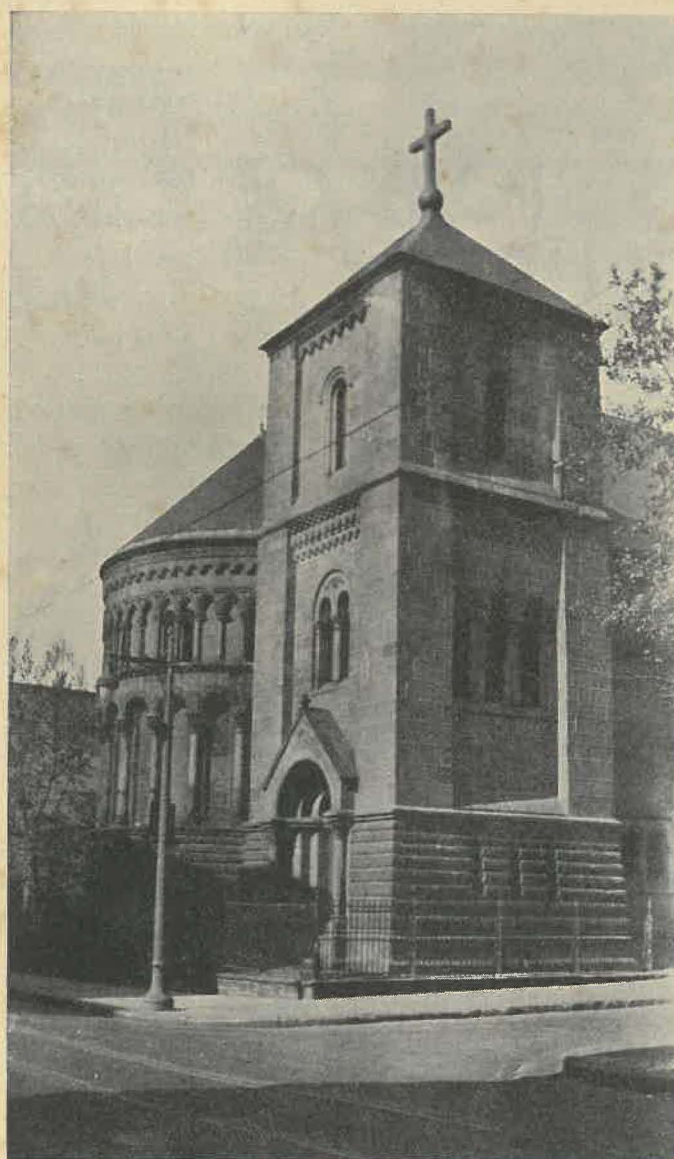
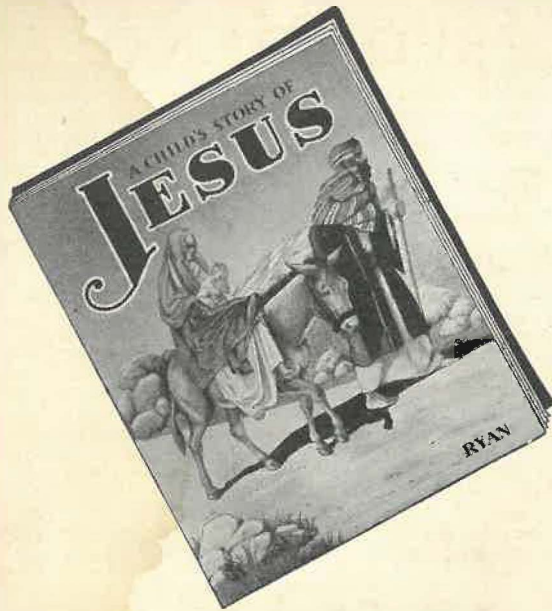


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[See historical sketch on page 204]



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The Living Church

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

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Church Calendar



DECEMBER

- 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.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 26. Community of St. Mary, Peekskill, N. Y.
- 27. Good Shepherd, Newton, Mass.
- 28. Grace, Hartford, Conn.
- 29. Trinity, Woburn, Mass.
- 30. St. Anns, Chicago, Ill.
- 31. Community of the Holy Name, Chicago, Ill.

NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Coley, on the invitation of Bishop Acheson of Connecticut, rededicated on October 23d the restored and improved St. Mary's Church, South Manchester, Conn., the parish where he was first a rector after ordination to the priesthood, serving from 1889 to 1893, when he established a club of young men and boys which is still in existence and owns its own club house.—The Order of the Sangreal was awarded the Rev. William A. Braithwaite, rector of Grace Church, Cortland, for distinguished service to God and humanity through the Church, particularly in the community which he serves.—The Rev. C. Bertram Runnals of Calvary Church, Syracuse, was speaker at the opening service of the All American Tour of the First Century Christian Fellowship in Montreal, Canada.—The Woman's Auxiliary of St. John's Church, Oneida, has received a gift of \$1,000 from Mr. and Mrs. W. H. Pine, as an endowment for the work of the Auxiliary. Mr. and Mrs. Pine were the donors of a similar gift to the Brotherhood Chapter of the parish in memory of their son.—In the furtherance of Go to Church Sunday, as enjoined upon members of the Masonic Fraternity in this state by the Grand Master, the local lodge attended evening service at Grace Church, Cortland, the preacher being the Ven. A. A. Jaynes, archdeacon of the diocese and past grand chaplain of the Grand Lodge.—The women of the Circle Guild of Calvary Church, Utica, have undertaken a systematic calling campaign to bring the women of the parish into closer touch with the Church and to stimulate their interest and attendance.

CORRESPONDENCE

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

An Appeal on Behalf of Children

TO THE EDITOR: In the dead or somnolent mining camps and in the isolated settlements of our Southern Appalachian region, thousands of families are facing the winter almost wholly without clothing and shoes. It is indeed a matter to be taken in our hearts at this Christmas time.

There are hordes of children with only one garment apiece—girls with nothing save a thin, tattered dress, boys with nothing but a ragged pair of overalls, perhaps not even a shirt. Whole families are barefoot.

Children cannot attend school, they cannot even go outside to play, but hover over a tiny fire in the cabin until they become apathetic, cowed by the prevailing hopelessness. "It may seem strange," remarks a welfare worker, "to say that the lack of a pair of shoes or perhaps overalls may stand between a boy and his chance at a decent life, but it is so." These children of the mountains—innocent victims of the drought, the collapse of the coal industry and the prevailing depression—when given an opportunity, prove to be among the finest of our citizen material.

Some churches may be able this winter to make a cash contribution to relieve the distress among these brave but hapless people. There is, however, no congregation whose members have not second-hand clothing which they can spare. To hasten the discarding of your children's worn garments and replacing them with new, sending the old ones to the Save the Children Fund, will promote happiness in three homes—your own, your local merchant's, and some dreary mountain cabin in the Southern Appalachian region.

The Red Cross is supplying cotton cloth for underwear and for girls' dresses, but warm winter garments and strong durable shoes for boys and girls are sadly needed. Donations of them will be gratefully received. May not women's aid societies make up boxes of clothing, repairing those garments which are too badly worn? The repairing of the shoes will furnish work for mountain artisans who sadly need it.

Let us help to make this Christmastide a little brighter for these children who have had so little cheer in their lives. You have no idea what happiness a winter coat or a pair of shoes will bring to one of them.

Other urgent needs are canned milk and cod-liver oil for undernourished children. There are many schools where there is only one book for a half dozen or more pupils. Used school books and reading books for the lower grades are a great help. Canned goods for noon-day luncheons for children who have not even one meal a day at home are most welcome.

Why not ask your grocer, your dry-goods dealer, and your clothier to join you in sending some cheer to these little children. Send materials parcel post prepaid to the SAVE THE CHILDREN FUND, KNOXVILLE, TENN., the common distributing center for mountain work. Please respond quickly, for snow, frost, and chilling rains are already at hand and the need is immediate.

Cash contributions may be sent to THE LIVING CHURCH RELIEF FUND or to the SAVE THE CHILDREN FUND, 156 Fifth avenue, New

York City. We can often secure new articles of clothing at less than wholesale prices.

Pastors are urged to make reference to this in the local press and in church bulletins, pulpit and radio announcements.

- (Rt. Rev.) Henry Pryor Abbott, Bishop of Lexington.
- (Rev.) F. F. Brown, President Southern Baptist Convention.
- Mrs. John Ferguson, Honorary President National Council of Federated Churchwomen.
- (Rev.) Paul Leinbach, President Board of Christian Education, Reformed Church in the U. S. A.
- (Rev.) William Patton, Pastor, Congregational Church, Glen Ridge, N. J.
- (Rev.) Ralph W. Sockman, Madison Avenue M. E. Church, New York, N. Y.
- (Rev.) Jesse M. Bader, General Secretary World Convention of the Disciples of Christ.
- (Bishop) H. Du Bose, South M. E. Church, Nashville, Tenn.
- (Rev.) Frank Kingdon, Calvary M. E. Church, East Orange, N. J.
- (Rev.) Herman N. Morse, D.D., Administrative Secretary Board of National Missions, Presbyterian Church of U. S. A.
- (Rev.) Norman V. Peale, Marble Collegiate Church, New York, N. Y.
- (Rev.) Charles D. Trexler, President New York Federation of Churches.

This appeal has our wholehearted endorsement.—THE EDITOR.

Facing the Facts

TO THE EDITOR: No layman who loves this Church but who at the same time is honest with himself can read the report of the Emergency Conference Committee submitted to the National Council by Bishops Lawrence, Davis, and McDowell without feeling in his heart some of the convictions which I shall try to express briefly in this letter.

Coming fresh from the 1932 every member canvass, we laymen of the rank and file know that when the results are tabulated we shall have the full measure of the present money-providing capacity of our people. We see around us some who are doing less than their full duty, and countless others to whom the pledge card brought great distress of mind, but we know that the net result is all which this fallible human institution can and will do at this time.

We know that this total sum of money will fall so far short of meeting the needs of the Church as a whole that budgets can be balanced only by major surgical operations, and we believe that unless those who are charged with administrative responsibility for the dioceses, and for the national Church, take immediate and revolutionary steps for readjustment, they are lacking in leadership.

It is elemental that salaries must be cut, services curtailed, and economies rigidly enforced. Those are the things which should have been done in 1930 and in 1931 when the storm first struck. Today the whole fabric of the Church is in danger, and no timid, long debated program of half way measures will be adequate. The wound cuts to the very heart. Entire zones of activity to which the Church is committed may have to be abandoned regardless of need in order that the Church herself may survive on a basis that will make possible reconstruction and new growth. Need does not create resources.

No single individual and no single institution can today respond to the appalling total of need that can be observed from a single vantage point. To do our best within our limitations is the utmost of achievement, and to drive ahead without recognizing our limitations is to court disaster. We laymen need not be reminded of the glory of sacrifice, or told that where the difficulties are greatest the fight must be pressed most bravely. We are responding daily to those high calls to duty, but we expect our leaders to recognize the inevitable before they are overwhelmed by it. In Chicago, we have seen a great city plunged into a financial abyss from which it may not recover in a generation. This must not happen to our Church.

Industry is reorganizing on a basis of 50%. Every man whom I know has suffered reductions in income compared to which the changes in national and diocesan budgets are trifling. The foundations on which the superstructure of the Church rest have been cut away, and unless the weight of that edifice is promptly and heroically reduced, there will be danger of collapse.

I am devoted to Missions, and I believe in all of the great projects of our Church, but I can also face facts. It is not preaching a gospel of fear to ask that the truth be recognized, that budgets be balanced in fact as well as on paper, and that no obligations be undertaken which cannot be met from current income. CLARENCE B. RANDALL.
Chicago.

Socialism

TO THE EDITOR: In the [December 3d] issue you had a news item headed "Leaning Toward Socialism Shown by C. L. I. D." Now I really think it is time that the Church not only leaned toward Socialism, but set about studying Socialism seriously. The great trouble to my mind is that we Church people know so very little about the subject. But some of us realize that only in Socialism can any hope be found of deliverance from our distressful condition.

What on earth are we looking forward to? It seems to me that now that Mr. Roosevelt is elected most of us are content to look forward to a miracle. But there will be no deliverance unless we do something drastic. I wonder how many more committees of engineers will have to tell us that we are drifting toward infinitely more unemployment than we have at present. If patents and improvements in industrial processes long overdue are put into effect millions will be discharged in the next few years, and production will increase enormously, and even if no more improvements are made thousands more will be discharged. We are not going toward a return to prosperity, or even toward a lighting up of the present depression.

Have you a clear idea as to what the big business men of the nation are going to do? Let me tell you. They will, unless they simply drift, make plans for the steady reduction of wages, till they have got them at the lowest possible point, without impairing the efficiency of the workmen. Then they will plan to take on gradually sufficient of the unemployed (if they can find room for them by reducing hours of labor) to render those remaining not dangerous. Then they will get out a plan of insurance by which those employed will be able to maintain those unemployed. And the working classes will be reduced to a state of semi-slavery. The American standard of living for them has gone absolutely.

This state of things has been looked forward to long ago by Socialists, who have foreseen that it will come inevitably unless sufficient

people study and accept Socialism as the remedy. Jack London called it the "Iron Heel." Call it what you will, it will be a sort of Fascism established in the interests of the big business men of the country. Little by little during the last three years they have been shifting taxation from their own shoulders to those of the common people. And unless the common people wake up they will soon be in this state of semi-slavery which I fear.

Now if I were allowed I should like to explain and describe Socialism, which I have long been convinced is not only the application of the principles of Christ to national and industrial affairs, but is also the way of deliverance. There are certain fundamental principles which should be grasped. We as a nation are responsible for the lives and happiness of all the members of the nation. This responsibility can only be exercised through national ownership of all the means of life in the nation. It should be declared, on behalf of all the people, that all the wealth in the United States belongs to all the people of the nation, and should be distributed in accordance with the needs of all the people. The wealth was produced by all the working members of the nation, and no one can determine how much each one produced. It will take all our mental energies to deal with the matter of setting up Socialism, but Socialism is not the evil thing that its enemies have pretended but is a perfect system of human society, and will be seen when brought about, if we have sufficient grace, to be the next step in the coming of the Kingdom of God. I think we are now faced in this country with a choice between Socialism, slavery, and chaos. Of course Socialism could be gradually introduced, and would injure no one if so introduced, but we need a party of sincere men who have the peoples' good at heart.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

The Laymen's Inquiry Report

TO THE EDITOR: I notice the letter of Albert L. Scott in your issue of December 3d and your comment upon it. Your strictures upon the report of the Laymen's Inquiry err, if at all, upon the side of leniency. The report does more than claim (though even in this, it is, as you say, misleading and untrue) that it "represents seven of the leading, etc." On page ix, it states categorically (*italics mine*) that: ". . . seven denominations . . . joined to constitute the thirty-five directors. . . ." When one compares this with such (inadvertent?) passages as that which, on p. 123, refers to "the six boards cooperating in this Inquiry," your expression: "misleading (and untrue) statement" seems rather mild. One can only regret that our "board" may have lent a measure of veri-similitude to these claims by giving a formal hearing to a participant in them. So important a document should, of course, have been studied at "281." . . . (Rev.) JOHN COLE MCKIM.
Peekskill, N. Y.

A series of three editorials dealing with the Inquiry report will be published in THE LIVING CHURCH in the near future.
—THE EDITOR.

YOU REMEMBER hearing that ten carpenters were giving their labor to erect a church at Gruetli? It has been dedicated as the Church of St. Bernard—and it is the tenth church building erected in ten years in Tennessee.

[Clerical Changes on page 221]



Let holly-time mean holiday

CHRISTMAS at Chalfonte-Haddon Hall is a delightful adventure. Carols. Stockings stuffed with surprises for the children. A plump family turkey for dinner. Here is all the gaiety of a Christmas at home, without the long hours of exhausting preparation. The hotel is a fairyland of poinsettias and fragrant Christmas trees. The decorated Boardwalk a sight to remember always. In addition, there is the brilliant beauty of the winter sea, the crisp and tonic ocean air.

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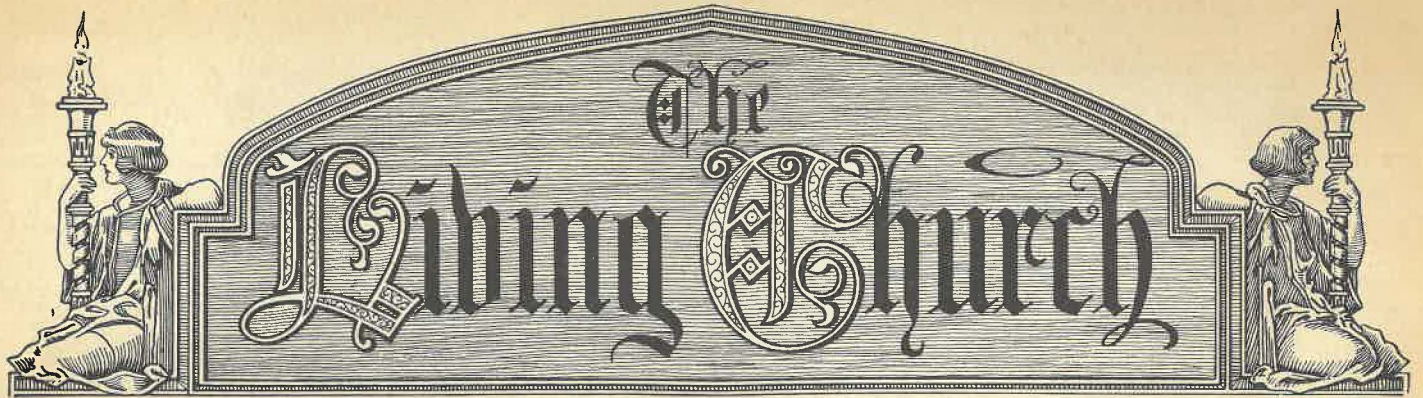
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EDITORIALS & COMMENTS

Our Provincial System

3. Enlarged Powers of Provinces

LAST week we suggested some re-arrangement in the boundaries of the provinces, and the strengthening of their governmental organization. In this final chapter of our study, we shall consider briefly some of the powers that might be delegated by General Convention to the improved provincial synods.

But first the synods would develop their work along the lines that some of them have already developed, despite their limitations. We are indebted to Dr. Gardiner L. Tucker, executive secretary of the department of religious education in the province of Sewanee, for the following tabulation of effective provincial activities:

A. Considered geographically:

1. (Diocesan.) As organs of coöperation among the constituent dioceses, for the planning and supervising of activities under diocesan direction, according to a provincial plan.

2. (Regional.) As agencies for the planning and execution of projects of a regional nature, under direct provincial supervision.

3. (National.) As agencies of interpretation and coöperation between the National Council and the dioceses, as regional auxiliaries to the National Council.

4. (Ecumenical.) As bases for the ecumenical activities of the Anglican communion, which is organized according to provinces. So far only the provinces in the foreign mission field have been recognized as provinces in the organization of the Anglican communion, *i.e.*, the Church in China and the Church in Japan. Our eight domestic provinces are not so recognized in the roll of bishops as published in the Lambeth Conference reports. This would not be the case if there were strong domestic provinces; they could not be so ignored.

B. Considered functionally:

5. As working units in leadership training, through provincial educational staffs of workers, summer conferences, leadership training programs, etc.

6. As "mind organs" for corporate thinking, through provincial conferences, on local, regional, and national problems.

7. As instruments for episcopal fellowship, through the provincial House of Bishops, etc. (Emphasized by the Lambeth Conference.)

8. As instruments of enlarging spheres of fellowship among

the clergy and the laity. (Emphasized by the Lambeth Conference.)

9. As areas of regional organization and activity for such organizations as the Brotherhood of St. Andrew, Woman's Auxiliary, National Federation of Episcopal Young People, etc.

10. As areas for regional corporate activities of many sorts and kinds, educational, missionary, evangelical, social service, etc.

IN these days," wrote the late Dr. Edwin A. White in his monumental annotated edition of the *Constitution and Canons* (which, by the way, the next General Convention ought to have brought down to date), "new problems, new opportunities are constantly arising. These problems often require immediate solution. These opportunities must be seized at once or they pass never to return. The General Convention, meeting but once in three years, cannot solve, cannot seize them in time, and the Church suffers the penalty. But the provincial synod, meeting every year, if given large powers of initiation and legislation, can solve those problems, can grasp those opportunities at the psychological moment. For these reasons it would seem as if it was the part of wisdom to give to the provincial synods the largest possible grant of powers in order that they may adequately meet the needs of the Church today."

Dr. White makes three specific suggestions as to powers that might well be delegated to the provincial synods:

(1) "Much of the work now entrusted to joint commissions and committees to report on at the next General Convention could well be entrusted to one or more provincial synods to investigate and report." Anyone who has served on a commission of General Convention knows how difficult it is to assemble "three bishops, three presbyters, and three laymen" from scattered parts of the country to study a question of importance. Too often the commission does not meet for three years, and then has only one or two hasty sessions in a hotel room as the next Convention is assembling, before making its report. Provincial commissions, more easily assembled, could handle the matter more effectively, and the report could

be worked over in the synod itself before being presented to General Convention. This plan could be put into operation without new legislation, under the provision of Canon 52, Section VII, giving provinces the power "to perform such duties as may be committed to it by General Convention."

