

# The Living Church



*Wide World Photo.*

**FR. DODD WITH BISHOP MANNING**

Central figures in the All Souls' Church controversy at New York

[See page 12 and New York letter, page 19]

**FIFTEENTH ANNUAL**  
**Nation-wide Corporate Communion**  
of the  
**Men and Boys of the Church**  
on the  
**First Sunday in Advent**  
**November 27**

**I**NSTEAD of the usual poster, invitation card, and preparation leaflet used heretofore, this year a combination invitation and preparation leaflet is provided. This may be given out personally, or may be mailed, or may be distributed in the pews.

In addition to the invitation on the front page, this leaflet provides for a devotional meditation and self-examination in preparation for the reception of the Holy Communion.

In order that no one may be disappointed through failure to receive supplies in time or because the supply is exhausted, it is advised that all orders be placed at once, with remittance. The leaflets are one cent each, post paid.

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Address

**The Brotherhood of St. Andrew in the United States**

LEON C. PALMER, GENERAL SECRETARY

Church House, 202 So. 19th St.

Philadelphia

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. FRANK GAVIN, Th.D. } ..Contributing Editors  
 ELIZABETH McCracken }  
 REV. WILLIAM H. DUNPHY.....Literary Editor  
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## Church Calendar



### NOVEMBER

- 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.
- 28. Three-day First Wisconsin Ministers' Convocation at Milwaukee.
- 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.
- Interdenominational Men's Dinners.
- 27. National Every Member Canvass.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NOVEMBER

- 14. St. Agnes', Washington, D. C.
- 15. St. Mary's, Northfield, Vt.
- 16. Good Shepherd, Newton, Mass.
- 17. St. Mary's, Salamanca, N. Y.
- 18. Grace, Baldwinsville, N. Y.
- 19. St. James', Hackettstown, N. J.

## NEWS IN BRIEF

**MONTANA**—At a special dedication service in St. Peter's Pro-Cathedral, Helena, on October 16th, several memorials and gifts were dedicated: the baptistry, given by Mrs. Claude G. Wilson in memory of her sister, Mary Chumasero Miller; the pulpit given by Mrs. William V. Stapp in memory of her parents, Mr. and Mrs. Edward Flaherty, and her sister, Mrs. Estelle Church; a memorial window over the altar given by Mrs. A. A. Cabaniss and Mrs. J. E. Bower in memory of their parents, Mr. and Mrs. J. O. Patterson of Fort Benton; the reredos given in memory of Joseph Edward Bower by his wife and children; and the altar given by the women of the chancel guild.

**RHODE ISLAND**—The congregation of the Church of the Saviour, Providence, which removed from Benefit street in the summer to the vacant church on Broadway formerly owned by the parish of St. James', has been growing. The Rev. Percival G. Moore-Browne reports that the move has been beneficial to all his organizations. It is, however, the diocesan officials say, only a temporary expedient. The committee of the Church of the Saviour is still looking for a permanent home.

# 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.

## "An Impression of St. Andrew's School"

**TO THE EDITOR:** I would like to comment briefly on the article entitled An Impression of St. Andrew's School published in the October 15th issue of THE LIVING CHURCH. If the author of the article knew how sympathetic a chord he had struck, I feel sure he would be gratified.

I believe the effect of his visit to the Holy Cross School is typical of what many, and, I hope all, "Low" Churchmen would experience if they would visit and try to understand a real Catholic service, and if they would do some serious reading on Church history. It seems so utterly needless that any Churchman should ever "go Roman," when our Anglican communion has all the richness of service and all the Catholic practices established by the Church. I would heartily recommend Dr. Oliver's enlightening book *Tomorrow's Faith* to any Churchman in the least dissatisfied with his religion.

The whole trouble with those of the faith who become "dissatisfied" is that they need to do some studying about the Catholic Church to which they belong. If every one of us would put in some hours of concentration on such a basic treatise as *The Catholic Religion, A Manual of Instruction for Members of the Anglican Church* by the Rev. Vernon Staley, there would be a rapidly decreasing proportion of "Low" Churchmen and a most gratifying increase in absolutely satisfied and enthusiastic workers in the Church of God. ROWLAND G. KEACH.  
 Meshanticiet Park, R. I.

## On the All Souls' Controversy

**TO THE EDITOR:** Bishop Manning's position in the trouble at All Souls' Church, N. Y., is to be commended most highly. We need more Catholic-minded men like him, both bishops and priests, in the American Church. For therein segregation of white and colored seems to be the order of the day, and has also been carried to the colonial possessions of the United States. Formerly, those possessions never had colored congregations, except dissenting chapels; the white and colored people worshipped together.

I was born in the West Indies of English parents, and I never heard of a colored church. My "mammy" took her Communion beside my mother, and sat in the family pew. But wherever the American flag flies today that is all changed; the colored people must have their own places of worship. I tried recently to get a nice young colored woman into one of the Sisterhoods; I failed because only white women could become nuns in American Sisterhoods. Two fine, gentlemanly, and refined boys were refused admittance to Kent School because they were colored. And these are the Orders of men and women in the Church who boast of her catholicity. In the Philadelphia Divinity School the colored men have to eat at a separate table—even our divinity students, in this diocese at least, being tintured with this spirit of segregation. The colored clericus of the diocese protested; but so far as I know no change has been made. It is all iniquitous—if the Church is truly Catholic.

The superiority of the white race to the colored is all moonshine! Within the two races we may have superior individuals; but the colored race is by no means inferior to the white race. Given a chance, and one will find just as refined and cultured people among the dark brethren as we find among the white folk. But they are so immoral! Who taught them their morals? We white people—and not merely the "white-trash" of our race, but the presumably genteel white men.

The colored race has not one single vice that is not to be found among us white people; and the most degrading of the vices of the former have been their heritage from their contact with the latter. I think Fr. Dodd is to be congratulated that he has such a scrap on his hands; and I sincerely hope that he sticks to his guns, and shoots to kill. I am thankful every day of my life that I was promoted to the cure of colored people in this city of Philadelphia. I am glad to call them Brethren in the flesh as well as in the Lord. With God it is not the color of the skin that makes a man acceptable to Him; and many a white face is black, and many a colored face is white in His eyes.

(Rev.) JOHN ALLEYNE HOWELL,  
 Vicar, St. Michael and All Angels'  
 Philadelphia.

## "Pet Peeves"

**TO THE EDITOR:** In your editorial comment in the issue of October 29th, on the publication by *Harper's Magazine* of excerpts from its *Index Expurgatorius* you cite certain common usages which cause you pain, but you omit an important one which causes me and, no doubt, many others, exquisite anguish. In notices of deaths one often reads that he (or she) "entered into life eternal" on such and such a day. God has not revealed nor has science discovered the exact moment at which eternal life begins, but we know that we are living in that condition now—that it begins when human life begins, and not when mortal life ends. In a prayer in behalf of all present at a Visitation of the Sick (page 316 of the Prayer Book) the minister is taught to say, "Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life." But human life is neither short nor uncertain. It is eternal. The prayer should read, "the shortness and uncertainty of mortal life." Jesus did not say, "He that eateth my flesh and drinketh my blood shall have eternal life"; He said, "hath eternal life."

(Rev.) WILLIAM H. A. HALL.  
 East Orange, N. J.

## CORRECTION

IN THE ISSUE of October 22d the correspondence by Mrs. Helen P. Bell on Spiritual Healing was terribly—shall we say, mutilated? In speaking of the physical healing at the hands of *medieval* doctors it should have read *medical* doctors, of course. And further in the letter by the punctuating and the closing of sentences, the sense of thought was lost. We beg Mrs. Bell's pardon.—NEWS EDITOR.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BRATTON, Rev. WILLIAM DuBOSE, formerly rector of Church of the Good Shepherd, Wichita Falls, Tex. (Dal.); to be rector of Grace Church, Memphis, Tenn. Address, 401 Boyd Place, Memphis, Tenn.

BARNETT, Rev. LYLE SAXON, priest in charge of St. Mary's Mission, Houston, Tex.; to be priest in charge of St. Paul's, Lubbock, and St. Mark's, Plainview, Tex. (N.T.) Address, 1604 Ave. Q, Lubbock, Tex. December 1st.

CHAPMAN, Rev. BENJAMIN E., rector of St. Andrew's Church, Farm Ridge, Ill. (C.); to be priest in charge of Christ Church, Harvard, and St. Mary's-by-the-Lake, Crystal Lake, Ill. (C.) Address, 408 Lincoln St., Harvard, Ill.

ELLSWORTH, Rev. DEVON, rector of Grace Church, Galena, Ill. (C.); to be in charge of Church of the Epiphany, Lombard, Ill. (C.)

HOWES, Rev. LYMAN, formerly of Cambridge, Ohio (S.O.); to be in charge of Grace Church, Galena, Ill. (C.)

JONES, Rev. JAMES G., priest in charge of Church of the Epiphany, Lombard, Ill. (C.); to be in charge of St. Andrew's Church, Farm Ridge, Ill. (C.)

KENNEDY, Rev. HARRY S., formerly rector of St. Thomas' Church, Alamosa, Colo.; to be rector of St. Thomas' Church, Denver, Colo. Address, 2205 Dexter St., Denver, Colo. January 1, 1933.

KNEBEL, Rev. WILLIAM SPEAR, formerly secretary of Christian Social Service Department, diocese of Long Island; to be rector of St. Paul's Church, Woodside, L. I., N. Y. (L.I.) Address, St. Paul's Church, 61st St., corner 39th Ave., Woodside, L. I., N. Y.

PAIGE, Rev. EMMETT P., formerly curate at Zion Church, Wappingers Falls, N. Y.; has become priest in charge of St. John's parish, Poultney, Vt.

RODGERS, Rev. EDWARD E., recently ordained to the priesthood; to be assistant at Trinity Church, New York City. Address, Trinity Clergy House, 21 Monroe Place, Brooklyn, L. I., N. Y.

ROOT, Rev. BENJAMIN F., D.D., formerly of Bellrose, N. Y. (L.I.); to be in charge of St. Simon's Church, Chicago.

WAY, Rev. WARREN W., D.D., LL.D., formerly rector of St. Mary's School, Raleigh, N. C.; to be rector of St. James' Church, Atlantic City, N. J. Address, 105 S. North Carolina Ave., Atlantic City, N. J.

WHEATLEY, Rev. JAMES McN., formerly of St. Luke's Pro-Cathedral, Evanston, Ill. (C.); has become rector of Trinity Church, Fort Wayne, Ind. (N.I.)

### NEW ADDRESSES

COLLINS, Rev. FREDERICK I., rector emeritus of Church of the Messiah, Providence, formerly Hotel Constance, Pasadena, Calif.; Hotel Maryland, Pasadena, Calif.

LEWIS, Rev. EDWARD C., assistant at St. Matthew's Cathedral, Dallas, Tex., residence, formerly 1718 Moser Ave.; 1821 Garrett Ave., Dallas, Tex.

### RESIGNATION

RANDALL, Rev. E. J., S.T.D., as rector of St. Simon's Church, Chicago; to devote full time as diocesan executive secretary.

### CORRESPONDENTS OF THE LIVING CHURCH

ARKANSAS—Omit, Rev. Smythe Lindsay. Add, T. E. Wood, 1613 Spring St., Little Rock, Ark.

## ORDINATIONS

### PRIESTS

LOS ANGELES—On the Feast of St. Michael and All Angels, in All Saints' Church, San Diego, the Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens, D.D., advanced the Rev. HERBERT P. CHASE to the priesthood. The Rev. Maurice L. Kain, rector, presented the candidate; the Rev. Charles L. Barnes, rural dean, preached the sermon; the Rev. John B. Osborn, classmate of the ordinand, read the litany; the Rev. W. Benson Belliss, senior presbyter, read the epistle; and the Rev. Henry Bedinger, the gospel. Among those who joined in the imposition of hands were the Rev. Howard B. Mills, D.D., and the Rev. Aaron B. (Rosebud) Clark, retired missionary to the Dakotas.

Mr. Chase is to be priest's assistant at All Saints' parish, San Diego.

LOS ANGELES—On October 3d in Grace Church, Glendora, the Rev. JACK ROUNDTREE was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Bertrand Stevens, D.D. Dean Beal of St. Paul's Cathedral presented the candidate and the Rev. Ray O. Miller of St. James' Church, Los Angeles, preached.

Mr. Roundtree was formerly a minister of the Christian Church. He has been in charge at Grace Church, Glendora, for some time.

LOS ANGELES—In St. Paul's Cathedral, October 6th, the Rev. WESLEY A. HAVERMALE was advanced to the priesthood by Bishop Stevens. He was presented by Dean Beal who also preached. The Suffragan Bishop, the Rt. Rev. Robert B. Gooden, D.D., assisted in the service.

Mr. Havermale is to be in charge of Los Angeles missions.

VIRGINIA—On October 26th, the Rev. CHARLES JAMES SHEFFIELD RYLEY was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. H. St. George Tucker, D.D., in Middle River Mission at Fletcher. The candidate was presented by the Rev. W. Leigh Ribble and the sermon was preached by the Ven. W. Roy Mason.

Mr. Ryley is to continue as assistant minister for the Stanardsville district mountain missions. He was ordained to the diaconate by the Bishop of Saskatchewan.

### DEACON

MASSACHUSETTS—On October 16th in the Church of the Holy Spirit, Mattapan, THOMAS MATHERS was ordained to the diaconate by the Rt. Rev. William Lawrence, D.D., retired, acting for the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of the diocese. The candidate was presented by the Rev. J. Clemens Kolb, rector of the Mattapan parish.

The Rev. James T. Addison, professor of Missions at the Episcopal Theological School, and acting master of Kirkland House, Harvard University, preached, and the Rev. Frank Stedman read the litany.

### CAUTION

GORHAM—Just a word of warning against a Mr. GORHAM and wife who are traveling the country in an automobile and asking assistance from the Church. He claims to be a newspaper man from Knoxville, Tenn. Further information may be had by writing the Rev. J. KEITH M. LEE, Newport News, Va.

NOLAN—Caution is recommended when dealing with a young man who gives the name of NOLAN, and says that he is a student of St. Stephen's College, and asks money for magazine subscriptions to help him get through college. No such person is known at St. Stephen's College. He is wanted by the police. For further information write the Rev. BERNARD IDDINGS BELL, St. Stephen's College, Annandale-on-Hudson, New York.

### NEWS IN BRIEF

ROCHESTER—The diocese of Rochester is negotiating with the general Church to take over directly \$5,000 worth of the salary list of the missionaries as a direct responsibility of the diocese to be the first charge on the diocesan quota to the general Church. A varied list of names and workers has been suggested and it is anticipated that this method will stimulate giving to the Church's program. The list will be headed by a woman worker who has gone out from this diocese, Miss Augusta S. Peters, nurse at St. Luke's Hospital, Tokyo.

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## AMERICAN CHURCH MONTHLY

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

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EDITORIAL COMMENT.....: 323  
A Vision or a Dream?—Unity—Why People Attend Church—Science and Christianity—Not Surprising—Our Opportunity—The Way of Prayer—Religious Activities—Clerical Learning.

### THE RELIGIOUS LIFE

George Craig Stewart  
SAINT PETER AND THE BLACKSMITH  
Louis Foley

### THE FINALITY OF CHRISTIANITY

W. Norman Pittenger

### SYMPHONY AND CACOPHONY

Frank Damrosch, Jr.

### THE DEPRESSION AND THE FAITH

Frederick S. Arnold

### EDUCATION IN ENGLAND, Part IV

Rolfé Pomeroy Crum

### UNCONSCIOUS CEREBRATION, Part III

J. V. Cooper

### IN THE LAND WITH CHRIST, Part II

Philip Steinbuck

### BOOK REVIEWS

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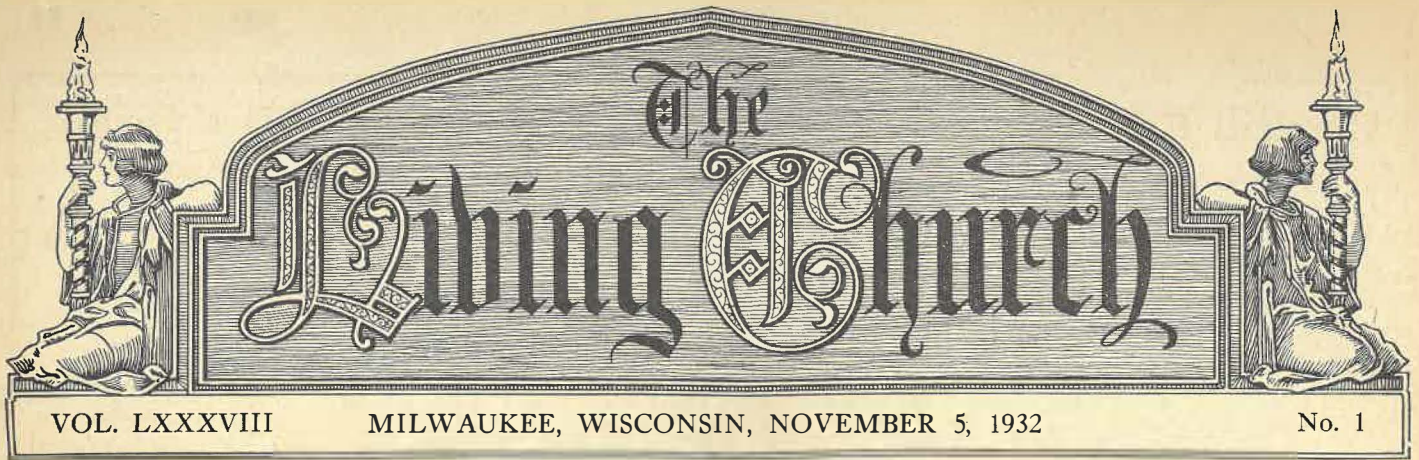
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## EDITORIALS & COMMENTS

### Our Dead

**B**RISK AUTUMN DAYS. The tang of approaching winter in the air. The incense of burning leaves in the nostrils. Trees stretching their limbs in the sunlight, freed from their summer dress of green, preparing for their rôle of sentinels of nature, guarding the sleeping things through the long winter, ready to awaken them again when spring returns.

November is the month of the holy souls, the immortal ones near and dear to us who have gone before us into the Great Beyond. We began it on our knees to offer up the Holy Eucharist in thanksgiving "for all the saints who from their labors rest"—prophets, priests, and patriarchs, martyrs and confessors, virgins, matrons, and widows, soldiers and kings, friars and monks and nuns, doctors and learned professors, unlettered peasants and country yokels—that vast army recruited from every age and nation, known and unknown, who have seen the vision, heard Our Lord's simple invitation, "Follow Me," and, taking up their crosses, have joined His train.

But to Catholics All Souls' Day is even dearer than the great festival of All Saints, for it has a nearer, more personal application. We can admire and emulate the holy apostles, or St. Augustine, or Francis of Assisi; we can study their lives, copy their examples, ask their prayers. But we cannot remember their human presence, their earthly trials and joys, the sympathy of their counsel, the understanding in their touch, as in the case of those we have known and loved in this mundane life of ours. Those sacred memories are a treasure that none can take from us, and they are brought to our minds anew at this season of the year, when all of nature conspires to bear witness to the mystery of immortality and the love of God for even the least of his creatures.

All created things must die; but death is not the end of life, but rather the doorway to a new life. The flowers and plants die, but their seeds live on, and God sends His covering blanket of snow to cover them and keep them warm and safe until it is time for them to blossom into new life. Man dies, but his soul, being immortal, lives on, and enters through death into a larger life.

Is immortality, then, but a racial attribute, a perpetuation of the genus, plant, animal, or man, through natural reproduction? So some philosophers have taught, but God has revealed a higher destiny for man. I am the Resurrection and the Life, saith the Lord; he that believeth in Me shall never die. Of course our dear ones live on. Holy Scripture, the Old Testament as well as the New, is impregnated throughout with a sense of personal immortality, and the blessed doctrine of the Communion of Saints assures us of their nearness and unseen fellowship with us.

Did your mother pray for you when she was with you in this life? Of course she did, from the day when first she felt the awakening of new life within her body until her last conscious moment. Mothers are like that, be they old or young, white or black, Catholic, Protestant, or heathen. For all normal mothers love their children, even though sometimes they may think they do not, and prayer is but an extension of love. Why then, if she loved you and prayed for you in this life, is it conceivable that she should cease to do so in the larger life into which she has entered? And if you came to her to ask her sympathy and prayers before that mystical experience called death, is there any reason why you should not continue to do so afterward? Of course there isn't; and the Christian who continually remembers his beloved dead in his intercessions, and asks them to remember him in the same way, needs no intellectual proof to reinforce a truth that he knows through his own experience.

