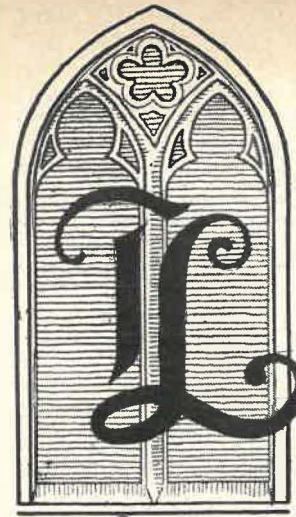
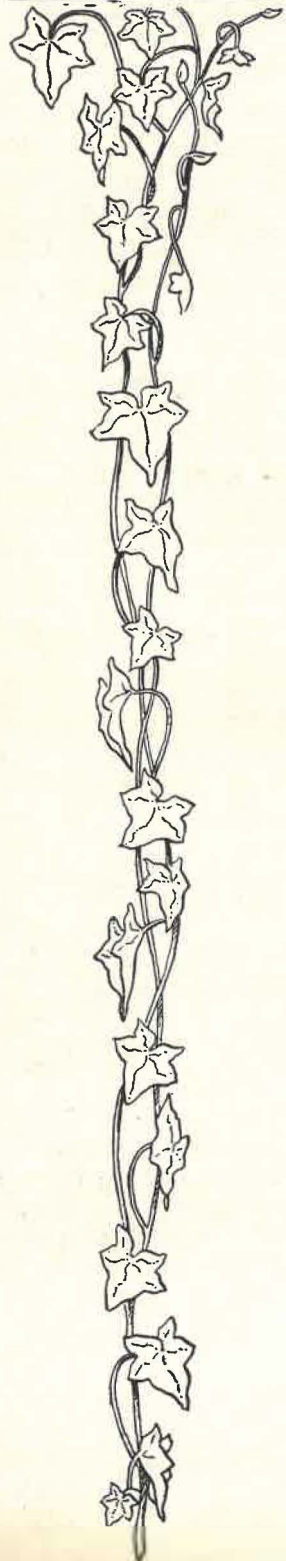


April 10, 1940



The Living Church



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(See page 13)

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Hymns and Canticles

TO THE EDITOR: The other evening, during a conversation with a brother organist, the subject of the rapid decline of the use of evening services was discussed.

With the exception of the very large churches throughout the country, and also small missions where only afternoon services are practical, you will find no Evening Prayer. What are we going to do with all the beautiful canticles and their magnificent settings, that our fathers have so labored over to make Evening Prayer more spiritual?

It is very true that some of the evening hymns may be sung in the morning (if the parson does not hold the iron rod too strongly over the title "Morning," "Evening," etc., in our hymnal). But I am of the opinion that we are going to bring up a generation of folks who won't know any more about Evening Prayer than about the extinct dodo.

A person in my congregation, thirsty for evening hymns, has asked that a few be sung in the morning; and perhaps it might be a good thing if in the months that have five Sundays, we sing Evening Prayer on that Sunday in the morning! That's an idea anyhow.

I believe the congregation enjoys them, and I have found that several of our evening hymns are quite useful as morning hymns, especially if a new "translation" of the English is borne in mind. For example: Keeping in mind the troubles of the world as a whole, and the fact that "evening time" may mean a crisis in life, a task that is apparently impossible to accomplish without our Lord's help, or looking ahead to the actual evening of the day in which we live, we might use to good advantage, Holy Father, cheer our way with Thy love's perpetual ray. . . . Also, Sun of my soul, Thou Saviour dear, I think, can be used in the morning as a prayer for help in the darkness of deep trouble—especially stanza five in cases of epidemics of disease and poverty. Stanza three might be used any hour of the day. In teaching people to "pray ahead" and use the Church and its services before actual trouble arises, we might well sing, Before the ending of the day.

As for the evening canticles, many times have I seen the Magnificat used as a morning anthem. And I believe that as a canticle it could be used as a canticle at Morning Prayer. The Magnificat is the most inspirational and uplifting of all the canticles, and it would make a splendid optional First Lesson Canticle to be used in the octave of the Feast of the Annunciation. All of the evening canticles, with the exception of the Nunc Dimittis, are songs of praise and thanksgiving usable in Morning Prayer, and even the Nunc Dimittis can be sung as a kneeling anthem at the end of Morning Prayer, as well as at the close of Holy Communion.

G. N. TUCKER.

Mt. Lebanon, Pittsburgh.

The Church's Language

TO THE EDITOR: I have been looking for it, and at last it has come, but it has been a long time coming. Mr. Cronk's whimsical appeal for a moratorium on "challenge" should ease the burden and heat of the day of the working hours of this laborer in the terminological vineyard and the strain on the patience of the dear hearers.

It has been interesting to note the fashions in words and phrases in use in the Church.

There was a time, 50 or a 100 years ago, when its language was largely that of the Old Testament: "Lengthen the cords and strengthen the stakes."

From time to time the Church has adopted the language of commercialism. Bishop Williams of Michigan was widely quoted for his famous phrase, "We are long on religion and short on practice."

For many years two words invariably intruded themselves; certain ecclesiastical courses and plans were "statesmanlike," and the other old and overworked favorite was military in its nature, "strategic." What this expression intended was never entirely clear, nevertheless it was often proposed to "seize strategic positions."

When the World War came on, the Church promptly seized upon the jargon of things military and employed them sometimes with ineptitude. "Mobilize" became a favorite. Any activity of the Church at once became a "mobilization." "Cross-section" did yeoman service. But "over the top" deserves a good conduct medal for long, arduous, and valiant service. Every movement, great or small, that achieved success was heralded as having "gone over the top." The term, of course, was wrongly used, that is, it was used to signify successfully reaching an objective, whereas in military parlance going "over the top" was merely the start toward an objective which might or might not be attained.

Then "challenge" suddenly flashed across the Church's linguistic horizon. To change the simile, it sprang fully armed into the ecclesiastical arena, and it had teeth. As words go, it was mouth-filling and reeked of action; it evidently captured the Church's imagination. The wear and tear on it has been terrific, and it is time to retire it for age in grade.

(Rev.) FRANKLIN C. SMITH.
Greenville, Mich.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE of THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE of THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.



VOL. CII

MILWAUKEE, WIS., APRIL 10, 1940

No. 13

EDITORIALS AND COMMENTS

Marriage and Divorce

“DADDY,” says the little boy as they stroll home from Sunday school together on a bright spring morning, “which is my real mother?”

“Why, Bobby, don’t you love your mother that tucks you in every night and takes care of you every day? She loves you very much!”

“‘Course I do,” says Bobby. “But my other mother—the one that I get to see this afternoon—I think she’s nicer, don’t you?”

The man’s body stiffens, and Bobby looks up at his face apprehensively. He relaxes and tries to smile at Bobby. “I—I guess, they’re both your mother, Bobby. The other one—the one you’ll see this afternoon—and I—we used to be married, but—well, we changed our minds.”

They stroll on.

“Daddy,” says Bobby. “In Sunday school we had that part in the Bible about ‘They shall be one flesh.’ Does that mean you and mother?”

“Yes.”

“Which mother? Both of them?”

“No—Bobby, can’t you find something else to talk about? They shouldn’t bother your head with things like that in Sunday school!”

* * *

THIS scene—not uncommon among members of many Protestant Churches in this country—will be made the privilege of Episcopal Church children in ever-increasing number if the so-called liberalization of the Church’s marriage law recommended by a committee of the national Woman’s Auxiliary is carried out by General Convention. The report of the committee is printed in full in this issue of THE LIVING CHURCH.

There are many positively valuable things in this report: notably sections I, II, and III, and the factual surveys added as appendices. But there are parts of the report that seem to us to be, frankly, less than Christian. And some parts of it seem to betray a misunderstanding of the Church’s present teaching about marriage.

For example, in Section IV, on The Civil Contract and Religious Solemnization of Matrimony, there is a significant

omission: no reference is made to the fact that any two Church-people who desire to marry each other must do so according to the Church’s law. They must vow to undertake a life-long union, “forsaking all others,” whether they undergo civil marriage without the Church’s blessing or obtain that blessing in Church. The Church ceremony is not the sacrament; in fact in early Christian times there was no Church ceremony at all. Holy matrimony is the solemn undertaking of life-long marriage vows by two Christians before any witnesses that happen to be available.

SECTION V contains a simple misstatement of fact in this curious sentence: “When a marriage has failed in spite of all efforts of the priest and the people concerned, it must be remembered that any divorce or annulment must be secured in a civil court; the Church does not make the laws governing these proceedings.”

Of course, the Church does not make all the laws governing divorce and annulment. Nevertheless, it does make laws for its own members and these are set out in detail in Canon 41. Nine separate causes for annulment are listed, and machinery is set up for judicial decisions on them. Resting upon an exceedingly doubtful interpretation of a disputed text, there is one provision in Canon 41 for a divorce *a vinculo* (permitting remarriage). This is in the case of the innocent party in a divorce for adultery. In all other cases, it is clearly implied that this type of divorce is impossible for a Christian.

The Anglican Church anciently had laws regarding divorce *a mensa et thoro*—i.e. separation—and we believe no one would seriously question its competence to pass such laws for its own members today.

SECTION VI, on Remarriage of a Divorced Person, calmly proposes to repeal the law of God. There are few matters on which our Lord was so utterly explicit as this. The Pharisees asked Him, “What are the causes for divorce?” He replied, in effect, “There are no causes for divorce.” He added that the Mosaic law “for the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.” Fallen humanity, certain to disobey the law of God,

was at least required to alleviate the worst consequences of that disobedience. But Christians, baptized into God's Church, are expected to understand, and live out, the true nature of human life. Our Lord said that this true nature was expressed elsewhere in the Scriptures: "For this cause shall a man leave his father and mother and shall cleave to his wife and the two shall become one flesh. So that they are no more two but one flesh. What therefore God hath joined together let no man put asunder." The disciples thought that this was a very severe statement, and said so; whereupon our Lord reaffirmed it!

If the Episcopal Church really accepts the Holy Scriptures and the teaching of the undivided Church as its standard of Faith and morals, our one "exception" to the law of God should be repealed. But this report seeks to throw open the doors to a laxity unjustifiable by even the most shadowy interpretation of our Lord's teaching. In effect, it is a simple denial that He taught with any authority binding upon 20th century Episcopalians.

The fact is, we suppose, that the gigantic secular over-emphasis upon the love of man and woman has so stamped itself upon the minds of many Church people that they are no longer able to understand the Church's determination to set bounds upon that love.

We opened this editorial with a little scene that may have seemed unduly sentimental; perhaps, to some, it would seem irrelevant. But the Christian idea of marriage has its core precisely in the issue which that scene raises: marriage is primarily, not for an elusive happiness of the couple being married; but to signify the union between Christ and His Church; to provide for the birth and development of God's children; and to bring the souls of man and wife to God.

How does the possibility of remarriage, which breaks up homes, warps and sears the lives of children, and flatly disobeys the law of God—how does this serve any of the ends of Holy Matrimony?

DOES the possibility of remarriage break up homes? We are tempted to depict another typical American scene (untypical, thank God, of Episcopal Church homes), in which husband and wife play on the degree of each other's devotion to gain concessions, using the threat of divorce as a weapon. "I can get another husband (or wife) who will know how to treat me!"

Or the scene where a man looks on another man's wife with desire, because the committee on marriage and divorce of the Woman's Auxiliary of the Episcopal Church has proposed and General Convention has agreed that "after a reasonable time" when the parish priest "or a suitable committee" finds it expedient, he may have her for himself.

Or the scene, pitifully familiar in non-Church homes, where the temptations and difficulties of middle age result in the man's eloping with the nearest reasonably young, reasonably attractive woman. He doesn't really want her, but well-meaning sentimentalists have conspired to assure him that he does. Isn't "love" (a romantic adolescent passion) the only thing that matters?

Does divorce with remarriage warp and sear the lives of children? Think of the children of these unions that you know. Some of them are fine, strong individuals; many others are weak and neurotic, governed by a basic insecurity of spirit; but virtually all have been hurt and confused by the necessity of maintaining an intolerable division of loyalty between bitter opponents. Breaking up the home is bad enough, in all conscience. But creating competitive fathers and competitive mothers is positively demonic.

Section VII, on the Admission to Holy Communion of Persons Remarried After Divorce, lands with both feet on a very delicate question. The present Canon 41 strikes perhaps the best possible balance between the necessity of maintaining the Church's law and the application of that law to difficult individual cases. The committee's invoking Christ's teaching of mercy overlooks the fact that Christ Himself did not always invoke that teaching. More than once He spoke of the outer darkness where "there shall be weeping and gnashing of teeth." God's mercy does not become available to the unrepentant sinner. The prodigal did not get the fatted calf until he had come home with repentance in his heart.

WE TRUST that the Commission on Marriage and Divorce, to which the report is addressed, will take the Holy Scriptures and the teaching of the undivided Church into consideration when seeking the guidance of the Holy Spirit upon this question which lies so close to the heart of the Church's life. One would gather from the Auxiliary committee's report that the Bible is no longer relevant to present-day needs. It is true that the Church must find means of dealing with those who have disobeyed her law before they came under her ministrations. It is also true that there are things that might well be improved in the present canon—notably the table of impediments to marriage. But we could wish that the Woman's Auxiliary committee's excellent suggestions for instructions on marriage had not been combined with such a completely inadequate solution of the problem of divorce.

Through the Editor's Window

AFTER an absence of many months, here is the Editor's Window back again. So many readers have said that they missed this informal, occasional, and irresponsible department that we have decided to resume it—not every week, but now and then, as the spirit moves us.

