



# The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, JANUARY 30, 1932

No. 13

## Let Us Pray

V O pray for the peace of Jerusalem;  
R *They shall prosper that love thee.*

### FOR THE FAMILY OF NATIONS

Almighty God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. *Amen.*

### FOR PEACE

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceful wisdom those who take council for the nations of the earth; that in tranquillity thy Kingdom may go forward, till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

## Ready February 1st

### TOMORROW'S FAITH

*The Historical Reason Why of a Psychiatrist*

By the Rev.  
JOHN RATHBONE OLIVER

"My 'survey,' if one cares to call it so, falls naturally into three divisions. And each division will, I hope, have some appeal to one or another of three classes or divisions of our English-speaking Church, our *Ecclesia Anglicana*. . . . In another way, each chapter belongs to one of the three cardinal virtues. *Expressio Bonae Voluntatis* is of Charity; *Confessio Fidei* is of Faith; *Professio Spei* is of Hope. . . . What little I have to offer is given by one whose chief interest during many years has lain in the study of human personalities of living men and women, or of men and women long since dead, and in the historical development of one of our so-called modern sciences."—*From the Introduction.*     **\$1.25**

### A RETREAT FOR LAYFOLK

*Conferences and Meditations*

By the Rev.  
BEDE FROST, O.S.B.

In this clamorous age in which we live the voice of God is all too seldom heard, but to make true progress in the spiritual life we must somehow manage to shut out the noise of the world and listen to Him. A portion of our time should be consecrated to that very purpose. It would be hard to find a better book as a guide than this one of Fr. Frost's. A retreat in church may not be possible, but anyone can devote a half hour or so to reading one of the thirteen chapters which are such excellent guideposts along the way of the spiritual life. Deeply devotional and truly Catholic, they point the way to better things.

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Read Father Bede Frost's

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## The Church and War

### THE CHRISTIAN CHURCH AND WAR

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By the Rt. Rev.  
EDWARD A. BURROUGHS, D.D.,  
Bishop of Ripon

An important discussion of the attitude of organized Christianity toward war and armaments, especially in view of the declaration of the Lambeth Conference on these subjects:

SUBJECTS DISCUSSED: *All War Civil War, Towards a World Commonwealth, Pacts and Patriotism, Reduction of Armaments, Pre-conditions of Peace, Christ's Teaching on War, The New "Conscientious Objection," The Moral Aspects of Disarmament, The International Christian "Front."*

Paper, **35 cts.**

### THE RELIGIOUS BASIS OF WORLD PEACE

Edited by the Rev.  
H. W. FOX

The addresses contained in this book were delivered at a Conference convened at Prague by the World Alliance for Promoting International Friendship through the Churches. The Conference attempted to show the direction in which progress might be made towards world friendship by the application of the Spirit of Christ to some of the problems which perplex mankind today.

SUBJECTS DISCUSSED: *The World Alliance and Its Aims, The Religious Basis of World Peace, Social Progress and World Peace, The Churches and World Peace, Collective Forces and World Peace, Moral Disarmament, The Churches and Disarmament, The Labor World and World Peace, Peace and the Press, Education for Peace, The Individual Christian and World Peace.*     **\$1.00**

*Watch for Coming Features on the Subject  
of The Church and War in*

## THE LIVING CHURCH

### THE DISARMAMENT CONFERENCE

Weekly special dispatches from Geneva by *Roland Hall Sharp*, summarizing accomplishments of the international conference on Limitation of Armaments from a Christian standpoint. Our correspondent is widely experienced in this type of writing, and is well qualified to give an accurate and thoughtful analysis and interpretation of what is done at Geneva.

### PATRIOTISM AND NATIONALISM

The Rev. Charles A. Meader believes that there is an important psychological difference between these two terms, which the dictionary describes as practically synonymous, and gives his reasons in an interesting and thought-provoking article to be published in an early issue of THE LIVING CHURCH.

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# The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, JANUARY 30, 1932

No. 13

## EDITORIALS & COMMENTS

### The Keynote of the Future

**N**EARLY twenty years ago the diplomatic representatives of the leading nations of Europe met at London to see what steps might be taken to preserve international peace in view of disturbed conditions in the Balkan States. At the time of this conference, which took place just before Christmas, **THE LIVING CHURCH** published the following short editorial headed "Shall We Have Peace on Earth?" [L. C. December 21, 1912]:

"Is the message of 'Peace on Earth' to be the prelude to a great peace movement on the part of the Powers, whose representatives gathered in London early this week to take up the delicate questions arising out of the Balkan situation; or to a general fracas among them, over questions that are relatively petty and over issues that it would be the crime of the century to fight over?"

"The latter possibility seems incredible. War between the Powers means a frenzy of European civilization against itself: the suicide of civilization. It could only mean that a wave of insanity had swept over the Christian nations of the world, followed by a reckless contempt for humanity and for God. It would mean the entrance of Europe upon a new Dark Age, in which malevolence and hatred would be the dominating thoughts.

"May God grant that the awfulness of this catastrophe may be averted!"

We all know how, in less than two years after those words were written, the anticipated "wave of insanity" did sweep over the Christian nations of the world, and how not only Europe but also America and the whole world entered upon "a new Dark Age, in which malevolence and hatred [were] the dominating thoughts."

We have not yet emerged from the shadow of that Dark Age. True, a period of artificial prosperity lasting ten years after the close of war led us to think that all was well with the world. But we know now that we were living in a fool's paradise, that the foundations of our post-war civilization were unsound, politically, economically, and morally. We had learned nothing from the most disastrous war in history—nothing, that is, except more efficient

and horrible methods of wreaking murder upon our fellowmen.

Scarcely pausing for breath, the exhausted nations began a new competitive armament race. France was afraid of Germany; therefore she needed a large and expensive army and navy. Italy was afraid of France; therefore she had to build up a new military system. Soviet Russia was (or purported to be) afraid of the capitalist world; Britain and Japan afraid of Russia; America afraid of Japan; and so on throughout the world. Every nation thought it had to arm to the teeth to protect itself against every other nation; and since that was the spirit of the world, every nation was right. In such a world military preparedness is essential to national existence—but it does not promote peace.

**B**EFORE the world can have lasting peace, it must have the will to peace, and it must back up that will by the actions of its statesmen, its governments, and its peoples. It is not enough to declare war outlawed; Japan has just demonstrated anew the fact that solemn treaties can still be reduced to mere scraps of paper when a powerful nation chooses to violate them. The League of Nations, the World Court, the Pact of Paris—all of these are steps in the right direction; but they cannot assure world peace while the nations of the world pile armament upon armament in a mad scramble to outdistance all competitors, any more than the good will of New York and Chicago citizens alone can assure freedom from murder and racketeering while rival gangs defy each other and police with machine guns, threats, and bribery.

Today the nations of the world stand at a crucial turning point. The future of the world is in the hands of the statesmen who will meet in Geneva next week, and the governments and peoples that they represent. History moves fast these days, as anyone who stops to think over the historic events of the past three months will realize; and the next six months may well decide whether *War* or *Peace* is to be the keynote of the future.

#### COMING FEATURES

##### The Disarmament Conference

*Reports from Geneva by Roland H. Sharp*

##### Abolish the Quota System

*The Bishop of Arizona*

##### The Church in Manchuria

*Rev. Harry W. Overs*

If the Geneva Conference on Limitation of Armaments resolves itself into a jockeying for position, with each nation trying to find a basis of cutting down military expense and of throwing a sop to public opinion in such a way as to leave its own position relatively stronger than that of its neighbor, let there be no doubt about it, the keynote of the future will be the same as the keynote of the past: War. And that means that your children and my children, if not you and I ourselves, are destined to see the world shaken to the core and civilization as we know it shattered in such a cataclysm of hell and horror as not even the blood-stained fields of Flanders have seen.

But if the will to peace reigns at Geneva, so that Italy is not seeking power at the expense of France, France insisting upon security at the expense of Germany, and the like, but each nation is honestly seeking a permanent world peace, then there is hope that the world may enter upon a new era, in which the keynote shall be not War but Peace.

**DR. NICHOLAS MURRAY BUTLER**, 1931 winner of the Nobel Peace Prize, summarized the importance of the Disarmament Conference now about to assemble in Geneva when, last Armistice Day, he uttered these thought-compelling words at a city-wide mass meeting at Mecca Temple in New York:\*

"Andrew Carnegie had a great vision. It was a vision of the world at peace, in good order, and in fullest international co-operation for the promotion of industry and commerce, for the advancement of knowledge and its constant application to meet the needs and aspirations of men, and for the steady increase of human contentment, satisfaction, and happiness. . . . 'Although we no longer eat our fellowmen, nor torture prisoners,' said Mr. Carnegie, 'nor sack cities, killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts,' he added, 'are excusable for doing that in this, the twentieth century of the Christian era. For the crime of war is inherent, since it decides not in favor of the right, but always of the strong.'

"Surely, no clearer or more forceful statement could be made as to the real meaning of war. Gloss it over as we may, and often do, war remains a highly organized effort at killing men, at laying waste towns, villages, and fertile fields, at bombarding great cities, and at destroying historic and artistic monuments of incomparable value and charm. The doctrine that men can be neither safe nor free in any other way is too grotesque to be listened to with patience."

Describing how the Carnegie Foundation had called upon citizens to observe Armistice Day by public meetings to "demand that policies of government be everywhere quickly shaped in full harmony with the declaration which governments throughout the world have united to make, that war is renounced as an instrument of national policy, and that the settlement of international disputes will always be sought by pacific means," Dr. Butler continued:

"This great deed having been done—much the most important deed, as history will certainly record, accomplished by modern man—what remains? Two things, and two things only. First, that public opinion shall everywhere insist that governments keep their plighted word and refrain, not only from war, but from preparation for war; and, second, that the apparatus of war, costly, enormous, various, which now absorbs a great part of the revenues of the chief nations of the earth, shall be consigned to the museums of history, and that hereafter what have been armies and navies shall be police, to do the honorable and necessary work appropriate to that name.

"In the month of February next, there will assemble at Geneva an international conference on disarmament. That conference simply must not be allowed to fail for, should it fail, the fate of our civilization will be at stake. We do not need any

conference of technical experts who will weigh one form of weapons of offense and defense against another, or who will seek for some technical mathematical formulas that will salve wounded professional pride at vast cost to the national treasuries. What we need and demand is a conference of open-minded, liberal, progressive, and constructive statesmen and men of affairs, who will agree together on ways and means, not to equalize armaments, not simply to limit armaments, but to get rid of armaments. When we get rid of armaments we get rid of all that follows in their train."

May God grant that the Geneva Conference may have the happy issue of beginning a real movement to get rid of war armaments and war preparations, and to write large over the gateway of the future the golden keynote for all dealings of nation with nation:

## PEACE.

**T**HE annual report of the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, Philadelphia, bears striking witness to the value of weekday services, when lay people are trained to attend them. Spiritual values cannot, of course, be measured by the yardstick of statistics, but these can at least give some indication of the underlying vitality of the religious life of a parish, and we wonder how many can equal, in proportion to their sizes, the record of St. Luke's.

With a roster of 1,200 communicants, the record of communions received during 1931 was as follows:

Weekdays .....	5,404
Sundays .....	6,724
Taken to the Sick .....	189
Priest Celebrants .....	844

Total .....13,161

It will be seen that over forty per cent of the total of 13,161 communions were made at weekday services, even if we do not consider the celebrants' communions. In other words, if we disregard communions made by visitors, which cannot be separated from the statistics, the average communicant of St. Luke's received the Blessed Sacrament at more than five Sunday celebrations and four weekday ones, while the number of times the Sacrament was taken to the sick shows that the members of this parish are adequately ministered to in sickness as well as in health. In the same time, Fr. Conkling's report shows 511 confessions (not very high for a parish of 1,200), seven administrations of Holy Unction, 23 baptisms, and 42 confirmations.

Here is at least an indication of one result of regular sound Catholic teaching, weekdays as well as Sundays, in one large city parish.

**T**HE apathy of New Yorkers to the startling revelations of Judge Seabury's investigation is nothing short of astounding. As Frank Richardson Kent, able political observer and writer for the Baltimore *Sun*, summarizes the situation: "Official after

official—many of them high up in the Tammany organization—has been exposed. Yet nothing is done. There have been practically no indictments, no removals. The grafting officials still hold their jobs, conspicuously appear at Democratic meetings with party leaders, have not even lost caste."

Amid all the evidence of graft and corruption in high places, one would suppose that the civic conscience of New York would sweep the offenders from the scene and purge their government of this new

\* Published in *Looking Forward*, a collection of Dr. Butler's public utterances just published by Charles Scribner's Sons at \$3.00.

Tweed ring. But as yet the voices raised in protest at the notorious abuses of political power are relatively few. Among them, we are happy to say, is that of Bishop Manning, whose call to good citizens to support Judge Seabury's investigation and force the removal of the offenders is published in our New York letter. We heartily endorse his statement that "it is time, and high time, for this Church and every Church in the city to be plainly heard."

True, the Church does not belong in politics. But it does have both the right and the duty of speaking out clearly and without equivocation in such a flagrant case of violation of the public conscience and abuse of public trust. Dr. Manning has exercised that right and fulfilled that duty in a highly commendable manner. It remains for good Churchmen and good citizens of New York to give effect to his plea.

**T**HE Bishop of Albany, in a letter published in our Correspondence department this week, calls attention to an apparent misunderstanding on the part of our New York correspondent with reference to the attitude of the synod of the Second Province toward the merging of provinces. We gladly give space to his correction and regret any unintentional misrepresentation of the facts that may have been given by us or by our correspondent.

On the Merging  
of Provinces

The whole question of the nature and extent of the powers that ought to be granted to provinces is one that is being studied by a commission of General Convention and that we hope can be worked out before the next session of that body. Certainly the present system, with synods that meet annually but have almost no powers, is expensive and unsatisfactory. It is really remarkable that these nominal synods (which actually are not synods in the historic sense at all) have been able to accomplish as much as some of them have—notably the inauguration of vigorous evangelistic movements in the provinces of Sewanee and the Midwest.

Properly constituted, the provincial synods could relieve General Convention of much of its burden of detail, and the episcopal presidents of the provinces could similarly aid the Presiding Bishop. If they cannot be reorganized to serve that purpose, there is little need for their existence.

**R**EUNION between the Church of England and the Old Catholic Churches of Europe is now an accomplished fact, as reported in our news columns this week. It is a notable step, marking, as it does, the first instance of formal intercommunion between Anglican and non-Anglican Churches since the Reformation.

Reunion With  
Old Catholics

Doubtless we shall have more to say about this at a later date, when fuller reports are received from our London correspondents. Meanwhile, we content ourselves with calling attention to the fact and expressing our approval of this notable action taken by our English fellow-Churchmen with such commendable unanimity.

As to our own Church, formal intercommunion must await ratification of the Bonn Concordat by the General Convention of 1934. However, as we are in full communion with the Church of England and they with the Old Catholics of Europe, it would seem that all practical intents the American Episcopal Church is now in communion with the see of Utrecht and those Churches in direct contact with that see.

It should be clearly understood that most of the

small groups in this country calling themselves Old Catholics are not included in the Bonn Concordat and are not in communion with either the see of Utrecht or any Church of the Anglican communion. In any case of doubt as to the status of one of these religious bodies, the Church's Advisory Commission on Ecclesiastical Relations should be consulted.

ANSWERS TO CORRESPONDENTS

G. R. B.—The North American Old Roman Catholic Church is a small religious body headed by Archbishop Carmel H. Carfora, whose headquarters are in Chicago. Statistics of this and other churches in this country calling themselves Old Catholic are tabulated in the 1926 government census of religious bodies, Bulletin No. 84, obtainable from the Superintendent of Documents, U. S. Government Printing Office, Washington, price five cents. Information may also be obtained from the Advisory Commission on Ecclesiastical Relations of the Church, 281 Fourth Ave., New York City. It is to be noted that these religious groups are not in communion with the European Old Catholic Churches, and are not parties to the Bonn Concordat with the Church of England.

J. W. L.—In replying to your fifth question last week we stated that we know of no post-Reformation case of a bishop in Roman episcopal orders participating in an Anglican ordination. Another correspondent reminds us that Marco Antonio de Dominis, sometime Archbishop of Spalato, later received into the English Church, during the time that he was an Anglican assisted in the consecration of George Montaigne as Bishop of Lincoln, December 14, 1617. *The Catholic Encyclopedia*, volume V, page 113, relates the story of this rather eccentric ecclesiastic, who may have ordained Anglican deacons or priests as well as participating in the consecration noted.

R. V. P.—The diocese of Wangaratta is in Australia, occupying about 16,000 square miles between Bendigo and Gippsland in north-eastern Victoria.

S. R. F.—There are no Anglican churches in Russia. According to *Crockford's*, Leningrad and Moscow are "worked from Riga and Helsingfors," in each of which cities there is a resident chaplain.

RELIGIOUS BEST SELLERS

January, 1932

Morehouse Publishing Co., Milwaukee

General Books

- |  |   |
|--|---|
| 1. The Episcopal Church— <i>Water.</i>       | 4. Everyman's History of the Prayer Book— <i>Dearmer.</i> |
| 2. The Life Abundant— <i>Bell.</i>           | 5. The Measure of Our Faith— <i>Rosenthal.</i>            |
| 3. The Faith By Which We Live— <i>Fiske.</i> | 6. The Call of Christ— <i>Stewart.</i>                    |

Devotional Manuals

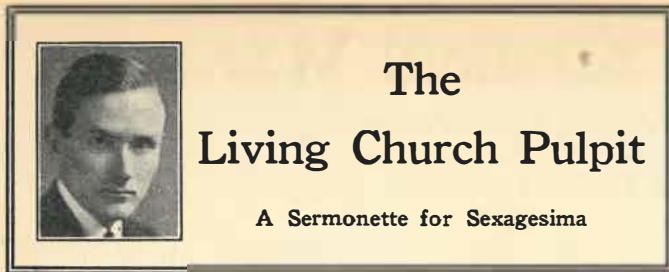
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|---|-----------------|
| 1. The Little Color Missal.                         | 3. God's Board. |
| 2. Manual for the Holy Eucharist— <i>Mackenzie.</i> |                 |

THE MINISTER'S DIFFICULTIES

**T**HE MINISTER is a soul-saver, who, looking at the matter from the viewpoint of salary, is expected to save souls on an average basis of about 3 cents apiece, thus putting souls in the same class with yeast cakes and sour oranges.

If his hair is gray, he is too old. If he is a young man, he hasn't had enough experience. If he has eight or ten children, he has too many. If he has none, he should have and isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If the preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people. If he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some very poor family, he is playing to the grandstand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do better.

He is a chip off the old block on a sea of restrictions and he usually finds the going somewhat rough. If he prays too much, he is a windbag. If he prays too little, he is insincere. If his sermons tell the truth about things at home, he is a quixotic mule. If they generalize on remote matters, he is a milksop. If he calls too frequently on wealthy parishioners, he is a toady; if he does not call on them often enough, he is too proud. If he is unmarried, he is a fortune hunter. If he is married, he is uninteresting. If he lives comfortably on his salary, there is something queer about him. Anyone who can be a minister and please everybody is almost too good to be true.—*Voice of Orthodoxy.*



## The Living Church Pulpit

A Sermonette for Sexagesima

### PURIFYING OURSELVES

BY THE REV. C. LESLIE GLENN

RECTOR OF CHRIST CHURCH, CAMBRIDGE, MASS.

IT IS A STRONG TEMPTATION for those who speak frequently to young men and boys to use for a text the beautiful words which come in Christmas and Epiphany: "And Jesus increased in wisdom and stature and in favor with God and man." The thoughts that these words suggest seem almost to arrange themselves; the headings of the sermon stand out. Our Lord grew: (1) mentally; (2) physically; (3) socially—"in favor with man"; and (4) religiously—"in favor with God." But perhaps this familiar and essentially sound outline won't do in these times. Life cannot be divided into arbitrary categories. We all feel that it has been departmentalized too much.

A little boy came home from kindergarten the other day with his monthly report card. He received A in Sand-table, B in Resting, and A in Outdoors. Thus early in life does our educational system conspire to divide us.

As we approach Lent this year, we feel that what we need is not to catalogue ourselves and then to seek improvement in this line or that line, to have a little more of this and less of that, but what we need is some great central pull which will unify the whole man. We want to stop the wastage due to inner discord. The extraordinary thing about our Lord was not His supreme excellence in this or that side of life, but the fusion of qualities, the inner harmony.

St. John says, "Every man that hath this hope in him purifieth himself, even as He is pure." The word *pure* here means singleness of eye, unity of will. St. John was talking about growth, the spiritual growth we look forward to in Lent. He says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him." What a glorious promise this is! And he goes on: "Every man," therefore, "that hath this hope in him purifieth himself, even as He is pure."

What keeps us from purifying ourselves? What things are there which divide us?

1. There are the *inevitable* things. When the woman announced to Thomas Carlyle that she accepted the universe, he said, "Egad, madam, you'd better!" I have often thought that she might very well have replied to him, "I know I had better, but I don't need to." People don't have to accept the inevitable. We all know those who are divided and thwarted because of certain inevitable circumstances which they have never yielded to God. The triumph over illness, physical handicaps, straitened circumstances—all this high courage which we admire is made possible because the inevitable has been accepted as God's will and life is pulled together because it is seen to be all under His care.

