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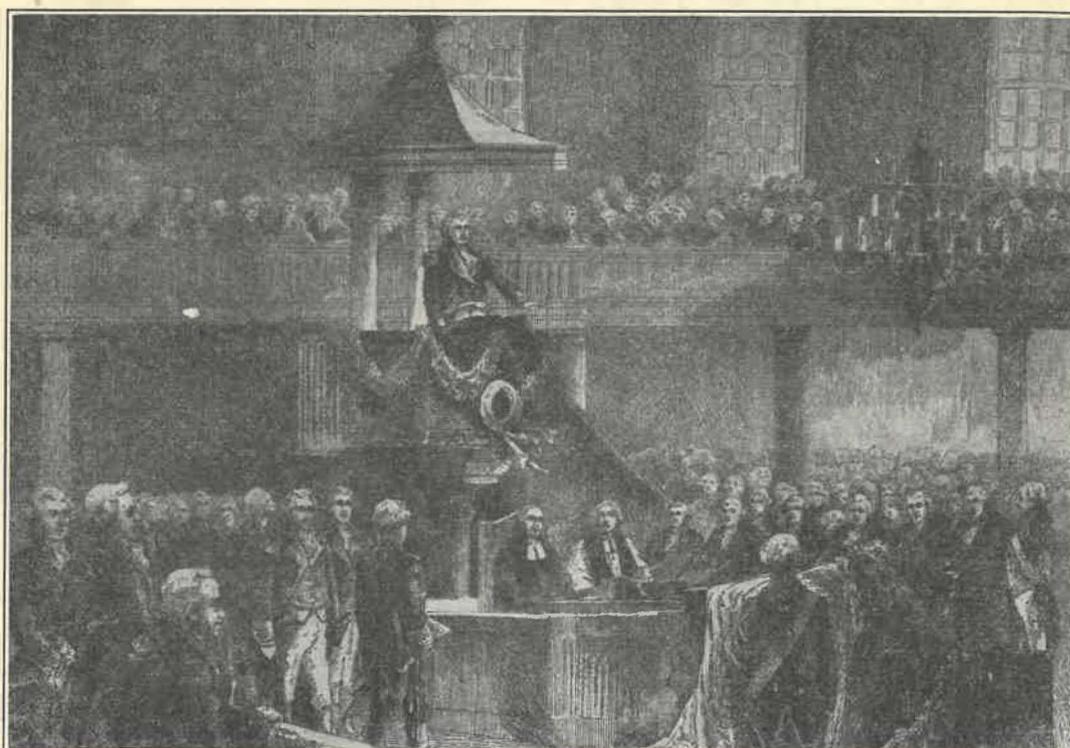


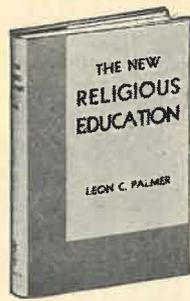
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THE FIRST WASHINGTON MEMORIAL SERVICE IN PHILADELPHIA

Washington was buried at Mount Vernon December 18, 1799. Five days later Congress in Philadelphia resolved "that there be a funeral procession in memory of General George Washington on Thursday, the 26th instant." Bishop White repeated the service of the Church, and Major General Henry Lee (Light Horse Harry) pronounced a eulogy. It was in the eulogy that the immortal words, "First in war, first in peace, and first in the hearts of his countrymen," were used by General Lee and later written in the memorial prepared for Congress.

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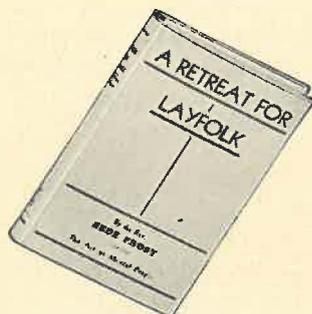


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By the Rev.
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EDITORIALS & COMMENTS

EVERYWHERE one turns in this bicentennial year one is reminded of George Washington. His picture is omnipresent in newspapers and magazines, on currency and postage stamps, on playing cards and novelties of all kinds. Historical articles, feature and "human interest" stories, reprints of his farewell address, and facsimiles of his handwriting confront us on every side. Gratuitous advice is tendered to President Hoover, Secretary Stimson, governors, mayors, and even aldermen as to what Washington would do if he were in their respective places today.

Honoring
Washington

One thing that strikes us as little short of amazing is the obscurity and legend that surround many of the facts in the life of our first President, which was really but yesterday as world history goes. We do not mean the obviously apocryphal tales such as that of the cherry tree, or the feat of throwing a dollar across the Potomac, but rather the question as to where and in what sort of house he was born, whether he was married in a private home or at church, and the like. It is curious that we should know more about many of the pre-Christian Roman emperors than about the early life of our first national hero, born only two centuries ago. Why didn't someone, knowing that future generations of Americans would be interested in the life of the first President, think to ask Washington some of these obvious questions, and record the answers for posterity? It makes us wonder just what the Americans of 2132 (if any there be) will know about Charles Augustus Lindbergh!

Another fact that seems surprising is that Washington's words are so generally applied as ultimate dicta in regard to situations that he could not possibly have anticipated, and that are quite unlike the eighteenth century facts to which they were intended to apply. We all remember, for example, how effectively President Wilson was discredited by an appeal to Washington's words about "entangling alliances," despite the fact that in Mr. Wilson's day Paris was, to all practical intents, as close to New York as Boston was to Charleston in Washington's day. Thus the parallel of the thirteen united states in 1783 to the states uniting in forming the League of Nations in 1919 would have been a closer one than that drawn by the opponents of the League.

To apply Washington's advice literally today, regardless of totally different circumstances in many instances, is little more intelligent than saying that a man of thirty must not smoke, because his father told him when he was fifteen that it might stunt his growth, or that he must on no account marry, because the same

wise paternal ancestor warned him to shun feminine society when he went away to college.

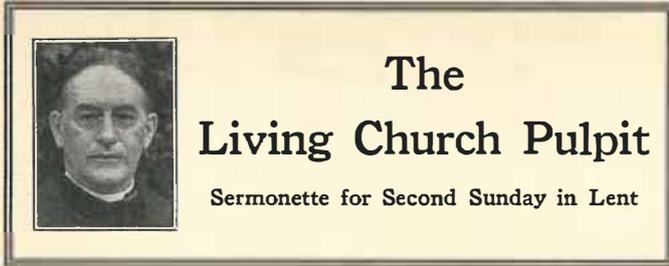
Let us revere the memory of a noble Churchman, a brave soldier, and a conscientious and God-fearing statesman—but let us not make a fetish and an idol of our first President, as Russia has of Lenin and China of Sun Yat-sen. We shall honor George Washington best if we honor him as the great patriot that he was, and not as a modernized Delphic oracle.

WE ARE publishing this week the first of a series of papers on the Disarmament Conference from the Christian viewpoint, written by Roland Hall Sharp, staff correspondent of the *Christian Science Monitor* and a well known writer in the field of international affairs. A native of California, Mr. Sharp graduated from Harvard *magna cum laude* in history and literature, and is a member of Phi Beta Kappa. Since graduation he has been affiliated with the *Monitor*, both in its editorial office in Boston and at its Washington bureau. Although one of the younger journalists, Mr. Sharp has already won widespread recognition as a capable, intelligent, balanced observer of national and world affairs. Unlike some of the better known political writers, he has in mind constantly the Christian viewpoint, and he is therefore particularly well qualified to report such an event as the Geneva Conference in the columns of THE LIVING CHURCH and the other religious periodicals that he represents.

But why, some may ask, should THE LIVING CHURCH attempt to cover a political event such as the Disarmament Conference at all? It is true that our reports will necessarily be three weeks later than those in the daily press, and therefore valueless from a purely news standpoint. It is true also that the Geneva Conference is a secular, not a religious gathering. Nevertheless it has its roots deep in moral questions of the utmost importance, and therefore is a religious gathering as well. The eyes of all of Christendom are on Geneva today; the hearts of all Christians are hoping and praying that out of this conference may come a constructive forward stride toward world peace and a more Christian world order.

Specifically, Mr. Sharp's assignment is to view and report the proceedings of the Conference at first hand, acting as the eyes and ears of Christian people in America and interpreting to them what the Conference says and does in relation to our Lord's teaching and promise of peace on earth among men of good will. In

(Concluded at foot of next page)



The Living Church Pulpit

Sermonette for Second Sunday in Lent

BY THE RT. REV. FRANK W. CREIGHTON, S.T.D.

BISHOP OF MEXICO; EXECUTIVE SECRETARY, DEPARTMENT OF
DOMESTIC MISSIONS

"O woman, great is thy faith; be it unto thee even as thou wilt."—ST. MATTHEW 15: 28.

FROM THE UNPROMISING SOIL of Tyre and Sidon there sprang a tested faith unmatched among the lost sheep of the house of Israel. It was blind, illogical, unanswerable, and unconquerable. Neither the annoyance of the Apostles who wanted to be rid of her nor the severe testing of the Master who gloried in her could break down or weaken the faith of the Canaanitish woman. She *knew* He could heal her daughter. She cried after Him with positive assurance. She bared her soul in her trial. She was true to her faith.

1. Her's was faith born of need which, under God, forces men into reality. If we truly love, human need, sickness, and suffering beget faith. In times of health and prosperity faith is dim. We are puffed up in self-confidence. God may become a very unnecessary part of our lives. We assume a sham attitude toward the men and things which define our environment. Then trouble comes and the need of a strong arm to support us, the need for help for someone near and dear to us. Then it is we cry, "From whence cometh my help?" And we know. Faith revives; this time we vow to endure. With the Canaanitish woman it was a new experience.

2. It was a humble faith. She had no right to Him who was Israel's Light, or His help, and she knew it. She never questioned it when He pointed it out to her. She was totally unworthy and disadvantaged, but she persisted. There was nothing to say against God's choice of a people to whom He sent His Son. She simply worshipped Him and said, "Lord help me." She admitted everything that could be said against her or her claim. A heavenly banquet had been prepared for God's elect, and not even the crumbs from it were to be cast to the dogs. She recognized that as just. But she was not that kind of a dog, although she was a Canaanite. She was a house dog who loved and believed in the Master. And that humility and sense of unworthiness raised her to a height from which she drew down heaven's blessing, and leads multitudes into a humble faith which can say, "We are not worthy so much as to gather up the crumbs under Thy table," and then, "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ and to drink His blood . . . that we may evermore dwell in Him and He in us."

3. It was prevailing faith. The irritation of the disciples was real. The testing of our Lord, by which He revealed to them the magnificent character of her faith, was real. He meant to do it. And she got what she wanted. It was beautiful that it was for someone else, but when a child is critically ill the parent suffers more. She had trouble enough to insure prevailing faith; the faith that triumphs over every obstacle.

That she was a Canaanite makes it all the more important. Human need is soil for faith in Jesus Christ, wherever it is. God's power through Him is not limited to the Israel to whom He was sent, but is universal. What they saw and heard that day no doubt strengthened the Apostles for their mission, and justifies and urges to every missionary endeavor.

OUR OWN "UNOFFICIAL OBSERVER"

(Continued from page 495)

other words, amid the welter of reports and comments in the secular press, weighing the Conference proceedings in terms of battleships and guns, parliaments and leagues, national ambitions and fears, here in the columns of THE LIVING CHURCH may be found week by week a summary and evaluation of essential discussions and accomplishments at Geneva in terms of Christian interest in the religious, moral, and humanitarian issues involved.

We therefore take the greatest pleasure in introducing Mr. Sharp as our special correspondent at Geneva, and in commending to our FAMILY the first of his reports, published in this issue under the title Geneva Prepares for Disarmament.

BISHOP MANN OF SOUTH FLORIDA IS BURIED AT WATKINS, N. Y.

THE RT. REV. CAMERON MANN, D.D., LL.D., died on February 8, 1932, after a brief illness at Bishopstead, Winter Park, Fla. Though in failing health for two years, he was confined to his bed less than a week.

Bishop Wing held the burial service in the Cathedral, Orlando, on February 11th, assisted by Bishop Juhan, Bishop Thomas, and Bishop Knight, the clergy of the diocese and visiting clergy attending in vestments. Active pall-bearers were the Rev. Messrs. W. P. S. Lander, president of the standing committee; James G. Glass, D.D., secretary of the diocese; Robert T. Phillips of Miami; F. A. Shore of Fort Myers; Charles R. Palmer of Miami; H. L. Taylor of DeLand; T. H. Young and F. B. Leach, both of Tampa. Honorary bearers included prominent laymen of the diocese. Interment was made at Watkins, N. Y., Bishop Mann's early home, on February 13th.

Besides his widow, the former Miss Mary LeCain of Cincinnati, whom he married in 1882, Bishop Mann leaves two daughters, Mrs. W. Edgar Fisher of New York and Mrs. Clinton M. Harbison of Lexington, Ky.; three grandchildren; two brothers: the Rt. Rev. Alexander Mann, D.D., of Pittsburgh, Charles Duncan Mann of Memphis; and three sisters: Mrs. F. E. Cobb of East Orange, N. J., Mrs. W. H. Chapman and Mrs. H. D. Ashley of Kansas City.

Bishop Mann was born April 13, 1851, in New York City, the eldest son of the Rev. Duncan Cameron Mann and Caroline B. Schuyler. Graduating from the General Theological Seminary in 1873, he was ordered deacon in the same year and priest in 1876 by Bishop Coxe of Western New York. His B. A. was received from Hobart in 1871 and his M. A. in 1876.

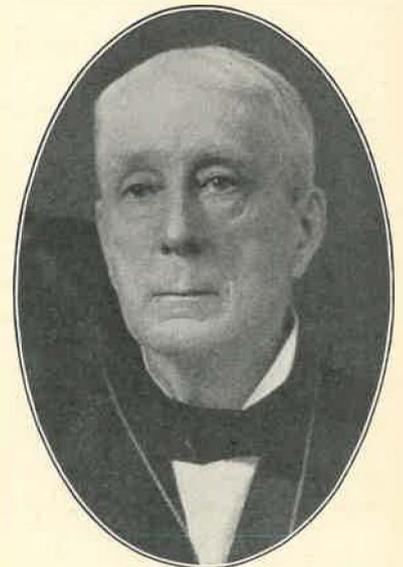
Beginning his ever helpful ministry in Branchport and Dresden, N. Y., he became curate of St. Peter's Church, Albany, N. Y., in 1874, and two years later he succeeded his father as rector of St. James' Church, Watkins. From 1882 he was rector of Grace Church, Kansas City, until resigning to accept his election as Bishop of North Dakota. He was consecrated in Grace Church on December 4, 1901.

Bishop Mann was translated by the House of Bishops in October, 1913, to succeed the Rt. Rev. William Crane Gray, D.D., as Bishop of the missionary jurisdiction of Southern Florida. Holding his first service in this field on Epiphany Day, 1914, in the Cathedral, Bishop Mann gave earnest tribute to the noble work of his predecessor, adding that he did not expect to take the place of that revered Bishop in the hearts of his people, but hoped he might win a place of his own. How richly that hope was fulfilled is attested in the deep sorrow and loss felt throughout his diocese.

South Florida's admission as a diocese, in September, 1922, was due chiefly to Bishop Mann's zealous labor in raising the diocesan endowment fund.

Besides his constant and efficient labors in carrying forward the work of the Church, Bishop Mann was the author of several books: *Comments at the Cross*, *The Longing of Circe and other Poems*, *Future Punishment*, and a *Concordance to the English Poems of George Herbert*. His rare intellectual ability shone in every sermon and address, his rendering of each service and of the Scripture lessons ever a help and joy to those attending.

The Rt. Rev. John Durham Wing, D.D., who succeeds Bishop Mann, was elected Bishop Coadjutor of South Florida in May, 1925, and has carried much of the diocesan work from that year—a constant help and comfort to Bishop Mann and beloved throughout the diocese.



RT. REV. CAMERON MANN, D.D.

George Washington, Churchman

By Pearl H. Campbell

HERE is always a pleasure in tracing things to their source: to find the man in the boy; to see how the full flower of greatness has unfolded from the bud. The quest becomes intensely interesting when the subject of the study is one of those supremely great characters that light the pages of history.

In this year of Washington's bicentennial, when the eyes of all the world are focussed on him, men have sought to find the source of his wisdom and ability in many things, saying that he owed them to heredity, environment, his parents. All these undoubtedly played their part; but lesser men have had them as well and have not risen to any great heights. The real source of Washington's greatness is to be found in the Christian training that surrounded him from his very cradle. He was always a loyal, devoted Churchman, a splendid example of what the Church can make of her children when they place themselves wholly in her hands.

When we search for traces of the Virginian homestead in which he was born on February 22, 1732, we shall find that it exists only in the fancy of the artists, for Washington Irving, who wrote the most reliable biography of Washington extant, says not a vestige of it exists. It is supposed to have burned down when Washington was about 3 years old. We are told that it was a primitive farmhouse with a steep roof and low, projecting eaves. It had four rooms on the ground floor, others in the attic, and an immense chimney at either end. A monument erected in 1896 by the government marks the site where it once stood.

After the destruction of this first home the family went to an estate opposite Fredericksburg. The house was similar to the old one, a bit more pretentious, perhaps; here George spent his boyhood. The meadow was his playground and the scene of his sports. It is this home, sometimes referred to as his birthplace, which has been restored by the Wakefield National Memorial Association.

Washington's career as a Churchman begins with his baptism on April 16, 1732. Howe in his book on Virginia has a facsimile of the record of Washington's birth and baptism which he copied when he was 17 years old. It is written in a sturdy boyish hand and gives the names of his godfathers and godmother.

Augustine Washington died when George was 11 years old and from this time onward Mary Washington is the controlling force in her son's life. She it

was who first folded his little hands in prayer and who taught him, not only by words but in her own daily life, his dependence on the God who watched over widows and fatherless children and all who were desolate and oppressed. Much that we would like to know of that home life is hidden from us. Enough is revealed to show us Mary Washington gathering her little brood around her after the cares of the day were done. The candlelight shines on their young faces, grave beyond their years, as she reads to them lessons of religion and morality out of some standard work, her favorite book being Sir Matthew Hale's *Contemplations, Moral and Divine*. Never a night without family prayer, never a day when God's Word was not read to the household.

A loyal Churchwoman, she saw that her son was instructed in the faith of his Church and knew the solemn promises his godparents made for him. A normal boy at this age would have looked forward to confirmation. But the Bishop of London, of whose vast diocese the Colonies were a part, did not deem it his duty to shepherd these sheep in the wilderness. Though confirmation was denied him, who dares to say that the Holy Spirit did not dwell in Washington's heart?

It would be interesting to know when and where George received his first Communion. We do know that at 13 he wrote a little poem in praise of Christmas Day. This is quite remarkable when we remember how Puritanism held New England in its stern grasp at this time and even influenced the Churchmen of Vir-

ginia. At 15, George was sponsor for a child in baptism and after this there are numerous instances when he served in this capacity.



George Washington

THE next important event is his marriage to Martha Custis on January 6, 1759. We know for certain that the Rev. David Mossom performed the ceremony, but the place where it occurred is open to debate. Bishop Meade and Washington Irving say that it took place at the "White House," the residence of the bride's family. Bishop Tucker in 1896 said that the evidence points to St. Peter's Church, New Kent, Martha's parish church.

Not long afterward Washington took his seat in the House of Burgesses and the family removed to Mount Vernon. Now begins his long association with Pohick Church, where he was a vestryman for twenty-two years. At one of these meetings there was a matter of utmost importance to decide. A new church was to be built and a question came up as to its site. Many favored the old and the rector thought there would not be a dis-

tribution.



WASHINGTON'S BIRTHPLACE?

While no authentic picture of the house in which Washington was born remains, it is likely that this etching, owned by Mrs. Juliette A. Rhodes of Keene, N. H., is reasonably accurate. The setting, however, is said to be incorrect.

senting vote. But Washington arose, drew from his pocket a roll of paper containing an exact survey of Truro parish on which was marked the site of the old church, the proposed site, and the place where each parishioner resided. He spread this map before them, explaining in a few words how remote from the center the old location was and how inconvenient for many of the worshippers. Needless to say the church was built on the new site. It is said that Washington drew the plans, supervised the erection, and gave generously to its maintenance.

He had a long connection with Christ Church, Alexandria, ten miles from Mount Vernon, known and loved by so many visitors to Washington who like to kneel for a little space in his pew. Fairfax parish was created in 1765 and Washington, then 33 years old, was one of the first vestrymen chosen. Christ Church was completed on February 27, 1773, and Washington subscribed the highest price paid for a pew, £36 10s, agreeing to pay an annual rental of £5 sterling.

In the truest sense of the word Washington was a good neighbor. Mount Vernon was noted for its hospitality and in his long absences from home Washington gave orders that no one was to be turned away without being given food and lodging. Any poor were to have access to the bountiful supplies of kitchen and pantry and even to the granary for their stock. Much in the way of worldly goods had been given to Washington and freely as he had received he gave.