THE EXPRESSION "Never trouble trouble till trouble troubles you" is familiar to all of us. Do you know where it comes from? We didn't, until we ran across it in a little poem by David Keppel, entitled Trouble. Maybe that isn't the first use of it, but anyhow the verse is an appealing one, and so we pass it on to you:

"Better never trouble Trouble	And the trouble—like a bubble—
Until Trouble troubles you;	That you're troubling about,
For you only make your trouble	May be nothing but a cipher
Double-trouble when you do;	With its rim rubbed out."

SOMETIMES our Roman Catholic friends twit us about our "High Church" and "Low Church" divisions. But how about this sign on the Paulist church in New York City?

SOLEMN MASS, 11

LOWER CHURCH, 9 and 10

HERE'S CATHOLICITY in action. The Rev. David K. Montgomery of Morristown, N. J., reports that he was recently called upon to perform a burial in the Potter's Field. "When I arrived at the cemetery," he writes, "I found there two grave diggers, one of whom was a Roman Catholic and the other a Presbyterian. The undertaker was Jewish, and when I inquired about the person whose body I was committing he informed me that the man gave his religion as Mohammedan. . . . In spite of the fact that I did not have my prayer mat with me, nor was I sure in what direction Mecca lay, I did the best I could."

Has anybody seen Livy the Office Cat? Must be spring fever.

Recommendations on Marriage

Report of the Committee of the Woman's Auxiliary on Marriage and Divorce

“**B**E IT RESOLVED, the House of Bishops concurring, That an invitation be extended to the Woman's Auxiliary of the Protestant Episcopal Church of the United States, to appoint a committee, fully to consider the question of marriage and divorce, and to present their views to the Commission on Marriage and Divorce appointed under resolution of the General Convention of 1937, before making their report to the General Convention of 1940.”

The Committee of the Woman's Auxiliary on Marriage and Divorce appointed in January, 1938, in accordance with the above resolution has met frequently; its members have read widely, have consulted various specialists on the subject, have made three significant investigations, and have discussed the question with care.

I. FUNDAMENTAL PRINCIPLES

CERTAIN fundamental principles have been basic in all discussions of the committee.

The committee is profoundly convinced that Christian marriage is the life-long union of one man and one woman. Anything else is contrary to Christian teaching and to the best interests of society. Christian marriage is fully possible only through the grace of God.

The Church must hold aloft as did her Master, the ideal of perfection, “Be ye therefore perfect.” She is required to lead men and women toward this ideal of perfection, to draw them nearer to God, to be a teacher and a guide. She must offer forgiveness and consolation when failure occurs.

The application of Christian principles constantly requires a fresh study and a more intelligent devotion. Today the altered position of woman, the greater urbanization of the population, with the breaking of ties to a secure home, all tend to weaken the roots of family life. From age to age different conditions arise. To apprehend God's continuing revelation, constant effort is required under the guidance of the Holy Spirit.

With these principles in mind the committee has arrived at certain convictions and points of view as a result of its study, investigation, and discussion.

II. PREPARATION FOR CHRISTIAN MARRIAGE

THE committee believes that adequate preparation for marriage should be as much the priest's responsibility as preparation for Confirmation.

Marriage is a relationship the success of which depends largely on the character and attitudes of the two individuals who enter into it. The opportunity of the Church to help develop the kind of men and women who can live happily together in the married estate begins with Baptism and the Church school, and continues through its influence on the home and its training for Confirmation and responsible Church membership. Everything that the Church can do to foster wholesome and happy family life is valuable since it is in the home that character is molded and ideals instilled both by example and by precept.

The Church should attempt through addresses, classes, and discussions to give to young people an appreciation of the meaning of courtship and marriage. Various methods of instruction are in use and excellent advice may be had from many priests. However, the practice varies widely and therefore

we recommend that the National Council be asked to appoint a committee to study family relations and marriage preparation and to recommend appropriate action.

For those who have not grown up under the influences of the Church as well as for those who have, the clergy have a responsibility before a marriage is performed to make clear the teaching of the Church regarding Christian marriage. Because of the importance of this teaching, an office of instruction for marriage might well be included in the Prayer Book.

III. PASTORAL CARE OF MARRIED CHURCH PEOPLE

THE committee believes that the early years of any marriage present special problems on which the wise and understanding priests of the Church may often give helpful counsel. The pitfalls which lie before a man and a woman in developing their marriage relationship are revealed only as they live their lives; the desire for help arises as a result of experience.

Individual counsel is possible through parish visiting and private consultation. Courses and discussions are also finding favor, where many questions may be helpfully discussed with those already married who find that a truly Christian union can be built only by daily effort.

Preaching should be emphasized; we must be reminded often that the Church is deeply concerned with the homes in which her people live and that a happy partnership of man and woman in marriage is unquestionably one factor in God's will for the good of His children.

IV. THE CIVIL ACT OF CONTRACT AND RELIGIOUS SOLEMNIZATION OF MATRIMONY*

MARRIAGE by the Church and marriage by the State are not synonymous; they have wholly different connotations which should be openly and formally recognized. Marriage is a relationship between a man and a woman which is legalized by the State and blessed by the Church. The importance of the solemnization of Matrimony can be made manifest by separating it from the civil contract. Not enough thought or education has been given to the meaning of the religious ceremony, wherein the help of God is sought by the man and woman to enable them to live faithfully together, nor is the meaning of the civil contract understood. The time has come when we can draw this distinction and educate people to a definite understanding of both ceremonies.

A civil ceremony is necessary in all cases, and it is the only appropriate one for those who are indifferent to the blessing of the Church. That blessing should be given to those who desire it, and who seek and receive instruction for Christian marriage.

The value of the marriage ceremony in drawing people to the Church would not be seriously affected by this separation if the Church carries out a real program of education so that the meaning of the religious ceremony is better understood. Those who come to the Church because they desire the solemnization of their marriage will appreciate more deeply the value of the distinction and be drawn to the Church thereby.

The custom of reading the Banns in Church is of great

*One member of the committee does not fully concur in this section.

Sursum Corda

By the Rev. Bernard Iddings Bell, D.D.

Third Sunday After Easter

HE SAID to His disciples, in the days before His crucifixion, when as yet they did not know what He had to reveal: "Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." It has come to pass, O my soul.

In the looking on Him who is resurrected; triumphant, my God, and my Lord, there is no room left for sorrow. Affliction to be borne? Yes, surely; but no affliction can take away the happiness that dwells in my heart. Now may I see the world of reality with Him at the center of it; and underneath me are the Everlasting Arms; and earthly darkness cannot hide that glory which He has revealed.

Paul puts it clearly, to the Corinthians: "We faint not, for though our outward man perish, yet the inward is renewed day by day. We look not at the things which are seen but at the things which are not seen, for the things which can be seen are of time only but things which are not seen, they are eternal." Pain, ungratitude, aloneness, selfishness and death—it is these which cause sorrow—are of earth only. With Him, as He now is, they are abolished; and when I am in His Presence, in prayer, in meditation, at the Sacrament I share His victory over them. Even while I tread the earth where, thanks to man's iniquity, there is little of happiness or peace, I live also in those heavenly places where God is always obeyed and where, in consequence, holy joy is an indestructible reality. He who would know peace and face this life with courage, must look into the calm, creative loveliness where Jesus reigns, the loveliness of cosmic things which may not be overthrown.

But is it right that I so turn my eyes away from earth to Heaven? Should I not rather sink myself in the common lot, no matter how tragic that lot may be?

"Yes of course you must do that," says the Lord to me. "But of what service can you be to your afflicted brethren if you see no more than they see? What good can you do for a sorrow-worn humanity until you have escaped from sorrow? How can you even rear your children aright unless in their appraising eyes you yourself appear as one in whom dwells bravery and serenity? You cannot freely love the world until with Me you have escaped it."

Only through joy comes peace. Peace! Peace! All the world cries aloud to all the world for peace; and lo, when they speak to them thereof, they make them ready for the battle. There can be no peace on earth until we shall be freed from sorrow and from the strife which sorrow engenders. That is the sort of peace He gives to men, a peace which comes from happy confidence that, though the heavens and the earth shall pass, He reigns triumphant in the hearts of them who trust and love Him.

value. A general revival of the custom would have a psychological effect in preventing hasty marriages.

V. MARRIAGE CONTRACT DISSOLVED BY THE STATE

THE committee believes that preparation for marriage and pastoral care of our Church people along the lines indicated above will increase the likelihood of achieving a genuinely successful Christian marriage.

When a marriage has failed in spite of all efforts of the

priest and the people concerned, it must be remembered that any divorce or annulment must be secured in a civil court; the Church does not make the laws governing these proceedings. The separation is complete between the civil law and the ecclesiastical law.

VI. REMARRIAGE OF A DIVORCED PERSON

IF A divorced person who has been in communion with this Church desires to remarry after a reasonable time and desires as does the partner of this second marriage, the blessing of the Church, this might well be bestowed when the parish priest or a suitable committee are assured, after examination of the circumstances involved, of the genuine desire and purpose of both participants to lead a Christian life. Each case presents a situation peculiar to itself and must be considered before God on its own individual merits in the light of the fundamental principles above stated. But no priest unwilling to perform such a ceremony should be required to do so.

VII. ADMISSION TO HOLY COMMUNION OF PERSONS REMARRIED AFTER DIVORCE

THE committee is in complete agreement that persons remarried after divorce should not for that reason be deprived of Holy Communion. Excommunication is the most serious deprivation that can be inflicted upon a communicant of the Church. The committee believes that the use of such a penalty in these cases is contrary to Christ's teaching of mercy.

VIII. INVESTIGATIONS MADE BY THE COMMITTEE

IN THE preparation of this report the committee has been greatly aided and enlightened by three investigations, summaries of which are attached as appendices: A. An inquiry regarding instruction given in theological seminaries intended to help prospective clergy in preparing young people for marriage. B. An inquiry addressed to the bishops of the Church regarding present practice in preparing couples for marriage. C. A questionnaire to women of the Auxiliary on problems of the Church's position on marriage and remarriage after divorce.

This report is made to the Joint Commission on Marriage and Divorce in the sincere hope that by its publication serious study and consideration of the problems will be stimulated, that earnest and constructive discussion will take place, so that the Church, facing honestly and courageously the issues involved, may follow the leading of the Holy Spirit.

APPENDIX A

An inquiry regarding instruction given in theological seminaries intended to help prospective clergy in preparing young people for marriage.

A LETTER sent in January, 1939, to the deans of the seminaries, asking them if they would kindly inform the committee as to how students are prepared to give instructions for marriage, brought eight replies, as follows:

At Berkeley Divinity School, each class has informal conferences on the problems of marriage.

The Virginia Theological Seminary deals with this subject as a part of the course in pastoral theology, stressing the Canons of the Church which call for public and private instruction on the question of marriage, providing a list of books; calling attention to factors in marital life like money, social background, family relationships, religious differences, sex factors, and maladjustments. The difference between mere

marriage and Holy Matrimony is stressed. As to instructions, the students are advised to begin early in the Church school with classes on preparation for marriage; using a wise married woman as teacher for the girls and a wise married man for the boys. For the sexual aspect, it is advisable to call in a physician, if possible. Emphasis is placed on starting instruction in the home.

The Divinity School of Philadelphia brings up the subject of marriage in a course on pastoral care and in a clinical training period when experience is gained by visiting the marriage relations courts of the city.

The DeLancey Divinity School in Buffalo no longer maintains an undergraduate department.

At the Nashotah House, marriage and the duties of husbands and wives are taken up in the course in moral theology as well as in the dean's course in pastoral theology. In this course, consisting of five hours a week for one half year, 10 lectures are given on family relations including (a) The problem of training children and the duties of parents to children, (b) Fidelity, which includes a detailed study of the sex aspect, (c) As a Sacrament. The chief object of this course is to prepare the men to act as confessors and directors in a wise manner, but the material given is sufficient to form a basis for instructions for marriage.

At the General Theological Seminary in New York, the course in pastoral care includes the importance of the instruction for marriage and students are referred to the literature on the subject. In the senior groups much time is spent discussing the way in which such instruction ought to be given and the book, *In Honour Bound*, of Dr. Robbins and Dr. Easton, is in part the result of these conferences. The course on pastoral psychology deals with the matter from a somewhat different angle.

At the Episcopal Theological School at Cambridge, Mass., the prescribed courses on pastoral care for juniors and seniors include methods of dealing with individuals in family difficulties as well as the preparation of persons for marriage. In the prescribed course on Christian ethics, the moral problems involved in sexual and marital relations are covered. An elective course offered every other year on the family and its problems goes into these matters in detail and deals with the sociology of the family.

At the Church Divinity School of the Pacific, the marriage instructions are covered in two courses, Christian ethics and pastoral relationships. The necessity for giving such instructions is covered in the course on canon law.

To conclude, all the seminaries are, it is seen, aware of the necessity for the training of youth, instruction as to family life and the distinction between civil marriage and Holy Matrimony. No doubt the different ways of approaching this subject have proved of value, but it would seem to our committee that the time had now come when further consideration of these matters might well lead to a more coördinated policy.

APPENDIX B

An inquiry addressed to the bishops of the Church regarding present practice in preparing couples for marriage.

THE following questions were sent to 99 bishops and 57 replies were received:

"Would you please let me know what the clergy in your diocese are doing in the way of instructions to couples coming to them for marriage? Are there any women attached to their staff to talk to young women? Are books recommended? What methods have your clergy found to be most helpful?"

Many bishops replied that they thought their clergy were conscientiously following instructions of the Canon, but that they could not know definitely without sending an inquiry to each clergyman. Several bishops did this.