(2) "Some voice in the nomination, election, and confirmation of bishops ought to be given to the province." In 1931 General Convention amended Article II, Section 6, of the Constitution to read: "A Bishop may not resign his episcopal charge without the consent either of the House of Bishops of the Church, or of the House of Bishops of the Province in which his office has been exercised, in either case under conditions prescribed by the Canons of General Convention." This is a step in the right direction; it should be ratified by the 1934 Convention and appropriate canonical legislation adopted to make it effective.

WE WOULD recommend giving the provinces further powers in the matter of the episcopate, as follows:

(a) When a bishop is elected within a province, let confirmation of his election be (as now, Canon 13) by a majority of all the bishops in the Church having jurisdiction within the United States, but also by two-thirds of the standing committees in the province, or a two-thirds vote in the provincial House of Deputies, instead of the majority of all standing committees or of the national House of Deputies now required.

(b) Missionary bishops or suffragans for districts within a province to be elected by the provincial House of Bishops, subject to confirmation by the provincial House of Deputies, in a two-thirds vote, and by a majority of the bishops outside the province.

(c) Consent for election of a bishop coadjutor to be given by a majority of all bishops (as called for in Canon 13), and by two-thirds of the provincial House of Deputies or two-thirds of the standing committees in the province, instead of by the majority of all standing committees or of the national House of Deputies now required.

The effect of the above three changes would be to eliminate the requirement that standing committees in remote parts of the country, with no knowledge of local conditions or personalities, must pass upon these matters, at the same time requiring a more nearly unanimous approval by the ones nearer at hand and presumably more familiar with the situation.

(d) We also suggest the possibility of suffragan bishops for racial or foreign-language groups, especially such groups as those described in Bishop Wilson's recent Hale Sermon, in some special cases. Such bishops should be suffragans to the Metropolitan, not to any diocesan bishop as such. They should probably be individually authorized by General Convention, and then elected in the same way as missionary bishops. They might perhaps have their own convocation, but subject to the Metropolitan and the provincial synod. There are difficulties in the way of this plan, of course; but it is worth considering. As the Bishop of Eau Claire truly reminded us [L. C., November 19, 1932], such proposals may be revolutionary, but the problems they are designed to solve demand solution, and that without delay.

(3) Dr. White also recommended that the provincial synods be given "the power to provide a uniform composition of diocesan trial courts within a province, and a uniform method of procedure in such courts." This is particularly important in view of the refusal of the 1931 Convention to enact legislation establishing the Court of Appeal provided

for in Article IX of the Constitution, but never actually constituted. There has been a widespread feeling in the Church that somehow Church law will enforce itself, with no need of ecclesiastical courts, and the result is that many of our diocesan courts are weak and ineffective. Now whatever argument might be made for *no* courts, there can be no excuse for *poor* ones, and provincial supervision ought to prove helpful in bringing the courts up to a standard that will command respect for their decisions. The new diocesan marital courts ought also to be under the same supervision.

(4) The ever-important question of clergy placement and supply might well come in for attention by the provinces. In an editorial note a few weeks ago we suggested that the supply bureau at the Church Missions House be transferred to the province of New York and New Jersey. Would it not be well for every province to maintain a clergy service bureau or clearing house for the clergy of the province? Clergymen out of work, or desiring change, could register with the bureau, and parishes or bishops with vacancies to fill could consult its records. It would, of course, serve only in an advisory capacity, but it might be made very serviceable in bringing together available clergy and available parishes. Provinces might also profitably study such questions as standards for clergy salaries, clergy unemployment insurance, pensions supplementary to those of the Pension Fund, and the like.

(5) Amendments to the Constitution of the Church must now be passed by two successive General Conventions before they become effective. Perhaps we might follow the example of the Federal Constitution, and require that constitutional amendments be adopted by a two-thirds vote in each House of General Convention and ratified by three-quarters of the provincial synods. That would make it harder for amendments to pass General Convention in the first place, but would relieve that body of the necessity of reconsidering the matter at its next session, and would make the change effective sooner if the Church were really anxious for it.

(6) If the National Council, during all these years, had been able to present its policy and program to strong representative provincial synods, with opportunities for full discussion and explanation; if the National Council had had strong provincial departments as interpreters and auxiliary working bodies; if the respective provincial quotas of the national budget could have been assumed as corporate provincial obligations by provincial gatherings capable of appealing to corporate provincial consciousness and of mustering corporate provincial strength—the situation today would perhaps be better and the outlook brighter.

IN TIME, after the provinces had become accustomed to their new powers and begun to function smoothly, relieving General Convention of many of its burdens, it might be found that General Convention itself could meet less frequently than at present. To assemble bishops, clergy, and lay deputies from Florida to Alaska—yes and from Liberia, Brazil, and the Orient too—once every three years, is an expensive and difficult task. It results, moreover, in a more or less prolonged interruption in the normal life of the Church, since every diocese is temporarily bereft of its clerical and lay leadership. After the reorganized and revitalized provincial system found its sea legs and took its rightful place in the Church's governmental structure, we think it likely that General Convention would find it could meet only once in six years instead of triennially.

The provinces have demonstrated their value by the work

that they have accomplished, in spite of their handicaps. A meager allotment of support was given them by their constituent dioceses, yet several of them proceeded to find their function and to develop it—and for a while some provincial departments received appropriations from the National Council, for the support of certain activities that were auxiliary to the work of the National Council.

The present depression has brought out the need of an intermediate feature in the Church's working system, a sort of "transmission assembly" serving in the function of interpretation and coördination between the National Council and the dioceses. The provinces are here, ready to be used, if we will but give them the structure and power that will enable them to function in the most effective manner.

THERE is no lovelier service than the midnight Eucharist on Christmas Eve, if it be celebrated with all the dignity and beauty that the means of the parish permit, and if the congregation, and especially the communicants, approach it in a spirit of reverence, soberness, and joy in the commemoration of our Saviour's birth.

Preparing for Christmas

There is no more blessed day in the year than the feast of the Nativity, if it be begun on the knees before the altar of the Incarnate God.

There is no happier feast in the home than the family Christmas dinner, if one has first done what he can to bring Christmas joy into the home of another family or two that would otherwise not have it.

But if these things are true, so are their converses:

There is nothing more spiritually dangerous than attendance at the midnight Eucharist, however beautiful, and reception of the Blessed Sacrament thoughtlessly and without adequate preparation, after an evening of eating, drinking, and revelry.

There is no sadder day in the year than a worldly Christmas Day begun, continued, and ended without recognition and adoration of Him whose birthday it is.

There is no more selfish feast in the home than the family Christmas dinner, indulged in thoughtlessly while others, whom we might help, are hungry and in need. Of course we cannot relieve *all* suffering before we enjoy our own feast, but if we neglect to do what we can according to our means, we are assuming a very grave moral burden.

If we plan our holiday with these thoughts in mind, we shall have not only a Merry but a Blessed Christmas.

THE LIVING CHURCH ANNUAL for 1933 is now ready. Unfortunately space does not permit us to reprint the *Annual* editorial here, as we have done in past years, but we commend it to all who would know the state of the Church after three years of economic depression, so far as statistics can reveal it.

The Annual for 1933

The *Annual* itself is a much more useful reference book than ever before. The combination of several indices into one alphabetical one, printed on colored stock, makes it easy to locate desired information. There has been a complete rearrangement of the section devoted to the organization of the Church and a more systematic grouping of its constituent bodies. There is a considerable amount of new material, including tables of the Old Catholic and Eastern Orthodox episcopates. Social service institutions and organizations are listed in handy reference form, with notes as to requirements for admission to hospitals, homes, and settlements.

Although the *Annual*, a consolidation of all the Church

year books of the past, is in its one hundred and third year, it is as modern and up-to-date as today's newspaper, and more indispensable to Church workers than ever before.

ST. ANDREW'S CROSS, the interesting and energetic periodical of the Brotherhood of St. Andrew, has had to change from a monthly to a quarterly publication basis. We are sorry that financial exigencies compel such a step, but we readily appreciate the necessity for it. At any rate we are glad that the *Cross* can continue, even though at less frequent intervals, and we hope that a means will be found before many months to restore it to a monthly basis.

Changes Among Church Periodicals

The two Church periodicals devoted to spiritual healing—*The Nazarene*, organ of the Society of the Nazarene, and *Applied Religion*, published by the American Guild of Health—have also been forced to suspend publication, "until prosperity returns to the country" (as if it had gone to the city to buy its poor dog a bone!), in the words of the editor of one of them. At the same time the newly organized Christian Healing Foundation, headed by Dr. John Gayner Banks, the former director of the Society of the Nazarene, has had the temerity to publish the first issue of a sixteen-page magazine entitled *Sharing*. It announces that it "will continue only so long as its readers, in the very act of reading it, become missionaries and begin to think how it can be transmitted to those who need it." We extend our best wishes to *Sharing*, and we hope it will have something more to share than the deficit that is the bosom companion of most religious periodicals.

IN LOOKING over the program of a recent conference of social workers in an Eastern state, we were favorably struck with the number of Churchmen taking prominent parts in it. One led the general session on Family Life, in which the religious contribution was presented by a priest of the Church; another led the discussion

Footnote to a Conference

on adapting urban methods to a rural community; still another discussed placement of children following institutional care; three Churchmen, one a priest, headed the groups on child caring institutions, public housing, and old age pensions. The treasurer of the conference was a Churchman. In addition to the general sessions, the workers of our Church were the only religious group to have additional activities of their own, consisting of a corporate Communion, with the Diocesan as celebrant, and a breakfast at which the head of the national Department of Christian Social Service gave an address.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

All Saints' Church, Orange, N. J.	\$15.00
Rev. Walter G. Griggs	1.00
	<hr/>
	\$16.00

SAVE THE CHILDREN FUND, COAL MINING AREAS

Primary Children of the M. E. Sunday school, Strawberry Point, Iowa. . \$ 3.00

CUBAN HURRICANE RELIEF

C. A. Santer, La Porte, Ind. \$ 2.00

PUERTO RICO HURRICANE RELIEF

K. L. M., St. Luke's, Germantown, Pa. \$ 2.00

STORM RELIEF IN TEXAS

St. Christopher's Chapel, Boulder City, Nev. \$ 9.02

HOLY CROSS LIBERIAN MISSION

Anonymous \$ 2.00

Heroes of the Catholic Revival

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

IX. CHARLES MARRIOTT

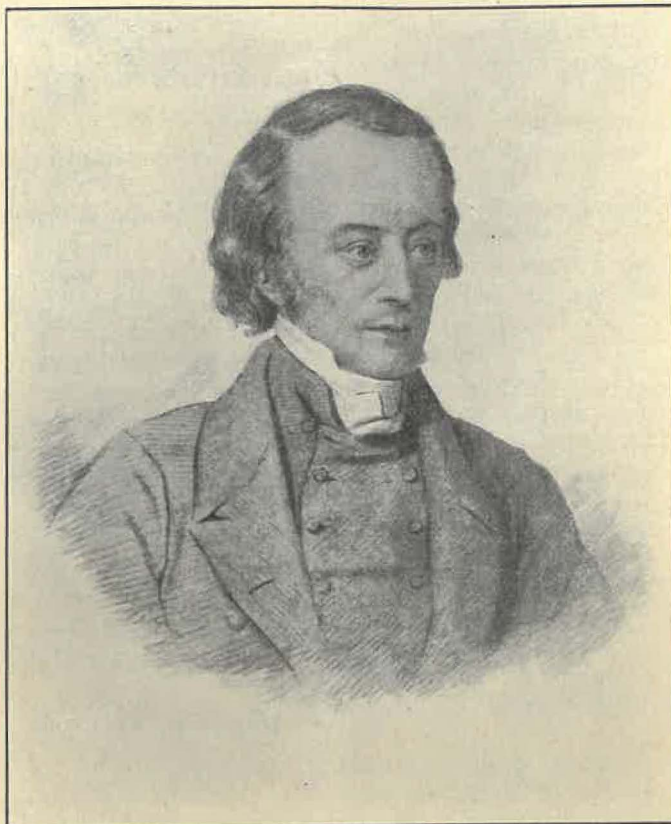
CHARLES MARRIOTT is forgotten by all except students of the Oxford Movement, but his importance cannot be overestimated, and it is to be hoped that the centenary of his passing in 1858 will be suitably recognized.

He was born in 1811, his father being a country clergyman who wrote hymns that endure to this day, such as *Thou, whose Almighty Word and God who madest earth and heaven*. Educated by the village schoolmaster, he showed that early piety which we associate with goody-goody books of the Victorian era. No one could make out what became of his pocket money, but when the family left the village there was a wail from some old almswomen who lived nearby. "How they should miss Master Charles!" they would say. "He always brought them his money of a Saturday." This capacity to expend his money upon charitable objects was to be his undoing in the end, for when Newman seceded he bought his monastery at Littlemore, in part to establish there a printing press for the Movement, and in part to help Newman. Perhaps there was a lurking dread in his mind that if he did not buy the buildings they might be put to monastic use.

In Easter, 1833, he was elected a fellow of Oriel, was ordained, and in 1838 became the first principal of Chichester Theological College, a post which his health made him abandon two years later. Then he went back to Oriel.

"Truly critical," says Burgon, in an early biography, "was the moment at which he re-appeared in Oxford. 'From the end of 1841, I was on my death-bed, as regards my membership with the Anglican Church,' writes Mr. Newman in his *Apologia*. 'I had given up my place in the movement . . . in the spring.' True, that it was not until the Michaelmas of 1843, that 'beginning to despair of the Church of England,' Mr. Newman resigned his *cure* of St. Mary's: not until another two years had fully run out that he actually lapsed to the Church of Rome. But the good work which he had entered upon in the September of 1833, at the end of seven years he had practically abandoned; and, at the close of the eighth year, had openly withdrawn from. At that precise season then it was that Marriott came back to Oriel: and it soon became evident that it was *he* who must stand in the gap. . . ."

Marriott had the knack of attracting all the odd jobs, like the correction of manuscripts, the making of indexes, the reading of proofs; and his time was continually interrupted by visitors to Oxford. There was no one else so accessible. Pusey was there, but, though of immense reputation, had hardly assumed the position in the Movement which he afterwards came to hold. Keble was far away in the country. Newman was a recluse.



CHARLES MARRIOTT

Hugh James Rose had been away for three years. Yet he was not undowered for the moment of need. He was renowned for his sound theological learning, classical attainments, and knowledge of all things under the sun, from astronomy to the habits of fleas. He had a holiness which attracted and a gentle way which overcame prejudice. He was unswervingly loyal to the Church of England, and that loyalty, when restlessness consumed the younger men of the Movement and no kindly light illumined Littlemore, was a god-send.

His splendid gifts were not used fully by the Movement because he was ever engrossed in tasks that lesser men might have done. The printing press at Littlemore was a drain on his resources and his health, and he lacked business acumen. He had often to feed it hurriedly with "copy," to the detriment of his literary talent. The poor, tired priest, vicar of St. Mary's in 1850, who must have seen the ghost of Newman every time he entered its pulpit, toiling out

to Littlemore with cases of new type, or checking translations with a splitting headache, or struggling to be hospitable to scores of callers who prevented him from answering scores of letters (and his post was completely unmanageable) is a splendid memory and a tragic "might have been." The work killed him. But perhaps his noblest moments were spent in visitation of sufferers in the great smallpox epidemic. He was untiring in his labors, then, and by shriving dying souls in hospitals contracted the disease himself. He died on September 15, 1858, a martyr to the Movement to the end of his days.

MILLIONS OF DOLLARS SAVED PUBLIC BY POST OFFICE FRAUD ORDERS

FRAUD ORDERS of the Post Office Department have barred 1,357 persons and concerns from the use of the mails during the past two years. Many of the orders have been issued against foreign lotteries which endeavor to reach the American people with their various schemes, and it is estimated that the Department has saved the people at least a billion dollars. Those against whom orders are issued do not receive mail addressed to them as the same is returned to the senders.

It is found that many of the lotteries and other schemes set up in near-by foreign countries originated in this country but the risk here was too great for them to carry on their gambling operations directly in the United States.

It is contended by some that had the same scrutiny obtained with respect to the flotation of foreign bonds in this country our people would have been saved several billions more of their savings.

—*Scottish Rite News*.

What It Means to Be a Christian in Soviet Russia

By Kate Bartels Hebley

MUCH has been written and said about conditions in Russia today. The fields of economics, politics, industrialization, and social conditions have been frequently and rather completely covered—but it seems to me that one field of discussion has been neglected. I have never seen an article published dealing with "What It Means to Be a Christian in Soviet Russia." That is why I have taken this for my subject, as it is an important matter for Christian people to understand, that their sympathy may be aroused for the oppressed followers of Christ who dwell in a land of militant atheism—a land where the mere profession of any faith is considered as an act counter to the interests of the government. Faith in a God in the eyes of Communists is to be mercilessly persecuted, and fully destroyed, wherever possible.

It was my privilege to live in Russia with my husband who was engaged on an engineering project; therefore what I write is not hearsay, but actual fact. The closeness of our contact with Russian life, through actually having lived there—through having kept house there, with the help of a peasant maid—made it possible for us to make observations on the life in that country absolutely impossible for the casual tourist. Tourists are taken through the country by graduates of the Communist School of Guides. They are shown exactly what it is desirable that they should see in order that they may take out with them an erroneous idea of Soviet Russia's great experiment—that they may mislead all to whom they may speak concerning it. No one is so sure that he knows all about the Russian question as one who has spent every bit of three to four weeks "studying" it "on the spot," with the able assistance of these trained propagandists.

Nothing pleases the Russian Communists more than to hear the unintentional, but very harmful, utterances of these "returned tourists." No propaganda can be so convincing as that carried by one who believes that he has seen the Five-Year Plan in action—who has studied the Russian system of government through a trip to Russia. It is to offset some of that sort of misguided talk that those of us who really lived in Russia feel that we must make clear, to as many people as possible, some of the truth concerning conditions—which truth is far from being on the surface where "he who runs may read"—but which became clear to us as we took up our lives along with the Russian over a period counted in years rather than in weeks.

The first shock which a Christian receives on visiting Moscow is to find that the ancient Church of St. Basil, in Red Square, has been turned into an atheist museum. The coarseness and vulgarity of some of the posters depicting the supposed depravity of the Church in Russia give one an additional shock when exhibited in chapels where not long since the Holy Mass was sung, according to the rites of the Holy Eastern Orthodox Church. St. Basil's, where once the gem-encrusted ikons were revered, is now daily thronged with workers' delegations, children's groups, and peasant visitors to Moscow—led by ardently atheistic guides, who talk loudly declaiming against the "former superstition," as it is now popular to call the old State Church.

There is no religious freedom in Russia today! Communism, synonymous with militant atheism, is at the helm, and with the short-sighted policy peculiar to fanaticism of any kind there is a definite program of destruction being observed. Sometimes it is active—as when a church is spectacularly blown up. This was the case with the well known Church of the Redeemer, erected by Tsar Alexander III, in commemoration of the defeat of Na-

THE AUTHOR of this interesting study of religious conditions in Soviet Russia is a Churchwoman. She is the wife of an engineer who spent some time in Russia in 1927, and nearly two years in 1930 and 1931, and therefore has first-hand knowledge of the conditions of which she writes.

poleon. This church was a Moscow landmark, decorated with beautiful mural paintings, and with glorious gilded domes, which stood out reflecting the sunlight long after the rest of the surrounding city was in semi-darkness. It is now but a heap of broken stone and marble! When last we saw it, the skeletal domes, with their

shining decoration removed, gave a sad impression of denuded majesty. Zealous atheists are robbing Russia of some of her greatest treasures in the destruction of so many of her handsomest churches.

Despite all of this, and although the carved words of Lenin, "Religion is the Opium of the People," appear at one of the entrances to Red Square, the innate religiosity of the Russian people is as obvious as ever to the thoughtful visitor to Moscow. After all, Communism is a religion—of negative qualities, perhaps—but it has all the zeal of a religious movement. Lenin, their embalmed "saint," lies in Red Square, in what we always termed "the Communists' holy sepulchre." Lines fully as long as those which form for bread, for tobacco, or for any of the necessities of life (for all of which it is necessary to queue up) form before the modernistic sepulchre of Lenin, interpreter of the Law, as laid down by the Communist Moses, Karl Marx.

THE DESIRE to prove the incorruptibility of Lenin's body is strange to the average foreigner, but the strangeness is somewhat dispelled by a visit to Kiev. Kiev is the holy city of old Russia. Here the Lavra Monastery dominates the scene of the baptism of the first Russian Christians, by St. Vladimir, in the River Dneiper. Underneath monastery and river are the famous catacombs—far more thrilling to visit than those of Rome and Paris, where the actual bodies of the saints have been removed, to supply churches with relics. In the Russian catacombs one sees the actual bodies lying in the niches where they were buried, still uncorrupted. In the belief of the Eastern Church, a body which remains so is the body of a saint. At Kiev, so scientists say, there is a peculiar quality to the ground which causes bodies to desiccate rather than to disintegrate—so that a dried, mummified appearance is the only change in the body of one buried there.