2. The *incomplete* things must be given Him. The work that lies ahead of us, in our homes, in our offices, in whatever our daily task is, must be seen as God's gift. The incompleteness of life is its promise. Infancy is a very precious thing. We must cherish it. It would be wonderful if we could enjoy life as we enjoy children. Everyone is glad when a child is one week old, two weeks old, or one year old. We don't wish the child to be older or younger, and so it might be with life. "Take no thought for the morrow" does not mean that we ought not to plan ahead, but that we must not fret and allow our attention to be diverted by the great mass of things undone, by the overwhelming incompleteness of all of life. . . .

3. *The day's work.* Life becomes one when we understand not only its *inevitable* circumstances as given to us by God and its *incompleted* tasks as the very evidence of God's love for us, but as we understand that in every detail of *working* at these tasks God is with us. Whether the work ahead of us this Lent is outside ourselves or in our personal lives every step in its doing will be supported by God's help. . . .

"Blessed are the pure in heart, for they shall see God." Blessed are those who have a single eye for seeing Him at work in every good thing, for they shall know in their own hearts that He really is there. We belong to Him.

"Every man that hath this hope in him purifieth himself, even as He is pure."

### PEACE AND DISARMAMENT

Some Official Anglican Statements at Home and Abroad  
on This Important Subject

**R**ESOLUTIONS adopted by the Lambeth Conference, 1930:  
25. THE CONFERENCE affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

26. THE CONFERENCE believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

The Conference welcomes the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which arise among them shall never be sought except by pacific means; and appeals to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies . . . which are working to promote goodwill among the nations.

27. WHEN NATIONS have solemnly bound themselves by treaty, covenant, or pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

28. THE CONFERENCE believes that the existence of armaments on the present scale among the nations of the world endangers the maintenance of peace, and appeals for a determined effort to secure further reduction by international agreement.

(See also Lambeth resolutions Nos. 29, reaffirming Nos. 73-80 of the 1920 Lambeth Conference, and 30, with reference to the drug traffic.)

**R**ESOLUTION of the General Convention of the American Church, 1931:

RESOLVED, that the President of the United States be informed that it is the sense of this Convention that our government should urge an immediate and substantial reduction of armaments of all nations of the world at the Disarmament Conference of February, 1932.

**R**ESOLUTION of the Convocation of Canterbury, adopted January 21, 1932:

RESOLVED, that this House, being convinced that the fundamental issues with which the Disarmament Conference must deal are moral issues, trusts these issues may be remembered and maintained throughout the proceedings, and asks that prayer may be continually offered, both in private and in all churches of the land, that God may so guide the statesmen and others participating that the Conference may achieve a great step forward in the peace of the world.

**C**ALL to Prayer issued jointly by the Primate of the Church of England in Canada, and the heads of the Baptist World Alliance, the United Church of Canada, and the Evangelical and Lutheran Churches of that country:

. . . BELIEVING that it would advance the cause of international good will and strengthen the growing conviction in favor of disarmament, the undersigned unite in this call to the Christian congregations in Canada, to set apart Sunday, January 31, 1932, as a day for special prayer, sermon, and meditation in behalf of the purpose of the Disarmament Conference.

The people are requested to gather together on that Sunday in their regular places of worship, in the spirit of peace on earth, good will toward men, and the ministers who conduct worship in all congregations are requested to offer special prayers and preach sermons appropriate to this subject.

We earnestly invite the cordial coöperation of the ministers, the office bearers, and the members of all congregations in our respective communions in the effective carrying out of this purpose.

# Religion and the Medical Man

An Exchange of Correspondence Between Two Physicians

By J. H. Morford, M.D., and Theodore Diller, M.D.

## DR. MORFORD'S LETTER

Garrison, Pa., April 9, 1931.

Dear Dr. Diller:

I RECEIVED your reprint "Credulity As It Concerns the Medical Man." I have read it carefully a number of times, so that I now understand it, insofar as it is understandable. It certainly is a paradox to me that one writing to "debunk" the medical profession against belief in the devil and evil spirits would so warmly sanction belief in good spirits; which you do when you say "the physician has no quarrel with any religion that aids and comforts men. Indeed he is coöperative and sympathetic with it. From your statement one would gather that all religion ever does or ever has done is to aid and comfort men. It so happens, however, that is not true, and the truth of the matter is religion has done infinitely more harm than it ever did good.

Let us first examine into the origin and see what environment some of the great religions had.

Buddha left his wife and child asleep and went away on his mission to found a new religion and never saw them again. A heartless and cruel thing to do when on a mission of mercy, don't you think?

Moses the founder of Judaism killed the Egyptian and in our day would have been serving a life sentence instead of founding a religion.

Henry VIII found time between murdering of his wives to found the Church of England.

Constantine who made Christianity what it is murdered his wife and child. In the reign of Constantine the religion of Mithraism was running Christianity a neck and neck race for supremacy. If Constantine had decided in favor of Mithra, Christianity would be occupying a place today equal or below that of Zoroaster. In other words if he had not been suffering from chronic alcoholism and had not imagined he saw the cross and on it "By this sign conqueror" the world might never have known much of Christianity. Thomas Jefferson writing to John Adams said, "The day will come when the generation of Jesus in the womb of a virgin by the Supreme Being will be classed with the myth of the generation of Minerva in the brain of Jupiter."

The torture, the suffering, and the agony, the bloodshed and murders, that have been perpetuated by one kind of religion trying to impose itself on another is appalling and heartsickening. The battles of the kings, the murders and burnings at the stake, that followed the Protestant Reformation, the Crusades when all Europe rang with the crazy cry "He who will not take up his cross and follow Me is not worthy of Me," when thousands, yes hundreds of thousands, of Mohammedans and Christians were killed over the interpretation of a word of God or Allah, neither of which has ever existed and never will. This is the religion you are sympathetic with.

This is enough but by no means all. Must I remind the neurologist that hysterical possession, confusional states, systematized delusions of possessed persecution maniacs; many cases of schizophrenia and all cases of melancholia and all cases of mystic paranoiac and other forms of paranoia, all these psychoses as well as many cases of psychasthenia and neurasthenia have their origin in supernatural and therefore religious beliefs and delusions.

Is this the religion that you were coöperative with? If we

can eliminate all this human misery is it not worth while to blot religion from the face of the earth? I should think anything that would destroy the "psyche" to such an extent would be very dangerous.

There are no spirits in the world, neither good nor bad, therefore there is no devil and no hell, no heaven and no spirit God, no original sin and no redemption, no divine Revelation.

All these are but the imaginings of men and as shown in the case of the mystic paranoiac these imaginations were frequently diseased.

Now I suppose you are a busy man and have not much time for general reading, but there are two books which I think every human being should read who has the educational background to understand them. They are *This Believing World*, by Lewis Browne, and *The Golden Bough*, by Sir James G. Frazer.

If you are still interested in demonology and have not al-

ready done so read *The Devil* by Maurice Garçon and Jean Vinchon. This is a historical, medical, and psychological study and has only been off the press a few months.

Hoping you take no offense at my criticism, I am,  
Fraternally yours,

J. H. MORFORD.

## CAN A DOCTOR BELIEVE?

SOME TIME AGO Dr. Theodore Diller, a distinguished neurologist, author of medical books, and Churchman of Pittsburgh, contributed to a medical journal a paper on "Credulity As It Concerns the Medical Man." In it he made the statement that "the physician has no quarrel with any religion that aids and comforts men. Indeed he is coöperative and sympathetic with it." ¶ To that statement another well known physician, Dr. J. H. Morford, took exception, expressing his belief that it is worth while "to blot religion from the face of the earth" in order to eliminate the human misery it has caused. ¶ Dr. Morford's letter, and Dr. Diller's reply to it, are published herewith.

## DR. DILLER'S REPLY

Pittsburgh, Pa., December 10, 1931.

Dear Dr. Morford:

GOING OVER some papers on my desk, your letter of April 9th again comes to the surface. I read it and re-read it with great interest. Being in a mood for debate I feel like answering your letter a little more fully than I did at the time I received it. I do this because the subject is one of great interest and importance and because you reveal yourself as a student of literature and a man of reflection and one who wishes to present the truth as he sees it.

Let me requote my own statement:

"The physician has no quarrel with any religion which aids and comforts men; indeed he is coöperative and sympathetic with it."

Now proceeding from this statement you enter into an argument to show that religious leaders like Buddha, Moses, and Constantine were unworthy men, guilty of abominable crimes. I hold your argument is beside the point. Let us not go too far afield but stick to our point; and in doing so you will agree with me that the physician to be sympathetic with his patient need not reveal his own religion or lack of it and need not argue whether it is true or false. But it is possible to see that that which may comfort the patient physically or mentally is provided for him, or at least not denied to him. It is not the physician's place to argue the question of religion; but it is his place to say or do nothing against it unless it offers to do something which is grossly improper or wrong from the physician's point of view. For instance, if the patient were to propose to offer prayer as a substitute for antitoxin in case of diphtheria it would be the duty of the physician to interfere as it would be also if he were in the East and encountered a proposal of human sacrifice. But these are extreme cases and, I think, rarely or never occur in the experience of a physician.

The great fault in your argument is holding that a physician must first convince himself of the truthfulness of a religion before he can see his patient comforted by it.

But leaving these considerations aside, let me express my amazement that you yourself should be so convinced and so sure that the main postulates of the Christian religion are wrong. These things can neither be proven nor disproven. But this I know—the emotional part of our nature is by far the greater and dominant part of us; and that it must have channels of expression; and these are chiefly through religion, poetry, art, etc. Many men with the same facts before them will arrive at very different conclusions, chiefly on account of the emotional urge. It seems to me very unsound and unpsychological to say that we will accept and believe nothing that is not revealed or confirmed by our senses—by the intellect. The best things of this world are not seen—love, friendship, comradeship, loyalty, etc. The main postulates of Christianity cannot be proven or disproven; the acceptance or rejection depends upon the emotional tone and the environment of the individual.

Yes, I have read *The Golden Bough* and also Garçon and Vinchon's book on the Devil and many of Voltaire's books. I have read much of the Crusades and the Inquisition. These are books that you have read; but strangely enough with all the evidence before us you reveal yourself as an anti-religionist, holding to be true only that which can be apprehended by the senses; while I reveal to you that I am a Catholic—Anglican—(Episcopalian). The Catholic Church teaches me to say "I believe," not "I know." Now my dear colleague, I cannot think that I know more about these things than you do. So what is the difference between us? It is plain to me that it is largely or wholly emotional. That great student of religion, William James, explains it as the will to believe.

Voltaire said that if there was no God we would have to invent one. Napoleon saw that the world without religion was impossible. Charles Darwin was very sympathetic with the Christian religion. Pasteur and General Foch were devoted believers in the Catholic faith. You will recall that Darwin stated that no race on the face of the earth was without some religious belief. Personally I believe the psychological explanation would be that we feel so much is mysterious and unknown and we are so ignorant that we must have someone or something to lean on. This is true today with all our scientific accumulation which reveals only a very small fragment of what may possibly be known.

You are in error in supposing that religion is the cause of various mental derangements because of the fact that patients manifest religious delusions. Without religion they would still

be insane. Many insane persons hold delusions regarding electricity and others about the Ku Klux Klan. These institutions simply form an expression or vehicle for disordered fancies and are not the cause of them. In other words if there were no religion, no electricity, no Ku Klux Klan, there would still be insane persons—but with other delusions.

Henry the Eighth did not found a Church; he put himself at the head of it "insofar as the law of God doth allow." This Church without alteration of doctrine or ceremony was *already founded*, and was exactly the same Church that it was before the break with the Pope.

Now another important point. Religion often exists without being joined to morality; morality is often found in men who are not religious—all this despite the fact that religion teaches morality and the belief, in which I share, that religion is the best promoter of morality. The long history of religious wars and persecutions is certainly appalling; but here again we must go a little slow in attributing these wars to religion itself. From the very beginning religion and politics have been closely intertwined. Rollicking adventurers without religion went to the Crusades. Cunning politicians used the Inquisition to get square with their enemies. Men are quarrelsome and if they did not quarrel about one thing they would quarrel about another. "Envy, hatred, and malice and all uncharitableness" are with us—and deep down in human nature. Had there been no religion in the world I believe men and groups of men would have fought each other on some other basis. Biology is deeper than theology. My nephew, an Anglican clergyman, was approached by a judge with the question: "Dear Doctor, why is it Christians who sing such beautiful hymns of the land beyond never want to go there?" I told him the proper reply to this was "biology is deeper than theology."

And now to summarize: I hold the belief that man is an incurably religious animal, and it is well demonstrated that he cannot get on without religion—his very being calls for it. In these views I am supported by Voltaire, Darwin, Foch, Pasteur, and Napoleon. However you may disagree with me in views and sentiments I have expressed in this letter, I believe you will join me in the sentiment that

#### FEELING IS DEEPER THAN REASON

I should like very much to meet you personally; and if you are in town I should like to arrange to take lunch with you and talk over some of these things that interest both of us.

Very truly yours,

THEODORE DILLER.

### SOME BOOKS RECOMMENDED FOR A PARSON'S LIBRARY

AT A CONFERENCE conducted by the Rt. Rev. Charles Fiske, D.D., on The Minister in the Modern World, at the College of Preachers on January 7th to 14th, each member was asked to recommend two books which he especially valued.

From the total this list was made:

- |   |   |
|---|---|
| BELL, B. I., <i>Beyond Agnosticism.</i>                                       | MATURIN, B. W., <i>The Parables of Our Lord.</i>                  |
| BROWN, W. A., <i>Pathways to Certainty.</i>                                   | NAIRNE, A., <i>The Faith of the New Testament.</i>                |
| CAREY, W. J., <i>My Priesthood.</i>   | ORR, JAMES, <i>The Resurrection of Jesus.</i>                     |
| CHARWOOD, G. R. B., <i>According to St. John.</i>                             | OVERSTREET, H. A., <i>Influencing Human Behavior.</i>             |
| DEWITT, W. C., <i>Decently and in Order.</i>                                  | PECK, W. G., <i>The Divine Revolution.</i>                        |
| EASTON, B. S., <i>Christ in the Gospels.</i>                                  | QUICK, O. C., <i>The Christian Sacraments.</i>                    |
| FISKE, C., <i>The Faith By Which We Live.</i>                                 | RASHDALL, H., <i>Principles and Precepts.</i>                     |
| FISKE AND EASTON, <i>The Real Jesus.</i>                                      | RAWLINSON, A. E. J., <i>New Testament Doctrine of the Christ.</i> |
| GIBRAN, KAHLIL, <i>The Prophet.</i>   | RIHBANY, A. M., <i>The Syrian Christ.</i>                         |
| GORE, C., <i>The Reconstruction of Belief.</i>                                | ROBINSON, A. W., <i>The Personal Life of the Clergy.</i>          |
| GRANT, F. C., <i>The Economic Background of the Gospels.</i>                  | ROSENTHAL, G. D., <i>The Measure of Our Faith.</i>                |
| GREEN, P., <i>The Problem of Right Conduct.</i>                               | STREETER, B. H., <i>Reality.</i>                                  |
| HARRISON, MCV., <i>Common Sense About Religion.</i>                           | TEMPLE, W., <i>Christ the Truth.</i>                              |
| HERMAN, E. (Mrs.), <i>Creative Prayer.</i>                                    | " <i>Christian Faith and Life.</i>                                |
| HODGES, <i>Preaching and Sermon Instruction.</i>                              | THORNTON, L. S., <i>The Incarnate Lord.</i>                       |
| HODGSON, L., <i>And Was Made Man.</i>   | TIEDEMANN, KARL L., <i>The Lord of Love.</i>                      |
| " <i>Essays in Christian Philosophy.</i>                                      | WEATHERHEAD, L. D., <i>Psychology in the Service of the Soul.</i> |
| HOLLAND, H. S., <i>Creed and Character.</i>                                   |   |
| HÜGEL, F. VON, <i>Selected Letters.</i>                                       |   |
| LUCCOCK, H. E., <i>Preaching Values in New Translations of New Testament.</i> |   |



# The Moral Aspects of Disarmament\*

By the Rt. Rev. E. A. Burroughs, D.D.

Bishop of Ripon, England

DISARMAMENT is, plainly, too large and technical a topic to receive any sort of general treatment here. The literature of the subject, great and small, is already abundant, and anyone can study it who will.<sup>1</sup> But for one reason at least some further brief attention must be given to it: because the first General Disarmament Conference, so long discussed and prepared for at Geneva, is summoned for February 2, 1932, and on its failure or success the future of the anti-war movement must principally depend. The months 'till then ought to see the Christian Churches straining every nerve to enlighten public opinion, and praying constantly for that conversion of the nations which the Spirit of God alone can work.

Something has already been said<sup>2</sup> to show that the economic arguments for disarmament are in themselves sufficient: especially seeing that increased expenditure, so far from buying more security, merely proves that security is ebbing away. Then there is the added fact of experience that to possess armaments which eat up an undue proportion of national wealth is to create a predisposition to justify such expenditure, first by "scares" which further undermine security, and then by acts which become excuses for war. Thus, even if we had plenty of money to play with, it would be insane to go on spending it this way. When the nations are in their present economic plight—itsself due more to lack of confidence than to any shortage of the means of wealth—it simply spells suicidal mania. Not only does money spent on armaments affect the rest of the money market with creeping paralysis, but so great an authority as Sir Josiah Stamp has said that a reduction in such expenditure "has a greater effect upon the standard of life of the people than a reduction of similar magnitude in expenditure devoted to any other objects."<sup>3</sup> That is to say, the actual cash saving effected would only represent part of the financial gain to the country concerned.

Also it must be remembered that expenditure on armaments is bound *either* to be wasted, if no war comes, *or* to be the precursor of vastly greater losses, not in war material only but in the destruction of life and property, with pension charges and other consequences stretching out over long years after the war itself. Thus, the last British war debt payment to the U. S. A. is due in December, 1934, when children born *after* the *Armistice* will be elderly people of 66. And the whole of the generations in question will have suffered by the diversion to war debts of money that might have financed housing schemes and higher education.<sup>4</sup>

Here already one "moral" aspect of disarmament has emerged: for has any generation the right so to mortgage the chances of its successors? The late war taught the generation it broke on that armaments, so far from staving off war, only make it inevitable. Dare we then go on ensuring the same awful experience, in a worse form, for our successors, even if we can feel pretty sure (like selfish Hezekiah) that "there shall be peace in our time"? As Arthur Henderson, then Foreign Minister, said in London: "I ask you to think of disarmament not in terms of law and economics, but rather as the greatest of moral issues which our generation has to face. We are obliged to end the international chaos of the past, but we cannot make our new world order come to life unless we disarm." To pretend that we are buying security by buying arms, beyond what are needed for police purposes, with money which might bring life to millions instead of death, is to make such expenditure a fraud: and that invests it with a moral character straight away.

THIS, however, but leads up, by the economic avenue, to the real moral center of the subject. Here two questions face us: (1) How can the continued refusal to disarm be squared with adherence to the Pact of Paris? (2) What about the pledges given to Germany and the other disarmed Powers in 1919 and since?

The first hardly needs discussion. The only possible excuse for delaying disarmament, apart from a degree of mutual distrust which makes a League of Nations sheer mockery, is fear of Russia: the most difficult factor in the whole world situation. Russia signed the Pact but is not within the Covenant of the League. But, starting as she does from a complete amorality, she cannot complain if her promises are not taken seriously. And with Russia what she vaunts herself to be, it would be foolish to leave our civilization at the mercy of her present rulers. Granted; yet, if the only fear is fear of Russia, the distribution of armaments should be very different from what it is. We should see France and Italy, for instance, no longer interested in the exact tonnage to be allowed by each to the other's navy, but joining all the other Powers in plans designed to secure the eastern frontiers of non-Bolshevist Europe, to whatever State they belong, until such time as Russia came squarely into line and proved beyond a doubt her pacific intentions. But would the France of today ever join in making Germany a bulwark even against Russia? There is a terrible unreality in the present mental state of Europe which only serious and all-round disarmament can dispel. And the removal of unreality, the establishment of genuine trust in one another's word, is before all things a moral problem, only to be solved by spiritual means.

The second question is even more plainly a moral one. For, as we have seen, disarmament all round is part and parcel of the "Peace" Settlement of 1919, and the disarming of Germany in advance was demanded mainly to pave the way for this. Apart from the specific pledge on this point to Germany, the Covenant of the League itself makes its members "recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligation." It also requires the Council to formulate plans for "such reduction for the consideration and action of the several governments." And further, in the Locarno Treaty, which came into force in September, 1926, the same obligation is reaffirmed by the contracting governments—Italy, Belgium, Poland, and Czechoslovakia as well as Great Britain, France, and Germany—which "undertake to give their sincere coöperation to the work relating to disarmament already undertaken by the League of Nations, and to seek realization thereof in a general agreement."

Such a "general agreement" is to be sought by the Disarmament Conference of February, 1932. Can anyone doubt that it is a moral and not merely a political issue, and that the honor of nations and the sanctity of treaties are as much at stake as the peace of the world? It is the old issue of August, 1914, over again.

## THE DRAMA OF LIFE

SYMBOLICALLY the nave of the church represents the Church Militant; the chancel, with its rood screen and steps, typifies the Church in Waiting; while the sanctuary, containing the altar as the Throne of God, represents heaven.

Whenever we come to the celebration of the Holy Communion we take part in a drama more impressive than the ritual of any secret order. Following the order of the Book of Common Prayer we prepare our souls to come into communion with God by confession, repentance, and the pronouncement of the absolution. This process exemplifies our chief duty on earth, which is so to live that we are constantly making our souls more fit for the presence of God. When our preparation is complete we advance through the chancel arch and pass, as it were, through the place of departed spirits until we come into direct communion with our Heavenly Father at the gate of heaven. The service thus becomes a dramatization of the life here and hereafter.—C. A. Beesley.