One bishop reported that only one-sixth of his clergy are doing a really good job, two-thirds are doing something in the way of having conferences with young couples, going over the marriage service with them and recommending books and literature, the other one-sixth are doing practically nothing.

In some dioceses fine work is being done by commissions in the department of social service or religious education, such as marriage preparation commissions or marriage clinics, conducted with the assistance of trained people. Courses are given at diocesan clergy conferences with doctors and qualified speakers, also courses in young peoples' summer conferences, normal schools, round table meetings, high schools and universities. One diocese has an institute of family relations in summer schools in social work for theological students.

Lectures are given on pastoral medicine, with courses on preparation for marriage, parenthood, happy family life, and a consultation service provided for young men and women separately.

In one diocese a physical examination is demanded before marriage. Many clergy urge couples to consult physicians and some parishes have men and women physicians or trained workers to whom couples can go.

Some bishops complain that there is too little good literature for young people to read on home and marriage.

Some of the suggestions are: a parish advisory council to the rector, with doctors, psychiatrists, laymen, and laywomen to help them; a marriage commission under the National Council to advise clergy in methods, research, bibliography, and most successful plans carried out in other dioceses and parishes, doing research in regard to the effectiveness of this counseling and supplying a library for the clergy along this line, also a list of speakers and authorities; more should be done in a general educational way with late adolescents before marriage is contemplated; there should not be too much stress on the physical, that should be left to physicians; the Church should be primarily concerned in setting up proper attitudes toward marriage as a vocation in the Christian life; the worst thing that has happened to marriage in the last generation is its almost complete secularization; the Church must lift marriage to a higher plane and make young couples feel that Christian marriage is a Holy Sacrament and not merely a legal contract.

APPENDIX C

A questionnaire to women of the Auxiliary on problems of the Church's position on marriage and remarriage after divorce.

IN ITS study of the problems of marriage and divorce, the women's committee sent a questionnaire to the president of the Woman's Auxiliary in each diocese. This questionnaire was intended to discover the thinking of women of the Church on the various aspects of this question, so vital in the life of our corporate fellowship.

The response was, on the whole, most coöperative, 66 dioceses participating in the discussion of the questions. There were 191 groups formed for the purpose, with a known total of 1390 women taking part.

The answers were recorded for statistical purposes by Miss Jessamine Whitney of the National Tuberculosis Association,

who gave most valuable assistance to the committee. It was impossible to compute the results exactly, but certain trends of thought were evident, which indicated a desire on the part of the large majority that the Church should reëxamine its position on the whole subject.

The committee has not attempted to incorporate within the report itself the findings from the questionnaire, although it has been gratefully conscious at all times of the interest and coöperation which it has received from the women of the Church.

“Where Is the Money Coming From?”

How One Vestry Learned to Like Its Job

By the Rev. George Ralph Madson

Priest in Charge of St. Peter's Church, Paris, Ky.

“THE purpose of our meeting this afternoon is to consider what repairs are to be made to the rectory.” Thus did the rector, after prayers, open a called meeting of the vestry one Sunday afternoon in the autumn of the year. A majority of the vestrymen were present in the rectory living-room.

The rectory was an old frame house set in a rather large yard. The parish had owned it for two generations, but at various times it had been rented out when there was an incumbent with a family too large for its accommodations.

Although a quorum was present, those who were certain to raise objections were absent. Mr. Wealthy Farmer had not wanted to come and, for no particular reason, was late. The senior warden had simply forgotten about the meeting.

The rector continued:

“This house hasn't been painted in 15 years, gentlemen. The roof leaks badly; you can see the stains on the ceiling. And feel this floor shake! Even when the dog runs across the room, the floor vibrates. Something must be done before winter sets in.”

The rector felt impelled to insistence, for his wife had refused to live in it another winter unless repairs were made.

“Well, now,” said one of the vestrymen, “I don't think this house is so bad.” He had just purchased a fairly old house and was spending a good sum to make it pleasant to live in.

Mr. Farmer spoke: “Why, Mr. Rector, this house isn't nearly as bad as you have led me to believe.”

They were still in the living room, which had been furnished well with wedding presents just a very few years before. And the rector's wife had done her best to make it pleasant in order that callers might not receive a bad impression.

“Come, see the rest of the house,” said the rector. “I want you to see how the windows leak, and how the back porch sags.”

So the vestrymen started a tour of the house. The points of interest were duly examined, without much comment. It was raining just a little, not enough to show up the leaks in the roof, (which greatly disappointed the rector) but too much to make a general examination of the exterior possible.

At the conclusion of the journey, Mr. Farmer declared that he must leave; but before his departure he said, “Why Mr. Rector, this is a good house, a lot better than I had thought. I don't think there is anything to worry about at all.”

The vestry men settled in the living-room again, but they were not to be goaded into action. After desultory discussion, a motion was made to present the whole problem to a parish meeting. The motion carried, and the rector was requested to call the meeting two weeks hence, on a week night. Thus did the vestry pass the buck.

Two weeks passed after the vestry met at the rectory. In the time-honored tradition, the Woman's Auxiliary served

a delicious supper to entice the members of the parish to the parish house, and a fair number took the bait.

Before the business meeting could begin, Mrs. Social Climber and a few others indicated their great popularity by departing for “other engagements.” Unfortunately, no one was impressed, for the parish was very much a family, and the members knew one another quite thoroughly.

The rector called the meeting to order and presented the problem:

“Two weeks ago the vestry met and discussed the condition of the rectory. It is in need of considerable repair. A new roof is needed desperately, the floors sag, and the windows are loose. It hasn't been painted in 15 years. The vestrymen are unwilling to reach a decision, and have asked that this meeting be called in order that the whole congregation may determine what is to be done. They ask you to decide. The chair will entertain a motion.”

He knew what would happen; but the rector did his best to be a good parliamentarian. There was no motion; only a great deal of whispered conversation.

The rector was disappointed because less than half of the vestry was present. He had rather counted upon a full representation, and had hoped that one of the vestrymen would start the discussion. He had sent a copy of the weekly bulletin announcing the meeting to every person, including the vestrymen. Later he learned that Mr. Wealthy Farmer had not troubled to open his copy, Mr. Store Manager had forgotten, and the junior warden had gone to Wyoming to hunt bears.

During a lull in the whispering the rector suggested that all would be happier if the meeting were not too greatly prolonged, and that something must be decided.

“Well, where is the money coming from?” asked one of the smaller contributors, well-to-do but stingy.

“That, too, is a problem to be decided this evening,” replied the rector.

“How much do we give to missions? Might not some of that money . . .”

“Hold on,” cautioned the rector. “That money is pledged for that purpose and cannot be touched. Every penny of it must go outside the parish.”

“That's right!” cried an ex-president of the Woman's Auxiliary. “We don't give enough as it is!”

So there was another lull, while whispering was renewed even more generally.

The men had taken no part in the discussion, and the senior warden was looking particularly bored. (He declared after the meeting was over that never again would he suggest that the vestry pass the buck to a parish meeting. He had become convinced that the vestry should do its job of handling

parish finances and avoid all the entanglements of a general meeting. The rector was delighted.)

"There is that money the parish received by selling its interest in the house on Elm street," the rector suggested at last.

"We can use that can't we?" asked one of the women. The suggestion was avidly received, and the necessary motion was soon passed. The few hundred dollars in the bank solved the problem very nicely, thought the parishioners.

"And what could be more appropriate than to use the money from one house to keep up another?" asked another.

It was decided that the vestry might work out the details of repairing the rectory. The rector and his wife had their hopes raised a notch or two.

THE vestry had to meet again; the buck had been 'passed back. The meeting was in the rectory living-room again. The half-solved problem of repairing the rectory had to be finished.

After the conclusions of the parish meeting had been presented to the vestrymen who had missed the parish meeting, they expressed their definite opposition to using the money from the sale of one house to repair another.

Mr. Wealthy Farmer was feeling rather depressed, for he had sold some cattle a few days before, and had not made enough to pay for their feed. His crops were large, and he was sure that prices would be down. He said:

"I don't know how we are going to get along in these times. We mustn't use that money for repairs; we must put it into the endowment fund. Every little bit helps there, you know."

The parish was fortunate in having an endowment fund of several thousand dollars, and the income was enough to provide for the bare necessities of Church upkeep.

The junior warden had just returned from his hunting trip, and was feeling economical, so he seconded the suggestion: "That's so. We mustn't touch what ought to be regarded as capital."

"But, gentlemen, the rectory must be repaired. And this is what the parish meeting decided after you asked them to do the deciding."

Mr. Farmer apparently was being converted to the true notion of the function of the vestry, too. He said:

"That doesn't make a bit of difference. If I had been there I would have opposed the idea. And we don't have to do what they decided, anyway."

"I've seen worse houses than this," added one vestryman.

A long discussion ensued, concerning what were the necessary repairs. Finally it was decided that a new roof was needed at once. Perhaps a few other repairs might be made, too, such as tightening the windows and repairing holes in the porch floor. But the painting must wait until spring, of course.

"Very well," said the rector. "Now, where is the money to be found? We have to draw up the budget for next year."

The treasurer's figures revealed that less than half of the money allocated in the current budget for repairs had been used, so that part of the cost of the roof was available there. Then, it was thought, an additional sum for repairs could be added to next year's budget to cover the rest of the repairs and the painting. Upon this flimsy hope hung the fate of the roof and the other repairs. But it was decided that work on the new roof should be started at once.

The rector tried to get the vestry to draw up the budget, but they unanimously agreed that the rector knew more about it, and left the task for him.

There was the additional sum for repairs, and the vestry agreed upon an amount.

The rector was pleased that no suggestion was made that missions be neglected because of the added parish expenses.

After the meeting was over, the rector called to his wife:

"The rectory is going to have a new roof! And some other repairs may be made! And there will be new paint in the spring!"

"Which spring?" asked his wife.

THIRTEEN months after the rector asked the vestry to repair the rectory, the roofer appeared.

Strangely enough, Mr. Wealthy Farmer, who had felt that the house was pretty good, was the man who hunted up a good roofer and made all arrangements for the work.

Mr. Farmer was not satisfied to have the rectory roofed. He worried about how to raise the money for the other repairs, and finally hit upon a money-raising scheme which had the approval of rector and vestry.

Over \$500 was raised in three weeks, and Mr. Farmer did most of the work. He was very distressed because the other men did not take as much interest in the plan as he did.

Some of the money was used to repaper some of the rooms in the rectory, and the rector's wife was nearly overcome with joy. In the spring, the very next spring, the rectory received two coats of paint, the first in over 15 years.

Meanwhile other amazing things happened. The new attitude of the senior warden, that the vestry should do its own work, infected the other men. It was agreed that henceforth the Canons would be observed and there would be no more unnecessary consultations with parish meetings. They had learned, too, that some of the older members of the parish felt that if the vestry had to ask the parish about every detail, perhaps the vestry was incompetent.

Early in the year the senior warden asked the rector for something to read which would help him in his work. Years before, the rector had given each vestryman a copy of the late Bishop Anderson's *Letters to Laymen*. Apparently they had been put aside unread. Now he handed out other copies of the same booklet, fairly sure that they would be read.

At this same momentous meeting, the senior warden asked the treasurer to give him a monthly report of parish finances so that he would have it at his office where all might come to peruse it. Said the treasurer, afterwards, "It's about time somebody took an interest in my work."

The vestry was not yet ready to have regular monthly meetings, but the rector could see that the day was not far distant when the men would decide to meet each month and devote part of the meeting time to learning more about the Church's world-wide mission.

It all began with a run-down rectory, so run-down that the rector was distressed, and his wife determined not to live in it another winter unless it was repaired. It took months to get the vestry in line to act, but finally there was a new roof, general repairs, new paper, and new paint.

Out of this simple problem and its solution came many more important results. The vestry awoke from its lethargy and began to take a real interest in its responsibilities, the confidence of the parishioners in their elected representatives increased so that the spirit of the parish showed marked improvement. The rectory was a thing of joy to the rector and his family and an object of pride for the parishioners. All the members of the parish rejoiced in the improved appearance, and best of all, perhaps, they were delighted to have made the rector and his wife happy.

What About the Indian?

By Charles C. Shaw

A PICTURE of a young Sioux Indian standing beside a plow hangs in the study of the Bishop of South Dakota. The Indian's face expresses bewilderment, and his gloved fists are clenched. He idles beside his plow and seems to be dreaming. The picture tells of his dream.

Behind the Indian farmer is a wraith of a vanished forbear, his eagle-feathered headdress swept back by the wind as he rides a flying horse. In contrast, the farmer Indian's horses stand motionless, contemplating the withered buffalo grass that has not yet felt the bite of the plow.

That picture, showing the modern Indian at work for which he has no inherent desire and dreaming of the life his people led until the last century, expresses the fundamental problem of America's Indian today.

Solving the Indian problem is the aim of the men and women who constitute the missionary force of the Church in South Dakota. Under the leadership of the Rt. Rev. William Blair Roberts, the clergy and laymen are performing services which are doing more perhaps than any other force to adapt the Red man to his new spiritual, social, and economic world.

What, then, is the work of the Church among the Indians in South Dakota? According to Bishop Roberts:

"The keystone of our program is education at Church schools. The government schools educate the Indians' minds, but can sponsor no religion. In the Church schools the girls are taught to sew, cook, and keep a clean, attractive home, but the emphasis is always on Christianity."

To appreciate fully the nature of the problem confronting the workers of the Church, however, it is necessary to know the conditions of Indian life in the Dakotas.