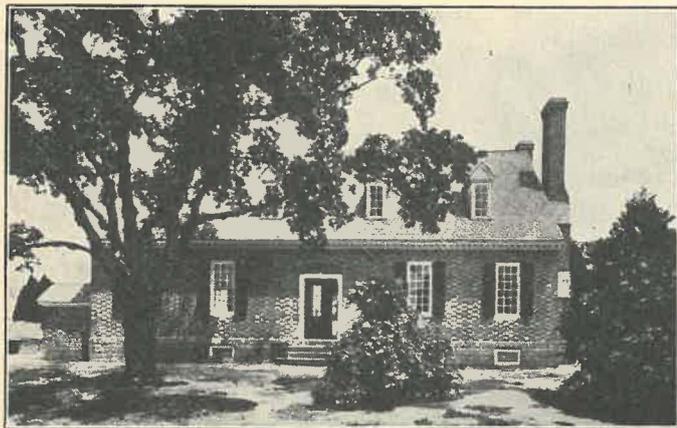
We cannot mention in so brief an article all the churches with which George Washington was connected. It is interesting to note in passing that Bishop White says that while at Philadelphia during the war, Washington constantly attended services at Christ's Church, that "he was a devout worshipper and hearer of the Word, believing in the fundamental doctrines of Christianity as taught in the Thirty-nine Articles, and that he adhered to them throughout life."

It is one thing to attend church. It is another to put into practice what one hears and learns. And Washington is the finest type of a practising Churchman, devout and prayerful. There are many stories that bear witness to his habits of prayer. That one, for instance, of the dark hours in Valley Forge when the Quaker Potts passing through the woods saw him on his knees and said to his wife: "I have seen a man at prayer. George Washington is sure to beat the British."

As for his faith, can anything equal that speech of his in which he sums up the progress of the war and says:

"The hand of Providence has been so conspicuous in all this that he must be more than an infidel, who lacks faith, and more than wicked, who has not gratitude enough to acknowledge his obligations. I am sure that there was never a people who have more reason to acknowledge the divine interposition in their affairs than the people in the United States: and I should be pained to believe that they have forgotten that agency, which was so manifested during our Revolution or that they have failed to consider the omnipotence of that God who alone is able to protect them."

How it rings down the ages with its message for us of today, who count the hours dark, forgetful of that deeper gloom known to him. It is as though those far-seeing eyes pierced the centuries and saw our present distress, our ultimate triumph, if only we have his faith.



THE WAKEFIELD HOUSE

The home in Wakefield, Va., to which, if Washington Irving's account is authentic, the Washington family moved when he was 3 years old.

[Photo reproduced by courtesy of the United States George Washington Bicentennial Commission, Washington, D. C.]

WHERE WAS WASHINGTON MARRIED?

BY THE REV. JOHN STOCKTON LITTELL, D.D.
RECTOR OF ST. PETER'S CHURCH, LEWES, DELAWARE

TWENTY YEARS AGO I made a survey of the traditions locating the marriage of George Washington at one place or the other, and sent my conclusions, with requests for evidence in the case, to heirs of both traditions so far as I could find them, and to the Washington historical experts of the country. As a result, I set forth honestly the uncertainty of the claim of St. Peter's, New Kent, in my *George Washington, Christian*. While as a priest of the Church I should greatly desire that the Church should have the distinction of a shrine of this event, no desire of this kind should have, to us, a sanction superior to the truth.

Those who want to create publicity impressions, colored for the benefit of any party, will soon find that one falsehood leads to another. And so I say that we, in the absence of evidence, dare not say that the marriage of George Washington and the widow Martha Custis took place in St. Peter's Church, New Kent—however much for one reason or another



ST. PETER'S CHURCH, NEW KENT COUNTY, VA.
[Photo from Virginia State Chamber of Commerce.]

we might want to say it. The only consideration is that we cannot honestly say it, because we have no evidence that it did.

Meantime, markers have been set on roads near this St. Peter's Church. They indicate it as the scene of Washington's marriage. Apparently this is on the authority of some branch of the state government. It is hoped that the parish is not involved in the claim. Such historical matter is not a matter of faith. It is silly pride, or a wish for gain, to create a shrine out of a tradition which is met by a contrary tradition, with no good evidence for either.

But the claim is being pressed. A recent letter from the New York *Herald-Tribune* says that J. B. Steams, a New York artist, is now at Arlington House working toward a large painting of the wedding with St. Peter's as the scene. The letter indicates in detail the large circumstance amid which the scene is to be portrayed.

Now I hope indeed that St. Peter's Church can establish historically this fact, that Washington's marriage took place within its walls, and, as described, before its altar. To say this would be a story any Churchman would tell with satisfaction. But we just ought not to indulge in this satisfaction unless we are sure that we are telling the known historical truth. And that we do not know now. We cannot know it until some evidence is produced. It is bad for our land of citizen juries if our people cannot learn what evidence is and how to submit to its necessary indications. If therefore, any one has any evidence, will he not bring it out to view?

A BALD-HEADED BARBER, offering for sale a bottle of hair restorer, can only be explained on the ground that business is business. There are preachers and politicians and brokers who may be explained on the same ground. But they are not convincing in the degree that they need explanation.

—Catholic Citizen.

Geneva Prepares for Disarmament

By Roland Hall Sharp

Special Correspondent of "The Living Church"

Geneva, February 2, 1932.

NEVER BEFORE has informed, alert, balanced Christian opinion been more imperative to animate the mechanism of an international conference and move humanity forward in its march toward universal brotherhood. An observer, leaving America filled with high hopes at the prospect of sixty-four nations meeting for the first time to lift the burden of armaments by mutual agreement, quickly finds himself plunged into the labyrinth of conflicting views that must be reconciled at every advancing step.

However lofty our anticipations, it cannot be sidestepped that the upward path lies through the valleys and across the crevasses in a situation outwardly as forbidding as the ascent of the Matterhorn. Yet that peak finally yielded to the tread of climbers about the middle of the last century, and now yields in increasing tempo.

So at the Disarmament Conference, hope may spring with reason in the face of a world situation complicated by virtual war in China, delicate spots in Europe, and an almost unanimous but shallow opinion that the conference will do nothing.

No forecast could be more misleading. Those who demand that this parley proceed at once to slash world armaments err on the side of precipitancy, and accordingly may be led astray in assessing the actual achievements on this shore of Lac Léman. To opponents of disarmament, this inadequate estimate will furnish ammunition. To friends it might induce a discouraging conclusion that the conference is failing, when major gains are actually being made beneath the surface.

Full grown trees of mutual confidence among nations, reflected in evident willingness to disarm at this hour, certainly cast little shade over the opening sessions. If the bulk of documents hauled here by the delegations is any augury of the arguments to be presented, discussions will certainly be prolonged. The Japanese brought 130 packages of material and documents; the French required three auto trucks for the purpose; the Germans, two moving vans; the Americans, more than 120 boxes; and the English papers are still arriving. Out of this mass, accurately representing the volume of conflicting national viewpoints which must be reconciled, the seeds of advance have to be sifted.

PREPARATION HAS TAKEN YEARS

FAR from darkening the prospect of the world peace movement, in the long view, these weighty preparations give substance to the deliberations of this meeting and heighten its importance for future developments. So significant has the conference been considered by the nations, that years have been given to preliminary arrangements, and many months to final, intensive work.

On the technical side, the conference centers its deliberations around the Draft Convention, a document evolved during six years by the Preparatory Commission. Not only all states members of the League of Nations Council, but the United

States, Soviet Russia, and Turkey were represented. Yet these technical details, with all their importance, are overshadowed by the political issues upon settlement of which actual limitation or reduction of arms depends.

A striking example of the subordinate position held by technical details, when compared with red-hot political emotions and situations, is the conference's shelving of technical discussion while the Sino-Japanese imbroglio continues to engross the League Council. It is generally recognized that satisfactory adjustment there and in Europe of conditions for security is made an indispensable prelude to disarmament. The chief task of the conference is to shift the reliance of nations from armed force to peaceful means. Without observance of existing compacts, that structure is weakened.

CONFLICTING NATIONALISM

EUROPE soon makes the newcomer aware of its insistence upon this point. Opinion here is more vocal, more sharply defined, than in the widely scattered and diverse American states. Each nation tends to climb to its peak of opinion and shout across an abyss to its neighbors. Only in recent times and in isolated instances has this relic of feudalism and militant nationalism been broken down.

M. Aristide Briand, as Foreign Minister of France, sought to pursue a conciliatory course with Germany and to establish world peace, only to have his work vitiated by resurgent nationalism in the Reich, which destroyed French confidence in his policy and led to his downfall. Ramsey MacDonald, Prime Minister of Great Britain, Dr. Heinrich Bruening, Chancellor of Germany, M. Pierre Laval, Premier of France, and Signor

Dino Grandi, Prime Minister of Italy, have started to develop a policy of friendly rapprochement in cooperation with President Hoover and Secretary Stimson. But this attitude is a plant of tender growth, against which blows with renewed violence the hot breath of nationalism.

The steady growth of Hitlerism in Germany needs no comment. On the Avenue des Champs-Élysées in Paris, the National Republicans display posters intently read by constantly passing crowds. One poster depicts a black wolf seizing a lamb. "Disarm?" the caption exclaims, "Yes! When the others disarm. We need to be able to defend ourselves against the wolves."

Reasonable enough. Disarmament by mutual agreement and in just proportion is unquestionably the only platform on which reduction may be cast into practicable action. Herein lies the great opportunity of this conference. The Washington and London parties called together only great powers. Here every nation involved in major political or economic disturbances in the world is represented. Besides Japan, China, France, Germany, Russia, Great Britain, the United States, and Italy, are a host of nations numbering in all more than sixty. They have come together for the first time to consider how to reduce the \$4,000,000,000 to \$6,000,000,000 load imposed upon the world's taxpayers every year for armaments, not to mention the cost of past wars.



Photo by F. H. Jullier.

OUTSIDE THE CATHEDRAL OF ST. PIERRE, THE NATIONAL PROTESTANT CHURCH OF GENEVA

Immediately following the service on Sunday, January 31, 1932, in preparation for the first General Conference for the Limitation and Reduction of Armaments.

Officiating clergymen and laymen, left to right: Prof. J. Eugene Choisy, D.D., president of the Geneva Federation of Churches; Rev. David F. McCreedy, M.A., chaplain, Church of the Holy Trinity, Geneva, rural dean, Switzerland; the Most Rev. William Temple, D.D., Lord Archbishop of York; Georges Wiblé, president of the Consistory, National Protestant Church of Geneva; Rev. T. M. Watt, M.A., chaplain of the Church of Scotland in Geneva; Rev. Charles Cellérier, Modérateur de la Compagnie des Pasteurs of Geneva.

PUBLIC OPINION DEMANDS RELIEF

SHOULD the delegates momentarily forget that the world at large groans beneath its taxes and longs for relief from prolonged economic stress, vocal public opinion jogs them at many turns in Geneva. Just beside the Rhone as it flows out of the lake, a prominent window of the Hotel des Bergues, headquarters of the American delegation, has been commandeered by the Women's International League for Peace and Freedom. There is a wooden case containing signatures of millions on five continents, urging relief from arms.

The people, with few exceptions, want relief. Even those who are willing to go on supporting arms in return for a sense of security would welcome another guarantee. France, most insistent in its demand for security as a prelude to disarming, finds it necessary to practise strict public and private economy, in spite of its bulging bank vaults. Yet France is generally regarded as the most economically favored nation of Europe.

So there is no question of the popular longing for results at this conference. The problem is for this worldwide sentiment to make itself felt in the councils where national policies are molded. The statesmen here—and the most prominent may be seen everywhere—can and will go no farther than their public demands. Leadership of the Wilson and Roosevelt type is not in evidence nor popular.

CHRISTENDOM FACES CHALLENGE

IN THIS situation Christendom faces a supreme challenge. It alone can supply the unction to move this conference forward and follow up its leadings to the ultimate goal of universal brotherhood, in which armed force as a means of international relations becomes an anomaly.

How keenly local Churches sense their opportunity is indicated by the coöperation of international Christian organizations. The World Alliance for Promoting International Friendship through the Churches, the Universal Christian Council for Life and Work, the World's Y.W.C.A., World's Alliance of Y.M.C.A.s, World's Student Christian Federation, Friends International Service, International Fellowship of Reconciliation, and International Missionary Council have set up a joint disarmament committee.

Under its auspices, W. Arnold Forster, technical adviser to the National Peace Council, London, is giving a daily commentary on the proceedings of the conference. Daily intercession services are being held in the American parish church. Information, library service, and other joint religious meetings complete its program.

Further evidence that the Churches are rising to this unprecedented opportunity was given on the Sunday preceding the opening of the conference. The Archbishop of York preached on disarmament in the Cathedral of St. Pierre, at the invitation of the consistory of the National Protestant Church of Geneva. Clergy of America and Scotland participated.

So moving was the Archbishop's sermon that the Genevese treasure the manuscript from which he read and are to include it in their archives. Inspiring, balanced, practicable, it held forth the ideal of Christian brotherhood and insisted upon the necessity for its fabrication into the daily lives of nations no less than of individuals.

The keynote of this conference from a Christian standpoint was struck by the Archbishop when he found the nations only beginning to work out the ethics of group relationships, won through long centuries for dealings between individuals.

With that outlook, friends of disarmament will read the news of this historic gathering in the spirit of the Archbishop's vision that the Christian Church should be a "universal fellowship, uniting in the mutual love which flows from their common love for one Master, all races and nations and classes of men."

THINGS TO REMEMBER DURING LENT

- To PRAY DAILY, earnestly and unceasingly.
- To read your Bible regularly and prayerfully.
- To perform acts of charity and mercy.
- To abstain from worldly pleasures.
- To give generously to God's Church and His work.
- To be regular in attendance at the services.
- To pray for your bishop, your pastor, and your church.
- To pray for yourself and your fellowmen.
- To ask your pastor for Lenten reading matter.

—From *Kane Mission Field pamphlet, diocese of Erie.*

GEORGE WASHINGTON AND DISARMAMENT

From the Convention Address of
THE RT. REV. EDWARD L. PARSONS, D.D.
BISHOP OF CALIFORNIA

LET ME turn your thoughts for a few moments to the immense and critical world problem which is so vividly put before us today in Geneva as the long-planned World Conference on Disarmament opens. It opens in a distressed and harassed world; in a world committed to definite ideals and afraid to try to realize them. The nations coming to Geneva have pledged themselves to renounce war and settle disputes by peaceful means. All the great Powers save our own are committed to the machinery of the League of Nations. There is a World Court for the interpretation of treaties and outside the league a network of arbitration agreements.

And yet every nation is still afraid; and every nation in spite of pledges and the longing of its people has been piling up armaments. As is usual when men fear, they do the wrong thing. They have tried in this case to preserve peace by preparing for war; and the bigger their armaments the more they fear, and the more they fear the more in their insensate stupidity they rush headlong on to the day of reckoning. The League of Nations and the World Court and the Kellogg Treaties have altered the psychology of international relations greatly; but as long as men trust in guns rather than in moral power and legal procedure, so long mankind must face the future with fear. The success of the Disarmament Conference means that this last hold of the war system will begin to be destroyed, and the nations begin to breathe freely again. The failure of the conference means that the peace achievements since the Great War will seem to go for nothing, the future of civilization be once again in peril. We Christians must do all that we can by the creation of public sentiment and by earnest prayer to further the conference. Where the people are determined their leaders will not draw back.

These and other considerations may be summed up in four reasons why we who are Christians must do our part to make the conference succeed. The first is that it will lift a prodigious burden from a starving world. Five billion dollars go to preparation for war today.

The second is that it will keep faith. The allied and associated powers agreed that the disarming of Germany was the prelude to general disarmament. So far the nations have not kept faith. Are they still to repudiate their pledged word?

Success will in the third case increase the effectiveness of all the peace machinery of the world by helping to change the psychology of fear to one of confidence. That is the most essential factor in the whole endeavor, and that almost covers my last point which is that tragedy impends if armaments increase. The day comes when the match is lighted. The explosion follows. Sarajevo and the Great War will be repeated.

It is no easy task that faces the delegates at Geneva. A glimpse at the Draft Convention and the problems to be solved shows that. You and I cannot solve the technical problems—but we can pray and think and lead public sentiment. And we may, I think, justly link up such endeavor with the commemoration of our first President.

It is just as foolish to claim George Washington for a pacifist as for a militarist. It is just as foolish to say he would have approved our joining the League of Nations as to preach after the manner of some of our misguided journals and politicians that his words about entangling alliances mean we should not join that great body. We do not know what George Washington would do today. His world was a different world from ours.

But if I read the famous farewell address aright, of two things we may be very sure. We may be very sure that his outlook upon the problems of our day would be as broad, as magnanimous, as vitally concerned with the interests of all humanity as they were in approaching the problems of his day. And we may be sure that his passion for justice and peace would make his voice powerful to restore confidence and to strengthen the cause of peace. This is his year for us in America. I can think of no more solid tribute to his memory than that during this year America should take a noble and far-seeing leadership in the great Geneva Conference.

In the Synagogue with Christ

By a Christian Jew

In Two Parts — Part II

THE GOSPEL according to St. John, Chapter 1, verses:

(45) Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

(46) And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

(49) Nathanael answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel.

SUBJECTIVELY, "We have found Him, of whom Moses in the Law, and the prophets, did write," voices the impression which possesses a man's heart when the unexpected joy of finding has become to him the healing balm for the long and painful seeking.

Objectively, "Come and see" is the expression of a most hearty welcome to a fellowman that he too may enjoy finding what he has been seeking, and have a share in Him who was found.

Truly an impression must have an expression. Philip was impressed and convinced, and in turn gave expression, in order to impress and convince another one. One whom Jesus findeth will in turn become one that findeth another one.

The whole universe is filled with the reverberations of the utterance of Jesus: Follow Me. The whole of Christianity has been and ever will be the clarion call: We have found Him. . . . Come and see. Christianity has its being, and its very soul and spirit of life manifests itself, in the continued process when Philip findeth Nathanael.

Come and see! This challenge silences the strongest argument, removes every scruple, assures and convinces even the skeptic and the unbeliever. Nathanael would not and could not believe that any good thing could come out of Nazareth until he had seen Jesus and spoken to Him. Then he was satisfied to call Him Rabbi, Son of God, King of Israel.

The message of Christ is effective only when it operates on the order of television. Whenever Jesus the Christ chooses a vessel, such as when He findeth Philip, Saul of Tarsus, and others, He lets one see Him who is speaking.

Every bearer of the message of Christ today should do likewise if he is to accomplish the desired end. The world is eagerly looking forward to the day when television will become a reality so as to be able to see him who is speaking. For though one speaks with the tongues of men and of angels and cannot be seen he is become like the radio, sounding brass and a tinkling cymbal.

Throughout the history of Christianity the finding of a Nathanael was quite an easy task to every man that would speak as a Christian and be seen as one. On the other hand, one never found yet a Nathanael who merely spoke with the tongue of a Christian but could not actually be seen as one.

PHILIP, the modern Christian, findeth Nathanael, the un-Christian Jew, and saith unto him (by way of missions and by the mouth of missionaries): We have found Him of whom Moses in the Law and the prophets did write.

Nathanael, skeptical, unbelieving, goes off into questioning and arguing: Can there any good thing come out of Nazareth? Nearly two thousand years have gone by, and Nathanael is still (found) arguing with Philip. Was it at all impossible to convince Nathanael that good had really come out of Nazareth; that the good that had come out of Nazareth is within us all, and about us all, and has benefited every one of us, even the un-Christian individual? Not at all. The reason why Philip did not accomplish his end was simply because he dwelt altogether too long on the subjective or informative part of the message: We have found Him . . . and halted after having taken this first step, whereas he should have proceeded to the objective or convincing part of the message, *i.e.*, the second and final step: Come and see!

Where argument fails, vision or sight prevails. In identifying himself to his brothers Joseph finally reached the climax when

he said to them: "And, behold, your eyes see that it is my mouth that speaketh unto you." So long as the interpreter mediated between them in a language other than Hebrew the sons of Israel could not recognize a brother in Joseph. Nothing that Joseph said brought home the conviction to his brothers until he spoke to them with his mouth, and in a language familiar to them.

Face to face with Jesus and hearing Him speak in the language of Moses and the prophets, though the message was entirely new, as one who is not come to destroy Moses and the prophets, but to fulfill their prophecies, Nathanael readily recognizes Him of whom Moses in the Law and the prophets did write, and straightway Jesus of Nazareth becomes to him a Rabbi, and the son of Joseph becomes the Son of God, King of Israel.

JESUS Himself would have His brethren link Him with the Jewish past, and identify Him as one that has grown out from the founders, lawgivers, builders, and rulers of Israel: as a rod out of the stem of Jesse, and as a branch that has grown out of his roots.

Modern Nathanael, the un-Christian Jew, has need of a Messiah today even more than Nathanael of old. Modern Philip, the blessed Christian, can be of service to Nathanael today as successfully as was Philip of old. Modern Nathanael has not found his Messiah as yet and will probably never find Him until Philip will both invite Nathanael in his own tongue to come to his own, and herald Him of whom Moses and the prophets did write.

In a synagogue and by means of a synagogue can modern Nathanael be reconciled with Him of whom Moses in the Law and the prophets did write. In a synagogue Nathanael will be better able to hear Jesus say, Follow Me, and perceive Him as saying, And, behold, your eyes see that My mouth speaketh unto you. In a synagogue Nathanael will at first address Jesus of Nazareth, son of Joseph, as Rabbi. But he will presently realize that He of whom Moses in the Law and the prophets did write cannot but be the Son of God, King of Israel, King of kings.

