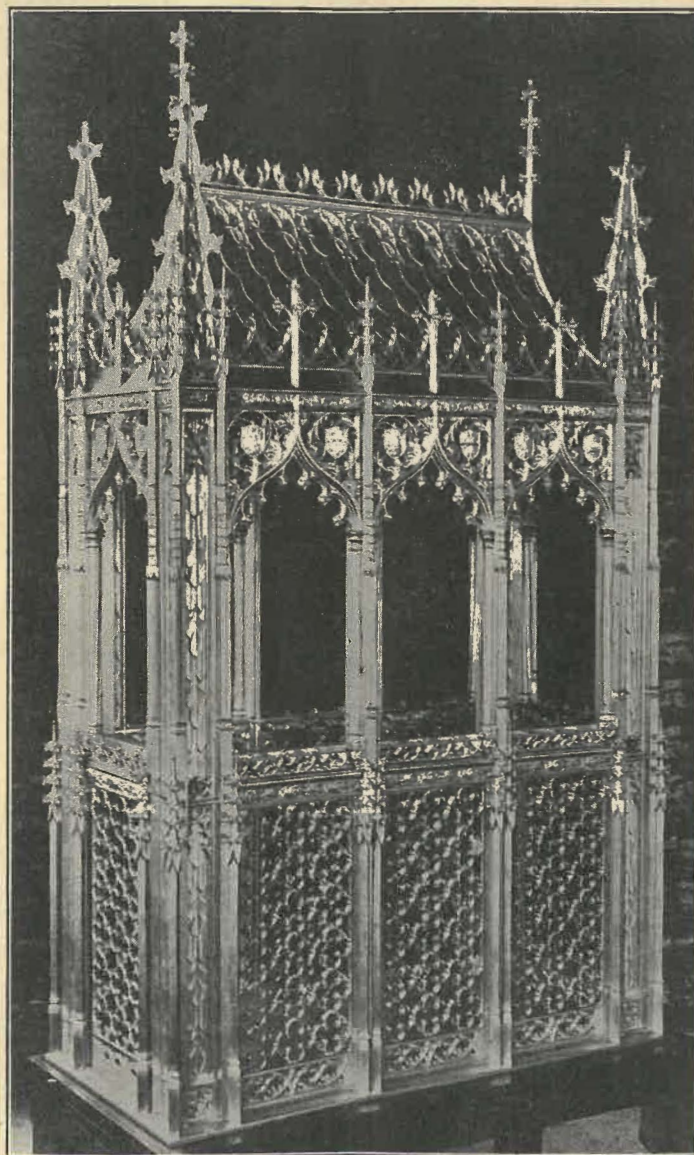


The
Living Church



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[See page 180]

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Paper, 95 cts.



The Living Church

Established 1878

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

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Church Kalendar



DECEMBER

- 11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.
- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas.
- 25. Christmas Day.
- 26. Monday. St. Stephen.
- 27. Tuesday. St. John Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. New Year's Eve.

CALENDAR OF COMING EVENTS

DECEMBER

- 14, 15. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 19. St. Barnabas', Omaha, Neb.
- 20. St. Stephen's, Plainfield, N. J.
- 21. Christ, La Plata, Md.
- 22. Convent of St. Anne, Arlington Heights, Mass.
- 23. Community of St. John Baptist, Ralston, N. J.
- 24. Sisters of St. Margaret, Boston, Mass.

NEWS IN BRIEF

NEWARK—There was a memorial service at St. Luke's Church, Montclair, on November 13th, for Edward Kimball Hall, a former vice-president of the American Telephone and Telegraph Co. Mr. Hall died on November 10th. Previous to removing to Hanover, N. H., he had been a communicant of St. Luke's Church, Montclair. The service was conducted by the rector, the Rev. Luke M. White, D.D.—The Red Cross Chapter of Sussex County has elected as its chairman the Rev. Oscar Meyer, rector of Christ Church.—A home department has been organized in the Church school at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector. This department looks after adults and children who wish to come to Sunday school but are prevented from doing so. Mother Ursula Mary, O.S.A., Mother Superior of the Convent of St. Anne, Wuchang, China, addressed the Woman's Auxiliary of the parish on November 11th on the topic, Work Among Children in China.—His twelfth anniversary as rector of the Church of St. James, Newark, was observed by the Rev. Percy T. Olton on November 20th. Northern Lodge, F. & A. M., attended the evening service in a body.

CORRESPONDENCE

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

The Hale Sermon

TO THE EDITOR: My attention has been called to the annual Hale Memorial Sermon delivered by the Bishop of Eau Claire at the Western Theological Seminary on November 9th.

I cannot but feel that if the Bishop's statement received general attention, it would result in the House of Bishops at its next meeting preparing such a recommendation to the General Convention as would compel that body's careful consideration of the problem which every reasonable person must recognize as of fundamental importance to the Church in its service of civilization.

If you will give this letter space, it may tempt those who are competent to discuss in the Church papers the questions raised in Bishop Wilson's statement.

(Rt. Rev.) ARTHUR SELDEN LLOYD.
 Suffragan Bishop of New York.
 New York City.

TO THE EDITOR: After reading that wonderful article by Bishop Wilson, What Will We Do With It, it seems impossible that one should lay it down and do nothing. Aren't there some ardent souls full of young blood who will blaze the trail for a "spiritual revival"—750,000 souls asking admission to our communion who by that acknowledge our Catholicity—will we close the door in the Master's face? From a material viewpoint it is very much a problem. From a spiritual there is only one answer. . . .

It seems as if now is the time, after we have gone through this terrible war and depression, to go into the highways and compel them to come into the living Church that our Father's House may be full, and the world be spiritually regenerated.

MRS. E. I. COOKE.

Media, Philadelphia.

Bishop Wilson's Hale Sermon was published in full in THE LIVING CHURCH of November 19th.—THE EDITOR.

Unemployed Clergy

TO THE EDITOR: A great many of our people have been greatly disturbed by a story which has been circulated through the press that over sixteen hundred Episcopal clergymen are now out of work.

I was curious to know how true this story might be, and with the help of the *Living Church Annual*, *Stowe's Directory*, and the last two reports of the Church Pension Fund, I got the attached results. I have the habit of keeping my *Annual* posted up to date as changes appear in THE LIVING CHURCH or the *Churchman*, so the results should be fairly accurate.

I find that the total of sixteen hundred was arrived at by simply adding up the list of non-parochial clergy in the *Annual*, which does not give a true picture by any means.

Total non-parochial clergy	1,614
Clergy receiving pensions	383
Retired clergy not on Pension Fund	217
Officials	136
Students	39
Officiating	231
In business	29
Teaching	156
In Europe (not parochial)	31
Unclassified	392

Of course, the clergy receiving pensions from the Pension Fund are mostly men too old to do parish work. They are receiving what amounts to a salary (though a small one) and therefore should not be classed as clergy out of work. The retired clergy not receiving pensions are very old men who did not come under the provisions of the Pension Fund, or who took up other lines of work and are now too old to handle parish work. These men class themselves as "retired" in *Stowe's*, so they can hardly be classed as clergy out of work. They are not available for work.

Officials are employes of the National Council, archdeacons, executive secretaries, official city and general missionaries, all of whom are employed at a salary.

The *students* are mostly deacons in theological seminaries, though a few are those perpetual students who don't want a parish.

The *officiating* clergy are clergy who are officiating in dioceses not their own, unofficial chaplains in schools, and public institutions (not on the diocesan payroll), and army and navy chaplains. They are all employed.

A few clergy admit in *Stowe's* that they are in various kinds of business, some executives, writers, workers in the Anti-Saloon League, farmers, etc. Some of them probably want parish work.

The teachers include professors in colleges, universities, and seminaries, teachers in public and private schools. They are all employed.

Those in Europe are Englishmen who have returned to the mother country and probably have no intention of ever returning to the United States.

Among the *unclassified*, a total of 392, we find the clergy who are really out of work, but some of these should be classed as "retired," *Stowe's* not giving sufficient information to determine their status; some are the misfits who can't stay in any parish. I noticed a number of names of such whom I know, or know of. I doubt if more than half of the unclassified are really clergy who are available for active duty.

What this tabulation has not been able to arrive at is the number of clergy in parishes and missions who are not getting salary enough to meet their expenses. That is the real problem of the Church today.

(Rev.) NEIL EDWIN ANNABLE.

Dayton, Ky.

Revising the Prayer Book Privately

TO THE EDITOR: Two things are appalling at the present time, which demand our earnest prayers, that are best expressed in the Collect for the Fourth Sunday in Advent, which will soon be here. I like to use this Collect very often.

The first one is the all too evident suspicion, ill will, and even hatred between the European nations today, which is most inimical to the peace of the world! We ought to pray hard that they may love one another! I have added to the petition in the litany, "That it may please thee to give to all nations unity, peace, and concord": "And that they may love one another." I have also added the same phrase to the special prayer For the Family of Nations.

The second one is the lack of means to support our present missionaries abroad, not to say, to send over the many more that are

so sorely needed. I realized this while in non-Christian lands last winter. Also, according to the report of the dean of the General Theological Seminary in New York, the lack of means to support the new, young clergy graduating from our seminaries, so that we may have to cut out many candidates—when the Prayer Book has a special prayer for the Increase of the Ministry, which I am using daily! So now, I am adding to this prayer, after Church,—“and give them the means to support them!” And in the litany, to the petition, “That it may please thee to send forth (many more) laborers into thy harvest,” I add, “and give them the hire of which they are worthy.”

May I say that in the special prayer, For the Increase of the Ministry, I have also added after “dedicate themselves,” the phrase, “to the Church Army and.” For I believe the “lay preaching” of these young men is as valuable today as is “clerical preaching,” so much so that I recently, deliberately, discouraged one of their splendid captains from seeking the priesthood, and urged him to continue in the Army and he is going to! I believe that it is right to pray for money to support the Church and her workers. If only every true Christian would give the tithe of his net income there would be enough and plenty for all religious and charitable needs, and for their expansion rather than their curtailment! Oh, let us all get the joy of “giving,” and of “intercession,” and so hasten the consummation and the Second Coming of our Lord!

(Rev.) HENRY M. SAVILLE.

Providence, R. I.

An Intolerable Injustice

TO THE EDITOR: More than once, of late, in the course of my pastoral duties, I have suffered the following distressful experience:

Some newcomer or some old resident who is just getting interested in the Episcopal Church will reveal the fact that they understand us to have “open Communion.” I have even found them laboring to make a convert of a Baptist, using this point as an argument, namely, that the Baptists have “closed Communion” whereas we have “open.”

What is the source of this misinformation? Invariably I find it to have been propagated by the popular rector of some big city parish. Such men play fast and loose with the rules, and teach their congregation to do the same. Then some member of such a congregation moves to a little, struggling mission where the priest-in-charge tries to play fair with the rubrics—and the priest is looked upon as a narrow-minded “crank.”

It strikes me that here is a situation intolerably unjust. The average layman is completely certain that the larger a church building and congregation a priest has, the more nearly he approaches infallibility. Conversely, the priest with a little, struggling mission on his hands must be wrong most of the time. And so, when he endeavors to enforce the rubric at the end of the Confirmation Office he becomes simply “the voice of one crying in the wilderness.” His words are looked upon with derision simply because “the big man” says the opposite.

I wish that certain of our “big men” would show themselves “big” enough to observe the simple teaching of a perfectly unambiguous rubric. It would certainly help the conscientious man in the small town. Some of our laity might begin to think there was at least a remnant of consistency in their Church. And a situation of intolerable injustice would be corrected.

Carlsbad, N. Mex. (Rev.) HALL PIERCE.

Cleveland's Canon

TO THE EDITOR: I have read with some misgiving the account of Dr. Emerson's appointment as dean of the Cathedral in Cleveland. Your correspondent (page 82, THE LIVING CHURCH, November 19th) writes that Dr. Emerson is not yet in “episcopal orders.” This statement is misleading to say the least. Dr. Emerson has not even been ordained to the diaconate. Do the authorities in Cleveland propose to advance him to the episcopate *per saltum*? This unseemly hastening of the ordination of a former Protestant is not only distressing, but exceedingly upsetting. It is happenings of this kind that send men in despair to Rome. If men like Dr. Emerson need no period of training or education for the Anglican priesthood and if as Congregationalists or Presbyterians they have already everything that is necessary for ordination, then one begins to wonder whether the Anglican communion has after all anything definite to offer that distinguishes her from the Protestant sects. . . .

I have no doubt that Dr. Emerson is a delightful and able man and no one would be happier than I to take part in his ordination if he had been adequately prepared to receive the sacrament of holy orders. When I think how hard it sometimes is for a young man without money and without influence to be received even as a candidate for holy orders, even though he was born in the Church, I cannot help rebelling a little against the present action of the authorities in the diocese of Ohio.

(Rev.) JOHN RATHBONE OLIVER.

Johns Hopkins University,
Baltimore, Md.

The phrase “is not yet in episcopal orders” should of course have read “has not yet received episcopal ordination.” Dr. Emerson was appointed canon, not dean, of Cleveland Cathedral.—THE EDITOR.

Breck and Seabury Divinity School

TO THE EDITOR: In the too brief article on James Lloyd Breck in THE LIVING CHURCH of November 12th [Catholic Revival Series], a wrong impression is given as to the founding of the Faribault schools.

Breck is described as “working under Bishop Whipple in the establishment of schools (white and Indian) and a seminary around the Cathedral center in Faribault.”

Bishop Whipple himself, in his *Lights and Shadows of a Long Episcopate* (p. 54), records Dr. Breck and Dr. Solon W. Manney as having founded the schools (out of which developed Seabury and Shattuck Military School) in 1858, a year before Bishop Whipple was consecrated, and nearly two years before he first visited Faribault. Seabury's first class graduated in 1860.

That same year Bishop Whipple had the institutions incorporated under the name, the Bishop Seabury Mission, discarding Dr. Breck's over-ambitious title, Bishop Seabury University.

July 16, 1862, Bishop Whipple laid the cornerstone of the Cathedral of Our Merciful Saviour, and it was consecrated in 1867 by the venerable Bishop Kemper.

Without Bishop Whipple's fostering care very likely the Faribault schools might have ceased to be, and he himself founded in 1866 St. Mary's Hall. Seabury Divinity School has always commemorated Dr. Breck and Dr. Manney as founders, giving also due honor to Bishop Whipple, who secured large endowments and guided its course with unflinching wisdom and affection.

(Rev.) FRANCIS L. PALMER.

Seabury Divinity School.

“The Election and the Church”

TO THE EDITOR: The Rev. Mr. Phelps's letter in your issue of November 19th, with its many generalizations, makes me think of the story of the fond mother who was trying to persuade her precocious youngster of 6 to eat his nice breakfast cereal. Finally she said to him: “You know, dear, there are hundreds of little boys right here in this city who would give anything to have that good saucer of oatmeal.” Sonny fixed his eye on her and remarked: “Name four!” Generalizations are always dangerous.

Just what is it that exhibits the “Fascism” (*sic*) which has grown so rank in the polity of the Episcopal Church during the last decade?

Who composes the small band of self-appointed or ring-appointed leaders who dictate the policy and often the minutest details of teaching in the Church? From a small band it ought to be quite easy to “name four.”

At what time and in what way did the Church ever cease to permit all her people, irrespective of wealth, education, or social recognition, to participate in shaping her plans, policies, and activities?

Mr. Phelps implies that such charges can be proven. If so, they should be investigated, and the conditions giving rise to the accusations should at once be changed. But if not, Mr. Phelps has, it seems to me, placed himself in the embarrassing position of the mother in the above-cited instance of hazardous generalization. Moreover, inuendo in a public letter is nearly as reprehensible as anonymity.

WILLIAM C. STURGIS.

Annisquam, Mass.

The Christian and His Vote

TO THE EDITOR: I desire briefly to protest against the assertion frequently made or implied that it is the duty, moral or religious, or both, of an American citizen to vote at a political election. I find such a supposed duty urged upon your readers by Bishop Remington in your issue of October 22d. The fact is that much more harm is done by voters than by abstainers. A large portion of the vote at every election is reckless, vicious, or ignorant; given by people who are unqualified to vote by reason of lack of acquaintance with the candidate or with his platform, or both. In such case the conscientious citizen abstains. Newspapers cannot be relied upon for instruction, as we all know. Frequently, neither candidate deserves an honest man's vote.

ALFRED B. CRUIKSHANK.

St. Malo, France.

Reprints

TO THE EDITOR: I note in THE LIVING CHURCH for this week the statement that Mr. Woodruff's article on Why I Am a Churchman is available in leaflet form. If this very splendid series of articles from laymen are to do much good they must be distributed among those who can be helped by them. Unfortunately, I fear that not many of the laity take a Church paper.

You ask if any of the readers would like any other articles in this series reprinted. I for one would like to see the article of Mr. Barber so distributed. I think Courtenay Barber's article is the finest of its kind that has ever appeared in THE LIVING CHURCH and that is saying a good deal.

FRANKLIN H. SPENCER.

Springfield, Ill.

We shall gladly reprint any of these articles upon receipt of orders totalling 1,000 at \$1.00 a hundred.—THE EDITOR.

The Churchman Series

TO THE EDITOR: C. R. Woodruff's article [November 12th] seemed to me to be typical of the man: Shy, brief, yet very much to the point. Mr. Woodruff is meticulously correct in his manners, his dress, and perhaps even in his politics, so that his religious life comes as a surprise. It is not correct at all. Inevitably he must face the ridicule and scorn from those who do not understand, which is the lot of every Catholic layman of high position in our communion. Far easier is it for a public official to cast his lot with a religious group that is of some importance numerically. Or, if they are apt to be unpopular, to keep his religious convictions conveniently in the background. Mr. Woodruff does not do this. He is big enough to practise his faith openly. He is one of the best arguments in favor of the practise of the Catholic life that I know of—in this diocese or elsewhere.

Philadelphia. (Rev.) LEWIS SASSE II.

"White and Colored"

TO THE EDITOR: Fr. Whitehead [LIVING CHURCH, November 26th] denies my statement that wherever the American flag flies, the colored people must have their own places of worship; and he gives the Virgin Islands as an example to the contrary. A friend of mine, a colored priest, born and baptized and confirmed in the Island of St. Thomas, was visiting there some years ago, since the island has been under the American flag. On his first Sunday in the island, he visited the Church where his parents had been baptized, confirmed, and married; and where also he had received the first two sacraments mentioned. He was approached by a verger who told him that he would have to leave the church, seeing that it was a white place of worship. He refused to do so. A week or so afterwards, the rector of the parish approached him and said that he had been requested by the vestry to ask him to absent himself from the church, as his presence was objectionable. Again this priest refused, and rightly so. And St. Thomas, I believe, is the capital of the Virgin Islands "where white, colored, and black people of the Church worship together in the same edifices and at the same time."

(Rev.) JOHN ALLEYNE HOWELL.
Philadelphia.

Practical Mystics

TO THE EDITOR: Dr. E. A. Birge's memorial tribute to the late Dr. Lumpkin [LIVING CHURCH, October 29th] is indeed a lovely eulogy and I have read it with gratitude. But I was struck with the fallacy of this sentence: "Still less was he a mystic, finding in solitary communion with God an escape from the pain and toil of the world."

I think I may say correctly that St. Paul was perhaps the greatest mystic mankind has ever known, but he has boldly declared: "I bear in my body the marks of the Lord Jesus" and was "crucified daily." Beloved St. Francis of Assisi, who became very poor (with all the suffering that involves) for our Lord's dear sake, was also a great mystic. And there are countless others; others, too, that cannot be named but who have lived lives "hid with Christ in God" in a loving service. The true mystic does not seek solitary communion with God to escape the pain and toil of the world, but rather, first and foremost, to praise and adore Him. And because of, and through this adoration comes the knowledge of His divine will and love (which are one)—"a peace which passeth understanding," and no shirking from, or aloofness to, taking up the Cross

and following Him daily. Rather a great desire to go out into the highways and "seek the lame, the halt, and the blind and, having found them, to gird himself with His towel and wash their feet," comes to any soul who walks very closely with God. And that "friend of God" can truly be called a mystic if he has first adored. Those who come to Him who is "meek and lowly of heart" shall indeed find rest to their souls, but not rest from the labor of love to which He calls them.

Needless to say, I am not referring to supernatural mystics. But I should suppose that even the soul blessed with such special favor would have a far greater desire to serve God, howsoever, whensoever, and wheresoever He should ask; and also with a clearer understanding of His most blessed will.

(Mrs.) KATHARINE R. DAVIS.
Biarritz, France.

The Bargello Lion

TO THE EDITOR: In your issue of October 22d, the Rev. F. C. Hartshorne has a letter about the animals on the skyline of Florence. He is grieved at not finding the engaging little lion who climbs the Bargello tower, on his last visit to Florence. No one who knows this beast could fail to agree with him, for it is a charming animal, and were he permanently missing from his usual place it would indeed be a cause for keen regret. But to produce a long paragraph of pure supposition as to its "fate" is quite another matter.

