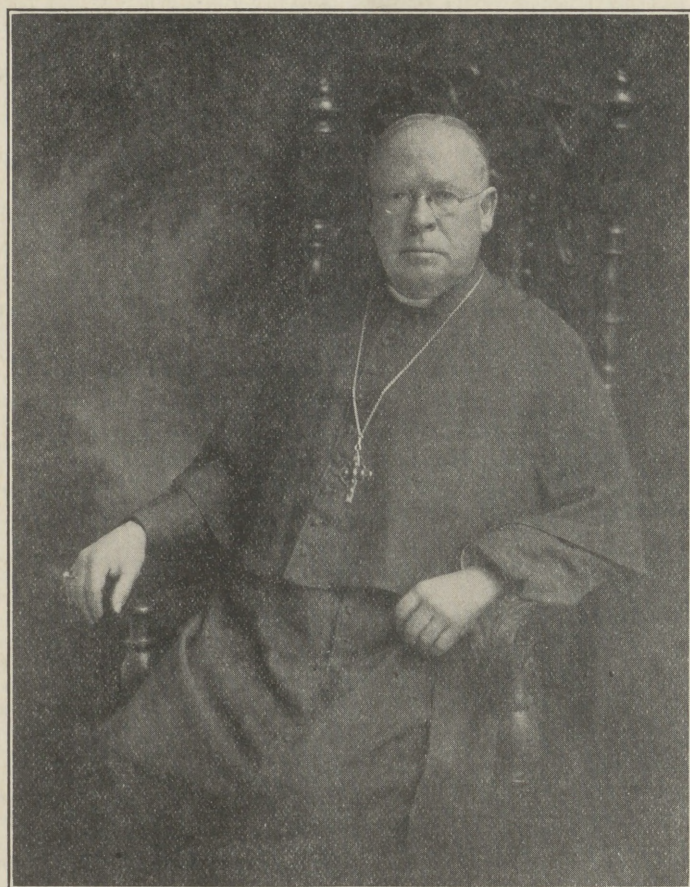


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# The Living Church

November  
20,  
1857



January  
15,  
1933

[ Rt. Rev. William Walter Webb, D. D.

Late Bishop of Milwaukee

[See page 355]

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor  
 REV. FRANK GAVIN, Th.D. } .. Contributing Editors  
 ELIZABETH McCracken }  
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 CLINTON ROGERS WOODRUFF..... Social Service Editor  
 ADA LOARING-CLARK..... Woman's Editor  
 IRENE NELSON..... News Editor  
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## Church Calendar



### JANUARY

- 22. Third Sunday after Epiphany.
- 25. Conversion of St. Paul. (Wednesday.)
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

### FEBRUARY

- 1. Wednesday.
- 2. Purification B. V. M. (Thursday.)
- 5. Fifth Sunday after Epiphany.
- 12. Septuagesima Sunday.
- 19. Sexagesima Sunday.
- 24. St. Matthias. (Friday.)
- 26. Quinquagesima Sunday.
- 28. Tuesday.

## CALENDAR OF COMING EVENTS

### JANUARY

- 22. Convention of Texas; convocation of North Texas.
- 24. Conventions of Duluth, Harrisburg, Indianapolis, Kentucky, Lexington, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia; convocations of Salina and San Joaquin.  
 Long Island special convention for election of Junior Suffragan Bishop.
- 25. Conventions of Atlanta, Dallas, Louisiana, Maryland, Oregon.
- 26. Convention of Florida.
- Convention of West Texas.

### FEBRUARY

- 1. Conventions of Los Angeles, Michigan.
- 4. Convocation of Spokane.
- 7. Conventions of California, Chicago, Olympia.
- 9. Regional Conference of diocesan field department leaders in or near New York.
- 12. Conventions of Georgia, Kansas.  
 Race Relations Sunday.
- 14. Conventions of Iowa, Ohio.  
 Regional Conference of diocesan field department leaders at Denver.
- 15. Conventions of Colorado, Nebraska, Sacramento.
- 21. C. L. I. D. Conference at Grace Church, New York.
- 24. Christian Unity League Conference at Berkeley, Calif.
- 25. Bishop Perry sails for the Orient.
- Convocations of Honolulu, Puerto Rico.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JANUARY

- 30. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.
- 31. Brotherhood of St. Barnabas', Gibsonia, Pa.

### FEBRUARY

- 1. The Advent, San Francisco, Calif.
- 2. St. James', Franklin Square, L. I., N. Y.
- 3. Our Saviour, Washington, D. C.
- 4. All Saints', Dorchester, Boston, Mass.

## 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.

### Aided Dioceses and Districts

**T**O THE EDITOR: The General Convention, meeting in Denver, appointed a commission to study the disparity in appropriations to and payments expected from aided dioceses and missionary districts—and other questions related to the work in these fields. For the sake of brevity the commission calls itself "the Commission on Aided Dioceses and Missionary Districts."

At the request of the National Council the chairman of the commission sat in at the meeting of the department of Domestic Missions last month and gave a summary of its plans. This has been reported in some of the Church weeklies but there is one aspect of it which deserves special emphasis, and the commission has asked its chairman to call attention to it through the Church press.

The commission is convinced that the greatest need of the Church at present is for a better acquaintance with and more thorough understanding of the work in this country which is supported by appropriations from the National Council. In other words, what is required is a painstaking and detailed evaluation of all the work now carried on in aided dioceses and missionary districts. Most of the criticism falls short of its mark because there is no responsible body either in General Convention or National Council having sufficient acquaintance with the work in detail to know where cuts ought to be made. Most of what has been done in this direction is by a general slash in all salaries and of all kinds of work alike. But the work is certainly not of equal value. There are places where cuts can be made advisedly, other work which ought not to be cut but more generously supported. These matters cannot be determined with justice and wisdom from headquarters or by a study of data and scale of expenses. Those in charge of the work itself know conditions best—and must have opportunity to advise in the matter.

The commission is convinced that a provision of the canons of the national Church provide just such an opportunity to make a thorough evaluation.

Canon 59, section 8, paragraph 1 stipulates:

"In connection with the preparation of such budget (that is the budget presented by the National Council to the General Convention) the National Council shall, at least fifteen months before the session of the General Convention, transmit to the president of each province a statement of its existing appropriations for the dioceses and missionary districts within such province, showing the items for which such appropriations are expended, for the purpose of obtaining the advice of the province as to changes therein. The synod, or council of each province, shall thereupon, in such manner as the synod shall determine, consider such budget and report its findings to the National Council for its information. The National Council shall also submit to the General Convention with the budget a plan for the apportionment to the respective dioceses and missionary districts of the sum needed to execute the program."

The commission urges that this canon be carried out with great care at the meetings of the synods this year: that the bishops of each province be called together by its president to confer immediately in advance of the synod and go over their budgets in detail together, following which these ap-

propriations in detail be presented at synod meeting for study and discussion.

The commission hopes this work will be done not only critically but sympathetically, for the Church needs at this time renewed assurance as to the value of the work supported by missionary funds.

If thoroughly done the commission is persuaded such a procedure will result beneficially in various ways.

*First:* It will inject into the meeting of the synod itself an interest now generally lacking. To evaluate the work within its own borders will give the synod a searching task for which its members are in a position to know the facts.

*Second:* It will help educate the members of the Church in the work and so bring to General Convention deputies who have some accurate information as to conditions.

*Third:* It will give to the whole Church a fresh understanding of its task in the United States, a renewed confidence in the realization that every item has been scrutinized and waste eliminated.

(Rt. Rev.) PHILIP COOK,  
 Chairman of the Commission.  
 (Rt. Rev.) W. APPLETON LAWRENCE,  
 Wilmington, Del. Secretary.

### Prohibition

**T**O THE EDITOR: May I comment gently and respectfully upon your open letter to Bishop Hughes [January 7th].

I am still among those benighted folk who believe that the essential cause of Prohibition is not lost. I recognize the evils of present conditions and the urgency of some action that will remove the unreality, if not hypocrisy, of the present procedure. I believe, however, that it is the part of wisdom so to act that the very evident and real gains that have been made, in spite of all evidences to the contrary, may be conserved. I covet for our Church a rightful share in a splendid effort on behalf of social and moral amelioration that earnest folk are seeking to win for themselves and for others by those efforts which are peculiarly associated with the name "Prohibition."

There is nothing sacrosanct about a method. To identify Christianity with any practical procedure or opportunist program is always an error. For this reason, I have never identified myself with any organization of men which has seemed to canonize a means to an end. I could not, therefore, conscientiously take part in such a conference as has been called to meet in Washington in March. At the same time, I am not sure that your attitude as expressed in the editorial manifests that brotherly sympathy which even mistaken people deserve in a good cause.

Your editorial contrasts certain well known attitudes, as the difference for instance, between Prohibition and Temperance. I am sure that the very obvious difference is recognized by the most ardent advocates of Prohibition. Unfortunately, "the enemy" may seize our complacent talk about use without abuse as permission to continue or to resume those practices which have been proven to be unconquerable enemies of temperance. Social drinking has ever been the beginning of intemperance. The weakness of human

nature is such, it has been, I believe, well proved, that at certain points it needs protection against itself. The ease with which human weakness has fallen before the temptation of certain great lusts and passions, among which is the passion for strong drink, is seen in the reading of human history. The problem with which we are dealing now is as old as the apostolic period, as shown by your quotations from St. Paul. The "noble experiments" which men have made through the years for the protection of the weak are many, Prohibition undoubtedly one of them. That it has disappointed many hopes is clear. That the time has come to throw it into the discard is to me not so clear. The factors leading to failure may be more in need of "repeal" or "modification" than the law under discussion. There is often more "the matter with our swallow" than the thing we are attempting to swallow.

You state that "Prohibition as we have had it for the past twelve years is as dead as the dodo," "killed last November." I do not believe that the results of the last election can be so easily accepted as a mandate of the American people to repeal the Eighteenth Amendment. Many, including myself, cast a vote for the Democratic candidate without the feeling that the primary issue involved in the election was the Eighteenth Amendment. Other and really greater issues gave Mr. Roosevelt the tremendous vote. I think that, politically speaking, some of our office holders and office seekers are going to find themselves disillusioned or disappointed in the assumption that the American people as a whole are predominantly in favor of repeal or radical modification of the Eighteenth Amendment. They will certainly not be in favor of it until the proponents of repeal or modification have some better constructive substitute for the control or remedy of a great evil than those which have been advanced.

I am sure that you cannot seriously believe that the most ardent advocates of Prohibition thought of "making people moral by law." Those who have read their Bibles, as those who have read history, certainly know that the law at best is a schoolmaster to lead to that for which it seeks to make a preparation. It served a purpose once in leading men to Christ. Law is also society's expression of its effort to protect itself against recognized dangers or evils. As the expression of a Christian's desire to surrender much that he himself likes and may safely use for the sake of weak ones who cannot so easily be trusted with the dangers of it, Prohibition is more than a noble experiment; it is an expression of Christian stewardship.

You have rather startlingly quoted from the great Apostle to the Gentiles and have, apparently to me, wrested some of his words from their context to convey an implication which they do not necessarily carry. "You can prove almost anything by the Bible," says the man on the street. The words to Timothy have had their use, as you know. St. Paul wrote some other words that are worth quoting more to the real point. He spoke in one place of having "spirit for the common good." In I Corinthians he has some wonderful words as he is wisely setting forth some thought about the Christian's liberty and the way in which Christians can bear one another's burdens: "If eating meat is a hindrance to my brother's welfare, sooner than injure him, I will never eat flesh as long as I live." He spoke of "the liberty wherewith Christ has made us free," but he sought to use that liberty in such a way that it should be protected from some of its own inherent dangers. He wrote: "Where the Spirit of the Lord is, there is liberty." Liberty without

the Spirit of the Lord has its dangers, and needs often even legal methods of protecting weak human nature from its own softness.

My chief concern in the whole matter is, however, not that any one plan or method be regarded as a thing for which men should die, but that our Church take that attitude in this great crisis which will identify it primarily with those who stand for the weaker brother rather than with that large group of easily complacent folk who are more concerned for their liberty than their stewardship, and feel not the passion with which Christ looked upon the multitude.

(Rt. Rev.) WILLIAM MERCER GREEN,  
Bishop Coadjutor of Mississippi.  
Meridian, Miss.

**TO THE EDITOR:** I have read the *Newark Evening News* report of your open letter, addressed to Bishop Edwin Holt Hughes of the Methodist Episcopal Church, declining his request that you endorse and advertise "a national conference of Church leaders to meet in Washington in March, to consider the present temperance situation." . . .

The plain truth is, as I believe you will agree, that seeking to cure the sin of more than half a century of saloon legalization for revenue, by amending the Constitution, notwithstanding it never sanctioned liquor selling, is a flat repudiation of every principle of the gospel of Christ. I have no idea how many thousands of churches there were in the United States, when the Eighteenth Amendment was adopted, but I have learned that there were 177,790 licensed saloons running and, considering our theory of government, we are forced to the conclusion that both churches and saloons were run by authority of the same people; and under those conditions the Christian word to the people was not "prohibit," but "repent" and there was no possible door of repentance of the sin of saloon legalization open to the people except through the repeal of the license laws.

Accordingly, 33 years ago I tried to organize a Christian anti-license league in the churches in the hope of creating a public sentiment that would cause the abolition of the license system, but I had not gone far before I was made aware that the Church people were much more concerned about prohibiting the saloon keepers' sin than about repenting of their own, notwithstanding their own sin of license was the only thing that made the saloon keepers' sin of liquor selling legally possible.

That the Constitution could never be charged with responsibility for the existence of the intoxicating liquor traffic and did not need to be amended in order to prohibit it, is proven by a United States Supreme Court decision rendered about half a century ago, as follows: "There is no inherent right in a citizen to sell intoxicating liquor at retail. It is not the privilege of a citizen of a State, nor of a citizen of the United States."

As matters stand now, all of our national sin of all the years of the existence of the license system, still stands, unrepented and unforgiven, regardless of "God's imperative command to all men everywhere to repent," while the Church people have, in a Pharisaic spirit caused the Constitution to be amended, prohibiting what it never sanctioned, all of which constitutes a clear case of "mocking God" and the harvest of corruption the nation has been reaping these many years, as the inevitable result, is God's answer to that mockery. . . .

