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PREPARATION FOR HOLY COMMUNION The Priest, having arranged the Sacred Vessels on the Altar, descends the steps and stands in the middle, the Server kneeling at his left, and says: A-In the Name of the Father, and of the Son, and of the Holy Ghost Amen. P-What is the Name of the Lord our God? S-Our Lord Jesus Christ, who was born of the Virgin Mary, and was crucified for us under Pontius Pilate, who suffered and was buried, and on the third day rose again, and ascended into Heaven, and is seated at the right hand of the Father, and he will come again to judge the quick and the dead. Whose Kingdom shall have no end. A-I believe in the Holy Church, the Body of Christ, which is the Communion of Saints, the Holy Ghost who proceeds from the Father and the Son, Who with the Father and the Son together is worshipped and glorified; Who speaks by the Prophets; And I believe in the Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the Life of the world to come. Amen. P-Why are thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God. P-Why art thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God. P-Why art thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God.

PREPARATION FOR HOLY COMMUNION (continued) P-Why art thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God. P-Why art thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God. P-Why art thou so heavy, O my soul: and why art thou so disquieted within me? S-Because I have sinned against Thee, O Lord: and I will yet give Thee my thanks, and my praise, O Lord, my God.

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These are cards intended for the use of servers during the celebration of the Holy Communion. They are long and narrow in shape, so that the server can hold them inconspicuously or refer to them without the necessity of turning pages. When not in use they can be slipped under the edges of the rug or kneeling pad at the two places where the server customarily kneels, and thus be available for instant reference when needed. For this reason it is best to purchase them in pairs.

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PREPARATION CARD NO. 2, FRONT AND BACK

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

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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 L A T I N-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 NEWFOUNDLAND 4.50 per year
 CANADA (including duty) 5.60 per year
 OTHER FOREIGN COUNTRIES 5.00 per year

Church Calendar



OCTOBER

- 16. Twenty-first Sunday after Trinity.
- 18. Tuesday. St. Luke.
- 23. Twenty-second Sunday after Trinity.
- 27. Canadian General Synod of Toronto.
- 28. Friday. SS. Simon and Jude.
- 30. Twenty-third Sunday after Trinity.
- 31. Monday.

NOVEMBER

- 1. Tuesday. All Saints' Day.
- 6. Twenty-fourth Sunday after Trinity.
- 13. Twenty-fifth Sunday after Trinity.
- 20. Sunday next before Advent.
- 24. Thursday. Thanksgiving Day.
- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew.

CALENDAR OF COMING EVENTS

OCTOBER

- 18. Provincial Synod of the Southwest at St. Louis.
- Thirteenth synod, province of Washington, at Pittsburgh.
- 19. Synod of the Midwest at Cleveland.
- 19, 20. New York Diocesan Clergy Conference at Lake Mahopac.
- 27. Regional Catholic Congress at Christ Church, Bordentown, N. J.
- Canadian General Synod at Toronto.

NOVEMBER

- 13. Men and Missions Sunday.
- 15. New York and New Jersey Synod at Syracuse, N. Y.
- 27. National Every Member Canvass.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 24. Grace, Ridgeway, Pa.
- 25. St. James the Less, Philadelphia.
- 26. Grace Church, Newark, N. J.
- 27. All Hallows', Davidsonville, Md.
- 28. St. James', Pullman, Wash.
- 29. St. Andrew's, Denver, Colo.

NEWS IN BRIEF

GEORGIA—A memorial service on the ninth anniversary of the death of the Rev. William T. Dakin, for years rector of St. John's Church, Savannah, was held on September 25th at the midday service, the rector of St. John's, the Rev. C. C. J. Carpenter, conducting the service.—A union service was held in the Presbyterian Church, Quitman, as a formal welcome to Quitman on the part of the denominational churches to the Rev. Armand Eyer, who recently became vicar of St. James' Church. Mr. Eyer was the preacher.

CORRESPONDENCE

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

A Blessing in Disguise?

TO THE EDITOR: If the South India Union Scheme should go through in anything like the form outlined in THE LIVING CHURCH, and the Anglican organization be merged in a Church having a ministry which could not be recognized as valid by Catholic Churchmen (with no provision for the priesthood, with the doctrine of apostolic succession repudiated, and with non-episcopal ministries accepted as of equal validity with episcopal ministries), it is difficult to see how the logical outcome could be anything but as follows: the Anglican fragments remaining, which could not accept the changed order, would unite in new parochial organizations, and in due time procure an episcopate of their own, which would be their right, as under the Lambeth opinion the Anglican Church would have ceased to exist in the territory involved. This episcopate, if not obtainable from England, could be procured from Scotland, America, or the colonies, and the former Anglican sees would be reestablished, and a new Anglican Church, with a definitely Catholic tone, set up. At the end of the thirty years of trial, the United Church, if it desired to enter the Anglican communion, would be faced by a local Church, Catholic and Anglican, which, while meeting it in charity, would insist on strict compliance with all Catholic essentials before consenting to admission. Thus the whole scheme might prove a blessing in disguise, though with results not contemplated by its sponsors.

Annapolis, Md. REGINALD B. HENRY.

Christian Science

TO THE EDITOR: Few readers, it is believed, will fail to find in the recent article of the Rev. Dr. Lyman P. Powell on the life and teachings of Mrs. Mary B. Eddy [THE LIVING CHURCH, October 1st] much of interest and much to commend. But one statement certainly challenges consideration. "True Christian Scientists," we read, "take Jesus literally." Pondering the statement as weighed with the new doctrine, there comes to mind that vivid scene when, in answer to the High Priest's imperative query: "Art thou the Christ, the Son of the Blessed?" And Jesus said "I am!" Again, answering the expectant faith of the woman of Samaria: "I know that Messiah cometh, which is called Christ," Jesus said "I that speak unto thee am He!" Could words be clearer? Yet, no; to the Scientists, He was not what the words imply, but something vaguely different. Only a "Shadow," of that which was real. Yet, "true Christian Scientists take Jesus literally."

Of a once loyal Churchwoman who had given three children to God in baptism, the question was asked: "If you are given another child, will you have it baptized?" "No," was the answer from the now devout Scientist, "not with water." Yet was it not Jesus who said: "Except a man be born of water and the Spirit, he cannot enter the Kingdom of Heaven"?

"May we not commune together, as of old?" was again asked of the friend. "No," was the reply, "I no longer believe, with you, that the old command was literal. I only commune in silence." Yet what were His words? "Drink ye all of this; This do in remembrance of Me."

"I fear you are no longer interested in

Missions," was again ventured. "Not in the old way," was the reply. "We Scientists send out our lecturers, and they heal and teach, and do much good." Yet how strongly literal the command: "Go ye, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

"For many a year," Dr. Powell tells us, "Mrs. Eddy had high hopes of reviving in the Church of her upbringing the apostolic teaching which she found in the New Testament." We can but think, perhaps had she remained more obedient to that teaching, herself, her hopes might have been realized. On the whole, one can but ask: "Do Christian Scientists take Jesus literally"? Do they really follow what He said, or what Mrs. Mary Baker Eddy says He said?

Louisville, Ky. (Miss) L. L. ROBINSON.

TO THE EDITOR: The reading of Dr. Lyman P. Powell's article on Christian Science [L. C., October 1st] along with your editorial, leaves a strange impression. That a priest of the Church should be free to deliver lectures under the auspices of that strange cult represents an appalling lack of discipline in our own communion.

Let our estimate of Mrs. Eddy and the result of her teaching be ever so high, there is no getting away from the fact that Christian Science is a form of Unitarianism, and it ill becomes a priest of the Church to be engaged in its spread.

Though Dr. Powell speaks of the Christian Scientist as being a "non-proselyting missionary" he proceeds to give facts that speak the reverse. "He has good news and he proceeds to tell it," is the attitude of every proselytizer. And Dr. Powell gives facts and figures showing how very successful this form of proselyting has been.

When I was living in the United States I occasionally dropped into Christian Science reading rooms, and was always gently approached by someone who sweetly tried to convince me of the truth of Christian Science. I imagine they approached many others in the same way.

I have had many Christian Scientists as friends, and judging by their conversations and the large amount of literature they have showered upon me—they were ideal "proselyting missionaries."

Well would it be for our own communion if Churchmen would emulate the zeal of the followers of Mrs. Eddy. The best things are seldom appreciated as they should be, and we certainly have much that is far superior to the platitudes of Mrs. Eddy to offer to mankind. It should be our greatest joy to know that we may live and die "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope."

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

Thank You

TO THE EDITOR: Your magazine is the best Church magazine published in America, and I would be lost without it. You may be pleased to know that I read the five-minute sermon as a regular part of our Sunday service, and that the response is excellent.

(Rev.) JOHN F. COMO.
 Anaconda, Mont.

Mr. Wickersham's Churchmanship

TO THE EDITOR: In THE LIVING CHURCH (September 24th) one of our most distinguished citizens, a man of international reputation, contributes an article entitled "Why I Am a Churchman." He expresses himself as a firm believer in the Christian religion, and an uncompromising upholder of the old-fashioned ideas of duty to God and to our fellow men; and it is very encouraging in these days of doubt and denial, to see a man of his reputation and standing come out so strongly on this side. For this we must be grateful, and I for one wish to thank him.

But nevertheless the article is disappointing; for, if I mistake not, it was the intention of the Editor to ask certain prominent members of our communion to give some reasons why they belonged to this Church, rather than to some other Christian body—some reasons, I presume, which might be helpful to an inquirer—and the other day Miss Vida Scudder gave us some excellent reasons. The reasons given by the writer of the article in question are:

1. It was his mother's Church, and

2. He was attracted by the service, and this is an answer that a Methodist or a Romanist or a Buddhist might make. It is no answer at all, and would give no help or suggestion to an inquirer.

In fact the writer says in effect that he does not think it makes much difference what Church you belong to, so long as you are a Christian. Which is like telling a young man that it makes very little difference what party he belongs to, or what side he takes in the political problems of the day, so long as he is a good citizen. He may be Wet or Dry, he may vote for Mr. Hoover or for Mr. Roosevelt; it makes no difference, so long as he is a good citizen.

We all know, Mr. Editor, that there are grave problems confronting us in the religious world, problems quite as serious and quite as difficult as those that meet us in the political world; and there are many earnest minded people who would like guidance in forming their opinions. One could wish therefore that our learned and distinguished writer had said something about these problems; that he had said something about the peculiar position of the Anglican communion among the various religious organizations of the English-speaking people, that he had told us what that communion stands for among the many creeds, theories and cults of the present day. On such subjects his opinion would have carried weight. We listen for his word, but lo! he is silent.

Again, our writer says that he has "no sympathy for the Anglo-Catholic wing" of the Church, but he admits that this is prejudice owing to his Quaker bringing up. But I venture to believe that that prejudice would melt away if he would make a careful study of the Oxford Movement, and what it has done for his mother's Church in the last hundred years, both in England and in this country. If he would do that, I think he would feel very differently.

He says that the idea of the Mass is "abhorrent" to him; but most certainly he does not understand our idea of the Mass. (And no people in the land are so misunderstood as the Anglo-Catholics.) Why, Mr. Editor, to the Anglo-Catholic the Mass is the time and place when he draws very, very near to our dear Lord; so near, in fact, that at times His Presence is really felt. And I am very sure that this idea would not be abhorrent to our writer.

Nor does it ever occur to an Anglo-Catholic that the priest "stands between" him and "the Great Advocate." To us the priest

is the mouthpiece of the congregation, speaking for us and with us. He never says, "I," but always, "We." He is the father of the family, leading us into the Presence, and offering with us the Eucharist, the great "sacrifice of praise and thanksgiving," as the Prayer Book calls it.

San Diego. (Rev.) HENRY BEDINGER.

Early Tractarian Doctrine

TO THE EDITOR: Recently I came across the following quotation from the sermon preached on October 3, 1813, by William Stanley Goddard, D.D., at the consecration of William Howley, D.D., as Bishop of London.

The impressive thing is that here is Tractarian doctrine twenty years before the Tractarians. Another impression, the sentiment is one that might have been called forth by the recent St. Louis episode!

The quotation follows:

"Should we, in the spirit of charity and conciliation, invite our dissenting brethren of all denominations within the pale of our Church; and, to facilitate their admission, assist in removing the fences by which it has hitherto been protected—how few, to speak comparatively, would be won over by such a concession! And must we then, in the vain hope of satisfying the rest, be compelled to join with sacrilegious hands in breaking down the pillars, and rooting up the tried, the precious cornerstones, laid in Zion for the sure foundation of the whole Christian edifice?"

(Rev.) THEODORE J. DEWEES.

Binghamton, N. Y.

"Man in the Street"

TO THE EDITOR: I am a bit startled at the "bewilderment" of the "man in the street," mentioned by the Rev. John H. deVries in the [October 8th] correspondence column of THE LIVING CHURCH. I am startled because Fr. deVries himself cites the best possible reasons for feeling that the book of Jonah (whether a record of facts or not) has little or no significance as history, but tremendous significance as a parable.

Our Lord's reference to Jonah's three days and three nights in the belly of the fish, as prefiguring his own experience, was certainly parabolic. Its force was entirely independent of any question of fact—it was a literary allusion, and depended in no way upon whether the incident was fact or fiction.

As for the "sign of the prophet Jonas"—here the reference is to Jonah's utter failure to grasp the immensity of what was taking place. Jonah was narrow and self-centered—more concerned with the letter of the law than with human and spiritual values. And Jesus told His hearers that their demand for a miracle-butressed religion was going to leave them in the same predicament as that of the prophet.

Akron, Ohio. (Rev.) B. Z. STAMBAUGH.

American Legion Withdrawals

TO THE EDITOR: I notice that much publicity is being given to the fact that several prominent Episcopalians are now withdrawing from the American Legion because of the action taken at the recent National Convention on the bonus question. As one of the Nebraska delegation which led the opposition to this vote may I protest against any such action being taken at this time. We in Nebraska are not going to withdraw but are intending to remain in the organization and continue the fight until the Legion once again lives up to its motto "God and Country First" and we need all the inside support we can possibly have.

Scottsbluff, Neb. (Rev.) OLIVER RILEY.

(Clerical Changes on page 619)

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VOL. LXXXVII

MILWAUKEE, WISCONSIN, OCTOBER 15, 1932

No. 24

EDITORIALS & COMMENTS

The Religious Press

ALMOST EVERYONE who enters this editor's office for the first time comments upon a certain long double-decked table piled high with periodicals. Often the visitor expresses astonishment, and asks what they all are.

Well, most of them are religious periodicals—current issues, or only a month or two old at the most. There are a few standard general magazines, to be sure—*Time*, the *Literary Digest*, the *New York Times*, the *Saturday Review of Literature*, *Harper's*, and the like. Two, the *Publishers' Weekly* and the *Retail Bookseller*, are trade publications. All of the rest are religious weeklies, monthlies, and quarterlies of our own and other communions.

Most of the one hundred and thirty-six general, diocesan, and "special interest" periodicals of our own Church are represented, and there is a fair proportion of the hundreds of parish papers of the Episcopal Church. A score or so of the more important publications of the English, Irish, Scottish, Canadian, Australian, New Zealand, and South African Churches complete the Anglican roster. Incidentally, in addition to the ones in the English language there are Anglican papers in Spanish, Italian, French, Sioux, Chinese, Japanese, and other languages, testifying that ours is truly a catholic Church, not one for English-speaking people alone.

Then there are Roman Catholic, Old Catholic, and Eastern Orthodox periodicals; denominational, interdenominational, and undenominational ones; magazines devoted to missions, to Church unity, to theology, and to a host of other special causes. In short, the contents of our periodical table constitute in themselves a liberal education in modern religion.

JUST FOR FUN, let's look into some of these hundreds of periodicals, more or less at random, and see what the editors are thinking about. Just now, with the national election less than a month away, it is natural that not a few of them have forced religious subjects to take a back seat in favor of political ones.

Here, for instance, is the *Christian Century*, able "undenominational journal of religion," edited by our friend, Dr.

Charles Clayton Morrison, whose headliner is devoted to Mr. Roosevelt and Foreign Policy. "Has Mr. Roosevelt any clear body of opinion on matters relating to the nation's foreign policy?" he asks, and his answer is none too favorable to the Democratic nominee. In previous issues the *Christian Century* has been urging "drys" to vote for Mr. Hoover, though not without some misgivings after the President's acceptance speech. The editorial policy of this periodical is always clear, fearless, and outspoken in both religious and political matters. It never hesitates to criticize any of the Churches whose clergy make up a large percentage of its 30,000 subscribers; and its criticisms are generally well based, though sometimes lacking in appreciation of the Catholic viewpoint when dealing with the Episcopal and Roman Churches.

Also devoting a considerable amount of space to politics is the *Commonweal*, a Roman Catholic weekly "review of literature, the arts, and public affairs." Edited by Michael Williams under lay auspices, it is one of the ablest, fairest, and most interesting of religious periodicals. In an editorial headed *The Catholic Duty*, the *Commonweal* stresses the grave importance of using the ballot in the light of the principle that "human rights are integrally superior to material, property rights"—a timely reminder that we gladly and fully endorse. Sponsoring neither presidential candidate itself, this journal expresses the opinion that most American members of the Church it represents follow "the liberal flag of Mr. Roosevelt," though many highly influential Roman Catholics are to be found in the camp of Mr. Hoover. Incidentally, the same issue contains a valuable and thoughtful article on *The Campaign and Its Meaning*, by Charles Willis Thompson.

Except for the two periodicals mentioned above, most of the religious papers avoid political questions, with the exception of prohibition. That is a perennial topic for many of the denominational ones, which discuss it at length in almost every issue, until their less fanatical readers must be sickened by the very word. (Incidentally, we have often felt that not the least valuable function of *THE LIVING CHURCH* has been the provision of a literary haven to which the weary reader could

retire with confidence that he is not likely to be assaulted with the well-worn pros and cons of this subject every time he turns a page.) A group of religious editors has recently met to discuss the merits of this Protestant cure-all, and the result is a batch of new editorials on the virtues of the eighteenth amendment, and the necessity of preserving it unchanged. It is significant that the editors of the Anglican and Roman Catholic press were not invited to this conference. The *Baptist*, the *Presbyterian Advance*, the *Brethren-Evangelist*, the *Christian Advocate* (of course), *Zion's Herald*, and a number of others have devoted current editorial leaders to the defense of prohibition.

Of the other leading Protestant Church organs, the *Reformed Church Messenger* is deserving of special mention at this time, for its honored editor, Dr. Paul S. Leinbach, is celebrating his fifteenth anniversary in this position. We gladly join with Dr. Leinbach's many friends, both within and without his own Church, in congratulating him on this happy occasion.

Other noteworthy current editorials in the denominational press are The Church Paper and Missions in the *Evangelical-Messenger*, The Economy of Peace in the *Congregationalist and Herald of Gospel Liberty*, That Five-Day Week in the *Lutheran*, New Leaders With Convictions in the *North Carolina Christian Advocate*, When to Retire in the *Christian-Evangelist*, and The Statue of Cardinal Gibbons in the *Christian Leader*.

These are some of the things that religious editors are thinking about. Space does not permit us to cite more. But it is a pity that the best of these Church papers are not more widely read, both within and without their respective communions. If they were, we have no doubt that the gain to the cause of Christianity would be tremendous.

WHY, we have been asked, does THE LIVING CHURCH publish an article in defense of Christian Science? And again, why does THE LIVING CHURCH permit a layman, however distinguished he may be in affairs secular, to use our columns for an announcement that he has no sympathy for Anglo-Catholicism, and that "the idea of the Mass is abhorrent" to him? Have we, we are asked, renounced our loyalty to the Church and given up our devotion to the Catholic Faith?

Our Editorial Policy

The answer to this last question is, we believe, so obvious as scarcely to require restatement. From its first issue fifty-four years ago to the present day, loyalty to the Catholic Faith as it is received and taught by the Anglican communion has been the keystone of this periodical's policy, and it will continue so to be as long as the present editor and publishers have anything to say about it. As to the other questions, a few words about our editorial policy may be in order.

THE LIVING CHURCH is a weekly record of the news, the work, and the thought of the Church. Its news columns, therefore, must act as a mirror of Church activity, reflecting what is happening in the Church accurately and promptly, without bias or comment. For that reason no expressions of opinion are permitted in our news section, except as direct quotations with the source clearly indicated, or in signed stories such as, *e.g.*, our London letter. In the latter case the opinion expressed is that of the correspondent and is made solely on his responsibility.

Our literary columns, unlike our news department, are entirely devoted to the expression of opinion. In other words,

whereas the news pages mirror the work of the Church, the literary ones reflect the thought of the Church. With rare exceptions every article in the literary part of THE LIVING CHURCH is signed, and the opinions expressed are those of the several authors. Some of these contributions are written at the invitation of the editor, others are submitted by the writers or other interested persons on their own initiative; but in either case they are published solely because of literary merit, interesting subject, timeliness, and appropriateness, as judged by the editor—not necessarily because the editor agrees with the author's point of view, interpretation, or opinions. Indeed the editor frequently takes direct issue with his contributors, as for example in the recent case of Dr. Powell's apologetic for Christian Science.