In the first place, the Bargello lion has not been transferred to the Palazzo Vecchio. There always was one there, which Fr. Hartshorne probably never noticed, in his affection for the Bargello one.

I do not know why the lion in question was not in his place two years ago, but I strongly suspect that he was taken down for repairs or cleaning. *Christ and the Pilgrims* was missing for over two years from the cloister of St. Marco, but no one ever alleged that it was because the government wished to be spiteful. When the necessary cleaning was finished, the panel was put back, as I am sure the lion has been put back. At any rate I shall be in Florence in a few months and shall see that I find out what, if anything, has happened to him.

The Fascist government has done many high-handed things and some foolish ones, but it does not do anything so ridiculously small as removing lions from points high above the average citizen's vision. At that, the Bargello lion has no particular significance—the one to remove, if one were reduced to the tactics of little boys, would be the Marzocco, the symbol of the freedom of the city.

It is statements like Fr. Hartshorne's, made in all innocence, that do much to keep alive misunderstandings between nations.

A pretty story could be made of this, by the time half a dozen people, unfamiliar with conditions in Italy, had repeated it. With the omissions and additions that always come with repetition of a story, in times like these, one ought not to take such a risk.

HELENA PAUL JONES.
Roquebrune Cap-Martin, France.

We look forward with interest to learning the result of our correspondent's Florentine lion hunt.—THE EDITOR.

THE FIRST ATLAS ever published, printed in the year 1570 following the momentous voyage of the Magellan expedition around the world, now lies on an inconspicuous shelf in the University of Wisconsin historical library, forgotten except by a few geographers and antiquarians.

Books Received

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

AMERICAN CIVIC ASSOCIATION, Washington:

The American Civic Association's Park Primer. Fourth Edition. Paper Bound.

THE AMERICAN CHURCH MONTHLY, Staten Island:

Unconscious Cerebration. Reprinted from The American Church Monthly. By J. V. Cooper. Paper Bound.

THE MACMILLAN CO., New York City:

Stardust and Holly. Poems and Songs of Christmas. Selected by Dorothy Middlebrook Shipman. \$1.75.

MARSHALL JONES COMPANY, Boston:

A Victorian At Bay. By Anne Kimball Tuell. \$2.50.

MEADOR PUBLISHING CO., Boston:

Our Concern With the Theology of Crisis. By Walter Lowrie. The Bohlen Lectures for 1932. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

The Children of the Shepherds. A Play. By Emily Seymour Coit. Paper, 20 cts.

Every Man's Story of the Oxford Movement. By T. Dilworth-Harrison. Paper, 85 cts.

Flowers in Church. A Practical Handbook for Church Decorators. By Irene Caudwell. Paper, 70 cts.

The Living Church Annual. 1933 Edition. \$1.85.

The Little Shepherd Visits the Christ Child. A Play. By Ruth Hays. Paper, 20 cts.

The Oxford Movement and After. By the Rev. C. P. S. Clarke. \$2.95.

The Queen Mother. By the Rev. Wallace Edmonds Conkling. Paper, 35 cts.

52 Sermonettes for the Church Year. By Fifty-two Clergymen of the Episcopal Church. \$1.85.

Texas George. The Life of George Herbert Kinsolving, Bishop of Texas, 1892-1928. By the Rev. Arthur B. Kinsolving. \$2.00.

THE PILGRIM PRESS, Boston:

Faith and Life. A series of short papers edited by the Rt. Rev. Henry K. Sherrill, D.D., Rev. Edward S. Drown, D.D., Very Rev. Philemon F. Sturges, D.D., Rev. J. T. Addison, D.D. Nos. 1-12. Paper, 10 cts. each.

UNITED STATES DEPARTMENT OF THE INTERIOR, Washington:

Research and Education in the National Parks. By Harold C. Bryant and Wallace W. Atwood, Jr. (Paper Bound.)

UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill:

Liberalism in the South. By Virginius Dabney. \$3.50.

The Era of the Muckrakers. By C. C. Gegier, Ph.D. \$2.50.

WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION, New York City:

Study Outline Based on "The Causes of War." The Report of Commission No. 1 of the World Conference for International Peace Through Religion. Paper Bound.

YALE UNIVERSITY PRESS, New Haven:

Case Studies of Present-Day Religious Teaching. By Hugh Hartshorne, Research Department, Yale University Divinity School and Elsa Lotz, Ph.D., Executive Secretary, Religious Education Committee, Religious Society of Friends. Philadelphia and Vicinity. \$2.00.

The Public and Its Government. By Felix Frankfurter, Professor of Law in Harvard Law School. \$2.00.

Clerical Changes

APPOINTMENTS ACCEPTED

ASHLEY, Rev. GEORGE D., formerly priest in charge of St. Peter's Church, Rosedale, L. I., N. Y. (L.I.); to be priest in charge of St. Mark's Church, Millsboro, Del.

BALL, Rev. IVAN H., formerly rector of Zion Church, Avon, N. Y. (Roch.); to be priest in charge of St. George's Church, Rochester, and will continue in charge of All Saints' Church, Rochester, N. Y. (Roch.)

GATLEY, Rev. HENRY S., assistant superintendent of Church Extension Society, Rochester, N. Y. (Roch.); also to be priest in charge of St. Matthew's Church, Rochester, N. Y. (Roch.)

HARARI, Rev. T. DAVID, formerly of Astoria, L. I., N. Y.; to be priest in charge of St. Peter's Church, Rosedale, L. I., N. Y. (L.I.) Address, 137-28 244th St., Rosedale, L. I., N. Y.

LANDER, Rev. WILLIAM P. S., rector of Holy Trinity Church, West Palm Beach, Fla. (S.F.); to be rector of Church of the Good Shepherd, Rosemont, Pa. Effective January 1st.

LOWRIE, Rev. WALTER, D.D., formerly of Princeton, N. J.; to be an instructor at Yenching University, Yenching, China.

MCCOY, Rev. WILLIAM S., priest in charge of St. George's Church, Rochester, N. Y. (Roch.); to be priest in charge of St. Luke's Church, Fairport, N. Y. (Roch.)

PLUMMER, Rev. JOHN FRANCIS, rector of Church of the Epiphany, Chicago, and superintendent of City Missions; to be rector of Church of St. Michael and All Angels', Berwyn, Ill. (C.) Effective January 1st.

WINTER ADDRESS

JESSUP, Rev. CHARLES A., D.D., rector emeritus of St. Paul's Cathedral, Buffalo; 56 Church St., Charleston, S. C.

RESIGNATIONS

SHERMAN, Rev. FRANCIS W., as rector of Christ Church, Springfield, Mo. (W. Mo.).

WILLMANN, Rev. HENRY, as rector of Trinity Church, Janesville, Wis. He will remain in Janesville, Wis., until after the first of the year.

CORRECTION

DAVIES, Rev. DAVID T., has not resigned as vicar of Emmanuel Church, Detroit, as mentioned in THE LIVING CHURCH of November 26th. His new address is 405 Savannah W., Detroit.

CORRESPONDENTS FOR THE LIVING CHURCH

DELAWARE—Omit, Rev. Joseph H. Earp.

KYOTO—Omit, Miss E. S. McGrath. Add, Miss E. L. Fote, The Bishop's Office, Karasumaru-Dori, Shimotachi-Uri.

ORDINATIONS

PRIESTS

NEWARK—On November 27th in St. Andrew's Church, Newark, the Rev. RAYMOND PHILIP BLACK was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Wilson R. Stearly, D.D.

The candidate was presented by the Rev. Frank Damosch, Jr., who also preached. Fr. Black is to continue as curate of Trinity Church, Ossining, N. Y. He is at present taking post-graduate work at the General Theological Seminary.

ROCHESTER—The Rev. HARRY BROOKS MALCOLM, junior curate of Christ Church, Corning, N. Y., was advanced to the priesthood by the Rt. Rev. David Lincoln Ferris, D.D., at Christ Church, on the Feast of St. Andrew the Apostle.

The Rev. Francis F. Lynch, rector of Christ Church, preached; the Rev. A. Appleton Packard, Jr., rector of Holy Cross Church, Kingston, N. Y., acted as litanist; the Rev. H. H. Hassinger, of Geneva, N. Y., as epistolier; the Rev. Samuel

Holiday, of Windsor, N. Y., as gospeler. The Rev. Edson P. Sheppard, senior curate of Christ Church, presented the candidate. Twenty-four priests attended the service. Twelve joined in the laying on of hands.

Fr. Malcolm will continue as a member of the staff of Christ Church, Corning.

SALINA—On November 27th in Trinity Church, Norton, Kans., the Rev. JOSEPH L. GERMECK was advanced to the priesthood by the Rt. Rev. R. H. Mize, D.D., Bishop of the diocese. The candidate was presented by the Rev. E. M. Mize, son of the Bishop. Bishop Mize preached. The litany was read by the Rev. R. H. Mize, Jr., of Hays, and the gospel by the Rev. Robert A. Johnson of Arapahoe, Neb. Mr. Germeck is to be priest in charge of Trinity Mission, Norton.

On November 30th, the Rev. ROBERT H. MIZE, JR., younger son of the Bishop, was advanced to the priesthood in St. Michael's Church, Hays, by his father. He was presented by his brother, the Rev. E. M. Mize and the Very Rev. D. E. Strong preached. The epistle was read by the Rev. J. L. Germeck, and the gospel by the Rev. P. M. Casady of Oklahoma. Mr. Mize is to be priest in charge at St. Michael's Mission, Hays, and also the missions at Wakeeney and Silverdale.

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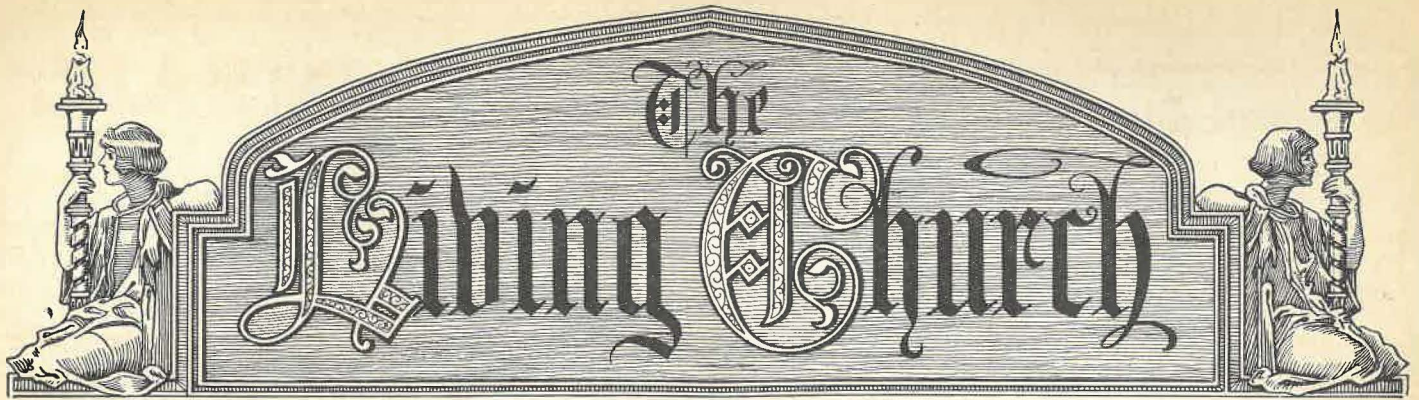


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EDITORIALS & COMMENTS

Let Us Face the Facts

ON WEDNESDAY OF NEXT WEEK the National Council will begin its December meetings. The members will doubtless have before them the results of the recent every member canvass, so far as they have been tabulated to date. What those results will be we cannot say, but judging from the results in the parishes of which we have personal knowledge and from general business conditions we have no doubt that the amount pledged will be far below the working budget for 1933 adopted by the National Council at its last meeting.

If the results of the every member canvass have been as we have anticipated, the National Council will face a choice between making drastic alterations in its budget to fit the probable income for 1933 now, or postponing that disagreeable task until next February in the hope that subsequent returns will bring the amount of the pledges up to the amount of the working budget adopted in October. We earnestly commend to the National Council the former alternative.

Let us look back over the past year and see just where we stand. It seems clear now that General Convention made a mistake last autumn in refusing to recognize economic conditions and adopting an impossible budget. The members of the Convention did, however, anticipate that it might be impossible to live up to the budget and recommended certain specific ways of effecting economies. The National Council, in its meeting last February, chose to disregard some of these instructions and thus brought down on its head a great deal of criticism, much of which, be it said in all fairness, was ill-considered and unjust. However they did reduce the budget by some \$600,000, largely by means of a ten percent cut in all salaries.

Last April there was held a joint meeting of the National Council and the House of Bishops at Garden City, L. I. To this joint meeting the bishops of the second province presented a report recommending that the Church face facts and readjust its budget to a figure that should be within its income. Specific savings were indicated for the purpose of accomplishing this result. The Council and the House of Bishops did not accept this report but referred it to an emergency conference

committee consisting of Bishops Lawrence, Davis, and McDowell, and instructed that committee to confer with the officers of the National Council and make recommendations for consideration at the October meeting of that body. This was a step in the right direction, though it meant further delay in the reduction of the Church's budget to fit its income.

The joint meeting also called upon the Church to make up the deficit by a great Whitsuntide Offering for the Church's Program. The Church rallied splendidly to this appeal but the results fell short of what all of us hoped they might be.

DURING the summer Bishop Lawrence's committee completed a careful study of the situation and made very thoughtful and detailed recommendations to the October meeting of the House of Bishops. These in the main bore out the conclusion of the committee of bishops of the second province, the principal exception being the percentage of expenditure for "overhead." This discrepancy, we understand, is due mainly to the inclusion or exclusion of lapsed legacies and interest on endowments under the heading of "income."

Bishop Lawrence's committee recommended a working budget of \$3,211,000. It seems to us that if the National Council had followed that recommendation for its working budget and put the items cut into its Restoration Account the effect upon the Church would have been very salutary. Instead of that, however, the Council adopted a working budget of \$3,460,000, a difference of nearly \$250,000. Further consideration of the recommendations of Bishop Lawrence's committee was postponed to the December meeting which is now about to assemble.

In short, it seems to us that the National Council has made a grave mistake by underestimating the economic crisis in the first place, and then by endeavoring to meet it by cuts that were termed drastic but that were in the first instance largely on paper rather than actual. These facts were brought to light by various writers in the Church press, notably Bishops Fiske and Manning and the late Dr. George P. Atwater. While the National Council has subsequently made more strenuous efforts to meet the emergency, its hesitation in doing so has resulted

in the loss in a large measure of the morale of the Church, while the economies that have been effected have not been recognized or appreciated to the full.

IN ITS meeting next week the National Council has an opportunity of restoring the morale of the Church by facing the facts squarely and by readjusting the working budget to accord with General Convention's Pay-as-you-Go mandate. Because we believe that to be in the best interests of the Church, even though it will undoubtedly cause a measure of hardship, we earnestly hope that the National Council will see fit to seize that opportunity.

As a means to that end we commend to the National Council the adoption of the recommendations of Bishop Lawrence's emergency conference committee in full with a working budget not in excess of the \$3,211,000 recommended in their report. That report is not a counsel of despair, nor would its recommendations mean the crippling of the Church's missionary work. It would mean a truly drastic reduction in the "overhead" of the Church and it would, we are confident, assist materially in the restoration of general confidence in the leader-

ship of the National Council—a confidence that rightly or wrongly has suffered a considerable amount of strain.

We do not believe that THE LIVING CHURCH has been a contributory factor in that strain. We have consistently supported the Presiding Bishop and the National Council in their efforts to maintain the Church's work as fully as possible in the face of adverse economic conditions, and we shall continue to do so. Unfortunately, such criticism as we have expressed has sometimes been taken in a personal way, though it was never meant as such, and we have been made to feel that we are lacking in loyalty to the Church if we make any criticism of the methods of the National Council. We must take vigorous exception to the thesis that the methods of the National Council are not open to criticism. They are and should be open to criticism at all times—that principle is the very essence of a free Church press.

We have tried always to refrain from petty criticism and to support the leadership of the Church wherever possible. Our only interest, like theirs, is the good of the Church. It is for this reason, and this alone, that we urge upon the National Council the course we have recommended.

Our Provincial System

2. Boundaries and Organization

WE HAVE briefly traced the history of our provincial system [THE LIVING CHURCH, December 3d], and have seen how the provincial idea has been a gradual growth in the Church, and has been the concern of every triennial General Convention since 1850. For eighteen years the provincial system has been in operation, and it has proved its worth in many ways, with the result that few today question its value.

But there is yet much to be desired in the Church's provincial system. "At present," wrote the great authority on our canon law, Dr. Edwin Augustus White, in 1924, "the synods are too largely inspirational with practically no legislative powers. Their sessions are in large part simply a more or less interesting debating society on missionary, social, and educational questions. . . . If the provincial system is to live and grow, if it is to be of any practical use in the Church, then it is absolutely necessary that the powers granted to these synods be greatly increased. The General Convention must have relief, and that relief can come only through a larger use of the provincial synods" (*Constitution and Canons . . . Annotated*, pp. 83-84). Despite the slight gains during the eight years that have intervened, Dr. White's observation remains as true today as it was when he wrote it.

Before we take up the question of the powers of provinces, however, let us look for a moment at their boundaries and organization. We find at present eight provinces, composed of the dioceses and missionary districts within certain states and territories as follows:

FIRST PROVINCE: Comprises the dioceses within New England.

SECOND PROVINCE: Comprises the dioceses within the states of New York and New Jersey, and the missionary districts of Puerto Rico and Haiti.

THIRD PROVINCE: Comprises the dioceses within the states of Pennsylvania, Delaware, Maryland, Virginia, and West Virginia, and the District of Columbia.

FOURTH PROVINCE: Comprises the dioceses within the states of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, and the missionary district of Panama Canal Zone.

FIFTH PROVINCE: Comprises the dioceses within the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin.

SIXTH PROVINCE: Comprises the dioceses and missionary districts within the states of Minnesota, Iowa, Nebraska, Colorado, South Dakota, North Dakota, Montana, and Wyoming.

SEVENTH PROVINCE: Comprises the dioceses and missionary districts within the states of Missouri, Arkansas, Texas, Kansas, Oklahoma, and New Mexico.

EIGHTH PROVINCE: Comprises the dioceses and missionary districts within the states and territories of Idaho, Utah, Washington, Oregon, Nevada, California, Arizona, Alaska, Hawaii, and Philippine Islands.

In addition the missionary districts in China and Japan are united with the English, Canadian, and native dioceses of those lands into semi-autonomous national Churches which may be considered as provinces. The missionary districts of Liberia, Southern Brazil, Cuba, and Mexico, and the jurisdiction of American churches in Europe, remain without the provincial system.

Certain changes in this arrangement are tentatively proposed by the joint committee appointed by General Convention to study this question (see the committee's communication to the provinces, published in THE LIVING CHURCH of October 15, 1932, page 602). These take the form of two alternative proposals, the first of which would reduce the number of provinces to five, the second to four.

In our judgment, neither proposal is satisfactory. We do not need larger provinces, but more effective ones. Even now the distances that deputies must travel to attend synods, often requiring overnight railroad journeys, are the cause of hindering many who are elected from attending. Distance involves expense, both of time and money, and as bishops and deputies must pay their own travel costs, this is an important consideration. We have found over-large dioceses to be unwieldy and inefficient; the same is true of over-large provinces. The committee's first choice, for example, would add the states of Virginia, West Virginia, Louisiana (*sic*—but Louisiana is already in the fourth province!), Arkansas, Texas (except the part comprised in the missionary district

of New Mexico), and Oklahoma to the fourth province—making it stretch from the Potomac in the East to the Rio Grande in the Southwest, nearly two-thirds the width of the United States! And the second plan would create even vaster provinces, one of which would have the Rocky Mountains dividing it amidships; indeed in the South the entire nation (as well as the state of Texas) would be divided into only two parts, the division coming just east of El Paso!

MAY we suggest a third alternative? Our choice would be for eight provinces, as at present, but eliminating the numerical designation (which smacks of mass-production methods) and re-distributing them as follows:

PROVINCE OF THE ATLANTIC: The present first and second provinces, *minus* New Jersey, Puerto Rico, and Haiti.

PROVINCE OF WASHINGTON: As at present (Third province), *plus* New Jersey and *minus* Virginia and West Virginia.

PROVINCE OF SEWANEE: As at present (Fourth province), *plus* Virginia and West Virginia, and *minus* Panama Canal Zone.

PROVINCE OF THE MIDWEST (or of CHICAGO): As at present (Fifth province).

PROVINCE OF THE NORTHWEST (or of MINNEAPOLIS): As at present (Sixth province).