The Church of Jesus Christ was never a world-moralizing institution and because it has practically been made such, fully accounts for its present condition of self-justification, religious confusion, and spiritual death.

Newark, N. J. F. M. PALMATIER.

**TO THE EDITOR:** I have fully intended to stop my subscription. My purpose to do so has been strengthened by your editorial in the paper of January 7th on "Prohibition."

A good many members of the Episcopal Church, I am sure, have been sorely troubled by the general position of prominent members of the Church on this question. They have not hesitated to proclaim that they do not believe in the law, and that they will break it whenever they please. The bootleggers have found many of their best customers in members of this Church. But the law has been tested in every court of the country from the lowest to the highest. No law could have a clearer standing than this—it is the law of the land. Those who break it may make a lot of silly talk about "trying to make people good by law"—their real excuse is self-indulgence and nothing else. . . .

Your quotation from Professor Morris is exactly the same sort as the old argument that slavery must always exist because St. Paul allowed it—or that efforts to abolish poverty are wrong, because Christ said, "The poor ye have always with you." H. L. Mencken teaches the same kind of religion as some of our prominent leaders.

(Rev.) CARROLL E. HARDING.  
Baltimore, Md.

**TO THE EDITOR:** Your editorial [L. C., January 7th] regarding the invitation from Bishop Hughes was not in your usual happy and courteous vein. There are quite a large number of the clergy of the Church and a surprisingly large number of the laity who are vigorously of the opinion that the Eighteenth Amendment has been of so tremendous a benefit that it has attracted the attention of the powers of darkness, so you can hardly think of yourself or *THE LIVING CHURCH* as representing the sentiment of the Church. My own experiences under the old saloon system, now to be gaily restored, apparently with the approval of *THE LIVING CHURCH*, is that no blacker horror could come over our country. The personal experience to which I refer had to do with mission work in the city of Chicago in the old days before the World's Fair, and afterward, also in Omaha under the administration of my good friend and fellow Churchman, Jim Dalman. Jim himself acknowledged that saloons were hell. Man, man, you simply do not know what you are talking about.

(Rev.) PHILIP DAVIDSON.  
Greenville, Miss.

We are at a loss to know what passage in the editorial in question gave our correspondent the erroneous impression that we favor a return of "the old saloon system."—*THE EDITOR.*

**TO THE EDITOR:** I want to commend your stand on the Prohibition Question in the January 7th issue of *THE LIVING CHURCH*—fair, brave, and well chosen words of a sane thinking Christian writer.

Logan, W. Va. (Rev.) WILLIAM MEAD.

—◆—  
**A Missionary's View**

**TO THE EDITOR:** The findings of the Laymen's Commission of Inquiry have not yet reached the Far East as a whole but sundry bits of it have been published in the daily papers as released by the Commission's publicity agent. That the judgments passed on missions were formulated in good faith and after an attempt to discover the truth can hardly be doubted. But what immediately strikes the attention of the intelligent reader is that the Commission must

have had very vague and somewhat confused ideas as to what is the purpose of Christian missions in non-Christian lands. Is it, as we believe, to build up the Church of Christ as the means to the establishment of God's Reign, or is it, as conservative Protestants hold, the widest proclamation of the Gospel so that a certain number of individual souls may be saved, or is it a philanthropic effort to enrich Oriental life with the best that Occidental science, medicine, and sociology can offer, or is it a co-operative enterprise whereby we learn from them and they learn from us, all, as it were, slapping each other on the back and assuring each other that we are "jolly good fellows"?

The gentlemen of the Commission who are so undecided seem to have overlooked the clear commission of Christ in St. Matthew 28:18-20 and St. Paul's statement of his purpose in Colossians 1:24-29, "for his body's sake, which is the church," or perhaps they have set Bible standards aside as not sufficiently up to date. In an automobile the city toward which you wish to drive will determine whether the road which you are following is the right one or not; similarly the end of Christian missions will be the chief factor in determining whether the means being employed in Japan, China, and India are right or wrong. To adopt the judgments of "enlightened non-Christians" seems a very curious procedure in estimating the correctness of the methods followed in propagating our faith. It is not usual for Bolshevik emissaries to consider too tenderly whether the adherents of the capitalistic system like their ways or not, but "the children of this world are wiser in their generation than the children of light." And, anyway, they are really in earnest, while the Baptist, Congregational, Dutch Reformed, Methodist, Presbyterian, and Protestant Episcopal gentlemen on this Commission seem to regard earnestness as somehow improper.

That missionaries have faults, and glaring faults, nobody would admit more willingly than the missionaries themselves. They have never, to the writer's knowledge, set themselves up as plaster saints. They are generally hearty, wholesome, human beings with an ability to see the funny side of things. They would for the most part say that their shortcoming is in not presenting the Christian message with sufficient emphasis and persistence, "in season and out of season." The routine duties of a teacher in a mission college with a heavy schedule of classes and lectures and innumerable papers to mark and correct, or of a physician in a mission hospital overwhelmed with professional work, calls on his time and skill and strength, morning, noon, and night, make it difficult and sometimes almost impossible to do much if any evangelistic work. And many such missionaries feel keenly their limitation to purely secular activities. So it was with wonder and amusement that the missionaries found themselves criticized for "allowing their evangelistic efforts to serve as a substitute for their much more difficult medical" or educational work. A school boy athlete who had been barely keeping up with his class could hardly be more surprised at being denounced as a bookworm. If fault must be found with the missionaries, thank God that it is for being faithful to their divine commission rather than for being slack in obeying it. (Rev.) M. H. THROOP.

St. John's University, Shanghai.

#### NEWS IN BRIEF

PITTSBURGH—An institute for the training of officers will be held by the Woman's Auxiliary of the diocese of Pittsburgh in Trinity House, on January 26th, at 10 A.M.

## Clerical Changes

### APPOINTMENTS ACCEPTED

DAY, REV. WILLIAM FRIEND, formerly priest in charge of St. John's Church, Townsend, Mont.; to be priest in charge of St. Paul's Church, Hamilton, Mont. Address, 207 De Smet Ave., Hamilton, Mont.

HARPER, REV. HOWARD V., formerly rector of Grace Church (South), Cleveland, Ohio; to be rector of Christ Church, Hudson, Ohio.

HUGHES, REV. CHARLES WELLINGTON, formerly priest in charge of Mission of the Advent, Lakewood, Ohio; to be rector of Trinity Church, Monroe, Mich.

LINAWEAVER, REV. PAUL G., formerly vicar of St. Alban's parish, Washington, D. C.; to be chaplain in the Navy. After a few months at the Naval Training Station, Newport, R. I., Chaplain Linawever will be ordered to duty at sea.

MALLETT, REV. REGINALD, formerly of Christ Church, Chattanooga, Tenn.; to be rector of Grace Church, White Plains, N. Y.

THOMAS, REV. G. L. G., formerly of Trinity Church, Stuart, Fla. (S.F.); to be rector of Church of the Redeemer, Sarasota, Fla. (S.F.) Address, 127 Morrill St., Sarasota, Fla.

### RESIGNATIONS

MITCHELL, REV. ARTHUR L., as rector of St. Andrew's Church, Oakland, Calif.; to be retired. Address, 305 F Ave., National City, San Diego Co., Calif.

MITCHELL, REV. WILLIAM H., as rector of St. Paul's Church, Hamilton, Mont. Mr. Mitchell, who spent the greater part of his forty years in the ministry in Montana, will retire.

PRESSEY, CANON ERNEST A., as rector for thirty-four years of Trinity Church, Portland, Maine. Mr. Pressey retires on July 1, 1933. Address, Portland, Maine.

### NEW ADDRESS

COOPER, REV. PLACIDUS M., Christ Church, Kingman, Kans. (Sa.); Henry, Ill.

### ORDINATIONS

#### PRIEST

MINNESOTA—On January 9th in St. Paul's Church, Minneapolis, the Rev. JOHN PONNIAH AARON was advanced to the priesthood by the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, assisted by the Bishop Coadjutor, the Rt. Rev. S. E. Keeler, D.D. The candidate was presented by the Rev. H. L. Bowen, rector of St. Mark's Church, Evanston, Ill., and the Rev. A. E. Knickerbocker, D.D., rector of St. Paul's, Minneapolis, preached the sermon.

Mr. Aaron sails for England on January 20th, and from there he expects to go to India, where he will offer himself for work in the diocese of Dornakal.

#### PRIEST AND DEACON

SOUTH DAKOTA—On December 23d, in Trinity Church, Mission, the Rev. INNIS I. JENKINS was advanced to the priesthood by Bishop Roberts. The candidate was presented by the Rev. Paul H. Barbour. The Rev. Nevill Joyner preached the sermon, and the Rev. Messrs. Dallas Shaw, A. S. Bussingham, John DeCorey, and Vine Deloria joined in the laying on of hands.

On the feast of the Epiphany in St. Peter's Church, Sioux Falls, EARL T. KNEEBONE was ordained to the diaconate by Bishop Roberts. The Rev. S. H. Hagen presented the candidate; and Dean F. B. Woodruff preached the sermon and read the litany. Mr. Kneebone is a member of St. Peter's congregation. He will take up work at Lake Andes and Armour.

#### DEACON

SHANGHAI—On December 14th in St. John's Pro-Cathedral, Shanghai, KUO LIANG-LSIEN was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. F. R. Graves, D.D.

The candidate, presented by the Rev. T. K. Shen, is to be assistant to Mr. Shen at the Church of the Victorious Word, Hsiakwan.

## Books Received

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

GEORGE ALLEN & UNWIN, LTD., London:  
*The Faith and Conduct of a Churchman.* By A. C. Buchanan. Two Shillings net.

THE COLLEGE OF PREACHERS, Washington:  
*Pastoral Counsels on the Holy Estate of Matrimony.* By the Rev. Herman Ebert. Paper Bound. 25 cts. post paid.

THE COMMITTEE ON THE COSTS OF MEDICAL CARE, Washington:  
*Surveys of Organized Medical Service.* Abstracts of Five Reports on Organized Facilities for the Provision of Medical Care (abstracts of Publications Nos. 17 to 21). Paper Bound.

THE EVANGELICAL EDUCATION SOCIETY, Philadelphia:  
*1932 Seventieth Annual Report of the Evangelical Education Society of the Protestant Episcopal Church.* Paper Bound.

HARRIS & PARTRIDGE, INC., Philadelphia:  
*The Pennsylvania Legislator.* Political Essays, written for Members of the General Assembly. Published every so often by George Woodward, M.D. Senator 6th District.

THE INTERPRETER, Kristenstad:  
*The Interpreter.* January, 1933. Issued monthly. Paper, \$2.00 a year; single copies 25 cts. each.

LIBRAIRIE FELIX ALCAN, Paris:  
*L'Orthodoxie.* Par l'Archevêque Serge Boulgakoff.

LONGMANS, GREEN & CO., New York City:  
*The Christian in His Blindness.* By the Rev. W. H. Elliott. \$1.00.

LINCOLN MAC VEAGH, THE DIAL PRESS, New York City:  
*The Devil in the Belfry.* By Russell Thorndike. \$2.00.

THE MACMILLAN CO., New York City:  
*Franciscan Poets.* By Benjamin Francis Musser. \$2.00.

*Lead, Kindly Light.* Studies of the Saints and Heroes of the Oxford Movement. By the Rev. Desmond Morse-Boycott. \$1.50.

OXFORD UNIVERSITY PRESS, New York City:

*Political India, 1832-1932.* A Coöperative Survey of a Century. Edited by Sir John Cuming. \$1.25.

*The Server's Handbook.* With the Text of the Liturgy and Private Prayers. Arranged for use throughout the Anglican Church by Percy Dearmer. Third Edition. 75 cts.

PRINCETON UNIVERSITY PRESS, Princeton:  
*The Abolition of Unemployment.* By Frank D. Graham. \$2.00.

SOUTH AFRICAN CHURCH OFFICE, Westminster:  
*Church Finance at Home and Overseas.* By the Venerable George H. Cameron. Paper, 1/.

TRINITY COLLEGE, Hartford:  
*Trinity College Bulletin.* Catalogue Number, 1932-1933. January, 1933. Paper Bound.

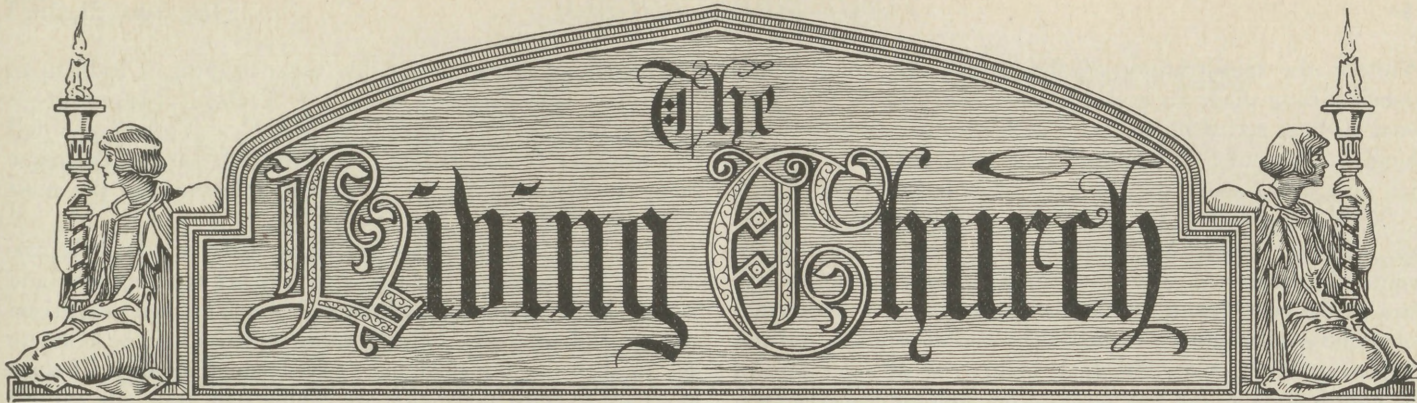
THE UNIVERSITY OF CHICAGO PRESS, Chicago:

*A Repertory of Plays for a Company of Three Players.* Vol. II. By Charles Rann Kennedy. \$2.50.