My studies were mostly with the Sioux, who are among the highest in the Indian economic and social scale. I became acquainted with a 68 year-old full-blooded Indian who lived with his wife along the banks of the Missouri river, which divides the Crow Creek and Lower Brule reservations. Their home was a filthy tent containing rolled bedding, a few cooking utensils, and an old trunk. They sat outside while hordes of grasshoppers crawled over them and swam in their drinking water. The Indian remained silent and motionless except when he tamped the bark tobacco burning in his self-made pipe. The squaw sat nearby as she fashioned a beaded, beautifully designed article of wearing apparel. Their neighbors lived in the same squalor, filth, deprivation, and seeming laziness.

In lower Brule more progress was noted. Seventeen three and four room frame houses have been built by the Resettlement Administration and are being occupied at a monthly rental of 50c a room. A tribal council has been formed under provisions of the new Indian Reorganization Bill, and a large measure of self-government is being practised by members of the tribe.

But, according to James H. Hyde, the government superintendent at Crow Creek and Lower Brule:

"Most of the tenants are behind in their rent. Only two have paid their \$5.00 deposits for electricity. And it is almost impossible to obtain sufficient labor to operate the reservation's farms and gardens. The Indians would rather take relief."

At scattered points along the gravel roads leading through the Rosebud reservation to Pine Ridge, one sees log shacks with tents beside them. The Indian holds to his own culture while trying valiantly to emulate the whites. He spends the day in or about his shack; at night he sleeps in his tent.

Some of the best conditions were to be found in Martin, a town in the Pine Ridge reservation. There some Indians lived in sturdy homes with the inevitable tent annex, and the men seemed anxious to work. Most of them were employed on road projects.

At this point, the question might well be asked, "Why be so concerned about Indians? They are an inferior race, and in a few years the last of them will have disappeared."

In the first place, the Indian is not the "vanishing American." According to a recent report by the Secretary of the Interior, Indian population has been increasing about 1.2% annually during the last seven years and has risen from about 246,000 in 1888 to about 340,000 today.

Second, the Indians are a religious race. "The Indian people love the Church," Bishop Roberts says. "They are devout in their services and go farther to attend services and give more generously in proportion to their means than most White people."

The Indian race has, furthermore, produced men and women who would do credit to any race or nationality. It has an art which should be preserved. The people are, as a whole, patriotic, trustworthy, honest, and continent.

In regard to the reasons for the squalid life of the Indians, there is much difference of opinion.

Bishop Roberts, who has devoted the entire 30 years of his



CHURCH LEADERS
The Rev. and Mrs. Vine Deloria and their two children.

WHILE CHURCH BELLS RING

A GAUNT police dog wanders down the street
Delicately stepping without sound.
Across the park his sensitive deft feet
Pattern the wilderness in freshly planted ground.

So Gubbio's wolf would pass
While ancient church bells rang
To follow down spring quickened grass
A song Saint Francis sang;

So in a leafing wood
Among attentive birds
At Francis' feet have stood
To hear his holy words.

PORTIA MARTIN.

ministry to work among the Sioux of South Dakota and northeastern Nebraska, stated:

"The Indian problem lies in the fact that they, a people who were hunters, fighters, and fishermen, suddenly were thrust into our civilization and were expected to act as well as the White man, who had been prepared for this life through centuries.

"The Indian problem is in a class by itself. It has been cited as similar to the Negro problem, but there is a vast difference. The Negroes also were taken from primitive conditions, but were placed in the homes of civilized people. They were trained to work, taught order and cleanliness. Even though they were slaves, they had contacts that prepared them for civilization when they were set free.

"The Indian, on the other hand, was given land and told to farm it. If one made the White man do something for which he was not prepared or inclined, he'd be lazy, too. When I was in college, I worked on a farm during the summers. I was lazy as an Indian, because I detested farming. Each night I'd pray for it to rain the next day so that I wouldn't have to work. I didn't like farming, and I couldn't do it. So it is with most of the Indians."

THE Rev. David Clark, who has lived among the Indians for more than a score of years and now is at the Crow Creek and Lower Brule reservations, finds that the Indian problem is one of "economic security." Mrs. Johanna Couch, a quarter-blood Sioux and a devout Churchwoman, assails "economic bondage" as constituting the Indian problem.

The Rev. Vine Deloria can speak with authority because he himself is an Indian and because he works with them. He declared:

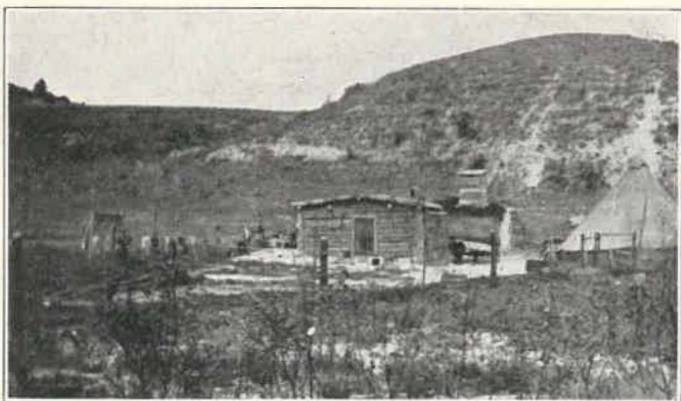
"No future has been painted for the Indian. He has never been able to picture himself as a leader, for he feels incapable of competing with the Whites, and his tribal days are past. Lacking the reason for ambition, he is unambitious.

"The Indian is accused of being dirty. He didn't use to be dirty. When conditions became unsanitary in the old days, he'd move his camp. He swam from early March to late November. My father often told me than an Indian 'with bugs in his hair' was a disgrace to his tribe."

Just as there is no agreement as to the reasons for the Indian problem, so there is no agreement as to the cure. The reservations are assailed and defended; so is the government educational program.

Mr. Deloria had the following plan to suggest:

"Keep the reservations, but send White exploiters away. Bring in fatherly men, who will try to help the Indian. Change the system of education to meet the needs of simple people. Don't try advanced methods which succeed only in



INDIAN SHACK
Indian homes inevitably have a tent annex.



TYPICAL INDIAN

This Indian gladly consented to pose for a picture when he learned that the author would give him a coin.

schools attended by near geniuses. Send the Indians to mixed schools; don't segregate them in all-Indian schools.

"Try to interest White people in taking Indian children into their homes so that the children can learn the ways of the Whites and return to their people and teach them. The Church has what the Indian needs, but not the means to carry it out. The government has the means, but not what the Indian needs. We must teach the Indian to live."

Faced with terrific handicaps, the Episcopal Church has been able to retain and extend its influence where other organizations have failed. The Indians, because of the Church, are at least beginning to live, for Christianity is helping them.

The Men of the Church

IT IS generally recognized that the men throughout the Church are not organized so as to do their most effective work and in most cases are not brought together for instruction and study. Such instruction and information as they have received has come through the Church services.

I feel that a great deal can be done to remedy this condition. There is no one thing that will produce the results one may desire, but some kind of gathering together of the men can be used as a basis so that the men of the Church can become more conscious of the mission of the Church and the part that each can play in realizing not only his own spiritual development, but in sharing it with others.

The women of the Church are better organized and are far better informed about church affairs than are the men.

Something should be done in every parish and mission to inform and interest the men in the Church's work and to assist in deepening their own spiritual consciousness so that there will be a growing desire to extend the power of the Gospel not only in local communities but to the far flung reaches of the Church's work throughout the world.

—Bishop Phillips.

Home is Christian Fortress

IAM quite sure that we are also of one opinion with reference to the difficulty of maintaining the standards of a Christian home. And yet we must realize that it is only within the family life today that we can maintain these standards, because the world in its spirit of utter recklessness, greed, and covetousness has torn down every other defense.

We should regard our home as a fortress in which we are building up resistance against the influence of the world. This was the attitude of the early Christian home, and because of this attitude, within the first 300 years of its life, the Church achieved greater advancement, under more adverse conditions, than in any other period of its history.

—Bishop Capers.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Hale Lectures of Dr. Fleming James

PERSONALITIES OF THE OLD TESTAMENT. By Fleming James. Scribners. Pp. xvi-632. \$3.00.

THE enthusiastic reception which has been accorded on all sides to Dr. James' Hale Lectures renders superfluous any appreciation of them in this review. Reading the book, one is left with the renewed impression of the author's evident love for the literature of the Old Testament and of his keen insight into its religious values, already apparent in his *Thirty Psalmists*. Tribute must also be paid to his wide knowledge of the work of contemporary scholars and to his scrupulous care in noting points in their interpretation of the record, to which he finds himself unable to assent. Because of this, the volume is valuable also as a work of reference.

In his concluding word, the author calls attention to the facts, first, that the development of the religion of Israel was "dependent upon a succession of leaders extending over a thousand years," and secondly, that "these leaders did not work in a vacuum." They had "honest and convinced followers . . . who gave the pattern of the leaders concrete embodiment and a society in which it found expression."

In the biographical sketches which form the body of the book Dr. James seems to have made too little allowance for the work of these disciples. One feels that he has been too ready to accept as authentic, material concerning the subjects of his sketches which is rather the creation of a later age seeking to give expression to its admiration for, and intending to enhance the reputation of, leaders of the past. This is of no great consequence in a treatment of this kind so long as the secondary material is of a piece with the primary tradition. Unfortunately this is not always the case. The result is that a number of the personalities described are composite personalities, sometimes lacking in consistency. But Dr. James' always careful statements of the sources he accepts and those he rejects provide the reader with the apparatus required to make fresh evaluations when these seem to be necessary.

CUTHBERT A. SIMPSON.

A New Life of St. Bernadette of Lourdes

BERNADETTE OF LOURDES. By Margaret Grey Blanton. Longmans, Green. Pp. xi-265. \$2.50.

IT MIGHT almost seem as if there were no room for a new biography of St. Bernadette. The records made during her lifetime were exhaustive, and numerous books have been written about the apparitions and the development of the cult at Lourdes. However, the present volume, vividly yet soberly written, has a value of its own. With the aid of material supplied by the Sisters of Nevers the author has found it possible to portray in great detail the life of Bernadette in the Convent of Saint-Gildard, where she passed her latter years and where she died at the early age of 35, after prolonged illness and much suffering.

Mrs. Blanton, according to information on the jacket of the book, is a Protestant and a trained psychologist. She is the wife of an eminent psychiatrist whom she accompanied when he visited Lourdes for the purpose of investigating the healings reported to occur there.

The chief value of her book lies in her study of the development of Bernadette's character and personality. The saint as she is commonly depicted disappears and there emerges a simple and shrewd peasant girl, who as the result of her faith is enabled to meet adulation with humility and is never bewildered or deflected from her path by the most confusing of outward occurrences. It is distressing to find how earnestly her religious superiors sought to humiliate and discipline her, but doubtless they were honestly fearful lest she might be spoiled by flattery. It would seem however that she herself was more tried by the veneration of the younger nuns and the annoying attentions of strangers than by the humiliations imposed upon her. She was undoubtedly a saint and a very human one.

In a final chapter two cases of authentic cures are described. Catholic believers and agnostic doctors are at one in acknowledging cures, but no attempt is made in this book to explain or evaluate

them. Of the many thousand sick persons in the annual pilgrimages only a very small percentage claim physical healing; but the consensus of opinion seems to be that the large majority derive spiritual benefit. The early chapters of the book contain a good account of a pilgrimage and the atmosphere of faith that animates it.

MOTHER MARY MAUDE, CSM.

Canon Raven's New Book

THE GOSPEL AND THE CHURCH. By Charles E. Raven. Musson Book Co., Ltd., Toronto, Ont. Pp. 251. \$2.00.

CANON RAVEN has given us a fascinating book. It is also, in its way, an irritating book, but that is good for us all. His thesis is that the Church is badly in need of a new reformation, by which he means a renewed understanding of the relevance of its Gospel of the Incarnation and Atonement to the whole field of nature, to history and to fellowship amongst men. He thinks that the Church has not so much gone wrong in the past as that it has failed to grow up with the years, and that it now must continue its progress along the lines indicated.

The opening chapters are certainly very acute, especially the second, with its re-statement of the apostolic *kerygma* or preaching. Canon Raven handles this material with ease and a certain synthetic touch which even Professor Dodd seems sometimes to lack. Succeeding chapters show how the necessity of keeping Christianity alive forced many Christians to overlook certain signal elements in the *kerygma*, especially the implication that nature is good because made by God, that history reveals God despite the sinfulness of men, that human fellowship in love is the goal of life in this world so that men may behold God "in the heavenlies."

The final chapters suggest ways in which the newer theologians may help to restore and the newer layfolk help to realize these great emphases. There is much that readers will not like, many judgments with which they will differ; but this reviewer, at any rate, will be surprised if any reader fails to come away with a new vision of what Christianity is seeking to assert and effect, even if he does not like the way Canon Raven puts it.

W. NORMAN PITTINGER.

A Guide to Government Services

THE GOVERNMENT AT YOUR SERVICE. By Archie Robertson. Houghton, Mifflin. \$2.75.

DO YOU want to know what the government can do for you? Then this book will give the answer. "The government is at your service." It has definite, helpful information to solve day-by-day problems and much of this information is free if you only know where to get it.

Archie Robertson is a newspaperman, who has had years of experience in various government departments. But his book is not official propaganda. It is a guide to the amazing array of federal services. Unlike other books on the government, the information is arranged by subject rather than by department, so that you will find, in one place, all the services of a particular nature offered by the many different agencies. It is a unique and invaluable reference book.

CLINTON ROGERS WOODRUFF.

A Story of the Next World

AFTER THIS. By Roland Kent. Harpers. \$2.50.