The editorial department, and that department alone, is the medium in which editorial views are expressed. The principal aim of THE LIVING CHURCH, in its editorial columns, is threefold:

1. To guide the Church in an ever-increasing appreciation of its Catholic heritage and an ever-growing witness to the eternal truths of the Catholic faith and life.
2. To interpret our Church to others and other Churches to ours, in a sincere endeavor to realize the ultimate reunion of all believers into one, holy, Catholic, and apostolic Church.
3. To consider the Christian implications of religious, social, economic, and scientific questions of the day, and to attempt to apply the Christian ethic to them.

THE LIVING CHURCH is intended for intelligent Churchmen, and for other educated persons who are interested in the aims and ideals to which we are devoted. Our desire is to apply the magnificent obsession of Catholic Christianity to every challenge of the worldly society in which we live. Therefore we cannot ignore any important manifestation of that challenge, nor do we feel that we can accomplish our object by closing our ears to the voices of those with whom we disagree. Our readers, we feel, are too intelligent to require or appreciate any attempt to surround them with a sort of spiritual insulation or to guarantee them a diet of only such soft and flabby literary fare as can be digested without effort.

Ideas that must be chewed, and the intellectual and spiritual power required to masticate them, are what Church and society require. THE LIVING CHURCH aspires, in its own chosen sphere and to the best of its ability, to supply the former and to encourage and develop the latter.

THE September issue of *Theology* contains a most interesting paper by Professor Arseniev, the eminent Eastern Orthodox theologian, on the status and prospects of reunion between the Greek and Anglican Churches, which he describes as a "great religious and moral obligation."

Reunion With the Orthodox

Dr. Arseniev pays glowing tribute to the richness of spiritual treasure in the Catholic Church of the English-speaking peoples, and describes our enthusiasm for social service and the Orthodox "spirit of joyful victory" as common fruits of the common emphasis of the two communions on the mystery of the Incarnate Lord.

Despite the recognition of Anglican orders by the Churches of Constantinople, Jerusalem, Cyprus, and Alexandria, Dr. Arseniev still recognizes some obstacles in the path of full reunion, but does not feel these to be insurmountable. He warns against "scholastic definitions and over-definitions on both sides," and declares that the Prayer Book contains a clear enough statement of our Eucharistic doctrine; but he

hopes that a way can be found to clear up difficulties encountered in the Black Rubric, in some of the Articles of Religion, and by the addition of the Filioque clause in the Creed. More important even than these in the process of mutual understanding, he correctly notes, "there ought to be from both sides an ever stronger mutual growth into the depths of our common experience; into our common mystical life hidden and revealed in Christ the Incarnate, the Suffering, and the Risen One—a being uplifted in common into the fulness of His riches, and being made sharers in common in His strife and His victory." Along those lines true Christian unity must eventually come.

SEVERAL well-known English Churchmen are now in this country, or shortly to arrive, and to all of them we wish to extend a cordial welcome. The Lord Bishop of Exeter and Canon Barkway are distinguished as preachers, while the former is a noted statesman and prelate as well; Canon Dewar is well known in this country through his recent book on pastoral psychology; and Dom Anselm

Welcome

Hughes is doing much to restore to the Anglican communion a knowledge and appreciation of medieval music. Each of these has a message for us, and we trust that they will also learn from us something that will enable them to give their fellow-countrymen a truer and better picture of America than is sometimes painted by returning visitors to our shores.

WE ARE publishing in this issue a helpful article by James Myers, industrial secretary of the Federal Council's Commission on the Church and Social Service, indicating some ways in which individual parishes, clergymen, and lay workers can aid in relieving unemployment.

Meeting Unemployment

Many of these methods are already in use in our churches, notably that of community canning, which the diocese of Chicago is sponsoring on a large scale. The need this winter is bound to be more acute than ever before, and we hope that every parish of our Church, metropolitan and rural, will make a genuine, systematic effort to alleviate suffering due to unemployment in its own community.

Not the least helpful feature of Mr. Myers' article is the series of footnote references to various sources for further information on this subject and practical suggestions as to ways and means. To these should, of course, be added the various diocesan social service commissions, and our own national Department of Christian Social Service at 281 Fourth avenue, New York.

WHILE we are considering aid near at hand, let us not forget the very pitiful distress in other places, and particularly in the West Indian islands under our flag. Our news columns last week contained a vivid picture of the hurricane damage in Porto Rico, and the secular press

Porto Rico and the Virgin Islands

and news reels have also brought home to us the desolation of that unhappy island where thousands have been rendered homeless and with insufficient food. Just as we are going to press, there comes Bishop Carson's account of the destruction of St. Gabriel's Church, Consuelo, and the wiping out of the rest of our Church property in the Dominican Republic. In a radiogram to the Porto Rico Child Feeding Commit-

tee, Governor Beverley describes the situation as "appalling," and appeals for immediate help through this semi-official agency to prevent the actual starvation of thousands of youngsters who are Uncle Sam's wards. From Governor Pearson of the American Virgin Islands comes a similar appeal, in response to which the Save the Children Fund, which has heretofore confined its welfare work to the Southern coal mining region, has agreed to undertake the task of financing permanent relief work in that colony. Their plans include a refuge for homeless children, a clubhouse or industrial home for young women, and similar measures designed to alleviate suffering and improve social conditions, especially among children.

THE LIVING CHURCH RELIEF FUND will gladly receive and transmit contributions to either of these agencies for immediate and much-needed relief in Porto Rico and the Virgin Islands, as well as directly to Bishop Colmore for administration in accordance with his appeal published last week, and to Bishop Carson for aid in rebuilding in the Dominican Republic.

ONE WONDERS what turn the New York political situation (which is an ethical one as well) will take next. To the outside observer the substitution of Mr. McKee for Mr. Walker as mayor appears to have been an unmistakable and notable gain, and the new mayor's record for reduction of expense and increased governmental efficiency, in the few weeks he has been in office, is little

Tiger Tactics

short of astounding. The defeat of Tammany in the gubernatorial first inning is also encouraging, as is the decision to retire the handsome Jimmy. But the amazing political deal whereby the Tiger and his Republican rival combined to put over their own judicial candidates in complete disregard of the public interest is, to quote the bar association's vigorous protest, a "defiant and contemptuous disregard of public and professional sentiment and of civic decency." What next?

RELIGIOUS "BEST SELLERS"

September, 1932

Edwin S. Gorham, Inc., New York City

General Books

1. Ageless Stories—*Rosenthal.*
2. Voice for God—*Holden.*
3. Tomorrow's Faith—*Oliver.*
4. Reflections on the Litany—*Gore.*
5. Managing One's Self—*Gilkey.*

Devotional Manuals

1. Gailor's Manual.
2. Monastic Diurnal.
3. God's Board.

Morehouse Publishing Co., Milwaukee

General Books

1. A Spiritual Treasury—*Larned.*
2. Outline History of the Episcopal Church—*Wilson.*
3. Charles Henry Brent, Everybody's Bishop—*Slater.*
4. The Episcopal Church—*Atwater.*
5. The Life Abundant—*Bell.*
6. Tomorrow's Faith—*Oliver.*

Devotional Manuals

1. Little Color Missal.
2. God's Board.
3. The Practice of Religion—*Knowles.*

EVENSONG AT THE NATIONAL CATHEDRAL

By WILLIAM S. GIBSON

THE NATIONAL CAPITAL nestles in a crescent-shaped declivity of the hills that were once a part of Maryland. At her feet the Potomac twists and turns, and in its wanderings between high banks and over pleasant lowlands forms the boundary between the states of Maryland and Virginia.

To the west of the downtown section, shabby and aristocratic old Georgetown leisurely climbs the face of the hill. A little farther north, on the eastern slope and nearing the summit, the Washington Cathedral is slowly rising, stone by stone, on Mount St. Alban. The cornerstone was laid on September 29, 1907; today the edifice is perhaps one-third completed. Its progress, though rapid when compared with the centuries of labor that were required to build the cathedrals of Great Britain and the Continent, appears slow in these days of hurry when masses of steel and stone rise almost overnight. It would seem irreverent, however, to hasten the completion of so noble a structure that ages of storm and sunshine will mature and beautify and in which, God willing, countless future generations will praise the Name of the Most High.

On frequent Sunday afternoons we have listened to the Evensong service which is broadcast from the Cathedral, and on a recent afternoon we made a visit to this consecrated spot. The Cathedral close approximates sixty acres of hillside and woodland; the walls and turrets of some of the older buildings are clad with ivy, reminding one of many of the hallowed spots in Old England. There was a hint of frost in the air; a much needed rain earlier in the week had renewed the beauty of the foliage and grass, and the blue haze which makes Washington indescribably lovely in the fall, mantled the distant hills.

The assembling worshippers ascended a long temporary wooden stairway to the portion of the Cathedral that has been completed, and were ushered to seats without hurry or confusion. Distant voices, raised in a hymn of praise, harmonized with the sweet and melodious notes of the great organ. The robed choir of men and boys, followed by the canons of the Cathedral and the Bishop of Washington, entered the edifice, and passing down the center aisle, with measured tread and slow, sang the second and third stanzas of the processional:

Lead us, O Father, in the paths of truth;
Unhelped by Thee, in error's maze we grope,
While passion stains, and folly dims our youth,
And age comes on, uncheered by faith and hope.

Lead us, O Father, in the paths of right;
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night,
Only with Thee we journey safely on.

As they neared the altar each chorister stepped to his appointed place, the choir thus forming two long double lines on each side of the chancel. The Bishop passed slowly between them to his seat, and choir, clergy, and congregation joined in the closing verse of supplication:

Lead us, O Father, to Thy heavenly rest,
However rough and steep the path may be,
Through joy or sorrow, as Thou deemest best,
Until our lives are perfected in Thee.

Someone has said that, because the words are so beautiful, the Creed should always be sung, and when one attends the service and better appreciates its solemnity and beauty he realizes that no other form of presentation would be appropriate in so vast and inspiring a sanctuary.

The Bishop possesses in an unusual degree those indefinable attributes of the gifted speaker which hold the attention of his listeners. His thoughts are beautifully expressed in words that the layman understands; his voice is well modulated and can be heard distinctly by everyone, and he delivers his sermons with an earnestness that makes one feel he himself believes in that which he preaches. His theme on this day was that while the pressing

needs of the millions of unemployed and their dependents must and will be met, the most important task confronting the nation is the reawakening of the consciousness of moral and spiritual values. The temporary loss of that consciousness is the real cause of the black cloud of depression that hangs over the world today. The thought is a sermon in itself!

When the benediction had been pronounced, the choir, canons of the Cathedral, and the Bishop, passed up the aisle singing, as a recessional, *Abide With Me*. The congregation then slowly left the edifice, and after going down the long stairway, we crossed the terrace that we might again look over the city before descending the hill. It is now a land of sunshine and shadow! And yet, as the golden light of the sinking sun shines brightly on the great white dome of the capitol several miles away one cannot but feel that the Chief Bishop has heard the supplications of the nation and is pronouncing His benediction:

Fear not, I am with thee; O be not dismayed!
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

OUR VOLCANIC GOSPEL

By THE REV. RICHARD K. MORTON

THE NEW TESTAMENT was born in a volcanic country. . . . The New Testament was written in volcanic times, also," writes the editor of the *Presbyterian Banner*.

These are suggestive and true declarations. The earth of Palestine was long churned by great magnetic forces from the depths, even as the peoples were disturbed by great religious forces which surged through the centuries. In an age when civilization and the social and political order were crumbling, Christianity was quietly, surely building. In an age of rebellion men were desiring obedience to the Most High. But the early Church fellowship was united in the midst of disunion, confident in the midst of despair, hopeful in the midst of disillusionment.

There is a volcanic note in the Gospel. There is a note of irresistible hope, surging up from the depths and building great mountains of faith and affording great peaks of vision. There is a note of courage and determination to love and to serve that will lift up great plateaus of achievement as the years go by. There is a note of strength and power which will bring dry land out of barren watery depths and break through the hardened crusts of outworn civilizations. There is fire in this Gospel, and there is might. Where these forces are active, no force of government or society can hold them down. Where they break forth, they spread their influence over the land. Out of the heart of God, out of the heart of man, these forces come to enrich our day. Our Gospel is volcanic; it cannot be contained. Our Gospel has a fire which cannot be quenched; it has a force which cannot be stopped. It has a faith that cannot be moved.

Our Gospel is volcanic, and its eruptions can destroy and can cover wide areas, making desolate cities of entrenched evil, yet making fertile the soil of great plains. Our Gospel must break forth in terms of human life, in terms of an awakened culture and civilization, in terms of improved society and transformed men. The world of today in many ways is crumbling, but the true Church is building and expanding.

We need today a revival of the courage, the hope, the enthusiasm, the faith, of the early days of the Church. Great values still remain in a world which often seems without meaning; great souls remain in a world which seems full of those who are evil and small and indifferent; great goals still remain in an age which seems to be going nowhere; great love still remains in an age which seems always to hate; great powers still remain at the command of an age which has shown itself to be in so many ways pitifully weak.

New Methods for Old in Unemployment Relief*

By James Myers

Industrial Secretary, Social Service Commission, Federal Council of the Churches of Christ in America

INVOLUNTARY unemployment is a curse to the human race comparable in its effects only to the institution of chattel slavery. Unemployment, like slavery, must be abolished!

But until unemployment can be abolished, the victims of this economic disease must be supplied at least with the bare necessities of life. What is the most effective, the most self-respecting way in which this can be done?

I have seen the bread lines in this country, the giant "flop houses" where thousands of men are sheltered, the unremitting labors of the skilled caseworkers of the social agencies, the emergency relief organizations with their relief and made-work programs.¹ I have seen, too, the men sleeping on the ground in the parks and prone upon the sidewalks of New York; I have seen the bonus army with its shacks, many of which looked like make-shift dog kennels—a rusty sheet of iron for roof and a bed of straw; I have seen the shanty-town of Father Cox's followers in Pittsburgh where men have dug themselves into the ground in a litter of abandoned foundations, and I have seen the untold misery of our coal fields. I have seen something, I think, of most of the varieties of the American dole, the efforts of private charity and public relief to meet the terrible strain of our widespread distress.

UNEMPLOYMENT INSURANCE

I must confess that it was a refreshing experience last May when I had the opportunity to inspect the Labor Exchange at Cologne, Germany, where 30,000 unemployed men and women a day are cared for in orderly and systematic fashion. The outstanding impression which I received as Dr. Barwasser, the director, kindly showed me through the many departments, was the look of self-respect on the face of practically everyone as he waited for his weekly unemployment insurance benefit. The whole air of the Exchange was one of accepted, business-like routine. One sensed no stigma of charity in the transaction. The unemployed did not look hopeless or even worried. They were not "down in the mouth." I could not get over it. "There is no doubt about it," said Dr. Barwasser, "the sense of security which comes with unemployment insurance—limited as it is—makes a great difference in the morale of the workers." I received similar impressions on pay day in the Labor Exchange in London.

Is it not odd that some people object to the proposal of setting aside reserves for unemployment insurance as a "dole" which they say destroys character and self-respect? Is it not still more strange that many people who object to unemployment reserves as a form of dole are often themselves the recipients during hard times of dividends which are paid from quite similar reserves set aside for the stockholders of a corporation? The latter practice is considered by them as "only common sense" and "an evidence of intelligent management."

To be sure, provisions for unemployment insurance, to the degree in which it may be paid for by the company or the state, would constitute an increase in total financial return to wage-

*W*HAT can the parish church do about unemployment? ¶ This article, the result of a careful survey of the subject by the Federal Council's Social Service Commission, suggests some answers to this pressing problem.

workers. But who that is familiar with actual earnings of wage-workers doubts that they should have and are entitled to a higher total income?

Viewed from another angle unemployment insurance would merely tend to place wage-workers

more nearly upon a footing with salaried workers whose remuneration is calculated on an annual basis.

THE state of Wisconsin has adopted the first Unemployment Reserves law in America. Churches and ministers helped, according to reports from the field, the state bodies of Presbyterians and Congregationalists declaring in its favor and individual Baptists, Methodist and Episcopal ministers favoring it at hearings. Unemployment reserve bills will be introduced in many state legislatures and in Congress this winter.²

THE EFFECT OF IDLENESS

Having said so much in praise of unemployment insurance as over against the American dole of charity or public relief, it must be said that while unemployment insurance is the best form of relief, nevertheless certain evils growing out of unemployment itself undoubtedly persist in spite of the best unemployment insurance plans. The worst of these evils is the effect on human beings of being idle. The directors of Labor Exchanges abroad admit that after a long period of enforced idleness men suffer spiritual and mental as well as physical deterioration. Some go to pieces under the strain of anxiety which eventuates in despair. Some, on the other hand, lose the capacity or the desire for work.

Anyone close to the unemployed in this country will tell you that the same is true in America under our wholly different system of relief. It is not "the dole" which is to blame. It is in both cases the lack of regular occupation, the indignity of having little or nothing to do. Labor is a divine law of life. Without regular, useful, creative work to do, human character tends in one way or another to lose its moral fibre. We can see this not only among the unemployed poor who cannot get work, but also among the unemployed rich who are not obliged to work. I should not favor such high payments in unemployment insurance or in relief—or in dividends—as would remove a man's incentive to work when work is available. The low benefits of unemployment insurance cannot be said to do this any more than does our American dole. But in both cases the opportunity to work is lacking.

OPPORTUNITY TO WORK

When our economic system fails to supply this opportunity to work and government fails to launch adequate public works programs, here is a place for voluntary organizations to function in a useful if limited way. After many years of experience with the effects of unemployment in England a strong conviction has grown up that some opportunity for work must be supplied for the unemployed. As a consequence allotment gardens have been developed for summer work and workshops for winter occupation. Here is a particularly valuable suggestion for American social and religious organizations. Relief in food and clothes, even the opportunities for recreation, reading rooms, games, etc., and the educational classes which have been offered by the Y. W. C. A., Y. M. C. A. and the churches are not enough. Even our confer-

* Reprints of this article may be obtained from the Social Service Commission, Federal Council of Churches, 105 East 22d street, New York City, at 4 cents each, \$1.25 a hundred.

¹ Full information may be had from the President's Organization on Unemployment Relief, 1734 New York avenue, Washington, D. C., and from the New York State Temporary Emergency Relief Administration, State Office Building, Albany, New York, which has perhaps the most complete plan of any state.

² Write the American Association for Labor Legislation, 131 East 23d street, New York City, for information—also to the Joint Committee on Unemployment, 22 East 17th street, New York City, and the National Unemployment League, 420 Madison avenue, New York City.

ences and our efforts toward social legislation are not enough. Men and women want something useful to *do*. They want to *work*.

The English Quakers have helped to organize garden clubs in which 64,000 plots have been made available for the unemployed around principal cities and in the coal areas. The purpose has been "to save personalities from the despair and deterioration of being useless burdens on the community." Even a small plot of land where he can do useful, interesting work and raise fresh vegetables and winter supplies of potatoes for his family restores a man's self-respect. "He begins to feel himself back in a world of men with a job on hand."

Subsistence gardening, along similar lines has been promoted on a wide scale in America during this last summer. Many churches have also made their kitchens available for canning of the products against next winter's need. It is not too late to arrange for canning fruits and vegetables which may be donated from nearby farms and estates. It would be well to lay plans now for a great extension of subsistence gardening for next summer.³

THE WORK SHOPS

Emphasis on need of opportunities to *work* in the winter time as well, brought the development of work shops by civic, labor, and religious organizations in Lincoln, England, and later in other cities and in South Wales (the latter under the Quakers). An empty store or the basement of a church is fitted up with work benches and tools, cobblers' lasts, hand looms, and other simple equipment. Instruction is provided and unemployed men and women are given the opportunity to repair their own furniture, make toys for their children's Christmas and small articles for the home, repair shoes, weave rugs, make dresses and clothing for their families and knit socks. Because the unemployed have at least a little cash from their unemployment insurance, they are able to pay penny dues and to pay for materials used. The articles produced may be used in their own homes or sold to members of the club at low rates. In some places a device for exchange of products has been arranged without the use of maney. "Scrip" is issued or books kept in terms of the hours of work a person has put in at any kind of work—shoe repairing, clothing manufacture or repairs, furniture making, bread making; and in South Wales, potato raising and digging coal or cutting wood! The holder of credit for work he or she has done in any of these lines then "purchases" what he needs of the others' products. Professor Frank D. Graham of Princeton University has outlined a plan whereby such a device could be adopted on a large scale by American industry itself during times of unemployment.⁴ The practicality of such plans indeed raises basic questions whether our money and credit system could not be made to function more in harmony with the actual realities and possibilities of production. Here is some food for thought!

Since unemployed families would not otherwise buy articles sold or exchanged at the work shops, it is felt in England (where organized labor is most particular on such matters) that the work shops do not compete in sales or decrease the demand for regularly manufactured articles. "When a man has been out of work eight or nine years," said the director of a Work Shop, "it is like giving him a new lease of life to make it possible for him to do creative work and see the results of his labor." In fact, there have been many cases where men have gained new courage and begun to feel that life might be worth living after all. Some have been saved from actual suicide.

Could not many Y's and churches organize such shops this winter?⁵ The American Friends Service Committee has already

started shops of this kind in some of the coal camps.⁶ Of course, our American unemployed have not even the small cash income of the English unemployment insurance, but with all our emergency relief, there are no doubt many men and women who are receiving at least a minimum of food who would be glad of the opportunity for self-expression, renewed hope and additional income or the advantage of exchange of products which can come through the work shops.