*Vice in Chicago.* By Walter C. Reckless. \$3.00.

NORMAN H. WHITE, JR., INC., New York City:

*Let Freedom Ring! A Novel of These Turbulent Times.* By Harold Sherman. \$2.00.



## EDITORIALS & COMMENTS

### A Certain Man

THOSE of us who live in cities or large towns are familiar with the warning: "Do not give to the needy on the street." We are urged to send such money as we can contribute to an accredited agency, and to direct those in want to the nearest relief station. No one questions the wisdom of this procedure; and most people, very sensibly, follow it. If men and women were all gifted with sensitive imaginations, there would be nothing further to say. But they are not. Indeed, most persons know their lack in this matter. When knowledge of suffering comes to them by actual contact with the sufferer, they often exclaim: "I had no idea it was like *that!*" Until then, they had viewed suffering as people look at a blizzard through the windows of a warm room. The wind is high, and the men, women, and children struggling along in the swirling snow are breathless and cold; yes, anyone can *see* this from the window, but not *feel* it. The person who goes out in the blizzard, to the help of someone at the mercy of it, discovers what it is like to be without shelter in the storm.

We hear the disquieting statement that people are not giving all that they possibly can to the relief funds in our communities. Some men and women are contributing to the utmost, but not all. Why not? It may very well be the case that many of them do not realize the need. They have heard about it; they have seen it at a distance. But they have "no idea it is like *that.*" The figures published in the papers are so large, both as to the needy and the sums given for their relief. It takes more imagination than most of us possess to see the crowds in terms of the individual, whether the individual sufferer or the individual giver.

Occasionally this is brought vividly home to us. In one parish, for instance, where it is the custom to serve breakfast every Sunday after the early celebration of the Holy Communion, a strange young man came in one morning. He was standing near the church door as the congregation gathered outside on the way to the parish house, and one of the women workers invited him to breakfast, thinking that he had been at the service. No one singled him out at all during breakfast; he sat with the other young men, and they took his pres-

ence quite for granted, even sending him to "hurry the curate in." Only the curate saw that he was a stranger to everyone. The man told nothing of his story just then. Later he told the curate that this breakfast was the first food he had had in 24 hours. He stopped to rest on the church steps, faint from hunger. He knew nowhere to go; he had not yet asked anyone for food or money. "But it seemed all right to come in when the lady invited me," he said. Of course, the curate helped him. It is always possible to help one man. Another thing happened: the people of that parish increased their contributions to relief funds, both in the parish and in the community. They made extraordinary sacrifices in order to do it. A certain man who was hungry quickened their understanding of the appeals sent out by the relief agencies.

MOST PEOPLE have responded to the appeals for clothing, issued by the many organizations in the country. Men and women have looked over their own clothes and have given away some garments. Perhaps the majority have given all that they could spare. Yet, in every group, there are still a few who have had "no idea it was like *that!*" to be half clad. A single incident will tell them. For example, a school teacher took a pupil to a shop and bought clothes for him. The boy had been almost in rags. Not quite; he could still "pass in a crowd." But that teacher saw the boy individually. It is always possible to clothe one child. But more than that happened in this instance. Parents of other boys, hearing about this boy, sent additional contributions of money and garments to the local clothing bureau. A certain boy who was half clothed made them understand more fully the immediate and great need.

It really would seem that we require no special incentive to do all that we can for the care of the sick. Usually, when every other appeal goes unheeded, the appeal for hospitals or district nurses is heard. The response is good. But we find that it might be better. A particular instance will throw a light on the multitude of other instances counted in the large figures published. Immediately contributions increase.

A Church school child was tended by a visiting nurse.

Without the ministrations of that nurse, the child would probably have died. So grateful were the parents that they went without actual necessities in order to "give a little something" to the nurse to "do for" other sick children. When a rich man heard about this, he gave what he regarded as only a "little something." And he spoke of the matter. The result was that people who thought they were doing all they were able discovered that they could "manage a bit more." And so the curtailment of the district nursing service in that community, reluctantly announced by the association, did not happen after all. A certain small child who was sick opened the understanding, and the purse, of one and then another and another.

Multitudes tend to blur our perception of the individuals who go to make them up. The little that we can do seems lost in the magnitude of the need. To minister to one person, even while we are doing it, appears to us as a very little thing. Yet it may lead to great things. Moreover, the most stupendous multitude is after all composed of individuals, who can be helped only as individuals. No matter how large the table, it is still spread with a place for each one. Clothes are worn by individuals. The sick suffer as men, women, and children, each separate and distinct; and they are tended with the most careful individuality. Even in the wards of the great city hospitals, each patient is a separate problem. To the near view, that is. And the near view is the tremendous need of the world.

Our Lord saw each individual in the multitude. To Him, there was no crowd so great that anyone could be lost to Him in it. He was surrounded by crowds. Yet, almost every account of His healing and helping is in terms of the individual. It is interesting to read the Gospels with this thought in mind. "A certain man," begins many a narrative. "A certain woman," begins others. Our Lord healed the servant of "a certain centurion," the daughter of "a certain ruler"; He restored the sight of "a man," cleansed "a leper." Even when the multitudes pressed upon Him, He knew them as individuals.

It is a significant fact that when we see people as "a man," "a woman," "a child," we not only help the person seen; but also we start forces that lead to the increase of help to the needy whom we have not seen. Let us then be quick to do what we can, hoping always for an opportunity to do more. Hoping? *Looking* is better.

OUR NEWS COLUMNS have reported the enthusiastic welcome that the representatives of the First Century Christian Fellowship received a few weeks ago in New York. Bishop Manning was unable to attend, but he sent a telegram of welcome and blessing that was read at the large and enthusiastic public meeting in the Waldorf-Astoria. The teams of the Movement, including the distinguished Oxford professor, Canon Grensted, had just returned from a tour of Canadian cities, where they had met with warm welcomes. In this issue we are publishing an article by the American leader, the Rev. S. M. Shoemaker, Jr., telling of the Canadian trip and summarizing the present status of the Fellowship.

The First Century  
Fellowship

The movement has been singularly unfortunate in its names. Its members naturally dislike the term "Buchmanism," but that is the only term yet developed that is brief and unique; hence it has been widely used, especially by the newspapers. "The Oxford Group Movement" is cumbersome, misleading,

and confusing. Especially in this centenary year, it leads to an erroneous identification with the Oxford Movement—a natural mistake, into which even the *New York Times* fell this month. "First Century Christian Fellowship," the name formerly preferred by its American adherents, is the most unwieldy of all.

But what we call these people is, after all, of little moment. The important thing is that they *are* winning men and women to Christ by their methods. If some of their ways seem strange and unusual, if they appear sometimes to be blind to any method of "life-changing" other than their own, if some of us are so constructed that we cannot cast aside our natural reticence to "share" our Christian experience with all and sundry, if we regret the lack of stress that the Buchmanites lay upon the sacramental life and Christ's Body, the Church—nevertheless, *we* are the truly blind ones if we fail to see the deep spirituality of the Movement at its best, and ours will be the fault if we drive its adherents from the Church by the coldness and scepticism which have too often been accorded those who stress the personal and emotional phases of religion.

Call them what we will, the fact remains that the Church and the Group Movement each can learn from the other, and it is important for each to try to understand the other, and for both to work and grow together.

THE STORY is told of a little girl who, asked to define a saint, replied: "A saint is a man in a window, who lets the light shine through him." Such an one was William Walter Webb, beloved Bishop of Milwaukee. To know him was to love him, for in him one found a reflection of the love of God and a living witness to the Communion of Saints. He was indeed a man who, like the saints in every age, let the divine Light shine through him.

Bishop  
Webb

The transition to the Church at Rest must have been a very easy and happy one for Bishop Webb, for he counted the saints of all ages, and his departed loved ones, as his closest friends and his daily companions. He felt their presence at the altar where he began each day with the Holy Sacrifice. The walls of his room were covered with the pictures of those whom he had known in this life and who had gone before him into the Life Beyond—bishops and priests, monks and nuns, prominent lay men and women, obscure ones whom the world did not know but who had won personal victories over the world, often because of the Bishop's counsel and friendship, young people and little children. These were his intimates; they were as close to him as the living ones whom he saw each day. He prayed for them daily, and he did not hesitate to ask them for their prayers, for he recognized prayer as the divine link between the living and the dead; he took literally the scriptural injunction to "pray without ceasing," and acknowledged neither time nor place, life nor death, as limiting the power of prayer.

May God grant him rest eternal, and may light perpetual shine upon him.

ANOTHER CASUALTY in the ranks of the religious press must be recorded. The *Baptist*, founded in 1853 and thus one of the oldest denominational papers in the United States, published its last issue a week ago. Yet the *Baptist* does not entirely lose its identity, for it is merged with the *Christian Century*, and its able editor, Dr. Robert A. Ashworth, becomes a contributing editor of the latter periodical. With the passing of the *Baptist*, which for the

The "Baptist"  
Passes

past four years has been an unofficial paper, the Northern Baptists are left with only one weekly, the *Watchman-Examiner*, generally regarded as representing the fundamentalist wing of that body.

The number of religious periodicals, especially weekly ones, is steadily decreasing. Perhaps it is a good thing—if it results in better Church papers as well as fewer, it may prove to be. But if it simply means that more Christian people are content to gain their ideas of religious events from the secular press, with its emphasis on the weird and unusual, it is not an encouraging sign. And when such capably edited papers as the *Baptist* succumb, one wonders whether indeed it is always the fittest that survive.

**T**WO very interesting reading courses have just been issued by the National Council: *Old Trails and New*, dealing with the American Indian, by Bishop Burleson, and *Revolution and Evolution in China*, by Dr. Arthur M. Sherman (15 cents each). They are very brief introductions to the literature of their respective subjects, each presenting a carefully selected bibliography of half a dozen books. We heartily commend them to those who are interested in these two subjects.

Helpful  
Reading Guides

ACKNOWLEDGMENTS

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

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St. Andrew's Church, Bridgeton, N. J. . . . . \$ 3.50

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H. R. . . . . 2.00  
E. H. H., Biarritz, France . . . . . 1.00  
\$10.50

LILIAS

**T**HE FRAGRANCE of a flower in your name,  
Yet one more sweet, of poignant memory,  
You are environed with the morrow's claim  
Upon the chalice of identity.

LILLA VASS SHEPHERD.

THE FLAW IN HUMANISM is that nothing is higher than humanity. Humanism fails in that it makes man self-sufficient. There is no place for God. For those who lack religious faith the Lord's Prayer would read: "Our brethren who are upon the earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We must get this day our daily bread. We know we cannot be forgiven, for natural Law knows no forgiveness; we fear not temptation; we deliver ourselves from evil; for ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen."

Religious faith is trust in something outside of self, an independent reality of its own, true whether we believe it or not. You cannot have religious faith without trusting in God. If you have doubts, move among people of faith, and draw your own conclusions.  
—Rev. John W. Suter, Jr.

BISHOP WEBB DIES

[See picture on cover]

Milwaukee, January 16, 1933.

**T**HE RT. REV. WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee, died suddenly of a heart attack Sunday night, January 15th, in his residence at Milwaukee. Bishop Webb was returning home with a niece, Mrs. Everett Brown of Philadelphia, after dining in the home of a friend, and collapsed in the reception hall. The Very Rev. Archie I. Drake, dean of All Saints' Cathedral, hurried from his office in an adjoining building, but the Bishop was dead on his arrival.

Bishop Webb was 75 years old November 20th and observed his twenty-sixth anniversary as Bishop of Milwaukee October 29, 1932. His death came as a shock to his most intimate associates. He had been in fairly good health and despite his advanced age was active in diocesan affairs. He took part in the morning services in All Saints' Cathedral and had not complained of feeling ill during the day until a short time before his death.

Mrs. Brown had returned to Milwaukee with Bishop Webb following his visit during the Christmas holidays with his sister, Mrs. Anna Leeds, in Philadelphia.

William Walter Webb was born in Germantown, Pa., November 20, 1857, the son of William Hewitt and Esther Odin (Dorr) Webb. He was educated at the University of Pennsylvania and Trinity College, taking the degrees of Bachelor of Science, Bachelor of Arts, and Master of Arts from the latter institution. His theological training was received at Berkeley Divinity School, from which he graduated with the degree of Bachelor of Divinity in 1885. In his early days he was keenly interested in science and mathematics, and his *Index to Electrolysis*, written at the age of 25, won him recognition in these fields.

In 1885 Dr. Webb was ordained deacon by Bishop Niles, and he was advanced to the priesthood a year later by Bishop John Williams. After brief terms as curate at Trinity Church, Middletown, Conn., and then at the Church of the Evangelists, Philadelphia, he was rector from 1889 to 1892 of St. Elisabeth's Church, Philadelphia. This was the only parish of which he was ever rector, for in 1892 he became professor of Dogmatic Theology at Nashotah House. He served in this capacity for five years after which, in 1897, he became president and dean of Nashotah. He was called from this post to be Bishop Coadjutor of Milwaukee November 21, 1905, and was consecrated in All Saints' Cathedral, Milwaukee, on February 24, 1906. Eight months later he became Bishop of the diocese on the death of the Rt. Rev. Isaac Lea Nicholson. He was the sixth Bishop of Milwaukee, and his episcopate was longer than that of any of his predecessors.

Bishop Webb held the degrees of Doctor of Divinity and Doctor of Laws, both conferred by Nashotah House, the former in 1897 and the latter in 1925. He was unmarried, and was a firm advocate of the celibacy of the clergy. He was president of the boards of trustees of Nashotah House, Racine College, and Kemper Hall, and a member of Phi Beta Kappa. His book on pastoral theology, *The Cure of Souls*, was widely used.

Always an ardent Anglo-Catholic, Bishop Webb became a recognized leader of the growing Catholic group in the House of Bishops upon the death in 1908 of Bishop Henry Codman Potter of New York. He was greatly interested in the Anglo-Catholic Congress movement, both in this country and in England. He was well known in the latter country, where he visited of late years almost every summer, and he had many close friends among the English bishops, clergy, and lay Churchmen. He was planning to cross the Atlantic again next summer to attend the festivities in connection with the celebration of the Oxford Centenary, despite the fact that two heart attacks during the past two years had left his health in a precarious condition.