Like Jericho before the conquest, the synagogue today stands straitly shut up, naught goes out, naught comes in. Line upon line, a little here, a little there, fables, myths, superstitions, anti-Jesus and anti-Christian in spirit, have been piously preserved as tradition, which constitutes a wall of protection around the synagogue. The strength and the song of the synagogue has become the exclusion of Jesus and His Gospel, even the mere mentioning of His name, from within its walls. It glories in the fact that this wall is unsurmountable, impenetrable, and perfectly light-proof.

From behind, and within the enclosures of this wall, the keepers of the synagogue, like the angel in the empty sepulchre of Jesus, are vehemently and vociferously calling: "He [Jesus] is not here," only to bear testimony to them who are without and beyond the enclosures of the wall that "He [Jesus] is risen." Death, where is thy sting!

Now let the synagogue which is lifeless and Christless be regenerated and transfigured into a synagogue with Christ as High Priest to become *The Synagogue* world without end.

Instead of missions, centers, and neighborhood clubs, which have served as tabernacles for Moses, for Elias, and for Jesus, let a synagogue be built save for Jesus only. A synagogue, serving primarily and solely as a house where God is worshipped in the name of Jesus the Messiah, will draw more people to Christ than the conventional mission, center, and neighborhood house combined have ever drawn.

Prayer appeals to the soul of man much stronger than does a mere lecture or sermonette to the heart and mind of man. Moreover, the very nature of a lecture, talk, or sermonette, such as are usually being delivered at missions, is either apologetic or controversial in tendency. Prayer contains none

of these characteristics. In a House of Prayer even the infidel finds himself shorn of his strength. One that is praying wins the respect of everybody. Prayer makes one feel meek and lowly before God and men, and checks the resisting and fighting spirit in man. The very spirit of prayer is a means of self-inviting others to join in prayer. Lectures, talks, and sermons are by their very nature self-inviting controversy and apology, and have always contained a note of persuasion. A lecture is a means to an end; prayer is an end, or that end itself. A lecture is a call to action; prayer is the action itself.

Let a synagogue be erected save for Jesus only, and let the Standard Hebrew Prayer Book be used therein. The liturgy of the synagogue is largely the same today as that of the synagogues in Galilee, in some of which Jesus preached and taught. This liturgy is perfectly sound (from the Jewish viewpoint) and may as such be accepted by all, but for the lack and omission of Jesus the Christ and the glory due to His name. In the synagogues of Galilee this gap was filled, as it were, by the very presence of Jesus Himself. In our day the liturgy of the synagogue needs but to be augmented by singing unto the Lord a new song, giving unto the Lord the glory due unto His name, showing forth His salvation from day to day, declaring His wonders among all people; for He hath done marvelous things: we are become His people and the sheep of His pasture.

The synagogue has ever served two purposes: as a house of worship, and as a house of study (*i.e.*, the study of the Torah). As a house of worship the synagogue has been found wanting Christ, and as a house of learning it again wants His Gospel, the New Torah. The synagogue built save for Jesus only ought likewise to serve as a house of study, that is, the study of both the Old and the New Testaments: the complete Torah.

Literally and originally the term "Torah" was applied to the Pentateuch only. Nevertheless the synagogue has so broadened the scope and application of Torah that today everything that is written in Hebrew or Aramaic, which is consonant and concordant with, or having a direct or indirect bearing on, the Bible (Old Testament), such as the books of the Prophets, the Writings, as well as the Midrash, Mishnah, and Talmud, is alike understood and treated as Torah.

A new Hebrew translation of the New Testament published and edited like the Old Testament now extant—each book in a separate volume, and in very bold type—shall, of course, become the text for study, subordinating all that has so far been classed as Torah, in the synagogue built save for Christ only.

The Gospel thus presented to the Jews as Torah will be more readily accepted than as a New Testament. For, in the first place, "No man . . . having drunk old wine straightway desireth new: for he saith, the old is better." And, in the second place, the Jew always resented the term "Old Testament" which was applied by Christians to the Books of Moses, the Prophets, and the Writings. These books are to a Jew neither a Testament nor Old.

BY THE LAW of birthright and nativity the title Torah belongs not to the Pentateuch nor to the Talmud but to the New Testament only. Since the Torah (originally applied to the Pentateuch alone) and the Talmud (the Babylonian) had each its birth without the land of Palestine, whereas the Gospel of Jesus the Messiah had its birth within the land of Israel, which, too, was chosen by God for the birth of the Author of the New Covenant and Testament, it is self evident that none but Jesus and His Gospel can be rightly identified with the proclamation of the Prophet: *For Out of Zion (not of the wilderness) Shall Come Forth Torah, and the Word of the Lord (not from Babylonia, but) From Jerusalem.*

ACKNOWLEDGMENTS

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

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METROPOLITAN OF INDIA VISITS CEYLON

BY THE MOST REV. FOSS WESTCOTT, D.D.
BISHOP OF CALCUTTA AND METROPOLITAN OF THE PROVINCE OF INDIA

I HAVE just returned from a visitation of the diocese of Colombo of which the Rt. Rev. Mark Carpenter-Garnier, D.D., is the Bishop. The work of the Church in the Island of Ceylon gives much cause for thanksgiving.

The Church in Ceylon was disestablished forty-six years ago and at present receives no assistance from the government for the support of the parochial clergy, save a small grant for ministrations to the few British soldiers in Colombo. Yet the Church is able to maintain eighty-eight priests and deacons for spiritual ministrations to the various congregations which comprise Europeans, Burghers, Singhalese, and Tamils. This number does not include the clergy on the staff of educational institutions or five missionaries maintained by the Church Missionary Society.

In many places that I visited, the parish church was the center of all the Church's diverse activities. There was no cleavage between the ordinary pastoral work of a parish and the aggressive missionary work of the Church; both centered round the one parish church. In some places, the vicar of the parish had associated with him one or more clergymen of other races; for instance, in St. Michael and All Angels' Church in Colombo there are four priests, two Europeans, a Singhalese, and a Tamil. Services are conducted in three languages and active mission work is carried on alongside of the pastoral work among the Christian members of the congregation.

The most striking service was a Eucharist at which at least 1,000 persons gathered to take part in that great act of worship in which they all, of whatever race they might be, were united. Hymns were chosen which could be sung to the same tune, though in different languages. The major part of the service was rendered in English, the epistle being read in Tamil, and the gospel in Singhalese. It was a striking witness to the reality of the fellowship in the Christian Church.

The system of education which prevails in the island contributes to this absence of racial cleavage. Boys and girls of different races are from their early years brought together in a common life and racial barriers are not felt. A common standard of living makes it natural.

The teachers are well paid as government grants are liberal, and the teaching profession offers an attractive career to suitable men and women. The Church of Ceylon has two boys' schools of merit, St. Thomas' College, Mount Lavinia, and Trinity College, Kandy. They have admirable buildings, strong staffs, and 700 or more boys each. There are other boys' schools and a number of excellent schools for girls.

Eighty per cent of the pupils are in vernacular schools where the medium of instruction is entirely Singhalese or Tamil. The Church has 254 schools of this character, the large majority of which are under the care of the Church Missionary Society.

The Church Missionary Society has, during the last ten years, reduced its grants for work in the diocese by one half and in each of the next five years an additional amount is to be withdrawn, leaving after that period a very small grant as the society's contribution to the work in the diocese.

The diocese is manfully facing the heavy responsibility of taking over the work from which the C. M. S. is thus withdrawing and an earnest appeal is being made to every member of the Church to contribute a small amount monthly to diocesan funds. In every parish there is a collector for diocesan funds.

The diocesan returns give the figure of Church membership as 33,765. The census returns of 1921 gave the figure as 44,716. The only explanation that can be given for this discrepancy is that 25 per cent of the Anglicans in the island are persons whose interest in the work of the Church is limited to the times of baptism, marriage, burial, and the census.

I came away feeling that the Church was alive and was served by a keen body of devoted clergy and that many of the laity were taking a very active interest in the Church's work. Those on the spot, intimately acquainted with that work in all its details, are conscious of many defects, but under the inspiring guidance of their Bishop who sets before them a lofty ideal of the Christian life, I am sure that the Church will go forward from strength to strength.

CORRESPONDENCE

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

THE NATIONAL COUNCIL AND THE CHURCH

To the Editor of *The Living Church*:

THE CALL which must come from the National Council, asking the whole Church to rally to the support of our missionary and general work, will soon be sounded.

My own diocese has not pledged its quota, nor pledged as much as we promised and paid last year. We paid then by taking money from our own diocesan work, as we had used such reserves before to meet the full quota, and we felt that we could not do this again. I presume other dioceses are even in a worse situation. Of course we shall play the game and do our best. It is unthinkable, for example, that we should permit the abandonment of whole fields of work in our missionary enterprise.

Nevertheless, at the risk of becoming more thoroughly *persona non grata* with the headquarters force, I am impelled to ask that the whole situation be made more clear and be stated by impartial, outside "observers."

I am convinced that one reason for the failure of Church members to respond more generously to the Council's call arises not only from lack of means (serious as this is), but out of a lack of enthusiastic confidence in the work and policy of the headquarters force.

Let me not be misunderstood. The whole Church has real confidence in the fairness and good judgment of the Presiding Bishop and in the steady, quiet influence of his character, devotion, and self-sacrifice. We know, also, the earnestness and sincerity of many members of the force whose work we have observed. We realize that they are in love with their work and enthusiastic for its promotion. Even when some of them seem to act as though they felt the Church's business could be better managed at headquarters than by the blundering efforts of general legislative bodies, we attribute such occasional criticisms to the enthusiasm of youth. Our Evaluation Committee, six years ago, gave generous praise for the sincerity and ability of the force at "281," even though we did notice in a few instances a tendency toward the bureaucratic mind.

But we cannot help feeling that neither the National Council nor the staff thoroughly realize that they are simply the creatures of General Convention, and that in so serious a crisis as the present outside advice and assistance from influential members of the Convention should be sought and followed. This would, at least, mean a sharing of responsibility which is now unfairly laid upon the shoulders of the Presiding Bishop and his co-workers and upon a National Council, which (even when it meets for a longer period and studies more carefully the budget and the work it represents) is largely under the influence of the staff and obliged to be content with information supplied by executive heads of departments.

If such a consultation with non-members be held, certain definite principles of action should be laid down:

(1) If the Council is the creature of Convention, it *must* obey the orders of Convention. For example: Six years ago the Evaluation Committee, of which I was chairman, suggested the discontinuance of *The Church at Work*. We were told that it had a paid circulation of many hundreds of thousands; but it developed that this circulation was paid for in gross or deducted (without their attention or interest being stirred) from the pledges of envelope subscribers. We were told that the publication was valued highly in the rural and village parts and in missionary districts and dioceses. We know, however, that *the dioceses which give the bulk of the money* for the Church's missions were ashamed of the paper, felt that it was futile, knew that it littered up church vestibules, or furnished kindling for the church furnace. The periodical was continued, despite our unanimous recommendation.

Now, at long last, at the Denver Convention, the supreme legislative body of the Church has ordered its discontinuance as a first step, thus saving \$33,000, should economies be necessary. Why were these orders disobeyed? I can readily understand that arguments for the continuance of the periodical were pressed, doubtless, by the publicity department, as such arguments were urged upon the Evaluation Committee; but

this time the National Council did not receive *suggestions* as to discontinuance; it received *orders*.

(2) This may seem a very small matter. It is, save in principle. However, to take up other matters. In the recommendations for possible economies, General Convention ordered that cuts be made in departmental budgets and in administrative expense, if necessary. How far have these orders actually been obeyed? An apparently drastic reduction is reported. But—is this an actual reduction *over what was spent last year*; or is it only a reduction from the inflated figures of the budget?

In other words, *how much less than last year* is it proposed that the departments spend; not *how much less than askings* have the budget figures been reduced?

Particularly: the General Convention ordered that if cuts were necessary they should be made "especially in the department of publicity." Has there been much *actual* reduction there? Or is it only a reduction from budget askings? How much less than was spent last year may we expect to see spent this year? Are we still to be flooded with pamphlets which some of the clergy resent? And, remember, those who are unfavorably impressed by such literature are the very ones from whom the Council expects the largest contributions.

And what about administration expense? There also cuts were ordered. It is the expense item most widely criticized. Doubtless many of the criticisms are unjust; some I know are. But they are due in part to the fact that items are scattered over the budget and only an expert accountant could discover actual costs—which is true, also, of *The Church at Work* expense and actual publication costs of the *Spirit of Missions* and department publications. We were promised, for example, that the new organization of two years ago and the appointment of the Bishop of South Dakota as "Assistant to the Presiding Bishop" would actually reduce expense. Has it? If the Council would take the whole Church (or at least the Bishops) into its confidence in these things, many misunderstandings might be cleared up.

(3) These are small matters compared with my final question: There has been a persistent propaganda for three or four years past against the "Pay-as-you-go" plan. How much of this originates at 281 Fourth avenue? Of course such workers as the Bishop of Arizona have a perfect right to oppose the plan, even coupling with it a plea for abandonment of the whole system of quotas, if they will.

But when General Convention persists in supporting the "Pay-as-you-go" plan, ought not criticism of the plan to cease at headquarters? Imagine the situation in which we would have found ourselves at Denver, had there not been *compulsion* to reduce spendings during the six years previous. What deficit would have accumulated in the meanwhile? Could there have been reasonable expectation that it would have been wiped out in this year of depression as the deficit was wiped out at New Orleans?

Since there were such grave reasons for holding to the policy of cutting one's coat according to one's cloth, and since General Convention ordered that this plan be followed, why not call together representatives of all the provinces to "sit in" with the National Council in meeting the emergency? I do not question the need of departing in some measure from the plan rather than cut out large fields of work; but—I want to know whether this tragedy is really impending, and I want the problem of such possible abandonment of work to be faced by others than the National Council, if the orders of General Convention are to be superseded.

I do not see how the Council could have decided otherwise than it did in postponing action; but it ought to have a more definite authority behind it in such a policy of postponement while we seek to learn whether or not the Church can "save the situation."

(4) Again: I wonder if due consideration has been given to the question as to whether this is an emergency, to be met now, as an accompaniment of depression, or whether it is an evidence of deflation which may prove permanent? Are we likely, for a long time, to be getting back to the scale of spending which we reached some years ago? Is the National Council facing the probability that we shall not? Certainly nothing

that any of us could say would make them face possibilities very seriously in preparing the budget presented to the committee at Denver.

I am asking these questions in no spirit of antagonism. I can repeat *ex animo* many of the words of commendation and praise contained in the Evaluation Committee report of 1926. But I do know that such questions are being asked privately and are so asked over the whole Church. I am requesting the frankest possible answer to them, because no one else has asked them publicly. In bringing up the questions in this public way, I am anxious lest the mere asking of questions destroy *morale*. It will not, if we may have clear and definite answers, with an itemized budget, comparisons with last year's actual spendings, and with it a sharing of responsibility for necessary changes of policy. In fact, bringing all these things into the open may clear the air. Above all, I am deeply concerned when *any* recommendation of General Convention seems to be regarded by the National Council as entirely within their discretion to obey or disobey—save, of course, for so great an emergency as the possible need of abandoning fields of work. This I know we all feel to be so serious a problem as to justify delay even at the cost of seeming disobedience. But we want the decision shared by others, with full knowledge.

Utica, N. Y.

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

SCRIPTURE VERSUS TRADITION

To the Editor of *The Living Church*:

THE REV. MR. WEED'S LETTER on Reunion With the Orthodox [L. C., January 30th] makes tradition more important than Scripture.

It is curious to observe how the figures 3:16 point to an upset of his argument.

II Peter 3:16: "As also in *all his epistles*, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do *the other scriptures*, unto their own destruction."

The scholarly discussions regarding the genuineness of II Peter are well known; but it is just as easy to defend its genuineness as to attack it; equally sound scholars are lined up for the one as for the other. But the *canonicity* of II Peter cannot be denied. As part of "the Scriptures" it names the Epistles of St. Paul and the "rest of the Scriptures." Here, then, we find Scripture defining the contents of Scripture, the New Testament telling us what writings constitute the New Testament; and this definition was written anywhere from 64 A.D. to 135 A.D. All Christian teaching before writing commenced was tradition, and necessarily so; not only in the case of the New Testament, but similarly in the case of all written history. First is the event; then talk about it among those who witnessed it; then the written account. The talk about it is tradition. But the tradition becomes fixed for all time *only when written*. Both tradition and Scripture are mentioned by St. Paul in II Thessalonians 2:15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether *by word*, or *our epistle*." During all the centuries since Jesus lived and taught, we today would not know what the tradition about Him was if the Apostles and evangelists had not put it in writing; and, if it had *never* been written down, by this time it would have become so burdened and buried under countless additions, changes, and variations that the pure and original recension would now be absolutely irrecoverable.

Hence Scripture and not tradition is the source of individual religious experience today, and the abiding and unchangeable authority for Christian doctrine and ethics.

Fr. Weed further says: "We nowhere say in the creed: 'I believe in the Holy Scriptures.'" Not in those exact words; but the Nicene Creed contains the clause "He rose again *according to the Scriptures*," which clause certainly furnishes clear evidence of the provenience of the creeds. Furthermore, the Apostles' Creed gradually took shape from 100 to 300 years after the canon was fixed, was based on the canon and derived from it. Every clause in the creed infers, involves, and includes belief in the Holy Scriptures. He who believes the creed must necessarily believe Holy Scripture. The reverse statement is also true. One cannot believe in the root, trunk, and branches and then deny the fruit of the same good tree. No corrupt tree could produce such good fruit as the creed. And no creed says "I believe in Holy Tradition."

Curiously enough another 3:16 confirms all that is here said. II Timothy 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Nowhere are such valuable qualities predicated of tradition.

Finally, Jesus Himself thought little of tradition but much

of the word of God: "Ye have made the commandment of God of none effect by your tradition" (St. Matthew 15:16); "Ye reject the commandment of God that ye may keep your tradition" (St. Mark 7:9). And it goes without saying that if we had not had the written word, the New Testament Scriptures, all these nineteen centuries since Jesus lived and taught, that same denunciation of tradition would be superlatively applicable today.

The Master's command still rings clarion clear: "Search the Scriptures." That is our duty and high privilege. He did not say, "Study tradition."

New York City.

(Rev.) STANLEY LEFEVRE KREBS.

THE QUOTA SYSTEM

To the Editor of *The Living Church*:

I HAVE READ with interest Bishop Mitchell's article, Abolish the Quota System [L. C., February 6th]. I agree with his purpose but disagree with his plan. My experience is that many parishes are not even using "the crutch." Granted that the law was only a schoolmaster, we can't dispense with it until we have been brought to Christ. The original quota system, as I understand it, called for the use of the duplex envelope which gave the parishioner a chance to say how much of his contribution should go for work outside his own parish. The plan further contemplated that the diocese, having announced before the Every Member Canvass the percentage relationship of the quota to the diocesan budget, would send on to national headquarters that percentage of all receipts. Consequently, if the full amount was not secured, the diocese and national Church would suffer alike. There was to be a real partnership.

Now what has happened? Many parishes have adopted a single pledge. Parochial needs are taken care of first and, if there is anything left over, that is sent on to diocesan headquarters. The diocese, in turn, takes care of itself and, if there is anything left over, that is sent to national headquarters. A member of a large parish pointed out to me recently that of every dollar he contributed only one cent finally made its way to 281 Fourth avenue. What chance has the contributor under such circumstances? He has got to give one hundred dollars in order to give one dollar for the support of the general Church program.

I am perfectly willing to admit that the quota system is not ideal but, like the old chestnut about Christianity, it hasn't been tried and found wanting; it has been found difficult and not tried. The quota system may have made some dioceses, who pay in full, feel perfectly satisfied, but I do not think that it is responsible for the condition in those dioceses that send on only the leavings. Instead of abolishing the quota system, why not go back to the original plan? Use the duplex pledge which gives the contributor a chance to support the diocesan and general Church programs without having to hurdle an elaborate parish program. Then let the diocese send on to national headquarters each month a definite percentage of all receipts. If that amount is not one twelfth of the full quota, then the diocese and national Church suffer alike. Try this plan for thirty years—a generation—and then we can take a higher step if we are prepared for it. I feel that the way out of the present situation is not to abolish the quota system (with all its original implications) but to give it an honest trial.

Chattanooga, Tenn.

(Rev.) OLIVER J. HART.

LATEST NEWS

National Emergency Fund Created by Massachusetts Clergy

New York—Out of their own salaries, Massachusetts clergy have created a national emergency fund to help make up the deficit in missionaries' salaries necessitated by cutting the National budget and have already pledged \$27,700 to it.

[For further details see next week's issue.]

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE CHURCH SERVICE LEAGUE, Woman's Division, of Massachusetts, which includes all women's organizations in the diocese, has just published a program for 1932 that is probably the most comprehensive one I have ever seen. It covers the five fields of service and is planned to do

so in four different ways, *viz.*, Personal Religion; Education; Work; Gifts.

Program for 1932

In a foreword, Miss Eva Corey, president, outlines the special objectives of this program:

"I hope these programs will express the vision and variety there is in women's work through the Church. Too often there is no definite plan for the year and when there is it is sometimes so limited as to give the impression that women's work is confined to sewing circles. Supply work is necessary but it is only one of many opportunities for service the Church offers her women. Too much cannot be said about the *spiritual activities and education* in various forms, as well as in different kinds of work.

"A program committee should consider all the women and girls in a parish or mission and make a program so varied that individuals and groups can find the form of activity which will especially appeal to them.