**S**O on these November mornings as we kneel before the altar to receive the Bread of Life we are conscious of the hosts of our departed friends and loved ones surrounding us—the mother and father, perhaps, who guided our early years and taught us the first precepts of our religion; the brother or son who gave his life in his country's service; the sister whom we loved so well; the priest who was our pastor and confessor; the friend who, we say with our fallible human judgment, died prematurely; the child who was called in the innocence of his babyhood to pass through the portals of eternity.

Among that host we are sure we should discern, if our mortal eyes could but pierce the veil, the faces of many who in this world did not know the joy of fellowship with the saints in Holy Communion. Surely God in His mercy must have a special tenderness for those good people who have not known or who have but imperfectly appreciated, the full religion of Jesus Christ as revealed in His Body the Church. For it is not Christ than repels such men and women from His Church, but we who, calling ourselves Christians, reflect in our lives so little of His divinity and perfect humanity.

They rest from their labors; yet not from their unceasing praise of God nor from their prayers for one another and for us do they rest. We pray that they may be granted continual growth in the love and service of Almighty God, and doubtless they pray the same for us. We cannot tell how much or how little they are aware of what is going on in this world—indeed when we pray that they may rest in peace we are asking that they be released from too close a contact with our muddled mundane matters—but we do know that they draw close to us in the Sacrament of the Altar, and that their love and prayers are strong enough to pierce the barrier of death.

**WE ENJOYED A RARE TREAT** on a recent Sunday evening when we had the pleasure of participating in the service of Evensong at historic All Saints' Church, on the lower East Side of New York. Built in 1827, when the vicinity of East Broadway and Grand street was

**Evensong at All Saints', New York**

the home of prosperous merchants and shipowners, All Saints' is one of only four early Manhattan parishes still continuing in its original church building, and the only one in which the ancient slave galleries remain. During the more than a century of its history, this parish has seen many changes in the population of that part of the city. Not many years ago the neighborhood was over ninety per cent Jewish, and the vestry seriously contemplated the sale of the property to members of that faith. At the instance of the Rev. Harrison Rockwell, however, this plan was abandoned, and the witness of the Church in this area was continued. The passing of years has demonstrated the wisdom of this decision, for a new shift in population has brought into the parish racial groups to which our Church can minister. Fr. Rockwell accepted the rectorship of All Saints' in 1925, and in the seven years since that date has built up a parish of over two hundred communicants—Italians, Poles, Russians, Ukrainians, Chinese, Indians, Negroes, and some of Jewish extraction.

A visit to All Saints' offers living evidence of the appeal of the Catholic Faith to every nation and race. When we paid our respects to that interesting parish, the varied congregation contained also several missionaries to other peoples. Deaconess Massey, home on furlough from the Philippines, was there, as was Deaconess Bedell, lately returned from Alaska and now temporarily assisting the rector at All Saints'. Another missionary, Miss Williams of Japan, was with the deaconesses. A Russian priest, Fr. Cherbinsky, whose congregation has a chapel in the parish house of All Saints', knelt with Fr. Rockwell at the brief service of Adoration following Evensong, and everyone—the two priests, acolytes, choir, deaconesses, and many of the congregation—participated in the solemn procession with which the festivities concluded, joyously and lustily singing familiar hymns to the accompaniments played by the faithful organist, totally blind, who comes all the way down to Henry street from the Bronx regularly for this purpose.

We left the service with a feeling of exaltation. In the narrow, crooked, squalid, noisy, teeming streets of New York's lower East Side we had caught a new vision of Christ's Holy Catholic Church.

**C**ONGRATULATIONS to the *Atlantic* on its completion of three quarters of a century of distinguished journalism! And more congratulations on its notable Diamond Jubilee Number, the November issue. Beginning with a reproduction of the original cover, an anniversary editorial by Ellery Sedgwick, and a reminiscent article by Professor Bliss Perry, the Jubilee Number contains reprints of articles by literary giants of the past that were originally published in that periodical. And what giants they are—Oliver Wendell Holmes, John Burroughs, Dallas Lore Sharp, Woodrow Wilson, William Beebe, Margaret Prescott Montague, John Masefield, Jean Kenyon Mackenzie, to name a few—that make up this notable anthology! Truly the current *Atlantic* is a veritable compendium of modern American literature. Again we extend our felicitations, and our hope that in the next seventy-five years the standards of our famous contemporary may continue as high, and its beneficent influence as great, as in the past.

**O**UR regular semi-annual Index is published as a supplement to this issue, and with it we have included a page of questions for our readers, the answers to which will help us very much in determining the course of **THE LIVING CHURCH** in the near future. For the benefit of the many who receive **THE LIVING CHURCH** through others, and those subscribers who send it elsewhere after they have read it, we are printing extra copies of the questionnaire, which will be sent on request. We call attention especially to the project outlined in question 7, which we are seriously contemplating. We should like to receive several thousands of thoughtful replies to all of these questions, and especially to the one about the suggested monthly magazine, in addition to the other weekly issues. But please don't ask us to enter into correspondence about the questionnaire—we can't do it!

**T**HE *Churchman* has found a worthy successor to Dr. Robert Norwood as editor of that always interesting department, *The Mountain Trail*, in the person of Dr. Walter Russell Bowie. An able observer and engaging writer, Dr. Bowie will continue the tradition of friendly helpfulness and enthusiasm begun by his predecessor.

**The Mountain Trail**  
 May the Trail wind ever upward and onward under its new guidance!

**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.]

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## The Living Church Pulpit

For the Twenty-fourth Sunday  
after Trinity

### CONFESSING CHRIST OPENLY

BY THE RT. REV. THOMAS F. GAILOR, D.D.  
BISHOP OF TENNESSEE

*"She said within herself—If I may but touch the hem of His garment, I shall be whole."*—ST. MATTHEW 9: 21.

WE ARE ALL FAMILIAR with the story, told in the Gospel for this Sunday. A woman, afflicted with a disease that she knew was sapping her life away, but which she was ashamed to talk about, slipped up behind the Saviour in the crowd, touched the hem of His garment, and was healed.

It was a kind of superstition that actuated her. She was not quite sure. She did not come out openly and bravely and confess her faith in Christ; but she longed for help, and so ventured to touch the hem of His garment.

And so it has been said that "Every great movement has its feeble folk—its fringe of camp followers—its casual crowd of those who come for the broken meat."

There are not a few professing Christians, who would be horrified to be classed as unbelievers; who would shudder to think that they would not be given a Christian burial; but who, in their daily conduct pay little or no attention to Christian standards and duties; who take advantage of every excuse to absent themselves from public worship; who never seem to realize their responsibility for encouraging and supporting the interior spiritual life of the Church, although they are willing to make some contribution to her temporal needs, like "flying buttresses" from the outside.

And upon these, as upon all sinners, we may be sure that the dear Lord and Saviour, in the plenitude of His divine compassion, looks, without condemnation, though with infinite yearning, as He looked upon the woman in this gospel, and says: "My daughter—my son—you have faith enough to touch the hem of My garment, when others do not see you; why have you not the courage to confess Me openly?"

When St. Peter said: "Thou art the Christ, the Son of the Living God," that began it. And when St. Paul said: "I live in Christ, I die in Christ," "I live, yet not I, but Christ liveth in me"; that set Christianity going in the world; and history demonstrates that every new start Christianity has taken has come from the revival of the sense of that personal relationship.

"I am the vine," He said, "ye are the branches." He is the whole vine and we are members of Him. Therefore the Church does not depend for its life upon the men and women who join it. It is His Body, the instrument of His Will and Spirit, just as His body of flesh was in the days of His earthly ministry. The Church was founded by and in His Life. It was not made by men. Its first members did not create it—they joined it; for to be baptized is to "put on Christ" and to become members of His Body.

So it is today. Let us not be satisfied with touching the hem of His garment. Let us try to take to heart what He said to Philip, "Have I been so long time with thee, and hast thou not known Me?" We have the story of the gospel, the records of Christian history, the lives of the saints, who fought and won; and have we not known Him? Ah, yes, to seek Him in prayer, to meditate upon His Life, to realize His Presence in the Blessed Sacrament of His love; to follow from day to day with however imperfect and stumbling steps the new law of love, that He has lived for us; this is strength and joy and life. When sorrow overclouds, and temptation assails, and sickness prostrates, and death closes over us, this alone can animate and sustain, can give energy to act and courage to endure. This is the confidence, the assurance, that worldly success cannot furnish, and worldly failures can never take away.

### MISS CAROLINE

BY THE REV. FRANK S. PERSONS, II

RECTOR, SANTISIMA TRINIDAD, LA GLORIA, CAMAGÜEY, CUBA

THE STUDENTS at the Virginia Seminary near Alexandria were required to do practical mission work throughout their seminary career. Assigned to small churches within a radius of several miles, they walked through winter snows and spring rains to their Sunday charges, giving one or two afternoons each week to visiting.

One student—class of '16—loved flowers, spent much time and study on their arrangement, almost invariably had an exquisitely decorated altar. But there was one sore trial in his life: "Miss Caroline."

A gaunt spinster of forceful character and kindly disposition, she lived not far from the chapel in an unbelievably tiny cottage whose neatness was a byword. From early spring until late fall her yard was filled with old-fashioned flowers. She "took in" plain sewing and thus supported herself although handicapped by a crippled thumb; an infected needle prick had resulted in an enlarged bone. Well to do relatives lived nearby but she said, often: "I don't want to be beholden to nobody," and kept her treasured independence.

Despite her poverty "Miss Caroline" always had a cheery fire for the visiting student, a slice of cake—fruitcake if around Christmastime—and a tiny glass of home-made wine. She would sit quietly, sewing, listening to his troubles, saying nothing of her own. It was evident that she had many, but students are young, sometimes self-centered, and there were rumors of many small loans made as she said—for no one ever heard it from her—"unbeknownst to nobody."

But every Sunday night like clock-work "Miss Caroline" would stalk into church just before the service began, stretch out a lank arm and hand the student in charge a stiff bouquet of flowers, a riot of color and variety and tightly wrapped around the stems with sewing thread. Regardless of the delicate tracery or the voluptuous beauty of the altar decorations, those flowers had to be stuck in one of the bases at either side. A soul-trying practice to that young student.

Years afterward he realized the beauty of her flowers in terms of love and faithfulness and stern self-discipline. Their very stiffness and color expressed her hard independence and warmth of heart. Nor was the trial all on one side. Thirty odd years of careful and thoughtful attention had made "Miss Caroline," however lacking in technical education, a critic of sermons quite as discriminating as our professors of Sermonology, although he was justly famous. No one ever heard what "Miss Caroline" suffered at the hands of student preachers!

One of the few real sacrifices attendant on service in the mission field is the lack of good Church music. Villages where talent is limited and zeal is a substitute for musical ability cause much suffering to the parson afflicted with a musical ear and he sometimes "panteth as the hart after the water brooks" for the roll of the great organ in the city church.

But the "beauty of simplicity" is always possible in music and in decoration and if during the singing of the hymns he is sometimes thankful for the pauses when the mocking birds outside may be heard, is it not a whole lot more real and human and satisfying than some things, "ornate Morning Prayer" for instance?

And this particular parson rejoices in the eternal summer of a tropic land, a wealth of exotic flowers, and at least one communicant with a flair for decoration. He has a kindly and lovable and generous people whom it is a joy to serve, and more than one "Miss Caroline."

THE LORD'S DAY offers inspiration. If all that we have found be relaxation—golfing, motoring, and similar things—then our search has been that of a blind soul.

—Rev. William Porkess, D.D.

## AN ENGLISHMAN'S VIEWS OF THE CHURCH IN AMERICA

BY CANON JAMES L. BARKWAY

ONE OF OUR SMARTEST English playwrights has said, "People should not be treated as the rule, but all of them as exceptions"; but the present writer is no exception to the rule which all Englishmen discover, of being overwhelmed by the kindness showered upon him during his stay in this country. So far as he can observe, his own feelings of good-will are fully reciprocated, and only the friendliest attitude is taken towards England; and as the preservation of fellowship between the two nations is of prime importance for the future of civilization this happy concord is an encouraging augury.

After landing in Montreal, the first two or three weeks of my stay were spent in Vermont. Fairly extensive expeditions disclosed the loveliness of that state, and the sunsets over Lake Champlain and the scenery of the Green Mountains with their gorgeous autumn colors (and for a few days, with their snow-crowned heights) will never be forgotten. Here the reality of the world depression seemed almost fantastic. And, indeed, so far as I have yet traveled in America, the "depression" seems less obvious than in England. It is true that everybody speaks about it, but nobody seems to reflect it in outward demeanor. Automobiles of the most expensive kind abound; and economies do not obtrude themselves upon one's notice.

But, of course, my chief interest has been in the American Church; and as deep an impression has been made by the keen zest of the clergy as by the natural beauty of New England. Even beyond expectation the work of the Episcopal Church fills one with buoyant hope; and, as the Irish orator said, quite obviously the future of the Church is before it and not behind it. An Englishman is much more struck than he is in his own country by the bewildering variety and confusion of the sects. He meets with people who pour out upon him the most extravagant views in the hope of enlisting him in support of their brand of religion; and he becomes more and more convinced that the Episcopal Church is bound increasingly to win for its adherents men of devotion and intelligence by reason of its ordered freedom, intellectual foundations, and reverent worship. Its priceless heritage of the historic threefold ministry, the Catholic creeds, and the sacramental system establish it as a mighty rock amid shifting sands.

What strikes an English visitor particularly is the marvelous equipment of the Church and the immense energy which the clergy are putting into their work. In England very few parishes have the up to date buildings which here seem the inevitable adjunct of the Church. Over there most of our organizations, Sunday schools, young people's fellowships, parochial church councils, clubs, etc., have to carry on their activities in very cramped and unsuitable circumstances. Here, however, the parish house is always adjacent to the church, and is admirably equipped for the proper functioning of all kinds of activities; and the capacious vestries and sacristies with their cupboards and other appliances would be the envy of every English priest, accustomed as he is to cramped and inconvenient quarters, often in too close proximity to the choristers, with little room for vesting and no privacy for quiet thought. Nor does the American clergy's zeal fall behind the excellence of their equipment. Their intense energy and enterprise keep them in constant touch with their people, and this close intercourse is an immense asset in their pastoral work. Many of them are terribly straitened in income through drastic "cuts" in their salaries; but so far as their own personal losses go they refuse to be either daunted or complaining. This brave cheerfulness is a bracing and inspiring witness to the reality of their religion, and cannot but have its effect on the life of the whole Church.

What is, however, a little disturbing is a combination of two factors which modern conditions of life are confirming and perpetuating.

(1) The first is a too excessive congregationalism. Nominally episcopal and diocesan, yet the life of the Church is hindered by the narrow parochialism of many of its members. For its health's sake this exclusiveness must be bridged. "If we don't hang together, we must hang separately"; and individual churches can only be certain of survival if they share in the life of the whole body.

(2) The second is a too excessive concern with the temporal problems of Church organization. "The things that matter happen in the heart"; and adoration is the heart of religion, as religion is the heart of life. But many of the clergy are bending and breaking under the intolerable burden of keeping the finances of their parishes in repair, instead of being free to concentrate on their true vocation in the cure of souls. "Little children, keep yourselves from idols," are the last words of St. John; and there are three idols from which the Church needs to be preserved today—Statistics, Machinery, and Money. What we need is not perfect systems, but perfected personalities. It is not enough to be expert in ecclesiastical economies, or metaphysics, or esthetics, or even ethics, if we neglect the Church's dynamics. It can only have power in proportion as it fulfills its divine purpose. The end of the Church is identical with the end of man as stated by St. Ignatius Loyola at the opening of the "Spiritual Exercises." Like mankind it "was created to praise, serve, and reverence Our Lord God, and thereby to save its own soul." It is only as it does the first that the second will follow. The soul of the Church is not in health as it might be because "first things" do not always hold first place. Other things, however important, cannot be added unless primacy is given to the Kingdom of God and His righteousness. And even though the Church possessed an opulent supply of the other things, yet without the spiritual essentials it might as well close its doors. It is the inward life that is alone vital. Outward development must be a growth and not a manufacture. We can scarcely over-emphasize the truth of Spenser's line, "The Soul is forme, *and doth the bodie make.*" If the Soul of the Church were kept alive by being fed from the inner springs of worship and meditation, its body could not fail to be sound and vigorous. Problems of finance vanish when prayer prevails.

IT IS IN THIS REGARD that the College of Preachers in Washington is making a supremely valuable contribution to the whole of American civilization. The College stands for the supremacy of the Interior Life, and the atmosphere it radiates is that of consecrated prayer and study. Within its walls is a spirit that is infectious. Already sixteen hundred out of the two thousand younger clergy in the Church have spent at least one week in the College; and the influence produced on them cannot be measured. In time it must spread to every parish in the country.

So the world over, the Church's task is to win the world for Christ; but the world refuses to be won because it is skeptical, not so much because it disbelieves the Gospel but because it mistrusts the Church. In the words of St. Thomas it is saying, "Unless I see the marks of the nails, I will not believe"; and it looks for the signs of the Cross in the Body of Christ, and too often turns away because it does not find them. The situation before us is not unlike that of the primitive Church at the foot of the Mount of Transfiguration, impotent to deal with the task with which it was confronted. When the Master was questioned as to the cause of failure, He picked out three reasons: "Because of your unbelief," He said, and, "This kind cometh not forth save by prayer and fasting." Lack of faith, lack of devotion, lack of self-discipline—these explain the weakness of the Church's witness; and it is only in the region of the Interior Life that true efficiency can be gained and the victory won.

HE IS NOT only idle who does nothing, but he is idle who might be better employed.—*Socrates.*



# Report of the Emergency Conference Committee of the House of Bishops, October, 1932

THE Emergency Conference Committee appointed at the request of the joint meeting of the House of Bishops and the National Council to present to the National Council the report of the Committee of Bishops of the Second Province and the recommendations of the Bishop of Western New York, and to confer with the officers of the National Council upon these and other matters connected with the present economic situation, report that they have, by invitation of the Presiding Bishop, spent several days in study and conference at the Church Missions House. As a result they offer the following observations and suggestions:

1. From receipts to date on the diocesan expectancies and from reports on the Whitsunday Offering, there is reasonable expectation that the Revised Schedule for 1932 will be met, with the aid of lapsed balances and undesignated legacies. This means that expectancies must be realized at least 95%, and the Whitsunday Offering bring in at least \$300,000. Every effort should be made to avoid the large use of undesignated legacies, and it is advised that the economies hereinafter recommended for 1933 be put into effect so far as possible in 1932 in order to minimize the use of undesignated legacies, a process, we are informed, already under way.

2. In 1933 the Budget must be balanced without resort to emergency appeals. While neither the Church nor the National Council should labor under the fear complex which today paralyzes business but should exercise a strong faith in the sovereign power of God, yet they should face frankly the implications of the present economic conditions, including the anxiety and sensitiveness which these conditions create in men's minds.

There has been possibly a tendency at the Church Missions House to underestimate the effect of widespread financial disaster on the giving power of the Church's most loyal supporters. It is our belief that even if it is true that business has "turned the corner," it will be long before the giving power of the Church reaches its normal level.

In order to face conditions frankly, we advise that in our opinion the time has come when a drastic reduction in expenditures must be made, and further that while the Council must apportion the Budget authorized by General Convention it should also give an alternative quota to the dioceses, based upon a revised estimate of expenditures. If the Church, thus taken into the confidence of the Council, accepts the challenge, as we believe it will, and by extraordinary effort goes over the top which is represented by such a budget, we believe the effect will be renewed hope and courage. We advise that this consideration be made a part of the appeal.