It is the firm opinion of many who understand Russian psychology that it is this belief among Russians which causes the Communists to be so exceedingly anxious to preserve intact the body of their "saint"—Lenin. Certain it is that his remarkably preserved remains form a never-failing attraction to hundreds and hundreds of Russians. They stand stoically in all weathers to pass the bier, and to see for themselves the wonder of which they have heard. There is also a Communistic superstition that "when Lenin's body crumbles into dust, Communism may fail—but so long as it remains as it is, there can be no thought of failure."

From a public park in Kiev, dominating the country round, one can see a statue of St. Vladimir. Knowing the tendency of the modern young Russian Communists to leave nothing of that sort standing, we wondered why St. Vladimir had been so spared from the destruction and mutilation common to statues of saints and aristocrats in Russia today. We soon found the reason to be one which peculiarly shows the subtle Asiatic strain of finesse in causing misery and sorrow to believers in Christianity. From the base of the statue of the saint protrudes a loud speaker, from which St. Vladimir may be heard to pour forth anti-religious propaganda of as vituperative a nature as the Communist mind can devise; which is saying a great deal.

This was not the only example of that type of persecution, for it is not at all unusual to see the flag of Communism—the hammer and sickle on an all red background—flying from the green dome of a former house of worship, while the golden cross which had held that position lies in the mud near the door for all to see. That cross lay in that position for months, since it obviously delighted the Communists who entered the now “club house for red atheists” to see the symbol of Christianity brought low just outside their door.

CHURCHES are converted into moving picture palaces, radio stations, soldiers’ clubs, garages, and even dwelling houses in some instances. Temporary divisions are put up between pillars, to form rooms where Communists may dwell, to relieve the very real housing problem with which all Russian cities find themselves faced.

A complete disregard for the beauty of the art which decorates most of the church walls characterizes the Communists. They seem to prefer, rather than otherwise, to have the nails pierce the hands or feet of some saint painted on the wall where a poster has been placed, to depict atheism triumphant and the Church prostrate. We have visited churches, in numbers, where the most beautiful murals have been wilfully marred in this manner.

In 1929 and 1930, it was decided to remove the bells from Russian churches, because their “noise” awakened workers, and disturbed them, and also because it was considered a wicked waste to have so much valuable and usable metal serving only to call superstitious believers in an outworn creed to worship—a thing which the State considers anything but desirable. The bells were not quietly, nor carefully, removed. As much noise was made about it as was possible. There is a lasting remembrance of the removal of the bells to Russian Christians, in the fact that they cannot now enter even those comparatively few churches left to them for worship, without using a side entrance! The bells were purposely hung out over the main entrance, and allowed to drop and fall whenever possible, so as to smash the steps, and make entrance from the front impossible. I have never entered a church, unless it had been converted into a museum, or being put to some use other than to that for which it was constructed, without having the removal of the bells brought forcibly to my mind, by the masses of broken steps. They are left just as they were destroyed, as there is no one left with sufficient money to give to have them repaired. Even were the money available, the repair could not be openly undertaken because of the fear of the governmental displeasure. So great is this fear of the active campaign waged by the Soviet government against the Church, that no one dares to champion Christ’s cause openly in Russia today!

DESPITE the actively antagonistic attitude of the Soviet government to any form of worship, it is still possible to go to church regularly in Russia. Just as it is not advisable to deprive a drug addict of his drug too suddenly, so they tell us, it is not thought to be wise to deprive the people of “the opiate of religion,” in a too sudden manner. However, it is commonly known that the Communists hope in the near future to have no church left standing, except as a museum and relic of “the former superstition.” They admit that this must be brought about by careful atheistic teaching. Their hope is, therefore, in the children, who are taught atheism in the schools. They are encouraged to report to their teachers any religious observance which they may see in their homes. It is by thus inculcating fear of what their own children may inadvertently report, that the present régime hopes to stamp out any religious life in the homes, or the hoarding of religious symbols, such as ikons, crosses, and vigil lamps.

People are constantly asked to turn in to the government any silver ornaments or jewelry which they may possess. Sometimes they are paid a small fraction of the value of what they submit, but often the action of the government is a plain case of confiscation. This is particularly true in the case of religious

pictures decorated with gold or silver, as was the custom in Tsarist Russia.

The Five Day Week, with Sunday lost hopelessly in the procession of “work days” and “free days,” was another forcible blow at the observance of a regular day for worship. Few people go to church openly, for which reason the morning services are poorly attended, and mostly by elderly peasants, too poor and too old for the officials of the dreaded G. P. U. (State Political Administration—or, in Russian, *Gosudarstnoye Politeecheskoye Upravlyeniye*) to bother them. Others who wish to receive the consolation of the Church go under cover of night, and wear peasant shawls over their heads to hide part of their faces. All religious observance is carried on in this horrible atmosphere of fear. There are sometimes interruptions by young Communists—ruffians inspired with vodka courage in all probability, who enter the church during the service, stride noisily about without removing their hats, nor ceasing to puff at their cigarettes, making rude remarks directed at priests and worshippers the while. This sort of thing must be borne with patience, lest the authorities claim that the church is a source of needless rioting and a disturber of the public peace. Every excuse is sought to close churches, so that it is necessary that Church people and priests exercise great self-control, to give as little opportunity for complaint against them as may be.

Never a Sunday passed without its quota of anti-religious demonstrations by enthusiastic members of the Young Pioneers, or other Communist organizations. Young Pioneers are somewhat comparable to our Boy Scouts, though entirely different in their ideals, as they are imbued with atheism and class hatred of the most violent sort. These children march in the vicinity of churches where services are being held, and shout and sing noisily the words of anti-religious songs and poems. They carry banners caricaturing priests and Christian beliefs, and are especially active in doing these things on the great feast days of the Church, such as Easter and Christmas, when the streets of all the main cities are filled with anti-Christian paraders.

Much of the parading for this cause or that is far from being voluntary. The actively Communistic elements in every government office (and it must be remembered that there is no private enterprise in Russia now!) make it understood that those not joining in the parade will be investigated and questioned as to the soundness of their politics. Communism brooks no disagreement! Any objection to any Communist platform is immediately put down, as being of “counter-revolutionary” nature, the charge which is more feared than any other! The crime of disagreement with the present régime is the greatest crime in Russia today! It is punishable by death or exile, which is often worse than death.

Since it is wiser to go to church at night time, and then not dressed too conspicuously, so as to avoid notice if possible, it can well be imagined what is the lot of the Russian priest who faithfully serves at his altar, and tries to carry on his work to the best of his ability among his impoverished, frightened parishioners. It is safe to state that every practising priest in Russia is a true hero, doing his duty as he sees it, and expecting daily that he may be arrested for doing so. Many have already met their death through fidelity to their beliefs, and undoubtedly more than we can know of have won the martyrs’ crown through steadfastness to the right, as they see the right.

No priest may ride a Russian street car in his priestly cassock. As many are so poor that they have no other clothing left, they are forced to walk great distances, in all weathers, through mud or snow, inadequately clad though they may be. Their pathetic, worn figures are common sights, standing near the market places. They have hunted expressions, since they are not allowed to beg, and are always afraid of some young soldier telling them in none too gentle language to “move on.”

Food is dropped into their market baskets by the faithful who see them, silently and sadly standing near to the peasant bazaar, where food stuff to augment the supply permitted through the inadequate government stores may be purchased. Priests, how-

ever, are counted as "non-productive" members of society, and are thought of as parasites, therefore they are not allowed permission to purchase at these government stores. They therefore live entirely on donations which they receive from fearful but faithful followers of Christ.

SICKNESS is a sufficiently serious matter when all modern medical science can be brought to the aid of the sick one. But in a land where quite primitive methods of care are all that is available to most cases it is doubly serious. To a priest it is a true tragedy, as no apothecary may sell drugs to anyone without the stamp of a Communist commissar on the doctor's prescription. As only workers are entitled to physicians' care, or to hospitalization, the difficulty which confronts a sick priest is almost beyond description or belief.

Obtaining a lodging is another terribly difficult thing for any person connected with the Church. People do not wish to be thought to harbor enemies to the government. Did not Lenin himself say "Christianity and Communism are incompatible"! It is only by hiding away in some inconspicuous cellar, or by living with the family of some faithful person, that a priest can be sure of a roof to cover him.

Returned tourists often make the criticism that Russian priests looked so "dirty." Who would not look dirty with no possibility of getting any soap, with no place to wash properly, with no privacy, with the necessity of standing in line for hours to get a bit of kerosene with which to light a tiny kerosene stove (the sole cooking apparatus of most Russian households) before hot water could be had. Cleanliness may be seen to be next to Godliness—which may be the reason for the lack of interest shown in it by most Communists. The problems presented by even the simplest actions of our life, in this country which has been so impoverished by war, revolution, and political experimentation—under conditions so unfavorable, with a climate which for several months of the year is below zero—must be seen to be thoroughly understood. No one who understands these problems, however, could have anything but sincere and loving sympathy for Russian priests.

Christian burials are conducted under the saddest possible circumstances. Frequently mud and stones are thrown at the priest while he stands over the upturned earth waiting for the lowering of the cheap wooden box which serves as a coffin. Children jeer at them, encouraged by their elders, to use every method of wiping out all remnants of the "superstitious mummings of priests" over the dead. Communist funerals, without religious rites, are daily to be seen. They are garish occasions in which the procession is preceded by a loud brass band, and stops are made at intervals enroute to the cemetery or crematorium so that speeches may be made regarding the proletarian virtues of the departed comrade, *Tavarish* as he is called in Russian. The pain which such burial causes to Christian relatives of the departed may well be imagined.

Choir boys and acolytes are penalized for their performance of Church duties by being unable to attend the schools supplied by the Communist government—primarily for children of workers and peasants. The attempt to "liquidate illiteracy" is indeed one of the admirable things about the present system in Russia. However, these children, generally members of the priest's own family, would probably not be permitted to attend the government school—so their loss is less than might be imagined. They are privately taught at home by priests and deacons. The Russian school authorities are particular about the antecedents of all who receive instruction, and are most anxious that no reactionary element creep into the school to spoil the effect of the propaganda which forms so large a part of the school course.

The delightful singing of the really splendid choirs of Russian churches formed one of the main joys of our stay in that country. The service is very ornate, particularly that which takes place on Saturday night. This service is usually attended by crowds of miserably dressed people, humble, and sincere in their manner, saddened by persecution and the hardness

of life under proletarian rule. These people are transformed by the partial illumination of the candles into beings of great beauty, and of most spiritual aspect. The absence of electricity, the cost of which is too great for the church to be able to pay, adds rather than detracts from the mystic quality of the scene, for it hides the dirt—and the harsher features, such as garishness of artificial flowers, used to decorate already ornate silver and brass ikons—and it also hides the sad state of disrepair into which so many formerly gorgeous vestments of the clergy have fallen.

Priests alternately sing and read from the velvet and jewelled books of the Eastern Liturgy. The minor tones of the choir ring out at intervals during the service, unaided by instrumental accompaniment. Vigil lights of many colors shine before numerous ikons, and these, added to the half-light of candles, cast a glow over the interior, making the attendance at one of these services indescribably thrilling to anyone susceptible to the subtle influences of light and sound. Russian churches are unheated all through the cold winter months, and everywhere one sees the vapor of the breath of choristers, worshippers, and priests, mingling with clouds of incense from the censor. The vapor rises into the darkness toward the dome, where it is usual to have a picture of the Trinity. The mystical loveliness of the significance of this fact seems to be peculiarly well suited to the temperament of the Russian people. It is in attendance at a Russian church, where one may still see the *staretz* (old, impecunious mystics) so often depicted by Tolstoi, in a state of near ecstasy, before the ikon of some favorite saint. One has a clearer understanding of that term "Holy Russia," so long attached to that country, after having attended one of these services. It is still in the Russian church that one comes closest to the soul of Russia—and not in the theaters, over-ridden as they are with propaganda plays, nor in the great industrial centers, to which the Soviet Travel Bureau directs the visitor, to see "the throbbing pulse of the land of the proletariat."

We can do nothing *material* to aid these oppressed fellow-Christians. Money or food sent to them would be confiscated, and would bring only additional suspicion and trouble on their already weary heads. All that we can do is to continue to remember them in our prayers. Thus, perhaps, through Soul Power, the miracle of their release from persecution may be affected. A chain of prayer offered by thinking, praying, understanding members of other Christian communities—who, in comprehension of the Catholicity of their faith, can think of these Eastern Orthodox Christians as their brethren in Christ—is the only means of helping them. It would seem that we need only comprehend their plight to supply the only remedy possible to us at this time.

MINE

THIS ROSE that scatters perfume sweet,
This dewdrop sparkling at my feet;
Shall I be saddened by distrust
Because my rose was once but dust?
And yesterday my dewdrop fled
From oceans dark and wreck-strewn bed?

This bird that sings beside my door,
This sun that gilds my cottage floor;
Shall I less joyous praises pay
Because my bird goes back to clay,
And when this passing hour is done
All night I shall not see my sun?

Give me my rose its sweets to bring,
Give me my bird its song to sing,
Today is all my heart can claim
The Past, the Future but a name.
Today is all I need to know,
The rest, because God willed it so.

L. MITCHELL THORNTON.

ST. CLEMENT'S CHURCH, PHILADELPHIA

BY ANNA HARRADEN HOWES

ST. CLEMENT'S CHURCH in the diocese of Pennsylvania, one of the strongest Anglo-Catholic parishes in the United States, has just celebrated its seventy-fifth anniversary.

The story of the growth and development of St. Clement's is one of almost incessant struggle against opposition to Catholic teaching and practices, sometimes from within the parish and often from without.

When established, St. Clement's was in no way different from the average church of that period, so that as Catholic practices were introduced, internal strife made an occasional appearance; but in each instance perseverance and tact plus the backing of a good majority saved the day. This sort of opposition was as nothing compared to the attacks made upon St. Clement's by other parishes and diocesan authorities.

On September 13, 1855, a charter was granted to "the rector, church wardens, and vestrymen of St. Clement's Church in the City of Philadelphia." The first rector, the Rev. Henry S. Spackman, who was elected as soon as the charter was received, began his work officially on January 1, 1856. (Mr. Spackman had previously been the rector of St. Mark's, Frankford, which recently celebrated its one hundredth anniversary.)

The church was planned and built by John Notman, who was also the architect for Holy Trinity and St. Mark's churches, Philadelphia. The cornerstone was laid on May 12, 1856, by the Rt. Rev. Alonzo Potter, third Bishop of Pennsylvania. About three years elapsed before the building was completed due to recurring financial difficulties. It was opened for services on the first Sunday in January, 1859, and was consecrated on April 12, 1864.

Dr. Spackman resigned on January 1, 1863, and was succeeded on March 22d by the Rev. Treadwell Walden, who had been rector of Christ Church, Norwich, Conn. Mr. Walden resigned in 1869 and the same year the Rev. Hermon G. Batterson was elected.

It was with the election of Dr. Batterson that the Catholic movement in the parish began. He at once introduced more frequent celebrations of the Holy Communion, contributed to the monthly magazine of the parish articles on fasting and abstinence, frequent Communion, and preparation for Communion, and, during Lent, had a series of lectures on Repentance.

Dr. Batterson's vestry were not in sympathy with him, nor indeed was the Bishop, who at this time was the Rt. Rev. William Bacon Stevens, a noted scholar and a great administrator, but a man whose opposition to anything remotely resembling Catholicism was well known. It was evident, however, that the majority of the parish backed its rector. There was much unpleasantness during the year 1871. In 1872 a new vestry was elected. At its first meeting, the resolution passed by the former vestry "to dissolve the pastoral connection between the rector and his assistant and the parish" was expunged from the minutes. This action was taken not only because the resolution was illegal, but also because it was in direct opposition to a large majority of the members of the church. At this time Dr. Batterson tendered his resignation which the vestry accepted with regret. He was broken in health, but had remained in charge until the Catholic future of the parish was practically assured.

Dr. Riley, of Winona, Minn., was elected and arrived at St. Clement's for the first Sunday in Advent, 1872. The Bishop, however, refused to accept his letters dimissory from the Bishop of Minnesota until Dr. Riley agreed to certain changes at St. Clement's. Considerable correspondence ensued, and the Bishop finally agreed to accept the letter. Dr. Riley resigned in 1875.

From 1876 to 1881 the Society of St. John the Evangelist was in charge of St. Clement's. This period is often referred to as the "golden age" of the parish. Under the able management of Fr. Prescott, the excellent preaching of Fr. Maturin and Fr. Convers, and the missionary work of Fr. Field the parish grew enormously. Its influence began to spread even beyond the bounds of the city.

In February, 1876, Fr. Prescott, S.S.J.E., was elected rector. Fr. Maturin came to St. Clement's soon after that date. In October of that year another series of letters and protests began between the Bishop and the rector and vestry, but *this* time the vestry was in agreement with its rector. In February, 1877, Bishop Stevens made a canonical visitation to the parish, the first in two years.

At about this time, the clergy of the diocese, who were for the large part Protestant, felt that something should be "done" about St. Clement's. Consequently, at the diocesan convention of May 9, 1878, the subject of St. Clement's was brought up. Dr. Daniel R. Goodwin, dean of the Philadelphia Divinity School, and president of the standing committee, opened the discussion. A resolution was passed for the appointment of a committee of priests and laymen to "ascertain the facts" about the "usages and modes of worship" at St. Clement's and to report at the next convention.

IT IS HARD for us to realize the situation which existed at this time. The controversy had attracted so much attention in the public press that all Philadelphia was interested. There was such strong antagonism felt that one woman found her friends avoiding her because she was a member of St. Clement's!

In 1879 the committee reported its "findings" which were to the effect that Fr. Prescott was found guilty on seven points of ritualistic practice; but as most of these practices were not covered by the canon under which the hearings had been held, the investigation served no real purpose. More letters were exchanged between Fr. Prescott and the Bishop. The final outcome was that on May 5, 1880, Fr. Prescott and his assistants, Fr. Maturin and Fr. Convers, resigned under threat of a Church trial which could have resulted only in disaster. The resignations were not immediately acted upon, and in a few days the vestry asked that they be withdrawn and that all questioned ceremonial be eliminated for the time being according to the Bishop's advice. This was done and on May 28th the Bishop again visited the parish for confirmation after an absence of about three years.

In 1881 Fr. Prescott resigned and Fr. Maturin became rector. As he had received no advices from the Bishop, he restored the old ceremonial and even added the use of incense. From time to time, due to protests from the Diocesan, certain things would be omitted for a short period, but after a while they made their appearance again.

Fr. Maturin was an exceptional preacher. During his rectorship the church achieved its greatest reputation. Such crowds attended the services that it was necessary to employ the police to direct them on Sundays.

In 1887 Bishop Stevens died. In 1889 Fr. Maturin resigned and Fr. Convers succeeded him, but as he was ill in England for the greater part of his rectorate, Fr. Field was priest in charge.

In 1891 the Society of St. John the Evangelist withdrew from the parish, and the Rev. John M. Davenport was elected rector. His was the task of readjusting the parish to the ministry of secular priests.

In 1893 the Rev. Alfred Bowyer Sharpe was made rector and in 1895 the Rev. George Herbert Moffett succeeded him. Dr. Moffett was rector until his death in 1904. It was during his rectorship that the clergy house of St. Clement's was built.

In June, 1905, the Rev. Charles S. Hutchinson was elected rector and served until 1920 when the present rector, the Rev. Franklin Joiner, succeeded him. During Fr. Hutchinson's rectorate the parish hall was built, the new organ erected, and the east end of the church renovated.

Thus we can see that the steady growth and development of this strong Catholic parish throughout its seventy-five years has not been an easy one—not only were its fundamental principles attacked; its very foundations were moved! But it *has* grown and its influence has increased because of its loyal priests and faithful people who have ever pressed forward with patience and diligence, so that it is now one of the foremost Catholic parishes in this country.

"The Whole Creation Groaneth and Travaileth Together"

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

Warden of St. Stephen's College, Columbia University

IN A LATE ISSUE of the *American Mercury*, an essayist of considerable reputation comments on the fact that we modern people, who can make things faster, better, and cheaper than ever men could in history, nevertheless have an industrial life so dislocated as to have engendered vast suffering and to threaten starvation and ruin. He remarks that no statesman, banker, or priest can tell us how we got into such a mess.

As for the bankers and statesmen, he may be right. They—poor, harassed souls—certainly seem puzzled enough and impotent enough, in all conscience. But the *priests* know well enough what is the matter, or they ought. If they have at all kept company with the wise saints of time past, if they have been reading their Bibles, if they have pondered the implications of the eternal sacrifice of Jesus which day by day they plead at the altar, they should find little difficulty in discerning what is wrong with the world. And it is their duty, their inescapable duty, to speak up and speak out. The world rightly demands such utterance. A religion which purports to deal with man's real problems, if it for fear or ignorance says nothing about the basic difficulties of man's common endeavor—his need of work and bread and lodging and the means wherewith to make living conditions reasonably decent—makes itself a religion beneath contempt.

