

# The Living Church



IN MEMORY OF EMILY TILLOTSON

This lovely altar piece in Windham House Chapel, New York City, is the gift of Miss Lucy Sturgis. It was designed by Mrs. F. W. Fitts, wife of the rector of St. John's, Roxbury, Mass.

[See story on page 679]

## A Message from the National Council to the People of the Church

ON THE Eve of the Every Member Canvass for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her Mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over \$325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures, both the economies effected and the emergency fund subscribed, will make it possible for us to complete the year 1932 without a deficit, provided of course the original expectancies for 1932 are fully received.

Your Council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income, your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932 definitely committed to the principle of strictest economy and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church. This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops and the National Council held in Garden City last April; by the careful studies and recommendations of the departmental offices of the National Council, and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports. The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement. The total amount of this, the authorized budget, is \$4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does however represent the considered judgment of the General Convention in the fall of 1931, that to do less than this would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized repre-

sentatives and if in 1932 we have been forced by stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful, however, of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 (\$4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately \$3,460,000) is more than \$760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as THE RESTORATION ACCOUNT. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

In 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932. But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the \$760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "The Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your Council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men and women, and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living, but as Christians we face them not with fear but with faith, not in despair but in hope. Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.

# The Living Church

Established 1878

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

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## Church Calendar



### OCTOBER

- 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

### NOVEMBER

- 13. Men and Missions Sunday.
- 15. New York and New Jersey Synod at Syracuse. State Convention on Social Work at Syracuse.
- 27. National Every Member Canvass.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NOVEMBER

- 7. Grace, Ridgway, Pa.
- 8. St. Luke's Cathedral, Portland, Me.
- 9. Christ Church, Hudson, N. Y.
- 10. St. Ann's, Chicago, Ill.
- 11. Holy Innocents, Hoboken, N. J.
- 12. Grace, Hartford, Conn.

## NEWS IN BRIEF

**SALINA**—The clergy of the district met in conference in Salina, October 3d and 4th. All were present. Fifteen clergy and one deaconess, a larger number than ever before, are now at work in the district. The Rev. Richard W. Trapnell, D.D., general secretary of the field department of the National Council, gave an inspirational address and lent his aid in formulating plans for the every member canvass.—Two deacons, soon to be ordained to the priesthood, have begun work in the district of Salina. They are the Rev. R. H. Mize, Jr., who will serve Hays, Wakeeney, and Silverdale, and the Rev. J. L. Germeck, who will serve Norton, Oberlin, and Logan. Both men report satisfaction with their respective fields.—Deaconess Gilliland, in charge of St. Faith's House, Salina, has been given a branch desk of the Salina public library. The deaconess' work among the people of the north side has been growing steadily and the library work will give her many new connections. Nearly five hundred cards have been issued.—The Rev. J. L. Fritsche has begun his second year in charge of St. John's Military School, Salina. The school opened as usual with an encouraging number of students.

# 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 Tribute to Bishop Darst

**TO THE EDITOR:** Bishop Darst's sermon at the great service in the Cathedral in Harrisburg was magnificent. A few excerpts, perhaps not in his exact words, follow:

"This isn't any time to play with religion. The time for soft words and easy statements is gone forever. The world outside isn't waiting for that. To us has come the incompleting task of bringing in the Kingdom of God. Upon His Church rests the responsibility. Are we big enough to meet the challenge thrown to us by social and economic conditions of the present day? We are not, unless we are willing to journey away from our indifference and our selfishness. I am often asked, 'How are we going to save the Church. The Church is threatened.' God didn't send His Son into the world to save His Son, but to save the world. Christ didn't send His Church into the world to save His Church, but to save the world. If it is necessary for the Church to be crucified in order to save the world, I say, Let it be crucified soon. Christ did not stand on the sidewalk watching the parade of humanity go by. He stepped into the stream and threw out His arms to stop the torrent of evil. He was crushed against the cross, but He broke the current. Are we willing to step into the current, to be crushed, if need be, to break the current?"

This gives but a feeble idea of the powerful sermon. (Rev.) C. W. FRENCH.  
 Steelton, Pa.

### Bishop Wilson and the Legion

**TO THE EDITOR:** A news item in a recent issue of THE LIVING CHURCH quoting from a Milwaukee paper the reasons for the resignation of Bishop Wilson from the American Legion prompts me to enter a few words of comment. Such action runs true to the spirit and practice of Protestantism, e.g., when one is displeased one quits. Martin Luther was displeased with certain practices and doctrines of the Roman Church and got out, i.e., protested. Bishop Wilson becomes dissatisfied with the spirit and practice of the Legion and gets out, i.e., protests. I am in perfect agreement with the Bishop in his disapproval of the action of the last national convention of the Legion when it indorsed immediate cash payment of the bonus, but I cannot see that that is valid grounds for resignation. As a priest of the Church and as an individual Churchman I am not in agreement with every act of General Convention, but I shall never turn my back on the Church for that reason. Quitting anything on the grounds of disagreement seems to me to be poor sportsmanship.

It should not be forgotten that the disabled veterans of the war owe practically every atom of care they receive from the government to the efforts of the American Legion. A resignation from the Legion is equivalent to turning one's back on these unfortunate comrades at arms. There is a principle involved in Legion membership which goes far deeper than the inflation of currency. (Very Rev.) GILBERT GOOD,  
 Churchman and Legionnaire.

Duluth, Minn.

### Church Papers Group Sales

**TO THE EDITOR:** Your group sales idea to promote a wider reading of THE LIVING CHURCH is a timely and splendid one. For years we have all been agreed that there should be a greater circulation of the Church papers, that the religious press is indispensable to a well-rounded, worthwhile Churchmanship. And then, apparently, we parish priests have sadly shaken our heads and sighed. We have realized the need, but haven't seen the way to meet it. Your splendid scheme seems to have been inspired. I, for one, am most happy to take advantage of this opportunity for my parish.

Best wishes to THE LIVING CHURCH for the success of this new plan.

(Rev.) MARK T. CARPENTER.

Ketchikan, Alaska.

THE LIVING CHURCH group sales plan, which is being adopted by a growing number of parishes, is simple: Five or more copies are supplied weekly to the parish at five cents each. The young people or some other group sells them at the church door each Sunday and also solicits subscriptions, earning a substantial profit on each transaction. Full details and sales helps will be sent by our circulation department on request.—THE EDITOR.

### Commendations and Commentations

**TO THE EDITOR:** Your magazine has improved 100% in human interest. In my reading I now classify it with the best magazines.

Mr. Kinsolving's sermon of two weeks ago was a valuable historical and social document. Dr. Wedel's lecture on H. L. Mencken most valuable. There is hardly an article I do not devour and not an issue of the paper I do not now look forward to. I also notice a trend toward a more rational attitude towards what you denominate the "Anglo-Catholic" movement. I have always favored ritual, and old customs which through the senses and emotions tend to carry our minds into high spiritual realms, but I have frequently been repelled by observances and discussions which seemed either "apisms" which are results of some inferiority complex or "egotisms" which appear to exalt the individual rather than dignify the priestly office. . . .

One flaw I have noted. On October 8, 1932, you printed a sketch of the Hastings, Nebraska, pro-Cathedral. We are all proud of this beautiful structure but it is not "Nebraska's pro-Cathedral" as you say on your title page . . . but "Western Nebraska's" pro-Cathedral at Hastings. Nebraska Churchmen are justly proud of both the diocese and the missionary district, our two militant bishops, Shaylor of Omaha and Beecher of Hastings, but we also want you to know we have two beautiful Cathedral structures in this state. . . .

Omaha, Neb. WILLIAM RITCHIE, JR.

Beg pardon, Western Nebraska, and thank you, Mr. Ritchie, for calling attention to the discrepancy re the October 8th cover.—NEWS EDITOR.

## Clerical Changes

### APPOINTMENTS ACCEPTED

**BROWN, Rev. W. MEADE**, formerly priest in charge of St. Cyprian's Church, Lufkin, Tex.; has become rector of St. George's Church, Port Arthur, Tex.

**ECKMAN, Rev. WILLIAM**, of St. Louis; to be assistant at Trinity Church, St. Louis. Address, 4005 Washington Blvd., St. Louis.

**GERMECK, Rev. JOSEPH L.**, deacon; to be in charge of Trinity Church, Norton, Kans. (Sa.)

**HEAGERTY, Rev. WILLIAM B., M.D.**, formerly non-parochial of diocese of Arizona; to be priest in charge of St. James' Mission, Monterey, Calif. Address, 362 Pacific St., Monterey.

**HUBBARD, Rev. RUSSELL S.**, formerly priest in charge of St. Paul's Church, Vermilion, S. D.; to be rector of St. Martin's Church, Providence, R. I.

**MARMION, Rev. WILLIAM**, deacon; has assumed charge of St. James' Church, Taylor, Tex.

**MAY, Rev. LYNDE**, a recent graduate of Berkeley Divinity School; has assumed charge of Christ Church, Redding, and Emmanuel Church, Weston, Conn.

**MIZE, Rev. ROBERT H., Jr.**, deacon; to be in charge of St. Michael's Church, Hays, Kans. (Sa.)

**MYERS, Rev. FRANK R.**, rector of Christ Church, Harvard, Ill. (C.); to be rector of St. Timothy's Church, Chicago, November 1st. Address, 3550 W. Huron St., Chicago.

**PARCELLS, Rev. ARTHUR L.**, formerly priest in charge of Trinity Church, Wahpeton, N. D.; to be in charge of Indian Field of North Dakota. Address, Mandan, N. D.

**RICHARDSON, Rev. JOHN**, formerly rector of St. Paul's Church, The Dalles, Ore. (E.O.); to be rector of St. George's Church, Bismarck, N. D. Address, 514 Mandan Ave., Bismarck, N. D. November 1st.

**ROUILLARD, Rev. LEVI M.**, formerly missionary to Indian schools, Rapid City, S. D.; has become priest in charge of St. Philip's Church, Dupree, and of the missions of the Cheyenne River Mission, S. D. Address, Dupree, S. D.

**WOLCOTT, Rev. LEONARD C.**, formerly curate at Church of the Ascension, Denver, Colo.; to be chaplain of Kemper Hall and curate at St. Matthew's Church, Kenosha, Wis. (Mil.) Address, Kemper Hall, Kenosha, Wis.

**WOON, Rev. WILLIAM J.**, rector of St. Matthew's Church, Lincoln, Neb.; to be rector of St. Stephen's Church, Port Washington, L. I., N. Y. (L.I.)

### CORRECTION

**BROOKS, Rev. CHARLES F.**, of Denver, Colo., to be locum tenens at All Saints' Church, Denver, Colo., until January 1st; not Rev. Charles F. Brown, as mentioned in the October 15th edition.

### RESIGNATION

**MOORE, Rev. BRADNER J.**, as priest in charge of St. Paul's Mission, Lubbock, Tex. (N.T.) New address, Garden Homes Community, Transylvania, La.

### TEMPORARY ADDRESS

**ROSS, Rev. MERTON W.**, rector of St. Luke's Church, Saint Albans, Vt., has been granted leave of absence until June 1, 1933, because of ill health. Address, Sechlerville, Jackson Co., Wis.

### ORDINATION

#### PRIEST

**SPRINGFIELD**—On October 18th, in St. John's Church, Centralia, the Rev. ALFRED OLIVER FRANCE was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. John C. White, D.D. The candidate was presented by the Rev. Jerry Wallace who also preached. He is to be in charge at Centralia and Salem, and Carlyle, Nashville, and Mt. Vernon, with address at Centralia.

### NEWS IN BRIEF

**CALIFORNIA**—On September 25th a memorial service for the late Rev. Dr. Alexander Allen was held at his parish church, St. Paul's, Oakland. The principal address was made by Bishop Parsons, but two briefer addresses were made, one by the Rev. Dr. Powell and one by the Rev. Stanley Hunter, pastor of the Presbyterian congregation of St. John's in Berkeley, and a letter from Rabbi Coffee of the Hebrew congregation, who was to have come in person but had been taken ill and forbidden by his doctor to go out.

**CONNECTICUT**—The annual meeting of the Church Missionary Association of New Haven was held in Trinity parish house on Monday, October 3d, under the auspices of St. Thomas' Church. Dr. Beardsley opened the meeting with prayer and an address. Officers elected were, Mrs. Frederick C. Rowland, president; Mrs. Frederic C. Earle, vice-president; Mrs. Charles O. Scoville, recording secretary; Miss Antoinette C. Lanfare, corresponding secretary; and Mrs. William H. Mansfield, treasurer. Miss Winnifred E. Mansgrave spoke on the work of the Church being done in the Philippines. The women of St. Thomas' Church served tea at the end of the meeting.—Mrs. Clifton H. Brewer was the hostess in her home to the United Thank Offering treasurers of New Haven—archdeaconry, on October 7th. Miss Frances B. Barney gave interesting readings from her United Thank Offering play, *The Joyful Gift*. Mrs. Budlong, wife of the Coadjutor Bishop, presided at the tea table.—On October 2d the Rev. T. T. Shannon celebrated his tenth anniversary as rector of Immanuel Church, Ansonia. Large congregations attended both morning services. Building fund boxes distributed last Easter were returned and their contents dedicated. The new stone gothic church built three years ago is not yet finished on the interior for lack of funds. The sum of \$10,000 is needed. On October 3d the parish held a banquet in honor of the rector and Mrs. Shannon.—The Rev. William T. Hooper, B.D., rector of St. John's Church, Hartford, and honorary canon of the Cathedral of Aberdeen, has the further honor of the inclusion of his name in the recently published volume of *Who's Who In America*.

**PITTSBURGH**—October 23d to 30th the Bishop of Eastern Oregon is the principal speaker at six regional conferences throughout the diocese.—The Rev. Alleyne C. Howell, D.D., rector of St. Stephen's Church, Sewickley, has been granted a leave of absence due to ill health.—By popular demand the morning service of Calvary Church, the Rev. E. J. Van Etten, rector, will be broadcast the second Sunday of each month.—The annual pilgrimage of the diocese to St. Margaret Memorial Hospital was held October 9th. Bishop Mann was in charge of the service and received the special offering for the work of the hospital from the children of the Church schools. St. Margaret Memorial Hospital receives no state aid and the average for charity work is 65%.—Emmanuel Church, the Rev. A. W. S. Garden, rector, has been designated as the center for relief work on the north side by the Red Cross and other welfare agencies. The new parish hall in the basement of this historic church, made possible through welfare work last year, will be in use every day as a center. The rector has been made the chairman.

**RHODE ISLAND**—The Bishop of North Dakota, the Rt. Rev. Frederick B. Bartlett, D.D., arrived in the diocese October 16th for a visit of three weeks. While here he will speak daily in behalf of the every member canvass, which is set for November 27th to December 11th.—The Rev. Arthur M. Aucock, D.D., for many years rector of All Saints' Memorial Church, Providence, president of the standing committee, and for over a quarter of a century a delegate to the National Convention, closed his rectorship the first of this month. His successor has not yet been selected.

**WESTERN NEW YORK**—The Rev. Philip W. Mosher, D.D., took the services at St. John's Church, Buffalo, during the month of August while the rector, the Rev. Walter R. Lord, was on his vacation. Dr. Mosher is the Governor of the 27th district of Rotary.—The field department of the National Council has sent the Rev. Eric Tasman, one of the field secretaries, into the diocese for fall work. He has already made contacts with many parishes and clergy and has spoken at the meetings of the different deaneries. He expects to be present in many of the parishes in the diocese this fall in preparation for the canvass.

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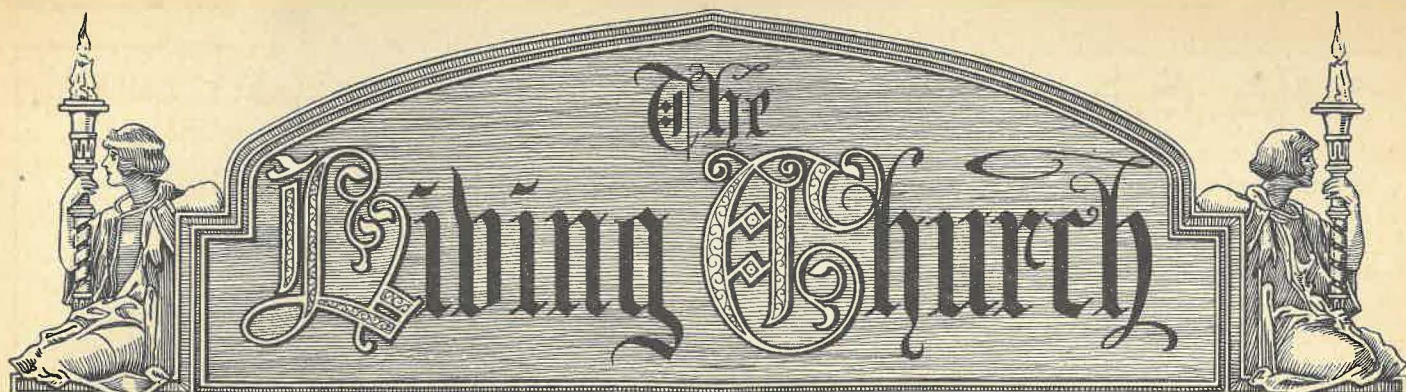
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## EDITORIALS & COMMENTS

### Which Make a Farthing

WHEN AN APPEAL for funds is made by any Church or secular organization, few persons are surprised by what usually happens. Generous men and women, of large means give proportionately large amounts; those who are what we describe as "comfortably off," if also generous, give what they can. The generous who are known to be poor give their mites. But there are other generous men and women, and they comprise an enormous group, who make no contribution at all. What they can give seems to them so incon siderable, compared with what is needed by the particular organization sending out the appeal, that they do not give it. Perhaps a sacrifice is necessary, if they are to give even a small sum. "Why send \$10, since it is hard to send, when hundreds of thousands are required?" We have all heard people say this—men and women who *could* have sent \$10. Of course there are fewer such persons than there were two or three years ago. However, we venture to think that there are still quite enough of them to save many a good work from crippling its efforts or ceasing altogether because of lack of money. Tens add up to hundreds very quickly, when *every* member of a large group who *can* give that amount *does* give it.

We all know what occurs in a meeting when the chairman mentions that there is a box at the door in which contributions may be placed. He may say just how much is required, and may add that small sums will be welcome. The box, when opened, reveals checks from the three or four rich members present, and some \$5 bills, with a few ones. Seldom are there any coins—less often still, small ones. What happens next is a further contribution from the richest member, to make up the needed sum. Or this used to happen. Now, too frequently, there is a deficit. It is so difficult for the man or woman who can drop in only 25 cents to do it. As for 10 cents, or 5 cents, generous persons simply will not put in such amounts. Yet everyone knows that tens and fives soon add up, even when cents, to a good many dollars, when *every* person who can give them does give them.

At the present time, when so many Church people who

used to have comfortable incomes now have barely enough, efforts to collect money for good causes are often discouraged. "We must not embarrass the members of the conference by appealing for money," many a conference chairman was told last summer. "So few *have* any money; beyond their conference expenses." At one such conference, the very suggestion that the members might be asked to contribute \$25 to a Church organization was received with dismay. There were a hundred members present. They were requested to give 25 cents each, if they could. In order to guard against embarrassment, all were told to give no more than that; and a box was provided. In half an hour, there was \$25 in the box. At another conference, a box was provided, and a group of the same size was asked to contribute. No amounts were specified. "Give what you can" was the appeal. The box, when opened, contained \$9, given by five persons at most.

The same thing can be observed by comparing the acknowledgments for THE LIVING CHURCH RELIEF FUND today with those ten years ago. Our recent appeals for funds to alleviate distress in the hurricane-stricken West Indies have resulted in only a few contributions. In a corresponding issue in 1922, without any special appeal having been made for a number of weeks, relief checks from fourteen contributors were acknowledged, totalling \$94.50. And during the war and early post-war days, when all of us had been stimulated to "give 'til it hurts," THE LIVING CHURCH frequently had to devote a full page or more of small type simply to listing the contributions for benevolent purposes.