Funeral plans include the Office of the Dead in All Saints' Cathedral Tuesday evening, with a Solemn Mass of Requiem at 9:30 Wednesday morning, January 18th. Interment is to be in Philadelphia, following a service at the Church of St. James the Less in that city at 1 P.M. on Thursday.

## THE NEW ARMENIAN CATHOLICOS OF ETCHMIADZIN

BY THE REV. CHARLES CHORLEY BRIDGEMAN  
CANON OF ST. GEORGE'S COLLEGIATE CHURCH, JERUSALEM

**I**N THE SPRING OF 1930 the supreme head of the Armenian Church, Kevork Fifth, Catholicos of All Armenians at Etchmiadzin in the Russian Soviet Republic of Armenia, entered into rest. After long delays incident to the present condition of Christian peoples in Russia it has at last been possible to hold an election of a successor, and on November 12th, His Grace, Archbishop Khoren Muradbegian, who has been governing the Church as *locum tenens*, was chosen Catholicos by the representatives of all parts of the Armenian Church assembled for the purpose. He was anointed Catholicos the following day, November 13th. Now that the anxious period of suspense has been ended and the Church has again a head noted for his astute handling of the many problems which arise of contact with a hostile government, it is expected that some steps will be taken to effect long contemplated internal reforms with respect to the services, canon law, and the eligibility of married men to higher grades of the hierarchy. The representatives of the various parts of the Armenian Church, scattered as they are throughout the world, who have now met at Etchmiadzin, are expected to bring in recommendations on these crucial matters and to take steps for their proper consideration in the immediate future.

The spiritual head of the Church of All Armenians at Etchmiadzin is so little known even to those who have some knowledge of this people elsewhere that a few notes may be in order concerning its historic position:

The Armenians have a tradition that they were first brought the Gospel by the Apostles Thaddeus and Bartholomew, and so can rightly claim apostolic foundation for their Church. But it is admitted that though there were many Christians in the country in the two subsequent centuries (as indeed the long list of martyrs attests), yet the effective conversion of the whole nation was brought about by the labors of St. Gregory the Parthian in the closing years of the third century. With the conversion of the King Tiridates in 301 the Gospel won a great ally, Christianity was proclaimed the religion of the nation, and St. Gregory and the King set about the conversion of the whole people.

At the then capital of the country, the town of Vagharshapat, St. Gregory in consequence of a vision of the Son of Man built a church called Etchmiadzin (the Descent of the Only Begotten), which in time supplanted the former name of the town. Etchmiadzin with its historic church lies but a few miles from Erivan, the present capital of the little Soviet Republic, which is all that remains of the once extensive Armenian kingdom.

The chief Patriarch or Catholicos of the Armenian Church has not always resided at Etchmiadzin, as he has changed his see city as the troubled history of the nation has required. However, from the time of St. Gregory the Illuminator in 301 down to 478 the Catholicos was Etchmiadzin. Subsequently the see was transferred to Dvin in 478, to Aghthamar, an island in the Lake of Van, in 931, to Ani in 992, to Rhomkhla in the new Armenian state in Cilicia in 1147, to Sis in Cilicia in 1293, and finally back to Etchmiadzin in 1441, where it has since remained. In view of their former dignity as seats of the Catholicos, the bishops of the sees of Aghthamar and Sis still retain the title of Catholicos and some of the special privileges which it entails but are not counted as any longer the chief head of the national Church. Today the life of the Church centers about four great figures, the Catholicos at Etchmiadzin who is supreme head, the Catholicos of Sis (now residing in Syria), the Patriarch of Constantinople, and the Patriarch of Jerusalem. The Catholicosate of Aghthamar has been vacant for many years.

Prior to the great war which so changed the whole history

of the Armenian nation, the great majority of Armenians were residents of Turkey and came under the direction of the Patriarch of Constantinople who in the Turkish administrative scheme was even superior to the Catholicos of Sis and the Patriarch of Jerusalem. The rest of the Armenians were in Russian Armenia directly under the Catholicos of Etchmiadzin, who had as well the supervision of the whole Church. Since the war the Armenian territories in Russia have been much diminished and the Armenian peoples have been inundated by the tide of Bolshevism. But the Armenians have been allowed to set up a semi-independent Soviet Republic leaning upon Moscow, but administered by Armenians and using their national language. The Christian Church in Soviet Armenia has suffered the persecution meted out to all religions in Bolshevist Russia, her external activity shackled, her internal life cramped, and her people subjected to anti-religious propaganda, but in the main the Armenian Church having to deal with rulers of their own blood who even as Bolshevists have not lost all their respect for the ancient national religion and Church, has not had to endure quite as severe trials as the Orthodox Church of Russia. The fact that it has been possible at long last to elect a Catholicos is an earnest of the future.

An interesting symbol of the continuity of the Armenian Church from the days of St. Gregory the Illuminator to the present is found in some of the ceremonies used at the consecration of the Catholicos. A relic of the right hand of the saint has been preserved at Etchmiadzin and this is placed upon the head of the newly anointed Catholicos.

The special functions of the Catholicos of Etchmiadzin include the consecrating of bishops for all parts of the Church except that under the Catholicos of Sis, and the sending to them of the consecrated oil used for Chrismation (Confirmation) and Ordination.

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### ZERO

**A** STEEL BLUE veil of light  
Covers the naked trees;  
The ghosts shiver in flight;  
The tombs' dark dwellers freeze.

The sky is bleak and cold;  
The shivering stars have fled;  
The moon is as frigid as gold  
Upon the hands of the dead.

EVANGELINE C. COZZENS.

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### THE CHRISTIAN'S PROGRAM

*As Christians, our religious life begins with our:*

**BELIEF**—in God as Creator, as Saviour, and as a present Power in our life; that is, as Father, Son, and Holy Spirit.

*This belief naturally and necessarily leads to an adequate expression on the part of the believer in:*

**WORSHIP**—in public services and in private devotions. This worship will include confession, petition, thanksgiving, praise, adoration, aspiration, Communion. It will be regular and frequent.

**CONDUCT**—as children of God, members of Christ, and inheritors of the Kingdom of Heaven, responsible to God and doing all things to His glory.

**FELLOWSHIP**—in recognition and enjoyment of our common relationship in and to God, and for the promotion of the Church's best life.

**SERVICE**—to all who need, by kindness, generosity, forgiveness, helpfulness, both materially and spiritually, and to the Church for the furthering of its work.

**GIVING**—that God's work may be well done, and His home known and glorified in all the world.

*All this will be our*

**WITNESSING**—to Him, before all men, as the one hope of the world for this life and for the life to come.

—Rev. Charles L. Ramsay.



# The Church and the Oxford Group

By the Rev. S. M. Shoemaker, Jr.

Rector of Calvary Church, New York

ALL OF US KNOW that from time to time in Christian history there have been spiritual awakenings which have been used to call the Church back to its first love, and to call the world to repentance and salvation. Some of these movements, which at first showed the signs of genuineness, have later proved to be theologically and spiritually erratic, and the Church has done well to let them burn themselves out. But many of them, like St. Francis' and Luther's and Wesley's, have been genuine: they have been only the reaffirmation of forgotten Christian truth, and the bringing of that truth to light by experience. From such reëmphasis upon lapsed or understressed portions of its own inherited message the Church should never turn away ungratefully; and historically she never has turned away from them without grave spiritual error and loss to herself. One hates to think what Christian history would be if stripped of its special awakenings: it might be a sorry spectacle. Yet each time one of them comes along, the Church goes through much the same uncertain reactions. First men say it is all emotion; then they say it is contrary to the Church and the Bible; then they say it is just what all of us have believed all along!

Now, I think that the Christian Church has the right and the duty to insist upon certain requirements of any spiritual movement. The first is that it should not usurp the place of the Church, and thus become another sect and rend the body of Christ into yet more fragments. The second is that it should be true to the faith of the Church, as that is expressed in the Apostles' Creed. The third is that it should be psychologically sound in principle and practice: I mean that it should hold unswervingly to the Christian ethic, while it is also understandingly sympathetic and scientific in its treatment of individual needs. The fourth is that it should prove itself by its fruits, gathering growing numbers of people whose lives have been lifted and helped, and who are its best authentication after all.

We are today at one of those points in Christian history where the organized Church is confronted by a spiritual movement called the Oxford Group, and is having to make up its mind what to think of it. The name arose in South Africa, and was given by the press, because of the preponderance of Oxford students who composed the traveling teams. Ten years ago it was easy for many to shrug their shoulders and say it was just another mushroom cult for personal religion, and would go down as quickly as it sprang up. It was called intellectually shabby and without adequate theology. It was said to be without any social consciousness or program. It was said to be emotionally upsetting and to over-emphasize the sins of the flesh. And it was said to be for the well to do.

But as the years have gone on, and especially with the tremendous advance in England and in South Africa, there is mounting evidence that talk like this is childish. When theologians like Canon B. H. Streeter, Dr. Adolph Keller, and the Rev. Julian Thornton-Duesbery (triple *greats* from Oxford, one of the university's rarest intellectual distinctions) stand for it, talk about the Group's being intellectually shabby simply returns upon the talker himself. When one of South Africa's leading statesmen declares that if the Group keeps spreading, there will be no more race problem there, it seems ridiculous for an absentee critic to say the Group has no social vision. When a psychologist of world

*THE OXFORD GROUP MOVEMENT, or First Century Christian Fellowship, has been holding a series of its characteristic meetings in Canadian centers. ¶ Upon his return from these "Sam" Shoemaker, the leading American exponent of the Movement, prepared this resumé of its status and progress. It was delivered in sermon form at Calvary Church on a Sunday in January.*

note, like Professor Grensted of Oxford (Bampton lecturer in 1930: *Psychology and God*), watches the work in Oxford for seven years, identifies himself with it progressively, until now he is giving his whole vacation to Group work in America, one wonders who has the audacity to say that the thing is not psychologically sound. Does anyone think that the professor of the philosophy of the Christian

Religion at Oxford, canon theologian of Liverpool, and one of the Church of England's most distinguished scholars, would ally himself with a Group which was *not* sound? Will you pit some hearsay rumor against this kind of authority? I have heard this eminent gentleman say many times that he himself owes a tremendous spiritual debt to the Group. And no one who knows our work at first hand could possibly say that we touch only the well to do. At every house party and group meeting there are people in the most moderate circumstances. You will find in every country where the Group has gone working people who are devoted and loyal members of it, and who have found a wholly new relationship with people in other walks of life through it. I am afraid that this enthusiasm for the conversion of the poor comes from some of the well to do themselves who are quite accustomed to the idea that conversion is appropriate for the underprivileged, and would prefer to have us confine our efforts to them, whereas the gospel happens to be for everybody.

NO ONE can any longer evade the tremendous strides which the Oxford Group work has taken, especially during the past five years. There is a sense in which every true movement since apostolic days both fails and succeeds, as Jesus' own movement did. His success was limited while He was on earth; He was Himself crucified, and His immediate followers were probably most of them martyrs. But through them a new day was born—the day of Pentecost—when things began to change, when that early movement began laying hold of human imaginations upon a wide scale, drawing them into its fellowship and utterly changing their lives: this was part of its historic authentication. When one thinks of how much more has been done by the Group for Church unity, by drawing men of every viewpoint into spiritual honesty and fellowship, than can possibly be done by the technical discussions of organic unification, and how essential is this spiritual oneness to making organic unity work at all, and hears a man like Bishop Roots saying that he feels this movement to be the great spiritual impulse to unity which is needed, one knows that something has been happening. When one knows of the vitalized inner lives, the cleansed and liberated spirits, of hundreds of ministers all across the world, with the attendant deeper honesty and fellowship with their people, and their churches also re-made by this influence, one realizes that here is a mighty force at work. When one thinks of the men who have gone into the ministry of Christ's Church during the past fifteen years as a direct result of the Group—about a dozen of them from one parish alone—one sees how piffling is any talk of disloyalty to the Church, and how the Group seeks to serve the Church from within. When one thinks of numbers of small businesses, and some large, where employers have taken employes into their confidence through spiritual fellowship, where men have been kept on during unemployment, where welfare work has begun, all directly as a result of the Group, one knows that here is something which

is touching every phase of life. A little time ago it was learned that the stream of news going from Geneva to a certain other country had suddenly begun to be unadulterated truth. One man sent material to three thousand daily papers; the man had been changed at a house party, and his news now went home uncolored. Think of the strands of international understanding which are being constantly woven together through the Group. Many a peace society would envy the amount of interchange which we have between countries—and this is not the almost futile search for Germany's "point of view," or England's "point of view," or South Africa's "point of view." The whole desperate condition of the world is the irreconcilability of points of view. What we need as nations, and what the Oxford Group is helping people to find, is the super-point of view, God's point of view which alone makes for safety and decency and brotherliness among the nations.

I am thankful to say that the influence of the Group has begun to be felt in a larger way than ever before, on this American continent. The first half of my leave of absence from my parish has been largely spent in Canada. The reception which the Oxford Group had in Montreal, Ottawa, and Toronto can only be called in St. Paul's words a "triumph in Christ." Night after night thousands of people came out to hear the simple message of witness from varied types. They might hear a British Admiral or an ex-Communist labor organizer, it might be a Dutch baroness or an old converted bootlegger from the Pennsylvania hills, it might be an 18-year-old lad from Aberdeen or a great scholar from Oxford. The heart of the message was the same in each case: that sin is our sickness, and Christ is our cure, and the Holy Spirit is our guide, for the individual and for the world. We preached in crowded churches, and the Church welcomed and fostered the Group in every place, so that it was natural for people to understand that our work is identical with that of the Church. Canada has a rich spiritual heritage. You feel in the people there the stability of the British nation, to which is added the more pioneering spirit of the West. Canada believes in God, goes to church, and recognizes spiritual reality when she sees it. We found those things there, and we built on them. "Toronto the Good" is the common epithet for one great city: but the Group's ideal is beginning to be realized, "Toronto the Guided." It was interesting in Canada to have men and women from cities we had visited previously join us as troops for leadership. A business man from Ottawa came to Toronto and said that there were now more Oxford Groups in Ottawa than there were bridge parties. Part of the team has gone back to Montreal since Christmas, and I hear that the work has gone forward by leaps and bounds. Fifteen hundred gathered at the Cathedral one afternoon last week for a service at which the Bishop of Montreal gave his blessing to the traveling team in their further work. There is no doubt whatever in my mind that Canada will take this message in its entirety into every quarter of its life. We have seen the change in homes, churches, businesses, through the change in individuals. Men and women are joyously witnessing for Christ today who were conventional bumps-on-logs in the pews, or complete skeptics outside the Church entirely, a few weeks ago. The *Toronto Mail and Empire*, commenting editorially upon the Group's visit, said, "Many religious observers are of the opinion that we are here in the presence of one of the world's great, historic, religious movements—of a major reformation." Those are strong words from the secular press; but sentiments like them were expressed editorially in every city we visited, including Detroit.