PROVINCE OF THE SOUTHWEST (or of St. LOUIS): As at present (Seventh province).

PROVINCE OF THE PACIFIC: As at present (Eighth province)—unless Colorado feels closer kinship with the far West and would prefer to be transferred to this province.

PROVINCE OF LATIN AMERICA: The missionary districts of Southern Brazil, Mexico, Panama Canal Zone, Cuba, Puerto Rico, and Haiti.

What would be the advantages of such a rearrangement? Each of the first three provinces named would be strengthened by being adjusted in such a way as to make it represent a homogeneous section of Church population, large enough to comprise a true cross-section of the Church, and yet small enough in area to facilitate ease of meeting in synod. They would also be relieved of the foreign-language missionary districts of the West Indies, which have little in common with them.

The western provinces, already covering enormous areas but with a smaller Church population, would be left unchanged, probably for many years to come.

The six foreign-language districts in the islands and Central and South America would be grouped into a separate province, since they have many interests in common that are not shared by the Church in continental United States. The British province of the West Indies affords a good precedent for this grouping. Since the province of Latin America would be composed entirely of missionary districts it might properly be classed as a missionary province, and it might be felt desirable not to grant it immediately the full privileges of the older provinces, but its community of interests in many respects would seem to entitle it to a measure of provincial autonomy. The Church of England has granted such autonomy to many overseas groups of missionary dioceses with satisfactory results.

As to the Philippines and Hawaii, now a part of the province of the Pacific, we grant that these seem to have as little in common with the continental dioceses as do the West Indian ones, but they are too few to form a separate province, and would have to choose between continuing their present affiliation or becoming extra-provincial. Other than these, the only jurisdictions remaining outside any provincial organization would be Liberia and the American churches in Europe.

BUT what of the organization of the provinces? As they are at present, they actually receive only half-hearted recognition in the general scheme of the Church's organization. If they are to be strengthened, so as to relieve General Convention of some of the burden entailed by the vast amount of detail now undertaken by that body in a session of only ten or fifteen days every three years, their own structure must first be improved.

To begin with, the provincial president ought to be given a more adequate constitutional status and elected for a term long enough to enable him to accomplish something worth while. At present he is nothing more than his name implies—a presiding officer of the synod, elected annually to a position that is little more than honorary.

If the provinces are to function as a governmental unit in the Church, with a position, dignity, and self-respect enabling them to take their places on a level of equality with the other provinces of the Anglican communion, they must have executive leadership. If we are unwilling to follow the precedent of our Mother Church and of Catholic Christendom generally, and put archbishops at the head of our provinces, choosing them for life, then let us work out some nomenclature and tenure of office more to our liking. A province cannot function as a governmental unit without someone—call him Archbishop, Metropolitan, Presiding Bishop, or what you will—to serve as its executive head. And he has to be chosen for more than one year if he is to be expected to accomplish anything. For the sake of finding a working basis, let's call him a Metropolitan and make his term, like that of the Presiding Bishop, six years.

The provincial Metropolitan can relieve the Presiding Bishop of many of his arduous duties. He can act as chief consecrator at episcopal consecrations within the province. He can interpret the National Council to the province, and the province to the National Council. He can relate the dioceses to one another and to the general Church. He can represent the Church in important secular or interdenominational gatherings. He can exercise oversight over dioceses that are temporarily without a bishop. He can negotiate with non-Anglican groups in the province, such as those cited by Bishop Wilson in his Hale sermon, that desire closer relationships with the Church—more of this later. In general, he can relieve the Presiding Bishop of many of the problems and details with which that hard-working and self-sacrificing prelate is now burdened.

THEN the synod must be given power to legislate, and its legislation must be binding on the dioceses within the province. Internal affairs must of course be left to the dioceses, and such general matters as constitutional changes, Prayer Book revision, the status of deaconesses, general policy, and the like, must be reserved to General Convention. But there are many other matters, neither local enough for diocesan disposition nor of such great importance as to demand action by General Convention, that the provincial synods might well handle if they were organized as legislative bodies. The present lack of power to do anything about the questions they discuss—clergy placement, budgets, quotas, racial questions, religious education, social service, and the like—will kill the provincial system just as surely as it killed the federate councils and the missionary departments, unless it be remedied.

Finally, the province must have an adequate budget and a means of raising it. If the quotas throughout the Church were worked out by provinces, in consultation with provincial leaders, the provinces might well undertake to apportion them

among their constituent dioceses and act as the connecting link between the general Church and the dioceses. Thus it would become unnecessary to levy one quota for the general Church and another for the province, as is now generally done; and the provincial leaders, being in closer contact with the dioceses, could more easily arrive at a fair distribution of responsibility.

If the provinces are given a real piece of work to do, and the power to do it, they will attract to their synods and councils the ablest leaders of the Church, and will become something more than the amiable social gatherings that many of them are now. Even with their limitations some of the provinces have "found themselves" and demonstrated the useful purposes they can serve. Why not organize them so that all of them can be rendered effective, making them the agents of greater aid and stimulus to the national Church, the dioceses, the parishes, and individual workers?

Next week we shall conclude this study of our provincial system with some specific recommendations as to powers that might be delegated to reorganized and strengthened provinces.

RELIGION has frequently been taken to task for alleged incursions into the realm of science. What, then, shall we say when science poaches upon the preserve of religion?

Here is no less a scientist than Dr. Albert E. Wiggam, member of the advisory boards of three scientific associations and author of sundry books on eugenics, genetics, and the like, contributing a series of moral questions and answers to a leading newspaper syndicate. The answers, says a note accompanying each instalment, "are given from the scientific point of view." "Not all moral questions can be answered with absolute scientific accuracy," admits the author, "*but no decision as to what is morally right is possible without science.*" Science puts the rights of organized society above the rights of individuals."

Here are some recent examples of moral questions scientifically answered:

"Is an evil habit worse in a woman than in a man? The answer of science is no. There can be no discrimination on a sex basis. But we live in an imperfect world and as society is now constituted we require finer habits in a woman. The woman's share in the character development of the next generation is greater than the man's, especially in childhood. An evil habit in a woman would therefore excite a more harmful influence upon the children than the same habit in the man. Imagine the evil influence in a good home of the mother chewing tobacco. It would most certainly be more harmful than if the father did so."

"Is a wife's allegiance to the laws of organized society above the allegiance she owes her husband? Yes. Marriage is a civil contract granted by society to two people for protecting their happiness, their home and family. When a husband commits an act against society, he violates this contract. The wife owes her greatest obligation to the social order which has agreed to protect their union."

"Do sins bring their own punishment? No. Nature is not concerned with right and wrong. Scientists believe these are human concepts and vary with each age and civilization. In an ideal society sin would bring its own punishment, but in our imperfect society, often, the wicked prosper while the righteous starve."

Our own question for Dr. Wiggam: Would a clergyman be justified in contributing a scientific column to a newspaper syndicate, with some such note as the following?

"These answers are given from the moral point of view. Not all scientific questions can be answered with absolute moral accuracy, but no decision as to what is scientifically right is possible without morals (or religion)."

ALTHOUGH we are somewhat belated, perhaps we may still be permitted to congratulate Dr. Fleming on his election as rector of Trinity parish, New York. Even more do we congratulate Trinity, for Dr. Fleming is an able man, and will carry on the traditions of the line of distinguished priests that have been rectors of what is, in many ways, America's foremost parish.

Three New Rectors

And now another of the exceptionally large number of vacancies in the metropolitan parishes is filled by the election of Dean Sargent of Garden City, L. I., as Dr. Norwood's successor at St. Bartholomew's. It would be a difficult task for any man to succeed so brilliant a preacher as the Dean's predecessor, but we believe the vestry has made a wise choice and one that they will never have cause to regret.

As we are going to press, news is received of still another New York parochial election. Dr. John W. Suter, Jr., who has performed such valiant service to the cause of religious education in his seven years as executive secretary of the Church's national department, is to become rector of the Church of the Epiphany on January 15th.

St. James', St. Peter's, Trinity's Intercession Chapel, Trinity Church in Morrisania, and the Advocate in the Bronx, remain without rectors (or vicars) among metropolitan churches in the diocese of New York; while across the East River the rectorships of Grace Church (the late Dr. Atwater's parish), Christ Church, Bedford avenue, Christ Church, Clinton and Harrison streets, St. John's Church, Fort Hamilton avenue, St. Philip's (colored), and one or two smaller parishes in Brooklyn are vacant, and now the Cathedral of the Incarnation at Garden City is without a dean. We hope that these vacancies—an unusually large number—will be filled as satisfactorily as the three upon which we have just commented.

NEXT WEEK is Golden Rule Week. Half way between the feasts of Thanksgiving and Christmas the Golden Rule Foundation asks us to observe a week of fast—a rational, constructive fast that will enable us to share our substance with underprivileged children, orphaned

Golden Rule Week

or suffering from the unemployment of their parents. The Foundation has devised a balanced menu on which a typical American family of five can live comfortably at a total cost of \$8.88 for a week. The difference between this amount and our normal week's table budget we are asked to send to the Golden Rule Foundation, designated for any charitable institution, agency, or type of work we wish, or left undesignated, to be used where the Foundation's study reveals acute needs and exceptional opportunity to apply the Golden Rule. The agency is a worthy one; the idea is practical; the need is great. THE LIVING CHURCH gladly endorses the plan, and our Relief Fund is ready to act as the vehicle for transmitting our FAMILY's gifts to the Foundation.

WE HOPE we may be pardoned if we suggest that a subscription to THE LIVING CHURCH makes an exceptionally appropriate and appreciated gift to any Churchman. Special gift rates for new subscriptions are in effect this month only—\$3.50 for one, \$6.50 for two, \$9.00 for three—and we have just printed an attractive new gift announcement card to bear your message. Send us the names and addresses now, and count that much of your holiday shopping as completed.

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The Attitude of the Church to Unemployment

By the Rev. D. A. McGregor, Ph.D.

Professor of Dogmatic Theology, Western Theological Seminary

THE NATION is entering another year of the depression. For many months we have seen the steady deepening of the clouds over our social and economic life and as yet no ray of sunshine has appeared to dispel the darkness. The numbers of the unemployed continue to increase, and want and hunger stalk through the streets of our cities. It is a calamity of greater magnitude than a war and it holds within it none of the values which are supposed to arise from war.

A cruel and superficial optimism leads our newspapers and public men to emphasize little improvements here and there and to keep silence on the wide and terrible aspects of the situation. In all our large cities fifteen to twenty-five per cent of the population is being supported on the lowest possible level of existence by state and federal funds. Those in touch with the situation look forward to the winter of 1932-33 as being more serious than the two winters which have preceded it.

Only a person who has any immediate touch with those in need can picture how terrible their situation is. In the days of slavery the slave received the minimum necessary for physical life but he had no uncertainties about the future. Today our unemployed receive the minimum of support for the present with the maximum of uncertainty for the future.

It is imperative that the Christian Church take some definite position in this terrible situation. If she has no message of hope to give to people who suffer so cruelly, then she must forever relinquish any claim on their allegiance. The Church cannot avoid the problem by saying that her task is spiritual and that this is an economic problem. For the greatest disaster which is taking place today is not in the physical suffering of people but in the destruction of their morale. The inevitable result of present conditions is to lead men and women to utter hopelessness. The men tramp the streets from day to day vainly seeking work, they go home tired and discouraged to meet wives who are equally discouraged by conditions in the home. The feeling of inferiority and of worthlessness takes possession of them, family friction develops, for it is impossible to expect human beings to live together peacefully and harmoniously while suffering the agonies of worry which the unemployed must suffer today. Under the strain of this worry, thousands of husbands are disappearing from their families. They can do nothing to support the family while present and they know that the relief agency will care for wife and children if they leave. It is out of the question to expect family life or indeed any social life to function smoothly under present conditions. One may go farther and say that it is too much to expect men and women to keep common honesty when the needs of their lives are so great and the opportunities for satisfying those needs so rare. It is too much to expect people to live normal Christian lives under such conditions. Quiet prayer and hopeful trust are beyond the powers of humanity when so burdened.

The maintenance of morale is the task of the Christian Church. The object of the existence of the Church is the creation of the Christian life. St. Paul describes the characteristics of this life as being the fruits of the spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. If these are the qualities of the Christian life, then the Church has a vital interest in the present problem of unemploy-

AS WINTER BEGINS, ten million hungry men, unable to find work to support their families, walk the streets of our cities. ¶ Has the Christian Church no duty in the face of this calamity, and the many tragedies that follow in its train? ¶ Dr. McGregor suggests four principles that should guide the Church in meeting these grave problems.

ment. It is ridiculous to expect the average unemployed man to have joy and peace in the situation in which he lives today. It is not sufficient for the Church to preach to people pious platitudes about the love of God. How can a man believe what he has not seen? How can a man believe in a loving God when everything around him is unloving and discouraging? It is not sufficient to give bread to the un-

employed, they need not only food for the body but for the soul. They need hope, courage, and purpose and they have none of these in life. It is not sufficient to tell them to cheer up, that everything will be all right for every sensible man knows that everything is not going to be all right, today, tomorrow, or for many tomorrows. Nothing could be more cruel than to give to the man in trouble the optimistic lies which are being presented to him today. The dilemma then is this, that man cannot live without hope and that there is no rational ground for hope in the economic world of today. It is the business of the Christian Church to give men hope and if this hope cannot be rationally based on the present economic order then it becomes the bounden duty of the Church to demand a new economic order where hope shall be possible.

WE MUST face the fact that the present world of business has no ground for hope for the man in need. We must look to the economists to decide whether the present world of business is financially bankrupt or not, but it needs no economist to see that the present world of business is intellectually and morally bankrupt. If one talks to economists or business men today and asks them what is their ground for hope in improvement their only answer is that prosperity is around the well known corner. Like the ridiculous Mr. Micawber they are waiting for something to turn up. There never was a medieval Christian as naive, innocent, credulous, and superstitious as the modern optimistic business man of America. When the unemployed man asks why should he hope and why should he not despair for the future, the business world has nothing but an empty irrational reply to give him.

What is the place of the Christian Church in the present situation? One may say that it is not the function of the Church to deal with the problems of business, and unquestionably her function there is very limited. It is certainly not the function of the clergy to give detailed instruction on economic problems. But the Church has the task of creating Christian lives, lives of joy, peace, and trust. She has the task of creating the family of God and she cannot perform that task while men have no work and are forced to support a family on \$24 a month from charity. The situation is not that the Christian Church is meddling in a business world outside her own field, the situation is that the failure of the business world is interfering with the work of the Christian Church. It is not only a financial emergency, it is fast becoming a moral emergency.

The Church cannot leave the present situation alone and postpone her work until the business world has provided the necessary economic basis for Christian living. If one believed that the business world was able to do this then there might be an argument in favor of the Church marking time until that happy day should arrive. But there is no evidence that the business world is going to be able to reach such a goal. We

have been waiting three years for the business world to display some leadership and not a sign of such leadership has yet appeared. We are not working our way gradually but definitely out of a difficulty. We are in the midst of a panic which is steadily growing worse. The only principle that business has to offer us is the old principle of *laissez faire* and no intelligent business man or economist believes in this any longer.

The time has come when the Christian Church must step out boldly and give leadership. Men are looking to her for their directions and hoping that she can state them. A very interesting incident happened to me a short time ago. The incident and its sequel give ground for a good deal of thought. I was conducting a conference of clergy and gave to one group a question to discuss and on which to report. The question was, "In the event of a social and economic collapse in the country what should be the duty of the Christian Church?" After a few hours' discussion the group brought in a reply to the effect that in such a situation the Church should watch eagerly for rising leadership and should give her support to the best leadership which appeared. This seemed to me a rather good answer and a little later I quoted it to a group of theological students. One of them surprised me by rejecting the answer and saying, "At present that is just the problem. There is no leadership appearing either among the unemployed or among the business classes. The Church must not wait for leadership but must give leadership in this crisis, and we young men who are preparing for the ministry are looking to you older men in the ministry to provide that leadership for us." The more we think about this young man's claim the more it is impressed upon us that he was right. The Christian Church must state definitely the direction in which alone economic salvation may be found. I suggest then that there are four principles for which Christians as individuals must stand and which they must urge on the Church as being both essentially Christian and also as necessary if we are to achieve an economic order in which Christian living will be possible.

THE *first* principle is that the individual Christian and the Church as a corporate body must support in every possible way every movement for relief in this time of need. Of course this is elementary and no one will question it. The Church has a special duty to care for her own people. We must recover the conception of the Church as the Lord's family. We must recognize that the Holy Communion is emptied of all its meaning if it becomes merely a ritual. We must make real in our daily economic lives the principle expressed in the Sacrament, that Christians are those who eat and drink together. In time of need and distress a family becomes communal in its economics and the Church is the family of God. The Church denies its own character when it ignores its members who are in need or when it treats them as the recipients of charity.

The *second* principal duty of the Church is to declare unmistakably that a new principle is necessary as the governing principle of social and economic life. We have had an economic order which has not recognized the principles of Jesus Christ as a final authority and this order is failing. The Church must declare that the only economic order which can stand and the only one to which she will give her support is the one which frankly acknowledges the ethics of Christ. The essence of the Christian message is that every man is a potential child of God, a prince in the kingdom of his Father, a person of infinite and absolute dignity. This position of every man, of every common man, must be acknowledged in any Christian order. Industry was made for man, according to the Christian view; and not man for industry according to modern practice.

This making of industry a means to the life of man brings us to a *third* position. The individual Christian and the Church as a corporate body must stand for the effective representation of employe interests in every governing body of industry. I have worded the foregoing carefully and have not claimed that we must stand for employe representation. As a matter of fact

the vast majority of employes are quite incompetent to sit on governing boards, but I specify "effective representation of employe interest." The employes in any industry are children of God and the industry must be governed in such a way as to serve them.

There is a twofold product of every industry. One part of the product is the goods which go out through the shipping room; the other part of the product is the human lives of the employes. During the past generation the industries of our country have been carried on for the purpose of increasing the value of the goods produced, and industry has made a great success in this work. But the men and women in any factory are more important than the goods in that factory. The industry of the past generation has not made a satisfactory success of its dealing with the human factor. In fact its success has been so poor or its failure so great that it is today destroying the success in production of goods. The present Pope gave a most startling description of the modern factory when he said, "that dead matter leaves the factory ennobled and transformed, but men are corrupted and degraded."

The Church has no primary interest in the question whether the goods output is great or small but it has a vital interest in the human output. The Lord of the Church died that men might have life and today millions of them are living on the verge of starvation, a starvation which is not necessary because these men have produced plenty of goods. The Lord of the Church came that men might have peace and today millions of them are living in fear. He came that men might be saved and today millions of them are living without safety or security.

We have allowed industry to control the lives of men and industry has concerned itself with the goods output and has made the human output the means. This whole process has been treason to humanity and the Church must boldly claim that such governance of industry is sin. The Church, her clergy and laity, must set themselves to create a new governance of industry where the necessities of the employes will be given adequate and effective recognition. Does this mean revolution? It certainly means change. But we are in for change anyway and the only question is whether the Christian Church will set herself to direct that change or will stand idly by and look on. No doubt this proposal means revolution because it means that industry shall accept the lordship of Jesus Christ as it has never done in the past. It is revolutionary in that it interferes with freedom of control, and the question rises: Has not a man a right to do what he will with his own? The Christian Church must answer in unmistakable terms that a man has no such right when his actions impoverish the souls of others. Every man is a steward of his possessions, a steward of God the Father, not an owner in his own right. He must use his possessions for the welfare of all the Father's children and must some day give an account of his stewardship.

I submit as a *fourth* principle that the individual Christian and ultimately the Church must demand that the burden of the costs of industrial maladjustment be spread over the public, the industry, and the employe instead of being heaped on the shoulders of the employe. Today unemployment is generally either technological or cyclical. In either case industry and the public have reaped the profits and the wage earner has been left to bear the burden of the loss, this burden being placed on him in the form of unemployment. The Church must demand that this expense of the business cycle be spread over industry and the public and not be left to the shoulders of those least able to bear it. There are many methods in which this may be attempted such as guaranteed employment, employment insurance, or a dismissal wage. But whatever means be adopted the burden must not be left to be born by the weakest.

I do not claim that the four principles stated are a perfect solution to our problems, a panacea for all our ills; rather they point out the direction in which we must face as Christians. We cannot ignore the present situation. We must have something to say as Christian men and as a Church to the souls of men

today as they stand helpless and hopeless. We can stand by the side of those in need and can proclaim that the system of business which brought this woe upon them is wrong and unchristian. We can demand for them a new order. We can pledge ourselves in the name of our Master never to be satisfied until everyone of His people has a life of dignity befitting a child of God. There can be dignity in poverty, but there can be no dignity in unemployment, nor can there be dignity even in employment where men are made secondary to things.