IT IS ALWAYS a serious thing, this reluctance of generous people to give anything unless they can give what they regard as a "substantial sum." It means that the Church and the charitable works outside the Church lack the help of their alms. But it is especially serious at the present time. Pledges have fallen off. Sometimes these have been diminished; but more often there has been no renewal at all. A generous man who had been in the habit of contributing \$500 a year to his parish told a friend that he would not make any pledge for

the coming year. "I couldn't possibly manage more than \$50, and what is that?" This was what he said. His friend reminded him that it takes only two fifties to make a hundred. What will happen to that parish if *all* the parishioners who have been contributing large sums decide that it is not worth while to pledge what looks to them like next to nothing? Many a rector is wondering what *his* people are going to do.

There is no question about it—generous men and women dislike to give small sums. We often hear them say, when an appeal is made: "How I wish I could give it all!" And, when they can, sometimes, they do give it all. If only they would do what they could, no matter how little they can give! Usually, they think the small contribution not worth while. But fairly often, an element of pride enters in. Particularly is this the case right now. It is hard to fill out a pledge card for a small amount. No generous person wants to do it. Most especially is this hard when a large contribution has been the custom. Surely, though, to do it is the very acme of generosity. The foundation of generosity is sacrifice. To deny themselves in order to have the small amount to pledge is the first part of the sacrifice that such generous men and women make. The second and the greater part is to overcome their reluctance to have even the beloved rector know how little, or how much less, can be given.

Like any other sacrifice, this one takes special grace. Many persons are vouchsafed this grace in answer to prayer. Others receive it by reflection upon the duty of doing diligently to give gladly of that little which they may have. But a great many others are still seeking for that special grace. Of course they have all thought about the poor widow and her two mites. Probably they have regarded her, as most of us do, as the patron of the generous poor. She is, of course, their patron, though, so far as we know, no kalendar has ever so listed her. But is she not set apart by Our Lord Himself to be forever an example to all who have anything whatever to give, be it much or little? He saw her; and He saw what she gave; "two mites, which make a farthing." He called to Him His disciples, who apparently had not seen, and told them about it. He told them what the woman had given: not merely two mites, but the sum of them—"two mites, which make a farthing." And He blessed for all time her sacrifice. We all believe that He blesses likewise those who follow the poor widow's example; but we have been too apt to limit them to the very poor.

A great many generous men and women are feeling very poor now; and many of them *are* very poor. But surely there are few indeed who have not two mites to give. Two mites make a farthing; four make two farthings. They add up; when enough persons give them, they add up quickly. Let us all give what we can, to the work of the Church, to our community chest, and in response to other appeals. If we have much, let us give much. If we have very little, let us still give our two mites.

**THE ADOPTION** by the synod of the province of the Midwest of a resolution asking the Church Pension Fund to consider the advisability of extending its benefits to the dependent survivors of unmarried clergy calls attention to a situation that has caused an undercurrent of dissatisfaction in the Church. Under the present pension plan, all parishes have to pay pension assessments for their rectors and assistants, but neither the parish nor the dependents of an unmarried priest derives any benefit in the event of his death. The only value accruing to the unmarried clergyman is a

#### Unmarried Clergy Dependents

modest pension if he lives beyond the age of 68. On the death of a married parson, his widow receives \$1,000 for funeral and other immediate expenses, and a life pension. Yet the mother or other dependent relative of an unmarried priest may, and often does, quite as urgently require assistance in meeting his funeral expenses, and perhaps pension protection as well. If the Church Pension Fund can devise a plan for remedying this inequality, without impairing its benefits to the widows of married clergymen, we earnestly advocate its adoption.

**D**R. SHAILER MATHEWS, whose impending retirement as professor and dean in the divinity school has been announced by the University of Chicago, has had a distinguished career. One of the most scholarly exponents of modernism in theology, his most notable work has been in the reconciliation between science and religion. To the Catholic, who never regarded the Bible as the sole and complete deposit of all truth, scientific and historic as well as religious, such reconciliation has not involved an insuperable problem, but to the Protestant it has required either the refusal to accept certain scientific advances and a refuge in a narrow fundamentalism, or else a restatement of theology in such form as to eliminate the elements of conflict with the revelations of test tube and microscope. This latter course has been one of the principal aims of Dean Mathews' educational ministry and his success in achieving it is shown by his books, notably *The Faith of Modernism* and *The Contributions of Science to Religion*, and in his notable academic record.

**H**ARPER'S MAGAZINE has begun publication of excerpts from its *Index Expurgatorius*—phrases, constructions, words, and terms that are tabu in the pages of that periodical. We should like to nominate for that *Index* some of our own "pet peeves." One is the word "outstanding"—one of the commonest but most senseless of adjectives, applied by some writers to almost any person, thing, or incident, with little or no discrimination. Another is the use of superfluous phrases, such as "The Bishop *was present and* pronounced the benediction." A third is the substitute of mellifluous euphemisms for good old English words—"casket" for "coffin," "passed on" for "died," "united in the bonds of matrimony" for "married," "eminent divine" for any visiting parson, and the like. And of course such expressions as "Reverend Jones" (why not "Honorable Hoover," on the same theory?), "join the Church," "preside over" a service, "Episcopal Church," *et cetera*, cause us pain whenever we run across them.

But there is one expression that, more than any of these, is anathema to us. That is the little word "so-called." It is generally followed by a common noun in quotation marks, and it performs no service whatsoever except to envelop the object described with an air of invidiousness. For example, those who, a year or so ago, were most vehement in their denunciation of the *American Missal* almost invariably referred to it as "the so-called '*American Missal*'"—and at once an unfavorable impression was created. One might give the same impression by referring to the Prayer Book as "the so-called '*Book of Common Prayer*.'" The adjective "so-called" in neither case adds anything to the noun it modifies except a species of literary sneer—and literary sneers are in as bad taste as any other kind of sneers. They are not used (except through unintentional carelessness) by so-called "gentlemen."

**WE RESPECT** the courage of Bishop Manning and the Rev. Rollin Dodd in proceeding with Sunday services at All Souls' Church, New York, in spite of threats and such measures of petty persecution as the erection of unnecessary scaffolding in the church. At the appointed hour the Bishop, fully vested, appeared before the locked door of the church. Police were present to preserve order, and the Bishop ignored the threat of a vestryman to have him arrested if he attempted to force an entrance. Then the rector, who had been kept virtually a prisoner within the church and parish house appeared, admitted the Bishop and congregation (including 250 children of the Church school), and proceeded with the service. So the affair has been reported to us by an eyewitness. The whole incident strikes us as a distinct credit to Bishop Manning and Fr. Dodd, and a very grave reflection on the members of the vestry who were willing to stoop to such tactics.

**TWO** prominent priests, both widely known for their notable contributions to the literature of the Church, have died during the past ten days.

Dr. Atwater was that rare combination: a scholar who could write in a way that was readily understood and appreciated by the ordinary man. His principal book, *The Episcopal Church: Its Message for Men of Today* has been a "best seller" ever since its original publication in 1917, and has probably been more influential in bringing men into the Church, or in strengthening their Churchmanship, than any single book of recent years. His breezy, informative column in the *Witness* has served much the same purpose, while his splendid pastoral work in Akron and in Brooklyn testifies that he was a man of deeds as well as of words in his service to the Church.

Dr. Littell, a frequent contributor to THE LIVING CHURCH and other religious periodicals, was deeply interested in education, and an exponent of the Sulpician system of religious teaching. This method he expounded in *Adventures in the Trail of Dupanloup, Five Hundred Questions and Answers*, and other works. He was also an historian of some note, his *Historians and the English Reformation* being a scholarly critical estimate of the various standard histories of that period.

May they rest in peace.

**BISHOP FAN NOLI**, who has been having some difficulty in persuading the immigration authorities to let him into this country, is one of the most picturesque of present-day ecclesiastics. Like a medieval prelate, he has combined religion and politics inextricably in his varied career, and his doctrines in both spheres have sometimes been distinctly unorthodox. A Harvard graduate, he has drawn upon his knowledge of Western ways and American disregard of tradition to secure political and religious independence for his country of Albania. Though he served two years as ruler of that colorful little Balkan land, he is now in exile and under sentence of death. What his ecclesiastical status may be, we cannot say. But that he is an unusually fascinating character, no one can deny. We shall await with interest the next chapter in his amazing career.

**Bishop Fan Noli's Difficulties**

**THE FEDERAL COUNCIL'S COMMISSION** on Evangelism has prepared a leaflet containing a series of topics for a week of prayer. While it is designed for use the first week in January, many of our parishes may think it more appropriate for the opening of the Church's year, the first week in Advent. The arrangement is not unlike that of a novena—though we doubt if its sponsors knew that or would be pleased with the comparison. The topics are timely and important ones, and each day's subject is appropriately divided into Scripture reading, prayer, praise and thanksgiving, penitence and confession, petition and intercession. Here is a Federal Council project that we are glad to commend, and we hope that it will be widely followed in the Church, as well as in the Protestant bodies. Copies of the topical leaflet may be obtained from the Council headquarters, 105 E. 22d street, New York, at \$1.50 a hundred.

**Week of Prayer Leaflets**

**AN INTERESTING EXPERIMENT** in parochial journalism is the Church school paper edited by the boys and girls of St. George's, New York City—"the first Sunday school paper published in the diocese of New York." *St. George's Quest* is a weekly periodical of four or

**"St. George's Quest"**

five mimeographed pages, and seems to accomplish admirably its stated purpose of recording the news of the school and items of general interest, thus promoting a spirit of school solidarity and loyalty. It can serve a still greater purpose if it educates its youthful readers into an appreciation of the Church press, so that as they grow older they will graduate from the Church school paper to the general Church weekly, and enlarge their loyalty to school and parish into the larger loyalty to the whole school.

**A COMMITTEE** of the province of New England has lately completed a survey of the religious life and education in Church secondary schools. Its conclusions have been embodied in a pamphlet published under the joint sponsorship of the province and the national Department of

**Secondary Schools Survey**

Religious Education, and copies may be obtained from 1 Joy street, Boston, or the Church Missions House in New York. The survey seems to have been made very thoroughly, and while the problem of how best to deal with the religious life of boys and girls in boarding schools still remains a long way from solution, this pamphlet makes a valuable contribution to the subject. It ought to be widely read and discussed.

**ACKNOWLEDGMENTS**

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

<b>PORTO RICO HURRICANE RELIEF</b>	
"A Friend" .....	\$25.00
Mary E. Kaighn, Mt. Airy, Philadelphia, Pa. ....	5.00
Rev. William B. Hamilton, Medford, Ore. ....	5.00
	\$35.00

THE ENGLISH LANGUAGE was enriched by two words used at the recent Episcopal Social Work Conference: Dr. Jefferys referred to a self-righteous and "alter-condemnatory" attitude. Dr. Van Keuren summarized communism, socialism, and other movements as "proletariolatory."

## A MEMORIAL TRIBUTE TO DR. LUMPKIN

AT A MEMORIAL SERVICE held in Grace Church, Madison, Wis., on October 13th, for the late rector of the parish, Dr. Hope Henry Lumpkin, whose death occurred on the 11th, Dr. E. A. Birge, president emeritus of the state university, paid a wonderful tribute to his friend. It surely comes straight from the heart, and we feel it may not be amiss to reprint it especially for those LIVING CHURCH readers who had acquaintance with Dr. Lumpkin. The eulogy appeared in the *Wisconsin State Journal* of October 15th:

"This is not a memorial address whose aim is to value his work and set forth his character. I shall not even attempt to give you his portrait, much less to pronounce a eulogy. I talk with you as a friend with his friends, bringing to you the word that is in my heart. I speak it with grief, but not with grief alone; it carries also gratitude and rejoicing.

"For the divine wisdom—that 'breath of the power of God' which creates, orders, maintains, and renews all things—that wisdom 'in all ages of men, entering into holy souls, maketh them friends of God and his spokesmen.' Such a man, so chosen by wisdom and shaped to be God's friend, has enriched us here, as during years all too few in number he made known to us the life toward God.

"There was something of the 'breath of the power of God' in all that he said and did. Did not the words of Scripture, as he read them in our hearing, come to our hearts with new freshness and vigor? When he read the service of the Church, we heard in it not so much established authority as the living product of the divine wisdom, wrought out through our fathers and transmitted to us through him, for our comfort and strength. And when, at a time like this, he told us of 'God, whom I shall see for myself, whom mine eyes shall behold, and not as a stranger' then voice and word alike brought to us 'the breath of the power of God.'

"A friend of God. He 'walked humbly with his God,' humble alike in act and word; but he walked in trust, not in fear. He walked in that confidence which is the right of those who are friends of God and are his children. This faith was not for himself alone but also for our help.

"He was no unseeing optimist, secure in the comfortable assurance that all is for the best. Still less was he a mystic, finding in solitary communion with God an escape from the pain and toil of the world. That was the working God who had chosen him for a friend, the God who is present in human affairs, a helper of men as they are. So it was a matter of course that he also should help men carry their loads. Thus he gave years of his life to his fellows who are living under the hard conditions of the far north. In that spirit and in that power he came to us. How many of us who are here today have sought him when in distress, and not in vain? We have asked him for aid in bearing our griefs; we have laid on him some part of our sorrows; and in his help we have found God present with us to lighten our burdens.

"So, bearing his full share of the 'heavy and the weary weight,' that all men must carry, he bore ours also. He could carry it because it was not the load of an 'unintelligible world.' The world was not unintelligible to him who had felt the breath of the power of God and who had the faith that is born of eternal forces. He had learned that the road—the long road—of travel and of pain is the only one that leads to the 'freedom of the glory of the children of God.' He lived and he wrought in the faith that God through us, through him, is helping man in the labors of that slow journey, that long ascent.

"The spokesman of God. Only he who has been made the friend of God can speak for God as his prophet. When he talked with us of God, of duty as God's will, of life as God's gift, the words came from a friend of God. He was no mere declarer of the law, no mere carrier of a verbal message, even though the law was that of righteousness and the words were from the Most High. We did not think of him even as a servant, when he told us of God. 'I call you not servants, but I have called you friends'; those words were spoken to him, and we, as we listened to his voice, were sure that he spoke to us out of that wisdom which the breath of the power of God had formed in him. Through him we knew that God was not only our helper in distress but also our companion in happiness. Through

him our hearts were enlarged toward God and our lives were enriched by God's presence in every one of their days. Helper and friend of mankind, he spoke not so much to mankind at large, as to us here in Madison, to the men and women and children with whose lives his own was interwoven. In act and in speech alike he brought to us the word of God; for to him was given the grace that he should preach among us 'the unsearchable riches of Christ.'

"Thus he too 'walked with God and is not, for God took him.' What are we to do in the face of this event? Shall we think of him as of one too early cut off from the service of his fellows? Shall we count up, as our untimely loss, the efficient help that we might have had from him, the years of clearer vision which his life might have brought to us? Shall we accept it as a fact that Madison has become a worse place in which to live, that our lives have become impoverished by his going?

"Or can we think of him as of one who 'being made perfect in a short time' fulfilled a long time in the years that he spent with us? Can we show him that, however dull our ears may have been to his message, however insensitive our hearts, however slow we are to realize the life of the spirit in our daily routine, we have caught at least something of that breath of divine power which God sent to us through him? Have these years made a little more clear the life of God among us, a little more secure our hold on the eternal powers that are shaping our destiny? Then we are still united with him, still conscious of God's help which is given to us in him.

"For being dead, he yet speaks to us. Here he made real to us the truth that God created man to be immortal, and made him to be the image of his own eternity. Here he showed us Christ, the power and the wisdom of that God who only hath immortality. And here, today, he is telling us the message of Our Lord, who 'abolished death and illuminated life and immortality.'"

## PRAYER FOR ALL SOULS

FOR ALL THE COMPANY of those, dear Lord,  
Today at rest according to Thy Word  
To whom the ample folds of love suffice  
For any need of earth in Paradise,

As these are Thine so we are also theirs  
For whom we crave some blessing through our prayers;  
While absent from the body may they be  
Present—which is far better—Lord, with Thee.

For all the faithful now in Paradise  
Stedfast through love, we give Thee thanks, Lord Christ!  
May light perpetual in Thy Presence be  
Our place of meeting for eternity.

LILLA VASS SHEPHERD.

## THE CALL OF TODAY

NEVER HAS THERE BEEN a greater call for the contribution of spiritually enlightened men and women than the call of today. We have seen the downfall of much that made our modern civilization seem splendidly satisfying. We are now making fresh discoveries of the old truths upon which real happiness is built. We shall, before the depression ends, find ourselves driven to think more seriously of the things that abide.

We have rediscovered, for example, the truth that when we lay up treasures on earth moth and rust will corrupt and investment bankers break through and sell us worthless securities. We know now that a man's life consisteth not in the abundance of the things which he possesseth.

The call is for men who will help to build a new world. Already there are signs that such a new order must be motivated by active religious principles. Even in industry and business adjustments must be made, not simply because men are driven to make them in the effort to avoid a completely destructive explosion, but because they are beginning to hear the demands of social justice.—*Bishop Fiske.*



# The Communion of Saints in the Eastern Church

By the Rev. William H. Dunphy

Professor of Dogmatic and Moral Theology, Nashotah House, Nashotah, Wis.

IN THE EASTERN CHURCH, the Feast of All Saints falls on the Sunday following Pentecost, as if to indicate that the Saints are the supreme proof of the Pentecostal gift, the choicest fruit of the Holy Spirit dwelling in the Church. Among the Orthodox, a warm, vital relationship is felt between the faithful on earth and the Church Triumphant: death is not regarded as a real barrier between the two parts of Christ's Church. The East has never so one-sidedly emphasized the *organized* aspect of the Church as to lose sight of the fact that she is infinitely more than an organization—a divine organism. One life—the life of Christ, bestowed by the Spirit—pervades and animates the whole Body; one fellowship of prayer and life binds all the members, on earth or departed, to one another and to their divine Head. Never has this organic solidarity, this vital, organic relation, been better described than by Khomiakoff, the greatest Russian theologian (if not the greatest of all Christian theologians) of the last century, in his remarkable monograph on "the Unity of the Church":

"We know that when any of us falls, he falls alone, but no one is saved alone. He who is saved is saved in the Church, as a member of her; and in unity with all her other members. If any one believes, he is in the communion of faith; if he loves, he is in the communion of love; if he prays, he is in the communion of prayer. Wherefore no one can rest his hope on his own prayers, and every one who prays asks the whole Church for her intercession, not as if he had doubts of the intercession of Christ, the one Advocate, but in the assurance that the whole Church ever prays for all her members. All the angels pray for us, the apostles, martyrs, and patriarchs, and above them all, the Mother of Our Lord, and this holy unity is the true life of the Church. But if the Church, visible and invisible, prays without ceasing, why do we ask her for her prayers? Do we not entreat mercy of God and Christ, although His mercy preventeth our prayers? The very reason that we ask the Church for her prayers is that we know that she gives the assistance of her intercession even to him that does not ask for it, and to him that asks she gives in far greater measure than he asks: for in her is the fulness of the Spirit of God. Thus we glorify all whom God has glorified and is glorifying, for how should we say that Christ is living within us, if we do not make ourselves like unto Christ? Wherefore we glorify the Saints, the Angels, and the Prophets, and more than all the most pure Mother of the Lord Jesus, not acknowledging her either to have been conceived without sin or to have been perfect (for Christ alone is without sin and perfect), but remembering that the preëminence, passing all understanding which she has above all God's creatures, was borne witness to by the Angel and by Elisabeth, and above all, by the Saviour Himself, when He appointed John, His great Apostle and seer of mysteries, to fulfil the duties of a son and to serve her."<sup>1</sup>

The writer, bearing in mind the organic oneness of Christ's Body, repudiates the Roman tendency to make a hard and fast separation between those for whom we offer our prayers (the souls in Purgatory) and those whose prayers we seek (the Saints). On the contrary, he shows that the true Orthodox conception of the Communion of Saints requires that we should pray for all, even for the Blessed Virgin and the Saints (as is done in the Orthodox Liturgy, and, by implication, in our own), and ask the prayers of all, even our own departed friends. For even the greatest saints may increase in blessedness, at least until the Resurrection, and the prayer of the humblest sinner is joined by that of the whole Church.