It is not only wicked but silly to say that the Church ought to be concerned with individual conduct and not with social problems. No man lives alone. In most of his actions he has to act with other men in the common labor that concerns them all. Consequently, we turn rightly to Jesus and ask our Master and God what is God's will about industry and business.

When we do this, we are perhaps at first startled to find how little Jesus, when on earth in His physical body, seems to have been concerned with the solution of *particular problems* of industry and business. There were social difficulties when and where His words were uttered. There was slavery and an exaggerated imperialism and a system of grafting double taxation, Jewish and Roman; there were grave abuses in banking and interest-taking. There were many problems in the Empire, different from ours in detail though not essentially different; but it is hard to find even indirect reference to them in the Gospels.

This has led some people to believe that Jesus was not concerned with such problems at all; but the real explanation is that He realized that men and women cannot solve those problems piecemeal. The many social difficulties of the world can be removed only by those who have adopted an attitude toward life different from the attitude which has produced those difficulties. Our Lord's concern was—and is—with leading men to such a conception of human life as may enable them to see themselves as servants of a supreme Spiritual Reality, children of God, and therefore brothers and sisters, bound in a fraternity of mutual helpfulness. He felt—and feels—that the instant a man really sees—not in words but as a fact—the whole brotherhood, and the One God over and through us all, that instant he becomes a man capable of facing social problems sanely, and with some hope of solving them. Jesus gives His whole attention to that. He talks it and lives it and bears witness to it even unto death. It is His central theme, without which it is impossible that He be understood at all.

Sometimes He phrases it in language recalling earlier teaching: "Do unto others as ye would they should do unto you." He carries the thought deeper and puts it more profoundly when He says, "He who wills to save for himself his own life, shall lose

it; but he who wills to lose his life, for My sake and the brethren, he shall find it."

All Christian morals is summed up briefly in that sentence. St. Paul echoes often the same thought. No man is an individual sufficient to himself. A man comes to himself only when he realizes that in Christ we are all one body, and severally members one of another. The whole creation groans and travaileth together. It is the business of Holy Church to keep saying this over and over again, with emphasis. A man or a woman who makes himself or herself the center of his or her little world, regarding himself or herself as entitled to good things by vested right, regarding others as persons to be used, as mere producers of wealth that he or she may enjoy, as necessary ministers to his or her personal pleasures—that man or that woman is condemned of the God who is above and through all, is in revolt against the Most High. And a society, a civilization, composed of such self-seekers is in rebellion against the Eternal Order of Things, and sure to perish. God has no time for greedy people. As the author of Proverbs says, "Men speak good of the covetous man, whom God abhorreth."

THE CHURCH is called upon to point out that our social order has long been given over to a belief in the rightness of precisely such selfishness as this of which we are speaking. Because that is so, we are in a condition of industrial disturbance and near-collapse. "Grab all you can, nicely and politely if possible, but grab. If you can get a good deal of this world's goods with little labor, and buy with it your immunity from toil, and your fun, happy are you." That has been our wisdom for many a year. Beneath the thin veneer of pretty sentiment, hidden under our pretensions to culture and artistic appreciation, and similar hugger-muggery, that is the plain, cold, bald, cynical philosophy of life held by the vast majority of persons today. Some grab more frankly than others. Them we call "gangsters" or "bounders" or "new-rich," or other unpleasant names, which often mean merely that the rest of us do the job more neatly, possibly more hypocritically. I know, as who does not, that there are great numbers of people—tens and hundreds of thousands of them—who refuse to follow this philosophy of self-seeking, this which Arthur Machen calls "the philosophy of the sty"; but it is, nevertheless, the predominant and controlling philosophy. "Me for me," it says. "I am concerned with the welfare of others only as that welfare does not interfere with what I wish to get and do for myself; but always, me for me." It is the business of the Church to declare, in God's Name, that no social problems are going to be solved on that basis.

Of course the most obvious place to look, when people begin to distrust this sty philosophy, is at the rich of this world, at the people who have the most. That is not a wholly just thing to do; but it is natural. The rich are in the limelight. Their palaces are in the nicest places. Their doings are in the daily papers. The mills of the world work hard and then lie idle; men sweat in the daily grind and then shiver in bread-lines; but these wealthy people, men way, continue to be the privileged. Of late, it is true, their incomes have shrunk a bit; but they more than others have been and still are exempt from drudgery. Well, let us look at them. What are these, the wealthy of the world, for the most part living for? In the overwhelming number of cases, the answer comes plainly enough. They are living for themselves. Most comfortable homes they have, well away from the noise and the muck

of life; they surround themselves with beauty and comforts; they expend large sums on foolishly advertised amusement, attempting to prevent boredom. Usually, as those who first gained the wealth die and their children and children's children inherit it, they tend to work less and less and to depend more and more upon the labor of others. Until lately, here in America they have remained personally quite decent, although the decadence which has always destroyed aristocracies, whether of blood or of wealth, begins to appear among the children, a sort of dry rot.

There are more and more people who honestly, and quite without envy, have concluded that the whole class, with of course some very brilliant exceptions, is less and less worth supporting in luxury. It is not that people hate the wealthy by any law of nature. Especially in America, most of us dearly love to admire those who have money. But more and more, it must be confessed, people are finding that they can with difficulty do it. The rich, take them as a whole, are not very attractive—not even to themselves.

Jesus never did and does not now hate the wealthy and the privileged. He pities them. It is hard, He said, for a wealthy man to enter the Kingdom of Heaven. Everything about him makes for deterioration of personality, destruction by self-centeredness. "You are a mighty good sort," He said to the rich young man, "and there is only one thing you lack, namely to give away this money, which you do not need, and help Me bring life to the world." The Church in every age is patient with the rich. It keeps hoping that they will not make the Great Refusal. It hopes that they will maintain a sense of proportion and not take themselves too seriously. It tries to help them to remember the great brotherhood and to serve it and the common Lord of all. Sometimes the Church succeeds better in doing this, sometimes worse. Frankly, it is not doing it very well just now. Some wealthy people hear. A Carnegie lives and works on the avowed principle that it is disgraceful for any man to die rich. An Edward Albee says with sureness that the only fun to be gotten out of money comes when you give it away. The Rockefellers turn their fortunes into such means of social good that only a fanatic can grudge them that which they control and own. But the rich as a class do not listen to the Church with any seriousness. It is true that they do give away, on the whole, quite a good deal of money; but it is a rare thing when the Church gets a rich man to give away enough so that he has to sacrifice for the good of humanity many of his pet pleasures or indulgences, much less to live simply like a man of ordinary means.

Meanwhile there are people who are not by any means as patient with the rich as is the Church. For the past fifty years and more there have been larger and larger numbers who have demanded that the present arrangement, by which a small proportion of the community owns most of the wealth, must stop and a new deal be inaugurated. This demand is the central asking back of movements which are at present politically powerful in Scandinavia, Great Britain, France, and Germany. In wild extremity, savage and doctrinaire, it is back of Bolshevism. The cry is heard also in our own land. These movements say that the world belongs to people who do things, make things; and that, no matter how entrenched by law and custom, nobody has a right to anything unless, by brain or brawn or, possibly, the use of wealth which *he himself* has earned, he is contributing plain and substantial service to the commonweal.

HOWEVER MISTAKEN and even absurd in detail these people may often be in their demands, the essential social commonsense of their theoretical position is attested alike by history, by the science of economics, and by the teaching of every great religious prophet that the world has ever known. There must be no parasites on the brotherhood. "If a man will not work," says the Holy Bible, "neither let him eat." If it has become true, as these people contend, that the rich are not rendering adequate service to the brotherhood of workers, they are sure to lose their money.

It is, however, sad and not reassuring to observe how generally those who criticize the wealthy fail to note that it is the de-

sire for gold, rather than the mere possession of it, which makes men despicable and dangerous.

The trouble with those who have not, as distinct from those who have, today, is that they too almost wholly lack any high-minded social vision. The trouble with most American communists, most labor people, most radicals of any shade, is that they are not seeking to substitute service to the commonwealth for the lure of loot—as God and Holy Church demand; but merely more generally to distribute the loot. There is little to choose between a selfish rich man who has a lot and works very little and a selfish poor man who wishes above all things that he may get a lot and work very little. The only decent slogan for anybody is, "Commonweal instead of private gain." The altogether too common slogan of the moment in every social stratum is, "All we can get in return for the least work we can get by with." As long as both rich and poor have, avowedly or beneath the surface, that idea, the Church of the Living God can only look on both and say, "In your hands nothing lies before us but disaster."

The Church has always known that all the laws, all the force that can be mobilized, will not keep long in power or peace any class of people which ceases to be socially concerned, whose members center thought and activity upon themselves; but the Church is not in the least interested in helping, actively or passively, some other group of greedy self seekers to replace the present ones in power and privilege.

Thank God that there are a goodly number, a growing number, of people who see that the commonweal is greater than private gain or privilege. I know outstanding rich people who see it, people whom I honor, not because they are rich—which is no reason for honoring anybody—but because they are great souls, people who shame, or ought to shame, the panic-stricken and hysterical who think that the way to stop social unrest is merely to curse the agitators and to deal out real ammunition to the militia. I know, too, great labor people who struggle valiantly against the pettiness and greed all about them among their own friends. It is for the strengthening of such as these that the Church works and prays, for they know, as the Church knows, that we are all members of a whole which must not be exploited by any of us. They alone have the secret of social solutions.

Yes, we priests know well enough what is the cause of the depression. The cause of the depression is greed. Men have tried to run the social and industrial machinery, not for the people as a whole but for the profit of whoever can manage to get away with it. Riches from rackets, we modern Americans have desired—ranging from such rackets as those made possible by the Delaware incorporation law, and the watered stock racket and the Kroeger and Insull rackets, and the tariff racket, to the alleged rackets of such as Mr. Walker or Mr. Capone. "Wealth without work." "Privilege without responsibility." That is what is the matter. Until such nonsense is somehow knocked out of our heads, it does not matter who sits in the White House or who passes laws on Capitol Hill. Unless we get it out of our lives, we cannot demand God's help. All that we can hope for is His pity.

But what of you and me, individually? Have we learned and faced the truth about our civilization, and ourselves within it? Or are we, like the great majority, content to drift along the greed-way with a decaying civilization until it, and we, are overwhelmed by catastrophe? What the world needs now is determined, heroic, illumined leadership toward sanity, simplicity, and human dignity, from men and women who, themselves saved from this untoward generation, shall arouse their brethren from that pettiness which is destroying us. Whence are such leaders to arise? They must be made, by God, from such poor clay as we ourselves. That they are not is due to no defect in God—but to our own dull cowardice.

THE CHURCH'S PROBLEM in the maintenance of its work is just as much one of convincing those of limited means of the tremendous importance of their small gifts as it is of convincing those with larger means of the blessing derived from giving in proportion to their ability.

—Rev. E. C. Prosser. Rapid City, S. D.

The Evangelicism of Raymund Lull

By the Rev. Howard Chandler Robbins, D.D.

Professor at the General Theological Seminary

WHEN GEORGE BERNARD SHAW suggested that Joan of Arc is to be regarded as the first Protestant he overlooked at least two spiritual predecessors of his heroine, one of them being St. Francis of Assisi and the other Raymund Lull of Majorca. The experience of the two men shows many parallels. Both were men of splendid natural endowment and of knightly spirit. Both were poets. Both became interested in the Mohammedan world and in the conversion of Moslems by love instead of the conquest of them by crusades. Both were mystics, but mystics who believed in the essential reasonableness of the Christian religion. In an age distinguished for its credulity and rife with fabulous legends these men turned back to a simpler and more evangelical faith and found it justified in their experience.

Raymund Lull's vision of Christ upon the cross, and his realization of the love of God for men which the atoning passion of the Redeemer signified, effected in him as complete a change of character as was exhibited in St. Francis. The story of his conversion, narrated by himself in his *Liber Contemplationis in Deo*, has been compared with St. Augustine's *Confessions* and John Bunyan's *Grace Abounding* as a classic among the biographies of penitent souls. Like Augustine, Lull mourns over the lost first part of his life: too late he finds in God his highest good.

"Video, Domine, quod arbores omni anno producant flores et fructus, per quos laetificantur et sustentatur homines; sed non est ita de me peccatore, quia triginta annis non fui in hoc mundo fructuosus, imo fui nocivus meis vicinis et meis amicis: igitur, cum arbor, quae est sine intellectu et ratione, sit fructuosior quam ego fuerim, valde verecundor et me reputo valde culpabilem."

And like Bunyan he now finds grace abounding, "for as then all my works were done in sin and in fellowship with sin, so now, I hope, by Thy grace, my works, contemplations, and wishes relate to glorifying Thee." Never was hope more fully justified. The thirty wasted years of the gay court gallant were succeeded by a half century of prodigious labors, sublime devotion, and entire consecration, and when in his eightieth year the aged missionary was martyred by stoning in Bugia, his own heroic wish was fulfilled. "Men who die of old age," he had written, "die owing to the want of natural warmth and an excess of cold; and, therefore, may Thy servant, if it please Thee, not die such a death, but die owing the glow of love, since Thou wert willing to die such a death."

Of the three hundred and twenty-one books by Raymund Lull which are catalogued and classified in the *Acta Sanctorum* several have to do with preaching, among them being his *Ars Praedicandi Major*, and *Ars Praedicandi Minor*, as also his *Liber Quinquaginta Duorum Sermonum*. Doubtless there were other collections of his sermons. Lull wrote in Arabic and in Catalanian as well as in Latin; his poems and his proverbs became part of the national literature of Catalonia and his *Liber Blancherna* is said to have been the first religious novel written in the vernacular, an earlier "Pilgrim's Progress." It is interesting to find that in this religious novel Doña Cana, the abbess, disputes with her sister nuns the authority of the priest to bind the conscience, and this in the age of the Holy Inquisition. It is also interesting, as showing Lull's independence, to find that he numbered among his friends Arnaud de Villeneuve, who had incurred the censure of the Church for holding that "medicine and charity were more pleasing to God than religious services," and who taught that the papacy is "a work of man." Most important of all is Lull's open and uncompromising opposition to the crusades, although the blessing of successive popes had endorsed them, and his evangelical preference for preaching, that persuasion might do the work which force had failed to.

"Igitur sicut tu, Domine, et tui apostoli et discipuli habuistis pacem sensualem in hoc quod non pugnastis sensualiter licet vobis fieret bellum sensuale, ita esset valde rationale quod Christiani haberent in memoria modum quem tu et apostoli habuistis, et irent ad habendum pacem sensualem cum Saracenis ut possent dare laudem et gloriam de te, qui mortificandi naturam sensualem attulisti in terram pacem intellectualem."

No wonder that the Roman Catholic Church has been in doubt whether to condemn Lull as a heretic or to canonize him as a saint! But Catalonia, renowned of old for independent judgment, was not in doubt, and the time came when Lull was unofficially canonized throughout all Spain.

Lull's preaching was profoundly evangelical, and was based upon personal experience. He was a true, dutiful, and affectionate son of the Church, obedient to its authority and patiently anxious to obtain official sanctions for his plans for education and evangelization, but he did not seek in ordination official authority to preach the Gospel because he did not feel the need. His personal experience of it was his all-sufficient warrant. Like St. Paul he had been set free from sin, not by works of the law but by grace, not by human mediation but by the direct operation of the Holy Spirit upon his soul, and like St. Paul he took his commission to preach as coming to him directly from his Saviour. It is characteristic of the freedom which at that time still existed within the medieval Church that Lull's authority to preach appears not to have been questioned, even though some of his theological doctrines had been condemned by the Inquisition. He might be suspect as a dogmatic theologian, but as an evangelical preacher, whose message was Christ and Him crucified, his substantial orthodoxy was apparent even to his enemies, and on this score they gave him no trouble. Liberty of prophesying is by no means a Protestant innovation, nor did lay preaching have its origin in the Wesleyan revival.

BUT ALAS for the callow youngsters who think that personal conversion followed by a few months in a Bible Training School qualifies them to be lay preachers, for they will get little comfort from the example of Raymund Lull! His biographers disagree as to the length of time that he spent in preparation for his ministry, but tradition assigns to it a space of nine years. Mount Roda figures in his experience as the Arabian desert did in that of St. Paul, and, again accepting tradition as authentic, we may well believe that the spiritual conflicts, experiences, and studies of this obscure portion of his life gained for Lull the title of *Doctor Illuminatus*, the scholar enlightened from heaven. That this was a period of preparation, mental, moral, and spiritual, the immense productiveness of his later years plainly indicates; that he regarded such preparation as essential for preachers, and above all for missionary preachers, his zeal in the establishment of seminaries for them leaves no room for doubt. The latter was a life-long interest, and entitles Lull to the lasting gratitude of all who are interested in theological education. "I have labored forty-five years," he wrote, "to gain over the shepherds of the Church and the princes of Europe to the common good of Christendom," and by the common good of Christendom he meant primarily the founding of missionary schools.

It is one of the tragedies of Spanish history that the clericalism of St. Ignatius and the Jesuits should have prevailed against the evangelicism of Raymund Lull. "Where clericalism builds, God tears down and sows the place with salt." Now has come the day of reckoning: the Jesuit order is dissolved in Spain, clericalism is represented by only a comparatively few seats in Parliament, and communism and atheism are making havoc of the convictions of

the masses. But perhaps the desperate character of the situation will open new doors of hope. The interest of the Spanish people in religion is as deep, as strong, and, one may hope, as abiding as the national life of Spain, and even though temporarily eclipsed by doubt and confusion it cannot be extinguished. Protestantism has never rooted itself firmly in Spain, and it is not likely that in the denominational sense it ever will. But evangelicism within the Catholic Church is a different matter, and there, so far as Spain is concerned, lies what appears to be the only hope for a good future of religion there. Whether the tiny remnant represented by the Spanish Reformed Church (*Iglesia Reformada Española*) which is now under the general supervision of the Church of Ireland bishops will become the nucleus of future growth, or whether a great evangelical groundswell within the Roman Catholic Church will bring regeneration, only the future can declare; but if the love, the zeal, the independence, the Christ-centered devotion of Raymund Lull again become operative for his people, all of Christendom will have occasion to rejoice.

THE OPPORTUNITY OF THE MINISTRY

BY THE RT. REV. JOHN T. DALLAS, D.D.
BISHOP OF NEW HAMPSHIRE

ST. PAUL'S SCHOOL, Concord, N. H., adds to its glory year by year. Each season there goes from those walls another class of boys who will cherish the memory of the school as long as they live. That process has gone on for more than three quarters of a century. Not so long ago the same school began to produce another crop of friends and lovers—the members of the Concord Conference—a New England conference of boys and girls. They, too, carry through the years a happy picture of the school and of their experiences within the buildings and upon the "goodly walks" thereof.

And now again St. Paul's School under the generosity of the rector, Dr. Drury, has begun the development of another tradition. A conference on the ministry is planned there, to begin on Friday, December 30th, to last until Sunday afternoon, January 1st. It is not the first time that St. Paul's School and Dr. Drury have done such a thing.

There have been two or three other conferences at St. Paul's during the past ten years which have been on the ministry. They have been occasions of happiness, inspiration, and decision. There has been no pressure to push men into study for holy orders. Rather, it has been a presentation of the opportunity to serve God and His Church by way of holy orders. This setting before the young men of so great an opportunity does cause them to search their minds and hearts—a searching which brings them to ask questions.

The school, its equipment, the beauty of the New England winter on the river, the pine woods, the fields, make a setting for the conference, a background than which none could be finer. Better—the setting which is furnished by the priests and teachers who are in the conference furnish a background for the mind and spirit which can answer questions, stimulate investigation, encourage decisions, and help men to measure themselves for their own fitness for the ministry.

The intercessors within the Church (of which the number increases) will do well to remember the conference over the week-end of January 1st—a meeting in which prayer will engage a big part—a gathering charged with possibilities which no one would dare to interpret.

Inquiries regarding this conference should be addressed to the Rev. C. LESLIE GLENN, Secretary, 1 Garden street, Cambridge, Mass.

SCIENCE and secular education are powerless to give us guidance for life. They can tell us much about the *facts* of life, but they tell us little or nothing about the *problems* of life. With all our modern knowledge we are, in these respects, no more enlightened than our most ignorant ancestors.

—Rt. Rev. Charles Fiske, D.D.

The Living Church Pulpit

A Sermonette
for the Fourth Sunday in Advent



THE HERALD AND THE KING

BY THE RT. REV. REGINALD HEBER WELLER, D.D.
BISHOP OF FOND DU LAC

"I am the voice of one crying in the wilderness, Make straight the way of the Lord.—St. JOHN 1:23.

ST. JOHN THE BAPTIST, like his great prototype Elijah, came from the wilderness, in the same garb of camels' hair, the same grim, gaunt strength, the same fiery energy which bearded kings in the fury of their self-will, leaping into the arena full grown and full armed, with the cry "The King! The King!"

His ascetic garb is not merely assumed, but the natural expression of his wilderness life with God. The impression he made, and which still remains with all men, is that of a real man with a great message. He speaks in crisp, sharp sentences that go straight to the heart. "The Kingdom of God is at hand!" "Repent!" "Flee from the wrath to come!" "The axe is laid at the root of the tree!"