A STORY of the next world, in which Mr. Kent sets everything to rights according to his own tastes. There are quite a number of things that he does not like, it appears; among them scientists and bishops—particularly bishops. Having their destiny completely in his hands, Mr. Kent is merciful; he does not condemn them utterly but sets them to a long course of lessons in the futility of their ideals. In time, he hopes, they may master these lessons and then they may hope to come into contact with real ideals. On the other hand many apparently worthless characters on earth will be illustrious hereafter and will show their superiority over the self-righteous—especially bishops—by being made their preceptors. It appears, finally, that Mr. Kent possesses the formula which his characters had lacked and at last he reveals it to us: "All men are brothers!" Yet we have known even bishops who might not regard that as altogether novel.

E.

NEWS OF THE CHURCH

Russell Appointment Voided by N. Y. Court

Action of Supreme Court Justice
Comes in Response to Complaint
by Taxpayer

BY ELIZABETH McCracken

NEW YORK—The evening papers of March 30th and the morning papers of March 31st carried huge headlines which read: "Judge Voids Russell Appointment." The text of the decision of Supreme Court Justice John E. McGeehan, 17 typewritten pages, was printed in full in the *Times* and the *Herald-Tribune*. The story itself was spread over the front page and another inside page.

Justice McGeehan acted in response to a complaint, made in due legal form by Mrs. Jean Kay, a taxpayer and the mother of a daughter in high school. The gist of Justice McGeehan's decision was that the Board of Higher Education, which had made the appointment, was not empowered by the conditions of its own appointment to take any action which might be of danger to the law of the state, and further that Mr. Russell's opinions, as expressed in his printed books, were contrary not only to the moral law but also to the law of this land.

The decision aroused discussion throughout the city among all citizens. Religious leaders of all faiths were shocked to hear that anyone could, in the name of academic freedom, approve the appointment or dissent from the decision of Justice McGeehan.

BISHOP LEADS FIGHT

There was widespread admiration for Bishop Manning, who uttered the first protest in plain and strong terms [L. C. March 13, 1940, p. 11] and followed it with an equally staunch reply to those persons who had insisted that the issue was one, not of morals but of academic freedom [L. C. March 20, 1940, p. 15]. Mention was also made of the fact that Bishop Manning took occasion of the large Easter congregation in the Cathedral of St. John the Divine to voice another earnest protest [L. C. April 3, 1940, p. 14].

The principle secular papers have commented on the matter in editorials, all agreeing with and upholding Bishop Manning's stand. One enterprising news photographer took the Bishop's picture at the moment when he reached this point in his Easter sermon.

Bishop Manning made no comment at all on the decision of Justice McGeehan. He did mention that he had received hundreds of letters and telegrams, expressing entire agreement with his stand and satisfaction that the Bishop had taken it and maintained it.

Winning Poster Selected for General Convention

KANSAS CITY—The General Convention publicity committee headed by Wesley Loomis jr., recently announced the winner of the General Convention posters contest.

First prize was awarded to Mrs. Eleanor Kramer of Kansas City. Her poster is being reproduced in full color and will be distributed throughout the country.

The poster's theme is The Cross Above the Flags, and it shows flags of the countries in which the Church is at work, with a symbolic Church flag floating above.

New Chaplain of GTS is Rev. Miles L. Yates

NEW YORK—The Rev. Miles Lowell Yates has been elected chaplain of the General Theological Seminary to succeed the Rev. Frederic C. Lauderburn, who died on January 19th of this year. Fr. Yates began his duties on April 1st. He will come into residence in the autumn, living at 2 Chelsea Square.

Miles Lowell Yates was born in Randall, N. Y., on March 4, 1890, the son of Liberty Lowell Yates and Harriet B. Mock Yates. He was graduated from Columbia university in 1912, where he received the degree of Bachelor of Arts, and from the General Theological Seminary in 1914. In 1917 he received the degree of Bachelor of Divinity from the seminary. He was made deacon in 1914 and advanced to the priesthood in 1915. He married Miss Ellinor Fell Marsh of Cawston, Norwich, England, in 1927.

From 1914 to 1917, Fr. Yates was rector of the Church of the Holy Cross, Fort Plain, N. Y. He was a fellow and tutor in the department of New Testament in the General Theological Seminary from 1917 to 1918, being at the same time assistant at Grace Chapel, Newark, N. J. From 1918 to 1933 he was at the Susan Fenimore Cooper Foundation, Cooperstown.

In 1933, he went to Bard college as chaplain and professor of religion. For the past year he has been on the staff of the Cathedral of St. John the Divine.

Increase Seen in Chicago in United Thank Offering

CHICAGO—A gain of nearly \$3,500 in the United Thank Offering of the Woman's Auxiliary in the diocese of Chicago over the same period in the last triennium was reported recently by Mrs. Walter C. Rattray, custodian.

The total offering reported to date is \$16,382.23, with two more semi-annual presentation services scheduled before the nation-wide offering is made.

Recommend Changes in Marriage Canon

Committee of Woman's Auxiliary
Favors "Liberalization" of Church
Divorce, Marriage Laws

NEW YORK—Coöperating at the request of the General Convention of the Church, a committee of nine members of the Woman's Auxiliary recently recommended the "liberalization" of the Church's laws regarding marriage, divorce, and the remarriage of divorced persons.

The committee also recommended increased attention on the part of clergy and other leaders to instruction in preparation for marriage. The suggestion was made that instruction be given through classes, addresses, and discussions, with possible inclusion in the Book of Common Prayer of an office of instruction for marriage.

A Commission of General Convention is studying the same questions for probable action by the Convention, which will meet in Kansas City, Mo., next October.

The report of the women's committee stated in part:

"If a divorced person who has been in communion with this Church desires to remarry after a reasonable time and desires as does the partner of this second marriage, the blessing of the Church, this might well be bestowed when the parish priest or a suitable committee are assured, after examination of the circumstances involved, of the genuine desire and purpose of both participants to lead a Christian life."

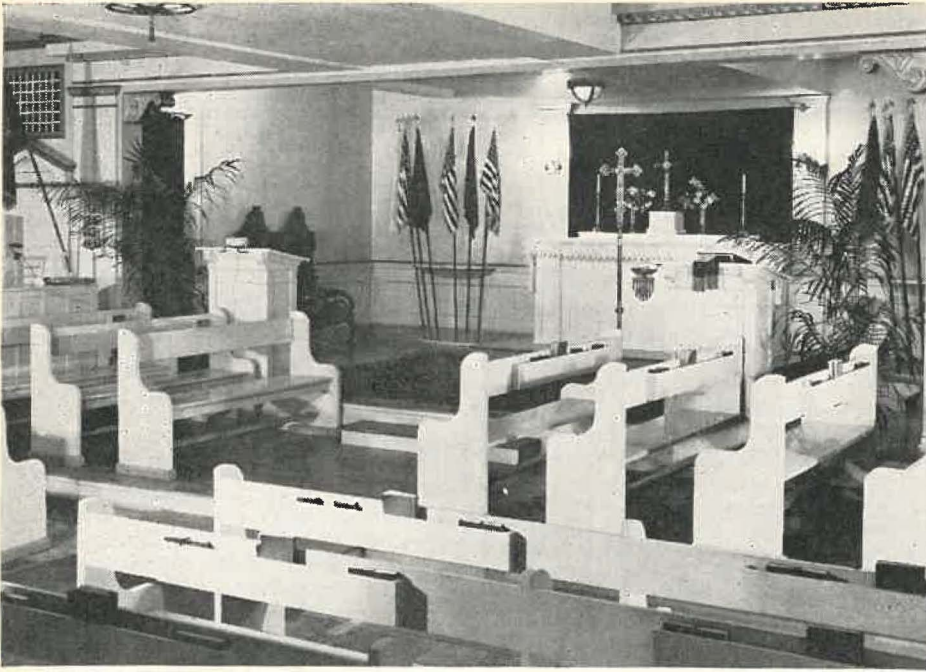
The report, thereby opposed the present law of the Church, which prohibits the marriage of divorced persons, except that of the innocent party in a divorce for adultery, and then only after specified investigations and decisions by the bishop or an ecclesiastical court.

The committee of women has worked under the chairmanship of Mrs. Robert G. Happ, South Bend, Ind. Other members are Mrs. Henry Hill Pierce, New York, secretary; Mrs. Alfred M. Chapman, Mrs. Kendall Emerson, and Mrs. V. G. Simkhovitch, all of New York; Mrs. C. Leslie Glenn, Cambridge, Mass.; Mrs. William E. Leidt, Scarsdale, N. Y.; Mrs. Norman B. Livermore, Ross, California; and Mrs. Henry J. McMillan, Wilmington, N. C.

[The complete report of the committee may be found in this issue on pages 5-7.]

School Head Ordained

SALINA, KANS.—Major Remy L. Clem, superintendent of St. John's School here, who two years ago came into the Episcopal Church from the Presbyterian, was ordained to the diaconate in the chapel of St. John's School on April 5th by Bishop Spencer of West Missouri. The ordination sermon was preached by Dean H. B. Vinnedge of Christ Cathedral.



ENLARGED CHAPEL AT VALLEY FORGE MILITARY ACADEMY

Military Academy Enlarges Its Chapel to Accommodate 690 Persons; Organ Rebuilt

WAYNE, PA.—The Chapel of the Valley Forge Military Academy has recently been enlarged to accommodate 400 cadets, 40 faculty members, and 250 visitors.

Other improvements include the rebuilding of the organ and the addition of eight new stops, a new pulpit, and a lectern. A stained glass sanctuary window will be installed this spring, a gift of the faculty as a memorial to four former students.

While the Valley Forge military academy is not a Church school, and is officially undenominational, it carries on a program of religious activities. All cadets are required to attend the regular Sunday morning chapel service, but attendance is voluntary for the early (Holy Communion) service on Sundays and Holy Days. The Prayer Book is used in all services held at the Academy. Provision is made for 10 or more guest preachers. Confirmation is held annually, and a cadet vestry assists the chaplain.

Mission Opened in Cadillac

CADILLAC, MICH.—A big step in the forward program of the diocese of Western Michigan was taken recently with the opening of a mission here. Cadillac, a town of about 10,000 persons was one of the largest towns in the diocese which had scarcely been touched by the Church.

Several years ago services held here on Sunday afternoons by the rector of Grace Church, Traversé City, were attended by 50 or 60 Church people. For many years however, there has been no service and until this week, there had never been a resident priest.

The Rev. E. A. Moore, who recently made the survey of the conditions in this city, will be in charge.

Restoration Program Completed by Cathedral

OMAHA, NEBR.—Marking the completion of a three year restoration program, Trinity Cathedral was recently able to report another successful year.

Dean Stephen E. McGinley presented to Bishop Brinker of Nebraska a confirmation class numbering 62, 41 of whom were adults. Among these 18 were husbands and wives, and three whole families.

In 1939, 136 new communicants were added to the congregation, but since Trinity Cathedral is a downtown parish with a more or less transient population, the loss of communicants during the same period made the net gain a little more than 10%, which is the average yearly gain over several years.

During the past year Trinity Cathedral completed the retirement of a \$3000 new organ debt and, during the past three years, paid the cost of complete restoration totaling \$15,662. In addition an old indebtedness was reduced one-third during the past year.

All diocesan assessments and missionary apportionments have been met in full. Beginning this year Trinity Cathedral added \$500 per year, over a three year period, to the pledge for the expenses of the diocese.

Law May Permit Absence for Classwork in Religion

ALBANY, N. Y. (RNS)—A bill amending the present section of the education law to include a declaration that school absence for religious observance and education shall be permitted passed the Assembly here with seven dissenting votes.

The State Catholic Welfare Committee and the New York State Council of Churches (representing federated Protestantism) were among the organizations supporting the measure.

Leap Year Tradition Invades Church Life

Woman's Auxiliary in Chicago Suburb Helps Husbands Become Acquainted With Church

CHICAGO—Leap year proposals being in order, wives in the congregation of St. John's Church in suburban Mount Prospect have decided to exert their feminine prerogatives along traditional lines, but with a unique sort of proposal—that their husbands become better acquainted with their church.

So on Wednesday evenings, popular date night, the wives escort their husbands to church for a series of five lectures on the background and purposes of their faith. The lectures have been arranged by the Woman's Auxiliary of the mission.

The series started on April 3d with an address by the Rev. Paul S. Kramer of Seabury Western Theological Seminary on *Why Have a Church?* It will be followed up by four other lectures by prominent theologians and historians of the Chicago area.

Why Have an Episcopal Church? will be discussed by the Rev. Percy V. Norwood, professor of ecclesiastical history at Seabury Western and associate editor of the *Anglican Review*, on April 10th. In accordance with the general educational theme of the series, Dr. Norwood will recount the history of the Church from its beginning.

Speakers and their subjects on the following Wednesdays will be the Rev. John Huess jr., rector of St. Matthew's, Evanston, on *Why Be an Episcopalian?*; the Rev. John B. Hubbard, rector of St. Mary's, Park Ridge, on *Why Have a Prayer Book?*, and by Prof. Clark G. Kuebler of Northwestern university, prominent layman, on a subject to be announced later.

Treatment of Transparent Glaze Aids Alaskan Church in Solving Problem of Glare

NEWTON, MASS.—Grace Church here has been linked with mission churches in Cordova and Valdez, Alaska, in an interesting way.

The church property committee of Grace Church found a way to have the sanctuary windows treated with transparent glaze so that they harmonized with and enhanced the coloring of the altar and reredos. This was commented upon in the parish leaflet and aroused commendation in the diocesan magazine, the *Church Militant*.