"Just as each of us requires prayers from all, so each person owes his prayers on behalf of all, the living and the dead, and even those who are as yet unborn; for in praying, as we do with all the Church, that the world may come to the knowledge of

God, we pray not only for the present generation, but for those whom God will hereafter call to life. [Khomiakoff here reflects the teaching of St. John Chrysostom in his Homilies on the Epistle to the Ephesians.] We pray for the living that the grace of God may be upon them, and for the dead that they may become worthy of the vision of God's face. We know nothing of an intermediate state of souls, which have neither been received into the kingdom of God, nor condemned to torture, for of such a state we have received no teaching either from the Apostles, or from Christ; we do not acknowledge purgatory, that is, purification of souls by sufferings from which they may be redeemed by their own works or those of others: for the Church knows nothing of salvation by outward means nor any sufferings whatever they be, except those of Christ, nor of bargaining with God, as in the case of a man buying himself off with good works."<sup>2</sup>

The objections of a shallow rationalism really miss the point.

"Do not ask: 'What prayer can I spare for the living or the dead, since my prayer does not suffice for myself?' For if you do not understand how to pray, of what avail is prayer for yourself? But it is the Spirit of Love who prays within you. . . . Nor say: 'Why should another need my prayer, when he prays himself and Christ Himself intercedes for him?' When you pray, the Spirit of Love prays within you. Nor say: 'God's judgment is irrevocable'—for your prayers lie in God's path and He has foreseen them. If you are a member of the Church, your prayers are required for all the members of the Church. For if the hand were to say that it had no need of the blood nor of the rest of the body, and that it would not give its blood to the rest of the body, the hand would wither. In the same way you are necessary to the Church so long as you are of the Church; but if you renounce the brotherhood of the Church you will die and cease to be a member. The blood of the Church is prayer one for the other and her breath is praise of the Lord."<sup>3</sup>

KHOMIAKOFF'S verses on the death of his children breathe the same spirit of fervent piety and triumphant faith, despite overwhelming sorrow. Even in Palmer's somewhat wooden translation, a trace of the beauty of the original is perceived.

"Time was when I loved at still midnight to come,  
My children, to see you asleep in your room,  
The Saviour's blest sign on your foreheads to trace,  
And commend you in faith to the love and the grace,  
Of our gracious and merciful God.

To see how your slumbers were peaceful and chaste,  
To know that your childhood was happy and blest.

\* \* \* \* \*  
But now if I come, all is silence, all gloom,  
None sleeps in that place, none breathes in that room,  
The light that should burn by the image is gone,  
Alas, so it is, children now I have none,  
And my heart how it painfully yearns.

Dear children, at that same still midnight, do ye,  
As I once prayed for you, now in turn pray for me,  
Me who loved well the Cross on your foreheads to trace  
Now commend me in turn to the mercy and grace  
Of our gracious and merciful God."

IT WILL BE NOTICED that this truly Orthodox conception of the communion of saints is quite distinct from "the Romish doctrine of Purgatory," and that it breathes the spirit of the Christian Church from early times—the sense of solidarity and vital unity in the Mystical Body of Christ. I have called attention to the fact that the Orthodox doctrine makes no sharp divisions between a "Church Expectant" and a "Church Triumphant," and refuses to mark off the blessed dead into two hard categories, those we pray for, and those we pray to. It is not at

<sup>1</sup> *Russia and the English Church*, Birkbeck, p. 216.

<sup>2</sup> *Ibid.*, pp. 216-217

<sup>3</sup> *Arseniew, Mysticism and the Eastern Church*, pp. 59-60.

all uncommon in Orthodox countries for a betrothed couple to light a candle in Church with a prayer for their parents, and then to kneel down in the churchyard and ask the benediction of those same parents on their marriage. This conception of the Communion of Saints—which I believe to be the true one—would, I believe, if taught more generally, quite vanquish Protestant prejudices against the belief and the practice—prejudices which receive perhaps some color of justification from the more mechanical conceptions of Rome, with its indulgences, its treasury of merits, its patron-and-client relations, its *dulia* (servitude) and *hyperdulia* (extra-servitude)—phrases which suggest rather the court of an Oriental Sultan than the vital, organic fellowship of the Body of Christ.

The objection, "how can the saints hear our prayer?," seems to the Orthodox so crude and materialistic as scarcely to warrant an answer. In a world where radio and perhaps telepathy are facts of universal observation, the objection has lost most of its force. In the Christian and Catholic conception of the future life (unlike that of Far Eastern religions generally) union with God does not mean the absorption of the personality into the Infinite, or the destruction of truly human interests. The saints are not less but more human than we, now that they are transfigured and glorified and more closely united to Christ. Their understanding of the mind and will of God, and hence of our needs, is clearer, and their prayers have new force and power, now that they see God face to face and behold all things in God—in relation to His most holy will. Christian religious experience confirms the teaching of the Church.

"The Church commands that common prayer should be made for all. The great importance of such prayer we learn not from the wise men of the world, nor from the questioners of the age, but from those whose high spiritual perfection and heavenly angelic life has led to the knowledge of deep spiritual mysteries, and who have seen clearly that there is no division between those living in God—that the corruption of our bodies puts no end to our intercourse; that love grows best in heaven, its home; that the brother who leaves us becomes even nearer to us from the force of love, and that all that flows from Christ is eternal as its source Himself is eternal. They have learned by their higher discernment that the Church triumphant in heaven also prays for the brethren wandering on earth. They have learned that God has given them the greatest blessedness, the blessing of prayer; for God performs no work and gives no benefaction without granting to His creation to share in the work and in the benefaction, that it may enjoy the highest blessedness. An angel does His bidding and is blessed in doing it; a Seraph sings the praise of His perfect beauty, and is blessed in praising; the saint in heaven prays for his brethren on earth, and is blessed in praying. And all share with God in all His greatest blessedness. Millions of the most perfect beings go forth from the hand of God, that they may take part in the highest of all blessings, and there is no end to them as there is no end to the blessedness of God."<sup>4</sup>

<sup>4</sup> N. B. Gogol, *Meditations on the Divine Liturgy*, pp. 92-93. Translated by L. Alexeyev.

### CHRISTIAN SORROW

THE CHRISTIAN'S COMFORT in sorrow is to be found, not in the memory, but in the presence of the one we love. The Christian is in Christ; the departed loved one is in Christ, too, only nearer to Him than when on earth. One is on this side the veil, the other on that. By coming nearer to Christ the living and the dead come nearer to each other in Him, not in any physical manner by sight or sound or touch—that would be only to restore what is most imperfect and what death was meant to end—but in the deep, hidden bonds that bind the souls of them that love Him together in Our Lord Jesus Christ.

Thus prayers and good works and Holy Communion and the personal love of Jesus become the comfort of one that sorrows, not because they make one forget or benumb one's feelings, but because through them the soul is being drawn nearer to Christ.

Thus there comes to be a deep meaning in the benediction, "Blessed are they that mourn."—*Extract from a letter by Dr. James DeKoven, written just before his death, to a friend in affliction, March, 1879.*

## The Living Church Pulpit

For the Twenty-third Sunday  
after Trinity



### ALL SAINTS' DAY

By the Rev. Carl Ickis Shoemaker  
Rector, Church of the Annunciation, Philadelphia

TODAY as we hasten to fulfill "our bounden duty and service" we find the background of the drama of the Mass filled in with that innumerable multitude of God's servants who, down through the ages, have fought the good fight and finished their course. On this feast of All Saints we become spirit-conscious; we can almost catch an echo of their song of triumph.

Today the Communion of the Saints is very real; those whom we have "loved long since and lost awhile" are very near, "for all the family of the King, in heaven and earth, are one" through the Communion of the Saints.

As we hasten to keep our tryst, memories of dear friendships, loving companionships, shared defeats and victories, years of cooperative service, and moments of perfect communion flood the memory. So we gather at the Meeting House in high expectancy, and He, who is ever wont to give more than either we desire or deserve, does not disappoint us. In the throbbing silence we bow our heads while the mystic words are said: "This is my Body," "This is my Blood." Then He, their Lord and our Lord, their King and our King, is present.

We become conscious of more than that; because they are with Him and because He is here, they also are here! "We are not divided, all one body we." Relations and friends, apostles and evangelists, saints and martyrs, and the countless faithful unknown to the world—all are here! The quiet church is surcharged with spiritual energy. Now we know—the Mass is the Christian seance. Not in a stuffy parlor, at the instance of an unscrupulous or misguided medium, but about God's altar, at the instance of the Very God Himself do we find union and communion with our own departed and with all who live in Christ.

In joyful silence we kneel; vaguely we join in the thanksgiving and the Gloria in Excelsis; vaguely we hear the benediction. Again time ceases as we kneel, while the wavering sanctuary light keeps vigil with us.

Outside, the material world presses upon us. We resent the clamor, turmoil, confusion, and noise because of its tendency to weaken our hold on the spiritual world. People jostle us, crowds block our passage. Still we clasp our inner joy, our confidence in the Communion of the Saints.

At the street corner we pause for the traffic. Waiting, we murmur again and again "the Communion of the Saints." As we con the phrase like well worn beads, the mind clicks, then leaps ahead to the fuller implication. The Communion of the Saints—surely this means all who are in union with God—hungry children, discouraged men, women, boot-black and apple seller; all are sons and daughters of God; "for God hath made of one blood all nations."

The traffic light turns to green; we cross the street and hurry on. But faster yet move our thoughts; all these are our brothers and sisters, then Christianity in its essence (we are startled at the political heresy) means, must mean, Christian socialism; even means (now we move bravely on) Christian communism.

The Communion of the Saints. All are our brothers and sisters. If we truly believed this there would be no starving children, no one cold or naked, no slums, no overcrowded tenements, no class warfare, no underpaid workers, no workers shirking their tasks, full opportunity for all, the world for Christ and Christ for the world, the Kingdom of God established! The vision dazzles us with its beauty; but the insistent mind breaks into our ecstasy with its question: "You believe in the Communion of the Saints; you see its implications. What will you do about it?"

We pause a moment in the doorway before we enter the house and breathe our prayer: "Lord, I believe; help Thou mine unbelief."

# A Churchman's View of H. L. Mencken

IN THREE PARTS—PART THREE

By the Rev. Theodore O. Wedel

Professor of Biography, Carleton College

A PICTURE OF MR. MENCKEN as conservative may come as a surprise to many of his readers. This aspect of his work has, indeed, been but little noticed. Mr. Mencken, clothed in a revised vocabulary, could himself appear as a kind of Fundamentalist, preaching the doctrine of total depravity. Were a John Wesley to return to earth with a contemporary version of his *Doctrine of Original Sin*, he might fill his pages with quotations from Mr. Mencken instead of the anathemas against humanity of a Jonathan Swift. For, clearly, what we get in Mr. Mencken's acid buffooneries is a picture of the world without the gods, of a fallen human nature without memories of the Garden of Eden. It is an attempt at honest atheism—a view of the world with which an equally honest supernaturalism has been long familiar. The religious view of man has had to do battle against naturalism from the beginning of time, nor has it won its lasting victories by taking refuge in illusory optimism. Let anyone read, for example, the chapter in Pascal's *Thoughts* on "Justice," and it is as if Mr. Mencken's clownishness were translated into awful prose. Or again, listen to Cardinal Newman, of our own time, and in the midst of the scientific movement which seems to sponsor the disillusionments of our contemporaries. I quote from Part VII of the *Apologia Pro Vita Sua*, Newman's grandiloquent defense of his faith:

"If I looked into a mirror, and did not see my face, I should have the sort of feeling which actually comes upon me when I look into this living busy world, and see no reflection of its Creator. . . . Were it not for this voice, speaking so clearly in my conscience and my heart, I should be an atheist, or a pantheist, or a polytheist when I looked into the world. I am speaking for myself only; and I am far from denying the real force of the arguments in proof of a God, drawn from the general facts of human society, but these do not warm me or enlighten me; they do not take away the winter of my desolation, or make the buds unfold and the leaves grow within me, and my moral being rejoice. The sight of the world is nothing else than the prophet's scroll, full of 'lamentations, and mourning, and woe.'

"To consider the world in its length and breadth, its various history, the many races of man, their starts, their fortunes, their mutual alienation, their conflicts; and then their ways, habits, governments, forms of worship; their enterprises, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the tokens so faint and broken, of a superintending design, the blind evolution of what turn out to be great powers or truths, the progress of things, as if from unreasoning elements, not toward final causes, the greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race, so fearfully yet exactly described in the Apostle's words, 'having no hope and without God in the world'—all this is a vision to dizzy and appall; and inflicts upon the mind the sense of a profound mystery, which is absolutely beyond human solution."

Such a picture of the world as Newman's has, of course, been unacceptable for many a modern theodicy. Our fashionable attempts to justify the ways of God to man (or is it the ways of man to God?) have not passed through any such strait gate as this. We still prefer to ring changes on the dogma that this is the best of all possible worlds. It may, indeed, be admitted that the rigorism of Newman, of Augustine, of Pascal,

pushes the paradox of religion too far. Humanism can assert its right to a decent compromise. You can find a noble compromise even in Thomas Aquinas. Nevertheless, the general fact is historically unassailable, I think, that neither humanism nor religion have indulged in idle flattery of human nature. Sentimentalism, certainly, has always been the enemy of both. Mr. Mencken is right when he insists that modern science reveals to us a world below or beyond good and evil. Honest science, clearly, has never revealed anything else. The description of a sequence can hardly disclose a purpose or a cause. Biology cannot define sin; physics cannot reveal visions of justice; behavioristic psychology cannot define God. It is precisely a Newman who would insist on this fact even more strenuously than the scientific skeptic. In the long battle between science and theology, it is not theology which should have been caught unprepared. In facing the discoveries of science it was facing facts which it had defied from the beginning. Atheism must have been a plausible philosophy at least as early as the second day of creation.

THIS IS WHY, as it seems to me, religion will make its peace with science far more readily when science appears in its unsentimentalized form. By no manner of means can it then pretend to be a substitute for religion. It need not even be religion's rival. It is *love* of the world, not scientific descriptions of it, which a St. John ventures to call evil. It is only by excluding the God of the human heart from a text book on anatomy that the physician can leave a place for the priest. The sentimentalism of Rousseau, not Christianity, is irreconcilable with science.

It is not surprising, therefore, as we have noted, on how many issues Mr. Mencken is paradoxically at one with the wisdom of the ages. No critic of romanticism could flay the fallacies of sentimental democracy more vigorously than does Mr. Mencken. He sees as clearly as Professor Irving Babbitt that tyranny is quite as possible under the rule of a majority as under that of a king. Mr. Mencken's *Notes On Democracy* is a Tory text book. His onslaughts on Prohibition, again, are not mere expressions of anarchy. Fundamentalist and Roman Catholic, with the New Testament and the Fathers at their back, could question Prohibition not a whit less effectively. As a matter of fact, Mr. Mencken's arguments on the subject run surprisingly parallel to those of G. K. Chesterton, confessed orthodox Catholic Christian. Honest naturalism, no less than its opposite, is suspicious of sham religiosity, of secularity masquerading as the voice of God. When Mr. Mencken uncovers the egotism lurking in much of our current gush about service, he can find bishops fighting on his side.

With Mr. Mencken as a positive observer of life and society I can, accordingly, cheerfully play the rôle of devil's advocate. Cynicism has never been conquered by taking refuge in sentimental optimism. Nevertheless, the cynic's philosophy of futility is based upon a monstrous dogma. Let us grant that a juggling of chemistry and biology will not produce a vision of Justice, Mercy, or Peace. But why conclude that virtue is therefore an illusion? The cynic boasts of his honesty. But his honesty ought to serve as a *reductio ad absurdum*, as a clarifying error. Why should skepticism seize on man's world and stop before the gates of science, a science which is itself meaningless without man's own contributions to it? Is it necessary to remind ourselves that there exists a long tradition of equally honest thought which leads to a contrary conclusion? The skepticism

of Socrates and Kant, quite as thorough as that of the cynic, was brought to a halt before another portal, that of the moral law.

"If I were to claim to be at all wiser than others," says Socrates in Plato's *Apology*, "it would be because I do not think that I have any clear knowledge about the other world, when, in fact, I have none. But I do know very well that it is evil and base to do wrong, and to disobey my superior, whether he be man or god."

"Man is but a reed," says Pascal. "Were the universe to crush him, man would still be more noble than that which has slain him, because he knows that he dies, and that the universe has the better of him. The universe knows nothing of this."

AND if cynic and Christian agree in scorning the sentimental view of man, they are themselves at even greater enmity. The disillusionments of the cynic are as nothing to the disillusionments of a soul making its confession before Almighty God. But has the cynic a right to nurse his disillusionments unless he believes in something that cannot be touched by disillusionments? Surely it ought to be left to those who believe in the divine in man to condemn, or even to define, the not divine. Sinclair Lewis sneers at Gopher Prairie for not being a City of God, yet he does not believe in a City of God. Mr. Mencken berates the world for not being a Garden of Eden, without knowledge of good and evil, yet he shuts his eyes to the obvious fact that there has been somehow a Fall of Man. The very existence of the "illusions" of morality ought to prove that man is not a mere biological absurdity. A man can become a saint; he can become a sinner. He can become civilized, or return to barbarism. He cannot turn himself into an innocent animal. Define Reality so as to correspond only with the not-human world, and man becomes, as for Mr. Mencken, a colossal clown. Define Reality in terms of man's own convictions, and rocks and stones and trees are seen to be somehow an alien world.

Yet it may be futile to subject Mr. Mencken to quite such serious refutation. He himself takes his naturalism at second or third hand, and does not equal his masters in seriousness, nor in offering convincing solutions. A Bertrand Russell can accept the dilemma of a disillusioned world, but he ends in stoic defiance. A Thomas Hardy can at least show compassion and can worship the gods with a curse. A Nietzsche can dream of a Super-man. Mr. Mencken is the Philistine, content in his epicurean tub, impervious to the sight of tears.

It is doubtful, too, whether our sophisticated generation will accept Mr. Mencken's philosophy of futility with more than passing veneration.

"What most distinguishes the generation who have approached maturity since the debacle of idealism at the end of the War," says Walter Lippmann in his recent *Preface to Morals*, "is not their rebellion against the religious and the moral code of their parents, but their disillusionment with their own rebellion."

Man does not live by bread alone. He must worship and he must pray. Mysticism is not to be exorcised by six volumes of *Prejudices*.

And it may be argued, as does Professor Irving Babbitt, that the most hopeful cure for the naturalism of the moderns is the return to a sane humanism—the humanism of Aristotle or Shakespeare. Yet one may be permitted to doubt this. One may doubt, indeed, that any turning of the tide is immediately in prospect. We may see an age of superstition sooner than a return to a world of humane standards. But when a reaction comes, it may come like Armageddon. "These violent delights have violent ends." A study of the breakdown of the ancient pagan world does not encourage the hope of an altogether mild cure. It was not Aristotle, nor even Plato, not stoic heroism or epicurean harmony of instinct, which cured the naturalism of the Empire. What did effect a cure was the Dark Ages of medieval asceticism—a violent penance for the inhuman crimes of nature-worship. G. K. Chesterton describes this astound-

ing conversion in a passage which, with all due apologies to the more objective and possibly more fair-minded historian, our own age may, nevertheless, well take to heart:

"What was the matter with the whole heathen civilization was that there was nothing for the mass of men in the way of mysticism, except that concerned with the mystery of the nameless forces of nature, such as sex and growth and death. . . . What had happened to the human imagination, as a whole, was that the whole world was colored by dangerous and rapidly deteriorating passions; by natural passions becoming unnatural passions. Thus the effect of treating sex as only one innocent natural thing was that every other innocent natural thing became soaked and sodden with sex. For sex cannot be admitted to a mere equality among elementary emotions or experiences like eating and sleeping. There is something dangerous or disproportionate in its place in human nature. The modern talk about sex being free like any other sense, about the body being beautiful like any tree or flower, is either a description of the Garden of Eden, or a piece of thoroughly bad psychology, of which the world grew weary two thousand years ago. They [the ancients] knew much better than we do what was the matter with them and what sort of demons at once tempted and tormented them; and they wrote across that great space of history the text: 'This sort goeth not out but by prayer and fasting.'"