"Let us remember that we are told to 'love the Lord our God with all our hearts and souls and minds, and our neighbor as ourselves.'"

A REREDOS, symbolic of the Community of the Sisters of St. Mary, has been erected in St. Mary's Cathedral, Memphis, Tenn., and was dedicated on the Feast of the Purification by the Bishop of the diocese, the Rt. Rev. Thomas F. Gailor, S.T.D.

Memorial to Sister Hughetta

The memorial reredos matches in material and design the high altar of the

Cathedral. It is a most appropriate memorial because the Cathedral altar had been erected years ago, in the old Cathedral, through the efforts of Sister Hughetta, and in memory of her associates, who gave their lives during the yellow fever epidemic of 1878: Sisters Constance, Thecla, Ruth, and Frances. The names of these four are to be found on the steps of the high altar, to which the name of Sister Hughetta has now been added.

The reredos was designed by Bayard S. Cairns, architect of the Cathedral, and was carved in Italy of Barcelona marble, under the supervision of the Gorham Company of New York.

IN A MOST INTERESTING ARTICLE Miss Mabel Hill of Wellesley writes:

"Education in the home is the most essential foundation for good living and for shaping our youth to find the way of life. In some homes it is impossible to give an all round education to the children because of economic conditions. We therefore turn to schools to fulfil this task of home-living, as well as to supplement the work of the ideal home.

A Modern School

"Last week I visited an old institution recently placed under new leadership. It gave me a rare enthusiasm. A school founded in 1886, St. Mary's School, Concord, N. H., has grown steadily for more than a quarter of a century and has developed with high standards and is meeting college requirements.

"A fresh impetus has been given the life of the school by the many changes made, while holding to old traditions, by a new principal, Mrs. Dorothy Ellinwood McLane. A nursery school has been added with the latest equipment for little tots from 2 to 4 who, indeed, seem to be the very little children like unto the Kingdom of Heaven, sweet, innocent, loving. Into the senior class has been introduced the study of child psychology for the older girls, thus linking pre-kindergarten work with the academic study of social psychology for the older girls.

"St. Mary's has a large garden behind the school building, erected on the lawn, through the inspiration and devotion of Mrs. Drury of St. Paul's School. Recently a real country shack has been acquired on the hills nearby the city. This is giving zest to winter sports and summer recreation.

"After snow-shoeing, skating, or skiing the students can

cook a meal in the nicely equipped house on the property. This makes a very unique combination of the best urban opportunities and the advantages of the rural school with fields, forest, and river for winter and summer sports and the happy adventures incident to going from the daily routine of the school campus.

"From an economic point of view St. Mary's School offers a life that is wholesome, hearty, and happy as well as the wide and noble point of view of Church-life with its daily chapel services. The inspiring leadership of Bishop Dallas and the devoted interest of the board of trustees, with the co-operation of a large alumnae association, make the school a splendid asset for the Church.

"When a little girl from a tenth floor apartment house in New York knelt by my side at evening prayers with her cherished doll in her arms; when a group of sweet children sat by a big fireplace, glowing with bright embers, while I told the stories of far-away children in India who fold their hands and meditate while they worship God each day, I said to myself, 'This is the place for very young children who have no fireplaces, no play places, no fields, no Church services, no walking with God in simple, everyday living.'

"I came away from the new St. Mary's thanking our Heavenly Father that there was one school in this hurrying, scurrying world where life is sweet, simple, and true; and where college-fitting may be accomplished successfully at the same time without the crowding secular interests of many a modern city home. The way of life at St. Mary's School not only takes into consideration college examinations, but it keeps its students in touch with the higher ideals of the Church and the Christ life."

MABEL HILL.

OUR NEW NATIONAL SECRETARY for Adult Education, the Rev. D. A. McGregor, sends out an appeal for a time of more earnest Christian living during Lent, as a preparation for the coming of Easter—that, during the forty days of

Lenten Opportunity

Lent, we may enter more fully into the fellowship of Christ's sufferings and walk beside Him in His days of trial.

These are surely timely words. We are commencing Lent, and for this period should set aside, so far as we are able, everything that conflicts with the development of our personal religion, our Church attendance, and our service for others.

Here is an opportunity to test the usefulness of that to which we referred recently, *viz.*, the Budget of Time. If we have not yet made this experiment, let us try until Easter. In these few weeks we shall doubtless find out its exact value to us and, I am convinced, once tried, most of us will wish to continue.

IN THE LAST ISSUE of *The Record*, the Girls' Friendly Society offers its readers a splendid opportunity for the study of Hawaii, and the work of our Church there. This copy should be filed for reference by those who expect to study

Interracial Contacts

Interracial Contacts. The mission object for the G. F. S. this year is the building of a parish house at St. Augustine's Mission, Kohala, Hawaii, hence the provision of background material for program building on Hawaii, material which may well serve a double purpose for us.

THE WOMEN OF ST. AGNES' GUILD, Emmanuel Church, Pa., have contributed four hundred dollars to an emergency fund to help the unemployment situation as well as to help their parish. The gift has been accepted as a first contribution toward a new parish house audi-

Unemployment Relief

torium. The money is being used to pay for the labor necessary to excavate a foundation. Donations of shovels, pickaxes, drills, crowbars, and lumber have been made and forty men are on the pay-roll. The social service department of this live parish is alert to its opportunities and ever ready to seize them.

DAILY BIBLE STUDIES

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

MEDITATION

Sunday, February 21: Second Sunday in Lent

READ Psalm 119: 97-104.

MEDITATION is a lost art. Continuous thought and resulting action are largely driven back by the intense energy of these modern days. Lent calls us to sincere thought, and if we can give at least half an hour daily to meditation it will be profitable. The basis of our thought may well be the Bible and especially the words of the Master. We read a few verses (not too many) and then gather the messages and apply them. Suppose we take St. John 14 and read aloud the first three verses, and then meditate: 1. God does not wish me to worry. 2. He has prepared for my future life. 3. He will come again. 4. It will be a personal coming—"I will receive you unto Myself." 5. The joy of eternal life will be the presence of God. My life, then, as a Christian is to be full of calm trust, loving, serving, growing, a blessed fellowship with Christ.

Hymn 384

Monday, February 22

READ St. John 5: 39-47.

WHEN OUR LORD SAID, "Search the Scriptures," He evidently meant something more than the study of a scholar. Research and language-study are good so far as they go, but it is the heart which should be chiefly interested. To meditate upon the prophecies of the Old Testament and so to find the Messiah, the Saviour, the Son of God, is to receive a message directly through the Holy Spirit. This is the beauty and helpfulness of the Old Testament, and Christ revealed it when He began at Moses and all the prophets and expounded to the two disciples in all the Scriptures the things concerning Himself (St. Luke 24: 27). There is hardly a book in the Old Testament where the coming of the Messiah is not foretold, and to study with heart and mind these many wonderful and inspired assurances is to find new faith and new comfort, for Jesus Christ is the central Person in the Bible from Genesis to Revelation.

Hymn 58

Tuesday, February 23

READ Psalm 55: 16, 17, 22.

MEDITATION calls for prayer that God would guide and strengthen. Ejaculatory cries to the dear Lord who is ever present not only aid us in our thoughts, but also create desire for the blessings He is ready to give. One of the beautiful riches of the Psalms is the way in which prayers are made a part of the meditation, as if the psalmist were talking out to God the thoughts of his heart. Indeed, before we begin a meditation we should ask the guidance of the Holy Spirit, for we are not thinking alone, but with Him who leads us into all truth. And from time to time the old cry of the Fathers should be spoken: "Lord, hear our prayer, and let our cry come unto Thee!" True prayer is communion with God. He speaks to us even as we speak to Him, and thus there comes to us a kind of reverent freedom as we reason with God (Isaiah 1: 18), joining petition and adoration together.

Hymn 224

Wednesday, February 24: St. Matthias the Apostle

READ St. Matthew 11: 25-30.

AS THE DISCIPLES were about to choose someone to take the place of Judas, they prayed, and their prayer, though brief, seemed to take the dear Lord into their confidence as it were, for they knew the Master's will. So always with our desire to fulfil the will of God there comes a blessed unity in which the human and divine will are as one. Perhaps no better idea of meditation could be given than just this close fellowship between God and man, man seeking and crying, "What

wouldst Thou have me to do?" and God answering with an assurance of His loving care for His children. So the Christ, after praying for His childlike disciples, spoke the blessed cry of the Divine which has cheered and made strong many a wrestler with life's problems and toil: "Come unto Me." We are not far from the Kingdom when we meditate.

Hymn 526

Thursday, February 25

READ St. Matthew 9: 35-38.

WE MUST GUARD against selfishness in our meditations. With our desire for peace, and in the loneliness of life's struggle, we long to hide our wearied and helpless selves in the loving arms of the Christ, and quite rightly. But we must think of others also and of the need for laborers. Perhaps there is no nobler subject for meditation than the Kingdom of God, and that brings us face to face with the unsaved millions for whom Christ died. To talk with God about missions, to plan with Him for the restless throngs who in our city streets are as sheep having no shepherd, to catch a vision of a redeemed world, to see the Lord coming to claim His Kingdom—how at once the communion with the Redeemer becomes very real, and how our personal consecration to His service exalts us with mingled desire and faith as we pray, "Thy Kingdom come!"

Hymn 494

Friday, February 26

READ Philipians 2: 5-11.

FRIDAY brings our meditations to a definite Person and an age-long deed—Jesus Christ, and Him crucified. All other meditations gain hence their significance. "We see not yet all things put under Him, but we see Jesus" (Hebrews 2: 8, 9), and as we meditate upon His life and death and resurrection our sense of sin grows keen, even as our hearts throb with gratitude. It may be that we fix our minds upon the Seven Words spoken from the Cross. Or we may note those who were assembled on Calvary—a strange little group as witnesses of the world's salvation! Or we may count each sacred wound in hands and feet and side and so come to a blessed act of consecration. But always there must be the threefold devotion—my Saviour, my sin, my life given to Him. And the Voice of the Lord must be heard with my whispered reply: "Lovest thou Me?" "Yea, Lord, Thou knowest that I love Thee!"

Hymn 236

Saturday, February 27

READ Revelation 21: 1-7.

IT IS A BLESSED MEDITATION when there is a contemplation of the glories which shall finally be revealed. Such contemplation should not make us discontented. Rather should there come a light upon the way, and the air resound with the harmonies of Heaven. St. John was permitted to have his Patmos vision that through the ages Christ's children might have knowledge of the good that awaits, and that St. Bernard of Cluny might sing for the cheer of saints his "Jerusalem the Golden." As in nature the glory of the sunset and the gleaming of the stars rob the darkness and night of terror, so we in the deep of the struggle are given light from the Throne and permitted to hear the songs of angels. Our Christ bids us look up and lift up our heads. He declares the victory as ever-present through the thousand of years. We are glad, for we know we have not believed in vain.

Hymn 511

Help me, dear Lord, to meditate upon Thy Word, Thy love, Thy life and death and resurrection. Let my communing with Thee make my faith strong and my love for Thee an enduring blessing. Speak Thou to me, dear Christ. So can I answer Thy call and place my life in Thy hands. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE FRANCISCAN ADVENTURE: A Study in the First Hundred Years of the Order of St. Francis of Assisi. By Vida Dutton Scudder. New York: Dutton. Pp. 432. \$5.00.

MISS SCUDDER is one of the notable teachers of our time. This fact influences the manner of her literary work even when the matter thereof has not entered into her courses or seminars. Moreover, her very stories are tales told by a great teacher; they affect the reader exactly as do her careful and immensely erudite "studies." *The Disciple of a Saint* led its readers to the nearest library, there to find books about St. Catherine of Siena. *Brother John* impelled most readers to pore over Sabatier, and introduced others to Hutton's *The Franciscans in England*. In other words, Miss Scudder inevitably stimulates research, even when she least consciously intends it. What then must occur in the case of such a volume as this present one, which is itself the result of years of painstaking examination and coordination of source materials? It is the product of a scholar. No one could possibly "read" it. It must needs be studied, with reference to many other works of scholarship—cited in its numerous notes and representative bibliography. By the time the last page is reached, *The Franciscan Adventure* is surrounded by at least a dozen other books, open at this or that chapter.

It is to be hoped that many persons will take the book in hand. It is a history of the first hundred years of the Franciscans, with a few introductory chapters giving the background and a few final chapters setting forth the author's conclusions as to the achievement, for all its failure, of the Franciscan adventure. Dr. Coulton has worked in this field, and so has many another. Miss Ellen Scott Davison made a valuable contribution to the subject in her *Forerunners of St. Francis*. But it has remained for Miss Scudder to make the initial rounded study of the matter in English. She has traversed much ground. To "read" the book, the student must follow after her, from book to book, so far as linguistic ability will permit.

This is not to suggest a task. No, it is to indicate a delight. Miss Scudder's chapter on "The Franciscan Promise" is all the more memorable if the perusal of it be followed by a reading of the chapter on "St. Francis" in the second volume of Dr. Coulton's *Five Centuries of Religion*. Readers who have not many books on the Franciscans at hand will open those they have: perhaps *The Little Flowers*, or even Josephine Peabody's *The Wolf of Gubbio*. Certain it is that no one will be content to read *The Franciscan Adventure* alone.

Miss Scudder's style is too familiar to need description. Her mystical vision of her subject, even when that subject is so historically clear as to be quite above legend; her paradoxes; her sudden flashes of humor and her even more sudden sparks of satire; her "social compunction," to use her own phrase—all these are here in this book. It is an important book. Perhaps its greatest significance lies in the certainty that it will increase enormously the study of the Little Poor Man and his spiritual children.

ELIZABETH MCCrackEN.

THE PRESENT-DAY SUMMONS TO THE WORLD MISSION OF CHRISTIANITY. By John R. Mott. Nashville: The Cokesbury Press. \$2.50.

THE SUBJECT of this thorough discussion of the missionary problem is one which has been long associated with the eminent Protestant layman who has written the book; and as might be expected, unity looms largely in the treatment. It is a restrained but urgent appeal, showing wide knowledge of conditions throughout the world. The point that will strike the Anglican reader plainly is the feeling expressed that somehow, without any definite and basic foundation or program of faith and order, unity will come. We are left with the impression that this will be so, because unity is more economical and that it relieves the embarrassing questions

asked by foreign non-Christians. The social conscience is looked to for this consummation. "There are multiplying signs on every continent of the quickening of the social conscience. One might almost maintain that Jesus Christ creates the social conscience. Be that as it may"—and just there emerges the lack in Protestant missionary zeal; the failure to recognize in our Lord and His religion something more than a motive of moral and social betterment, a spiritual "leadership"; that is, an eternal and final truth, which we must find everything else upon.

Dr. Mott is quick to give credit to the missionary work of the Roman Church; he considers the mission of the Russian Church in Japan "one of the most fruitful and successful pieces of missionary work of modern times." There are interesting quotations from our Indian clergy: Bishops Palmer and Azariah, and Father Goreh, S.S.J.E. A young Christian worker sent to Dr. Mott a list of objectionable conditions, such as obtain "before constructive Christian influence" was brought to bear; he was lengthy and non-humorous, as a title or two from his list will illustrate—"pigs all over village, untrained midwives, every baby fed every time it cries, pyorrhea, not enough food for animals, prostitution, no fruit trees, mothers-in-law in control."

Clergymen and laymen of ours, who do not know what missions are all about, would get much enlightening information from this book, although the supreme and definite incentive, that of bringing the Catholic religion to the souls of men, is lacking. We might well learn much in the way of zeal and self-sacrifice, however, from this writer who is inspired by love for God and his fellows.

PAUL ROGERS FISH.

GEORGE WASHINGTON has been treated from many viewpoints, favorably and unfavorably. He has been written about as a soldier, as a statesman, as first in war, first in peace, and first in the hearts of his countrymen, but it took Judge Halsted L. Ritter to write of *Washington As a Business Man* (New York: Sears Publishing Co. \$3.50). The result is an illuminating picture showing that the Father of his Country was also the father of modern "big business." He was the organizer and promoter of many corporations for the development of American resources, in which he was either president or director; he was a successful agriculturist; he was a successful operator of cotton mills; tobacco plants; iron foundries. He organized a company to dig the inland waterway to the South which is just now coming into its own; he was a director in several land companies organized to prepare farms for Americans. He was, in fact, a far-seeing builder of big business, its pioneer in this country before, during, and after his activities as the commander of the Continental Armies, the prosecutor of the Revolutionary War, and the President of the new United States. It fills out the view of Washington as a truly great, all-round man. Prof. Albert Bushnell Hart contributes an informing introduction.

C. R. W.

DARKNESS AND LIGHT. By Wallace Edmonds Conkling, S.T.B., B.Litt., Oxon. Rector of St. Luke's Church, Germantown, Philadelphia. Milwaukee: Morehouse Publishing Co., 1931. \$1.00.

FR. CONKLING has taken, in several little chapters, words from the Passion Play at Oberammergau, and has added his own comments, or rather meditations, on these scenes. He suggests they might serve as material for private meditation. We commend them for just this use; they link our everyday life with practical religion.

P. R. F.

The Living Church

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Church Calendar



FEBRUARY

20. Ember Day.
21. Second Sunday in Lent.
24. Wednesday. St. Matthias.
28. Third Sunday in Lent.
29. Monday.

MARCH

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Palm Sunday.
21. Monday before Easter.
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Maundy Thursday.
25. Good Friday.
27. Easter Day.
31. Thursday.

KALENDAR OF COMING EVENTS

FEBRUARY

23. Bishops' Provincial Retreat at College of Preachers, Washington.
24. Pacific Provincial Council at Sacramento.

MARCH

15. Special Convention at Grace Church, Orange, N. J., to elect Bishop Coadjutor of Newark.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

29. St. James the Less, Philadelphia, Pa.

MARCH

1. St. James', Watkins Glen, N. Y.
2. Church of the Advent, Kenmore, N. Y.
3. St. Luke's, Germantown, Philadelphia, Pa.
4. St. Andrew's, Buffalo, N. Y.
5. St. Paul's Cathedral, Fond du Lac, Wis.

APPOINTMENTS ACCEPTED

JONES, Rev. DAVID, formerly rector of Trinity Church, Van Buren, Ark.; to be rector of St. Paul's Church, Winslow, Ariz. Address, Box 265, Winslow.

MELROSE, Rev. THOMAS M., formerly vicar of St. John's Mission, Durant, Okla.; to be vicar of Trinity Mission, Eufaula, Okla. Address, Box 325, Eufaula.

REED, Rev. W. JOSSELYN, formerly rector of St. John's Church, Robertsport, Liberia, W. Africa; to be rector of St. Paul's Church, Columbia, Pa. (Har.) Address, 530 Chestnut St., Columbia.

SPEHR, Rev. PETER E., formerly priest-in-charge of St. John's Church, Arcata, Calif. (Sac.); to be assistant at Trinity Church, Watertown, S. D.

ORDINATIONS

DEACON

HAITI—On January 21st, in Holy Trinity Cathedral, Port au Prince, ABNER BUTEAU was ordained to the diaconate by the Bishop of the district, the Rt. Rev. Harry Roberts Carson, D.D. The candidate was presented by the Rev. J. D. Abellard and the Ven. G. E. Benedict preached the sermon.

Mr. Buteau is to be curate of the Church of St. Sauveur, Aux Cayes.

PRIESTS

DULUTH—The Rt. Rev. B. T. Kemerer, D.D., Bishop Coadjutor of the diocese, advanced the Rev. L. E. KEMPTON to the priesthood on January 22d, in the Church of the Good Samaritan, Sauk Center, Minn. The candidate was presented by the Rev. E. C. Biller, St. Cloud; Bishop Kemerer preached the sermon; the litany was read by the Rev. Robert P. Frazier, St. Paul's, Duluth; the Rev. Monroe Baillie, Seabury Divinity School, read the epistle; the Rev. Gordon Brant, Seabury, read the gospel; and the Rev. Victor Pinkham, Seabury, acted as chaplain.

The Rev. Mr. Kempton is to continue in charge of the work at Sauk Center.

MINNESOTA—On February 8th, in St. James' Church, Marshall, the Rev. OTTO HERBERT AANESTAD was advanced to the priesthood by the Coadjutor of the diocese, the Rt. Rev. Stephen E. Keeler, D.D. The candidate was presented by the Rev. C. Edgar Haupt, D.D., and Bishop Keeler preached.

Mr. Aanestad is to continue as rector of St. James' parish and in addition have charge of St. John's Church, Lake Benton, and St. Mark's, Tracy, with address at 600 West Lyon street, Marshall.

WESTERN NEW YORK—On February 3d at the Church of the Good Shepherd, Buffalo, the Rev. MELVIN ABSON and the Rev. ALBERT A. CHAMBERS were advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D. Fr. Abson was presented by the Very Rev. Sherman Burrows, D.D., warden of DeLancey Divinity School, and Fr. Chambers was presented by the Rev. Herbert Hawkins, O.H.C. The Rev. James Cosbey, rector of the Church of the Good Shepherd, was the preacher, the Rev. John Sagar read the epistle, and Fr. Abson read the gospel.

Fr. Abson is to be assistant at the Church of the Good Shepherd and Fr. Chambers is to assist in the work throughout Chautauqua County.