The *Militant* found its way to Valdez where the Rev. Mervin L. Wanner, missionary rector, was moved to write to Massachusetts to see if his problem, the glare of the snow through his mission church windows, might thus be solved.

Through the generosity of the firm responsible for providing a soft glow to the windows in Newton, the windows in Alaska have been given a similar treatment.

Dr. Angus Dun New Dean of Seminary

Trustees of Episcopal Theological School Appoint Successor to Dean Retiring in July

CAMBRIDGE, MASS.—The new dean of the Episcopal Theological School here will be the Rev. Dr. Angus Dun, whose appointment by the school's trustees will become effective on July 1st when the Rev. Henry Bradford Washburn, whose present duties began in 1920, will retire at 70 years of age.

Dr. Dun, professor of systematic theology, was born in New York in 1892 and graduated from Yale with the degree of Bachelor of Arts in 1914. He was ordained to the priesthood by Bishop Lawrence in 1918, after having graduated in 1917 from the Episcopal Theological School.

He was vicar of St. Andrew's Church, Ayer, and chaplain at Camp Devens, Ayer. He has been connected in teaching capacity with the theological school since 1920. Dr. Dun married Miss Catherine Whipple Pew in 1917 and has two sons.

His writings include *The King's Cross*, *We Believe*, *The Meanings of Unity*, and numerous articles and pamphlets.

Conferences, Elections Help to Organize American Church Union

WASHINGTON—An April conference was announced and officers were elected at a meeting held here recently to organize permanently the American Church Union, in the region embracing Washington, Baltimore, Richmond, Va., and nearby centers.

The conference, one of a series, will be held at St. Paul's Church here. The subject will be the Catholic Life; the leader, the Rev. Roland Palmer, SSJE, of the Canadian House of the Cowley Fathers.

The meeting was called by the regional chairman, the Rev. A. J. Dubois, rector of Grace Church here. Officers elected included:

President, Wales Jack, Washington; first vice-president for the district, Frank Elmore; second vice-president for Baltimore, Horace Varian sr.; third vice-president for Richmond, the Rev. E. R. Carter jr.; secretary, Mrs. Cutlip, Washington; treasurer, Paul Burton, Washington; chaplain, the Rev. Robert Kell, Glyndon, Md.

Transform Coal Bin Into Chapel

LEAD, S. D.—Replacing an old coal bin in the sub-basement level, the Wilkie Memorial Chapel in Christ Church was recently consecrated by Bishop Roberts of South Dakota.

Because the city is built on a mountain-side, the chapel can be entered from the level of the street. Given as a memorial to the late Mr. and Mrs. James Wilkie by their children, Dr. James Wilkie of Olympia, Wash., and Mrs. Soron Kyde of California, the chapel has a fluorescent lighting system and an insulated individual heating plant.

Order Taken in Hongkong for Consecration in May

SHANGHAI—The chairman of the House of Bishops of the Holy Catholic Church in China has taken order for the consecration of the Rev. Dr. Y. Y. Tsu as Assistant Bishop of Hongkong on May 1st in the Holy Trinity Cathedral here.

Dr. Tsu, professor of sociology in St. John's university here, will have charge of the work in the provinces of Yunnan and Kweichow.

Dr. W. G. Hawks Pott of St. Luke's Hospital in this city has been appointed chairman of a committee to raise \$30,000 in Chinese currency for the development of social service among workers in mines, railways, and factories. The fund will be presented at the consecration.

Church of the Ascension Marks 100th Anniversary

NEW YORK—The Church of the Ascension celebrated the 100th anniversary of its founding on March 18th. The Rev. Dr. Donald B. Aldrich, the present rector, was the speaker at the special service and gave a history of the parish. He said in part:

"One hundred years ago, on March 19, 1840, the congregation of this church gathered for the laying of the cornerstone of the first church to be built on Fifth Avenue. The situation then was perhaps more suburban than is Westchester today, for a vacant lot lay between the new site and Broadway. A wooden fence terminated Fifth Avenue at 23d Street.

"Ours is a wonderful heritage. As far back as 1893 the Ascension became a church of free pews—a daring move for an Episcopal church of that time. And in the field of social service this church has been a leader.

"From 1843 to 1859 the sum of \$225,000 was donated for purposes outside the parish. When immigrants began to flood the city about 1859, this parish bought and cleared a block at 43d Street and Ninth Avenue and erected model tenements there, at a cost of \$43,000, to house these immigrants."

Dr. Aldrich told how, as a center of worship, recreation, and help for these people, the Ascension Memorial Chapel was built among them and administered by the congregation of this church. Other chapels have been supported elsewhere.

Dr. Aldrich came to the church in 1925. He was called to be dean of the Cathedral Church of St. Paul, Boston, this winter, but declined, by reason of the hold upon his affections and interest of his present parish, and the opportunities it offers for service.

115 Confirmed in Miami

MIAMI, FLA.—Bishop Wing of South Florida confirmed 115 persons in St. Agnes' Church here in his annual visitation on March 3d, when the candidates were presented by the Rev. John E. Culmer, vicar.

St. Agnes' Church has over 1500 communicants, and is said to be the second largest Episcopal congregation of colored people in the United States, exceeded only by St. Philip's Church, New York.

Supply Flood Relief in Wilkes-Barre Area

Grace Church in Kingston Becomes Station of Red Cross as Waters Reach Height of 30 Feet

KINGSTON, PA.—To help administer relief to a flooded area, Grace Church here was transformed recently into a station of the Red Cross.

Since the church stands on high ground, it was unaffected by the flood of the Susquehanna river which reached a height of over 30 feet on April 1st. As a Red Cross station, the church took care of 80 persons on the night of April 1st. Breakfast was served the following morning to 200 persons.

In Wilkes-Barre nearby, water seeped into the basements at St. Stephen's Church and St. Clement's Church, but was controlled by the use of pumps.

MUCH DAMAGE DONE

Dikes erected since the flood of 1936 have held on the Wilkes-Barre side, but the emergency gate in the Kingston system, a temporary structure, gave way and flooded a large area. The center of the bridge linking Wilkes-Barre to Plymouth was carried away, and all persons were barred from the weakening bridge between Kingston and Wilkes-Barre.

Damage has run into thousands of dollars and at least six persons are known to have died in the flood.

Gradually both upper branches of the Susquehanna have been receding, rapidly along the west branch that twists down from the north central Pennsylvania highlands past Towanda and Williamsport; slowly but perceptibly along the hard hit north branch dotted by Wilkes-Barre, Kingston, and other populous towns.

PITTSBURGH—There was no damage from the flood to any church in the diocese of Pittsburgh. Citizens in the Pittsburgh area feared on March 30th and 31st that the disaster of 1936 would be repeated, but the waters receded.

[The diocese of Harrisburg also reported that there was no known damage to churches.]

Bishop of Albany Visits Prison, Confirms a Class of 22 Inmates

COMSTOCK, N. Y.—Bishop Oldham of Albany recently made his third annual visitation to Great Meadow Prison, confirming a class of 22 men.

The confirmands were prepared by the chaplain, the Rev. Harold P. Kaulfuss, and presented by the rector at Whitehall, the Rev. Carlos A. Aveilhe, who succeeds Mr. Kaulfuss as chaplain at the prison.

A congregation of 108 men attended the confirmation service, with a trained crucifer and acolytes as well as a pianist from among the prisoners. The work of the prison chaplain has been notable for its character and influence.

Finland Appreciates Christian Sympathy

Broadcast of Intercession Service
Heard With Gratitude; Damage
to Churches Told

LONDON—"The sympathy shown by the Archbishop of Canterbury and by all British Christians has given our nation new courage in our fight for our national freedom," Dr. Aleksi Lehtonen, Bishop of Tampere, stated recently in an article in the *Church Times*.

Dr. Lehtonen said that many of the citizens of Finland listened with deep gratitude to the broadcast of the Intercession Service held on February 1st in St. Paul's Cathedral. A recording of the service was broadcast by the Finnish Broadcasting Company on the same evening.

The article told of damage that had been done during the war, but voiced the opinion that the Finnish nation still feels that it is living in a great time. Dr. Lehtonen said:

"God has helped us in a wonderful way and we have succeeded in defending our frontiers. The fact that a nation fights with a clear conscience is of enormous value to it. It is indeed of decisive importance that a national struggle should have a moral foundation.

"We have been defending our own coun-

Evangelism to be Discussed As Daughters of King Meet Before General Convention

KANSAS CITY, Mo.—Evangelism in a changing world will be the topic for consideration at the triennial national convention of the Order of Daughters of the King which will be held here October 4th to 8th, prior to the opening of General Convention.

The tentative program includes a training institute with leaders from the national departments of Christian Education and Christian Social Service and Promotion. The institute's purpose is to aid delegates in planning and developing chapter programs and training members to greater effectiveness in evangelistic work.

try against an enemy who for many years proclaimed himself to be a friend of universal peace but now has suddenly revealed his real purpose, namely, an imperialistic Bolshevik expansion, a world revolution which includes the absolute destruction of all religion and above all of our Christian Church.

"But a better future for nations can never be built on tyranny, espionage, lies and atheism. Thus we know, we have been fighting not only for our own liberty, but for the whole Western Christian civilization. We are sure that a victorious fight against the dreadful slavery of Bolshevism is a condition for permanent peace and that all Christendom ought to unite in this campaign against their worst enemy in the history of Christianity."

In regard to the opinion of some that persecution of Christians in Soviet Russia was a result of the low moral standards of the Church and of much misuse during past days, Dr. Lehtonen stated that even the noblest Quaker was persecuted since Communism means an absolute war against all kinds of religion.

AIR RAIDS TAKE TOLL

The enemy has not spared Finnish churches, hospitals, schools, or civil buildings, according to Dr. Lehtonen. As the result of daily air raids, many poor people have lost their homes in an unusually cold winter, and women and children have been killed.

The ancient cathedral of Turku (Abo), which was founded in 1229, has been violated. The news of one day alone told of serious damage to the cathedral of Viipuri, several Lutheran parish churches, and the old Greek Orthodox monastery of Valamo.

Dr. Lehtonen told also of the strong wave of religion sweeping through the Finnish troops and the whole nation. Everywhere "A mighty stronghold is our God" is the favorite hymn. He added:

"The Finnish nation is looking forward to peace but real peace is impossible if the very source of evil is not quenched. If it be not, the world must live in a permanent fear of a violent aggressive dictatorship that has no respect for the freedom of other nations.

"But there is no reason to be afraid of a power of darkness such as the atheistic Bolshevik system because evil always has a destructive factor within itself. This enemy can be conquered if only the resistance to him becomes strong enough. We have seen this now in Finland."

Tenth Anniversary Observed by Bishop

Attending Presbyters Assist Bishop
Littell of Honolulu in Celebration
of Holy Eucharist

HONOLULU, HAWAII—The Rt. Rev. Samuel Harrington Littell, D.D., Bishop of Honolulu, observed on February 27th the 10th anniversary of his consecration to the episcopate.

He was the celebrant at the early Eucharist in St. Andrew's cathedral, assisted by the Rev. Y. Sang Mark, St. Peter's, Honolulu; and the Rev. P. T. Fukao, Holy Trinity, Honolulu. These priests were Bishop Littell's attending presbyters at his consecration and are representative, respectively, of the Chinese and Japanese work of the Church in the Hawaiian Islands.

Many others of the clergy and laity, including diocesan officers, were present. Bishop Littell was consecrated by Bishops Burlison, McKim, Resterick, and Parsons, of whom only the last is living.

Following the Holy Eucharist, Bishop Littell was a breakfast guest of the clergy of Honolulu and was presented with a beautiful, red leather-bound Bible in which on the front fly leaf the occasion of the gift and the anniversary was set forth in beautiful illuminated work done by the Rev. Kenneth Bray.

Annual Conference of Liberal Evangelicals to be Held in May

WILKES-BARRE, PA.—The annual spring conference of the Liberal Evangelicals will be held on May 22d and 23d at St. Stephen's Church here. The meeting will open at 2 p.m. on Wednesday and conclude at 2:30 p.m. on Thursday.

The program committee met recently at the Percy Silver House in New York to draw up a tentative program.

Among the subjects which will be discussed at the conference will be the proposed marriage canon, the Concordat and other proposals on Church unity, the Church and social security, the missionary work of the Church, and the task of the Liberal Evangelical today.

Since the death of the Very Rev. Dr. Philemon Sturges, the Rev. Anson Stokes of Trinity Church, Columbus, vice president, has become acting president.

Rector's Family in Accident

WINCHESTER, MASS.—The Rev. Dwight W. Hadley, Mrs. Hadley, and their daughter, Martha, aged 17, were injured when their car skidded in Connecticut as they were taking Miss Hadley back to her school in Waterbury after Easter.

The accident occurred on March 28th, and the family entered the Griffin Hospital, Derby, Conn. Mr. Hadley suffered facial lacerations; Mrs. Hadley, a broken nose, a broken leg, and brain concussion; and Miss Hadley, a concussion.

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"Many Protestants Favor Appointment of Taylor"

ST. LOUIS (RNS)—Opposition to President Roosevelt's appointment of Myron C. Taylor as his personal envoy to the Vatican is not representative of American Protestantism, according to a leading editorial in the *Christian-Evangelist*, national weekly of the Disciples of Christ denomination.

Pointing out that "there has been no rank and file uprising against the President's appointment that we have been able to discover," the editorial cited two church groups that had refused to disapprove the appointment and added that "not nearly all of the church papers are lined up with the opposition."