#### MY HEAVEN

OF WHAT AVAIL are jasper walls,  
White robes, the crystal sea,  
A rainbow like an emerald,  
And palms of victory?

Not all that pictured paradise  
Visioned on Patmos' isle,  
Not all that shining city can  
My hungry heart beguile.

Go, if you like, through the gates of pearl  
And walk on the streets of gold;  
I ask not these, but that my heaven  
A living soul may hold!

MRS. N. H. CHARLES.

#### THE CHURCH IN KYOTO, JAPAN

FOREMOST in consideration of the future in the missionary district of Kyoto, Japan, says Bishop Nichols, is the fact that in the list of thirty-four Japanese clergy, twelve are 65 years old or older. Twelve young men from the district are studying for the ministry at St. Paul's University and the Central Theological College, Tokyo, but none of them will graduate before the spring of 1933, and then only three.

The greatest of the Shinto shrines in Japan is at Yamada. Our mission there has had only the most inadequate rented quarters, but the Bishop writes that there is now good prospect of securing at least a site for a future church building. The church in Nara is making good progress toward self-support, paying its running expenses and two-thirds of the clergyman's salary. Several small-town churches which show no growth locally are sending a continual stream of Christian young people out to larger centers.

Building operations were completed in at least five places in 1931, providing better quarters for church or parish house or both. The Bishop mentions a number of places where work has been maintained or carried forward by generous gifts from the people, who, it must be remembered, are struggling with a depression quite comparable to that in the United States, in some respects even more severe. In this district, as in many others, many missionaries have made generous personal gifts, unknown to anyone but the bishop and the treasurer.

St. Agnes' School for girls, Kyoto, has received additional recognition from the Imperial Department of Education, in the form of official commendation of the school's educational standards.

# Heroes of the Catholic Revival

By the Rev. Desmond Morse-Boycott (English Series) and  
the Rev. Edward R. Hardy, Jr. (American Series)

## III. JOHN HENRY HOBART

IT MAY possibly be objected to the strain of devotion in this work, that it is *visionary* and *enthusiastic*. But surely devotional writings, in order to engage and interest the affections, ought to be, in some degree at least, fervent and animated." David, the early fathers, and the Caroline divines were all distinguished for the fervor of their devotional language. Such was the defense for reality in devotion which John Henry Hobart thought it necessary to include in the preface to his *Companion to the Altar*, a book of Communion devotions published in 1894. The fundamental principles on which the book is based are earlier stated to be:

That we are saved from the guilt and dominion of sin by the divine merits and grace of a crucified Redeemer; and that the merits and grace of this Redeemer are applied to the soul in the devout and humble participation of the ordinances of the Church administered by a priesthood who derive their authority by regular transmission from Christ.

These principles were the glory of the primitive Church, and, though they be condemned today, they will be cherished once more when Christ is pleased to restore His Church to its original purity. To his devotion to apostolic order Hobart thus added not only evangelical truth, but evangelical fervor, much as he was always opposed to mere emotionalism. This was perhaps his greatest contribution to the American Church; it was mainly due to him that it was not merely a "high and dry" Churchmanship which preceded the influence of the Oxford Movement in this country, but a High Churchmanship both zealous for its claims and, in our sense of the word, enthusiastic in the daily practice of religion.

After distinguishing himself at Princeton, John Henry Hobart had been ordained to the diaconate in 1798, and in 1800 was advanced to the priesthood and became assistant at Trinity Church, New York. During Bishop Moore's episcopate the Church in New York, where its life had been dull and almost dying, began to recover its vigor. As secretary of the Convention, as preacher, as author of a series of devotional manuals, and as defender of the Church against the attacks which his definite teaching produced, Hobart became the Bishop's leading supporter in the revival. Consequently when an assistant bishop was called for in 1811 he was the obvious choice for the office. His consecration was delayed by the fact that only two bishops out of six were able to attend the General Convention of that year. Provoost was finally persuaded to come out of his retirement to join in consecrating Hobart for New York and Griswold for the eastern diocese. As Moore was already ill, Hobart was practically administrator of the diocese until his death in 1816, and then continued as Bishop of New York and rector of Trinity for fourteen years more.

The nineteen years of Hobart's episcopate were the time of the extension of the Church into Western New York. Practically limited before to the Hudson valley, it was now spread in a network of parishes over the whole of the state. The Bishop not



JOHN HENRY HOBART

only directed the extension, assisting it by the funds of the diocese and of Trinity Church, but in his frequent visitations encouraged the faithful and attracted or conciliated others by his preaching and his personal charm. These visitations involved difficult trips, amounting to thousands of miles in the course of a year. The mission to the Oneida Indians was among the works successfully begun under Hobart's direction. As Bishop, Hobart continued to promote the principles he had previously advocated. His occasional charges, delivered to the Convention, show their subject-matter by such titles as, "The Corruptions of the Church of Rome Contrasted with Certain Protestant Errors," and "The High Churchman Vindicated." His writings brought him the friendship of leading English High Churchmen, such as Daubeny and H. J. Rose; through the latter he joins hands with the Oxford Movement. While as zealous for the preaching of the Gospel as any Evangelical, Hobart held that Churchmen should not

join in undenominational societies, but should support their own Bible and Prayer Book and Tract Societies. By Convention addresses on the subject and continued support of the organizations formed in his earlier days, he endeavored to put this policy into effect.

IN the field of Christian education, Hobart, in addition to distribution of material by his societies, encouraged the Sunday School Movement and was one of the founders of the General Protestant Episcopal Sunday School Union. At first he preferred voluntary and diocesan seminaries to the official General Theological Seminary, and organized schools in New York and Geneva after General removed to New Haven in 1820. In 1822, however, the general and diocesan seminaries were united in New York, Bishop Hobart undertaking the instruction in pastoral care, and in 1824 the western "branch school" abandoned theological instruction for academic. This is the institution which later took its founder's name as Hobart College.

The result of Hobart's work was to give the Church in New York both a recognized position in the state and an active internal life. The growth achieved under his leadership made possible the separation of the office of bishop from that of rector of Trinity at his death, and necessitated the division of the diocese a few years later. His fervor and zeal played no small part in this development; his capacity for strong friendship, while it gave his controversies somewhat of a personal aspect, restored good feeling as soon as they were over.

Ill health obliged the Bishop to undertake a foreign trip in 1823-25. On his return he resumed his active life, and died at Auburn in 1830, at the age of 54. He was followed to the grave by sincere tributes, as well from other citizens as from Churchmen.

THE MAN who seeks earnestly and constantly to be a man-of-God will be all the more a man.—Rev. William Porkess, D.D.

# Why I am a Member of Christ's Body, the Church

By Courtenay Barber

General Agent of the Equitable Life Assurance Co.

**T**O ENDEAVOR to fulfill, to the highest degree, the purpose for which man was made in God's image and endowed with everything necessary to its attainment, is my reason for counting membership in Christ's Body, the Church, the most privileged relationship I can enjoy in life.

I believe in God—the Father Almighty—Maker of Heaven and Earth—and all things visible and invisible, and in His only Son Our Lord and Saviour, Jesus Christ.

This is the cornerstone of my religion, which means more to me than any other factor in life, because it gives to every other factor its true value and is the highest motivating power in life.

The realization that I am living in God's world, in which man is permitted to use his God-given faculties as he wishes in building the kind of a man-made world he thinks he wants to live in, helps me to understand my own failures and the failures of others more perfectly than if I forgot or did not realize that God had the most intimate relationship to man and to everything created for man's use.

The further realization that God is not only the creator of the universe but is also Our Father and loves each of us with a perfect love, makes me realize that every other relationship in life must be subservient to this richest of all heritages;

That those other God-given relationships, in becoming subservient to this greatest of all relationships, are thereby raised to their highest value and usefulness which otherwise they could never attain;

That all human relations can only function perfectly in God's world under His guidance;

That ignoring or deliberately violating God's laws is responsible for every trouble which man experiences in life;

That God has revealed to man through His only Son, Our Lord and Saviour Jesus Christ, "the Way of Life," by which man can attain his highest development and usefulness on earth, which is the reality of life and the only way to experience true happiness;

That God, our Father, desires above all things, every man to know Him, love Him, and trust Him, which must mean offering himself to be used in serving His purpose, and then to ask daily for His guidance in everything that he thinks, says, and does, and ask for and count upon His backing in meeting every difficulty, trial and temptation which comes to him in his fight to establish God's Kingdom of unselfishness, and thereby destroy that man-made kingdom of selfishness to which is related every destructive principle in the category of failure in the history of civilization;

That every consecrated effort to measure up to God's way of life is sure to be crowned with success and rewarded by the inspiration and courage necessary to further and greater effort which, with God's backing, makes failure impossible. . . .

That God's way of life enables a man to understand what real coöperation means, for God is continually demonstrating the perfect principle of coöperation on which a man can bet his life without fear of losing.

That God's kind of coöperation appropriated and applied by the leadership of the world today would end the man-made chaos in which we are engulfed. . . .

The self-made man asks himself daily, "What can I get out of



COURTENAY BARBER

life," and proceeds to pervert his mind, body, and soul to exploiting his fellow men.

The God-made man can be counted on to be right regardless of what it costs him.

The man-made man can only be counted on to be right when it serves his purpose of exploitation.

The God-made man trusts God and those God-made qualities in his fellow men, and in such trust can never be disappointed.

The man-made man has no one to trust; therefore, suspects everyone to be an exploiter like himself.

The God-made man believes that God knows his world and man, whom he created, better than man knows himself, and therefore through living in God's world as a child of God, man learns to know himself and his fellow men as can only be learned through this privileged relationship.

Through knowing God, knowing oneself, and knowing others, a man can grow as God intended him in stature and usefulness in every relationship in life.

God's way of life is the only means through which man-made fear and mistrust such as is destroying our civilization can be dispelled and the kind of confidence and coöperation restored which is needed to insure the kind of civilization God intended man to enjoy.

The man who discovers God's way of life realizes that his place in the working plan is third:

God is first  
Others are second  
He is third

The Church, God's divine medium through which man can employ all the values of organized human coöperation to serve His purpose, has been so protected and guided by the Holy Spirit that we have been given the same torch of *Truth and Power* to bring light into the world of darkness, that was handed to those to whom it was entrusted by Christ when he finished his short mission on earth and commissioned them to carry on.

He counted on them and they did not fail. He is now counting on us.

I choose to continue to be a member of Christ's body, the Church, because I regard it the highest honor in life and the most satisfying means offered for definite intimate identification with the only Kingdom which can survive, the "Eternal Kingdom of Righteousness."

## LEWIS CARROLL

INTEREST IN THE CENTENARY OF LEWIS CARROLL (the Rev. Charles Lutwidge Dodgson) has drawn out this fact: one man remembers Dodgson preaching to undergraduates at St. Mary's, Oxford. He says these two sermons are of the few that he remembers. His memory has held them for thirty-five to forty years until now. "The subject of the first was the sin of using the Bible as material for jokes; the preacher clearly warning us, so we inferred, against a temptation he had known himself. The subject of the second was the phrase in the Litany where we pray for a heart to love and to fear God. The preacher illustrated his subject by the love and awe of a dog for his master, and of a man for a maid. It was singularly moving."

—Abbreviated item from the "Church Times."

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**WE READ** in the Old Testament "I was thrilled when they said unto me let us go up into the House of the Lord." We need to catch again the thrill and joy of doing holy, worshipful things on Sunday. Our spirits need refreshment after their

## Observance of Sunday

contacts with the greed, selfishness, and materialism of the week. It is better to get into the real presence of God than to live under a series of Do's and Don'ts and to walk with Him as friends, worthy of our vocation, and not as servants. God evidently allows us to decide just what is permissible for us to do on Sunday and this will always be a question each individual must decide for herself.

When one of our bishops asked me in a public meeting some time ago what I thought of Sunday golf playing, I replied: "If you had asked me that question ten years ago, I should probably have said 'It is wrong.' (Yes, my friends know me as something of a mid-Victorian!) Today I say that if we give allegiance to our Church in her services, through worship, prayer, and an observance of the Sacraments, it is only for the individual to decide if a game of golf or other relaxation is right or wrong on Sunday. For myself and others who might take relaxation every week-day, if we so wish, I think we can spend Sunday in more worthwhile ways, to the up-building of both body and spirit, but I no longer condemn, as I used to, those who have no week-day opportunity for recreation. Sunday, for me, must be a day of Re-creation rather than recreation. I remember Our Lord said: 'The Sabbath was made for man and not man for the Sabbath.' 'The liberty wherby Christ hath made us free rather than a legalistic interpretation of the law.'"

**THE GREATEST GUARANTEE** that we ought to have leisure seems to lie perhaps in the Christian Sunday. How do we use this necessary leisure? Recreation is change of occupation; to be idle and do nothing, for a normal woman, is wrong; if one is sick it is compulsory. It is just as important, I think, to budget our leisure hours as it is to budget our time or our incomes.

## Leisure Time

At this season of the year when we look back with so much happy remembrance on the completion of vacation activities and are planning any program-making for the coming year, we must not forget as we budget time for our necessary work to budget time for our leisure and make that worth while too; reading, social contacts, walking (is it ever done now?), and thinking. For the mother whose great ambition is to have a Christian home in which is developed and trained the Christian family, this is all-important. "Waste not, want not" applies to things mental, spiritual, and physical, as well as to things material.

**THE WOMAN'S AUXILIARY**, diocese of East Carolina, with Mrs. Fred L. Outland, president, has published a notable program. It gives the outline for a monthly meeting from September, 1932, to August, 1933. It is a program suggestive of prayer, study, gifts, service. In her foreword Mrs. Outland says, "It is just a skeleton now. What will it be at the end of the year? Still a skeleton, or will we—through our work and study—have put into it a Heart and Soul, so that it may become a part of our lives? A living study." This is the only efficient method whereby any program may become a vital force—the injection of intelligent, spiritualized personality.

## Notable Program

**THE PRACTICAL COLLAPSE** of the coal industry has brought about one of the most tragic needs in our country today. The acute unemployment situation has been augmented by the economic depression. It is asserted that at least one hundred thousand children in the coal areas are in urgent need of help. It must come from the outside. Pellagra, typhoid, dysentery, intestinal infection, and other diseases among children are threatening thousands with either an early death or a stunted, blighted life. Mothers are pleading for milk for their babies. The approaching winter presents a desperate and urgent problem that must be met.

## A Tragic Need

Three dollars will provide for the care of a child for a month and will secure for it the services of the health physician, nurse, and sanitary inspector; child examination; home visitation; food relief, including milk and cod liver oil; warm clothing and shoes. Loans of goats are made to needy families and one can be bought for \$15. Health Institutes are held for mothers. Local citizens have helped generously. Their resources are limited due to the collapse of the coal industry. Several of our bishops, clergy, and prominent laymen and laywomen are members of the committee of what is called "Save the Children Fund." This committee is the affiliated American member of the "Save the Children International Union" whose headquarters are in Geneva. American headquarters are at 156 Fifth avenue, New York.

**BOOKS** for the blind on phonograph records appear to be the next important development in publishing for the blind. The American Foundation for the Blind has been conducting for some months an investigation into the possibilities of this project. Recent developments in the sound reproduction field have cleared away some of the technical difficulties, and printing books on phonograph records now seems feasible. There will be opened by the Foundation within a few weeks an experimental sound reproduction studio in which the many problems connected with publishing books on long-playing phonograph records will be studied. A small, compact, inexpensive, electric phonograph is also being developed for the playing of these records.

## Talking Books

The Carnegie Foundation and a few generous friends have made the experimental work of the American Foundation for the Blind in this field financially possible. The Bell Telephone Laboratories and their associates and the R. C. A. Victor Company have given their coöperation in the investigations. At a demonstration recently held at the New York Institute several records containing short stories were played, the reception accorded this demonstration by both blind and sighted persons was most gratifying.

While I am writing of these scientific helps for the blind, let me tell you that uniform Braille for the English-speaking world is achieved. The conference, about which I have already written, recently held in London, ended a half-century discussion regarding embossed codes for the blind. At this meeting a complete agreement was arrived at between the British and American conferees.

The adoption of this code makes possible the interchange of books and stereotype plates between British and American printing houses for the blind. It will put an end to the wasteful duplication of editions of the same books in Great Britain and the United States.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

HARTFORD PAPERS. A Record of the Church Congress in the United States. The Hefferman Press; pp. 273.

**L**ABELS are sometimes libels and the dull, stodgy title, *Hartford Papers*, scarcely prepares one for the forthright, vigorous, and (for the most part) profound discussions one finds within these covers. The themes are vital, and the treatment able and inspiring. "Should the Church sanction the remarriage of the divorced?" A trenchant defence—if that is not too tame a word—of the historic Catholic position, derived from Our Lord's own teaching, is offered by Dr. Mockridge; the Liberal view is championed by Bishop Page, with Bishop McDowell occupying somewhat of a middle position, (though nearer the former), condemning remarriage after divorce, but yet insisting on the duty of the Church to admit to her Sacraments those who have married in violation of her—and Christ's—standard. Bishop Page falls into the confusion of thought so common and so easy on this subject. Why, he asks, may the clergy "bless the marriage of men and women who have lived in a state of prostitution or concubinage but not give its blessing to those who having made a failure of honorable marriage thereafter seek remarriage"? There would seem to be a marked difference between blessing those forsaking sin and entering a holy relationship, and blessing a relationship which is itself unholy and a deadly menace to monogamous marriage. Dr. Mockridge sounds a needed warning: "I do not think one may rightly judge as to the Church's sanction of any sort of tampering with her Lord's ideal unless he knows at least something of the terror from which it is the sole deliverance." He grasps clearly the fact that the Christian sex ideal is an organic unity; that once a hole is made in the dykes which Christianity has erected, it will be vain to say to the flood of human passions: "thus far shalt thou go, and no farther."

With splendid courage and clarity, Dr. Melish sets forth the duty of social and economic righteousness, not in the abstract but in the concrete, not in vague generalities but in direct particulars, while Bishop Hobson and Dr. Kinsolving must have caused exquisite distress to any apologist for war who sat within reach of their voices. The question whether the Church should allow the translation of bishops does not sound very promising, but Professor Beale and Fr. Crosby really make the subject live.

"What figure of Christ emerges from New Testament criticism?" The speakers all agree that it is one far removed from the amiable teacher or social reformer of Liberal Protestantism. They agree that, in the words of Dr. Hatch, "the New Testament gives us a supernatural Christ—one who does not belong primarily and essentially to what we call the order of nature. He is from above, not from below." Dean Nes shows forcibly, but concisely, the values at stake, and portrays not the Rotarian Christ, nor the genial apostle of tolerance, but the "very Paschal Lamb, which was offered for us, and hath taken away the sin of the world." Dr. Eaton, in what was perhaps the most brilliant address at the Congress, shows that the Kingdom of God means something very different from the fatherhood of God and the brotherhood of man, which indeed precede admission to that Kingdom and the life which it enshrines.