\* Being a chapter in *The Christian Church and War*, by the Bishop of Ripon. Lambeth Series. Morehouse, 35 cts.

<sup>1</sup> E.g. *World Disarmament*, published by the League of Nations Union, price 1s. 6d.

<sup>2</sup> In chapter IV of *The Christian Church and War*.

<sup>3</sup> Quoted in *World Disarmament*, p. 12.

<sup>4</sup> This does not imply (especially since June, 1931) that such payments actually will go on so long. But they can only be stopped by an all-round repentance and forgiveness, if they are not to be stopped by chaos.

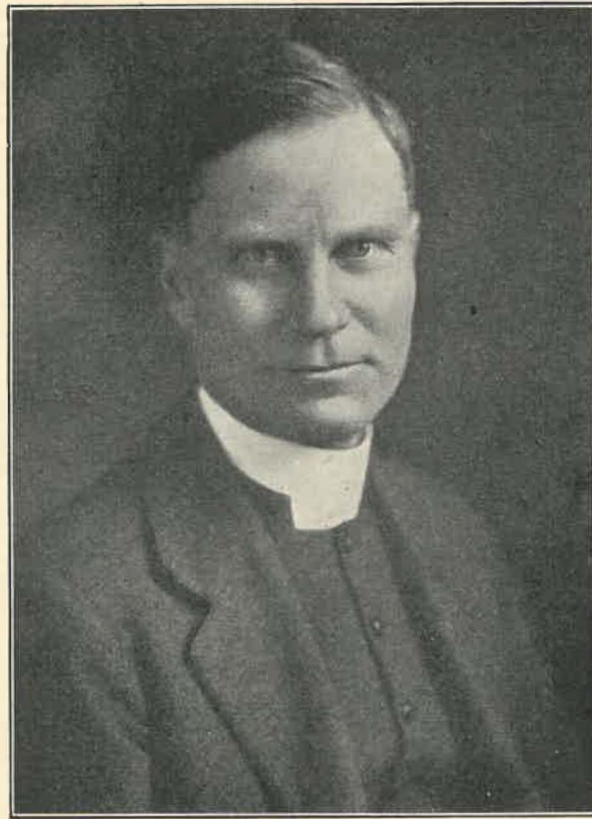
# Religion Making Good

By the Rev. Norvin C. Duncan

Rector of St. Agnes' Church, Franklin, N. C.

**F**OR many years the writer has believed that religion ought to have such relationship to life that it could mean something definite and tangible in the life of a Christian. It should meet the needs of men and women in a needy world. God should be a reality to Christians, and there should be some conscious relationship between the prayers for daily bread, the cry for health, the yearning for peace. Joy should be a natural expression of the Christian. His sources of life, courage, strength, peace should be so conscious that he could daily "praise the Lord for His goodness, and declare His wonders to the children of men." Yet it is a fact that the Church life of many Christians is far from satisfactory to them, and sadly lacking in the fruits of the spirit, and in expressions of joy. There is bound to be something the matter when such is the case. In the apostolic days the sick were healed at a touch, and joy was so rampant that men could sing praises in jail. Formal religion is strangely lacking in joy, and the witness to God in terms of confidence, love, power, and service is not convincingly strong. There is no lack in God. "He is able to supply all our needs." The fault lies somewhere in us, in obstructed channels. We, our age, need to learn how to open these channels that the love and power of God may flow unimpeded.

Some years ago the writer secured a book called *The Life Abundant*, by the Rev. Robert B. H. Bell (Morehouse, \$1.75). It was secured at a time when the writer was undergoing a serious illness. The common sense of the book made an appeal. It believed in the power of God to heal, but it premised it by demanding obedience to God's laws in the simple matters of right eating, proper exercise, and a right attitude of mind. God, says the Rev. Mr. Bell, has a lot to do with life, here and now. God is the Saviour of the whole man, body, soul, and spirit. The redeeming work of Christ is inclusive, it touches the life that now is, as well as the life that is to be. This was in line with my own belief and practice in the ministry, but the Rev. Mr. Bell opened it up as I had never seen it before. The more I practised the more I realized the truth of what he taught. Feeling the need of a more intimate contact with him, and his assistance in carrying out these principles in my work, I invited the Bells to come to my field, then a work in a mill town, and conduct a mission. They came, Mrs. Bell lecturing on the physical side, and Dr. Bell preaching at night on



REV. ROBERT B. H. BELL, M.A.

the spiritual side. One cannot go into detail of the mission, or of the many others conducted nearby. But it will suffice to say that many, many people have come to me, not to compliment the Bells, but to say, "We have found God as never before. God means something now. Instead of being beyond the sky He is here, and our Friend." Some have been restored to health, some have struck a new attitude toward life, one of faith and trust; others have found joy; religion has come to mean something definite, real, helpful. This year, being in a mountain section, one of the most beautiful sections of western North Carolina, in a large mission field, with Franklin as the center, we again made call upon the Bells, and the Bells came. I have never been in a mission in which the power of God was more manifest, His presence more felt. There was nothing sensational about it. The lecturing and preaching were done with quiet, simple, yet logical and powerful presentation. Strangely enough, with a great deal of emphasis on the physical side of life, yet the blending was so perfect that no mission

within my knowledge so effectively deepened the spiritual life.

**A**FTER these years of experience with this Life Abundant movement the writer had further designs upon the Bells in this second invitation. This time he was able to show them a most wonderful place for making a Life Abundant Center, from which there might go out into this whole section, and indeed to all the world, the teachings of Jesus, as presented in this great movement. I have much sympathy with other movements in the Church looking towards healing through faith and prayer, but this movement, to my mind, is the sanest and most comprehensive, in that it deals with the whole man.

Therefore I was prepared to urge establishment of the center here. We are in the heart of the mountains, and recently constructed hard-surfaced roads have opened this section to all the world outside. We are but a short distance from the Great Smoky Mountain Park, with good roads opening out to it. The Bells agreed to establish the center here, and the writer feels it a great privilege that he has been asked to be associated in the work as associate director. Dr. Bell has secured a beautiful tract of land, on which there is a splendid nine-hole golf course, a girls' camp, and a swimming pool. As soon as possible it is proposed to erect a rest house for convalescents,

## THE LIFE ABUNDANT CENTER

- L** Life is in God, the source of all things He,
- I** In Him we live and move and all things see.
- F** From Him flows all this earthly life to bless,
- E** Eternal life is man's God-consciousness.
  
- A** Abounding love flows forth from Him,
- B** Begetting life and love the universe within.
- U** Under His watchful care creature and man,
- N** Nurtured and nourished in body, mind, and soul,
- D** Drink deep of life, share in His purposes and plan,
- A** And find each one, and all, the unity of the whole.
- N** Never leaving intimate watch, never resting in sleep,
- T** The loving, mighty Shepherd keepeth all His sheep.
  
- C** Come ye apart unto this center place and rest,
- E** Engage in prayer, in meditation sweet and blest.
- N** Near you is God, in fields, in hills, and skies aflame,
- T** The flowers, the trees, the winds whisper that Holy Name.
- E** Even o'er your head, or at your feet, God's beauty lies,
- R** Renew your strength; life, love, and God here realize.

REV. NORVIN C. DUNCAN.

(Continued on page 407)

## A MISSIONARY EPISCOPAL VISITATION

BY THE RT. REV. THOMAS JENKINS, D.D.  
BISHOP OF NEVADA

**A** TWO THOUSAND MILE DRIVE and it is winter. The snow lies on the ground and the morning sharp when we start. The wheels must have chains for there are sharp curves and high narrow roads through the mountains. A good night's rest, a car loaded with books and magazines and supplies and personal equipment, a good breakfast, a thermos of coffee packed away in case of need, and we are off.

The first leg of the journey is to the burial of a dear woman, who had just become interested in the Church, a hundred miles to the east. (No priest at this station.) The following morning (Saturday) we start a 250 mile drive, much of it through the snow at an altitude of five or six thousand feet. It was not an easy drive, but Model A made it, only once making a hard tussle with the snow.

The Sunday and Monday were great days. No resident priest at Eureka for many years. Bishop Whitaker built the church sixty years ago. Two public celebrations, a Sunday school carried on by faithful women, two baptismal services, Evensong, two sermons. Monday, gave Communion to five people in their homes—one sick and the others aged and infirm. One dear old soul of 90 years, baptized as a baby and confirmed at Christ Church, Pimlico, 75 years ago. She has a memory to be envied.

*I ask what would these dear isolated people do if the monthly visit of a priest were cut off through lack of funds to send him? Think of that, dear reader, if you are still making your annual canvass.*

A return journey Monday afternoon of 75 miles to Austin, another old town, with a spacious church equipped with a pipe organ and walnut chancel furniture. A night service, under blinking kerosene lamps, for a few of the faithful. No Communion here because the Mission has no altar equipment. (By oversight, I had failed to take my own.)

The next lap, a long one, to the south. A drive of 300 miles ending in a snow blizzard. The roads were obliterated and one had to feel his way between two lines of sagebrush. Goldfield was cold. The car, having to stay out all night, froze, in spite of the anti-freeze in the radiator. The following day another tidy space of 260 miles. Broke down 50 miles from the end, all because of a small loose nut in the switch box. What a lot of loose nuts there are in the world interfering with journeys and what not!

A splendid day Sunday. Early Communion at the Indian Mission at Moapa—a First Communion for those recently confirmed—firstfruits of the Mission. In the afternoon, 90 miles to the new town of Boulder City, where with the help of the vicar of Las Vegas we inaugurated the services of the Church. Surely we must build a chapel here. Five thousand people already, 3,000 of which are on the payroll. Found a goodly number of Church folk.

Monday baptized and confirmed a young Indian man and then on 150 miles to Pioche, an old mountain mining town. Ours the only minister in the county. A fine service where I confirmed two young high school boys. The next day to Panaca and Caliente—mercury way below zero. At Caliente, with the vicar, inspected the new chapel under construction and arranged for its completion. No church here except a Roman one in use occasionally. Wrote a letter to Mr. Hobbs deploring the stoppage of the *Church at Work*, a veritable helper in our missionary work. I wish those who want it stopped would use it as we do!

Returned to Las Vegas and planned for the building of a new vicarage that the present one may be converted into a parish hall—a sore need. Then on to Boulder City again to make a survey with the architect of the site awarded us by the government for a chapel—a splendid site it is, the best in the townsite.

The next day bought a new Model A for the vicar of this big field. He needs it, too. Wound up the day visiting and spent a delightful evening with my hospitable friends, Mr. and Mrs. Leigh Hunt.

**I**T IS Friday again. A 120 mile drive to Beatty where I held service and then took the congregation to the school children's Christmas program at the town hall. Saturday on to Goldfield for a conference about the work there. A serious

problem to heat the big stone church ten times too large for the present population. Then to Tonopah for a conference with the archdeacon. From there to Hawthorne another 100 miles for a late supper and get ready for a full Sunday. Had a flat tire—hard to change in the snow and cold and dark. But Hawthorne is a joy. Hard work for Miss Brown stationed there. The young Church Army captain, however, is a great reinforcement to the work. Celebrated early. Late service more men and boys than women and girls. A splendid Sunday school—the hope of tomorrow.

In the afternoon 35 miles to Mina for service in Bishop Robinson's old cold portable chapel, but it was worth while. Back to the naval depot 37 miles for another service at 7:30. Then a good bed at the commander's home.

Monday a conference with the workers—always appreciated. Time is the principal factor, but it has to be found. Then in the afternoon (bought two new tires) on to Fallon, 80 miles, for a conference with the vicar. Then on to the Pyramid Lake Reservation for the night and a conference with the foreman who had just completed the new hall for the Indian Mission; paid the workmen—a lot of Indians waiting for their pay! The following day did some clearing up, had a conference with Miss Wright, our faithful worker, regarding Christmas and the dedication service set for the 29th. Home for a day to greet my family and the children returning from school. Back to Nixon Christmas Eve for the Indian Christmas. What a time—300 Indians! A simple pageant in the church and a grand Christmas tree in the new hall. Later in the evening on to Lovelock, 80 miles, for Christmas Day. What a joy! Where we had nothing, now we have a thriving work under our faithful and efficient Deaconess Margaret. Christmas Morning a simple sung Eucharist and Communion at 10 o'clock with a good congregation—and a good offering. Four men and a woman had driven 25 miles from their mountain home for their Christmas Communion. (Let Dr. Diller of Pottsville, Pa., read this, for they are from his parish!) A little breakfast at noon, then 100 miles home for Christmas dinner with my family. Fourteen days and two thousand miles!

I hope the man who warned me that Nevada was not a swivel-chair job may profit by his own advice now he is a Bishop! And he will.

## RELIGION MAKING GOOD

(Continued from page 406)

with a trained nurse in residence, and under direction of a consulting physician. A clinic for first aid and teaching right living will be a part of it, the nurse teaching the mothers in the proper care of themselves and their children. The fact that this community touches a large and thickly populated section of the mountains gives us great opportunity for missionary work. It is being incorporated with the directors, and a number of Churchmen as a board of trustees. The acts of incorporation call for the directors and trustees to be communicants of the Church, though anyone may become a member of the movement at large.

All activities of the center will be directly connected with the Church. The parish church will be the center and heart of the movement. Every Tuesday morning at 10 o'clock we have a celebration of the Holy Communion, with prayers for the sick and troubled. We invite those from far and near to send in requests for prayers, or to send in the names of their friends.

All communications in regard to the work here may be addressed to the Rev. Norvin C. Duncan, Franklin, N. C.

## PRAYER FOR BISHOP BENTLEY OF ALASKA

**L**ET Thy blessing, Heavenly Father, attend Bishop Bentley in the work committed to his care. Give to him in hours of loneliness the consciousness of Thy Presence and the assurance of Thy protecting Love amid the perils of the wilderness.

Inspire us and many others also to pray and work for the success of his Mission; and grant that we may come to share the spirit of devotion which prompts him to give himself in self-forgetful service to others; through Jesus Christ, our Lord. Amen.

[Prayer written by the Rev. W. A. R. Goodwin, to be used by the Bishop Bentley Branch of the Woman's Auxiliary of Bruton Parish Church, Williamsburg, Va., January, 1932.]

# 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.

## PERTAINING TO THE MERGING OF PROVINCES

To the Editor of *The Living Church*:

I REGRET TO FIND it necessary in the interests of accuracy to take exception to the head lines as well as part of the article of your correspondent on the second provincial synod [L. C. January 23d, page 388]. Technically it is true the synod did not approve the merging of provinces, but that only because they were not asked to, while the implication of the article is that they disapproved, which is not the case.

The facts are that after the presentation of the subject a resolution was offered for the appointment of a committee from this province to confer with other provinces. Thereupon our attention was called to the fact that such a committee had been appointed last year, with the hearty approval of the synod, and also that a committee with similar purpose was appointed by the General Convention, so that it seemed quite unnecessary to appoint a third committee for the same purpose. Under these circumstances the writer himself moved that the motion for the appointment of such committee be laid on the table, which was done.

Of course, this in no way prejudices the question, and the assumption in all our minds was that the synod was favorable to the extent of expecting the already appointed committee to go forward with conferences with the other provinces on the subject. The distinct impression that I and a good many of my friends received was that there was a good deal of interest in this subject but it has not yet reached the stage where it is appropriate to call for an expression of definite opinion, and for that reason no action whatever was requested.

Albany, N. Y.

(Rt. Rev.) G. ASHTON OLDHAM.

## "REUNION WITH THE ORTHODOX"

To the Editor of *The Living Church*:

I WAS SURPRISED to learn from your editorial on Reunion With the Orthodox, and from Fr. Wigram's report [L. C., January 16th], that the Anglican commission opposed Scripture, as containing all things necessary to salvation, to tradition; and, I should judge, seemed to regard Scripture as a foundation of the faith. I cannot believe that they represent the Anglican Church in so doing. If so, the Anglican Church had better reform. The Orthodox are undoubtedly right on tradition; the only mistake they make, *if any*, is that they do not set forth tradition as the only primary source of the faith.

To begin with the creed. We profess our faith in the One, Holy, Catholic, and Apostolic Church. Our Lord nowhere promised that His disciples should write a book, or books; but He did promise that the Holy Ghost (and Himself) should dwell in the Church forever. "I will pray the Father, and He shall give you another Advocate, that He may abide with you forever" (St. John 14:16). "Lo, I am with you always, even unto the end of the world" (St. Matthew 28:20). The Holy Ghost is specifically described as the "Spirit of Truth," and His office is to guide the Church into all truth. "Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth" (St. John 16:13). Because of this, the voice of the Church is the Voice of the Holy Ghost. It is that which has been held in the whole Church from the beginning; always, everywhere, and by all; Catholic tradition; the only source of the faith.

We nowhere say in the creed, "I believe in the Holy Scriptures." And with good reason. Because the Scriptures fail lamentably as a foundation; they are no foundation at all.

For several reasons. First, the faith was known and was proclaimed through the whole Church for years and even for generations before the Scriptures were even written, and still more before they were generally known. That which comes second cannot be the foundation of that which comes first.

Second, there is no way of knowing, *from Scripture*, what *is* Scripture. There is, *in Scripture*, no list of the books that compose Scripture. This objection is absolutely fatal. If you

say, You rest on Scripture, we ask you, What *is* Scripture? And you cannot answer. There is no answer.

Third, the Scriptures get their authority *from tradition*. The Anglican Church has been quoted as standing for the self-sufficiency of Scripture. Let us quote the Anglican Church on the other side. Let us turn to Article VI (italics ours), "those *canonical* books of the Old and New Testament, of whose authority was never any doubt *in the Church*." Who made the *Canon*? Again, "All the books of the New Testament, *as they are commonly received*, we do receive, and account them *canonical*." Scripture, *endorsed and supported by tradition*, is a very valuable weapon of the faith; and I have so used it in the beginning of this letter.

Let us consider a moment this statement that "Holy Scripture containeth all things necessary to salvation." This is not a scriptural statement. It is found in Scripture nowhere. And with good reason. Because, as the Scriptures nowhere tell us what is Scripture, they certainly cannot go on and say that that which they do not specify is necessary, or contains all necessities, to salvation. This statement is itself a statement of *tradition*. It is a general agreement of Catholic theologians; it is traditional; but *not, in any sense*, scriptural. It is undoubtedly true, in a broad, general view; but *it cannot be pressed in details*.

Thus; it is nowhere told in Scripture *how* a marriage is to be contracted. Now, undoubtedly, it is not necessary to salvation to enter the marriage state. But, if people do enter the married state, it is undoubtedly necessary to salvation that they be rightly married. How? The Scriptures do not tell us. The Church knows.

Again, it is necessary to salvation to receive the Lord's Flesh and Blood. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (St. John 6:53). St. Paul tells us "The cup of blessing which we bless, is it not the partaking of the blood of Christ?" (I Corinthians 10:16). *How* is the Cup to be blessed? The Scriptures do not tell us. The Church knows.

To take only one more example. The Epistle to the Hebrews tells us, "It was therefore necessary that the patterns of things in the heavens should be purified with these (bloody sacrifices). but the heavenly things themselves with better sacrifices than these" (Hebrews 9:23). What are these "better sacrifices"? How are they to be offered? Scripture does not tell us. The Church knows.

The Church was solemnizing marriages, consecrating the Eucharist, and offering the Sacrifice of the Mass (which two are the same thing) for generations before the Scriptures were written. She did not learn them from the Scriptures, she has not, at *any* time, learned them from the Scriptures; and she *could not, even now*, learn them from the Scriptures even if she wanted to. All these things rest upon tradition.

It seems to the writer rather important that the true standing of Holy Tradition should be well understood. Because it is just at this point that all the Protestant denominations have broken off. They have rejected tradition in favor of Scripture (as interpreted by themselves). If we can once win them back to value tradition, the battle is won.

Duluth, Minn.

(Rev.) EDWIN D. WEED.

## "KINGSLEY'S KINGDOM"

To the Editor of *The Living Church*:

I IN THE LIVING CHURCH of [January 2d], page 282, I see a statement that Newman had a "tidy mind."

*Had* he a tidy mind? In the year 1895 Lord Acton, a devoted Roman Catholic, though longing for the purification of the Roman branch of the Church, wrote to Mr. Gladstone: "A complete Newman came out as my Christmas gift to my daughter Annie, and in going over many volumes again, I have been struck by the art with which he tries to make believe that he holds opinions of which, in private, he professed the contrary." (*Lord Acton's Correspondence*, pages 81 and 82.)

Boston, Mass.

(Miss) I. H. DANA.

## THE MACINTOSH CASE

To the Editor of The Living Church:

YOUR EDITORIAL regarding Dr. Macintosh [L. C. January 16] and his citizenship seemed to me to miss the point. In order to come into the citizenship of the United States an alien must become completely a citizen of the country, as completely as are the native born, else it is a limited citizenship. The state requires the services of every native born citizen in times of stress, and every citizen is under obligation to serve the country. The Quakers and other conscientious objectors may express their scruples and they are then placed in non-combatative service.

If it were permissible to take the oath of allegiance with reservations there would be many aliens who would be eager to grasp the opportunity of a limited citizenship which carried with it no obligations; in fact, many native born would desire the limited citizenship, which would grant the privileges without the obligations. Witness the distribution of the *Russian Primer* among many of our young people, as well as much other communistic and anarchistic literature. Should an American citizen go to Canada or England or Germany with the intent to secure citizenship, a complete oath of allegiance would be compulsory. If they do not desire to become citizens with a full amount of responsibility toward a country, of course there is no question of allegiance.

