

The Living Church

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October 7, 1933

The Living Church

Established 1878

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

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Church Calendar



OCTOBER

Seventeenth Sunday after Trinity.
 Eighteenth Sunday after Trinity.
 St. Luke. (Wednesday.)
 Nineteenth Sunday after Trinity.
 SS. Simon and Jude. (Saturday.)
 Twentieth Sunday after Trinity.
 Tuesday.

CALENDAR OF COMING EVENTS

OCTOBER

1. Annual convocation of North Dakota at Grace Church, Jamestown.
2. Conference of Colored Church workers of sixth and seventh provinces at St. Augustine's Church, Kansas City, Mo.
2. Annual retreat of Nevada clergy at St. Philip's-in-the-Desert, Hawthorne.
 National Council's regular October meeting at Church Missions House.
- Annual conference of clergy and vestrymen, diocese of Milwaukee, at St. John's Church, Portage, Wis.
- Field department conference of clergy and laymen, diocese of Northern Indiana, South Bend, Ind.
- Special convention of diocese of Western North Carolina to elect Bishop. St. Francis' Church, Rutherfordton, N. C.
- Synod of province of Southwest, at Christ Church, Houston, Tex.
9. Synod of province of Mid-West and Provincial Woman's Auxiliary, St. James' Church, South Bend, Ind.
9. New York clergy conference at Lake Mahopac.
 American Centenary Catholic Congress at Philadelphia.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

Annunciation, Glendale, New York City.
 Christ, Portsmouth, N. H.
 St. Luke's, Catskill, N. Y.
 St. Mark's, Anaconda, Mont.
 St. Matthias', Los Angeles, Calif.
 Trinity, Granville, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BLOSSOM, Rev. WALTER G., in addition to his present duties, has become priest in charge of Emmanuel Church, El Monte, Calif. (L.A.). Address, 2431 Lower Azusa Rd., El Monte, Calif.

DOTY, Rev. WALTER P., formerly rector of St. Paul's Church, Ossining, N. Y.; to be rector of St. John's Church, New York City. Address, 25 Perry St.

FRITSCHKE, Rev. JEROME L., formerly superintendent of St. John's Military School, Salina, Kans.; to be rector of St. Andrew's Church, Scottsbluff, and St. Timothy's Church, Gering, Nebr. (W. Nebr.). Address, 1724 2d Ave., Scottsbluff.

HAYDEN, Rev. RALPH H., rector of St. Thomas' Church, Camden, Maine; has accepted a call to become rector of St. Stephen's Church, Pittsfield, Mass. Effective November 1st.

HUTCHINS, Rev. FRANK H., of the diocese of New York; is assistant at St. Simeon's Church, New York City. Address, 464 Riverside Drive.

KENNEDY, Rev. JAMES W., formerly assistant at St. John's Church, Hartford, Conn.; is rector of St. Cyprrian's Church, Lufkin, Texas. Address, 26 Kerr St.

LATTA, Rev. WILLIAM M., canonically resident in the diocese of East Carolina, is in charge of St. Andrew's Church; Wrightsville Sound, Wilmington; and Trinity Church, Lumberton, N. C. (E.C.). Address, Lumberton, N. C.

McKENNY, Rev. ARTHUR F., who left St. John's Church, Waterbury, Conn., last fall to become chaplain at the University of Pennsylvania, has been called to the rectorship of St. Paul's Church, New Haven, Conn.

WRIGHT, Rev. WILLIAM G., formerly curate at St. Paul's Church, New Haven, has been elected rector of Trinity Church, Newtown, Conn.

YATES, Rev. MILES LOWELL, for the past fifteen years rector of Christ Church, Cooperstown, N. Y. (A.); has been appointed chaplain, and Professor of Religion in St. Stephen's College, Annandale-on-Hudson, N. Y.

NEW ADDRESSES

BELL, Rev. BERNARD IDINGS, D.D., S.T.D., Litt.D., LL.D., formerly Annandale, N. Y.; 130 Hope St, Providence, R. I.

GRAMLEY, Rev. LUTHER W., formerly 805 N. 49th Ave., Omaha, Nebr.; St. Mary's Rectory, Blair, Nebr.

HENGEN, Rev. W. C., formerly Faribault, Minn.; Devonshire Apts., Duluth, Minn.

JOSEPH, Rev. THOMAS L., from 1536 N. 8th St.; to 1912 Poplar St., Philadelphia, Pa.

PECKHAM, Rev. JOHN L., Ph.D., formerly Spencer, Mass.; care of Yale Divinity School, 409 Prospect St., New Haven, Conn.

SMITH, Rev. JAMES W., from Box 240; to 1407 Buchanan St., Topeka, Kans.

SMITH, Rev. H. ROBERT, formerly 20 Florence St.; 75 Hawthorne St., Malden, Mass.

RESIGNATIONS

AMOS, Rev. WALDO A., rector of St. Peter's Church, Pittsburgh, Pa., has resigned on account of ill health. For the past six months, Mr. and Mrs. Amos have been traveling in Europe in an effort to improve his health.

GESNER, Rev. ANTON T., as rector of Christ Church, Roxbury, Conn., owing to ill health. Address, 27 State St., Waterbury, Conn.

ORDINATION

DEACON

SPRINGFIELD—RALPH MARKEY was ordained to the diaconate by the Rt. Rev. John Chanler White, D.D., Bishop of the diocese, in St. John's Church, Springfield, September 3d. The Rev. Jerry Wallace, who presented the candidate and preached the sermon, remains priest in charge of St. John's Church, Springfield, during Mr. Markey's diaconate. Besides being at St. John's Church, Mr. Markey will have charge of the missions at Thayer, Virden, Chesterfield, and Gillespie.

Books Received

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

PHILIP ALLAN & CO., London:
Saint Francis of the Hop-Fields. By Miles Sargent. Price 5/ Net. 103 pages.

AMERICAN BIBLE SOCIETY, New York City:
American Bible Society, 1933. Annual Report. 278 pages.

CHRISTOPHER PUBLISHING HOUSE, Boston:
Old Fashioned Poems. By Martha Sperbeck White. \$1.25. 108 pages.

Two Sons, A Play in Five Acts. By Charles T. Ford. \$1.50. 102 pages.

Some Religious Talks by a University Professor. By Walter Wilson Jennings, Ph.D. \$1.75. 181 pages.

COLUMBIA UNIVERSITY PRESS, New York City:
The Literature of the Old Testament. By Julius A. Bewer. \$3.00. 454 pages.

HARPER & BROTHERS, New York City:
Flight from the City. By Ralph Borsodi. \$2.50.
The Social Gospel and the Christian Cultus. By Charles Clayton Morrison. \$2.00.

Letters to God and the Devil. By Edward Scribner Ames. \$1.00. 113 pages.

Japan. Volume III. Orville A. Petty, Editor. \$1.50. 211 pages.

Japan. Volume VI. Orville A. Petty, Editor. \$1.50. 308 pages.

LONGMANS, GREEN & CO., New York City.
Cash Item. By Catharine Brody. \$2.00.

God and Lady Margaret. By John Oxenham. \$1.50. 150 pages.

NATIONAL MUNICIPAL LEAGUE, New York City:

Merit Versus Spoils. By Harry B. Mitchell. Paper.

Principles of a Model County Government. By R. C. Atkinson. Paper.

A Model City Charter. Paper.

Reducing the Welfare Budget. By Richard Boeckel. Paper.

OXFORD UNIVERSITY PRESS, New York City:

The Bible and the Quest of Life. By Bruce Curry. \$1.75. 313 pages.

Songs of Praise Discussed. Compiled by Percy Dearmer. \$2.25. 532 pages.

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CORRESPONDENCE

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

The Polish Old Catholics

TO THE EDITOR: I was much interested in Bishop Jasinski's article on the Polish National Catholic Church of America, which appeared in a recent issue of *THE LIVING CHURCH* and in the September issue of the *American Church Monthly*.

While Bishop Jasinski's article is very interesting it is all too brief.

For example, the Bishop leaves us to infer that the Polish Old Catholic movement in America had its beginning with Bishop Hodur, but the movement dates back further.

The Polish National Catholic Church is part of the Old Catholic communion, but was not such from the first. But some years before his consecration Bishop Hodur entered into communion with the Old Catholics of Europe.

Some years previous to Bishop Hodur's consecration in Holland Bishop Kozlowsky was Bishop of the Polish Catholic Church in America, having his headquarters in Chicago. While I cannot remember dates, I distinctly recall that Bishop Kozlowsky was consecrated in Switzerland by Bishop Herzog, assisted by Archbishop Gul of Utrecht and Bishop Weber of Germany.

I also distinctly remember when the Poles under Bishop-elect Hodur and those under Bishop Kozlowsky consolidated and all became known as the Polish National Catholic Church. Bishop Hodur's consecration at Utrecht took place a few months after the death of Bishop Kozlowsky.

Many of us can remember how Bishop Kozlowsky tried to bring his flock into full communion with our Church, and the matter was shelved from time to time and allowed to lapse, which was a cause of much grief to Bishop Grafton of blessed memory, who was a warm friend of Bishop Kozlowsky.

If these two bishops were living now they would both be happy to know that the Old Catholics everywhere are now in full communion with the Anglican Churches. Time has vindicated their efforts.

Charlottetown, P. E. I. W. E. ENMAN.

Revision of the Hymnal

TO THE EDITOR: This renewed agitation for a revision of the Hymnal reminds me of a remark I once heard the late Bishop John Williams of Connecticut make to the Rev. Dr. W. D. Wilson, dean of St. Andrew's Divinity School, Syracuse. Bishop Williams said it might better be called the "Whimnal." Twice in my long ministry, always in poor cures, I have had to writhe and squirm to get the money for new Hymnals to outfit rather large and always very good choirs. The one that came out in '94 was rendered less difficult by the kindly coöperation of the late Rev. Dr. Hutchins. Providing for the issue of 1916 was harder. Now the same anxious struggles must be handed on to the younger clergy.

But for that matter I cannot see why we should have revision of either Prayer Book or Hymnal for at least a full generation. For I am convinced that our Prayer Book, as finally adopted in 1928, is doomed to be but the "ideal norm" in the average parish, with possible adherence to its text by a few old parishes and here and there in rural ones. I was at Washington promoting the interest of a Church periodical and observed and

heard a lot. From Washington I went for the winter to live at the clergy house of St. Clement's, Philadelphia. What I saw, heard, and experienced in the Quaker City that winter, and since, convinced me that the Prayer Book as adopted in Washington would be regarded as a mere guide, a sort of bench mark, by the average parish, no matter what its Churchmanship. There was a joke current in Philadelphia, of how a couple of good Churchmen went to the services at Holy Trinity; but that dear Dr. Tomkins or one of his curates would so mix up the service, according to their fancy, that the couple finally went to St. Clement's, where the High Mass approximately followed the service of the Prayer Book, and they felt more at home. The same situation would apply to our Hymnal.

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

TO THE EDITOR: I heartily endorse the suggestion of the Rev. Charles E. Hill that a revision of our Hymnal is sadly needed. More particularly do we need, as Fr. Hill has pointed out, a book containing the office hymns and the propers, which latter being chiefly in the words of Holy Scripture are more to be preferred than most of the hymns, so utterly unworthy both in form and substance, in common use.

A supplementary book is at best but a clumsy expedient. A new revision, and as quickly as can be, is what is needed and I trust that this idea, so opportunely advanced by Fr. Hill, will be so enthusiastically supported through your and other columns of the Church Press that the next General Convention will see the wisdom of it and be moved to action in the matter.

(Rev.) G. LA PLA SMITH.

New York City.

CALLS FOR SCRIPTURES are coming more and more from interior points of the Argentine, reports the American Bible Society, indicating that the circle of interest is widening.

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A DAY FOR PRAYER

The plan of the Woman's Auxiliary for the observance of Armistice Day, November 11, is discussed in detail in



THE SPIRIT OF MISSIONS

for September

Other features include tributes to Bishop Burleson by the Presiding Bishop, Bishop Rogers, Bishop Roberts, Bishop Remington, and others; the story of Brent House—"an experiment in friendship"; and articles and pictures of compelling interest from Mexico, China, the Philippines, and Hawaii, Japan, and the domestic field.

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EDITORIALS & COMMENTS

The Church and Character Education

SOME INTERESTING THOUGHTS are suggested by the article, *The Church and Sex*, by Isabelle Keating in the September *Harper's Magazine*. The thesis of Miss Keating, who is a member of the staff of the *Brooklyn Eagle*, that sex, once regarded by the Christian Church as "God's blot upon creation," is at last being brought out into the open and seen as respectable or even holy.

In her brief summary of the attitude of Christianity to sex through the ages, Miss Keating draws a dismal picture. Until the 1920's does she see any rift in the gloomy view of sex, marriage, and the family which she attributes to the Christian Church. Her picture of the shadows in which this whole subject was enwrapped for twenty centuries makes a striking contrast with the ray of light typifying the new approach to the subject, but unfortunately it is too exaggerated to carry conviction.

Our Lord proclaimed the sanctity and indissolubility of marriage, teaching that man and wife are made "one flesh" by the act of God. It is true that some of the early fathers of the Church modified this teaching by the idea of the consummating act of marriage as in itself something unholy, and regarded marriage as a far less desirable state of life than celibacy, but our Lord Himself did not teach this. St. Paul, by comparing the relations of husband and wife to those of Christ and His Church, laid the foundation for the regarding of Christian marriage as a sacrament, and this view was universal throughout the Church from St. Augustine's time until the Reformation.

Our own Church has, throughout its history, agreed with other Catholic communions in holding a high spiritual concept of Christian marriage, as shown not only in the name of our Prayer Book marriage service, Holy Matrimony, but in the terminology used throughout the Prayer Book and in the writings of Anglican divines in every century. It is not Catholicism, Anglicanism or Romanism, but Puritanism that has regarded sex as something degrading and sinful, in the days of the Reformation. As Fr. Holt has truly said in *Building Family Foundations* (page 75):

"The whole of Christianity is built on the pattern of the

family. Our very terms that we use for God: God is a Father, and Christ is His Son, and we are adopted sons of the Father. Our children step from dependence upon an earthly father to their dependence on a Heavenly Father; but they have to learn this dependence from their relationship with an earthly father. Unless they have this concept which they can universalize to take in God and the world, they have a very difficult time in ever learning the Christian religion."

It is, however, true that in recent years the Church has taken a definitely new social approach to the marriage question. This is shown particularly in the resolutions, notably Resolution 12, of the Lambeth Conference of 1930, and in the 1931 marriage canon of the American Church.

It is unfortunate that discussion of the Lambeth action on this subject has almost wholly centered about the bishops' approval of the use of contraceptives under certain conditions. Taken in its context, it is clear that this is only a small part of the teaching of the Lambeth Report, though it is a very important one. Essentially, the Lambeth Report stresses the permanent values in the Christian tradition of marriage—its indissolubility as taught by our Lord; its threefold purpose as held by St. Paul; its needed characteristics of "sobriety, temperance, and chastity," as stressed by both St. Paul and St. Peter; and its principle of parenthood as the normal and primary end of marriage.

OUR CHURCH in this country has been a pioneer in what we may term the new social approach to marriage. It has for many years stressed not only sex education but character training for marriage, a much larger and more inclusive program.

At the General Convention of 1925 in New Orleans, a joint commission was appointed "to study the whole problem of divorce, its conditions and causes." After a thorough survey this commission, headed by Bishop Page of Michigan, presented a detailed report to the convention of 1928, in which it urged "the right sort of training for marriage and the right sort of education in religion, which shall build up the sort of character in men and women that will produce real Christian homes." Most of the clergy, the commission found, were

giving no training for marriage to their young people, and those who were making an attempt to do so were generally not adequately accomplishing their aim.

The effect of this report was to shift the focus of the Church's attention from the problem of divorce to the more fundamental one of training for marriage. The commission was continued and definitely charged with the study of the Church's marriage canon with a view to revising it along the lines of this new approach.

We cannot here trace the history of the growth in the Church of this idea of character education for marriage. The Lambeth Conference of 1930 gave it a powerful impetus. The new marriage canon passed by General Convention in 1931 definitely embodied it as an essential part of the duty of every parish priest. "Ministers of this Church shall within their cures give instruction both publicly and privately on the nature of Holy Matrimony, its responsibilities, and the mutual love and forbearance which it requires," says the law; and again the officiating clergyman at a marriage is charged to "instruct the contracting parties as to the nature of Holy Matrimony, its responsibilities, and the means of grace which God has provided through His Church."

THE NEW MARRIAGE CANON was hammered out through a process of heated discussion and compromise. It is far from perfect, as the Very Rev. Bayard H. Jones points out in a thought-provoking article in this issue. Doubtless it can and will be improved by revision, though whether or not Dean Jones has accurately appraised its weak and its strong points, we leave our readers to judge. But the new approach to the subject, through character education, has, we venture to predict, come to stay.

The Church's Department of Christian Social Service has long concerned itself with the whole question of family relations, and has done splendid pioneer work in that field. The Rev. Charles N. Lathrop was active in developing a progressive policy in this respect long before the subject was taken up by General Convention, and the Rev. C. Rankin Barnes, who succeeded Fr. Lathrop as executive secretary, regarded this from the outset as one of the principal duties and opportunities of the department. When the Rev. Harold Holt was on the staff he devoted a great deal of time to the promotion of family relations institutes. There is no doubt that the clergy who attended such institutes were better equipped to do their job when premarital instruction became a definite requirement.

When the General Convention of 1931 adopted the new Canon on the Solemnization of Holy Matrimony the Department regarded it as a very direct mandate to promote the effective carrying out of the instructional requirement. Accordingly, they produced the bibliography, *Preparation for Marriage*, the first of its kind on this specific theme produced by any American Christian body. They also produced *Outlines of Marriage Instructions*, intended only for the clergy, the majority of whom had never before delivered a sermon upon the subject of marriage.

The Department has also been able to serve through the conference method in two directions. In the first place its members have had the opportunity of addressing several diocesan clergy groups, giving a technical analysis of the instructional implications of the marriage canon. Fr. Barnes discussed this in his valuable article, *The Church's New Social Approach to Marriage*, in *THE LIVING CHURCH* for May 27th, page 103. Also, for two years now, the Department has offered

courses on family relations at the summer conferences. Something of the need for this may be glimpsed from Fr. Barnes' experience at the Kanuga Lake Adult Conference in 1932. He began this course of ten lectures with a group of twenty-three and ended with fifty! For every hour of lecturing he put in at least two hours in private conferences at the request of the people taking the course.