On these two Sundays immediately preceding Christmas, Holy Church brings before us St. John Baptist to tell us to prepare, and how to prepare, for the tremendous event which we are to commemorate on Christmas Day, the greatest, most stupendous, event in the history of the world. God, having wrapped Himself in our human nature, is born of blessed Mary that He might manifest Himself to us, that we might know Him, and that through sacramental union with Him we might become the sons of God.

Men are today very seriously secularizing and commercializing Christmas. They tell us that it is a feast of home life and of love for friends, and the postal service is swamped with Christmas cards and packages from and to people who have apparently no slightest thought of Christ on His own Birthday. So St. John Baptist has a greatly needed message to tell us how to prepare for the great and blessed feast, and to lead us to the heart and glory of it all.

St. John Baptist, the herald of the King, is the great preacher of repentance, and makes a tremendous appeal to the conscience. The King who is coming is a great moral being with eyes that cannot suffer iniquity. If we would greet Him at Christmas, we must carefully examine our conscience, look our lives squarely in the face, discover the things we have done which we ought not to have done, and the things we have left undone which we ought to have done, and confess our many sins. Thus we shall "Behold the Lamb of God which taketh away the sin of the world."

So the great preacher of repentance, to whom vast multitudes in Judea of old went confessing their sins, calls to generation after generation including us today to "make straight the way of the Lord," by careful examination of conscience, and vast multitudes all over the world will during this week as in the past, confess their sins and seek God's rich pardon, that they may indeed meet Christ on His Birthday with clean hands and pure hearts, for only "the pure in heart shall see God."

God of old came down from heaven in very lowly guise, a little Babe, seemingly dependent on blessed Mary and His foster father, St. Joseph. Part of the vast mystery is the silence and unostentation of it all. "How silently, how silently, the wondrous Gift was given!" No one saw Him when He came to Bethlehem. No one ever sees Him except with the eye of Faith. The dear God is not proud. His way is never the way of Babel, but in the same silent, unobtrusive way as at Bethlehem He will come to our Altar for our Christmas Communion.

"Let all mortal flesh keep silence, and with fear and trembling stand; Ponder nothing earthly minded, for with blessing in His hand, Christ our God to earth descendeth our full homage to demand."

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE ROMANCE and fascination about our largest missionary district, Alaska, is ever present. Its vastness, inaccessibility, its natural beauty, the auroras that flash through its long winters, or the almost constant sunshine of its summers, help to make Alaska a little different from

At
Nenana, Alaska

the other mission fields of our Church.

On the Tanana River, south of the Yukon, is St. Mark's Mission, at Nenana. This mission, a boarding school for Indian boys and girls, was organized about twenty-five years ago, under the leadership of Miss Anne Craig Farthing, who is buried on the hill opposite the mission. Every Indian remembers her life with gratitude and thanksgiving. The chapel is a memorial to her and two other memorial buildings have added to the efficiency of the work. A dormitory has been given in memory of the late Rev. C. F. Betticher, who labored in the Tanana Valley for ten years, and another building to the memory of Mrs. John D. Letcher, a benefactor of many missions.

Miss Bessie B. Blacknall, our U. T. O. worker, now in charge of this important work, tells us that

"There are at present in the house thirty-seven children whose ages range from 6 to 16, they are from various homes through the Tanana Valley, some are orphans while some have one or both parents living. There are a great many Indian children who are not in school at all. The mission has all that it can take care of or support, and there is no government school near here. It really is pathetic, but there seems to be no help to solve the situation. The children stay in the mission for a period of years, depending often on their age when they enter, and, during that time, we *try* to teach them to be honest, bright Christians, teaching them at the same time the essentials for good home makers. The girls learn to cook and sew and take care of the house very well. Our staff consists of four ladies and one man. Deaconess Thompson teaches the day school and has all the grades from *below* primary to the eighth grade! She has not only the little children but all the little village tots as well, the latter attending school most spasmodically, for when the father decides to go hunting he often moves the whole family; or, if the child decides that he would rather stay at home than go to school, then at home he stays! There is no home discipline.

"Deaconess Thompson also has charge of the Altar Guild and the music. The children love to sing, they know nearly every hymn in the hymnal, I do believe. Little Henry, our newest and most troublesome addition, has more white blood than Indian, consequently a more alert mind. He likes to sing but being only 6 and never having heard anything but the worst of Victrola records, gets things badly mixed. Yesterday I heard him singing 'Jingle bells, jingle bells' instead of 'For the Bible Tells Me So!' Miss Silverberg is our nurse; she is kept busy all the time for she not only does all the nursing at the mission and in Indian Village but for the white town as well, she being the only medical aid nearer than Fairbanks. Miss Clements and I look after the house, the food, the children, etc., directing and teaching here and there. We are fortunate in having a young man, Mr. Files, a friend of Bishop Bentley's, who is giving his services to the mission for one year. He has charge of the boys, which lifts a great load from my shoulders. The boys are very fond of him and he is doing good work with them.

"We four women and Mr. Files teach Bible or Church school for two periods during the school hours each week, and, of course, we have prayers and a hymn morning and evening in the chapel in the house, and noonday prayers at the dinner table. The children love Church school, and I am sure there are no children who know the Bible stories and Church seasons any better than these. We have been most fortunate in having Bishop and Mrs. Beatley

live in the house with us for the past two years. They are having a nice little log cabin built for themselves and had hopes of finishing it before Christmas, but this may not be possible. The work is not only interesting but worth while. Often it is discouraging and we feel we do not accomplish much. The children are bright and lovable; we get very fond of them. If they could only stay children in years any way, how much happier we should be! It is when they grow up and venture forth into the world that the troubles begin, they find it so hard to resist the many temptations that come to them. Probably we expect too much of them.

"We raise a large amount of vegetables, they mean so much to the mission larder. We have a root cellar full of splendid vegetables, more than five tons of potatoes besides an abundance of cabbage, carrots, turnips, beets, and celery. These, with the wild meat, fish, and berries, are the salvation of the people of this country. Our Thanksgiving service in October was inspiring and enthusiastic."

AT A RECENT MEETING of the Churchwomen's League for Patriotic Service, one of our seven national organizations for women, it was reported that the Emergency Relief Committee chairman, Miss Emie Sutton Day, had dispersed last year

League for
Patriotic Service

\$18,000 to help mitigate the serious physical and financial difficulties caused by lack of employment. The committee is now

preparing to meet similar conditions this winter by helping to provide food and shelter as well as clothing to families and individuals referred to it by the Protestant Episcopal City Mission and the head worker at St. Barnabas' House. Through St. Barnabas' House, which is the only Protestant Shelter for women and children in New York City, the committee gave material assistance and in several cases supplied funds to individuals who had relatives in distant cities willing to provide a home but unable to send money for transportation. Through the generosity of friends beds were endowed in St. Barnabas' Home; the salary of a colored worker at St. Cyprian's Church was paid; and other notable work accomplished. The Greer Club gave the use of its furnished apartment on West 96th street during the summer, and twelve women were given room and board for such price as they were able to pay. The present officers of the league are Mrs. Henry Gansecort Sanford, president; Mrs. Henry Whitney Munroe and Miss Emie Sutton Day, vice-presidents; Mrs. Alfred Roelker, secretary; and Mrs. J. Sylvester Carlson, treasurer.

THE PLACE and influence throughout the Church of the United Thank Offering should be stressed this year. We must not wait, as so often has been done, for the second or third years of the Triennial. Let us remember our missionaries

The
U. T. O.

wherever they may be. Often they are in our midst and we pay but little attention to them. The new play, *The Joyful Gift*, by Frances Bishop Barney, could well be used in many parishes to awaken interest.

OF THE FOURTEEN or more demands made by the important organizations of women, to our two great political parties, in reply to a questionnaire sent to them by the *Ladies' Home Journal*, the first on the list is a Federal Department of Education with a Secretary in the President's Cabinet. Women recognize that education is a primary need for their children, and one for which our Church has always stood.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE PLAINSONG PSALTER: The Psalms of David according to the American Book of Common Prayer. Pointed and set to Gregorian Chants by the Joint Commission on Church Music under the authority of General Convention. New York: H. W. Gray Co. 1932. \$2.00.

THE APPEARANCE of the new Plainsong Psalter is a matter of rejoicing. In every way it is an improvement over the Saint Dunstan Psalter which it replaces; an improvement for which the Rev. Winfred Douglas, Mus.D., modestly hiding himself in the roll of the Church Music Commission, is chiefly responsible. The revision made necessary by the changes in the Psalter text adopted by the General Convention gave also the opportunity to make desirable changes in the pointing of the musical text. So well have these adaptations been made that the musical deficiencies of the new wordings have been covered up and even been made to appear excellences. Wherever musical changes have been made, they have been improvements.

Certain old difficulties have not been overcome, but this is hardly to be wondered at. The notable examples are the words *abominable* and *comfortable*. Canon Douglas has evidently wrestled with them, but has not prevailed. The reviewer thinks these words at the end of a phrase practically unsingable. Since the Psalter is the original and ideal hymnary of the Church, the elimination of these words should receive careful consideration in subsequent revisions of the Psalter.

The format of the new book also is a betterment: the lighter paper, the smaller but better-spaced type, the repetition of the tone at the top of a new page, are all practical matters which make the use of the volume easier. But: the typographical mistakes in the pointing are many, too many even for a first edition; a sheet listing such errata should be prepared immediately. When a new printing from corrected plates is made, let us hope there will be found room for that quotation from *Alice in Wonderland* which every practitioner of plainsong should learn and inwardly digest: "The moral of *that* is, 'Take care of the sense, and the sounds will take care of themselves.'" F. R. S.

THE WITNESS OF THE CHURCH: A CONCISE HISTORY OF THE CHRISTIAN RELIGION. By the Rev. H. Stirling Marshall, formerly vice-principal of St. Boniface College, Warminster. Skeffington & Son, Ltd., London, 1931, pp. 298. Price, twelve shillings and sixpence.

THIS book, an alternative title for which might have been 'Service or Sovereignty' aims at drawing out for the consideration of others the underlying significance to be discerned in some of the chief events in the history of the Church.

So writes the author in his Preface. He has acquainted himself excellently, for his work is readable, carefully done, and is not without a certain pardonably popular tang—instance such chapter headings as: The Church Arrives in England, the Bid for Power, the Light is Dimmed—But Never Put Out—Divisions, etc. It falls into two parts of which the former deals with the Church a Body—birth, childhood, growth, self-consciousness, adolescence, education, and maturity (constituting one-third of the whole work) and the Work of Witness, directed to the task of expanding the history of the Church in England.

If the purpose of history be "to put old heads on young shoulders" and thus to orientate the student in his own world, this book is well justified. It is in the right sense popular, and will be of undoubted value. F. G.

REFERENCE has been made in these columns to Edwin R. Embree's *Brown America* in which he discussed the mulatto problem from a refreshingly new point of view. Now he has given us another refreshing book which he calls *Prospecting for Heaven* (Viking Press, \$1.75). The sub-title is "Some conversations about science and the good life." His theses are: "Science and invention and industry have really mastered the world." . . . "Yes, but with all our material triumphs we are still unsatisfied with our own lives." . . . "I wonder if science can harness heaven and bring it to earth for us."

Mr. Embree gathers together in one hotel room a group of social scientists, and they are actual personages, each a leader in his field, and sets them to talking about their own contributions. In the give-and-take of their heated conversation, the reader hears the story of education; how it has developed a science of the tools of wisdom and what direction it is taking; he learns the history of mental hygiene, with its dramatic fight against insanity and feeble-mindedness; and of public health, with its fight against the world's ancient plagues; he follows the new science, psychoanalysis, into the "dark of the mind"; and learns how sociology, the art and science of living together, "may aid in making a scientific fact of Utopia." The interlocutor is a mythical Chinese philosopher, who lends the proper detachment and perspective. The result is a provocative picture of man's future life on this earth. C. R. W.

EXPATRIATES, by M. A. Dormie, is by all odds one of the best novels I have read. It is as entertainingly written as was the author's first book *Snobs*. It deals with a highly successful immigrant who transplants all those left in his old Lancashire village to his American town of Warnersville. They are soon Americanized and break away from his influence, only to be kept steady by his only daughter, who embodies all the finest traits of her village forbears (New York: D. Appleton Co. \$2).

Those who like amusing satire will find it in great abundance in Owen Johnson's *The Coming of the Amazons*. It is the story of one who awakens in the year 2181 and finds himself obliged to adapt himself to the new laws regulating the behavior of males (Longmans, Green & Co. \$2). *The Lost Caravan*, by H. de Vere Stackpole is a story of adventure on the open road, in the Foreign Legion, and in the Great Sahara. There are those who think it reminds one of *Paul and Virginia* (New York: J. H. Sears & Co. \$2). C. R. W.

EMERGENCY RELIEF WORK has become a serious problem in most of our communities and a question of deep concern to thoughtful citizens. Accordingly the latest publication of the useful Russell Sage Foundation (130 East 22d street, New York) will prove of interest and value. It is entitled *Emergency Relief Work*. It consists of the experience of 26 American cities during 1930-31, all carefully put together and edited by Joanna C. Colcord, William C. Koplovitz, and Russell H. Kurtz. It is a record of actual work done and therefore particularly valuable in the present critical situation (\$1.50). C. R. W.

THE TRUE UNIVERSITY of these days is a collection of books. —Carlyle.

NEWS OF THE CHURCH

Epiphany, New York, Muses on New Site

Under Leadership of Dr. Suter Parish Seeks to Expand Influence in New Field; Predict Active Future

By HARRISON ROCKWELL

NEW YORK, Dec. 9.—When the Rev. William T. Crocker, nearly a year ago, announced his resignation as rector of the Church of the Epiphany, it was thought by some that this step might mark the end of the work there as at present constituted. The Church of the Incarnation, the Rev. Dr. H. P. Silver, rector, is but two short blocks away and on the same street, and it was predicted that the Church of the Epiphany would merge with another parish or would terminate its work. Now, however, with the election of the Rev. Dr. John W. Suter, Jr., announced last week in these columns, there is interesting evidence that the Church of the Epiphany means to continue and to develop its activities. Plans in mind contemplate the removal of the parish work from its present site at Lexington avenue and 35th street to a neighborhood farther uptown in Manhattan.

The new site under consideration is far enough removed from any church of our communion as not to trespass upon its present influence.

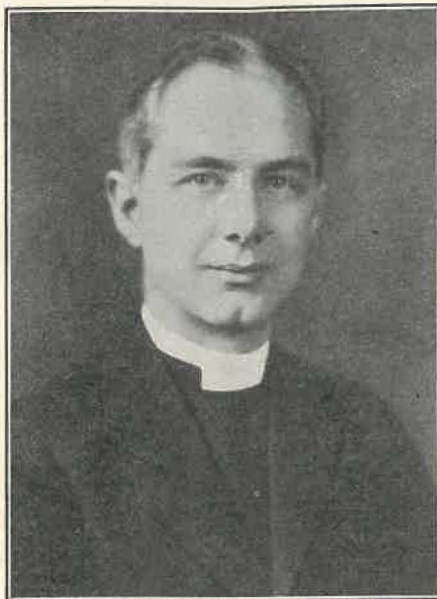
VACANCY FILLED AT TRINITY, MORRISANIA

Since the death of the Rev. C. S. Gregg, Trinity Church in East 165th street has been without a rector. The Rev. Dr. Carstensen served the congregation for several months, and now for some time the work has been in charge of a clergyman in deacon's orders, the Rev. Edward Powers Theopold.

On the morning of December 11th, the Rev. Mr. Theopold will be advanced to the priesthood by Bishop Arthur Selden Lloyd, senior Suffragan of New York. The ordination will be followed by the formal call of the vestry of Mr. Theopold to the rectorship, a step which could not be taken while he was in deacon's orders. Thus, another of the considerable number of local vacancies is filled.

RESIGNATION OF THE REV. C. A. PORTEUS

By reason of ill health the Rev. Chester A. Porteus, for a year and a half rector of the Church of the Good Shepherd, Matilda avenue in the Bronx, has been obliged to resign and to retire from active service for at least a year. His resignation was effective December 1st. Mr. Porteus was formerly an assistant at Holy Trinity Church in St. James' parish. In going to the Good Shepherd he succeeded the Rev. Francis A. Sanborn, now vicar of Grace Chapel.



DR. JOHN W. SUTER, JR.

MRS. ROOSEVELT CONCERNED WITH OLD EASTCHESTER PARISH

On the afternoon of November 30th, Mrs. James Roosevelt, mother of the President-elect of the United States, opened her town house at 47 East 65th street in the interest of venerable St. Paul's Church at Eastchester. Curtis B. Dall, son in law of Mr. Roosevelt and junior warden of St. Paul's, presided. He introduced Bishop Lloyd, Dean Gates, the rector of St. Paul's, the Rev. W. H. Weigle, and Stephen H. P. Pell, the senior warden. All the speakers appealed to the assembled company, made up in large part of descendants of the founders and early members of St. Paul's, to work for the preservation and restoration of this church.

President-elect Roosevelt is a direct descendant of Jacobus Roosevelt, a vestryman of St. Paul's in 1787. The church was founded in 1665. Mr. Roosevelt has shown his interest in this historic edifice in many ways, but chiefly by his visit to St. Paul's in June, 1931, at which time he expressed his hope that this Eastchester church might be made a national shrine.

ITEMS

Many of the clerical and lay friends of the late Fr. Kinkaid attended the funeral service held Wednesday morning in Trinity Church, of which for ten years he served as priest in charge. The celebrant at the requiem was the Rev. Dr. Fleming, rector of Trinity parish.

The Very Rev. Dr. Hughell Fosbroke having resigned by reason of pressure of other duties from the chairmanship of the diocesan Social Service Committee, the vacancy thus caused has been filled by the election of the Rev. George A. Trowbridge, rector of All Angels' Church.

It is announced at the Church of St. Mary the Virgin that this year the custom will be resumed of having a midnight Mass at Christmas, admission to the service will be by ticket only.

At Christ Church, Broadway and 71st street, the Rev. John R. Atkinson, rector, it is stated that the rector, organist, quartet, and the sexton of the church are now serving without salaries and have been doing so since October 1st. This

Laud Massachusetts Rector for Heroism

To Save Certain of the Ornaments in Brockton Church Fire, Dr. D. B. Matthews Risks Life

By ETHEL M. ROBERTS

BOSTON, Dec. 9.—The burning of a church and an exhibition of faith and courage in a congregation are not unusual happenings; but a word of recognition is the just due of the splendid spirit displayed in the parish of St. Paul's, Brockton. At the fire on November 30th, the rector, Dr. David B. Matthews, did signal service in spite of great personal danger in rescuing certain articles and in going into the building, swept by smoke and flames, in order to open the doors quickly to the firemen. The chief of the Brockton Fire Department, himself a member of the parish, had the hard duty of smashing the recently installed beautiful memorial windows of stained glass in order to give free play to the streams of water. Three days after the catastrophe, the weekly leaflet of the parish appeared as usual, full of optimism, giving "pray and work" as a motto to be followed, and making the best of everything. When the congregation met for last Sunday's services in the parish hall which had been put into condition through the scrub brushes wielded so willingly by parishioners and friends, some had to stand of course, but the condition was tersely summed up by a member who observed to the rector, "A burned church is better than a dead church!"—Dr. Matthews had not thought of it in just that way—but, he soliloquized, there is much food for thought in the utterance and St. Paul's, he was thankful to say, was anything but a dead church! On the morning of the fire, friends rallied to the support of Dr. Matthews, and among them, quickly on the scene, were Bishop Sherrill, Bishop Babcock, and the Ven. Howard K. Bartow, archdeacon of New Bedford, in whose district Brockton is included.

The first service in the building just burned was held on Christmas Day, 1894, a few years after Dr. Matthews became rector twenty-four years ago. Under Dr. Matthews, the rectory has been built, the church has been enlarged by adding the chancel and completing the nave, and, later, choir room, vestry, and chapel. A larger and better parish house was built in 1928; the west porch and tower were added in

is a commendable example but can be emulated only in parishes where the rector, organist, choir members, and sexton possess independent means.

A fire of minor consequence at St. Barnabas' House in Mulberry street occurred last Tuesday evening, obliging the 75 children and 125 women residents to leave the building for a short time until it was certain that danger was past.

1930 through the generosity of Mr. Blanchard, warden. The parish was founded in 1868.

THE HAVEN FOR SAILORS AT CHARLESTOWN

Sailors frequenting the Sailors' Haven, Charlestown, formerly had to show by their papers that they had had employment within sixty days; but now, with matters especially hard for the seaman, it is sufficient for him to have had a berth within 120 days in order to be eligible for the hospitality of the Haven. The men attending the Haven number among them engineers and others with a fine record and training; there are a thousand men unemployed along the waterfront of the Port of Boston.

To these men, hungry men, the Haven through its Women's Aid is giving food. There is some kind of a "hand-out," a hearty dinner or sandwiches and cocoa, on five days out of the seven; and along with the hand-out goes something to make Jackashore more contented and potentially less dangerous. There are card parties, concerts, entertainments, sponsored by various parishes, and there is a reading club and a Bible class. All are well attended.