The question of allegiance is not a matter of "my country, right or wrong," but a full intent to become an integral part of the country and as such to take a certain share of the responsibility, even if she makes a mistake. War is an unintelligent practice, to put it in the very mildest form, and it is certainly far from the teaching of the Church. But there is nothing in the oath of allegiance to abrogate a Christian's loyalty to the Church and its religious teaching. The demand is that each citizen shall protect the country, if necessary. There is nothing that compels an alien to seek citizenship here; but if he seeks citizenship he should be willing to become a full citizen and not a limited one.

It may be beside the point to state that Doctor Macintosh is beyond the age of military service, and it would have to be most desperate circumstances that would call for his active services. We wonder, then, why the question has been so persistently raised.

H. A. ROBERTS, M.D.

Derby, Conn.

To the Editor of The Living Church:

YOUR ABLE AND VIGOROUS DEFENSE of Professor Douglas Clyde Macintosh has been carefully read, and I must say that I heartily disagree with you. Not as to the character and good works of the professor and author, but in his refusal to accept the offices of American citizenship even to the extent of having to bear arms, however remote a possibility that might be. You know full well that our government has been very considerate of the so-called "conscientious objectors." So we might be able in the future to defend our flag even without the assistance of the learned gentleman.

Our most powerful spiritual emotions are love of God and love of country. Both are holy, necessary, and inspiring to real growth. They are reciprocal and co-responsive. Christ said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Our best efforts for God and country are none too good. Individual caprice or academic secession is a poor alternative.

That war seems the most brutal and destructive method of dealing with problems we cannot deny. Yet like love which has been debased, it has also developed man's noble nature of sacrifice and heroism. And at times it has been very necessary. Evil must be overcome with good. In the defense of Church and country no man is too good or refined to take his place in the ranks of service.

The Supreme Court has spoken, well and good. Nicea too had its dissenters and minorities, but the creed still stands. So does the manly, womanly creed of service remain, even to the extent of bearing arms if necessary.

Each person must choose whom he will serve. If Professor Macintosh or any other intellectual remains "a man without a country" it is his own responsibility. Like that famous character of fiction he will be "unwept, unhonored, and unsung."

We simple, humble citizens of this God-given republic choose to serve in war or peace as destiny may require, sincerely believing that right makes might and daring to do our duty to Church and country.

E. B. NEDRY,

Tigard, Ore. Commander, Argonne Post No. 56,  
American Legion.

To the Editor of The Living Church:

A NATIVE OF CANADA, once a subject of the British sovereign, I am now a citizen of the United States. Nor did it disturb me in the least to take the oath of allegiance to the laws of this nation. I was at the time and still am confident that the country of my adoption will never undertake a war of conquest or oppression.

Loyalty to the laws of the United States is a virtue of equal significance to me as is my loyalty to the laws of God. The two are coincident. I cannot be untrue to one without being untrue to the other. It is a truth which needs no argument, that if everyone were to be a law unto himself there could be no law. This is true both of Church and State.

It seems to me inconsistent on the part of Mr. Macintosh in asserting his present claims, to elect to remain the subject of a country that is notable for its wars of conquest and oppression rather than become the citizen of a country whose only policy regarding arms is that of "a strong man armed," not to oppress but to resist the oppressor.

I should consider it an act of disloyalty on my part to sign any such article as that you propose expressive of an objection to the Supreme Court's decision in the Macintosh case.

(Rev.) JOHN E. SHEA.

Shawnee, Okla.

[The fundamental question involved in the Macintosh decision is not that of bearing arms in time of war; it is the question. Which is supreme in a case of conflict: the will of God or the will of the State? The majority opinion of the Supreme Court said: "When he (Dr. Macintosh) speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident, in the light of his entire statement, that he means to make his own interpretation of the will of God the decisive test." Exactly; and we contend that this is nothing less than the exercise of that freedom of conscience on which this Nation was founded. No matter what the question at issue may be, we are not willing to accept the strange doctrine that Congress is the interpreter of the will of God, and that therefore obedience to the law of the land; whether good or bad, absolves the individual from responsibility to God. "Render unto Caesar the things that are Caesar's"—certainly; but we are asked (not only Dr. Macintosh but every citizen, native born or naturalized), and not only asked but assumed to have agreed, to render unto Caesar, not only the things that are Caesar's, but one of the things that is neither Caesar's nor ours, but God's: our conscience. Against this invasion of the rights of conscience by the State, we vigorously protest.—EDITOR, L. C.]

## IN DEFENSE OF JAPAN

To the Editor of The Living Church:

PROBABLY OTHERS will ere this have called your attention to the very misleading reference to the Manchurian situation in your editorial of January 9th. In any case it should be pointed out that in the standing out for the sanctity of treaties and the rights of the thirty million Chinese farmers in Manchuria (to say nothing of the 70,000 Chinese coolies in daily employment on the Manchurian railways) to freedom from the horde of bandits who have made them their prey for the past three years, China as well as the whole civilized world should be grateful. Japan has in no way broken any of the pacts you mention; on the contrary she has suffered from over 300 violations of treaties on the part of China and has been unable to get the slightest satisfaction from the Nanking government: she has suffered, moreover, hundreds of outrages against property and person on the South Manchuria railway, long before the incident of last September; and has patiently borne the defaulting of Nanking on railway loans amounting to over a billion yen. Meanwhile by the creation of a railway system and ports in the railway zones Japan has made possible the growth of population in Manchuria from less than a million to over thirty million at the present time, and has provided for these schools and hospitals and experiment stations of the highest value. What would anyone say of Japan were she to abandon these huge investments at the bidding of a few chauvinistic politicians and hysterical school boys? We all sympathize profoundly with China in her troubles, but she will never escape these by attempts to save face rather than face facts. It would be lamentable for our civilization were it possible by mass agitation to nullify treaties which are disliked. China tried this against the Western Powers in 1927, against Russia in 1929, and is now trying it against Japan in 1931-2. What we did in 1927 Japan is entitled to do now and we have no reason so far to distrust her motives. At least we should wait for something more tangible than we have at present. I feel in the present juncture that Japan's respect for law and order is the greatest bulwark we have against the rising tide of communism in Eastern Asia.

Seattle, Wash.

(Rev.) HERBERT H. GOWEN.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**I**N A RECENT radio address from London, the Very Rev. William Ralph Inge, dean of St. Paul's Cathedral, said "I would foster an international language, probably English, because it is the most understood." Constantly new evidence, in some form, that the English language is becoming the world medium of speech is forced upon us. Professor Erich Hoffman, of Bonn University, has been reported as saying that the need for a world language is constantly becoming more urgent and he advocates the adoption of English to fill this need. The Rev. Lawrence Faucett, D.D., of the Church and of the University of Peking, who has made so notable a contribution in developing a system of phonetics for the use of oriental students and missionaries, has done a great deal to popularize English in the Orient. It would be a boon to our missionaries, as well as to those of native birth, if one language is universally used.

## English a World Language

**S**O MANY CHURCHWOMEN are now interested in the blind and their reading that they will be interested in knowing steps are being taken toward making the type used in printing uniform. During the World Conference on Work for the Blind, which it was my privilege to attend, there was considerable discussion among the Americans and British in attendance regarding the possibility of agreeing upon a modification of Grade Two, which would be acceptable to adult finger readers at least on both sides of the water. If such a system could be adopted it would have two beneficial results: first, that of facilitating the interchange of books published in our country and Great Britain; and second, that of reducing the expense of Braille books resultant from a broader market and consequently lower unit costs.

## Uniformity in Braille

**T**HE American Friends Service Committee, Philadelphia, Pa., is giving great service in caring for the more than 25,000 children in the coal fields of West Virginia and Kentucky. Everything is needed: food, clothing, shoes. Many children are absolutely in rags and hundreds are shoeless. New and second-hand clothing that can be rehabilitated, foodstuffs, or money are urgently needed. Clothing from east of the Alleghenies should be sent to the American Friends Service Committee for Miners, 1515 Cherry street, Philadelphia, and from west of the Alleghenies to the American Friends Service Committee, Morgantown, W. Va.

## A Plea for Needy Children

**M**ISS RUTH E. HUBBARD sends us the following contribution which should be of much value in the development of our spiritual lives.

"In a recent meditation for a group of women on the art of intercession, Father Huntington stressed the need of preparation in the heart of the intercessor: 'Ye ask and ye receive not because ye ask amiss. Humility, and joy in the Holy Ghost, open the gates to the Presence of God, and lead to knowledge of His most holy Will.'"

## The Art of Intercession

Our privilege of intercession is a great one and one that we must use constantly. Less of personal petition and more of intercession for others should be our supreme objective in prayer. As we come to realize more fully the importance of intercession, and as so many of us are becoming intercessors for and with groups of women, the value of our personal preparation, as well as the necessity for it, cannot be overstressed.

Three books that are of real aid to intercessory prayer and the practice of the Presence of God are: *Paths to the Presence of God*, by Arthur W. Palmer; *Pathways to the Reality of God*, by Rufus Jones; and *Our Father*, by the Lord Bishop of Liverpool.

**I**F A WOMAN *really wants* to do anything she does it—there's always a way! In my correspondence comes a regret that THE LIVING CHURCH is so expensive. One of our friends would like to subscribe but is unable to do so on account of financial conditions. I have suggested that if three or four women join together and pay the subscription price, the copy thus purchased could easily be passed from one to the other, sent to one address, and read by perhaps not only the original subscribers but by other interested Churchwomen.

## There's Always a Way!

**T**HE STUDY PROGRAM of the fourth province, arranged by Mrs. W. P. Cornell, chairman; Mrs. S. P. Adams, and Mrs. T. G. Woolridge, and based upon the topics considered at the triennial meeting, to which reference was made last week, emphasizes for consideration not only missions and Church extension but religious education and Christian social service. The committee suggests that since Christian thinking is the basis of all Christian living, Religious Thinking Today should be the first subject for study in 1932. This to be followed in 1933 by International Relations; Property and Economics; and Interracial Relations. For 1934 the important study of Family Life is to be the topic. This series of subjects is most complete, so comprehensive that, if thoroughly studied, it should splendidly equip a Churchwoman for her Christian duty to her family, her Church, and her neighbors.

## Religious Education

**T**HE PROGRAM OF CHRISTIAN SOCIAL SERVICE will vary according to local conditions, but the following fundamentals are suggested as of major importance, as a result of our study of the triennial topics. Constructive education for Christian parenthood; definite enrichment of life for those upon whom more and more leisure is being thrust, that they may be better prepared to serve their fellows; eradication of race prejudice and the application of Christ's teaching that "under the Fatherhood of God all men are brothers." "He hath made of one blood all nations of men to dwell upon the face of the whole earth"—civil justice as expressed in:

## Christian Social Service

- A fair distribution of public and educational funds.
- Proper housing conditions.
- Adequate recreational facilities.
- Justice in court and press.
- Political justice.
- Child labor.

**O**UR DEPARTMENT of Christian Social Service has asked that Septuagesima Sunday be set aside for the special remembrance of our duty to our fellowmen. The two aims given us are to increase the social vision of the parish and to provide a clear opportunity for the people of the parish and community to pray and work for the establishment of the Kingdom of God upon earth. It is suggested that Holy Communion be celebrated with the special intention that Christians may realize more deeply their social relations, also information should be given to our communicants of local opportunities for service; that a breakfast or luncheon, or both, be arranged for social service workers and their assistants. In this time of strenuous demand for and duty toward our fellows it will be more than helpful for us quietly to consider our obligations and our privileges as children of one Father and to map out a personal program of active service toward our fellows.

## Social Service Sunday

The annual meeting of the Woman's Auxiliary, diocese of Tennessee, voted that the United Thank Offering, 1931-1934, be given as a memorial thank offering for the life and example of Ellen Douglas Gailor, beloved friend of and co-worker with the women of the diocese.

# DAILY BIBLE STUDIES

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

## FORTITUDE

*Sunday, January 31: Sexagesima Sunday*

READ II Corinthians 11:19-31.

AS THE MESSAGE of last Sunday (Septuagesima) suggested "mastery," so today we are led to think of that brave endurance which is expressed by "fortitude," a quality "which is not merely able to meet pain or trial, but steadily to confront dangers which cannot be actively opposed." The Christian, by his very name as a follower of Christ, not only faces danger, but endures the consequences without complaint. Courage leads one "to resist, fight, if need be, to die," but fortitude pictures the mental attitude of one who faces the struggle and bears the burden. I may stand up for the right, but when I find myself standing alone while others misconstrue my motives, then fortitude is called for. It was the nature of the martyrs. It was the spirit of St. Paul. It is the enduring courage which suffers injustice and unkindness which are often the returns for trust and loving service. It is the heroism of the heart which carries the wound and complains not.

*Hymn 490*

*Monday, February 1*

READ II Corinthians 12:7-10.

THE FORTITUDE OF ST. PAUL seems at times to approach boasting, but that is because he is so dead in earnest and rejoices in his infirmities in that they bring him nearer to Christ. Whatever the "thorn in the flesh" may have been, it certainly revealed the presence of the Lord who said, "My grace is sufficient for thee," and it led the Apostle to glory in the trials which brought the power of Christ so to rest upon him. Most of us grow restless and peevish under persistent suffering, for we cannot see the resulting blessing. Fortitude lifts us up and shows us a vision of character purified and faith strengthened, and the loneliness of the experience brings the loving presence of Christ very near. It is this gradual growing to be like Him that gives a force of patient endurance which is more than negative, for it is glad in the presence of necessities and leaps forward to stand as one who is a master in the human seeking for life. Fortitude is free from boasting.

*Hymn 539*

*Tuesday, February 2*

*The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin*

READ St. Luke 2:22-40.

THERE is so much of fortitude in the mother of our Lord as revealed in the gospels that at once we are attracted. Her wonderful spirit of holy acquiescence as she cried, "Behold the handmaid of the Lord; be it unto me according to Thy word"; her life of patience during her Son's ministry, and her agony at the Cross—these declare an enduring strength. That so much of her life is hidden only brings a deeper reverence for her blessed courage. The aged Simeon also showed a strength of faith, often severely tried, as he sang his *Nunc Dimittis*, and so did the faithful Anna. Indeed, those who came into relationship with the Holy Infant, the Child of God, set us an example of trust which was more than transient faith and which seems to have come from the Almighty Himself.

*Hymn 274*

*Wednesday, February 3*

READ Acts 17:16-18.

IT WAS AN interesting encounter when St. Paul met the Epicureans and Stoics—the philosophers who believed in luxury and those who believed in cold fatalism and endurance. We find the same spirit in men today. "Let us eat and drink"—and "Let us endure"—so they speak, and the message of Jesus and the Resurrection has no place in their lives. We must not confuse fortitude with stoicism, for he who is valiant is never

cold or indifferent to pain—rather is he quick to feel because his heart is sensitive to God's touch. We are actively courageous when we take the Cross upon our shoulders and follow Christ, the Cross for us, as for the Master, coming as the result of loving service. And there is where the delicacy of the spirit of fortitude is made manifest. It is not in the disappointments of daily life that we find our crosses, but rather in the outcome of denials for another's sake in the Master's name.

*Hymn 394*

*Thursday, February 4*

READ I Peter 5:6-11.

THOSE are three great words which St. Peter uses—"stablish," "strengthen," "settle." They seem to suggest the result of fortitude as a Christian meets the trials and experiences of life without complaint and as a victor. "Stablish" suggests a state or condition wherein there is no longer any hesitation or doubt. "Strengthen" brings the assurance of power from on high, making fortitude a grace from Heaven. "Settle" pictures the final perfection, experienced even on earth in a measure, when courage and patient endurance become blessed parts of the Christian's nature so that he no longer has to seek or cultivate them. They are a part of his nature consecrated to his Master. It is a high ideal, but there are men and women today who have gone far towards the goal and they are the lights in a dark world making the Christlike life a reality. He is a Christian indeed who no longer has to try to be a Christian.

*Hymn 525—PART II.*

*Friday, February 5*

READ St. Mark 10:32-34.

IT WAS a thrilling experience. Christ and His disciples were on their way to Jerusalem and "Jesus went before them," and they, as they followed, "were amazed and afraid." For He was making a journey of final triumph. "Come on, come on," He seemed to say, waving His hands in enthusiastic invitation! "Behold we go up to Jerusalem!" It was the divine fortitude of the Son of God and Son of Man, making the world's redemption a glorious and eagerly sought victory! And such indeed it was. The Christ leading the way was the triumphant Christ. And He is the triumphant Christ today. Shame on us that we still think of Christianity as an experiment and of the Church as an earthly organization! Jesus Christ cried: "I have overcome the world." If we would in any measure have fortitude, let us worship the King who conquered from the Throne of the Cross.

*Hymn 144*

*Saturday, February 6*

READ Revelation 19:1-6.

WE LOVE to read the visions of St. John as they depict for us the final glory and the establishment of Peace. If the time seems to us long it is because we are not strong to endure and serve and fight and trust. There is no uncertainty in Christianity, for it is the family of Christ and He is in the midst guiding and nourishing and loving. Through the centuries His fortitude has manifested itself in the lives of His children, and the story will be told some day. "We will not give up," the Christians call one to another as they go on their way, fighting for righteousness and telling the "old story," knowing whose they are, and whom they serve. Fortitude becomes a kind of sacramental glory and the dear Lord's hands are always outstretched to lead and bless.

*Hymn 535*

Dear Lord, grant me fortitude, that I may endure and faint not. Surely as I follow Thee I cannot doubt, and the wounds and trials which come are a part of my life and bind me close to Thee. Lead me, my Christ. Thy children will follow, and we know at last the golden gates will roll aside and we shall worship Thee as our eyes are opened. Amen.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**C**ANST THOU BY SEARCHING FIND OUT GOD?" To this query of old, Emil Brunner, one of the ablest exponents of the Barthian theology, returns a decisive negative.\* The Christian religion is not, like other religions, man's guess about God, but God's revelation of Himself to man, a revelation unique, final, supernatural, all-important.

"Christian belief stands or falls with the assertion that the Word of God is something other than ethics, metaphysics, or religion, something different in its source as well as in its content.

"Christ does not point to a door or a way [to God] which lies in the soul of man. He says, 'I am the way, I am the door.' Not in man's moral, religious, or metaphysical structure of mind, but outside of him in an historical once-and-for-all event, is this way to God."

Time and history are of supreme importance to Christianity; for it is not simply the religion of eternal truth but of eternal truth *become* flesh in Christ. Our religion centers not simply in Christ's teaching or His example, but in His person; Christianity is Christo-centric.

Man cannot either by his own reason or by metaphysical experience arrive at the knowledge of a truly personal God.

"The personal God is known only where He makes Himself known in His Word. . . . There only is He known as the Creator. The Creator means something totally different from the world-ground or the world-cause. The Creator is the Lord of the world and of myself, the sovereign Self who needs no world in order to exist. He is the One in whose will the world has its ground; the One who for this reason *cannot* be known from the world, but only out of His Word. These three belong inseparably together: the Word of God, the personal Lord, the Creator."

God, then, really reveals Himself and imparts Himself to man in His Word, His Christ. Then only does man become personal when He is addressed by the personal God through His word in faith. But this faith demands that a man shall no longer labor under the delusion that he can stand upon his own feet; he must surrender himself fully to God, his only security. "Reason is not given us to know God, but to know the world." God is to be known through Jesus Christ, who is not a symbol of the divine but the divine Word Himself. A prophet possesses (in a measure) the divine Word, but Christ is more than a prophet; He does not merely have the Word, He is the Word. Neither the rationalist nor the mystic possesses the secret of God, but only those who accept His gracious Word, His Christ, by faith. "*Sola gratia*" is the Christian's watchword. "The personal relationship (with God) can be *destroyed* from the side of man, but it cannot be restored by him." On the contrary, "Jesus Christ is the divine Word-Act of forgiveness," and the Christian is "the man, and only the man, who in Jesus Christ hears this word of God spoken to him."

The doctrine of the Spirit completes the doctrine of the Son, the Word, of God. The Spirit is not, even potentially, the possession of all men, or of all mystics. He is given only through the Son. The doctrine of the Trinity safeguards this fundamental truth. "Not mysticism, but faith, not immediacy of God-experience, but belief in the Mediator and His objective work, as the only saving force, are what it formulates."

The doctrine of the Word is completed by that of the Spirit, and the corollary of both is belief in the Holy Trinity. But Christian faith is inseparably bound up with faith in the Bible and in the Church, which in turn cannot be separated from each other.

"It is not a Roman Catholic, but a thoroughly Protestant tenet as well: *Extra ecclesiam nulla salus*. That faith is tied to the Church means that the Word of God in Christ is not a general truth of reason, but an historical revelation."

But the Church (the writer here seems to have Protestantism in mind) is poisoned with the self-sufficiency, the ego-

centeredness, the humanitarianism of modern thought. She must get rid of this poison and be true to herself if she is to survive and save the world. Not social ethics, but social forces are needed. "If the Church has nothing to proclaim but social ethics applied to public life, she is drawing up her own death certificate. The Gospel is not an imperative, it is an indicative." It gives us, not simply God's demands, but first of all and above all the power to meet them, and the secret of His loving purpose.

Science, in its proper place, is no enemy of the Gospel.

"What is antagonistic to faith is not science, but the idea that science is the ultimate and only truth, the mania of science, the scientific illusion and its underlying philosophy. And behind it, as its real source, lies the emancipation of reason, the self-sufficiency of rational man. If once this magic spell were broken there would be room for the Gospel."

To regain God's Word—His living, personal Word—is the task of the Church and the one hope of the world.