ORGANIZING THE UNEMPLOYED

An interesting phenomenon in unemployment relief has appeared in the organizations of Unemployed Citizens Leagues in Seattle⁷ and other American cities, and one which may well spread to significant proportions. There is a special appeal in the opportunity for self-expression and the maintenance of self-respect when the unemployed band themselves together for mutual self-help and for organized pressure upon local, state, and federal governments in favor of adequate relief measures.

A typical program includes the establishing of a headquarters in an empty store or other place, gathering of fruits and vegetables donated by nearby farms or the public markets and distribution to League members together with the milk and bread which are donated by bakeries and dairies. The investigation of all applicants is carried on by the League itself, checking with city relief lists. Cutting firewood for League members (trees donated by estates or state forests), educational open forums, social meetings and non-partisan political action, are all included in the program. Committees write to or wait upon municipal and state government officials seeking adequate relief, and give publicity in the press to their replies. This technique offers real opportunity to assure better relief in many places and especially to preserve and develop among the unemployed a self-respecting sense of "amounting to something" in the community—a precious human value which is usually so quickly and tragically lost by those who are out of work. Churches can help by offering leadership and helping to secure meeting places.⁸ Perhaps no greater Christian service could be done than to assist in this general movement.

RELIEF NOT ENOUGH

While we seek to utilize the best methods of unemployment relief, we should constantly remind ourselves that relief is not enough. It is our principal task to abolish unemployment, to inspire the development of an intelligently planned economy in which there shall be work for all and in which all shall work. For work is a divine law of life.

⁶ See "Rehabilitation In the Coal Fields," in *The Christian Century*, August 31, 1932.

⁷ Descriptive literature may be obtained from the Unemployed Citizens League at 1510½ First avenue, Seattle. (To be distinguished from the "Unemployed Councils" organized by the Communists.) Write Charles C. Webber, Fellowship of Reconciliation, Bible House, New York City, for reports of his work in Paterson, N. J. The Association of Unemployed College Alumni, 112 East 19th street, New York City, seeks to organize unemployed college graduates.

⁸ The Workers Committee on Unemployment, a somewhat similar movement started in the Humboldt Park Community Church in Chicago and spread throughout the city.

LATE REPUTATIONS

THERE ARE many examples of slowly arriving reputations. Wordsworth had no adequate recognition until the last twenty years of his life. For thirty years he had been singing lays to the deaf ear of literary England. But at length appreciation came with tardy feet. In his old age he was England's laureate. Matthew Arnold's championship of Wordsworth gave him greater vogue in the fifty years after his death than he ever had in lifetime.

Browning, too, rhymed away for thirty years before he was known outside of a small circle. But here there was a reason. Browning's cryptic style made him incomprehensible.

When Browning married, Wordsworth said: "So Robert Browning and Elizabeth Barrett have gone off together! Well, I hope that they may understand each other—no one else could." Browning came into his own late in the sixties, but his gifted wife did not live to see his triumph. She died in 1861. He lived until 1889.—*Catholic Citizen*.

³ Pamphlet literature on the subject may be obtained from the President's Organization on Unemployment Relief, Washington, D. C.

⁴ Copies of Professor Graham's pamphlet, *The Abolition of Unemployment*, may be had from Williams and Wilkins Company, Baltimore, Md., at 25 cents each.

⁵ The equipment should prove a permanent asset since increasing use of hand work will be desirable leisure time activities as industry adopts a permanently shorter work day and week.

A Churchman's View of H. L. Mencken

IN THREE PARTS—PART ONE

By the Rev. Theodore O. Wedel

Professor of Biography, Carleton College

NO NAME in America is more frequently employed as a symbol of unrighteousness than that of H. L. Mencken, editor of the *American Mercury*, author of a hundred essays imposingly collected in six volumes of *Prejudices*. While the college sophomore finds in his philosophic vaudeville a painless descent to Avernus, the *unco guid* discover in him little more than a temptation to wrath. To achieve, at the early age of 40, the immortality of being a symbol carries with it a disadvantage. Certainly to his enemies—and I cheerfully enroll

myself as one of the number—abuse of Menckenism is easier than justice. If the following essay has any merit, this will consist in the attempt to subject Mr. Mencken to as calm a scrutiny as a prejudiced point of view may permit.

It is, however, difficult to write about Mr. Mencken with decorum. His critics have seldom avoided reprisals in Mr. Mencken's own language, and the latter is an arsenal of Billingsgate. His vocabulary is studded with startling irreverence. A country-man, in Mr. Mencken's pages, becomes a "yokel." Every ordinary Protestant American is a "wowser," or a "boob," or a "boozy Prohibitionist," or a "zany." He inlays his prose with foreign phrases, German mostly, which satirize by their obvious hyperbole. Professors are *gelehrten*, or *privat-dozenten*. New England culture is Puritan Kultur. The native police are the *polizei*, or the *gendarmerie*. His figures of speech are equally extravagant. The late Mr. Bryan becomes "the archangel Bryan." A large woman at a camp-meeting is "an aurochs in gingham." St. Paul is defined as "the *stammvater* of all the Christian mob-masters of today." Billy Sunday is a "boob-bumper." The state papers of our war president are "the diplomatic and political gospel-hymns of the late Dr. Wilson." Mr. Mencken does not indulge in fine shades of condemnation. His excommunications are catholic. "I am against all theologians, professors, editorial writers, right thinkers, and reformers." Even in his own world of letters he calls names cheerfully all round: "such native boshmongers as Crane, Hillis, and Ella Wheeler Wilcox, and such exotic mountebanks as D'Annunzio, Hall Caine, and Maëterlinck."

For those, therefore, who have not, like Diogenes, learned to live in a tub, the temptation to dismiss Mr. Mencken as a buffoon, or to meet him on his own ground with light persiflage, is very great. Mr. Mencken is tough. His *grobianisms* are inescapable. But to take his want of aesthetic delicacy for the whole of the man is an error. Mr. Mencken is, after all, something of a serious moralist, employing as his chief weapon the irony of exaggeration. His message is precisely not one of sweetness and light. Like a sixteenth century theologian he ignores the etiquette of culture and hurls anathemas at his enemies in the manner of Martin Luther or John Milton. No one can deny that his is, from many points of view, an effective style. It is useless to combat his ideas with a sneer at his lack of good manners. Mr. Mencken is on a crusade. And like many a satirist before him, he is willing to admit that his bark is worse than his bite. His geniality underneath his hurling of epithets is easily detected.

THE AUTHOR OF THIS ARTICLE is a priest of the Church, and professor of Biography at Carleton College, Northfield, Minn. He was formerly a member of the faculty of Yale University. ¶ He writes: "I teach a course in Great Moralists and am much interested in arguing out with our intelligent young skeptics the practical meaning of the conflicting current philosophies." ¶ In the present article Professor Wedel follows out to its logical conclusions the philosophy of H. L. Mencken, studying it from the Catholic Christian viewpoint.

Indiscriminate satire is ever kindly. According to his own testimony he numbers among his friends more than a few of the clergy. He could meet the late Mr. Bryan himself without rancor. No greater tragedy could happen to Mr. Mencken than the annihilation of his enemies.

To explain Mr. Mencken's influence in American life, therefore, as due, on the part of his audience, merely to a love of buffoonery and comedy would be a mistake. I do not know whether metaphysicians read him, but if they do, they may find in his pages the vulgarization of much of their

own abstraction. Apart from his manner, there should be nothing shocking or novel in his ideas. He is the heir of the naturalistic tradition of the past three hundred years. He is the popularizer of Nietzsche and of Darwin. He differs from his decorous masters only in that he pushes the war against tradition into Africa. He has dropped the mask of optimism and of moral piety which the revolutionists of earlier generations usually wore. Skepticism may be a stimulating theory in the pages of Herbert Spencer. Apply it to the moral code of the average stockbroker, to the seventh commandment, to the romance of falling in love or saying your prayers, and it turns into a bomb-shell. The biological interpretation of life is a noble science in the laboratory; in sentimental dress it may transform itself into the religion of progress. With Mr. Mencken it is neither, not a cold and remote scientific formula, nor a Utopian dream. It is the laboratory formula applied to a honeymoon, and the Utopian dream smashed by statistics.

MR. MENCKEN'S SIGNIFICANCE clearly consists in that he has brought the naturalistic philosophy of the past centuries down to earth and made it intelligible to a high school sophomore. It is no longer in a separate compartment from everyday morality. It has found with Mr. Mencken a local habitation and a name. His arguments may not be metaphysical. His logic may not be consistent. The academic philosopher may laugh at his bombast and his ranting. But such snobbery does not obscure the fact that the gospel according to Mencken is one by which men and women are actually regulating their lives. Mr. Mencken does not sophisticate the disillusionments of modern thought. He does not sentimentalize them. He takes them out of their philosophical vacuum. Mr. Mencken deserves serious study.

If I were to choose, among the mass of essays collected in Mr. Mencken's *Prejudices*, the one which most clearly illustrates the first principles of his beliefs, I should recommend Chapter V of the third series, *Ad Imaginem Dei Creavit Illum*:

"The old anthropomorphic notion," so Mr. Mencken begins, "that the life of the whole universe centers in the life of man—that human existence is the supreme expression of the cosmic process—this notion seems to be on its way toward the sheol of exploded delusions. The fact is that the life of man, as it is more and more studied in the light of general biology, appears to be more and more empty of significance. Once apparently the chief concern and masterpiece of the gods, the human race now begins to bear the aspect of an accidental by-product of their vast, inscrutable, and probably nonsensical operations."

Thus launched upon biological cynicism, Mr. Mencken proceeds to rob man of his pretensions to nobility and pride. Like Montaigne in his famous *Apologie*, or Swift in his *Gulliver's Travels*, he ranks him at least a little lower than the animals—below the lion in beauty, below the house-cat in cleanliness, below the gorilla in morality. Man becomes, indeed, the "supreme clown of creation, the *reductio ad absurdum* of animated nature." Man, of course, has a soul, but this device, however useful on occasion, is also the cause of his imbecilities. His hopes, his faiths, are, in the light of modern knowledge, nothing but delusions. These delusions, to be sure, the wise man accepts as natural, and he views them at times tolerantly. Man, with Mr. Mencken, is not a *yahoo*. He is merely a *yokel*. Furthermore, he is a yokel only when he pretends to be more than he is. "Man is inherently vile, but he is never so vile as when he is trying to disguise and deny his vileness." If he is willing to forego illusions, if he is ready to look facts in the face, if he takes up arms against the gods who made him, Mr. Mencken respects him. Science, the triumph of man over Nature, is, of course, left untouched by Mr. Mencken's cynicism.

"The central aim of civilization, it must be plain, is simply to defy and correct the obvious intent of God. Has civilization a motto? Then certainly it must be 'Not *Thy* will, O Lord, but ours, be done.'"

MR. MENCKEN is not a metaphysician, and he does not subject such dogmatic axioms to any test. He simply accepts them. The new standard of measuring earth, heaven, and God is somehow *outside* of man, and human values must make their peace with parallaxes, hormones, and electrons, not with our "intimations of immortality." This basic assumption, however, once blithely accepted, is never far from his thought, even in the most concrete of his applications.

Let us turn, for a first illustration, to Mr. Mencken's views on art. Here, if anywhere, defiance of naturalism would seem to be inescapable. Art deals precisely with illusions, with the imagination. According to the latest fashionable theory of aesthetics, that of the Italian philosopher Benedetto Croce, art is, in fact, totally free from the restraints of the solid workaday world, from the laws of technique, from morality, from the checks of reason. Art is Intuition. It is lyrical expression. Mr. Mencken, too, confesses himself to be a moderate follower of the Crocean aesthetic, but he does not trouble to wrap it about with pretense. It stands forth for what, I believe, it really is—a plea for the freedom of art, yes, but also an insistence that art should know its place as a meaningless toy, a plaything of the mind. Poetry, so admits Mr. Mencken, shares with science the honor of being a device for defeating God. "Its aim is to escape some of the pains of reality by denying boldly that they exist." But it defeats God far less effectively than does science, since its illusions are untrue and, when recognized as fallacious, cease to have importance except as a solace for weary hours. The only permanent value possessed by poetry is its music. Music, indeed, is for Mr. Mencken the queen of the arts. It does not, presumably, bother with moral or theological ideas. Architecture probably ranks next. It stands, paradoxically, at the opposite pole from music, being not free from fact, but a servant of fact. It defeats Nature without telling lies. Painting is for Mr. Mencken the "one-legged art," at least when it copies Nature. "Painting will become a genuinely valuable art when it finally abandons representation"—in other words, when it learns from the Crocean formula to emancipate itself from content and to indulge in "intuition."

IT WOULD BE EASY, I think, to discover grave inconsistencies in Mr. Mencken's aesthetic theory. He himself very nearly ignores artistic matters in his criticism—always excepting music. He is far too much the moralist and is occupied throughout his writings with ideas. As a rationalist he disdains the imagination, above all the empty rhyming of the romantics. The

most conservative of critics could not berate the modern aesthete more thoroughly than does Mr. Mencken.

"What commonly engulfs and spoils the villagers," he says, "is their concern with mere technique. These pretenders, having no ideas, naturally try to make the most of forms. The extreme leftists, in fact, descend to a meaningless gibberish, both in prose and verse; it is their last defiance to intellectualism."

Mr. Mencken, indeed, exhibits well the dilemma in which a naturalistic aesthetic is caught. The imagination is either everything or nothing, or, paradoxically, both at once. The pendulum swings between worship of romantic escape and wallowing in pathology, in the brute fact. With Mr. Mencken we are in the reaction to romantic sentimentality. His admiration for the Crocean school is really, I think, a gesture of rejoicing at its belittling of moral restraint. He bestows his admiration on Theodore Dreiser, not on Miss Amy Lowell. And his intellectualism may serve as an antidote to many absurdities.

In his criticism of music, for example, Mr. Mencken stands forth as a traditionalist unabashed. He flings his cap for Bach, Beethoven, and Brahms, forsooth, and the innovators do not receive even benefit of clergy. He has not written a line on music which, a few grobianisms apart, should not give delight to academicians. In his enthusiasm for music, in fact, Mr. Mencken transcends his naturalistic creed altogether. He is here somehow in the Platonic world. Brahms is for him a great musician precisely because he was a man of character. Mr. Mencken's views on art, it may be said in general, are brutal and fundamentally inadequate, but they are healthy. For those still steeped in the neurotic art of the "naughty '90s," Mr. Mencken's chapter *Toward a Realistic Aesthetic* can be highly recommended.

What distinguishes Mr. Mencken's views on religion is not so much his atheism—that ought to occasion no surprise—but rather his equally insistent satire of the sentimental substitutes current in our time. Here is disillusionment without sadness, anarchy without a gospel of revolution, laughter at the old religion without the urge of the new humanitarianism, hatred of the Puritan without love for the decadent aesthete, a skepticism halting only before the portals of science. Religion as a social phenomenon interests him greatly. Religion is like poetry, an escape from fact into the wonderland of illusion. "Its primary purpose is to read an intelligible and even laudable purpose into the inscrutable assaults of God." "It is not the epistemology, or the natural history, or the ethical scheme, or the system of jurisprudence of the New Testament that melts the heart and wets the eyes; it is simply the poetical magic of the Sermon on the Mount, the exquisite parables, and the incomparable story of the Child in the Manger." But as the enlightened man slowly outgrows the need of poetry, so he outgrows the need of religion. At least the educated man thus outgrows it. For the masses of mankind, religion will always be a solace and a refuge.

"The theology it merchants is full of childish and disgusting absurdities; practically all the other religions of civilized and semi-civilized man are more plausible. But all of these religions, including even Moslemism, contain the fatal defect that they appeal primarily to the reason. Christianity will survive not only Modernism but also Fundamentalism, a much more difficult business. It will survive because it makes its first and foremost appeal to that moony sense of the poetic which is in all men—to that elemental sentimentality which, in men of arrested development, which is to say, in the average men of Christendom, passes for the passion to seek and know beauty."

For religion as an escape, then, as for poetry as an anesthetic, Mr. Mencken has an ostensibly honest respect. The gods are dead, of course. Amusingly he indulges in a Memorial Service for some seven-score once respectable deities of civilized man who have obligingly died. But being realistic about religion does not rob it of its value. Mr. Mencken never attacks Catholicism, except, perhaps, in a furtive allusion. It is Protestantism in its popular form that bears the brunt of his scorn. He accuses it of not living up to its own pretensions. Protestant Christianity, he maintains, will, if not defended more intelligently, yield to

the Roman Church. Here, for example, is one of his more restrained onslaughts, illumined by a glimpse of other worldliness:

"The American people look for the Ambassador of Christ, and they behold a Baptist elder in a mail-order suit, describing voluptuously the Harlot of Babylon. They yearn for consolation, and they are invited to a raid on bootleggers. Their souls reach out to the eternal mystery, and the evening's entertainment is the clubbing of a fancy woman. All they need is a leader. Christianity is sick all over this pious land, even in the South. The Christians have killed it."

The real religion of the American people, Mr. Mencken realizes, is the gospel of Service. Its symbols are Rotary and Kiwanis and Prohibition. And when he is in one of his calm observational moods, forgetting to preach, he can view even this illusion at least as sympathetically as does Sinclair Lewis:

"Babbitt, too," he remarks, "is tantalized by a Grail; he seeks it up and down the gorgeous corridors of his Statler Hotel, past the cigar stand and the lair of the hat-check gal, and on to the perfumed catacombs of the lovely manicurist and the white-robed chirotonor. *Non in solo pane vivit homo*. Man cannot live by bread alone. He must hope; he must yearn. The fact explains the Rotarian and his humble brother, the Kiwanian; more, it strips them of not a little of their superficial obnoxiousness. They are fools, but they are not quite damned. They at least trail after better men. And so do all their brethren of Service, great and small—the Americanizers, the Law Enforcers, the boosters and boomers."

But, however much Mr. Mencken, as a naturalist, may accept courageously the results of his observations, he nevertheless calls names. He oscillates curiously between acceptance of things as they are and a feverish campaign for disillusioned enlightenment. In the name of Liberty and the forgotten Bill of Rights, he berates the uplifters and reformers for their humanitarian meddling. "I cannot," he says, "find the word Service in the Constitution." The creed of the go-getter he epitomizes as "Blessed are they that believe in their stars, and are up and doing." "When a gang of real estate agents (*i.e.*, rent sweaters), bond salesmen, and automobile dealers gets together to sob for Service, it takes no Freudian to surmise that someone is about to be swindled." But while the orthodox Protestants, inhabitants of the "Bible-belt," are the chief objects of Mr. Mencken's mockery, he is little less severe on the Modernists. Their arguments that there is no conflict between science and Holy Writ are "pish-posh" no less than the crude faiths of the hinterland. Mr. Mencken's skepticism—and this is worth emphasis—is a double-edged sword. The humble citizen of Alabama really fares quite as well as the university professor. Philosophers are pilloried together with yokels.

"The art and mystery of philosophy," he declares, "as it is practised in the world by professional philosophers, is largely moonshine and wind-music—or, to borrow Henry Ford's scorching term, bunk."

And if any reader of Mr. Mencken suffers bewilderment in such a wholesale slaughter of ideas, and asks for guidance out of this labyrinth of skepticism, let him not despair of an answer. Mr. Mencken's solution to the problem of life is precisely the philosophy of futility, the epicurean skeptic's cry of *Vanitas Vanitatum*. It is difficult to pin Mr. Mencken down to a positive dogma. But if he anywhere gives a restrained utterance to his creed it is perhaps in a passage like the following, taken from his latest volume of *Prejudices*:

"It remains my conclusion, at the gate of senility, that the whole thing is a grandiose futility, and not even amusing. The end is always a vanity, and usually a sordid one, without any noble touch of the pathetic. The means remain. In them lies the secret of what is called contentment, *i.e.*, the capacity to postpone suicide for at least another day. They are themselves without meaning, but at all events they offer a way of escape from the paralyzing reality. The central aim of life is to simulate extinction."

[To be continued]

THE MAYAS AND CHRISTIANITY

By C. A. BEESLEY

THE FRANCISCAN MONKS, who accompanied the Spanish conquistadores in the latter part of the sixteenth century to Yucatan, were so amazed at the analogies which they observed between the Maya religion and Christianity that they supposed that St. Thomas, one of the original Apostles, had evangelized the American aborigines.

When they exhibited statuettes of the Madonna and Child, they were surprised that the natives immediately began to worship them. However, the Virgin Mother, holding the infant Jesus in her arms, was taken by the natives for the goddess Ixazaluoh, who was the mother of Itzamna, one of their chief gods. She was represented sitting, her head surrounded with ornaments (which looked like a halo), holding her son in her arms.

The Mayas took the Cross to be their own Uahom-che or "tree of life," which is the conventional representation of a tree in the form of a cross. The Maya "tree of life" or cross was always surmounted by a bird called the *mut* which was taken by Ordonez for a symbol of the Holy Spirit. When the Spaniards preached the virtues of the Cross, the Indians were only too ready to acquiesce, for it was under their "tree of life" that they expected to find their heaven.

The Spaniards took the Mayan cult of the four world directions, or the cardinal points, north, east, south, and west to be some kind of adoration of the Cross.