3. The construction of such a budget is, of course, most difficult. No one can prophesy accurately what the Church's income will be in 1933. It is our opinion, however, that the maximum probable income, exclusive of legacies, is a sum equal to the expectancies of 1932 plus the equivalent of the emergency offering, plus the income from trust funds and the United Thank Offering. The committee advises, first, that the alternative quota referred to above and budget expenditures should be based upon this maximum probability. And second, that the budget adopted should not count upon undesignated legacies and lapsed balances. Lapsed balances form the only margin of safety, and undesignated legacies are resources to be used only as a last resort. Thus the

*THIS is the report of the three bishops—  
Drs. Lawrence, Davis, and McDowell  
—to whom the House of Bishops last  
spring committed the demand of certain bishops  
of the Second Province for a truly drastic re-  
duction in the "overhead" of the Church. ¶ In  
general it substantiates the findings of Bishops  
Fiske, Manning, and others, and recommends  
a greatly reduced budget. ¶ It was presented to  
the National Council at its October meeting;  
but was only partially followed, the Council  
adopting a working budget of \$3,460,000 in-  
stead of the \$3,211,000 recommended.*

expenditures in our revised budgets will be based on the following estimate of income:

Expectations from dioceses . . . .	\$2,148,403	
Less 5% estimated loss . . . .	107,450	\$2,040,953
Interest on trust funds, U. T. O., etc. . . .		825,000
Equivalent of Emergency Offering . .		325,000
Total		\$3,190,953

4. In shaping expenditures to fit these figures this committee has studied the resolution of the last General Conventions regarding priorities in any reductions that may be necessary. We believe it to be more mandatory in its nature than was realized by the National Council. The committee also, however, recognizes the changed conditions beyond anything contemplated by General Convention and feels the National Council used its best judgment in meeting difficult circumstances. The committee believes the National Council bound to conform to this resolution of General Convention in every detail possible of fulfilment, such as the abandonment of the *Church at Work*, but study of conditions now facing the Church makes it evident that even if all departments save those of Domestic and Foreign Missions were completely eradicated, the remainder of the Budget adopted by General Convention in 1931 would still not be balanced, and that, therefore, the appropriations for the Departments of Missions must also suffer curtailment, including appropriations for aided dioceses, if our estimate of income is at all accurate.

In making up this revised schedule, the committee has in Budget B followed the plan in general of reducing salaries, number of employees, etc., along a horizontal line. This has been done with all possible regard to the policy ordered by General Convention. We advise that if the Church balances this reduced budget for 1933, the askings for 1934 be increased only within reason and the Church be informed as to what the additional askings will be used for. We advise that one of the first appropriations to be restored to its former figure be that for the salaries of missionaries in the field.

## EXPENDITURE REVISION PROPOSED

5. We submit herewith then a proposed revision of expenditures, and print with it the revised schedule as given in Bulletin 70 of February, 1932. The latter will be called "A," and our Revision "B."

1. DEPARTMENT OF DOMESTIC MISSIONS			
		<i>Revision A.</i>	<i>Revision B.</i>
(a) Continental Dioceses . . . . .	\$249,000		\$180,000
(b) Continental Missionary Districts . . . . .	598,155		500,000
(c) Central Office Expense . . . . .	7,600		7,600
(d) Miscellaneous . . . . .	64,070		64,000
Total . . . . .	\$918,825		\$751,600

B (a) A number of aided dioceses receive small amounts, which if possible should be relinquished. It would seem possible for instance for California to support its own Chinese and Japanese work. Others might relinquish their U. T. O. workers as Alabama and Virginia have already done. Aided dioceses sometimes have two bishops, or a state has been divided into two or more jurisdictions, resulting in one or more weak dioceses requiring aid. The present survey of Bishop Creighton shows a large amount of apparently static work; the present financial condition of the Church requires a drastic readjustment in both

of these conditions. The province receiving aid for Deaf-Mute Work should provide this out of its own resources.

(b) Many of the above remarks apply also to the Continental Missionary Districts. Several of these have notably large appropriations out of proportion to the rest.

2. DEPARTMENT OF FOREIGN MISSIONS

	A	B
(a) Extra-Continental, Latin American and Foreign Districts .....	\$1,567,220	\$1,500,000
(b) Central Office Expense .....	29,329	26,000
(c) Miscellaneous .....	210,755	200,000
<b>Total .....</b>	<b>\$1,807,304</b>	<b>\$1,726,000</b>

B (a) Vacancies should not be filled except where absolutely necessary. If possible, salaries below \$700 should be met in full, other salaries reduced 10%. Appropriations for institutions should be held to a minimum, and local support encouraged. Static work must be reduced.

(b) Salaries of officers are reduced 20% from the original appropriation, staff 10%. Travel is reduced.

3. DEPARTMENT OF RELIGIOUS EDUCATION

A	B
\$108,894	\$62,602

It is suggested that Budget B might be made up in somewhat the following way:

Secretary of Adult Division, part time .....	\$ 2,500
Other Officers .....	14,500
Pensions .....	752
Staff, salaries .....	23,000
Travel .....	3,000
Printing, etc. ....	4,000
College Work .....	10,000
Child Study .....	3,000
Adult Education .....	250
National Conferences .....	1,000
Contingent Fund .....	600

**Total .....** \$62,602

This means a reduction in the number of officers and staff and a reduction in salaries of 20% for officers and 10% for staff. The regrettable reduction in college work means a transfer to diocesan and provincial responsibility. The N. A. L. A. and commissions can receive no appropriations.

4. DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

A	B
\$29,679	\$22,266

The reduction is in accordance with a memorandum submitted by the executive secretary.

5. FINANCE DEPARTMENT

A	B
\$33,168	\$32,000

6. PUBLICITY DEPARTMENT

A	B
\$95,732	\$51,278

B Omitting the *Church at Work* and salary of cartographer, and making salary reductions of 20% for officers and 10% for staff from the original appropriation, the items would be about as follows:

Salaries of officers .....	\$20,200
Pension Premiums .....	578
Salaries of staff .....	20,000
Travel .....	500
News and Field Bureau .....	10,000

**Total .....** \$51,278

7. FIELD DEPARTMENT

A	B
\$79,195	\$67,990

B It is suggested that this be itemized as follows:

Salaries of officers .....	\$27,200
Pension Premiums .....	2,040
Salaries of staff .....	7,200
Travel .....	15,000
Printing .....	12,000
Contingent Fund .....	100
Field Conferences .....	1,200

Speakers' Bureau .....	2,500
Contingent Fund .....	750

**Total .....** \$67,990

It is recommended that vacancies be not filled. Salary reductions, 20% for officers, 10% for staff. It seems vitally important that the work of this department should in no way be crippled at this time.

Since the large number of publications issuing from the Missions House is a cause of irritation, and also since the complaint is made that it is difficult to get practical advice or information from some departments, we suggest that the Field Department and that of Religious Education collaborate on a year's course of lessons in the Program of the Church, of a character to be used in congregations on occasions of public worship, and that other publications and printing be reduced to a necessary minimum.

8. WOMAN'S AUXILIARY

	A	B
	\$49,401	\$49,401

9. COMMITTEE ON ECCLESIASTICAL RELATIONS

	A	B
	\$22,965	\$12,000

10. INTERDEPARTMENTAL EXPENSE

	A	B
	\$129,940	\$115,000

B Dr. Franklin suggests savings in almost every item. If Suter's suggestion about the Lenten Offering is adopted there will be considerable saving in the item for boxes.

We suggest further that printing can be very much reduced; that parishes or dioceses be asked to pay for the Lenten boxes; and that General Convention expenses should be further reduced, both in attendance of the organization of the National Council and in the expenses of commissions.

11. GENERAL ADMINISTRATION

	A	B
	\$64,276	\$57,232

B The following is suggested:

Salaries of officers .....	\$32,160
Pension Premiums .....	1,872
Staff .....	14,000
Travel .....	1,200
House Rent, etc. ....	4,000
Contingent Fund .....	4,000

**Total .....** \$57,232

12. RETIRED OFFICERS

	A	B
	\$18,315	\$18,000

13. AMERICAN CHURCH INSTITUTE

	A	B
	\$172,430	\$150,000

B It is recommended that the Institute lay by for the time being its building program, and bend its efforts toward raising funds for the salaries of officers and teachers.

14. CO-OPERATING AGENCIES

	A	B
Army and Navy Commission .....	\$ 6,448	
Commission on Evangelism .....	8,000	2,000
Seamen's Church Institute .....	16,000	14,000
Church Mission of Help .....	10,000	9,000
Church Periodical Club .....	9,000	8,000
American Churches in Europe .....	2,288	2,000
Girls' Friendly Society .....	10,000	6,000
Conference on Faith and Order .....	2,500	2,500

**Total .....** \$64,236 \$43,500

15. CONFERENCE AND TRAINING CENTERS

	A	B
	\$17,000	\$17,000

Summary

	A	B
Domestic Missions .....	\$ 918,825	\$ 751,600
Foreign Missions .....	1,807,304	1,726,000
Field Department .....	79,195	67,990
Publicity Department .....	95,732	51,278
Religious Education .....	108,894	62,602
Woman's Auxiliary .....	49,401	49,401
Social Service .....	29,679	22,266
Ecclesiastical Relations .....	22,965	12,000

Department of Finance .....	33,168	32,000
Interdepartmental Expenses .....	129,940	115,000
General Administration .....	64,276	57,232
Retired Officers .....	18,315	18,000
Institutes .....	172,430	150,000
Coöperating Agencies .....	64,232	43,500
Conference and Training Centers .....	17,000	17,000
Contingent Fund .....	36,986	36,000
Total .....	\$3,648,346	\$3,211,869

6. The committee has thus recommended severe economies but they were gratified to learn that a process of reduction in numbers of employes and in expense had already been initiated and is progressing as rapidly as humane consideration will permit. The subject of "static work" is under thorough and efficient investigation by the National Council, and a Commission of General Convention is considering the matter of proportionate allotments to missionary districts and to aided dioceses. There can be no doubt that in both of these fields there should be drastic changes. We urge further that the Council consider at once possible steps to encourage progress towards self-support on the part of missionary districts. It would seem that the very fact that allowance to some of these and to some aided dioceses remain unchanged over a period of years indicates lack of close supervision or of fixed policy.

7. We have checked figures as to overhead cost, given in the report of the Bishop's Committee of the Second Province, with the Treasurer. We find that the Committee of Bishops in their computation have used only that portion of the income of 1930 which was derived from quota payments, whereas the total income was much larger, namely, \$3,890,799. Also, the Treasurer's computation of expenditures at the Church Missions House, which excludes certain salaries and expenses that belong to the field, is \$631,620 as against \$900,307, the figure used in the computation of the Bishops. The percentage of expense is not 31.2%, as suggested in the statement, but 16.2%.

8. The statement of the Bishops of the Second Province also inquires as to the "drastic cuts" which, it was announced, were made in 1932. It is a fact, apparently, that the Budget of February, 1932, totals \$3,648,346, only \$47,000 less than the total expenditures of 1931. The explanation is, of course, that the "drastic cuts" were of the Budget and not of work actually in operation. The committee is of the opinion that greater care should be exercised in distinguishing between budget cuts and cuts in existing work in making announcements, since such confusion ultimately weakens the force of an appeal.

9. We feel that our committee, representing, as it does, but one House in General Convention, is not properly constituted to advise the National Council in many of the questions raised by the statement of the Bishops of the Second Province, which are not already committed to committees and commissions for consideration. But, believing that these questions are being asked by many in the Church, especially in view of the present stringency, we feel that they should be answered either by a committee of the National Council, to be appointed now, or by General Convention. Every step possible should be taken to establish and deepen confidence in the relations of the National Council and the Church, and to this end, friendly and loyal criticism on the part of leaders in the Church should be welcomed in the spirit in which it is given.

10. We urge, meanwhile, that the forces of the Church, the National Council, especially the Field Department, the bishops, clergy, diocesan secretaries, and parish workers put forth every effort so to enlarge the field of givers as to build up not in one campaign, but by a steady process of education, a sense of stewardship and a deeper personal religion, that the last man, woman, and child shall feel the touch of an invigorating and outpouring power. To this great purpose, the democratizing of the offerings of the Church, the gathering of the whole people in devotion and loyalty, by the Every Member Canvass, the duplex envelope, and above all the personal touch of Christian enthusiasm, the effort of every diocese, parish, and mission station should be directed.

11. If, however, the hope of the Church is unhappily not realized in the Canvass of 1932, the committee is prepared to submit in detail, if requested, suggestions for further reductions in expenditures, in accordance with certain principles. Whereas the cuts suggested in Budget B in general follow a horizontal line, beginning with salaries, our further suggestions deal with a

narrowing of the scope of work, beginning, as directed by General Convention, with the departments which function at the Church Missions House. The committee feels that further economies must be sought in a stringent limitation of activities, resulting also in a large reduction of overhead expense. If it shall appear that the National Council must operate on a smaller budget for some time to come, this process of selection should be continued. We advise further that when conditions improve, activities be resumed only with the utmost care and deliberation in order that those proved and acknowledged most useful be given priority. To illustrate the application of these principles we shall advise, for example, that the activities of the Department of Religious Education be confined to the formation of curricula and lesson courses with child study, and to the giving of practical advice by correspondence to dioceses and parishes, and that this work be carried on by two secretaries and three staff members; that the Department of Christian Social Service carry on through one secretary the Annual Conference of Church Social Workers, promote diocesan schools, such as that at Cincinnati, and further the teaching of the social gospel in our seminaries; that the activities of the Publicity Department be limited to such as seem most important but can be handled by a much smaller organization. Such limitation of activities in these departments, while not sufficient in themselves to balance a further reduced income without further cuts in the Department of Missions, will, nevertheless, result also in large savings in such schedules as that of interdepartmental expense and general administration, as well as in such items as that of printing and supplies.

12. In conclusion, we desire to express our deep appreciation of the unfailing, friendly, and wholehearted coöperation we have received from the officers of the National Council in our study and in conference.

(Rt. Rev.) WILLIAM LAWRENCE,  
 (Rt. Rev.) WILLIAM McDOWELL,  
 Bishop of Alabama.  
 (Rt. Rev.) CAMERON DAVIS,  
 Bishop of Western New York.

A TRIBUTE TO GEORGE WASHINGTON

**A** LITTLE LAD reared in those Christian ways  
 Of households in the old Colonial days,  
 By conscientious parents who believed  
 Their children were a trust from God received,  
 To teach, to train—to love the righteous deed—  
 For God and native land—their honest creed—  
 Small wonder that today among the great  
 He leads them all, as savior of the State!  
 As Christian soldier, statesman, worthy son,  
 The love of all his countrymen he won.

And still he wears the laurel wreath of fame,  
 The hearts of thousands thrill to hear his name!  
 Immortal through the centuries he reigns,  
 Supreme in manly virtues he remains.

MAY L. RESTARICK.

A PRAYER FOR ELECTION DAY

**A**LMIGHTY GOD, in whose hand are the nations of the earth, we beseech Thee graciously to behold the people of this land who turn to Thee for help and succor. Guide, guard and govern us in exercising the gift of suffrage, that we may coöperate with Thy will and purpose. Let wisdom from on high be poured upon us that in Thy light we may see light. Enable us to face our tasks with courage, cheerfulness, and confidence. Give us a hearty repentance for past failures, and tender compassion for human suffering. Make us so mindful of our duty towards others that the poor may give thanks unto Thee, and that the faith of the weary and heavy laden may not fail. Set our hearts aright, and help us to dedicate ourselves anew to Thy service. Make truth and justice to flourish in our land, that Thy Kingdom may come and Thy will be done, through Christ Our Lord. Amen.

—RT. REV. FRED INGLEY, D.D.,  
 Bishop Coadjutor of Colorado.

## BISHOP MANNING'S SERMON AT ALL SOULS' CHURCH, NEW YORK

**T**HE SITUATION now existing in this parish is an unusual one and it is on account of that situation that I am here today, as your Bishop, to make an official visitation to the parish.

I am here to give my full support to your rector, the Rev. Rollin Dodd, in his right and Christian purpose to make this church a center of spiritual ministrations to all the people of this neighborhood who wish to attend its services without distinction of race or color.

Until a few years ago this community and the congregation of this church was one almost entirely of white people. In recent years, however, the community has changed more and more to a community of colored people until at the present time the great majority are of the colored race and many of them are members of our own Church who wish to attend the services here at All Souls and have in fact been attending the services.

I am informed that there are at the present time more than two hundred and fifty colored families living in this immediate neighborhood who belong to the Episcopal Church and look to All Souls' Church for spiritual ministrations.

The Sunday school of the parish has an enrolment of 215 children of whom only twenty-five are white and twenty of the twenty-seven teachers are colored. Of the white people still on the parish list a large majority no longer live in this neighborhood and many of them in fact live at great distances from this church.

The rector of the parish holds that it is his duty, and the duty of the parish, to minister to the people who now live in this neighborhood and to admit them all to the services and ministrations of the Church. In this the rector is supported by four members of the vestry and opposed by seven. Three of the four vestrymen who support the rector, among them the senior warden of the parish, live here in the neighborhood. Of the seven who oppose the rector and demand that the colored people shall be excluded, only two live in this region, the other five live one in the Bronx, one in Astoria, one on Washington Heights, one in Manhattanville, and one on the lower east side of the city on 30th street.

Of the white people still belonging to the congregation many I am glad to say support the rector in the stand he has taken.

My judgment as Bishop of the diocese is that it is the plain duty of All Souls' Church to minister to the people of the community, white and colored alike, and that the rector has taken the only position that he could take as a faithful minister of the Church of God.

I have conferred with both the rector and the vestry, and Bishop Gilbert has had many conferences with them, but the trouble has still continued.

**T**HOSE MEMBERS of the vestry who oppose the rector have, I am sorry to say, taken action which is quite unwarranted and indefensible. They have proceeded to obstruct the work of the rector, they have demanded his resignation, and without making any provision for religious services have summarily closed the church for repairs apparently with the purpose of preventing the rector from continuing his policy of admitting colored people to the services. This action is not only uncanonical and illegal, it is contrary to the central principles of our religion.

The rector of a parish in this Church has the right to the keys of the church, and to the full and free use and control of the church at all times for the purposes of his office, and the vestry may not deprive him of those rights. Canon 21 of our General Convention says:

I. (i) The control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the canons of the Church, and the godly counsel of the bishop.

(ii) For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the rector shall, at all times, be entitled to the use and control of the church

and parish buildings with the appurtenances and furniture thereof.

This law of our Church is in accord with our own state law and has been fully confirmed by the decisions of our courts.

I beg the members of the vestry of this parish who are opposing the rector to reconsider their position, and to be more wisely and rightly guided for the future.

I ask you all to be patient and considerate, to show a true Christian spirit, and to go on quietly and faithfully in your life and work in the Church.

And I assure you that your rector will be upheld in the position he has taken, and maintained in his rights as a priest of this Church, and in the discharge of those high responsibilities which his office requires of him and which the Church has laid upon him.

Your rector is standing for one of the great foundation principles of the Church of God and I honor him for the position that he has taken.

In these days of world crisis when we are in the midst of movements social and racial the results of which none can foresee we must stand more than ever before for that divine vision of the Holy, Catholic Church, that great visible Family of Christ in all the world, which St. Paul sees and holds up before us in his epistles, in which there is to be neither Jew nor Greek, Barbarian nor Scythian, Bond nor Free, for all are to be one in Christ Jesus.

It is the realization of this New Testament, divinely given, ideal of the Church of God which is needed to draw all races together in love and fellowship, to sweep out the spirit of hate and fear, to banish war, and to draw us into one great Brotherhood of Christ throughout the whole world.

## THE EMBLEM OF MERCY AND RELIEF

**J**UST AS IN TIME OF WAR the emblem of the Red Cross is a sign of neutrality, a guarantee of protection, so in time of peace is its symbol a signal of friendship and good will, of mercy and relief. Human betterment, improved standards of living, the prevention and amelioration of suffering—these are the recognized principles of the Greatest Mother everywhere, and never in the fifty years of her history has there existed a greater opportunity than today to demonstrate those principles to so many hearts within the confines of our own boundaries.

In her rôle as authorized national relief agency in time of disaster, the American Red Cross has accepted responsibility in some 2,200 of her 3,600 chapters for unemployment relief—now assuming the proportions of a national calamity. Between September 9, 1931, and May 21, 1932, these chapters had dealt with civilian and veterans' cases totalling 1,700,000. During the winter months alone, the cases of more than 400,000 veterans were handled—a work of truly heroic proportions, involving hours of patient research, tedious detail, and inter-chapter correspondence in procuring the supporting affidavits required to establish the ex-service man's right to compensation from the Veterans' Administration.

Domestic disasters, due to acts of nature, of which there were sixty during the past year, affecting thirty-one states, brought the Red Cross into contact, as dispenser of food, clothing, medical supplies, and shelter with some three million of our citizens. As the Congress-appointed disburser of the 40,000,000 bushels of government wheat and 500 bales of government cotton for the relief of the needy, it is estimated that at least 12,000,000—or one-tenth of our entire population—has been benefited through our national relief agency.