There are some things which might be criticized in this book—the failure to realize the true place of reason, even in approaching and apprehending divine truth, the neglect of the Johannine doctrine that the Christ, the Word, is the true light that lighteneth every man that cometh into the world (this is not to deny the unique value and necessity of divine Revelation), and the continual contempt for something the writer calls "orthodoxy"—a caricature of the real thing. The literal infallibility of every sentence in the Bible has never been a part of orthodox Catholic faith. Khomiakoff, "the father of modern Russian Orthodoxy," for instance, more than seventy-five years ago, held much the same view of biblical inspiration as Brunner and other "moderns." But there is immeasurably more to praise than to criticize in this volume, which sounds a trumpet-call that every Christian should heed.

W.H.D.

FOUNDERS OF GREAT RELIGIONS. By Milar Burrows, Scribners, 237 pp. \$2.00.

**N**INE "RELIGIONS" are quoted in this well written book by the associate professor of biblical literature in Brown University. Lao-Tze, Confucius, Mahavira, Buddha, Zoroaster, Moses, Mohammed, Nanak, and Jesus are the founders enumerated. A good deal of interesting information has been gathered, and is set forth. In his closing chapter (on our Lord) he has achieved an unusual work of literary cartooning. The book is a curiosity. Perhaps it should be read on that basis. If this is the kind of teaching ladled out to our 15,800 Church college students generally, we certainly have a good deal of work to broadcast the Truth.

THE PSALTER: VOLUME I (PSALMS I TO XLI). By W. Graham Scroggie. New York: Harper, 1931. Pp. xxxix, 144. \$1.25.

**T**HIS VOLUME is not written for the scholar, nor to promote scholarship, but for the general reader, and to stimulate devotion"; so the author informs us at the beginning of the preface. This being so we should not, perhaps, criticize the work from the standpoint of modern scholarship, yet it is not easy to see why sound scholarship and devotion should not go hand-in-hand. There is no gain to devotion in regarding the first Book of Psalms as the work of David, edited by Solomon. Some of the expositions are, however, excellent. Each psalm is accompanied by a tersely expressed "thought," e.g., Psalm 32, The Pardoned should Praise, which may be found useful by some readers. The bibliography, with the exception of Kirkpatrick, is made up of second-rate or out-of-date works.

F. H. H.

\* *The Word and the World*. Scribners, 127 pp. \$1.25.



# The Living Church

Established 1878

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

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

## Church Kalendar



JANUARY

31. Sexagesima.

FEBRUARY

1. Monday.
2. Tuesday. Purification B. V. M.
7. Quinquagesima Sunday.
10. Ash Wednesday.
14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
21. Second Sunday in Lent.
24. Wednesday. St. Matthias.
28. Third Sunday in Lent.
29. Monday.

### KALNDAR OF COMING EVENTS

FEBRUARY

2. Conventions of California, Chicago, Iowa, Olympia, Sacramento.  
 Provincial Clergy Retreat-at Du Bose Memorial Training School, Monteagle, Tenn.
3. National Council meeting. Convocation of Oklahoma.
4. Convention of Western North Carolina.
23. Bishops' Provincial Retreat at College of Preachers, Washington.

### CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

8. Church of the Advent, San Francisco, Calif.
9. Order of the Holy Cross, West Park, N. Y.
10. St. James', Franklin Square, L. I., N. Y.
11. St. Andrew's, Rochester, N. Y.
12. All Saints', Dorchester Center, Boston, Mass.
13. St. Peter's Memorial, Geneva, N. Y.

### APPOINTMENTS ACCEPTED

BOST, Rev. S. S., rector of St. Philip's Church, Durham, N. C.; also to have charge of St. Joseph's Church, Durham, N. C.

CARSON, Rev. T. H., priest-in-charge of St. John's Church, Donora, and Transfiguration, Clairton, Pa. (P.); also to be in charge of St. Mary's Church, Braddock, Pa. (P.)

DEAN, Rev. FRANK D., M.D., formerly in charge of St. Andrew's Mission, Wrightsville, N. C. (E. C.); to be rector of St. Timothy's Church, Wilson, N. C.

FOWKES, Rev. A. GORDON, rector of St. Thomas' Church, Neenah-Menasha, Wis. (F.L.); to be rector of St. Luke's Church, Kalamazoo, Mich. (W.M.) Effective early in Lent.

HULTS, Rev. CHESTER L., priest-in-charge of Trinity Church, Monessen, and St. Bartholomew's Church, Scottsdale, Pa. (P); also

to be rector of St. Paul's Church, Monongahela, Pa. (P.) Address, 625 Fourth St., Monongahela, Pa.

HURST, Rev. E. W., formerly priest-in-charge of St. Joseph's Church, Durham, N. C.; to be priest-in-charge of Christ Church, Walnut Cove, and Trinity Church, Mount Airy, N. C.

KELLER, Rev. HARRY F., rector of St. John's Church, Johnson City, Tenn.; to be rector of St. Peter's Church, Columbia, Tenn. Address, 309 E. Seventh St., Columbia. February 15th.

MORFIT, Rev. CHARLES C., JR., formerly rector of Holy Trinity Church, Bellefontaine, Ohio; has become canon of Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.) Address, St. John's Cathedral, Spokane.

SPENCER, Rev. L. P., priest-in-charge of the missions at Townsville and Middleburg, N. C.; to be priest-in-charge of St. Mary's Mission, Speed, and Grace Mission, Lawrence, N. C.

### TEMPORARY APPOINTMENT

WITMER, Rev. WILLIAM LA RUE, formerly of Christiana, Pa.; to be locum tenens at St. Luke's Church, Charleston, W. Va.

### RESIGNATIONS

BLACHFORD, Rev. WILLIAM R., as priest-in-charge of St. John's Mission, Wayne, Mich.; to retire. New address, 217 Maryland St., Royal Oak, Mich.

ESTORNELLE, Rev. CAMILLE, as rector of St. John's Church, Camden, N. J. Temporary address, 11th and Lancaster, Moores, Pa.

MOSHER, Rev. PHILIP W., D.D., as rector of St. Peter's Church, Niagara Falls, N. Y. (W.N.Y.); to retire as rector emeritus of that church. New address, 443 Vanderbilt Ave., Niagara Falls.

### NEW ADDRESSES

BRADLEY, Rev. EDWARD C., non-parochial priest of diocese of Western Massachusetts, formerly Lee, Mass.; 4620 Broadway, New York City.

HUNTER, Rev. HERBERT W., formerly of Greensburg, Pa.; R.F.D., Westfield, N. Y. Mr. Hunter is supplying at St. Paul's Church, Mayville, N. Y. (W.N.Y.)

PEART, Rev. MALCOLM, priest-in-charge of Church of the Redeemer, Rochester, N. H., formerly 25 Myrtle St.; 63 Congress St., Rochester, N. H.

RICE, Rev. WILLIAM, former rector of Christ Church, Eastport, Maine; 110 State St., Portland, Maine.

### TEMPORARY ADDRESS

MACPHERSON, Rev. WILLIAM R., missionary at Anchorage, Alaska; to be on furlough until September 1st. Temporary address, 202 Palace Court Apts., 731 Flanders St., Portland, Ore.

### ORDINATION

PRIEST

PHILIPPINE ISLANDS—In St. Nicholas' Chapel, Brent School, Baguio, the Rev. ALFRED L. GRIFFITHS was advanced to the priesthood on December 16th by the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the district. The candidate was presented by the Rev. R. F. Wilner. The epistle was read by the Rev. G. C. Barter of the Church of the Resurrection, Baguio, and the gospel by the Rev. H. E. Studley of St. Stephen's Church, Manila. The Bishop preached.

Mr. Griffiths is chaplain of Brent School.

### MEMORIAL

#### Helen C. Montgomery

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

### RESOLUTION

Mr. Chairman and members of Christ Church parish, Exeter, New Hampshire:

A committee was appointed by the vestry on November 23, 1931 to set forth and present to this annual parish meeting a formal statement which, inadequate though it must be because of its formality, should never-the-less give a parochial expression to our regard as individuals for our late rector and to our deep sorrow at his passing.

This committee begs leave to report as follows:

On this the occasion of our annual meeting we, parishioners of Christ Church, have special reason for feeling the loss of our late rector, for he presided at twenty-six of the twenty-eight annual parish meetings during his rectorship.

Those who were young children when he came among us are now responsible men and women well established in life's business; those whom he found so established are now approaching ripe maturity, while the aged whom he found are now at rest, comforted, at the last, by his loving ministrations.

And we all as one body, better citizens of both Church and State because he lived, stand now together, in spirit, with heads bowed in prayer for the welfare of his soul and

RESOLVE: that the deeds of this good man, the Rev. VICTOR M. HAUGHTON, in Christ Church parish shall ever be remembered and that the benefits, both material and spiritual, which his life brought to the parish shall be cherished by us as a legacy; and we further,

RESOLVE: that this report shall be incorporated with other parish records so that future members of this parish may know that we thankfully recognize the blessing of Mr. Haughton's life here; and we further

RESOLVE: that a copy of this report shall be sent to Mrs. Haughton and her family.

Committee for the Vestry.

ARTHUR G. LEACOCK,

JAMES C. RATHBONE,

CLIFTON A. TOWLE

Chairman.

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

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### POSITIONS WANTED

CLERICAL

PRIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. SIDNEY H. DIXON, Elkton, Md.

MISCELLANEOUS

DIRECTOR RELIGIOUS EDUCATION, with college training and experience desires parish or diocesan position. Best references. Reply, B-740, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER, CHURCH-**man, experienced in both boys and mixed choirs. Will consider Church school, can teach and direct band and orchestra. Infantry officer A. E. F. Best of references. Address, H-739, care THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER HOLDING** responsible position desires change for climatic reasons. Churchman. Fine musician. For references address Box A-738, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AVAILABLE. OUTSTANDING** voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, LIVING CHURCH, Milwaukee, Wis.

**ORGANIST CHOIRMASTER, SPECIALIST** with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER WITH** excellent references, desires change. Present position ten years; experienced boy and mixed choirs; recitalist; lay-reader and devout Churchman. Address, ORGANUM, L-729, care THE LIVING CHURCH, Milwaukee, Wis.

**WANTED POSITION AS SECRETARY TO** bishop, in parish or diocesan office. Best training and experience. Good references. Reply, A. B.-741, LIVING CHURCH, Milwaukee, Wis.

### UNLEAVENED BREAD

**S. T. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar bread. Samples and prices on request.

### CHURCH LINEN

**NOW 10% EXTRA DISCOUNT ON ALL** orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

### VESTMENTS

**VESTMENTS AND ALL CHURCH WORK.** See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

**VIOLET SET, REDUCED, \$60. RED, \$70.** White, \$60. Sent on approval. Gothic, 5 pieces. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

### PALMS FOR PALM SUNDAY

**25 POUNDS PALMETTO PALM LEAVES,** with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

### LENDING LIBRARY

**THE MARGARET PEABODY LENDING** library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### HEALTH RESORT

**S. T. ANDREW'S CONVALESCENT HOS-**pital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

### BOARDING

#### Los Angeles

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

#### New York City

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

### MISCELLANEOUS

**THE RHODE ISLAND DIOCESAN ALTAR** Guild will rent for \$1.50 a moving picture of altar guild work. Mrs. Perry's Manual for Altar Guilds may also be obtained at 32 Westminster St., Providence. Price 75 cts.

## Church Services

### California

#### Church of the Advent, San Francisco

261 Fell Street, HEMLOCK 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays: 8, 9:30, 11 A.M., 8 P.M.  
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

### District of Columbia

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

46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Solemn Mass and Sermon.  
8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass, 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intergession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

### Massachusetts

#### Church of the Advent, Boston

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

#### Church of St. John the Evangelist, Boston

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

### Minnesota

#### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
REV. AUSTIN PARDUE, Rector  
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
Wed., Thurs., and Holy Days.

### New Jersey

#### Grace Church, Newark

Broad and Walnut Streets  
REV. CHARLES L. GOMPH, Rector  
Sunday Masses, 7:30, 9:30, and 11:00 A.M.  
Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and  
Holy Days, 9:30 A.M., also.  
Confessions: Fridays, 8:00 P.M.; Saturdays  
5:00-6:00 and 7:30 P.M.

### New York

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

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

#### 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.

## CHURCH SERVICES—Continued

### New York

#### Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers and Benediction (Rector), 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions: Thursdays, 5 to 6; Fridays, 7  
to 8; Saturdays, 3 to 5 and 8 to 9.  
PURIFICATION, B. V. M., Tuesday, February  
2d. Pontifical High Mass with Blessing of  
Candles and Candlemas Procession, 11 A.M.  
Preacher: Rev. Spence Burton, Superior of The  
Society of St. John the Evangelist.

#### Church of the Incarnation, New York

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

#### The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Communions, 8 and 9 (Daily 7:30).  
11—Missa Cantata—Sermon; 4—Vespers.

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

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

### Pennsylvania

#### S. Clement's Church, Philadelphia

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

#### Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communions, 8:00 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.  
DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses, 7:30, 9:30, 11:00.  
Week-day Masses, 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

### RETREAT

**THERE WILL BE A DAY OF RETREAT** for teachers and business women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, February 20th. Conductor: the Rev. Wallace E. Conkling, rector of St. Luke's Church, Germantown, Pa. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify THE SISTER IN CHARGE.

### HOUSE OF RETREAT AND REST

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

**RADIO BROADCASTS**

**K** FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

**K** FPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

**K** GHE, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 A.M., Mountain time, until Easter.

**K** GO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

**K** IDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain time. Also daily Organ Recital from 6 to 8:30 P.M.

**K** PCB, SEATTLE, WASH, 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

**K** VOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

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

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

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

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

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

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

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

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

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

**W** TAO, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

**W** TAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

**BOOKS RECEIVED**

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

Cokesbury Press, 810 Broadway, Nashville, Tenn.

*The Meaning of God.* By Harris Franklin Rall, Ph.D., D.D. The Quillian Lectures for 1924, Delivered at Emory University. Popular Edition. 75 cts.

*The Sermon On the Mount.* By Clovis G. Chappell, D.D. 75 cts.

*The Pew Preaches.* Edited, with an Introduction, by William L. Stidger. \$1.00.

Columbia University Press, 2960 Broadway, New York City.

*The Teaching of the Early Church On the Use of Wine and Strong Drink.* By Irving Woodworth Raymond. \$3.00.

Federal Council of the Churches of Christ in America, 612 United Charities Bldg., 105 E. 22nd St., New York City.

*International Survey of the Young Men's and Young Women's Christian Associations.* An Independent Study of the Foreign Work of the Christian Associations of the United States and Canada.

Funk and Wagnalls Co., 354 Fourth Ave., New York City.

*Seeing Paris.* By E. M. Newmann. \$5.00.

Ginn & Co., 15 Ashburton Place, Boston, Mass.

*Major European Governments.* By P. Orman Ray, Professor of Political Science, University of Southern California. \$3.80.

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

*Vital Realities: Essays in Order 5, 6, 7.* By Carl Schmitt, Nicholas Berdyaev, and Michael De La Bedoyere. \$2.00.

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

*Jadwiga.* Poland's Great Queen. By Charlotte Kellogg. \$2.50.

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

*The Great Amphibium.* Four Lectures on the Position of Religion in a World Dominated by Science. By Joseph Needham. \$1.75.

*The Highway of God.* By H. R. Mackintosh, D.D. \$2.75.

John C. Winston & Co., 1006 Arch St., Philadelphia, Pa.

*Should Prisoners Work?* By Louis N. Robinson. \$2.50.

**BULLETIN**

General Theological Seminary, Chelsea Square, New York City.

*The Bulletin of the General Theological Seminary.* Catalogue Number for the Session of 1931-1932.

**PAPER-COVERED BOOKS**

The Catholic Literature Association, 8 Great Smith St., S. W. 1, London, England.

*Audrey and John.* The Story of the Oxford Movement. By a Religious of St. Peter's Community, Kilburn. 80 cts.

*Heroes of the Catholic Revival:* Robert William Radclyffe Dolling, Arthur Tooth, Alexander Heriot Mackonochie, Charles Fuge Lowder, Edward Bouverie Pusey, John Henry Newman, Richard Hurrell Froude, John Keble. 10 cts. each; 80 cts. set.

**BETHLEHEM AUXILIARY CELEBRATES 50TH ANNIVERSARY**

BETHLEHEM, PA.—The diocesan Woman's Auxiliary celebrated its golden anniversary on January 12th and 13th in St. Mark's Church, Mauch Chunk. There are but two charter members living: Mrs. Charles Webster of Bethlehem, who was unable to attend on account of illness, and Mrs. W. A. Lathrop of Kingston, who spoke on Early Reminiscences.

At the dinner a huge cake bearing fifty candles had on its top a replica of old St. Mark's Church, Mauch Chunk, where the Auxiliary was organized fifty years ago.

Mrs. D. Webster Coxe, for many years the diocesan president, presented an historical sketch of the Auxiliary since its inception to the present day. At the time of organization the territory of the diocese of Harrisburg was included in the diocese of Central Pennsylvania, as the two dioceses were then called.

The program aimed to present the principal topics discussed at Denver during the sessions of the General Convention: Mrs. J. Lawrence Ware of Scranton had a paper on Family Life; Mrs. Alan Tongue of Mauch Chunk spoke on Inter-racial Contacts; Mrs. George Romig had for her subject Property and Economics.

The paper on International Relations, which was to have been presented by Miss Bessie Dickson of Scranton, one of the oldest living members of the diocese when appointed, was read by the secretary, Mrs. Bradley Koons, because of the sudden death of Miss Dickson just a few days before the meeting.

Mrs. Rodney A. Brace of Lebanon read a paper on Religious Thinking.

**LONG ISLAND BROTHERHOOD TO HOLD ANNUAL COMMUNION**

The Living Church News Bureau  
Brooklyn, January 21, 1932

**T**HE BROTHERHOOD OF ST. ANDREW IN this diocese has sent out notice of the annual Washington's Birthday corporate Communion, breakfast, and mass meeting on that day. As in recent years, the service will be in St. Ann's Church, and the breakfast and speeches in the Hotel St. George. The arrangements of last year, which proved somewhat inadequate to the great crowd that attended, will be improved, the notice says. This year being the 200th anniversary of Washington's birth, it is expected that the observance of the day will be more general than ever before.

**THE REV. H. R. DUNBAR TO GO TO EPIPHANY, BROOKLYN**

The Rev. Howard R. Dunbar, who has been curate at St. George's, Flushing, since he was ordained deacon in June, 1929, has been elected rector of the Church of the Epiphany, Brooklyn, in succession to the Rev. Lauriston Castleman, who lately moved to St. Paul's, Glen Cove. Mr. Dunbar will assume the duties of his new position on Ash Wednesday, February 10th.

**PATRONAL FESTIVAL AT ST. PAUL'S, FLATBUSH**

Next Sunday, being the eve of St. Paul's Day, will be kept as the patronal festival by St. Paul's Church, Flatbush. There will be two early Eucharists, as on every Sunday, at 7:30 and 8:30; at the mid-day service the sermon will be relative to the day; in the evening will be the annual guild service of all the organizations of the parish, and the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, New York, will preach. The following evening will be held the annual dinner of the men of the parish, served by the Helping Hand, a woman's guild. At this dinner the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, in Manhattan, will speak.

**MISSION IN RICHMOND HILL**

The Rev. John Gayner Banks, S.T.D., will begin a six-days' mission next Sunday at the Church of the Resurrection, Richmond Hill. The topic of the mission is The Life More Abundant; and the purpose is stated as being "to discover what Christ can mean to the individual."

C. H. WEBB.

**ORGANIZE UKRAINIAN CHURCH AT GRAND RAPIDS, MICH.**

GRAND RAPIDS, MICH.—St. Michael's Ukrainian Orthodox Church has recently been organized in Grand Rapids, with the Rev. Nicholas Levycky as priest in charge. The hospitality of St. Paul's parish of that city has been offered them and they are holding regular services in St. Paul's Church. On January 17th, the Epiphany service of the Blessing of the Water was held and the Bishop of the diocese, the Rt. Rev. John McCormick, D.D., participated, attended by the Ven. L. R. Vercoe and the Rev. C. M. Farney, rector of the parish. The Bishop was officially received by the priest and the congregation and was presented with flowers and an address of welcome. There are about 150 Ukrainian families in the city and it is hoped that a church building may soon be acquired.

## Conventions and Convocations

### OKLAHOMA

#### Million Dollar Endowment Fund Needed if District is to be Self-Supporting

OKLAHOMA CITY, OKLA.—The thirty-eighth annual convocation of the missionary district of Oklahoma met in St. Paul's Cathedral, this city, on January 20th and 21st.

In his annual address the Bishop of the district, the Rt. Rev. Thomas Casady, D.D., dealt almost entirely with the need for raising an endowment fund of one million dollars, in order that the district might become a self-supporting diocese, and urged the adoption of a plan by which this might be accomplished before the fortieth annual convocation. At a later hour, the convocation unanimously adopted a resolution endorsing, accepting, and adopting the Bishop's plan for the raising of the endowment fund, as a condition precedent to becoming a diocese, and leaving to the Bishop the organization of committees for this purpose in every parish and mission in the district.

All officers were reelected with one addition: Eugene Whittington, Oklahoma City, in place of Frank B. Burford, deceased, on the Council of Advice.

*Delegates to the provincial synod:* the Rev. E. H. Eckel, Jr., Tulsa; the Rev. Hugh J. Llwyd, Muskogee; the Very Rev. James Mills, Oklahoma City; the Hon. James B. Diggs, Tulsa; Messrs. T. B. Blake, Muskogee; P. L. Snyder, Ada.

The selection of the time and place for the thirty-ninth annual convocation was left to the Bishop and his council of advice.