According to the editorial, the *Christian Advocate*, the *Messenger*, the *Christian Leader*, and *Unity*, which is edited by John Haynes Holmes, have each approved the President's action.

Retired Bishop's Gift to Cathedral Believed to be Fragment of Christ's Tomb

TRENTON, N. J.—A fragment of stone received from the Armenian Patriarchate of Jerusalem during a visit to the Holy Land was presented on Easter to Trinity Cathedral by retired Bishop Matthews of New Jersey. The fragment is believed by tradition to be part of the original stone which was rolled away from the tomb on the first Easter morning.

It has been set in a beautifully carved ambry in the south transept behind bronze doors, which, when open, release concealed lighting to illuminate the stone. Designed by Samuel Mountford of Trenton, architect of the cathedral, the setting was executed by Cunningham and Hacker of Philadelphia.

A letter to Bishop Matthews from the Patriarch reads in part:

"Not far from our Cathedral of St. James, on the northern side of it, there is an Armenian convent, called the Convent of the Holy Savior, which is said to be authentically the site of the second prison of Our Lord and the site where part of the Passion of Our Lord took place.

"From the olden times, that is, earlier than the 13th century, as it is seen in our records, to this place was transferred the stone which was rolled from the tomb of Our Lord. It is inset into the altar which is on the Bema of the church and to it pilgrims of all nations come with reverent spirit.

"It is from this stone that we send you a small piece, to you Paul Matthews, our brother in Christ, Bishop of the Episcopal Church in New Jersey, that it may be placed in the newly built cathedral church of the said city as a remembrance of our unchanging love and of the blessing of this Holy City.

"We pray the Holy Spirit of God to pour the blessings of His favor upon all who trust in His guidance and to receive according to His good pleasure, the prayers of all Christians as of all those who under the shelter of His benevolence pray with a sincere heart to God, the Father of all mankind."

✠ ARCHBISHOP THORCOM,

Armenian Patriarch of Jerusalem.

Jerusalem, February 8, 1935.

Famed Brides' Altar in Improved Setting

Chapel of Holy Family in Little Church Around the Corner is Redecorated; Lighting Improved

NEW YORK—Spring brides at the Church of the Transfiguration, the Little Church Around the Corner, will find the famous brides' altar in an even more artistic setting than ever before, with the redecoration of the Chapel of the Holy Family.

The time-darkened walls and ceiling of the chapel have been redecorated in mellow-toned oak paneling which harmonizes with the oak narthex screens of Gothic design placed some years ago between the chapel and the nave.

Soft, diffused lighting is given by five new swinging lamps which are memorial gifts from members of the parish. A modernized lighting effect to resemble daylight has also been installed outside the historic group of stained glass windows in the north wall of the chapel. For years the windows were darkened by a large office building.

These windows were brought from Munich many years ago as a memorial to the late Rev. Dr. George H. Houghton, founder of the parish, by his nephew and successor, the late Rev. Dr. George C. Houghton. Now, under the third rector, the Rev. Dr. Randolph Ray, they have been revitalized into a beautiful part of the chapel, which is in daily use for services and weddings. The theme of the windows is the Beatitudes.

The redecoration of the chapel was completed in time for the observance on Low Sunday of the 17th anniversary of Dr. Ray as rector of the Little Church Around the Corner. Dr. Ray was previously dean of St. Matthew's Cathedral, Dallas, Tex.

Orphanage Makes Staff Changes

CHARLOTTE, N. C.—Resigned as superintendent at the Thompson Orphanage here, the Rev. W. H. Wheeler was recently succeeded by M. M. Whisnant. Mr. Wheeler will remain as chaplain, and Mrs. Whisnant, wife of the new superintendent, will act as housekeeper.

Assists in Planning Greek

Orthodox Sunday School

PORTLAND, ORE.—Because over 100 children were attending Sunday schools of other denominations teaching in English, the Greek Orthodox Church here recently enlisted the aid of Miss Jane K. Chase, director of religious education for the diocese of Oregon, in organizing a Greek Orthodox Sunday school taught in English.

The committee started regular Sunday school sessions on the last Sunday in March. Episcopal literature was supplemented with instruction in the Orthodox religion.

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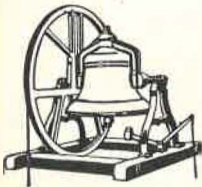


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N. Y. Woman's Auxiliary Helps Japanese Church

KAMAISHI, JAPAN—The Japan Committee of the New York diocesan Woman's Auxiliary is securing the final sum needed to complete the payment on the new church built recently in Kamaishi in the diocese of Tohoku, Japan.

Kamaishi is a mining community with 20,000 workmen in normal times. A Christian layman and his wife, Mr. and Mrs. Fujimura have carried on evangelistic work here for some years, holding classes and meetings and services, laying the foundations for the future parish. More recently they opened a kindergarten, erected a building for it, and have supported it, all at their own expense.

They contributed a third of the funds to buy land, and for the last three years Bishop Binsted of the diocese of Tohoku has been accumulating money for a church. Bishop Binsted stated:

"The rector, the Rev. P. M. Yamazaki, was asked recently to lecture on ethics to the nurses of the mining company's hospital, but was asked not to stress religion. Before his second lecture he was told to say more about Christianity, and before his third lecture he was asked to speak only on the Bible.

"There are 80 nurses in the class. This means that a wonderful opportunity is opening up for him to preach the Gospel not only to the nurses, but to the staff and patients of the hospital."

Dedicate Window

ROCKVILLE, MD.—Honoring the late Canon Arthur B. Rudd, a memorial window was dedicated in Christ church, where he was formerly rector.

The Rev. Spence A. Dunbar conducted the service and the Rev. A. A. McCallum delivered the sermon.

Memory Book Given to Retiring Bishop

Bishop Mosher Diocesan Library Increased to 2,000 Volumes for Use of Mission Staff

MANILA, P. I.—At the conclusion of the convocation session on January 18th, the Rev. Vincent H. Gowen presented to retiring Bishop and Mrs. Mosher an attractively bound book of memory containing photographs of mission churches and institutions in the diocese, together with a signed roster of all workers.

One of Bishop Mosher's wishes has been to see established a suitable library for the use of the mission staff. To this end, he has donated numerous books from his own private collection, and to this nucleus have been added others during the past year. The collection now numbers over two thousand volumes for which space has been set aside in the church house reading room.

A book plate has been prepared and the collection will be named The Bishop Mosher Diocesan Library. A copy of this book plate, together with a report, was given to Bishop Mosher by the Rev. E. G. Mullen, and a substantial check was handed to Bishop Mosher with a few words by the Rev. A. H. Richardson, on behalf of the Philippine mission's past and present members as a token of affection and regard.

A corporate communion was celebrated during the convocation by Bishop Mosher and Deacon Masferré. This was attended by every member of the convocation and Manila staff not actually on duty. This was probably the last opportunity many will have of seeing Bishop Mosher before he leaves Manila in April to retire from active missionary work.

DISCUSS IMPROVEMENTS

Discussions and conferences were held regarding future representation in convocation; possible revision of the existing system; advance work program for the district, for presentation to General Convention at Kansas City; revision of the canons of the diocese; publicity; salaries and child allowances for native workers; and exhibits at General Convention.

During the convocation a historical pageant, The Cross Triumphant, was enacted at St. Luke's Church, with the church choir, also Professor L. S. Eaton and the choir of the cathedral, assisting.

The series of tableaux and readings portrayed the growth and spread of Christianity through the years.

Substitutes During Priest's Illness

TORONTO, CAN.—Fr. Andrew, OSF, is temporarily in charge of St. Mary Magdalene's here, during the illness of its priest, Fr. R. H. Thomas.

The Franciscan habit is well-known to the congregation because of Fr. Joseph's preaching of the Eucharistic mission during Passion Week.

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Relief Needed for Armenian Refugees

Resettlement of 13,000 People in Syria and Lebanon Progresses Slowly; Funds Needed

BY CHARLES T. BRIDGEMAN

JERUSALEM—Reports on the progress of resettlement of 13,000 Armenian refugees who fled to the French mandated territories of Syria and Lebanon last July indicate that while much has been done which is most creditable to a war-engrossed France, there remain many problems which can be solved only by private relief.

The migration took place when the ancient home of the Armenians in the Sanjak of Alexandretta (Hatay) was handed back to Turkey.

Three thousand urban Armenians migrated to Beirut in the republic of Lebanon where they found accommodation in schools, churches, and private homes of the large Armenian colony there. They are in great poverty but war work has absorbed most of the able-bodied men.

Several thousands more went eastwards from the Sanjak to the still larger Armenian colony in Aleppo in the republic of Syria where they too have been in part absorbed.

About 1,200 persons of agricultural communities in the Sanjak have been taken to Tyre, the small and squalid modern survivor of the glorious Phoenician city, where they have been given a large tract of government land.

MALARIA A PROBLEM

They have been housed temporarily in vacant shops and other shelters from the cold winter while houses are being built with funds given from Armenian sources, and their lands are being ploughed by tractors lent by the government. Undernourishment, despite a certain amount of government relief, has aggravated the conditions for malaria and winter diseases. The government has been able to do a certain amount of medical work but more is needed.

The chief problem after 220 houses have been built will be to drain land and clear it of the malaria which has long kept it out of cultivation.

MUSA DAGH VILLAGERS

The 6,000 Armenians from the famous villages of Musa Dagh have been taken to the great plain between Lebanon and Anti-Lebanon where at Anjar on the road between Beirut and Damascus they too have been given state land sufficient to provide each family with two and a half acres of land. The land is excellent and is watered by a good spring. Tractors are already putting it under cultivation, and the men are busy trying to put up one-roomed houses of which nearly 1,000 will be needed. The control of the water for drinking, irrigation and a plan for sewage disposal must then be taken in hand.

Rector to be Overseer of Center for Colored People in Western North Carolina

FRANKLIN, N. C.—The Rev. Frank Bloxham, rector of St. Agnes' Church, and two persons elected annually by the parent-teacher association will be overseers of the community center for Colored people of Macon County recently established near St. Cyprian's Mission in the diocese of Western North Carolina.

On February 25th, the spacious building of stone and chestnut logs, 30 by 70 feet, with auditorium and rooms for kitchen and library, was dedicated as Frazier Community in memory of the late W. W. Frazier of Philadelphia.

Many years ago Mr. Frazier donated the land to the Church in Western North Carolina for the benefit of the Colored people. This land has now been deeded to the county. The building is a project of the NYA.

Fr. Bloxham and Jeter Love, president of the parent-teacher association of the public school adjacent to the community center, were among the sponsors of the project. Two teachers at the school will assist in supervising activities.

Winter on this plain, 3,000 feet above sea-level, caught the refugees with only temporary summer shelters of boughs. The government then rented for them rooms in the neighboring Arab villages where the women and children have been staying while the men prepare the new homes.

Medical work is most urgent. Government is doing what it can with the aid of Armenian and local American organizations, but funds are sorely needed. Money must also be found to undertake the drainage and irrigation schemes. For this it is hoped that aid will come from abroad and especially from America.

Union Theological Seminary to Conduct Campaign for \$300,000

NEW YORK—To create a stabilization fund for the endowments of Union Theological Seminary, 104 year-old school for training ministers of all denominations of Christians, a five month's campaign has been set in motion by the board of directors of the seminary to increase the capital of the institution by \$300,000 before July 1st. The announcement was made recently by the Rev. Dr. Henry Sloane Coffin, president of the faculty, and Thatcher M. Brown, president of the seminary's directors.

At the same time, receipt of gifts amounting to \$252,395 since the middle of January was announced. Of this total, \$100,000 is conditional upon raising the remaining \$48,000 before July.

The drive for new funds at this time, according to Dr. Coffin, is being made to offset the greatly diminished yield on investments during the past decade and to prevent further curtailment of expenses. The institution has no deficit.

A special affiliated committee, representing clergymen of the Episcopal Church, under the chairmanship of Bishop Dallas of New Hampshire, has been set up to raise funds within that Church.

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NECROLOGY

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A. P. FRENCHMAN, PRIEST

NEW YORK—The Rev. Alexander P. Frenchman, rector of the Church of St. Edward the Martyr, died in Cristobal, Panama, on March 20th. He was in his 37th year. Fr. Frenchman had recently been seriously ill and had gone to the Panama Canal Zone to recuperate.

He was born in New York City in 1903, the son of Louis Frenchman and Madeline Johnson Frenchman. The day of his birth was the day when the Church of St. Edward the Martyr held its first service.

Fr. Frenchman attended the public schools of the city from 1910 to 1918, the High School of Commerce of New York City from 1918 to 1922, New York University School of Commerce Accounts, Commerce and Finance from 1922 to 1926. In 1930 he went to Nashotah House, where he was graduated in 1933. Following graduation, he went to the General Theological Seminary as a post-graduate student for two years. He was made deacon in 1932 and advanced to the priesthood in 1934. In 1933 he became assistant at the Church of St. Edward the Martyr; in 1935, priest in charge; and in 1936, rector.

KENNETH S. GUTHRIE, PRIEST

KEANSBURG, N. J.—The Rev. Dr. Kenneth S. L. Guthrie was killed on March 17th when he was struck by an automobile as he was walking along a highway.

Dr. Guthrie of the diocese of New York had been assisting in the work of mission stations in the diocese of New Jersey.

Born in Dundee, Scotland, in 1871, Dr. Guthrie received the degree of Doctor of Philosophy at Tulane university in 1893. Harvard university conferred upon him the degree of Master of Arts in 1894; Sewanee, the degree of Master of Arts in 1890 and the degree of Doctor of Medicine in 1903; and Columbia university, the degree of Doctor of Philosophy.