We may not be able to help the poor man out of his troubles but we can stand beside him and make his cause our own. We can give him hope and we can give him leadership if we dare to do so. The Church is very strong and if she will stand beside the man in trouble he can look forward to deliverance. In that hope he will find a new morale, he will find the salvation of his soul.

It means making common cause with the poor man because our Lord was a poor man. It means setting our faces to a new future, and proclaiming it, as our Lord set His face to the future and proclaimed the Kingdom of God. It means that in this day of stress the Christian Church will stand as her Lord stood and say, "The spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised and preach the acceptable year of the Lord." And this is to preach the Gospel. It is to tell man that there is a God who wants him to have a worthy job, a job worthy of a son of God. It is to tell him that the Christian Church is a servant of that God and is ready to live and die for him. Are we willing to say this? If we are not, we have no message for the poor man. If we will say it boldly and clearly, if we will deny that any other word is the word of God, we will bring hope and confidence to the man in need and will lead him and ourselves into the Family of God.

EVANGELISM AMONG CHILDREN BY CHILDREN

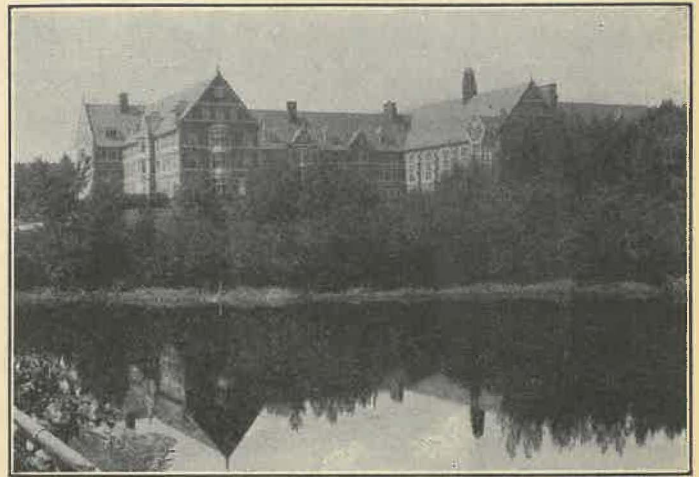
THREE OUTSTANDING OPPORTUNITIES present themselves for training our boys and girls as home missionaries. The first method is to hold a weekly children's service during Lent. The emphasis rightly placed on the Passion and death of Our Lord ought to stimulate the Church school members to bring other children to hear the Gospel and they should be so encouraged and instructed. The second method is to hold a special mission for children in the late Trinity season. The value of getting the children in church for an hour every day for six consecutive days is tremendous and our Church Army experience proves that this method brings lasting results, not merely by increasing numbers but in the effect on the personal lives of the children. At this moment, there is in the possession of the writer, a letter received from one who is now definitely preparing to be a missionary in China as a direct result of a children's mission held in 1928. The third method is to have the Church school organized all through the year as a junior Church Army. The parish should be divided into zones, each with a suitable child as "captain" who should be a leader for all the children in that neighborhood. Each child should be enrolled as a "soldier" whose business it is to report any new arrivals in the district to his captain, who in turn will report it to the superintendent. Each soldier should be instructed to be constantly on the lookout for children who do not attend any church and to endeavor to bring them in.

It should be remembered that increase in numbers does not of itself indicate evangelism. Evangelism is to declare the Gospel. The spiritual development of a child rather than his mere presence at class is the aim of every teacher-evangelist in the Church school. To help children to comradeship with Christ in prayer and communion and daily living is the ideal which should motivate our missionary work with them.—Charles L. Conder.

A NEW YEAR OPPORTUNITY

BY THE REV. SAMUEL S. DRURY, D.D.
HEADMASTER, ST. PAUL'S SCHOOL, CONCORD, N. H.

ON THE EVENING OF DECEMBER 31, 1932, a group of selected young men will gather in the Chapel of St. Paul's School, Concord, N. H., to make plans for the New Year and the new life. This will be one of the high moments, preparing as a climax for the Holy Eucharist the following morning, in a conference of the ministry. The sort of conference on the ministry which from time to time has been held for schoolboys and young college men at St. Paul's School, and at other places, is familiar to Church readers. It is not necessary to offer now a detailed description. It is important to announce to our friends in the Church that a committee of clergy, always conscious of the need of recruiting the best available young men for the ministry, have arranged a two-day conference at St. Paul's School from December 30, 1932, to January 1, 1933. The word



ST. PAUL'S SCHOOL, CONCORD, N. H.

"conference" is hardly descriptive of the sort of opportunity which we have in mind. Though men of light and leading will address the gatherings, there will be no intensive or emotional appeal, and there will be ample space for meditation and recreation. It is always a pity when programs are so crowded that what should be refreshing issues in confusion and fatigue.

Assembling on Friday afternoon, December 30th, at the Upper School in St. Paul's School, Concord, N. H., we shall sup together and spend an evening talking and thinking about just one subject: the great subject of the ministry. Saturday morning will be spent similarly on the same subject. Afternoon recreation will not only be possible but will be required. We are hoping to achieve a conference with a half day spent out of doors. The evening will lead up to a watch night service. Of the deep value of such an hour no one needs convincing. After the Holy Communion on Sunday morning, and a space for quiet companionship, the gathering will disperse early Sunday afternoon.

We can accommodate at least 100 men, not counting the leaders and speakers. Naturally we hope to welcome the very best material. A letter addressed to the Rev. C. Leslie Glenn, Garden street, Cambridge, Mass., will probably elicit an invitation which we are able to extend, thanks to the generosity of some friends and the hospitality of St. Paul's School.

May our plannings during the next weeks be blessed by Divine Guidance and may the Church benefit by what we hope to do.

I VERITABLY BELIEVE that more people are in insane asylums for lack of a strong sense of the power to love, objectively and subjectively, than from any other one cause. That is a daring thing for a scientist to say, and I do claim to speak from that point of view.
—W. H. Jefferys.

The Living Church Pulpit

A Sermonette
for the Third Sunday in Advent

MINISTERS AND STEWARDS

BY THE REV. HERBERT B. GWYN, M.A.
RECTOR OF HOLY TRINITY CHURCH, TIVERTON, R. I.

THE COMPELLING ADVENT MESSAGE is to bring the Kingdom of God into the hearts of men, to declare the coming, since the worlds began, of Jesus Christ, robed in our flesh. "Let a man account of us as ministers of Christ and stewards of the mysteries of God." The Greek word translated "minister" is an under-rower, a subordinate, one under authority. The emphasis is not on the man, but on the office. The Church's ordained ministry have their imperative commission from our Lord, not from men, "Go ye into all the world and preach the Gospel." As stewards of the mysteries of God the clergy interpret heavenly things, the secrets of God. The prophet who foretells the coming of the Suffering Servant, the Messiah, says of Him, "So shall He sprinkle, or *statile*, many nations."

The Gospel startled men by proclaiming the mystery of the *humility* of God. Humility implies self-forgetfulness, self-emptying. "He made Himself of no reputation." Man's conception of the Almighty does not include humility among His attributes. We have to declare and interpret to men the humility of God in Christ, chiefly as we show Him forth in our daily lives. St. Paul condemns the human tendency to create cliques, so that certain boasted, "I am of Paul; or I am of Apollos." John the Baptist directed men away from himself to the Lamb of God. "He must increase; I must decrease." The danger of personal attachment to a magnetic leader is that *his* importance is often emphasized at the expense of his *message*. History has many instances of men with a living flame in their hearts, as Luther, Wesley, Campbell, unable, despite their protest, to keep their followers from over-emphasizing the personality, the human gifts of the minister.

Another startling mystery and paradox of the Gospel is that God is the God of *Peace*. Peace implies a forgiving spirit, always a "hard saying." "In His will is our peace," said Dante, but how hard it is to surrender our wills! The Gospel is peace on earth, never an immediate attainment. Jesus had frankly said that one of the effects of His teaching would be division, the sword. The ultimate effect of the Gospel is the peace of God which passeth understanding. The history of the Christian era records that during not more than fifty of nearly two thousand years has there been peace among the nations. The futility of war was proved by the World Conflict. Out of the *hearts* of men come fightings and fears. When men forgive debts and wrongs, hold no grudge, seek no revenge, then war shall be no more.

Another Gospel mystery is that God is *Love*. Love implies sacrifice, and Love and sacrifice demand courage, boldness to speak, and to live the truth. Suffering love is strong, virile; sentimental love is weak, vacillating. "God so loved . . . that He gave His Son" . . . to the death of the Cross. The crucifix is the symbol of the Christian religion. The Reformers in their blind zeal tore it from the altars, and, in the English churches, often substituted the alms bason, not that the alms bason did not stand for a kind of self-giving. The Lutherans have kept the crucifix in their churches, a vivid witness of God's self-emptying love. We need it as a silent testimony to the mystery of the companionship we have in the love and suffering of God in Christ Jesus.

Clergy and laity alike are ministers of Christ, His servants, called by a life of prayer, to preach, to teach, to set forth the winsome Christ to a needling world. Both are to win souls for Him. Both are stewards of His mysteries. Both have a royal priesthood. The ordained priest has a special mission and office in administering the sacraments, but the laity, too, have their part in this ministry. They are sponsors in Baptism. In the Eucharist, led by the priest, they, too, assist; they are "remembrancers of God," and help prepare and make ready His way. Both, by the power of prayer, may unlock the gates of Heaven.

WHY I AM A CHURCHMAN

BY CHAUNCEY BREWSTER TINKER, PH.D.
PROFESSOR OF ENGLISH LITERATURE, YALE UNIVERSITY

I PROFESS—unworthily—the Christian religion. I accept the faith of the Church as set forth in the Apostles' and in the Nicene Creed. I believe that the Holy Scriptures set forth the way of life and of redemption for mankind. I believe that the Protestant Episcopal communion is incorporated in that larger Church which is One, Holy, Catholic, and Apostolic. I place my whole hope of forgiveness and of immortal life in the redeeming blood of my Lord and Saviour, Jesus Christ.

In making this profession of faith I do not feel that I am in any sense repudiating or suffocating my reason. I find in Christianity the only key to life in this world and the only hope of a life hereafter. Indeed, I find in the Christian faith the only source of order in the chaos of modern thought and the only hope of civilization in the dark days in which we live. I find in the faith of the Church the only sane and abiding foundation for a philosophy of life. This is one of the reasons that I accept it.

I write these few simple sentences respecting my personal belief because I am convinced that at the present time the greatest need of the Church and of civilization is that laymen should make such an explicit confession of their faith. It has become one of the rarest things in life. Outside the four walls of a church modern folk hardly utter a word about their religious convictions. It is not good form. A man may express the most subversive views with the utmost freedom; he may declare himself an anarchist desirous of sending all priests and statesmen to the firing squad, and he will be met with hardly more than an indulgent smile. A university professor may explicitly advocate atheistic doctrines. A writer in newspaper or magazine is more than likely to belittle creeds and laugh at dogmatic theology. But the opponents of such men hold their peace. It is doubtful if a lecture in university halls or an essay in the public prints would be tolerated if it contained, even in a subordinate place, an argument touching on the relation of the subject to the fundamental dogmas of the Christian faith. You could put a whole drawing-room to flight by suddenly, or even gradually, turning the conversation to such matters as are touched on in the first paragraph of this paper. It is to such a pass that we have been brought in an era of democracy and free speech.

I conceive it to be the duty of a Christian to confess his faith in Jesus Christ and Him crucified. It is his first duty, and he should hope that it may also be his last utterance as he leaves this world. As the shadows deepen round us in this modern world, in which there is so little serious thinking about any matter of importance, it seems to me in the highest degree essential that Christians should be able to identify one another, and that can be done only by speaking out. It is essential to any coöperative movement, is, indeed, essential to our very life as a Church, that we should know those who are for us as well as those who are against us.

RELIGIOUS "BEST SELLERS"

November, 1932

Morehouse Publishing Co., Milwaukee

Religious Books

1. Child's Story of Jesus—*Ryan*.
2. Ways and Teachings of the Church—*Haughwout*.
3. Episcopal Church—*Atwater*.
4. Outline History of Episcopal Church—*Wilson*.
5. Charles Henry Brent—*Slater*.

Devotional Manuals

1. Little Color Missal
2. God's Board.
3. In God's Presence—*Gilman*.

Edwin S. Gorham, Inc., New York City

General Books

1. Re-Thinking Missions.
2. Charles Henry Brent—*Slater*.
3. Charles Gore—*Crosse*.
4. Friend of the Road—*Grace Carpenter*.
5. Ageless Stories—*Rosenthal*.

Devotional Manuals

1. In God's Presence—*Gilman*.
2. Anglo-Catholic Prayer Book.
3. Devotions for Private Use—*Edmunds*.

Heroes of the Catholic Revival

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

VIII. EDWARD BOUVERIE PUSEY

EDWARD BOUVERIE PUSEY was the son of noble parents. He had been trained in childhood on strict Church principles, and been providentially directed, before the Movement began, to adopt a course of studies which were to make his contribution unique. It is no exaggeration to say that he was, apart, perhaps from Hugh James Rose, the only Christian scholar



EDWARD BOUVERIE PUSEY

in Europe to foresee and prepare for the tidal wave of scriptural criticism which was to roll over Christendom from the universities of Germany. His eyes had been opened by a long and painful correspondence with a school friend named Julian Hibbert, who had become a bitter atheist. The letters were, he says, "my first real experience of the deadly breath of infidel thought upon my soul. I never forgot how utterly I shrank from it. It decided me to devote my life to the Old Testament: as I saw that was the point of attack in our defences which would be most easily breached."

There were other reasons for his absorption in study. He was desperately in love with one whom he was to be hindered from marrying for many years, by parental opposition, and sought in study a measure of forgetfulness. He went to the universities in Germany, and there met the thinkers of the time. He became a profound expert in Hebrew, Arabic, and the cognate languages, toiling with such scrupulous diligence that, he tells us, he would envy the navvies who were digging the road outside his window. His health was affected, but he recovered, and, when the '30s rang in the Movement, was able to give it a prestige and solidity

which no one else could. In 1828 he had become regius professor of Hebrew and canon of Christ Church, an office which he held to his death. He joined the Movement officially by writing a long tract on Holy Baptism, to which he appended his initials.

"Dr. Pusey," wrote Newman thirty years after (1864), "gave us at once a position and a name. . . . He was a professor, and canon of Christ Church; he had a vast influence in consequence of his deep religious seriousness, the munificence of his charities, his professorship, his family connections, and his easy relations with the university authorities. . . . There was henceforth a man who could be the head and center of the zealous people in every part of the country who were adopting the new opinions."

To read his life, one of austerity and grandeur unequalled in the history of the Anglican communion, is to read the history of the Catholic Revival. His stability saved the Movement from collapsing in a hundred crises, from Newman's defection onwards. His scholarship was profound, and the fact that the Anglican communion has weathered the long storm of Biblical criticism is due to his patient and laborious studies.

AND ENOCH WALKED WITH GOD

AND ENOCH WALKED with God. No empty words
Are these. Who takes that journey has a goal.
His course is charted. Patiently he girds
Himself, and in the courage of his soul
He travels onward. Howsoever long,
Or rough, or hard, or trying, be the track,
He keeps step with a purpose changeless, strong,
Toward the tomorrows, and he looks not back.

God marches onward. Each new dawning day
Finds Him a little farther in His plan,
A little distance gained upon the way
That leads on to the brotherhood of man;
And with Him on that height serene and dim
Stand all of those who choose to walk with Him.

CLARENCE EDWIN FLYNN.

FROM A PRISON CELL

SITTING on a cot in a jail cell with brain, mind, and heart
numbed with despair and hopelessness, I am wondering
"God—who is God? Where is God?"

"If I could not find God in His world outside, how could I ever hope to find Him shut away and apart in a dark, dingy jail cell? I, who stand accused of the murder of two persons. As in answer to my despairing question, this book was given me by Mr. _____, and indeed I have learned that God is real and is ever near to help me, though I am in the shadow of the electric chair."

Thus does a message read on the fly-leaf of a book of the Bishop's own authorship, recently received by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

The book, used by a lifer in an Ohio penitentiary, was returned to the author because the prisoner didn't need it any more—he has passed on. It had, however, served its purpose well, for on another page is written, evidently later, this:

"The law has said I must spend the balance of my life behind prison bars.

"I go, with great gratitude in my heart, first to the man who loaned me this book, to _____, who is showing she is one of God's chosen children in passing on the truth, and to the writer of the book which has helped me."

THE ORTHODOX CHURCH OF GEORGIA

By CANON W. A. WIGRAM

THERE is an Orthodox Church which has never, fortunately for itself, been much in the limelight, but which must nevertheless appear—when once the present troubles pass in Russia—as one of the sisterhood of autocephalous Churches, and quite possibly one of the greater of them. This is the Church of Georgia, a land the name of which sounds oddly familiar to American readers, but which has nothing whatever to do with “the illustrious house of Hanover,” and was indeed important before they were ever heard of. The land of Georgia, or Iberia, is the deep valley between the Caucasus and the tableland of Armenia, and it has been counted as part of Russia for the last century or so, and is now one of the group of “Soviet” republics that make up the land—a republic however, that is fortunately less hostile to religion than that of Moscow or Leningrad.

Christianity was introduced into the land, says its tradition, by the Slave-saint Nina, in the fourth century, and practically from Constantinople. The girl, a captive of gentle blood, who was a slave in the palace, was called in to heal the sick son of the king, or one of the kings, of the land, and replied, “I can do no miracle, but I know that Christ healed many, and I will at least pray for the child.” The lad recovered, and the influence of the slave girl brought Christianity into the land of her adoption.

The Church thus founded began to do for Georgia what the same faith did for our fathers in England of the Heptarchy, and was the principle and example of union in a divided land. By the ninth century Georgia might still have six kings, but she had, like England, one Church, with one Archbishop or Catholicos, who presided over seventy bishops from his throne in Tiflis.

Then began, however, inroads of Islam in the persons of the Turks and other varieties of the Tartar stock, who swarmed over Georgia, crossed the passes of the Caucasus, and subdued, for the time, most of Russia. The Church of Georgia had many martyrs, but she kept her existence, and also the close connection with Constantinople that dated from St. Nina, and from whom she derived the Liturgy that she used in her own Georgian language.

Eventually, the Catholicate, a throne older than the Russian Church itself, had to go and be replaced by a Russian Exarch, nominated by the synod; all bishops were to be Russian, all schools and monasteries dominated by them—and the Russians were genuinely surprised at the sullen discontent that followed on such beneficial reforms.

In the year 1905 came the first mutterings of the great revolution in Russia, and as soon as any right of self-government was conceded, the folk of Georgia at once demanded the restoration of the old autocephalous right of their Church. They were told that such a demand could only be considered by the sacred synod, the body that had once taken that right away.

In 1917, Georgian patience was exhausted, and in March of that year the autocephalous character of the ancient Church of Georgia was solemnly proclaimed and the old Catholicate reestablished, in the person of Archbishop Kyrion of Tiflis. Georgian bishops were elected and consecrated for all the principal Georgian sees, and the national language replaced in the services. Still, it was recognized that Georgia was part of Russia, and that there were many Russians in the land, so it was distinctly understood that a Russian hierarchy could be established side by side with the Georgian, with services in Russian for those who spoke that tongue.

Since then, the Archbishop Kyrion has had three successors, the last of whom, Christopher, died in the year 1931, and the fifth of the holders of the restored Catholicate, Callistratus, has been elected and recently enthroned at Tiflis.

One could hardly expect the Russian Church to approve of these proceedings, and indeed the saintly Patriarch Tikhon issued a formal protest, declaring that by their own acts the Church of Georgia had put itself out of Orthodox communion. They ought not to have taken these privileges, save on the invitation of their

patriarch. Leonides, who was Catholicos of Tiflis when Tikhon issued his protest, replied at once, in a letter which has only recently come to the West, and which is an important document.

The Catholicos denied that he had committed any act of schism against the Church.

“What we have done is to reclaim an ancient right, of which we in Georgia were deprived, not by the free act of the Russian Church, but by imperial controllers. We demand rights that you would recognize at once if we were heretical; why should we be deprived of them because we are orthodox? So (the letter goes on) we declare that the Church of Georgia is of right autocephalous, though we will welcome an Exarch to exercise rule over the Russians who reside among us, and are more than ready to be in communion with Moscow, once let our autonomy be guaranteed.”

It is a fresh instance of the old difficulty, how can the fact of national differences be reconciled with the fact of Church unity? However, other parts of the Orthodox world have found an answer to the problem, and we have little doubt that Russia and Georgia will do the like, when once the present tyranny is overpast, and the Russian Church, free to act, finds herself able to do more than just cling for dear life to the old landmarks.

PRAYER

“He that findeth Jesus findeth a good treasure, yea, a good above all good.”—THOMAS à KEMPIS.

I LOVE all little children,
For in their eyes I see
The blessed little Jesus,
Who lived for you and me.