PAROCHIAL INSTITUTES of family relations, sponsored by the national and diocesan social service departments, have provided another means of carrying forward the Church's new social approach to marriage. Among the leaders in carrying out these progressive programs are the Rev. Nathaniel B. Groton, St. Thomas' Church, Whitemarsh, Pennsylvania; the Rev. Russell S. Hubbard, St. Martin's Church, Providence; the Rev. W. Appleton Lawrence, D.D., Grace Church, Providence; the Rev. A. V. Litchfield, curate of St. Michael's Church, New York City; the Rev. E. Felix Kloman, curate of Grace Church, New York City; the Rev. Vesper O. Ward, All Saints' Church, Northfield, Minnesota; the Very Rev. Raimundo deOvies, dean of St. Philip's Cathedral, Atlanta, Georgia.

Very effective work has also been done by the Rev. Floyd Van Keuren, D.D., Executive Secretary, Social Service Commission of the diocese of New York, and the Ven. J. T. Ware, who, until recently, was the social service executive of the diocese of Southern Ohio.

The scholarly knowledge of the Rev. Dr. Howard C. Robbins, a member of the Federal Council's commission on the home and family, and the Rev. Dr. Percy G. Kammerer, has also contributed to the progress of this very valuable work.

One of the most active diocesan social service departments, in the promotion of pre-marital character education, is that of the diocese of New York, under the able leadership of the Rev. Dr. Floyd Van Keuren. His compilation of the marriage laws of the state of New York has been of invaluable help to the clergy of the Empire State, and has served as a model for similar tabulations by Church agencies in other states, notably Pennsylvania. Seminar conferences on marriage have been held in various diocesan centers—St. Thomas' Church, New York, Christ Church, Poughkeepsie, and elsewhere—and have resulted in valuable exchange of views and experience among the ninety-odd clergy who have attended them. The conferences are to be continued and expanded during the coming year.

IN HER ARTICLE in *Harper's*, Miss Keating emphasized the need of sex adjustment education on the part of the Church. In stressing that phase of character education alone she is not ahead of her time, but some years behind it. Professor Burgess of the University of Chicago recently found as a result of extensive research that the principal difficulties of marriage are not from lack of sexual adjustment, but from lack of cultural adjustment. Our own Church is rightly building her training upon the broad base of character education, including but not confined to the biological aspects of it.

The national Department of Christian Social Service and a few (unfortunately by no means all) of the diocesan social service departments are offering sound and progressive leadership in this vital matter, and it is a matter of rejoicing that the Church generally is beginning to respond to that leadership.

A RECENT ISSUE of THE LIVING CHURCH [September 16th, page 467], Mr. John W. Lethaby called attention to the approval by the Anglican bishops at Lambeth 1920 of Holy Unction and the Laying on of Hands as a means of spiritual healing. He might have added a reference

to the fact that these important functions are now provided for, albeit perhaps inadequately, in the revised American Prayer Book, as well as in the Scottish Book of Common Prayer. "Can we not," he asks, "in some concerted plan provide our people the healing power of Christ today?"

The question is a pertinent one. There are, it is true, individuals and societies in the Church devoted to the cause of physical healing, but among the bulk of the clergy little or nothing is being done in this regard, while few of our laity are aware that the Church makes any attempt to follow our Lord's injunction to heal the sick. Small wonder is it, then, that so many of our people seek in Christian Science and other occults that which they have been unable to find in their own parishes.

The reason that, even in parishes in which it is available, the sacrament of Holy Unction is rarely used is the modern misconception of this rite as solely a preparation for impending death.

It was not so regarded in the early Church; certainly our fathers had no such idea when he enjoined the sick to "call the elders of the Church; and let them pray over [them], anointing [them] with oil in the name of the Lord." Dean Threlkeld, who is both a physician and a priest, deals with the whole question briefly but adequately in his little book, *Healing and Religion*, which ought to be on every parish priest's reference shelf. And if anyone doubts that the sacrament of Holy Unction is actually effective today in healing the sick, he will find a number of authentic first-hand experiences in Agnes Van Kirk's booklet, *Holy Unction*.

The ministry of our Lord was to the whole man—body and mind as well as soul. The healing of the sick was an integral part of his commission to the Church, and the Church is not fulfilling that mission adequately in any age or place in which she neglects this important aspect of it.

THE ARTICLE by Roland Hall Sharp on Japanese Missions in Manchuria, published in this issue, is at once interesting and disturbing. It is interesting because it throws some light on the rather obscure subject of Christian missions in the disturbed area from which he writes, it is disturbing because it seems to indicate that the old evils of imperialistic missions are perhaps being repeated in a new and serious setting.

In the years before the cataclysm of 1914, which was to bring about a readjustment of so many of our ideas, it was quite an accepted thing in many parts of the world for Christian missions to go hand-in-glove with Occidental commercial interests in a policy of imperialistic penetration and exploitation. An alliance was, to be sure, an unconscious one in most instances, but it had the unfortunate result of making Christianity appear, in the eyes of the nations to whom the missionaries were carrying it, as simply an instrument of the self-interested business enterprise that was to them so conspicuous a feature of their contacts with Europe and America. To a certain extent post-war missions have recognized that they must be free of any such unholy alliance, and have generally refrained from so doing. If, however, we read correctly between the lines of Mr. Hall's article, it would appear that Japanese

missionaries to Manchuria are, consciously or unconsciously, playing the same unhappy rôle as that of pre-war Occidental missions. Are they going to Manchuria solely to preach the Christian Gospel, or are they endeavoring to strengthen and consolidate "Japan's latest frontier" through investing that country's military and economic penetration with a sort of religious sanction? If the latter, it is high time for the Christians of the West to give serious thought to the implications of such a policy.

As to our own Church, it is unfortunate that we have little or no missionary work in Manchuria. It will be recalled that the Rev. Harry W. Overs, S.P.G. chaplain at Mukden, explained in THE LIVING CHURCH of February 6, 1932, that the Anglican work in that area is confined to ministrations to British and American residents, the native missionary work having been left to the Presbyterians through "conventional arrangements with other societies." Thus the Presbyterians and the Roman Catholics are, or at least were until very recent months, the only Christians engaged in missionary work in Manchuria. We do not like such regional agreements, even though sometimes they may seem to be demanded by the counsels of expediency.

In the same article, Fr. Overs wrote: "In Manchuria the time is ripe for a forward movement. It is the fulness of time. The people are in expectation. They look for deliverance, for security, and for peace. It is for us who know the Way of Peace to help them now with our prayers and guidance."

We should like to see our native Oriental Churches undertake missionary work in Manchuria, though probably under present conditions it would not be feasible to have a native bishop at the head of a Manchurian diocese. But we feel it is vitally important that whatever missionary work is being undertaken now, or may be attempted in future, by any religious body, be solely on a religious basis and free from any shadow of either Western or Oriental national interests.

IT IS WITH MIXED FEELINGS that we report a change in the New York news representation of THE LIVING CHURCH. The Rev. Harrison Rockwell, who has served faithfully as our correspondent since 1926, has resigned that position. He has proved himself an excellent reporter and has built up an enviable reputation for promptness, accuracy, and impartiality in his news dispatches. We are sorry indeed that we shall no longer have him as a member of our staff.

At the same time it gives us pleasure to announce that beginning with this issue Miss Elizabeth McCracken will take charge of our New York news bureau. Miss McCracken has had wide experience as a journalist. She was for many years a special writer for various well known periodicals including *The Atlantic Monthly*, *Century*, *Nation*, *Outlook*, *Ladies' Home Journal*, and *Youth's Companion*. During the war she headed the U. S. Children's Bureau in Washington. Thereafter she was a member of the staff of *The Churchman*, first as associate editor and later until 1928 as news editor. Since 1931 she has been an associate editor of THE LIVING CHURCH and has written many editorial leaders for this periodical. She is therefore no newcomer to our staff, but we welcome her to this closer coöperation in the important position of correspondent for the city and diocese of New York.

Is NOT the Cross itself a vehement and eternal protest against the attitude of the State towards crime and punishment?
—Dr. Simons.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Vocation Wherewith Ye Are Called

READ the Epistle for the Seventeenth Sunday after Trinity.

THE GREAT SUBJECT of vocation is one upon which every Christian should spend much thought. Who calls us? God Himself, who made us, redeemed us, sanctifies us. He has a right to call us, for we are His children. Whom does He call? All of us by virtue of our Baptism to walk worthy of our vocation; some of us to special duties and functions, as to the ministry or the Religious life; each of us, many times, to do what no other perhaps can do for Him, to fulfill some duty, or make some sacrifice that is urgently and immediately necessary. Whatever the vocation, whether it be general or special, St. Paul lays down certain qualifications which are essential to a wholehearted response to the call.

These qualifications (set forth in verses 2 and 3) should be put together into a living picture; and if this is done a strange thing happens. When we have constructed, by the use of the imagination, the character that St. Paul portrays, we find that we are looking at Jesus Christ. Yes, there He is, our example! Our vocation is to be like Him.

Let us think of these qualities: lowliness, and we think of Bethlehem; meekness, and we see Him during the temptation in the wilderness; long-suffering, and we follow Him through the weary hours of Good Friday. Ah, there is much matter for meditation here.

Long-suffering means patience, the endurance of hard things, having the mind of Christ. He is very patient with us. We do well to learn the meaning of patience from Him. Patience does not mean stoicism; it means "forbearing one another in love" for the sake of Him who loves us and gave Himself for us.

"Endeavoring to keep the unity of the Spirit in the bond of peace." Endeavoring means working at the task, and we cannot fail to realize that it means work. We do not have to create unity, for the Holy Spirit does that; it is our part to keep unity. We know how wretchedly Christians have failed at this in the past, and how disastrous have been the results in a divided Christendom, multiplied sects, religious wars, and controversies, and even the loss of any sense of the necessity of unity in the Body of Christ. There are encouraging signs today of renewed desire for the fulfillment of our Lord's prayer that "they all may be one," yet there remains "a vast undone," which should move us all to penitence, prayer, and more intense endeavor. We cannot now, for lack of space, dwell upon the sevenfold ground of unity which St. Paul sets forth; except to note that he does not here speak of possibilities but of facts. The unity is there, actually established by God's will and plan. Our part is to put ourselves at His disposal in order that the bond of peace may bind us all together, in inward spirit and outward expression, until the Holy Catholic Church once more is "one in hope and doctrine, one in charity," holding the "one faith," subject to "one Lord," gathered as loving children into the great family of the "one God and Father."

O God, who hast called us to walk worthy of the vocation wherewith we are called, help us to hear and obey Thy call. Subdue our wills, purge us of pride and bitterness, and inspire us to high endeavor, by the indwelling of Thy Holy Spirit, until all Thy children are knit together in the bond of peace, through Jesus Christ our Lord. Amen.

ONLY by way of a perfect agreement and increasing co-operation between science, democracy, and religion, with the help of God, will humanity find a solution for the problems of our present life, and above all for the problems eternal.

—*Elie Gounelle.*

The Living Church Pulpit

Sermonette for the Seventeenth Sunday
after Trinity



Christian Preparedness

By the Rt. Rev. Harry T. Moore, D.D.
Bishop of Dallas

"When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him . . . and thou begin with shame to take the lowest room."—ST. LUKE 14: 8-9.

THE PROBLEM of the wedding guest who was asked to take a lower place is rather interesting. It was not a case of "being all dressed up and no place to go." He had "a place to go" but he did not fit the place where he went.

Of course the mainspring of the teaching of this parable is that of Grace—the gift of Grace and the use of Grace in everyday living. And anyone who is seeking spiritual help in life should know that there are two kinds of Grace. The first is that blessing which comes to us because God loves us and sent His Son to bring us the gift of eternal life. We might call this undeserved Grace. In the second place there is the power of Grace which becomes a part of us when we strive to incorporate into our life the spirit of the Saviour in what we think and say and do. This is the Grace of inward sanctification. The man in the parable had the first kind of Grace, for God had blessed him and he was invited to the party; but he did not feel at home when he got there and I presume he was glad to get down lower where he found his own place.

It is easy to see that the whole trend of the parable is to teach us the necessity of a definite growth in spiritual strength and Christian character. I think I can supply a simple illustration. Many of us, in the last few days, have probably spoken an unkind and perhaps an untrue word. The reaction to this was that we were sorry just as soon as the word was spoken because we are a better person than the word would indicate. Well then, why did we say it? Why just because there was no guard to our mind or our lips to prevent us. Had we come that morning from the altar, with a prayer for purity and love in our hearts and with the sweetness of sacramental grace upon our lips; had we carried in our minds the thought of our family prayer that God would direct us in all our doings, we would not have spoken the unkind word. And yet there is nothing extravagant about it because it is the simple way of the God who gave us Christ and the Church to lead us in the right path. And to say goodbye to the man in the parable—he was not a praying or a worshipping man, and his clothes were the best part of him.

But I think we can expand this to an even broader application. I feel sure our citizens are now interested in the National Recovery Act. But we must be concerned with the question as to the real significance of this Act. Is it only concerned with higher wages and more employment? Is its measure only of the dollar, old-fashioned prosperity, mass production, and mass thinking? If that is all it is, then it is not worth fighting for. But if there be something more glorious to it, if it be true that America is at last groping for its soul, if we can see in this Act the glimmering light of the brotherhood of men, if we can see in it the radiance of the fatherhood of God, then it is worth asking the best gift of God's grace that we may stand faithful and serve well. For America is going to be asked to "come up higher," or else she is going to be asked to "take a lower place." Yet—America is only you and I, and countless other citizens, and we and they will make the decision. In the spirit of God and His Son, in the spirit of righteous citizenship, we can take a higher place in God's Kingdom and God's World. The man in the parable was not ready. Please God, that we may be ready.

Reconsidering Our Marriage Law

By the Very Rev. Bayard H. Jones

Dean of Trinity Cathedral, Reno, Nevada

PERHAPS NO FIELD of the Church's legislation is of greater concern to the welfare of its members than Canon 41, *the Solemnization of Holy Matrimony*. At every General Convention, the newspapers evince a grasp of this fact in their naïve way by headlining as an "interesting" matter all cases in our matrimonial registers which they find adapted to public intelligence. They are quite

the subject is of human interest and importance, more than anything else with which our lawmakers have to deal.

But between General Conventions we ourselves have a great way of dismissing the matter entirely from our minds, as if it were a General Council that had spoken, and settled the questions for all men living, and for generations still unborn. And this is unfortunate, for really great issues were raised by the report of the Joint Commission at the last session, which were only superficially disposed of by a kind of frightened compromise at the Convention. Admitting that it would be impossible for any body, however able, to settle forever such far-reaching problems in a few weeks, yet it must be plain to any thoughtful mind that ill-considered and half-baked legislation was incorporated in Canon 41. And the generality of the Church and its clergy have not made good use of their three years' respite thus far, conveniently forgetting the whole matter, instead of discussing it thoroughly to some sort of unanimity of public opinion. If our next synod is to achieve more satisfactory and enduring results next year, it is incumbent upon all of us to turn our minds to this problem.

THE REPORT of the Joint Commission in 1931 was very startling to the Church. It challenged theories always regarded as axiomatic, and moved to reverse disciplines which had been immemorial. While it proposed more than the Church was ready to adopt—perhaps more than the Church should ever adopt—it has been only partly recognized that it was based on a realistic view of the actual state of affairs, and the needs of our times; and that it offered a balanced and consistent measure—which is rather more than can be said of the legislation actually enacted by a patchwork process by the General Convention.

The commission felt, quite correctly, that the ancient canon-regulations of the Church were rather seriously out of step with the conditions and requirements of this modern age. We were not succeeding in proclaiming a clear message of the sanctity of marriage—indeed, we were losing ground in our influence upon public opinion. Our disciplinary measures were proving wholly ineffective to maintain the permanence of marriage; their only apparent result was to banish from our communion many worthy persons who could not meet the exacting letter of our requirements.

Hence the commission proceeded to re-examine the nature of the marriage contract in the light of broader precedents, and drew new fresh sanctions from the current practice of the Greek Churches. From this more liberal standpoint, it drew up the following co-ordinated plan of relief: Instead of leaving the Church's members chained to the decisions of the secular courts, it proposed

THE new marriage canon is far from perfect, but there are differences of opinion as to its strong and weak points. ¶ Dean Jones here presents his appraisal. As to the three-day notice, he feels "the worst of this silly law is its utter fatuity, and its inability to achieve its announced purpose, even when the clergy are so misguided as to exact its letter, instead of using their own excellent discretion to attain its real objectives."

to restore the Church's proper jurisdiction over matrimonial causes. Some cases could be disposed of by reviving the old Grounds of Nullity; and any divorce could be brought before the ecclesiastical courts for review, according to its merits, unbound by technicalities of any kind, to establish the right of "deserving" parties to remarry with the Church's blessing. Punitive action toward communicants uncanonically mar-

ried was to be to all intents and purposes abolished. And every effort was to be made to safeguard marriages by proper instruction and preparation beforehand.

Of these, the most startling proposal was to sanction a marriage after a divorce, if in the judgment of the marital court "the welfare of the parties and the good of society would be served by the proposed marriage."

The majority of the clergy, many of the laity, and almost all the women of the Church were simply aghast at this suggestion. To the end they remained horrified by it; without actually understanding it. Innumerable individuals, who had never before considered themselves in any degree tarred with the "Anglo-Catholic" brush, shuddered to the depths of their souls at a pronouncement so unbelievably "Broad Church." All they could see in it was an outright abandonment of immemorial Anglican principles, a "recognition" of divorce, a conformation of the practice of the Church to the laxities of contemporary society; and a degradation of the canon law to the level of—well, let us say Nevada. The triennial convention of the Woman's Auxiliary meeting simultaneously with General Convention really cast the deciding vote with their unanimous anguished cry, "But if the Church doesn't continue to uphold standards of marriage, who will?"

What could mere bishops and deputies do after that?

It is true that this proposal was an utter innovation upon any considerations ever before brought forward in Anglican circles; for all our theory and practice concerning marriage had been based wholly upon the principles of the Church of the West. While pouring our scorn upon the *Ne Temere* regulations, the Council of Trent, and the tribunal of the *Rota*, we had nevertheless assumed as axiomatic that medieval Western customs absolutely represented "Catholic consent." But the report, with the commission's accompanying comment and argument, pointed out that there was no such universal theory and practice, binding upon the consciences of all "Catholics" to all future ages, by virtue of the Vincentian rule. Instead, the Western system was confronted by an Eastern system, displaying wide differences of thought and administration between groups of Churches equally historic, and equally orthodox.