WHAT attitude is the American Church going to take to the Oxford Group? There is a sense in which any distinction between the Church and the Group is false; for the Group has no other organization than the Church, no formal membership of its own, and is wholly identified with the Christian Church in the work Christ gave it to do in the world. But it is fair to ask what is to be the attitude of the organized Church toward this child which is growing up in her midst.

It is quite clear to us all who have any historic perspective what contribution the Church can make to the Group: it is the

contribution of its own inherited experience and wisdom, its conservation of the basic truths of Christianity, the sacraments, the organization of the Church—it is a similar contribution to the contribution of age to youth. Let us not forget, however, that the Group has also a contribution to make to the Church: and it lies along the line of making religion a seven-day-a-week affair; of sharpening the sense of personal need and sin; of an emphasis upon personal responsibility for the condition of the world and of a personal way out (which is one way of saying a practical and workable way out, for it comes back to your door and mine); of actually giving to people an experience of conversion which many of them in the churches have never had; of introducing them to a God who works miracles, not in general, but in their own lives; of turning commonplace people into life-changers and carving leadership out of plain material; of bringing a new touch upon the imagination of the world which has, to say the least, got used to the Church; and of bringing an important and vital new impetus into the life of the Church itself. These things are not aspirations, they are daily facts.

A clergyman came to the Bishop of Montreal after the Bishop had decided to give the Group his support and said, "My Lord, we must be careful how we foster these movements which spring up." And the Bishop said, "You must face the whole situation, and accept your own logic. Do you want the Church to stand aloof, so that it is in no position to make its contribution to the Group? And do you want the Church to lose out from itself the power of the Group?" And the man said that he did not, and that the Bishop was right.

What is the Church in America going to do? It has tried in some instances to use the power of the Group, without paying the price of identification. You can't fool God; that won't work. They have tried to undercut and destroy it in some places, but the more it hammers the more do the sound of the blows make people wonder what it is that's getting hammered. And why—so that it results in further knowledge of the Group. They have tried to patronize, and correct from without, and that does not work either; for no one's opinion is worth much until you know what his practical experience in winning lives to Christ and forwarding a vital movement of the Spirit has been. There is only one honest course for the Church to take, and that is to identify itself with this movement because it is obviously being blessed by God. What God is forwarding and using needs neither hesitation, patronage, nor approval from anyone; you dare not patronize the Holy Spirit. "What God hath cleansed, that call not thou common," becomes "What God hath blessed, that call not thou in question."

There will be some who will crawl out of their former mistake, and try to save their pride, by saying that "the Group has changed." I have heard not a few let themselves out by this dishonest device. The Group has grown in numbers, and has a wider experience than it had ten years ago, of course; but I have known the movement intimately for fifteen years, and it has not altered one whit in its principles nor its *modus operandi* in that time. What has changed is that the Group has taken enough ground these recent years to confound its critics and make them change their minds. Let us have honesty in this matter. Let us realize that criticisms have arisen out of the greatly magnified mistakes of the immature—such mistakes as all children make, and which they outgrow; out of the ignorance of those who pass on uninvestigated rumors; but principally out of the stung consciences of those for whom the Group challenge is too high. This is nothing new. I read this morning in the Acts, "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar."

Not long ago the Bishop of Johannesburg told his clergy that in view of the effectiveness and depth of the Group message as he had personally witnessed it, aloofness was born of pride, jealousy, and fear. Some of us who have seen men come right up to the challenge, and then slink away from it, know how sadly true are those words.

It is clear to us all, when we speak of the Church taking an

attitude toward the Oxford Group, that what we mean is not the passing of an official resolution of endorsement; these things have about outworn their usefulness if they ever had any. We mean the increased sympathetic inquiry and interest on the part of Christ's people everywhere, for it is that which makes up the real attitude of the Church.

The time in which we live seems to be growing more and more desperate. There are many who feel that the still heavy cloud of financial depression is not the greatest factor in our discouragement, and that the lifting of it will not and cannot be the first sign of a new hope. It may be that Almighty God has allowed our trust in material things to come to a more complete crash than we have ever seen before. We may need great modification in the system under which we live; but no sane man thinks that a more ideal system can be made to work until we ourselves are more ideal, and can rid ourselves of our selfishness and of our fears. That is just where the Oxford Group comes in. Viewed merely as a wave of moral idealism, it has tremendous potential bearing upon national and economic life. It quickly gets the imagination of the average man, and lifts him out of himself and opens the way for him to God, and so to restored faith in life and in himself. Whether one looks upon the Oxford Group from the Christian viewpoint, as a concrete and very effective force for spiritual awakening; or whether you see it merely from the human standpoint, as a tremendous engine for the lifting and changing of depressed human spirits, there is no denying its peculiar pertinence at this particular moment. I want you to know the power of the Living Christ in all its fulness in your own lives, and I want you to have the joy of being carriers and messengers of that power to other people who in this day are tried and tested beyond human strength, and need God as they never needed Him before.

God help His Church everywhere, and us in particular, to feel upon our spirits this new breath of His Holy Spirit, to accept this new challenge to our wills for their dedication to His service, and to believe and to act as if we believed, that there is no hope for us, nor for our world, but in a far deeper experience of the power of God than we have ever known before.

#### CROSSES

**T**OO FAR from Calvary must always seem  
To me a gilded cross, or one aglow  
With golden starry lights, or one agleam  
With jewel radiance. It was not so  
The Cross appeared to Christ—that sombre tree  
Of piercing thorns whereon He died for me.

He did not see it wreathed in snowy bloom.  
They did not mask the heavy, shameful thing  
They laid upon His back; yet we presume  
To shape the symbol of His suffering  
In shining guise, until our dazzled sight  
May sometimes fail to see His death aright.

Perhaps if we had lifted up a sign,  
Austere and strong in utter verity,  
Of that slain Lamb, our Passover divine,  
To turn us from our light frivolity—  
A tragic, heavy cross of bloodstained wood—  
The worldly would have better understood.

GRACE A. TIMMERMAN MILLER.

PEOPLE must have a desire to come before their worship can be of much worth. Church attendance campaigns always fail because they are based on the wrong method. No amount of advertising will fill a church week after week. Hunger of soul, gratitude for blessings, desire for divine consolation, a decent sense of duty, a joy in the Fellowship, these are the things we lack. And lacking them, we have small congregations. "Give us God," "Give us God," cried a multitude of people. And He is all the Church has to give.

—From *Light*, diocese of Quincy.



## The Living Church Pulpit

A Sermonette for the Third Sunday  
after Epiphany

### THE BEST IS YET TO BE

BY THE REV. ARTHUR M. SHERMAN, S.T.D.

*"Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."*—ST. JOHN 2: 10.

**T**HIS PRINCIPLE that the best is before and not behind us is not true of life when we think of it in purely physical terms, for obviously the best is first in the days of youth and strength. Nor is it true of the enjoyment of sin. Nothing so effectively conceals its aftermath as does sin. We quaff the best wine and then drink the dregs of broken health, weakened powers, loss of honor, money, and self-respect. When we leave God out of life it is a dark picture, for the good passes quickly. No wonder there is so much hopelessness, despair, and suicide. What is there for the pagan heart—whether in America or in India—to cling to after strength, health, friends, and money fail?

When, however, Christ is at work in life transforming it, how different is the picture! No one can be pessimistic who really believes in God, or who has had any experience of what God can do in the human heart and in the world. We contemplate Him in creation, beginning with the lower forms of life and advancing to man capable of communion with God. We see Him revealing Himself to men, and watch the growth in religious experience from the tribal martial God of early Israel to the God of righteousness, justice, and mercy of Isaiah. We see Him showing Himself far more completely in the life and work of our blessed Lord, but even. He could not reveal God in all His wonder and beauty. "I have many things to say unto you but ye cannot hear them now. Howbeit when He the Spirit of Truth is come He will lead you into all truth." In our knowledge and experience of God, the best is yet to be. Eternity will be filled with the increasing joy of that experience.

It is true also of man's social order. The awakening of the Chinese nation is an instance of this. For millenniums the Chinese people believed the Golden Age of their national life was in the distant past. They had no hope of such days of righteousness, prosperity, and peace again. In the grip of this dead past, one-fourth of the human race was held for over two thousand years. But a new spirit is in China today. Christianity has touched it and quickened it into new life. The nation has turned its eyes from the past to the future.

This is true also of humanity as a whole. The nineteenth century saw a great advance in religion and morals but we believe in a coming Kingdom of God in which the evils of the present shall flee before the advancing power of God. This will not come without our earnest coöperation, but with it and faith, courage, and persistence we look forward to the time when His promise to "make all things new" shall be fulfilled.

It is true also of the individual Christian. You and I will not live to see the Kingdom—we give our lives for it, we die in hope not having obtained the promises—but we may look forward to our own future with joy and hope. The best is yet to come as God more and more takes possession of our lives.

We must bear in mind, however, that the richest life does not come unless we fulfil conditions. He who loses his life shall find it. Some people can never be unhappy because they are never thinking of themselves. We grow in spiritual joy by sharing others' needs and troubles. The great things which God has prepared are for them that love Him. That love manifests itself supremely by sharing His service for men.

THE SOUL is never less alone than when it is alone with God.  
—Chadwick.

## VICTORIES OF THE CHURCH

BY THE REV. RICHARD K. MORTON, S.T.M.

**T**HE CHURCH is constantly under attack. It is everywhere regarded by some as a failure or as weak and unable to contribute anything to the life of the world.

The Church, however, has had its victories in every age. It is still "the Church of the living God, the pillar and bulwark of the truth," and the gates of hell have not yet prevailed against it.

The Church, in the first place, has been victorious continually in its contests with the kingdoms of the world. Out of a little province came a power to upset Roman might; out of obscurity came a power to dwarf the achievements of Alexander. Roman, Teuton—many emperors capitulated to the power of the growing, expanding Church. Marcus Aurelius saw clearly that if the rule of Jesus were to become established the rule of Roman emperors must collapse. Of course not all emperors became at heart real Christians—but the Church was victorious throughout history in being able to present its power and its message.

The Church, again, has ever been victorious in its contacts with the individual human heart. The Church has always succeeded in challenging mankind's conscience and in lifting up moral ideals. It has always succeeded in conquering great minds and spirits. It has always been able to win men. It has always been able to convict them of sin and of indifference and unworthiness. It has dared to criticize and challenge men.

When all other agencies had given up the fight, the Church, moreover, has preserved learning in an age of darkness; cherished morality in an age of looseness; envisioned ideals in an age of blindness; valued brotherhood in an age of selfishness and greed. Sometimes we think that the Church has had few victories—but then we forget its many triumphs over dangerous leaders, over false philosophies, over wayward peoples, over unsatisfying religions. How little we realize that conditions in many ages would have been indefinitely worse had the Church not been in existence!

Nor has the Church ever shrunk in fear from a message that had to be delivered to a leader, an organization, or a people. It has not tried to silence its prophets; it has not attempted to substitute more agreeable messages. It has dared to be unpopular; it has dared to hit evil in high places. Men of the Church in every age have stood firm in the face of danger, revilement, and repudiation. The Church in history has not been cowardly and fawning.

The Church, again, has been victorious in its attempt to keep alive a way of life—Jesus' way. Of course, it has harbored evil men, and its organization and theology have often left much to be desired at times, yet it has managed to keep on reminding men that they still are not following the way of the Master and that their life is still unsatisfying. The Church persistently offers as our ideal Jesus Christ—it has never swerved from that. It has always been victorious in its attempt to make men uneasy about sinfulness and restless about lack of achievement and character.

**T**HE CHURCH in a very real sense has successfully challenged the basis and operation of our present industrial order. It is the quiet working of Christian principles that has made men less ready to be slaves, less willing to accept unemployment and misery amid toil. It is the greatest enemy to entrenched injustice, whether in the political, social, or economic realm. It has helped to bring to shame much found in these realms. Many times it has been weak, but nevertheless has possessed potential strength; many times it has failed to serve well its Head, yet has never fully forgotten its task and its mission. It has vanquished many powers which seemed invincible; it has captured many fortresses which seemed impregnable; it has realized many aims which have seemed virtually unattainable.

In listing some of the victories of the Church we must mention that it has succeeded in remaining teachable and adaptable. It has been able to preach to each age; it has been willing to meet the pressing needs of each people. It has maintained the policy of self-examination and self-criticism. In spite of all its failures

and follies, we must admit that it has succeeded in bringing about a re-examination of missions in such a way as to take into account new international, social, and racial problems.

The Church, after long years, has also been victorious in bringing mankind to a new view of servitude, a new view of God, a new practice of brotherhood. It has been a leader in removing bad social conditions, and in protesting against communal evils. It has ever exerted pressure upon men in behalf of international coöperation and of tolerance over differences. There have been masses and leaders who did anything but participate in such activities—yet the Church as a whole has at heart worked for these things.

The Church has been victorious in having more of its principles and precepts vindicated each day than any other agencies. In the progress of science and education theories and materials are continually being cast aside—but the fundamental framework of the Church remains intact. The Church has never been consumed with a desire for mere bigness—yet the world seems supremely to value its radio cities, its ornate Cathedrals of wealth and power.

Amazingly, irresistibly, undeniably, the Church has been victorious in many aspects of human life. Its basis is sound; its works are around it; its goals are before it. It has been tested against many enemies, and tried against many obstacles.