He loved all little children,
For in their hearts He saw
Sweet innocence, and gladness,
And love that knows no law.

O blessed little Jesus,
Come Thou and dwell with me.
Bring hope and faith and innocence
And love and purity.

Take Thou my life and being—
For all I have is Thine.
If only Thou art with me,
The whole wide world is mine.

BENJAMIN I. HARRISON.

IF I WERE A PARSON

I WOULD TRY TO
Possess that outstanding attribute of my master, *Humility*.
Remember that I ought to know a lot about theology, but I am not an authority on every subject, allied or unallied thereto.

Show a Christian attitude toward others' opinions and wishes.
Be a man (*of God*) among men.

Persuade myself and others that it is far more worth while to climb the Ladder of Righteousness than the social ladder.

Instil in my parishioners' minds our vital need of *More Spirituality and Less Worldliness*.

Make my church premises more a *Spiritual Home* than a social center.

Have my church not altogether inactive on week days.

Realize that my mission is the harvest of *Souls*, not of dollars.

Gather necessary funds by biblical methods.

“The Lord Being My Helper.”

—Sterling Brannen.

The Arapahoe Indian Mission at Ethete, Wyoming

IN 1876, the government sent the Arapahoe Indians to live on the Wind River Reservation in Wyoming. They are a tall, handsome race, naturally religious and with mental qualities of a high order. But they were hunters, men who roamed the plains for their livelihood and they did not take readily to cultivating the soil on a reservation. Doomed to a restricted, unnatural life, they were fast deteriorating.

The Rt. Rev. N. S. Thomas, D.D., former Bishop of Wyoming, gave much thought to the best way of reaching these people. He felt that they should be approached with a proper respect for their traditions and ways, so in 1913 he purchased 140 acres of land and built a mission which should be a center from whence help of all kinds, spiritual and material, should go out. Here Indian children and Indian parents should learn side by side so that no child could ever look down upon his parent.

St. Michael's Mission, located at Ethete (Arapahoe word for "good"), is laid out in the form of a circle, as would be an Indian camp, with field stone buildings facing upon it. A unique feature of the plan is the unit system, under which the girls live. Four attractive stone buildings provide homes for forty-eight girls. Each is equipped with a living room, kitchen, dormitory, toilet facilities, and a room for the white housemother who is in charge of each group. She trains the girls, ranging in age from 6 to 18, in all the household arts as well as giving them that essential thing, Christian character training.

The forty-eight or fifty boys live in the school building. Two large sunny dormitories on the second floor are presided over by two matrons. For the actual work with the boys, two men, who are also teachers, are responsible.

The boys care for their own building, wait on table, help in the kitchen, where their food is prepared, and do the many chores of a large ranch.

Both boys and girls are trained in the essentials of a ranch home and no child leaves St. Michael's without a well equipped experience. Courses in mechanics, carpentry, painting, automobile repairing, stock raising, and general farming are given the boys, while the girls learn to cook, make clothes, can foods, raise chickens, make butter, and to care for eggs and milk. In addition, they receive a very practical course in home nursing under St. Michael's trained nurse.

St. Michael's Dispensary, under an excellent graduate nurse, has been a rock of strength to Indians and whites alike. They are widely scattered and often far from the doctor. A definite stand has been taken against that dread eye disease, trachoma, with the result that it has been decreasing among the children, while its ravages among the older people have been arrested.

THE general parish work at St. Michael's has been greatly increased in effectiveness since the opening in 1929 of Faith Hall, the parish house, and gymnasium. Around its huge fireplace the Indians may gather in council, or,

on the bleachers, whites and Indians may sit side by side watching the basketball games in which the Indians excel.

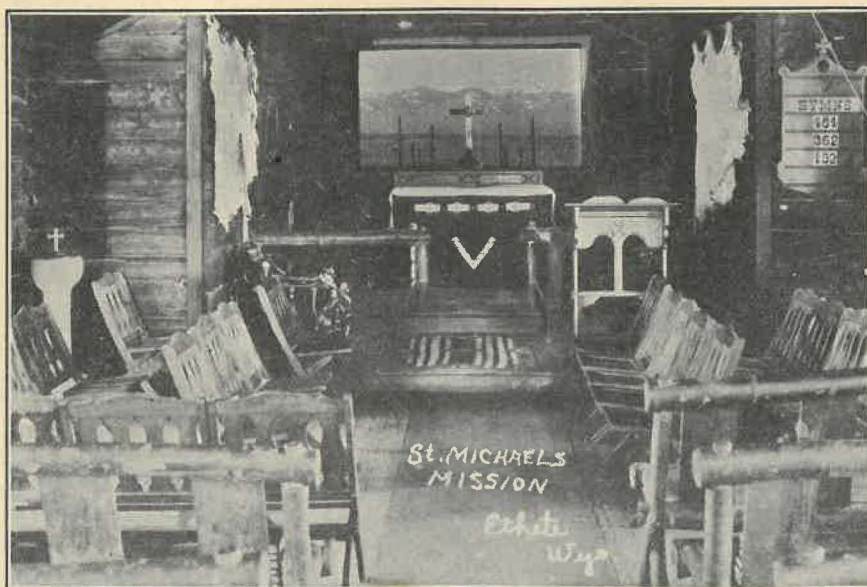
Almost every night, except Sunday, throughout the school year, a group of eager children and grown-ups gather for the recreation which is sadly lacking in the prairie stretches in Wyoming. Moving pictures such as the King of Kings or the Passion Play are giving in this building as well as the desperate deeds of the wild west which the Indian children love.

But the center and soul of life at St. Michael's is in Our Father's House, the log chapel of the Arapahoes. All over the country it is known for its great plate glass window over the altar which frames the high peaks of the Rocky Mountains. This window was the inspiration of the Rev. Royal Hunt Balcom, D.D., a former warden at St. Michael's. Morning Prayers are held here every day in the year, with two services on Sunday throughout the school year. Here the school children come and the loyal staff of workers, with many Indian worshippers and white friends.

From this place has flowed blessings to countless people. During the past two years, St. Michael's has been the center of the white work in Fremont County which includes five churches and six stations where classes in religious education are held weekly for isolated white children.

When one thinks back on the life which but a quarter century ago was led by the Arapahoe—practising the Sun dance in elaborate form and treating as tribal fetish a piece of tubular pipe—then may be partly realized the obstacles with which the Bishop and his co-workers were confronted.

During the past six years, many improvements and enlargements have been made in the plant as the school has nearly doubled itself in that time. The most important change which mirrors the spiritual growth of St. Michael's and the surrounding community is the enlargement of "Our Father's House" to twice its former size for it now seats 250 and is often as overcrowded as in the days of the old chapel. The setting of the mission is one that should be the envy of eastern congregations, and since words cannot express what the eye may better observe we simply refer you to the illustration herewith, that you the reader, might too breathe the ozone of the mountain fastnesses and view the miniature Mount of the Crucifixion.



THE ARAPAHOE INDIAN MISSION CHAPEL AT ETHETE

At first glance the scene above the altar might be taken for the Mount of the Transfiguration. It is, however, but a clear pane of glass, the mountains serving as a background for the altar furnishings.

ST. MICHAEL'S Mission was first placed in charge of the Rev. Royal H. Balcom. Seven long, hard years Mr. Balcom labored to bring the mission to its present high standard of efficiency. But it was all worth the labor.

For the past few years the Rev. A. A. Hastings had charge of the mission. On September 1st of this year, however, he resigned to become rector of the Cathedral schools in Laramie. The Rev. Barrett P. Tyler, D.D., formerly of All Saints' Church, Brookline, Mass., has succeeded Mr. Hastings at Ethete.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

SOMETIMES we wonder what our deaconesses and missionaries do when they are retired. (I think 62 is the age of retirement.) Our U. T. O. sets apart ten per cent of the offering to be added to the permanent trust fund, the income of which is to be used for the retiring allowances for all women workers under our Domestic and Foreign Missionary Society. This fund helps in caring for the physical needs, but, given good health, there are often many years for valuable, active service. Do our workers sit down and fold their hands on their retirement? Never! So long as life and health last they must "carry on" for the Master.

Here is a little of what Deaconess Nora Nostrand is doing in Colorado Springs, she tells us:

"Shakespeare says, 'A plain tale speeds best being plainly told.' My tale is plain so let it be plainly told.

"The first work that came to me was Girl Scouting—a troop in a part of town where life was drab for the girls. After some time, the problem only begins solution, but I try to work *with* and not *for* the members. To develop them in order that they may have more interests to work *with*. The troop is growing. A small group of older girls, once a Girls' Friendly branch, formed a Girls' Friendly Club, following the example of the alumni of various colleges. We meet once a month for supper, and, according to one member, 'surprise ourselves with new ideas.'

"When I come to the boys' club, known as the Wolf Club, for boys from 8 to 12, I say, 'Where shall I begin?' Where stop? There was founded in England a good many years ago a Wolf Club. With that we began but we have developed until, of the original, all that is left is the motto, promise, and laws. We are still growing in our ideas.

"Scouting is held up as a future prospect and two advanced Scouts help in the work. We take up varied interests, according to the needs of the boys. Fun is not forgotten. The movie theaters have given us each year a Christmas treat with cowboy pictures. The Rotarians drive us to manufactories and other points of interest. Swimming at the Y. M. C. A. and a two-days' camp in summer are part of the program. Time to stop! We have a little pamphlet on boys' work. I should be glad to send it if anyone would care to see it."

The Deaconess' address is 220 E. San Miguel street, Colorado Springs, Colo.

AN EXPERIMENT in meeting live issues for girls has been faced by the Girls' Friendly Society in its new Program Kit. Four things that particularly concern girls today are—how they can budget incomes and get their "money's worth" in these days of salary cuts; how they can learn about new jobs and pre-

New Program Kit

pare for them; how they can become more attractive and interesting to other people (and to themselves); and what they can believe about God and prayer and the other questions of religion in this fast-changing world of ours. The larger issues involved in earning and spending money, questions of social justice, and a more Christian economic world are considered.

Trips, discussions, dramatic skits, and interviews are a few of the devices suggested for young people to build their own programs as they "watch themselves go by." Each of the four units: *Your Personality; Your Money; Your Vocation; Your Religion;* is bound separately and all four are enclosed in a bright cover which contains suggestions for leaders. The individual units are not sold separately as the cost of the whole kit is only 25 cents.

IN HER QUARTERLY LETTER, which is always helpful and suggestive, Miss Grace Lindley says:

"May we say to the presidents that we can each render service at this time by trying to think out what we can do. If the one hundred and sixty-five persons to whom this letter goes would take time each day for some experimental thinking over the problems and questions facing our civilization today we might come nearer playing our part in these troublesome times than we have yet come. After we have done such thinking for ourselves, we shall be wiser to lead those with whom we work both to think and to do some of the things waiting for consideration and action."

With this letter I have lying on my desk a memorandum which reads:

"Your prayers are asked for the Christian women and children of Russia today. They live in fear of constant and merciless persecution. Their churches are destroyed or turned into atheistic museums and a militant atheism is rampant."

It behooves each one of us who has been "signed with the sign of the Cross" to do some real thinking about fundamentals and, as a result of this thinking, may there be some constructive and upbuilding action.

WHEREAS, women are now serving on certain vestries, diocesan and provincial boards, and as delegates to diocesan conventions, and

Whereas, various problems and issues which concern women as well as men are continually coming before the Church, and

Denver Resolution

Whereas, it is our belief that clearer solutions can be reached with the advice and counsel of women, especially in matters where they are concerned,

Be it Resolved: That it is the opinion of this meeting that the women of this Church should, in consultation with their bishops, clergy, and lay leaders, consider seriously ways and means whereby women may make a wider contribution to the work of the Church.

Have you considered this Denver resolution and acted upon it?

IT DOES not always take a lot of money to make a beautiful chapel, only much love and a little careful planning."

So much love and careful planning have gone into the beautification of the Poor Clares' Chapel. A new tabernacle, candlesticks,

Gifts and Labors of Love

and crucifix, designed by themselves and made by local workmen, have been added. They are decorated in Our Lady's blue like the rest of the chapel. The Corpus on the Crucifix is an Oberammergau carving, the gift of Fr. Anthony, T.S.F. The Brotherhood of St. Francis in England has sent an exquisite wood carving of the head of St. Clare which has been incorporated in the door of the tabernacle.

UNDER this heading Miss Mildred Hewitt, of the Department of Religious Education, has prepared the material for Church school missionary activity to be used next year. It embraces study, worship, active service, and offering and will

Thy Kingdom Come

be ready for use by the Epiphany season. An outline of the course can already be secured on request from 281 Fourth avenue, New York City.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

REPORT OF THE JOINT DOCTRINAL COMMISSION Appointed by the Ecumenical Patriarch and the Archbishop of Canterbury for Consultation on the Points of Agreement and Difference Between the Anglican and the Orthodox Churches. New York: Macmillan Co., pp. 73, \$1.00.

THIS report is a valuable summary of the recent discussions between representatives of our own Church and the Eastern Orthodox. The discussions and agreements of the Joint Doctrinal Commission appointed since the Lambeth Conference are included, as well as the proceedings at Lambeth relative to the rapprochement of the two Churches. The most thorny issue was probably that of the relation of Scripture and Tradition, but it was finally agreed that "everything necessary for salvation can be founded upon Holy Scripture as completed, explained, interpreted, and understood in Holy Tradition, by the guidance of the Holy Spirit residing in the Church." This could hardly be better expressed. It was also added that though Scripture and Tradition may be distinguished, "yet they cannot be separated from each other or from the Church."

Satisfactory progress was made toward agreement as to the seven Sacraments—in the broader sense—as to the Creed of the Church and the Doctrine of the Holy Spirit (though it may be questioned if complete agreement will ever be reached so long as we retain the utterly illegal Western interpolation into the Nicene Creed), and other vexed problems. Not the least useful part of this report is the section containing the discussions preceding the agreements at Lambeth. Those who have hoped that the Eastern practice of "economy" might solve the problems of reunion, and especially those who have imagined, strangely enough, that the Orthodox Church could by "economy" accept even Protestant ministers without reordination, will receive a rude jolt from the reply of the Patriarch Meletios to Bishop Headlam. The Patriarch stated that while "the Church had power to reject the priesthood of schismatics," yet it "has no power to recognize ordinations in Churches where the Apostolic Succession has been broken." He added that "in the whole history of the Church there had been no example of such an economy as that" (p. 63). Had the Bishop of Gloucester made this inquiry some years earlier, he might have avoided at least one of the absurdities contained in his Bampton Lectures (*The Doctrine of the Church and of Reunion*); and it is to be hoped that for the future, Anglicans will no longer be led into this exquisite mare's nest. W. H. D.

THE LITERATURE OF THE NEW TESTAMENT. By E. F. Scott. Columbia University Press, New York. 1932. Price \$3.00, pp. xiv-312.

WE HAVE in this book a splendid, moderately brief, and not overly heavy introduction to the literature of the New Testament by one of the most outstanding experts of the American New Testament field. The style is delightful for a book of this type, all the books are covered, with added chapters on the nature and origin of the New Testament, on its formation, and on the Synoptic Problem. The general tone of the scholarship is of course very high.

Some of the author's conclusions might be interesting. We may best ask his views on the points still most in dispute among New Testament experts. On the rest he is almost always in line with the received opinion. He doubts with most modern scholars the traditional ascription of the Epistle of James and dates it

about 100 A.D. He also doubts (much less justifiably in the opinion of the present reviewer) the Petrine authorship of I Peter and favors a date late in the reign of Domitian. He defends the authenticity of "Ephesians" strongly and convincingly and even brilliantly, though very briefly. Surely he is right here. The Lukan authorship of Acts he favors, with a date about 90 A.D., but denies dependence on Josephus with the need for a still later date. On the Synoptic Problem he not only is rather skeptical of deriving any assured results (except negative ones) from Form Criticism, but he even disapproves the now famous and widely accepted Proto-Luke hypothesis. He seems to the present writer to underestimate the cogency of the arguments of Streeter, Vincent Taylor, etc., though no doubt others often consider the matter more definitely settled than it is. His general estimate of the historical reliability of the Gospels is very favorable. Though quite late in the first century in date, he allows that they go back to much earlier sources and to still earlier and carefully preserved traditions. The very multiplicity of ultimate sources, all giving a consentient and harmonious picture of the historical Jesus, is a very powerful guarantee of its reliability.

The treatment of the Fourth Gospel is the most unsatisfactory. Time and again we run into a most surprising handling of the evidence. Something which was "at least a possibility" on one page becomes "most probable" a little further on without additional reasons being adduced. He expresses (p. 238-bottom) the utterly amazing view (to the present reviewer) that on the whole the external testimonies for and against the Johannine authorship "balance each other." I find such an opinion simply incomprehensible. Surely Dr. Scott is deceiving himself. Does he really mean to assert that if the Fourth Gospel were as irreproachable historically as "Q," he would have a second's hesitation in setting aside the so-called evidence for the martyrdom? Possibly the historical difficulties the Gospel raises may justify setting aside the overwhelmingly one-sided testimony of the external evidence. But we ought not to hide from ourselves the fact that it is internal evidence and not external evidence that turns the scales, for to do so warps our estimate of the relative weight of the pros and cons of the whole case, and warps it gravely.

Again (p. 244-middle) Dr. Scott finds that there are "no grounds for assuming that the Elder who wrote the Epistles was the Elder John." None except the fact that he assumes an authority exceeding that of a monarchical bishop, and that a unanimous and very strong tradition ascribes them to a great, influential John, who, if not the Apostle, can hardly be other than the great substitute for him that modern critics have discovered. And there is much other evidence. But to Dr. Scott all of this gives "no grounds." The Johannine authorship must go, and the evidence must give way to the needs of the case. But why must it go? Has anyone really adequately tried to admit *both* the Johannine authorship *and* the highly historical character of the Gospel and see if age, environment, religious experience, psychology, and a host of contributing considerations do not make possible a reconciliation of the two well evidenced admissions? I know of no such effort, at least on any nearly adequate scale.

But I must not end on a note of criticism. The book as a whole is quite free from this type of defect and is a splendid contribution to our literature on the subject. Being more "popular" than McNeile or Wade or Peake or Moffatt, it will pay a valuable rôle, especially in use among the well educated but not technically trained laity. F. L. C.

NEWS OF THE CHURCH

Dr. G. P. T. Sargent Succeeds Dr. Norwood

Long Island Cathedral Dean Accepts Appointment to St. Bartholomew's, New York

BY HARRISON ROCKWELL

NEW YORK, Dec. 2.—St. Bartholomew's Church, New York, the parish which has the greatest communicant strength of any single congregation of our Church in the United States, has a rector-elect in the Very Rev. Dr. George Paul Torrence Sargent.

Dean Sargent, who has been at the Cathedral of the Incarnation, Garden City,



DEAN SARGENT

diocese of Long Island, since 1927, was elected rector of St. Bartholomew's two weeks ago. On Tuesday last he signified his acceptance. In January, 1933, he will become the seventh rector, filling a vacancy caused last September by the sudden death of the Rev. Dr. Robert Norwood.

Prior to his coming to the deanship at Garden City, Dr. Sargent's ministry was served at Indianapolis, Battle Creek, and from 1913 to 1927 at Grace Church, Grand Rapids. He was educated at Yale, the General Seminary, and Berkeley Divinity School, and was ordained in 1907 and 1908. Dr. Sargent becomes rector of St. Bartholomew's in his fifty-second year.

The choice made by the vestry of St. Bartholomew's is somewhat of a surprise. Dr. Sargent, although a near neighbor to Manhattan, has devoted himself so fully to his Cathedral work at Garden City that he is not widely known in New York. The election is, however, a most gratifying one. Dr. Sargent has made a notable record as a pastor and educator; he comes to the

DR. J. W. SUTER, JR., TO BE RECTOR OF EPIPHANY

NEW YORK—The Rev. John Wallace Suter, Jr., D.D., executive secretary of the National Department of Religious Education, on January 15th becomes rector of the Church of the Epiphany, Lexington avenue and 35th street, New York, and the Rev. William T. Crocker, rector of the parish for the past twenty-nine years, becomes rector emeritus.

great Park avenue parish ably fitted to direct it.

BUILDING PROGRESS AT THE CATHEDRAL

On the morning of St. Andrew's Day, which was Wednesday last, Bishop Manning, Dean Gates with clerical members of his staff, and a group of local members of the Brotherhood of St. Andrew, held a brief service on the steps before the west front of the Cathedral coincident with the raising into position a heroic-sized figure of St. Andrew. Nine feet seven inches in height and weighing four tons this granite statue now stands in its niche one hundred feet above the ground in the façade of the north tower of the west front. It is a significant indication of the progress that is being made in the construction of the Cathedral that this and several other figures are now in place on the front of the edifice.

ITEMS

The rectorship of the Rev. Dr. Frederic S. Fleming in Trinity parish dates from November 18th, the time of the election.