The Rev. Frederick P. Houghton, field secretary of the National Council, addressed the convocation on the second day.

In the House of Church Women the following delegates to the provincial synod were elected:

Mmes. E. H. Eckel, Jr., Tulsa; James Mills, Oklahoma City; H. C. Rogers, Muskogee.

It is decided to take on as its major social service project for 1932 the Big Sister movement toward the girls released from the State Industrial School for Girls at Tecumseh.

### TENNESSEE

#### New Method to be Used in Quota Apportionment

MEMPHIS, TENN.—The one hundredth convention of Tennessee held in Calvary Church, Memphis, January 20th and 21st, was notable for the spirit of optimism in the midst of financial conditions which necessitated heavy curtailments in the diocesan budget and in the acceptance on the general Church quota. The 1931 apportionments to the parishes were reported 86 per cent paid, as against 95 in 1930 and 98 in 1929. The convention voted to enforce the "partnership plan" of division of receipts on the quota, in the monthly remittances to the National Council. A new method of apportionment to the parishes and missions, similar to that of Southern Ohio, was adopted and put in operation for 1932.

A resolution was adopted calling for continuance of the effort to raise funds for the erection of permanent buildings at Hoffman-St. Mary's School at Mason.

(This is an item of the advance work program, collaborating with the American Church Institute.)

All diocesan officials were reelected. New members of the Bishop and Council are the Rev. Messrs. Louis C. Melcher, Charles L. Widney, Charles T. Wright, D.D., and A. Myron Cochran; Messrs. S. Bartow Strang, George M. Darrow, and George H. Batchelor.

*Deputies to provincial synod:* Clerical, the Rev. Messrs. James R. Sharp, Thomas E. Dudgey, J. F. McCloud, Alfred Loaring-Clark, Eugene N. Hopper, and Louis C. Melcher; Lay, Messrs. Douglas M. Wright, Dan M. Chambliss, William Orgill, S. Bartow Strang, B. F. Finney, and George H. Batchelor.

### TEXAS

#### All Diocesan Expenditures Cut

GALVESTON, TEX.—The eighty-third council of the diocese of Texas, meeting in Trinity Church, Galveston, January 16th to 19th, voted drastic reductions in all diocesan expenditures. The Bishop's salary was reduced \$720 and the salaries of all missionary clergy lowered ten per cent. One Negro work in the diocese was continued and the publication of the *Texas Churchman* was suspended. The young people's work was all but eliminated. The National Council was promised only \$12,500 of the \$21,000 asked. Steps were taken, however, to put on a campaign for additional funds, not for the diocesan needs but for the National Council.

Nearly four hundred delegates attended the meetings of the council and the associated organizations. The Rev. C. Rankin Barnes, Department of Social Service of the National Council, and Miss Ruth E. Osgood, U. T. O. worker in religious education, were present at the meetings.

### CAROLINA MOUNTAIN SCHOOLS NEED SUSTENANCE FUNDS

RUTHERFORDTON, N. C.—Patterson School, at Legerwood, in Happy Valley, ten miles from Lenoir, is a vocational farm school, where work, play, and books are so coordinated as to fill a boy's day. The spring term opened January 5th with fifty boys, the Rev. Hugh A. Dobbin, rector. The principal is Stephen W. Green, M.A. More scholarships than the rector has at his disposal are needed for worthy boys who wish to enter and are unable to pay the necessary \$225 for board and tuition. The farm produces good crops and is adapted to all kinds of experimental and practical farming. Besides the Sunday services the school attends daily Morning and Evening Prayer.

Appalachian School, at Penland, is for young children, boys and girls, sixty-two of whom are now attending, forty of these in residence. Most of the latter stay throughout the year. Miss Psyche Webster is the principal. A visiting priest comes for services two Sundays in the month. The handicraft department is giving employment to many women of the neighborhood, and the school nurse does much public health work in addition to her regular duties. Scholarships, each for \$250 a year, which are used for the true mountain children, are needed. Other needs are a new washing machine for the laundry, and school maps and framed pictures for class rooms.

Christ School, Arden, is "for boys of

grit and determination, who cannot afford to attend more expensive schools," and gives a four year high school course, preparing for business and college. The tuition is \$275. The Rev. R. R. Harris is rector and David P. Harris headmaster. There are 114 enrolled for the new term, forty-six from the Western North Carolina diocese, twenty-eight from Upper South Carolina, twenty-six from North Carolina, and fourteen from other dioceses. Last season's football team was a champion team, winning all games except a post-season "charity" game. A good gymnasium is an urgent need. The Rev. Jack Martin, a graduate of the school, assists in the religious work. Here, as in Patter-son School, the daily Eucharist and Evening-song are held.

### WORCESTER, MASS., CHURCH DESTROYED BY FIRE

WORCESTER, MASS.—All Saints' Church, Worcester, the largest church edifice in the diocese of Western Massachusetts and one of the most beautiful churches in Worcester, was completely destroyed by fire of supposedly incendiary origin, at an early hour on Wednesday morning, January 20th. Many memorials, given by old families of Worcester, dating back to the early history of the parish, were destroyed by the flames. The fine parish house adjoining the church was saved by the effective work of the fire department who raised a water curtain and succeeded in localizing the fire in the midst of a business and apartment section. The parish records and Communion vessels were also preserved.

The present church was built under the leadership of the Rev. Dr. William R. Huntington when he was rector of All Saints' in 1875. In its walls were embedded stone relics of the mediæval period of the Cathedral of Worcester in England, presented to the parish by the dean and chapter of that Cathedral. The late Rt. Rev. Alexander H. Vinton was a rector of the parish as was also the Rt. Rev. Thomas F. Davies, D.D., present Bishop of the diocese, and the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio.

The present rector, the Rev. John H. Lever, immediately called a meeting of the wardens and vestrymen who unanimously voted to rebuild the church on the same spot at the earliest possible date.

The property loss was estimated at \$250,000. As so many fires of incendiary origin have occurred recently in the neighborhood of the church, the chief of police has placed all the churches of the city under a special police guard, and the Mayor of Worcester has offered a reward for information leading to the apprehension of the persons responsible.

### MILWAUKEE SENIOR WARDEN CELEBRATES ANNIVERSARY

MILWAUKEE—About two hundred parishioners of St. Paul's Church, this city, the Rev. Holmes Whitmore, rector, celebrated the thirtieth anniversary of Howard S. Eldred as senior warden of the parish, with a dinner and entertainment in the parish house on Thursday evening, January 21st. Bishop Webb and Bishop Ivins were present.

The event was also given as a reception for the Rev. and Mrs. William Oliver Johnson. The Rev. Mr. Johnson recently became assistant at St. Paul's, coming here from the diocese of Pittsburgh.

# Archbishop of Canterbury Issues Guide to Clergy on Church Marriage Essentials

## Urges Adherence to Church Laws When Marrying Divorced Persons—Intercommunion Notes

The Living Church News Bureau  
London, January 8, 1932

THE ARCHBISHOP OF CANTERBURY HAS given a necessary "lead" to his clergy regarding their duty when marriages are desired in church of persons separated by divorce or within the table of prohibited degrees. Dr. Lang writes as follows:

"In view of the increasing laxity on the subject of marriage, it is most important that care should be taken in accepting notices for the publication of banns before marriage in church. In response to many requests, a careful form of questions to be submitted to parties who ask that their banns may be published has been drawn up, and I authorize its use in the diocese. It contains the questions which ought to be answered before banns are published. It also contains a note, which can be shown, if necessary, to the parties concerned, as to proposed marriages which are not suitable for solemnization in church with the use of the Church's marriage service. The note is as follows:

"It is the desire of the Archbishop that in the case of any person previously married who has been separated by divorce from a husband or wife who is still alive, the marriage should not be solemnized in church. This is also his desire in the cases of (a) any person proposing to marry another who is within the table of prohibited degrees attached to the Book of Common Prayer; (b) any person who has not been baptized. It should be remembered that civil marriage in the registrar's office is available in all such cases."

"I may here add with regard to (b) above that special circumstances may exist when one of the parties has been baptized, and that in such cases the clergy may refer to me for counsel and advice."

The Archbishop adds that it is not enough to safeguard the solemnization of marriage. The clergy ought to do their utmost to prepare those who wish to be married in church.

Dr. Lang's pronouncement has, of course, been subject to the usual foolish criticism. The *Daily Express*, for instance, considers that the Archbishop is "an officer of the law"—presumably of the common law—and that the admonition to his clergy not to marry a man to his deceased wife's sister is "to whittle down the national character of the Church of England." Dr. Geikie-Cobb anticipates the immediate renewal of the Disestablishment campaign as a consequence of his Grace's action. And, finally, Lord Brentford puts the following questions to the Archbishop:

"In these days of anxiety about religion, when people—particularly young people—are slipping away from the old-fashioned observances of the Church, is it wise to make it difficult for men and women to continue in the Church?"

"These people whom you do not wish to be married in church because they have not been baptized—do you think they will remain in the Church, or that they will bring up their children as Church people?"

"Is a perfectly innocent woman, who has had to divorce a brutal husband, not to have her second marriage sanctified by the Church?"

### OLD CATHOLIC CONCORDAT APPROVED

(Special Cable to "The Living Church")

LONDON, Jan. 23—Both Houses of the convocations of Canterbury and York have unanimously voted to establish intercommunion with the European Old Catholics on the terms of the concordat adopted by the Bonn Conference last July.

Approval of the Bonn Concordat by the convocations of Canterbury and York is the final step in the establishment of intercommunion between the Church of England and the Old Catholic Church, of which the Archbishop of Utrecht is the head. The provisions of the concordat, which has already been approved by the Old Catholic synod, are as follows:

(1) Each communion recognizes the catholicity and independence of the other, and maintains its own.

(2) Each communion agrees to admit members of the other communion to its sacraments.

(3) While this intercommunion does not require from either Church the acceptance of every form of devotion or practice current in the other, it does imply that each believes the other to hold all essentials of the Christian faith.

#### INTERCOMMUNION FINDINGS

Another important step has been taken on the road leading to intercommunion, and the findings of the Joint Doctrinal Commission appointed by the Ecumenical Patriarch and the Archbishop of Canterbury represent an agreement for which we may well feel thankful. The findings not only indicate a considerable advance on the Lambeth Report; they exhibit more harmony than even the members of the commission at one time thought possible. Although all questions are not settled, much has been accomplished, and a basis of discussion has been reached that is full of promise. The agreement already reached in 1875 and 1921 on the "Filioque" difficulty was put on record afresh. It has been known that, in the teaching of St. John Damascene, a reconciling formula could be found: "From the Father through the Son."

There are other things, of course, which will have to be discussed before intercommunion can come upon the tapis; but each party is now getting to know and to sympathize with the position and outlook of the other, and each discussion becomes easier and more open in consequence.

#### BISHOPS' PROPOSALS FOR INTERCOMMUNION BETWEEN THE CHURCHES

The Council of the English Church Union has expressed strong opposition to the Bishops' proposals for intercommunion between the Churches, contained in the resolutions to be submitted by the Upper House of convocation of Canterbury to the Lower House for its advice on January 20th. The resolutions leave the permission for such a course with the diocesan bishop, with certain guiding considerations, and a similar resolution with slightly different wording has been ten-

tatively passed by the Upper House of convocation of York.

This House, having considered Resolution 42 of the Lambeth Conference, is of opinion:

1. That, so far as it concerns permission for Anglicans to receive the Holy Communion at the hands of ministers other than those of the Anglican churches, the resolution has no application in this province, inasmuch as the conditions contemplated in it do not exist within the province.

2. That, so far as it concerns permission to encourage persons who do not belong to the Anglican communion to receive the Holy Communion in Anglican churches, in temporary circumstances or on special occasions, the giving or withholding of such permission is in the discretion of the diocesan bishop, who should be guided by the following considerations:

(a) Where a baptized communicant member of a Church not in communion with our own is cut off by distance from the ministrations of his own Church, we recommend that he should be welcomed to Communion. But if such person becomes an habitual communicant over a long period, the claim of the Church to full conformity, with its requirements, should be pressed upon his conscience.

(b) In school or college chapels where services are conducted according to the rite of the Church of England, members of the society who, being baptized, have the status of communicant in their own body, may be regarded as falling within the scope of this resolution.

(c) On special occasions, if and when they arise, where members of other denominations are united with Anglicans in some form of Christian endeavor, and he is satisfied that those concerned are in sympathy with the project of visible and organic reunion, the bishop, if requested, may approve the holding of a corporate Communion, according to the Anglican rite, subject to the principles and provisions set forth in Resolution 42 of the Lambeth Conference.

A similar resolution was passed by the Upper House of the Convocation of York last June. It differed from the Canterbury resolution in the following respects:

(1) This House identifies itself wholeheartedly with the earnest desire for the reunion of all Christian people in one communion and fellowship, which underlies the whole series of resolutions on Christian Unity adopted by the Lambeth Conference of 1930, and in particular endorses Resolution 46 of that series on coöperation in evangelism, as indicating a method by which Christians who own allegiance to different Churches may express and strengthen that unity in the Gospel, which already binds them together in spiritual fellowship, while at the same time discharging an urgent common duty to those who are detached from all forms of organized religion.

(2) In Clause 2 (a), the word "admitted" was used, instead of the word "welcomed," and the sentence

But if such a person becomes a habitual communicant over a long period, the claim of the Church to full conformity with its requirements should be pressed upon his conscience.

was omitted.

(3) Clause 2 (c) was made wider by being expressed, as follows:

At gatherings intended for or aiming at the promotion of union, or at gatherings of workers engaged in joint evangelistic efforts, it seems legitimate to approve the holding of a corporate Communion, according to the Anglican rite, subject to the requirements of Resolution 42, as regards those who are admissible.

The report which the E. C. U. Council has adopted is that of its theological and liturgical committee, who discusses the various proposals in detail.

"The total result of all the concessions which are proposed," states the report, "would be a very wide and sweeping removal of the fences round the Lord's Table, more sweeping, perhaps, than their originators realize, and calculated to provoke doubts as to whether it was worth while maintaining such of the fences as had not been levelled by these resolutions. . . . That these proposals are flatly con-

trary to the existing law of the Church of England can hardly be disputed."

The purport of the resolutions, it is suggested,

"would seem to be inconsistent, with the principles which the Church is bound to

maintain, and its practical effect would be to accentuate division among ourselves; for there can be no doubt that a large body of priests and lay people would entirely refuse to recognize the validity of the dispensations proposed to be granted under it."

# Archdeacon Burgett Is Consecrated Bishop in Edmonton Pro-Cathedral

## Date Changed to Accommodate Western Bishops—Memorial Stall Dedicated

The Living Church News Bureau  
Toronto, January 21, 1932

THE CONSECRATION OF ARCHDEACON Burgett as Bishop of Edmonton took place at the Pro-Cathedral, Edmonton, on January 13th, the Octave of the Feast of the Epiphany. Though previously announced to take place on February 2d, the earlier date was specially arranged to suit the western bishops returning from Vancouver from the consecration of the Bishops of Athabasca and Yukon at Vancouver on the Feast of the Epiphany.

The Archbishop of Rupert's Land was assisted by the Bishops of Qu'Appelle, Calgary, Saskatchewan, and Athabasca. The preacher was the Bishop of Qu'Appelle. Canon Gould was present, representing the Missionary Society of the Canadian Church.

### INSTALLATION OF THE BISHOP OF HURON

The Bishop of Toronto will officiate at the installation of the Rt. Rev. C. A. Sea-

ger as Bishop of Huron at St. Paul's Cathedral, London, on the Feast of the Conversion of St. Paul.

### CANON MORLEY'S MEMORY HONORED

Honor was paid the memory of the late Canon George Morley on Sunday morning in St. Alban's Cathedral, Toronto, when a stall placed in the choir was dedicated by Bishop Sweeny.

The stall thus dedicated, a gift of the children of Canon Morley, including G. W. Morley, K.C., of Collingwood, whose appointment as judge for Grey County has just been announced, and Miss Morley of Trinity College staff, will be occupied by the registrar of the diocese. A similar stall, which is used by the chancellor of the diocese, was placed in the choir some time ago as a memorial to the late Mrs. Morley.

### SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO

The best year in the history of the organization with an increase in attendance at all meetings was the report presented at the fifty-first annual meeting of the Anglican Sunday School Association of the deanery of Toronto held last Monday eve-

ning in the parish hall of St. Alban's Cathedral. In reviewing the work of the year, A. H. Cuttle, lay president, stated that the Lenten offerings of the children had been \$3,187.68, an increase over the preceding year. The field secretary had visited twenty-three parishes and had found Sunday schools congregating in various buildings, some in small houses.

Mr. Cuttle, stressing the necessity of a higher standard among teachers in Sunday schools, said that a plan was under consideration to increase facilities for teacher training.

The supper meeting, which was presided over by the Rt. Rev. James F. Sweeny, Bishop of Toronto, was attended by nearly 250 members of the Sunday School Association.

The need of a supernatural equipment on the part of Sunday school teachers, and in the ministry of the priesthood and the Church generally, was stressed by the Rev. Canon C. E. Jeakins, rector of the Church of St. John the Evangelist, London, Ont., who addressed the association following the supper meeting in St. Alban's Cathedral.

### MISCELLANEOUS NEWS

At the recent municipal elections held in the city of Guelph, the Rev. R. M. Field, rector of St. Patrick's Church, was elected school trustee for St. Patrick's ward on the board of education.

The Bishop of Saskatchewan, the Rt. Rev. Dr. W. T. Hallam, has announced his acceptance of the resignation of the Ven. R. H. A. Haslam as archdeacon of the Saskatoon archdeaconry. The increased work at Emmanuel College is the reason why the archdeacon desires to relinquish the responsibilities of the post. The college now has more students than it has had for years, there being 53 in theology.

In the death at Halifax of Canon Osborne Troop the Canadian Church lost a priest of far-reaching spiritual influence.



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# Bishop Manning Summons Churches to Support Seabury Civic Investigation

## Cardinal Replies to Bishop Perry On Papal Encyclical—New General Seminary Hall Dedicated

The Living Church News Bureau  
New York, January 23, 1932

HERE IN NEW YORK, THE NATION'S greatest municipality, an extended investigation into the conduct of the local government has revealed a state of corruption scarcely credible. It is a situation which, by reason of the wide publicity given it, needs no description here. Almost as astonishing as the record of the abuse of public confidence is the amazing apathy of the people in the face of the published revelations. Truly, it is an unparalleled opportunity for clear, moral leadership.

Bishop Manning made excellent use of the opportunity afforded him at the dedication of Seabury Hall, newest unit of the General Theological Seminary, by calling upon all the Churches of the city to rally to the support of Judge Seabury in his great civic task. He said in part:

"The name which this hall bears is one which holds high place in the history of the Church and this land. It speaks to us of the first Bishop of the Church, the great-hearted, unwavering, and courageous Samuel Seabury.

"And we see today the high qualities of our first Bishop exhibited in another Samuel Seabury, his direct descendant and namesake, who, in the face of every obstacle that can be invented and placed in his way, and with an almost incredible lukewarmness of official and public support, is rendering a service of inestimable importance to our city and country.

"The spirit of the Rt. Rev. Samuel Seabury lives today in his great-great-grandson. The battle which he is fighting almost single-handed for honesty and clean government should stir the civic conscience of our whole community.

"There is, or should be, no question of politics in this matter. The battle which Judge Samuel Seabury is now fighting calls for the active, open, wholehearted support of all upright public officials and of every righteous element in this city and state, and it is a battle which is of concern to every good citizen in our land.

"Some will no doubt say that the Church should not enter into such a matter as this. I reply that in view of the facts beyond question revealed the Church has been far too silent. It is time, and more than time, for this Church and every Church in the city to be plainly heard. If the Church is to stand silent in the face of such facts as these, then I say God help both the Church and the Country."

### CARDINAL REPLIES TO BISHOP PERRY

At the height of this civic crisis the Cardinal Archbishop of New York has issued a pastoral letter to be read tomorrow in the churches of the archdiocese. It has to do with replies, made by the clergy of non-Roman communions, to the recent and much-discussed Papal Encyclical, including the reply of Bishop Perry. More than any other one person in our midst the revered and beloved Cardinal has a present opportunity for great, Christian leadership. It happens, however, in a time when the community longs for spiritual leadership, in a time when the head of the Roman Church is making a world-wide appeal for that very privilege, that, in the face of shocking

revelations of civic corruption, absolute silence is the policy of the Pontiff's local representative. Instead, we have a statement to be read from Roman Catholic pulpits tomorrow, defining once more the attitude of that communion toward the blessed Virgin Mary. Such a policy serves only to widen the gulf between Roman Catholics and their brother Christians, the while a great opportunity goes unheeded, or, at least, not utilized.

### SEABURY HALL DEDICATED

On Wednesday afternoon, January 20th, the first new building to be erected at the General Theological Seminary in the past thirty years was dedicated by the Bishop of New Jersey, the Rt. Rev. Dr. Paul Matthews, who is the chairman of the board of trustees of the institution, and who also has taken an active part in the financing of the new building.

Seabury Hall adjoins the seminary chapel, and conforms in its style of architecture with the other buildings of the close. Its purpose is to provide a much-needed assembly room, a large common-room, and living quarters for the tutors. Ample facilities are furnished in the basement of the hall for special luncheons, dinners, and the like. The annual alumni banquet was held there on Wednesday evening.

The new building is a memorial to the Rev. Samuel Seabury, founder and first rector of the Church of the Annunciation, an edifice which once stood in West Fourteenth street on the present site of the Salvation Army headquarters; and of the Rev. Dr. William Jones Seabury, his son, also a rector of the same parish, and later and for many years a member of the seminary's faculty. These clergymen were grandson and great-grandson, respectively, of the first Bishop of the American Church.