CAUTION

BULLOCK—Caution should be exercised in dealing with one EARL BULLOCK, alias Earl Dunn. The man in question is about 32 years of age, of moderate height and weight, with brown bushy hair. He is pleasant in manner and apparently an informed and interested Churchman. He will probably seek to identify himself with St. Andrew's Church, Buffalo, N. Y., or give in reference the names of the clergy of this parish. Mr. Bullock has no connection with this parish and holds no references from its clergy.

Fuller information will be given on application to the Rev. John E. Wilkinson, or the Rev. Edward G. Barrow, St. Andrew's Rectory, 3105 Main St., Buffalo, N. Y.

DIED

HAINES—In Cincinnati, Ohio, January 6th, MARTINA GORDON, beloved wife of the Rev. Elwood L. HAINES, rector of Christ Church, Glendale. Burial in Glendale, the Bishop of the diocese presiding at the service on February 8th.

"Blessed are the dead who die in the Lord."

HARVEY—Suddenly, on January 30th, at her residence, 80 Columbia Heights, Brooklyn, N. Y., FRANCES SOPHIA, youngest daughter of James HARVEY and Maria Manning Bostwick, entered into life eternal with steadfast faith in the Communion of Saints.

"But lo! There breaks a yet more glorious day;
The Saints Triumphant rise in bright array;
The King of Glory passes on His way!
Alleluia!"

SMITH—SISTER MARGARET, of the Holy Nativity, formerly Miss Martha SMITH, entered into rest on February 9th. Burial from the Convent in Fond du Lac, Wis.

SPRAGUE—Died in Hartford, Conn., January 30th, EFFIE PRESCOTT SPRAGUE, daughter of the late Joseph Hussey and Ada (Stevens) Sprague, and sister of Mrs. Henry K. Miller of Tokyo, Japan, and of Mrs. Frederick F. Kramer, Faribault, Minn.

MEMORIALS

Sarah Dows Hills

In tender memory of SARAH DOWS HILLS. Born February 19, 1832. At rest, February 19, 1905. On the one-hundredth anniversary of her birth, "her children arise up and call her blessed." Signed: John Dows Hills, Reginald Hills, and George Heathcote Hills.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

POSITIONS WANTED

MISCELLANEOUS

EXPERIENCED TEACHER, EXPRESSION, Dramatics, desires position in Church school. Competent to serve as housemother, assistant manager, etc. References. N-742, care 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.

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 WHEALEY, Little Edisto, S. C.

ST. BARNABAS' CHURCH ALTAR GUILD, Eagle Rock, California, offers palm crosses, ten cents the dozen, prepaid.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. RIBILLY, 2230 North 1st St., Milwaukee, Wis.

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

VESTMENTS

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

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

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

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.

BOOKS WANTED

WANTED: FACSIMILES OF CHURCH Documents. Facsimiles include letters of John Wesley. Probably compiled by a secretary of General Convention. Address, Rev. S. J. FRENCH, Box 286, Milledgeville, Georgia.

DEVOTIONAL

THE CONFRATERNITY OF THE MYSTICAL Life (see page 218 of the *Living Church Annual* for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. The work of the C. M. L. is commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

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

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

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

FOURTEEN STATIONS OF THE CROSS carved in oak, 16 inches high by 14 inches wide, price \$475. Designed and executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HENlock 0454
 Rev. K. A. VIALI, S.S.J.E., Rector
 Sundays: 8, 10, 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 Intercession 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 Benediction, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
 (Served by the Cowley Fathers)
 Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Vespers, Benediction and Sermon, 8.
 Week-day Masses, 7, 8, 9:30 and 12:10.
 Noon-day Address (daily) at 12:40. Stations and Sermon (Rector), Fridays at 8 P.M.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

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

The Transfiguration 1 East 29th Street

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

CHURCH SERVICES—Continued

New York

Holy Cross Church, Kingston, N. Y.

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

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector
 SUNDAYS:
 Mass for Communion, 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.

St. Mary's Church, Pittsburgh

362 McKee Place
 THE Rev. THOMAS DANIEL, Rector
 Sunday: 7:45 A.M. Low Mass for Communion.
 " 9:30 A.M. Children's Mass.
 " 11:00 A.M. Sung Mass and Sermon.
 " 4:30 P.M. Vespers and Benediction.
 Week-day Masses, 7:30 A.M., excepting Monday and Thursday 9:30 A.M.
 Confessions 4:00 P.M. to 6:00 P.M., and 7:00 P.M. to 8:00 P.M. Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

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

RADIO BROADCASTS

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 GHF, 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 6:30 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.

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

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

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

WIBA, MADISON, WIS., 1230 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

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

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel 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.

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

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

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

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

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

RETREATS

NEW YORK CITY—A DAY'S RETREAT for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 12th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Thursday, March 10th. Conductor, the Rev. Herbert S. Hastings of St. Luke's Church, New York City. 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.



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

American Tract Society, 7 W. 45th St., New York City.

Bible Verses to Memorize. Selected by Helen Miller Gould Shepard. 50 cts.

The Christopher Publishing House, 1140 Columbus Ave., Boston, 20, Mass.

Rhymes of Today and Yesterday. By Mary Helling Schmidt. \$1.25.

Russia and the Brigand. A Character Study. By Joseph Deretchin. \$1.75.

The Soul of a Christmas Tree. By Theodore Arnheiter. \$1.50.

Vaccines and Ferments. By Worth T. Gatchell, M.D. \$1.25.

Where to Go and What to See. A Short History of Art. By Harriet Cecil Magee. \$1.50.

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

Jonathan Edwards. By Arthur Cushman McGiffert, Jr. \$2.50.

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

A Prayer Book for Boys. Compiled by Margaret Cropper. \$1.00.

Progress Publishing Company, P. O. Box 312, Indianapolis, Indiana.

Theory of Legislation. An Essay on the Dynamics of Public Mind. By E. Jordan, Professor of Philosophy in Butler University. \$3.75.

Whittlesey House, McGraw-Hill Book Co., 330 W. 42d St., New York City.

The Shadow of the Pope. By Michael Williams. \$3.00.

PAPER-COVERED BOOKS

Capital City Press, Printers, Montpelier, Vermont.

Right of Aliens Under the Federal Constitution. By Norman Alexander, A.M., LL.B., University of New Hampshire. Sometime Carnegie Teaching Fellow Columbia University.

Family Welfare Association of America, 130 E. 22d St., New York City.

Community Planning for Homeless Men and Boys. The Experience of Sixteen Cities in the Winter of 1930-31. By Robert S. Wilson, Special Research Assistant, Family Welfare Association of America. 50 cts.

From the Author, St. John's Theological College, Greeley, Colo.

Via Lucis. By Alexander Hynd Lindsay.

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

The Gift of Self. An Allegory Reprinted from *The Sinner Beloved.* By the Rev. Phillips Endecott Osgood, D.D. 25 cts.

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

The New Reformation. The Church of England and the Fellowship of Churches. By Percy Dearmer, D.D. 75 cts.

CENTRAL NEW YORK

BROTHERHOOD GETS GIFT FUND

UTICA, N. Y.—The boys' and young men's chapters of the Brotherhood of St. Andrew of St. John's Church, Oneida, are to receive the interest from an endowment fund of \$1,000 established by Mr. and Mrs. William H. Pine of Oneida in memory of their son, William Leete Pine, who died August, 1930.

William Pine was a consecrated and loyal member of the young men's chapter at Oneida. The fund has been established by his parents in loving memory of a devoted and zealous son and in appreciation of the work of the Brotherhood.

Young men who attended the diocesan Brotherhood camp, Camp Cayuga, have placed as a memorial to their departed brother in St. John's Church, Oneida, a large framed print of "Our Lord and the Children" by the modern English painter, Topping. The picture has been framed in polychrome setting and has been placed by the font.

INSTALL MEMORIAL REREDOS IN JOHNSTOWN, PA., CHURCH

JOHNSTOWN, PA.—In the Lady chapel of St. Mark's Church, Johnstown, a reredos to the memory of Thomas Thaddeus Morrell, senior warden of the parish at the time of the great Johnstown flood in 1889 in which the old brick church was swept away and the rector and his family lost their lives, has been placed by Mrs. Morrell, a member



ALTAR AND REREDOS IN JOHNSTOWN, PA., CHURCH

of St. Luke's Cathedral congregation, Portland, Me. Mr. Morrell was the first iron and steel chemist in America and was connected with the old Cambria Iron Company. He died in 1909.

After that never to be forgotten flood, money was contributed from all parts of the world to the Church people of Johnstown for the rebuilding of the church. It is in the business section of the city and is built of native stone. Although St. Mark's is situated in the second largest city of the diocese of Pittsburgh, the nearest parish is about forty miles distant.

The reredos is carved grey oak and is decorated in gold and many colors. It was designed and built by Calvert, Herrick and Riedinger of New York. The frontal was made by Marjorie Beckh of London, England.

MEMORIAL SERVICE FOR VICTIMS OF SEA DISASTERS

NEW YORK—A memorial service for the seamen who perished in two sea disasters—the tug *Lonnie B. Shaw* which foundered early February 5th off Cape May, N. J., and the Boston fishing schooner, *Eleanor Nickerson*, which was rammed and sunk during a snowstorm the same day by the steamship *Jean Jadot*—was held in the chapel of the Seamen's Church Institute of New York, February 7th. About one hundred sailors stood reverently, with heads bared, while the chaplain read the names of the lost members of the two crews. Seven men of the tug and twenty-one of the schooner were lost. After the service the committal was said with flowers by Canon John F. Mitchell in front of the altar. The flowers remained until after the ceremony, when a member of the Seamen's Fellowship Club was commissioned to take the flowers out into the harbor where they were dropped on the water in token that those who perished are not forgotten and in faith that "they live whom we call dead."

House of Bishops Called in Special Session; Will Meet Jointly With National Council

Council Votes to Continue "Church at Work" Despite Resolution of 1931 General Convention

New York, February 13, 1932.

DETERMINED EFFORTS TO BALANCE THE budget for the Church's program characterized the February meeting of the National Council. As was reported in last week's *LIVING CHURCH*, the problem of a deficit of approximately \$250,000 for 1931 and a prospective shortage in the vicinity of \$1,000,000 for 1932 was met by the following steps: (1) the appropriation of undesignated legacies to balance last year's budget; (2) cuts in the 1932 budget of \$4,225,000 totalling about \$580,000; (3) inauguration of a Church-wide movement to secure an additional \$400,000, to balance the reduced budget for 1932, amounting to \$3,645,000, with special emphasis on a Whitsunday offering toward this end. The Council also asked for a special meeting of the House of Bishops to be held at the same time as the next National Council meeting, the middle of April.

In considering possible ways of reducing the \$4,225,000 budget for 1932 adopted by General Convention last September, the attention of members of the Council was called by the Rev. Dr. H. P. Silver to the action on this subject taken by General Convention, as follows:

"Resolved: That if and when cuts in the budget of \$4,225,000 become necessary, after various dioceses have reported, regard be given to the judgment of this Convention that the work of the Church in her continental, extra-continental, and foreign missionary districts, and aided dioceses is of primary importance. Any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets, especially in the Department of Publicity and more specifically by the abandonment of the publication of *The Church at Work* and reductions in the appropriations to the Committee on Ecclesiastical and Racial Relations."

Vigorous discussion on the subject of cutting salaries ensued, with Dr. Silver contending against any cut in missionary salaries while Dr. Lewis B. Franklin and others advocated a straight 10% cut in all salaries. A proposal by Dr. William H. Milton calling for a cut of 15% in administrative salaries and 10% in missionary salaries was opposed by Dr. Franklin on the grounds of high living costs in New York, and was defeated, as was the recommendation of Z. C. Patten for a graded scale of reductions. It was finally voted to cut all salaries, except those of \$800 or less, by a straight 10%.

Turning to the question of continuing or discontinuing *The Church at Work*, a resolution was proposed by the Department of Publicity recommending that the publication of this periodical be continued. Three main arguments were brought forward in support of this resolution: that *The Church at Work* is the only existing medium by which the National Council can give the whole Church important information; that the Church's Program

pledges for 1932 contain a subscription clause "which constitutes a valid contractual relation respecting the publication of the paper"; and that suspension of the publication would destroy the second class mailing privilege, valued at \$25,000 annually.

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, opposed this resolution, insisting that General Convention had definitely ordered the discontinuation of *The Church at Work* and that it was impertinent to disregard this order. "How can we go to the Church and ask for funds if we fail to carry out their orders?" he asked. However, the Publicity Department's resolution was passed, and *The Church at Work* will be continued.

A resolution was adopted fixing the new budget for the first six months of 1932 only, calling upon the Church to make an additional offering of \$400,000 to balance it, and directing the National Council to "notify the Church that if such offering is not forthcoming further drastic reductions in the work, including possible withdrawals from specific fields, will be necessary."

MISCELLANEOUS MATTERS

Two resolutions presented by the Department of Christian Social Service were adopted by the National Council. The first emphasized the resolution of General Convention "urging an immediate and substantial reduction of armaments of all nations of the world"; the second endorsed the principle of unemployment reserves and urged "that where such reserves are not voluntary the necessary legislation be enacted to make compulsory the establishment of such reserves."

As this was the annual meeting of the Council, the election of a secretary was in order, also the appointment of a second vice-president. The Rev. Franklin J. Clark and Dr. Lewis B. Franklin were respectively elected and appointed to those offices.

The Hon. Burton Mansfield, whose resignation from the Council had not been accepted at the December meeting, sent word that he felt he could not reconsider his decision, and his resignation was therefore accepted with much regret and marked appreciation of his more than thirty years' service to the national organization of the Church. Judge Philip S. Parker of Brookline, Mass., was elected a member of the Council, to fill Dr. Mansfield's term until General Convention of 1934. The resignation of Louis F. Montague of San Francisco was presented but the Council requested that this be reconsidered and that Mr. Montague if possible retain his Council membership.

Bishop Graves of Shanghai has completed fifty years of service in China. The National Council with a rising vote directed that expression of appreciation for this distinguished term of service should be engrossed and sent to Bishop Graves.

OTHER APPOINTMENTS AND ACTIONS

The National Council committee on trust funds consists of the president and treasurer *ex officio*, and Walter Kilde, J. S. Newbold, Dr. William C. Procter.

Bishop Cook of Delaware is an additional member of the Field Department.

Additional members of the Department of

Bishop Stires Will Be Host to Bishops at Garden City Cathedral —To Convene April 26th

New York, February 9, 1932.

A SPECIAL MEETING OF THE HOUSE OF Bishops, to be held at Garden City, Long Island, for three days beginning Tuesday, April 26th, has been called by the Presiding Bishop. These dates coincide with the next regular meeting of the National Council, so that joint meetings to consider the financial emergency with which the Church's Program is faced will be possible.

The session of the House will be opened with the celebration of the Holy Communion in the Cathedral at Garden City, at 10 o'clock. The celebration will be followed by quiet hours and meditations until 1 p.m. The opening business session will follow luncheon.

Headquarters will be at Garden City Hotel where by arrangement of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island and host to the gathering, visiting bishops will be housed.

The call was issued by the Presiding Bishop after consideration of a suggestion made by resolution of the National Council. The whole state of missionary activity and support as these have been affected in parish, diocese, and general Church by the grave economic situation will be considered not only in the light of immediate emergency but with a view to reestablishment of the whole work of the Church upon foundations of greater security.

Domestic Missions are: The Rev. William E. Porkess, D.D., Wilkesburg, Pa., and Alexander Weddell, Richmond, Va.

J. S. Newbold is a new member of the Advisory Commission on Ecclesiastical Relations.

The Rev. Eric M. Tasman, Lansing, Michigan, was elected a general secretary of the Field Department. Mr. Tasman has had fourteen years' experience as parish priest, nine in Ohio and five in Michigan, and has also done considerable work with International Rotary.

The Rev. Goodrich R. Fenner, newly elected secretary for rural work, Department of Christian Social Service, was presented to the Council.

Dr. A. W. Tucker, head of St. Luke's Hospital, Shanghai, who was recently mentioned as completing twenty-five years of service there, made a brief speech, illustrated by a wall map of Shanghai.

Bishop Oldham of Albany, Bishop Carson of Haiti, and Miss Elizabeth Mathews of Ohio were also among the Council visitors.

Additional members, Department of Religious Education: The Rev. Elwood L. Haines, Glendale, Ohio; Mrs. Matthew S. Higgins, Upper Fairmount, Md.; Miss Elizabeth Webster, Grand Rapids, Mich.; Miss Mary Townsend, Teachers College, New York City. Miss Marguerite Ogden, Portland, Me., represents the Woman's Auxillary.

Members at large, Commission on the Ministry, Department of Religious Education: Bishop Cook of Delaware; Rev. Messrs. Malcolm Taylor, Boston, Mass.; Octavius Applegate, Warwick, N. Y.; Claude W. Sprouse, Kansas City, Mo.; Karl M. Block, St. Louis, Mo.

Members of the Commission on Young People's Work, Department of Religious Education: Bishop Juhon, Florida; Rev. Messrs. Elmore McKee, Buffalo, N. Y.; Alden D. Kelley, Madison, Wis.; Paul Roberts, Colorado Springs, Colo.; Harry Lee Doll, Theological Seminary, Alexandria, Va.; Miss Leila Anderson, Berkeley, Calif.

Conventions and Convocations

CALIFORNIA

Budget \$3,000 Less Than Last Year

SAN FRANCISCO—Preliminary to the holding of the eighty-second annual convention of the diocese of California in Trinity Church, this city, February 2d and 3d, the Rt. Rev. Edward L. Parsons, D.D., and Mrs. Parsons held a reception for the clergy, the lay delegates, and the members of the House of Churchwomen at the Fairmont Hotel, which was followed up by the triplicate dinner that has become a feature of the convention week, the clergy, the laymen, and the laywomen each gathering for dinner in a separate room.

After the dinner the women repaired to the ball room of the hotel and the men to the crypt of the Cathedral to hear the formal reports of their respective committees.

On Wednesday morning, at the business session of convention, the treasurer presented a budget \$3,000 less than that of last year. After considerable discussion, the suggestion was made to make further economies in diocesan expense so to assure "not less than \$18,000 be remitted to National Council." A resolution was therein made that the pledges be increased and any plan that National Council may have to suggest for meeting the depleted budget will be considered. In regard to economies in the diocese, it was resolved that any reduction in the salaries of the clergy should be the last resort.

Elections:

Standing Committee: Clerical, Alexander Allen, Walter H. Cambridge, Mark Rifembark, Kenneth L. A. Viall. Lay, A. J. Dibblee, H. C. Wyckoff, Gen. R. H. Noble, L. F. Monteagle.

Diocesan Council: Clerical, H. I. Oberholtzer, Herald G. Gardner, Arthur J. Child, Charles P. Deems. Lay, Victor J. Robertson, W. B. Bakewell, W. L. Goodwin, Walter Trinkler.

Provincial Synod: Clerical, Edw. F. Gee, D. T. Gillmor, A. E. Clay, J. C. Leffler. Lay, Fred T. Foster, Gen. R. H. Noble, E. W. Burr, Commander J. S. Graham.

On Wednesday afternoon at a joint meeting of convention and the women the field department reported satisfactory results among the Chinese, Japanese, Negroes, and Syrians and in the rural fields, and proved it by contributing \$4,000 to the advance work program.

In the evening a missionary rally was held in Trinity Church with fourteen choirs participating in the service.

OLYMPIA

Diocese Pays 85 Per Cent of Pledge to National Council

SEATTLE, WASH.—To the depressions, antedating 1929, in the lumber and fishing industries, on which the diocese of Olympia largely depends, had to be added this year, to an even greater extent than last year, the accumulated results of the worldwide depression of the past two years. The treasurer of the diocesan council reported balances due exceeding 20 per cent on assessments and 30 per cent on apportionment pledges. Nevertheless by strict economy in the diocesan office the year ended with little more than the usual notes due at the bank and with 85 per cent of the reduced pledge to the National Council paid. Still more rigid economy had forced the council to recommend the discontinu-

ance of the diocesan paper and appropriations to the deaf mute missionary, workers among university students and rural Church people and the department of social service.

Thus is explained the deficit in diocesan monies and the pledge to the National Council by the convention of the diocese of Olympia, meeting in Trinity Church parish house, Seattle, February 2d and 3d.

Parochial features of the convention included the admission of St. Paul's, Port Gamble, as a newly organized mission, the temporary reversion of All Saints', Seattle, to the status of a mission, and the endorsement of Bishop Huston's suggestion that the children's Advent offering be given to St. Luke's, Vancouver, which in spite of its recent disastrous fire declared its intention to fulfill its pledges to the diocese and general Church.

The Rev. C. S. Mook was re-elected secretary of the convention and the Rev. George A. Wieland, D.D., acting secretary. The Rev. Sidney H. Morgan was returned to his old place on the standing committee in place of the Rev. E. B. Smith, who recently left for California. Judge C. E. Claypool took the place of Mr. E. G. Anderson.

Diocesan Council: Clerical, W. G. Horn, G. A. Wieland, S. P. Robertson. Lay, Hon. Ivan L. Hyland and H. M. Rudd.

Delegates to the Provincial Synod: Clerical, W. G. Horn, R. F. Hart, F. J. Arney, G. A. Wieland. Lay, H. B. Wilbur, N. B. Coffman, William Melville, and E. L. McVicar. Alternates: Clerical, T. A. Hilton, C. S. Mook, S. P. Robertson, and E. C. Schmeiser. Lay, J. D. Conover, H. S. Slayton, G. D. Sargent, and Richard Galbraith.