Trinity Church noon-day preachers include the Rev. W. H. Stowe of New Brunswick, N. J., who is the speaker this week; the Rev. J. Reginald Mallett of Chattanooga, the week of December 5th; and Dean Blodgett of Erie Cathedral the week of the 12th.

The City Mission Society points out that the prayer, incorporated in his Thanksgiving Day proclamation by Governor Roosevelt, was written some 35 years ago by the Rev. Dr. W. R. Huntington, then rector of Grace Church, for the City Mission Society to be used by that organization for its official prayer.

St. Andrew's Church at Walden, the Rev. Edward Bull, rector, observed the 50th anniversary of its founding at a service on the evening of St. Andrew's Day when Bishop Gilbert and the Rev. Dr. Chorley of Garrison were the speakers.

The newly-commissioned Church Army workers, who are to be set apart by Bishop Perry at a service at the Cathedral, December 11th, will begin their official ministries the same evening, part of the group speaking at All Saints', Henry street, and others at Grace Chapel in East 14th street near First avenue.

The Rev. Dr. Bellinger, vicar of St. Agnes' Chapel, Trinity parish, will be the preacher on December 8th at the Church of St. Mary the Virgin. The parish bulletin, *Ave*, announces the date as that of the patronal festival, the feast of the Immaculate Conception of the Blessed Virgin Mary.

On December 10th, the Rev. Dr. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, will conduct an Advent retreat for women from 9:30 to 6.

Calvary Church is conducting an Advent Mission of personal witness. The Rev. J. Herbert Smith, associate rector, and Superintendent Hadley of Calvary Mission are directing this series of services, manifesting the changed lives experienced by people in all walks of life.

Shrine Is Unveiled In New York Cathedral

Golden Book Memorial, Given by
Mrs. A. Murray Young In Mem-
ory of Husband, Praised by Judges

[See cover illustration]

NEW YORK—On December 4th, at the Cathedral of St. John the Divine, the Rt. Rev. William T. Manning, D.D., unveiled and dedicated the memorial shrine which is to hold the Golden Book of Remembrance, on the pages of which will be preserved the names of all those whose gifts, great and small, have helped to build the Cathedral.

The shrine is the gift of Mrs. A. Murray Young as a memorial to her husband.

The dedication of this shrine was an event of much importance in the progress of the Cathedral, for the Book of Remembrance will contain an unprecedented number of names, and will be a most important historical record.

Designed by Cram and Ferguson it was made in England by the famous Birmingham Guild of Craftsmen who regard it as the finest piece of work they have produced. It is said by competent judges to be the most beautiful thing of its kind in the world.

Placed on the south side of the great nave near the western doors at the entrance to the Chapel of All Souls', it is more than 13 feet in height, six feet four inches in length, and three feet two inches in depth. The work of designing and making the shrine has given employment to a large number of craftsmen both here and in England for more than a year.

This shrine consists of an oblong open structure of bronze, gold-plated, set on a polished marble base.

The polished base is very simple, of black marble ornamented with plain panels of black veined with white. It has been purposely kept subordinate in form and color in order to show by contrast the elaboration of the gold plated bronze above.

Work is proceeding on the nave of the Cathedral so far as funds are provided and every effort is being made to give employment to as many men as possible at this time.

One of the chief items yet to be provided for is the heating plant which must be in place before the nave can be opened. When provision is made for this and for some other very important features the partition which now separates the nave from the crossing and choir can be taken down and the nave can be opened, thus providing much additional space and bringing the great body of the Cathedral into use.

It is a settled principle with the Cathedral authorities to incur no debt. The work is carried forward only so far as the funds for it are provided and in hand.

Church Assembly Opens Fall Session

Many Problems of Grave Concern to Be Debated Upon—The Oxford Movement Manifesto

BY GEORGE PARSONS

LONDON, Nov. 18.—At the opening of the autumn session of the Church Assembly on Tuesday, the Archbishop of Canterbury made an earnest appeal to the whole Church of England and to all citizens, "for regular and sustained prayer at this most critical time." Among the grave problems confronting the leaders of the nations, his Grace named those connected with the final meeting of the Round Table Conference on the future constitution of India, the relations between Great Britain and the Irish Free State, "the appalling extent of unemployment and the distress and depression which darken hundreds of thousands of homes throughout the land," the approaching World Economic Conference, the League of Nations' deliberations on the Far East, and the Disarmament Conference. Here surely, he urged, is an imperative call for the light and strength of the Divine Spirit.

The first two days of the session were occupied with the provision of pensions for the widows of the clergy, patronage, and the constitution of a central council of the Church for religious education.

ATTACK INCONSISTENCY OF ANGLO-CATHOLICS

A remarkable manifesto has just been issued, signed by fifty clergymen, attacking "the inconsistency of many who are looked on as Anglo-Catholic leaders." It refers to the coming celebration of the centenary of the Oxford Movement, and states:

"In the modern Anglo-Catholic Movement much of the enthusiasm over the observance of the centenary cloaks a marked departure from the original Oxford principles and ideals. . . . There is manifest today a drift and tendency leading the main body of Anglo-Catholics to depart fundamentally from the religion of the great leaders who began the Movement. It is now infected with a spirit of compromise and modernism which is gradually leavening the whole, and threatens to divert it from its true form. . . .

"The Movement has become permeated with the modernistic teaching. . . . Hence a large section of modern Anglo-Catholics are rapidly becoming false to their own past and to the standards of that original movement from which they profess to draw their inspiration and ideals. . . . Abandoning the necessarily exclusive claim of Catholic truth, they now begin to advocate and justify a novel comprehensiveness and mutual toleration of opposed teaching on fundamental matters within the English Church in which they express themselves as willing henceforth to occupy the position of one among many mutually contradictory 'schools of thought.'

"In the face of these sinister developments it becomes a necessary duty for us, on the occasion of this centenary, to voice our remonstrance and repudiation. We urge upon all who value consistency and are jealous for the Catholic claim of the English Church, the need of awakening to the dangers involved

in recent developments, and the duty of taking strong action against such a distortion of Catholicism as now threatens the Movement. . . . We utterly reject modernism, and reprobate all theories and accommodations of a modernistic character which impugn or innovate upon that Faith so formulated."

The manifesto then sets forth various views which the signatories hold should be the objects of the Movement, and ends up as follows:

"We declare that the real and essential goal is reunion with the apostolic see of Rome. . . . The existence of the Church of England as a body separate *de facto* from the rest of the Catholic Church is only tolerable when it is regarded as a temporary evil, destined to disappear when God shall please to restore us to our normal place among our brethren. . . . We assert that reunion with Rome is the logical and highest goal and the natural consummation of the Movement celebrated by the present centenary."

COMMENTS ON MANIFESTO

As the *Guardian* remarks, the manifesto shows that "there are some clergymen in the Church of England who think that Newman, not Keble or Pusey, was the true interpreter of the Oxford Movement. They believe that the Catholic Church has forever as its center and guide on earth the successor of St. Peter, and this by divine appointment. They propose to postpone making their submission to the Holy Father until such time as they can take the rest of the Church of England with them. Such confusion of thought can only injure their ministry in a Church which can never be their true spiritual home while they remain of this mind. They must be uncomfortable themselves, and a source of discomfort to others. If Newman could not convince Pusey, it is unlikely that those who have signed this manifesto will be any more successful in their task of persuasion. . . . What the manifesto is attacking is the whole tendency that from *Lux Mundi* to *Essays Catholic and Critical* has done so much to call out enthusiastic devotion to the Catholic foundation of Anglicanism. Not even the Anglo-Catholic Congresses, still less the English Church Union, would satisfy this minority movement."

The *Church Times* remarks: "The manifesto is, of course, a regrettable example of irresponsible mischief-making. But we refuse to exaggerate its importance. Almost from the beginning of the Catholic Revival there has been a small party of Romanizers within the Movement. Today, they are no more numerous, and even less considerable in influence and character, than they were a generation ago. We regret that certain distinguished priests have added their names to the list, but feel assured that the manifesto is repudiated by the great majority of Anglo-Catholics, both clergy and laity."

ANOTHER TAX EXEMPTION which is not automatic but must be applied for: If your parish charges admission of forty cents or more to entertainments in parish house, theater, or elsewhere, the proceeds are taxable, and application for exemption must be made before the tickets are printed. Apply to your district internal revenue officer for Form 755.

Primate Asks Aid for Machray Sufferers

In Appeal a Three-Year Voluntary Donation Plan Is Given; Funds to Restore Swindled Endowments

TORONTO, Nov. 29.—The Primate, the Most Rev. Clarendon L. Worrell, D.D., has issued the following appeal to the Canadian clergy:

"A great crisis confronts the Church and a clear call goes out to every clergyman in the Dominion to meet that crisis with faith in the cause and wholehearted determination to stand the test.

"We must come to the help of our brethren who have been so vitally wounded and by our sympathy and our offerings heal or at least palliate the wounds and so enable them to carry on the work for which they have given themselves in the wide areas of the missionary dioceses of the middle west.

"Missionary agents whose incomes were not affected either by the existing depression or by the defalcations or have benefited by the foreign exchange are asked to contribute 7% of their income for three years and all others to give voluntarily for the same time whatever they may be able to give. While it means an average of less than \$6 from each, it is hoped that the better off clergy will give so generously that those with slender incomes may not have to give as much.

"This three-year period, it is confidently expected, will be sufficient for the laymen of the Dominion to raise the amount needed to restore the lost endowments. After that, with God's blessing, we may hope that all will go on satisfactorily, and, with due precaution, a similar calamity may never again occur.

"I am sure there is no need for a special appeal to my brethren of the clergy to answer this call. But, lest there should be any mistake either as to the immediate and pressing need for it or as to the righteousness of it, I write these words in the spirit of the great Evangelist who said, 'Whoso hath this world's goods and seeth his brother have need and shutteth up, his compassion from him how dwelleth the love of God in him.'"

WITH THE CHURCH ARMY

The work of the Church Army in Canada continues to go forward and every officer has been actively engaged throughout the summer and fall. The parochial officers working in many parishes have been carrying on their work under rectors, and the reports that have come to hand speak well of their work. Captain 'Allsopp has lately presented a class of thirty-one candidates for confirmation to the Bishop of Ottawa, and Captain Belt has presented a class of twelve to the Bishop of Huron.

The cadets, under Captain Gibson, have lately finished their fourth crusade of Witness. This year going through the dioceses of Toronto, Ontario, and Ottawa, ninety-four indoor services were held which 9,590 people attended. Forty-two outdoor services with an attendance of 7,000. They spent 140 hours in visiting in the course of which they visited 2,234

homes. Altogether they walked over 600 miles.

A day shelter for unemployed men has been opened in Ottawa and the Church Army has been placed in charge.

The Toronto clergy are opening the hostel for Homeless and Friendless and Workless Youths and have asked the Church Army, for the third year, to take charge of this important and necessary piece of work.

Missions have been arranged in a number of parishes and Captain Casey will conduct a week's mission in Portsmouth Penitentiary at Kingston from December 4th.

MISCELLANEOUS ITEMS

The Bishop Strachan Old Girls of Toronto are helping the underprivileged this winter in a very practical way. They have formed four sewing circles for the purpose of cutting out and making up warm underwear and clothing for the supply cupboards of the Downtown Church Workers Association.

St. John's College, Winnipeg, has commemorated the sixty-sixth anniversary of its refounding under the late Archbishop Machray. At the annual service in St. John's Cathedral the preacher was the Very Rev. J. F. Cross, dean of St. John's College since 1899. He is the first and only holder of the Machray Fellowship at St. John's.

St. John's College, Winnipeg, has conferred the degree of Doctor of Divinity on its warden, the Rev. G. H. Wells.

MEETING OF LIVINGSTONE AND STANLEY IN AFRICA RECALLED

NEW YORK—They say that in a night club in Harlem, that area of New York City which is populated almost exclusively by colored people, a white man looked across the crowd one evening and saw one other white man, and going up to him said, "Mr. Livingstone, I presume?"

The legend of the Stanley-Livingstone meeting in Africa has become so much a part of every-day knowledge. That famous meeting took place sixty years ago at a place called Ujiji, on the shore of Lake Tanganyika. An unsigned letter in the diocesan paper of Egypt and the Sudan tells something about conditions there today:

"Although Ujiji is in the very heart of Africa, it is not as inaccessible as it sounds. Livingstone took more than two months to get from the coast to the lake; I have just done it in two days. Livingstone had an arduous and even dangerous trek; I traveled in a comfortable compartment of the Tanganyika Railway, and on reaching Kigoma, the railroad on the lake-side, I covered the remaining five miles to Ujiji by taxi. The motor road winds up a hill from Kigoma, and when I got to the top, there was Ujiji a mile or so away lying in the cool shade of its great mango and coconut trees.

"Ujiji was unlike any village I had seen in Africa. It has 15,000 people. Other African villages have no kind of plan, the huts being dotted about as though they came down in a shower from the sky; Ujiji has as clear a plan as New York, and its long, straight streets cross each other at right angles with all the precision of a gridiron. No African planned Ujiji; an Arab mind and hand has been at work.

"The old men showed me the spot where Livingstone stood when he grasped Stanley's outstretched hand. Today he would see a motor road, a mission school, and a football match going on."

Dr. W. Waters Serves One Parish 40 Years

Chelmsford, Mass., Rector Clings to All Saints' Though Several Times Offered New Fields—News Briefs

BY ETHEL M. ROBERTS

BOSTON, Dec. 2.—Among all the events of a crowded November was an interesting occasion in All Saints' parish, Chelmsford, when observance was taken of the 40th anniversary of the Rev. Dr. Wilson Waters as rector. This church is known as a particularly beautiful piece of architecture; its improvement has been fostered by Dr. Waters during whose incumbency the church property has increased in value from \$8,000 to \$60,000. Bishop Babcock, when visiting Chelmsford for the purpose of holding a service of confirmation this autumn, paid a tribute to Dr. Waters both as a missionary and as the author of one of the two best town histories in Massachusetts, for Dr. Waters holds a unique place in the esteem of this pretty little community in the northern part of the diocese and has identified his interests with it, refusing more than once to leave for a wider sphere. As part of the anniversary observances, a reception was held in the town hall and addresses were made by parishioners and fellow townsmen, and by the Episcopal rectors of Lowell and the Roman Catholic priest, the Baptist, Congregational, and Unitarian clergymen of Chelmsford Centre. Dr. Waters received his M.A. from Marietta College, 1879, Trinity College, 1888, and his D.D. from Marietta in 1926.

BROCKTON CHURCH SERIOUSLY DAMAGED BY FIRE

A serious fire in St. Paul's Church, Brockton, early on Wednesday morning, brought fire-fighting apparatus from the neighboring towns of Whitman, Bridgewater, and Stoughton. The interior of the church was swept by the flames, the floor and roof being badly injured; other portions of the buildings, including the parish house, were damaged by water used in battling with the fire which is believed to have been of incendiary origin. Deep sympathy throughout the diocese is felt for the rector, the Rev. Dr. David B. Matthews, and for the congregation deprived of their church building at this crucial period.

MEMORIAL SERVICE HELD FOR STATE PRISON MISSIONARY

In Charlestown State Prison last Sunday morning a memorial service was held for Dexter Selden Paine who died three weeks ago. Mr. Paine was diocesan missionary at this institution as well as at others. The service was conducted by the Rev. W. B. Whitney, Protestant chaplain for the state prison; two addresses were given by the Rev. Otis R. Rice of the Trinity Church staff and Meredith Wood of the Episcopal Theological School. Music was by the prison quartet and choir and orchestra, and by the organist and tenor soloist of Trinity Church.

CHARLES K. BOLTON RESIGNS

The Boston Athenaeum is so much an honored institution in Boston and its librarian for the past 34 years is such a well known Churchman, that a distinct feeling of regret was evident when Charles K. Bolton recently announced his impending retirement, effective in March. Mr. Bolton is an authority on early New England heraldry and library methods. As an antiquarian and as a Churchman, he gives valuable service as one of the two wardens of the Old North Church (Christ Church), Boston.

NEWS BRIEFS

The parish rooms of St. John's Church, Holbrook, have been newly decorated through the volunteer activity of the vestrymen. At the supper given in celebration of the completion of the work, Henry G. Davis, an old friend of the parish, was greatly missed. Mr. Davis, senior warden of St. John's, Holbrook, for twenty years, died early in October. He was one of the founders of the mission. Five years ago he made with his own hands an altar and prayer desk, carving each with the appropriate symbolism.

A Lectern Bible was received as a memorial to Mrs. Ella F. Hopkins in St. John's Church, Mansfield, last Sunday morning. It is the gift of Mrs. Hopkins' husband, Samuel B. Hopkins. The rector of this parish, together with that of the neighboring St. Mark's in Foxboro, is the Rev. Willard H. Roots, brother of Bishop Roots of China.

The nave and choir of St. John's Memorial Chapel, Cambridge, were pretty thoroughly filled last Monday evening by those gathered for the opening lectures of the Advent Course sponsored by the diocesan Church Service League. The laity gathered from far and near, and rectors were also in evidence having driven automobiles filled with knowledge-seeking parishioners. Three hundred persons at least were registered and the series of lectures on Monday evenings has started off with marked enthusiasm and success.

The Rev. Samuel Tyler, D.D., was unanimously elected to be a canon of the Cathedral Church of St. Paul at a meeting of the Cathedral Chapter on November 15th. This was in accordance with the provisions of the Cathedral charter and its by-laws, on nomination of the Bishop of the diocese and the dean of the Cathedral. Canon Tyler joined the staff of the Cathedral this autumn and is in charge of the evening congregation.

The first of three illustrated lectures by Dr. Sarah Ellen Palmer was given on Wednesday evening in the crypt of St. Paul's Cathedral under the auspices of the Cathedral Committee on Adult Education. The second and third lectures will follow on December 7th and 14th. Dr. Palmer, known for her lectures in the Museum of Fine Arts and also, in other years, in the Cathedral, is basing her talks on travel experiences in Spain, Germany, and Mexico.

A new idea is being put into practice tonight when the members of evening organizations for women in the churches of Boston gather for an interdenominational meeting of business women in the crypt of the Cathedral Church of St. Paul. It will be, undoubtedly, the beginning of a permanent fellowship, in some measure, of these women, busy during the day but active in some church on certain evenings of the month.

CANON-ELECT EMERSON GIVES FIRST "EPISCOPAL" SERMON

DETROIT—At the invitation of the Very Rev. Kirk B. O'Ferrall, D.D., the first sermon of the Rev. Chester B. Emerson in an Episcopal Church was preached from the Detroit Cathedral pulpit on December 4th. Dr. Emerson, formerly pastor of the North Woodward Congregational Church, has been chosen as canon of the Cleveland, Ohio, Cathedral under the Rt. Rev. Warren L. Rogers, D.D., and it seemed fitting that his first sermon to an Episcopal congregation since his reception into the Church should be delivered from the former pulpit of his old friend and neighbor.

Chicago Church Club Benefit Plans Made

One Big Charity Bazaar to Take Place of the Parties of Former Years; Cathedral Shelter News

CHICAGO, Dec. 3.—Plans for a large charity benefit in the interests of the diocesan institutions and organizations which administer emergency relief were announced this week by John D. Allen, president of the Church Club under whose auspices the benefit will be held at the Chicago stadium, 1800 West Madison street, December 21st. It will be the first time a Church function has been held in the stadium which seats approximately 20,000 persons.

For several years, the Church Club has conducted a Christmas benefit and children's parties in five sectional locations. Last year, the Club turned \$1,000 into the diocesan emergency fund from the affair. The previous year, \$1,500 was turned over.

This year by combining the sectional affairs into one central benefit, Mr. Allen hopes to increase materially the sum which will be available to the institutions through the social service agencies fund. Recently Bishop Stewart sent out an appeal for \$43,000 for this fund.

Plans for this year's benefit call for the serving of a turkey dinner at one dollar a plate in the huge stadium arena the evening of December 21st. Children from each institution and from parishes which have needy families will be invited to be guests. In addition, the dinner will be thrown open to Church men and women throughout the diocese. The cost of the dinner has been minimized and there will be a direct profit from it for the emergency fund.

The usual contributions to the benefit in the form of outright gifts are to be solicited.

Bishop Stewart will deliver a Christmas message at the program which will follow the dinner; a vested boys' choir of 200 voices provided by the diocesan Choirmasters' Association, will sing Christmas carols. There will be entertainment features and, finally, the presentation of small gifts to the children guests.

MISSION IS A SUCCESS

While the diocesan Advent Mission does not close until tomorrow (Sunday), reports from over the diocese so far this week indicate clearly that the Mission has been a success and has left its impress upon the spiritual life of the diocese. It is estimated by Bishop Stewart that attendance at the Mission services in the approximately ninety parishes and missions having it has mounted to fifty thousand; perhaps more.