Taking part in the dedication service of Wednesday, in addition to Bishop Matthews, were the Most Rev. Dr. Perry, Presiding Bishop of the Church, Bishop Manning of New York (whose sermon is quoted at the opening of this letter), Dean Fosbroke of the seminary, the Rev. Dr. ZeBarney Phillips of Washington, and Samuel Seabury. The last mentioned is a son of the late Professor Seabury, and is very much now in the public eye by reason of his position as counsel in the present New York City investigation.

### REV. W. T. CROCKER RESIGNS RECTORSHIP

Effective on or before next October first, the Rev. William T. Crocker has resigned as rector of the Church of the Epiphany. This is an announcement of importance, especially because of the location of the parish in the downtown neighborhood of Lexington avenue and Thirty-fifth street.

Mr. Crocker who came to this rectorship in 1903 is retiring by reason of age. He will attain his seventieth birthday next September.

No announcement will be made for the present concerning the future of the work. It is possible that the example afforded by two strong Philadelphia parishes will be followed in a merger. The Church of the Epiphany is but two short blocks from the Church of the Incarnation, and the communicant strength of the former is but 160. Or it may be believed that the Epiphany can yet serve usefully in its

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## BRIEF MENTION

The Dean of the Cathedral and Mrs. Gates were considerably shaken up but not seriously injured last evening in a motor car accident.

An annual service for acolytes is to be held on Lincoln's Birthday at the Church of St.

Mary the Virgin, with the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, as the preacher.

The Cathedral announces an addition to its provision of services in other tongues than English. A Eucharist tomorrow at 9 o'clock, celebrated by the Rev. Nicholas Feringa, vicar of the Chapel of the Incarnation, will inaugurate services there in Dutch.

HARRISON ROCKWELL.

## Massachusetts Church Service League Considers World and Domestic Problems

Spencer Miller, Jr., Is Spokesman  
For National Council—Miss Jen-  
nie McIntosh Injured

The Living Church News Bureau  
Boston, January 23, 1932

**M**EN, WOMEN, AND YOUNG PEOPLE participated in an unprecedented degree in the twelfth annual meeting of the diocesan Church Service League held last Wednesday; indeed Ford Hall was so filled both on the floor and in the balcony at the mass meeting of the afternoon that a more commodious meeting place will have to be sought for next year. Following Holy Communion in St. Paul's Cathedral, clergy and laymen gathered in the Cathedral crypt for a conference led by Spencer Miller, Jr. After a very careful and clear analysis of world conditions and of our own domestic industrial problems, Mr. Miller, consultant on Industrial Relations for the National Council, emphasized the important rôle of the Church in being one of the vital centers for the developing of an informed Christian public opinion on economic problems. He quoted the words of the Bishop of Durham of the last century: "The State and its laws will always be a little behind public opinion; the Church should always be ahead of it."

Miss Katharine Grammer, a new-comer to the diocese in her work as associate secretary for college work in the first province, spoke upon the need of the girl in college.

Miss Eva D. Corey, president of the woman's division, reviewed the work of the past year and looked forward to the future with what has been recommended as an effective slogan in the present chaos, namely "Thank God." Miss Corey emphasized organization and fellowship as more important than dollars and cents but it was a source of satisfaction to her and to her hearers to learn that, absolutely exclusive of gifts to parish or community, the women of the diocese had contributed a conservative value of \$62,190 to diocese, nation, and world. Election of officers of the women's division was held at this meeting, the changes being the election of Mrs. J. Thayer Addison as secretary to succeed Miss Margaret E. Cobb who resigned to accept the post of assistant treasurer; Miss Marian Stetson, assistant secretary; Mrs. Merton E. Grush, vice-president of the north suburban district.

The women adopted the following Massachusetts specials to be carried in the 1932 budget:

\$80—To send a Massachusetts clergyman and his wife to a summer conference;

\$100—For Bishop Sherrill's unemployment fund;

\$100—Work with foreign students in this diocese;

\$250—To help pay the expenses of five delegates to the next triennial meetings (1934);

\$50—For the upkeep of Massachusetts room

in the Bishop Tuttle Training School, Raleigh, N. C.;

\$50—For the upkeep of Cornelia Prime Lowell rooms, Windham House, N. Y.;

\$100—Operating room lamp in St. Luke's Hospital, Boise, Idaho (Bishop Barnwell);

\$100—Or more—toward a scholarship, for a girl at Rowland Hall School, Salt Lake City, Utah (Bishop Moulton);

\$200—For new social center at Helper, Utah (Bishop Moulton);

\$60—For an electric sewing machine, \$29.85—For an oil range,

\$29.95—For a kitchen cabinet—all of these being part of needed equipment for the new industrial building at Okolona School (American Church Institute for Negroes), Mississippi;

\$150—For necessary repairs to the House of Hope Hospital, Nopala, Mex.;

\$100—For Bishop Roots to help in the unprecedented number of calls for help because of the China floods;

\$125—For Kuling School for children of China missionaries;

\$75—To complete sum for kindergarten piano for Miss Marian Humphreys of Nikko, Japan.

Bishop Sherrill presided at the afternoon meeting when both men and women

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met in Ford Hall. Bishop Dallas, the first speaker, spoke of the individual in the country, in the little complacent village wrapped in a mantle of smugness and turbulent often with seething competition in its various forms of religious life; and of the individual in the country off the beaten track, in isolated, ignorant little settlements whose inhabitants are not so much immoral as unmoral.

Bishop Gilbert spoke of the individual in city life. He referred to the help it might be to think of the Church as a spiritual community chest with the spiritual resources pooled of every least member of every mission and parish.

The entrance of Bishop Lawrence brought everyone to his feet in tribute and occasioned a round of applause. Bishop Lawrence spoke as he loves to do in appreciation of "the parson and his wife," the effective workers so often more or less unhonored and unsung who are giving devoted service. Bishop Babcock pronounced the benediction.

The elections of the Church Service League produced a few changes, for Gordon Hutchins, Esq., of Concord, resigned as treasurer, after some years of splendid service and in his stead was elected George C. Lee, Jr., of Dedham, whose office address will be 1 Joy street. Mrs. J. Thayer Addison was elected corresponding secretary in the place of Miss Margaret E. Cobb, resigned. Minor changes in the constitution of the league were effected, the main one being the provision for more meetings of its council, an evidence of expanding interests and activities. Bishop Lawrence has consented to be honorary president and Bishop Babcock to be honorary vice-president of the Massachusetts Church Service League.

MISS JENNIE MC INTOSH INJURED

For a good many more than thirty years, the name of Miss Jennie McIntosh has been to the fore in all that concerns the welfare of the colored race. Friends far and wide will be distressed to hear that she has met with an accident—having been knocked down by a hit-and-run driver last Wednesday night. She is in the New England Hospital at present with the full extent of her injuries not yet determined. A fractured ankle and wrist and contusions of the head are all that are certain at the present time; hope is entertained for her recovery.

ETHEL M. ROBERTS.

CHURCH MISSION OF HELP IS ALL ITS NAME IMPLIES

BALTIMORE, MD.—Three distinguished Churchmen were speakers at the annual meeting of the Maryland Church Mission of Help at the Hotel Southern, Baltimore, on January 19th.

The Hon. Albert C. Ritchie, Governor of Maryland, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of the diocese, and the Rev. Frederic S. Fleming, D.D., vicar of the Chapel of the Intercession, New York City, spoke on different phases of the subject, The Church's Contribution to Social Work, with special application to the work of the Church Mission of Help, an organization of the Church using the methods of professional social work in assisting girls with serious problems to solve them successfully.

The meeting marked also the first anniversary of the executive secretary, Miss Dorothy Clark, who took charge of the work in January, 1931.

The Rev. S. Tagart Steele, Jr., D.D., president of the society, reported that the

number of girls being referred by social workers, clergy, and individuals was increasing, as the results in character development of the girls under the care of the society were proving the value of the work which seeks to combine the skill of the clergy and social workers for the benefit of the individual girl.

The increased call for the society's services also reflects the general unemployment situation which makes it difficult for girls to support themselves decently.

MEXICAN PARISH PAPERS publish the names of godfathers and godmothers along with the names of those baptized.

Religion **MACMILLAN** Philosophy

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By William G. Shute

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By Raymond C. Knox

"Out of his rich experience and ripe scholarship Dr. Knox has written this book that will lead one straight to an accurate and helpful knowledge of the Bible. It is modern in viewpoint and method, scholarly, careful and reverent."—*Auburn Seminary Record*. Reissue at reduced price. \$1.75

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By James H. Snowden

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Edited by W. W. Davis

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

THE INDISPENSABLE SOUL

By William H. Crawshaw

The restoration of confidence and courage to those confused by the conflicting, nihilistic claims of modern science is the purpose of this fine book by the former dean of Colgate University. \$2.50

FACING LIFE

By W. H. P. Faunce

Vital, inspiring talks to young men by the late president of Brown University. First published in 1928, the book has maintained its popularity and is now reissued at a reduced price. \$1.00

THE NEW FREEDOM IN THE NATURAL ORDER

By Charles F. Wishart

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## Chicago's Diocesan Convention to Open January 31st With Missionary Mass Meeting

Time, Place, and Speakers Herein  
Listed—W. T. S. Trustees Elect  
Officers

The Living Church News Bureau  
Chicago, January 23, 1932

THE NINETY-FIFTH ANNUAL CONVENTION of the diocese of Chicago will open with a missionary mass meeting at St. James' Church, Chicago, Sunday evening, January 31st, under plans completed this week. The mass meeting is a new feature of the convention program.

The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, the Ven. Frederick C. Deis and the Ven. Winfred H. Ziegler, archdeacons, will be the speakers at the meeting. Choirs of St. James', St. Chrysostom's, and Church of the Ascension will furnish music. Monday, February 1st, the Woman's Auxiliary of the diocese will hold its annual meeting at the Church of the Redeemer, Hyde Park. Bishop Stewart, Mrs. T. C. Wetmore of Christ School, Arden, N. C., and Mrs. David C. Larcomb, Cincinnati, will be the speakers.

Monday night, February 1st, Bishop and Mrs. Stewart will be guests of the Church Club at a reception in their honor preliminary to the annual pre-convention dinner. The affair will be held at the new Victor F. Lawson Y. M. C. A. Bishop Stewart and John N. Van der Vries of the United States Chamber of Commerce will speak at the dinner.

Business sessions proper will open Tuesday morning, February 2d, in St. James' Church. The Bishop will deliver his charge at the opening service, scheduled for 10:30 o'clock. The Young People's Association will hold its annual meeting and dinner at the Lawson Y. M. C. A.

A feature of this year's convention will be the exhibits and sectional conferences. A large space in St. James' Community House has been reserved for exhibits of various departments and organizations. The Architectural Guild will make its bow at this time with an exhibit, one of its features being the first showing of a newly designed highway sign which it is proposed to place near churches throughout the diocese giving directions to the nearest Episcopal church.

Among the speakers at the sectional conferences will be Miss Helen Anne Wright, New York, of the Girls' Friendly Society, and Prof. A. R. Hatten of Northwestern University. Miss Wright will replace Miss Florence Newbold on the program and will address conferences sponsored by the G. F. S., the diocesan department of religious education, and the department of social service.

### SEMINARY TRUSTEES ELECT

The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, and Joseph E. Otis, prominent Chicago banker, were elected trustees of the Western Theological Seminary at the annual meeting of the board Thursday.

Officers elected by the board are: president, Bishop Stewart; vice president, Angus S. Hibbard; secretary, the Rev. G. G. Moore; treasurer, Frank D. Hoag. Report of the dean, the Very Rev. Frederick C. Grant, D.D., showed the affairs of the seminary in good condition. Operating revenue in 1931 exceeded expenses. He

reported fifty-two students in residence, the largest enrolment in history.

The Rev. Daniel A. McGregor, Ph.D., professor of Dogmatic Theology, having completed a three-year term in that position, was elected to life membership on the faculty. The Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota, was a guest at the dinner which followed the meeting.

The date of the annual meeting of the trustees was changed from January to the time of commencement in June. Among those in attendance were Bishops Stewart, Chicago; Page, Michigan; and Longley, Iowa.

### ANNOUNCE LENTEN SPEAKERS

Addition of the Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans, and the Rev. Earle B. Jewell of Red Wing, Minn., to the list of speakers on the Lenten noonday service program of the Church Club was announced this week by Courtenay Barber, chairman of the services. The services will be held as usual at the Garrick Theater but the time has been changed from 12:10-12:30, to 12:30-12:50. The change in time was necessitated by the broadcasting schedule of Station WMAQ, the *Daily News*, which broadcasts the services each year.

The complete list of speakers follows:

February 10 (Ash Wednesday); February 12, Bishop Wise of Kansas.  
15-19, Bishop Wilson of Eau Claire.  
22-26, the Rev. Earle B. Jewell, Red Wing, Minn.  
29-March 4, the Very Rev. W. H. Nes, New Orleans.  
March 7-11, the Rev. C. Leslie Glenn, Cambridge, Mass.  
14-18, Dr. Phillips E. Osgood, Minneapolis.  
21-25 (Holy Week), Bishop Stewart.

### EMERGENCY FUND \$10,500

The diocesan emergency relief fund for social service stations now totals approximately \$10,500. The special gifts committee, under Samuel Insull's chairmanship, hopes greatly to increase the amount by large gifts. The total sought is \$54,500, leaving approximately \$44,000 yet to be raised.

### NEWS NOTES

A Churchwoman from a rural community sent in \$1 for the diocesan emergency relief fund. She is self-supporting, earning about \$300 a year, one-tenth of which she gives to her parish.

A total of 52,000 attended activities of the House of Happiness during the past year, according to the annual report of Miss Bertha L. Moore, head resident.

St. Bartholomew's Church, Englewood, the Rev. Howard R. Brinker, will celebrate the fiftieth anniversary of its founding in February. Holy Apostles' Church, the Rev. J. H. Dennis, rector, will celebrate its fifteenth anniversary at about the same time.

A considerably reduced budget will be recommended to the diocesan convention as a result of a meeting of the diocesan council this past week.

A more genuine and more widely distributed righteousness in a better social order will come out of the present economic crisis, Bishop Stewart declared on a nationwide broadcast of the "Church of the Air" over the Columbia network last Sunday morning. The Bishop spoke from Station WBBM in Chicago.

DURING THE fifteen years, 1916-1931, when Bishop Burleson was Bishop of South Dakota, eighty churches, chapels, and other buildings were erected in that missionary district, fifty in the Indian field, thirty in the white field.

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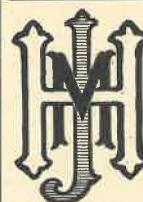
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# Two Philadelphia Churches to Celebrate 200th Anniversary of Washington's Birth

## Bishop Perry to Preach at Memorial Service In Christ Church—Other Parochial News

The Living Church News Bureau  
Philadelphia, January 23, 1932

IN THIS CITY, WHERE THE FIRST PRESIDENT of the United States lived and served, and in the two churches where he worshipped, Christ Church and St. Peter's, elaborate preparations are being made for the celebration of his 200th anniversary.

On Sunday, February 21st, there will be a dignified service at 11 o'clock in St. Peter's Church. The first city troop of



CHRIST CHURCH, PHILADELPHIA

On February 21st will be commemorated here the Bi-centennial of the birth of America's first President.

Philadelphia and other military organizations have been invited to attend this service by the rector, the Rev. Dr. Edward M. Jefferys.

In Christ Church, a memorial service will be held on the same day at 3:30. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will be the preacher. Members of many historic and patriotic societies, as well as representatives of Washington's family, will be present. Bishop Perry will also preach at the noon-day service in Christ Church on the following day, Monday, February 22d. The rector, the Rev. Dr. Louis C. Washburn, has arranged to have all the addresses at the Lenten services during the ensuing week given by Virginia rectors of Washington's churches in that state.

Although George Washington was born and died in Virginia, his public life centered in Pennsylvania, and it was in Philadelphia, the first capital of the United States, that he lived and worked as its first chief executive. During these eight years, he was a constant and reverent worshipper in Christ Church, where he had a pew, and for one winter attended St. Peter's regularly.

### BISHOP ROWE SPEAKER AT MISSIONARY SERVICE

The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, was a speaker at the annual missionary service of the Woman's Auxiliary of the diocese, which was held in Holy Trinity Church on January 20th.

The Bishop enjoined the women to realize that these times demand faith in God.

The service began with a celebration of the Holy Communion, at which the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, was celebrant. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, assisted.

### NEW ALTAR AT ST. JAMES THE LESS

A new altar, the gift of Mrs. William J. Taylor, has been erected in the Church of St. James the Less, Falls of Schuylkill, with the inscription: "In loving memory of six generations of one family who rest here in Christ." These words, incised on the mensa, refer to the Newbold family, long identified with the parish.

Bishop Taitt consecrated the altar, and celebrated Holy Communion upon it for the first time. Daily Mass, which has been said for more than seven years in St. Joseph's Chapel in the parish house, is hereafter to be offered regularly at the new altar.

The front of the altar has in the center a cross, from whose arms depend small characters, Alpha and Omega, and which divides into two panels, each showing a lamb. This design is taken from an ancient tomb in Ravenna, and represents the faithful, who are fed by the Good Shepherd. The work was done in Italy and erected by the Joseph Sibbel studios.

The Church of St. James the Less is patterned after St. Michael's, Long Stanton, in Cambridgeshire, England, which also had three altars at one time, before it was desecrated by the Puritans.

### BISHOP REMINGTON SPEAKS TO STUDENTS

Forty students attended a supper in Trinity Church rectory, Swarthmore, on January 8th. The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, gave a talk on personal religion. The Rev. J. Jarden Guenther is the rector of Trinity, and also chaplain to Church students at Swarthmore College.

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### BISHOP STEVENS UNDERGOES EMERGENCY OPERATION

LOS ANGELES—An emergency operation for appendicitis was performed upon the Bishop of the diocese, the Rt. Rev. W. Bertrand Stevens, D.D., on Sunday night, January 17th. The Bishop, whose serious illness of the past four months has caused great concern, has apparently been making slow but steady progress toward recovery at his home in South Pasadena until the appearance of symptoms which indicated the necessity of an immediate operation. He was removed to the Hospital of the Good Samaritan where he had already spent ten weeks since his return from General Convention. Attending surgeons report that they are confident the real source of infection has now been removed and that the Bishop's recovery will be complete. While his guidance in the diocesan convention was greatly missed the diocese rejoices in the assurance of his ultimate restoration to health.

### CHATTANOOGA, TENN., CHURCH GETS \$10,000 TRUST FUND

CHATTANOOGA, TENN.—St. Paul's Church, Chattanooga, is to profit to the extent of at least \$10,000, in the form of a trust fund, by the will of Mrs. Frank Neiland who died January 8th in Washington. Four Chattanooga charitable institutions are also to benefit: Children's hospital, the Vine street orphanage, Old Ladies' Home, and the Children's refuge.

The entire estate is valued at \$200,000. Stock said to be earning \$20,000 a year has been set aside for the Neiland family but, at the death of each beneficiary, the fund is to revert to St. Paul's Church.

Mrs. Neiland was the daughter of the late Colonel Thomas Carlile, mayor of Chattanooga, who died a victim of yellow fever during the epidemic of 1878.

### MEMORIAL SERVICE HELD FOR C. E. CHILDERS, PITTSBURGH

PITTSBURGH—A memorial service for Charles E. Childers, former British consul in Pittsburgh, was held in Trinity Cathedral on January 20th. The Rt. Rev. Alexander Mann, D.D., officiated, assisted by the Very Rev. N. R. High Moor and the Rev. Dr. E. J. Van Etten, rector of Calvary Church. The service was arranged by Dr. Theodore Diller, E. Z. Smith, and H. K. Siebenack.

Mr. Childers died at Worcester, England, December 2d, at the age of 80. He was vice-consul in Pittsburgh from 1909 to 1913, when he was made consul. He was a member of Calvary Church, Pittsburgh, from 1886 until his death and for many years a member of its vestry. He served the diocese of Pittsburgh in many conventions and was for some years a member of the board of trustees. The altar and the south window in All Saints' Chapel, Calvary Church, were given by Mr. Childers as memorials to members of his family.

### DR. SMITH, BUFFALO, SERVES ST. JAMES' PARISH 55 YEARS

IN REPORTING the anniversary service held at St. James' Church, Buffalo, N. Y. [L. C., January 16th] it was incorrectly stated that the Rev. Charles H. Smith, D.D., had served as rector for *thirty-five* years. Though that length of service is one to boast of Dr. Smith rightfully should have been given credit for *fifty-five* years. We wonder, as does our informant, how many in the ministry of the Church can equal that length of service in one parish?

### ENDOWMENT ASKED FOR ST. KATHARINE'S, DAVENPORT

DAVENPORT, IA.—A request is made from St. Katharine's School, Davenport, that former pupils of the school, friends of Bishop Morrison, and interested Churchmen generally, would pledge one dollar a year for ten years and pay that amount in memory of the Rt. Rev. T. N. Morrison at or about the anniversary of his consecration, February 22d, of every year. Bishop Morrison was deeply interested in St. Katharine's and had expressed a wish that it be endowed as a memorial to him. St. Katharine's is one of the schools of the Sisters of St. Mary and has made an enviable record in the educational world.