To mitigate the physical effects of the depression in malnutrition, lack of nursing care and attention to babies, pre-school children, and school children, an army of 750 Red Cross nurses has served in public health fields, often the only representative in remote communities of a welfare agency.

All these benefits are financed through the membership dues of the American people pledged at the annual Roll Call period between Armistice Day and Thanksgiving.

# Jerusalem Bishop Enthroned

By Canon Charles T. Bridgeman

ON THE FEAST of St. Michael and All Angels, when pale lavender and yellow croci spring from the parched hillsides of the land as an earnest of the revival of vegetation soon to come with the fall of the rains in November, the newly consecrated Bishop in Jerusalem, the Rt. Rev. George Francis Graham-Brown, was enthroned in the Collegiate Church of St. George the Martyr, and with that act the diocese entered enthusiastically upon a fresh period in its history. The enthronement of the Bishop and his installation as dean of the collegiate church took place at 9:30 A.M., September 29th, in the presence of a great company of representative people. The heads of all the Eastern Churches in the Holy Land were seated in the sanctuary, and in the nave were His Excellency Sir Arthur Wauchope, High Commissioner for Palestine, heads of government departments, the heads of the religious and lay communities of Moslems and Jews, and representatives of all phases of missionary endeavor in Palestine. The German Lutheran pastor, the warden of the hospital of the Order of St. John of Jerusalem, and a representative of the Church of Scotland were seated in the choir.

At 9:15 A.M., the clergy and lay readers of the diocese entered the church for a brief choir office, and the doors were locked behind them. At 9:30 they marched back to the west doors and waited till the Bishop, accompanied by his chaplains, the installant (Archdeacon of Palestine, Syria, and Transjordan), the chancellor, and the registrar, approached from without and knocked three times for admission. The doors were flung open, and the Bishop entered clad in a white cope, his staff-bearer preceding him. At the west end of the nave the King's mandate was read in English, Arabic, and Hebrew, and the Archbishop of Canterbury's Certificate of Consecration in these official languages and Greek as well. The Bishop was then led to the chancel by all the clergy. At the chancel step he paused to make formal petition to be enthroned as Bishop and to give the oaths of fidelity, assent, and allegiance to the King (the last being omitted when the Bishop is not a British subject), and his declaration as dean. The Bishop then went to the altar where after singing

the *Veni Creator* he was commended to the prayers of the congregation, with special prayers offered by Archdeacon Swan for the diocese of Egypt, Canon Bridgeman, representing the Episcopal Church in America, and representatives of the Church Missionary Society and the Church Mission to the Jews who prayed in Arabic and Hebrew respectively. The installant, the Ven. Archdeacon Stewart, under mandate from the Archbishop of Canterbury, then conducted the Bishop to his throne and placed him thereon. During the singing of Psalm 133 all the clergy came forward and saluted the Bishop by kissing his ring. After blessing the clergy the Bishop gave them a short allocution, and then preached to the great congregation.

The sermon recalled the debt which Palestine owes to the late Bishop MacInnes and the late High Commissioner Field Marshall Lord Plumer, both of whom, the Bishop said, had left an indelible mark on the history of the country. His Lordship then took the miracle of the Feeding of the Five Thousand to illustrate how humble offerings presented to God for His blessing may suffice to feed hungry thousands.

Following the sermon the Bishop was installed as dean of the collegiate church by Dr. Danby, the acting sub-dean. A thank-offering was taken to aid the work of the Church in

Iraq, placed for the time being under the care of the Bishop in Jerusalem. Flight Lieutenant Reed, who represented the Churches of Iraq at the service, will be recalled as for many years a member of the Archbishop of Canterbury's Mission to the Nestorians. He and the Rev. John Panfil of Mosul will advise with the Bishop in Jerusalem concerning the present problems of that distressed nation, now refugees in Iraq.

Among the many representatives of communities present at the service were Archbishop Kaladion of Ptolomais, locum tenens of the Greek Orthodox patriarchate; Archbishop Torkom, Armenian Patriarch of Jerusalem; the Coptic Bishop of Jerusalem; Abuna Yacoub, locum tenens of the Syrian bishopric; the Abyssinian Abbot, a representative of the Franciscan Order, the Chief Rabbi of the Sephardic Jews; and many like notables.

(Continued on page 14)



© Photograph by American Colony, Jerusalem.

## AT THE ENTHRONEMENT OF BISHOP GRAHAM-BROWN

BACK ROW: Canon Bridgeman, Representative of American Church and Master of Ceremonies; Chancellor; Registrar; Flight Lieutenant Reed, Representative of Churches in Iraq.  
 MIDDLE ROW: Warden; Dr. Rhein, German pastor; Dr. Strathearn, Order St. John of Jerusalem; Rev. A. Mansur, senior Arabic priest; Archimandrite Kynakos; Rev. W. A. Parker, Bishop's chaplain; Rev. O. Thompson, chaplain; Canon Havaner; Rev. J. G. Sloan, Church of Scotland; Warden.  
 SITTING: Canon Danby acting as sub-dean; Archbishop Anastasy, of the Russian Mission; Abyssinian abbot; Coptic Bishop of Jerusalem; Archbishop Kaladion, locum tenens, Orthodox Patriarch; H. E. Sir Arthur Wauchope, High Commissioner for Palestine; Rt. Rev. Dr. Graham-Brown; Archbishop Torkom, Armenian Patriarch of Jerusalem; Abuna Yacoub, locum tenens Syrian Orthodox bishopric; Aide-de-camp to High Commissioner; Archdeacon Stewart, installant.

# Heroes of the Catholic Revival

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

## IV. JOHN HENRY NEWMAN

**I**N JOHN HENRY NEWMAN one meets a sensitive priest whose soul was ever soaring to the heavenly places, but whose mind, schooled in Calvinism in childhood, enlightened through contact with the school of Whately at Oxford by some conception of the character of the Church, and at length wholly fired by Anglo-Catholicism, showed an incipient restlessness that was not really stilled after his secession to Rome in 1845. I would not anticipate the story of that painful retreat from all that he held dear, as it must needs form a chapter in itself. My purpose at this point is to bring before the reader the various men whose efforts gave the movement genesis, with such allusions to their later careers as would be out of place hereafter. Newman must often come before us.

Newman was the son of a London banker, his mother being of Huguenot origin. His *Apologia*, written in 1864 in reply to a charge by Charles Kingsley that the Roman Catholic Church did not regard truthfulness as essential to the life of Grace, is not only a peerless literary gem, but a vital document relating to the Movement. It revealed his inward being. He says of himself as a child: "I thought life might be a dream, or I an angel, and all this world a deception, my fellow angels by a playful device concealing themselves from me and deceiving me with the semblance of a material world."

It may have been this early fancy which led him to write, in the Movement's marching song, of angel faces "loved long since, and lost awhile."

At Oxford he formed a friendship with Richard Hurrell Froude, whom he took abroad in 1832. He hated Romanism then, regarding the Latin Church as the Scarlet Woman of the Apocalypse, while Froude found much to admire in her. It was in Rome that Froude found his slogan: "You shall know the difference now that I am back again," and he returned to England before Newman, the latter being taken ill while visiting Sicily. Both were back to hear Keble's Assize Sermon in 1833, and the seven years of mental stress and anguish of soul bore fruit in the *Tracts for the Times*.

Newman had become a force in Oxford long before he entered the Movement. In 1828 he had become vicar of St. Mary's, and his Sunday sermons attracted the more earnest undergraduates. The church was not crowded as the sermon hour synchronized with college dinner, but those who heard them were wonderfully affected.

"Without those sermons," says Dean Church, "the Movement might never have gone on, certainly would never have been what it was. Even people who heard them continually, and felt them to be different from any other sermons, hardly estimated their real power, or knew at the time the influence which the sermons were having upon them. Plain, direct, unornamented, clothed in English that was only pure and lucid, free from any faults of taste, strong in their flexibility and perfect command both of the language and thought, they were the expression of a piercing and large insight into character and conscience and motives, of a sympathy at once most tender and most stern with the tempted and the wavering, of an absolute and burning faith in God and His counsels, in His love, in His judgments, in the awful glory of His generosity and His magnificence. They made men think of the things which the preacher spoke of, and not of the sermon or the preacher. Since 1828 this preaching had been going on at St. Mary's, growing in purpose and directness as the years went on, though it could hardly be more intense than in some of its earliest examples."

"Who," writes Matthew Arnold, the despiser of Anglo-

Catholicism, "could resist the charm of that spiritual apparition, gliding in the dim afternoon light along the aisles of St. Mary's, rising into the pulpit, and then in the most entrancing of voices breaking the silence with words and thoughts which were a religious music—subtle, sweet, mournful. Happy the man who in the susceptible season of youth hears such voices. They are a possession to him for ever."

**N**EWMAN, as the Movement was organized, bought cottages at Littlemore hamlet a few miles from Oxford. These he turned into a rudimentary monastery. The possible revival of monasticism in the Anglican Church was much in his mind, and although his intentions in regard to Littlemore were vague, he and a few friends began to live an ordered life there which was then unusual. His heart was bound up with Littlemore. In 1836 he had built a church there, and at Easter, 1840, he wrote: "We are all so happy that we are afraid of being too happy; we have got some roses, wallflowers, and sweet briar, and the chapel smells as if to remind one of the Holy Sepulchre." Here he catechized children in such a way as to attract men out to hear him.

But when regarded with suspicion, as doubts of the Anglican position grew on him, his happiness departed. The moor and fen and crag and torrent, the rugged part of life was come to in very truth, and it was sharpest purgatory to him. He wrote: "I cannot walk in and out of my house but curious eyes are upon me. Why will you not let me die in peace? Wounded brutes creep into some hole to die in, and no one grudges it them. Let me alone; I shall not trouble you long. These are the very words in which I expressed it to myself."

Again: "Heads of Houses, as mounted patrols, walked their horses around these poor cottages. One day when I entered my house I found a flight of undergraduates inside. Doctors of Divinity dived into the hidden recesses of that private tenement uninvited."

He "went out" in '45, despairing of those dry bones which have since become a living and mighty army.

## JERUSALEM BISHOP ENTHRONED

(Continued from page 13)

**D**R. GRAHAM-BROWN as Bishop in Jerusalem occupies a position which is of great interest to the American Church, not only because Good Friday offerings made in so large a number of the parishes give substantial support to the work of the diocese, but because two fields of work directly supported by the American Church fall within his jurisdiction, that of Canon Bridgeman, the educational chaplain in Jerusalem, and that of the Rev. John Panfil among the Assyrians in Mosul. It is good to know that Dr. Graham-Brown is not without personal experience of American Church life, and had been the guest of the Presiding Bishop at his Cathedral in Providence before he met him again in London last spring. A further link with the American Church arises from the fact that when Dr. Graham-Brown, as principal of Wycliffe Hall, Oxford, received the invitation of the Archbishop of Canterbury to succeed the late Bishop MacInnes, he was then visiting in Paris, and went for a time of prayer to the American Church in Paris to ask God's guidance before making a decision.

On his journey to Jerusalem the new Bishop preached at the American Church at the invitation of the dean.

# The Kellogg-Briand Pact

By the Rev. Richard K. Morton, S.T.M.

**T**HE RENUNCIATION OF WAR is one of the greatest landmarks in the history of international relations. History has told largely of battlefields, not council tables; it has gloried in blood, not brotherhood; it has told of brave warriors, more than of brave peacemakers.

Treaties ended wars—but in themselves held the seeds of costlier and more hateful wars. Victories ended struggles—but only to cause greater ones.

About four years ago the nations finally arrived at that point where they were prepared to make strong, sincere, and united pronouncements against the age-old, entrenched policies of war. On August 27, 1928, the Kellogg-Briand pact was announced to an expectant but skeptical world, while on July 24, 1929, it was ratified with the signatures of fifteen nations. At last diplomats had come to a point where they lowered the supremacy of their war offices; at last the absolute monarchy of Mars had fallen.

Four years is a short time. Only four years of the enthronement of peace—against centuries of bloodshed, centuries of hate and destruction! All nations had claimed the fundamental right of waging war whenever they chose; all nations recognized codes of war-making, but all of these fell before what any nation was expected to do when attacked or when its existence was threatened.

Power and sovereignty have made an unassailable combination in the history of the nations. Nationalism was the inspired religion of governments. But sometimes it happens that what seems so strong and eternal proves most weak and mortal.

The followers of Mars might have seen more than a century ago the coming of a day when Mars, too, must grant a Magna Charta. After many conflicts overtures were made—but nothing came of them. Many treaties ended with the empty expectation of being final dispositions of disputes. In the middle of the last century peace congresses were held in Paris and elsewhere. Diplomats made feeble attempts at new bases for lasting agreements; Churchmen issued idealistic pronouncements. Here and there poets and philosophers sang the praises of peace. The Friends urged peace, and stood for it steadfastly. Gradually, war was beginning to be seen as something unsanctionable by the Church and unlinked with the life and message of Jesus. In history England had done much to win for the people the Magna Charta of political freedom. In France the people had fought bloody battles for political sovereignty. In Russia and Germany and Spain the people have fought for a new economic and social and political order. Today, the United States, in common with other nations, is fighting for a new international era, an era of established peace.

The Kellogg-Briand pact depends upon the long-continued agitations of many years, but directly upon the distinguished labors of former Secretary of State Frank B. Kellogg, sanctioned by President Coolidge, and of the late Aristide Briand, great Prime Minister and Foreign Minister of France, whose names will be immortal in the history of peace. These men have had a vision of a new day, and they knew how to go about giving it reality. The signing of the pact will ever rank as one of the outstanding and lasting achievements of the Coolidge administration. The forces behind the pact were economic as well as moral; social as well as political. They came not from flighty idealists, but from cautious, well-informed realists. They came from a recognition of what the new era imposes in the form of burdens and responsibilities.

Secretary of State Henry L. Stimson recently delivered a ringing and sincere speech in which he reviewed the developments leading up to the signing of the Kellogg pact and in which he gave his own estimate of its meaning and significance. He sees the pact

as causing war to lose its status of legality; he finds in it the principle of consultation. In the light of this attitude, it is apparent that we have a less arrogant and narrow view of nationalism and patriotism and a broader grasp of the problems and needs of the society of nations. War-making, now, is to be stripped of its sacred privileges, its inviolable rights, its unquestioned dignity. Neutrals are no longer enjoined to follow a strict code of etiquette. They are not expected to stand by and see their own people and goods misused and destroyed, as well as the nationals and goods of other nations.

Since science has made us virtually neighbors, since genuine religion makes us brothers, and since the economic life of the world makes us united, international affairs must make us co-workers. The sanction of public opinion will preserve us peace, and the sanction of enlightened religion will guarantee us brotherhood.

**T**HE KELLOGG PACT has already been tested severely in Russo-Chinese, Sino-Japanese, and Paraguay-Bolivian affairs. Prospective belligerents are acting with circumspection and caution in view of the crystallization of public opinion in the society of nations against the intended belligerency. No nation today can run the risk of fighting the world; no nation can run the risk of having to pay for fighting the world.

Four years have done much in diplomatic pedagogy. Four years have done much in economic object-lesson teaching. Four years have done much to show us the far-reaching results of a world at war.

The Kellogg pact must be made the only diplomatic policy to be invoked in a time of crisis. It must have behind it solid and strong public opinion. It is civilization's safeguard against the return of barbarism; it is religion's safeguard against the return of paganism; it is society's safeguard against chaos; it is economics' safeguard against financial exhaustion and collapse.

Stubborn, impatient belligerency now will appear as sheer illegality, sheer wilful defiance of the peace and safety of the nations. No longer is war the unchallengeable recourse of a nation with a grievance or a dispute. No longer is war the solution for problems, or the method for exacting payments or punishments or adjusting national "honor" or determining "justice." No nation can afford to become conspicuous for its defiance of the will of the nations; no nation can risk assuming the responsibility for imperilling civilization, jeopardizing the whole economic system, and throwing social progress into confusion.

It is indeed time that the nations "renounced war altogether as an instrument of national policy in their relations with one another." Today you cannot win a war, because of its economic and social repercussions; you cannot stop a war, because it goes on forever in destroyed values and property and the destruction and maiming of human lives; you cannot confine a war to boundaries, for it takes in all nations and men. You cannot solve anything; you cannot avoid anything; you cannot acquire anything.

The Kellogg pact is the first legislation in a new international code. It is the first trumpet call to the nations. It is the first real pronouncement of an ideal, the first expression of humanity's fervent wish. In four years all this has come to pass, and this great era has opened up. Is there not cause for faith and hope? Is there not a magnificent task to complete? It took many years for us to win victories in this country against slavery, liquor, and other evils—but they came. The nations will be as persistent in this common purpose and they will cease to sacrifice their best youth on the altars of the gods of hate and destruction.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**H**ERE is the copy of a recent letter which should appeal to all scattered communicants. It is practical and full of suggestions for mothers:

## A Typical Letter

"Every grown person remembers certain things which happened in their childhood, and remembers them so clearly and so happily that they will never forget them. Perhaps they remember the way father spoke when he was very much in earnest. Perhaps they remember the family reunions which were held on Thanksgiving Day; or it may be the old house or an armchair or picture book that will never be forgotten.

"These memories play a large part in our family loyalty. Family customs have a larger part than we think in making us what we are. They are important because they are ours and seem real to us. In the same way there is great value in family belongings and family customs which become natural parts of a child's early life. We do not forget the Sunday evening hymn singing, or the spot in the woods where father told us about Moses and Elijah and the Lord Jesus and St. Paul. In those ways religion becomes not only familiar and important, but part of ourselves so that we never lose it. Children today need those things more than ever before.

"Our religious festivals, such as Thanksgiving Day, Christmas, and Easter are opportunities for parents to develop the family customs which bind their own family closer and unite it with the larger Family of God. Let us be sure that the real meaning of our celebration is understood by the children (Thanksgiving is more than turkey-day or a football game); so that the coming of the Christ-child shall not be overshadowed by Santa Claus. Suggestions about Christmas may be found in a pamphlet, *How Shall a Christian Family Celebrate Christmas* (write for it to the Department of Religious Education, 281 Fourth avenue, New York City).

"Each family has its own problem in finding a time when all members are free to be together. In some homes the early evening before the children go to bed is the time. In others it is an afternoon each week. Sunday ought to bring to each family a chance to be together. Whenever it is, each week should find some time given to good times for all the family together. Children are easily led to find happiness in their families. This is a great opportunity for building moral strength and for teaching by example the meaning of the Family of God.

"Among the most important traditions which we may try to cultivate are those connected with our religious observances. Family prayers and Church-going are among these. A child likes to know that he is doing as his parents do. Parental example in daily life is the most important influence for our children. Let us make daily living count in the religious training of our children."

**A** TIME OF DEPRESSION is recreation's opportunity," writes Howard Braucher in *Recreation*, the official organ of the National Recreation Association. The Girls' Friendly Society suggests to its membership: "Why not cooperate in making this year a recreation year through the Church for those unemployed who otherwise would have little inclination or opportunity for recreation?" Many suggestions are made for consideration by the girls, and plans are worked out for entertainments, parties, and classes. The home, the family, and the Church offer exceptional opportunity for fellowship, possibly more needed now than at any other time. Mr. Braucher says:

## Recreation

"There are other values besides money. Even in financially bad times a measure of satisfaction can be obtained by the

recognition of higher social values. All human relationships need more attention at a time like this. Now is the time to face the great national resources the people of our communities have in music, dramatics, in handcraft, in a greater understanding of nature, in reading, in games, in social recreation. Even when the world is darkest, morale-building recreation can build up habits of joyous vital living which may be continued when days of prosperity return."

## JOY

**T**HESE are truly trying times;  
Lack of love, and cruel crimes;  
Failing hearts for fear of things;  
Poverty, much suffer'ing brings.

What we need these darkened days  
Is joy of life; grateful praise;  
Joy and gladness, inner life,  
Superceding outward strife!

Christ, for Joy, endured the Cross,  
Suffered shame, and pain and loss;  
Prayed His God in face of doom,  
Praised, throughout prevailing gloom!

Joyous Spirit! Christ the Light,  
Penetrating thus Thy night,  
Teach us now to pray and praise,  
That Joy light our darkened days!

SARAH NICHOLS GUILD.

**O**NE of the most important phases of religious education is that carried on by the Department of Religious Education through correspondence. Letters and lessons are sent regularly to many hundreds of parents and children living in rural and isolated places. Through timely

## Religious Education By Correspondence

and pertinent letters thought and action are stimulated and individuals and communities are not only kept in touch with or drawn to the Church, but are helped in the development of religion in the life and the home. You will gather from the following letter an illustration of the interest our Church is manifesting in her scattered communicants.