The Mayas also had a baptismal ceremony which further intrigued the invaders, especially when it became known that the native name of the rite meant re-birth.

Confession was regularly practised, although pardon could be obtained but once for each specific sin. For this reason it was only resorted to when death appeared certain.

As is well known, both the Aztec and Maya religions engaged in numerous and bloody sacrifices using both animals and human beings as victims. In this connection there was a type of communion service. When a victim had been chosen, usually from among the prisoners of war, he was dressed as the god to whom he was destined to be offered, and treated just as if he were the god himself. At the time of sacrifice, he was placed on a rounded stone, his hands and feet were secured by four men, while the priest slashed open his breast with a stone knife, thrust his hand into the gaping wound, withdrew the palpitating heart, and smeared the face of the stone idol with its blood. The hapless victim's body was thrown to the waiting crowd below, who tore it to pieces, hoping to obtain a portion, which they ate, believing that at the moment of sacrifice the victim really became the god himself, and therefore if they partook of the victim's flesh the god became, as it were, a part of the worshipper. This was a type of communion and was not cannibalism in the ordinary sense of the word.

In the case of sacrifices to the corn-god, the victim was a woman whose head was first lopped off in imitation of the chopping off of the corn cob. Afterwards a young priest clothed himself in her skin which he wore for some time as an emblem of the resurrection of vegetation and possibly of human life itself, for the Mayas believed in life beyond the grave.

One of the most important Maya gods, Kukulcan, the feathered snake, was said to have immolated himself on a funeral pyre at the foot of Mount Orizaba and his soul was supposed to have been seen to ascend to heaven where it became a star. Before his departure, however, he promised to return from the East. This belief in Kukulcan's ascension and his second Advent had a tremendous influence on the future of Mexico, for when the Spaniards appeared in 1519 it was supposed that they were Kukulcan and his retinue. This delusion was intensified by the fact that the Spaniards were white and bearded just as Kukulcan had been depicted. But for this belief Cortez could never have conquered Mexico with his tiny band.

REPORT OF THE JOINT COMMITTEE ON PROVINCIAL BOUNDARIES

AT THE REQUEST of the Joint Committee on Provinces, the Publicity Department sends the following communication. The chairman of the joint committee is the Rt. Rev. Edward L. Parsons, D.D., Bishop of California; the secretary is the Rev. Malcolm Taylor, 1 Joy street, Boston, Mass.

To the synods of the provinces:

The last General Convention, in continuing its Joint Committee on Provinces, instructed the committee to consider the matter of the number and boundaries of the provinces, recommending that the committee request each province to appoint one or more representatives to sit with the committee in its deliberations.

For some years representatives of the Fourth Province had been urging a reduction in the number of provinces, and the synod of the Second Province, after discussion, had recommended a serious consideration of the advisability of fewer and larger provinces. The joint committee had also had the matter under consideration for several years, but had hesitated to make definite recommendations until the subject had come before the synods and their constituent dioceses.

A meeting of the joint committee was held in June, 1932, at which appointed representatives of several provinces were also present. The committee decided to present to each synod a definite plan for discussion, together with an alternative plan which would be the second choice of the committee. The present arrangement of the provinces would constitute a third choice. The committee reserves its final judgment on the advisability of any change until the comments and opinions of the synods and of the dioceses are received.

The main purpose of any rearrangement of provincial boundaries is to make the work of the provinces more effective; both work for the constituent dioceses and work for the whole Church, looking forward to the time when the provinces will be able to take from the General Convention a larger share of responsibility than is possible with their present organization and resources.

We cannot here attempt to review the various activities of the provinces. An estimate of their value may be found in the reports of the joint committee to the General Conventions of 1925, 1928, and 1931. We believe that this provincial work has been valuable and that the provinces have justified their existence and proved that there are parts of the work of the Church that can be dealt with most effectively by a unit larger than the diocese and smaller than the national Church. The chief hindrance has been lack of adequate resources and support.

While the General Convention, in creating the provinces, looked forward chiefly to the assistance they would render to the national organization of the Church, it has been not there but in work for their constituent dioceses that their chief activity has been found. We believe that the time has come when the provinces can and should carry out this first intention of the General Convention and become more effective units in the national work of the Church. If this is to be done the provinces must have a fair measure of power and support.

Would a reduction in the number of provinces to four or five, instead of eight, further this end? If it is desirable, as many believe, that the provinces take over part of the present work of the National Council, could this be more effectively done were the number of provinces reduced with a corresponding increase in size, power, and resources? Would it also enable them to render better service to their constituent dioceses? What present advantage, if any, would be sacrificed by the adoption of either of the proposed plans? We desire the judgment of the synods on the answers to these questions.

We suggest that the first synod of each province meeting after the receipt of the proposals which we are submitting discuss the proposed plans and, with or without recommendations, send them down to the dioceses, asking the dioceses to report to the next meeting of the synod, so that at that meeting the synod may send to the joint committee its conclusions on the whole matter.

The first choice of the committee is a division of the country into five provinces, as follows:

Province I: To be composed of the States included in the present First, Second, and Third Provinces, with the exception of the States of Virginia and West Virginia; the District of Columbia also to be in the First Province.

Province II: To be composed of the present Fourth Province, to which would be added the States of Virginia, West Virginia, Louisiana, Arkansas, Texas, and Oklahoma.

Province III: To be composed of the present Fifth Province without change of boundaries.

Province IV: To include the present Sixth Province and also the States of Missouri, Kansas, and New Mexico.

Province V: To be composed of the present Eighth Province without change of boundaries.

The second choice is for four provinces, as follows:

Province I: The same as in Plan I.

Province II: The same as in Plan I.

Province III: The present Fifth Province to which would be added the States of Minnesota, Iowa, Missouri, Kansas, Nebraska, North Dakota, and South Dakota.

Province IV: The present Eighth Province to which would be added the States of Montana, Wyoming, Colorado, and New Mexico.

AN IMPRESSION OF ST. ANDREW'S SCHOOL

BY A MISSISSIPPI LAYMAN

IHAVE recently made a visit to St. Andrew's School, St. Andrews, Tenn. It occurred to me while there how few, comparatively speaking, of us realize the great work (and when I say great I mean just that) that is being done there by the Holy Cross order. I must confess that I knew nothing about it until recently.

These priests are laboring untiringly for one great cause; to give to these mountain boys a chance, an education. Now an education at St. Andrew's School does not consist only of certain lessons well learned, such as we expect of high school students. It means far more! This Holy Cross school educates the soul as well as the mind. Here in the Cumberland Mountains is a Church school that stands for and represents all that is sacred, beautiful, and inspiring to those who love and reverence the faith of our fathers. A true Catholic religion that reaches its highest forms is here in the Cumberland.

For years I have been an Episcopalian. I was born, was educated, and was reared in the faith; but of late years, I must confess, I have become restless, dissatisfied with my religion. I yearned for something I was not able to get out of the general run of our Episcopal churches. I felt I must either find what I desired therein or else join the Roman Church. I pondered the question over carefully when I happened to meet a Churchwoman of St. Andrews, Tenn., who was visiting a neighbor of ours. She told me of her Church, and I visited it. There I found all for which I had been seeking. All that I had looked for, and wished for, and wanted, in a church I found at St. Andrews.

I wonder how many more Episcopalians have in the past, and are now feeling that there is something lacking in the so-called "Low Church" as I did. Yes, I wonder if there are not many who have quit the Church because the Church failed to give them that indescribable something their hearts yearned for. I wonder how long we are going to remain thus?

I truly feel that now is the logical time to take a stand as never before to show our colors, to bring before the American people our Catholic, our apostolic Church, in all its richness of service, liturgy, and beauty. "Why stand ye here all the day idle?" Surely in this case it is not because no one had employed us; it is, I feel, because so few know us and realize the beauty and sacredness of our Church. How many Episcopalians realize the importance of confession, or have felt the relief of an unburdened soul?

How many have spent their lives in the faith and never worshipped Our Lord in the Blessed Sacrament? Truly we are, many of us, missing the most important part of our Catholic Faith.

The world today is crying as never before for God's help. Those that were once wealthy are now poor, financially speaking. Those that were in moderate circumstances are, in numerous instances, in want or poverty. Yet if they find God's faith, and realize how futile worldly gain is, we will emerge out of this depression with a richer heritage than we ever before had. This is the time to place before the hungry of soul the full Catholic faith, not in part, but in its entirety.

American History

By Clinton Rogers Woodruff

WHAT A DELIGHT it is to read American history as it is written by Prof. Edward Channing of Harvard. Six volumes of well written discussion of the growth of our Nation as one continuous development from the political, military, institutional, industrial, and social points of view are a real contribution worthy of a permanent place on one's book shelves.¹

A recent writer says that as taught in the American common schools during the 70s and 80s history "meant chiefly the Revolutionary War, the Declaration of Independence, the founding of our government, and other events associated with our separation from Great Britain." History, as such, had not been taught at all until about 1850. When the need for textbooks arose, they were built largely on Revolutionary War legends, handed down, many of them, by oral tradition, and on the laudatory narratives and biographies of Revolutionary War events and heroes. Histories gave to minor episodes of the Revolutionary War a loftiness of treatment to which authorities on military science would have hesitated to assent. Battles and skirmishes were described in phrases which one might explain, perhaps, on the quite worthy theory that the textbooks had to compete with the dime novels which the boys sometimes read surreptitiously behind the camouflaging covers of the textbooks.

Prof. Channing has written his volumes on a much wiser and firmer basis. He has considered the colonies as parts of the English Empire, as having sprung from that political fabric, and as having simply pursued a course of institutional evolution unlike that of the branch of the English race which remained behind in the old homeland across the Atlantic. He has also thought that the most important single fact in our development has been the victory of the forces of union over those of particularism. It is essential that the forces and institutions which have made for disunion should be treated at length and in a sympathetic spirit; but it is even more necessary that the forces and institutions which have made for union should be constantly borne in mind and brought to the attention of the reader, for it is the triumph of these that has determined the fate of the nation.

The guiding idea in the present work is to view the subject as the record of an evolution, and to trace the growth of the nation from the standpoint of that which preceded rather than from that which followed. In other words, he has tried to see in the annals of the past the story of living forces, always struggling onward and upward toward that which is better and higher in human conception. It is only in this way that justice can be done to the memories of those who have gone before and have left for us a splendid heritage.

It is hard to resist the temptation to quote at length from these pages, they are so filled with wise comments and interpretations as well as carefully described facts. If I once began I do not know where I would stop.

When the British Toleration Act was passed in the reign of William and Mary it was designed to free English and Welsh dissenters from the penalties of the religious laws. The question

at once was raised whether it applied to the colonies and, if so, if it excluded Roman Catholics from office in them.

It was not designed to alleviate in any way the condition of the Roman Catholics. Several interesting questions at once arose: did the act extend to the colonies, and thus suspend the religious laws of Virginia in favor of Protestant dissenters, or exclude Roman Catholics from office, even in Maryland. Whatever answer might be given to these questions, the Toleration Act commended itself to the colonists; many of the assemblies repeated its provisions and the royal government directed that all colonial officeholders must take the oaths therein provided as well as subscribe to the "test." The importance of this legislation may be seen from the fact that there were thirty or forty dissenters to every Church of England man in the colonies. The Roman Catholics were not numerous in any colony; even in Maryland they formed less than one-twelfth of the total population.

Small as was the number of Roman Catholics, the colonists feared them as intensely as did the people of England. This jealousy and suspicion was mainly due to the rising spirit of nationalism that made English Protestants resent the assumption on the part of the Pope that he had any right or power to determine the relations of Englishmen to their rulers. The severest anti-Catholic laws were made in Maryland. From 1704 to the Revolution no Roman Catholic service could be celebrated except in a private house; but this was not so much of a hardship as it would have been in other colonies because in the missionary establishment and in the houses of the richer Roman Catholic planters there were often large rooms that were designed for religious purposes. No Roman Catholic could teach school under penalty of transportation to England for trial there; children of Roman Catholic parents upon attaining their majority must take the oaths under penalty of being deemed incapable of inheriting lands, which should go to the nearest of kin who was a Protestant; and Roman Catholics could not purchase lands. In 1717 Roman Catholics who would not take the oaths were disfranchised and later they were compelled to pay a double tax and, of course, also contributed to the support of the Established Church of the province. It was intended to proceed further and confiscate the property of the Jesuit missionaries as well as entirely prohibit the exercise of priestly functions on the part of Roman Catholics, but the project fell through because the two houses could not agree as to the precise limit of persecution. In 1708 there were probably about three thousand Roman Catholics in a total population of forty thousand. In 1756 the number was not over four thousand and they then formed only about one thirteenth of the total population.

THERE WERE FEW Roman Catholics in Virginia, but the people of the Old Dominion were so fearful that persons of that faith would cross the Potomac from Maryland that they forbade Roman Catholics to possess arms, give evidence in a court of law in any case whatsoever, or hold any civil or military office unless they took the oaths prescribed by the Toleration Act and supplementary Virginia laws. In Pennsylvania there was no anti-Roman Catholic legislation. Persons of that belief enjoyed freedom of conscience and of worship in the Quaker colony and could also hold land and engage in any business. Few of them found shelter there, however, possibly because they could not take part in political life as they could not take the oaths required by the English government.

In New York and in New England there were very few Roman Catholics, but the proximity to Canada and the attempts of French priests to convert the Indians to the Roman Catholic religion led to severe laws against the priests and missionaries of that Church.

¹ The Macmillan Company, 60 Fifth avenue, New York City. A History of the United States. By Edward Channing. Vol. I: *The Planting of a Nation in the New World, 1000-1600*. \$4.00. Vol. II: *A Century of Colonial History, 1600-1760*. \$4.00. Vol. III: *The American Revolution, 1761-1789*. \$4.00. Vol. IV: *Federalists and Republicans, 1789-1815*. \$4.00. Vol. V: *The Period of Transition, 1815-1848*. \$4.50. Vol. VI: *The War for Southern Independence*. \$4.75. *Supplementary Volume*. General Index. Compiled by Eva G. Moore. \$2.00.

NOTE: One of the most valuable features of this edition of Channing is the indexing. Not only is each volume well indexed, but there is a supplemental volume containing a General Index.

JAMES TRUSLOW ADAMS seeks to treat our history in a very different way. In his volume, *The Epic of America*,² he has set himself the task of compressing within four hundred pages the entire American background of the contemporary United States. He writes as an American-explaining why we have come to be what we are, different from the rest of the world, vulgarizing our talents and opportunities while contributing to the world a great idealistic dream. His method of presentation is not unconventional. He describes the establishment of an English civilization on the Atlantic seaboard, the secession from the Empire, the pushing westward of the frontier, the industrialization of the North, the Civil War, the end of the frontier and the beginnings of imperialism, and finally participation in the World War.

Adams writes with a trained hand and a sure eye for the dramatic and important. He emphasizes the factors which in his judgment and in that of most serious students deserve emphasis. He avoids the conventional incidents of a political and diplomatic nature, generally regarded as American history. To him Eli Whitney through the cotton gin, De Witt Clinton through the Erie Canal, "had more influence on the development of the country than 99 per cent of the statesmen in Washington." He pictures "Ol' Man River" as dominating the nineteenth century, and, regardless of paper constitutions, compelling eventual unity upon the continent. In his view the greatest factor of enduring control from the Revolution to 1890 was the frontier, "always retreating before us and sending its influence back among us in reflux waves until almost yesterday . . . we began our scramble for the untold wealth which lay at the foot of the rainbow. As we have gone ever westward, stability gave place to the constant flux in which we have lived since."

The United States Since 1865, by Louis M. Hacker and Professor Benjamin B. Kendrick,³ represents another and intelligent effort to get away from the military perspective and to put first things first. As Prof. Dixon Ryan Fox of Columbia points out, few if any general histories rival this in the space devoted to such matters as philanthropy, religion, learning, the arts, taste, the influences shaping opinion, and the like, in our modern American life. If the reader misses the names of some cabinet secretaries he may remark for the first time those of Robert A. Woods, Charles S. Pierce, Thomas Eakins, and Frank Lloyd Wright. Though names are listed, most of them become much more than names. We read, for example, that John Singer Sargent's later life never fulfilled the promise of his youth, that Emily Dickinson was the greatest poet of her day. This is not the usual perfunctory mention, guarded against controversy, but lively comment compelling curiosity, possibly stirring the cautious reader to check the judgment in the library or even the gallery.

American history is seen in this account from the points of view of the farmer, the village tradesman, and the mill hand, points of view which Professor Kendrick has for many years made deeply interesting to students at Columbia University and at the Women's College of the University of North Carolina. Mr. Hacker has spent his life in New York City, and gained a sympathetic understanding of this view while an undergraduate and then a graduate student at Columbia a dozen years ago. In the meantime, as a journalist and working economist, he has seen aspects of American life not so clear to those immured in academic studies. The text is largely his. Professor Kendrick has written the chapters dealing with the Civil War and its immediate aftermath; but his counsel and his substantial revisions have affected the work throughout.

² Boston: The Atlantic Monthly Press. \$3.00.

³ New York: F. S. Croft & Co. \$5.00.

JUST AS THERE IS KNOWLEDGE for which we do not go to the sacred writings which we call the Bible, so there is knowledge which we cannot expect science to divulge and which the most exacting study on secular educational lines can never reveal.

—Bishop Fiske.

The Living Church Pulpit

Sermonette for the Twenty-first Sunday
after Trinity



BOLD SPEECH FOR CHRIST

BY THE REV. C. RANKIN BARNES

"Praying for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel."—EPHESIANS 6: 19.

PAULUS, the short fellow, chronic sufferer from "the thorn in the flesh," knew plenty of difficulties. He never knew what it was to flinch in the face of them. He knew the odds, he caught the challenge, he played the game according to its own rules. He actually gloried in listing the obstacles which he had been compelled to meet.

His letter to the Ephesians, although full of sweetness of spirit and gentleness of pleading, nevertheless concludes with a frank admission of all the difficulties involved in the Christian quest. He does not attempt to water down the faith or to avoid its implications. He neither tries to flee the supernatural nor to avoid the practical.

To St. Paul the Christian life was ever a virile adventure—a race, a fight, a contest. He saw it as a fast succession of challenges, eagerly to be accepted, quickly to be met. It was this fundamental attitude which enabled him to drive through, never content with past successes, never satisfied with partial victories. Perhaps that is why to us he never seems to grow old as we follow his activities through the Apostolic Age.

And he craves to keep that spirit of adventure; he cannot endure the possibility of losing it. He dreads the possibility of slowing down. This dread is reflected in these closing sentences of his letters to his converts at Ephesus. He wants them to put on the whole armor of God, yes. He calls on them to withstand in the evil day, true. But also he wants their prayers that he himself may never lose the boldness of his spirit.

Boldness can only be absorbed from personal contact with bold persons. Bold Christianity can only be learned from bold Christians. In the first century Ephesian Churchmen saw how St. Paul's vigor of spirit and boldness of speech won converts for Christ. In the twentieth century we American Churchmen have seen men brought to the Master by the bold personal religion of Dr. Tomkins of Philadelphia, and the bold social religion of Bishop Williams of Michigan. We have witnessed the bold Christian internationalism of Bishop Brent, and the bold stand for the sanctity of Christian marriage made by Dr. Stetson. From courageous leaders such as these we average Churchmen learn how to take such a stand for Our Lord as shall win men's attention and respect by its confident assurance.

As has frequently been brought out by speakers in this Olympic year, St. Paul constantly illustrated his letters with references to the games and contests of ancient Greece. Then, as now, the great dread of the athlete was of growing "stale" or losing that sense of rushing vitality necessary for victory. St. Paul realized that the Christian was confronted with this same difficulty. He knew the danger faced by his Ephesian converts of listening to the good news so casually that they might cease to be thrilled by it. For this reason he urged them to pray that his own boldness of speech for Christ might constantly be renewed. He realized that the surging vitality of his faith would maintain theirs.

All too often men assume that boldness is of necessity offensive to others. True, it sometimes is. Any positive quality is capable of abuse. But, if our boldness for Christ is marked by that fine winsomeness which characterized St. Paul, it cannot help but be attractive. When Christian people learn to cultivate that consistent bold speech for Christ around which St. Paul built his ministry, then truly the knowledge of Our Lord will be extended to all men.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE COMMITTEE on World Friendship Among Children has carried out three enterprises of international education and friendship in which many of the Church schools have participated. The first consisted of Doll Messengers of Friendship sent to Japan; the second of Friendship School Bags sent to Mexico, and the third of Friendship Treasure Chests sent to the Philippine Islands.

Project for Children

The fourth project is designated to go to Chinese children. The symbol chosen for this new project is a "Friendship Folio" which will contain messages to the children, especially pictures which the children will appreciate, including camera photographs of the senders, their homes, and schools. The folio will have artistic designs on the covers suggesting the friendship of the Chinese and American peoples.

The project may be undertaken any time between October 1932 and August 1933 and the folios will be presented to the schools in China in the fall of 1933, probably on October 10th, when the establishment of the Republic is celebrated. The cost of the folio is 60 cents postpaid. It may be secured from the Committee or from the Book Store, 281 Fourth avenue, New York, together with a folder giving complete directions to Church school teachers and other leaders of children and young people who desire to have their groups participate in this enterprise of international appreciation.