The discussions as to whether there should be a final Church Court of Appeals on doctrinal matters are ably conducted by Dean Washburn, Dr. Seymour, and Dr. Foley, but with certain critical omissions. One feels, for instance, the lack of realization of our organic solidarity with the rest of the Catholic Church past

and present—one might think that the small fragment of the Church which rejoices in the name Pecusa was a self-sufficient unit, owing allegiance to nothing beyond itself, no longer Whole. One can scarcely agree with Dr. Foley in faulting the bishops for insisting that "fixity of interpretation is of the essence of the Creeds." In the sense intended, that statement is quite correct, and serves as the touchstone between historic Christianity and agnostic Modernism. One senses the uneasiness in the back of some minds—crude materialistic conceptions of heaven, of the Resurrection body, of the "right hand of the Father," of the inspiration of Scripture. But such crude, materialistic explanations were never of faith; theologians and fathers of unquestioned orthodoxy held very different views. There are wide limits of toleration in the interpretation of some articles—always permitted by the Church—others admit, in the teaching of the Church, of but one meaning (*e.g.* "born of the Virgin Mary"). The Spirit-guided Church is the judge—judge both of her liberty and of its limitations, limitations essential if a definite revealed faith is to be preserved:

The final paper by Bishop Booth, *Is Religion Necessary for a High Morality?* moves on the highest plane, both intellectually and spiritually, and brings the series to a fit conclusion. Altogether the papers constitute a collection of real helpfulness and value, and well repay the reading.

W. H. D.

**R**EBELS have their purposes, if they inaugurate the right kind of rebellions, and only time will tell those that are essential to a progressive development and those that are the expression of mere intellectual selfishness. Max Nomad (a pen name) has written an entertaining series of sketches of still living persons who have been identified prominently with revolutionary or labor movements. The eight leaders he discusses under the title *Rebels and Renegades* are: Enrico Malatesta, foremost representative of Italian and international anarchism from its inception; Aristide Briand, once "apostle of the general strike," but later many times premier of France; Scheidemann, the first chancellor of the German Republic, described as representing German Socialism in transition from "Marx to Hindenburg"; Ramsay MacDonald, the "last rampart of the Empire"; Trotsky, an example of "the grandeur and misery of power"; Mussolini, "an adventure in Caesarism"; Pilsudski, "the liberator of Poland"; and William Z. Foster, apostle of syndicalism and later of communism in the United States. Certainly an interesting group but we are too close to them to speak with any degree of finality. Nomad, who is himself a sympathetic observer of, and in all likelihood an active participant, of the extreme left wing revolutionary movements in Poland, Austria, Switzerland, Germany, Russia, England, France, Italy, and Turkey before the War, and in the United States since is described by his publishers (the Macmillan Co.) as successively a typesetter, linotype operator, translator, metal worker, smuggler, teacher of languages, journalist, and editor (\$3.00).

C. R. W.

IN THESE DEMOCRATIC DAYS we work for wages and measure our hire by the amount of material for which we are able to exchange it. Few feel that they are properly required. How many would refuse a raise in salary? Happy are those who can look beyond their pay checks to the Lord they serve, with the confident expectation that their good will be required!

—A. E. K., in *Unsearchable Riches*.



# NEWS OF THE CHURCH

## Closer Association of Races In Church Work Is Urged

Resolutions to That Effect Are Adopted  
At Sewanee Synod

ATLANTA, GA.—At a meeting of the synod of the province of Sewanee held in 1930 in Jackson, Miss., a committee, consisting of the Bishop of Mississippi, the Rev. Dr. C. B. Wilmer, and the Rev. Moultrie Guerry, was appointed to study and report on the Negro work in the province. This committee, after careful study, made a valuable report to the synod which met in September in Kanuga, N. C.

The committee was continued, with the addition of three members to be nominated by the conference of colored workers of the province, and the report of this joint committee was made a special order of business for the next meeting of the synod.

The following resolutions were unanimously adopted at the synod recently held:

*Whereas* our Negro members very generally express the desire for closer and more direct relations with the national organizations of the Church, and

*Whereas* the present organization of the Negro group in the Church holds relation to the national Church only through the diocesan unit of which it is a component part, as all other groups are, and yet is organized as an archdeaconry in every diocese whose extent of work and means warrant,

I. *Resolved*, that we, delegates to the synod, suggest to the bishops of the fourth province the advisability of having their archdeacons or deans of Negro work send copies of reports, made to their bishops, to our representative on the National Council, and also to the National Council, and to act as correspondents with that council in matters pertaining to their work; thus affording what we believe to be the most direct practical contact with the national Church possible under present conditions, and perhaps also providing the frankest approach to the problems of the race.

II. *Resolved*, that in order to promote more cordial and helpful relations between the races—their clergy and other workers—that the synod urge the workers of both races to make the way for closer conference and coöperation in the performance of the great task which they share, the fulfillment of Our Lord's Great Commission to all peoples.

III. *Resolved*, that for the recruiting for the ministry we commend to our bishops and our Negro clergy the calling of well qualified young men, according to the spirit of the Church's way, to be standard bearers of Our Blessed Lord. And since this is truly a new day of culture and education for the race, that the preparation of those called be carefully provided and as wisely as possible prescribed.

IV. *Resolved*, that the synod of Sewanee assures itself, its own constituency, and all mankind, that the Great Commission of Our Lord is our program for our Negro brethren of the Father's Family; that we wish for them all that we want and expect for ourselves in the Church of Christ Our Lord, and thereto pledge ourselves in ministry to

## Practical Evangelism Through Christian Service Is Need of the Oriental Today

### Appraisal Commission Advises Educational and Medical Service Without Compulsory Religion

NEW YORK—The places of missions schools, evangelism, and medical missions in the Far East are considered in the eighth, ninth, tenth, and eleventh instalments of the report of the appraisal commission of the Laymen's Foreign Missions Inquiry made public this week.

With reference to secondary schools, the appraisal commission makes the following general recommendations:

"I. That where missions are conducting schools, the aim of these schools should be primarily education, not evangelization, and that teachers and administrators should be chosen with this standard in view.

"II. That mission schools in all Oriental countries coöperate in good faith with the governments in their efforts, through conscience clauses or through agreements in registration, to protect the religious liberty of their citizens; and to this end

"That non-Christian students be not required to attend Christian services of worship or Bible classes. This does not mean that religious services or classes for all students need be omitted, but that they should be carried out in a tolerant and sympathetic spirit.

"III. That religious education and worship in the schools be reorganized under expert guidance to the end that they may have vital relationship with the problems and lives of the pupils, and that only teachers specially qualified for this work be responsible for this part of the school program.

"IV. That a Board of Specialists be established at home, maintained by united action among denominations, advising a united enterprise in Christian education abroad, and keeping in mind the special and changing needs of the Oriental peoples."

With reference to the general problem of Christian colleges in the Orient the appraisal commission directs attention to four main points:

(1) "A grave danger . . . is that of subordinating the educational to the religious objective, particularly in appointments to the faculties."

(2) "Another danger that calls for vigilance is the persistence of foreigners."

(3) "The common practice of mission boards in America to select and appoint those Western members of the faculties of

them, as fully as we may in the spirit of our common Lord and Saviour.

V. *Resolved*, that a committee of this province be appointed, composed of members of both races, to be known as The Committee on Negro Work of the Province, whose duty it shall be to gather the facts needful for the guidance of our own synod in rightly evaluating our Negro work.

the Christian colleges whose salaries are paid from mission funds."

(4) "Unquestionably the most serious weakness . . . is the lack of unity of administration."

As solutions for these problems the commission recommends, "Not only the gradual and wholehearted devolution of authority but increasing coöperation with indigenous institutions, increasing devotion to the study of national genius and culture, and increasing concern with the problems of their environment."

The commission also calls for the establishment of centralized authority, stating that "the Christian colleges in the Orient should constitute a single enterprise; the control of all missionary funds for their support should be placed in the hands of a single competent board; and the board should be vested with ample authority to deal drastically with the situation."

Turning to the question of evangelism, the commission deplors that "the idea that the missionary's task not only begins with the proclamation of the message, but also ends there, has remained solidly entrenched in the minds of many missionaries." Local evangelists and Bible workers in Asia, the commission observes, are seldom competent to carry out the difficult, slow, and wisdom-requiring work of rebuilding habits along Christian lines. "Shallow extension of a nominal Christianity excites scorn on the part of thoughtful Orientals, and in the long run reacts seriously against the standing of Christianity," the commission notes.

"Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right use of the word," the report continues. "The silent language of humane action is always simple and rests on the essentials. For this reason it invites and permits united action across denominational lines, and even across religious boundaries. It persuades by first engaging the mind within the region of agreement.

"We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization."

In the realm of medical missions, the appraisal commission expresses the hope "that in the future the work of the medical missionaries will come more and more under professional supervision. Only a medical man can judge accurately of medical work."

The commission recommends the recognition of the following general aims of Christian medical work:

"1. The care of the sick at a high level of professional excellence, in the spirit of disinterested service.

"2. A demonstration of compassionate and

equal consideration for all creeds and classes, and of the dignity of lowly tasks.

"3. The stimulation of the establishment of similar institutions under local auspices, and cooperation with them.

"4. The training whenever possible of internes, nurses, hospital workers, and midwives.

"5. The creation of, or participation in, agencies for popular medical education, social service, and of health and welfare centers."

The commission discusses the difficult question of the place of evangelism in the mission hospital and concludes by offering principles as a basis of religious activities in mission hospitals:

"1. Service rendered in love, responding to conscious need, giving without inducement, offering disinterested relief of suffering, fulfills with nobility the obligations of a Christian physician to those whom he serves.

"2. The spoken word may have its appropriate place in the hospital. It is not possible always to dissociate bodily from spiritual requirements; the wise physician, responsive to the unspoken needs of his patients, is often able through intimate conversation to enlarge and enrich the professional service he has given, and to convey hope and assurance to troubled minds.

"3. But the use of medical or other professional service as a direct means of making converts, or public services in wards and dispensaries from which patients cannot escape, is subtly coercive, and improper.

"4. Clear-minded experimentation in the religious phases of hospital work is urgently needed. Much evangelistic work is casual and perfunctory; some of it is stupid and unworthy."

Finally, the section on medical missions concludes with the following generalization:

"1. As a principle, patients able to do so should pay something, however small, in money or rice or manual labor, for service received, and no distinctions should be made between Christians and non-Christians. But no needy person should be turned away because he has nothing to give.

"2. The degree of local self-support should not be determined as a general policy, but by local conditions.

"3. Only those hospitals with fully effective professional standards should be financed as may be required by foreign funds. Others should be closed, and their staff utilized elsewhere."

### JOPLIN, MO., CHAPEL IS FURNISHED BY YOUNG MEN

JOPLIN, MO.—Standing as permanent memorials to their love and devotion for their parish, St. Philip's, Joplin, the Rev. Alfred L. du Domaine, rector, two young men, Howard Foland, an expert wood-carver, and William Burch, a skillful craftsman in wrought iron, have executed and donated the entire furnishings of a chapel, called St. Mary's children's chapel, located on the north side of the chancel of the church.

An altar service book has been given by the Church school, and on the north wall of the chapel will hang a reproduction in oil of the Madonna and Child, a gift of Mr. and Mrs. Cecil Bathurst, as a thank offering. The chapel will be blessed by Bishop Spencer on his visitation in November.

## Cathedral Service Held for Negroes

### Bishop of New York Presides at Rally for Colored Church Workers—All Souls' Controversy

By HARRISON ROCKWELL

NEW YORK, Oct. 20.—One of the salient services in the history thus far of the Cathedral of St. John the Divine was that held there last Friday evening. The occasion was a mass meeting and missionary rally for Church workers among colored people of the First and Second Provinces. Bishop Manning, chief sponsor of the service, presided. At this first such service for colored people in the Cathedral, over 4,000 were in attendance. Coming at a time when the racial problem is in the forefront in the case of the recent episcopal election in Arkansas, and also, locally, in the parochial situation at All Souls' Church, Bishop Manning's service was most significant.

The Rev. George M. Plaskett of East Orange, and president of the Provincial Conference of Colored Church Workers, in his address at this service, pointed out that more colored children are baptized annually in the diocese of New York than in the combined states of North and South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, and Tennessee.

#### FIVE BISHOPS IN LOCAL PULPITS

An unusual number of distinguished visitors occupied New York pulpits Sunday.

The Presiding Bishop, Dr. Perry, was the preacher at 4 o'clock in St. Paul's Chapel of Trinity parish at the annual British Harvest Festival service. The presence of the Presiding Bishop and the bicentennial of George Washington were two factors which gave added interest to the festival.

Bishop Manning preached at the late morning service in St. Thomas Church. He stressed the obligation resting upon every citizen to exercise his influence by voting at the coming elections, declaring it to be the duty of all eligible to vote.

Bishop Gailor of Tennessee was the preacher at the Cathedral, and Bishop Cross of Spokane at St. Bartholomew's.

Bishop Moreland, formerly of Sacramento and now a resident of New York, preached at Trinity Church. He is scheduled to preach on succeeding Sunday mornings at St. Bartholomew's and at St. James' churches. The Bishop expects to be away during much of November, conducting two parochial missions, one at St. Andrew's, Fort Worth, Texas, and the other at St. David's Church, Austin.

#### CLERGY CONFERENCE AT LAKE MAHOPAC

The fifth annual conference of the clergy of the diocese of New York was held yesterday and today at the Hotel Mahopac, Lake Mahopac. Previous attendance records were broken in the very large response this year; 255 of the diocesan clergy were present. The schedule previously announced in these columns was carried out

### ENTRANCE IS FORCED AT ALL SOULS' CHURCH

NEW YORK, Oct. 23—Bishop Manning paid an official visit to All Souls' Church this morning, and found himself confronted by a padlocked gate. On the stroke of 11 o'clock, however, the rector, the Rev. Rollin Dodd, appeared from within the church, vested and attended by two acolytes, and managed to open the padlock, aided by a skeleton key and coached by a locksmith. He then greeted the Bishop and escorted him within the church, followed by a large congregation, mostly Negroes, who assembled under the watchful eyes of a dozen or more uniformed policemen.

Unable to enter the sanctuary, because of the scaffolding that had been erected ostensibly for repair purposes, the Bishop and Fr. Dodd conducted the service of Morning Prayer at the choir entrance. Bishop Manning made a strong plea for support of Fr. Dodd, praised him for refusing to resign under pressure, and declared his full support of the rector's policy in racial cooperation, and his determination to have the church kept open.

There was no disorder, and the congregation joined heartily in the service and hymns.

without change. In addition to Bishop Manning and the Lord Bishop of Exeter who was one of the speakers, Bishop Lloyd, Bishop Gilbert, and Bishop Moreland were present throughout the sessions. No other feature of the year in our diocesan life is so valuable in gathering together our bishops and clergy for the development and strengthening of a fellowship which has its good effect in every parish and mission.

#### SITUATION CRITICAL AT ALL SOULS' CHURCH

The situation at All Souls' Church, St. Nicholas avenue, continues to be very serious. For the first time, the rector was prevented last Sunday from holding services in the church edifice. Barred by padlocks, placed by orders of the vestrymen who object to Fr. Dodd's admitting Negro worshippers to the services, the rector and his people carried on in spite of the opposing faction. A hall at 75 Lenox avenue was obtained and services were held there. It is stated that the vestry has ordered further payment of the rector's salary stopped, this action following the refusal of Fr. Dodd to resign at the request of that body. A situation of grave significance has arisen at All Souls', and the rector of the parish seems to be facing it with admirable justice and courage.

#### ITEMS

In a letter sent to the clergy of the parishes and missions of the diocese, Bishop Manning is making again an appeal for the relief of needy individuals and families in our own congregations. Bishop Gilbert is to direct this relief committee again this winter. Over \$90,000 was raised last year. This cared for 1,069 worthy Church families whose parishes were unable to help them.

The Rev. William B. Kinkaid, formerly priest in charge of Trinity Church and who was recently appointed to the American Church in Munich, is seriously ill here in St. Luke's Hospital.

## Doctrinal Commission Compiling Unity Data

More Responsibility Involved as  
Work Proceeds—Sir Thomas  
Inskip on the Oxford Movement

BY GEORGE PARSONS

LONDON, Oct. 7.—The Archbishop of York has issued the following official statement on the work of the Doctrinal Commission:

"The commission was in full session at Corpus Christi College, Cambridge, from September 26th till October 1st, having for its assistance memoranda prepared during the previous year by groups of members meeting in different centers. The commission completed its discussion of the Resurrection and the Virgin Birth, and made satisfactory progress in discussion of the Church and the Ministry. As they approach the questions on which there is most controversy, they find increasing ground for hope that they may be able so to draw together the various traditions that exist in the Church of England as to make a real contribution to unity; but they also become more conscious of responsibility, and greatly desire the prayers of their fellow Churchmen."

DAVIDSON MEMORIAL

Referring to the proposed memorial to Archbishop Lord Davidson, the *Canterbury Diocesan Gazette* states:

"It was decided that the memorial should take the form of a recumbent bronze figure designed by Cecil Thomas, acting with the architectural advice of Mr. Tapper. The place chosen for it is one of the vacant arcades in the outer circle of the ambulatory at the east end of the cathedral and hard by Archbishop Hubert Walter's tomb (1205). By the second anniversary of the Archbishop's death (May 25, 1932) half the money had been subscribed or promised—namely £800 already paid and £450 promised, including the balance handed to Lady Davidson of Lambeth from the national tribute to her husband. Many replies from bishops overseas, as well as from those at home, have been received, which will greatly add to the personal and historic interest of a memorial to an Archbishop whose heart ever moved out from Canterbury in ready sympathy with the work of his brother bishops the wide world over."

The memorial has already been begun by Mr. Thomas, but cannot be finished until next year. The fund has now reached £1,500, paid or promised.

A QUOTATION FROM SIR THOMAS INSKIP  
ON THE OXFORD MOVEMENT

It is always well to consider the "other fellow's" viewpoint, and especially in matters ecclesiastical. I therefore make no apology for quoting from a letter of Sir Thomas Inskip, chairman of the Council of the National Church League, which is issued with the annual report of the League. Sir Thomas says:

"The question whether the results of the Reformation are to be lost to the Church of England, or whether they shall be reclaimed, which has been urgent since the rise of the Oxford Movement, has never been more

urgent than now, unless we except the days of James II and his ill-fated endeavors to root out the Protestant convictions of the people of this country. The question is not whether those who value certain forms of devotion may or may not be allowed to use them, but whether they are to be allowed to force them on other people to whom they are entirely repugnant.

"Nor again are they small and relatively unimportant matters which are in dispute. The whole New Testament presentation of the Christian religion is being threatened by a revival of the teachings and superstitions of the Middle Ages; and most of the official movements in ecclesiastical quarters tend at least in that direction. The eye turned towards the unreformed Churches of the Continent and the gaze averted from our brethren of the Free Churches; the disparagement of the Thirty-nine Articles and of the Prayer Book; the sympathy shown to 'Anglo-Catholics,' however extreme, and the coolness towards Evangelicals and all who stand by the Reformation; the fact that Reservation is now permanently established in at least two of our Cathedrals; and finally the clamor for Disestablishment in order to remove a principle hindrance to the Rome-ward drift; all these point in the same direction and forbid any slackening of effort in the cause which has been committed to us."

AN APPEAL FROM THE PRESIDENT OF THE  
ENGLISH CHURCH UNION

Lord Halifax, president of the English Church Union, in a letter sent to all members, appeals to them in connection with the Keble centenary to make a strenuous and determined effort to pay off this year the debt on the general fund of the Union and at the same time largely to increase the membership of the society.

"The Union has done a great work in the last 70 years," he says, "and its success, by God's blessing, has been so conspicuous that members of the society have been encouraged to believe that the battle has been won and that their efforts may be relaxed. But that is not so. We know what the Union has been able to do in the past; let us continue and renew that work and carry it on with equal energy in the future."

REVIVAL OF RELIGION PREDICTED

Canon Spencer Elliott, vicar of Bolton, preaching at St. Paul's Cathedral recently, referred to the possibility of a revival of religion in the near future, and said that he saw signs of this in a new and growing spirit of humility among religious leaders. Describing some of the effects of the revival as he had seen it in the north of England, he said:

"I see home life and family affection strengthened and sweetened because fathers and mothers become honest and humble and frank with each other. I see friends sharing their problems and failures. I see signs of a new spirit in Church life, when committees and councils are conducted in a tone of mutual helpfulness, and querulous fault-finding dies out. So the movement spreads outwards. It may even influence industrial and international affairs."