Mrs. Wallace M. Leonard, head of the Sailors' Haven Women's Aid and capably analyzing the situation, has drawn attention to the fact that today there is little turn-over in the personnel aboard the vessels; men are not leaving at the end of the voyage for any of the reasons they would have considered valid a few years ago. Thus a seaman out of a job has a long look ahead of him; one of the agents helping to keep his heart up and his body fed is the Sailors' Haven in Charlestown, one of the finest of the activities under our Episcopal City Mission.

HONOR FORMER CHARLESTOWN RECTOR

A welcome visitor in St. John's Church, Charlestown, last Sunday morning was the Rev. David McDonald, rector of St. John's Church, Lancaster, Ohio. It is twenty years since Mr. McDonald after graduating from the Episcopal Theological School, Cambridge, served for a year as curate to the late Rev. Philo W. Sprague, former rector of the Charlestown parish. His memory is not forgotten since in that one year as curate Mr. McDonald built up a young men's Bible class of sixty-seven regular attendants and made an impression upon an even larger number of young men and boys, with the result that one of them is now in the priesthood and others are active laymen in a score of parishes. The men of St. John's, Charlestown, gave a dinner in Mr. McDonald's honor after the morning service and many past parishioners attended. The present rector of St. John's is the Rev. Wolcott Cutler.

PROFESSOR HOCKING GIVES ADDRESS BEFORE CLERICAL ASSOCIATION

Professor Hocking, member of the Appraisal Committee making the report of the Laymen's Enquiry into the conditions of missions in the Far East, was the welcome speaker last Monday before the Massachusetts Clerical Association meeting in Trinity Church. Professor Hocking is a member of the philosophy department at Harvard University. His explanation of the planning and purpose of the

report, interpreted through a delightful personality, met with an appreciative and sympathetic response from the exceptionally large number of clergy attending. A guest among the latter was the Rev. Dr. Clattenburg of Pennsylvania, who, when connected with the diocese of Massachusetts in 1905, gave the first stimulus to the starting of the present highly successful Massachusetts Clerical Association.

NEWS BRIEFS

Open house on Christmas Eve will be kept as usual at the Diocesan House, 1 Joy street, from 7:30 until 9:30 p.m. The Bishops will receive; hostesses will pour; there will be candle light, carols, and a welcome for all in the best tradition of Beacon Hill. A forerunner to this Christmas gaiety and cheer will be the customary Christmas party of the women's division of the diocesan Church Service League in the crypt of St. Paul's Cathedral at 2:00 p.m., on December 21st. This occasion happily combines a little service in remembrance of Massachusetts missionaries afield and a jolly party with a very real Santa Claus.

All Saints' Church, Stoneham, celebrated its twenty-fifth anniversary during the middle of November. It was started through the interest and activity of the Rev. John Wallace Suter, D.D., when he was rector in the neighboring town of Winchester. The present rector is the Rev. John D. Mowrey, who with Mrs. Mowrey had experience in missionary work in China. The fact that the present chapel is inadequate for accommodation of those who wish to attend on the great days of the Church and that the Church school is hampered in its work for lack of room indicates that, in due course when conditions are more prosperous, plans for a new church building will have to assume reality.

Some of the Boston Associates of the Church Army are earning their share of the one thousand dollar fund that is to finance the sending of two Church Army workers to Alaska. An "Italian dinner" has been cooked and served by one associate in her home; another gave a "cafeteria luncheon" in her apartment; a third, the local secretary in the person of Mrs. V. Kenah Davis, is making and selling Scotch shortcake to earn the running expenses of the Boston Branch. Some of the latter are going to New York for the commissioning service of the class of Army members in the Cathedral of St. John the Divine on December 11th and for the dinner to follow which the New York Associates are sponsoring.

Bishop Dallas of New Hampshire preached in Christ Church, Cambridge, last Sunday evening, and administered the rite of Confirmation to a class of university students. Bishop Dallas, in addition to his many other duties, keeps in close touch with students; those attending last Sunday's service were given the opportunity to meet him personally at its close.

The Rev. Donald B. Aldrich paid a visit to the Church of the Ascension, Fall River, last Sunday evening in order to address a large gathering of the Young People's Fellowships of all the neighboring Episcopal parishes as well as representatives of the young people's societies of other denominations. The Church of the Ascension, Fall River, is Dr. Aldrich's "home church."

The hot luncheons being served to school children this winter in West Newbury by the Woman's Guild of All Saints' Church are financed from the proceeds of the play *Cranford* given early in the autumn under the direction of the Rev. Glenn Tilley Morse, rector.

RHODE ISLAND SCHOOL FOR LAYREADERS FORMING

PROVIDENCE, R. I.—The department of religious education of the diocese is planning under its chairman, the Rev. Albert M. Hilliker, to set up a school for layreaders to be held weekly all winter on Sunday afternoons. In the school, a course in Social Service as well as Bible Study will be provided.

The Layreaders League of Rhode Island is seeking a wider opportunity for service, and it has been suggested that there might be a chance to do work in mission fields, building up parishes.

Benefices Measure Finally Approved

On Church Assembly's Calendar for Many Moons, Bill Goes to Parliament—A Disarmament Resolution

BY GEORGE PARSONS

LONDON, Nov. 25.—The most important motion before the Church Assembly last week was that for giving "final approval" to the Benefices (Purchase of Rights of Presentation) Measure, and this was carried by 233 votes to 94. The measure will now go forward to Parliament as representing unmistakably the wish of the Church. The aim of the measure is to remove a real grievance felt by many parishes where the advowson has been recently purchased by party trusts, and an unsuitable appointment made.

Other legislative measures were carried through their first stage in the course of the session. One new measure takes the welcome and overdue step of providing a pension scheme for the widows—or, when there is no widow, for other dependents—of the clergy. Clergy ordained after the passing of the measure are to contribute £3 annually, and in return their widows will receive a pension of £28:10s. a year. Paltry as such a sum appears, the proposal is the beginning of a pension scheme for widows on a definitely actuarial basis, a scheme which subsequently may be developed and augmented.

Among other useful work accomplished by the Assembly was the adoption of a proposal to set up a central Church Education Council. Hitherto, two different bodies have each had some claim to represent the Church's mind on educational problems—the Church Assembly's education committee, and the standing committee of the National Society—while these two bodies at times have uttered conflicting opinions. Obviously such a duality has hampered any negotiations between the Church and the Board of Education. The first need in framing any settlement between the two is to learn beyond doubt what the authoritative opinion of the Church really is. That, without any detriment to the National Society's historic status, will now become feasible.

RESOLUTION PASSED IN INTERESTS OF DISARMAMENT

At a disarmament demonstration held last week in the Albert Hall, under the auspices of the League of Nations Union, the following resolution was carried with acclamation:

"This meeting assures the government of its support in a policy of drastic international disarmament on the following basis: (1) The same principles of disarmament to be applied to all nations alike. (2) No re-armament of nations now subject to disarmament treaties. (3) Weapons such as military aircraft, tanks, submarines, monster warships, and large land guns, now forbidden to certain nations, to be forbidden to all. (4) Existing collective obligations to renounce ag-

gressive war and to assist any nation wrongfully attacked to be re-affirmed."

Lord Cecil of Chelwood presided, and on the platform were representatives of Churches, of all schools of political thought, and of women's organizations and business men's associations. Speeches were made by the Archbishop of York, Lord Cecil, and others.

MAINTAINING OF ADDITIONAL CLERGY

The annual report of the Knutsford Test School, Hawarden, refers to "the problem of the supply of ordination candidates," which has recently entered upon a new phase. Hitherto, the Church's efforts have been concentrated on increasing the supply of clergy in order to make good the shortage, which was estimated by the commission on the staffing of parishes to be nearly sixteen hundred. To this end, it was calculated that an average of 630 candidates a year would be required for the next ten years, as against the present number of about 500. But this estimate was based on the number of clergy the parishes ought to have, not on the number they could afford to have, which is a very different thing. In fact the point has been reached when the Church cannot afford, or will not afford, to employ any more ordained men than the number now in training, say 500 a year.

The principal, the Rev. R. Burne, in commenting upon this remarkable change, says:

"It is hardly possible that the Church will remain content with such a situation. Steps will no doubt be taken to make it possible to maintain more clergy, whether by increased contributions from the faithful, or by lowering of stipends, or by a stricter discipline in the matter of early marriages. All this may mean that attention will in the immediate future be diverted from the question of supply to the question of maintenance. In the meantime a welcome result will be the automatic raising of the standard. Already men are beginning to find it difficult to secure vacancies in theological colleges, which are becoming more and more fastidious."

DEATH OF WINDSOR CASTLE ORGANIST

Much regret will be felt by all Church people at the death of Charles Hylton Stewart, organist of St. George's Chapel, Windsor Castle, which occurred last week.

Mr. Stewart, who was 48 years old, was appointed to St. George's from Chester Cathedral on the retirement of Sir Walford Davies, and took up his post only last September. The son of the late Canon C. H. Hylton Stewart, he had been assistant organist of King's College, Cambridge, organist and music master of Sedburgh School, organist and choirmaster of St. Martin's Church, Scarborough, and later at Blackburn parish church, and organist and master of the choristers of Rochester Cathedral, where he remained for fourteen years. Hylton Stewart was a convinced Churchman, and those who were associated with him recognized the high level of his music and noted at the same time the devotional and reverent spirit attained by him.

Churches of Canada Issue Call to Prayer

Baptist, Presbyterian, and United Communities Unite With Angli- cans in New Year Appeal

TORONTO, Dec. 6.—The joint committee on the Evangelization of Canadian Life, of which the Most Reverend the Primate of the Church of England in Canada, the Rev. John MacNeill, representing the Baptist Church, the Rt. Rev. Robert Johnston, moderator of the Presbyterian Church in Canada, the Rt. Rev. T. Albert Moore, moderator of the United Church of Canada, are honorary presidents, the Rev. Dr. G. C. Pidgeon is chairman, and Canon Vernon secretary, sent out the following joint call to prayer for the first week of the New Year with the request that it be read to all congregations on Advent Sunday or as soon after as possible. The call to prayer, signed by members of the joint committee, is given here in part:

"Assemblies of representative Christian leaders speaking from Jerusalem, Lausanne, and Lambeth, have agreed that the most urgent need of the Church is a fresh and vitalizing interpretation of the Christian doctrine of God and His redemptive purpose.

"Groups officially representing our several communions have therefore agreed upon a simultaneous effort in all our Churches to make this knowledge of and fellowship with God central in the life of our people and have agreed that the effort will be based on the message of the three Assemblies just mentioned. This effort will be put forth by each communion through its own recognized agencies.

"With all earnestness we appeal to you to arrange your program of life that the first week in the New Year shall be set apart for sustained intercession for your Church, your Nation, and the World, that God may draw men in all nations into Christian discipleship, deepen the spiritual life of the faithful, and direct our present enterprise to the glory of His Name and the extension of His Kingdom in the hearts and lives of men and in all the relationships of their daily life."

RECOMMENDATIONS FOR CHURCH ACCOUNTING AND AUDITING

A committee appointed by the synod of the diocese of Quebec has prepared a valuable report on Church financing, which includes the following valuable suggestions:

1. The opening of a bank account at a branch of a chartered bank by the wardens of every parish or mission.
2. The printing of forms to be filled in by the chairman and vestry clerk after each annual meeting of the vestry, and to be sent to the manager of a branch of a chartered bank, giving the names of the officers of the parish authorized to sign checks, and defining the powers of the signing officers, both in the matter of transacting ordinary banking business and of borrowing money in the name of the church, when necessary. All checks should be signed by *two officers*.
3. The drawing up of a standard form for keeping church accounts.

4. The drawing up of a form containing instructions concerning what constitutes the essentials of an audit.

5. The notifying of the members of the church that all checks given towards church objects should be made payable to the church itself, and not to any individual officer or other member of the church. Contributions to church funds, when not placed upon the collection plate, should take the form of a check. The book kept in the vestry to record plate collections and the book kept to record envelope receipts should be entered in ink and signed after each service.

6. A bank account should be opened by all parochial organizations raising funds for church objects. Two officers of the organization should sign each check. The statement of the treasurer of the organization should be presented annually, having been audited by the auditors appointed at the annual vestry meeting.

The Essentials of an Audit are also carefully outlined.

PRESENTATION TO ARCHBISHOP SWEENEY

Archbishop Sweeney was entertained as guest of honor at a joint banquet and entertainment held by the St. Alban's Men's Association and the St. Alban's Lawn Bowling Club in the Chapter House Hall, Toronto. An ebony, silver mounted, engraved walking stick was presented to Archbishop Sweeney, the presentation being made by C. A. Fitch, president of the Lawn Bowlers. J. H. Burford, president of the Men's Association, presided.

HOOSAC SCHOOL WINS PRAISE OF STATE OFFICIAL

ALBANY—Dr. George M. Wiley, assistant commissioner for secondary education, state of New York, recently made an informal visit to Hoosac School, greeting many of the boys in conversation and talking at some length with several members of the staff. As a result of his inspection, Dr. Wiley has expressed his appreciation of the school spirit, discipline, and program of study under the supervision of the Rev. James L. Whitcomb, rector and headmaster.

Hoosac School is situated in the hill district at Hoosick, N. Y., and was established by the late Rev. Edward Dudley Tibbits, D.D., under whose rectorship it acquired unique tradition. The buildings are English architecture and include All Saints' Chapel, one of the most satisfying churches of the diocese.

GIRLS' FRIENDLY OF BUFFALO DEDICATES "BRENT" ROOMS

BUFFALO—The Girls' Friendly organization of the diocese has decorated two rooms of the diocesan house in memory of the Rt. Rev. Charles Henry Brent, D.D., late Bishop of the diocese. Every branch in the diocese had been asked to have some part in this memorial which was dedicated at a candlelight tea held on December 4th. At this time the jubilee moving pictures of the work done in the diocese by the Girls' Friendly organization was shown. It is planned to keep these rooms for the work of the Girls' Friendly in which Bishop Brent was very much interested during his lifetime.

Australian Church Adopts Constitution

Quadrilateral is Foundation of New Document—Project of Canberra Cathedral Postponed

BY R. HARLEY-JONES

SYDNEY, AUSTRALIA—The problem of Church autonomy has agitated the Church in Australia for at least the past ten years. The agitation has been caused by very serious attempts to draft a new constitution for the Anglican communion here, and some of your readers will remember that in 1926 a news letter in your journal announced that finality on the matter had almost been reached. It was stated then, however, that Sydney, the mother diocese of Australia, and the most influential factor in the scheme, would not agree to the draft. The plea was that there appeared to be too many blemishes and insufficient safeguards concerning vital matters of faith and doctrine, and of discipline. Since then much diocesan deliberation has been given to the subject. Another convention representing all the Australian dioceses met recently in Sydney prior to the assembling of the General Synod of the Church. At that convention another constitution, which was almost a new one, was thoroughly debated and eventually agreed upon. Sydney diocesan representatives appeared satisfied. The draft was then passed on to the General Synod for acceptance, with the result that the highest synodical authority, consisting of the House of Bishops and the House of Representatives, has decided to take steps to make legal and authoritative the presented document for the management and control of the whole Australian Church. Thus an event of utmost importance and far reaching consequence has taken place.

WHY THE NEED

Perhaps it might be enlightening to mention why such a constitution is deemed necessary. At present the Church of England in Australia is functioning in its practical administration under separate diocesan constitutions of various dates of origin. These diocesan documents reflect not only a peculiar development of a pioneer Church in a new land, but also the binding connection of Australian dioceses with the Mother Church in England. There is a legal nexus, self imposed in earlier days, which binds the Australian Church regarding its method of spiritual expression. This is illustrated by the fact that the Australian Church is legally bound to accept the English book of Common Prayer as its normal liturgy, and it appears that this acceptance would extend to any alteration of the Prayer Book in England. In addition, although the dioceses of the Australian Church are united by Provincial and General Synods, these institutions are very limited in their powers concerning autonomy. It is this condition, therefore, which is realized to be unsatisfactory to the fast developing Church here. While the methods of the past have been

wise and successful, it is felt now that the time has arrived for full autonomy. Also the need is realized for a comprehensive constitution whereby the whole Church scattered over this vast continent can grow more and more united as it grows stronger and stronger.

It is not surprising that the deliberations in Sydney recently have caused widespread interest. The leading news journals have described the convention as the most influential and representative assembly of the Church of England in Australia yet held. It was an impressive sight when the Primate (Dr. Wright) opened the proceedings. Around him were three Archbishops—Melbourne, Brisbane, and Perth, and twenty-one bishops—Adelaide, Tasmania, Wangaratta, Newcastle, Goulburn, Armidale, Bathurst, Ballarat, North Queensland, Riverina, Rockhampton, New Guinea, Carpentaria, Bunbury, North West Australia, Grafton, Kalgoorlie, Willochra, St. Arnaud, Gippsland, and Bendigo. The main floor of the Sydney Chapter House was filled with the many clerical and lay representatives of the dioceses mentioned.

It will perhaps be remembered by some of your readers that the late Bishop Long of Bathurst and Newcastle dioceses was the chief episcopal figure in the framing of the first draft constitution. His untimely death at the last Lambeth Conference was a great loss to the Church. A new leader has been raised up in the person of the Rt. Rev. J. S. Hart, Bishop of Wangaratta. He had charge of the new draft constitution in the convention. He is a man with quite a different personality and bearing from the late Dr. Long. He achieved a surprising success in the convention with his wide sympathies and tolerant expressions. He was absolutely master of his work, and so lucidly did he explain difficult and controversial points that he was mainly responsible for the unanimity which finalized the proceedings.

CONSTITUTIONAL CHANGES SUGGESTED

As would be expected by Anglican Churchmen, the main foundations of the new Australian constitution are such as were expressed in the Lambeth Quadrilateral. The Bishop of Wangaratta stated the problem concisely when he told the convention that agreement of the whole Australian Church hinged upon expressing the true relation of the Church in Australia with the Church in England and also with the Church Catholic. The objective of the new constitution is such that would place the Australian Church in its proper setting in the Anglican communion, such as is conceded to the Church in Canada, South Africa, and America. Details of the draft cannot here be given, but one outstanding feature of the same is that there are no unalterable clauses. Alteration of the constitution can only be effected by the consent of all the dioceses under the constitution. Another interesting decision is the power to alter the Prayer Book. The Thirty-nine Articles are retained, with the provision for special latitude for missionary dioceses. Another item of interest is that Sydney diocese will remain perpetually a metropolitan see in virtue of its historic associations. The

question of tribunals, both diocesan and supreme, was not easily settled. Regarding the supreme tribunal the constitution provides for the personnel to be both clerical and lay, with a layman as chairman.

The General Synod which followed the convention consisted of the same representatives, and the main business was to receive and stamp the new constitution with its official recommendation. This was done speedily and the draft has now gone forth to the several diocesan synods for their final acceptance.

CANBERRA CATHEDRAL PLANS DEFERRED

An interesting and important discussion upon which the General Synod concentrated was the proposed new Cathedral at Canberra, the new federal capital of Australia. The Bishop of Goulburn (Dr. Radford), who has been the chief mover in the project, and in whose diocese the federal capital is situated, presented a special report of the work done to date. The chief difficulty is finance and the Bishop pleaded for the whole Australian Church to take further responsibilities. Already a prominent site has been secured and a school has been erected. Steps have been taken also to obtain a design for the new Cathedral. The financial depression, however, has suspended donations and consequently progress has been retarded. After much debate the synod decided that while the development of Church life at Canberra was the responsibility of the whole Australian Church the present moment was inopportune to proceed with the new Cathedral building and also with the creation of a Canberra bishopric.

CANON DEWAR VISITS DIOCESE OF ALBANY

ALBANY, N. Y.—The Rev. Lindsay Dewar, canon of York Minster, England, who is appearing in this country as special lecturer at Berkeley Divinity School during the current term, visited the diocese of Albany on December 4th and 5th. On Sunday, Canon Dewar preached in the morning at the Second Presbyterian Church, and in the evening at St. Paul's Church, Troy. Both engagements were under the auspices of laymen's organizations of the two churches, and the evening service at St. Paul's was attended by the neighboring rectors and congregations in Troy and its vicinity. Canon Dewar was the guest of Bishop Oldham Sunday night and conducted a conference for the clergy of the capitol district on Monday morning at the Cathedral House, Albany.

DR. WALTER LOWRIE TO TEACH IN CHINA

PRINCETON, N. J.—The Rev. Walter Lowrie, D.D., a traveling preacher since 1930, is to teach this coming year at Yenching University, Yenching, China, with address at the university. Dr. Lowrie, before joining the ranks of the itinerant ministers, was rector of St. Paul's Church in Rome, Italy. Previous to that time he served parishes in Philadelphia and in Boston. He is the author of several books, among them being *Problems of Church Unity*; *Abba, Father*; *Jesus According to St. Mark*.

Rev. J. S. Higgins to Chicago Rectorship

Assistant at St. Luke's, Evanston,
Succeeds to Position Left Vacant
By Dean Gerald G. Moore

CHICAGO, Dec. 11.—Announcement is made of the election of the Rev. John S. Higgins, assistant at St. Luke's Pro-Cathedral, Evanston, as rector of Church of the Advent, Chicago. He has accepted and will assume his duties with the midnight service, Christmas.