He was ordained deacon in 1893 by Bishop Sessums, and priest in 1897 by Bishop Whitaker. In 1915 he married Mary Jane Cooper.

Dr. Guthrie was professor in extension at the University of the South, Sewanee, Tenn., and from 1915 to 1925, the rector of All Saints' Church in New York.

His writings included a translation of *The Philosophy of Plotinus*, *The Message of Philo Judaeus*, *Numenius of Apamea*, *Why You Really Want to Become a Churchman*, *Spiritual Message of Literature*, *Of Communion With God*, *Life and Hymns of Zoroaster*, *Romance of Two Centuries*, *Mithraic Mysteries and Angelic Mysteries*, and *Pagan Bible*, *Votive Garlands*, and a translation of the complete works of Plotinus.

ISAAC HOLGATE, PRIEST

ALHAMBRA, CALIF.—The Rev. Isaac Holgate, retired priest of the diocese of Los Angeles, died on March 1st at the Hospital of the Good Samaritan in Los Angeles.

Mr. Holgate was born in Derbyshire, England, in 1862. He graduated from Seabury Divinity School, Faribault, Minn., in 1890. He was consecrated deacon in 1890 and priest in 1891 by Bishop Worthington. In 1891 he married Stella Grace Sanford of Minneapolis.

In 1890 and 1891 Mr. Holgate was at St. Luke's Church, Wymore, Nebr., and at St. Augustine's Church, De Witt, Nebr. He became assistant at Holy Trinity Church and priest in charge of St. Andrew's Church, Lincoln, Nebr. He served also at Christ Church, Lexington, Mo.

Later Mr. Holgate was the priest in charge of St. Peter's Church, La Crosse, Wis.; and at St. Paul's Church, Onalaska, Wis. He was assistant at Gethsemane Church and priest in charge of the Church of the Holy Innocence, Minneapolis.

He did supply work in the diocese of Minnesota from 1903 until 1906. Then he did missionary work in the diocese of Minnesota and Duluth. He served at St. John's Church, Morristown; St. Thomas' Church, Warsaw; St. Mary's Church, Brownston; St. John's Church, Olivia; Grace Church, Baldwin; and Hope Church, Princeton; all in Minnesota.

After 1907 he saw service at Brook Park, Hinckley, Milaca, Mora, Pine City, Sandstone, Willow River, as well as Trinity Church, Granite Falls, Minn.; and Grace Church, Montevideo, Minn.

From 1913 until 1918 he was priest in

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charge of St. John's Church, Sawtelle, Calif. In 1919 he retired.

Services were held here on March 5th at the Holy Trinity Church. Officiating were Bishop Stevens of Los Angeles and the Rev. M. G. Tennyson.

STEWART MEANS, PRIEST

HAMDEN, CONN.—The Rev. Dr. Stewart Means, rector emeritus of St. John's Church, died recently at his home. He was in his 88th year.

Dr. Means was born in Steubenville, Ohio, in 1852, the son of Thomas Means, a judge of the federal court, and Ann Jean Stewart Means.

He entered Union Theological Seminary in 1875. He received the degree of Bachelor of Divinity at the Episcopal Theological School in Cambridge, Mass., in 1876; and Master of Arts at Kenyon College in 1881. Among his honorary degrees is the degree of Doctor of Divinity conferred by Yale university.

His first assignment as a minister was in

Bayonne, N. J., in 1876. He also served in Middletown, Ohio, and Brooklyn, N. Y., before coming to St. John's. He married the former Katherine Elizabeth Gower of this city in 1887.

Dr. Means was the author of several books and magazine articles. His books included *St. Paul and the Ante-Nicene Church, Faith, and Translation of Harnack's Apostle's Creed.*

He was appointed rector of St. John's Church in 1883 and served the parish for 39 years. After his retirement in 1922, he became rector emeritus.

In addition to his wife, Dr. Means is survived by a sister, Mrs. Albion A. Perry, of Somerville, Mass.; two daughters, Mrs. Robert French and Miss Helen Gower Means; two sons, Thomas of Brunswick, Maine, and Glenn Means of this city.

LOUIS L. CURTIS

WILMINGTON, DEL.—Louis L. Curtis, organist and choirmaster for many years in various parishes throughout the country,

died here on March 24th. He was 75 years old.

Born in Newark, Del., he was educated at the Old Delaware Academy and Delaware College, where he received the degree of Bachelor of Arts. He studied at the New England Conservatory of Music in Boston under George W. Chadwick, noted organist and conductor, and was one of the first to make the music of Bach popular in America.

Mr. Curtis then was organist in Wilmington, N. C., and later at St. Peter's Church, Morristown, N. J. After studying under Sir George Martin, at St. Paul's, London, he was for a time organist at St. Thomas', New York.

For a number of years, Mr. Curtis was at Cincinnati on the faculty of the Conservatory of Music. Of late years, however, failing eyesight precluded him from doing active work.

In Wilmington, Del., he regularly attended the Cathedral Church of St. John. Dean Hiram R. Bennett of the cathedral,

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with the Rev. Andrew W. Mayer, conducted the Burial Office on March 26th at St. Thomas' Church, Newark, Del.

Mr. Curtis is survived by his sister, Mrs. Delaware Clarke; and two brothers, Alfred A. Curtis, and former Judge Charles M. Curtis, chancellor of the diocese of Delaware.

S. ALPHEUS GILBERT

NORWICH, CONN.—S. Alpheus Gilbert died here recently, having been an officeholder at Trinity Church for 74 years and senior warden for 40 years. In faithfulness and length of service his record has rarely been equalled.

He was elected clerk of the parish in 1866, vestryman in 1877, junior warden in 1891, and senior warden in 1900. He was senior warden at the time of his death.

GUY HALLOCK MOORE

PORT JERVIS, N. Y.—Overcome by carbon monoxide as he sat reading a book in a car in the garage near his home, Guy Hallock Moore, age 15, died here recently.

Guy, the son of Trooper Guy M. and Meda Whitmore Moore, was an active member of Grace Church and the Acolyte's Guild. The book he was reading was *God's Board*, a manual of devotions. He is survived by his parents and his grandmother, Mrs. Minnie Moore, of this city.

Funeral services were held on March 11th at his home and in Grace Church with the Rev. Robert Gay officiating.

MRS. CALVIN GATES PAGE

BOSTON—Mrs. Calvin Gates Page, nationally known as Marie Danforth Page, a portrait painter of distinction, died at her home on March 4th. She was the wife of Dr. Calvin G. Page, who is prominent in the work of the Cathedral Church of St. Paul and the diocesan head in Massachusetts of the Brotherhood of St. Andrew.

MRS. MARIE BIAS SMITH

WILLIAMSON, W. VA.—Mrs. Marie Bias Smith died March 25th, at St. Mary's Hospital, Huntington, of an embolism at the base of the brain. She had been recovering from an operation and seemed definitely better at the time the fatal trouble occurred.

Mrs. Smith was active in St. Paul's Church here, being organist and one of the teachers in the Church school; she served as president of the Woman's Auxiliary; and in many other ways promoted the welfare of the Church.

She is survived by her father, the Hon. Randolph Bias, her mother, her husband, two young children, and a brother and sister-in-law. Interment services were held March 28th, with Bishop Strider of West Virginia and the Rev. A. B. Moore officiating.

AMERICAN CHURCH UNION CYCLE OF PRAYER

APRIL

10. St. Peter's, Springfield, Mass.
11. Trinity, Cliffside, N. J.
12. Transfiguration, Brooklyn, N. Y.
13. Holy Comforter, Drexel Hill, Penna.
14. St. John's, Sparta, Wis.
15. St. Mary's, Sparta, N. J.
16. St. Paul's Cathedral, Fond du Lac, Wis.

COMING EVENTS

APRIL

- 10. Convention of Massachusetts, Boston; convocation of New Mexico, El Paso, Tex.
- 14-15. Convocation of Spokane, Walla Walla, Wash.; Convocation of Colorado, Denver.
- 16. Convention of South Florida, Fort Pierce.
- 16-17. Convention of South Carolina, Charleston.

- 16-18. Convocation of Western Nebraska, Hastings; of Eastern Oregon, Klamath Falls.
- 17. Convocation of Southern Brazil, Porto Alegre; convention of Indianapolis, Evansville, Ind.
- 23-25. National Council Meeting, New York.
- 25-26. Convocation of Western North Carolina, Valle Crucis.
- 30-May 3. Synod of Province of Pacific in Salt Lake City, Utah.

CHURCH CALENDAR

APRIL

- 14. Third Sunday after Easter.
- 21. Fourth Sunday after Easter.
- 25. S. Mark. (Thursday.)
- 28. Fifth (Rogation) Sunday after Easter.
- 29. Rogation Day.
- 30. Rogation Day. (Tuesday.)

C L A S S I F I E D

ANNOUNCEMENTS

Died

KIP—Died suddenly on Thursday, March 7, 1940. MARIE BRYCE KIP, beloved wife of Charles A. Kip and devoted mother of Anna M. Kip and Marie Louise McKenzie. Funeral services, private, on Saturday, March 9th. Burial at Evergreen Cemetery, Morristown, N. J. May Light perpetual shine upon her. May she rest in peace.

In Memoriam

GRIFFITH—Of your charity pray for the repose of the soul of GEORGE TAYLOR GRIFFITH, priest. Deceased April 11, 1939. Jesus, Mercy! Mary, help!

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SHRINE MONT—See adv. in display section.

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YOUNG LADY wants position as Parish Secretary. College graduate. Secretarial training. Actively interested in Church work, especially among young people. Excellent references. Address: ALICE HARTLEY, 130 Broad Street, Charleston, South Carolina.

ORGANIST-CHOIRMASTER, Churchman, desires change. Successful record, highest references. Boys' or mixed choirs. Recitalist. Box M-1439, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREAT FOR WOMEN: April 17th, St. Margaret's House, 5419 Germantown avenue, Philadelphia. Conductor, the Rev. WILLIAM T. METZ, Mass. 8:30; meditations, 10:15, 12:15, and 3:15. Closing 4:00 p.m.

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There are selections of prayers for many purposes and occasions, including Confirmation, Holy Communion, for Bible Classes, for teachers and children of the Church School, Church workers, guilds; there are intercessions for missions, for the sick, and for those in affliction. Readings from the Bible and a selection of hymns are also provided.

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177 pages, formerly \$1.50, now, 75 cts.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BONACKER, Rev. RALPH D., formerly curate at St. Paul's, Kenwood, Chicago, Ill. (C.); to be chaplain at Bellevue Hospital, New York City, and to supervise training center for students from General Theological Seminary. Effective April 15th.

BRYANT, Rev. WILLIAM C., formerly rector of Christ Church, Streater, Ill. (C.); is rector of St. Thomas' Church, West Grand Blvd., Detroit, Mich.

DUNBAR, Rev. SPENCE A., formerly rector of Christ Church, Rockville, Md. (W.); is vicar of St. David's Church, St. Alban's Parish, Washington, D.C. (W.). Address, 5029 Fulton St., N. W.

GALATY, Rev. GORDON B., formerly curate at Grace Church, Oak Park, Ill. (C.); to be rector of St. Paul's Church, Grand Rapids, Mich., effective May 1st.

KEAN, Rev. CHARLES D., formerly assistant at St. George's Church, New York City; is vicar at St. Barnabas' Church, Springfield, Mass. (W. Ma.). Address, 37 Bangor St.

LINK, Rev. HENRY A., formerly rector of Holy Cross Church, Jersey City, N. J. (N'k); to be vicar of St. Paul's, Dixon, and of St. Luke's, Baggs, with address at St. Paul's Rectory, Dixon, Wyo. Effective April 15th.

NORTON, Rev. MERRILL A., recently ordained deacon in the diocese of California, is assistant at St. David's Church, Portland, Ore. Address, 830 S. E. 12th Ave.

SOUTHWORTH, Rev. CONSTANT W., formerly vicar of Trinity Church, Lawrenceburg, Ind. (Ind.); to be rector of St. Stephen's Church, New Hartford, N. Y. (C.N.Y.), effective April 15th. Address, 27 Oxford Rd.

NEW ADDRESSES

FRIEDRICH, Rev. JAMES K., residence address formerly 215 S. Crescent Dr., Beverly Hills, Calif.; 4151 Longridge, North Hollywood, Calif.

SAKURAI, Rev. JOHN T., S.S.J.E., formerly 240 Takasago Cho, Kiryu, Japan; St. Michael's Monastery, Oyama, Tochigi Ken, Japan.

WATTS, Rev. WALLACE H., formerly 606 Park Ave.; 111 Argyle St., Rochester, N. Y.

WINECOFF, Rev. Dr. THOMAS E., retired, formerly Mechanicsburg, Pa.; 951 W. 4th St., Williamsport, Pa.

ORDINATIONS

PRIEST

CENTRAL NEW YORK—The Rev. JAMES H. MACCONNELL, assistant at St. Paul's, Owego, and in charge of missions at Candor and Spencer, N. Y., was advanced to the priesthood by Bishop Coley of Central New York in St. Paul's Church, Owego, March 23d. He was presented by the Rev. Beecher M. Rutledge and the Rev. Lloyd S. Charters preached the sermon.

DEACON

OREGON—HAROLD V. MYERS was ordained deacon by Bishop Dagwell of Oregon in St. Paul's Church, Portland, March 23d. He was presented by the Rev. Louis B. Keiter and is vicar of St. Paul's mission, Portland, with address at 7627 S. E. Martins. The Very Rev. Dr. Horace M. Ramsey preached the sermon.

ACKNOWLEDGMENTS

CHINA EMERGENCY FUND

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