NEWS IN BRIEF

HARRISBURG—The Rev. Heber Weidler Becker, rector of Christ Church, Danville, and Miss Jean Harpel Angle were married in Christ Church on October 12th by the Bishop of the diocese, the Rt. Rev. Wyatt Brown, D.D. The Bishop celebrated a nuptial Eucharist, following the marriage.

## Long Island Accepts Decreased Benefits

Missions Take Five Percent Cut in  
Appropriations—Dedicate Great  
Neck Parish House

BY THE REV. P. C. WEBB

BROOKLYN, Oct. 18.—At the fall meeting of the archdeaconry of Queens and Nassau on October 11th, the Rev. R. T. Homans, acting-archdeacon, stressed especially the remarkable growth of St. James' mission at Long Beach, and the new spirit animating the work at Christ Church, Stewart Manor. Almost every mission of the thirty-two under his supervision had something to report in the way of progress and growth. A standing vote of thanks was unanimously extended the Rev. Mr. Homans for the splendid work he has done during the past year.

The budget proposed by the treasurer for the coming year stipulated a five per cent reduction of the funds given various missions by the diocese. This was adopted unanimously and without a murmur of hostile criticism. It will represent a saving of nearly \$6,000, and reflects the healthy condition of the missions.

The Rev. Henry W. Armstrong gave a most interesting and stimulating report of his work as chaplain to the Queens City Prison. The archdeaconry, through its women, also supports a lay worker who gives full time to work among prisoners. In addition Bishop Stires holds a service yearly on Christmas Day at the Mineola Jail. In introducing Mr. Armstrong, the Bishop quoted the Master's words, "I was in prison and ye visited me."

A committee is to be appointed by the Bishop to make plans for commemorating the forty-fifth anniversary of the founding on January 18, 1888 of this archdeaconry.

GREAT NECK PARISH HOUSE DEDICATED

St. Paul's Church, Great Neck, on October 9th held the dedication service for its new parish house, which is a memorial to Frederick Duclos Barstow. Five hundred people attended, Bishop Stires preached the sermon, and the music, including an anthem composed by the organist of All Saints' Church, Great Neck, was rendered by the combined choirs of the two churches. The new building, 108 by 66 feet, contains an auditorium seating 475 and thirteen other rooms. The Rev. William Grime is the rector.

NEWS BRIEFS

Miss Muriel Lester of Kingsley Hall, London, spoke at Holy Trinity Church, Brooklyn, at the evening service on October 9th. Miss Lester, who is director of Kingsley Hall, a Christian Socialist settlement house in the London slums, was hostess to Mahatma Gandhi when he was in England for the Round Table Conference in 1931.

Healthful thinking as a curative influence for mental and physical ills is the chief form of treatment administered to patients at the Associated Clinic which re-opened recently at Holy Trinity Church, Brooklyn, where the Rev. J. Howard Melish, D.D., is rector. The clinic is sponsored by a group of physicians and clergymen, the latter representing the Brooklyn Federation of Churches.

## "Make America Great In World's History"

Lord Bishop of Exeter, in Address  
at Boston Cathedral, Says This  
Nation Can Stave Off War

BY ETHEL M. ROBERTS

**B**OSTON, Oct. 21.—The presence of the Lord Bishop of Exeter, seen and heard in Boston during the past week, was an impressive one; his words, too, were impressive as they conveyed with intensity a plea for the enlistment of America on the side of world peace. Not one of his listeners but knew that here spoke a member of England's privileged class, one of a family noted in English history. We could not forget that this Lord Bishop had lost three sons in the World War and that his fourth had been grievously wounded. Preaching in the Cathedral Church of St. Paul last Sunday morning, Lord Cecil made an emotional appeal, warning of the war that seems inevitable unless America will take a strong stand. In that appeal, he said that he did not suggest that war would cross the Atlantic nor that his own country was in danger but that the danger of war in Europe is before us as Christians.

"I would dare make this appeal to Germany and to France, but in both cases those who are wise in both knowledge and statesmanship say that in neither country can they avoid it, that the force of circumstances is urging them onward. But America has the power; she holds that position which gives her the power of intimately affecting the conditions of civilization. . . . I plead for those who were our enemies. I make no shame of it, I plead for Germany and Austria, for France, for Russia, for them all. I plead with you to make America great in world history. When history comes to be written, will it not be set in letters of gold that the course of war was turned back, perhaps destroyed, by the action of the United States of America?"

The Cathedral was crowded to the utmost by listeners to that address; equally so was Trinity Church on Sunday evening when, attacking the same problem from the angle of nationalism, the Lord Bishop made an appeal to the same end. He drew a picture of the nations fighting the last war from the highest patriotic motives.

"It is not that patriotism is wrong," he declared emphatically, "but there is a higher call. We cannot get higher than love of country except we are Christians; but there is another step when we must give up the country sometimes for the welfare of mankind. There it is. The world in which we live has stopped at love of country and is unable to rise to the higher ideal. Do not pay any attention to the arm-chair politicians, who, in comfort, say they believe in evolution. Evolution is a double-edged tool; there is an evolution that is taking us higher and an evolution that is taking us lower. The submarine, poison gas, all that marvelous organization that makes it possible to kill 10,000 men at once, is evolution."

Speaking of love, always beautiful but

the more so when it embraces the larger unit, the Bishop of Exeter said, "America, best of any country, should be able to comprehend this higher love which transcends the love of country and casts out fear and prejudice and hate. For in your own constitution you have a statement of its principle. You must love your states and be loyal to them, but you must love the United States more. From America may go out the new spirit, the enriched spirit of truth which says and means 'I love my brother as myself.'"

During a visit in Boston from Friday through Tuesday, Lord Cecil and Lady Cecil were entertained at tea at the English Speaking Union, lunched with Bishop and Mrs. Sherrill, and were the week-end guests of Dean and Mrs. Sturges. The Lord Bishop, besides the Sunday engagements, addressed the Union Ministers' Meeting on Monday under the auspices of the Greater Boston Federation of Churches, and studied some aspects of our Boston public schools in order to draw comparisons between them and the English parochial schools. On Tuesday, Lord and Lady Cecil went to Groton where they were entertained by the headmaster, the Rev. Dr. Endicott Peabody.

### WEEKDAY SUPPER CONFERENCES

Dr. Franklin is carrying out his series of engagements at six supper conferences on the weekday evenings of this week. In spite of the advent of drenching rains, the average of attendance and enthusiasm is high. In addition to the information and help packed in each of Dr. Franklin's addresses, there will be interesting deductions to be drawn from this second annual conference-venture on the part of our field department. The monthly meeting of the diocesan Church Service League on Wednesday gave the women one of three opportunities of hearing Dr. Franklin. Asked how the questions placed by the women compared with those asked by the men, Dr. Franklin said those of the former showed a closer knowledge of the actual working of the Church and dealt more with detail than those placed by the men, whose enquiries were on a broader basis. Dr. Franklin's addresses will be reported when the series has ended. Bishop Sherrill has accompanied Dr. Franklin on the round of engagements with the exception of one only.

### NEWS BRIEFS

Dean Dowdell of Porto Rico was present at the Church Service League meeting last Wednesday when the women of the diocese met in the crypt of St. Paul's Cathedral. He spoke for a few minutes before the arrival of Dr. Franklin, who was the speaker of the afternoon.

Another visitor in the diocese is Miss Muriel Lester of Kingsley Hall, London, who addressed the Union Ministers' Meeting last Monday morning after the Lord Bishop of Exeter had spoken. She was the speaker in Christ Church, Cambridge, last Sunday evening.

Emmanuel Church welcomed Bishop Washburn back to its pulpit last Sunday morning. He preached on the ministry of pain. His last sermon in this, his former parish, will be preached on October 30th, after which he will assume his new duties in the diocese of Newark.

Christ Church, Cambridge, always observes the Sunday nearest October 15th as Anniversary Sunday and the offering on that day goes to the endowment fund. On last Sunday, therefore, the founding of Christ Church in 1761 was remembered and observed.

## Philadelphia Parish Observes Centennial

Bishop Creighton, In Boyhood a  
Member of Its Church School,  
Officiates at Services

**P**HILADELPHIA, Oct. 21.—This week St. Mark's, Frankford, the largest Episcopal parish in the northeast section of Philadelphia, is celebrating the hundredth anniversary of its founding.

The anniversary program, which consists of a series of services and other events, will include as speakers prominent clergy of the Episcopal Church who have entered the ministry from St. Mark's.

The Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico, will officiate at the three special services on October 23d. When a boy, Bishop Creighton was a member of the Church school, and later entered the ministry from this parish.

At the services on Sunday, four other Episcopal parishes in the Frankford area will unite with St. Mark's. These are the historic Old Trinity Church, Oxford, which is the "mother church" of St. Mark's; and three "daughter" churches, St. Stephen's, Bridesburg; St. Paul's, Kensington; and St. Bartholomew's, Wissinoming. The Rev. Waldemar Jansen, rector of Old Trinity Church, will be the preacher and assisting him in the services will be the Rev. George Mair, rector of St. Stephen's; and the Rev. John R. McGrory, rector of St. Bartholomew's.

On October 25th, there will be a parish dinner at which the Rev. H. Percy Silver, who is a native of Philadelphia and rector of the Church of the Incarnation, New York, will be the guest speaker.

On October 26th there will be a Homecoming Service. The Rev. John R. Hart, Jr., formerly in charge of Episcopal student work at the University of Pennsylvania, who entered the ministry from St. Mark's, will be in charge of this service. Other clergy who have entered the ministry from the parish and ministers and representatives of all denominational bodies in Frankford will be guests. The Rev. Herber Parrish, who has been in charge of St. Mark's since the death last summer of the rector, the Rev. Leslie F. Potter, will be the toastmaster.

On October 28th, an historical pageant, arranged especially for this anniversary by Professor John C. Mendenhall of the department of English Literature of the University of Pennsylvania, and a member of St. Mark's, will be presented.

October 30th will be observed as "Foundation Day," and the Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, will officiate at the morning service and the Rev. Frederic S. Fleming, vicar of Intercession Chapel, New York, will be guest preacher.

### CONVOCATION MEETINGS

Three of the six convocations in the diocese of Pennsylvania will meet during this week. The Chester convocation comprising all parishes and missions in Chester and

Delaware counties and a portion of Montgomery county will meet in the Church of the Redeemer, Bryn Mawr. The South Philadelphia convocation, including all the churches south of Walnut street, will meet in Holy Trinity Memorial Chapel, 22d and Spruce streets, and the Norristown convocation, which comprises the parishes and missions in the greater portion of Montgomery county, will meet in St. Augustine's, Norristown.

**WOMAN'S AUXILIARY EDUCATIONAL DAY**  
Under the auspices of the Pennsylvania Branch of the Woman's Auxiliary, October 27th will be observed as annual educational day. The program for the day will begin with the celebration of Holy Communion, the Rev. Frederick E. Seymour, rector of St. George's Church, Oakmont, celebrant.

This will be followed by sectional conferences, which will be held in Holy Trinity parish house, under the general direction of Mrs. John E. Hill, president of the diocesan Woman's Auxiliary, and Mrs. Jasper Nicolls, Mrs. John Van Pelt, Mrs. Theodore Paul, Mrs. William Hewson, Mrs. Charles Biddle, and Mrs. James F. Bullitt.

At 12 o'clock there will take place the ingathering of the United Thank Offering which represents the gifts from the women of the diocese for the women of the Church in the mission fields.

#### KENTUCKY MOUNTAIN CHURCH IS CONSECRATED

LEXINGTON, KY.—October 18th, the Rt. Rev. H. P. Almon Abbott, D.D., consecrated Christ Church, Patsey, Estill County, Kentucky. The property for this building, the labor, and the material were all furnished by the mountain peoples. It is situated seven miles from the highway, and the only means of ingress and egress is by mule back or mule wagon over creek beds and seemingly impassable mountain roads. The service of consecration was attended by some one hundred mountaineers coming, many of them, from remote fastnesses. At the service, the bishop confirmed eleven persons, presented by the Rev. Frederick J. Drew, who is carrying on a most effective work in Estill and Lee counties. One old mountaineer, 84 years of age, after the service asked to be confirmed, and was confirmed forthwith on a muddy mountain side.

Christ Church is built of logs and is cruciform in shape, seating two hundred people. From the doorstep may be had a far-stretching view of the Kentucky hills. This is the first time that the Church has penetrated into this remote section of the mountains, and the rising generation especially who are dissatisfied with a fundamentalist interpretation of the Christian faith, appreciate the Church teachings. Following the service at Patsey, Bishop Abbott confirmed seven candidates at Beattyville, where Church work has long been established, and six candidates in a mountain cabin at Bald Rock, Ky. In the past eighteen months, under the direction of the Rev. Mr. Drew, thirty-six persons have been confirmed and sixty-seven persons have been baptized in this mountain area.

## Dean Moore Installed At St. Luke's, Evanston

Chicago's Pro-Cathedral is Inaugurated at Same Service—Grays Lake and Dixon Anniversaries

CHICAGO, Oct. 22.—Impressive ceremonies marked the installation of the Very Rev. Gerald Gratten Moore as dean of St. Luke's pro-Cathedral, Evanston, and the formal inauguration of the pro-Cathedral on October 16th. A congregation representing parishes from all parts of the city and diocese filled St. Luke's to capacity.

Bishop Stewart, recently elected rector of St. Luke's, officiated. He was attended by Archdeacons Deis and Ziegler and Canon David E. Gibson. The new dean was attended by the wardens of St. Luke's, Messrs. Thomas T. Lyman and Joseph A. Rushton.

After the Bishop had read his letter of installation, the senior warden presented the keys of the church to him and the Bishop in turn presented them to the new dean. The dean was then received within the rails of the altar by Canon Gibson. At the instance of the Bishop, the archdeacons presented the dean with a Bible and a Book of Common Prayer.

Bishop Stewart preached, tracing the history of the Cathedral movement in America, starting with the first Cathedral in Chicago. He told the part which St. Luke's Church has played in the life of the diocese and of the plan which resulted in its designation as the pro-Cathedral. He called upon the people of St. Luke's to assume the larger responsibility which is involved in the pro-Cathedral and to support the new dean wholeheartedly.

Dean Moore was the celebrant at the Eucharist, the Rev. Canon Gibson acting as deacon and Archdeacon Deis as subdeacon. Master of ceremonies was Samuel C. Summers, senior acolyte at St. Luke's. Dean Moore preached his first sermon at choral Evensong Sunday afternoon.

The evening of St. Luke's Day, October 18th, a reception for Bishop and Mrs. Stewart, Dean Moore, his mother, Mrs. H. G. Moore, and sister, Miss Kathleen Moore, was given in St. Luke's parish house. In the receiving line in addition to the guests of honor were: Dr. and Mrs. Edwin J. Randall, Archdeacon and Mrs. Frederick G. Deis, Archdeacon and Mrs. Winfred H. Ziegler, Dean and Mrs. J. H. Edwards, Dean and Mrs. Frederick C. Grant, the Rev. James McNeal Wheatley, and the Rev. John Higgins.

#### GRAYS LAKE CHURCH CELEBRATES

Days when the late Bishop Toll traveled through the northern part of Illinois with horse and buggy to serve small communities and rural folks were recalled this week at St. Andrew's Church, Grays Lake, celebrating the twenty-fifth anniversary of its founding. It was Bishop Toll who started this mission church.

The Bishop was then rector of Christ Church, Waukegan. The first service

which he had in Grays Lake was in the town hall with seventy persons present. Following this, services were held in various halls and churches of the city. It was not until 1927 that a permanent church was erected.

The anniversary celebration centered in a service last Sunday night with the Rev. E. S. White, first resident priest, as the special preacher. At this service also were Archdeacon W. H. Ziegler, representing the Bishop, the Rev. Howard E. Ganster, present rector of Christ Church, Waukegan, and the Waukegan choir. A reception was held Monday night.

#### DIXON'S SIXTIETH ANNIVERSARY

St. Luke's Church, Dixon, has been celebrating its sixtieth anniversary this week, starting last Sunday when the Very Rev. E. J. N. Nutter, D.D., dean of Nashotah Seminary, was the special preacher. Bishop Stewart was the guest of honor on Monday and confirmed a class Monday night. Tuesday, St. Luke's Day, was featured by a corporate Communion of the parish.

Former rectors of the parish were guests of honor at a dinner and reception Wednesday night. Thursday was a day of social functions, with St. Agnes' Guild sponsoring an anniversary dance and fashion show. Friday was historical day with the early days of Dixon and the church in northern Illinois being recalled. The celebration comes to a close Sunday.

#### PROFESSOR HEMPEL VISITS CITY

The political situation in Germany is dependent almost entirely upon the life and health of President Paul von Hindenburg, Prof. Johannes Hempel of the University of Göttingen declared upon his arrival in the city Monday for a week at the Western Theological Seminary as guest of Dean F. C. Grant.

If President von Hindenburg should die, Germany would fall into the hands of the radical element, Professor Hempel believes. Revolution is conceivable as the ultimate result of such a situation, he said.

Professor Hempel lectured at Western Seminary, at the Presbyterian Theological Seminary, and before the Chicago Society of Biblical Research while here.

#### BISHOP ADDRESSES YOUNG PEOPLE

Young people of the diocese were called upon to lend their aid in feeding the poor and helping diocesan institutions by Bishop Stewart last Sunday night. The diocesan Gamma Kappa Delta held a rally meeting with the Bishop at St. Margaret's Church, Windsor Park.

More than 200 members of the society were present when the Bishop suggested these lines of activity: help the poor, help diocesan institutions; learn more about the Church. An old clothes drive already has been launched by the group as a means of helping clothe Chicago's needy.

#### NEWS NOTES

The Anderson Club, student society at the University of Chicago, will hear Bishop Stewart at a meeting to be held at Brent House, November 3d. The society recently sponsored a tea for new students.

The Rev. Walter C. Bihler, rector of Christ Church, Woodlawn, has been appointed chairman of a committee formed by the United Charities of Chicago to administer assistance to the needy of Woodlawn this winter.

## National Laymen's League Taking Form

Joint Commission Issues Preliminary Report Containing Constitution and By-laws

**W**HEELING, W. VA.—The preliminary report of the joint commission on a national organization of laymen in the Church, created by the last General Convention, has gone out to all the continental domestic bishops with a covering letter from the Rt. Rev. R. E. L. Strider, D.D.

The commission after long and careful study has decided under the authorization of the General Convention to set up a national fellowship of laymen to be called "the Laymen's League of the Episcopal Church," and the preliminary report contains constitution and by-laws for the organization of the league first in parishes where sentiment favorable to such a lay movement already exists, later in dioceses where at least five parish leagues shall have been formed, and creating immediately a skeleton national organization to foster the movement and assist interested bishops and clergy in launching the league in parishes and dioceses.

The national officers of the league are as follows: the Most Rev. James DeWolf Perry, D.D., S.T.D., *honorary president*; Eugene E. Thompson, 806 Fifteenth street, N. W., Washington, D. C., *president*; Warren Kearny, 512 South Peters street, New Orleans, La., *executive vice-president and secretary*; and Robert H. Gardiner, 10 Post Office Square, Boston, Mass., *treasurer*.

The commission has no thought of imposing upon the laymen from above a heavy and costly piece of new machinery. It has been content with barely sufficient organization to render articulate an undoubtedly growing desire on the part of many laymen to assume a more active part in the life and work of the Church.

The commission believes that apart from small and isolated groups, our laymen are unorganized and that the man power of the Church is but imperfectly harnessed to its world-wide task; that the program of the Church represents the work which God wills to be accomplished on earth and no Churchman should be without a personal share in the prosecution of that program; and that a clear call should be sounded today to the laymen of the Church, summoning them anew to the standard of Jesus Christ and bidding them surrender themselves to His service.

### AIMS OF THE LEAGUE

The aims of the league are: (1) To promote among laymen a more definite and intelligent understanding of the Church's life, history, and program; (2) To enlist every layman in some form of active service for the Church; (3) To keep constantly before all its members their duty and obligation: (a) to cooperate with the Presiding Bishop and the National Council in promotion of the Church's general program; (b) to cooperate with the bishop, clergy, and diocesan authorities in promoting the Church's work in the diocese; and (c) to cooperate with the clergy

and parochial organizations in developing and stimulating Church work in the parish.