It appears that the Greek Churches do not hold the Latin doctrine of a mystical—and magical—*Vinculum*, which is *ære perennium*, and dissoluble only by death. Apparently they consider that marriage was made for man, not man for marriage. They take the words of our Lord in the gospels, in what might be called their natural sense, as criticisms of current Jewish divorce customs, and as expressions of fundamental ideals and objectives—rather than as a formal legislation by divine command, which, as a matter of fact, is exactly the sort of thing which our Lord in every other department of his teaching certainly carefully refrained from doing. Matrimony as a divine

ordinance, and therefore as an essentially holy estate, has existed from the foundation of the world; but as a Christian Sacrament its administration and regulation to the needs of mankind are wholly within the competence of the Holy Orthodox Church.

Hence a Greek bishop is empowered to hear a matrimonial cause without his hands being tied by mechanical theories and rigid technicalities, essentially in equity, not in legality; and quite simply, in the terms which caused such dismay to our Western-trained minds, if "the welfare of the parties and the good of society will be served by the proposed marriage," he can declare the dissolution of one marriage, and permit another.

For instance, I knew an intelligent young Greek, the brother of an Orthodox bishop, tied in a childless marriage to a veritable Xantippe. He had deserted her, and lived with a young Russian girl, by whom he had two children. At long last his wife was persuaded to agree to a divorce. He promptly sued before his local Greek bishop; and surprising as it may seem to us, since he was in no sense the "innocent party," he had no trouble in securing an ecclesiastical divorce, with right of remarriage! Then he got a Nevada decree, and married the mother of his children, who had been sent out "in bond" as it were, to me, by our New York City Mission Society. Now whatever the antecedent elements of sin and frailty, who could reasonably deny that human equities in the actual situation were best secured and "the welfare of the parties and the good of society served" by such an outcome?

THE GREEK PRECEDENTS are salutary in warning us against following the rigidities of Latin dogma to a discipline which has proved inflexible to human needs in our day. But we must use them with caution. In the earliest days the Eastern Churches allowed no remarriage after divorce—indeed, they discouraged it even after widowhood. Their present practice is distinctly modern, and is to be largely attributed to the influence of the non-Christian Byzantine government.

Witness to an Ideal

We, however, are a free Church in a free State. We are by no means bound to sanction what the State permits, nor yet to yield to the pressure of secular public opinion. We do not want to get out of effective touch with that opinion, but that is because we have a witness to bear, standards to maintain, and ideals to promulgate, to influence the community around us, and to draw it nearer to the mind of Christ.

But in determining the outlines of our discipline, our own practice and that of the Church of Rome agree in indicating that the Greeks are right, and that very large powers of discretion in the administration of this sacrament are inherent in the Church. This is illustrated in our one "exception," in the case of the "innocent party," to the prohibition of remarriage.

This exception is a somewhat sore point. We are the only division of the Anglican communion that makes any exception whatever, and sister Churches look somewhat askance at us for doing so. It puts our "Anglo-Catholics" upon tenterhooks, for they consider that in permitting the remarriage of the "innocent party" the Church is nevertheless *pro tanto* licensing a bigamy—which, on the "Western" assumption of the *Vinculum* is perfectly true!

Even in such case, however, almost no one seems to realize the demonstrable fact that the permitted polygamy of the Old Testament was nowhere abrogated and forbidden by any command of our Lord. Indeed, it survived into the New Testament, as I Timothy 3:2 undeniably intimates. It was the Church itself which actually enacted the requirement of monogamy. And that Church, in East and West, has always claimed the power to dispense from its own regulations. We have attracted some attention by exempting a whole class; but we were doing nothing different, and on no other grounds, than the practise of the popes, and even of Martin Luther, in the case of individuals.

Hence it is open to us, on Eastern or Western prepossessions

indifferently, to take such action as the 1931 report proposed: to allow ecclesiastical courts to hear matrimonial cases on their merits, and on sufficient showing to pronounce ecclesiastically valid divorces, with right of remarriage. Such procedure is neither historically nor dogmatically impossible; the only question is whether it is expedient.

Certainly it is becoming increasingly evident that our present exception should either be extended or abolished. It seems to be agreed on all sides that adultery is not the only cause that may make a marriage intolerable and impossible of continuance. On the other hand, our exception is such a narrow, and one might add, such a crooked loophole, that in 20 years I have never met with anyone able to squeeze through it. For example:

"Now, parson, I understand you don't marry divorced people; but I believe you make one exception—?"

"Certainly. Did you get your divorce for adultery?"

"Well, the plain fact of the matter is, my wife eloped with this bird to Cuba; you can figure for yourself what must have happened."

"Of course I can. But did you get your divorce for adultery?"

"Well, you know, these things are harder on a woman than they are on a man; and besides, I had my young son to think about; so I just specified desertion!"

Precisely! And what living man would have had the slightest respect for him if he hadn't? Very, very many of the divorces for which Nevada acquires an injurious and undeserved reputation fall into the class of the heroine of a popular novel, who told her best friend about her matrimonial troubles, concluding: "Well, things have about got to the point where all I can see to do is to go out to one of those Western states where you can get a divorce for a decent reason!"

What sort of discipline is it which requires people to prove their own shame as the price of the Church's indulgence—a thing morally impossible for any man, and no less harrowing for any woman? Our present exception seems designed for the purpose of raising false hopes, and entailing needless humiliations. The position of the Church would be far stronger without it. We should be bearing our witness and proclaiming our protest against contemporary laxities, in language that all the world could understand, if we announced once for all that under no circumstances would the Church bless the marriage of any divorced person whatever, during the life of the former partner.

This change would involve cancelling the last sentence of § VII [ii], where, after providing for the adjudicating of an uncanonical marriage, it is provided: "In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union." This is a compromise substitute for the commission's proposal to sanction the clergy's *performing* such a marriage outright. The difference is tenuous; the utility is doubtful; and the chief effect would be to obscure the clarity of the Church's witness, which in this respect should be uncompromising.

BUT A MORE INSISTENT and universal problem is raised by the very numerous cases of Church people who, in spite of the increasingly explicit expressions of the Church's disapproval, and in defiance of all the restrictive regulations we have

Invasion of Latin Discipline

made, have nevertheless remarried after a divorce. What has our Church done with these cases in the past; what is the force of the present enactments; and what should we do in the future?

Until 1925 the Church contented itself with forbidding the clergy to solemnize the marriage of divorced persons; there was no direct prohibition of their getting themselves married elsewhere. In that year there was added the sentence now found in § V of the canon:

"Nor shall it be lawful for any member of this Church to enter upon a marriage when either of the contracting parties is the husband or the wife of any person then living from whom he or she has been divorced for any cause arising after marriage."

until 1931, § VII read:

If any Minister of this Church shall have cause to think [until 1925, *doubt*] that a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such persons to these ordinances, shall refer the case to the bishop for his godly judgment thereupon."

Now canonically, one is *admitted* to the Holy Communion for all, by Confirmation, or by reception from a Church having valid Confirmation, or as "ready and desirous" in anticipation of Confirmation. Accordingly, careful canonists held there was nothing in this provision authorizing the exclusion for this case of a person once so admitted. What it said, and what anyone except extremists took it to mean, was that in adding new persons of dubious status into the Church, which would immediately or ultimately entail the act of the bishop, as required that the bishop be informed, and pass his own judgment upon the act to which he was being committed.

To these direct canonical provisions should be added those fragmentary fragments of "unrepealed pre-Reformation canon law" retained in the *Cautelae* of the General Rubrics appended to the Communion Service:

If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver . . . so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation thereby be satisfied. . . . Provided, That every Minister preaching any, as is herein specified, shall be obliged to give account of the same to the Ordinary, within fourteen days, at the farthest."

Obviously the situation here contemplated is a *notorious* case of some sort, the whole emphasis being laid on the contingency of offense being raised *in the sight of the congregation*. But it was left absolutely to the discretion of the clergyman as to whether he would take the initiative of excluding the party. He was not *to* have to excommunicate all remarried divorcees *ipso facto*, if he believed the situation, though irregular, was justifiable in equity, provided no general scandal was raised thereby. Under this rubric, even when there was local disturbance, canonists very commonly suggested a "self-denying ordinance," whereby the party voluntarily refrained from presenting himself for a time, until the popular *émeute* had died down, instead of proceeding to the last extremity of unchurching a well-intentioned, if erring, member for life.

Such was the state, and the normal interpretation, of the Church's law before 1931. But in recent decades especially, especially the "Anglo-Catholics" have with increasing confidence been asserting the general *consensus* of the Church, and striking out on one of their own. The older "High Churchmen" were most cautious about conforming to the existing canons, rubrics, and customs of the Church. Scholars of the more modern school have been apriorists, who believed that if we held the Roman discipline of matrimony we were justified in enforcing Roman discipline. Accordingly, they twisted the Communion rubrics, bolstered them up with similarly distorted renderings of the relevant section of the canon—they bluntly asserted that all remarried divorced persons were living in bigamy, and as such were "open and notorious evil livers," and had incurred automatic excommunication, from which they could be rescued only by the bishop's dispensation.

Such an interpretation could not have been maintained before an impartial tribunal as warranted by the canons and rubrics of the American Church; indeed, there have been cases where zealous proponents of the Roman discipline have received a very short shrift from the secular courts, before whom they were haled for defamation by strong-minded communicants, well informed as to their own rights. Nevertheless, such a discipline

has been proclaimed and maintained with increasing success. Few laymen are well informed. Fewer still will fight when affronted; instead, they get out of the Church at high velocity, leaving the incumbent with a perfect, if pyrrhic, victory.

Moreover, the "Catholic" protagonists have been so vocal in defense of the sanctity of marriage, in which everyone believes, and have so urged the lucid and clearcut "Western" doctrine of the Sacrament of Matrimony, that they have finally pretty well formed the underlying assumptions of Churchmen of every school to their own mold. The eventual result has been a practical revolution of the canon law, accomplished through the alteration of a couple of apparently trivial words in 1931, probably without anyone of any party being aware of what was happening!

The whole *animus* of the 1931 report was to find a way to deal faithfully with deserving, but irregular, matrimonial "casualties," without driving them out of the Church. The proposal to sanction their marriage under any circumstances was foredoomed; but almost everyone was in favor of the other proffered course, of extending a greater measure of Christian charity to worthy cases who had remarried in spite of the Church's ban; and undoubtedly General Convention was under the impression that it was doing so.

So § VII [i], as quoted above, was altered, apparently by sheer inadvertence, and with the idea of smoothing out the rhetoric, to "that a person desirous of Holy Baptism, or of Confirmation, or of receiving Holy Communion;" a not unneeded hint to autocratic diocesans was added, in the phrase "the bishop . . . taking into consideration the godly discipline of justice and of mercy"; and a new paragraph [ii] went on to recite, "Any persons married by civil authority, or otherwise than as this Church provides, may apply to the bishop or to the ecclesiastical court of their domicile for the recognition of communicant status, or for the right to apply for Holy Baptism or Confirmation."

Now literally interpreted, there is every difference between "being admitted to" and "receiving Holy Communion." The one, as we have seen, refers to a permanent legal status, whereof a person cannot be deprived without due process; the other brings up a crucial question every time one approaches the Holy Table. The direction of presumption is reversed. Instead of leaving the former communicant inside the Church, though subject to its discipline if the facts demand, apparently he is to be considered outside it, with what is usually a prohibitively disagreeable process of crawling in again.

Some bishops have in fact seized upon the letter of the new phrases as depriving the parish clergy of all discretion, and the offending laity of all rights. All divorced persons who remarry must be told that they are held *ipso facto* to be absolutely excommunicate. To be restored, they must make an abject appeal to the bishop, who arrogates to himself exclusive jurisdiction in all such cases. Thus at least in some dioceses a real revolution has been accomplished; the tacit assumptions of the "Western" theory, previously not even legal, have been victoriously enshrined in our canon law; and in the name of Christian charity, and really with every honest intention to attain it, new obstacles, and new instruments of tyranny, have been set up!

It is true that most bishops and clergy have continued to interpret the new regulations in the light of the former practice of the Church. For example, the Rev. J. Wesley Twelves, in an able article on *How to Put the New Marriage Canon to Work* in THE LIVING CHURCH for February 13, 1932, comments:

"Regarding that section of the canon dealing with the reinstatement to communicant status of persons married otherwise than the discipline of this Church allows: There is considerable difference of opinion regarding the rubric in the Communion Service, referring to remarried divorced persons, as 'notorious and evil livers.' In these days any minister might hold himself open to charges of slander if he so interpreted it. *Except in rare cases, divorced persons have not been refused Communion even when they remarried.* [Italics mine.] It would seem to be unwise for any minister to create an issue in this respect. But

where there are persons who hold back from receiving the rites of the Church because they have been married otherwise than as this Church allows, provision is made for their proper reinstatement, and even the blessing of their marriage."

With all due respect, it can hardly be maintained that this is what the canon says, though there is some likelihood that it is what it intended to say. Fr. Twelves intimates that the new procedures of reconciliation are not mandatory, but a *voluntary option* for the benefit of communicants troubled in their own conscience—the contingency of excommunication to depend entirely upon the Communion rubrics as before. The phrase "recognition of [not *restoration to*] communicant status" furnishes some ground for thinking that the change of meaning in the canon was not intentional. Still, the change is there. The most stringent and oppressive proceedings of the most extreme bishops are amply warranted by the letter of the law; and it may be confidently predicted that they will cause increasing trouble in the Church unless these provisions are amended.

IT IS THE CHURCH'S MISSION to condemn sin, but to extend mercy to sinners. And if we proclaim our ideal of a lifelong monogamy in plain and unmistakable terms before the world by refusing to confer the Church's blessing upon the remarriage of divorced persons under all conditions, we can well afford to extend charity to our members who have found it impossible for them to come up to that ideal.

Godly Discipline of Mercy

This does not mean that all discipline should be abolished. We must of course distinguish between the worthy and the unworthy. But the significant fact is that this distinction for the most part takes care of itself. The people who have been morally at fault in their divorces are just as well aware of it as the entire House of Bishops could be; and their first act is promptly to turn their backs upon their Church and to take themselves off without any necessity of action on our part.

But there are others who have secured a divorce for compelling reasons, and not at all because they are already engaged to be married to someone else, whose rectors at the time could do nothing but offer them heartfelt sympathy and support. Yet sooner or later, to their own surprise, they are healed of the almost mortal wound of the broken marriage. Perhaps to most of them comes another opportunity of personal happiness, and a normal family life. The secular law permits it; in these days the common opinion of society permits it. Must the Church demand that they refuse it, and remain as monks or nuns for the rest of their lives, or until Providence should see fit to remove their former partner from this world, on pain of being excluded from the fellowship of the faithful forever?

It is simply unjust to treat an uncanonical marriage as if it were the sin against the Holy Ghost, for which there is no *locum pœnitentiæ*. A murderer or adulterer the Church will restore; but Latinizers treat a remarried divorced person as living in continuing sin, and say, Unless you agree to separate instantly and utterly from your present partner, the Church will never forgive you until you are ready for your coffin! Now the alternative is simply not open to people who have entered upon such a relation in good faith, and are doing their honest best in the reconstruction of their lives. And all that a realistic mind can see in such a case is that the Church is perpetrating the absurdity of actively advocating a divorce to cure a technical irregularity! Restoration to the Lord's Table by means of a second trip to the divorce court actually happens; but there is no use trying to explain to anyone that such a discipline stands in any real relation to human values or spiritual principles.

Resolution 11 (c) of the Lambeth Conference in 1930 said: "Finally [the Conference] would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard *in this as in any other respect*." And it really ought to be evident that we are not exercising our unceasing responsibility for anyone's spiritual

welfare when we instantly banish him from our fellowship, or at the least so affront and humiliate him that he will not stay in it at any price.

The Church should explicitly repudiate the idea that its discipline is intended to be *punitive*. And we must face the fact that our present system is not even *preventive*. People in this modern world have abundantly demonstrated that they are not willing to deny the strongest, and in some respects the highest, impulses of human nature merely because they have been so unfortunate as to land in a position where the Church puts their fulfilment under its ban. The Church's influence is potent for good; its precepts of duty and of sacrifice have held together many a difficult union that would have been doomed without them. But its attempts at disciplinary coercion have probably never averted a single divorce, or prevented a single remarriage—while they have certainly driven many of its children out of its fold, to their loss, and equally to its own.

A certain type of mind in authority needs the warning of the *Didascalia* of the third century:

"By reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen; or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God. And of the perdition of that man thou wilt be guilty" (c. VII; Connolly, *Didascalia Apostolorum*, Oxford, 1929, p. 64).

It is strongly to be recommended that we restore jurisdiction to the parochial clergy, who alone can make themselves familiar with the persons and the circumstances, and who are the best judges of the human values. Then the unworthy would continue to excommunicate themselves; but those who have been through the dreadful experience of a divorce, with its destruction worse than death of all the foundations of life, who have reconstructed some second chance of usefulness and happiness, who are living according to the best light they know, and who have done nothing forbidden them by any authority but the Church—who after all and in spite of all feel they still want and need the Church—could be considered by the responsible priest on their merits, as having established at least a powerful *prima facie* case that in some real measure they deserve the help which they seek.

This end might be accomplished by restoring the original language of paragraph [i] of § VII ("of *being admitted* to . . . the Holy Communion"), and amending paragraph [ii] to apply only when the parish priest had acted adversely in his proper pastoral discretion under the Communion rubrics.

While we are about it, we might obviate one instance of the undigested jumble of trivial and capital matters together which characterizes the present canon in more places than one, by removing the classing of marriages before a justice of the peace with the remarriage of divorced persons as "uncanonical" acts which require the Church's condonation and validation.

PREVENTION, however, is better than cure; and the new provisions for public and private instruction and preparation for marriage are excellent, and have proved that they are helpful.

A Brittle Injunction

But in their very proper desire to discourage ill-considered marriages, our legislators went decidedly too far in one particular. In § III [iv] we have the brief and blunt requirement, "No marriage shall be solemnized by a Minister of this Church unless the intention of the contracting parties shall have been signified to the Minister at least three days before the service of solemnization."

Now as everyone should have known to start with, and as all parish clergy have found out by this time, this stipulation is neither workable nor enforceable. This is the worst of combinations for any proposed law, and one which insures that it will be occasionally evaded, or absolutely ignored, in almost every parish of the country; to exactly the same breaking down of respect for

mental law that has ensued from our needlessly minute regulations in one direction, and from the Eighteenth Amendment in another. To put a kind of police court regulation, ecclesiastical speed law, like this, side by side with a really old requirement like § V (Remarriage), is not to get the first, but to run grave danger of undermining the second.

The purpose of this enactment was to bring absolutely to an end the whole problem of runaway and even clandestine marriages, which time out of mind have been against the Church's precepts, and which every clergyman knows are in practice exceedingly difficult to detect and avoid.