The Bishop started the Mission at St. Luke's Pro-Cathedral last Sunday night. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, took charge Monday night and concludes the services there tomorrow. Attendance at the services at St.

Luke's has averaged well over the 300 mark. At St. Mark's, Evanston, where the Rev. Dr. Herbert W. Prince of Lake Forest preached, congregations likewise have been entirely satisfactory. The same is true of the Holy Spirit, Lake Forest, where the Rev. H. L. Bowen preached.

The Rev. Franklyn Cole Sherman of Cleveland drew large congregations at Christ Church, Woodlawn.

SHELTER FEEDS 1,200 ON THANKSGIVING DAY

Thanksgiving Day proved a busy day for the Cathedral Shelter according to a report from the Rev. Canon David E. Gibson, priest in charge. Canon Gibson's report shows that a total of 1,200 men were fed at the Shelter lunch counter and that more than 200 family baskets were sent out. These go mostly to large families. Already the Shelter is making preparations for Christmas. Canon Gibson estimates that between 1,500 and 2,000 will apply for Christmas dinner at the Shelter lunch counter and that more than 2,000 family baskets will be needed.

CHURCHWOMEN LEAD RELIEF WORK

Two Churchwomen—Mrs. Theodore W. Robinson and Mrs. George A. McKinlock, both of Lake Forest—are taking leading parts in the tremendous relief task in Chicago this winter.

Mrs. Robinson is again heading up the service bureau for women of the Emergency Relief Commission. She was in charge of this important phase of emergency relief last year.

Turning three million yards of material into garments for school children of Chicago's needy families is the task which Mrs. McKinlock is supervising. Assisting her are literally hundreds of women, members of clubs and societies throughout the city. Churchwomen in a number of parishes are devoting one day a week to assisting in this work. These parishes include: Christ Church, Woodlawn; St. Paul's, Kenwood; St. Margaret's, Holy Spirit, Lake Forest. It is hoped that 250,000 garments will be finished by Christmas. The work is under the auspices of the Red Cross.

NORTHERN DEANERY MEN TO MEET

The Northern Deanery Assembly of the Brotherhood of St. Andrew will hold its fall meeting at St. Paul's Church, DeKalb, December 9th. The Rev. Earle B. Jewell of Red Wing, Minn., will be the principal speaker. Dudley B. McNeil of Elgin is president of the assembly and will preside at the meeting.

NEWS NOTES

Church of Epiphany choir, directed by Francis E. Aulbach, is giving a sacred concert at the church, December 11th. Three of Mr. Aulbach's compositions are included in the program.

Alexander M. Davis, Chicago layman and member of the diocesan council, addressed the Church Club of the diocese of Springfield, meeting in Springfield Wednesday night.

Herbert E. Hyde, organist and choirmaster of St. Luke's, Evanston, has been invited to give a series of lectures at the School of Music at Northwestern University on the musical history of the Anglican Church.

The Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, addressed the Anderson Society, Church students' club of the University of Chicago, at Brent House Thursday night.

Philadelphia Parish Celebrates Birthday

St. Clement's, on 75th Anniversary, Also Pays Homage to Patron Saint; to Dedicate Caley Chimes

BY ANNA HARRADEN HOWES

PHILADELPHIA, Dec. 2.—On St. Clement's Day, November 23d, St. Clement's Church, 20th and Cherry streets, Philadelphia, not only observed its patronal festival, but also began a week of special services commemorating the seventy-fifth anniversary of the parish. The preacher at the festival service on St. Clement's Day was the Rev. William Adams McClenthen, D.D., rector of Mt. Calvary Church, Baltimore. He was assistant at St. Clement's from 1901 to 1905.

At the 8 o'clock service on Sunday morning, which was a corporate Communion of the congregation, Bishop Taitt was the celebrant. The preacher at the 11 o'clock service of Solemn Mass and sermon was the Rev. Spence Burton, S.S.J.E., superior of the Society of St. John the Evangelist, Boston, Mass. This society was in charge of St. Clement's from 1876 to 1891.

The evening service on Sunday consisted of sermon, annual procession of the parish guilds and sodalities, and a solemn *Te Deum* of thanksgiving. The preacher was the Rev. Charles Samuel Hutchinson, D.D., rector of St. John's Church, Newport, R. I. Fr. Hutchinson was rector of St. Clement's from 1905 to 1920.

On November 28th, from 8 to 10 P.M., a seventy-fifth anniversary parish tea and reception was held in the parish house for all the members of the church and congregation. The Bishop of the diocese and all former priests of the parish were the guests of honor.

Unfortunately, the rector, the Rev. Franklin Joiner, was stricken with a serious illness on Sunday morning and was, therefore, unable to take part in many of the anniversary services. We are glad to know that he is now recovering and will soon return to his work.

The octave of celebration was brought to a close on St. Andrew's Day with a Solemn Mass of the feast at 11 o'clock.

ACCEPTS CALL TO ROSEMONT CHURCH

The Rev. William P. S. Lander, rector of Holy Trinity Church, West Palm Beach, Florida, has accepted a call to the rectorship of the Church of the Good Shepherd, Rosemont. Mr. Lander, who will assume his new duties at the end of this month, succeeds the Rev. Thomas A. Sparks, who recently resigned to accept a call to Trinity Chapel, Trinity Church, New York City.

Mr. Lander, who was born in Brooklyn, N. Y., August 13, 1891, was educated at Trinity College and Columbia University. He was ordained to the priesthood in 1916. He has been rector of the Palm Beach parish since 1926. Prior to that charge, he was rector of St. Luke's Church, Forest Hills, N. Y.; Church of the Annunciation,

Glen Falls, N. Y.; and St. Mary's Church, Dunton, N. Y.

CALEY MEMORIAL TO BE DEDICATED AT
OAK LANE CHURCH

On December 11th, at St. Martin's Church, Oak Lane, a tower chime and organ amplifying system, a gift of the congregation, will be dedicated as a memorial to the Rev. Llewellyn N. Caley, D.D. At this time, too, the Rev. Percy G. Hall will be instituted as rector of the church.

Before Dr. Caley's death, plans were being discussed for a tower chime and organ amplifying system for the church. He was very much in favor of it. Therefore, when the subject of a memorial was under consideration, it was decided that this very thing in which he was so keenly interested and desirous of having for St. Martin's would be an appropriate tribute.

The memorial is marked with the words: To the Glory of God and in loving memory this Tower Chime and Organ Amplifying System is dedicated to the Very Rev. Llewellyn N. Caley, D.D., rector of St. Martin's 1921-1932.

BISHOP BENNETT TO BE GUEST
PREACHER IN JEWISH TEMPLE

PROVIDENCE, R. I.—Rabbi Israel M. Goldman of Temple Emanu-El has invited the Rt. Rev. Granville Gaylord Bennett, D.D., assistant of Bishop Perry, to be the guest preacher at the annual patriotic service of his congregation at the regular Sabbath service on the evening of February 17th, in the Temple. Bishop Bennett has accepted. Since his coming into the diocese, churches of almost all denominations and numerous civic organizations have made him their guest preacher or speaker and he has won for himself a state-wide reputation for inspiring addresses and for advancing the cause of religious unity.

MISS McGRATH, SECRETARY TO
BISHOP OF KYOTO, RESIGNS

KYOTO, JAPAN—Miss Etta S. McGrath, for fifteen years secretary to the Bishop of the missionary district of Kyoto, retires from service this month. She has served successively under Bishop Henry St. George Tucker, Bishop John McKim (as *ad interim* Bishop of Kyoto), and Bishop Shirley Hall Nichols, present diocesan. Miss McGrath was the first woman to be appointed in Japan to serve in a bishop's office. Her successful pioneer work resulted in the appointment of a number of others to help in the business administration of the three different dioceses.

During her first two terms in Japan, Miss McGrath also taught typewriting and stenography in St. Agnes' School. She has retained a special interest in the school through membership on the Loulie Taylor Letcher Memorial Scholarship Fund Committee.

Visitors from all over the world will remember Miss McGrath best for her skill and grace as hostess and guide.

After several months' travel, Miss McGrath expects to establish her home in New York City.

Baltimore Chapel, Guild
House Damaged by Fire

Cause of Conflagration Thought to
Be Defective Wiring

BALTIMORE, MD.—More than twenty fire companies were unable to control the fire at St. Paul's Chapel, Baltimore, on November 28th. The fire broke out about midnight and spread rapidly to the recreation building in the rear of the chapel. It is believed to have started in the rear of the chapel, not far from the altar, and moved first toward the front and then spread backward. The whole interior of the chapel was demolished, except the organ, which was considerably damaged. Freezing weather prevented the firemen making much headway. The roof over the altar was destroyed and that over the chapel proper was severely damaged. The house of the priest in charge, the Rev. Frank Hays Staples, was undamaged. It is surmised that defective wiring was the cause of the fire.

Fortunately the loss is covered by insurance, though it is likely to be several months before the chapel can be used.

In 1907, a little after the present rector, Dr. Arthur B. Kinsolving, took charge of St. Paul's, the vestry of the Henshaw Memorial Church turned over their church edifice to the vestry of St. Paul's parish to be consolidated with the Guild House work, then located eight blocks away. A large coal yard adjacent to the church was purchased and a commodious parish building erected thereon at an expense of more than \$65,000, all of which has been paid except \$14,000. Besides, more than \$6,000 was spent on the church, much of which was given by the congregation of the chapel.

In 1916, old St. Paul's celebrated Easter by contributing \$27,000 toward defraying expenses of rebuilding the organ and constructing a new guild house in connection with the chapel.

The Rev. Frank Hays Staples is vicar of the chapel and has just celebrated his thirtieth year in connection with the work.

LONG ISLAND AUXILIARY
IS 60 YEARS OLD

BROOKLYN, N. Y.—The sixtieth anniversary of the founding of the Woman's Auxiliary was held at St. Ann's Church, Brooklyn, on November 10th. The Rt. Rev. Ernest M. Stires celebrated the Holy Communion and preached at 10:30 o'clock. There followed a reception and a basket lunch. At the afternoon meeting the speakers were Miss Grace Lindley, executive secretary of the Woman's Auxiliary; Mrs. Henry D. Waller, president for the diocese; the Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island; and the Rt. Rev. Frank Creighton, one time rector of St. Ann's Church. Bishop Stires acted as chairman. The Woman's Auxiliary was founded in the diocese of Long Island in 1872. Mrs. Richard S. Fanning, who was on the reception line, is not only a charter member, but is still doing the work of acting secretary.

WORCESTER, MASS., CHURCH
UNIT, RAZED BY FIRE, REBUILT

WORCESTER, MASS.—All Saints' Church, Worcester, is rejoicing in the completion of the building formerly known as Huntington Hall, but until the restoration of the church to be called All Saints' Chapel. This building, with the church, was destroyed last January, but the people of the parish with indomitable spirit have rebuilt it at a cost of about \$60,000. The chapel seats about four hundred, and a small pipe organ has been installed. The construction of about a third of the church, to cost, exclusive of chancel and chapel, approximately \$200,000, has been ordered. When the church is finished the new chancel, costing nearly \$100,000, the gift of Mrs. Charles G. Washburn in memory of her husband, and the great organ, the gift of Mrs. William E. Rice in memory of her husband, will be installed. The sacristy, a finely appointed one, is a memorial to Sarah Bennett Hopkins, for many years national president of the Girls' Friendly Society, the gift of her sister and brothers.

The cornerstone of the church was laid November 30th by Bishop Davies, with an impressive service, assisted by the Rev. John H. Lever, rector, the Rev. Joseph Rogers, associate rector, and George A. Gaskill and George Sumner Barton, wardens.

The Bishop said: "This is a momentous occasion for me. I admire and rejoice in your new chapel, but even more do I admire and rejoice in the courageous spirit in which you have faced the terrible loss of your church. I pray that the cornerstone we are about to lay may be the foundation of a mighty power house of the love of God."

OXFORD MOVEMENT IS SUBJECT
OF SERMONS AT MADISON, WIS.

MADISON, WIS.—In St. Andrew's Church at Madison, the Rev. F. J. Bloodgood, rector, a series of sermons on the Oxford Movement is being conducted. The first number in the series was preached in October by Dean F. C. Grant, president of Western Theological Seminary, on The Intellectual Aspect of the Oxford Movement.

The second sermon was given on December 4th by Dean E. J. Nutter, president of Nashotah House, on The Devotional Aspect. A special feature of this service, conducted and sung by Nashotah House students, was the singing of the litany in procession, in accordance with ancient custom for Advent.

The Rev. W. G. Peck, of Manchester, England, will preach, in 1933, on the Social Aspect of the Movement.

Incidentally, Sunday also marked the sixth anniversary of the ordination of the Rev. F. J. Bloodgood, rector of St. Andrew's.

NEWS IN BRIEF

CENTRAL NEW YORK—The last payment having been made on the new rectory of St. Luke's Church, Utica, an open house was held for parishioners and friends on November 22d, with representatives from each parish society as hostesses. The entire property of the parish is now free from debt.

ST. PAUL'S, HARRISBURG, PA., CELEBRATES 75TH ANNIVERSARY

HARRISBURG, PA.—The seventy-fifth anniversary of the founding of St. Paul's, Harrisburg, was observed by special services November 20th to the 27th. At a festival service, held on the 20th, an historical address was given by the rector, the Rev. Archibald M. Judd. On the 22d a parish dinner was given at which the Bishop, the Rt. Rev. Wyatt Brown, D.D., was guest of honor and the principal speaker.

Other speakers were S. Wirt Mosser, James W. Kellogg, director of the state bureau of foods and chemistry, Major Lynn G. Adams, superintendent of the Pennsylvania state police, and the Rev. Orrin F. Judd, of Haddon Heights, N. J., son of the rector. On November 27th the Rev. Orlando H. Bridgman, one of the oldest clergymen of the diocese, preached at 11, and the Rev. Francis B. Cannon preached at the evening service.

St. Paul's Church dates back to a Sunday school started in March, 1857, by the Rev. Robert A. Castleman, rector of St. Stephen's Church. A church was built and opened for services on January 30, 1878. In 1910, the parish moved uptown to Second and Emerald streets, where a parish house and rectory were built. Plans are now being formulated under the leadership of the rector, for the erection of the church building.

NASHOTAH SUNDAY IN MILWAUKEE CATHEDRAL

MILWAUKEE—Acting upon the suggestion of the Very Rev. A. I. Drake, dean of All Saints' Cathedral, Milwaukee, and with the approval of the Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D., the Cathedral Chapter designated the First Sunday in Advent as Nashotah day in the Cathedral.

On that day, the faculty and students of Nashotah House had entire charge at the 11 o'clock service. The litany was sung in procession by the Rev. Albert H. Frost and the seminary choir of forty voices. The Rev. Prof. F. Rolland Severance was celebrant of the Solemn High Mass, assisted by the Rev. Albert H. Frost as deacon and the Rev. Harry Pallette as sub-deacon.

The music was under the direction of the Nashotah organist, William J. Barnett, Jr. Bishop Webb pontificated and Dean Drake acted as Bishop's chaplain. The Very Rev. E. J. M. Nutter, D.D., dean of the seminary, preached.

Following the Mass, the Nashotah party was entertained at luncheon by the Bishop and Chapter. The offering at the Mass was for the daily bread fund of Nashotah House.

The Bible for All Peoples

NEW YORK—Representatives of the New York Bible Society have handed some part or all of the Bible in 79 different languages in the city and harbor of New York during the past year to persons of all these varied nationalities. It may be even more surprising to some to know that the Holy Scriptures have been translated into 924 different languages and dialects.

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The vicar of Martinez, the Rev. A. C. Silverlight, is in charge.

Detroit Rector Honored

DETROIT—The congregation of Grace Church, Detroit, celebrated on December 4th the fifteenth anniversary of the coming of the Rev. Bertram W. Pullinger as rector of the parish. At the service of Holy Communion in the morning, at which Mr. Pullinger was the celebrant, many old friends and parishioners were present.

An anniversary dinner was given on December 7th at the parish house, with Edgar A. Guest, famous Detroit poet, and Malcolm W. Bingay, managing editor of the Detroit *Free Press*, as speakers. Bishop Page could not be present at the dinner, but joined the party later in the evening.

Mr. Pullinger came to Detroit from Saskatchewan, Canada, in 1917.

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JOHN S. BANKS, PRIEST

CLEVELAND—The Rev. John Stuart Banks, a priest in the diocese of Ohio for twenty years, died at the age of 54 in Canastota Hospital, Canastota, N. Y., on November 29th.

Mr. Banks was born in Manchester, England, where he received his early education. He came to the United States and attended St. Stephen's College, from which he graduated in 1896, afterwards taking a course in the University of Illinois, graduating in 1902. He was ordained by Bishop Burton in Kentucky in 1911 and served in Kentucky for two years. In Ohio he was rector of Holy Trinity Church, Bellefontaine, for three years and All Saints' parish, Cleveland, for ten years. In 1918 and 1919 he served as chaplain of the A. E. F., France. He gave up the rectorship to join his brother, the Rev. William S. Banks of Toledo, in the publication of parish leaflets in 1925. He retained his residence in Cleveland, however, officiating in many places in the diocese of Ohio as he had opportunity.

He is survived by his widow and five children.

The burial service was conducted in St. Paul's Church, Cleveland Heights, on December 2d, the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop of Ohio, officiating, assisted by the Rev. Dr. Walter Russell Breed, rector, and the city clergy. Interment took place at Savannah, Georgia.

RICHARD M. DOUGLAS, PRIEST MRS. RICHARD M. DOUGLAS

SHREVEPORT, LA.—Rural work of the Church in Louisiana suffered a severe blow on November 21st when the Rev. Richard Mansfield Douglas, in charge of St. John's Church, Minden, and the churches at Homer, Haynesville, and Ruston, died following an attack of influenza incurred by exposure when his car broke down while he and Mrs. Douglas were returning from a conference at the College of Preachers. Two days later Mrs. Douglas died.

Mr. Douglas, though but 33 years old, had already attained an enviable place among the rural clergy of the southwest. He was born in Morgan City in 1899, and acquired his college education at the University of the South, graduating in 1924. That same year he was ordained to the diaconate, and in 1925 he was advanced to the priesthood by Bishop Sessums. He was married in 1928.

WILLIAM B. KINKAID, PRIEST

NEW YORK—The Rev. William Barney Kinkaid, priest in charge of Trinity Church, New York, since 1922, died December 4th of heart trouble. He had been ill since September.

Mr. Kinkaid was born in Cleveland, Ohio, March 3, 1880. In 1910, following

his graduation from Kenyon College, he was ordained to the diaconate and priested in 1911 by Bishop Leonard. For two years he served St. Mark's, Cleveland, as rector. From 1912 to 1916 he was senior curate at Trinity Church, New York. He then accepted a call to St. Matthew's Church, Los Angeles. In 1919 he was called to be rector of the Church of the Advent, San Francisco, where he remained until called back to Trinity in New York.

JOSEPH R. LYNES, PRIEST

ENGLEWOOD, N. J.—At his home in this city, the Rev. Dr. Joseph Russell Lynes, for the past ten years rector of St. Paul's Church died suddenly on December 2d at the age of 53 of a heart attack. He had not complained of being ill and had preached as usual on the preceding Sunday and conducted a special service in the church on the day before his death.

Before he studied for the ministry Dr. Lynes had been a lawyer for several years. He received his degree of LL.B. from the Lafayette Law School in 1901. In 1906 he entered the General Theological Seminary, from which he graduated in 1910. In that year he was advanced to the priesthood by Bishop Lines, having been ordained a deacon in 1909.

While a deacon Dr. Lynes served as a curate in Christ Church, East Orange; then, for nine years, he was rector of St. James' Church at Great Barrington, Mass. From 1919 to 1922 he was rector of St. Paul's Church in Bergen, N. J. He received his degree of Doctor of Divinity from Lafayette in 1921.

Dr. Lynes leaves besides the widow, two sons, George P. and Joseph R., Jr.

VERNON D. RUGGLES, PRIEST

LOS ANGELES—The Rev. Vernon D. Ruggles, superintendent of the Los Angeles City Mission Society for many years, was killed in an automobile accident late in the evening of Thanksgiving Day. His car was struck by another motorist who failed to observe a boulevard stop.

Fr. Ruggles had done an unusual work in the City Mission Society of which he had been the head since 1918. He was born in Kentville, Nova Scotia, August 8, 1879, and was educated at Dalhousie and Columbia Universities and the General Theological Seminary. He had served as rector and associate of several New York and Brooklyn parishes, and just before his coming to Los Angeles he was priest in charge of Trinity Church, Bridgeport, Conn. He is survived by his wife.

During Fr. Ruggles' incumbency of the position of superintendent of the City Mission Society, the work of the society has grown from bedside ministrations to the sick in the General Hospital to far reaching services in all the public institutions, carried on by a large staff, both clerical and lay.