**O**NE of our national leaders in religious education, Leon C. Palmer, has recently given the following seven objectives which seem to be all-embracing and ones that could well be memorized by each Church school teacher to their advantage.

## Definite Objectives

1. Conscious relationship to God through Christ.
2. Understanding and appreciation of the life, personality, and teaching of Our Lord, Jesus Christ.
3. Christ-like character and conduct through study and imitation.
4. Development of purpose and ability to criticize intelligently, and to cooperate creatively in the task of Christianizing the world.
5. A Christian philosophy of life.
6. Full participation in the life of the Church, its services, sacraments, fellowship, teaching, and purposes.
7. Assimilation of the best in the religious experience of the race, especially as recorded in the Christian Scriptures.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

PSYCHIATRY AND MENTAL HEALTH. By John Rathbone Oliver. New York: Scribner's, 1932, pp. xiv, 330. \$2.75.

**I**N VIEW of the increasing interest in psychiatry a book such as the present must inevitably have been written; we are fortunate in having the first work of the sort (the lengthy and valuable bibliography discloses nothing quite parallel) from the thoroughly competent pen of Dr. Oliver. Ample knowledge of the most recent advances of science in this field is accompanied by devout adherence to the Catholic faith; the last in the main, for we shall, unfortunately, have to question some of the positions which the author takes.

Two chapters each are devoted to Mental Illnesses, Mental Maladjustments, Sexual Factors, after the General Field has been examined in the introductory chapter. The book comes to a splendid conclusion in the final chapter on Religious Faith and Practice. The six central chapters have appendices of "Clinical Material," containing well chosen typical cases. Doubtless there will be many who will question the necessity, even the advisability, of the priest possessing any especial knowledge in this field. Dr. Oliver answers that question thus: "The pastor comes into early contact with the development of faulty mental habits; he, much more than the psychiatrist, holds the key to the patient's confidence; he, in a much deeper sense than can ever be applied to the physician, is a physician of the soul" (p. 285).

The task of the priest in his use of psychiatry is to sublimate the psychic into the realm of the spiritual; for the attainment of this goal many helpful suggestions are here supplied. A possible danger is that the priest will overestimate his knowledge in a highly technical and difficult field, classify his parishioners, *e.g.*, as schizophrenics, paranoics, etc.; but the average reader and student of the book will not fall into this pitfall. Certainly nothing said by the author would encourage such diagnosis; rather the student is led to recognize certain early symptoms and to cooperate intelligently with the specialist in effecting a cure, or in revealing to those most closely concerned the need for a cure, not to become himself a specialist. Yet he will not fall into the contrary false assumption, that he has no concern with cases of these various types, for, as Dr. Oliver says, "I am coming more and more to believe that the real solution for many of the difficulties . . . is to be found in one type of mental and physical activity alone: in the Christian faith and in Catholic practice" (p. 297). The faithful and intelligent priest will have accomplished his task only when he has secured for the sufferer such scientific help as is available and brought him nearer "the Divine Psychiatrist—the one Great Physician of the soul" (p. 295).

Our criticism of the author's position is concerned with chapters VI and VII on Sexual Factors. Protestant thought has tended to make offenses of this species synonymous with sin in general; we would by no means go to the other extreme and deny their prevalence or importance, but we greatly doubt whether they bulk as largely in human infirmities as seems to be here implied, basing our position upon some years of experience with the spiritual burdens of the ordinary man and woman—and in spite of Freud. They are to be reckoned and dealt with as *sins*, however, when they are disclosed, and we fear some may be led to minimize their significance by some of the less guarded language of the author. It does not seem that any viewpoint of science can replace Catholic theology in this respect. In particular, we would fear that the reader might be led to consider autoerotism as a practice of small importance spiritually; again, we would hope

that not many parents might be found so broadminded (?) as the one whose case is cited in the lengthy footnote (pp. 254-255), for such "objective judgment" is not only contrary to every teaching of moral theology, but is also repeatedly condemned in the strongest terms in Holy Scripture and, according to the narrative, was responsible for the destruction of Sodom. In such connections no temptation to be abreast of current science or, perhaps, more truly pseudo-science, can lead one in safety to depart from the "old ways."

F. H. H.

HOW TO USE YOUR CHURCH. By Louis Jabine. New York: Macmillan Company. Pp. vi, 95. \$1.00.

**T**HE NEED of the Church today is plain, practical, simple teaching of the duties and obligations of Church membership, presented in such attractive and winning fashion as show true pastoral zeal and affection. This little book gives just such counsel. It is direct and homely in its statement of the duties and privileges of the faithful communicant, full of wisdom and common sense. It is a good little manual for the clergy as well as "a parishioner's handbook."

The younger clergy especially will find it useful as showing how instruction can be given clearly and definitely, yet winsomely, not as cramming pellets of truth down unwilling throats, nor as laying down laws and rules of faith and practice with a "take it or leave it" air. There are some bits of advice, especially with regard to attendance at sectarian worship, with which we cannot altogether agree; but on the whole the book is exactly what our people need. For the most part, they are uninstructed in prayer, worship, the sacramental life, the common, everyday duties. There is need to go back, again and again, to these simple things in laying the foundation of Catholic teaching. The writer of the Epistle to the Hebrews could leave first principles in order to "go on to perfection," but he did not live in an age of transition with the Church family an odds and ends collection of migrating people such as we have in America today, when "parishes" are a mere procession of passing parishioners; needing, therefore, to be told of first principles till seven times seventy lessons have been given.

We commend this book heartily as an example of the way to teach if we would win and help souls.

F. C.

AGELESS STORIES. By the Rev. G. D. Rosenthal. New York: Edwin S. Gorham. 1932. Pp. 247. \$2.00.

**N**INE of Our Lord's parables are ably treated and expounded by Fr. Rosenthal in this unusually interesting volume. Those who heard him preach during his tour in this country in connection with the oncoming Oxford Movement Centennial will be especially glad that this book is accessible. The Prodigal Son is edited and garbed in modern terms, with a freshness that is fascinating. The scene is laid in and near London, and the son is named "John Everyman." Five chapters are given to this exposition, while six are devoted to the Ten Virgins. To the seven other parables are given one chapter apiece. Familiar as are all of these matchless messages, our author has treated them with such power and depth that they glow at times with unwonted beauty. An altogether delightful book. No series of sermons or classes on these parables should be without it.

JOHN HENRY HOPKINS.

A GOOD BOOK is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.

—Milton.

# NEWS OF THE CHURCH

## Bishops' Report Is Received By Council

Presiding Bishop and Dr. Franklin Explain Why Recommendations Not Fully Adopted in 1933 Budget

**N**EW YORK—The report of the special committee appointed by the House of Bishops at Garden City, L. I., April 28th, and charged with the consideration of questions of financial policy raised by a committee of bishops of the Second Province, has been presented to the National Council, and by them transmitted to the bishops. [The report is published elsewhere in this issue.] Accompanying it was a message signed by the Presiding Bishop and by Lewis B. Franklin, treasurer of the National Council, reading in part as follows:

"This report has been of invaluable assistance to the National Council in preparing the formulation of its fiscal policy for the year 1933. In the budget for 1933 as thus far tentatively adopted, the economies effected earlier this year are continued and further reductions are made. Appropriations taken out of the operating budget have been placed in a Restoration Account so that if sufficient funds are made available through pledges of the dioceses, there may be reinstatement from this account of items which have been eliminated or reduced.

"For the most part the conclusions of the National Council and the recommendations of the committee of the House of Bishops are in substantial agreement. Certain radical changes advised by the committee have not yet been made. The Council does not feel justified in reducing to a minimum the support of college pastors as recommended by the committee, this work having been given a place of precedence in the appropriations advised by the General Convention. Neither the dioceses nor parishes concerned are able at this time to assume a larger share in the cost than already agreed upon.

"Additional reductions in appropriations for Domestic and Foreign Missions adopted in February, 1932, are tentatively continued and indeed increased for 1933. The Council has postponed consideration of the more drastic reductions in domestic and foreign mission fields which the committee suggests. This matter will be the special order of business for the December meeting of the Council. The proposal to decrease by 20% instead of 10% the salaries of officers of the Council was considered inadvisable at this time."

The decision of the Council as to other questions raised by the committee is covered in a statement to the Church, published in *THE LIVING CHURCH* of October 22d.

CHINESE IN CALCUTTA are shortly to have a new Chinese catechist working among them, a man from Canton. The diocese of Calcutta has a special fund for support of this work.

## Agricultural, Social, and Industrial Problems Confront Missionaries in Orient

People in Rural Areas Awakening to Higher Standard of Living, Says Commission—Women's Status

**N**EW YORK—The problems attending the work of agricultural missions in the immense rural stretches of Asia are dealt with in the twelfth installment of the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

Nearly all of the agricultural missionaries hold the view that they do agricultural missionary work because they are Christians, not because they want to make Christians.

"Done in this spirit it exemplifies the life and teachings of Jesus, and is, in and of itself, mission work of a high order," the commission reports. "The whole endeavor loses its true meaning, however, if carried on as a bait to draw people into the Church, or primarily to provide a basis for the self-support of the Church. While there are examples of splendid work, the task is difficult and much of the energy, human and financial, now being spent is going to waste. New plans and new methods of administration must be devised."

The problem is how to accomplish such an immense undertaking, as nothing could be a more legitimate function of the Christian mission than to have a part in this labor. However, at present it is not prepared, the commission feels.

"It would be a calamity," the commission reports, "if the Churches of America were to rush into this situation with the amateurish equipment, the unintelligent divisiveness of effort, and the almost total lack of statesmanly comprehension with which they now confront this great event, the rapid rise of nationalism, and the attendant awakening of the masses of Asia."

### AIM OF RURAL WORK

The constructive rural work of the future should not be done with the primary aim of organizing churches, but rather with the aim of penetrating country communities with ways of life that will bring enriched living to all the members of it. This task demands men and women of the best talent and the best fundamental training in the basic physical, biological, economic, and social sciences.

"One of the most pitiful things in the Orient," the report continues, "is the plight of the missionary who has a clear vision and a profound conviction with regard to the way to do effective work but who in order to keep in harmony with an uninformed home board must turn with a heavy heart to doing things which he believes to be ineffective. "All the agricultural missionaries in any given country should operate under one

management capable of planning and coordinating their work."

### BOARD RECOMMENDS MISSION AGENCY

No individual mission board can command the technical ability required for the effective administration of its own agricultural work, and to overcome this unhappy situation the commission recommends that the mission boards join together in establishing an agency to plan and supervise their work in this field and that ultimately this agency should be a section of a unified mission board organization.

Recommendations as to what should be the attitude of Christian missions toward the changing social and economic orders of the Far East are set forth in the thirteenth installment of the Appraisal Commission.

### MANY MISSIONARIES LACK TEACHING

Too little real knowledge of social and economic questions in the Orient by the missionaries and the indigenous Christians is due in part to the lack of adequate teaching by earlier missionaries. The commission observes that there seems to be a great gulf fixed between most European and American business men and the missionaries and recommends that missions should maintain so far as possible friendly relations with labor union leaders and socialist or communist leaders as well. In the view of the commission a world organization of missions with its sympathies and contacts extending to many lands should not be the advocate of any particular economic order but missions should consider it their duty and privilege to be informed about all economic orders.

### MISSIONS MUST KEEP OUT OF POLITICS

The report concludes:

"It is not the business of the mission to 'meddle in politics,' least of all in the politics of a foreign country in which it is a guest; not every political issue is relevant to the welfare of souls, nor does the expression of views imply alignment with political parties. But in such issues as are relevant, the postulate of the mission must be that no government can have an interest in defeating the personal development of its citizens, nor in suppressing any competent opinion on this subject.

"The Kingdom of God is the strength, not the weakness, of every righteous social order: and the mission, through well-equipped and well-balanced men and women, must be free to think, speak, and work for its coming."

### STATUS OF WOMEN IN THE FAR EAST

The fourteenth installment deals with the need for re-orientation in missionary effort arising from the changing situation of the women of the East.

In the presentation of the Christian message to the women of the East there is need for a basic change in appeal. Christianity can no longer center its emphasis

on the social handicaps of non-Christian faiths since non-Christian leaders also are undergoing a process of social reform from within, slowly accommodating themselves to the idea of freedom of women. The foreign worker must recognize this change in environment and welcome the eastern women into larger responsibility.

"There is perhaps even greater need for re-orientation in the point of view of the American constituency and boards than of the missionary in regard to the changing situation of eastern women," says the report. "The primary task for the future, in all phases of mission effort for women, consists in the training of leaders and withdrawal of the foreign worker as rapidly as this can be achieved without sacrificing the essential values of the Christian program. . . . The future of the Christian movement as related to women depends on the discovery and training of eastern leaders in all lines affecting women. . . . Oriental women are just beginning to extend the range of their interests and have a growing desire for international friendship. The East today offers rich possibilities for informal contacts and coöperation."

**MIDWEST PROVINCIAL SYNOD THINKS SKIES NOT SO BLACK**

CLEVELAND--At the meeting of the synod and Woman's Auxiliary, held October 19th in this city with 200 men and women from the thirteen dioceses of the midwest province in attendance, reports of work done in Church schools and social service projects indicate that the Church is still making headway despite the slump which usually precedes a presidential election. The necessity of united action of the whole Church was stressed, however, by the several speakers on the program. At the provincial dinner the Church and Youth was dealt with by four speakers.

A communication was received from a commission of the General Convention asking for an opinion on re-arrangement of the provinces so that the total number might be either four or five instead of eight. After consideration the synod recommended that if any change were made, the fifth province, or that of the midwest, should remain intact.

The synod also petitioned the trustees of the Church Pension Fund to give careful consideration to a plan whereby the dependents of unmarried clergy may receive pension protection.

The budget for the coming year was materially reduced, the departments feeling that reductions could be made without imperilling the work. The provincial treasurer reported the cash balance will take care of the reduced budget, so a resolution was adopted suspending any apportionment on the dioceses until October of 1933.

At the meeting of the Auxiliary 75 women were in attendance, the subject, Extension in Membership, being discussed pro and con by representatives of the various women's organizations.

WHEN THE Archbishop of Upsala was consecrated, last June, he wore a cope which was loaned by the English Church in Stockholm and which had been given to that parish some years ago by the wife of a former American Minister to Sweden.

**All Souls' Controversy Continues in New York**

**Lack of Quorum Prevents Vestry From Taking Action Against Bishop and Rector**

BY HARRISON ROCKWELL

[See also cover cut]

NEW YORK, Oct. 27.—Two separate news items in our issue of October 29th told of the sensational developments in the serious racial controversy at All Souls' Church, St. Nicholas avenue. The later of these items described the visitation of Bishop Manning to the church last Sunday morning. An accompanying picture in this issue shows the Bishop preaching to the congregation of white and colored people, while back of him rises the scaffolding which fills the

"BISHOP IN HARLEM  
"Bishop William T. Manning deserves praise for his courageous and vigorous action in opening All Souls' Protestant Episcopal Church in Harlem to all races Sunday.

Seven of the eleven vestrymen had ordained the church to be for whites only. They had taken the key of the church from the rector, the Rev. Rollin Dodd, closed the church 'for repairs,' withheld the rector's salary, and demanded his resignation when he refused to hold separate services for Negroes.

"The Bishop went about his business in a crusading way, with a locksmith to open the doors which the vestrymen had closed. When the door was opened he conducted the parishioners inside and there delivered a sermon marked by a broadmindedness which made the action of the seven vestrymen appear very narrow by contrast.

"The Bishop pointed out that of the seven only two live in the region, which has been so largely taken over by Negroes that of the 215 in the Sunday school only twenty-five are white, while twenty of the twenty-seven teachers are colored.

"Your rector,' said Bishop Manning to



BISHOP MANNING DELIVERING HIS SERMON

Back of the Bishop is seen the scaffolding which was not removed for the services.

choir and sanctuary of the edifice. His sermon is given in full on page 12.

Since last Sunday the following announcements have been made: the chancellor of the diocese, Robert W. B. Elliott, has declared that the rector of All Souls', accompanied by the Bishop of the diocese, were within their legal rights in effecting entry into the church last Sunday. Members of the vestry of All Souls' Church who are opposed to the Rev. Rollin Dodd as rector, have wandered somewhat from their original charge that the sole problem was one of racial nature. They now contend that the rector has antagonized them by preaching against the remarrying of divorced persons and declaring such to be a crime of serious nature. Affront had been taken at the rector's sermon inasmuch as the divorced daughter of one vestryman is now married to another member of the vestry. The charges have been further complicated by opposition to the Churchmanship of the rector and to the policy of the parish under his direction.

The Bishop is receiving the high praise he merits for his clear-cut stand as a Christian chief pastor in this situation. A notable instance of this is shown in the following editorial, taken from the *World-Telegram* of Tuesday:

the members present, 'in this matter is standing for one of the great foundation principles of the Church of God, and I honor him for the position that he has taken.'

"The Bishop, furthermore, practices what he preaches. Numerous Negroes can be seen each Sunday at St. John's Cathedral."

Following the incidents of last Sunday a vestry meeting was called for Tuesday evening, the purpose of which was to determine what legal action should be taken against the Bishop for his intervention and what could be done to establish the vestry's control of the property. It developed, however, that with Fr. Dodd's supporters away there was not a quorum and no meeting could be held.

The rector of All Souls' has announced that the regular schedule of services will be maintained next Sunday, the same to be held at 8, 9:45, 11 A.M., and at 8 P.M.

ITEMS

Bishop Manning has appealed to every rector in the diocese to give up his afternoon service this coming Sunday, and to attend with his congregation a special service to be held at the Cathedral at that hour for the consideration of relief of the unemployed.

Acknowledgment is made of receipt of the 1931-1932 Year Book of the New York Church Club.

The Rev. Frank D. Gifford, rector of St. Thomas' Church, Mamaroneck, has been obliged, because of illness, to have a several weeks' leave of absence from parochial duties.

## J. Prudhomme Is Machray Successor

Former Chancellor of Rupert's Land  
Now in Toils at Stony Mountain  
Penitentiary

TORONTO, Oct. 25.—At a special emergency meeting of the synod of Rupert's Land, held at Winnipeg, Archbishop Stringer announced the appointment of Jules Prudhomme, K.C., solicitor for the city of Winnipeg, as chancellor of the diocese in succession to John A. Machray, now serving his sentence at Stony Mountain penitentiary for misappropriation of the funds of the provincial university.

The fact that the former chancellor was able to dissipate so disastrously the funds of the ecclesiastical province was due, in part at least, to the unfortunate continuation in modern times of a policy perhaps the only one workable in the early days of the West and of the Church in the West. Archbishop Machray, the great first Metropolitan of the ecclesiastical province and the first Primate of the Anglican Church in Canada, of whose zeal and ability the various western missionary dioceses, daughters of the mother diocese of Rupert's Land, come into being and through whom much of their endowments as well as those of funds of the ecclesiastical province had their beginning, was created a corporation sole, having complete charge of many of the funds and not answerable to synod. John A. Machray was a nephew of the great Archbishop, who had the greatest confidence in his ability and integrity, a confidence fully shared by his successor, the second metropolitan, Archbishop Matheson. Thus it was that the administration of these extensive funds of the Church were entrusted with confidence to Chancellor John A. Machray. Apparently the missionary bishops as long as they received their stipends did not require any check up of the securities from which they came. There was therefore in some sort a financial Protestant Papacy in the ecclesiastical province of Rupert's Land, a papacy which unfortunately has suffered financial shipwreck because of mistaken confidence in its lay adviser.

One result that will come of the disaster will be, it has already been decided, that funds to be raised by the whole Canadian Church to replace the lost endowments will be placed in the hands of the General Synod of the whole Church to be invested and safeguarded by its Finance and Investment Committee, and not in the hands of any corporation sole, even though that corporation be an honored metropolitan and archbishop. A second result not yet discussed, but which would seem to be a logical outcome of the provision of the stipends of western missionary bishops by the clergy and laity of the whole Church, would be the passing of the right of appointment of western missionary bishops from the electoral college of the province of Rupert's Land to some body representing the whole Canadian Church.

### BISHOP OF NIAGARA TO BE TORONTO'S DIOCESAN

TORONTO—The Rt. Rev. Derwyn T. Owen, Bishop of Niagara, was elected by synod on the seventh ballot October 26th to succeed the Most Rev. James F. Sweeny as Bishop of Toronto, who has retired because of ill health.