But it is very unfortunate to impose upon the clergy such a rigid injunction as this, with no flexibility for the exercise of their charity or discretion, when so many contingencies arise. A faithful priest will have no alternative but to break it, and he will not bend! Any clergyman with any pastoral concern, human kindness, or concern for the souls of the people sometimes find this direction an absolute moral impossibility, and when he is confronted with perfectly loyal Church people who do not know, and perhaps could not have known, of this novel requirement; for whom at the last moment it is impossible to do anything with; and in whose case an insistence upon it would deal a mortal blow to their Church loyalty.

For instance, take the actual case of a bridal party of eight persons, including all living parents, and several relatives on both sides, coming from a town some forty miles away in the California Sierras. Why did they evade the California three-day law by coming to Reno? Very simple; the distance was about the same as to their own county seat, and one trip to Reno would be instead of two to Quincy. They did not know of the canon, passed ten years before they had moved to this mountain town, where the Church is not represented. After all these years of geographical isolation, they still cherished their membership in the Church, though for the younger members it had become only a family tradition.

In explaining the Church's three-day requirement, it was invariably resented as an interference with their natural rights as citizens and Churchmen. It was quite useless to tell them that the object was to avoid runaway marriages—the young people had been engaged three years, and both families were all there; what did the Church want of them, what more could it want in Reno? It was perfectly evident that any attempt to insist on the strictness of the regulation would have only one result, to consign the young couple to the community church. Any clergyman would have had to be weak in the head to have done so. The sensible thing was to embark on a serious talk "as to the nature of Holy Communion, its responsibilities, and the means of grace which the Church has provided through his Church," to the evident edification of the entire group; and then to take them to the church for the blessing of God which they came to seek.

Similar considerations very often arise precisely in the case of those who come from outside the state, admittedly to evade the requirements. It is astonishing how many excellent reasons there are for such a course. Perhaps both parties work, and are reluctant to endanger their jobs by both applying for leave in successive hours twice, to apply for and to receive their license, and then to make a week-end trip to Reno would take care of the whole matter, and present them with a brief high-Sierra trip in lieu of a honeymoon. Perhaps they are distinctly elderly, and socially prominent, and "you know we didn't want to stand around for five days all of our friends making humorous remarks!" Perhaps they are young enough to be suspicious, but their real reason is to avoid the expense and *éclat* of a big home-town wedding—and they will pay for a long-distance call to their parents to prove it! Now none of these reasons, or the dozens of others that have come to my attention (for long before the 1931 canon was passed, the days found out why they wanted to be married in Reno), are canonical—that's the trouble with it, there are *no* canonical exceptions—but they aren't wicked either, nor, apart from the interference of this meddling requirement, do they furnish the

slightest ground for denying them the amplest countenance of the Church. Of course these strangers are exactly the class which constitute our greatest problem, and in some respects our greatest annoyance. There are times when any man feels that he would be glad to be quit of the whole nuisance by an ironclad application of this sweeping prohibition. But, apart from such momentary insurges of the old Adam, he knows very well that it simply is not Christian to treat innocent—if ignorant—Christian people in any such way; that for him it will have to be a case of obeying God rather than man, and disregarding the peremptory letter of this most injudicious regulation, in order to keep the greater matters of the law, judgment, mercy, and faith.

The worst of this silly law is its utter fatuity, and its inability to achieve its announced purpose, even when the clergy are so misguided as to exact its letter, instead of using their own excellent discretion to attain its real objectives. There is a great gap between solemnly forbidding a thing, and actually preventing it. When young people set out from home together to be married, they are going to come back married, and no fooling obstacle like this is going to stop them. If our clergy decline to serve them, it may turn over some wedding fees to the Methodist minister, and in more cases than a few it will result in turning over our members to the Methodist Church; but if any man supposes that it will have any effect whatever in averting hasty marriages, he knows nothing of human nature.

In fact this provision comes to the Church very poorly commended. It was insisted upon by the House of Bishops, over the defiant protest of some of the most respected senior prelates of the Church. The House of Deputies opposed it, but finally gave in and passed it at the last moment, to finish the docket, on the weak-kneed argument that it didn't make much difference anyway, since many states already had such a provision. In practice, in such states very little attention is paid to the Church's requirement, the clergy considering it as sufficiently covered by the secular law. But by this time there is no doubt that the working clergy of the country have had enough of it: and the responsibility therefore rests with the bishops to clear the road for its repeal. The great American vice in dealing with a difficult subject is to "pass a law about it," and then to dismiss it from consideration no matter how little that law is effective. That is one disgrace to which there is no excuse that the Church should continue to subject itself.

THERE MAKE READY FOR US

*SOME are still allotted
To make ready where we meet,
Spreading on His Table,
Fair linen white and sweet,
To set out Wine and Water,
And Bread whereof we eat.*

*To have prepared and waiting,
Silver Paten, sacred Grail,
Covering them over
With silken burse and veil—
Then kneel with heads bowed
Before the Altar*

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

I KNOW WELL, that wt would be but barely decent in a Cathedral, Royal Chappel, or City Church, would perhaps carry an Air of too much Pride & Pomp in a Country Parish; But Still, I would wish to see less Disparity in the Furniture of our churches here, than there is. Some of them are tollerably furnished; my own in particular, thro' the Bounty of Queen Ann, and Mr Kay's Bequest. The best are not so well set out, as to raise my Envy; and yet I am Sure Some are So Sordidly Supplied with Vessels for the Sanctuary, as to excite my Grief. In Some Places, the best Vessels are Pewter; whilst in others, the Flagon is a Botle, the Chalice a Glass, and the Paten at best but a Pewter Plate."

—Letter of the Rev. James Macsparran, Narragansett, November 25, 1747, to the S. P. G.

"BUT REALLY the Times are exceeding hard, our Paper Currency daily depretiates; the Merchant raises the Price of his Commodities, and the Farmer follows his Example in the Price of the Country Produce, and between those another Set of Men, who have nothing to Sell, are ground and crushed to Pieces. May God Send us a happy Peace, which, I hope will change our Melancholly Situation for a better."

—Letter of George Taylor, S. P. G. schoolmaster at Providence, October 1, 1747.

THE FOLLOWING sets out the difficulties of two men who left America in the 1740s, to secure ordination in England preparatory to a ministry in the colonies:

"The humble petition of Joseph Lamson sheweth

"That your petitioner together with Mr Miner of New-England after having full Testimonials in their favour from the Rev'd Mr Commissary Price and the rest of the Episcopal Clergy of New-England as also from His Excellency Governor Shirley &c to the Venerable Society for Missions

"Left Boston the 27 June last upon their Intended Voige to London and having been four weeks at Sea they unhappily fell into the hands of the French who Stript them of their Cloaths & money: and carried them first into Spain afterwards into France where they remaind above five months. and in Decemb'r last obtain'd liberty to come to England upon Parole. That they came on Shore at Dartmouth and proceeded as far as Salisbury where they both fell very dangerously ill and Mr Miner died after 12 days sickness but your petitioner by the goodness of God recover'd after four months so far as to be enabled to reach London that as his misfortunes have been very great in the loss of money & cloaths and a long and very expensive Sickness he humbly casts himself upon the Venerable Society begging a Share in their compassion and abounding Charity and to be receiv'd into their Service."

COMPENSATION

YOUTH! Dear flaming youth,
Oh, how you charm us, how you fascinate,
What light and joy you bring.
And yet, bright youth, I do not envy you.
I, standing near my journey's end,
Can calmly look you in the face,
And say I do not envy you.
If you have some magic power,
I wish to see it within
your arm,



Churchwomen Today

Ada Loaring-Clark, Editor

HERE is a new outline for the use of intercessors on a Day of Prayer. It has been prepared by a committee of the Daughters of the King of which Mrs. C. Herbert Gale of New York is chairman, and is for use on All Saints' Day. It can readily be adapted for any similar day.

Outline for Intercessors

The instructions say that: "The day should commence with a celebration of Holy Communion with, if possible, a short service of special intercession. A list of personal needs for prayer in the parish could be made beforehand and given by the rector, asking that they be included in this service. The remainder of the day should be divided into half-hour periods and the names of volunteers obtained for each period. All women of the parish should be asked to participate." I feel this will make a very fine day for preparation before the Quiet Day of the Woman's Auxiliary on Armistice Day.

FIRST: Kneel and prayer for the Holy Spirit, for Quiet Confidence, and for the Spirit of Prayer (Prayer Book, page 580). All page numbers refer to Prayer Book. Let us pray the prayer of confession of sins (Page 75) especially praying

Program

that all our shortcomings and failures may be forgiven and blotted out and for fresh power that we may go forth again strengthened by His forgiving love. Collect for 12th Sunday after Trinity (page 206).

Second: Read Hymn 380 "Breathe on me, Breath of God."

Third: Say The Lord's Prayer.

Fourth: Read Psalm 51, verses 1-12 as a prayer.

Fifth: Use the prayer of General Intercession (page 584).

Take each phrase and meditate upon it separately. Thus divided you will find that it contains a comprehensive prayer for the whole world's needs:

For the worker and his work—preservation from accident.

The employer for fairness—kindness—brotherhood.

Government—teachers—aged persons—children.

The sick and afflicted—travelers—the overburdened.

The forgotten ones—prisoners—the dying.

Prayer "Give us grateful hearts" (page 585).

Sixth: Read St. Mark 9: 33-50 and meditate, noticing that:

In answer to their Master's question they were ashamed. They held their peace. The patience of Jesus as He taught them that true greatness consists in serving. That service tendered to the lowliest meets its reward. That reward is the knowledge that we do His will. That each individual is responsible for his fellow man and for his own good. That each individual must give up whatever makes it impossible for him to lead his highest life.

Seventh: Kneel and pray for grace to serve God humbly.

"Teach us, good Lord, to think less of our own importance.

Help us to overcome our desire to push ourselves forward at the expense of others. Grant that we may never congratulate ourselves on our achievements as though they were ours and not Thine. Make us, O Lord, willing to be Thy servants through whom Thou mayest achieve Thy perfect will and so fill us with the Spirit of Service that we may not only wait to be called but also watch for chances to help others."

Eighth: Prayer for the Church (page 37).

Ninth: Prayers for others and especially for the particular organization.

"Grant us, Lord, as we walk the way of life to find there the blessed footprints of Thy Son and having found them help us to follow until we look up and see His face and enter into the joy of His Friendship."

The Sanctuary (*Spirit of Missions*) and selections of prayers and meditations should be at hand and ready for the use of intercessors if needed.

Where Are We?

The Search for a Christian Social Order

By the Rev. Edmund L. Souder

American Church Mission, Hankow, China

THE WRITER of a recent magazine article compares an earlier period of depression with the one from which many of us are now emerging, and that, as its effects wore off, the depression in the essential soundness of capitalism returned," the depression being that the same should happen this time, although he does speak of "a growth of belief that the forces which cause unemployment and employment at starvation wages are ordained of God." However, though men are naturally contentive, there are many, I fear, whose faith in "the essential soundness of capitalism" has collapsed beyond repair, just as there seems inherent in that system of economic organization these cycles of extravagant spending and wild speculation, followed by lean years when millions of self-respecting men are thrown out of work and millions of others work for a pittance's wage, while distress of mind and suffering of body are everywhere. How can such a senseless thing as this justify itself before the human reason as being "essentially sound"? That it is, on the contrary, fundamentally unsound is the growing conviction among socially-minded Christians for the very reason that, at a time when multitudes of men, women, and children the world over are ill-clad and undernourished, the very stroke of capitalist strategy (even among such true patriots as are found in our present government) is to plow up hundreds of acres of cotton and render thanks for storms and drought which destroy thousands of bushels of wheat! What sense of bedlam is that! What sense does it make to talk of "over-production" at a time when, due to "unequal distribution," the very part of the human family is without the bare necessities of life? If one man has twenty meals and nineteen others have only one, the problem would seem to be, not how to destroy the twenty dinners before they rot, but how to get them to the nineteen hungry people who have none. Since figures show that in the United States less than 2,000 men (out of a population of 100,000,000) were, in 1930, the interlocking directors of the 200 largest corporations of the country, controlling 50% of all the wealth of the land, and since about three-fourths of the nation's wealth is in the hands of 15% of the population, it would really seem as though the problem to be attacked is not "over-production" but that "inequality of distribution" which, as Matthew Arnold observed, "materializes our upper class, vulgarizes our middle class, and brutalizes our lower class." If to throw trains of milk and vegetables into the river and to make bonfires of wheat, cotton, and coffee is the cleverest move of the capitalist class for the healing of a sick economic order, it would seem to me to let the patient die and raise up a more worthy heir. Is it not probable that milk and wheat would cease to be produced in a world where production were for use, not, as under capitalism, for profit? And would not that economic order be "essentially sound" wherein human welfare were considered superior to the rights of property, a condition at present contrary to fact? I shall never forget the reply of the American superintendent of a gold mine in the Philippines, where I once tried to do a little pastoral work among Christian miners. When I asked permission to say Mass for them once a month in a company and his reply was, "Well, I don't mind so long as it doesn't

NOT AS STUDENTS of economics, but as students of the Sermon on the Mount, says the author, should we Christians search our souls these critical days, and ask why we should continue to support a system which has deified self-interest, and made the amassing of a pile of gold so much the mark of "success" that an appalling number of men, suddenly deprived of it, have found life meaningless.

in any way interfere with their work, but you must remember we are here to make money, and the stockholders expect me to produce dividends." Exactly! If I could save their souls without decreasing dividends, all right; otherwise, damn their souls! Many generous and high-minded capitalists to the contrary notwithstanding, that has been, and is today, the characteristic attitude of capitalist eco-

nomics, as witness the struggle our federal government has encountered in trying to get the steel, coal, oil, and automobile magnates to agree to moderate codes proposed with the idea of relieving the deep distress of the multitudes at the slight expense of the privileges of the few.

THERE ARE THOSE who would lay the blame for our present confusion, not on any defect in capitalism, but on the rapid technological development of industry, but is it the machine or its control which is at fault?

An English coal miner wrote recently in the *Church Times*,

"Coal-cutting machines enable two men to do the work of fifty, yet is not the machine more Christian than the miner's pick in the hands of a miner streaming with sweat like a drowned rat? Is it not a gift from God? Yes, it is not the machine but the commercial administration of it that is all wrong."

One hundred years ago (January, 1832) the same idea was prophetically expressed by an article in *Punch*, reprinted this year in *Christendom*, an Anglo-Catholic quarterly of Christian sociology. Says this writer at the beginning of the Industrial Age:

"We put this question to Sir Robert Peel: if all labor done by man were suddenly performed by machine power, and that power is in the possession of a few thousand individuals—what would be the cry of the rest of the race? Would not the shout be: Share! Share! The steam engine, despite of themselves, will carry statesmen back to first principles. As it is, machinery is a fiend to the poor; the time will come when it will be a beneficent angel."

Many Christians are becoming convinced that that happy time will only come when wealth-producing wealth has become socially owned and is operated without profit for the public good, instead of being, as under capitalism, privately organized, operated, and controlled for the benefit of the few. In the words of a distinguished Anglo-Catholic, Miss Vida D. Scudder: "The principle that private property is a sacred and inalienable right is no longer an assumption to build on: it is a thesis to be proved."

Is it Socialism or just applied Christianity to hope that just as surely as feudalism had to go, so our present society, organized on the basis of "each for himself, and the devil take the hindmost," must give way to one wherein the principle will be "Each for all, and the hindmost is our charge." (Upton Sinclair in *They Call Me Carpenter*.)

Not as students of economics, but just as students of the Sermon on the Mount, should we Christians search our souls these critical days, and ask why disciples of crucified Love should continue to support a system which has deified self-interest, and made the amassing of a pile of gold so much the mark of "success" that an appalling number of men, suddenly deprived of it, have found life meaningless. In one fashionable metropolitan club thirty-four members have committed suicide in eighteen months,

a tragedy that would have been *impossible* had the lesson ever been learned that "man's life consisteth not in the abundance of things that he possesseth," and that we should "set our affections on things above, not on things on the earth." In the Middle Ages poverty was regarded as a virtue; in capitalist society it is looked on as a disgrace. Well might these disillusioned men of wealth have reflected on the wise words of the philosopher Spinoza: "The good of human life cannot lie in the possession of those things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where each man's good promotes his neighbor's."

The overweening avarice of capitalism is, however, nowhere more offensively obvious than in the continued failure of the nations to get together on any socially constructive program. Conference after conference, born of desperate human need, fails ignominiously before the stubborn resistance of the god of Greed. The Disarmament Conference failed for various reasons, among the important ones being that the great armament firms of England, France, America, and elsewhere fought valiantly to preserve a thriving business which produces handsome dividends. These capitalists even went to the length of buying up an important newspaper in Geneva itself in order to strangle its eloquent appeals for world peace! Nor could the World Economic Conference accomplish anything of importance against the resistance of competing capitalist interests, engaged in the twofold battle of keeping the goods of other nations out of the home country through high tariffs, and, at the same time, insisting with threats—and guns, where feasible—on the open door for one's own goods in the markets of the world. Inasmuch as the "next war," like the last, will be the direct result of this struggle for world markets and raw materials, the irrelevant challenge of the perfervid patriot to the Christian pacifist leaves me utterly cold. "What? Would you stand by and let your wife or daughter be attacked by a scoundrel without raising a finger to protect them?" As a matter of fact, Allied soldiers probably ruined as many French girls as the Germans did, but the point is the weapons of combat are now so devastating that it is sheer madness to talk of resort to arms as a means of protecting human life, male or female.

Another underpinning of the capitalistic faith of some of us, therefore, has been knocked out by the American government's decision to spend \$238,000,000 for a bigger and better navy. To be sure, the ostensible reason for this was to provide work for the unemployed, but in that case why not have one of the oceans baled out and then poured back again? That would have employed thousands, and would be no less useless and distinctly less dangerous to Christian fellowship among the nations. Five short years ago did not America take the lead in a solemn pledge that thereafter "the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means"? (Pact of Paris.) As Dr. Nicholas Murray Butler has said, "A war department is an anachronism and a breach of good faith when war as an instrument of national policy has been solemnly and formally renounced," and certainly to spend \$238,000,000 for *increased* armaments, which we have sworn *never to use*, seems to put us among those whose pledged word may, in the exigencies of the moment, become a mere "scrap of paper."