WOMEN of the Church are particularly rich in a wealth of varied material for our study this year. The two books *Living Issues in China*, and *Facing the Future in Indian Missions* fit in with the study of Family Life and Interracial Contacts, two of the topics considered at Denver and recommended particularly by many leaders for study during the coming year. Leaders' Guides have been prepared for these two study books as well as for the six addresses, embracing five topics, which should be thoroughly dealt with during this triennium. In *The Kingdoms of Our Lord* (35 cts.) and its *Guide* (25 cts.) you will find outlines for meetings, suggestions for discussion, the Findings of Committees, and the Meditation. (All these books may be bought at our Church Book Store, 281 Fourth avenue, New York.) Miss Margaret I. Marston has written an excellent article on these topics in the September *Spirit of Missions*.

Study Courses for 1932-1933

In view of the international and economic difficulties of today, the Rev. William B. Spofford has edited a symposium on *The Christian Way Out*. Contributions to this are made by Archbishop William Temple and thirteen other notable men and women. Questions which are valuable in opening up discussion are given and a series of very worthwhile study sessions could be based on this little book. It can be purchased for 50 cents from the Witness Publishing Company, Chicago, Ill.

Five programs have been prepared by the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, and the National Council of Federated Church Women. These programs are on the cause and cure of war, disarmament, the World Court, the League of Nations, and Militarism in Education.

Accompanying each of the programs is a packet containing reference material suitable for use in a missionary meeting, and a copy of *How to Use the Objectives for 1932 of the National*

Committee On the Cause and Cure of War. These packets are to be loaned to a society on request and on the understanding that return postage will be paid by the borrower. They can be bought, if desired, for \$1 each and may be secured on request from the Book Store, New York, or from any of the three interdenominational agencies.

THE VIRGIN ISLANDS of the United States are attached to the missionary district of Porto Rico and to two of the women workers of our Church (Deaconess Harriet H. English and Mrs. Arthur Smith) is entrusted important work on the Island of St. Thomas and in connection with All Saints' Church, which is a large and important parish. These two missionaries are trained respectively for religious education and Christian social service but they find a great deal of their work overlaps. They have written an interesting joint letter to tell us something of the extent and variety of their work. They say in part:

In the Virgin Islands

"We have a very large Sunday school with three departments. The adult school, with nine classes, meets right after High Mass on Sunday. The deaconess has a group of young teachers in a teacher training class and I have a class of men whose ages range from 17 to 70 years. A great number in the school can neither read nor write, but they know the Scriptures very well. In the afternoon the junior and primary schools meet, one in the parish hall and the other in what used to be St. Anne's Convent. These schools are growing so fast that it looks as if we would soon outgrow our buildings.

"There is a great deal of visiting to be done. The people live mostly in one or two rooms, and there is no race suicide, for they are very much crowded. Of course we are speaking of the very poor. We look up absentees from the Church school, lapsed communicants, and those reported sick. With these last we always have prayers. Today we received a message from John—who is slowly dying. He wanted the Sisters to come and pray for him. (We are often called 'Sisters,' for our uniform is very similar to that of the Sisters of St. Anne who were in this parish for nine years.) We followed a steep, rugged, rocky path until we came to his house built on the side of a hill. It was so clean and neat in spite of poverty and sickness. A small boy had a charcoal pot going to make breakfast as they call their afternoon meal. John was pleased to see us and, although he could scarcely talk, he followed in the prayers and asked us to come again.

"Our people love to come to church, but neither adults nor children will come if they do not have what they consider the right kind of clothing. Both men and women wear white when coming to receive Holy Communion. They feel it would be disrespectful to their Creator to come without shoes, although they go about all the week without any. This is a very real problem, for shoes don't last long, the rocky paths playing havoc with the soles. We do our best to secure these for them. The people are most affectionate and generous. They have a childlike faith and it is really a wonderful revelation to work among them.

"A Daily Vacation Church School, with a limited enrolment of 100; a Woman's Auxiliary; and a branch of the G. F. S. are the results of but one year's work which we have most thoroughly enjoyed and feel to be very worth while.

"We would like to suggest that you take a trip down here in the winter and get a real, personal contact with our people. They will welcome you and so will we."

Thank you so much. I should certainly like to accept this invitation! English friends of mine have told me not only of the beauty of the Islands but of the great opportunity for the Church.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE CENTURY COMPANY has recently published a companion volume to the New Hymnal for American Youth in *Christian Worship for American Youth* by Laura A. Athearn (\$2.50). The purpose of the book is to supply the need for a text book on worship among Protestant young people's societies, and can be used by leaders of younger groups or can be put directly into the hands of the older young people. The material divides itself into three sections: the theory and technique of worship, the various parts of actual services of worship including elaborate illustrations and source material, and, finally, suggested services for young people for various occasions including all the details from the organ prelude to the benediction by way of the prayer and the meditation. The real usefulness of the suggested services can be tested only in practice; they seem reverent and scriptural, but would they prove more successful with modern young people than our own Prayer Book services intelligently used and explained? After all, any form can be dull, but given proper preparation and wise use, the finer form should produce the finer results.

That which seems sad and yet hopeful about the book is the place given symbolism, art, and the fittings of the place for worship. It is sad because the rationale is there, the recognition of the sacramental importance of the physical is there, everything is there except actual Catholic usage, and the omission seems so unnecessary. On the other hand if this be the trend of modern Protestant worship, there is the hope that the omission will soon be remedied. If the attitude of the author is general, the remedy should be imminent.

One deeper problem remains, the relation of worship to life. In the early pages of the book Miss Athearn writes: "The awakening of a desire for expression in worship should never be an end in itself; it should either lead to some more worthy activity or to a more thoughtful study of some problem of life." With this it is impossible to agree. Unquestionably true Christian worship always will lead to activity of some sort on behalf of the rest of God's family, and most people are quick to question a piety which is without its effect on human relationships. But this effect is more the inevitable result of a closer walk with God than its ultimate purpose; and the implication that the only reason for our drawing near to our Father is to help us get along with our brothers cannot pass for Christian teaching without a challenge.

W. F. L.

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PORTRAIT OF A CARPENTER. By Winifred Kirkland. New York: Scribner's. Pp. 249. \$2.00.

SOME two years or more ago Miss Kirkland published *The Great Conjecture*, which was reviewed in these columns. That book about Our Lord was a welcome addition to any library. The *Portrait of a Carpenter* is a study mainly of "the silent years" at Nazareth, and it is an earnest effort on the part of a gifted writer to enlist modern psychology on behalf of bringing Our Lord's humanity closer to our understanding and to our lives. Except in spots the style, while vivid and beautiful, has not reached the general level of *The Great Conjecture*, and the authoress, while aiming only to help, has given us a really unfortunate book. This is due in part to her inappreciation of scientific and scholarly Christology, which mars many an otherwise notable page. For instance, she states that Our Lord's followers "deified Him" (capitals ours), "within three months after

His death." This, of course, is utterly impossible, for the first followers of Our God and Saviour were Jews, and they would have gone willingly to martyrdom rather than commit the sin of idolatry, which is supremely involved in "deifying" a mere man, as was done so commonly by the contemporary Romans and other gentiles.

There are other impossibilities and gross improbabilities, all of which have been carefully avoided by our leading Christologists, but which our amateur writer gayly states as *obiter dicta*. One is that, "The Resurrection was a dream, perhaps," and that "no one should be coerced into believing it," though "the first Christians certainly did believe it." We wonder what St. Paul, shouting out the fact of the Resurrection in spite of his nine floggings, clubbings, and stoning, and his horrible imprisonments, would say in comment upon such denials of the Christian Faith and Gospel.

Our authoress collides brashly with giants like Lightfoot, in describing the Holy Family and Our Lord's "brethren." Nearly everything she has so vividly written in the chapter on the Home at Nazareth could stand unchanged, had she accepted Bishop Lightfoot's decided teaching concerning the Holy Mother and her only Child. As it is, this chapter is largely weakened and ineffective. Yet the book is of use, for there are many passages which an intelligent communicant will find helpful in widening one's apprehension of Our Lord's marvelous Humanity.

JOHN HENRY HOPKINS.

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HINTERLANDS OF THE CHURCH. A study of areas with a low proportion of Church members. By Elizabeth R. Hooker. New York: Institute of Social and Religious Research, 1931. Pp. 314. \$2.50.

THIS is an unusually interesting and valuable book. The rural problem is stated in eight chapters of description, spiced with thirty telling diagrams. One chapter outlines the remedies that have been attempted for the appalling religious destitution in the "hinterland" of the United States. The last fifty pages give six important appendices, one of which sweeps into a rapid summary the religious history of Vermont, as a typical area where the Congregationalists, Methodists, and Baptists are 74 per cent of the Church membership.

Selected counties are meticulously analyzed in topography, history, economic, social, and religious features, in the six kinds of territory constituting the hinterland.

For "old hilly areas," three counties in Vermont are elaborately studied, with brief glances at New Hampshire, western Maine, and southeastern Ohio. For "old level areas" three counties in central Ohio are chosen. Typical portions of the other four hinterland areas, *viz.*, the grazing, mountain, cut-over, and dry-farming regions are accurately pictured. More than 3,000,000 people live in these distant sections, and their Church membership ranges from nothing to perhaps a fourth of the population.

The book states that 48.7 per cent obtains for the whole of the United States. The authoress has packed into this most instructive work an astonishing amount of information, which must represent vast and patient toil and unstinted travel. The crude and widespread paganism thus disclosed is distressing. The severe indictment of sectarian Protestantism is unspoken, but is clearly in mind. The whole book is a stimulus to earnest prayer for Home Missions. It is altogether indispensable, since it is within reach.

J. H. H.

NEWS OF THE CHURCH

Bishop of Exeter Is New York Visitor

Comes to America in Interests of
International Good-Will—St.
Michael's Parish History

BY HARRISON ROCKWELL

NEW YORK, October 7.—The Lord Bishop of Exeter, the Rt. Rev. Dr. William Gascoyne-Cecil, a visitor in America under the auspices of the Committee on the Interchange of Preachers and Speakers between the Churches of America, Great Britain, and France, spent his first week-end here as the house guest of the Bishop of New York.

In his first American sermon, delivered last Sunday morning at the Cathedral of St. John the Divine, Lord Cecil stated that he had crossed the ocean to speak on international peace and good-will. He declared that his message is "that a country is not limited by national bounds, that God has made all people of one blood, that they must learn to live with each other, and that that great pagan institution of war will never cease until men have learned to love all men."

The Bishop of Exeter and the Bishop of New York were guests of the Church Club of New York at a luncheon given last Tuesday. They are both to be speakers at the diocesan clergy conference at Lake Mahopac October 19th and 20th.

125TH ANNIVERSARY AT ST. MICHAEL'S CHURCH

The clergy and parishioners of St. Michael's parish utilized St. Michael's Day (September 29th) for the observance of the 125th anniversary of the incorporation of their parish in August, 1807.

With the growth of the city northward, as far back as 1806, need was felt for the establishment of an Episcopal church in the then Bloomingdale neighborhood. With the aid of ever-generous Trinity parish a small frame building was erected in 1807 at 99th street, just east of Bloomingdale road, a thoroughfare now better known as Broadway. A half-century later, in 1854, the second St. Michael's Church was consecrated to serve for nearly 40 years. Again in 1890 building operations were in progress when the present edifice, one of the largest and most impressive churches in New York, was completed.

The history of this old parish is admirably covered in a book, *The Annals of St. Michael's*, written by the Rev. Dr. John Punnett Peters, and published on the occasion of the parochial centennial in 1907.

With this work the name of Peters has a distinguished association. The Rev. Thomas McClure Peters was rector for 35 years, from 1858 to 1893; and his son, the Rev. John Punnett Peters, succeeded

Laymen's Foreign Missions Inquiry Shows Religion Must Fight for Rights

DR. R. H. BROOKS IMPROVED

NEW YORK—The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, Fifth avenue, this city, who recently was operated upon at St. Luke's Hospital, is much better, according to his physicians. He will have to remain in the hospital for at least another week, however.

Mrs. Brooks and their daughter, Miss Emily, who have been in Europe since June, are expecting to leave for home soon. They were not notified of Dr. Brooks' illness.

him, serving for 26 years until 1919. In the latter year, upon the death of Dr. Peters, the Rev. Thomas McCandless, the present incumbent, formerly assistant priest in the parish, was elected rector.

In addition to the work at the mother church of the parish, St. Michael's exercises an influential ministry among the colored people of its neighborhood, maintaining St. Jude's Chapel in 99th street near Central Park, with the Rev. Floarda Howard as vicar.

MANY VACANT RECTORSHIPS

An unprecedented situation now prevails in New York not only in the considerable number of vacant rectorships but in the great importance of at least three of them. The following New York parishes are without rectors at the present: Trinity, St. Bartholomew's, St. James', Epiphany, St. Peter's in West 20th street, Trinity in East 166th street; and the Advocate in the Bronx from which the Rev. George N. Deyo has just resigned at the conclusion of 25 years of service there.

ITEMS

The reredos, recently installed in St. Peter's Church, Westchester avenue, the Rev. Edmund Sills, rector, will be dedicated by the Bishop of the diocese on Sunday afternoon, November 6th.

Deaconess Harriet M. Bedell, a missionary for many years in the Alaska field, is remaining this year in the States. For the winter she will live in New York, serving part time on the staff at All Saints', Henry street.

On September 21st the new guild hall at the Church of the Divine Love at Montrose was dedicated. The Rev. Annesley T. Young, priest in charge of the work, officiated, assisted by Roman Catholic and Protestant clergy of the vicinity.

MANILA AUXILIARY RECEIVES ROOSEVELT CAKE

MANILA, P. I.—At the Woman's Auxiliary annual benefit tea given recently in this city, Mrs. Theodore Roosevelt, wife of the Governor General, accepted an invitation as guest of honor and donated one of the much prized Malacañang (Executive Mansion) cakes.

Appraisal Commission's Report Indicates Much Opposition to All Religious Teaching

NEW YORK—That foreign missions should be continued, but with a considerable change in their nature, is the first conclusion announced by the Laymen's Foreign Missions Inquiry, which has just completed a world-wide study of the foreign missions of American Churches. The report of the appraisal commission, of which Dr. William E. Hocking of Harvard University is chairman, is to be made in instalments in the Church and secular press, in advance of publication in book form.

The appraisal commission is an informal body sponsored by laymen of seven non-Roman churches in this country. It consists of fifteen prominent Churchmen of the Baptist, Congregational, Dutch Reformed, Episcopal, Methodist, Presbyterian, and United Presbyterian Churches, and has lately returned from a trip to the Far East where it has been studying missions at first hand.

The directors of the Foreign Missions Inquiry representing the Episcopal Church are Stephen Baker, Lincoln Cromwell, George Wharton Pepper, John E. Rousmaniere, and George W. Wickersham, and this Church is represented on the appraisal commission by Mr. and Mrs. Harper Sibley of Rochester, N. Y. The expenses of the study are being paid by John D. Rockefeller, Jr., and other prominent laymen.

QUESTIONS STUDIED

Among the questions set for study by the commission are the following:

Have foreign missions finished their work? Is there a decline in their value to the Far East?

Should these missions any longer go on? What should be the attitude of Protestant Christianity toward the non-Christian religions of the East?

The first instalment of the report deals with the first of these questions. In answering this, the commission has arrived at the following conclusions:

"That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question.

"There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis.

"This commission makes no such appeal. "In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the

condition for every further enlargement of the enterprise."

ATTITUDE TOWARD OTHER RELIGIONS

The second instalment, dealing with the attitude that Christian missions should assume in future toward non-Christian religions, notes that "At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion." As a consequence of these changed conditions the report points out "the necessity that the modern mission make a positive effort, first of all to know and understand the religions around it, and then to recognize and associate itself with whatever kindred elements there are in them. . . ." "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

Turning in the third instalment to a discussion of the respects in which the original reason for foreign missions has undergone alteration, due to the changing times, the report notes:

"The crucial problem is this: whether the motives which animated the inauguration of the Protestant missions a century or so ago remain in full force, in view of the changes which have taken place since their inception."

The report then deals with specific changes, notably the theological shift from the negative to the affirmative side of the Christian method, the emergence of a world culture, and the rise of nationalism in the East. Some conclusions drawn are that the Church in the mission field "has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good;" that "the connection of Christianity with western life, formerly a matter of prestige, now has its disadvantages;" and that it is necessary to associate Christianity as far as possible from the history and institutions of the West and to present it in its universal capacity.

HUMAN ASPECT OF MISSIONS

In the fourth instalment, which is the last that has so far been released, the report deals with the human aspect of missions. It states:

"There are two things which we may rightfully demand of the mission personnel. First, that in those services where there is a recognized standard of efficiency, as in teaching or medicine, the mission staff shall stand well. Second, that in the essential service of interpreting Christianity to the Orient, it shall not too far fail of its great theme. In neither of these respects can we speak of the total impression with the high enthusiasm we should like to offer."

Observing that the missionary is prone to conceive of this task as primarily that of promoting sectarianism and the satisfaction of a home board, this section of the report concludes with the following recommendations:

"We recommend that the initiative for calling missionaries for work within the

Benedictine Monk Arrives In America October 23d

Rev. Dom Anselm Hughes to Lecture
On Plainsong and Medieval Music

NEW YORK—The Rev. Dom Anselm Hughes, of the English Benedictine Community at Nashdom Abbey, Burnham, Bucks., England, will be visiting this country, arriving on the 23d of October and remaining until the 18th of November. He will be giving some lectures in connection with the Plainsong and Medieval Music Society, of which he is secretary, and fulfilling some preaching engagements as well.

While in this country he will preach at the Convent of the Transfiguration, Glendale, Cincinnati, October 27th; St. James' Church, Cleveland, Ohio, October 30th; St. Mark's, Philadelphia, November 2d; St. Clement's, Philadelphia, November 6th; St. John the Evangelist, Bowdoin St., Boston, November 13th; Holy Redeemer Chapel, Yonkers, possibly, though this latter engagement is not yet fixed.

sphere of the Church shall in the future be the right and privilege of the churches on the mission field, and that they shall indicate through the proper channels the type of person needed for the specific task in sight as well as the length of the expected service, whether for a short term of years, or for a life engagement.

"It is our judgment that only persons of the highest quality, fitness, and tested ability should receive the approval of the sending boards.

"As the Christian mission faces the future, it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music, or literature or whatever it touches, are higher, not lower, than those of secular performance. The way of the future for the mission can only be the way of the best."

MICHIGAN'S SCHOOL FOR LAY READERS OPENS AT DETROIT

DETROIT—The fourth annual school for lay readers, under the direction of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, convened in St. Paul's Cathedral, Detroit, on October 13th. The school will continue for six Thursdays, and has been planned to train the group of laymen who have charge of some fifteen mission stations in the diocese, as well as others who assist their rectors in various ways. An able group of instructors are giving addresses and reading sermons for criticism by the school.

The worth of a group of trained lay readers has been demonstrated admirably in the diocese during the past year, for several mission stations would no doubt have been closed had it not been possible for the archdeacon to place responsible lay readers in charge of the work there.

The school will close on November 17th with a banquet, at which the speaker will be the Rt. Rev. Herman Page, D.D., Bishop of the diocese. His topic will be Modern Interpretation of the New Testament.

Dominican Church Destroyed by Storm

Bishop Carson Appeals for Aid in
Rebuilding Church at Consuelo
and Other Work

By the Rt. Rev. HARRY ROBERTS CARSON
Bishop of Haiti and Dominican Republic

PORT AU PRINCE, HAITI—Once more, just a little more than two years after the disastrous cyclone which wrought such deadly effects to life and property, the Church's work in the Dominican Republic has been stricken.

Returning from Panama on September 29th, I received the following cablegram:

"Arrived this morning. St. Gabriel's totally destroyed. Beer."

Fr. Beer is the priest-in-charge of an extensive field. He had just returned from a well-merited leave of absence which he had spent in England. This was his welcome home: The only bona fide church building in all his wide stretch of territory completely destroyed. He and the hurricane arrived simultaneously.

Since then I have received the following additional particulars:

"Our house (at San Pedro de Macoris, the first floor of which is used for church purposes and the second floor for living quarters) is inundated, but no great damage has been done. The garden is a wreck. Furniture is afloat in the water in the building. Our church at Consuelo (distant about 5 miles from San Pedro de Macoris) is down. . . . Can we get any help? . . . I should think that less than \$1,500 will rebuild it. I do not know where I am at present. Things are at such a standstill with everything disorganized. But we will pull out of it by God's help."

There speaks the devoted priest and pastor, who is serving a vast population and keeps his faith in God: *We will pull out of it.*

The following statistics may be of interest to the readers of THE LIVING CHURCH:

Baptized persons formally connected	
with the mission	200
Confirmed persons	137
Baptisms: 1930	22
Baptisms: 1931	21
Confirmations: 1931	9
Communicants	84
Church School: Teachers	3
Church School: Pupils	100
Offerings: \$43.12, of which \$15.00 were the Lenten offerings.	

The congregation of St. Gabriel's, Consuelo, is entirely composed of West Indian British subjects who have been gathered from the various islands to work on the large sugar estates in the neighborhood of San Pedro de Macoris. Work has been scarce and wages low for many months past by reason of the continued depression in sugar. The Rev. A. H. Beer, in the exercise of his official position as acting vice-consul of Great Britain, in addition to his priesthood, has great influence among them. Surely it is a moving appeal that these faithful people make to the Church through their priest and bishop.