Bishop Owen has announced his acceptance. He was rector of Holy Trinity, Toronto, before he became first dean and then Bishop of Niagara, so he is not unacquainted with his new field.

Names appearing on the first ballot were: Provost Cosgrave, the Rev. R. A. Armstrong, Bishop of Niagara, the Rev. H. O. Woodcock, Archdeacon Beverley, Archdeacon Blagrove. Provost Cosgrave asked that his name be withdrawn. On the final ballot the Rev. R. A. Armstrong was a close runner up for the office.

### ORDINATION OF A JAPANESE DEACON IN VANCOUVER

The ordination at Holy Trinity Church, Vancouver, of Gordon Goichi Nakayama, who for the past three years has been working faithfully among the Japanese congregation of the Church of the Ascension as a licensed lay reader, was an important event in the story of the Church in British Columbia.

Perhaps one of the main features of the occasion was the sermon preached by the Rev. B. F. Oana, priest in charge of the Holy Cross Japanese Church. Mr. Oana's theme was the duty and responsibility of a deacon in the Church of God "to preach and teach and seek." At the conclusion of his sermon which he preached in English, Mr. Oana gave a short message in Japanese to his countrymen.

Mr. Nakayama was presented for ordination to Archbishop DePencier, by the Rev. C. H. Shortt, warden of the Anglican Theological College of British Columbia, one of the examining chaplains for the diocese of New Westminster.

### WITH THE GENERAL COUNCIL OF THE UNITED CHURCH

The United Church (formed by the official union of the Methodist, Presbyterian and Congregational Churches in Canada) took significant action at the General Council meeting in Hamilton.

The Council dealt with the question of divorce and remarriage by adopting a recommendation that the United Church discourage "solemnization by any of its ministers of the marriage of any person during the lifetime of a partner in a previous union."

The Church of England in Canada already has a canon of General Synod and a rubric in its Prayer Book forbidding its clergy to officiate at such marriages.

The Book of Common Order, formally presented to the Moderator by the Rev. Richard Davidson, D.D., principal of Emmanuel College, a member of the committee on Church Worship and Ritual, marks a new and far-reaching milestone in the ordering of worship in the congregations of the United Church of Canada. Dr. David-

## Presiding Bishop Endorses National Economy League

Prevention of Exorbitant Appropriations  
Is Organization's Purpose

PROVIDENCE, R. I.—"The National Economy League should have the endorsement of every right thinking American." This is the statement made public in the papers of Rhode Island, coming from the Most Rev. James DeWolf Perry, D.D., Bishop of the diocese and Presiding Bishop of the Church, at the opening of the campaign of that organization for the recruiting of members.

"The people of the United States," he says, "while disturbed by the economic conditions from which the country is suffering, have felt equally baffled in their attempt to find and apply a remedy. The question may not be solved necessarily by the outcome of a national election, because the issues involved reach beyond the policies of one or another party. There are principles at stake which must have the support of the voters without regard to their political allegiance, principles which must apply to an administration under any leadership. The National Economy League stands for one such principle. It offers one solution of a common problem in the plan to organize the citizenship of the country on a non-partisan basis for the prevention of extravagance in government and of exorbitant appropriations for unreasonable objects."

"Thus there is placed within the reach of every individual a definite means of expressing his mind and registering his will upon a fundamental policy. It is an opportunity which should be accepted as an obligation."

son made it very clear that this book was not intended to set aside the orders in use by the Churches from which the United Church had sprung. It was not designed to affect in any way the recognized liberty of worship.

He reminded the Council, however, that careless and slovenly forms of worship were an offense both to God and man. This book represented six years of work and included the great heritage of the usage of the past. The book has already been published for voluntary use.

### CENTENNIAL OF ST. GEORGE'S, GUELPH

St. George's, Guelph, has just celebrated its hundredth anniversary. A series of sermons was arranged by the rector, Archdeacon Scovil, the Bishop of Niagara preaching the first sermon of the series in the morning, and at the evening service Provost Cosgrave, of Trinity College, was the preacher. St. George's has had only four rectors in a hundred years.

### DIAMOND JUBILEE OF ALL SAINTS' CHURCH

All Saints' Church, Toronto, has just observed its diamond jubilee. Special speakers included the Rt. Rev. E. G. Acheson, D.D., Bishop of Connecticut, who was curate of All Saints' from 1887 to 1889, and the Rev. T. C. Street Macklem, D.D., rector of St. James' Church, Humber Bay, and formerly provost of Trinity College, the Rev. Canon L. E. Davis, rector of St. Paul's Church, Brockville, Ont.

## Bishop Perry Is Guest in Boston

As Speaker at Episcopalian Club Dinner, Church's Presiding Bishop Pays Second Visit Here

BY ETHEL M. ROBERTS

**B**OSTON, Oct. 28.—Bishop Perry's address at the autumn dinner of the Episcopalian Club last Monday night came as a fitting climax to the series of addresses given by Dr. Franklin during the preceding week. Bishop Lawrence, Bishop Sherrill, Bishop Babcock, and Bishop Washburn were among those seated at the head table on this, the second visit of Bishop Perry to the diocese since he became Presiding Bishop. Bishop Perry made a strong plea for the elimination of racial prejudices and misunderstanding and, in the course of it, gave some interesting historical information about the Church. It came as a surprise to some, for instance, to hear that the Church was unique among the non-Roman bodies in America in preserving its unity through the trying time of the Civil War; and this success, as outlined by the Presiding Bishop, was due to the work of the Domestic Missionary Society which, 100 years ago, began to overcome the sectional character of the Church of that day when it "was marked by barriers, in which local traditions, standards of faith, and their own prejudices and purposes held sway so that there was a real gulf between."

Bishop Perry decried partisan feeling born of prejudice, jealousy, and strife among the Churches, and said they must be stamped out if Christian peoples are to attain unity of thought and faith and purpose.

When referring to racial tolerance, especially toward the Indian and Negro, Bishop Perry paused to pay a friendly homage to Cyrus Dallin, one of the guests and an internationally famous sculptor who has fostered the cause of the Indian for years. "No one has done more to further the uplift of the Indian," declared Bishop Perry as he paid his tribute to Mr. Dallin. The latter was visibly touched by the reference.

### DR. FRANKLIN SPEAKER AT DIOCESAN CONFERENCES

Twelve hundred and fifty men, clergy and laity, and four hundred women heard Dr. Franklin during his six-day visit in the diocese. The conferences were a success. Being six in number, as opposed to the ten held a year ago by Bishop Sherrill, it was inevitable that attendance entailed for many parish groups a motor car ride of at least an hour over cross-country roads, after the vestrymen had done a good day's work at their respective occupations. And on two of the nights we had the hardest rains of the season. As Dr. Franklin said, the rain came down, and and up, and sideways, but the enthusiasm of the conference guests was not dampened. We gained a very clear, definite under-

standing of the situation financially of our Church from Dr. Franklin's addresses. We know that if the dioceses pay what they said they hoped to pay in 1932, the year will be closed with a balanced budget, thanks to economies effected. We know that if in 1933 the dioceses pay as much as they hoped to pay in 1932, plus the amount given for the deficiency fund, no further cuts will be necessary; and that if the equal of the 1932 expectancies is given in 1933, plus the amount of the deficiency fund and plus a little more, steps can be taken to remedy some of the severe cuts that have proved necessary. We understand why it is that except in emergency cases and with the consent of the National Council, no new missionaries will be sent to the foreign field until the National Council has the money with which to pay for their transportation and equipment. With all this very frank information, there was a strong element of hope in the extraordinary large percentage of our communicants who are at present giving nothing regularly to the support of the Church, and who are there for the winning. Our diocesan field department, lunching informally with Dr. Franklin at the Diocesan House, will put in practice methods based upon his suggestions and aimed to give, to those parishes desirous of it, help in building effective three-year visitation committees and help in stimulating individual reading on the part of the men of the Church so that their conception of life, religion, and missionary work may be widened.

### NEWS BRIEFS

The eleventh annual conference of the diocesan Young People's Fellowship will be held in Emmanuel Church, Boston, this week end. A series of group conferences will follow addresses by Bishop Sherrill and the Rev. Bartel H. Reinheimer, D.D. At the eleven o'clock service on Sunday Bishop Washburn will conduct his last service as rector of Emmanuel Church before entering upon his new work in Newark.

A portrait of the Rev. William McGlathery, rector of the Church of the Ascension, Fall River, 1873-75, has been presented to that parish by his widow. The present Church of the Ascension was built during Mr. McGlathery's term as rector. This interesting gift to the Fall River parish is due to a visit paid there the past summer by Robert W. Whitehead of Trenton, N. J., who is a son-in-law of the former rector.

Mother Ursula Mary, O.S.A., on furlough from her work in the district of Hankow, China, was the speaker at both the northeastern and the southeastern district conferences for women's work. The latter, held last Wednesday with Miss Eva D. Corey presiding in the absence of a vice-president of the district, brought a large concourse of women from thirty or more parishes to Grace Church, New Bedford.

Bishop Lawrence gave the invocation at the unveiling of a statue of Senator Henry Cabot Lodge on Wednesday. This statue on the west lawn of the state house was unveiled by the 5-year old great-grandson of the late Senator; the eulogy was given by Senator Walsh.

The Rev. Henry Hallam Tweedy, D.D., professor of Practical Theology in the Yale Divinity School since 1909, preached in Christ Church, Cambridge, last Sunday evening. Dr. Tweedy, educator and author, was awarded in 1929 the prize for the best missionary hymn written in the light of modern scientific thought.

The novitiate of the Society of St. John the Evangelist has grown to such an extent that the frame building on the edge of the society's property in Cambridge must be used as a dormitory.

A week's mission was conducted in the Church of the Good Shepherd, East Dedham, during the middle of October by Captain Conder of the Church Army. The response of the young people was particularly marked in connection with a rally and the loyal attendance that followed the course of the mission.

## To Begin Work Soon On Hall of Religions

Bishop Stewart to Represent Church at Ground-Breaking Ceremony for Century of Progress Unit

**C**HICAGO, Oct. 29.—Ground will be broken on November 27th for the "Hall of Religions" at Chicago's 1933 Century of Progress and Bishop Stewart will represent the Episcopal Church in the ceremonies. It is in the Hall of Religions that the Church exhibit authorized recently by the National Council will be placed. Virtually every non-Roman denomination will be represented in the Hall of Religions, according to Century of Progress officials.

A special commission of seven bishops, seven presbyters, and seven laymen has been appointed by the Presiding Bishop under authorization of the National Council to raise \$8,500 for the Church's share in the Century of Progress exhibit. Bishop Stewart was designated as chairman of this group. Its membership includes the Presiding Bishop; Bishops James E. Freeman, Washington, D. C.; Peter Trimble Rowe, Alaska; Edward L. Parsons, San Francisco; Henry St. G. Tucker, Virginia; Rev. Messrs. Karl M. Block, St. Louis; Benj. D. Dagwell, Denver; Addison E. Knickerbocker, Minneapolis; Malcolm E. Peabody, Philadelphia; H. Percy Silver, New York; Don Frank Fenn, Baltimore; and Robert W. Patton, New York; Messrs. Z. C. Patten, Chattanooga, Tenn.; Harper Sibley, Rochester, N. Y.; Edward L. Ryerson, Chicago; John Stewart Bryan, Richmond, Va.; William K. Mather, Cleveland; George Wharton Pepper, Philadelphia, and Col. William Cooper Proctor, Cincinnati.

"A program of many conferences will be directed to clarify the objectives and methods for the solution of present social problems in the Hall of Religions next year," declares a statement from the committee on Progress Through Religion of the Exposition. George W. Dixon of Chicago is chairman of this group and Bishop Stewart is a member.

"Emphasis will rest upon coöperation and not upon propaganda for special religious affiliations. These conferences will have for their subjects many phases of religious education, the attitude of youth toward religion, changing forms of worship, the methodology of charity and social service, the coöperation of religious bodies for peace and the organization of religious leaders for the reduction of poverty."

The Hall of Religions will be erected on the newly created lagoon which forms part of the Century of Progress grounds on Chicago's lake front.

### CHURCHWOMEN WIN PRIZE

Churchwomen who have been working for several months in the interests of the "Friendly Farms" program of providing foodstuffs for Chicago's needy this winter were notified this week that they have been awarded first prize of \$500 in the international canning contest at Aurora.

To win the prize, the women submitted more than 3,000 jars of fruits and vegetables canned for Church institutions and needy. In addition to the cash prize, the award carries with it a silver trophy which will be presented next week. The money will be used to pay expenses incurred by the canning work this summer and fall.

Approximately 10,000 cans of foodstuffs have been made available for Church social service institutions and for needy families through the Friendly Farms program. The Rev. Dr. Edwin J. Randall, diocesan secretary, has been chairman of the committee. Mrs. John Harris of Grace Church, Oak Park, has supervised the canning activities. Parishes throughout the diocese have participated in the work.

#### MISSION PLANS PROGRESS

Seventy-two parishes and missions of the diocese have definitely signified their intention of taking part in the diocesan Advent Mission, according to announcement by the Rev. Dr. Herbert, W. Prince, chairman of the Mission committee.

Sixty-two thousand pieces of literature have been printed and distributed in connection with the mission, Dr. Prince said. These include special prayer cards, instructions, posters, and other promotional matter. There will be no imported missionaries, Dr. Prince pointed out, and in only a few instances will clergy within the diocese exchange pulpits. The mission will continue for eight days, from November 27th to December 4th, inclusive.

"Decision for Christ" is the slogan which has been finally adopted as the theme of the mission.

#### ST. GEORGE'S FEEDS HUNGRY

An example of what a parish can do during the present emergency situation is provided by St. George's, Chicago, the Rev. Charles E. Williams, rector. Between twenty and thirty families are being fed each day by the parish. Each morning the rector collects day-old bread, pies, cakes, etc., from neighboring bakers and the food is distributed at the church. Seldom are there sufficient supplies to provide all those applying.

#### GREET BISHOP OF EXETER

A distinguished company of Chicagoans will greet the Lord Bishop of Exeter at the dinner and reception in his honor on November 7th, at the Hotel Sherman. Present will be the British Consul to Chicago and his wife. In the receiving line at the reception will be the Lord Bishop and Lady Cecil, Bishop and Mrs. Stewart, the British Consul and his wife, Mr. and Mrs. John D. Allen, Dr. and Mrs. Charles Spencer Williamson.

The Lord Bishop will preach at St. Luke's pro-Cathedral, November 6th at 11 o'clock; at the Sunday Evening Club in Orchestra Hall that night, and on November 7th will speak to the Clergy's Round Table. He and Lady Cecil will be the guests of Bishop and Mrs. Stewart while in the city.

#### NEWS NOTES

Twelve cases of orange juice were given to the diocese this week by Col. Alexander M. Davis for use in Church institutions in connection with emergency relief.

The Church Home for Aged will hold open

## Pennsylvania Women Hold Fall Conference

### Educational Day Held in Connection With United Thank Offering In-gathering—Other Diocesan Items

BY ANNA HARRADEN HOWES

PHILADELPHIA, Oct. 28.—On October 27th, the Woman's Auxiliary of the diocese of Pennsylvania held an Educational Day in connection with the fall ingathering of the United Thank Offering. The session opened with Holy Communion at 8:30 in the Bishop's Chapel. This was followed by sectional conferences in Holy Trinity parish house. These conferences, which were well attended and exceedingly interesting, dealt with various phases of the work of the Auxiliary, such as missionary education, work among the isolated, the Junior Auxiliary, the supply department, etc.

At 12 o'clock the United Thank Offering was received and an address made by the Rev. Louis Pitt, rector of St. Mary's Church, Ardmore.

The offering amounted to \$5,345.07.

After lunch there was a question box and a discussion of winter plans led by Mrs. John E. Hill, president of the Pennsylvania Branch of the Auxiliary.

#### LEADERSHIP OF VITAL IMPORTANCE TO THE CHURCH

Leadership of the Church for social righteousness though taken for granted a century ago, must be proved today if religion is to continue as a vital force for good in the world, the Rt. Rev. Frank W. Creighton, executive secretary of the Department of Domestic Missions of the National Council, declared in a sermon preached at St. Mark's, Frankford, on October 23d. This was the opening service of the one hundredth anniversary celebration of this parish.

"Bereft of leaders the Church has drifted on a sea of opportunism and expediency in an age as brilliant as it is unwise. Society must be led to a rediscovery that God lives and reigns and that His laws may not be disregarded with impunity.

"We have the strength and power of God to lead," said the Bishop, "but unless it is purposefully used there can be no resulting benefit for humanity."

#### ENGLISH BISHOP MAKES PEACE PLEA

Lord William Gascoyne Cecil, Bishop of Exeter, England, brought a message of peace to his various audiences in Philadelphia this past week.

In speaking before the Philadelphia

house for Church people of the diocese November 8th. This is an annual affair at the home.

Attendance at Grace Church, Freeport, jumped sixty per cent as a result of a systematic visitation campaign planned by the laity. Telephoning was resorted to largely.

Bishop Moulton of Utah is to be in the city next week and will address the monthly meeting of the Woman's Auxiliary on November 3d.

The Rev. Alfred Newbery will conduct a quiet day for Churchwomen of the diocese on November 10th at Emmanuel Church, LaGrange.

Forum, he urged American Christians to interpret literally the prayer, "Forgive us our debts, as we forgive our debtors," and advocated cancellation of war debts.

He declared that such action would not injure the welfare of the American laborer and asserted that "if German labor is reduced by poverty to endure a lower standard and to accept less pay, it must lower the status of all laborers, not excepting the American laborer.

"Every dollar Germany pays directly or indirectly to the United States is a dollar that has been procured by underselling American labor, and so leaving an American without work. If America forgives, she will be called foolish, but the result will be that there will be work for the American workingman."

In an address at the Church of the Redeemer, Bryn Mawr, the Lord Bishop observed that no real conflict need exist between the ideals of patriotism and those of peace.

"Nationalism is too often translated into terms of hatred of some other people," he said.

"No more reason exists for this than for a man to let love of his family make him be suspicious of and develop hatred of every one else. The affections can be expanded to embrace the larger group of humanity as a whole.

"Modern science, inventions, and discoveries have broken down national lines to a great extent. We know and understand the other peoples of the earth far better than we did a few years ago.

"America has the power to lead the world in a crusade for peace if she will. There is enough leadership in America to meet this problem at home and abroad. If the rank and file of people awoken to the possibilities of peace, we will go forward rapidly into a new era."

#### CONNECTICUT YOUNG PEOPLE BELIEVE IN FELLOWSHIP

ANSONIA, CONN.—Five hundred young people of the diocese of Connecticut assembled at Christ Church, Ansonia, on October 16th under the auspices of the Young People's Fellowship of Immanuel parish, in the same city, assisted by the Y. P. F. of Christ Church, for a real fellowship meeting. The meeting began at 5:30 P.M., with a processional and a regular service held. After the service the young people congregated in the parish hall for plenty to eat.

Connecticut is proud of its young folks and boasts that if all dioceses had such enthusiastic fellowships the future of the Church would be assured.

#### Priest Undergoes Second Major Operation

KINSTON, N. C.—The Rev. John Hartley, Ph.D., who in former years was well known throughout the Church as a missionary and who in later years served as general missionary and archdeacon in Oklahoma and Texas and as dean of Trinity Cathedral, Little Rock, Ark., is critically ill at his home in this city, following a second serious operation at the Memorial General Hospital. Dr. Hartley is in his 70th year.

### BISHOP CREIGHTON POSTPONES TRIP TO MEXICO

NEW YORK—The Rt. Rev. Frank W. Creighton, S.T.D., Bishop of Mexico and national executive secretary of Domestic Missions, has deferred his semi-annual trip to Mexico.

In view of recent events in Mexico, it was deemed unwise to extend government facilities for entry to an ecclesiastic of Bishop Creighton's rank at this particular time. Bishop Creighton states that he deems the action of the government to be in the interest of a calm and judicial handling of the religious situation, and that he entirely concurs in a wise decision.

### HAWTHORNE, NEV., CHAPEL IS DEDICATED

RENO, NEV.—October 16th marked the completion of the building program at St. Philip's-in-the-Desert, Hawthorne, when Bishop Jenkins dedicated the new chapel which has just been built on to the present building which up to the present has served as a combination chapel and social meeting rooms. The growth of the work there under the direction of Miss Charlotte L. Brown has been so marked that this addition was necessary to care for the many activities of the mission. This completes the plant made possible by the gift from the diocese of Southern Ohio as part of their advance work program. The service of dedication was the most largely attended service held since work was begun in this old long churchless town two years ago. A choir of fifteen under the direction of Miss Edith Smith, co-worker in the mission, furnished the music.