Every baptized man 18 years of age or older, who is in sympathy with the general objectives of the organization and is willing, aside from other Church work, to pledge at least one full day's attendance—so far as this can be controlled—upon an annual laymen's conference or retreat, shall be eligible for membership. The dues of the members shall be not less than \$1 per annum, and the raising of money is not one of the objectives of the league.

Further information and additional copies of the preliminary report may be obtained from any of the national officers of the league at the addresses given above.

### MILLWOOD, VA., PARISH CELEBRATES CENTENNIAL

MILLWOOD, VA.—Christ Church, Cunningham Chapel parish, Clarke County, Virginia, on October 16th observed its centennial by special services throughout the day.

The historical service was held at 3 o'clock when John Stewart Bryan of Richmond gave the history of Christ Church and Cunningham Chapel parish. A bronze tablet commemorating the centennial of the church was dedicated by Bishop Tucker at this service.

Another feature of the program was the planting of a cedar of Lebanon given by Dr. William H. Wilmer of Baltimore who obtained the cedar along with several others several years ago from the Holy Land.

The present Christ Church was built in 1832 under the rectorship of the Rt. Rev. William Meade, Bishop Coadjutor at that time of the diocese, to take the place of an earlier church called Cunningham's Chapel which was first erected during the Colonial period as one of the chapels of Frederick parish and rebuilt in stone about 1790. It was from this early chapel that the present parish acquired its name. The old building is still standing in the center of its ancient churchyard a few miles from the present Christ Church in the village of Millwood.

### CHURCHMEN GUARD CHURCH INTERESTS AT ILLINOIS U.

URBANA, ILL.—A corporation known as the Society of St. John the Divine has been formed to care for the work of the Church at the University of Illinois, Urbana. The corporation is made up of fifty members, including the Bishops of Springfield, Chicago, and Quincy. The other members are from the three dioceses.

Trustees of the corporation are Bishops Stewart, White, and Fawcett, the Rev. Messrs. E. A. Gerhard, Alfred Newbery, W. L. Essex, Herbert L. Miller, *secretary*, Dr. Harry W. Chase, *president* of the university, Dr. A. R. Crathorne, *treasurer*; Messrs. W. N. Murray, Murray Baker, and John R. Paddock.

A student council to enlist the interest of the student body in the work of the Church has been established and is working with good results.

The Rev. Morton C. Stone is the appointed chaplain at the university for this year. He has been engaged in the work for four years. At the present time his assistant is Mrs. N. A. Davidson.

### NEW JERSEY RECTOR, PARISH, HAVE HISTORIC BACKGROUND

CAPE MAY, N. J.—On October 16th, the Rt. Rev. Paul Matthews, D.D., visited the Church of the Advent, Cape May, the day being the 17th anniversary of the Rev. Paul Sturtevant Howe as priest in charge and rector.

The church building is one of the architectural gems of the colonial type of the diocese. Built by a descendant of John Howland, the Pilgrim, the church is unique in its historical connection with the Plymouth Colony whalers who in 1690 settled in this southern portion of New Jersey, bringing with them the stock of the Pilgrim Fathers, whose descendants form a large part of the present population.

The warden of the Church of the Advent, members of the choir, the rector, and many of the congregation are of Pilgrim ancestry.

The rector is a member of the board of assistants of the New Jersey Society of Mayflower Descendants, author of *Mayflower Descendants in Cape May County*, and past chaplain general of the Order of Founders and Patriots. The rector's monograph on the religious and legal constitution of the Pilgrim state received editorial notice in *THE LIVING CHURCH* of July 25, 1925.

### HISTORIC CHRISTCHURCH, VA., PARISH HAS HOMECOMING DAY

URBANA, VA.—A homecoming day was held at old Christ Church in Christchurch parish, Middlesex County, the Rev. William D. Smith, D.D., rector, on October 16th with a large attendance from many sections of Virginia and other states of descendants of families who had formerly lived in Christchurch parish.

At the morning service the sermon was preached by the Rev. John Y. Downman, D.D., rector emeritus, All Saints' Church, Richmond, others taking part being the rector, the Rev. Dr. Smith, the Rev. William Page Dame, D.D., headmaster of Christchurch School, and the Rev. G. MacLaren Brydon, D.D., of Richmond. Attention was called to the fact that all four priests in the chancel were descended from either rectors or vestrymen of Christchurch parish during the Colonial period.

In the afternoon an address was given on the early history of the parish by Dr. Brydon, historiographer of the diocese; and a paper read on the early history of Middlesex County by C. C. Chowning of Urbana.

The present Christchurch parish was formed in 1666 by the combination of two earlier parishes, Lancaster and Piankitan, dating from the first settlement of this section. The present building of Christ Church was erected in 1712 and has suffered the vicissitudes of war and abandonment during its long history. Two other church buildings still standing, formerly the upper chapel and the lower chapel of the parish, have been lost to the Church and are in possession, one of the Baptists, and the other of the Methodists. Christchurch parish was a center of wealth and social life during the Colonial period. The seats of two baronets, Sir Grey Skipwith and his son Sir William Skipwith,

and Sir Henry Chicheley, were situated within the parish, and the bodies of members of both these families lie beneath the chancel of the church as also that of its early rector, the Rev. John Shephard, while the bodies of other leading families of that period lie in the churchyard.

After the Revolution in the period of utter prostration of the Church in Virginia, Christchurch parish was abandoned for nearly thirty years during which time the glebe farm and the land given as an endowment of a free school were sequestered and sold by the state, and the upper and lower chapels taken possession of by the other religious bodies.

The revival of the church dates from 1841 when the Rev. W. Y. Rooker was sent by the Bishop as missionary to Middlesex and Mathew counties. The old church, which was still standing roofless and with trees growing inside the walls, was restored for use, and reconsecrated by Bishop Johns in 1843.

During the rectorship of the present rector, the church has been restored as far as possible to its old Colonial appearance.

#### BISHOP WILSON TO DELIVER SEVENTEENTH HALE SERMON

EVANSTON, ILL.—Western Theological Seminary, this city, announces that the seventeenth Hale sermon is to be delivered on November 9th at 8 o'clock in the Anderson Memorial Chapel, Sheridan road and Haven street. The preacher is the Rt. Rev. Frank E. Wilson, D.D., S.T.D., Bishop of Eau Claire. The subject of the sermon is The Episcopal Church and the Non-Anglo-Saxon Elements in the United States, and the clergy are requested to announce this sermon to their congregations on November 6th.

#### BISHOP FERRIS CELEBRATES 12TH YEAR IN EPISCOPATE

ROCHESTER, N. Y.—The Rt. Rev. David L. Ferris, D.D., celebrated the twelfth anniversary of his consecration to the episcopate on October 13th, by inviting the clergy of the diocese and their wives to unite with him in the celebration of the Holy Communion as an act of thanksgiving and re-consecration in Christ Church, Rochester, the Bishop being assisted by the Rev. Guy H. Madara, the civic chaplain of Rochester, and the Rev. E. K. Nicholson, curate of Christ Church.

Following the service, Bishop and Mrs. Ferris entertained the clergy and their wives, with a few of the official family of the diocese, totaling about 100, at luncheon at the Sagamore Hotel. Only a few of the clergy were prevented by sickness or unbreakable appointments from being present.

This is the first gathering of this nature in the new diocese of Rochester.

#### ROCHESTER, N. Y., RECTOR TO UNDERGO SERIOUS OPERATION

ROCHESTER, N. Y.—The Rev. C. C. W. Carver, S.T.M., rector of Christ Church, Rochester, is in the Genesee Hospital, Rochester, facing an operation of a serious character.

## Tillotson Memorial Placed In Windham House Chapel

Altar Piece to Memory of National Leader  
Designed By Mrs. F. W. Fitts

[See cover cut]

ROXBURY, MASS.—In memory of Emily Tillotson, nationally known leader in the work of the Woman's Auxiliary, Miss Lucy C. Sturgis has given an altar piece for the chapel at Windham House, New York City. The altar piece, designed by Mrs. Frederic W. Fitts, wife of the rector of St. John's, Tremont street, assisted by Miss Ruth Page of Boston, is executed in color and gold leaf and represents the descent of the Holy Spirit on priest and people and on the bread and wine of the Eucharist as invoked in the Prayer of Consecration in the office of the Holy Communion. Adoring angels in attitudes of reverence and awe surround the Holy Dove and reflect the glory of the Divine Presence.

Among her many activities, Miss Tillotson was a frequent teacher at the Wellesley Conference for Church work. It therefore was fitting that the altar piece in her memory, before being placed in the chapel at Windham House, was set up as a reredos for the temporary altar where the Holy Mysteries were celebrated daily during this summer's conference at Wellesley.

At Windham House the memorial exactly fills the shallow niche which was built over the altar when the chapel was erected.

#### WOMEN OF DALLAS SPONSOR ENTERTAINMENT COURSE

DALLAS, TEX.—The Woman's Guild of Christ Church parish, this city, is giving as its winter project an entertainment course for the community. The course consists of five entertainments of a cultural value: two book reviews, an art exhibit, and lecture, a play, and another yet to be selected. Season tickets are sold at \$2, and single tickets at 50 cts. each.

The first entertainment of the series given on October 19th was a review of John Rathbone Oliver's *The Good Shepherd* presented by the Very Rev. George Rodgers Wood, dean of St. Matthew's Cathedral, Dallas.

#### TWO HOMES AND \$1,000 LEFT TO NEW HAMPSHIRE PARISH

HOPKINTON, N. H.—St. Andrew's Church, Hopkinton, has recently received three gifts which will greatly help in the work of the parish.

By the will of the Rev. Alfred W. Griffin, late rector of the parish, St. Andrew's will receive \$1,000; by the gift of Miss Alice G. Tuttle of Hartford, Conn., the parish has received a fine house, excellently suited to use as a rectory; and by the gift of Mrs. Samuel Chase of Hopkinton, in memory of her husband, the church has come into possession of a house which will serve as a parish house.

#### COADJUTOR OF TENNESSEE TEN YEARS A BISHOP

NASHVILLE, TENN.—To celebrate the completion of ten years in the episcopate by their Bishop Coadjutor, the Rt. Rev. James M. Maxon, D.D., clergy and laity from all parts of the diocese gathered on St. Luke's Day in Christ Church, Nashville, of which Dr. Maxon was rector at the time of his election and in which his consecration took place. The program consisted of an early Eucharist with Bishop Maxon as celebrant, assisted by Bishop Wing of South Florida, elected to the episcopate from this diocese, and by the clergy of Christ Church; a special festival service at 10:30 o'clock, and a mass meeting in the evening followed by a reception to Bishop and Mrs. Maxon.

Addresses in the morning, emphasizing Bishop Maxon's work as a Churchman, were made by Bishop Wing, Bishop Woodcock of Kentucky, the Rev. Dr. Prentice A. Pugh, Mrs. John R. Wheeler of the Woman's Auxiliary, and Marion O. Francis of the Young People's Service League of the diocese. Those in the evening, stressing his relation to the community as a citizen, were by Chancellor James H. Kirkland of Vanderbilt University, Dr. John L. Hill of the Southern Baptist Sunday School Board, Dr. George Stoves, pastor of the West End Methodist Church, and Charles N. Burch of Memphis, with a brief response from Bishop Maxon.

In the procession at the morning service were clergymen from Nashville, Knoxville, Cleveland, Chattanooga, Monterey, Seawane, Tracy City, Tullahoma, Columbia, Clarksville, and Bolivar. Bishop Gailor was unable to be present owing to important engagements in the east made several months before.

Beginning the next day, Bishop Maxon held an eight days' preaching and teaching mission in Christ Church under the auspices of all the Nashville parishes.

#### LIFE ABUNDANT MISSION HELD AT COLUMBUS, GA.

COLUMBUS, GA.—The Rev. and Mrs. Robert B. H. Bell have just completed a very successful Life Abundant Mission at Trinity Church, Columbus, the Rev. G. C. Hinshelwood, rector.

This is the first visit that the Bells have made in Columbus, and the people are very anxious for an early return. At the close of the mission Mr. and Mrs. Bell left for a stay of ten days at St. Luke's Church, in Charleston, S. C.

#### NEW YORK CATHEDRAL BEQUEATHED \$20,000

NEW YORK—The building fund of New York Cathedral is in receipt of a gift of \$20,000, announced this week. This comes as a bequest from the will of Mrs. Helen Y. Swayne, widow of Francis B. Swayne, who was a vestryman of Trinity parish in the time of Bishop Manning's rectorship there.

### MEMORIAL TRAINING SCHOOL, PORT AU PRINCE, BLESSED

PORT AU PRINCE—On the afternoon of the festival of St. Michael and All Angels, the Grace Merritt Stewart Memorial School for girls, and training school for native women workers, was solemnly blessed by the Bishop of the missionary district of Haiti, the Rt. Rev. H. R. Carson, D.D. The Rev. Father Spence Burton, S.S.J.E., acted as chaplain for the Bishop and there was present also many of the clergy, the Sisters of St. Margaret, school children, and many members of the congregation. Gathering first in the Cathedral, a procession preceded by thurifer, chaplain, and Bishop, passed through the different rooms of the building and with prayer and incense blessed them.

The Ven. Georges E. Benedict, archdeacon of Port au Prince, made an address, effectively closing with a translation of a part of it, so that the donor, Major James R. Stewart, a vestryman of Trinity parish, New York City, might know of the deep appreciation of the congregation and entire Church of Haiti.

Major Stewart, with his sister-in-law, Miss Alice Merritt, and his niece, Mrs. Florence Merritt Clark, came from New York for this event.

According to the terms of the gift, a lot was to be secured adjoining the Cathedral, from other sources, and the building erected by Major Stewart as a memorial to his wife and in recognition and appreciation of the work of the Sisters of St. Margaret in Trinity parish, New York City.

The diocese of Mississippi assumed this item: A lot for a girls' school in Haiti, and notwithstanding the state-wide depression at the time set itself to the task of raising \$5,000 in the spring of last year.

That which was lacking in their splendid and heroic undertaking was supplied by the bishops of the second province by reason of the sympathetic interest of the then president of the synod, Bishop Stearly. Plans were drawn locally and the work begun in the fall of 1931.

The result is a splendid two-story building, the first floor of which is intended for school purposes, including the Church school on Sundays, and the second floor for boarding pupils and a training school for native women workers. A year ago, Bishop Carson admitted Miss Jeanne Boyer as a postulant for the Religious life, and this year Miss Emilie Bayard; both these young women will be under the instruction of the Sisters of St. Margaret. Their vows are for a year only until such time as there may be absolute certainty as to vocation.

### DALLAS DEACONESS ACCEPTS CALL TO HONOLULU

DALLAS—Deaconess Eleanor P. Smith, who for the past five years has been on the staff of St. Matthew's Cathedral here, has resigned to accept a call to St. Andrew's Cathedral, Honolulu. She sails from Los Angeles on the S.S. *Malolo* November 11th.

## Bishop Fan Noli Is Detained at Ellis Island

Former Premier of Albania, a Harvard Graduate in 1912, Exiled for Life by King

NEW YORK—Exiled for life from his native heath because of political activities in which he was the central figure in a revolt, which caused the overthrow of Ahmed Bey Zogu who later became king, the Rt. Rev. Fan Stylian Noli, Bishop of the Albanian Orthodox Church, has run into a mess of trouble with immigration authorities at Ellis Island.

It seems that the Bishop, although living in exile in Vienna, arrived on the Hamburg-American liner *New York* on a non-quota visa entitling him to remain here for six months, with the privilege of renewal for another six months. However, the immigration authorities found that his papers were not in order.

Bishop Noli, who was graduated from Harvard in 1912, informed the authorities that he obtained a visa from the United States Consul in Hamburg but that that official told him his papers would be forwarded to the United States Immigration Commission at Ellis Island. These papers have not yet arrived.

The Bishop was on his way to Boston where in 1908 he founded the Christian Albanian Church, when he was detained.

### SOUTHWEST SYNOD DISCUSSES CURRENT CHURCH PROBLEMS

ST. LOUIS, Mo.—Thirteen bishops, with clergy and lay men and women numbering more than 200, representing eleven dioceses and missionary districts, attended the fourteenth synod of the province of the Southwest October 18th to 20th, at the Church of St. Michael and St. George, St. Louis, of which the Rev. Karl Morgan Block, D.D., is rector.

At the opening service of the synod, Holy Communion was celebrated by the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas and president of the synod, assisted by the Rt. Rev. F. F. Johnson, D.D., Bishop of Missouri and vice-president of the synod, who read the gospel. The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, read the epistle, and the Rt. Rev. Hugh L. Burleson, D.D., assistant to the Presiding Bishop, was the preacher.

The Rev. D. A. McGregor, Ph.D., national secretary for adult education, led a discussion on Adult Education, and the Rev. Arthur M. Sherman, D.D., national secretary for missionary education, spoke on Missionary Education for Adults.

At the mass meeting held in the evening, Prof. Ralph F. Fuchs, associate professor of law, Washington University, St. Louis, spoke on the Church and the Industrial Crisis, and the Rt. Rev. Blair I. Larned, D.D., Suffragan Bishop of Long Island, on the Church's Program. The discussion on the same subject, the next morning, led by Bishop Larned, was followed by a short talk by Bishop Burleson, who stated that "the effective administration of invested funds, and the pay as you go plan

were the sheet anchors of the Church during the depression."

The Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia, led the discussion on Rural Work.

In an address on Work Among the Colored People of the Province, by the Rev. D. R. Clarke, rector of All Saints' Church, St. Louis, he stated that in this province there are 1,300 communicants among the colored people, one deacon, twelve priests, and one bishop, and the entire province contains about twenty-four schools of higher learning for Negroes.

In the joint session of the synod with the Woman's Auxiliary, Girls' Friendly, etc., Mrs. Benjamin S. Brown of Kansas City, president and provincial representative on the national executive board of the Woman's Auxiliary, presided. Miss Grace Lindley, executive secretary of the Woman's Auxiliary to the National Council, discussed the Place and Function of the Women in the Work of the Church Today, and Mrs. Edward M. Cross, member of the national executive board, Woman's Auxiliary, spoke on the subject, Enlightened, Strengthened for United Service.

A discussion on young people's work was led by Miss Dorothy May Fischer, provincial field secretary, seventh province, and the Value of the Winslow Summer Conference by the Rev. W. P. Witsell, D.D., rector of Christ Church, Little Rock, Ark.

At the young people's banquet, the address of welcome was made by the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri, and by Harold Moller, president of the diocesan young people's federation of Missouri. The speakers were the Rt. Rev. C. S. Quin, Bishop of Texas, and Dr. Wilfred Grenfell of Labrador.

A discussion on plans to promote interest in the United Thank Offering was led by Mrs. Cross. A pledge for three years was made by the Woman's Auxiliary to the synod, one-third to be used for expenses of the young people's delegate to the summer conference at Winslow, and two-thirds to go for repairs to the Indian chapel at South Dakota.

### CLARKSVILLE, TENN., CHURCH OBSERVES CENTENARY

CLARKSVILLE, TENN.—Trinity parish, the Rev. Arthur E. Whittle, rector, observed the one hundredth anniversary of its foundation October 9th to 11th.

At the later morning service there was an historical sermon by Bishop Gailor reviewing the century's record, half of which was of his own personal acquaintance with the parish. In the afternoon the rector conducted a memorial service, unveiling two tablets in the church to the memory of Thomas W. Frazer and his wife, who left to Trinity Church, before the Civil War, the slaves of their estate to establish an endowment.

A sudden indisposition of Bishop Gailor which prevented his taking part in the later services of the day proved to be only temporary, and on Monday evening he attended the centennial dinner when he related his reminiscences.



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Before you can save a man's soul it is often necessary to feed his body. You have no right to expect the civic virtues of patience, courage and honesty from starving, freezing men and women. If they preserve a just attitude towards the laws of the city in which they live, it is a miracle.