## A RELIGIOUS VOCATION IN THE PHILIPPINES

**I**T WAS to be expected, writes a correspondent in the Philippine Islands *Diocesan Chronicle*, that the presence among us, for twelve years, of the Sisters of Saint Mary should result in the desire of some young native women for the Religious life, and so it has proved. A little more than a year ago, a young Igorot woman wrote to one who had known her from early childhood, under whose care she had been for a good many years, from the time she entered school until she was ready to go on to Baguio for her higher education (Sagada high school not then being in existence). She expressed her earnest desire to become a Sister and asked what she should do as we had no Sisters since the death of the two Sisters in Sagada in 1929. Should she try to enter a Roman Catholic community or what should she do? She felt she could wait no longer. It was found that some years back, while she was still in Baguio, she had talked of her desire with a Sister of the Order of Saint Anne then visiting in Baguio. Fortunately, we had close by, in Besao, Fr. Gowen who, when he was in China had been chaplain to a community of American Sisters and during his chaplaincy Chinese girls had been trained and professed. Naturally to him we turned. He was, moreover, acting priest in charge of the mission in Sagada at the time, Fr. Rose being on furlough. The young woman had already been engaged as a teacher in the girls' school in Sagada for the ensuing year. Fr. Gowen willingly undertook the work of helping the young aspirant along her way, guiding her with suitable devotions and rule; and after some months of trial she was received, on October the second, as a postulant in the Guild of the Holy Guardian Angels. Fr. Gowen felt that a postulant could not, of course, be received into a community of which no members were here; he did not want to start a new community; therefore it is to be called, for the present, a Guild.

The name of the Holy Guardian Angels has more import than would appear to those who do not know our Igorots, who do not know the terrific hold on their lives of the fear of *anitos* or spirits, who are accountable for every evil, large or small, which comes or which may come to them and theirs.

It is planned to have a little band of associates of the Guild, and this, too, Fr. Gowen is working out. Priests who have the spiritual care of Religious communities will realize better than anyone else all that this care and guidance of this new venture means. We ask the prayers of all who are interested.

# Freedom Through Truth

*A Meditation on St. John 8: 32*

By the Rev. H. P. Scratchley

THESE words were spoken by our Lord to those Pharisees who had accepted Him as their Master. He foresaw that the time would soon come when their discipleship would be severely tested, a time when they would have to choose between their newly acquired belief and their training as Pharisees. To them His words thus spoken must have been startling and disturbing in their directness. They, proud of their Abrahamic descent and proud also of their religious strict adherence to the Law, must have been disturbed at being told that they could know the Truth and be free only by keeping the words of the young Rabbi. Doubtless in their acceptance of His claims there was a certain amount of complacent condescension on their part, and this our Lord perceived. To be His disciples in reality required that this attitude be corrected, and so He pointed out that knowledge of the Truth of God can come only through His words faithfully received and faithfully kept, and that only through this Truth can come freedom.

The Pharisee, like many today, was sure that he had full knowledge of the Truth of God and he carried out to the exact letter with laudable zeal his interpretation of God's Law. To him in this complacent certitude of belief, the words of Christ must have seemed utter nonsense, if not rank heresy. The Jews, as God's chosen people, alone of the peoples of the earth were in possession of divine Truth, and he, a Pharisee, was a perfect exponent of that Truth. With this background, it is not surprising that many Pharisees renounced the following of Christ when they were told that they could not be free unless they remained His disciples. Many today say that they would not have been so blind if they had lived in those days, and yet even today the religious world has its blind Pharisees. These conceive the Truth of God to be as precise and inflexible as a legal document and they alone of all men have a full comprehension of its contents. To such our Lord is speaking as He spoke in Judea: knowledge of the Truth comes progressively as men grow into the full discipleship of Christ, as men yield themselves in thought and conduct to the guidance of God the Holy Spirit; it is not attained at once by one act of adherence to Christ. As men grow into a life with Christ so they grow into the knowledge of the Truth, and this will make them free. The fuller the life in Christ the greater the knowledge, and the greater the knowledge the more perfect the freedom.

God has implanted in men desire for knowledge of things as they are in reality. Mankind has through its great men been striving for knowledge of God's universe, for knowledge of the ultimate reality of things material and things spiritual, and as this knowledge has come here a little and there a little, men have been made free. In spiritual things, as men's knowledge of God's nature and His laws has increased, so man's freedom from fear, from superstitions, from a belief in fetish gods, has grown. The history of the world's religions is a history of progressively acquired freedom, won through the knowledge of the Truth of God. Gradually has God revealed Himself to man. The Hebraic prophets came to the people of God not with Truth in its completeness but with only a partial message, a special revelation, as the people were able to bear it, and the knowledge of spiritual truth was added to in each generation.

Truth in its entirety is unalterable and unchanging because God alone is absolute Truth. Men in this world see not the Truth as it is in God; here men see through a glass darkly. By divine creation men must, whether in things material or in things spiritual, learn by the act of their wills, spelling out by degrees the reality of all things, God aiding by His grace. When men attain to the Beatific Vision they will realize that all the partial

knowledge they have are but leaves in the great whole of the one Truth of God, but, until they gain that vision, Truth comes to them in parts, not in its fulness.

Our Lord said: "I am the Truth." He came to bear witness of that Truth because He is the Son of God. Seekers after the Truth, seeing His life and hearing His words, recognize that in Him is to be found the Eternal Truth, but no man has yet fully sounded the depths of that spiritual Life or exhausted the spiritual meaning of His words. Since in Him all humanity is summed up, every age, every nation, and every man have seen in Him the perfection of that which each desired and dreamed of as the complete realization of all things. In this twentieth century men can still learn of the Truth as it is in Christ Jesus.

Truth can be known even in part only when men keep the teachings of Christ and abide in His life. Knowledge comes with living; not merely do men learn with the brain, they learn more thoroughly by experience. The mind accepts and registers the objective fact but this apprehension of the Truth becomes knowledge only when the Truth comes to be, through some sort of experience, a part of life. What a man learns merely as mental exercises are momentary and soon pass away, but when a man acts in life what he accepts as true, then the knowledge is part of his very being. Truth is both objective and subjective. It exists outside of and apart from a man, but when really known is within and of him. The Truth of God is really known only when it, through a life in union with Christ, becomes a part of the man.

With St. John, the Truth of God is more than a true belief in the nature and will of God. Christ, the Logos of God, is more than the historic Jesus whom St. John followed; He is the Eternal Word of God made man; He is the Eternal Life manifested in the world, and this Eternal Life is given to men as long as they keep His words and abide in Him. The objective Truth of God is the visible Incarnate Son of God, but only through the subjective exercise of a life in union with Him can this become in men real knowledge, the knowledge that leads to perfect freedom. Truth in life is conformity to the will of the God who is holy. God is one in attributes as well as in essence. All attributes ascribed to Him are but phases of the Eternal Unity: Righteousness, Holiness, Love, and Truth are but one and the same in Him. Love is but Truth in activity; Truth is but love in its essential reality. So Truth can be known only through a life manifesting love, the life hidden in Christ, the life of obedience to the words of Christ.

WHEN a man gains knowledge, he gains freedom if his knowledge is of the Truth. Things are true when they are in harmony with ultimate reality; this to a Christian means harmony with the essential being and will of God, the absolute reality of the world. Men have lived and died for beliefs which at best were but half-truths, but which they held to be the irrevocable Truth of God. Time proved these to be but dim shadows of the Eternal Truth, shadows that men magnified into fearful images of reality. Men have been afraid that, should the reality of these shadows be questioned, Truth would be destroyed on earth, and so through man's ignorant fears have come persecutions with the shedding of blood. No man possessed by this fear can be free; he is the slave of this fear. From this slavery men can be free only through knowledge of the Truth of God as it is in Christ and when Christ's mind is in men.

No knowledge of the Truth of God can come through an immoral life. Much great intellectual activity and many philosophical theories have come from men whose lives were im-

moral, but as God was absent from their lives He was absent from their works. If a man sin, he is slave of that sin. Freedom can come to him only when he by obedience to God lives the life that Christ has manifested. Only right living united with right belief wins knowledge of God's Truth. Belief and life are not to be separated, for man is one. When a part of his nature is called upon to act in disagreement with another, disharmony arises and all Truth is distorted. The Truth of God is accompanied by the peace of God. Where no peace is, no Truth is, and where Truth is peace is. Our Lord in His words affirms the spiritual axiom that, when a man accepts with his mind and lives in his life the words of Christ, then, as far as he is faithful, knowledge of spiritual Truth comes and he is free from fear and from sin. But there must be faithfulness in mind, body, and soul. Union with Christ comes from faith in Him; union with Him leads to knowledge of the Truth of God; this Truth alone can bring perfect freedom.

The way to knowledge is the way of spiritual and intellectual humility. When one has the mind of Christ, one knows the Truth in Christ, and the mind of Christ is the mind of one who emptied Himself and became obedient even to the death on the cross. The way of humility is not an easy way. Christ is the way to Eternal Life and Christ's way was the way to the Cross, but the way to Calvary won freedom for men. Wherever Christ has been accepted, no matter how imperfectly, fears and superstitions have lost their hold on men and the Truth of God and of His Universe has entered in. Spiritual and intellectual pride is a barrier to knowledge. Men who pride themselves on their religious knowledge close their minds to a revelation of Truth. The Pharisees prided themselves on being the children of Abraham and having the full revelation of God's will. So they rejected and crucified the Lord of Life.

**A**LL of man's knowledge is not true. Much that has received the approval of men and has been proclaimed as the Truth itself has not and cannot be true, for it fails to be in harmony with the being of God. The acceptance of a doctrine by a majority proves nothing as to its Truth. What makes a teaching true is its conformity with the Eternal and Absolute Reality, God. The Church of God has received from its Lord and Master His revelation and should not be swayed by popular acclamation; to a realization of the meaning of this revelation it has been and will be led by God the Holy Spirit. But this guidance will be known only when its members are in Christ and Christ in them. The Church lacks the mind of Christ when persecution and a reliance upon material force dominate its acts. Christ's robe was rent because men forgot that the Truth of God is spiritual and not by men accepted through compulsion; it can be known only through holiness and righteousness of life in mind and in body. In mind more perhaps than in body, for the mind must be holy if the body is to be holy. When men's minds are full of Christ, Christ's Truth is there and not otherwise.

The world today, like Pontius Pilate, whether cynically, despairingly, or longingly, is asking what and where is Truth. The Church must answer as our blessed Lord answered: I am the Way because I am the Truth, and because I am the Truth I am the Eternal Life. His authority is His life, and when men lead that life they will know His Truth. Men are patient not long with the authority of compulsion; they will reject even the Truth itself if it comes to them backed by decrees separated from holiness in mind and body. The saints who live the life and have the mind of Jesus Christ are the saving salt not only of the world but of the Church itself, and because of them God the Holy Spirit can work both in the world and in the Church, and lead men into a knowledge of the Truth of God, through which knowledge men in both are made free, made free men in the Kingdom of God, whereby they have the bold trust and confidence of free children of God.

TO RECONSTRUCT SOCIETY will demand a strength which can come only from God.  
—Bishop Dallas.

## ST. MARY'S FREE HOSPITAL FOR CHILDREN, NEW YORK CITY

**S**EVERAL YEARS AGO a little girl who twice daily had to have a painful sinus affection dressed, was put into Hospital for a long stay. The child had pined away in another institution. The elderly Sister who called in to see her was nice, friendly, and observant. A few hours later the little girl became restive. There was a noise at the door, and the same elderly Sister appeared together with a large suit case. It was put near the child, without comment. The child's eyes grew big with wonder—for this could not possibly be some new device of those doctors who hurt you so when they "dressed" the wound. So she asked: "What is in it?" The Sister said, "Open it and see." Within it were dozens of packets and packages—some big, some little; some with red ribbon; some with blue. "Whom are they for?" asked the child. "You"—said the Sister. "Yes," she continued, "after lunch and before supper you can open one of those packages." Days and weeks passed, and the child remained contented and as happy as she could be. An old Sister had thought it all out. The forethought meant all the difference between misery and as much happiness as an active child could expect from several weeks' sojourn in Hospital. The old Sister was the Superior, and the Hospital, St. Mary's Free Hospital for Children, in New York. The Sister Superior—rather a busy person, with the administration of a rather large children's hospital, with her Rule of the Community of St. Mary the Virgin, and the many other calls on her time, thought, and interest—had not forgotten one small girl.

Besides the most deft and competent medical and nursing care, St. Mary's Hospital has always taken time and effort to be both human and Christian. Its atmosphere is distinctive. The children are not cases but people. The nurses have a different spirit in their work. They are treated as people, with plenty of affection and interest in each, as individuals. The doctors, both resident and visiting, are in proportion of the length of their contact with the Hospital, loyal, enthusiastic, devoted. Thousands of children have been taken care of annually; neither creed—or creedlessness, color of skin, social status or any other consideration weigh, except need of what the Hospital can supply.

St. Mary's Hospital has been hard hit by the "Depression." The usual amounts of free-will gifts by which it has been sustained for half a century past are not forthcoming. A recent legacy was immediately consumed in paying the butcher and the baker. The Hospital is in grave and immediate danger of having to close its doors. It must pay its bills. It cannot live on credit—for that would be sinful, since it would make the butcher and the baker pay for the hospitalization of needy children. Bishops and clergy, lay men and lay women, doctors and nurses—and, above all, the children who owe health and oftentimes life to its ministrations, would speak for it, and ask that Church folk everywhere regard the need as a personal plea from the Great Physician. If His work is to go on, His surgeon's hands, His tender touch, His wise healing skill, the comfort of His help for the body as well as for the soul must be sustained by His members. How much can and will you help Him through St. Mary's Free Hospital for Children, 34th street and 9th avenue, New York?

Since the above was written and set up in type, Sister Catherine has died. A lifetime of selfless, wholesome, loving devotion was poured into St. Mary's Hospital. Can any more adequate expression of thanks and appreciation for such as she be made than to help in making possible the continuation of the work to which her life was dedicated? Sr. Hilary, C.S.M., will gladly receive any gifts toward this end. Address St. Mary's Hospital, as above.

TO LIVE in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—Balzac.

# The East and the West Meet

By John B. Mason, Ph.D.