To be sure, the Secretary of the Navy has had sufficient sense of humor to sing the ancient ditty about all the warships being built to help preserve the peace of the world, and Britain, Japan, and the others ought, of course, to take this at its face value, instead of which they are perverse enough to consider this unemployment measure of ours as a threat against their "security." Britain, therefore, promptly announces to the world that she will soon "embark on an extensive naval construction program," while Japan declares it is essential to her safety that she have a higher naval ratio than the one granted her by the Washington treaty. "Lord, what fools these mortals be!" What preposterous stupidity is all this preparedness within twenty years of a holocaust in which some ten million young men died, trustfully believing those

who told them their deaths would end war! Well said was the recent remark of an English college girl: "Our trouble is there are too many people thinking what will happen if we do disarm, and too few people thinking what will happen if we don't." Unless the governments of the world get out of the groove in which they are moving, war is sure to come—it is only a matter of time, and then Christian parents, who have stunted and struggled through long years to raise up sons to make a better world, will be invited, no, commanded, to contribute perhaps twenty million of them for cannon fodder in order that the capitalistic Imperialists of the world may carry on their little game a while longer. However, in that case it won't be much longer, for if we want to make sure of laying capitalism in its grave just bring on one more really good war. Only the other day a thoughtful member of the American diplomatic service said to me that the "next war" will break down, as the last one did in Russia, and, at the end, in Germany, through widespread mutiny and the violent refusal of the common people any longer to die for a civilization so unworthy to survive.

Is there anything left to prevent such dire happenings? Yes, the grace of God, and that alone. Humanism, like patriotism, is not enough. "A philosophy which begins by denying the existence of God and affirming the greatness of man ends by denying the significance of man and affirming the futility of life." We must recover a sense of coöperation with a divine purpose, the *Deus vult* of an earlier day. For this there are signs of hope. The present may be, as has been said, even more a period of spiritual depression than of economic depression, yet God has by no means left Himself without witness, and social passion grows steadily in the hearts of Christian men and women. A wealthy layman, who recently complained at an ecclesiastical gathering that "the Church is growing Socialistic" received the apt reply, "No, it is only getting to be more Christian." Never before have so many of Christ's disciples been convinced that their religion must be a seven-day affair, that they cannot "pray on their knees on Sunday, and prey on their neighbors on Monday," and that to work earnestly for the application of the moral principles of the Kingdom in politics and business is not politics and business but the very heart of the religion of the Incarnation, which foretells the entire consecration of matter to the purposes of the Spirit of God.

THE CATHOLIC has always before him in the Mass the most perfect symbol that can be conceived of that consecrating touch of the Spirit whereby the material world is to be offered in dedication to God, and it is most refreshing to read that Anglo-Catholics, gathered by thousands at the great Oxford Movement Centenary Congress this summer, set before themselves in the next hundred years the abolition of that disgrace to our religion called the slum. It was at this Congress that the Bishop of Llandaff, himself a Religious, expressed his belief that "there are not wanting signs that, during the next twenty years or so, the Church will be engaged in a life and death struggle with the forces of secularism and materialism—with a world that organizes itself more and more completely, in its social and industrial and ceremonial life, without reference to God or to spiritual realities." Face to face with such a challenge, shall not Catholics resolutely seek for themselves "a higher standard of living," which will mean not three automobiles instead of two, but a larger measure of the mind of Christ and His saints, who, in detachment from the things of sense, so used the good things of the material world that they ministered, not to the enslavement of man but to his spiritual freedom and growth? Such a "faithful remnant" may yet save a heedless civilization from committing hara-kiri.

THE CHURCH had been to blame for forgetting that society itself, as well as the soul of the individual man, was the object of the Christian redemption. Christ had called to the community, as well as to the individual man, to change its mind.

—REV. EDWARD SHILLITO, in *Life and Work*.

Japanese Missions in Manchuria

By Roland Hall Sharp

ONE ELEMENT of Japanese action in Manchuria that escapes notice of the outside world is the religious fervor with which many individual Japanese have entered into the great adventure." Protestant ministers have come over to serve as shepherds of the rapidly increasing Japanese population in the cities. Religious colonies as such play an integral rôle in the effort to populate Manchuria among Japanese, and so help immigration to solve Nippon's pressing population problem.

Among such religionists, Japan's aggressive policy since September 18, 1931, is viewed in a far different light from the world's general opinion. They present a peculiar segment in Japanese psychology with regard to the Manchurian incident and its aftermath, including establishment of the generally unrecognized "State" of Manchoukuo.

For instance, one Protestant minister with whom I talked several times, on the train in Korea and later in Manchuria, is boasting himself with ardor to the new religious work in "Japan's last frontier." At personal sacrifice, already amounting to loss of a member of his family through the severe and unaccustomed climate of Manchuria last winter, he has just returned from a visit to Japan, prepared to carry on.

"The more we sacrifice out here, the more determined we are to keep going," he said. His words were not said for effect. They were backed up by his actions, the result of an evident sincerity and devotion to what he considered right.

These are the sort of things a visitor runs into constantly, realizing that the Japanese mentality at this crucial period of the Japanese Empire's history is a blend of strangely different concepts and motives. On this trip I have talked with high officials, including cabinet ministers and ranking army officers, with government leaders, journalists, business men and workmen. Their views differ widely in detail, but one note constantly reappears—to a man they love Japan and are prepared to give their lives instantly for its preservation and progress.

Japanese are devoted to their nation fervently, in all the shades of nationalism from ordinary jingoism to the motives of a fanatic patriot. Outsiders often forget this in assessing Japan's actions of foreign policy. To leave it out of account in connection with the Manchurian incident is to fall short of a genuine grasp of the situation.

Japan is frequently represented in the foreign press as in the hands of a military clique, before whom moderate opinion generally quails. This is only partially true. The army has undoubtedly held the most powerful single chair at the nation's council table since late 1931. Many elements of liberal and moderate opinion have likewise ceased to make themselves prominent, biding their time for a swing of sentiment toward more conciliatory methods. Between these extremes exists a great body of national opinion, squarely behind the Manchurian policy. It is true, however, that much of this opinion has been built up by a careful campaign of well-directed propaganda.

In this group are found such ministers as the one who is boasting himself to Manchuria. Even should the army change tactics and withdraw from Manchuria—a thing almost inconceivable—this minister would still cling to his belief that this "e-line" of Japan should not be abandoned. In such a view may be seen the strange melange of nationalism and other concepts—national religion—which characterizes current Japanese opinion. Basic explanation of this phenomenon is to be sought in the

HOW the Protestant Churches are following the Japanese flag into Manchuria is shown in this article sent from Hsinking, in that province. ¶ Mr. Sharp is known to our readers through his special articles on Disarmament sent from Geneva in 1932. He is now engaged in a field study of conditions in the Far East affecting world peace.

entire course of Japan's modern history, not in events of the past two years alone. My minister friend puts it neatly, "We have no other place to go except Manchuria."

No other place to go! In those few words he sums up the explosion which started in September, 1931, and has been gathering force beneath the surface in Japan for decades. It was the lot of Japan to

enter international intercourse after centuries of self-imposed isolation, only in 1854. The most casual reflection shows that this date comes well after the close of widespread colonization by European and American nations.

Japan, with an area roughly that of California, soon entered into the full swim of industrial and international development. Population grew as had that of England in the heyday of its commercial supremacy. By 1888 the population of Japan proper amounted to 39,600,000. Already this represented a heavy density for each square mile. But in 1930 the figures had jumped to 64,500,000, bringing the average population density up to 437 a square mile. In Honshu, the largest island and center of the great cities, the density was 545 a square mile. Taking the whole Japanese Empire, the average comes up to 347.

THROUGH THE MANCHURIAN outlet some satisfaction was obtained and it was the fear of losing investments and strategic position there that lay at the base of Japanese action in establishing a virtual protectorate over the area, now known as Manchoukuo.

While this history has nothing directly to do with the subject of religion in Manchuria, it is given to help explain the attitude of many Japanese religionists there. Naturally they are Japanese and members of some denomination at once, so they are liable to be swayed by national emotions like other men. In many cases they find it hard to keep clear of such influences.

On the whole, they accept the national action as a fact, and are trying to make the best of it. Some of them support it strongly, a few make their disapproval known, and other philosophically adopt the policy of seeking to prevent materialism from running its full gamut in the sequel of present expansion.

That is to say, these religionists are aware of the danger for religion in Japan if the nation is swept too far along the line of imperialism and material self-seeking. Assuming that Japan considers its actions to date as indispensable to national survival—whether facts support that belief or not—the time can quickly come when expansion as such becomes a goal.

It is to prevent this misdirection of national energy, with its inevitable international complications, that many religionists are working. On the ground in Manchuria, they are coming with a missionary zeal to go into the colonies and cities, there to keep uppermost in the minds of their congregations the true ideals of Christianity on which alone Japan or any nation can work out its salvation.

THE COLLAPSE of the Church press which is threatened would work irreparable harm. Few realize what it would mean. The boards and agencies would lose regular communication and contact with their clergy and members. Of course, direct mail could be used, but it would be prohibitive from a cost point of view. The sense of unity of the members will be lost. Finances will drop to a new low level. The members will be as sheep without a shepherd; for what is the use of leaders who cannot communicate with or reach their followers?—*Arthur E. Hungerford.*

Medieval Food Habits

By Major L. Younce, Ph.D.

Professor of History and Political Science, Marquette University

THE MIDDLE AGES also eagerly seized on any event that afforded a reasonable excuse for a banquet. But some occasions made a feast inevitable. A coronation, a great victory, a marriage in high life, the arrival of an ambassador, the enthronement of an archbishop, a birthday, especially the day on which the heir to an estate attained his majority, besides the Church festivals as, in England, Easter, Whitsunday, Christmas, Twelfth Night, all afforded an opportunity and excuse for a great entertainment and at the same time a welcome relief from the monotony of the daily round.

The Middle Ages were in many respects far more primitive than our own time, but they by no means affected simplicity in dress or in the appointments of the household, and they did not shun the expense of costly mantles of velvet and silk, of rare foods and wines, great kitchens, and the conventional adornments of a great feast. The monasteries were the hostleries of those days and their vast kitchens could give lessons on quantity-cooking technique to the modern tendency away from home cooking to restaurant and catering services.

In the Middle Ages the lack of opportunity for safe investment encouraged a type of hoarding still true (particularly in India and China, in out of the way castles and temples), namely, the lavish use of gold and silver for the table and for various household purposes, but most especially as plate. It was indeed the simplest form of banking, for in any emergency the vessels could be thrown into the melting pots and the metal used for exchange. Meanwhile it was at least serving some useful purpose—that was the interest. We are told, in fact, that the ransom of Richard the Lion Hearted was not made up with coin, but by contributions of baronial goblets and salvers. And as years went on the display at feasts became more and more impressive—including also studding with precious stones—and reaching a climax in the sixteenth century just before the crash came in the precious metal market with the dumping of the Spanish colonial minerals. Then metals became worth less, they bought less in terms of commodities, and prices went up sky-high, and have rather tended to stay there since, compared to which the rise because of the gold discoveries of the '90s was only relative because of the vastly greater market-complex absorbing.

But that costly plate was not usually eaten off individually. It constituted rather the general, ornamental, and serving vessels. The *trencher* was the real eating plate. At first, thick slices of stale bread were used; later trenchers were made of wood and kept reasonably clean by being scoured with ashes. (Interestingly enough, wooden plates have just recently been all the rage again!) People of the thirteenth to the fifteenth centuries were well content to eat two at a trencher. The phrase "a valiant trencher man" was the literal description of a man with a good appetite—and appetites were good in those days. They had to be. And those of the lady friends, too. In fact these were phenomenal, judging by present averages. Even in the sixteenth century, Anne Boleyn regretted she could eat for breakfast only half a pound of bacon and drink only half a tankard of ale. She ascribed her loss of appetite to the late hours she was keeping, "being scarcely in bed before ten," she lamented.

In our time, medieval cookery recipes seem grotesquely amusing, what with their excessive spicing and coloring, and pounding and "smiting" everything to a fine hash due to the trenchers and lack of forks, not to mention the awesomely promiscuous and forbiddingly multiple ingredients. By the end of the seventeenth and the early eighteenth centuries, however, dining gradually ceased to be a sticky and messy performance. Today, there is nowhere near the need of finger bowls, napkins, and serviettes there used to be. In temperate circles these ought now to be mainly rather in the nature of polite survivals due to human inertia.

Books of the Day

Rev. William H. Dunphy
Editor



FROM ROME TO CANTERBURY. By E. M. Almedingen. London: Faith Press; Milwaukee: Morehouse. Pp. 69. 70 cts.

THIS LITTLE WORK is a vivid and intimate spiritual autobiography. The authoress, a Russian noblewoman of Austrian descent, was baptized in the Orthodox Church, but her connection with Orthodoxy was merely nominal, as was that of her family. At an early age she became interested in the Anglican Church, and was accepted into its communion, but the Russian Revolution destroyed what slight opportunity she had of practising her religion. Amid the universal chaos and desolation, Rome seemed the only anchor, and in that Church she took refuge. The description of the tension and exaltation of the life of Christians under the most hideous persecution in history reminds one of the early Church.

In time, Mme. Almedingen left Russia and went to Italy, where religion was a much more matter of fact and casual matter. She was to a great extent disenchanted, but it remained for the English Romanists—with their grossly unfair arguments, their ignorance of the most patent facts of history, their utter lack of justice and charity—to lead her to a new and thorough study of the whole question. The result was that she has become a convinced and earnest member of the English Church, and has found peace and joy amid the spiritual treasures which are hers. The authoress displays everywhere a real and penetrating grasp of the issues involved, and a deep and beautiful spirit of devotion to Christ and His Church, which is undimmed by the slightest breath of uncharity. W. H. D.

MORE ATTENTION should be given to the titling of books. The latest evidence of this fact is to be found in Dr. Lynn Harold Hough's *The University of Experience* (Harper's, \$1); for instead of finding the series of trite remarks which the title suggests, the reader turns page after page of the most helpful sort of popular preaching. The book contains ten quite short sermons, of which the first eight are uniformly excellent, and the last two distinctly more labored. "Paradoxes of a Living Religion" and "Vicarious Experience" are especially valuable, the latter offering in particular an approach to the Incarnation which will repay meditation.

Another very valuable book of sermons but of an entirely different sort is *Things New and Old* by the retiring dean of St. Paul's (Longman's, \$1.25). Early this year the miscalled "Gloomy" Dean gave an eight-day series of talks at Great St. Mary's, Cambridge, and this book provides the series in print. The eight addresses make a very excellent presentation of the Christian religion and its place in the world today from the viewpoint of the more intelligent undergraduate and thinking men and women recently out of college. Not that the book will therefore prove uninteresting to the older generation, quite the contrary, for it is neither "juvenile" nor "popular" in the usual sense of these words. But it is so exceptionally adapted to the needs of thoughtful younger men and women that it is to be hoped that it has a wide circulation among them. W. F. L.

MELLON'S MILLIONS is a journalistic account of the accumulation of Andrew W. Mellon's enormous fortune, said to be the second largest in the United States. It is a remarkable story of a "man nobody knows" not told with any degree of sympathy or approval by a well known newspaper man, Harvey O'Connor. Those who like highly colored biographies will find this to their liking. It is only fair to add that Mr. Mellon on the appearance of the book declared "I have tried to read the so-called biography of myself. . . . It attributes to me and to other members of my family a fortune of such fantastic and imaginary proportions as to be senseless. . . ." C. R. W.

NEWS OF THE CHURCH

8,000 Attend Service In Chicago Stadium

Bishop Manning Attacks Anti-Christian Tendencies at Commemoration of Oxford Movement

CHICAGO—Chicago's tribute to the Oxford Movement was paid the night of September 29th, when more than 8,000 Church people assembled at the great Chicago Stadium for Solemn Mass. It was probably the largest gathering to date in this country in recognition of the Oxford Centenary. In spite of the hugeness of the stadium structure, there was a reverence about the service which is seldom attained in functions of this type. It was declared by officials of the stadium to be the first time the structure had been literally transferred into a huge church and a service conducted with such reverence and precision.

BISHOP MANNING PREACHER

The Rt. Rev. William T. Manning, D.D., Bishop of New York and preacher of the evening, attacked with vigor the anti-Christian tendencies which he said rampant in the world today and called on all Christians to unite in bringing the Kingdom of God to a larger realization.

Bishop Manning closed his sermon with an appeal to his listeners to rouse the Church to a fuller realization of its task, and the conviction that "this is not a time for party divisions, nor for mere academic discussion of religious truth, but a time for the Church to bring to bear on the hearts and souls of men the whole power of the Gospel of God."

Early in his sermon, Bishop Manning reviewed the history of the Oxford Movement, saying it introduced nothing new to the Church; that it was aimed primarily to bring men to the knowledge of the faith in Christ; that it stood for belief in the Lord Jesus as ever present in the world; that it was a call to holiness of living; and that it stood for belief in Christ Saviour of the whole world and Lord of the whole of human life.

In introducing Bishop Manning, Bishop Stewart spoke briefly of the Oxford Movement, saying it is not ritualism; it is not Romanism or pro-Romanism; it is not an aesthetic movement. He expressed a hope that the Movement in the next 100 years may be a power in bringing about reconciliation of developing knowledge with the eternal and changeless Catholic truth.

BISHOP WHITE READS LESSONS

Bishop John Chanler White, of Springfield, read the lessons at the service and Bishop Stewart was the officiant.

Nearly 2,000 choristers and acolytes (Continued on page 580)

Colonial Church Pulpit And Table Saved by Women

WASHINGTON, D. C.—Old Aquia Church, just outside Washington, and one of the oldest churches in Virginia, will not be remodeled. And the sermons may continue to be delivered from the ancient "wine-glass" pulpit, a three-decker affair, one of the only Colonial pulpits remaining in use.

Members of the congregation, most of them women, gathered at the church when it was learned that the pulpit was to be removed, the Communion table replaced by an altar, and other alterations made, and defied the workmen to proceed.

The Bishop of Virginia was consulted and after several conferences it was decided to abandon the proposed changes in the interest of peace in the parish.

S.S.J.E. Superior Leaves On Journey to Far East

Fr. Burton to Establish House of Society in Japan

BOSTON—The Rev. Spence Burton, Superior of the Society of St. John the Evangelist, started on his journey to the Far East September 13th.

Fr. Burton planned to visit the houses of the Society in New York and San Francisco en route, to give a mission in the cathedral at Honolulu, and then to proceed to Japan to establish a Japanese house of the Society before visiting the scenes of the work of Fr. Morse in Korea and proceeding to China, the Philippine Islands, and India.

West Virginia Church Opens Closed Neighboring Mission

MANNINGTON, W. VA.—St. Andrew's Mission here, closed for about 12 years, is being renovated and will be opened within the next few days.

The work is being done as a part of the missionary program of Christ Church, Fairmont, under the rectorship of the Rev. Clarence W. Brickman. St. Andrew's has been made a part of Christ Church parish and the Rev. Robert H. Gamble, assistant at Christ Church, will be the vicar of the mission.