This winter, as never before, it is the duty of all who are well-clad, well-housed, and well-fed to help the less fortunate. The fact that you gave last year, and the year before, does not lessen your responsibility. The fact that you cannot afford a large contribution must not deter you. The upturn of business with a gradual improvement of economic conditions does not remove the crisis of this moment. Emergency appropriations by the federal government amount to \$300,000,000, but they meet only half the increased national needs for human relief.

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They will be used, also, to take care of the sick and aged. They will help to maintain hospitals, orphanages and schools. They will make possible clinics and visiting nurses.

The dollars you give are invested in the forces of civilization right in your community!

#### WELFARE AND RELIEF MOBILIZATION, 1932

*The Welfare and relief Mobilization for 1932 is a cooperative national program to reinforce local fund-raising for human welfare and relief needs. No national fund is being raised; each community is making provisions for its own people; each community will have full control of the money it obtains.*

*Give through your established welfare and relief organizations, through your community chest, or through your local emergency relief committee.*

Newton D. Baker, Chairman, National Citizens' Committee

*This winter, as never before, support your local Community Campaign*

## + Necrology +

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

### GEORGE PARKIN ATWATER, PRIEST

BROOKLYN—The Rev. George Parkin Atwater, D.D., Litt.D., rector of Grace Church, Brooklyn Heights, died of a heart ailment on October 21st at St. John's Hospital, this city, at the age of 58. He was taken ill while on a vacation in North Conway, N. H., and entered Memorial Hospital there. Sufficient improvement was noted in his condition, however, to permit him to return to his home here. In the middle of September he entered St. John's Hospital.

Dr. Atwater was born at Lisbon, Ohio, in 1874, son of Thomas C. and Clara (Parkin) Atwater. He received the degree of B.A. in 1895 and M.A. 1899 from Kenyon College; graduated from Bexley Hall in 1898; was given the degree of D.D. by Kenyon in 1918, and Litt.D. by the University of Akron in 1924. He was made deacon in 1898 and priest in 1899 by Bishop Leonard. He married Marie L. Carey of Detroit, Mich., in 1901. From 1897 to 1926 he was first in charge and later rector of the Church of Our Saviour, Akron, Ohio, being a deputy to the General Convention in 1910, 1916, 1919, and 1925. He was a delegate to the Pan-Anglican Congress in London in 1908.

Dr. Atwater was a chaplain with rank of major in the Officers Reserve Corps, and in 1917 served as colonel of the Akron Home Guard Regiment. He was made a member of the Authors' Club of London as a result of his extensive writings, which include: *The Episcopal Church, Its Message for Men of Today; A National Administration for the Episcopal Church; Word Map of the Old Testament; The Young Crusaders*. In 1928 Dr. Atwater was unanimously elected Suffragan Bishop of Long Island, but declined the office.

### FREDERICK H. HANDSFIELD, PRIEST

GARDEN CITY, L. I.—The Rev. Frederick Hugh Handsfield died at his home in Garden City, L. I., on October 17th. Bishop Stires, assisted by Dean Sargent, officiated at the funeral in the Cathedral, Garden City. More than thirty of the clergy of the diocese formed the choir.

The Rev. Mr. Handsfield was born at Brantford, Ontario, in 1873, the son of Levi and Sarah (Shaw) Handsfield. He received his B.A. degree in 1901, and M.A. in 1903 from Trinity University. He was made deacon in 1903 and priest in 1904 by Bishop DuMoulin of Niagara. He married Edwina Howard Hamblet of Brooklyn, N. Y., in 1910. From 1903 to 1906 Mr. Handsfield was incumbent at Colbeck and Damascus, diocese of Niagara. For four years thereafter he was assistant at Grace Church, Brooklyn; from 1910 to 1918 was rector of the Church of

the Atonement, Brooklyn; and was then called as rector to the Church of the Ascension, Rockville Center, L. I., whence he retired in 1929 because of ill health.

### JOHN S. LITTELL, PRIEST

PHILADELPHIA—In Jefferson Hospital, this city, following a short illness, the Rev. Dr. John Stockton Littell, rector of St. Peter's Church, Lewes, Del., and an author of a number of religious works, died October 21st at the age of 62. Beside his widow, he leaves six children.

Dr. Littell was a son of the late Rev. T. Gardiner Littell, rector of St. John's Church at Wilmington, Del. He graduated from Trinity College, Hartford, Conn., in 1890, and from the General Theological Seminary in New York in 1893. After studying a year at Oxford he was stationed at St. Andrew's Church, Wilmington, then at St. Paul's Cathedral, Buffalo. He was successively rector of St. Luke's, Brockport, N. Y., St. James', Keene, N. H., St. James', Hartford, Conn., before accepting the call to St. Peter's, Lewes.

Besides his regular Church work, Dr. Littell performed editorial duties of a religious nature over a long period. He had been secretary of the American Society of Church Literature for the last twenty-eight years, and from 1918 to 1923 he was editorial secretary of the Church Missions Publishing Company.

Dr. Littell wrote many books on subjects possessing a strong appeal both to clerical and lay readers, among them being *Five Hundred Questions and Answers in Religion, Historians and the English Reformation, Some Great Christian Jews, St. Patrick and His Followers, How Washington Makes Us Think of the Church, and George Washington, Christian*.

### SAMUEL SEABURY BELL

BRONXVILLE, N. Y.—At the age of 75, Samuel Seabury Bell, retired banker and cousin of the Hofstadter Legislative Investigating counsel, died October 15th at the home of his niece, Miss Gertrude Slade, with whom he had resided for the past ten years. He had been retired for several years.

Mr. Bell, who was a son of the late Samuel Peters Bell, was born in New York. He was a great-great-grandson of the Rt. Rev. Samuel Seabury, the first Anglican Bishop of the United States.

While his two brothers, Charles and Frank Bell, joined the surveying part of the Canadian Pacific Railroad when the line was extended to the West Coast and later became active in the development of British Columbia, Samuel remained in New York and engaged in banking.

Surviving him, besides his brothers, is a sister, Miss Lydia Bell of Bronxville.

### CLIFFORD F. BLANCHARD

NICE, FRANCE—At his villa in Nice, Clifford Frank Blanchard, a Detroit lumberman, died October 17th from a kidney ailment. Mr. Blanchard was senior warden and treasurer of the American Church in Nice. He is survived by the widow and children.

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**CHARLES H. CLARKE**

PHILADELPHIA—Charles H. Clarke, an executive of the John C. Winston Company, publishers of this city, and a widely known layman of the diocese of Pennsylvania, died during the week of October 9th at his home, 15 Runnemede avenue, Lansdowne. He was stricken with a cerebral hemorrhage October 7th.

Mr. Clarke had been a vestryman at the Church of the Saviour for almost forty years. He was business manager of *Church News of the Diocese of Pennsylvania* and of the *Parish Messenger*, a publication of the Church of the Saviour. He is survived by a wife, a son, and a daughter.

Funeral services were held at the Church of the Saviour and interment was made in Arlington Cemetery, Upper Darby.

**MISS MARY HILLARD**

MIDDLEBURY, CONN.—Funeral services for Miss Mary Hillard, 70 years old, founder and headmistress of Westover School, who died on October 10th after a brief illness, were held in St. John's Church, Waterbury, on the 11th. Interment was made in the family plot at Plymouth, where her girlhood was spent while her father, the Rev. Elias Brewster Hillard, a Congregational minister, was pastor there.

Mary Hillard in 1909 founded Westover School for Girls, which eventually became one of the best known finishing schools in America and numbered among its alumnae and students the daughters of noted financiers and philanthropists. Previous to this time she had been principal of St. Margaret's School, Waterbury. It was in this school she received her own education, then an Episcopal diocesan school. She was intensely interested in the cause of world peace, to further which she organized the North Atlantic Students' League for International Coöperation, in 1931, at Woolsey Hall, Yale University.

Among her other activities was the support of Catherine Breshkovsky, when the latter was exiled to Siberia by the former Czarist government.

**THOMAS S. JONES, JR.**

NEW YORK—Thomas S. Jones, Jr., an author of sonnet cycles on the history of the Christian Church, many of them appearing in the *LIVING CHURCH* in the past few years, died at the age of 49 at the home of his cousins, Mr. and Mrs. E. B. Keeler of this city, with whom he had made his home for a number of years. His death was the result of complications following a six weeks' illness of influenza.

Mr. Jones had, in his early twenties, served on the dramatic staff of the *New York Tribune*.

One of his sonnet cycles used in the *LIVING CHURCH* was *Sonnets of the Saints*, and many of his poems, such as *Sometimes* and *Voice in the Silence*, were set to music.

Funeral services were held in the Cathedral of St. John the Divine on October 18th, with interment taking place at Boonville, the village in which he was born.

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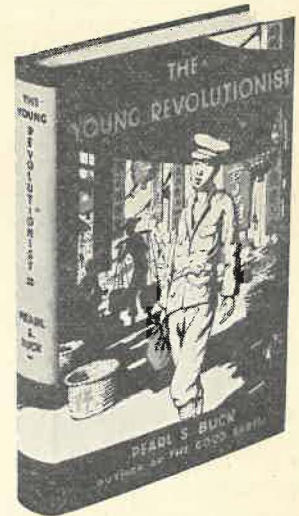
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NEWS IN BRIEF

CONNECTICUT—New Haven archdeaconry held its annual meeting October 12th at St. Andrew's Church, Northford, the Rev. Frank Smith, rector. The business session started at 4 in the afternoon instead of in the morning as usual. Supper was served in the parish house which two hundred years or so ago served as a commodious rectory. The Dutch tile around the fireplace is still in place, and the woodwork of the front portal is often sketched by visiting artists. The chief work of this meeting was the adjustment of the archdeaconry work so that it might correspond to the departments of the diocese, and therefore a stepping stone to the diocesan convention.—Grace Church, Hamden, adjoining New Haven, of which the Rev. Harry R. Pool is rector, celebrated its 142d anniversary on October 9th, both morning and afternoon. The rector preached to congregations that taxed the capacity of the church. Bishop Acheson who attended the afternoon service spoke, and brought out an interesting fact concerning a former rector of the parish, the Rev. Charles William Everest, who is the author of a hymn included in all the English hymnals, but which is almost unknown in this country. Bishop Acheson said that this hymn will be sent to every parish in the diocese to be included in the Church hymnal.—By the will of the late Alice Stephenson Brewster, wife of Bishop Brewster, the sum of \$1,000 was bequeathed to her sister, Amy L. Stephenson, and \$500 each to two sisters-in-law. The residue of the estate is to be equally divided between Bishop Brewster and a daughter Eleanor Longfellow Brewster.—Miss Katharine Jones, daughter of Mrs. Albert C. Jones of Armsmead, Hartford, and the late Rev. A. C. Jones, one time rector of Grace Church, Hamden, has become director of religious education at Trinity Church, Syracuse, N. Y. Miss Jones is a graduate of St. Margaret's School, Waterbury, and of St. Faith's Training School for Deaconesses, New York. A sister, Miss Elizabeth Jones, is in training at St. Luke's Hospital, New York, and a brother, Robert, is a junior at St. Stephen's College, and hopes to enter the ministry of the Church.—The Rev. Benjamin Styring, rector of St. Paul's Church, Willimantic, is the chaplain to Church students at Storrs College where he regularly celebrates the Holy Communion. Rectors who have members of their parish there should notify the chaplain.—A lay reader, Louis Moore, who is a student at Berkeley Divinity School, takes the services on Sundays at Christ Church, Unionville. Celebrations of the Holy Communion are taken by the Rev. Mark Brewster, rector of St. James', Farmington.—The people of Tariffville and North Bloomfield where the Rev. Frederick L. C. Lorentzen is rector, are mindful of the times. They made a contribution of fruit and vegetables to the unemployed in Hartford. A truck owned by a member of Trinity Church, Hartford, plus several of their young men, collected the vegetables and distributed them in the city.

HARRISBURG—A number of priests from the dioceses of Bethlehem and of Harrisburg attended a meeting of the Clerical Union of Central Pennsylvania held recently in Christ Church, Danville. The rector of the parish, the Rev. Heber W. Becker, sang the Mass, which was followed by a meditation by Fr. John W. Schmalstieg of Athens. Luncheon was served by one of the parish guilds. After the business meeting, a paper was read by the Rev. Earl M. Honaman of Harrisburg on Some Observations on Church Unity, which brought forth an interesting discussion.

NORTH DAKOTA—Miss Ann Swain of Sioux Falls, S. D., is the new student secretary at the University of North Dakota. Miss Swain succeeds Miss Elsie Brown, who is now a general secretary for the Girls' Friendly Society.

PITTSBURGH—The Rev. F. Kempster, D.D., rector of St. Mark's, Knoxville, has returned to this country after a two months vacation to his native heath on the Scottish border. While there he officiated as vicar of St. Cuthbert's parish, Benfieldside, his native parish. His parishioners accorded their returned rector a hearty homecoming evening on October 7th.

RHODE ISLAND—St. Andrew's Chapter, the largest men's organization in the diocese and a power in All Saints' Memorial Church, Providence, heard an unusual group of leaders in State and Church at a banquet held October 17th in honor of the Rev. Arthur M. Aucock, D.D. On the program among others, were: Governor Norman S. Case, the Most Rev. James DeWolf Perry, D.D., Rt. Rev. Granville G. Bennett, D.D.,

Dr. William Appleton Lawrence, and Dr. Arthur M. Aucock, recently made rector emeritus. Col. H. Anthony Dyer, honorary member of the chapter and famous throughout the Church as a toastmaster, will preside.

WESTERN NEW YORK—A quiet day for the Woman's Auxiliary of the diocese was conducted by Miss Bertha Conde, widely known writer and speaker on religious subjects, at St. Paul's Cathedral, Buffalo, early in the month. The subject of the day was so full of Miss Conde's well known helpfulness along spiritual lines that the quiet day was thrown open to all the churches of Buffalo. The attendance showed a deep interest in the work and spoke well for the interest of the women of the diocese.—The Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D., held a quiet day for the clergy in Buffalo on October 4th. The great spiritual need of the Church at this time and the call which will be made specially upon the priests of the Church this fall and winter was the subject of the day. A greater spiritual venture and a bigger faith in God is necessary for the whole Church, both clergy and laity.—The first summer school of social work was held in the diocese during the past year and had as its purpose to give the younger clergy and any others who are interested an opportunity to learn something of the field of social work and some of the resources open to them in helping to solve their problems. Under the leadership of such people as David Adie, executive secretary of the council of social agencies in Buffalo, and Miss Boyd of the charity organization society the days of this summer school were very well spent and the diocese feels that the undertaking was very much worth while and will be repeated another year. The lectures were given in De Lancey Divinity School at Buffalo.

WEST MISSOURI—A series of conferences for the laity is now being held in four regional centers of the diocese, which began October 25th and will end November 3d. These conferences have been planned to develop financial, inspirational, and evangelical leadership in the life of the people of the diocese, and are being held under the auspices of the diocesan field department, the Rev. James P. DeWolfe, D.D., chairman, and the Rev. C. Hely Molony, committee chairman of clergy and lay conferences. Bishop Spencer will be the keynote speaker, assisted by the Rev. Messrs. Sprouse, Trelease, DeWolfe, and Molony.—Bishop Spencer celebrates the second anniversary of his consecration to the bishopric of the diocese of West Missouri October 28th, with a quiet day at the bishop's house, to which he has invited all the clergy residing in the diocese. The clergy will assemble on the 27th and be entertained at dinner by the Bishop. All out of town clergy will be overnight guests at the Bishop's residence. Meditations for the day will bear upon the Spiritual Task—that of the every member canvass—now confronting the diocese.

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 Benediction 7:30 P.M. Week-Day Mass, 7:00  
 A.M.  
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

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

## New York

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 Sundays: Holy Communion 8 and 9; Children's  
 Service, 9:30; Morning Prayer or Litany, 10;  
 Morning Prayer, Holy Communion, and Sermon,  
 11; Evening Prayer, 4.  
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 Days, 10); Morning Prayer, 9:30; Evening  
 Prayer, 5.

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 Holy Days, additional Mass, 9:00 A.M.  
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 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
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 Vespers, Sermon and Benediction, 8.  
 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;  
 Saturdays, 3 to 5 and 8 to 9.

### Holy Cross Church, New York

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

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### All Saints' Cathedral, Milwaukee

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 Sunday Masses: 7:30, 9:30, 11:00.  
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
 Confessions: Saturdays, 5-5:30, 7:30-8:30.

## Books Received

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

AMERICAN CIVIC ASSOCIATION, INC., Washington:

*American Civic Annual. A Record of Recent Civic Advance With a List of Who's Who in Civic Achievement Among the Members of the American Civic Association. Edited by Harlean James. Vol. IV.*

AMERICAN BIBLE SOCIETY, New York City: *American Bible Society. One Hundred and Sixteenth Annual Report. 1932.*

THE BROOKINGS INSTITUTION, Washington:

*The Society of Nations: Its Organization and Constitutional Development. By Felix Morley. \$3.50.*

COKESBURY PRESS, Nashville:

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HARPER & BROTHERS, New York City:

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*Seeing the Invisible. By Harold Cooke Phillips. With an Introduction by Harry Emerson Fosdick. \$1.00.*

HARVARD UNIVERSITY PRESS, Cambridge:

*The Presbyterian Churches and the Federal Union, 1861-1869. By Lewis G. Vander Velde. Harvard Historical Studies, published under the direction of the Department of History from the income of the Henry Warren Torrey Fund. Volume XXXIII.*

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### Cautions

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SHIVERS—Caution is suggested to clergy with regard to a woman calling herself Mrs. AGNES T. SHIVERS and professing to come from Columbus, Ga. She is said to be wanted by the police of Phoenix, Ariz. Further information may be obtained from Dean Lane, 100 W. Roosevelt St., Phoenix, Ariz.

### Died

BISHOP—ALICE A. BISHOP of Springfield, Ohio, aged 89 years, died very quietly on the morning of September 21, 1932, at Scarlet Oaks Hospital, Cincinnati, Ohio, after a long illness.  
 "Blessed are they that die in the Lord."

CHATTIN—REV. JOHN MOEGRIDGE CHATTIN of St. Luke's Church, Westville, N. J., entered into rest in Chicago, Ill., August 19, 1932. Burial service was held in St. Bartholomew's Church, Englewood. Interment in Bridgeton, N. J.

### Memorial

THE REV. WILLIAM WALLACK BLATCHFORD  
 Rector of St. James' Church,  
 Atlantic City, N. J.  
 1897 - 1932.

The members of the clericus of the Atlantic City District at their first meeting this autumn have recalled with sorrow the death of the late WILLIAM WALLACK BLATCHFORD, rector of St. James' Church, Atlantic City, N. J., on the ninth day of July, 1932.

We all feel a deep sense of loss in the passing of our beloved friend and fellow-worker in Christ. His genial presence will be missed in our gatherings; his generous Christian counsel, no longer ours to command and to receive, will be sadly lacking in our deliberations; the absence of the notable strength of his courageous convictions, boldly expressed and faithfully practised, leaves us morally and spiritually poorer. We are thankful for the inspiration gained by the contemplation of a lofty Christian character; we are grateful that God in His infinite goodness and kindness gave us the privilege of loving him as a friend and of accompanying with him as one faithful to his trust as a priest in the Church of God. We pay our humble tribute to the long and effective service which he rendered to the Church, to the community, to his innumerable friends, and to all sorts and conditions of men—which will be his enduring memorial.

And while we are mindful of our own sorrow in the separation from our beloved brother in Christ Jesus, we remember also the sadness of his family and the members of the parish which he served so faithfully these many years. We extend to them all our heartfelt sympathy and bid them find comfort in the thought that he who loved them well and whom they loved, having finished his course here splendidly, has earned the promised rest from his labors.

THE REV. FREDERICK W. LIGHTFOOT,  
 THE REV. LANSING G. PUTMAN,  
 THE REV. C. CANTERBURY CORBIN,  
 Committee for the Clericus.

## CLASSIFIED—Continued

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