Fr. Higgins succeeds the Very Rev. Gerald G. Moore, dean of St. Luke's. He has been on the staff of the Pro-Cathedral for a year. He is a graduate of Oberlin College, receiving both his Bachelor of Arts and Master of Arts degrees there. He attended Western Theological Seminary where he won honors in history. Also he was president of the student convocation at Western and was awarded the Field Prize in homiletics last year. He had charge of the junior church and young people's work at St. Matthew's for a time.

CHILDREN GIVE TO MISSIONS

Church children of the diocese of Chicago are doing their share toward helping institutions and missionary stations this Christmas. Through the Church schools, they are sending 1,240 gifts to fifteen mission stations and \$288, according to Mrs. Drennan J. Slater, director of the Christmas box work.

In addition, the children are filling self-denial cans for their Advent offering which goes to four children's institutions in the diocese: St. Mary's Home, Lawrence Hall, Chase House, and House of Happiness.

Some schools, according to Miss Vera C. Gardner, supervisor of religious education, are providing Christmas gifts to institutions or other schools.

YOUNG PEOPLE HOLD SERVICE

The work of the diocesan young people's association, Gamma Kappa Delta, in keeping alive the idea of a great civic Cathedral for Chicago, was praised by Bishop Stewart last Sunday night when the young people presented their annual May Ball fund to the Bishop. The presentation took place at St. Luke's Pro-Cathedral, with William N. Murray, Jr., acting for the group at the service. The fund this year amounted to \$750, smaller than in previous years due to the depression. The Bishop spoke particularly of the young people's work in retaining the annual custom, in spite of economic conditions.

Approximately 14,000 pieces of used clothing have been collected by the young people and presented to the Cathedral Shelter.

RELIEF CHAIRMAN GIVES MESSAGE

Renewed faith and confidence in the future are expressed by Edward L. Ryerson, Jr., chairman of the Illinois Emergency Relief Commission and a prominent Churchman, in a Christmas message published this week in *The Diocese*. He sees

prospects of improvement in the economic situation during 1933.

"The extraordinary courage and patience of these countless families who still have confidence in the future of America," said Mr. Ryerson, "has above all else renewed my faith in mankind.

"The economic ills of the world have been far-reaching and the tragedy of the situation is that all our adversities must be attributed directly to the acts of men. It will not be enough for our civilization to justify itself by adopting measures to relieve distress or by attempting to obtain a return of prosperity by changes in government. We can never be assured of real progress until we can protect future generations from similar catastrophes."

NEWS NOTES

Dr. Franklyn Cole Sherman of Cleveland has preached a mission at Grace Church, Oak Park, this past week. He was at Christ Church, Woodlawn, the previous week.

Church school superintendents of the diocese are planning a forum for discussion of common problems, after Christmas. It will be held in connection with the diocesan headquarters Normal School. Experts in religious education, including Dr. Norman E. Richardson, Otto Mayer, Mrs. Cleon E. Bigler, Sydney Temple, and the Rev. E. Ashley Gerhard will assist.

STATEMENT OF INTEREST TO BISHOPS, DIOCESAN OFFICERS

NEW YORK—The following statement in which bishops, diocesan executive secretaries, and treasurers will be interested, dealing with the close of national Church accounts for 1932, has been issued by Charles A. Tompkins, assistant treasurer of the National Council:

"Our cash account for 1932 will be closed with the close of business, January 21, 1933.

"All receipts from dioceses, parishes, or individuals (except those marked specifically for 1933) will up to January 15th be included in our 1932 cash accounts. After January 15th the only remittances included in 1932 accounts will be those received from the diocesan offices.

"Credit memoranda will be sent daily during December and January. Thus in the final payments the dioceses will be able to establish the correct division of funds for the year 1932.

"Supplementary remittances on account of 1932 will be received at any subsequent time and credited by memorandum to the 1932 account, but such remittances must be included in our 1933 cash account."

LAYMEN'S LEAGUE ORGANIZED IN DIOCESE OF FLORIDA

GAINESVILLE, FLA.—More than one hundred laymen from all parts of the diocese met in Holy Trinity Church, Gainesville, recently for their annual conference, and to hear an address by the Bishop, the Rt. Rev. Frank A. Juhan, D.D., on Men's Responsibilities in the Church. Before the conference was adjourned, however, an enthusiastic laymen's league was formed and officers elected for the ensuing year. Plans presented to the Church by the national commission on men's organizations were adopted, and the project of supporting the student work at the University of Florida accepted as its practical objective for the year.

Under the leadership of Raymond D. Knight of Jacksonville, chancellor, parish leagues are to be formed in various parts of the diocese this winter.

BISHOP PERRY TO BROADCAST CHRISTMAS MESSAGE

NEW YORK—The Presiding Bishop is to broadcast a Christmas message on Christmas Day, over WEAN, Providence, R. I., at 10 A.M., eastern standard time. Music will be provided by a choir from St. Dunstan's College of Sacred Music, Providence.

Bishop Perry's address is one of the nation-wide series known as the Church of the Air, in which Bishops Sherrill, Page, and Woodcock have spoken in the past three months. Bishops Ivins, Creighton, and Mann are scheduled for future broadcasts.

DEDICATE MEMORIAL TO THE LATE BISHOP MANN

ORLANDO, FLA.—Commemorating the 31st anniversary of the consecration of the late Rt. Rev. Cameron Mann, D.D., a memorial tablet, given by Mrs. Mann, was dedicated by Bishop Wing in St. Luke's Cathedral, Orlando, on December 4th, a large congregation attending the service. This tablet has been placed on the chancel wall beside the Bishop's chair, with a suitable tribute inscribed thereon.

Earnest tribute to Bishop Mann's life and work was given in Bishop Wing's sermon, this emphasizing the nearness of those "gone before," and he spoke of Bishop Mann's great desire for the inclusion of the petition "beseeching Thee to grant them continual growth in Thy love and service," in the prayer for the whole state of Christ's Church, saying that when this was being considered by the House of Bishops during General Convention in Washington (the last one Bishop Mann could attend) and was in danger of rejection, Bishop Mann stood up to appeal for favorable action, saying that he was an old man and he wanted the comfort of knowing that, after his departure, the Church and his friends would be including him in that petition.

EARLY MORNING WORSHIP FOR HOSPITAL WORKERS

A CELEBRATION of the Holy Communion at 5:30 in the morning especially for nurses and other hospital workers was provided last Easter by the Church of St. Michael and All Angels, Baltimore, where the Rev. Don Frank Fenn is rector.

This is a rare instance of a service provided at an hour early enough for hospital people. If undertaken, notices should be sent to all hospitals well in advance, as was done in this instance.

At Christmas, it is sometimes possible for nurses and others to attend a midnight service even when they have to go on duty at 7 next morning. At Easter, in many cities there is no service in the whole week at an hour when hospital workers can go.

A celebration of the Holy Communion at 5 in the morning is unusual but by no means unprecedented. The parish church at Minehead, England, has recently begun to have one at this hour occasionally, for the benefit of early workers who otherwise have no opportunity.

CANON BRIDGEMAN PRAISED BY BISHOP IN JERUSALEM

NEW YORK—The Rt. Rev. Dr. George Francis Graham-Brown, newly-consecrated Anglican Bishop in Jerusalem, writes under date of November 10th as follows:

"One of my happiest links, and it is far more than a link, is with Canon Bridgeman.

"I find his knowledge of the country sound and his judgment of great value. In addition to his duties he is giving me a good deal of help in connection with the question of the Assyrian Christians in Iraq. I am planning to fly there with Air Vice-Marshal Burnett on November 30th, and return on December 8th. I should have liked to spend longer time there but my dates are dependent on the Air Force, who are providing me with transport.

"I have asked the civil chaplain at Baghdad, the Rev. C. Dunlop, who was domestic chaplain first to the Bishop of London and then to the Bishop of Chichester, to make the necessary arrangements for me. I hope to visit Fr. Panfil at Mosul and have asked that air transport be provided for the chaplain and myself."

The Rev. Canon Charles T. Bridgeman of Jerusalem and the Rev. John Panfil of Mosul are American educational chaplains supported by the Good Friday Offering and assisting the Eastern Churches.

DAILY PAPERS CO-OPERATE IN RHODE ISLAND CANVASS

PROVIDENCE, R. I.—Two months before the date set for the every member canvass, the Providence *Journal* and the *Evening Bulletin*, the morning and afternoon editions of the newspaper with by far the largest circulation in the state, offered to give liberal space to publicity for the campaign.

The plan was started two weeks before the canvass and three stories run every week, most of them illustrated, until the canvass and during the canvass with some follow-up articles to conclude the publicity. The parishes sent in any unusual stories connected with their canvass, including the names of the chairmen and members of the group of canvassers and sometimes a photograph.

The diocese, through its publicity department, provided illustrated articles upon its institutions, rural missions, and work among the chaplains of the state institutions and hospitals, etc. The publicity department in New York sent on illustrated stories of Bishop Rowe's work in Alaska, Bishop Campbell in Africa, Dr. Teusler of St. Luke's Hospital, Tokyo, and several others of like interest.

Every day or two these stories appeared in the morning and evening editions and in the *Sunday Journal*.

DR. JOHN W. WOOD GUEST OF NEW HAVEN ARCHDEACONRY

NEW HAVEN, CONN.—More than three hundred persons attended the annual archdeaconry dinner held in the parish hall of St. Paul's Church, New Haven, the Rev. Howard Weir, rector, on December 1st. According to reports, much benefit has been derived from the coordination of the several departments of the archdeaconry with those of the diocese, and several new outlines and prospects for future work were presented by the several speakers.

The speaker of the evening was the Rev. John W. Wood, D.C.L., secretary of the department of Foreign Missions, National Council. His portrayal of the various needs of the missions and the implied appeal were much more effective than if financial assistance had been asked.

A feature of the evening was when the parents of Miss Tifts, who went as a nurse to Alaska last fall, were asked to stand up. Dr. Wood congratulated both the rector of Trinity Church, Seymour, the Rev. Harold Edwards, and the parish in giving to the mission field a gift of life.

The Seymour parish had the largest delegation at the dinner, Immanuel Church parish, Ansonia, coming next.

Bishop Budlong closed the meeting with a short address and benediction.

Worthwhile New Books

Treasure House of the Living Religions

Selections from Their Sacred Scriptures

by **Robert E. Hume**

The quintessence of the religious wisdom of the world. The only volume in which are collected comprehensively and arranged scientifically the common elements in the eleven living faiths. \$3.00

Studies in the Birth of the Lord by **Elwood Worcester**

A narrative, non-controversial study of the whole body of ancient literature bearing, directly or indirectly on the Birth of Jesus, specifically citing and reproducing the more important passages. \$2.50

Educating for Citizenship by **George A. Coe**

"He raises questions which go to the roots of our whole conception not merely of democracy, of sovereignty, but of the worth of life itself."—*Parents Magazine*. \$2.00

Chosen by the
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Moral Man and Immoral Society

A Study in Ethics and Politics

by **Reinhold Niebuhr**



A searching analysis of the moral resources and limitations of human nature; an inquiry into their consequences and cumulative effect in the life of human groups. Its purpose is to find political methods which will offer the most promise of achieving an ethical social goal for society. \$2.00

For Reading and Giving

Character and Human Relations

by **Hugh Hartshorne**

What has been done, what is being done, and what can be done in the field of character building, discussed and clarified by a leading authority. \$2.50

Life's Adventure by **Elwood Worcester**

"It is deliciously unique. From beginning to end it is vivid, humorous, informing, puzzling, inspiring."—*The Religious Book Club Bulletin*. \$3.00

Psychiatry and Mental Health by **John Rathbone Oliver**

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HUNGARIANS SEEK UNION WITH CHURCH

SAN FRANCISCO—A congregation of 145 Hungarian families, including about 50 communicants, now under the direction of a former monsignor of the Roman communion, is applying for affiliation with the diocese of California.

DEDICATE MEMORIAL WINDOWS IN DETROIT CATHEDRAL

DETROIT—At an impressive service on December 11th, the Very Rev. Kirk B. O’Ferrall, D.D., dean of St. Paul’s Cathedral, this city, dedicated three new memorial windows, the gift of the late Hon. Ralph Harman Booth, United States Ambassador to Denmark. The windows have been placed in the south transept, a very large window in ten divisions, depicting twenty-seven scenes from the life of Christ, and in the south clerestory, two smaller windows. Mr. Booth died in 1931, and in his will made provision for an amount to be used towards memorial windows. The windows were designed by Willett of Philadelphia.

The service of dedication was broadcast over Station WWJ, Detroit. The boy and men choristers, under the direction of Francis A. Mackay, organist and master of the choristers, sang Dudley Buck’s *Festive Te Deum*, and Master Billy Roosevelt, boy soprano, sang for the offertory, *O Loving Father*, by Del Riego.

Dean O’Ferrall’s sermon topic, suggested by the south transept window, was the Universality of Jesus.

AN AFRICAN SCHOOLBOY’S BON MOT

THEY WERE STUDYING St. Mark’s account of Herod and the daughter of Herodias, in an African school. “And he swore unto her,” the teacher read, “whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.” Now you,” she said, to a 16 year old African boy, “you may very likely be a chief some day. What would you have done if you had made that promise and she had asked you for the head of St. John the Baptist?”

“I should have told her,” the young African answered promptly, “that St. John’s head did not lie in that half of my kingdom which I had promised her.”

FIELD DEPARTMENT LEADERS TO CONFER IN FEBRUARY

NEW YORK—The annual conference of diocesan field department leaders which in past years has been held at Brent House, Chicago, is this year to be divided into two, one to be held in or near New York, February 9th to 11th, the other in Denver, February 14th to 16th. This plan will make attendance more convenient and involve less time and expense for travel.

These conferences are in line with increased recognition given, at the Garden City meeting of the House of Bishops and National Council last spring, to the importance of diocesan organization for field

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work. The fact that the past winter has seen the institution of several new diocesan field organizations and the reconstitution of a number of others makes it of special importance for the new leaders to confer. The conferences follow directly after the February meeting of the National Council, thus providing immediate opportunity for the diocesan leaders to consider together many important questions growing out of that meeting.

LECTURES ON CURRENT TOPICS BEING GIVEN AT BRENT HOUSE

CHICAGO—Several interesting lectures and discussions on topics of the day are now being given by popular speakers in Brent House, Chicago. Several of the lectures in the course have already been given but since the series runs until May 4th there are still a goodly number to be heard.

American friends, especially Church people, are invited to attend the course of lectures. Full information as to leadership can be secured through Mrs. George Biller at 5540 Woodlawn Ave. There is no charge.

- Jan. 12—The Modernization of Japan.
 " 19—The Future of the Philippines.
 " 26—International Treaties and the Far East.
 Feb. 2—America's Stake in the Pacific.
 " 9—Racial Factors in the Development of Chinese Civilization.
 " 16—The Chinese Language as a Means of Communicating Thought.
 " 23—The Social and Political Structure of Chinese Society.
 Mar. 11—Lao Tze, Confucius, and Mo Tze.
 " 25—Religions of the Orient.
 Apr. 2—China's Contact With the West.
 May 4—Christian Missions and Cultural Contacts in the Orient.

"AND THE WIND CAME"

ONE HUNDRED and one years ago a British gentleman went out to Rio. He went from Leeds to London by coach, 24 hours; from London to Falmouth, three days; by the packet *Spey* from Falmouth to "the Brazils," January 7th to February 27th. The *Rio Church of England Magazine* is publishing parts of this traveler's diary. One item, written on the outward voyage, is as follows:

"January 16 (Sunday). Still becalmed at 11 o'clock. The captain read prayers on deck, all the sailors being very attentive with Bibles and Prayer Books; this was very pleasing, as the captain from habit read the prayers very well, in a solemn and serious tone, although he had in reality little of either. When prayers were nearly finished, one of the officers called out, 'We have got the wind on the larboard side, Sir.' The captain immediately called out with stentorian lungs as he was reading the prayers, 'Haul spankers up there.' Away flew the sailors into the rigging in a twinkling, leaving the captain and ourselves to finish the prayers, which the captain lost no time in doing, all the while eyeing the sailors to see that they were placing the sails right. I asked the captain why we had not prayers the Sunday previous. He said there was no occasion as we had plenty of wind."

WHEN BISHOP JENKINS of Nevada was in Kenyon College, he was captain of the football team one year when they went undefeated through the whole season.

NEWS IN BRIEF

CALIFORNIA—An exhibition of really Christian-like spirit in the people of San Francisco appeared in the result of the campaign for the Community Chest, which, appealing for \$2,350,000, ended with pledges for \$2,354,063. Of this \$150,000 was an extra pledge from the employes of the city. At the final meeting of the committee the result was welcomed as a renewed interest in the spirit of fair play and "a square deal for all."—The school at St. Matthew's, San Mateo, has combined modern methods with the older. In the 7th grade, in the study of "Worship" following the principle of Impression by Expression, the girls are making miniature Communion vessels, and the boys constructing a model of a church building.—Attendance at the Cathedral Sunday school in San Francisco has doubled within six months.—The diocesan committee on religious education has organized a pre-school department, to develop and direct all such endeavors as the Cradle Roll, the Font Roll, and the Little Helpers.—At the Church Divinity School the Rev. Professor Y. Y. Tsu, of Peiping University, China, was one of the special lecturers this month. He is a graduate of St. John's University, Shanghai, a priest of our own Church in China, and is just now delivering a special course of lectures in the Pacific School of Religions, in Berkeley.

CONNECTICUT—Miss Helen Stevens, diocesan secretary of religious education, is doing active work in 57 parishes and missions, and visits 27 of them regularly each month.—Bishop Budlong was the speaker at a meeting of the Woman's Auxiliary held on December 6th, at the Cathedral of St. John the Divine, New York City.—Archdeacon Morehouse, rector of the Church of the Good Shepherd, Shelton, was unanimously elected recently as secretary of the school board of that city.—Dean Colladay of Christ Church Cathedral, Hartford, has just celebrated the 15th anniversary as rector of Christ Church, and then dean of the Cathedral.—The Rev. Nelson R. Pearson, recently ordained, is assisting the Rev. Delmar S. Markle at St. Paul's Church, Fairfield.—The Rev. William Conrad Harmon, a Baptist minister, has been received by the Bishop of the diocese as a postulant and is now assisting the Rev. Cramer C. Cabaniss, rector of the Church of the Good Shepherd, Hartford. Mr. Cabaniss has recently been elected rector of the parish succeeding his former rector, the Rev. George T. Linsley, D.D., superannuated.—Miss Genevieve Coles addressed the New Haven Clerical Association, December 5th, on Literature in the Prisons.—The New Haven Missionary Association met December 5th in Trinity Church parish house, to hear an address given by R. H. Gooden, a student at Berkeley, and son of Bishop Gooden of Los Angeles. His subject was Cuba.

NEWARK—The seventy-fifth anniversary of the Church of the Mediator, Edgewater, the oldest Episcopal parish in Bergen County, was celebrated from November 13th to 20th. Churches in the following communities either originated from the Church of the Mediator, or were to a great degree served from it: Ridgely, Leonia, Grantwood, Fairview, Coytesville, and Fort Lee. The Rev. John C. Lord, of Morristown, a former rector, was the guest preacher on the morning of November 13th, and in the evening the present rector, the Rev. Albert E. Phillips, preached an historical sermon. The Rev. James A. McCleary, rector of St. Matthew's Church, Jersey City, and rector of the Church of the Mediator from 1894 to 1908, was one of the clergy present at a parish reception on November 17th. The final service of the anniversary observance took place on the morning of the 20th, Bishop Stearly confirming a class and preaching. The endowment fund was substantially increased by various anniversary gifts.

NEW YORK—On the Feast of St. Clement there were dedicated a receiving bason and two alms basons at St. Clement's Church, Mount Vernon. The basons were in memory of friends of the parish and were executed by Mowbray of London.

ROCHESTER—The seventy-fifth anniversary of the founding of the Hobart College Chapter of the Theta Delta Chi fraternity was celebrated December 10th, at the local chapter house in Geneva, and was followed in the evening by the 75th anniversary jubilee banquet at a local hotel. Delegates from Theta Delta Chi chapters at Cornell University, University of Rochester, Lehigh University, Williams College, Hamilton College, and Lafayette College were present as were national officers of the fraternity.

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WILLIAM W. DAVIS, PRIEST

EAST ORANGE, N. J.—The Rev. William Whiting Davis, a non-parochial priest of the diocese of New York, died of a heart attack at his home in this city December 4th at the age of 75. He had been ill for about two weeks. Besides the widow, his second wife, whom he married in 1918, he leaves a daughter, Mrs. Mary C. Proust.

The Rev. Mr. Davis had been in the ministry of the Church for forty-seven years. He had been retired from active service since 1927, living at New Milford, Conn., before coming to East Orange to make his home.

He was ordained to the diaconate in 1883 while serving as assistant at the Church of the Incarnation, Brooklyn. Two years later he was advanced to the priesthood by Bishop Littlejohn. He then accepted a call to San Francisco to be rector of St. Luke's, where he remained for seven years—until 1892. His next move was back east—to Christ Church, East Orange. This parish retained him until 1905, when he received a call to the Church of the Redeemer, New York. From 1910 to 1923 he served as rector of "the Little Church Around the Corner" in New York, leaving there to take charge at St. Peter's, Livingston, N. J.