Miss E. S. Thomas New Director Of Michigan Diocesan Department

DETROIT—Miss Elizabeth S. Thomas, for the past 10 years field worker in the diocesan department of religious education, has been appointed director of the department, succeeding the Rev. Ernest E. Piper, who resigned last April to become assistant in St. Bartholomew's Church, New York.

Florida Churches Damaged by Storm

St. Paul's, Walton, Almost Entirely Destroyed; Other Parishes Suffer Less Severely

ORLANDO, FLA.—St. Paul's Church, Walton, was almost entirely destroyed in the recent storm, with loss estimated at from \$3,000 to \$4,000. Other parishes in the diocese of South Florida also suffered.

In Fort Pierce, the roof of St. Andrew's Church was partly destroyed, two stained glass windows were broken, and all vestments and books ruined. The rectory was severely damaged. Total loss was estimated at \$2,000 or \$3,000.

The roof on one side of St. John's parish house, Kissimmee, was blown away. The roof of St. Bartholomew's rectory, St. Petersburg, was damaged. The roof of St. Patrick's parish house, West Palm Beach, was practically destroyed.

Rev. T. G. Akeley Editor Of Maine Publication

PORTLAND, ME.—The Rev. T. G. Akeley, of Gardiner, will be editor in chief of *The North East*, publication of the diocese of Maine, succeeding the Rev. Ralph Hayden of Camden, resigned.

Bishop Freeman Honored on 10th Consecration Anniversary

WASHINGTON, D. C.—Bishop Freeman, consecrated 10 years ago on the feast of St. Michael and All Angels, was honored by a series of celebrations on September 29th that lasted most of the day.

The anniversary observance began with a celebration of the Eucharist in the cathedral at 7:30 A.M. and ended with a reception in the evening. There was also a service of Holy Communion at Epiphany Church where the Bishop of Washington was consecrated in 1923. Following the service there was a meeting of the clericus in the Epiphany parish house, with the Bishop as guest of honor.

Georgetown, Pa., Church Plans 100th Anniversary Celebration

GEORGETOWN, PA.—St. Luke's Church will observe its 100th anniversary with a week of special services beginning October 15th. Bishop Mann will be the special preacher St. Luke's Day.

Pennsylvania Rector Instituted

PHILADELPHIA—Bishop Taft instituted the Rev. Edmund Hance Carhart, Jr., rector of St. Mark's Church, Frankford, Philadelphia, September 24th.

Nashotah House Open With Enrolment of 50

Large Group of Alumni and Other Visitors at Solemn High Mass; Dean Nutter Celebrant

NASHOTAH, WIS.—Nashotah House opened for the new seminary year September 29th with an enrolment of 50 students. A Solemn High Mass and sermon at 10:30 A.M. marked the opening services, which were attended by a large group of alumni and other visitors.

The Very Rev. E. J. M. Nutter, D.D., dean, was celebrant. He was assisted by the Rev. Albert Frost, rector of St. James' Church, West Bend, Wis., as deacon, and the Rev. James Golder, of East Chicago, Ind., as subdeacon. The Rev. E. W. Scully, vicar of St. Mark's Church, Beaver Dam, acted as master of ceremonies, and the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, Wis., preached. Bishop Ivins pontificated.

Bishop Weller and Bishop Sturtevant of Fond du Lac, and Bishop Gray of Northern Indiana were among the visitors.

This is the first year Nashotah House is without a collegiate department. The student body now is composed entirely of seminarians.

Rev. W. P. Doty Rector Of St. John's, New York

Succeeds the Late Rev. J. A. Wade in Greenwich Village Church

NEW YORK—The Rev. Walter P. Doty, former rector of St. Paul's Church, Ossining, succeeds the late Rev. John A. Wade as rector of St. John's Church, New York. He took charge October 1st.

The Rev. Mr. Doty, graduate of the Church Divinity School of the Pacific, and Bexley Hall, was formerly a chaplain in the U. S. Navy.

St. John's Church has had an interesting history. It was erected as a Presbyterian church in 1846. It served in turn the Congregational and the Baptist denominations. In 1856 the property was bought by the Wainwright Memorial Association, to be used as a memorial church, commemorating the Rt. Rev. Jonathan Mayhew Wainwright, Bishop of New York from 1852 to 1854.

Situated in Greenwich Village, St. John's Church was surrounded by shabby buildings and unkempt backyards. Dr. Wade changed this, and the property is now the center of modern studio apartments and small gardens, known as St. John's Colony.

Illinois Students Active

SPRINGFIELD, ILL.—The Rally Day and opening service at the Chapel of St. John the Divine at the University of Illinois was one of enthusiasm, with the chapel filled with students. There are 120 freshmen students who are members of the Church.

Bishop McDowell Objects To NRA Special Speakers In Churches of Alabama

BIRMINGHAM, ALA.—Bishop McDowell, as ecclesiastical authority, refuses to authorize the use of special speakers for the NRA in the Alabama churches.

"I trust," said Bishop McDowell, "our people will meet all reasonable requirements of the government in the present crisis, but the Church should not become a propaganda agency, as our experience in the World War has shown us.

"The clergy are, of course, at perfect liberty to make whatever reference to NRA they deem fit, but as ecclesiastical authority I do not authorize special speakers in the churches."

St. Stephen's College Has Full Enrolment

Registration Figures Indicate Attendance of 100 Students With More Expected

NEW YORK—St. Stephen's College began its 74th year with a full enrolment. Registration figures indicate an attendance of 100 students made up of 46 new students and 54 old students. Additional students are expected to register before the end of the two-week period of registration.

The college year opened September 24th, with the regular morning service, held in Bard Memorial Chapel. The Rev. Miles Lowell Yates, recently appointed chaplain and professor of Religion, was the preacher. Classes began September 25th.

Bishop Perry Addresses Rhode Island Conference

NEWPORT, R. I.—Bishop Perry spoke of his recent tour of the Orient at the clergy and laity conference at St. George's School for Boys.

Other speakers included the Rev. W. Appleton Lawrence, rector of Grace Church, Providence; the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, and Spencer Miller, Jr., of the National Council.

8,000 Attend Chicago Solemn Evensong Service

(Continued from page 579)

and crucifers filled the entire central section on the main floor of the stadium. The huge altar and reedos which had been erected at the east end of the structure formed the background for the whole service. George H. Clark of Grace Church, Oak Park, was organist and Robert Birch of the Church of the Redeemer directed the music. The Rev. Harold Holt, rector of Grace Church, Oak Park, was chairman of arrangements, assisted by Col. Alexander M. Davis, the Rev. Messrs. Walter S. Pond and H. R. Brinker.

56 New Seminarians Entered at General

Faculty Changes Include Retirement of Dr. Batten, Addition of Dr. McGregor and Dr. Myers

NEW YORK—The 116th year of the General Theological Seminary opens with 56 new entries, of whom 37 are juniors in regular standing and seven are graduate students. The newcomers represent 29 dioceses and 35 colleges and universities. As a whole, numbers are about the average for the past three years.

Faculty changes include the final retirement of the Rev. Loring W. Batten, D.D., who came to the seminary in 1904 as locum tenens in the department of Literature and Interpretation of the Old Testament, becoming professor in 1906. After retirement from professorship in 1930, in accordance with the seminary statute, he continued for three years more as lecturer. During his notable service he was acting dean for the year 1929, during the leave of absence of Dean Fosbroke.

DR. MCGREGOR JOINS FACULTY

In Christian Apologetics, the Rev. Daniel A. McGregor, Ph.D., succeeds Professor Albert A. Cock, of University College, Southampton, England, who was a visiting lecturer last year. Dr. McGregor is executive secretary of the Department of Religious Education, National Council.

In the same department, Dr. Edward DeLos Myers, Ph.D., of Roanoke College and Princeton University, will give an introductory course in Philosophy for those whose college work in that subject has been insufficient. Dr. Myers himself is entered as a special student for holy orders.

In place of the former courses in Elocution, there will be a required course for all classes, the equivalent of one hour a week throughout the year, given by William Brenton, on the theory, technique, and practice of speech, with special reference to the reading of the Bible, the services of the Church, and the delivery of sermons.

Of the Fellows, the Rev. Robert D. Smith has left for parish work in the city; the Rev. Robert J. Gibson has gone to Accokeek, Maryland; and the Rev. Charles F. Boynton has become chaplain of Christ School, Arden, N. C. New Fellows appointed are the Rev. Jonathan Goodhue Sherman, of Connecticut, and the Rev. Theodore Parker Ferris, of New York, both recent graduates.

Madison, Wis., Rector Observes 25th Ordination Anniversary

MADISON, WIS.—The Rev. Frederick D. Butler, D.D., rector of Grace Church, observed the 25th anniversary of his ordination to the priesthood September 17th.

There was a corporate Communion of the parish at 7:30 A.M., and at 10:45 A.M. Dr. Butler was celebrant at a Choral Eucharist of thanksgiving. The Very Rev. E. J. M. Nutter, D.D., of Nashotah House, preached.

New Jersey Cathedral Observes Anniversary

Top Gailor to Preach at Service Marking Culmination of Diocesan Celebration of Oxford Movement

TRENTON, N. J.—The 75th anniversary of the founding of Trinity Church, now the cathedral, will be celebrated October 8th with appropriate services.

On the following Sunday evening the diocesan celebration of the Oxford Movement centenary will culminate in a great service of Thanksgiving at the cathedral. The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, will preach both at the choral Eucharist in the morning and at the diocesan celebration in the evening. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, will be celebrant at the choral Eucharist.

New York Priest Plans Parish Recovery Act

NEW YORK—Upon returning to his duties as rector of Holyrood Church, New York, the Rev. Arthur P. S. Hyde has presented to his congregation the adoption of what he terms a Parish Recovery Act. This coöperative measure he recommends take the form of a five-point code which is as follows: that each parishioner attend at least one Sunday service; that each communicant receive Communion at least once a month; that each parishioner attend at least one weekday service; that every member contribute to parish support liberally and to the limit of his ability; that each affiliate with at least one of the parochial organizations.

Mary's Hall, Burlington, N. J., Raises \$3,800 for Endowment Fund

BURLINGTON, N. J.—St. Mary's Hall, a 25-year-old Church school for girls, is opening this week under much more encouraging prospects than were evidenced in the previous year.

Several new enrolments have already made up for the numerical loss due to a large class of graduates last June, and the campaign in charge of the Rt. Rev. Albion W. Knight, Bishop of Tennessee, to raise an endowment and decency fund raised \$3,800 in cash and securities in hand. This sum represents gifts from the clergy of the diocese and alumnae of the school only. The wider campaign is expected to continue through the fall months.

Bishop Mosher Visits Australia

SYDNEY, AUSTRALIA—The Rt. Rev. F. Mosher, Bishop of the Philippine Islands, and Mrs. Mosher arrived in Australia the latter part of August. They intend to return to Manila in the early part of October. Bishop Mosher, while in Sydney, made an address at St. Chad's Church for the Philippines.



HIGH ALTAR
Trinity Cathedral, Trenton, N. J.

Knights of SS. John to Conduct Installation

Grand Commander of Fraternity to Confer Accolade Upon Group of Boys

BROOKLYN, N. Y.—The Church fraternity of the Knights of SS. John is conducting an installation service in St. Philip's Church, Brooklyn, October 8th.

The Grand Commander, the Rev. F. M. Wetherill, D.D., will confer the accolade upon those who have done meritorious work in achieving degrees, helping the rectors, and aiding some specific work in their parishes.

John T. Davis, the field secretary for Long Island, will be in charge of the ceremonies.

About 50 boys of St. Philip's, St. Andrew's, and St. Paul's Churches have qualified for advanced degrees.

The Rev. Arthur R. Cowdery of Malone, N. Y., has just written to headquarters about his experience with the fraternity, as follows:

"The Knights of Saints John has been active in my parish for over 10 years. It has the enthusiastic backing of everyone since it has proven its worth by its ability to mould character and to make a positive contribution to the spiritual life of the parish. Several boys have been brought to Confirmation through contact with it who would not have been reached otherwise. Unlike most boys' organizations, it holds the interest right through the whole 'teen age."

Albany School Opens With Increase in Enrolment

ALBANY, N. Y.—St. Agnes' School for girls opened September 20th with an increased enrolment. The number of board- ing pupils is larger than for several years.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany and president of the board of governors of the school, presided at the opening exercises and addressed the students and a number of parents attending.

Canadian Restoration Fund Totals \$791,936

Amount Paid to Date \$404,651, Committee Reports to Synod Council; Synod Trust Fund \$2,946,051

TORONTO—The amount subscribed to the Restoration Fund to date totals \$791,936, with \$404,651 paid in, the committee reported September 22d to the Executive Council of the General Synod. The Primate presided.

L. A. Hamilton, treasurer, reported that there was on hand June 30th in the Consolidated Trust Fund of the General Synod \$2,946,051, with interest during the year amounting to \$110,913.

The next session of the General Synod, in September 1934, is to be held in Montreal.

REPORT ON REORGANIZATION

An important report carefully considered was that of the committee respecting reorganization of the Executive Council and of the boards. This was presented by Bishop Seager. The following recommendations were adopted respecting the boards:

That the three boards under the General Synod be retained.

That the direct election by diocesan synods of representatives on the three boards be retained, and that the membership remain as at present.

That the representation of women, with full membership, upon the three boards be retained or provided for.

That in the year of the session of the General Synod, the annual meetings of the boards be not held in advance.

That the present provision relating to the board of missions be repealed, and that the board of management of the M. S. C. C. report to the General Synod; further that during the consideration of the reports of the boards members of the boards who are not members of the General Synod should be given the courtesy of the House.

That the membership of the Executive Council consist of the bishops, 26 clergy, and 26 laymen, and that they be elected by the General Synod on the basis of provincial representation as follows: six of each order from the province of Canada and Rupert's Land respectively, 11 of each order from the province of Ontario, and three of each order from the province of British Columbia; and, further that the basis of membership be open to revision at every third session of the General Synod, provided that each diocese shall have at least one representative as well as its bishop.

That the attention of the Executive Council be called to the fact that the large amount of financial and executive administration now devolving upon the General Synod, and particularly upon the investment committee, points to the necessity for the services of a paid official of the General Synod.

Accepts Delaware Invitation

WILMINGTON, DEL.—Dr. Larkin W. Glazebrook, lay evangelist of the National Commission of Evangelism, National Council, accepted the invitation of Bishop Cook to visit the parishes and missions of Delaware.

Spencer Miller, Jr., Next Radio Speaker

Social Service Department Official
in Church of the Air Broadcast
October 22d

NEW YORK—Spencer Miller, Jr., consultant on industrial relations for the National Council's Social Service Department, is the speaker for the next Episcopal Church of the Air broadcast, made possible through the generosity of the Columbia Broadcasting system. The hour is 10 A.M., eastern time, October 22d. Mr. Miller's subject is The Significance of the Recovery Act.

During this third season of Episcopal Church broadcasts, there will be six more services at approximately monthly intervals. The November speaker is to be the Hon. George W. Wickersham, on the 26th, and in December the Presiding Bishop will deliver a Christmas message on Christmas Eve.

The broadcast is on an almost nationwide hookup, but anyone unable to hear it locally should communicate with his nearest Columbia station.

1,633 Students in Church Schools of Philippines

MANILA—Children and young people now being educated in the day and boarding schools of Philippine Islands missions of the Church, according to figures recently tabulated, include 463 boarders and 1,170 day pupils.

Bishop McCormick Preaches At Harvest Home Festival

GRAND RAPIDS, MICH.—The annual Harvest Home festival was held September 24th at St. Paul's Church. Bishop McCormick preached the sermon and dedicated the new choir stalls given by the Social Guild as a memorial to the late Thomas Brinton, choirmaster. The Rev. C. M. Farney is rector.

Would Admit Refugees

WASHINGTON—Admission of religious and political refugees, particularly those from Germany, through the revision of existing immigration restrictions to meet the nation's "tradition of asylum for refugees escaping from foreign tyrannies" was urged on President Roosevelt in a memorial by the American Civil Liberties Union, signed by 36 prominent educators, lawyers, clergymen, and liberals.

N. Y. Seamen's Church Institute Appeals

NEW YORK—The Seamen's Church Institute of New York has just released its annual fall appeal for funds.

Organist Begins Her 58th Year of Service at Chapel

POMONKEY, MD.—Miss Nellie Jenkins has just begun her 58th year as organist at St. John's Chapel here. She recently celebrated her 57th anniversary.

New Archdeacon Greeted At California Conference

The Ven. W. R. H. Hodgkin to be in Full
Charge of Missionary Work

SAN FRANCISCO—The new archdeacon, the Ven. W. R. H. Hodgkin, D.D., was welcomed at the recent clergy conference. Archdeacon Hodgkin is in full charge of the missionary work in the diocese.

The Every Member Canvass was emphasized as a spiritual enterprise. The need was felt for something more elastic, friendly, normal, and educational than a mere financial drive each year.

The Bishop discussed worship, stressing the fact that there must be a considerable amount of discretion in the matter of ceremonial.

Lack of Finances May Cause Hospital Closing

NEW YORK—St. Mary's Hospital for Children is in desperate need, with the prospect that if no financial aid is given it will be forced to close its doors.

The June bills are all paid. Since then, the only bills paid in full were service bills. In September full wages were given cooks and porters, but nurses and technicians were paid only half.

Founded in 1870, the hospital has been throughout its history under the management of its founders, the Sisters of St. Mary. During 1932, the hospital treated 2,135 children, and 8,961 others in the out-patient department.

Woman's Auxiliary of Maine Hears Convert From Hinduism

ROCKLAND, ME.—Samuel Dennis, a young convert from Hinduism, spoke and conducted a forum on India at the quarterly meeting of the Woman's Auxiliary of Maine at Rockland, September 25th and 26th.

The Rt. Rev. Benjamin Brewster gave the closing address. One hundred and twenty-five attended the sessions in the Bok Nurses' Home. Services were in St. Peter's Church.

Oregon Prepares for Celebration

PORTLAND, ORE.—Bishop Sumner was host to the clergy of Portland and vicinity September 18th at a luncheon. Final plans were made for the Oxford Movement celebration throughout the diocese in October, culminating in a mass meeting at St. Stephen's Cathedral, with the Very Rev. H. M. Ramsey, D.D., as the special preacher.

New York Clergy To Hear Will Spens

English Delegate to Catholic Congress Will be One of Speakers at
Annual Conference October 18th

NEW YORK—Will Spens, master of Corpus Christi College and vice-chancellor of Cambridge University, will be one of the speakers at the sixth annual conference of the clergy of the diocese October 18th and 19th at Lake Mahopac. Mr. Spens is one of the English delegates to the Catholic Congress in Philadelphia.