SACRAMENTO

Financial Status of the National Council Is Stressed

WOODLAND, CALIF.—The twenty-second annual convention of the diocese of Sacramento, held in St. Luke's Church, Woodland, February 2d and 3d, was marked by a spirit of consecrated fellowship and renewed encouragement. The opening sermon was delivered by the Rt. Rev. Robert B. Gooden, D.D., Suffragan of the diocese of Los Angeles. Speakers at the convention dinner were Bishop Gooden and the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming. On Tuesday afternoon Bishop Schmuck addressed a joint meeting of the Woman's Auxiliary and convention, arousing every individual in the congregation to the present need of the National Council.

Convention business was largely routine. To prevent an increase in assessments, a budget has been prepared for this convention cutting the salary or travel allowance of Bishop, archdeacon, and rural deans together with other retrenchments, so that the proposed budget for 1932 will be nearly \$1,000 less than in 1931. The Bishop and other officers of the diocese felt that if sacrifice is necessary, it should begin at the top. The Bishop himself gets on without a secretary, office expense, traveling allowance, or motor upkeep.

The present officers of the diocese were re-elected. On the standing committee George Merritt of Woodland takes the place of C. F. Hatch. On the executive council the Rev. C. F. Washburn and the Rev. J. T. MacGovern were new men elected for the two year terms, and J. Dorsey Ewing of Sacramento was elected to fill a vacancy in the council.

Delegates to Provincial Synod: Clerical, Mortimer Chester, W. C. Pearson, E. L. Freeland, C. W. Silk. Lay, H. J. Bush of Woodland, H. E. Boudier of Napa, C. A. Worden of Yuba City, F. H. Denman of Petaluma. Alternates: Clerical, Barr G. Lee, I. E. Baxter, Paul Little, E. B. Clark, Jr. Lay, Adolphus Alf of Colusa, Frank Vines of Vallejo, C. F. Hatch of Vallejo, E. D. Seaton of Santa Rosa.

WESTERN NORTH CAROLINA

One Woman Elected to Executive Council

HENDERSONVILLE, N. C.—St. James' Church, Hendersonville, was host to the tenth annual convention of the diocese, meeting on February 4th. For the first time a woman, Mrs. F. W. Thomas, of Asheville, was elected to the executive council, consisting of twelve, six clergy and six lay. From reports made, the work of religious education among adults is progressing, night classes being held in parishes, the Y. P. S. L. is active, and an advance is being made by the diocesan Woman's Auxiliary in ministering to isolated families. The four diocesan boarding schools are progressing, only needing increased funds to meet further opportunities for growth.

Of the quota assigned by the National Council for missions, \$9,600, there was paid for the year 1931, \$4,303.16. An effort is being made to complete by June 1st the \$2,000 undertaken for the building fund in the Dominican Republic, a part of the advance work program of the Church.

Delegates to Provincial Synod: Clerical, G. F. Rogers, Asheville; L. A. Jahn, Morganton; A. W. Farnum, Asheville; J. P. Burke, Hendersonville; Harry Perry, Brevard; L. F. Kent, Valle Crucis. Lay, H. V. Smedberg, Jere Coker, H. H. Eubank, W. Vance Brown, Sheldon Leavitt, and Mrs. F. W. Thomas.

"OPEN AIR ABBEY" FOUNDER ACCEPTS CALL TO VIRGINIA

ASHEVILLE, N. C.—The Rev. Clarence Stuart McClellan, Jr., a frequent contributor to THE LIVING CHURCH and for the past eight years rector of Old Calvary Church, Fletcher, near Asheville, on June 1st leaves that parish to take charge of old, historic Falls Church, Falls Church, Va., until assuming full rectorship in July.

On February 21st he will conduct patriotic services in old Falls parish to honor George Washington, who was a vestryman of the church. The services are to be broadcast.

Mr. McClellan is widely known as the originator and founder of the Open Air Westminster Abbey of the South near Asheville. He is also professor of history and English at the Blue Ridge School for Boys near Asheville. Since his recent return from an extended trip through Europe, Asia, and Africa with special sojourn in Palestine, Greece, Egypt, and Italy, he has been heard weekly over the radio from station WWNC, Asheville, in travel talks and special programs. He conducts the Radio Church in Asheville.

Falls Church is close to Washington, D. C. The first church was built in 1734 and the present structure in 1769. George Washington and George Mason, author of the Virginia Bill of Rights, were closely associated with Falls Church parish.

Canterbury and York Sanction Intercommunion With Old Catholics

Action Marks First Reunion Between Anglicans and Non-Anglicans Since Reformation

The Living Church News Bureau
London, January 29, 1932

THE MOST STRIKING ACHIEVEMENT OF Convocations last week was the unanimous approval given by both Canterbury and York to the proposal for the establishment of inter-communion between the Old Catholics and the English Church. In moving a resolution to this effect in the Lower House of Canterbury, the Dean of Chichester pointed out that it was the first time since the Reformation that the English Church had formally entered into communion with another group of Christians; and it was remarkable that the dean's motion was seconded, in a carefully-reasoned speech, by the Evangelical Principal of Wycliffe Hall, Oxford (the Rev. G. F. Graham-Brown).

The bishops' proposals for the admission of Nonconformists to Holy Communion in Anglican churches in special circumstances gave rise to protracted debate and criticism in the Lower Houses of both Convocations, and it was wisely decided to come to no hasty decision, but to submit the proposals to a committee, with instructions to report at the June group of sessions.

The Lower House of Convocation of Canterbury concluded its sittings on Friday last. The prolocutor (Dr. Kidd) stated that he had conferred with the Archbishop of Canterbury with reference to the adjournment of the debate on the resolution of the Upper House sent down last year for the consideration and comment of the Lower House on the question as to whether Nonconformists should, in special circumstances, be admitted to communion in Anglican churches. The Archbishop had said that he would be quite content if the Lower House deferred its answer on the question to the next group of sessions, the importance of the matter in his eyes being such that the matter should be well considered.

On the question of intercommunion with the Old Catholic Churches, the Dean of Chichester moved that the House concur with the resolution of the Upper House establishing such intercommunion. The resolution was carried unanimously.

In York Convocation the Bishop of Durham (Dr. Henson) moved a similar resolution approving of the establishment of intercommunion between the Church of England and the Old Catholic Churches on the terms agreed to at the Bonn Conference last July.

The Bishop of Ripon (Dr. E. A. Burroughs) welcomed the resolution on international grounds as a real step toward extending the spiritual mission of the Church of England, and after a brief discussion the resolution was agreed to *nem. con.*

BISHOP OF NASSAU CONSECRATED

On the Feast of the Conversion of St. Paul, the Bishop of Nassau, the Rt. Rev. John Daughlish, was consecrated by the Archbishop of Canterbury in Lambeth Palace Chapel.

The Bishop-elect was presented to the Archbishop by the Bishops of Exeter and St. Albans. The Bishop of Exeter acted as epistoler and the Bishop of St. Albans

as gospeller, and they both took part, together with Bishop Hornby and Bishop Shedden (the Bishop of Nassau's predecessors, successively, in his see), in the act of consecration.

ONE HUNDREDTH ANNIVERSARY OF "LEWIS CARROLL"

Wednesday last was the hundredth anniversary of the birth of the late Rev. C. L. Dodgson ("Lewis Carroll"), who was born near Warrington on January 27, 1832. His

immortal tales of *Alice in Wonderland* and *Through the Looking Glass* have endeared him not only to countless thousands of children, but to those of riper years. To mark the centenary, a commemoration meeting was arranged by the Londoners' Circle in coöperation with kindred societies. "Lewis Carroll" spent the greater part of his life at Christ Church, Oxford, and the commemoration took the form of a visit to Oxford on Wednesday. An exhibit of manuscripts and relics and an inspection of the buildings (including the rooms that he occupied) was included in the program. One of the most interesting of the exhibits were some proof-sheets of *Alice in Wonderland* with Dodgson's corrections. GEORGE PARSONS.

Washington Bi-Centennial to Be Observed in New York Churches

Bishop Lloyd to Be Preacher at St. Paul's—City Mission Society Observes Centennial

The Living Church News Bureau
New York, February 13, 1932

WHILE IT IS LIKELY THAT THE TWO hundredth anniversary of the birth of George Washington will be noted on Sunday, February 21st, in some way in every parish church, several special programs for that day have been announced.

Outstanding, of course, is that at St. Paul's Chapel, Broadway and Fulton street, the church in which President Washington worshipped and where his pew remains to the present. There will be an appropriate marking of the day there, with a special observance at 4 o'clock when the preacher will be Bishop Lloyd, senior Suffragan of this diocese, and formerly the Bishop Coadjutor of Virginia.

In St. George's Church, Stuyvesant square, at 4 P.M. the Sons of the Revolution will be the sponsors of a service to be conducted by the Bishop of Long Island, Dr. Stires; the preacher to be the Bishop of Virginia, Dr. Tucker.

At Holy Trinity Church in the Dyckman district, the rector, the Rev. William H. Owen, has arranged a community service for the evening of Washington's Birthday, at which the speakers will be the Rev. Dr. McComas, vicar of St. Paul's Chapel, and Judge Walter H. Evans of the U. S. Customs Court.

OTHER LENTEN SCHEDULES

Announcements of Lenten preachers at the Cathedral and at Grace Church, to be added to those previously printed, are as follows:

At the Cathedral: Dr. Spear on Tuesdays at 5; members of the staff on Wednesdays; on Thursdays in this order: Dr. Lyman P. Powell, the Rev. W. W. Reid, the Rev. William T. Walsh, the Rev. Edmund Sills, Dr. Sutton and Chaplain Bodel; on Fridays there will be addresses especially for young people. On the Sunday afternoons of Lent, beginning with February 14th, the preachers at 4 o'clock will be Dr. Newton, President Butler, in observance of the Washington anniversary; Dr. Aldrich, Dr. Newton, and Dr. Gavin. The Bishop of the diocese will preach at the 11 o'clock service on Mid-Lent and Passion Sundays and on Easter Day. The new organist of the Cathedral, Mr. Coke-Jephcott, will give a series of recitals on Saturdays from 5:15 to 6.

At Grace Church: Dr. Robbins was the preacher February 11th and 12th; the following will speak in the order given, each during a week, at the noon-day service at 12:30; Bishop Darst, Rev. Theodore H. Evans of Tus-

caloosa; Bishop McConnell, Rev. Harold Pattison, Dr. Elwood Worcester, and Dr. Berryman Green.

BISHOP GILBERT REPORTS ON HARLEM WORK

Bishop Gilbert, in whose charge has been placed the oversight of our Negro congregations in Harlem, reports, in a statement issued yesterday, that there are 25,000 unaffiliated members of our communion among the vast colored population of that district. At the present time we have eleven congregations of colored people in the Borough of Manhattan, and the Bishop states that, in spite of our financial handicaps, we are leading the denominations in our ministry to that race. The report comes with special timeliness because the subject of inter-racial relations has been designated as a topic for consideration on February 14th in the many Protestant communions affiliated with the Federal Council. Bishop Gilbert calls attention to the great need for proper Church accommodations in Harlem by citing the fact that five of our congregations there worship in halls, several of which are used as dance halls on Saturday nights. A brighter side of the picture is seen in the splendid provision being made at the present time for the people of St. Martin's. Their property, the former Holy Trinity Church at Lenox avenue and 122d street, is being restored from the devastating fire of 1924 and will, when completed, provide one of the finest church buildings in the city for this rapidly-growing congregation.

CENTENNIAL OF CITY MISSION SOCIETY

The centennial of that remarkably efficient institution, the Episcopal City Mission Society was fittingly observed at the Cathedral recently, when the Bishop of the diocese, who is the president of the board of trustees of the organization, was the preacher.

Bishop Manning, in citing the growth of the society's work, recalled its beginning in 1831 with one missionary and a budget of \$1,000. Today it has 175 workers and a yearly expenditure of \$375,000, with many pressing needs unmet. Its ministrations are expressed in 42 hospitals and homes, and in 16 prisons and reformatories. It has oversight of the work at St. Martin's rapidly-growing parish in Harlem, and at San Salvatore Church for Italians it runs fresh-air camps and rest houses, it is very actively concerned with the needs of the unemployed, and acts as a clearing house for local Church families suffering in the present crisis.

The Bishop stressed the greatest danger of the suffering today in its effect upon little children who are apt to be handicapped throughout their lives because of living for months now in a half-starved condition. It seems to the writer that our response to the Bishop's appeal is the most fitting expression we can give this splendid society in our appreciation of its work. He urged the rector of every parish to do his share and that of his parish in contributing now to the appalling needs which the City Mission Society is striving to serve. Funds are exhausted and appeals from our own needy people constantly increase. To respond to such is, on our part, the best sort of an expression the diocese can make in cooperating with the society it most heartily wishes to congratulate.

ANNUAL BROTHERHOOD CORPORATE COMMUNION

According to its custom, the diocesan assembly of the Brotherhood of St. Andrew will have its corporate Communion at 8:30 o'clock on the morning of Washington's Birthday at the Cathedral. Following the breakfast the assembly will be addressed by Bishop Manning and the Hon. Seabury C. Mastick. Confirmed men and boys from the parishes of the diocese are invited to take part in this service.

BISHOP URGES NEED OF PRAYER

In his sermon at the Cathedral on Quinquagesima Sunday, Bishop Manning, in his usual succinct manner, stressed the Christian's need of prayer, speaking in part as follows:

"What we need today in the Church is not eloquence and oratory—that does not get us very far—nor clever speculation nor elaborate ritual, but a real awakening to prayer in its real and true meaning. Prayer is the test whether God is real to us. It is the test of our faith. It is the holy meeting place between God and ourselves."

ITEMS

The Bishop of Oklahoma is the preacher tomorrow at Grace Church. The rector, the Rev. Dr. Bowie, is filling a preaching engagement at the Cathedral in St. Louis.

The Bishop of New Mexico addressed the Woman's Auxiliary of the Chapel of the Incarnation at its monthly meeting on February 9th.

The popularity of the Rev. Dr. Joseph Fort Newton as a preacher in our midst is evidenced by the schedule he comes here tomorrow to fill. Dr. Newton will preach in Trinity Church at 11 and at the Cathedral at 4, and at noon, Monday through Friday, in Trinity Church; and at 5:15, Tuesday through Friday, in St. James' Church.

Bishop Gilbert was one of the vice-presidents elected this week at the annual meeting of the Greater New York Federation of Churches.

Dr. Nicholas Murray Butler, one of the world's foremost citizens, was honored on Thursday evening at a dinner given at the Waldorf-Astoria, when two thousand people, prominent in the life of the city and of the nation, gathered to pay him tribute. The occasion had a marked significance, being an observance of his 70th birthday, of his 30th anniversary as president of Columbia University, and the 50th of his graduation from the same institution. Bishop Manning was present to honor this distinguished educator and Churchman, one who is a trustee of New York Cathedral. On the same evening 60 others Columbia dinners were held in various parts of the world to pay tribute to President Butler.

The 25th anniversary of the ordination to the priesthood of the Rev. Floarda Howard, vicar of St. Jude's Chapel, St. Michael's parish, was observed on February 3d. On the evening of that day Bishop Gilbert, the rector, the Rev. Thomas McCandless, and a large group of clergy assembled at the chapel in West 99th street to honor the Rev. Mr. Howard and the effective work he has done among the colored people of this parish.

The Rev. Annesley T. Young is to give a series of illustrated lectures on the Thursday evenings of Lent in St. Agnes' Chapel of Trinity parish.

HARRISON ROCKWELL.

Increased Church Attendance Marks the Beginning of Lent in City of Chicago

Bishop Stewart Broadcasts Message Over WGN—Bishop Anderson Memorial Service

The Living Church News Bureau
Chicago, February 13, 1932

LARGER CROWDS ATTENDING CHURCH SERVICES were noted at the opening of Lent in Chicago. At the Garrick Theater noonday services, a greater crowd was reported than for several years at the opening service. The Rev. David E. Gibson of the Cathedral Shelter reported increased attendance at the three services there on Ash Wednesday. Bishop Stewart gave the opening Lenten message to the whole city, through Station WGN.

"Lent is not a season of gloom," said the Bishop. "It is a season of joy on the higher levels of spiritual experience. It is not a morbid season of self-centeredness. It is not a time of whining about sins. It is not a season of more taboos. It is not a mere season of self denial but of self release and self realization and self fulfillment through deliberate denial. Lent means deliberate detachment. It is a period of decisive discipline. It is a deepening of our devotion to Jesus Christ."

The present depression was termed a "slump of our lost illusions" by the Rt. Rev. James Wise, D.D., of Kansas, opening the noonday services at the Garrick. He called his listeners to discover eternal values as the way out of the situation.

"Some people have an idea the way to overcome this period of stress and strain is to deny its existency and reality," said Bishop Wise. "Stimulate business, they cry, and all will be well; increase production and consumption and a cheerful outlook awaits around the corner. All the stimulation of commerce in the world will not create a single value of reality that we have lost sight of. The true remedy must be found elsewhere if we are to restore to man's life a permanent stability."

Production and consumption have become the gods of the modern world, Bishop Wise said on Thursday when he predicted destruction for twentieth century civilization unless less emphasis is placed upon "the gospel of efficiency."

BISHOP ANDERSON MEMORIAL

The second annual memorial service to the late Bishop Anderson will be held on St. Matthias' Day, February 24th, at 5 o'clock in the Anderson Chapel at the Western Theological Seminary, according to announcement by the Very Rev. Frederick C. Grant, dean.

The Rev. Dr. George H. Thomas, rector of St. Paul's and a close friend of the late Bishop, will be the preacher. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, also will take part in the service. The day will be the thirty-second anniversary of Bishop Anderson's consecration.

CHICAGOAN FLEES CHINA

Word was received this week that Miss Louise Hammond of Chicago is among the Americans who are fleeing from Nanking to Shanghai in the Chinese war zone. Miss Hammond has been a missionary in China since her graduation from St. Faith's School, New York, in 1913.

She is a daughter of Mrs. Idea Hammond of Evanston. She was a member

of St. Mark's Church, Evanston, as a girl. A brother, Laurens Hammond, also lives in Evanston.

"QUOTA OF SOULS" ADOPTED

A quota of souls instead of money was adopted by St. Stephen's Church, Chicago, Tuesday night as its objective for 1932. The church set as its goal a membership of 1,000 in five years, with 200 as the quota for 1932. This quota was divided up among the parish organizations: men's club, women's club, young people, Church school, etc.

"We believe we will be more successful in preaching the Kingdom of God in terms of souls rather than in terms of money," said the Rev. Irwin St. John Tucker, rector. Recently he presented thirty-two candidates for confirmation to Bishop Stewart—this in spite of the fact that St. Stephen's is one of the smallest missions in the diocese.

BISHOP ADDRESSES MEN

Individuals rather than commissions and legislatures and congresses hold the key to the world's destiny today, Bishop Stewart told a group of laymen of the diocese who are members of Camp Houghteling Forum, meeting Friday night at St. Chrysostom's Church. Ghandi, Kagawa, Ramsey MacDonald—these and similar leaders in other nations are to be the salvation of the world, the Bishop stated. He urged upon each layman a systematic plan of private devotion.

NEWS NOTES

Two Chicago parishes, St. Bartholomew's, Englewood, and Holy Apostles, will celebrate anniversaries the week of February 21st. St. Bartholomew's will celebrate its fiftieth anniversary with a special service Sunday night, at which time the church building will be consecrated by the Bishop and a long-standing mortgage burned.

Holy Apostles is celebrating its fifteenth anniversary on February 23d, with a parish dinner.

Tribute to the fifty-one years in the ministry served by the Rev. H. L. Cawthorne and his thirty-three years as rector of St. Luke's Church, Western avenue, was paid by the parish at a dinner Friday night.

The Rev. E. S. White, rector of the Redeemer, Hyde Park, has a celebration of the Holy Communion each Wednesday noon during Lent at Hilton Chapel, University of Chicago, for Church students.

J. O. Patterson, student at the Western Theological Seminary from St. Paul's, Kenwood, has been awarded a scholarship by the seminary for the coming term. He is the first student to receive the scholarship.

The young people's society of St. Margaret's Church, Windsor Park, has been awarded the honor shield of the diocesan young people's association for 1932. The group won the shield for constructive work during the past year. Chief competitors were groups of St. Luke's, Evanston, and St. Martin's, Austin.

BIBLE SOCIETY STAFF MEMBERS IN CHINA MISSING

NEW YORK—A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, the Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about \$1,200 gold.

Diocese of Pennsylvania Making Progress In Work for Underprivileged Children

Church Does Much for Dependent Youngsters; Controls Six Institutions

The Living Church News Bureau
Philadelphia, February 13, 1932

AT THE LAST MEETING OF THE DEPARTMENT of Christian Social Service of the diocese, an encouraging report of the work being undertaken by the department on behalf of underprivileged children was read by Miss Sarah Dudley Alfriend, city mission worker for children.

These children are divided into three classes: the dependent children, children of the streets, and delinquent children. By far the most ideal way to solve the problem of the dependent child, or one who has been deprived of a normal home, is to place him in the best possible foster home. This has been done in forty-one cases during the past year, all the children remaining under the oversight of the city mission after being given a home with a Church family.