Church Fosters Move For Equalized Giving

Plan to Be Put in Operation With
Every Member Canvass in November;
Bishop Taitt Calls Conference

BY ANNA HARRADEN HOWES

PHILADELPHIA, Oct. 7.—In response to an invitation issued by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, about three hundred clergy and laymen gathered for a conference at the Penn Athletic Club on October 6th. The purpose of the conference was to enlist the whole power and strength of the communicant membership of the Church in the diocese in an effort on the part of the general Church to promote a "democratization of giving" throughout the whole Church, under which responsibility for its missionary work will be distributed evenly throughout the entire communicant membership.

This movement is to be put in active operation in conjunction with the annual every member canvass which will take place during November and December throughout the whole Church.

The decision to inaugurate this movement comes as the result of certain investigations. The widespread belief that the Episcopal Church is a "rich man's Church" is upset by an announcement from the National Council which states that, according to statistics recently compiled, of the total contributions from a registered communicant membership of 1,254,277 only 25 per cent are made by wealthy communicants. Of perhaps even more significance is the fact that only approximately *one-third* of the entire communicant membership contributes *regularly* toward the support of the general work of the Church.

Because of these facts, an effort is being made to promote "democratization of giving." Church leaders express the confidence that by arousing Church membership to support the new plan sufficient pledges will be produced to meet all maintenance requirements for the dioceses and the general Church in 1933. As an evidence of this confidence, the National Council is re-adopting for 1933 its maintenance budget of \$4,500,000 which was the amount approved by the General Convention of 1931 for each of the three years ending with 1934.

Success of the "democratization of giving" plan will almost certainly usher in a new era in the life of the Church. The financial phase of the situation is incidental to the chief objective which is to create a sense of individual responsibility, which will doubtless be indicated by a contribution from every communicant.

The Rev. Dr. B. H. Reinheimer, who has been selected to direct the "democratization of giving" movement, addressed Thursday's conference, which was the first in a series of conferences to be held in the diocese to study the movement. He will address the second conference on October 13th at which time more detailed information will be considered.

REV. DR. CRUM INSTITUTED

Although the Rev. Rolfe P. Crum, D.D., formerly rector of St. Mark's Episcopal Church, San Antonio, Texas, and now rector of St. Andrew's, West Philadelphia, assumed his duties at St. Andrew's on June 1st, it was not until October 2d that the service of institution was held. This was because of Bishop's Taitt's absence on the pilgrimage to Japan.

The service on October 2d marked the beginning of evening services for the fall at St. Andrew's. After the service, at which Bishop Taitt preached the sermon, open house was held at the rectory in honor of the Bishop and the new rector.

Dr. Crum has succeeded to the vacancy created by the death of the Rev. William J. Cox.

LORD BISHOP OF EXETER TO VISIT DIOCESE
THIS MONTH

Announcement has been made that the Rt. Rev. Lord Rupert Ernest William Gascoyne-Cecil, D.D., Bishop of Exeter, England, will make a three-day visit to this diocese.

The Lord Bishop's coming to America is on the formal invitation of the Committee of Interchange of Preachers and Speakers between the Church of America, Great Britain, and France. He will be accompanied by his wife, Lady Florence Cecil.

The following preaching engagements have been arranged for Sunday, October 23d: St. Martin-in-the-Field, Chestnut Hill, 11 A.M.; Church of the Redeemer, Bryn Mawr, 4 P.M.; Chapel of the Mediator, West Philadelphia, 8 P.M.

On Monday, October 24th, he will address the clerical brotherhood in the church house at 11:45 A.M., following which he will be the guest of Bishop Taitt at a luncheon.

CHURCH NORMAL SCHOOL OPENS

The Church normal school of the diocese of Pennsylvania, organized thirteen years ago in connection with teacher training courses, opened Thursday evening at the Church house, 202 S. 19th street. Sessions will be held on Thursday nights for a period of ten weeks during the fall and after Epiphany another ten week semester will be held. The school is under the direction of the Rev. Louis W. Pitt, chairman of the diocesan department of religious education.

CHICAGO CLUB TO BEGIN
CATHOLIC REVIVAL SERIES

CHICAGO—The Catholic Club of Chicago is beginning a new season which is destined to be the most important in its history.

During the Century of Progress, which comes next year, is to be commemorated the one hundredth anniversary of the Oxford Movement. Therefore, a committee, headed by the Rev. William Stoskopf, rector of the Church of the Ascension, is preparing a series of sermons to be preached this year on the various phases of the Catholic Movement.

The first sermon of the series is to be preached on October 25th, the date of the next meeting of the club.

Church in Chicago to Ask \$43,000 for Relief

City's Emergency Fund Not Sufficient, Bishop Rallies Forces to
Solicit for Institutions

CHICAGO, Oct. 8.—A united effort on the part of the Church's social service institutions to raise \$43,000 for emergency work of these institutions was decided upon Monday night at a meeting of the department of social service together with representatives of the relief organizations.

The necessity for this combined effort was made more striking by a subsequent announcement to the effect that the \$7,500,000 Emergency Welfare Fund now being sought by a civic committee will not meet more than fifty per cent of the demands upon this fund and institutions such as those included in the Church group. Ernest S. Ballard, a Churchman, is chairman of the plans and estimates committee of the civic fund and called upon the various institutions to seek their own funds through direct appeals.

After extended discussion of the whole situation and a statement by Bishop Stewart as to the need for such joint action, the group decided to make a joint appeal through a folder similar to that issued last year to the entire communicant list of the diocese. The contributions from the fund will be divided as follows: \$1,000 to city missions for social work; the following percentages of the remainder to the institutions: 11 per cent, Church Mission of Help; 22 per cent, Chase House; 11 per cent, House of Happiness; 33 per cent, Cathedral Shelter; 22 per cent, St. Mary's Home. Lawrence Hall was voted five per cent of the fund, one per cent to be deducted from each of the other five institutions. The appeal will be made in the form of a Thanksgiving Day offering. The group expressed the hope that the every member canvass in each parish and mission will be out of the way by that time so that the special appeal will have the right of way.

Present at the meeting in addition to Bishop Stewart were the Rev. Dr. Duncan H. Browne, chairman; the Rev. Messrs. John F. Plummer, Philip W. MacDonald, Alfred Newbery, E. S. White, and Edwin J. Randall, secretary; Dr. Edna Foley, Dr. R. H. Lawrence, Deaconess Fuller, Mrs. J. H. Hooper, Mrs. T. W. Robinson, and Mrs. E. P. Taylor. The Rev. G. C. Story was present as chairman of the department of ways and means.

The group reiterated policies established last year with regard to social service agencies, including: that these agencies and institutions should clear plans and policies through a diocesan medium which will seek to coordinate their efforts; that a cardinal principle of the diocesan policy shall be cooperation with the council of social agencies and maintenance of recognized social work standards, and that it be recommended that Church people

budget their contributions over and above normal giving into three divisions: parochial relief funds, diocesan social agencies, and the joint emergency relief fund.

INSTITUTE CATHEDRAL DEAN OCTOBER 16TH

Plans are complete for the installation of the Very Rev. Gerald G. Moore as dean of St. Luke's Pro-Cathedral, Evanston, by Bishop Stewart on October 16th. The installation will be part of the regular choral Eucharist at 11 o'clock. Dean Moore will be the celebrant; Canon David E. Gibson, the deacon; Archdeacon F. G. Deis, subdeacon; master-of-ceremonies, Samuel C. Summers. The Bishop will preach.

T. T. Lyman, senior warden of St. Luke's, will present the keys of the church to the Bishop and he in turn to the dean. At 4:30 Sunday afternoon, Dean Moore will preach his first sermon at St. Luke's. The service will be choral Evensong.

On St. Luke's Day, October 18th, a reception will be given in St. Luke's parish house at 8 P.M., in honor of Bishop and Mrs. Stewart, Dean Moore, his mother, Mrs. Henry G. Moore, and sister, Miss Kathleen Moore.

ENTERTAIN BISHOP OF EXETER

The Bishop of Exeter, Lord William G. Cecil, will be the guest of Bishop Stewart in Chicago, November 6th to 8th. The Lord Bishop's first public appearance will be at St. Luke's Pro-Cathedral, Evanston, November 6th. That evening he will speak before the Sunday Evening Club in Orchestra Hall and Monday morning he will meet clergy of the diocese at the Clergy's Round Table.

Monday evening, November 7th, the Lord Bishop and his wife will be guests of honor at a diocesan dinner, given by the Church Club of Chicago. A reception will precede the dinner at which time Churchmen and women will have an opportunity to meet the distinguished visitors.

SPEAKS ON RUSSIA

A picture of a poverty-stricken land, Russia, was drawn by Mrs. Kate Hebley, speaking Thursday before the first fall meeting of the diocesan Woman's Auxiliary at the State-Lake Bldg. Mrs. Hebley spent some time in Russia with her husband, a mining engineer.

Prediction that the time will come when all of the churches will be closed in Russia was made by Mrs. Hebley. She told of the heavy taxes levied against churches by the Soviet government as a means of forcing them to close; frequently several churches in a community will combine into one in order to meet the tax burden.

DR. STARK SPEAKS ON RADIO

Concerted action of the forces of righteousness is necessary if the forces of evil which are rampant in society today are to be overcome, the Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, declared in a radio address over Station WGN, Chicago.

Dr. Stark criticized the anti-social attitude existent today, saying "it regards a sheep or a machine or an automobile higher than it does a man. He who holds this attitude confuses braggadocio with self-confidence. He does not contribute to public confidence. He retards the victory over de-

THE DROUGHT NOT YET BROKEN

NEW YORK—Last month we stated that the summer had been a dry one for collections. There was no improvement in September, for in that month we received from the dioceses only \$71,471 while one-twelfth of the "expectations" for 1932 amounts to \$180,000.

As of October 1st we have received only 73% of the amount then due even after allowing a full month for collection and transmission. We owe the banks \$350,000.

Sixteen dioceses are on the 100% honor roll as compared with twenty last month.

Only three months of the fiscal year remain in which to catch up and 100% payment of "expectations" is needed from every diocese in order that we may close the year without a deficit.

We are confident that the Church will do its utmost.

LEWIS B. FRANKLIN,
Treasurer.

pression and the New Era can expect nothing from him."

ST. LUKE'S, DIXON, TO CELEBRATE

St. Luke's Church, Dixon, on October 16th begins a week's celebration of its sixtieth anniversary. The Very Rev. E. J. N. Nutter, D.D., Dean of Nashotah House, will be the special preacher at the opening anniversary service. Bishop Stewart will visit the parish on October 17th. A corporate Communion of the parish will be celebrated on St. Luke's day, October 18th. A reception and dinner for former rectors and members of St. Luke's is scheduled for October 19th, with Col. James Davis and Archdeacon Ziegler as speakers. The early days of Dixon will be recalled October 20th, which is historical day. The Hon. Frank E. Stevens, mayor of Sycamore, will speak. This celebration will close October 23d. The Rev. B. Norman Burke, rector of the parish, is in charge of the program.

Bishop Philander Chase had charge of services in Dixon during the early days of St. Luke's.

NEWS NOTES

The Apollo Club of Chicago, a well known musical organization, is making its annual pilgrimage to St. Stephen's Church, the poet's church, on Sunday. A tree will be planted in memory of Harrison Wild, founder of the club.

Church of the Advent, Logan square, is giving a reception October 14th to the Very Rev. Gerald G. Moore, who retires as rector of the parish that day to assume the deanship of St. Luke's Pro-Cathedral.

NEWS IN BRIEF

CALIFORNIA—As evidence of spiritual growth in the midst of "the depression" it is to be noted that at Redwood City, 25 miles south of San Francisco, under the care of the Rev. Edwin Castledine, the evening congregation, which has for a long time averaged only 20 or 30, has been running up as high as 170. And that at the oil-suburb of Richmond, across the bay, the new vicar, the Rev. E. L. Jones, Jr., a new Sunday school has been opened in the suburb of Miravista, under the care of helpers from the Church school at St. Edmund's, at which the attendance already numbers 45.

Massachusetts Women Begin Fall Activities

Woman's Auxiliary Lists Four
Bishops and a Rector as Anniversary
Speakers—Other News

BY ETHEL M. ROBERTS

BOSTON, Oct. 8.—St. Anne's Church, Lowell, will be the center for the all-day conference of the women of the northeastern district on October 21st. Mrs. E. V. French, vice-president of the district, will preside. Grace Church, New Bedford, will be the meeting place for a similar conference of the southeastern district on October 26th. Miss Eva D. Corey, head of the women's division of the diocesan Church Service League, will preside in the absence of a vice-president.

In both these conferences there will be a corporate Communion, reports, and discussion, luncheon, and an afternoon program at which Mother Ursula Mary of China will be one of the chief speakers. The third district conference for women's work will be held for the north suburban district in the second week of November.

The anniversary service of the Woman's Auxiliary will be held in the Cathedral Church of St. Paul on November 2d. Beginning at 10:30 A.M., there will be a service of corporate Communion followed by a short service of remembrance and a sermon by Bishop Sherrill. At the noon-day meeting in the Cathedral crypt, beginning at 11:45 A.M., the Rev. Richard Lief, rector of St. Luke's Church, Allston, and one of those who attended the conference of the Brotherhood of St. Andrew in Japan this past summer, will speak. Bishop Babcock will preside at the afternoon meeting, beginning at 2 P.M. in the Cathedral Church, when Bishop Cross, Missionary Bishop of Spokane, and Bishop Roberts, Missionary Bishop of South Dakota, will be the speakers. Tea in the crypt will close the day.

DR. L. B. FRANKLIN TO BE
GUEST OF DIOCESE

Dr. Lewis B. Franklin will speak at a series of supper conferences for six consecutive evenings beginning October 17th. The guests will be the clergy, wardens, and vestrymen of the parishes. Centers chosen for these meetings are: Oct. 17, St. Stephen's Church, Lynn; Oct. 18, St. Anne's Church, Lowell; Oct. 19, Grace Church, Newton; Oct. 20, St. Chrysostom's Church, Wollaston; Oct. 21, St. Martin's Church, New Bedford; Oct. 22, Cathedral Church of St. Paul, Boston.

Dr. Franklin will also address three groups of women on three afternoons: Oct. 18, Grace Church, Lawrence; Oct. 19, diocesan meeting of the Church Service League, Cathedral Crypt, Boston; Oct. 21, St. Mark's Church, Fall River. Coming as a climax to this week of intensive effort will be the address of the Presiding Bishop at the dinner of the Episcopalian Club on October 24th. Dr. Franklin's

visit to the diocese has been planned by the diocesan field department.

PALMER-CHENEY SERVICES

A service in memory of the Rev. Fred-eric Palmer was held last Sunday afternoon in Christ Church, Andover, where he spent twenty-five years of his life as rector. Bishop Lawrence gave the address and was assisted in the service by the Rev. Dr. John W. Suter, registrar of the diocese, and by the Rev. Charles W. Henry, present rector of the parish.

Another service honoring a priest who was the beloved rector of his people for forty-five years will be held next Sunday afternoon in All Saints' Memorial Chapel, Church of the Good Shepherd, East Dedham. There, a picture of the late Fr. Cheney is to be hung and it is expected that Bishop Lawrence will speak informally and read the closing prayers.

COMMUNION SERVICE BLESSED

A gold Communion service for the Communion of the sick was blessed at the early service in Christ Church, Waltham, last Sunday morning. It is the gift made in memory of Agnes U. L. Bigelow by her daughter, Miss Blanche T. Bigelow, and her son, Hubbard Bigelow of the state of Washington. Mrs. Bigelow (Agnes U. L. Haynes) was a parishioner of the parish during her early life. Reminding us of the days when the services of the Church were less accessible than now is the fact that Mrs. Bigelow, who was born in 1847, was taken to England to be baptized. Christ Church, Waltham, was incorporated in 1849, and in it Mrs. Bigelow's sisters and brother were baptized; one of these sisters was present at the service when the Communion set was dedicated.

MANY VISITORS COMING TO THE DIOCESE

Three distinguished visitors from England will visit the diocese within the next four weeks. The first of these is the Rev. Canon Barkway of St. Albans Cathedral who arrived on Monday and who will remain through the 11th. Besides preaching in St. Paul's Church, Malden, on Sunday morning and in Christ Church, Cambridge, on Sunday evening, Canon Barkway will conduct a quiet day in the last named parish on the 11th. In this last office, he follows in the footsteps of his Bishop who, last autumn, conducted what has become an annual service for women in the parishes of Boston and the surrounding towns. Canon Barkway comes to us through the College of Preachers of Washington Cathedral. The second guest will be the Lord Bishop of Exeter, October 13th to the 17th, and the third, Canon Dewar, November 6th and 7th.

Other guests to visit the diocese will be the Rt. Rev. Edward M. Cross, S.T.D., October 28th to November 8th; Paul Rusch of St. Paul's University, Tokyo, November 6th to 17th; Miss Helen Skiles of St. Agnes' School, Kyoto, November 13th to 22d; and the Rt. Rev. W. Blair Roberts, D.D., on November 2d, when, with Bishop Cross, he will take part in the observance of the 55th anniversary of the Massachusetts Woman's Auxiliary. Bishop Roberts will also preach in Grace Church, Lawrence, on the morning of November 13th before going to New Hamp-

shire for an evening engagement. Two missionaries, on furlough and now with us are Mother Ursula Mary, O.S.A., of the district of Hankow, China, and Miss Mildred Hayes of St. Andrew's Mission, Mayaguez, Porto Rico. Miss Hayes will return to Porto Rico early in November.

IN HONOR OF MISS ELEANOR SNYDER

Miss Eleanor Snyder of Grace Church, Newton, and a graduate of St. Faith's, New York City, was given a farewell party in the Diocesan House at the end of September by the members of the Board of the Woman's Auxiliary and the Women's Aid of the Episcopal City Mission. Miss Snyder will soon start for the Canal Zone where she will assist Miss Claire Ogden, housemother of the Children's Home in Ancon. The party for Miss Snyder was preceded by the regular monthly meeting of the City Mission's Women's Aid when short addresses were given by two new chaplains: the Rev. Smith O. Dexter who, after resigning from Trinity parish, Concord, has undertaken the work of a hospital chaplain and the care of the Church of the Good Shepherd, Boston; and Dexter S. Paine who is missionary to three of the penal institutions of the state.

PHILIPPINE ISLANDS RECTOR RETURNS TO FIELD

The Rev. George C. Bartter of the Philippine Islands who preached in the Church of St. John the Evangelist at High Mass last Sunday morning will sail, with Mrs. Bartter, to his mission station the middle of this month. It is a keen disappointment to those knowing Fr. Bartter that he is not to be with us longer but rejoicing is general that he is returning in renewed health to Baguio after having had the opportunity of spending the summer months in Waban with his two sons, one of whom is entered this autumn in Harvard and the other in Bowdoin.

NEWS BRIEFS

Bishop Sherrill will hold three regional conferences for his clergy in order to have intimate contact and discussion of mutual helpfulness. The days and places selected are: October 24th, St. Paul's Church, North Andover; October 26th, Church of Our Saviour, Brookline; November 7th, Christ Church, Swansea. In each case there will be an 11 o'clock service, luncheon, and conference.

The Cathedral Church of St. Paul is observing this month the twentieth anniversary of its founding by Bishop Lawrence.

The Shepard Stores, Boston, have given broadcasting service on Sunday mornings to the Cathedral Church of St. Paul for ten years. The two different centers of activity are close neighbors, as visitors to Boston know, for they share an elevator and the Cathedral rooms are above the store's busy departments. The broadcasting service is now changed from Sunday morning to Saturday noon, 12:10 to 12:45 P.M., since the service previously enjoyed has been engaged for a price far beyond the means of the Cathedral. Dean Sturges will take charge of these Saturday broadcast services during October and read from the Old Testament.

Miss Hersey's class has been one of the features of Trinity Church for twenty-five years. There are those who will remember that its precursor was a Bible class conducted by Miss Lucy Wood. Under Miss Hersey, the class has become a really influential body and concerned itself in promoting good work in addition to attention to earnest study. It is with universal regret that those attending this class learn of Miss Hersey's resignation since the doctors forbid her the strain of lecturing. She will be available for advice and counsel during the year and, in the meanwhile, the parish will endeavor to discover someone able to succeed her in "splendid inspirational leadership," as Dr. Kinsolving writes in the parish leaflet.

Huron to Observe Its Founder's Centenary

Bishop Cronyn was the Last Installed by English Authorities—Chief of the Haida Indians Dies

TORONTO, Oct. 5.—Marking the centenary of the coming of the Rev. Benjamin Cronyn, afterwards Bishop Cronyn, to the city of London, Ontario, special commemorative services will be held at St. Paul's Cathedral this month.

In addition to being the founder of the diocese of Huron, Bishop Cronyn, who was consecrated by the Archbishop of Canterbury, was the first Canadian bishop to be elected by the people and the last who was installed into office by the ecclesiastical authorities of England.