Other conference leaders will be the diocesan, Bishop Manning; Bishop Sherrill, of Massachusetts; the Bishop of Montreal; Governor Winant, of New Hampshire; the Rev. D. A. McGregor, executive secretary of the Department of Religious Education, National Council, and the Rev. L. Ernest Sunderland, superintendent of the City Mission Society.

Wood River, Ill., Mission Acquires Church Building

WOOD RIVER, ILL.—St. Gabriel's Mission here has purchased a small residence and is now remodeling it into a church building.

This mission is a part of the mission field under the direction of the Rev. R. A. Martin, of Granite City. During the summer the Rev. Sherman Johnson, tutor at Seabury-Western Theological Seminary, assisted him in his work here.

Members of the mission are doing most of the work of remodeling the building.

Brookville, Pa., Priest Struck by Automobile

BROOKVILLE, PA.—The Rev. R. S. Radcliffe, D.D., who was knocked down by an automobile September 3rd while returning to his home after preaching at a union service at the First Methodist Church is reported to be recovering slowly in the local hospital from a slight fracture of the skull.

Cathedral Verger Prevents Fire

LONDON—Thanks to the vigilance of a verger, what might have been a serious fire was quickly extinguished in St. Paul's Cathedral recently. In the period between the afternoon and evening services, the verger noticed smoke coming from a grating in the floor near the west door. Shavings and scraps of paper, which had accumulated below, had broken into flame.

Maine Clergy Retreat Conducted

CAMDEN, ME.—The Rev. G. M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, conducted a retreat for the Maine clergy in the Holiday House here from September 13th to 16th. The subject of his meditations was The Inner Life of the Priest.

Corning, N. Y., Church Takes Diocesan Lead

Reports Largest Number of Baptisms, Confirmations, and Services during Past Year

CORNING, N. Y.—Christ Church, Corning, assumed leadership in the diocese of Rochester during 1932 in baptisms and confirmations and church services according to the convention journal. Rev. Francis F. Lynch is rector. There were 102 baptisms and 63 confirmations at Christ Church. The church was the scene of the largest number of church services, a total of 1,022. The rector estimated the church also first in the number of private Communion, with the Reserved Sacrament carried into 133 homes and sick rooms.

Memorial Placed on Site of South Dakota Church

Convocation Makes Pilgrimage to View Dedication of Cross, Tablet

DUX FALLS, S. D.—The Convocation of South Dakota made a pilgrimage September 17th to the banks of the James River, six miles north of Mitchell, to dedicate a cross and tablet placed on the exact spot of the first church north of Yankton in the old Dakota territory.

In the early seventies, during the episcopate of Bishop Clarkson, of Nebraska, a pioneer missionary, Melancthon Hoyt held services in the Firesteel community. A settler named John Morris was made rector. His stone house became the center of the religious life of a large section of the Dakota prairie. Bishop Clarkson purchased the house, converted it into a church and John Morris, the settler, became John Morris the priest, ordained in 1875. When the railroad was built across the prairie, Firesteel was moved to the new town of Mitchell but the Rev. Mr. Morris continued his ministrations in all that territory until his successor came to the new St. Mary's Mission at Mitchell in 1881. Thus he bridged the gap between the earlier and the later establishments.

Preaching Missions Date and Topic Selected

ELK PA.—Preaching missions throughout the diocese of Erie will be held from January 21st to February 11th. The general topic is to be Personal Loyalty to the Lord Through the Church. The diocesan committee on preaching missions and evangelism selected the topic at a recent meeting in Oil City. Rev. Malcolm deP. Maynard, rector of Grace Church, Ridgeway, is chairman.

American Greyfriars Have Succession of Worries

MOUNT SINAI, L. I., N. Y.—Friars of the Order of St. Francis here have a succession of worries. At first, they were worried because of the long drought that threatened their crops. Then, a rain, lasting four days, eliminated this worry, but brought another. The roofs of the monastery buildings, patched many times, failed to keep out the rain.

Colored Church Workers To Meet in Kansas City

Leaders from Sixth and Seventh Provinces on Program

KANSAS CITY, Mo.—The conference of Colored Church workers in the sixth and seventh provinces will be at St. Augustine's Church October 10th to 12th.

The Rev. Shirley C. Sanchez, of St. Thomas' Church, Tulsa, Okla., will respond to the address of welcome by Bishop Spencer. Bishop Demby will open the conference.

Other speakers include the Rev. George G. Walker, of Little Rock, Ark.; the Rev. M. R. Hogarth, of Topeka, Kans.; the Rev. Harry E. Rahming, of Denver; the Rev. Edgar A. James, of Minneapolis; the Rev. D. R. Clark, of St. Louis; the Rev. W. Bright Davies, of Galveston, Tex.; the Rev. Roger E. Bunn, of Keokuk, Iowa; the Rev. J. H. King, of Forrest City, Ark.; the Rev. E. F. Barrow, of Kansas City, Kans., and the Rev. Bernard G. Whitlock, of St. Augustine's.

1,256 Veterans Enter Hospital During 1932

RUTHERFORDTON, N. C.—Surrounded by lofty mountain peaks, four miles to the east of Asheville, in the valley of the Swamanoa, is located the largest United States Veteran Hospital for the tubercular. Here the Rev. A. C. Gilmore and the Roman Catholic priest are the only two resident chaplains. Fr. Gilmore has been in residence since January, 1931.

"During 1932 a total of 1,256 patients entered the hospital, of which 53 were Churchmen, a total of 980, or 78% coming from the province of Sewanee, 185 or 11½% from the province of Washington, the others scattered," said Fr. Gilmore. "The average number admitted each month was 104, of which about 70% remained six weeks or less. Little can be done for those who are here for only a few days. It is my plan to see every one of nearly 700 patients at least once each month, many of whom I see and talk and pray with several times each week. Twenty-seven were baptized last year, and 154 different persons made their Communions. In one month this year 75 made their Communions, the Sacrament being administered in each of 16 to 18 wards, once each month."

British Bible Society Distributions Gain

10,617,470 Volumes Published During Past Year, Increase Over Previous Figures of 65,186

LONDON—The British and Foreign Bible Society has issued its report, "Tell the World," prepared by the Rev. John A. Patten, the society's literary superintendent, which tells the story of its operations for the past year.

Notwithstanding commercial depression and international difficulties, the society exceeded its remarkable figures of the previous period, and published no fewer than 10,617,470 volumes, an increase of 65,186 over the number for the previous year. An analysis of these figures shows that while there was a decrease of nearly 25,000 in the distribution of portions of Scripture, there was an increase of more than 31,000 Bibles and almost 59,000 Testaments, an encouraging advance.

Owing to the generous gift of Canada in celebration of the Society's 125th birthday, the general committee was able to issue in July, 1931, a new English shilling Bible. This edition has proved most popular, and up to the end of the financial year in March 817,000 copies were sold. At the present time the Society has published over 1,000,000 copies of this shilling edition, and the sales are still encouraging, both at home and in the British Dominions.

The languages now used by the Bible Society number 667. Twelve new versions were added during the year—four for Africa, six for Asia, one for America, and one for Europe. In cooperation with the American Bible Society the British Society has issued St. Matthew's Gospel for the Bulgarian Gypsies. Central Bulgarian Romany is the language of at least 160,000 souls.

Newark Leaders Hear Bishop and Dr. Franklin

PATERSON, N. J.—With an attendance of 127 clergymen, wardens, and vestrymen, who represented 59 parishes and missions of the Paterson archdeaconry, one of a series of regional dinners in the interest of the Every Member Canvass in the diocese of Newark was held at St. Paul's parish house here on the evening of September 26th, with Bishop Washburn and Dr. Lewis B. Franklin, treasurer of the National Council, speakers, and Walter Kidde, of Montclair, toastmaster.

Illustrated Travel Lectures

NEW YORK—Illustrated travel lectures will be given in St. Joseph's Hall, Church of St. Mary the Virgin, by the Rev. Granville M. Williams, S.S.J.E., rector, and the Rev. Oliver B. Dale, S.S.J.E., the evenings of October 13th, 20th, and 27th, and on the Friday evenings of November and December.

Canadian General Board of Religious Education Meets

Canon Vernon Reports on Work of Social Service Council

TORONTO—The General Board of Religious Education held a very successful annual meeting recently at the Maurice Cody Memorial Hall, Toronto. The Primate presided and the general secretary, Dr. R. A. Hiltz, presented an excellent report.

The report referred to the work done by Dr. Hiltz in organizing the Restoration Fund appeal, Church schools and colleges, the Anglican Young People's Association, Sunday schools and Bible classes, to the development of Dominion interest in the work of the A. Y. P. A., the fine work in scattered areas of the Sunday school by post, the observance of the 150th anniversary of the beginning of Sunday school work in Canada, the fact that the G. B. R. E. has become the representative in Canada of the S. P. C. K., the work of the joint committee on children's work, and on work among older boys and girls, among young people, and on work among adults.

COUNCIL FOR SOCIAL SERVICE

The Primate presided at the largely attended annual meeting of the Council for Social Service.

The question of penal reform was introduced by the presentation by the general secretary of correspondence, including resolutions, from the Social Service Council of Canada and the Canadian Prisoners' Welfare Association. Canon Vernon, in opening the subject, pointed out that many valuable recommendations of the Royal Commission of 1914 and the government committee of 1921 had not been acted on by successive governments of both parties and that the recommended enquiry should cover all our penal institutions and the entire system of dealing with delinquents and criminals.

A committee, appointed by the Primate, presented a resolution, which was adopted by the Council.

It recommended a thorough investigation and study by an independent and representative commission of all our penal and reformatory institutions, whether dominion, provincial, or local, and of the entire system of dealing with delinquents and criminals; careful consideration to the findings of the Royal Commission of 1914, and of the committee of 1921; that the English Adult Probation system, and the so-called Borstal system, should be carefully considered with a view to their adoption in Canada.

REPORT OF THE GENERAL SECRETARY

Canon Vernon presented his personal report as general secretary. It dealt with the real challenge and the real opportunity afforded by These Troublous Times, the work of the Church of England Council of Empire Settlement, problems of deportation, the need of stressing the reality of Empire citizenship, a suggested Council of the Churches on British Migration, publicity work for the Restoration Fund at the Council's office.

The Council adopted the recommendation for the establishment of a council and named Canon Vernon and G. B. Woods to represent it on the proposed council.

EXECUTIVE COMMITTEE REPORT

The comprehensive report of the executive dealt with many varied subjects, including western relief work, Church work in unemployment relief camps, problems of general and unemployment relief, and problems of social justice.

VISCOUNT CECIL SPEAKS

Viscount Cecil, who was in Toronto for the Empire Relations Conference, addressed the Council on Disarmament and answered a number of questions as to how the Church could best further the cause of world peace.

ELECTION

The following were elected for the coming year: the Primate, the treasurer, and the general secretary (all *ex-officio*), Archbishop Sweeny as an honorary member in appreciation of his long services as chairman of the executive, the Archbishops of Ottawa and Rupert's Land, the Bishops of Qu'Appelle and Toronto, the Rev. Messrs. J. F. Morris, Dr. S. E. Prince, Canon Warner, P. J. Dykes, and Messrs. Chancellor Gisborne, Bert Merson, G. C. Copley, James Edward Jones, Mrs. H. D. Warren, Miss Cartwright.

Bishop Gray Addresses Chicago Catholic Club

CHICAGO—Bishop Gray, of Northern Indiana, preached the sermon following the dinner and meeting of the Catholic Club of Chicago at the Cathedral Shelter September 13th. The Rev. D. E. Gibson and the Cathedral Shelter staff were hosts.

Bishop Ivins of Milwaukee will be the preacher at the meeting October 9th of the club at St. Paul's Church, Kenwood.

Rev. G. Warfield Hobbs Adapts Prayer for Jewish New Year

NEW YORK—On the eve of the Jewish New Year, the Rev. G. Warfield Hobbs, conducting the noon-hour service in the chapel at Church Missions House, used the following prayer. It is adapted from one which appears in the 1911 edition of *Sursum Corda*, a handbook arranged by W. H. Frere and A. L. Illingworth. The prayer is there attributed to "Bishop Wilson."

"O God, the God of Abraham, look today upon thine everlasting Covenant and cause the captivity of Judah and Israel to return. They are thy people. Rescue them, we pray thee, from prejudice and persecution, and now upon the eve of their solemn season of hungering search after thee, O be thou their Saviour. Grant, we beseech thee, that all who love Jerusalem and mourn for her may speedily rejoice with her, again united in thy plan for the redemption of all men. This we ask for Jesus Christ's sake, their Saviour and ours. Amen."

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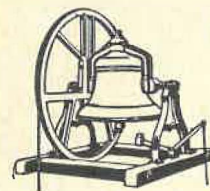
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Canadian Bishops Issue Pastoral Letter

Call for Subordination of Private Gain to Public Good, and Increased Devotion to Christ

TORONTO—A call for the subordination of private gain to the public good, with emphasis upon life rather than the mere means of living, and an increased devotion to Christ, was made by the Canadian House of Bishops in a pastoral letter issued at the close of its sessions here. The letter follows:

"The Bishops of the Church of England in Canada assembled at this time are acutely aware of the suffering and anxiety which in these days of prolonged depression lie heavily on all classes of our people and desire before we separate to send to all a message of greeting and of profound sympathy.

SPEAK AS PASTORS

"It is not as economic or financial experts that we address you, that is not our province. We speak as Chief Pastors of Christ's flock. We are thinking with deep concern of the continued unemployment of a large proportion of our fellow citizens; of the strain upon many of daily and unavailing search for work; of the privation and loss of independence in the homes of men hitherto self-supporting and self-reliant; and of the dread arising from uncertainty and insecurity which haunts the lives of all.

"We are remembering both older men who had looked forward to some years yet of active work but now face permanent loss of occupation; and younger people trained for professional, commercial, and industrial life, who have no opportunity of succeeding in the careers for which they are equipped or of earning their daily bread.

"We do not forget the growing army of homeless men and boys without occupation of any kind, who have taken up 'the way of the road,' and are wandering by railway or highway from one end of the country to the other and back again. Our hearts are wrung also by the distressing poverty of thousands, in the drought stricken areas of the prairies, and in other parts of Canada. We are not unmindful of the grave anxieties of those upon whom rests the responsibility of administration and leadership under the present world wide conditions of unrest.

"This is a dark picture but unhappily it is not a picture of the imagination but a record of fact.

NOTE BRAVE SPIRIT

"We have noted with pride and thankfulness the brave and noble spirit manifested by the vast majority of our unemployed, who have shown the greatness of their manhood and the reality of their faith by courageous endurance. It has rejoiced our hearts to see the willingness of so many of our people to help those in need, not only through the action of our governments, but by private and personal service. It is inspiring to see those whose incomes have been diminished, many of whom have little left, heroically giving of that little to help others who have nothing; and the action of those employers who are keeping on their employees at personal loss is most praiseworthy.

"Times of crises are times of testing, and ever manifest the strength and weakness of personality. We thank God for those who have revealed their Christian character by suffering nobly, or by sacrificial service.

"The causes of the present distress are manifold, economic, financial, and political. They are also predominantly moral. Greed and selfishness are the root causes of corruption in personal life, in industry and commerce, and in public life."

"Love of self, self-interest, selfishness individual and corporate, brought about the Great War." They have also brought about the distress of today. "If the devils of selfishness and greed were cast out, the battle would soon be won."

"It is not a question primarily what system of government or economics prevails; corruption, which often works unseen, will destroy any system however good it may be theoretically, as experience has demonstrated. No institution can be permanent that is not rooted in righteousness, which is the most practical thing in the world, without which stability and confidence are impossible. If we would serve and save our country we must grapple with these moral conditions. We cannot separate the spiritual from the secular in man, for he is a spiritual being, and his conduct in life expresses his spiritual state. We can never have world peace till we have eradicated war from the heart of man; if we would have stability and confidence in international relations, in our economic and industrial life, we must drive out selfishness, greed, dishonor, class hatreds, and racial animosities from the hearts of men, and substitute 'the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage.' In other words we must subordinate private gain to the public good. The emphasis must be laid upon life, rather than on the mere means of living.

ONLY REMEDY IN JESUS

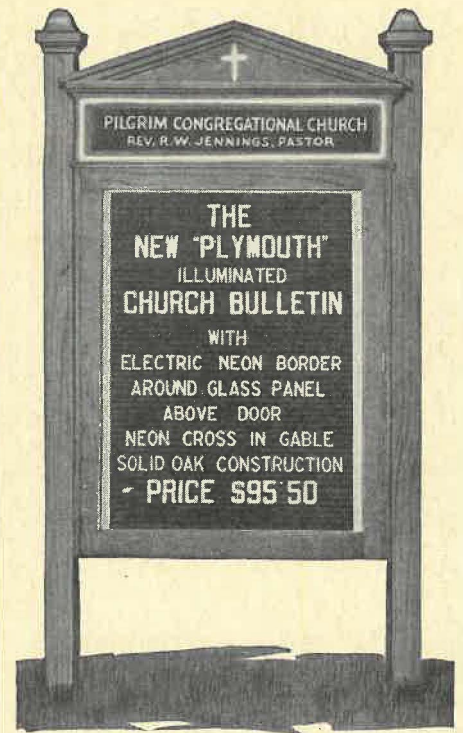
"We are deeply convinced that the only remedy lies in the teaching and spirit of Jesus Christ. He outlined no detailed scheme for the affairs of men, but set forth principles, and gave the Holy Spirit to guide us in their expression in life. The Golden Rule, 'Do unto others as you would they should do unto you,' presents the only motive for true life and the only feasible method for living. This alone will ensure the removal of the injustices and wrongs which mar our economic, social, and political life. Christ insisted on the sacredness of each personality, uncompromising righteousness in all things and brotherhood and cooperation among men as children of one Father. He cannot without disaster be excluded from politics or industry or any other of our social relationships. No self-regarding purpose will suffice for the Kingdom as He saw it. This will lead inevitably to sacrifice for others. The Cross stands central in the Christian view of life.

"We call all the faithful to an increased devotion to Christ. Vital religion is our great need. Vital religion is personal relationship to God in Christ. The essentially Christian life is Christ-centered, not self-centered. He challenges all brave souls to follow Him in a life of honest and patient endeavor for the good of all men in the spirit of self-sacrifice and good will.

"We therefore appeal to you to unite in earnest and unceasing prayer that our Heavenly Father would guide us through these troublous times and bring good out of evil; that He would sustain and encourage all who are in need, and that He would give to us all the spirit of unselfish service in His name, in His spirit."