### ITALIAN CHURCH, PADUA, N. J., NOW SEEKS HELP

HACKENSACK, N. J.—A special effort is being made in the diocese of Newark to raise funds for the Church of St. Anthony of Padua, an Italian congregation, whose members, now in most cases unemployed, are showing and have shown great devotion to their parish. In 1927, when money was being raised for a new church, one man, who had pledged \$100, paid it in six months, despite the fact that he was earning only \$20 per week. In another instance, the payment of a pledge, already partly paid when the man who made it died, was completed by his widow, who had been compelled to go out to work. The Rev. Joseph Anastasi is vicar of St. Anthony's Church.

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**WILLIAMS HOUSE, DETROIT,  
WELCOMES OLD FRIEND**

DETROIT—The return of Miss Clara W. Wolbert on January 15th as superintendent of Williams House, the home for "border-line" girls maintained in Detroit by the diocese of Michigan, is a matter of gratification to Church officials and social workers in the city. Miss Wolbert was the first superintendent of the Home, which position she occupied for eight years, to leave two years ago when she became superintendent of Christ's Home for children and aged people in Warminster, Philadelphia, Pa.

The eleventh annual meeting of the board of directors of Williams House, held January 13th, elected Mrs. W. H. Spicer as chairman. Mrs. Spicer returns to this position after an absence of several seasons, and her splendid pioneer work as chairman of the board for seven years, coupled with the interest which Mrs. Henry Ford has taken in Williams House, has done much to advance this work.

Other officers of the board include the Rt. Rev. Herman Page, D.D., Bishop of the diocese, as honorary president; Mrs. Thatcher W. Root, Mrs. Ferd M. Brook (chairman of the board last year), and Mrs. Charles D. Williams, as vicepresidents; Mrs. C. H. Hodges, recording secretary; Mrs. Frank J. Weber, corresponding secretary; and Frank J. Weber, treasurer.

**CONNECTICUT RECTOR SAILS  
FOR TOUR OF HOLY LAND**

NEW HAVEN, CONN.—The Rev. Clifton H. Brewer, Ph.D., and Mrs. Brewer, this city, set sail from New York on January 26th for a tour of Egypt and the Holy Land. Dr. Brewer is a lecturer at Yale Divinity School and diocesan correspondent for the *Churchman*. During his absence the news of the diocese for that weekly is to be mailed to the Rev. Delmar S. Markle, St. Paul's Church, Fairfield. The Rev. T. J. Shannon of Ansonia is correspondent for THE LIVING CHURCH.

**SAGADA, P. I., MISSION  
GAINS TWO STAFF WORKERS**

MANILA, P. I.—The Rev. Lee R. Rose, priest in charge of the Mission of St. Mary the Virgin, Sagada, returned recently from furlough, bringing with him the Rev. Clifford C. Nobes, deacon, and E. S. Diman, teacher, to be included on the staff of the mission.

The mission stations at Sagada, Besao, and Bontoc are by no means fully staffed. The tragic death of Fr. Sibley of Bontoc startlingly emphasizes the small margin of workers. The outstations are many in number. The distances are great. Fr. Bierck of Sagada is leaving on mid-term furlough. The Igorots are eager to learn of Christianity. The Roman Church is becoming stronger in surrounding districts. Our missions are strategically located but they must be strongly staffed. The opportunities are myriad. The need is tremendous. Where are more workers?

EPISCOPAL CHURCH HOSPITALS in the United States render an annual free service worth over \$2,500,000. There are seventy-eight such hospitals, with 8,000 beds. Three-quarters of a million people are treated by these hospitals annually.

These figures, gathered by the National Council's Social Service Department, do not include St. Luke's Hospital, Manila, St. Luke's, Ponce, Porto Rico, Hudson Stuck Hospital, Fort Yukon, Alaska, the smaller medical work in Hawaii, and certain dispensary work in all these outlying parts of the United States, all of which would largely increase the totals.

† **Requiescence** †

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

**E. H. BUTLER, PRIEST**

RALEIGH, N. C.—The Rev. Edward H. Butler, D.D., a colored non-parochial clergyman of the diocese of Atlanta, died December 14, 1931, at Pittsboro. at his home there. In his will he devised to the trustees of the diocese of North Carolina his home, for the colored mission at Pittsboro; and, leaving an estate of \$6,000, one-eighth is bequeathed to the Bishop Payne Divinity School, one-eighth to the Church Pension Fund, one-fourth as a charity fund for the aged colored people of the township in which he resided, and the residue in specific legacies to friends.

Mr. Butler was ordained a deacon in 1883 by Bishop Lyman and was priested in 1889 by Bishop Weed. He held rectorships in Pittsboro and Asheville, but in 1887 moved to Palatka, Fla., where he remained until 1891. His last charge was St. Mary's Church, Augusta, Ga.

**CHARLES ASHMUN**

NEWARK, N. J.—Charles Ashmun, a vestryman of the Church of St. James, Newark, died a short time ago after a protracted illness. At one time during the episcopate of Bishop Lines he was secretary of the finance committee of the diocese of Newark.

**MARY E. AVERY**

PHILADELPHIA—Miss Mary Elizabeth Avery, for many years librarian at the Church House, Philadelphia, was killed in an automobile collision on her way home from her work on January 15th.

Miss Avery, who was 70, resided with two nieces, the Misses Elizabeth and Grace Pilsbury. She had long been identified with work in the diocese of Pennsylvania, and was a member of St. James' Church. She was for many years secretary of the Church Missionary Calendar Association.

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, officiated at the funeral services, which were held in St. James' Church on Monday, January 18th. Bishop Taitt was assisted by the Rev. Dr. John Mockridge, rector of St. James', and the Rev. Dr. Leicester C. Lewis.

**CLARA McDONALD TANNER**

CHICAGO—Mrs. Clara McDonald Tanner, wife of the Very Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, and dean of the southern deanery, died Thursday, January 21st. Funeral services were held Saturday, January 23d, from Christ Church, and interment was made at Memorial Park Cemetery, Evanston. Clergy of the diocese attended the service.

**WARREN A. WILBUR**

BETHLEHEM, PA.—Warren A. Wilbur of this city, the senior warden and treasurer of the Pro-Cathedral Church of the Nativity, died at his home January 15th at the age of 73. He was coming down stairs to enter his car to drive to Florida to spend the rest of the winter when he collapsed.

Mr. Wilbur was a banker, interested in railroads, coal, newspapers. He was a trustee of Lehigh University and of St.

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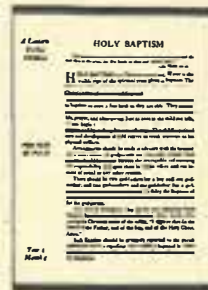


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The material for the program, in addition to the LEADER'S MANUAL and RECORD BOOK consists of four sets of PARENTS' LEAFLETS AND CARDS, reprinted from the LEADER'S MANUAL, and covers the first four years of the child's life. These cards and leaflets,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



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Luke's Hospital, and a member of various other industrial and civic and fraternal organizations.

He built the tower of the Pro-Cathedral, gave the chimes and the fine bell, and money for their perpetual upkeep and also to pay the chimer. For many years he was the missionary treasurer of the diocese. He was best known for his kindness to the poor.

Interment was made on January 18th in Nisky Hill Cemetery in the family plot. The Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D., and the archdeacon, the Ven. H. P. Walter, had the service.

### NEWS IN BRIEF

**BETHLEHEM**—The Rev. Dr. John H. Dickinson, of St. Peter's, Hazleton, who has been seriously ill in the Episcopal hospital at Philadelphia, is now convalescent at Atlantic City, and expects to take up his duties again on January 31st.

**CENTRAL NEW YORK**—Ground was broken on November 5th in which every cadet and member of the faculty at the Manlius Schools participated in connection with the work on the new Knox Hall, each cadet and faculty member turning over one shovelful of earth on the site of the new building.—At the annual meeting of St. John's Church, Elmira, the treasurer reported that the receipts of the parish had doubled in the last five years.—A parishioner of Christ Church, Oswego, has given the parish four complete sets of altar hangings in memory of her husband.—A set of eucharistic vestments belonging to the late Rev. Fred J. Davis has been given by Mrs. Davis to Grace Church, Carthage, as a memorial to her husband.—The semi-annual meeting of the diocesan and district officers of the Woman's Auxiliaries was held in St. Paul's Church, Syracuse, January 15th. Diocesan programs to be considered for the coming year were presented by Archdeacon Jaynes. A pledge of \$56,000 with \$7,500 for special interests to Church work this year was made. Report of the diocesan officers showed that the total amount contributed for supply work inside and outside the diocese was \$10,650.01, United Thank Offering \$36,191.47, and total pledges for special and corporate gifts for the year amounted to \$9,665.69. The annual conference of diocesan and district officers will take place May 25th and 26th in Watertown.

**CHICAGO**—The final musical vesper service for the benefit of the United Relief Association, Ottawa, is to be given January 31st at Christ Church. This is the last of the series of four, the preceding dates being January 10th, 17th, and 24th. The artists participating donated their services for these programs and the entire proceeds were given for poor relief.

**GEORGIA**—The diocese of Georgia is lending Mrs. James W. Griffith, executive secretary of the department of religious education, to the dioceses of North Carolina and Western North Carolina for a teaching mission on the Great Commission.—The department of religious education recently assisted Mrs. Samuel Rotan in starting a rural non-sectarian Bible school at Bryan Neck, near Savannah. The attendance averages thirty-five.—Bishop Reese was in Washington, D. C., recently to confer on the status of the Negro in the Church and the means whereby a fuller measure of leadership may be developed.—The Rev. R. I. Johnson, D.D., of New Bern, N. C., held a teaching mission at St. Stephen's Church (colored), the Rev. G. H. Caution, rector, recently—Christmas boxes were sent to missions at Creswell, N. C., and to Yankton, S. D., by St. Paul's Church school at Jesup. The Woman's Auxiliaries sent an Advent box of baby clothes on December 1st. St. Paul's has only 45 communicants and is the only church of the faith in the town. One of the wardens is a woman, Mrs. R. E. Breen.

**MARQUETTE**—St. Paul's Cathedral at Marquette has entered into an agreement with four other churches to accept the offer of a new local broadcasting station to broadcast its services once in five weeks. On December 13th, the confirmation service of the Church was broadcast over northern Michigan. At that time Dean Clarke presented a class of eighteen people.

**MICHIGAN**—The congregation of St. Paul's Cathedral, Detroit, broke a 108-year precedent on January 11th when the annual meeting of the parish was held. The charter of the Cathedral, granted in 1824, before Michigan

became a state, provided that the annual meeting be held at high noon on Easter Monday of each year. By vote of the congregation last spring, the charter was amended changing the date to the second Monday in January each year, thus conforming to the canons. For the first time in the history of the parish, the rotating method of electing vestrymen has been adopted.—A new boys' worker, Walter Keip, has been added to the staff of St. Paul's Cathedral, Detroit. Mr. Keip is a product of the boys' work department of the diocese, having been prominent for some time in the activities of Camp Frisbie, diocesan camp for boys. He is also a trained athletic director. Under the supervision of Mr. Keip and the newly appointed boys' work council of the Cathedral, composed of E. Z. Cleary, chairman, Dr. A. S. Crawford, Edward Wells, and Karl Pittelkow, a thorough survey of all boys' work will be made, and plans inaugurated to enlist every boy connected with the parish in some form of boys' organization. The Rev. I. C. Johnson, diocesan boys' worker, and the Rev. H. R. Higgins, senior curate of the Cathedral, will have oversight of the work.

**NEWARK**—Union services will be held on Wednesday evenings during Lent by Trinity Church, Hoboken, the Ven. Malcolm A. Shipley, rector, and at Holy Innocents' Church, the Rev. Edward P. Hooper, rector. Services will be at each church in turn. At Trinity Church the scheduled preachers will include Bishop Stearly; the Ven. Fred G. Scott, D.D., rector of St. Matthew's Church, Quebec, Canada; the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem; and the Rt. Rev. Frank DuMoulin, D.D.—January 6th was the date of the annual meeting of the Woman's Auxiliary of the diocese, when the following officers were chosen; Mrs. Charles E. Hutchison, president; Miss Charlotte Sawyer, recording secretary; Mrs. Kenneth Southworth, treasurer; and Mrs. Edgar Manning, custodian of the United Thank Offering. Speakers on this occasion were Mrs. Bayard Stewart, formerly of the diocese, the wife of the superintendent of St. Luke's Hospital, Manila; Mrs. Grafton Burke, whose husband is director of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska; and Bishop Stearly.—Grace Church, Newark, the Rev. Charles L. Gomph, rector, has undertaken the task of giving sixty undernourished children from a public school nearby one meal every school day. The buying of supplies, preparing of menus, and cooking are in the hands of Mrs. Lillian Ott, while Mrs. Laurence Wilson is in charge of the serving, there being several volunteer workers every day to do this work. In spite of the fact that these meals were first served so short a time ago as December 7th, most of the children have gained in weight.—The final lecture to be given at the graduate school of religious education now being carried on at Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector, on Tuesday evenings, will be presented on March 15th. The course began on January 5th with seventy people in attendance.—A Christmas offering of more than \$2,000 is reported at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector.—The Christmas offering at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector, was \$1,854.—The gift of a radio to Mrs. Arthur D. Story on Christmas Eve, and the starting of a social service fund, are two of the recent activities of the Girls' Friendly Society of the diocese of Newark. Mrs. Story was diocesan president for twelve years.—The Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, left for Porto Rico on January 14th. He has been designated as a speaker at the midwinter conference for clergy and Church workers in Porto Rico and the Virgin Islands. Three visiting clergymen have consented to preach at St. Andrew's in Mr. Todd's absence: the Rev. E. H. Forster, of Yangchow, China; the Rev. John W. Chapman, D.D., formerly of Anvik, Alaska; the Rev. Francis A. Cox, of Soochow, China.—The efforts of the boy choir and the primary department of the Sunday school of St. Andrew's Church, South Orange, are responsible for installing a new piano in the primary department auditorium.

**NEW MEXICO AND SOUTHWEST TEXAS**—Preaching missions are to be held during the month of February. In this district, one at Silver City being conducted by the Bishop Coadjutor of Duluth, the Rt. Rev. B. T. Kemerer, D.D., beginning January 31st, and one at Mesilla Park on February 16th conducted by the Bishop of North Texas, the Rt. Rev. E. C. Seaman, D.D.

**NORTH CAROLINA**—The main business of the executive council of the diocese, meeting in Greensboro, on January 12th, was the revision of the budget. Due to crop and bank failures, the pledges for 1932 are far below previous years, so it was necessary to make drastic cuts. Fortunately it was possible to make the

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main diocesan cuts in administration. The matter of securing an executive secretary was put off for this year, and a combination of certain mission churches was arranged so that less support was needed from the diocesan treasury. It was with great regret that the council had to reduce its pledge to the General Church to \$16,000, but there seemed no other way to balance the budget.

**PHILIPPINE ISLANDS**—The students at Brent School, Baguio, were present at the ordination, on December 16th, in their own school chapel, of their own chaplain to the priesthood. The Rev. Mr. Griffiths was presented by his predecessor, the Rev. R. F. Wilner, of Easter School. Children of all sorts of religious affiliations come to Brent School from all over the Orient. The same day the chaplain was ordained he presented a class of six students for confirmation.

**PITTSBURGH**—For the first time in its history a woman was elected to the vestry of St. Peter's Church, Uniontown, the Rev. Donald K. Johnston, rector.—The completion of eleven years of broadcasting of church services was observed on January 10th by the Rev. Dr. E. J. Van Etten, rector of Calvary Church, Pittsburgh. The first church services ever broadcast came from Calvary Church, January 2, 1921.

**RHODE ISLAND**—St. Stephen's Church, one of the oldest parishes in Providence, voted at the annual meeting of the corporation to declare church pews free from rent from the beginning of this year. This action was urged by Bishop Perry and was in response to it. It comes after 100 years of the old system of rental in the parish. It is said that throughout the Church only 386 parishes or missions still rent their pews.

**WASHINGTON**—The Woman's Auxiliary of the diocese of Washington is undertaking as its principal work for 1932 the completion of the \$30,000 project undertaken in 1931 for the American Church Institute for Negroes. This work is part of the Advance Work Program authorized during the past triennial by the National Council. Contributions to this fund have now reached a total of approximately \$16,800. In addition, the diocesan Auxiliary plans to cooperate in unemployment relief with an inter-parochial committee now being organized by the Rt. Rev. James E. Freeman, D.D., Bishop of the diocese.

**WEST MISSOURI**—A Church school institute, sponsored by the diocesan department of religious education, the Rev. Richard M. Trelease, chairman, was held in St. George's parish house, Kansas City, on January 19th. On display were the handwork of the pupils and literature on the Christian Nurture series, courses used in the Church schools, and helpful material from the Church Missions House. After dinner speakers gave instructive talks on How to Stimulate the Lenten Offering, Explanation of the Christian Nurture Series and the Faith and Youth Movement. The guest speaker was the Rev. O. Leroy Walter of the Presbyterian Church.

**WESTERN NEW YORK**—There will be a quiet day for the clergy of the diocese on Monday, February 8th, at St. John's Church, Buffalo. The conductor is to be the Rev. John Rathbone Oliver, M.D., of Johns Hopkins University, who is well known as the author of *Fear, Foursquare*, etc.—The Rev. Philip W. Mosher, who recently resigned as rector of St. Peter's Church, Niagara Falls, after thirty years in that rectorship, is planning with Mrs. Mosher to leave for Tryon, N. C., where they will spend the winter. On their return they expect to make Niagara Falls their home.

**THE OXFORD UNIVERSITY PRESS** announces a series of prizes for book reviews written by boys and girls. There will be two groups of prizes, one group for boys and girls from 6 to 10 years and one for boys and girls from 11 to 16 years. The prizes in each group are first prize, \$15, second prize, \$10, and third prize, \$5. Also there will be ten honorable mentions with book awards.

The final judges will be May Lamber-ton Becker, editor of *St. Nicholas* and Helen Ferris, editor of the *Junior Literary Guild*.

The rules and all information may be secured by addressing the Oxford University Press, Books for Boys and Girls, 114 Fifth avenue, New York.

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# NATION-WIDE CORPORATE COMMUNION

of the

## MEN AND BOYS OF THE CHURCH

on

### WASHINGTON'S BIRTHDAY

Monday, February 22, 1932

Sponsored by the Brotherhood of St. Andrew

Commended by the Presiding Bishop. Approved by the Committee of the House of Bishops on Co-operation with the Brotherhood.

Endorsed by Leading Laymen of the Church.

OFFICE OF THE PRESIDING BISHOP

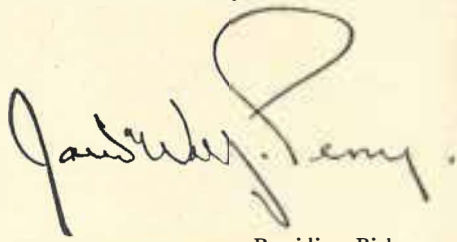
New York, N. Y., January 16, 1932.

TO THE MEN AND BOYS OF THE CHURCH:

The choice by the Brotherhood of St. Andrew of Washington's Birthday for the Communion of men and boys has resulted annually on the morning of that day in the coming together of many communicants for the Holy Eucharist.

This year, the observance of the 200th Anniversary of George Washington's Birthday will give to the corporate act a special significance.

I hope that the call to the men of the Church will meet with universal response. May the loyalty and devotion to Christ which filled the heart of our first President, be found still living in the hearts of his countrymen.



Presiding Bishop.

LEADING LAYMEN ENDORSE PLAN FOR A NATION-WIDE CORPORATE COMMUNION OF MEN AND BOYS ON THE TWO HUNDREDTH ANNIVERSARY OF WASHINGTON'S BIRTH

The spiritual kinship between men of the Church visible and invisible is best expressed by corporate Communion. No occasion for such Communion could be more appropriate than the day on which we emphasize the immortality of Washington.

(Signed) GEORGE WHARTON PEPPER.

The move for a National Corporate Communion on Washington's Birthday for all men and boys of the Church has my hearty approval.

(Signed) JOHN J. PERSHING.

The idea of a National Corporate Communion on Washington's Birthday appeals to me greatly.

(Signed) FRANKLIN D. ROOSEVELT.

HOUSE OF BISHOPS COMMITTEE APPROVES  
NATION-WIDE CORPORATE COMMUNION

We believe that one of the outstanding opportunities before us at this time is to commemorate the Bi-centennial of the birth of George Washington by a nation-wide corporate Communion of the men and boys of the Church on that day. We therefore ask the coöperation of the Bishops and clergy of the Church in this endeavor sponsored by the Brotherhood of St. Andrew.

RT. REV. D. L. FERRIS, D.D.,  
Bishop of Rochester; Chairman of the Committee of the House of Bishops on Coöperation with the Brotherhood of St. Andrew.

RT. REV. THOMAS C. DARST, D.D.  
Bishop of East Carolina; Chairman of the National Commission on Evangelism.

RT. REV. PHILIP COOK, D.D.,  
Bishop of Delaware.

RT. REV. GEORGE CRAIG STEWART, D.D.,  
Bishop of Chicago.

RT. REV. HENRY WISE HOBSON,  
Bishop of Southern Ohio.

RT. REV. W. BERTRAND STEVENS, D.D.,  
Bishop of Los Angeles.

RT. REV. FRANK A. JUHAN, D.D.,  
Bishop of Florida.

The Brotherhood of St. Andrew suggests that each parish (or Diocesan Brotherhood Assembly, where there is one) take part in this Church-wide corporate observance; and that where practicable the Holy Communion be followed by a fellowship breakfast of men and boys, with a brief program appropriate to the occasion. Supplies will be sent free on request.

LEON C. PALMER, *General Secretary*,  
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