For those children who cannot be placed in a private home, or who would do better in a school, there are six Church institutions in the diocese for dependent or handicapped children. These are the Burd School of St. Stephen's Church, in West Philadelphia, which receives girls between 4 and 8 years of age, keeping them until they are 18 or equipped to earn a living; the Church Farm School, at Glen Loch, Pa., which takes normal boys between the ages of 11 and 15, gives them a high school education, and teaches them to work with their hands; the Home of the Merciful Saviour in West Philadelphia, for crippled white children; the House of St. Michael and All Angels, in West Philadelphia, for colored crippled children; the Church Home for Children, also in West Philadelphia, which receives girls between 4 and 9 and trains them for self-support; and the House of the Holy Child, at Ambler, Pa., for colored children.

Through the city mission chaplains, the Church is also ministering to the unfortunate little ones in the city home for sub-normal children, at Byberry, where there are 350 children.

The children of the streets are reached through the Church settlement houses, such as St. Martha's House in South Philadelphia; St. Agnes' House in Kensington; St. John's House in North Philadelphia; and many community centers, such as Christ Church Neighborhood House, St. Stephen's Neighborhood House, St. John the Evangelist's Community House, and the campus community center of the Chapel of the Transfiguration.

A large part of the Church's work among delinquent children in Philadelphia has been in the constructive care of young unmarried mothers and their babies, as well as unadjusted and delinquent girls in general. This work is under the supervision of the Church Mission of Help. Ravenswood, the maternity home of the Sheltering Arms, in Germantown, has extended its work so as to include the care of girls who remain in their own communities.

At Sleighton Farms, the training school for delinquent girls located within the diocese, the Church ministers to children there through the city mission chaplains.

A congregation of 105 girls receives these ministrations. During the past year, 46 girls have been baptized and 43 presented for confirmation. The altar guild, under the supervision of Deaconess Mills, has furnished the supplies for this altar.

QUIET DAY FOR CLERGY HELD

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, held a pre-Lenten conference and quiet day for the clergy of the diocese on Monday, February 8th. The Rev. Prof. Addison A. Ewing, of the Philadelphia Divinity School, made an address. Over two hundred clergy were present.

The usual meetings of the clerical brotherhood will be held in the Church



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House on Mondays at 11, instead of 11:30, during Lent. The Rev. Remsen B. Ogilby, LL.D., president of Trinity College, will address the meeting on February 15th, and the Hon. Clinton Rogers Woodruff will speak on February 29th.

MISCELLANEOUS ITEMS

The Rev. McVeigh Harrison, O.H.C., in charge of St. Andrew's School, St. Andrews, Tenn., made an address before the February meeting of the Domestic Committee of the Woman's Auxiliary at the Church House on February 9th.

The Rt. Rev. George A. Beecher, Bishop of Western Nebraska, will preach tomorrow morning in All Hallows' Church, Wyncote, and tomorrow evening in St. James' Church.

A luncheon for the colored clergy of the diocese was held at the Bishop's Lodge, Chester, on February 8th, with Bishop Taitt presiding.

A day of retreat for teachers and business women will be conducted by the Rev. Dr. Wallace E. Conkling at St. Margaret's House on February 20th.

Several members of St. Paul's Church, Chestnut Hill, are assisting daily with the work of feeding undernourished children at St. Barnabas' Church, Kensington, while others are contributing towards the expenses of this work.

ELEANOR ROBERTS HOWES.

ANNEX TO EAST MAUCH CHUNK, PA., CHURCH IS DEDICATED

EAST MAUCH CHUNK, PA.—The Rt. Rev. F. W. Sterrett, D.D., Bishop of Bethlehem, dedicated an annex and consecrated several gifts at a recent service held in St. John's Church, East Mauch Chunk. At the dedication were the first and second rectors of the parish: the Rev. Asabel Bresee and the Rev. Norton Houser. The present rector, the Rev. Alan H. Tongue, who holds a diploma from the Drexel School of Architecture was the architect of the annex, services gratis.

The much needed addition to the church includes choir, sanctuary, chapel, organ loft, sacristy, hall, stage, choir robing rooms, kitchen, and boiler room.

The altar and reredos, valued at \$5,000, is the gift of the Ruddle family. Miss Laura Ruddle for years has been president of the diocesan Woman's Auxiliary and a delegate to many national conventions. The design, made by Harold Thorp Carswell and executed by DeLong, was exhibited at the National Conference of Ecclesiastical Architecture meeting in New York last December.

St. John's parish, just forty years old, has 200 communicants.

PUEBLO, COLO., CHURCH HOLDS SERVICES IN WELSH

PUEBLO, COLO.—A service unique in the annals of the diocese was held on January 31st, in Holy Trinity Church, Pueblo, when a large group of Welsh residents of Pueblo attended evening prayer at the invitation of the rector, the Rev. Charles D. Evans. Many of these people were members of the Church of Wales who had had no opportunity of attending a service of their Church in years. The second lesson and the prayers were in the Welsh tongue, the rest of the service being in English. The sermon was preached in Welsh by the Rev. W. O. Richards, vicar of St. James' Mission, Meeker. The Rev. Mr. Richards is a native of Wales, and for some years was a captain in the English Church Army, serving in this country. On the Tuesday following this service, he was advanced to the priesthood in Holy Trinity Church by Bishop Ingley.

"GIVE ALL OF yourselves to God, through your work every day and all day."

—Rev. Sidney K. Evans.

Lenten Program for Children Gains Impetus in Michigan

Adventuring With Christ Mission In Use Throughout Diocese

DETROIT, MICH.—On February 7th, the Lenten Mission of the Adventuring With Christ program for children, "The Bread of Life," was inaugurated in all missions and many parishes of the diocese of Michigan. Ernest E. Piper, diocesan superintendent of religious education and chairman of the Adventuring With Christ committee, stated that the particular purpose of this mission is to give the children both a knowledge and an understanding of the Lord's Prayer, from the inspirational and devotional sides. "Our Daily Bread," the program developed by the national Department of Religious Education, supplied much of the material for the mission, and The Bread of Life will complement the national department's approach from the industrial, economic, and social standpoint, with special emphasis on the spiritual background.

"The purpose of these missions, in the first place," said Mr. Piper, "is to provide for a short period of time a dramatic, vivid, religious experience for the children. The usual Church school runs along for the most part on pretty much of a level, and the mission is intended to introduce a high point of drama and inspiration into the child's approach to religion. A very definite attempt is made, not only to instruct the children by means of the missions, but to emotionalize certain attitudes toward the Church and toward religious and moral teachings."

The missions are conducted by the clergy and the women field workers of the department of missions, for the most part on Monday afternoons during Lent. A devotional period makes up a part of the service, and the missionary relates a story which illustrates the theme for the day. Some of the missions will have hand-work periods, and in connection with these the committee is encouraging the development of prayer corners in the homes of the children. In a number of parishes children will receive rewards for perfect attendance in the form of pictures, etc., for use in the development of a prayer corner, and frequently the clergyman, after its establishment will visit the home and hold a brief service on consecration. Thousands of children's prayer corners have been established throughout the country as a result of the holding of the Adventuring With Christ Missions.

The committee is also suggesting that impromptu dramatizations of the Parables of Jesus, many of which will be used in the material for the missions, be held at the afternoon services.

The whole Adventuring With Christ program, developed in the fifth province and now sweeping the country, is the children's part of the evangelistic program so strongly emphasized at the last General Convention of the Church. Besides Mr. Piper, the committee is composed of the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and president of the synod; the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac; the Rt. Rev. Herman Page, D.D., Bishop of Michigan; the Rt. Rev. Harwood Sturtevant, D.D., Coadjutor of Fond du Lac; the Rev. C. C. Jatho, rector of St. John's Church, Royal Oak; the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette; and the Rev. E. F. Chauncey, D.D., rector of Trinity Church, Columbus, Ohio.

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Quiet Day Is Held By Long Island Clergy

Meeting Is Interspersed With Good Reading and Diocesan Affairs

The Living Church News Bureau
Brooklyn, February 11, 1932

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of this diocese, held a quiet day for his clergy on Shrove Tuesday. The Bishop celebrated Holy Communion in the Cathedral at Garden City at 10 o'clock, assisted by the Rt. Rev. J. I. Blair Larned, D.D., Bishop Suffragan, as gospeler, and the Very Rev. G. P. T. Sargent, dean of the Cathedral, as epistoler. At 1 o'clock adjournment was taken for luncheon, which was served at the Cherry Valley Golf Club, when the chapter on the Christian Interpretation of History was read from the Archbishop of York's book, *Personal Religion and the Life of Fellowship*. At the afternoon session Bishop Stires spoke first of the recent meeting of the National Council, and the important action that was taken toward balancing the budget for 1932. Reverting to the sequence of thought in his previous addresses, he read brief but significant extracts from an address on *The Cure of the Modern Soul* by Professor Urban of the faculty of philosophy at Yale University.

NATIONAL COUNCIL OF CHURCH MISSION OF HELP MEETS IN BROOKLYN

At the national council meeting of the Church Mission of Help held in Brooklyn last Monday, Bishop Stires, honorary president of the council, suggested a new method of approach in soliciting funds in these hard times: "Get people to take over one particular problem, rather than ask them to contribute to a common treasury." Mrs. John M. Glenn was reelected president.

BROOKLYN C. M. H. HAS "FIRESIDE OPERA"

The Long Island branch of the C. M. H. had found another novel way to raise money "in these hard times." The customary theater party, involving heavy expense which sadly depletes the gross income, is to be modified into a "fireside opera," and those who have been accustomed to patronize the theater party are asked instead to send in the price of the tickets they would buy, and then to stay at home and listen to "Faust" by radio.

ST. ALBAN'S TENTH ANNIVERSARY

The tenth anniversary of the founding of the Church of St. Alban the Martyr, at St. Albans, was recently observed. The Rev. Canon R. T. Homans, former rector of Grace Church, Jamaica, under whose care the mission was started, was the preacher of the occasion. A carved oaken Communion rail was installed in the church in memory of Ephraim A. and Emily A. Arnold, in whose home the mission began. The rail is the gift of their children. Two windows in the chapel were recently blessed in memory of Annie Erskine Stretch; they were designed by John Tarbox of New York and show eight scenes from the life of our Lady.

RECTOR'S FORTY-FIRST ANNIVERSARY

The Rev. William G. Ivie last Sunday commemorated his forty-first anniversary as rector of Grace Church, Conselyea street, Brooklyn. He was ordained deacon in 1889, and served a year as deacon and another year as priest, in All Saints' Church, Hoosac, N. Y. Since then he has

been in his present charge. He is now second in seniority of the clergy in active work in this diocese.

INTERESTING BITS OF NEWS

The School of Nursing of St. John's Hospital held its annual graduation exercises on Monday last. Thirty-two nurses were given their diplomas by Bishop Stires—exactly twice as many as the largest previous class.

The Rev. Arthur R. Cummings, of Richmond Hill, who last week conducted the morning radio devotions under the auspices of the Federal Council, reports that he has had many letters from listeners testifying to the help and comfort that people all over the country receive through this brief morning service transmitted through twenty-two stations. Some letters came from as far as North Carolina and Kentucky, and many from New York and Connecticut.

The G. F. S. of St. Bartholomew's parish, Brooklyn, recently had its twenty-fifth anniversary, and celebrated the occasion with a birthday dinner, at which a hundred and one past and present members met together.

Lenten preachers at St. Ann's, Brooklyn, include Bishop Burleson, Chaplain Knox of Columbia University, and Professor Hatch of Cambridge Seminary.

A congregation of four hundred in a church that seats a hundred and fifty greeted Bishop Stires at a recent confirmation in St. Gabriel's, Hollis. Fifty-one were confirmed.

The Rt. Rev. Frank DuMoulin, D.D., rector of St. John's of Lattintown, will conduct a Quiet Day for women at the Church of the Resurrection, Richmond Hill, on Friday, March 11th.

CHAS. HENRY WEBB.

PACIFIC SYNOD TO MEET IN SACRAMENTO IN APRIL

SACRAMENTO, CALIF.—The synod of the province of the Pacific will meet in Sacramento on April 20, 21, 22, preceded as usual by a day devoted to a religious education program.

Among the expected speakers are Bishop Freeman of Washington, D. C., who will preach the opening sermon, Bishops Mosher of the Philippine Islands, Rowe of Alaska, Littell of Honolulu, George W. Wickersham of New York, and others.

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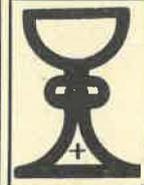


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Worcester, Mass., Church Rebuilding Is Hastened

Generous Gifts Make Immediate Reconstruction Possible

WORCESTER, MASS.—At the annual parish meeting of All Saints' Church, Worcester, which was held immediately following the destruction of the church building by fire, the gift of \$100,000 by Mrs. Charles G. Washburn for a new chancel was announced in memory of her husband, Charles G. Washburn, who for more than twenty years was senior warden of All Saints' Church. The rector, the Rev. John H. Lever, also announced the gift of a new organ valued at \$40,000 to replace the one destroyed by fire, from Mrs. William E. Rice, in memory of her husband, a vestryman for more than fifty years. Other gifts for the new church, including altar books and stained glass windows, were announced.

\$2,500 LEGACY IS GIFT TO ROCHESTER AUXILIARY

ROCHESTER, N. Y.—Having their advent into the life of the national Woman's Auxiliary marked by memorial gifts and good-will tokens, 430 women delegates from all parts of the diocese of Rochester formed on January 19th the youngest branch of the Woman's Auxiliary, in old St. Luke's Church, Rochester, where over fifty years ago the parent organization for the diocese of Western New York was formed. The new Auxiliary began its career with the reception of a gift from Mrs. Edwin Allen Stebbins of Rochester of a memorial fund of \$2,500.

In making this gift Mrs. Stebbins said:

"Several years ago a legacy was left to me by one who spent her life serving others. It has not seemed right to me to use the principal of this legacy for myself, and I have been eager to use it in an active memory of her. Matilda Mary Miller was a Canadian, the daughter of an esteemed teacher of English in the public schools of Canada. She was a member of the Church of England and of our household, which she cared for as her own. This spirit of self-forgetful, intelligent, and devoted service is being continually expressed through the Woman's Auxiliary. It is of supreme value in interpreting the mind of Christ to others in every land. It gives me great joy today to combine her remembrance of me with a memorial to her and to present to the diocesan branch of the Woman's Auxiliary at its primary convention the sum of \$2,500. I should like it to be known as the Mary Miller Memorial Fund and the income to be used for something that might not or could not otherwise be done."

The new Auxiliary also received from the Woman's Auxiliary of the diocese of Western New York an oak gavel bearing the inscription, "Presented to the Woman's Auxiliary of the diocese of Rochester by the Woman's Auxiliary of the diocese of Western New York on the occasion of their first meeting, January 19, 1932."

Some years ago Mrs. Frederick Knowlton of Rochester presented the Auxiliary of Western New York with a Book of Remembrance as a memorial to her mother, in which have been recorded the names of women of distinguished and notable Christian service to the diocese. The members of the new Western New York Auxiliary presented this book to the new Rochester Auxiliary, thus cementing the cordial relations between the mother and daughter Auxiliaries.

Officers were elected as follows:

Honorary president, Mrs. P. N. Nicholas of Geneva. President, Mrs. J. W. D. Cooper of

Geneseo. Vice-presidents, Mrs. W. B. Slifer of Rochester, Mrs. G. E. Anderson of Rochester as head of the Monroe convocation, Mrs. J. M. Prophet, Jr., as head of the Genesee Valley convocation, Mrs. R. A. S. Bloomer as head of the Northeastern convocation, and Mrs. Walter Hollands as head of the Southeastern convocation. Recording secretary, Miss Helen C. C. Brent of Geneva. Corresponding secretary, Mrs. E. A. Stebbins of Rochester. Treasurer, Mrs. F. G. Benedict of Rochester. U. T. O. Treasurer, Mrs. F. P. Boswell of Geneva.

BISHOP FISKE RECOMMENDS "A PARSON'S DILEMMAS"

UTICA, N. Y.—Last year Bishop Fiske, of Central New York, in his Lenten Pastoral Letter, gave practical suggestions to his clergy on the arrangement of special Lenten programs with a view to avoiding "a merely conventional observance of Lent."

This year he has sent out a letter to his clergy urging them to make one book a common study during Lent. The book he recommends is *A Parson's Dilemmas*, by the Rev. T. W. Pym. He writes:

"This year I want you to think about the modern situation; to consider some moral problems we are apt to fight shy of, because it means hard thinking to reach settled conclusions and convictions with regard to them. The book I recommend will cause you furiously to think. . . . I urge you to think these problems through for yourselves and after Lent to discuss them in your clerical meetings and so help each other, through such group conferences, to see how you can also make some of your people think them out seriously in the light of Christian principles."

The Bishop says that "the study of these intellectual and moral problems may be somewhat disturbing; but it is better to be courageous in your thinking than to 'let sleeping dogs lie.' Some day they may be up and at you."

DEAN LAVIS IS CONSECRATED COADJUTOR OF CAPETOWN

CAPETOWN, SOUTH AFRICA—Sidney Warren Lavis, dean of St. George's Cathedral, Claremont, was consecrated Coadjutor Bishop of Capetown recently by the Archbishop, the Most Rev. Francis R. Phelps, D.D. Assisting the Archbishop in the service were the Bishops of George and Bloemfontein. The sermon was preached by the Bishop of Damaraland, who is an alumnus of St. Augustine's College, Canterbury, as is the new Coadjutor.

BISHOP OF ALASKA ON RHODE ISLAND SCOUT PROGRAM

PROVIDENCE, R. I.—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, took part in the second annual union Scout Sunday service at Grace Church, Providence, on the evening of February 7th. It was a community affair, the Rev. Robert H. Schacht, Jr., pastor of the First Congregational Church of Providence, being the speaker.

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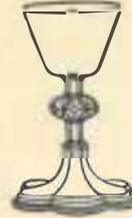
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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

March, 1932

Vol. XXXI, No. 3

EDITORIAL COMMENT

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OLD CATHOLIC BISHOP TO PREACH IN BUFFALO

BUFFALO, N. Y.—By the canonical consent of the Bishop of Western New York, and at the invitation of the Rev. Osmond Brown, rector, the Rt. Rev. John Z. Jasinski, Bishop of the Polish National Catholic Church, will preach on the Second Sunday in Lent at St. Philip's Church, Buffalo. The subject of his sermon will be The Effects of Holy Communion.

The Polish National Catholic Church is the only Old Catholic Church in this country in communion with the see of Utrecht, and so with the Anglican communion.

WEST BEND, WIS., CHURCH DESTROYED BY FIRE

MILWAUKEE—Fire swept through the edifice of St. James' Church, West Bend, Wis., on Saturday afternoon, February 13th, causing almost total destruction. An estimate at the present time would place the damage at about \$9,000, only \$6,000 of which is covered by insurance. All within the sanctuary is a total loss; the hand-carved wooden altar and reredos, together with all its appurtenances, the credence table, choir stalls, prayer desk, and sanctuary lamp. The entire interior of the nave is charred; the pews while escaping the flames were damaged by water. The exterior of the building is intact though there is uncertainty as to its strength. Fortunately the vestments and Communion vessels were rescued but not until they had suffered from heat, smoke, and water. It is most apparent that some of these are so badly damaged as to be unfit for further use.

To a congregation as small as that of St. James', this is a tremendous blow. Services, which are in charge of Albert Frost, a student at Nashotah House, were held Sunday morning and are to continue for the present in the Masonic Temple, which has been offered until some other arrangement can be made.

C. L. I. D. TO HOLD CONFERENCE

BOSTON, MASS.—The Rev. James Myers, industrial secretary of the Federal Council of Churches, and Robert A. Bakeman, former mayor of Peabody, and secretary of the Massachusetts Civil Liberties Union, are to be the speakers at the annual Washington's Birthday luncheon of the Church League for Industrial Democracy, held this year in the parish house of Trinity Church, Boston. The annual meeting is to be preceded by a week-end conference of seminary students, which is to be held at the Episcopal Theological Seminary, Cambridge. Delegates will be present from the General Theological Seminary, Berkeley, Alexandria, Union, and Cambridge. The students are to gather on Saturday afternoon, February 20th, when they will consider Unemployment and Its Remedies. There will be three addresses—by a banker, an industrialist, and a labor leader—followed by discussion. In the evening the students are to be the guests of Professor and Mrs. William L. Wood, for an informal discussion of The Church Task in Industrial Disputes.

The annual service of the league is to be held on Sunday afternoon at Christ Church, Cambridge, when the Rev. Norman Nash of the Episcopal Theological

Seminary will preach. In the evening the students will consider the Position of the Churches on Social Questions. On Monday morning the final session of the students' conference will consider Trends in the Labor Movement, after which they adjourn to attend the annual C. L. I. D. luncheon.

Following the luncheon there is to be a short clergy conference to consider the advisability of holding missions under C. L. I. D. auspices to present in parishes and cities the social implications of the Gospel.

SPECIAL WASHINGTON SERVICE AT NATIONAL CATHEDRAL

WASHINGTON—In order that the Church may have a worthy part in the commemoration of the 200th anniversary of George Washington, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, has appointed Canon Anson Phelps Stokes as chairman of a committee to arrange a series of appropriate observances throughout the year. Since Washington Cathedral is generally regarded as the fulfillment of Washington's dream, "a church for national purposes" in the capital, the special services which have been announced are designed to be inspiring national observances. When Major Pierre L'Enfant laid out the plan for the city of Washington under the first President's direction it was recommended that such a church be built. A century later the project for the Cathedral was launched and in 1893 Congress granted a charter for its establishment and maintenance.