The Rev. Benjamin Cronyn had been ordained seven years when he came to Canada from Ireland, where he had received his theological education at Trinity College, Dublin. In 1832 a group of discharged soldiers had been sent out to Adelaide township and with them came prominent Irishmen—the Blakes, the Cursons, and the Radcliffes, as well as others who founded several communities throughout Western Ontario. Mr. Cronyn rested over Sunday at London with his wife and two children after a long and wearisome journey from Montreal, and conducted a service in the old Grammar School.

He impressed his congregation with his earnestness and the following day he accepted an invitation to remain in London. He built the first Anglican church in 1835, laying the foundation of the diocese of Huron, one of the largest and best organized in Canada.

CENTENNIAL CELEBRATION AT GREENVILLE, QUE.

Another church in the diocese of Montreal has just celebrated its one hundredth anniversary, that of St. Matthew's Church, Greenville.

Holy Communion was celebrated in the old parish church, at which the celebrant was the Rt. Rev. J. C. Farthing, D.D., Bishop of Montreal. The special preacher was the Rev. W. J. Ellis, rector of St. Aidan's, Montreal, and a former rector of Greenville. The Ven. R. Y. Overing, in whose archdeaconry the church lies, assisted in the service. The present rector of Greenville is the Rev. K. N. Brueton.

The British forces in Canada a century ago contributed to much more than the defense of the country. They took part in a number of the engineering enterprises, and in addition they were responsible, in an indirect, and sometimes a direct, way for the erection of church buildings.

Greenville was one of the early English settlements of the province, and the Church of St. Matthew is the same one which was raised one hundred years ago when British soldiers occupied Greenville. The sturdy stone structure has withstood the ravages of a century of Canadian win-

ters without losing its practical value as a place of worship for the modern congregation.

The building of the church at that time was the direct result of the presence of a detachment of British Army engineers, who were engaged in the work of cutting through the Carillon canal. As this government project was not one for competition in a short time, the interest of the military unit was gained for the needs of the community along spiritual lines, and the present church was built in the main through the assistance of the Army engineers gathered there.

PASSING OF THE HEAD CHIEF OF THE HAIDA INDIANS

After a long and useful life, Henry Weah, head chief of the Haida Indians at Massett, B. C., passed to his rest. He was an octogenarian and had been chief of the associated bands of Haida Indians with headquarters at Massett for more than fifty years; having succeeded his maternal uncle according to Haida custom. He was one of the oldest and best known and respected Indian chiefs on the British Columbia coast.

His was a very eventful life. As a young man he had three very narrow escapes from death by drowning in the treacherous waters around the Queen Charlotte Islands, and, as a young chief, finding himself in a very difficult position, he fought and killed a bear with his naked hands. Brought up a pagan he came under the influence of that veteran missionary, the late Archdeacon Collison at Massett, by whom he was converted to Christianity and became an earnest follower of Our Lord Jesus Christ and an active worker in every Christian enterprise; doing especially good work as a captain in the Church Army at Massett.

The burial service was held in the church of St. John the Evangelist at Massett Indian Village, which the late chief helped to build.

EIGHTIETH BIRTHDAY OF ARCHBISHOP MATHESON

Archbishop Matheson (formerly Primate) has now attained his 80th birthday and among the large number of expressions of tribute made to him was one from the former students of St. John's College, an institution which owes much of its success to his personal work in strengthening and broadening its many functions.

The address bore the signature of St. John's old boys now scattered over all the continents of the world. Most of those outside Canada are living in Great Britain and the United States. But Australia, New Zealand, Africa, and Asia are well represented.

RESIGNATION OF THE DEAN OF CALGARY

After ministering at the Pro-Cathedral of the Redeemer, Calgary, for more than twelve years, first as associate rector and since 1927 as rector and dean of Calgary, the Very Rev. R. H. Robinson, M.A., D.D., has resigned and is at present on his way home to the Old Land. He leaves behind him in Alberta many friends among clergy and people. The city clergy presented him with a traveling bag.

Results of Recent Ballot On Church Reunion

Vote of Episcopalians on Method About Equally Divided

NEW YORK—A study of Church Unity movements has been made by the Institute of Social and Religious Research of New York and the preliminary report of the results of the ballot on Church Union has been made by the director, H. Paul Douglass. The outstanding feature of these results is that more than twice as many replies favor union in some form as favor the continuance of the present denominational system. Just about as many are for federal union as for general union.

In looking over the published table it is discovered that of denominations which are strongly in favor of the continuance of the present denominational system, three are strongly against both federal or general union, namely the Lutheran, Southern Baptist, and Southern Presbyterian. The fourth, the Northern Baptist, gives more than average approval to federal union, but much less than average approval to general union.

The vote of the Protestant Episcopal Church is almost equally divided between the two union positions presented, with a rather strong minority favoring the continuance of the denominational order. Opinion in no other important religious group is so widely divided.

The union of related denominations is advocated by nine-tenths of all votes. Nearly all Disciples are favorable to it and the Evangelical, Methodist Episcopal, and Lutheran votes also fall in the high group; while Presbyterian, U. S., Protestant Episcopal, Baptist (Southern Convention), and Methodist Protestant constitute the least favorable group.

The south is nearly twice as strong for the existing denominational system as the west is; the northeast is the stronghold of federation sentiment with the west but little behind. The west again leads in union sentiment with north central region not far behind. These results reflect in large numbers the regional character of denominationalism.

ALBANY INSTITUTES 2-MONTH DIOCESAN NORMAL SCHOOL

ALBANY, N. Y.—A diocesan normal school, to be held on Monday evenings, October 10th to December 12th, at St. Paul's parish house, is being conducted by the department of religious education under the direction of John M. Garrison, secretary. Seven courses are offered, including one relating to pre-school and parent education, three on methods and materials for primary, junior, and intermediate and senior grades, the instructors being leaders in the department. Three other courses in the life and teachings of Jesus, the Book of Common Prayer, and Church History have as instructors, respectively, the Rev. George B. Leckonby, the Very Rev. C. S. Lewis, and the Rev. C. V. Kling.

MARQUETTE'S FIELD WORKERS DESERVE MEDALS

NEW YORK—From the diocese of Marquette, in conjunction with the every member canvass of 1932, comes a report that can hardly be duplicated, but it illustrates the kind of laymen needed in each instance to head up the diocesan field departments.

The Rt. Rev. Hayward S. Ablewhite, Bishop of Marquette, when making his plans this spring for the diocesan fall conference, held September 5th to 11th, succeeded in getting as chairman of the field department Charles J. Stakel, superintendent of the Ishpeming branch of the Cleveland-Cliffs Mining Company. Immediately Mr. Stakel began to operate. He enlisted a layman from each parish and mission to serve as local chairman for the canvass, men with whom he had had previous acquaintance and that he knew could qualify as real go-getters. In addition he secured the appointment of canvass committees in most of the congregations.

As a result of that canvass, though not an iron mine is open in the district, there has been developed a program that will see the Cleveland-Cliffs employes through this winter and through the depression. The employes are occupying company-owned houses rent-free. All of them, both hard-handed and soft-handed workers, have been busy this summer felling and cutting up timber from company lands and hauling it out, making roads when necessary. Also there are vegetable gardens for every family on company lands. Now when the first frost is about due on the northern peninsula, every family has a house, fuel, and food for the winter, and only the clothing problem to solve for themselves.

NEW MISSION IS DEDICATED AT GRUETLI, TENN.

NASHVILLE, TENN.—On October 2d, Bishop Maxon dedicated the new St. Bernard's Church at Gruetli, erected by the people of the congregation practically without outside assistance, various individuals donating land, materials, and labor.

This is a new mission developed by the Rev. A. C. Adamz of Tracy City. The church is the tenth new one built in the diocese since Bishop Maxon was consecrated Coadjutor ten years ago. On the same day the Bishop Coadjutor blessed a new road screen given to Christ Church, Tracy City, by the young people of the mission.

SELF-APPORTIONMENT PLAN WORKS WELL IN MINNESOTA

MINNEAPOLIS, MINN.—Three years ago the diocese of Minnesota adopted the parish "self-apportionment" plan developed in Southern Ohio. This really amounts to the abolition of parish quotas and the classification of the parishes on the basis of what they undertake and pay with respect to a "normal quota." So far in Minnesota the operation of this plan has resulted in an increased income from pledges in the canvasses of 1929, 1930, and 1931.

Minnesota's canvass watchword this autumn is "Balance Values, Not Budgets."

BISHOP OLDHAM ADDRESSES PARENT-TEACHERS CONGRESS

ALBANY, N. Y.—Pronouncing the theory that the education of the mind alone will solve our social problems a fallacy, the Rt. Rev. G. Ashton Oldham, D.D., in an address before the New York State Congress of Parents and Teachers, meeting at the Ten Eyck Hotel on October 4th, developed the idea of cultivation of moral character as well as training of the mind.

"The more knowledge we impart," he said, "the more we must be concerned about the development of character. Since knowledge is power, to give more knowledge to a person of evil principles is to increase his power for evil. This is specially pertinent today. With men in control of such vast powers for weal or woe, our only safety lies in producing commensurate moral character. Great powers can only be safely trusted to good men. In all education, character is a prime essential."

The Bishop then proceeded to another thought, on which he admitted there would not be unanimous agreement, namely, that morality is dependent upon religion.

"The only sound basis for morals," he said, "is a conviction that they correspond to some objective reality, that, in short, the universe is moral at heart or controlled by a moral Being. This does not mean necessarily that we must violate the American principle of the separation of Church and State, though it does mean that secular education must in some way be accompanied and inspired by the religious motive. I should like myself to see the time come when in some proper way the Church itself in its various forms may go hand in hand with our great public school system."

BISHOP WILSON SPEAKER AT MILWAUKEE CONFERENCE

MILWAUKEE—Trinity Church, Wauwatosa, was host on Tuesday, October 4th, to the ninth annual fellowship conference of the clergy, wardens, and vestrymen of the diocese of Milwaukee, held in preparation for promoting the every member canvass throughout the diocese, this fall. The program opened at 8:30 A.M., with a celebration of the Holy Communion at Trinity Church, the Rev. George F. White, rector.

Because of the inadequacy in size of Trinity Church's guild hall, the sessions of the conference and the noon luncheons were held at the Wauwatosa Congregational Church, and were opened with prayers by the Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D. The keynote address at the morning session, over which the Very Rev. A. I. Drake, dean of the Milwaukee Cathedral, presided, was made by the Rt. Rev. Frank E. Wilson, S.T.D., Bishop of Eau Claire, who gave a masterful presentation of the subject, The Missionary Opportunity of the Whole Church. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, discussed the subject, The Church's Program in the Diocese.

The afternoon session was conducted entirely by laymen, P. R. Borman of St. Luke's Church, Racine, presiding, and was opened by a stirring address on Christian Stewardship by Charles F. Alden of St.

Luke's Church, Racine. The balance of the program was devoted to the general subject of preparing and making the every member canvass and was presented in its various phases by the following: Harry E. Bradley, junior warden of Trinity Church, Wauwatosa; P. C. Ritchie of St. Mathias' Church, Waukesha; Dr. Frank E. Baker, president of the Milwaukee Teachers College and member of St. Mark's Church, Milwaukee; Stanley E. Bennett of St. Luke's Church, Milwaukee; and James K. Edsall of Trinity Church, Wauwatosa. A general discussion followed. Other participants in the program were Forbes Snowdon, senior warden of Trinity Church, Wauwatosa, and A. H. Fricker, senior warden of St. Luke's Church, Whitewater.

Despite rain and bad weather, about 125 clergy and laymen were in attendance from all parts of the diocese, and the conference was marked by a deep seriousness and enthusiasm for the Church's work. It was decided to hold the next conference at St. John's Church, Portage.

CHURCH ARMY NEWS

NEW YORK—Capt. George Clarke is conducting a rural survey in sections of Sullivan County, N. Y., making his base operations with the Rev. S. I. W. Dean of Liberty. The work is being backed by local branches of the Woman's Auxiliary and others who are anxious for those who are outside parish boundaries.

During the summer months the Church Army Headquarters Staff has held outdoor services one or two days each week at the noon hour at the corner of Wall and Nassau streets. Attentive crowds of men have listened to the messages and many have applied for copies of the Gospels and New Testament. The work is carried on under the auspices of Trinity Church, Wall street. On several occasions Church Army speakers have spoken at the outdoor services held in Huntington close at Grace Church.

On St. Michael's Day, September 29th, a special service was held at noon at the Chapel of the Church Missions House to bid godspeed to Capt. J. Oliphant of the Church Army on his departure to join the other four Church Army evangelists working under Bishop Littell in Honolulu. Church Army staff members and associates made a corporate Communion at Trinity Chapel the same morning and at night a meeting was held in Trinity Chapel parish house in honor of Capt. Oliphant. The speakers were Capt. Lawrence Hall, formerly a member of the staff of St. George's Church, New York City, who told of his work in Albany diocese, and Capt. C. L. Conder who spoke of the adventures of the Church Army hikers on their 700-mile trek this summer. Further meetings of Church Army associates will be held through the winter in New York City, Boston, Newport, Providence.

IN MADAGASCAR a new church is said to be, though not yet proven, cyclone-proof. It is linked all around by a chain enclosed in concrete, and the walls are tied underground, from side to side.

PLAINFIELD, N. J., CLERICUS OBJECTS TO USE OF "OXFORD"

PLAINFIELD, N. J.—At the October meeting of the Plainfield clericus the following resolution was unanimously passed:

"Resolved that this clericus go on record as protesting vigorously against the use of the word 'Oxford' in connection with the Group Movement of Dr. Frank N. D. Buchman and his First Century Christian Fellowship, in view of the fact that the Movement is not Oxonian in its origin, and in view of the further fact that the use of the name 'Oxford' all too frequently results in people wrongly identifying the Group Movement with the Oxford Movement, the Centenary of which is to be celebrated throughout the world in 1933."

PHILIPPINE DEACONESS ON FURLOUGH IN RHODE ISLAND

PROVIDENCE, R. I.—Deaconess Charlotte G. Massey, who was stationed at Balbalasang, Kalinga, P. I., is on furlough, with headquarters in Providence. The Deaconess' station is a remote mountain mission, where she and the Rev. A. H. Richardson form the entire staff. Besides her work as a nurse, the deaconess operates a dispensary with only an occasional visit from a doctor.

HOBART COLLEGE MAINTAINS 6-YEAR ENROLMENT AVERAGE

GENEVA, N. Y.—Hobart College officially opened its 111th year on September 23d with a student enrolment of 307, about 3.8% less than last year, but holds the average of three hundred or more students which has existed for the past six years.

A survey of the entering class showed that more than 35% of the students chose Hobart because of its scholastic reputation, many of them mentioning in particular the excellence of the pre-medical training available. The next largest group who chose Hobart for any particular reason, some 15%, gave the influence of Hobart alumni as the outstanding reason, for their selection. Other reasons given, in order of their importance, were (1) advantages of a small college, (2) nearness to home, (3) moderate expense, (4) influence of students, and (5) affiliation with the Church.

Eleven states and Russia are represented in the entering class, New York State leading the list with about 70%. Of this group, however, less than thirty percent come from within commuting distance of Geneva, the balance being scattered throughout the state with the western and southeastern sections specially well represented. Other states sending students include Massachusetts, Pennsylvania, Ohio, New Jersey, Connecticut, Washington, Oregon, Rhode Island, Michigan, and Illinois.

Evidence of the depression is seen in the 59% of the freshmen who expect to earn a part of their college expenses, and in the increased number of scholarship applications received at the college, not only from the entering class, but from all classes.

BUFFALO, N. Y., RECTOR IS 88 YEARS OLD

BUFFALO, N. Y.—The Rev. Charles H. Smith, rector of St. James' Church, Buffalo, and the senior presbyter of the diocese, celebrated his 88th birthday on September 10th and on the following day this notable event was observed in his parish with special services. His has been a notable ministry. Practically all of our existing parishes and missions on the East side of the city have been started by Dr. Smith.

CHURCH ORGANIZATIONS LOSE NORRIS BEQUESTS

BROOKLYN—St. Matthew's Church, this city, and the Church Charity Foundation and the Domestic and Foreign Missionary Society will receive nothing from the estate of the late Rev. Dr. Frederick W. Norris, rector emeritus of St. Matthew's, according to a ruling laid down by the court on October 6th. Mr. Norris died in 1931.

The entire estate, under the present intestacy law, was given to the widow, Mrs. Margaret Fernie Eaton, whom Mr. Norris married in 1929.

DEAN OF ALBANY CATHEDRAL IS INSTALLED

ALBANY, N. Y.—The Very Rev. Charles S. Lewis, recently elected dean of the Cathedral of All Saints, was formally inducted into his office at the Cathedral service October 2d, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, officiating. The Ven. Guy H. Purdy, archdeacon, was the Bishop's chaplain. Preceding the installation, Bishop Oldham preached a sermon on the functions of a Cathedral.

BISHOP BENNETT IN CHARGE AT RHODE ISLAND CATHEDRAL

PROVIDENCE, R. I.—The Rt. Rev. Granville G. Bennett, D.D., of Duluth, now assisting Bishop Perry in the diocese, is taking charge of all services at the Cathedral of St. John for the month of October. The Very Rev. Francis J. M. Cotter's resignation as dean took effect on the first of the month.

LARCHMONT, N. Y., PARISH SHARES IN ALBEE ESTATE

NEW YORK—St. John's Church, Larchmont, is one of the beneficiaries mentioned in the will of the late Edward F. Albee, president of the Keith-Albee-Orpheum Corporation, who died at Palm Beach in March.

The estate was recently appraised at \$3,837,614. Public bequests total \$225,000, the Percy Williams Home and the Actors' Fund of America receiving \$100,000; Variety Artists' Benevolent Fund, \$50,000; and St. John's Church, Larchmont, \$25,000.

The widow, Mrs. Laura F. Albee of Larchmont, received \$2,067,612, which included cash and property at Mamaroneck.

VIRGINIA THEOLOGICAL SEMINARY ENROLLS 78

ALEXANDRIA, VA.—The Virginia Theological Seminary opened on September 21st with thirty-one new students, from seventeen different dioceses, and with a total enrolment of seventy-eight representing thirty-three dioceses and missionary districts. Speakers who have been on the school program so far this fall are: Dean Rollins, Canon H. Abye Prichard, Bishop Strider, and the Rev. Messrs. Philip J. Jensen and Howard Melish.

CHURCH WORK IN TWO CUBAN TOWNS

NEW YORK—A paragraph of "local color" from Cuba, written when the Rev. Frank Persons of La Gloria was exploring the town of Nuevitas for a suitable building for Church services:

"Nuevitas provides a fine opportunity for the Church's work which is daily growing in strength and in the affections of the Cuban people. The quaint Spanish town sprawls over steep hills which command a magnificent view of the sapphire bay in its setting of emerald reefs. Old warehouses along the waterfront recall a rich history which goes back to the days when Columbus set foot in the then Indian village of Caunao, and Morgan with his pirate crew sacked it as the Spanish town of Puerto Principe. Nearby, Puerto Tarafa is the largest sugar port in the world. Rusted iron tankers with the flags of many nations crowd the fishing smacks and charcoal schooners lying in the harbor, and immense warehouses hold uncounted bags of unsold Cuban sugar."

Bishop Hulse started work in Nuevitas fifteen years ago. Services have been held irregularly and it has never been possible to own a building, but the Bishop hopes the work may be more regular from now on.

Mr. Persons also reports the opening of a new chapel, St. Peter's, at Jiqui. A fine congregation has been built up here by the Rev. Ignacio Guerra Madrigal, and the entire town filled the chapel and sidewalk and reverently "assisted" in the celebration of the Holy Communion. The little chapel is of unstained native cedar.

SISTER PROFESSED IN ORDER OF ST. ANNE, DENVER

DENVER, COLO.—On Holy Cross Day, September 14th, Sister Margarita Juanita of the Order of Saint Anne made her life profession in St. Andrew's Church, Denver. Bishop Ingley, as visitor of the Sisters, received her vows. He was attended by his chaplain, the Rev. Harry Rahming of the Church of the Holy Redeemer. The Rev. Neil Stanley, rector of St. Andrew's, was deacon, being chaplain of the Sisters of St. Anne. Canon Douglas was cantor.

The Sisters have recently returned from St. Anne's in the hills, where they have had a camp for children, to their house in Denver. More than thirty children have been cared for at a time in this summer work, and the gains in health in both the houses have been remarkable. Diocesan and visiting clergy have been generous in giving of their time to serve at their altars.

NEWLY PLEDGED DEACONESS TO REMAIN IN ALASKA

NENANA, ALASKA—Miss Anne Kathleen Thompson was set apart as a deaconess in the Church of God on the Feast of St. Michael and All Angels in the Chapel of St. Mark's Mission, Nenana, by the Rt. Rev. John Boyd Bentley, D.D., Suffragan Bishop of the diocese. The Rev. Michael J. Kippenbrock, vicar of St. Matthew's Church, Fairbanks, read Morning Prayer and presented the candidate. Bishop Bentley preached the sermon and was the celebrant at the Holy Communion.

Deaconess Thompson was born in Belfast, Ireland, coming to this country as a child. After completing her education in the schools of Massachusetts she entered the Church Training and Deaconess House in Philadelphia. There she came under the influence of Deaconess Clara M. Carter. Upon her graduation from the Deaconess House, Miss Thompson was appointed to Alaska and served at the mission of St. John's-in-the-Wilderness, Allakaket, and at St. Mark's Mission, Nenana. She will continue to serve in Alaska as a member of the staff of St. Mark's Mission.