Honorary Fellow in Political Science, University of Wisconsin

**I**N ANSWER TO A REQUEST for a list of books which would help us to become acquainted with China and her people, a Chinese student wrote:

*"I should say that the best way to understand China is to get into intimate contact with some Chinese friends. Those who judge China by statistical data will always misunderstand China. For the best Chinese people don't care to do things which can be quantitatively measured—in fact the best things in any country cannot be statistically measured. I feel very fortunate in joining the Oriental Conference for I learned to know America through friendly contacts better than through traveling, reading books, and hearing lectures."*

The "Oriental Conference" referred to in this letter was the *Oriental Students' Conference* which used to meet twice a year at Taylor Hall,\* Racine, Wisconsin, and which was superseded in 1931 by the Institute of Oriental Students for the Study of Human Relations at Brent House in Chicago. While we have lost Taylor Hall of which we were so fond, we have gained in Brent House a new and permanent home near the University of Chicago in which we can meet the year around, and we have kept, fortunately, Mrs. George Biller who has brought with her to Brent House the homelike air of Taylor Hall. To say that the atmosphere of Brent House is like that of Taylor Hall is probably the highest praise that the old members of our group could have given to the new home.

The above quoted letter of our Chinese friend, formerly a student at Harvard and now a teacher of philosophy at the National University at Peiping, mentions the two main results that make our endeavors worth while. The first one is that American students are being given an opportunity to meet in an informal, congenial environment a group of mature and highly educated Oriental students who represent the best of their respective cultures; the other that these same Oriental students from various countries gain a closer acquaintance with each other and more especially with some of the better aspects of American life than can be obtained from travel, books, or lectures.

An American student recently expressed within my hearing her surprise that one could be interested in such far away countries as "that Southern European state beginning with a B—oh, yes, Bulgaria." India and Japan, we must suppose, would be of lesser interest because of their even greater distance from us, a factor which indeed often makes it difficult for us to gain a vivid picture of foreign lands and people. Our methods of teaching subjects concerning foreign countries have too often resulted in a merely perfunctory knowledge of forms of government, names and number of political parties, places of iron and coal deposits, and the size of the annual crude oil production. The ways of living of other people, their mores and folkways, their thoughts, their joys and sorrows, usually remain unknown to the student. Especially is this true of Oriental people. Our teachers of Far Eastern affairs, *e.g.*, may know their *subject*, but very often they do not know the *people* on whose fate and future they lecture so learnedly in terms of economics and politics and law. They do not know their souls, perhaps so different from ours, they are not able to feel with them, deep in their hearts they fail perhaps to understand the intensity of their aspirations, their longing for freedom, for equality with other nations, perhaps for military power that will impress Westerners when nothing else will. Usually they do not

know any of their languages and only a few of them have ever been in India, in China, in Korea.

**T**HE OBSTACLES of foreign and difficult languages, the expense involved and the time required for travel abroad, unfamiliar customs and delays in meeting people who are truly representative of their respective nations, are all tremendous handicaps. Even in our time of modern transportation, extensive traveling in the Orient is impossible for most of our underpaid and overworked college teachers, anxious as they may be to undertake it.

And yet the way to become deeply and permanently interested in these countries is to find out about them from their own people. So far as we know, Brent House offers to the serious student more and better opportunities for becoming well acquainted with Oriental students than any other place in this country. On the average campus or at the usual type of international conference it is very hard to get to *know* an Oriental student. It is often difficult to approach him properly. We are likely to be awkward in our attempts to be friendly, and he may easily suspect our intentions. Does he not know from experience how we are inclined to be paternalistic toward "those foreigners" who have come here "to get an education"?

At Brent House, however, it has proven possible to form genuine friendships with them, not only to make mere "handshake acquaintances." The environment, the atmosphere of the place, and the common interest in mutual understanding that has brought the students there all combine to make congenial contacts possible. It would be a blessing if many of our future university teachers of Far Eastern affairs who cannot go to the Orient could at least come to Brent House and there establish friendly relations with educated Orientals.

Not only do we Americans learn from and about the Orientals at Brent House. They, too, learn about each other, the Indian about the Chinese, the Japanese about the Filipino—a need not less important from the international point of view than our own.

Most of our Oriental students have very little opportunity to learn about the aspects of American life that are not in the daily papers, that are perhaps too intangible even to be put into writing and book form. If they are at all invited into our homes—a rather rare occurrence—the visit is usually not informal and intimate enough to allow them to really get to know us. Tea is served and talk wanders from one subject to another but hardly ever do we open our hearts to them, or do they show us their true nature. Perhaps it is too much to ask for, on such few occasions, in an atmosphere of good intentions which are cramped by a lack of elementary knowledge of how to talk to each other. Few are the cases where an Oriental student is really *made* to feel at home, where he can say with our friend mentioned above: "I learned (there) to know America through friendly contacts better than by traveling, reading books, and hearing lectures." In addition most of the Oriental students are not Christians and have heard in their homelands of Christianity only, or mainly, in connection with charity for the sick and disabled and attempts at conversion. In this country they are too often confronted with glaring inconsistencies between professed beliefs and actual practices to form a respectful opinion of Christianity. Their experience at Brent House where proselytizing is not intended or desired gives them a different conception of the Church and its work, a view, we believe, which is both more broad and more just.

Our work at Taylor Hall was largely confined to two con-

\* Cf. John B. Mason, "Facing Oriental Students at Taylor Hall," in *THE LIVING CHURCH*, May, 1930.

ferences a year, in September and at Christmas. During those short weeks Oriental and Occidental students were living under the same roof, eating at the same table, playing in the same old beautiful park on the shore of Lake Michigan. Our social life brought us together closely, made us truly acquainted and able to appreciate each others' viewpoints in the meetings each morning and evening when we discussed problems of the East and the West. At Brent House we miss the lake and the park. But we still have Mrs. Biller with us and with her has come the atmosphere of Taylor Hall that was so helpful to our work. And we have a home that is open the year around instead of merely in September and December. Students at the various universities in and near Chicago can "drop in" any afternoon or evening, for a cup of tea, a game of bridge, an hour of music, or many hours of talking. Often visitors from outside of Chicago are present, to renew old contacts, hear the latest news from our "alumni," already spread all over the world, and meet the newest members of the Institute. The news of the day is discussed, and illumined by comments from students who know the local background of an international news story from experience or specialized study.

We still have our two conferences a year, with valuable lectures and intelligent discussion of comprehensive topics. But our day to day association has become a most important phase of our work. More frequently and still more informally than at our conferences mature students from the different countries are brought together. The East and the West meet at Brent House and find the differences between them are not what they were made out to be. The human similarities between us are larger and more important.

\* \* \*

It would be ungrateful not to mention the steady support of our friends Miss Elizabeth Matthews, of Glendale, Ohio, and Dr. D. A. McGregor of Western Theological Seminary in Evanston, Ill., who have been with our group from the very beginning. They have worked hard for us in the councils of the Episcopal Church which is supporting our work, and perhaps still harder with us in the planning and execution of our group activities and in the creation of the feeling of interracial trust and understanding which is typical of both Taylor Hall and Brent House.

## The American Church Mission in Japan

By Edith L. Foote

**A**NOTHER NOTABLE ADDITION has been made to the Shin Ai (confiding love) Day Nursery in Kyoto, which had its humble origin more than twelve years ago in a small Japanese residence, and which now occupies a commodious two story building caring for fifty children daily. The new portion consists of four rooms, a sun porch, and bathing facilities, to care for ten infants under a year old. Part of the money used for this new construction was presented by the social service department of the city of Kyoto, with the understanding that it should be used for work for nursing babies, who so far are not provided for elsewhere in social service agencies.

A unique feature in the new building is the use of violet ray glass for the sun porch. This glass is manufactured in Japan, and is being introduced into schools, hospitals, and other public buildings; but it is still sufficiently new to excite comment when it is installed. At the official opening

of the new rooms on a recent national holiday, the attention of city officials and medical experts was especially attracted to this health-giving measure for the babies, who often come from extremely under-privileged homes.

It is said that the two tiny motherless daughters of a fish merchant are the earliest daily arrivals at the day nursery. They are brought at 6 o'clock in the summer time and at 6:30 on winter mornings. Some of the children remain in the care of the day nursery until 10 o'clock at night; but a majority arrive at 8 in the morning and leave between 5 and 6 o'clock. The attendance is lowest on rainy days because the day laborers cannot find work during bad weather.

The accompanying pictures were used as souvenirs for people visiting the building at the opening ceremony.

AT THE MOST there are just a few generous souls who think of us better than our merits.—*Dr. William Porkess.*



BIRD'S-EYE VIEW OF KYOTO SHIN AI CRECHE



LUNCH TIME



THE USE OF CRIBS IN THE INFANTS' ROOM IS AN INNOVATION



# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

I HAVE RECENTLY RECEIVED from Grace Cathedral Mission of Healing, San Francisco, Calif., two books of much spiritual help in healing—healing for soul and body. Many of us have found comfort and renewed strength in services and missions of healing. To such these exquisite little books will bring messages of help and comfort. The first, *Wings of Healing*, is in its seventh edition. It is a treasure store of spiritual thought for every week and contains illuminating notes which preface the readings and which are introduced to stress their devotional and healing values. The notes are written by Dean Gresham. The great affirmation with which he opens is "I can do all things through Christ who strengtheneth me" (Phil. 4:13). This book has recently been transcribed into Braille. It makes an ideal gift for a blind friend or for an institution and is sold at cost. The price of the Braille edition is \$2.50.

**Healing For Soul and Body**

*Wings of Healing*, is in its seventh edition. It is a treasure store of spiritual thought for every week and contains illuminating notes which preface the readings and which are introduced to stress their devotional and healing values. The notes are written by Dean Gresham. The great affirmation with which he opens is "I can do all things through Christ who strengtheneth me" (Phil. 4:13). This book has recently been transcribed into Braille. It makes an ideal gift for a blind friend or for an institution and is sold at cost. The price of the Braille edition is \$2.50.

*Upon the Harp*, the second book, is an octave of hymns and spiritual songs, written by Dean Gresham, and this, too, is an edition *de luxe*, perfect taste in printing and binding. Professor Lee Emerson Bassett of Stanford University says in his introduction:

"It is most fitting that this book should appear at the Christmas season when, in the midst of distress and great physical and spiritual need, we rejoice in celebrating the birth of the Prince of Peace, in whom rests the hope of the world. We are heartened in our faith by the beautiful thoughts that come to us through these poems and songs. They summon from the depth of our nature kindred thoughts and images and emotions, and we are aware that the spirit of God is within us and around us, and, bringing Mrs. Browning's lines into the present tense, we smile

"to think God's greatness flows around our incompleteness,  
Round our restlessness His rest."

DO YOU KNOW of the National Church Club for Women? It was formed to establish an association of Churchwomen, whose loyalty to the Christ and His Church will strengthen the forces of the Christian religion in the nation, and develop personal devotion to high standards. Also to provide

**Church Club for Women**

a center where all Churchwomen may make their headquarters while in New York, may entertain their friends, and feel at home. There is tea for members every Wednesday afternoon in the club lounge and also, at intervals during the year, there is provided a varied program of entertainments, lectures, talks, and music. The club undertakes relief work among distressed women of the Church. Mrs. Samuel Seabury is president; Mrs. Frederic W. Rhineland, honorary vice-president; Mrs. William Willis Reese, first vice-president; Mrs. Caleb Stetson, second vice-president; Miss Marguerite E. Vallentine, treasurer; Mrs. Arthur R. Gray, recording secretary; Miss Mary May White, corresponding secretary.

The board of governors is most anxious to enlarge the membership. To be eligible for such membership one must be in good standing in the Episcopal Church, loyal to the constitution of the U. S. A., and obedient to the canon law of the Church. The dues are \$10 a year and, at present, the initiation fee has been waived. The club rooms are centrally located at 130 East 57th street, New York City.

VERY EXCELLENT new handbook for the Young People's Service League is just off the press and contains a wealth of information, suggestion, and direction. It is divided into ten parts, under the headings of History; Organization; Program Building; Worship; Study; Service; Fellowship; Thank Offering; Personal Evangelism, and Counsellors. A full bibliography, pertinent to each division of the book, is given and Miss Annie Morton Stout is chairman of the commission which has prepared the book. For the first time we have recorded the history of the founding and growth of the National Federation of Episcopal Young People.

**New Handbook**

After the General Convention in Detroit, a commission was appointed to study the new movement. It was headed by the Rev. William E. Gardner, D.D., and it was the feeling of the commission that the movement should be an outgrowth of parish initiative rather than of a national organization. It was not until nearly ten years and after the formation of many diocesan young people's organizations, that there developed a sense of real need for national federation. In August, 1925, a National Federation of Episcopal Young People was formed. Its purpose was to stimulate and extend the work of the Church through her young people, with the help of a triennial national conference and a national commission. Linden H. Morehouse of Milwaukee was the first chairman of this commission. It is composed of eight young people, one chosen by each provincial organization and four counsellors, chosen by the National Council from the field at large, together with the executive secretary of the Department of Religious Education and the national secretary for young people's work.

In 1928, at the time of the first National Conference, reports revealed 18,679 young people in 704 parish organizations in forty-seven dioceses. Since that time the movement has had such growth that it may safely be said that these figures are nearly doubled. It is a great opportunity for us to show our interest and to offer our coöperation.

DR. MARY WOOLLEY says: "The development of a tremendous pressure of public opinion, organized and individual, against war, will be its most effective preventative." She urges all of us to bring pressure on Congress to prevent acute nationalism from obscuring the necessity for world peace and to use every effort to clarify for "the man on the street and the woman in the home" the exact situation. "Another war," she said "will mean the end of white supremacy."

**Public Opinion and Peace**

AREJOINDER to *Invictus* has been written and sent to me, which I am glad to have. It comes from the agile pen of Miss Juliet C. Smith, of New York.

"In the fell clutch of circumstance,  
Which is for me a Father's hand,  
Erect, with frequent upward glance,  
I pray that I may firmly stand.

"Nor beat upon a fast-closed gate,  
Nor puzzle o'er a cryptic scroll,  
But trust the Master of my fate,  
And love the Captain of my soul."

IF WE ARE TO LEARN from God we must lean on Him.  
—Rev. William Porkess, D.D.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**PASTORAL PSYCHOLOGY.** By Karl Ruf Stolz, Dean, Hartford School of Religious Education. Nashville, Tenn., Cokesbury Press. 1932, pp. 248. \$2.00.