### HARRISBURG'S 1933 BUDGET DRASTICALLY REDUCED

HARRISBURG, PA.—Severe economy was planned for the coming year by the Harrisburg executive council at its meeting on October 13th. The treasurer of the diocese, Richard M. H. Wharton, announced that only about half of the amount required for the field work fund had been received from the parishes and missions in the nine months of the current year. He stated that the diocesan pledge of \$15,000 to the National Council would be paid this year. The council voted to reduce its pledge to \$12,000 next year.

Bishop Brown asked that his salary be cut ten per cent next year, and his request was granted. It was decided to reduce the salaries of the missionaries of the diocese for the year 1933. Upon their own request, the allowances for expenses of the secretary and the treasurer of the diocese were ordered cut ten per cent.

It was further decided that if before July 1, 1933, it shall appear that the income from the field work quota will not be sufficient to meet the revised and reduced disbursements, then the salaries of the vicars shall be further reduced, and mission circuits be consolidated, so that there shall be no deficit during the year 1933.

The council instructed that a letter be sent to the Church schools of the diocese expressing its deep appreciation to the children for their generous gifts

through the Lenten Offering to the missionary work of the Church. Rectors and vestries are to be asked to assign ten per cent of their field work quotas to their Church schools, to be apportioned among the departments and classes by the school head.

The next meeting of the executive council will be held on December 15th.

### WIND GAP, PA., ITALIANS BEAUTIFY CHURCH, GROUNDS

WIND GAP, PA.—One of the rural architectural gems of Pennsylvania is the little Church of St. Mary, at Wind Gap, built in 1914 under the leadership of the late Bishop Talbot and used chiefly as a spiritual home for Italians who have abandoned Rome. The church, constructed of rough stone, is located on a cement highway, and everybody near and far seems to know about "the little stone church around the corner." And once a year, in August, a three days' celebration is held in honor of St. Mary—picnic, band concerts, fireworks—a regular fiesta. During the three days thousands of people visit the church—transients as well as neighboring townfolk.

But the most impressive feature of this little stone church is its lawn. For the past fifteen years all remuneration derived from special offerings—such as marriages, baptisms, funerals—have been turned over by the rector, the Rev. F. C. Capozzi, to make the grounds attractive with shrubs, trees, flowers, sunken pools for lilies and gold fish. The amount thus far spent has totaled more than \$400. Added to this two iron gates—one at the entrance, and the other for the gateway leading into the small graveyard at the back of the chapel—have been given, the rector denying himself vacation trips to purchase these. The parishioners have also contributed of their time and money to carry out in ornamentation their natural love of beauty.

And for the fifteen years that the rector has been serving at St. Mary's, the Holy Eucharist has been celebrated every Sunday.

### MILWAUKEE TO BE HOST TO WISCONSIN MINISTERS

MILWAUKEE—For three days, beginning November 28th, this city, with St. James' Church as the host parish, will entertain from all points in the state ministers from all Churches for the purpose of creating inspiration and fellowship. It being the first ministerial convocation slated for Milwaukee, of course much interest is manifested.

The main theme for the three days is Remembering Jesus Christ. Our own Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, on the opening day is to deliver an address at 4:30 on Jesus' Fellowship With the Father; on Tuesday, at 11:20 a devotional address, and at 4:15 he is to speak on A Christian Is As a Christian Lives; and at 11:15 on Wednesday he is to give an address on A Christ-giving Church in a Christ-starved World.

Other speakers on the program include: Bishop Karl A. Mueller, of the Moravian Church; Bishop F. J. McConnell, president of the Federal Council of Churches; Dr. W. H. Boddy, of the Westminster Presbyterian Church, Minneapolis; Dr. Norman W. Richardson of the Chicago Theological Seminary.

### BISHOP OF ALBANY'S TENTH ANNIVERSARY OBSERVED

ALBANY, N. Y.—The tenth anniversary of the consecration of the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, was celebrated on October 24th at the Cathedral of All Saints, this city, by special services.

The annual Churchman's dinner, held the evening of the 24th, was a further occasion for observance of the Bishop's anniversary.

The Rev. Henry R. Freeman, D.D., for many years president of the standing committee, on behalf of the diocesan clergy presented the Bishop with a Book of Remembrance.



ST. MARY'S, WIND GAP, PA., ITALIAN CONGREGATION

## St. Luke's Church, Racine, Celebrates 90th Birthday

Parish Was Once But a "Root River Station" In Charge of Breck, Hobart

RACINE, WIS.—St. Luke's Church, this city, on October 23d observed its first day's celebration in honor of its 90th birthday, by holding a festal Eucharist with the Rt. Rev. W. W. Webb, D.D., Bishop of the diocese, pontificating, and the Rev. H. W. Roth, who is serving his third year as rector of the parish, preaching the St. Luke's Day sermon. This was but the prelude, however, to a whole week of festivities, including open house; boy scout powwow; women's corporate Communion and U. T. O. service; with the Woman's Auxiliary Halloween party on the 28th rounding out the week.

Much has happened to St. Luke's in its 90 years. Today it stands a large and growing parish but the hardships of its early days are legion. In 1841 the Rev. Mr. Adams, the Rev. Mr. Breck, and the Rev. Mr. Hobart, young and unknown missionaries who "traveled on foot, holding services in schoolhouses and court-houses within a radius of 50 miles around their habitation" ("by the side of the clear waters of the Twin Lakes of Nashotah")—took turns holding services at "Root River."

The success with which these missionaries who blazed the way met soon drew other missionaries to the field and in 1842 the parish was organized. In 1845 the first church was built, a structure "44 x 60 feet, in what is termed the gothic style." In January, 1866, this building was razed by fire, and in July of that year the cornerstone of the present St. Luke's was laid. It was erected, however, amid the most primitive surroundings and the "village atmosphere" continued for many years.

Just a block from St. Luke's, at one time was located the "pound" where stray animals were taken. The neighbors made all sorts of "fuss" about it and finally the "pound" was moved. The stray cattle and horses kept up a din throughout the night and residents were unable to sleep. Services in the churches in that neighborhood, including St. Luke's, were often disturbed by the bellowing of impounded cattle.

Closely linked with St. Luke's is Racine College, the Taylor Orphans' Home, and St. Stephen's Mission.

### REQUIEM MASS IS HELD FOR BISHOP NICHOLAI IN LONDON

LONDON—On October 10th, the death occurred, at Belgrad, of Bishop Nicholai, the Russian Orthodox Bishop in London. The Bishop was attending the synod of the Russian Church in exile, which was presided over by the Metropolitan Antony of Kiev.

Bishop Nicholai, who was in his fortieth year, was ordained in 1917, acting as a chaplain in Wrangel's White Army. He afterwards served as a priest among the Russian exiles in Jugoslavia, till he was called, in 1927, to minister at the Rus-

sian Church in London. In 1929, he was consecrated Bishop by four Russian Orthodox bishops, including the Metropolitan Antony. Bishop Nicholai was on the most friendly terms with members of the Anglican Church. He took delight in attending Church of England services and in paying ceremonial visits. A requiem was sung to his memory in the Russian Church of St. Philip, Buckingham Palace road, on October 14th.

### BISHOP BARTLETT PICTURES HARDSHIPS OF NORTH DAKOTA

PROVIDENCE, R. I.—The Rt. Rev. Frederick B. Bartlett, D.D., Bishop of North Dakota, told the Providence convocation, meeting at St. Andrew's Church, this city, on October 25th, of the many troubles of a missionary bishop, especially in these times of depression. Speaking out of his heart and perhaps, it is thought, not altogether literally, he said that if there was another cut somebody else could have his position.

"A bishop is of no consequence in my opinion," he said, "at least not in my case, but I cannot stand to see my brave clergy and their wives carrying on with any further reduction in salary. They are too pitifully paid already."

Then the Bishop had a word to devote to what he said critics of home missions call "static work."

"Static," he exclaimed, "what is static work? In Rhode Island almost any man can attend church within five minutes after he leaves his doorstep. In North Dakota a clergyman sometimes has to go one hundred miles to give the ministrations of the Church to one person. And yet out of one little congregation in the mission field there may come more clergy and missionaries than have ever sprung from great and rich congregations in the East. Moreover, from the mission fields a steady stream of communicants pours into the great cities of the country. The rural field is the great reserve power of the Church and whatever Church captures rural America will be the Church of the future.

"In North Dakota, the work of several denominations is crumbling, and at least one of them our Church could take over immediately if it had the necessary funds. I do not mention this because of any desire to see other Churches fail, but to do what I can to let our people know about the opportunity facing us and our chance to give to rural folk a religious life that they need and crave."

### BISHOP'S CHAIR PRESENTED TO NEVADA'S DIOCESAN

RENO, NEV.—The second of a group of memorials has been installed in Trinity Cathedral, Reno, it being a tribute to the present Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., in the form of a Bishop's chair and faldstool. The chair and kneeler are made of buff Bedford limestone slightly rustic in character with a rubbed finish. This particular stone has an interesting texture because the shell formations in it leave occasionally very small holes which makes a very satisfactory finish. The suggestion for the form of the design came from the interesting stone patriarchal chair at Canterbury

Cathedral, but made considerably higher in the back with the seal of the Bishop of Nevada engraved on the stone above the inscription:

A Tribute to the Missionary Spirit of the Rt. Rev. Thomas Jenkins, D.D.  
Fifth Bishop of Nevada  
From the Massachusetts Branch of the Woman's Auxiliary.

The cross on the top is the Canterbury cross which goes back to the earliest days of the English Catholic Church. Special concrete foundations were laid beneath the chair owing to its great weight.

The design in the chair is the same as will be used in the altar and other chancel furniture to be installed as memorials upon the completion of the building. Armstrong, Furst, and Tilton, Chicago architects, designed the furniture to carry out the idea of the plan of the building designed by F. J. DeLongchamps, local architect.

The gift of the chair was suggested by some Massachusetts friends of Bishop Jenkins, who upon hearing of the list of memorials to former Bishops of Nevada which the present Bishop had proposed, asked permission to make a presentation of the Bishop's chair as a tribute to the present Bishop.

### NEW JERSEY COMMEMORATES BISHOP DOANE'S CENTENARY

TRENTON, N. J.—In every parish and mission in the diocese on October 30th was commemorated the 100th anniversary of Bishop Doane's consecration as the second Bishop of New Jersey.

On the 31st services were held in St. Mary's Church, Burlington, followed by a luncheon in St. Mary's Hall. The offering at the services went toward a scholarship for the school, which had always been one of Bishop Doane's main interests.

### NEWARK BISHOP COADJUTOR AT WORK IN NEW CAPACITY

ORANGE, N. J.—The duties of the new Bishop Coadjutor of Newark, the Rt. Rev. Benjamin Martin Washburn, D.D., commenced on November 3d, when he returned from his parish, Emmanuel Church, Boston, to which he went soon after his consecration on October 14th in order to make a brief stay.

At the Church of the Holy Spirit, Verona, the Rev. J. Thurston Travis, Jr., vicar, Bishop Washburn will confirm his first class in the diocese, on November 6th.

### SELINGROVE, PA., CHURCH HAS OPEN HEARTH

SELINGROVE, PA.—The Rev. George H. Toadvine, rector of All Saints' Church, this city, claims that his church is the only one in the United States possessing an open fire place in the immediate building. It was erected with the building of the church 33 years ago by the granddaughter of Pennsylvania's first governor, the late Miss Mary K. Snyder, as a memorial to her grandfather.

The little open hearth is soon to play a big part in the lives of the parishioners of All Saints', for at Christmas time stockings are to be hung over it for every member.



**NEWS IN BRIEF**

**ALABAMA**—The diocese of Alabama is leaving no stone unturned that the Church's program may be properly presented and the every member canvass successfully conducted. Bishop McDowell is making an effort to visit every congregation in the diocese in order to confer with the vestries, to help them in the solution of their problems, financial and otherwise.

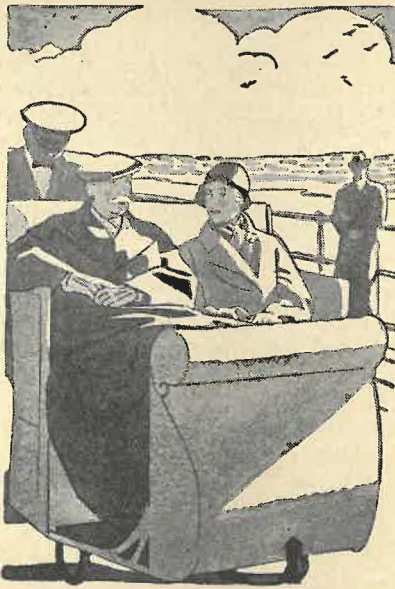
**ALBANY**—Some two hundred delegates attended the annual service of the Girls' Friendly Society, held at St. Paul's Church, Troy, October 16th. The preacher at Evensong was the Rev. Laurens MacLure, of Newton, Mass. Following the Church service, was the annual dinner at the Hotel Hendrik Hudson, at which Sister Ursula of Wuchang, China, made an address.—The annual diocesan meeting of the Church school service program was held at St. John's Church, Troy, October 15th, with an attendance of 176 delegates. The Very Rev. C. S. Lewis, dean of the Cathedral in Albany, presided. Addresses were made at the various sessions by the Rev. George B. Leckonby, and Miss Julia M. Ryan, of Troy, and the Rev. R. C. Joudry, in charge of the Schoharie County Mission. Richard Tweedy, organist of St. John's, Troy, conducted group singing of the boys and girls.

**CENTRAL NEW YORK**—On September 28th last, the Eve of the Feast of St. Michael and All Angels, an acolytes' festival was held in Grace Church, Syracuse, the Rev. Charles Paterson-Smyth, rector. The festival celebrated the first anniversary of the founding of St. Michael's Servers' Guild of that parish. The Rt. Rev. Charles Fiske, D.D., was unable to attend, but the Very Rev. Fr. Metropolsky, dean of the Russian Orthodox Cathedral of St. Peter and St. Paul, was present with his acolytes and attendants. Twenty-three priests and two hundred acolytes were present from the diocese of Central New York. Dinner was served at 6 o'clock in the parish house of Grace Church, followed by Evensong and a solemn festal procession of the two hundred vested acolytes and clergy in the church. The Rev. Fr. Bertram C. Runnalls, rector of Calvary Church, Syracuse, preached the sermon.

**COLORADO**—Ascension Mission, Byers, is sponsored by St. Barnabas' parish, Denver. The Rev. C. H. Brady, rector of St. Barnabas' drives 43 miles once a month to hold Sunday evening services at Byers, remaining over for a celebration of the Holy Communion next morning. Two years' effort of this sort has resulted in considerable activity in the mission. A group of men are now busy renewing the roof of the church building and painting it. A Church school has been organized, and also a branch of the Woman's Auxiliary.

**GEORGIA**—The diocesan finance department shows a deficit for the nine months of the year of about \$5,000, some of the missions not having paid anything on their pledge. It is hoped, however, that with the renewal of fall activities the people will catch up with their back pledges.—The 1933 budget of approximately \$12,500 was approved by the executive council at the recent fall meeting at Savannah. It is subject to change, following the every member canvass. This is about \$4,000 less than the 1932 budget. This does not include National Council quota.—The Rev. Dr. D. C. Wright, vice-chairman of the department of religious education reported a very successful summer camp for young people held at Camp Reese on St. Simon's Island and stated that it is planned to erect one building and possibly two, before camp opens next summer.—The Department of Christian Social Service reports that the parishes and missions throughout the diocese are doing their best, mainly through the Woman's Auxiliary, to alleviate suffering both among their own members and in the community by feeding the hungry, giving out used clothing, making garments from cloth furnished by the Red Cross and being distributors of flour for the Red Cross.

**MICHIGAN**—A series of five addresses on Fundamentals of the Christian Faith was inaugurated by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, at the fourth session of the Detroit Church Normal School, meeting for ten Tuesday evenings in St. Paul's Cathedral. His subject at the first of the series was, Meditation. The school, in its sixteenth season, is under the direction of the diocesan department of religious education, of which Ernest E. Piper is director. It has enrolled 180 Church people to date, representing 35 parishes and missions in greater Detroit.



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## † Necrology †

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

### HOWARD LA FIELD, PRIEST

NEW HAVEN, CONN.—In St. Raphael's Hospital on October 22d, the Rev. Howard La Field, for the past thirty years curate of Christ Church, this city, died of heart trouble in his 63d year.

Fr. La Field was a native of Bridgeport, where for many years he taught languages in the high school. Graduating from Yale in 1891, he entered Nashotah House and, graduating from that institution he returned to Yale and was awarded his master's degree in 1901.

A Requiem Mass was offered by the Rev. W. O. Baker, rector of Christ Church, on October 25th, and interment was made in Mountain Grove Cemetery, Bridgeport.

### JOHN C. MCKINNEY, PRIEST

CHICAGO—The Rev. John C. McKinney, retired priest, died at the Church Home for the Aged, Chicago, on October 27th. Burial was made in Memorial Park Cemetery, Evanston, on October 29th, after services at the Church Home.

Fr. McKinney came to Chicago in 1920 and had assisted at several churches since that time. He was born in New York City, graduated from Hobart and General Theological Seminary, and was ordained deacon in 1887 and priested the following year. His first charge was the rectorship of St. John's Church, Long Island City, L. I. Other charges were: St. James' Church, Ft. Edward, Albany; Medway and Wrentham, Mass.; St. John's Church, Clifton Springs, N. Y.; St. Peter's Church, Westfield, N. Y.; Christ Church, Janesville, Wis. His last rectorship before coming to Chicago was Christ Church, Burlington, Iowa.

He is survived by three children, Perry, Maurice, and Doane.

### SISTER DOROTHY

BROOKLYN, N. Y.—Sister Dorothy (Jennie B. Webb) died in St. John's Hospital, Brooklyn, on October 21st. Sister Dorothy was born in Brooklyn in 1861, and confirmed in the Church of the Holy Trinity. She entered upon Church work after a brief experience in the teaching profession, and while engaged under the Rev. Edward Abbott, D.D., in the management of the Paddock Memorial House in St. James' parish, Cambridge, Mass., she decided to enter upon the religious life. She was professed there by Dr. Abbott on the feast of the Purification, February 2, 1894, Bishop Lawrence being present and giving his blessing. Later she was a member of the Society of the Epiphany in the diocese of Washington. At the invitation of the Rev. Morgan Dix, D.D., Sister Dorothy worked for several years at St. John's Chapel, Varick street, New York. Later she did similar service at Trinity Church, Bridgeport, Conn. In 1924 she undertook the in-

auguration and management of the Children's Cottages of the Church Charity Foundation, at Sayville, L. I., and continued there till a serious illness in 1929 compelled withdrawal. Thereafter she lived in retirement, most of the time at Kent, Conn.

The funeral was in St. John's Chapel of the Church Charity Foundation, Brooklyn, on October 24th. The burial office was followed by a requiem. The Rev. Charles L. Gomph of Newark, with whom the Sister was associated at St. John's, Varick street and at Bridgeport, was celebrant, and was assisted by the Rev. A. H. Mellen, chaplain of St. John's Hospital. Bishop Stires read the lesson, and said the absolution and blessing. Interment was at Rhinebeck, N. Y.

Sister Dorothy leaves a brother, the Rev. Charles Henry Webb of Brooklyn, and a sister, Miss Helen Louise Webb, of Red Hook, N. Y.

### ELLIOTT DAINGERFIELD

NEW YORK—On October 25th a High Mass of Requiem was held in the Church of St. Mary the Virgin, this city, for Elliott Daingerfield, prominent American artist and a trustee for many years of the National Academy of Design, who died October 22d at the age of 73. Mr. Daingerfield had also been a trustee of St. Mary's for forty-five years.

Mr. Daingerfield leaves, besides the widow, two daughters, Mrs. Oliver E. Holmes and Miss Gwendoline Daingerfield, both of this city.

Burial was in Fayetteville, N. C.

### MRS. FRANKLIN H. HOOPER

MONTCLAIR, N. J.—On October 19th there occurred the death of Mrs. Grace M. Hooper, a communicant of St. Luke's Church, Montclair, and well known as the president of Mountainside Hospital, an office which she had filled for twenty-one years. Her death was due to a heart ailment. Mrs. Hooper's husband, Franklin H. Hooper, who survives her, is the American editor of the *Encyclopedia Britannica*.