The service was a memorable one for those who took part. For Deaconess Thompson it meant the fulfilment of a long cherished ambition to be a deaconess. The day marked the anniversary of the birth of Mr. Kippenbrock, who was born on the Feast of St. Michael and All Angels. It also marked the first anniversary of Bishop Bentley's episcopate. He was consecrated just a year ago at the Cathedral of St. John's-in-the-Wilderness, Denver, during the closing sessions of General Convention.

THE NEW YEAR AT HOWE SCHOOL

HOWE, IND.—It is a source of great satisfaction to see Howe School open another year with an enrolment practically the same as last year. The largest percentage of old boys in the history of the school has returned for the new year. The returns on the college entrance examination board show Howe boys making their usual excellent ratings.

The spring planting of trees and shrubbery adds much to the appearance of the campus. Francis E. B. Anderson, for three years a master at Howe, was ordained to the diaconate in the school chapel on September 25th, by Bishop Gray. He has entered the General Theological Seminary for special work.

The Rev. Irving Todd, who retired in June after thirty years of teaching, during much of which he was head of the Latin department, was a recent visitor at the school. He will be succeeded in Latin by Lauriston Livingston Scaife, of Trinity College and Harvard.

IN THE DIOCESE OF SACRAMENTO a general missionary who serves five missions has lately established his residence at Lakeport, where we have had no resident priest for twenty years. This is some of the "ordinary" home mission work supported in part through the National Council.

BISHOP BARTLETT IS SHEPHERD TO NORTH DAKOTA'S ISOLATED

VALLEY CITY, N. D.—The largest parish in the missionary district of North Dakota is that of the isolated Church members. It already numbers over seven hundred souls, and is, almost daily, being added to. Much has been accomplished since the coming of Bishop Bartlett.

Just recently the Bishop, accompanied by the Rev. D. Pierce-Jones, rector of St. George's Church, Bismarck, who is to be the new general missionary for North Dakota, made a visitation to a considerable portion of this parish of the isolated in the southwestern section of the state. They were impressed with our people's love for, and loyalty to, the Church. Their eager desire and longing for the ministrations of the Church were evident, and there is a readiness on their part to give of their meager means to the support of the Church.

Bishop Bartlett is no bishop merely of the settled missions in the very attractive towns of North Dakota, or of the larger parishes in our few cities, but ministers as well to those in farm homes, and in the distant, and sometimes difficult to reach, ranches of the state.

A great door, and open, is before the Church in this territory. In one small town visited there is a community church building, but no minister of any religious body enters therein. A Church school is held of which a layman of the Church is superintendent, however. At other points places of worship were being abandoned or sold. There are no Church buildings in this entire field.

SOUTHWESTERN VIRGINIA MISSIONS WORKERS MEET

ROANOKE, VA.—The workers in the associate missions field in Southwestern Virginia recently assembled at Dante for their annual conference, with the Rt. Rev. Frank W. Creighton, D.D., executive secretary of the national department of Domestic Missions, and Mrs. Creighton; the Rt. Rev. Robert C. Jett, D.D., Bishop of the diocese; Mrs. T. D. Lewis, diocesan president of the Auxiliary; and Mrs. Emily W. Bennett, R. N., of the state department of public health.

Both Bishops had important parts in the deliberations of the conference, bringing the points of view of the National Council and of the diocese as a whole. Miss Mabel R. Mansfield had exhibits of the various kinds of industrial work being done at six of the missions in the diocese, including basketry, weaving, sewing and hemstitching, carving, hammered iron, etc. Teacher training, mission finances, and many other subjects affecting the work of the missionaries were discussed.

Mrs. Lewis had spent the greater part of the week in visiting the missions in this field and meeting local branches of the Woman's Auxiliary.

Mrs. Bennett recently conducted institutes at Dante and at Grace House-on-the-Mountain, with from thirty-five to forty persons in attendance at each place. In these institutes, each lasting three hours a day for five days, she gives instruction in maternity work and infant care.

† Necrology †

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

CYRUS M. ANDREWS, PRIEST

CHICAGO—The Rev. Cyrus Merton Andrews, priest in charge of St. Timothy's Church and St. Andrew's Church, Chicago, died at his home shortly after noon on October 2d. He was stricken with a heart attack while conducting the children's service at St. Timothy's and was taken to his home. Two hours later he succumbed.

Bishop Stewart officiated at the Requiem celebrated Wednesday morning at St. Timothy's. Assisting were: Archdeacon Deis, the Rev. Dr. Edwin J. Randall, and the Rev. William B. Stoskopf. Burial was at Juneau, Wis., Friday afternoon.

Fr. Andrews had been in charge of St. Timothy's for twenty-two years. When he went to the mission, it had only a shack of a church located in a swamp. Today it has a beautiful church and also owns an apartment house which represents an investment of approximately \$250,000. He gave unstintingly of his time and personal money toward the upbuilding of the mission.

In addition to his work at St. Timothy's, Fr. Andrews had for a number of years been in charge of St. Andrew's colored mission on the west side and here had done an excellent piece of work among the colored people of that section. Last spring he presented a class of nearly 100 for confirmation. Some years ago he was chairman of the diocesan department of religious education and was instrumental in establishing an effective system of normal training schools in the diocese.

Fr. Andrews was born at Beaver Dam, Wis. He was ordained thirty-eight years ago in the diocese of Fond du Lac and was connected there until he came to Chicago. He was 66 years old when he died.

ROBERT NORWOOD, PRIEST

HUBBARDS, N. S.—On the top of a hill, beside the sea, in this village, the Rev. Dr. Robert Norwood, late rector of St. Bartholomew's Church, New York, and a poet of no mean ability, was buried on October 4th. And but a short time before, services had been conducted in the little church in this same village where for thirty years he had been curate.

Dr. Norwood had in one of his last poems, *Issa*, idealized just such a last resting place as that in which he was placed: "Then let me have a home beside the sea." Eight men—neighbors in his boyhood days—served as pallbearers. The Very Rev. J. P. D. Llwyd, dean of Nova Scotia, officiated at the burial.

In New York, services had been conducted at St. Bartholomew's, where for seven years Dr. Norwood had been rector. Here more than 2,200 persons attended. Bishop Manning read the sentences, recited the prayers, and gave the benediction.

He was assisted only by the senior assistant of St. Bartholomew's, the Rev. Dr. Clifton Macon, who read the Scriptures.

In the long procession of vested clergy, ministers of other faiths walked side by side with the priests of the Church. Many clergymen of New York and vicinity devoted their sermons on October 2d to eulogies of the late rector.

WILLIAM P. HOY, JR., DEACON

RICHMOND, VA.—William Preston Hoy, Jr., aged 23, a student in the senior class of the Virginia Theological Seminary, died at the Alexandria Hospital in Alexandria, on September 30th, a week after an operation for appendicitis.

Mr. Hoy was a son of Dr. and Mrs. William Preston Hoy of Petersburg. He graduated at Hampden Sydney College in the class of 1930 and entered the theological seminary in that year. He was ordained deacon by the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia, in July, 1932.

The funeral was held in St. Paul's Church, Petersburg, on October 2d, Bishop Thomson officiating, and the Rev. J. M. B. Gill, the rector of the church, assisting.

Though still in college, Mr. Hoy had already proved himself of great usefulness in the ministry.

BURTON MANSFIELD

NEW HAVEN, CONN.—Burton Mansfield, a national authority on canonical law and missions, and one of the leading laymen of the Church in America, died at his home in this city of a heart attack, October 4th, at the age of 76. He had been a delegate to every General Convention since 1898 and was one of eight laymen elected to the National Council. In his own home parish, St. Thomas' Church, Mr. Mansfield had served on the vestry for the past 51 years. He was parish treasurer for eight years, senior warden for 13 years, and had been a delegate to the Connecticut annual convention for 41 years. Since 1921 he had been chancellor of the diocese.

Besides being prominent in Church spheres, Mr. Mansfield was also a salient figure in civil affairs. He served twice as state commissioner of insurance. He was first appointed by Governor L. B. Luzon in 1893, and served two years. In 1911 he served in the same capacity under Governor S. E. Baldwin. This time he held the office for twelve years. He was also an able lawyer and banker.

Mr. Mansfield was educated at the Rectory School in Hamden, the Hopkins Grammar School in New Haven, and was a graduate in 1875 of the Sheffield School of Science at Yale University. Three years later he graduated from Yale Law School. In 1924 Trinity College in Hartford and the Berkeley Divinity School of Middletown each conferred on him the degree of Doctor of Canon Law. He was the only layman ever honored thus by the Berkeley School. He had been senior trustee of Berkeley since 1892.

He was married twice. His first wife, *nee* Barney, died in 1887. His second, *nee* Mix, died in 1930. A brother, Howard Mansfield, New York lawyer and art collector, survives him.

NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Fiske was guest of honor on the occasion of the 10th anniversary of the Rev. C. Bertram Runnalls, rector of Calvary Church, Syracuse, on September 25th, being celebrant at a choral Eucharist, held in connection with the annual harvest festival of the congregation, whose offerings of fruit and vegetables were distributed to the needy of the city.—More than 100 attended a Washington bicentennial program which included a banquet at the parish house of Holy Cross Church, Utica, recently. A group of Italians representing that population of the city, and a committee from St. Peter and St. Paul's Church, our Italian parish of Utica, arranged the program, which included as speakers: Bishop Fiske, the Rev. N. Accomando, rector of St. Peter and St. Paul's; and the Rev. W. R. Courage, rector of Holy Cross, as well as several of the Italian leaders in the community.

CENTRAL NEW YORK—During July St. Paul's Church, Paris Hill, celebrated the 135th anniversary of its founding. Bishop Coley was preacher, and following the service there was a picnic for guests on the church lawn. Mrs. W. Pierrepont White described the trip of George Washington and Clinton through the Mohawk Valley near the church, and Henry Zimmerman related the history of the Masonic organization of the town, noting that the first vestry had to give a Masonic password to be admitted to its meetings.—The patronal festival of the Church of St. Lawrence at Alexandria Bay was observed recently. The Rev. D. D. Douglas, priest in charge, celebrated a choral Eucharist assisted by the Rev. William Barnes of Cape Vincent and the Rev. C. A. Abele of Brownville. The sermon was preached by the dean of the first district, the Very Rev. Henry W. Bell of Carthage.—On July 23-24 St. Luke's Church, Minetta, kept the 10th anniversary of its founding. There was a parish dinner Saturday at which all but two of the members of the mission were present. Among the guests was the Roman priest of the village. After the dinner services in the church were addressed by Archdeacon Jaynes, local clergy, and a representative of the ministerial association of Oswego, from which place, under the leadership of the Rev. Henry S. Sizer, the parish was first established.—A new two-manual organ has been installed in St. John's Church, Phoenix.—The Rev. D. Charles White, rector of Calvary Church, Utica, was elected dean of the second district convocation at a meeting in Grace Church, Utica, October 5th, succeeding the Rev. R. J. Parker of Clinton. The Rev. E. B. Wood, rector of St. Mark's Church, Clark Mills, was elected secretary-treasurer succeeding the Rev. J. F. Root. More than 200 attended a dinner in the evening at which Bishop Fiske was principal speaker, touching on various phases of the forthcoming every member canvass.

CONNECTICUT—St. Mary's Church, South Manchester, the Ven. James Neill, rector, has been redecorated throughout and will be rededicated on October 23d. The Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop of Central New York, former rector of the parish, will preach in the morning and the Rt. Rev. Edward Makin Cross, S.T.D., at the evening service. Archdeacon Neill's daughter, Caroline, won the highest attainment for regional scholarship at Wellesley where she is studying.—The diocesan board of examining chaplains will conduct an examination for candidates for holy orders on October 24th.—New London archdeaconry has already met and has adopted the new plan outlined by Bishop Budlong, on diocesan lines, by departments. Litchfield archdeaconry met on October 11th, and New Haven on October 12th. Hartford will meet on October 19th.—During the summer the entire lighting system of Trinity Church, New Haven, has been replaced by new gothic fixtures which are much more effectual than the old ones. Trinity has also received memorial gifts consisting of a cross, vases, candlesticks, and missal stand for the altar in the side chapel, from Mrs. Otterson in memory of her son Edgar. Mrs. Otterson gave also new lace frontals for both altars.—The rector of St. Paul's, Bridgeport, the Rev. George M. Geisel, adopted a novel way to mark the 200th anniversary of the birth of George Washington. At a recent service he had a prominent citizen who looks like the first president tell salient facts about that great American. The speaker appeared in a striking costume of Washington's time. Beside him stood two girls, one on either side. One of them was dressed in old Indian costume and the other in the garb of a trapper of old. After the service small American flags were distributed.

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BOARDING

General

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NEWS IN BRIEF

COLORADO—The Church of the Good Samaritan, Gunnison, celebrated its golden jubilee in September, when Bishop Ingley was present to confirm a class as well as address the jubilee banquet of the parish. The Rev. Victor M. Walne, missionary in charge, also visits Crested Butte, Iola, Lake City, Doyleville, and Pitkin.

DALLAS—On October 12th was held the opening session of the Church School Teachers' Institute of the diocese at the Church of the Incarnation, Dallas. This is a new project for Dallas, but indications are that it will be a successful one. With a registration fee of but 25 cents it is expected many teachers will be able to take advantage of the courses, given by an able faculty, who otherwise could not attend. The institute is to be held every Wednesday evening until December 14th.

NEBRASKA—The ministerial association of Omaha, with a membership of more than 100, held a retreat, on September 25th in the chapel of the Presbyterian seminary, at which the opening meditation and prayers were given by the Bishop of Nebraska.—The Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, and the Rt. Rev. Harry L. Longley, D.D., Bishop of Iowa, addressed the clergy and vestrymen of Nebraska, September 30th, at a luncheon meeting held in Trinity Cathedral parish house. It was originally planned to have a visit from the Presiding Bishop who was compelled to cancel his engagement.

WESTERN NORTH CAROLINA—Special services at St. Francis' Church, Rutherfordton, marked the observance of St. Francis' Day, October 4th, the date of the death of the great saint of Assisi in the year 1226. A large congregation was present at 11, almost all the families connected with the parish being represented. The day was kept as a parish festival, luncheon being provided on the church lawn for all attending the services. At 1:30 the congregation again assembled for a service of blessing of altar cloths and eucharistic vestments, the gifts of Mrs. William T. Wright, of St. David's, Pa., whose former home was Green River House, near Rutherfordton. The gifts came from England and are of excellent workmanship.

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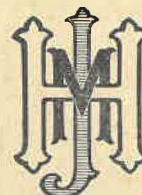
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 A.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

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 11; Evening Prayer, 4.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
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 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
 Saturdays, 3 to 5 and 8 to 9.

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 Mass). Sermon and Benediction at 8.
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 9:30. Other Days at 8.
 Friday Benediction at 8 P.M.
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

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 Sunday: Low Mass, 8 and 9 A.M. High Mass
 and Sermon, 11 A.M.
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 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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 Confessions: Saturdays, 5-5:30, 7:30-8:30.

NEWS IN BRIEF

LOS ANGELES—The Rev. Douglas Stewart, rector of Grace Church, Los Angeles, was the honor guest at a birthday surprise party on September 29th tendered him by the thirty men staff members of the Midnight Mission. Fr. Stewart has been preaching twice a week at the Mission and the staff in this way showed their affection and appreciation of what his services have already meant to them.

MAINE—The quarterly meeting of the Maine branch of the Woman's Auxiliary was held at St. Mary's Church, Northeast Harbor, September 26th and 27th. Mrs. Henry H. Pierce, president of the New York Woman's Auxiliary, and a member of the national board, spoke on the Changing Attitude of the Woman's Auxiliary to Missions. Miss Margaret W. Teague, United Thank Offering worker in the diocese, described the diocesan rural work. Mrs. K. C. M. Sills outlined the different parts of the diocesan program to be done each month, and the Very Rev. J. Arthur Glasier summed up the general situation in the diocese. Plans were made for a day of prayer for Churchwomen of the diocese to be held November 28th.

NEWARK—The Rev. Edward Cosbey, rector of St. Luke's Church, Paterson, received a purse of gold from his parishioners at a reception given on September 9th in honor of his return from Europe. —On September 14th the men's club of St. Clement's Church, Hawthorne, the Rev. Frederick J. Warnecke, rector, held their first meeting of the season, and heard an address by the Rev. Alfred E. Lyman-Wheaton, rector of the Church of the Ascension, Jersey City, on his experiences in the mission field. —St. Mark's Church, Paterson, will ultimately be one of the beneficiaries of the estate of Miss Margaret E. Atkinson, whose death occurred on August 11th at the age of 79. During the lifetime of two members of her family the estate will be theirs. On their decease, one-seventh of the residue will be given to St. Mark's Church.

OLYMPIA—The Rev. Archibald W. Sidders on September 11th began his sixth year as rector of St. John's Church, Seattle. Mr. Sidders came to this country from England in 1911, entering a Methodist college where he trained for the ministry. In 1914 he entered Seabury Divinity School, graduating in 1917. He was ordained by Bishop McElwain in Minnesota. St. John's membership has increased from 50 communicants to 250 since Mr. Sidders has been in charge.

RHODE ISLAND—Miss Katherine Temple, a Providence girl who for several years has been in charge of a training class of nurses at St. Luke's Hospital, Manila, P. I., has been transferred to Sagada, where she is helping Dr. Hawkins Jenkins in the new Episcopal Hospital. In the construction of this building, the Woman's Auxiliary of Rhode Island had a share through their United Thank Offering.



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BUMSTED, REV. WILLIAM F., formerly rector of St. Peter's Church, New York City; to be rector of Christ Church, Delaware City, Del.

FORD, REV. CHARLES H. L., formerly principal of St. Faith's School, Saratoga Springs, N. Y.; has become rector of Trinity Church, Gloversville, N. Y. (A.). Address, 149 Prospect St., Gloversville, N. Y.

PIERCE-JONES, REV. DAVID, formerly rector of St. George's Church, Bismarck, N. D.; to be General Missionary of Missionary District of North Dakota. Address, 821 3rd Ave., Fargo, N. D.

TEMPORARY APPOINTMENTS

BROWN, REV. CHARLES F., of Denver, Colo.; to be locum tenens at All Saints' Church, Denver, Colo., until January 1st.

GRIFFITH, REV. JOHN HAMMOND, who has been supplying at St. Luke's Church, Norfolk, Va.; will supply at Christ Church, Roanoke, Va. (Sv.V.).

NEW ADDRESSES

DEIS, VEN. FREDERICK G., archdeacon of Chicago, residence formerly 1406 Central Ave.; 829 Case St., Evanston, Ill.

MICHAEL, REV. O. STEWART, PH.D., formerly of Vienna; Martinstrasse 5, Wiesbaden, Germany.

RESIGNATIONS

BROWN, REV. W. McMURDO, as rector of St. Thomas' Church, Denver, Colo., because of ill health.

SWIFT, REV. MILTON J., as rector of All Saints' Church, Denver, Colo.

CAUTION

WILSON—Caution is suggested in dealing with a young man of prepossessing appearance, giving the name of JOHN L. WILSON, who has been recently successful in defrauding several of the clergy of Maine. His conversation shows familiarity with ecclesiastical affairs. He is described as being about five feet nine, blond, weighing about 155 pounds and with very thin hair. Further information may be had from the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine.

ORDINATIONS

PRIEST

HONOLULU—On September 10th in St. Andrew's Cathedral, Honolulu, Bishop Littell advanced to the priesthood the Rev. ALBERT H. STONE, M.A., principal of Iolani School. Mr. Stone was presented by the Very Rev. William Ault, and the sermon was preached by the Rev. Joseph C. Mason.

Joining the Bishop in the laying on of hands were priests of English, Chinese, Japanese, Korean, and American descent.

DEACONS

MASSACHUSETTS—On October 6th in the Church of the Advent, Boston, GEORGE WESLEY KNIGHT was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Henry Knox Sherrill, D.D. The candidate was presented by the Rev. Julian D. Hamlin, the Rev. Leon Cartmell preached, and the litany was read by the Rev. B. I. Harrison.

Mr. Knight is to be curate of St. Augustine's Chapel, Trinity Church, New York.

NEVADA—On October 2d in St. Bartholomew's Church, Ely, ERNEST WILLIAM KELLETT was ordained to the diaconate by the Bishop of the district, the Rt. Rev. Thomas Jenkins, D.D. The candidate was presented by the Rev. H. L. Lawrence and the Bishop preached. He is to be vicar of St. Bartholomew's Mission, Ely, with address at the vicarage.

For the past few months Mr. Kellett has been a volunteer lay worker in South Dakota, assisting the Rev. David W. Clark on the Crow Creek

Indian Reservation. He was received as a candidate for holy orders by Bishop Moulton while he had charge of Nevada, Mr. Kellett having been one of the Bishop's acolytes in Grace Church, Lawrence, Mass.

PENNSYLVANIA—JOHN WARD SMITH was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, for the Bishop of Pennsylvania, in St. Paul's Church, Overbrook, on September 25th. Mr. Smith was presented by the Rev. C. E. Snowden, and Bishop Burleson preached.

No definite arrangements have so far been made by Mr. Smith.



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