Commends Work of Chaplain

ALBANY, N. Y.—Brigadier General C. D. Roberts has highly commended the service of the Rev. George Boys, chaplain, for his work in the C. C. C. camps.



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Life Abundant Work Center in Mountains

Rev. and Mrs. R. B. H. Bell Lease Inn for Summer Season; Florida to be Winter Location

BLACK MOUNTAIN, N. C.—The Life Abundant work of the Rev. and Mrs. Robert B. H. Bell has been carried on since April here in the mountains. The Black Mountain Inn, and its 10 acres, located at the outskirts of the town, was leased as the center of the work.

During most of the guest season, from April 15th to September 15th, when the season closed, there have been some 40 persons at the center, which, with its ordered daily life and courses of instruction, has much the nature of a school of health.

The Rev. and Mrs. Bell intend to return next year. After Christmas the Life Abundant center is, as last year, to be located at West Palm Beach. Until then, Fr. Bell, after a short period of rest, is to conduct missions at Charleston, S. C., Norfolk, Va., Birmingham, Ala., and Savannah, Ga.

The people from the center attended the Sunday services at St. James' Church, of which the Rev. George J. Sutherland is rector. Each Sunday night a Healing Service was held in the inn.

North Dakota Bishop Travels 1,200 Miles

One Family Travels 82 Miles for Confirmation of Children

FARGO, N. D.—Bishop Bartlett recently returned from his second annual visit through the southwestern section of North Dakota. He was accompanied by the Rev. T. A. Simpson. The trip involved more than 1,200 miles of travel into what is known as the "Slope" country.

Calls were made at the homes of Church people regardless of distance or inaccessibility. Eight services were held, five of which were celebrations of the Holy Communion, five were confirmed and five baptized. Several new families were discovered and they will now receive regular instruction and information through the correspondence department.

At Beach, the two candidates for confirmation were driven by their parents from the heart of the Bad Lands, which meant a journey of 82 miles over hazardous roads. Other families drove over 40 miles to the church.

In another town they held services in the Masonic Hall because they were denied the use of the local church buildings. It is the Bishop's plan to arrange for more regular services and pastoral attention. In spite of successive droughts and a plague of grasshoppers, it is amazing to find the people so courageous and hopeful.

Liverpool Bishop Uses Boxing Ring as Pulpit

LIVERPOOL—A boxing ring was used as a pulpit by the Bishop of Liverpool the night of September 28th in the campaign to increase the congregation of the Mersyde church.

Detroit Normal School Opens for 12th Year

Program Built Around Four Ideals of Christian Training; Designed for Teachers but Open to All

DETROIT—The Detroit Church Normal School, sponsored by the department of religious education in the diocese of Michigan, opened its 12th annual season in St. Paul's Cathedral October 3d. The school will continue for 10 consecutive Tuesdays, closing December 5th.

While originally designed for the training of Church school teachers, the Normal School programs have been so varied and timely as to attract many Church people and others for purposes of study and fellowship.

The program at the 1933 Normal School, at the suggestion of Bishop Page, has been built around the four ideals of Christian training as set forth in the Church's catechism: the Christian's Belief, the Christian's Duty, the Christian's Worship, and the Christian's Fellowship.

Each weekly session opens with a dinner at 6:00 P.M., followed by a period of worship at 7:00 under the general direction of Bishop Page.

British Harvest Festival To be in New York Church

NEW YORK—The British Harvest Festival, a revival of the ancient harvest festival of the English Church, will be held this year, October 15th, at 4 P.M., in St. Paul's Chapel, Trinity parish, the Rt. Rev. Joseph P. McComas, vicar. The festival is an annual event, of interest to New York Church people of all parishes and to English visitors.

Dean Blodgett Leads Conference

PITTSBURGH—The Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, was the leader at a clergy conference of the diocese of Pittsburgh October 2d to 4th at St. Barnabas' Free Home, Gibsonia. Bishop Mann was leader of the first conference session.

N. Y. Church to Observe 90th Anniversary

PELHAM MANOR, N. Y.—The 90th anniversary of the founding of Christ's Church at Pelham will be observed with a service at 11:15 A.M., October 15th.

DuBose Celebrates 12th Anniversary

Service is Memorial to Founder of School, Archdeacon Claiborne; Dean Richards Officiates

MONTEAGLE, TENN.—The DuBose Memorial Church Training School September 24th celebrated its 12th anniversary. The Rev. Dr. W. H. DuBose, who was the speaker the opening day, was the speaker on this occasion.

The service this year was a memorial to the late Archdeacon Claiborne, founder of the school. The Rev. A. G. Richards, dean of the school, officiated.

In his address, Dr. DuBose said the school had justified itself by the quality of men it had prepared for the ministry. More than 100 of its men are now in orders.

The school still aims, and to a large degree succeeds, in sending its men into the rural field and small towns where the Church has been losing ground.

Miss Duvall Leaves Charleston

CHARLESTON, S. C.—Miss Fannie Duvall, social service worker in the diocese of South Carolina supported by the Woman's Auxiliary, has accepted a position with the Appleton Home, Macon, Ga., an institution of the diocese of Atlanta. She had been working in connection with St. Andrew's Mission, Charleston.

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

JOHN G. GANTT, PRIEST

CUMBERLAND, MD.—The Rev. John Gibson Gantt died in Memorial Hospital here September 25th after a short illness.

The funeral service was conducted by Bishop Helfenstein, assisted by the Rev. Walter B. Stehl, D.D., of St. John's Church, Hagerstown, in All Saints' Church, Calvert county. Interment was in the adjoining cemetery.

The Rev. Mr. Gantt was born May 15, 1855, son of Richard Hall Gantt and Ann Elizabeth Gibson. He graduated from Lower Marlboro Academy when he was 17 years of age. In 1872 he entered the preparatory school of the Virginia Theological Seminary and in 1874 entered the junior theological class of that institution. In 1875 Bishop Whittingham sent him to Nashotah House, Wisconsin, where he received his degree of Bachelor of Divinity in 1877. He was ordained deacon in 1877 by Bishop Whittingham and priest in 1879 by Bishop Pinckney.

He served in Severn parish, Maryland, 1878-81; Trinity Church, Red Bank, N. J., 1881-85; St. Luke's Church, Wheeling, Va., 1885-91; Church of the Holy Comforter, Baltimore, 1891-96; White March parish, Talbot county, Maryland, 1896; rector, Worcester parish, Maryland; rector, Denton, Maryland, 1905; rector, Middlam Chapel and St. Peter's Church, Solomons, Maryland, 1919-27.

He was a member of the standing committee from 1903-06 and a deputy to the General Conventions in 1901-1904-1907-1910 and 1916.

He was author of *History of Severn Parish, Tracts on the Church Service, and History of North Elk Parish, Maryland.*

He was the leader in having the Maryland legislature pass the Anti-Sweat Shop law, which was that every garment factory and workshop in Baltimore and in the State should provide a sufficient amount of room, ventilation, and light for the garment workers.

He married Miss Laura Hopkins of Anne Arundel County, by whom there was one son Jesse, who died in his eighth year. His wife died when the child was an infant. Afterwards, he married Mrs. Laura Stoddert, February 12, 1884, by whom there were three sons and one daughter. The oldest son, Chesley, died just three months before he was to be priested on his 24th birthday. The other children which survive are Albert Gantt, of Prince George's County, Maryland; Marshall Gantt of Wilmington, Del., and Mrs. Harry Roberts, Jr., of New York City.

THEODORE M. PECK, PRIEST

WASHINGTON, CONN.—In the beautiful St. John's Church here, which was built during his rectorship, the burial service for the Rev. Theodore Mount Peck, M.A., rector emeritus, was held September 20th.

Bishop Chauncey B. Brewster officiated, assisted by Archdeacon Robert VanKleeck Harris, the Rev. Dr. John F. Plumb, the Rev. Anton T. Gesner, the Rev. William E. Hooker, and the Rev. Floyd W. Tomkins.

Burial was in the cemetery on the hillside by the church, the long procession walking from the church to the grave while the church bell tolled.

The Rev. Mr. Peck died September 18th in his daughter's home in Washington after an illness of 11 months.

Born in New York City September 29, 1856, he graduated from Trinity College and the Berkeley Divinity School, and was ordained deacon by Bishop Williams in 1883. Ordained priest by Bishop Potter, he served for eight years as rector of parishes at Piermont, N. Y., and Huntington, L. I., and then in 1892 returned to Connecticut as general missionary for eastern Connecticut. The rest of his ministry was spent in that diocese, as archdeacon of New London, 1897 to 1901; rector of Oxford, 1901 to 1905, and rector of Washington, 1905 to 1920.

The results of his labors included many new missions, the new church and rectory at Putnam, and the church at Washington. He also assisted his brother in establishing Pomfret School.

The new church in Washington, where his father had been rector years before, was peculiarly his creation, for he not only conceived the idea and inspired others with his vision, but watched over every step in its construction. He insisted that the money must be raised only by gifts, and his faith may be seen from his announcement to his congregation one Sunday that he had begun the building fund with an offering of 65 cts. When the church was completed in 1918 it was entirely free of debt.

Two years later failing eyesight made it necessary for him to resign and to retire from active labors. The last eight years of his life he was totally blind.

He is survived by his wife, who was Miss Anna Abbott of Waterbury, and by two sons, Theodore A. Peck of Charlotte, N. C., and William L. Peck, consul at Lagos, Nigeria, and by two daughters, Mrs. Frank Fite, better known from her books as Anne Merriman Peck, and Mrs. Howard Snow of Washington, Conn., and by his sister, Mrs. William Gray of Boston, and by 10 grandchildren.

H. M. SAVILLE, PRIEST

PROVIDENCE, R. I.—The Rev. Henry Martyn Saville, former rector of St. Mary's Church in East Providence, died in Hope Hospital, where he underwent an operation about 10 days ago. The Rev. Mr. Saville was in his 66th year, and lived here since his retirement in 1928.

Before going to St. Mary's Church, where he was rector for 10 years, he had been curate of St. Martin's Church, New Bedford; St. Mark's Church, in Dorchester, Mass.; and the Church of the Ascension in Waltham, which he left to go to East Providence. He spent about 40 years in the ministry, dividing his time almost equally among his four churches.

He was born in Boston and was gradu-



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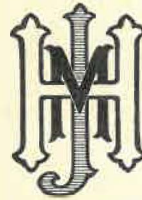
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ated from Harvard University in 1891. He prepared for the ministry at the General Theological Seminary.

Perhaps the Rev. Mr. Saville's most notable contribution to the diocese, outside of his rectorship, was connected with the Wayside Cross which his wife and her sister erected in 1922—to the memory of their grandfather, Dr. James H. Eldredge.

It stands at the cross roads a mile or two south of town, and has become a famous wayside shrine. Every year the Rev. Mr. Saville gathered together a group of Church people to make a pilgrimage to the Wayside Cross on the afternoon of Rogation Monday. There a service appropriate to the occasion has been held, and he always read the prayers for the blessing of the crops.

During his pastorate in East Providence the Rev. Mr. Saville wrote several hymns. He is survived by no near relatives.

The burial service, at St. Stephen's Church, was conducted by Bishop Bennett. Burial was in the churchyard of St. Luke's in East Greenwich, beside the grave of his wife.

MRS. J. J. BORLAND

CHICAGO—Old Trinity Church, Chicago, lost one of its oldest and most prominent members in the recent death of Mrs. John J. Borland. Mrs. Borland died at her home following a heart attack. She was 86 years of age.

Member of a pioneer and prominent Chicago family, Mrs. Borland long had been interested in Old Trinity. She was a member of the Blair family which gave the funds for the erection of the present parish house. In 1930, she established a scholarship at Western Theological Seminary. Burial was at Graceland cemetery.

MRS. C. H. CORNING

PORTLAND, ME.—Mrs. Clarence Hamilton Corning died here September 13th in her 94th year. Her husband was a lieutenant colonel in the civil war.

For 54 years she was a member of St. Luke's Cathedral, where the burial services were held. For many years she held prominent offices in the Woman's Auxiliary.

She is survived by her son, Howard, curator of the Essy Institute, Salem, Mass., and three grandsons.

GEORGE F. CRANE

NEW YORK—George Francis Crane, senior warden of Trinity parish and formerly for 15 years controller of Trinity Corporation, died September 25th at his residence, 375 Park avenue, at the age of 81. He had been failing in health since suffering a stroke of apoplexy last autumn. Surviving are his widow, who was Katherine P. Oliver at their marriage in 1888, and three children, Mrs. George Montgomery of New York, William D. Crane of Santa Barbara, Calif., and Mrs. Howard Flanders of Boston, daughter by an earlier marriage.

Since 1903 Mr. Crane had been a vestryman of Trinity. He became junior warden in 1928, and senior warden three years later. Last April he was reelected to the

latter office. A month earlier he had resigned as controller because of his health and was succeeded by Lawson Purdy. Mr. Crane also served as chairman of the standing committee, which had charge of the selection of a rector to succeed the late Rev. Dr. Caleb R. Stetson. At the induction of the Rev. Dr. Frederic S. Fleming, the present rector, on December 12th last year, Mr. Crane took a leading part in the ceremony at Trinity Church at the head of Wall Street.

Prior to his retirement from business in 1902 Mr. Crane had been a banker, for

many years a partner in Baring, Magoun & Co. He had retained several of his directorships and the vice presidency and trusteeship of the Seamen's Bank for Savings.

He also was a director of the Columbia Insurance company, Eagle Fire Insurance company, Imperial Assurance company, Norwich Union Indemnity company, Phoenix Assurance company, St. Luke's Hospital, and the Union Marine Insurance company. He formerly had served as treasurer of St. Luke's Hospital.

The funeral was held at Trinity Church September 27th.

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Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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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, 4:30-5:30; 7:30-8:30.

Maryland

Grace and St. Peter's Church, Baltimore, Md.

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THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
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Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

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Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 A.M. Morning
Prayer, 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;
5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

Church of the Incarnation, New York

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Evensong, with Address and Benediction, 6.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;
Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
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8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Evensong. Special Music.
Church School Service, 9:30 & 11 A.M., 4 P.M.
Holy Communion, Thursdays and Saints' Days,
10:30 A.M.

St. James' Church, New York

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THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M.; High Mass
and Sermon, 11 A.M.; Evensong and Devotions,
4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thurs-
days and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
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Sunday Masses: 7:30, 9:30 and 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

W. F. SEITZ, JR.

SANDUSKY, OHIO—William F. Seitz, Jr., senior warden of Grace Church, died September 19th and was buried from Grace Church September 21st.

Mr. Seitz was a prominent citizen interested in many fields.

He is survived by his widow and four sons and two daughters. Prof. William Clinton Seitz of Bexley Hall is his eldest son.

MISS BESSIE C. VERDER

KENT, OHIO—Miss Bessie Clarinda Verder, daughter of the late George Henry Verder of Rutland, Vt., and Salome (Spaulding) Verder of Kent, Ohio, died September 7th at Lowry Hall, Kent State College.

Funeral services were held at Christ Church, Kent, the Rev. E. H. MacDonald officiating. Interment was at Rutland, Vt., the Rev. Theodore B. Foster officiating.

On September 10th, at Emmanuel Church, Keyser, W. Va., a memorial service was held, the Rev. Edgar Hammond officiating. Miss Verder was a member of the faculty of Potomac State School, Keyser, W. Va., and was superintendent of the Sunday school of Emmanuel parish for the past eight years.

Miss Verder is survived by her mother, a brother, Daniel Hugh Verder, and a sister, Blanche A. Verder, dean of women, Kent State College.

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FANNING—On September 20, 1933 at Flushing, L. I., ELLEN WIKOFF, wife of the late Robert S. Fanning. "His servants shall serve him: And they shall see his face."

SAWYER—Entered into life eternal at Haverhill, Mass., September 24, 1933 ALBERT LIVINGSTON SAWYER, aged 69 years, 1 month, 28 days. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

SEITZ—Died, September 19, A. D. 1933, WILLIAM F. SEITZ, senior warden of the parish of Grace Church, Sandusky, Ohio. May he rest in peace.

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NEW YORK—The Church population is apparently among the first to feel the effects of returning confidence and firmer business conditions. This is evidenced by the report this month of the Church Life Insurance Corporation, showing an increase in new insurance written in August of 115.6 per cent over August of last year. Premium income was also up 13.6 per cent over last August, and annuity contracts jumped 44.4 per cent. Old line companies are still 1.8 per cent below their level of last August for straight life insurance.

Publication of statistics by the 42 leading insurance companies of the country show that the Church Life Insurance Corporation is riding the crest of the new business wave. For the general insurance field, August is the first month for a year and a half to show a rise in insurance of all kinds over the year before, and their eight month production this year is still almost a fifth less than for the same period last year. The Church Life Insurance Corporation, however, reports an improvement of 34.9 per cent for the eight months ending August 31st in life policies and an increase of 62.3 per cent in annuity contracts.

NEWS IN BRIEF

CENTRAL NEW YORK—A large memorial portrait of the Rev. Eugene S. Pearce, D.D., former rector, has been placed in the parish house of Zion Church, Rome.

NEW JERSEY—A new organ has been installed in St. John's Church, Somerville, N. J., the Rev. Ernest Pugh, rector. The organ is a full electro-pneumatic instrument and was built by the Henry Pilcher's Sons, Inc., of Louisville, Ky.

WESTERN MICHIGAN—The Estey pipe organ, a memorial to Frances Brownell Hopper, was dedicated in Grace Church, Traverse City, September 24th. The sermon was by the rector, the Rev. F. D. King.

A **VETERAN COLPORTEUR** of the American Bible Society reports that out of 8,082 families visited in 1932, 1,270 were without the Scriptures. This was in seven counties around Rochester, N. Y.

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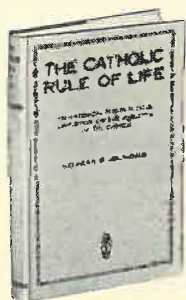
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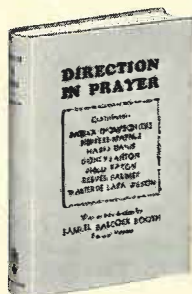
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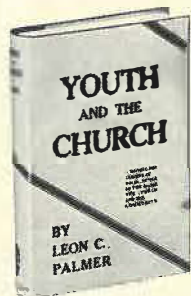


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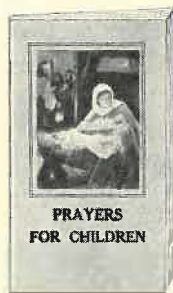


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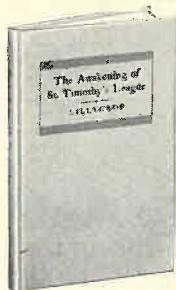
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