Among organizations with which Mrs. Hooper had been affiliated were the Montclair branch of the American Red Cross, which she at one time served as president, Eagle Rock Chapter, Daughters of the American Revolution, and the Montclair Art Association.

Besides her husband, Mrs. Hooper is survived by a son, Everett F. Hooper, and a daughter, Miss Catherine B. Hooper.

The Rev. James Huntington officiated at the funeral, which took place at St. Luke's Church on October 21st.

### MISS DORA LEONHARD

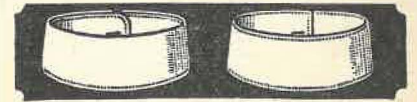
PASSAIC, N. J.—Following a prolonged illness, the death of Miss Dora Leonhard, for many years active in the work of St. John's Church, Passaic, occurred on October 16th.

Miss Leonhard, who was the daughter of the late G. Theodore and Margaret C. Leonhard, was 52 years old. She was president of St. Agnes' Guild of St. John's Church and also a member of the choir there. She had also served as secretary

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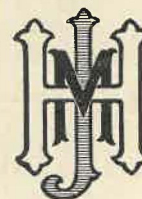
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of the Auxiliary of the Passaic Home and Orphan Asylum. A charter member of Acquackanonk Landing Chapter, Daughters of the American Revolution, and an associate member of Nova Caesarea Chapter of the same organization, Miss Leonhard had carried on research in the field of local history, one of the results of which was the compilation by her of a history of the Old First Reformed Church in Passaic. Among the organizations of which she was a member were the Passaic Monday Afternoon Club, of which she had been secretary, and the Madison, Conn., Historical Society.

Surviving her are two brothers, William C. Leonhard, of Passaic, and Edgar D. Leonhard, of Ridgewood, and two sisters, Mrs. Richard T. Anderson and Miss Margaret V. Leonhard, both of Passaic.

The Rev. Donald MacAdie, rector of St. John's Church, officiated at the funeral service, which took place there on October 18th. Laurel Grove Cemetery, near Pater-son, was the place of interment.

**MRS. HENRY LEVERICH**

MONTCLAIR, N. J.—After an illness of two years, Mrs. Henry Leverich, wife of a New York broker, died October 16th at her home in this city. She was very active as a Church worker, for many years having served as president of the diocesan Woman's Auxiliary in Louisiana. In this diocese she was formerly principal of St. Luke's Church school, a member of the diocesan board of religious education, and a member of the Upper Montclair Women's Club.

Besides her husband, Mrs. Leverich leaves a son, Henry Priestley Leverich, American vice-consul at Geneva; three sisters and four brothers.

**MRS. W. D. MAXON**

DETROIT—Mrs. Annie Cuyler Lush Maxon, wife of the Rev. William D. Maxon, rector of Christ Church, Detroit, died early the morning of October 14th, at their residence.

Mrs. Maxon, who was 74 years of age, had been ill about ten days. Death was caused by an embolism which followed pneumonia.

Dr. and Mrs. Maxon in a few days would have celebrated the fifty-first anniversary of their marriage. They were married October 26, 1881, at St. George's Church, Schenectady, N. Y., where Dr. Maxon was at that time assistant minister. They came to Detroit, January 1, 1899, with their family, when Dr. Maxon was called to the rectorate of Christ Church.

Besides her husband Mrs. Maxon leaves one daughter and two sons, Mrs. Warren F. Draper of Richmond, Va., and Messrs. Paul and Richard Lush Maxon of this city.

**THOMAS G. MOULSON**

ROCHESTER, N. Y.—Thomas G. Moulson, a vestryman of St. Paul's, Rochester, for more than forty-four years and junior warden since 1909, died at the family residence on October 22d in his 88th year. Mr. Moulson was a life-long resident of

Rochester and a communicant of St. Paul's Church, and had served his parish and his church in many responsible positions. He is survived by two daughters, Mrs. David P. Klinedinst of York, Pa., and Miss Laura Moulson of Rochester; and by two sons, George D. of New York City, and Charles E. of Wilmington, Del.; and by seven grandchildren. Funeral services were conducted from the church on October 25th by the Bishop of Rochester, the Rt. Rev. D. L. Ferris, D.D., the rector of the parish, the Rev. G. E. Norton, D.D., the president of Hobart College, the Rev. Murray Bartlett, D.D., a former rector of St. Paul's, and the Rev. F. C. Lee, rector of St. Andrew's Church, Rochester. Burial was made in Mt. Hope Cemetery, Rochester.

Mr. Moulson retired from active business twenty-nine years ago with the sale of his property, the Union Nurseries, to the city for a public market, and since that day has devoted himself largely to the care of the property of his parish church.

**MRS. MARGARET B. Y. WARINNER**

CHICAGO—Mrs. Margaret Bowen Young Warinner, daughter of Dr. and Mrs. Charles Herbert Young, and librarian at St. Luke's Hospital, died at her home in Chicago, October 28th, after an illness of a week. Funeral services were held from Christ Church, Woodlawn, October 31st, and interment made in Oakwoods Cemetery.

Mrs. Warinner had served as librarian at St. Luke's for a number of years. She also was secretary at Grace Church, adjoining the hospital. Dr. Young, now rector at Howe School, Howe, Ind., was rector of Christ Church, Woodlawn, for many years.

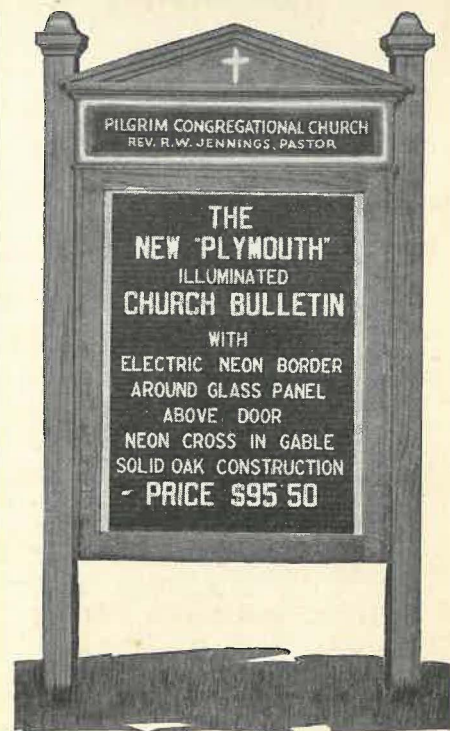
**NEWS IN BRIEF**

LONG ISLAND—Trinity Church, Hewlett, where the Rev. Allen Evans is rector, dedicated on October 16th, six stained glass windows depicting scenes from the life of Our Lord from His birth to His ascension. The windows are memorials to George and Elizabeth Hewlett, who were among the early founders of this parish as well as of the village. An altar screen in memory of Joseph Hewlett was also dedicated. About \$18,000 was subscribed by the parish toward a new parish house. When, owing to general financial conditions, the vestry decided to abandon temporarily this project and to return the money to its donors, one contributor declined to accept the reimbursement, requesting that it be used for the windows and screen as memorials.

MARYLAND—The entire week of October 24th to 30th, was given over to the Church Institute in Emmanuel Church, Baltimore. A corporate Communion was held on October 30th, for all members of the Church in every parish and mission.—The executive committee of the Cathedral League held a meeting on October 22d. The memorial window, which the league is placing in the new pro-Cathedral in memory of Bishop Murray, is now ready to be placed. The building of the pro-Cathedral is progressing rapidly and it is hoped that it will be ready for occupancy when the diocesan convention is held January 25th.

PITTSBURGH—The thirteenth synod of the province of Washington convened in Trinity Cathedral, Pittsburgh, October 18th to the 20th, the Bishop of Southwestern Virginia, president, presiding. Election of officers was really the biggest factor of the synod, the Bishop of Delaware succeeding the Bishop of Southwestern Virginia as president. Bishop Taitt was named a member of the National Council. On the second day, Bishop Mann was host to the delegates at a reception in the home of Mr. and Mrs. E. W. Mudge, Pittsburgh.

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## NEWS IN BRIEF

**ALBANY**—The second annual diocesan choral festival is scheduled for November 4th and 5th at the Cathedral of All Saints, Albany, under the direction of the Cathedral organist, J. William Jones. The rector of St. Margaret's, Menands, is master of ceremonies, and the choirs of fourteen parish churches join in the festival. Bishop Oldham is the preacher at the festal Evensong on the 5th.—The semi-annual meeting of the diocesan branch of the Woman's Auxiliary was held at Christ Church, October 19th and 20th, with an attendance of delegates from all parts of the diocese. Mrs. Harper Sibley made an address at the evening service on Wednesday, her subject being, *The Oriental Woman in the Twentieth Century*. Following business sessions and reports on the following day, Mrs. Sibley again spoke on the Church's foreign service. The Rev. C. E. Hill, rector of Christ Church, was celebrant at the corporate Communion on Thursday morning.

**DULUTH**—The Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, spent October 17th in St. Cloud, and while there addressed the students of the State Teachers' College in the morning, the Kiwanis Club at noon, the women of St. John's parish in the afternoon, and the entire membership of the parish at a supper meeting in the evening.—Deanery conferences were held throughout the diocese the week of October 16th. The leaders were the Bishop Coadjutor of the diocese, the Rev. Dr. A. E. Knickerbocker of Minneapolis, Mrs. George Hancock of Fargo, and the Rev. E. C. Biller of St. Cloud. Practically every parish and mission in the diocese was represented at one or other of the conferences. Beginning October 30th, four consecutive Sundays have been designated a *Go to Church Month* throughout the diocese, and they will culminate with the Every Member Canvass, November 20th.—St. John's parish, St. Cloud, was host to the first district rally of the Young People's Fellowship held in the diocese on Saturday, October 22d. Although the attendance was not as large as expected, those present were enthusiastic and determined to enlist in some definite work for the Church.—On October 26th, a group of laymen in St. John's parish, St. Cloud, organized what is probably the first parish branch of the Laymen's League of the Episcopal Church. The men present had before them the preliminary report of the joint commission appointed at Denver, and, after considering that report carefully, adopted the proposed constitution and by-laws, elected officers, agreed on a monthly meeting night, and appointed a program committee to plan the work for the coming winter.

**GEORGIA**—On October 23d, Bishop Reese celebrated his 78th birthday at home in Savannah with a family party and attended service at St. Paul's Church, the Rev. W. W. Ware, rector.

**MONTANA**—Several hundred persons from central Montana attended a reception in Lewistown October 2d, given by members of St. James' Episcopal Church in honor of the twentieth anniversary of the pastorate of the Rev. George Hirst. Members of the church and others called to pay their respects to Mr. Hirst, who is senior pastor in point of service in the ministry in Lewistown.

**NEWARK**—October 18th was the date of reopening the week day school of religious education at St. Peter's Church, Morristown, for pupils of the fourth, fifth, and sixth grammar grades. It is possible to do this work because of special arrangements made with the local school authorities, whereby the hour per week made use of is taken out of school time.—A bequest of \$500 for Christ Church, Newton, the Rev. Oscar Meyer, rector, is included in the will of Mrs. William G. Drake, a communicant of the church, whose death occurred recently.—On October 8th and 9th, a tri-county conference of young people's organizations was held at the chapel of the Pompton Reformed Church, the Rev. Gerrit Heemstra, pastor. The opening devotions were led by the Rev. Kenneth O. Miller, rector of Christ Church, Pompton Lakes.—It was recently announced at Christ Mission, Totowa, that there had been a reduction of \$1,000 on the mortgage this year, and that in all probability an equal sum will be paid before 1933. The Rev. Charles J. Child is priest in charge.—In the latter part of September Bishop Stearly returned to the diocese, having been at Baden Baden, Germany, during August for his health.—The work of the church school at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector, will this year be con-

ducted along the lines of creative education. There will be no manuals for pupils, but a small reference library will be provided for each class, the books relating to the main topics of the year. Whatever aspects of this topic appeal to the pupil will be expressed by him, if he is one of the younger students, by means of crayon, modeling wax, and sand table, or by poetic expression, drama, poster making, and possibly field trips and pilgrimages if he is one of the older. Greater and greater self direction is the aim of this experiment.

**QUINCY**—The Hon. Jesse Heylin, chancellor of the diocese, died at Canton, Ill., recently. The Rev. H. A. Burgess of Rushville, Ill., conducted the burial service.—The Rev. Arthur B. Cope, formerly of Peoria, and now rector of St. Matthew's Church, Bloomington, Ill., and Miss Ellen Baker Towler, of Bannockburn, Ill., were married in St. Margaret's Chapel, Onokama, Mich., on St. Michael and All Angels' Day. The Rev. T. L. Carrington, LL.D., solemnized the marriage.—The annual fall conference of the diocese was held at St. Paul's, Peoria, on October 4th and 5th. The Bishop gave a day of devotion for the women and Fr. Brinker of Chicago for the men on the first day. Conferences on the Church Program were held on Wednesday.

**WESTERN NEW YORK**—The synod of the second province of which the diocese of Western New York is a part will meet at St. Paul's Church, Syracuse, on November 15th, when the combined choirs of the city will march in procession and furnish the music.—A new slate floor has recently been placed in the vestibule of St. Paul's Cathedral, Buffalo. The color scheme and design are in keeping with the surroundings. It is planned that a similar floor will be laid in the aisles of the church. J. P. Morgan, through the Pierpont Morgan Library in New York, has presented the dean and his successors with a folio edition of the Standard Book of Common Prayer.

**WEST TEXAS**—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will hold a mission in St. Mark's Church, San Antonio, beginning November 27th, and ending December 4th. Bishop Cook's return to San Antonio is of particular interest since he is a former rector of St. Mark's parish, having served in that capacity from 1911 to 1916.



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 REV. K. A. VIALI, S.S.J.E., Rector  
 Sundays, 8, 10, 11 A.M., 8 P.M.  
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

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

### Massachusetts

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

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M. High  
 Mass and Sermon, 11 A.M. Sermon and 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.

### Minnesota

#### Gethsemane Church, Minneapolis

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

### CHURCH SERVICES—Continued

#### New York

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

Amsterdam Avenue and 112th Street  
 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.  
 Week-days: Holy Communion 7:30 (Saints'  
 Days, 10); Morning Prayer, 9:30; Evening  
 Prayer, 5.

#### Church of the Incarnation, New York

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

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

Pine Grove Avenue, near Broadway  
 REV. A. APPLETON PACKARD, JR., Rector  
 Sundays: Low Mass, 7:30 A.M.  
 Church school, 9:30 A.M.  
 Sung Mass and Sermon, 10:30 A.M.  
 Vespers and Benediction, 4:00 P.M.  
 Week-days: Daily Mass, 7:00 A.M. Greater  
 Holy Days, additional Mass, 9:00 A.M.  
 Friday Mass: 9:00 A.M.  
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
 Telephones Kingston 1265 and 3044.

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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.

### CHURCH SERVICES—Continued

#### New York

#### Holy Cross Church, New York

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 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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 Sunday: Low Mass, 8 and 9 A.M. High Mass  
 and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
 Daily: Masses, 7 and 7:45. Also Thursdays  
 and Saints' Days, 9:30 A.M.  
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

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 VERY REV. ARCHIE I. DRAKE, Dean  
 Sunday Masses: 7:30, 9:30, 11:00.  
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## Classified Advertising

## ANNOUNCEMENTS

## Died

LITTELL—In Jefferson Hospital, Philadelphia, October 21st, the Rev. JOHN STOCKTON LITTELL, D.D., rector of St. Peter's Church, Lewes, Del., and priest in charge of All Saints' Chapel, Rehoboth. Interment in St. Peter's Churchyard October 24th.

"In all things a pattern to the flock committed to thy care."

NORRIS—ELLIOTT LYON NORRIS, aged 35 years, died September 2, 1932 in Searcy, Ark., of a serious heart condition contracted during twenty-two months' service as an aviator in France in the World War. He is survived by his parents, Charles and Alice Lyon Norris and his wife, Mildred Wagner Norris and two children, Barbara Elliott and Elliott Lyon Norris, Jr., and one sister, Mary Elizabeth Norris. He was a member and communicant of the Episcopal Church.

"Oh, Father, Son, and Holy Ghost  
Strengthen Thy brave ascending Host,  
Oh, Jesu, let Thy angels care  
For Thy Crusaders of the Air."

## Memorials

JULIAN EDWARD INGLE, PRIEST

JULIAN EDWARD INGLE, priest (Diocese of North Carolina), who passed within the veil November 4, 1929.

In Loving Memory  
All Souls', 1932.

HARRY WHITTLE KING

The rector, wardens, and vestry of the Church of the Atonement, Chicago, Ill., in regular meeting assembled on October 11, 1932, desire to place on record their deep appreciation of the companionship and services of HARRY WHITTLE KING, vestryman of this parish whose death occurred on September 23, 1932. In his passing the Church Militant has lost a consistent and devout Christian, the parish has lost an able and generous worker, and we have lost a wise counsellor and a friend of rare charm. He is mourned by a wide circle of friends and business associates with whom we join in sorrow and bereavement.

It is our desire that this memorial be spread upon the minutes, published in THE LIVING CHURCH, and that a copy be forwarded to his widow.

ALFRED NEWBERRY, Rector.  
JOHN I. LAING, Clerk.

## APPEALS

THE ALL NIGHT MISSION, now in its twenty-first year of its career of service, during which it has sheltered over 700,000 men, fed over 500,000, and helped over 70,000 to a new start in life, is in need of funds to carry on its much needed work during these distressing times. Contributions may be sent to DUDLEY TYNG UPJOHN, Treasurer, Box 81, City Hall Station, New York City.

HELP IS SOUGHT for the care of some bright and worthwhile motherless children. The Sisters of the Holy Nativity, at Oneida, Wis., are interested in providing for the care and education of these children, and in also giving them proper Christian influence. Send Replies to SISTERS OF THE HOLY NATIVITY, Oneida, Wis.

ST. PAUL'S MISSION among mountain whites, maintained twenty years by sparse donations and the director using her entire income, now threatened with dissolution, entreats aid in keeping ten homeless children for the winter. Five dollars a month for each are needed. Address, Mrs. EVA DIXON BARRETT, Glen Alpine, N. C.

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## RETREAT

QUIET EVENING FOR WOMEN: Dom Anselm Hughes, O.S.B., of Nashdom Abbey in England will give a Quiet Evening for Women in St. Clement's Church, Philadelphia, Saturday, November 5th, beginning at 5 P.M. Please notify The Sister Mary Kathleen, S.H.N., at 110 N. Woodstock St., if you wish supper. The Dom Anselm Hughes, O.S.B., will preach at High Mass the next day.

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**NEWS IN BRIEF**

**ALBANY**—The Rev. Irving G. Rouillard, rector of Bethesda Church, Saratoga Springs, who was operated on for appendicitis early in the summer, has fully recovered his health and is again in active charge of his parish. He was granted a three months' leave of absence by the vestry, which he spent with his family at Drake's Island, Maine.—Miss Alice Rex, a graduate of Northwestern and Columbia Universities, under appointment of the department of religious education through the United Thank Offering, is in residence in Saratoga as a religious worker among Church students at Skidmore College.—Bishop Oldham was special preacher at Bethesda Church, Saratoga Springs, on October 5th in an impressive union service marking the week of penitence and prayer. The massed choirs of the several churches and of Skidmore College participated in the service, and the clergy of the several churches also took part. The office used was the litany of the nation.

**CENTRAL NEW YORK**—Calvary Church, Utica, was host on October 9th to the diocesan meeting of the Young People's Fellowship, under the auspices of the diocesan department of religious education. This meeting was for the purpose of planning a program for the year's work. Welcome to the diocesan delegates was extended by the Rev. D. Charles White, rector of Calvary. An address by Mrs. Arthur F. Carpenter of Rome, N. Y., and a discussion of the work led by Miss Charlotte Tompkins, diocesan secretary of religious education, were features of the program.—The annual meeting of the Girls' Friendly Society of the diocese was held in St. Andrew's Church, Syracuse, October 26th, attended by officers from branches all over the diocese. The same officers were reelected to serve for the ensuing year. An address by Mrs. Lund, vice-president of the G. F. S. of the province in connection with the forthcoming meeting in Syracuse on October 18th followed the reading of reports from each branch by the district representative.—The annual reception to the members of Calvary Church, Utica, was held October 6th in the parish house of the church. Those present included Bishop Fiske, Bishop Coley, Archdeacon Jaynes, the rector, and vestrymen of the parish, Miss Charlotte Tompkins, diocesan secretary of religious education, and Mrs. Mable Benson of the diocesan Church Mission of Help.

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