Among the persons who have accepted the invitation of Bishop Freeman to deliver addresses at these services are Representative Ruth Bryan Owen of Florida, Representative James M. Beck of Pennsylvania, former Senator George Wharton Pepper of Pennsylvania, the Rev. Joseph Fort Newton, D.D., of Philadelphia, Pa., the Rev. S. Parkes Cadman, D.D., of New York City, Mrs. William Adams Brown of New York City, the Hon. Newton D. Baker of Ohio.

The purpose of these services at the Cathedral is to direct attention to the supreme importance of religion in the life of the nation and to provide the appropriate religious element in the bicentennial celebration in the national capital.

During Lent, as in previous years, there is being held at the College of Preachers a series of week-end conferences for laymen.

LOS ANGELES BOYS' SCHOOL INSTITUTES DRIVE FOR FUNDS

LOS ANGELES—Definite steps have been taken by the trustees and alumni of Harvard School, the diocesan school for boys, for the raising of \$500,000 with which to erect and equip modern school buildings upon the site, purchased six years ago for the purpose, located in Westwood Hills, near the campus of the University of California at Los Angeles. The school has been located for the thirty-two years of its existence upon a ten acre property which is now in a highly developed part of the city of Los Angeles, too valuable and not well adapted for school purposes.

It is planned to have the buildings ready for occupancy in September, 1932.

NEWARK TO ELECT COADJUTOR

NEWARK, N. J.—A convention to elect a Bishop Coadjutor for the diocese of Newark is called to meet at Grace Church, Orange, N. J., on March 15th.

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"No matter how many lives of St. Paul you have read, you will want to read and own—this graphic story of the greatest of Christian heroes."—*American Church Monthly*.

"The author takes Paul out of the dim past and makes him live before us in the present."—*Union Seminary Review*. \$2.75

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SIMEON LORD GILBERSON, PRIEST

PHILADELPHIA—The Rev. Simeon Lord Gilberson, rector emeritus of St. James' Church, Kingsessing, Philadelphia, died Sunday evening, February 7th, at his home, 4921 Chester avenue. He was 76 years old.

The Rev. Mr. Gilberson had served for many years as general secretary of the Evangelical Educational Society, continuing this work until his death. Before he resigned as rector of St. James' Church two years ago, he had completed his thirty-sixth year of service in this parish.

A native of Wheeling, W. Va., Mr. Gilberson was graduated from Hobart College in 1881, and from the Philadelphia Divinity School in 1888. After his ordination, he served as a missionary in Utah and as rector of St. Paul's Church in Salt Lake City. He returned to Philadelphia in 1892, becoming rector of the Church of the Saviour. The next year he was called to the rectorship of St. James', where he remained until 1930, when he became rector emeritus. He was elected dean of the convocation of West Philadelphia in 1902, and served in that capacity until 1919.

He is survived by his widow, Mrs. Mary L. Gilberson, and a granddaughter, Miss Marian O. Schussler, the child of his deceased daughter. Funeral services were held in St. James' Church on Thursday, February 11th, with burial in the churchyard. The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, officiated.

ROMILLY F. HUMPHRIES, PRIEST

BALTIMORE, MD.—The Ven. Romilly F. Humphries, D.D., archdeacon of Baltimore, in charge of the city mission of the diocese of Maryland, died at his home in this city Friday night, February 12th.

Dr. Humphries was taken ill on Wednesday evening, while preaching, and collapsed in the pulpit, but was revived and insisted upon finishing his sermon. He was taken home after the service and the doctor advised complete rest. His sudden death has come as a great shock to his friends and associates.

The funeral took place from Grace and St. Peter's Church, where he was rector for years, and was conducted by Bishop Helfenstein, the Rev. Robert S. Chalmers, D.D., rector of Grace and St. Peter's Church, and the Rev. Benjamin B. Lovett, D.D., rector of Memorial Church, where Dr. and Mrs. Humphries were communicants.

Born in New York City on November 28, 1869, Dr. Humphries was graduated from Trinity College, the Episcopal Theological Seminary, and Union Seminary. He was ordained deacon and priest in 1894 and received his degree of Doctor of Divinity from St. John's College in 1919. His first charge was St. Simon's Church, Concord, coming to Baltimore in 1906 to Grace Church.

Besides his widow, Elizabeth Jane Thurston Humphries, Dr. Humphries is survived by two sons, Floyd Humphries and Romilly F. Humphries, Jr.

GEORGE H. HOLORAN, PRIEST

DENVER, COLO.—The Rev. George H. Holoran, priest in charge of St. George's Mission, Englewood, and principal of the Colorado Military School for Boys, this city, died suddenly Sunday morning, February 7th, of angina pectoris. Requiem was said at St. Andrew's Church, Denver, on Wednesday morning, and the burial office at St. John's Cathedral in the afternoon, Bishop Ingley officiating.

Mr. Holoran was born in England and educated at the University of Durham, graduating in 1896. He was made deacon the same year and advanced to the priesthood in 1898 by the Bishop of Newcastle, England. Coming to the United States he became lecturer in Greek Testament and Philosophy at Matthews Hall, Denver. Later he served six years as master at the Pomfret School in Connecticut and, returning to Colorado in 1905, served in various churches in Denver until made principal of the Colorado Military School in 1917. He also served as canon of St. John's Cathedral, Denver, from 1917 to 1921; was examining chaplain of the diocese in 1911; and chaplain of St. Luke's Hospital. He was the author of *S. Edmund's Donnisthorpe*. His widow, Mrs. Kittie Holoran, survives him.

MARTINA GORDON HAINES

GLENDALE, OHIO—Martina Gordon Haines, wife of the Rev. Elwood L. Haines, rector of Christ Church, this city, died suddenly on February 5th. Mr. Haines and his wife had been missionaries in Liberia and had been forced to give up service there on account of malaria. Bishop Hobson conducted the funeral service in Christ Church, Glendale, and interment was in Oak Hill Cemetery, within sight of the parish church.

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JOSEPH SABO

FRANKLIN, N. J.—Joseph Sabo, of Ogdensburg, a lay reader of the Hungarian Reformed Church at Franklin, died on February 5th, at the age of 56. Death was due to heart trouble. The Hungarian Reformed Church is affiliated with our own communion.

The Rev. Ladislav Szabo, pastor of the parish, conducted the funeral on February 7th.

A wife and five children survive Mr. Sabo.

FINDINGS OF THE LYNCHING INVESTIGATION COMMITTEE

NEW YORK—A southern commission on the study of lynching, with George Fort Milton, editor of the *Chattanooga News*, as chairman, was appointed some months ago by the Commission on Interracial Cooperation, for the purpose of investigating and reporting on circumstances attending each of the twenty-one lynchings of 1930.

The general conclusions of the report, supported by an impressive body of detailed evidence, are:

There is real doubt of the guilt of at least half the victims of mob violence. At least two were certainly innocent.

Less than one-fourth of the persons lynched since 1890 have been accused of assaults upon white women.

The claim that lynchings are necessary because courts do not convict Negroes is fallacious.

Mob leaders can be identified without difficulty, although grand jury indictments are seldom brought.

There is a direct relationship between a low educational and economic status and the probability of lynchings.

Lynchings steadily declined in number from 255 in 1892 to ten in 1929, an average of seventeen for the past six years.

The national executive board of the Woman's Auxiliary has a committee to cooperate with the Atlanta commission. The report above referred to was brought to the board's notice at its February meeting, and is commended by them to the attention of all.

The entire report can be secured from the Commission on Interracial Cooperation, Standard Building, Atlanta, Ga.

TWO BISHOPS BAPTIZE TWIN BABIES

PIERRE, S. D.—Are there anywhere else but at Pierre, S. D., twin babies who have been baptized by two bishops? The Rev. and Mrs. Cyril Rouillard of Pierre took advantage of the presence of Bishops Burleson and Roberts at a clergy conference in Pierre recently to have Bishop Burleson baptize one of their one month old twin daughters and Bishop Roberts the other. Their father, one of the younger Indian clergy, is chaplain to Indian students in South Dakota schools. His wife is a graduate of All Saints' School, Sioux Falls.

JAPANESE IN THE White River Valley, state of Washington, diocese of Olympia, since the death of their missionary, the Rev. Paul Ito, last spring, have been under the care of a young Japanese physician, Dr. Shigaya, a product of the mission and a keen Churchman, who combines his work of healing with the service of the Church. He was recently married. The latest news of him is that he now intends to study for the ministry.

NEWS IN BRIEF

ALBANY—An organ was dedicated to the memory of the late Adolph H. Bierck at a musical service held in Grace Chapel, Cobleskill, recently. Mr. Bierck, a lifelong member of Grace Church parish and for many years a lay reader, was the father of the Rev. W. Hubert Bierck, a missionary in the Philippine Islands.

CENTRAL NEW YORK—Nearly 2,000 pieces of literature, and personal calls numbering 160 have been made by the Daughters of the King among the isolated in the diocese during the past year. In addition, clothing and food for the sick have been sent.—A rather remarkable record has been made by the pupils of the Church school of Trinity Church, Fayetteville. At a recent examination of the lesson books it was found that out of an enrolment of 47 in the junior and senior grades, 26 had merited standings of over 86 per cent. Five of the number had perfect standings and only two were below 90 per cent.—Mrs. Thomas R. Proctor of Utica, daughter of the late James Watson Williams, has given the initial sum of \$10,000 for the redecoration and interior reconstruction of Utica's city hall. The family has long been identified with Grace Church, and but a few years ago gave the parish house as a memorial.—The new church and remodelled parish house at South New Berlin were dedicated recently by Bishop Coley.—St. Mark's Church, Syracuse, observed its centennial the week of January 11th to 18th. This church was originally known as the Apostolic Church of Geddes. The first church was consecrated by the Rt. Rev. Benjamin T. Onderdonk, fourth Bishop of the diocese of New York in 1833. The present edifice was opened for worship on Christmas Day, 1885.—A reredos, a new lighting system, and complete renovation of the interior of St. Paul's Church, Waterloo, was dedicated by Bishop Fiske on February 14th.

CONNECTICUT—A double anniversary was observed in Trinity Church, Waterbury, recently. January 31st was the twenty-fifth wedding anniversary of the Rev. H. B. Todd, II, and Mrs. Todd, and February 3d was the tenth anniversary of his rectorship.

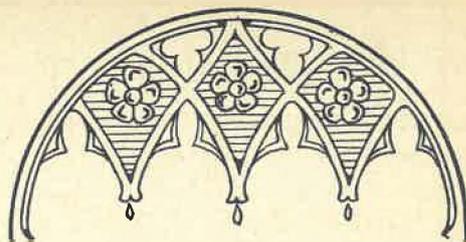
GEORGIA—Of special interest to Savannah in connection with the 25th anniversary of the diocese of Atlanta is the convention of the Woman's Auxiliary. Miss Annie Johnson, a communicant of St. John's, Savannah, organized the first branch of the Woman's Auxiliary in the state of Georgia in St. John's on 1889. In the Atlanta constitution appears an article, written by Mrs. Lamar Rucker of Athens, in which Miss Johnson's name is prominently mentioned as the founder of the Auxiliary in Georgia.

NEWARK—The eightieth anniversary of St. Paul's Church, Newark, was celebrated on the evening of the Feast of the Conversion of St. Paul. The Rev. A. Stewart Hogenauer is rector of the parish.—At its annual dinner on January 26th the Men's Club of St. Paul's Church, Paterson, had as its principal speaker Gov. A. Harry Moore of New Jersey. Those in attendance numbered more than 350. In addition to Bishop Stearly and the president of the club, Wright Smith, by whom those at the dinner were welcomed, there were four other speakers. Three of these were men prominent in public life locally or in the state: Mayor John V. Hinchliffe, of Paterson, Dr. Andrew F. McBride, former mayor and former New Jersey commissioner of labor, and the Hon. William L. Dill, formerly state commissioner of motor vehicles, by whom Governor Moore was introduced to the assemblage. The other speaker was William Dafter, of Bloomfield. The toastmaster was the Rev. David Stuart Hamilton, D.D., rector of St. Paul's.—On June 5th will occur the celebration of the 100th anniversary of the laying of the cornerstone of St. Luke's Church, Hope.—A gift of \$50 was recently presented by the Sunday school of St. Paul's Church, Paterson, to the Church of St. Anthony of Padua, Hackensack, an Italian parish.

NEW MEXICO AND SOUTHWEST TEXAS—Bishop Kemerer and Mrs. Kemerer are enjoying their vacation in El Paso this month, even though it is busy one for the Bishop. He recently conducted a mission at Silver City, N. M.

NEW YORK—St. James' parish, Madison avenue and 71st street, this city, on January 31st observed the 122d anniversary of the founding in 1810, the thirty-fifth anniversary of the consecration of the church in 1897, and the seventh anniversary of the dedication of the reconstructed church in 1925.

OLYMPIA—The Rev. M. McLean Goldie, priest in charge of St. Andrew's Church, Port Angeles, started a relief depot which has developed into a community institution supported



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by the municipality and acclaimed as a very important work among the many attempting to relieve the unemployed and their families in this time of depression.—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, is to hold a week's mission in St. Mark's Cathedral, Seattle, commencing February 24th.

PITTSBURGH—The annual diocesan meeting of the Daughters of the King was held in Trinity Cathedral House, January 27th. Election of officers: Mrs. Alfred S. Garden, *president*; Mrs. G. Philip Jung, *first vice-president*; Mrs. Mathilda Schmidt, *second vice-president*; Mrs. John Ripple, *third vice-president*; Mrs. Mary Galbreath, *recording secretary*; Mrs. Mary E. Barlow, *corresponding secretary*; Miss Winifred Couch, *treasurer*.

RHODE ISLAND—In gratitude for the bequest which the late rector of the Church of the Redeemer, the Rev. Dr. Frederick J. Bassett, made for the Alaskan work, the Rt. Rev. Peter Trimble Rowe, D.D., visited Rhode Island the week of February 7th for three services at that parish. He filled many speaking engagements throughout the diocese.—The Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, now in Rhode Island for episcopal duties during the absence of the Presiding Bishop on general Church business, was the chief speaker at the Rhode Island Churchmen's Club Dinner on the evening of February 4th. His subject was *The Ojibway Indians and Modern Civilization*. In his diocese, work among this tribe, which numbers 14,000, is divided between the Episcopal and the Roman Catholic Churches and is the second largest Indian work in the country under the Episcopal jurisdiction, the largest being that of Bishop Roberts of South Dakota.—The emergency committee, which Bishop Perry appointed from the managers of the Church Employment Bureau, Providence, to provide rest and recreation rooms for the unemployed is now feeding between 150 and 200 men every noon. Six other churches in the city are assisting. Each assumes full charge one day a week. Among these are the Central Congregational, the Calvary Baptist and, the Mathewson street Methodist church.—Bishop Bennett of Duluth, now in this diocese during the absence of Bishop Perry, visited Wallum Lake, the state sanitarium for tubercular patients, this week and confirmed a Chinese girl, a Negro girl, a white boy, and a white girl, in three services. Two of the class were so ill that they had to be confirmed in bed.

ROCHESTER—Arthur Sawyer of Mt. Morris, who is now retiring from active service, has been a vestryman fifty-five years and the parish treasurer of St. John's for forty-five years. Under the leadership of the rector, the Rev. F. C. Price, there has been built up an unique institution in its men's club, the membership of which contains not only men of the parish, but also from all faiths in the village, including many Roman Catholics, and every Protestant minister, and averages an attendance of over 100 at its monthly meetings. Among other customs is the annual award of a silver cup to the citizen who has rendered the most distinguished service to the community during the preceding year. Recently the cup was awarded to Mayor Frederick P. Mills of the village because of his public spirited action in trying to interest the state in making Mt. Morris the site of a new tuberculosis hospital.—Epiphany Church, the Rev. H. R. Talbot, rector, Rochester, in following up its efforts to aid in solving unemployment, has in a period of three weeks found thirty-two work jobs for unemployed, distributed two hundred and twelve garments among the poor, and sent six boxes of renovated clothing to Southwest Virginia. This has come as a response to its Fellowship Project, in four groups: a personnel group to list those out of work and their capabilities, a work group to find jobs for these, a friendly group to keep in touch with those in need, and a rector's chest group to collect and put in order clothing for distribution.—St. John's Church, the Rev. J. S. Williamson, rector, Sodus, has in its basement a chapel built and furnished by the children of the parish for their own use, where "junior Church" is conducted by their leaders as an educational project. The children made the altar and its furnishings, the rail and the pews, and converted plain glass windows by cellaphane into "stained glass." They have church service here during their Church school sessions, with their own organization, including "wardens and vestrymen."

SACRAMENTO—The Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of the diocese of Los Angeles, visited Folsom state prison on February 4th. Bishop Gooden held conferences with some of the prisoners, and gave an address to a group of men in the recreation hall.

SPRINGFIELD—The new community center of St. Paul's Church, East St. Louis, recently completed, is already being used to the full. The

school authorities of East St. Louis have contracted for the use of the building during the days of the week.

SOUTH FLORIDA—The Rev. Edgar L. Pennington, rector of Grace Church, this city, has been admitted to the bar of the United States district court by Judge L. W. Strum. Mr. Pennington graduated in law at the University of Georgia in 1914, was engaged in active practice up to the date of his entry into the World War. Since living in Florida he has been admitted to the supreme court of this state. Though Mr. Pennington says he has never had any intentions of resuming the practice since entering the ministry, he wishes to remain identified with it.

SOUTHWESTERN VIRGINIA—Mrs. F. A. Habersham of Hollywood, Calif., exhibited her motion pictures to the various missions and parishes throughout the diocese, under the auspices of the speakers' bureau of the National Council. Mrs. Habersham took the pictures while on a recent tour of foreign fields.—At R. E. Lee Memorial Church, Lexington, the Rev. Vincent C. Franks, D.D., rector, a new eight foot altar, of quartered oak to match the reredos, has been installed as a memorial to the late Mrs. John Lyle Campbell, and a processional cross has been given in memory of Edward Cunningham, a former student of Washington and Lee University. A pair of seven-branched candelabra was given in memory of Mrs. Ella Webster.

TENNESSEE—Miss Leila Kirtland, native of Memphis, but with twenty-one years' experience as a Bible woman in Japan, and now connected with the Golden Castle Christian School at Nagoya, at a recent lecture to Sewanee Seminary students exhibited a Japanese flag, embroidered in all the oriental colors. It was presented to her by a Bible student on the eve of her departure for the States.—The Rev. David T. Harari, Syrian Christian priest of Trinity Mission, Astoria Island, New York, who recently related to Sewanee students some of his experiences as a minister and teacher in the land of Christianity's origination, Palestine, says that, "It is now wholly Mohammedan in faith."

TENNESSEE—The Rev. Harry F. Keller has reconsidered his acceptance of the call to St. Peter's, Columbia, and will remain as rector of St. John's, Johnson City.

WASHINGTON—On Washington's Birthday a not only diocesan-wide but an adjacent territory Communion service for men and boys is to be held at the Church of the Epiphany, Washington. Bishop Freeman is to be the celebrant. The service is to be followed by breakfast at a near-by hotel.—On February 1st the Rev. Charles T. Warner observed his twentieth anniversary as rector of St. Alban's parish.—Two parishes in the diocese have elected as their rectors members of the clerical staff of the Cathedral. The Rev. A. J. Wilder, now in charge of St. Andrew's, and the Rev. A. B. Rudd, who on March 1st assumes charge of Christ Church, Rockville, have been serving the Cathedral for years as field representatives.

WESTERN MASSACHUSETTS—The Rev. S. Wolcott Linsley, rector for many years of the Church of the Reconciliation, Webster, was recently elected honorary canon of Christ Church Cathedral, Springfield, to fill the unexpired term of the late Rev. Latta Griswold of Lenox.

WESTERN MICHIGAN—The Very Rev. C. E. Jackson, dean of the Pro-Cathedral, Grand Rapids, has completed his tenth anniversary as dean.—The Little Traverse Bay Ministerial Association was organized in Petoskey, last fall, with a membership of some twenty pastors working in this northern part of the southern peninsula.

WESTERN NEW YORK—A service of prayer and intercession for the Peace Conference at Geneva, Switzerland, was held at St. Paul's Cathedral, Buffalo, on January 31st, in which all Churches of the city participated. Even the Roman Church was represented by a layman sent by Bishop Turner of the Roman diocese of Buffalo. The Rt. Rev. Cameron J. Davis, D.D., Bishop of the diocese, preached and the Rev. Elmore McKee, rector of Trinity Church, read the prayers. The lesson was read by the pastor of the Westminster Presbyterian Church, the Rev. S. V. V. Holmes, and psalms by the Rev. John Vollenwinder, executive secretary of the Buffalo Council of Churches.—Deaconess Harriett Bedell of Tanana, Alaska, will be the speaker at a meeting of the Guild of St. Barnabas for Nurses which the Rev. S. W. Sundin, superintendent of the Buffalo Church Extension Society, is planning to hold on March 7th at the Diocesan House in Buffalo. Deaconess Bedell, on a furlough from her work in Alaska, has had experiences which will be of real interest to the Church everywhere.

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