SISTER CATHARINE, C.S.M.

NEW YORK—Sister Catharine, of the Community of Saint Mary, died at St. Mary's Hospital for Children, New York City, on December 2d, in the eighty-ninth year of her age and the sixty-fourth of her religious profession. She was associated with the five Sisters who founded the Community, and was one of the earliest to be admitted as a novice. Soon after her profession she was sent to work at the hospital for children, then recently opened. She was the Superior of that House for nearly sixty years, and for ten years, from 1908 to 1918, she held also the office of the Mother Superior General of the Community.

For the convenience of the many friends of St. Mary's Hospital, the Offices of the Dead and the Solemn Requiem were held in New York. On the day of the burial, Requiem Masses were said at an early hour by the Rev. S. C. Hughson, O.H.C., the chaplain provincial of the Community, and the Rev. C. W. Douglas, choirmaster. The Rev. Cuthbert Simpson, of the General Theological Seminary, chaplain at the hospital, was the celebrant at the sung Requiem. Four students of the General Theological Seminary, served as acolytes. Priests, doctors, nurses, associates, and members of the guilds connected with the hospital, together with a large group of Sisters from other Houses of the Community, and two representatives of the Sisterhood of the Holy Nativity, filled the

chapel. Two members of the firm of Messrs. Cadwalader, Wickersham, and Taft, which has looked after the business affairs of the hospital since its foundation, were also present.

Following the Requiem, the body was taken to St. Mary's Chapel, Peekskill, where the service from the Prayer Book was said and the absolution of the body given. Interment took place in the Sisters' Cemetery on Mount St. Gabriel.

J. R. C. BYRON

WEST HAVEN, CONN.—In this city on November 29th at Grace Hospital, Dr. J. R. C. Byron, prominent in the affairs of Christ Church, where he served as a vestryman, died of heart trouble after an illness of two weeks. Dr. Byron came from Maine fifteen years ago. He studied medicine and surgery in Vienna and Paris after his graduation from the medical school of New York University in 1893.

FRANK LAID HARVEY

CLARION, PA.—At 7:30 P.M. on All Saints' Day, the Hon. Frank Laid Harvey, judge of Clarion County, dropped dead in the library of his home here.

He was born in Murraysville, Westmoreland County, December 28, 1864, received a common school education, read law, and was admitted to the bar August 26, 1901. He had served as judge since January, 1924. For more than 20 years Judge Harvey had been a member of the board of trustees of Clarion State Teachers College and was president at the time of his death. He had devoted 30 years to development of the Allegheny River as an inland waterway and served for many years on the state forestry commission.

A communicant of the Memorial Church of Our Father, Foxburg, Judge Harvey taught the adult Bible class many years.

He is survived by his wife, Mrs. Helen Price Harvey, and a son, Frank Laid Harvey, Jr.

The burial service was held from the parish church, conducted by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, the Rev. H. A. Lollis, rector, assisting.

MRS. A. R. KIEFFER

BRADFORD, PA.—After an illness of eight months at the advanced age of 84, Mrs. Lissa Hall Kieffer, widow of the Rev. Dr. A. R. Kieffer, until his death in 1909 rector of the Church of the Ascension here, died on November 15th at her home, 18 Chautauqua place.

She organized the Daughters of the Church of the Ascension forty-one years ago and had remained its president ever since. She was an active member of St. Margaret's Guild, Woman's Relief Corps, Woman's Literary Club, and the Wednesday Club of the Country Club; an honorary member of the civic committee of the Board of Commerce and of the Girl Scout Council. For the past 16 years, she had been director of the dramatic presentations of the Woman's Literary Club. When she was 82 years old, she flew by airplane to New York City.

Mrs. Kieffer is survived by an invalid sister, Mrs. William H. Paul; two grand-

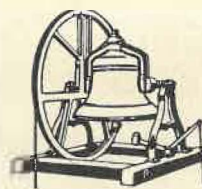
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daughters, Mrs. Herman L. Rogers of Cannes, France, Mrs. Constance Moore Walker of New York City, and one great-granddaughter, Barbara Moore Walker.

The funeral service was held at the Church of the Ascension, the rector, the Rev. Henry S. Sizer, Jr., officiating. Burial was in the family plot in Oak Hill Cemetery.

MRS. R. H. KLINE

ALLENTOWN, PA.—Mrs. Annie Erdman Kline, widow of the Rev. Robert H. Kline, for many years rector of Grace Church, Allentown, died at her home November 16th at the age of 75. The funeral service was held in Grace Church on November 19th, with the rector of Grace Church, the Rev. S. Franklin Custard, and the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, officiating. Interment was made in Fairview Cemetery.

Mrs. Kline is survived by six children: the Rev. Robert F. Kline, rector of Calvary Church, Wilkes-Barre; William E. Kline, Coral Gables, Fla.; Mary E., Gertrude, John F., and Margaret L., of Allentown.

FRANK CARTER MacDONALD

SEWANEE, TENN.—Frank Carter MacDonald, 24, theological student of Sewanee, was killed instantly by his own shotgun the morning of November 28th. He was alone in his room but it was known that he was planning a hunt that day. His mother found him, having been awakened by the shot.

This tragedy leaves the mother alone, the boy's father having died last August.

Mrs. MacDonald is known to many throughout the Church as a Church worker and missionary. Coming from New York, she served for a time at La Grange, Ga., and took up her duties in Sherwood and Sewanee and surrounding missions more than ten years ago where she has done and is doing effective service as a United Thank Offering worker.

MRS. H. ERNEST SCHMID

WHITE PLAINS, N. Y.—On December 5th at her home in this city, Mrs. Lucie Sutherland Schmid, widow of Dr. H. Ernest Schmid, prominent physician of White Plains, died at the age of 79 of a heart attack. Mrs. Schmid was the daughter of the late State Senator E. G. Sutherland, for many years publisher of the *Eastern State Journal*, and the former Anna Eliza Peck. She was married twice. Her first husband, Daniel Tripp, a lumber dealer, died a number of years ago. She had always been active in Grace Church affairs.

GEORGE W. STEWART

PHILADELPHIA—On November 10th, during a heavy storm, George Wilkinson Stewart, a student at the Philadelphia Divinity School, was killed in an auto accident.

Mr. Stewart, who was 25 years old, was an applicant for holy orders from the Church of the Incarnation, Drexel Hill, but later transferred to the Church of the Holy Apostles. He was educated at Leonard Hall and William and Mary College prior to entering the Divinity School.

MRS. CAROLINE B. S. WITTPENN

HOBOKEN, N. J.—Mrs. Caroline B. Stevens Wittpenn, a communicant of Holy Innocents' Church, Hoboken, member of the social service board of the diocese of Newark, and for many years active in numerous departments of charitable and welfare work, died on December 4th, aged 73, her death following a heart attack. She was the widow of ex-Mayor H. Otto Wittpenn, of Jersey City, and the daughter of the late Edwin A. and Martha B. Stevens.

The service rendered by Mrs. Wittpenn was both wide and varied. It included the founding of the Hoboken Industrial Society for the purpose of aiding young girls, successful efforts toward the reorganization of the state board of children's guardians, and toward the establishment of the Clinton state reformatory, work as probation officer of Hudson county, and supervision of the New Jersey women's division for raising liberty loans at the time of the World War. In addition, she served as president of the state board of children's guardians, three times as president of the New Jersey conference on social work, as a member of the state department of institutions and agencies (1918-1926, and from 1929 till her death), as a delegate to the third International Conference on Family Education at Brussels, and as a member of the International Prison Commission, the last mentioned office by appointment of President Hoover.

In addition to being a trustee of Stevens Institute of Technology, Hoboken, a college which was founded by her father, Mrs. Wittpenn held the honorary degree of Doctor of Laws from the New Jersey College for Women.

The funeral took place on December 6th from her home at Castle Point, Hoboken, and from Holy Innocents' Church. Interment was made in Hoboken Cemetery.

NEWS IN BRIEF

ALBANY—The annual service for diocesan lay readers was held in the Cathedral of All Saints, Albany, on St. Andrew's Day, the Rt. Rev. G. Ashton Oldham, D.D., being the celebrant. The work of this band has been conspicuous and has enabled various mission stations to continue services and even to train candidates for confirmation.

EAST CAROLINA—The Rev. Edwin Fountain Mosley, a former Methodist minister recently admitted as a candidate for holy orders in the diocese of East Carolina, is now in charge of the Church of the Advent, Williamston, and St. Martin's Church, Hamilton. The Rev. Mr. Mosley is a native of South Carolina and a graduate of Wofford College in that state. He served three years in China as a missionary of the Methodist Board and his recent work has been in charge of the Methodist Church in Enoree, S. C.

ERIE—Strenuous efforts are being put forth to prosecute the campaign for the Church's mission in the diocese. In addition to the usual conference for the clergy, conferences for lay people, especially lay leaders, were held in four centers: Erie, New Castle, Du Bois, and Bradford, the Rt. Rev. R. N. Spencer, D.D., Bishop of Western Missouri, and the Rev. R. W. Trapnell, D.D.; C. F. Mackey, diocesan treasurer; the Very Rev. Martin Aigner, D.D., chairman of the diocesan department of missions, speakers.—Mrs. Jamieson of Warren took in her automobile Miss Helen Skiles of Kyoto, Japan, about the diocese on a successful two weeks' tour of speaking; Mrs. Jamieson discussing the value of study groups and Miss Skiles telling of her work.—The Bishop and the Archdeacon of Erie have just completed personal visits to each parish and mission where conferences were held with vestries, committees, and canvassers.

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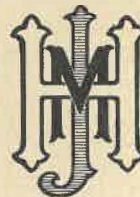
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Clerical Changes

APPOINTMENTS ACCEPTED

CLARK, Rev. ALLEN W., to be rector of All Saints' Church, Brookline, Mass.

CLARKSON, Rev. THOMAS S., to be priest in charge of St. Paul's Church, Smithfield, N. C., and St. Gabriel's Church, Selma, N. C. Address, 215 E. Lane St., Raleigh, N. C.

HIGGINS, Rev. JOHN S., formerly assistant at St. Luke's Pro-Cathedral, Evanston, Ill.; to be rector of Church of the Advent, Chicago.

HILL, Rev. HERBERT H., formerly of Holy Trinity Church, New York City; to be assistant at Grace Chapel, 415 East 13th St., New York City.

MCLEAN, Rev. WILLIAM D., Jr., formerly priest in charge of St. John's Church, Flossmoor, Ill. (C.); to be rector of St. John's Church, Sparta, Wis. (Eau C.).

MERRIX, Rev. ALFRED RONALD, formerly assistant of St. Paul's Church, Oakland, Calif., now to be its rector. Address, St. Paul's Church, Montecito Ave., Oakland, Calif.

PAIGE, Rev. EMMETT P., priest in charge of St. John's Church, Poultney, Vt., also to be priest in charge of St. Luke's Mission, Fair Haven, Vt., and St. Mark's Mission, Castleton, Vt. Residence, St. John's Rectory, Poultney, Vt.

SARGENT, Rev. G. P. T., D.D., formerly dean of Cathedral of the Incarnation, Garden City, L. I., N. Y. (L.I.); to be rector of St. Bartholomew's Church, New York City. Effective January 1st.

SMYTHE, Rev. THOMAS B., of St. Luke's Church, Reading, Pa., also to be rector of St. Mary's Church, Reading, Pa. Mr. Smythe will serve both churches and will continue in charge of the Church of St. Philip the Deacon, a mission for colored people.

THOMAS, Rev. J. HENRY, of Klamath Falls, Ore.; to be rector of St. Clement's Church, Berkeley, Calif.

WINSLOW, Rev. JOHN A., formerly priest in charge of St. Andrew's Church, Columbus, Ohio (S.O.); to be priest in charge of St. Mark's Church, Dante, Va., and Associate Missions (Sw.V.). January 22d.

WITHEY, Rev. THOMAS A., formerly of Church of St. John Chrysostom, Delafield, Wis.; to be on the staff of Christ Church, Corning, N. Y., and vicar of Church of the Redeemer, Addison, N. Y. (Roch.). January 1st.

NEW ADDRESSES

BEECH, Rev. JOHNSTONE, Morristown, N. J., is locum tenens at the Church of the Advocate, New York City. Address, 2119 Washington Ave.

HAVERMALE, Rev. W. A., 322 N. Ivy St., Glendale, Calif.; 3908 Glen Feliz Blvd., Los Angeles.

ROBERTSON, Rev. WILLIAM C. (Tenn.); 142 Brattle Street, Cambridge, Mass.

STEMBRIDGE, Rev. ARTHUR P., formerly of Trinity Church, Rupert, Idaho; 243 E. 82d Place, Los Angeles, Calif. Effective March 1st.

WOOD, Rev. ARTHUR, 182 Lexington Ave., Providence; Apponaug, Rhode Island.

RESIGNATIONS

DUFFIELD, Ven. ROY FARRELL, as archdeacon of Queens and Nassau (L.I.), as of January 1st. The Rev. Mr. Duffield was elected archdeacon emeritus.

KIMBER, Rev. ROBERT B., as rector of St. Peter's Church, Detroit, on November 30th.

MAXON, Rev. WILLIAM D., D.D., as rector of Christ Church, Detroit; to become rector emeritus of the parish.

SPENCER-MOUNSEY, Rev. CREIGHTON, as rector of Trinity Church, Northport, L. I., N. Y., as of January 1st. After February 1st address: King's Park, N. Y.

ORDINATIONS

PRIESTS

NEW JERSEY—The Rev. RICHARD GUNSAULES URBAN, eldest son of the Suffragan Bishop, and the Rev. LAURENCE APPLEBEE COPELAND were advanced to the priesthood in All Saints' Chapel of Trinity Cathedral, Trenton, by the Rt. Rev. Ralph Ernest Urban, Suffragan Bishop of New Jersey, on November 25th. Mr. Urban was presented by his uncle, the Rev. Percy L. Urban, and Mr. Copeland by the Rev. Arthur F. O'Donnell. The preacher was the Rev. Percy L. Urban. Bishop Matthews and Bishop Knight assisted in the service.

NEW YORK—The Rev. EDWARD TOWER THEOPOLD was advanced to the priesthood by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of this diocese, in Trinity Church, Trinity Avenue and 166th street, Morrisania, Bronx, on December 11th. The candidate was presented for ordination by his uncle, the Rev. Edward C. M. Tower, rector of St. James' Church, Great Barrington, Mass.

Mr. Theopold has been in charge of Trinity since last August by Bishop Manning's appointment. He was formally installed as rector of the parish following his ordination.

DEACON

CALIFORNIA—In St. Clement's Church, Berkeley, on November 29th FREDERICK MORGAN CRANE was ordained to the diaconate by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles. The candidate was presented by the Rev. Lindley H. Miller and Bishop Parsons preached the sermon.

Mr. Crane is to be assistant at St. Clement's with address at the Church Divinity School of the Pacific, Berkeley.

NEWS IN BRIEF

NEWARK—Mrs. Virginia B. Ward, who died on November 30th at Kew Gardens, Long Island, N. Y., was the widow of Samuel A. Ward, composer of the tune "Materna," to which the hymn, "O Mother Dear, Jerusalem" is sung. Mr. Ward was for many years a member of the choir of Trinity Church, Newark.—At St. Peter's Church, Morristown, on the last Sunday of the month, Evensong is conducted by members of the Young People's Fellowship, under the direction of the rector, the Rev. Donald M. Brookman, D.D. Burnett Andrews, organist of the church, gives a recital immediately after this service. Evensong is at 7:45 and is followed, on other Sundays, by a later service with a special address. On December 11th the Rt. Rev. Benjamin M. Washburn, D.D., the new Bishop Coadjutor of the diocese spoke on the Layman's Evaluation of Foreign Missionary Work. Afterwards an informal reception for the Bishop and Mrs. Washburn was given in the parish house.

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ANNOUNCEMENTS

Memorials

LOUIS BYRAM CARTER

In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927.
"May light perpetual shine upon him."

KARL SCHWARTZ

In loving and grateful memory of KARL SCHWARTZ, priest and doctor, who departed this life in the peace of the Lord, December 8, 1924.
"Of your charity pray for the repose of his soul."

ELIZABETH ADELAIDE TOWLE

In loving memory of ELIZABETH ADELAIDE TOWLE, a devout Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life December 13, 1930.
"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

APPEALS

ST. ANNE'S PREVENTORIUM which is caring for some thirty little children of the mountains, undernourished and threatened with tuberculosis, is urgently in need of funds. Could you find a more appropriate way to use your Christmas offering? Any amount would be greatly appreciated. Money may be sent to the Ven. W. R. MASON, Charlottesville, Va., or Miss ANNIE PARK, Mission Home, Va. The Preventorium is in the diocese of Virginia under direction of the Rt. Rev. H. St. George Tucker, D.D.

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 UPJOHN, Treasurer, Box 81, City Hall Station, New York City.

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Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTNAM, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Holy Communion and Sermon, 11; Evening
Prayer, 4.
Week-days: Holy Communion 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5. Choral Saturdays: Organ recital at
4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
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Sundays 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

Holy Cross Church, Kingston, N. Y.

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

Church Services continued on page 223

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Sermon and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Books Received

- (All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)
- BASIL BLACKWELL, Oxford:**
At the Edge of Dream. By Ida E. L. Hinde. 3s. 6d. net.
- BRUCE HUMPHRIES, INC., Boston:**
Even So Come. And Other Poems. By Arthur D. Ropes. \$2.00.
- CHURCH MISSIONS PUBLISHING CO., Hartford:**
A St. Mary's Teacher in the Famine District of China. (Soldier and Servant Series) Nov., 1932-Jan., 1933. Quarterly, Paper, 15 cts.
- FLEMING H. REVELL CO., New York City:**
Colonel Roosevelt. Private Citizen. By Earle Looker. \$2.50.
- HARPER & BROTHERS, New York City:**
My Neighbor Jesus. By George M. Lamsa. \$1.50.
The University of Experience. By Lynn Harold Hough. \$1.00.
- HOLY CROSS PRESS, West Park:**
Holy Cross Prayer Calendar, 1933. (Paper bound.)
- JOHN DAY CO., New York City:**
Remakers of Mankind. By Carleton Washburne. \$3.00.
Our Obsolete Constitution. By William Kay Wallace. \$2.00.

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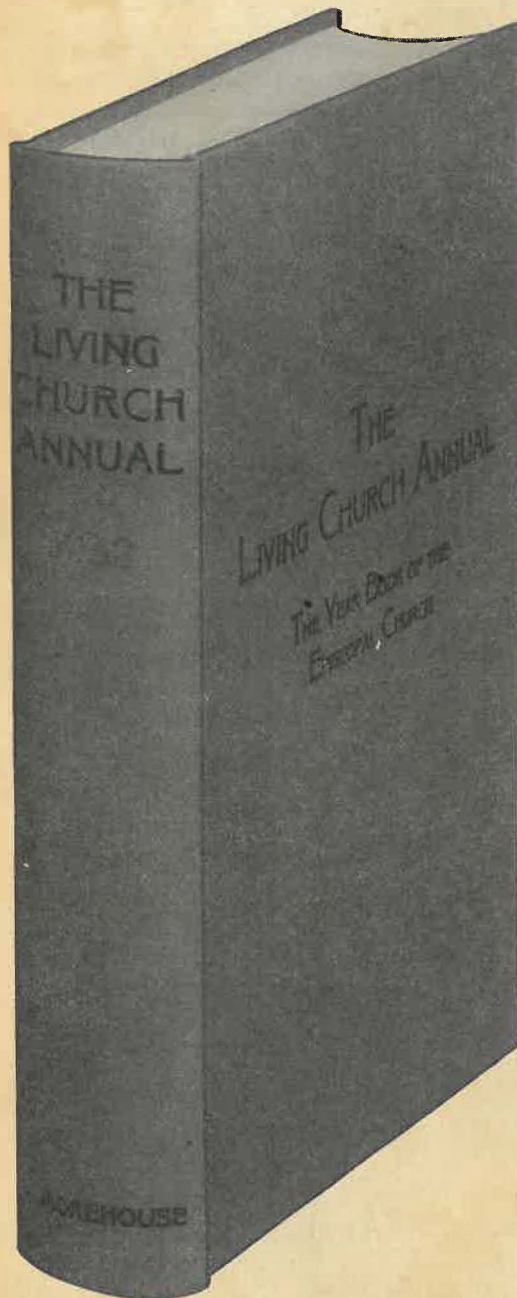
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- ☞ List of the new diocesan Ecclesiastical Courts in Marital Relations.
- ☞ Lectionary includes black-letter saints' days recommended by Prayer Book Commission; also two supplementary unofficial kalendars from *The American Missal* and *In The Presence*.
- ☞ 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.
- ☞ A very handy quick-reference index of the book combining the old Alphabetical and Classified indexes into one index, and printed on colored stock.
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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 a comparison of two unofficial kalendars from *The American Missal* and *In the Presence*.