MRS. FRANK ALLEN

CHICAGO—Funeral services for Mrs. Frank Allen, who was drowned recently at the Allen island home in northern Wisconsin, were held at the Church of the Atonement, on December 5th. The Rt. Rev. Frank E. Wilson, D.D., Bishop of

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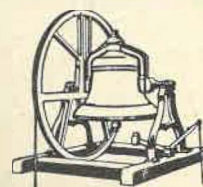
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Eau Claire, officiated, assisted by the Rev. Alfred Newbery. Mr. Allen was in South America when the accident occurred and has just returned to the city. John D. Allen, a son, is president of the Church Club of Chicago.

MRS. GEORGE B. DEXTER

BOSTON—Mrs. Emma Gibbs Dexter, wife of George Blake Dexter, died at her home in the Hotel Charlesgate, this city, November 21st. Mrs. Dexter, who had long been connected with the Church, was the youngest daughter of Nathan B. and Eliza S. Gibbs, and was in her 77th year. Besides her husband she leaves four children: George Stillman Dexter, Mrs. William G. Bramhall, Mrs. Lewis W. Hill, and Miss Elise G. Dexter, the latter a field worker in the Boston hospitals under supervision of the Episcopal City Mission, after years of service in China. Mrs. Dexter is also survived by six grandchildren.

The funeral was held in Trinity Church, Boston, on November 23d.

MRS. ANDREW F. FADEN

HYDE PARK, MASS.—Mrs. Miriam White Faden, wife of Andrew Franklin Faden and daughter of the late Dr. H. Warren White and Elizabeth A. White, died suddenly at her home in Hyde Park on November 21st. Mrs. Faden was very active in the life of Christ Church parish, Hyde Park, being president of the Woman's Auxiliary. She is survived by her husband and four children, by her mother, and by one brother, Dr. Paul D. White of the Massachusetts General Hospital.

The funeral was conducted on November 25th by the Rev. F. Taylor Weil, rector of Christ Church parish.

MRS. WAYLAND MANNING

BOSTON—Mrs. Wayland Manning, daughter of Charles Henry and Maria S. (Potter) Higginson, died in this city on November 19th after having been fatally injured by an automobile. Funeral services were held in the Leslie Lindsey Chapel of Emmanuel Church on November 22d, conducted by the Rev. Dr. Elwood Worcester, former rector of Emmanuel, the Rev. Lloyd Gillmett, curate, assisting. Mrs. Manning is survived by her husband, treasurer of the diocese of Massachusetts, and by one son, James H. Manning of New Canaan, N. J.; and two sisters and a brother: Mrs. James M. Duane of New York City; Mrs. Douglas McNeil, wife of the British consul on the west coast of Mexico; James Potter Higginson of Norfolk, Va. Three grandchildren also survive her. Mrs. Manning had homes in both Boston and Dedham.

FREDRIC C. PHAIR

SPOKANE—Fredric C. Phair, for the past ten years senior warden of the Cathedral of St. John the Evangelist, Spokane, died suddenly on November 16th at his home in Spokane. His body lay in state in the narthex chapel of the Cathedral previous to the funeral. The Very Rev. Charles E. McAllister, D.D., assisted by Canons Morfit and Stevens and the

Rev. Harry Post, conducted the service which was held on the 18th.

Mr. Phair, 69 years old, was a building contractor and had to his credit a number of the notable structures in the Pacific Northwest. He was the master builder of the Cathedral and his coat of arms is cut into the stone of one of the great pillars in the nave. Among other structures erected under his direction are the Masonic Temple, the Paulsen Building, the Spokane City Club, the Spokane Athletic Club, the Sunlife Insurance Company, and the Idaho Building at the World's Fair in Chicago. He had long been a generous contributor to the Cathedral. It has been said that his work on the Cathedral of St. John the Evangelist won for it the reputation of being the most permanently constructed building in the Northwest.

EDWARD S. WHITE

CHICAGO—Edward S. White, Jr., 12 years old, son of the Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park, died at the Illinois Central Hospital on December 3d, following an operation for appendicitis. The funeral service was held on the 5th. Interment was made in Libertyville Cemetery.

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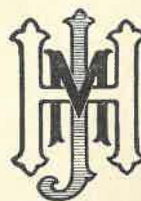
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NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, on November 27th consecrated the reconstructed St. Luke's Church in this village. The building has been completely remodelled under the direction of an architect, the chancel newly furnished, and the interior redecorated. The restoration of St. Luke's Church was made possible by several generous gifts.

ERIE—The Rev. Frederick G. De Saussure, business man, deacon, and curate of Christ Church, Meadville, is doing a unique work among the foreign born. A newly organized Armenian Society provides him an opportunity to teach citizenship classes. Members of it attend Christ Church regularly; five Armenian babies have been baptized this fall; the children of these families attend the Church school; and a large class of adults is being prepared for confirmation.—The Rev. and Mrs. Charles J. Burton, priest in charge of the Kane Mission field, celebrated their silver wedding anniversary on November 27th.

LOS ANGELES—A recent speaker in the diocese of Los Angeles has been the Bishop of Arizona. Bishop Mitchell spent a week in three of the four convocations, speaking two and three times a day in behalf of the General Church Program.—A new church has just been completed in Santa Maria, the northernmost city in the diocese. The architecture is of the rural English type. Carleton M. Winslow was the architect. The vicar, the Rev. Edwin Moss, has been in residence for only a little over a year and the building of a church, thus early in his incumbency, is notable.

MAINE—At the annual Advent mission in All Saints' Cathedral, Halifax, N. S., November 27th to December 4th, the Rt. Rev. Benjamin Brewster preached a series of nine sermons on The Prayer Life of a Christian.—At a special meeting of the diocesan council, held in Portland, November 22d, a further reduction in missionary stipends was voted, effective January 1st. This reduction, the third during the past year, maintains a minimum stipend of \$1,500 in assisted parishes and missions, and the diocese assumes responsibility for the entire pension premiums in such cases.

MICHIGAN—Concluding the sessions of the Detroit Church Normal School in its sixteenth season, the after dinner speaker was the Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Cathedral, the host parish. The normal school met for ten Tuesdays, closing on December 6th, under the direction of Ernest E. Piper, diocesan superintendent of religious education, and enrolled 230 men and women from 37 parishes and missions in greater Detroit.

NEWARK—The project of a goodwill seminar in which Catholics, Protestants, and Hebrews joined was again carried out in Paterson this year. On November 21st at the Alexander Hamilton Hotel a dinner was held, with more than 100 people in attendance. The toastmaster was James Wilson, of St. Paul's Church. At the head of the committee of arrangements was Rabbi Max Raisin, of the Barnert Memorial Temple. The speakers were Dr. Andrew F. McBride, a former mayor of the city and formerly state commissioner of labor; Prof. Daniel J. Fleming, of Union Theological Seminary; and Rabbi Alexander Lyons, of Brooklyn, N. Y. Others making addresses were Rabbi Raisin; Mayor John V. Hinchliffe; Mrs. Isabelle M. Summers, of the women's and children's division of the state department of labor; the Rev. George Pitt Beers, D.D., pastor of the First Baptist Church; and Harry B. Haines, editor and publisher of the Paterson *Evening News*. The Rev. Charles J. Child, rector of Trinity Church, pronounced the benediction.

NORTHERN INDIANA—The Rev. James McNeal Wheatley, formerly of St. Luke's Church, Evanston, Ill., was instituted as rector of Trinity parish, Fort Wayne, Ind., on Sunday, November 20th, by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana. Bishop Gray was the celebrant at the early Eucharist and also preached the sermon.

PITTSBURGH—On November 6th, the Rev. Dr. Edwin J. Van Etten celebrated his fifteenth anniversary as rector of Calvary Church, Pittsburgh.

ROCHESTER—At its last meeting the standing committee of the diocese of Rochester elected the Rev. Francis F. Lynch, rector of Christ Church, Corning, N. Y., a member of the committee to fill the vacancy caused by the resignation of the Rev. Dr. Samuel Tyler.

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Church Services continued on page 189

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NEWS IN BRIEF

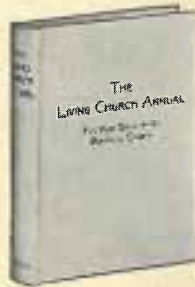
LONG ISLAND—At a special meeting of the archdeaconry of Queens and Nassau, held at Grace Church, Jamaica, on November 22d, a committee was appointed by the Bishop to consider methods for filling the vacancy created by the resignation of the Ven. Roy F. Duffield as archdeacon. The committee presented three alternative plans: that a new archdeacon be elected, that the present acting archdeacon be continued in office, that the Bishop be requested to ask for the election of another Suffragan Bishop if this step seemed advisable to him. After due consideration and discussion, the third alternative was adopted by a majority of the archdeaconry.—Three schools for the training of Church school teachers have been in progress this fall in the diocese of Long Island: one at St. Ann's Church, Brooklyn; one at Grace Church, Jamaica; one at the Cathedral in Garden City. A total of about 250 teachers have been in attendance at one or another of these schools for the past ten weeks. In January the Jamaica school will begin a second session, and new schools will begin at Flushing and Oyster Bay.

WESTERN NEW YORK—The complete renovation of Grace Church parish house, Buffalo, is now in progress. During the past few months many alterations and improvements have been made on the first floor, rendering it more up to date and suitable for present day requirements. A Church parlor and primary room have been added. What has already been accomplished is the first step in much larger plans for the complete alteration of the hall.—Trinity Church, Buffalo, has recently received three memorial gifts: an altar book, a pair of seven-branch candlesticks for the chapel, and a new curtain screen for the organ console.—The clergy outside Buffalo often have parishioners in one of the Buffalo hospitals. They will be glad to know that a group of devoted Church women in Buffalo, banded together as "the Elizabeth Lawrence Friendly Visitors," will be glad to call on these patients if requested. Names may be sent to Mrs. James H. Dyett, Mrs. Howard L. Osgood, or Mrs. Everett Jameson.—The interior of the Church of the Holy Communion, Buffalo, together with the parish house has been entirely redecorated and the rector, the Rev. C. D. Lucas, with the congregation recently fittingly observed the reopening of the church with a corporate Communion.—Announcement has been made that the annual meeting of the diocesan Woman's Auxiliary will be held in St. Mary's-on-the-Hill, Buffalo, on January 12th. The plans for this meeting will be sent to all the parish branches by Mrs. James Dyett, the diocesan president, in the near future.

Ready December 15th

THE LIVING CHURCH ANNUAL

1933 Edition — \$1.85



The contents and arrangement of *The Living Church Annual*, the Yearbook of the Episcopal Church, have been subjected to a thorough re-study this year, with the result that several new features have been added and improvements effected, making the 1933 edition the most valuable reference book for the Church ever published. All of these are in addition to the regular features that have made this book the indispensable handbook for all clergy and members of the Episcopal Church—and at no increase in price.

NEW FEATURES

- ☞ Lectionary includes black-letter saints' days recommended by Prayer Book Commission; also two supplementary unofficial calendars from *The American Missal* and *In The Presence*.
- ☞ Tabulation of Eastern Orthodox patriarchs, metropolitans, and principal bishops throughout the world.
- ☞ The Old Catholic Episcopate in communion with the sees of Utrecht and Canterbury.
- ☞ Headquarters of principal Protestant bodies in United States.
- ☞ List of officers and departments of the Federal Council of Churches of Christ in America.
- ☞ Religious Membership of the World.
- ☞ General organization of the Church briefly summarized, compared with the organization of the nation, and tabulated in ready-reference form.
- ☞ Improved arrangement of national organizations and institutions.
- ☞ New section of Social Service Agencies and Institutions of the Church, including all national, provincial, diocesan, and general social service organizations and institutions, as well as lists of Church Hospitals and Convalescent Homes, Institutions for Child Care, Institutions for Care of the Aged, Church Settlements, and Houses of Mercy.
- ☞ Tabulation of domestic and foreign dioceses and missionary districts in one alphabetical list.
- ☞ The name of the parish with which each clergyman is connected is given in the City Directory of the larger cities.
- ☞ List of the new diocesan Ecclesiastical Courts in Marital Relations.
- ☞ A very handy quick-reference index of the book combining the old Alphabetical and Classified indexes into one index, and printed on colored stock.
- ☞ A new style index of Advertisers and classified list of Church goods advertised.

Ready December 15th

THE DESK KALENDAR -- 1933

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This is a reprint of the Kalendar and Lectionary sections of *The Living Church Annual* and contains the Lessons for Morning and Evening Prayer for the entire year, a table of Lessons for Special Occasions, the complete Christian Year Kalendar, together with black-letter saints' days recommended by the Prayer Book Commission, and an interesting comparison of two unofficial Kalendars from *The American Missal* and *In the Presence*.



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- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word when keyed in our care to be forwarded by us.
- Minimum price for one insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Memorial

KATHERINE CAMERON SHIPP

At Lincolnton, N. C., on the evening of November 16th, 1932, entered through death into the larger life, KATHERINE CAMERON SHIPP, daughter of the late Judge William Marcus Shipp and Katherine Lafayette Cameron.

Miss Shipp was born at Hendersonville, N. C., but spent her childhood in Lincolnton, home of her forbears. She was educated at St. Mary's School, Raleigh, and for a number of years was identified with its faculty in the department of Mathematics, afterwards specializing in the same at Cambridge University, England. Her inherent cultural talents found expression in Fassifern School for Girls to whose inception and development she dedicated the happiest years of her life. Beginning in 1907 at Lincolnton as a school for younger girls, transferred in 1914 to its present location near Hendersonville, Fassifern expanded in curriculum and potentialities until at the time of Miss Shipp's retirement because of ill-health, in 1924, it was one of that period's few nationally accredited schools in Carolina. A tribute much appreciated by "Miss Kate," as she was affectionately called by her girls, was the organization of her former pupils from different schools of the state into the "Kate C. Shipp Alumni Association" whose annual banquets and festivities were joyous highlights for her always friendly heart.

Miss Shipp was a devoted Christian and Churchwoman. To dominant characteristics of justice and keen appraisal had been added that comprehensive charity which only wide living brings.

Called in her latter years to the Fellowship of Suffering her gallant spirit forged ahead "as one whose feet are resolutely set straight toward the morning." Prodigal with her joys she was frugal with cares. A verse, *De Profundis*, written from the shadows of impending blindness, is the only expression of affliction many a friend can recall. But her silences breathed heartache: death wraps her to a Psalm.

The Everlasting Arms are underneath her sleeping
The Light of the Eternal above her couch
of sod.

LILLA VASS SHEPHERD.

APPEAL

THE ALL NIGHT MISSION, 8 Bowery, 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 UPHOHN, Treasurer, Box 81, City Hall Station, New York City.

BOARDING

General

ANGLO-CATHOLIC TEACHER DESIRES several girls, 10 years or under for care, training, and schooling. Refined home, facilities for play. Highest references, modest rates. Box H-838, THE LIVING CHURCH, Milwaukee, Wis.

BOARDING—Continued

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

THE ANCHORHOLD—a hostel for students and other women. Pleasant atmosphere free from restrictions save those of ordinary good breeding. Room and board \$10-\$15 weekly, two in room \$7 each. THE POOR SERVANTS OF THE CROSS, 247 West 103d St., New York City.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

LINENS AND VESTMENTS

CHURCH LINEN. New Economy Price List, just issued. Surplice linens from 65 cts. per yard. Reductions throughout our line. Send for samples to MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

GOTHIC VESTMENTS REDUCED. Five-piece sets, all colors, sent on approval at short notice. \$60. or \$70. Stoles from \$9. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York City. Chelsea 2-7941.

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

VESTMENTS AND EMBROIDERY, silk and linen Church supplies, materials. GEORGIA L. BENDER, Room 348, Bellevue-Stratford Hotel, Philadelphia, Pa.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

CHRISTMAS CRIB SETS, \$20.00 and \$40.00 complete, according to size. Separate groups \$5.00 and \$10.00. Designed and executed by ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

MISCELLANEOUS—Continued

DEVOTIONAL CHRISTMAS CARDS. Sample Packet "A" (for reordering) \$1.00. Packet "B" assorted, \$1.00. 20 selected cards in each packet. GRACE DIEU PRESS, Little Portion, Mount Sinai, L. I., N. Y.

OLD VIRGINIA PLUM PUDDINGS for sale by Epiphany Guild, Urbanna, Va. Two lbs. each, 90 cts., postage prepaid. West of Mississippi, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION. Address, D-831, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 39, DESIRES CHANGE. Solid Churchman. Good preacher. Best of references. Address, B-837, THE LIVING CHURCH, Milwaukee, Wis.

RETREAT

RETREAT FOR ASSOCIATES and other women at St. Mary's Home, Chicago, Monday, December 12th, beginning with Mass at 10 A.M., and closing with Vespers at 3:30 P.M. The Very Rev. Roland F. Philbrook, conductor. Dean Philbrook will conduct a devotional evening for business and professional women Monday night. Dinner will be served at 6:30, followed by a meditation and closing with Benediction. Those taking part are urged to come as early as possible and spend some quiet time in the chapel before dinner. Please notify the SISTER SUPERIOR, St. Mary's Home, 2822 Jackson Blvd., Chicago.

UNLEAVENED BREAD

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

NEWS IN BRIEF

CALIFORNIA—At the Armistice Day services at St. Francis' Church, San Francisco, on November 13th, consular representatives of Ireland, Sweden, and the Chinese Republic presented the flags of their several nations. The same day war veterans from Great Britain, France, Italy, and Canada, and representatives of the Ladies' Auxiliary of the San Francisco veterans attended the vesper service.—Deaconess Julia A. Clark, of Smith College, dean of St. Hilda's School, Wuchang, China, driving herself up from Los Angeles in a Ford car, has visited en route St. Stephen's, San Luis Obispo, All Saints', Palo Alto, St. Mary's, Pacific Grove, St. Mark's, King City, and is now making addresses at various churches in the bay cities.—The Keble Society held a retreat for men at St. Joseph's House, Mill Valley, under the direction of the Rev. Kenneth A. Viall, S.S.J.E., November 12th to 14th, open to "all men of every church or of no church." No charge was made, meals, linen, and beds were provided, but men had to bring their own blankets, and voluntary offerings were received. Owing to the long Armistice holiday, the attendance was small, but the retreat was well worth while.

FOND DU LAC—Fr. W. M. V. Hoffman, S.S.J.E., novice-master, conducted a mission at St. Mark's Church, Waupaca, during the second week of November. He then conducted a quiet day in St. Paul's, Marinette, before returning to Chicago where he held a short retreat and conference on the spiritual life at Western Seminary in Evanston.—Bishop Sturtevant, assisted by the Rev. A. J. Dubois, vicar of St. Mark's, Waupaca, conducted a mission recently in St. John Evangelist's Church, Wisconsin Rapids, the Rev. James M. Johnson, vicar.

NEWS IN BRIEF

CALIFORNIA—The Rev. Dom Anselm Hughes, O.S.B., in addition to his lectures on medieval music at the University of California and elsewhere, preached at the Church of the Advent, San Francisco, on November 27th, and at the Cathedral at vespers to an unusually large congregation. Apart from this he was heard only in a specially invited gathering at a private house. He made his home while here with the Fathers of the S.S.J.E.—Thanksgiving day, in addition to the usual services held at the various parish churches, was marked by a united service at Trinity, San Francisco, in which Trinity, St. Luke's, and the Cathedral joined, Bishop Parsons preaching the sermon, and the choirs of the three congregations being combined. This is the Bishop's annual service, and used to be held at the Cathedral, but owing to building operations now going on there has these two years been adjourned to Trinity. Within six months the Cathedral nave, now going swiftly forward, is promised to be ready for service.

MILWAUKEE—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of the diocese of Colorado and former rector of the parish, conducted a four day preaching mission beginning November 27th, at St. Matthew's Church, Kenosha. On Tuesday and Thursday, luncheons were given in honor of the missioner, and on Thursday evening a reception was given by the rector, the Rev. Kenneth D. Martin, and his sister, observing their fifth anniversary in the parish and in honor of the missioner.

SOUTHERN VIRGINIA—On the first Sunday in Advent in St. Paul's Church, Petersburg, the rector, the Rev. J. M. B. Gill, received and dedicated two mosaic panels in the reredos. These panels are the gift of Dr. Mason Romaine; the panel depicting The Baptism being a memorial to Charles N., Grace H., and Elizabeth H. Romaine; and The Crucifixion "With Thanksgiving to God for the Life of Victoria A. Mason Romaine." The panels were executed by the J. & R. Lamb Studios of New York City.

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Relying on pledges of members of the Church the dioceses notified the National Council to expect	\$2,163,903
Pledges to the "1932 Deficiency Fund" were..	317,914
	<hr/>
Total expected for 1932.....	\$2,481,817
Up to December first the dioceses had remitted	1,532,127
	<hr/>
<i>Balance to be collected in December.....</i>	<i>\$ 949,690</i>

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THE NATIONAL COUNCIL