**THE AUTHOR** of this book has received degrees from the Garrett Biblical Institute, Northwestern University, and the State University of Iowa. In addition, he has had considerable experience as a pastor and college professor.

On the whole the book is disappointing, both on the psychological and religious sides. The psychology it contains is mostly a rather vague re-hashing of the usual standard books, while the religion suffers from a narrowly Protestant attitude and a complete lack of sympathy with Catholic spirituality. Certainly nothing could be further from the Catholic conception of worship than the following:

"The worship of a Protestant whether it be public or private is subjective. Worship for the benefit of God is out of the question among Protestants. To be sure, prayer, whether it be petition or devotional, is directed to God, and in this respect is objective, but the purpose for which prayer is made is the satisfaction of the worshipper." (p. 230-231.)

It is astonishing that a man of apparently broad education can write as follows in regard to Catholic confessional:

"The Roman Catholic is obliged to go to confession before taking Communion. . . . It is assumed also that in John 20:21-23 authority is given to the Roman priesthood to pardon iniquity. . . . In the second place, the priest imposes penance. Nevertheless, quite early in the history of the confessional the payment of a sum of money came to be regarded as a satisfactory substitute for the appointed penalty."

One would think that a writer on pastoral psychology would have some elementary understanding of the mystical life. The author's only reference to mysticism is as follows:

"The Christian mystic is as a rule a melancholic introvert who seeks the immediate awareness of God. . . . The mystic is generally a brooding, introspective, and gloomy personality."

I wish he might meet St. Teresa of Avila!

It is hoped that better books than this on the subject of pastoral psychology will be written by Protestants. Indeed, Weatherhead, in England, has led the way with two books of far higher caliber than the one under consideration here.

W. M. V. H., JR.

**A SPIRITUAL TREASURY.** Short Meditations on the Book of Common Prayer. By the Rev. Albert C. Larned. Morehouse Publishing Co. Pp. 78. 75 cents.

**THESE BRIEF MEDITATIONS** are all in keeping with the spirit of the Book of Common Prayer and the worship for which it provides. They were written, the author states in his Preface, "during convalescence from illness in the sincere hope that they might be of use to those who regard the Prayer Book as a treasury of spiritual riches. Every prayer, except one, is found in the Prayer Book, and every poem used for devotional reading is a hymn in the Church Hymnal."

So far as it goes, Fr. Larned's book is doubtless helpful, but so slight a work must naturally give one a very imperfect idea either as to the wide range of materials within our Book of Common Prayer or as to their suitability (in some cases unsuitability) to the purposes for which they were intended. The author's habit of making outlines (1, 2, 3; a, b, c; etc.) for each section seems to me ill suited to a work of so very casual a nature. B. B.

**MORAL FREEDOM AND CHRISTIAN FAITH.** By Cyril H. Valentine, M.A., Ph.D. (London). Macmillan, pp. 147. \$1.75.

**THIS BOOK** is of significance at the present time because it voices what many persons of widely different experience and background are gradually coming to feel, the insufficiency and the insecurity of moral systems as such—and, one might add, of political-social-economic systems founded upon them—of moral systems, that is, which do not derive from or take account of the self revelation of a personal God; first, in the divine order of Creation, or Providence, and, secondly, in the divine plan of Redemption, or Grace. If man's end is to be found only in perfect self-realization in God—his liberty, that is, in the true sense of that term—it then follows that

"morality becomes false and inimical to freedom when it strives to be self-contained, to be an end in itself, to be its own foundation and its own authority. . . . Morality, so to say, is built upon a bridge which reaches across the chasm between the actual and the perfect, and that bridge is religion."

And not merely religion in general is a bridge between the human and the divine, the temporal and the eternal, but that unique disclosure of the Godhead in our Lord Jesus Christ, who is "the perfect moral ideal because he is the perfect Son of God." In mystical union with Him, therefore, Dr. Valentine finds his solution for the problem of morality, *i.e.*, "the achievement of universality without the relinquishment of individuality."

Thus far we are in hearty agreement with the argument of this book and only regret the author's failure to make what seems to us a really fruitful development of his subject, and that is the necessity of the Church and the sacraments, generally speaking, for realizing the end proposed, the union of the individual soul with God through Christ. What he has to say on prayer and the power which religion gives to the moral life, its real dynamic, would somehow have far greater force if it could be set in its proper relation to the fact of our Lord's objective presence in His Church.

The author's gift for clear incisive expression is everywhere in evidence, but in the orderly development of ideas, the disposition of arguments in logical sequence, etc., the book leaves much to be desired. One misses the closely connected reasoning so necessary in the philosophical treatment of any large and difficult subject. The effect of so many short flights is one of monotony, and the resulting repetition of favorite words and phrases tends to weaken rather than strengthen an otherwise forceful argument.

B. B.

**DISCIPLESHIP AND CHRISTIAN WORSHIP.** A Study in the Mission of Christ and His Church. By Edward C. Rich, M.A. Morehouse Publishing Co., pp. 136. \$1.75.

**THE "REAL PROBLEM** of religion is not the difference between good and evil but between the natural good and the supernatural good." The necessity of worship in the attainment of this supernatural is the main thesis of this book, the working out of which leads the writer to consider such topics as the origins of Christian worship in the services of the Jewish Temple, our Lord's institution of the Eucharist, and some of the devotional problems and needs of the Church today. All of this is very simply and clearly dealt with, the historical and apologetic portions of the book being joined in a well wrought synthesis.

B. B.

# NEWS OF THE CHURCH

## Philadelphia Congress Program Completed

Two Entire Floors of the Bellevue-Stratford to Be Utilized for Sessions; Bishop Ivins to Preside

NEW HAVEN, CONN.—The program for the American Centenary Congress, to be held in Philadelphia October 23d to 26th inclusive, is now complete—except, of course, for the few minor details which must of necessity always crop up at the last moment.

The sessions of the Congress, other than services, will be held in the Bellevue-Stratford Hotel and this hotel will be the Congress headquarters. The Congress registration desk will be in the main lobby of the hotel, and two floors have been set aside for the meetings and exhibits. The sessions will be held in the large ballroom which, with the rooms opening from it, will give a seating capacity of several thousand. The general theme of the Congress lectures is to be *The Catholic Revival and the Kingdom of God*.

The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, is Congress chairman. The main portion of the program is as follows:

### FIRST SESSION

*Monday afternoon*, October 23d: Tea and informal reception; *Monday evening*: Address of Welcome—Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania. Subject: *The Awakening*. 1st paper: *The Beginning of the Revival*—Rev. William A. McClenthen, D.D., rector Mt. Calvary, Baltimore, Md. 2d paper: *The Development of the Revival*—Rev. Frank Gavin, Ph.D., General Theological Seminary, New York City.

### SECOND SESSION

*Tuesday morning*: The Congress Mass. Preacher, the Most Rev. James DeWolf Perry, D.D. *Tuesday afternoon*: Subject: *The Life of the Kingdom*. 1st paper: *The Revival of Personal Devotion*—Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont. 2d paper: *The Revival of Corporate Worship*—Ralph Adams Cram, LL.D., New York City.

### THIRD SESSION

*Tuesday evening*: Subject: *The Kingdom and Human Society*. 1st paper: *The Worth of the Individual*—Rev. James O. S. Huntington, D.D., O.H.C. 2d paper: *The Responsibility of the Community*—Rev. Julian D. Hamlin, rector of Church of the Advent, Boston, Mass.

### FOURTH SESSION

*Wednesday afternoon*: Subject: *The Extension of the Kingdom*. 1st paper: *The Revival of Evangelism*—Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass. 2d paper: *The Revival of Missions*—Rt. Rev. Thomas Jenkins, D.D., Bishop of

## BISHOP HORNER CONVALESCING

ASHEVILLE, N. C.—The Rt. Rev. J. M. Horner, D.D., Bishop of Western North Carolina, who has been seriously ill for the past two months, is slowly improving in health and hopes for his recovery are renewed.

Due to his illness, however, the diocesan convention which was to have been held February 2d, has been postponed. Also, rather than burden the Bishop with too many duties until he has fully recovered, many of the parishes throughout the diocese have arranged with other bishops for confirmations.

Nevada. *Wednesday evening*: Congress Dinner, the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, presiding; speakers, the Rev. Bernard Iddings Bell, D.D., president of St. Stephen's College, and Prof. Robert K. Root, of Princeton University.

### FIFTH SESSION

*Thursday afternoon*: Subject: *The King and His People*. 1st paper: *God in the Kingdom*—Wilbur M. Urban, Ph.D., Professor of Philosophy, Yale University. 2d paper: *Man in the Kingdom*—Rev. George D. Rosenthal, D.D., vicar St. Agatha's, Birmingham, England.

### SIXTH SESSION

*Thursday evening*: Subject: *The Future of the Kingdom* (one address)—Rt. Rev. William T. Manning, D.D., Bishop of New York. *Closing Address*, by the chairman.

Canon Winfred Douglas, Mus.D., will again have charge of the music for the sessions and the services.

There will, of course, be special rates for traveling and for accommodations in Philadelphia. Further details will be announced later and any information may be obtained from the Catholic Congress Office, 94 Broadway, New Haven, Conn.

## EIGHT COMMUNIONS IN FLORIDA CONFER ON MISSIONS

JACKSONVILLE, FLA.—An inter-denominational missionary movement, known as the Florida Chain of Missionary Assemblies, met in the First Presbyterian Church, Jacksonville, for a 4-day session, from January 14th to 18th inclusive. Eight communions participated and men and women of the various mission fields of the world held daily conferences and classes and made addresses to the evening sessions. Deaconess Harriet M. Bedell, on furlough from Stephen's Village, Alaska, was the representative of the Episcopal Church on the program of the assemblies in Jacksonville, Winter Haven, Miami, West Palm Beach, St. Petersburg, and Orlando.

Women of the Episcopal Church were included on the committee of arrangements and much interest was shown throughout by the congregations of the city.

## Difficulties Lessened At All Souls', New York

New Vestry Election Solves Part of Fr. Dodd's Problem—Rector Elected at White Plains

NEW YORK, Jan. 13.—Our first news report in some weeks from All Souls' Church, St. Nicholas avenue, is a very encouraging one. On the evening of January 10th occurred the annual election of members of the vestry. The rector, the Rev. Rollin Dodd, reports that there were no contests for the vacancies, but that, irrespective of race, harmony prevailed as six colored men were elected to serve as vestrymen. They with five white men constitute that body. The rector expressed his satisfaction at the meeting with the results of the balloting, and declared that he hoped All Souls' would never be considered a white or a colored parish but as one for the neighborhood, serving its needs. At the meeting, Dr. Gaudineer and Mr. Lippert, outgoing members of the vestry, withdrew their names before the election, voted for the colored nominees, and acted as two of the tellers. Later they were voted to be given the titles of honorary senior and junior wardens, respectively. Resolutions of appreciation were sent to Bishop Manning and to Bishop Gilbert for their constant and helpful support.

Fr. Dodd reports, further, that the scaffolding was removed from the church early in December and the edifice restored for services. The only serious violation of the building code, having to do with electric wiring, is in the hands of contractors for immediate correction.

Notwithstanding the above remarkably satisfactory report, troubles are not at an end. Certain objectors, yet on the vestry, are continuing to express opposition. However, the rector states that the tribulations of the last few months have resulted in building up a splendid spirit of love and unity among the people of All Souls' more quickly and more effectively than could have happened under normal circumstances.

### RECTOR ELECTED AT GRACE CHURCH, WHITE PLAINS

To fill the important rectorship at Grace Church, White Plains, a vacancy existing by reason of the death by drowning last August of the Rev. Frank H. Simmonds, the vestry has elected the Rev. Reginald Mallett, rector of Christ Church, Chattanooga. Fr. Mallett has accepted the call and will enter upon his new duties about February 1st.

The rector-elect is 40 years of age, and is married. A graduate of the university of North Carolina, and of the General Seminary (1918), his ordinations took place in that year. Fr. Mallett's ministry

has thus far been spent in North Carolina and Tennessee.

#### CENTENNIAL AT CHURCH OF THE EPIPHANY

The Rev. William Tufts Crocker on Sunday last brought to an end his thirty-year rectorship of the Church of the Epiphany amid the impressive ceremonies in observance of the centennial of the parish. The edifice was taxed to capacity at the 11 o'clock service when the preacher was Bishop Manning. He paid high tribute to Mr. Crocker's service, a rectorship covering about one-third of the life of this one hundred year old parish.

The Church of the Epiphany was started in 1833 in a congested neighborhood of the lower East Side. Its first building was in Stanton street, a free mission church, which later gained considerable prominence when Bishop Henry Codman Potter designated it as the Pro-Cathedral. The present edifice is in Lexington avenue at 35th street.

On January 15th, the Rev. Dr. John W. Suter, Jr., assumes his duties as rector of this parish.

#### A NEW YEAR'S NEED POEM

In the words of the following poem, entitled, "Processional, 1933," written by Leigh Mitchell Hodges, and not yet published, Bishop Manning expressed his own New Year's hope for the world. He has stated that he believes this poem strikes exactly that note which we now need to hear, and because of that conviction the Bishop read it on the morning of New Year's Day from the pulpit of the Cathedral. Its lines are as follows:

"Lord of the light unfading  
From day to reborn day;  
God of the worlds brooding  
This planet's nightly way;  
Master of hope, and builder  
Of life's immortal span,  
Now, when the days bewilder,  
Thunder again to man.

"Out of the hundred nations  
On which our nation stands;  
The toil and tribulations  
Of many times and lands,  
Give us the ancient vision,  
The dauntlessness to slay  
This ghost of indecision  
That holds the sun at bay.

"We who have weathered often  
Abandonment of dreams,  
Turn us from dreads that soften  
To daring that redeems.  
Strike, from Thy holy tinder,  
A spark to light the fires  
Whose sweep no fear can hinder,  
While man to Thee aspires.

"Wake in our hearts the courage  
That pioneered the wild;  
Spur us to swift demurrage  
For promises defiled  
By selfish dreams that allowed  
With sordidness our deeds;  
By foolishness that hallowed  
A horde of phantom needs.

"As when, to Bethlehem sleeping,  
The hosts of Heaven did sing  
A balm for want and weeping,  
Let now the earthways ring  
All valiantly the passing  
Of doubt's impeding wraith;  
Of bravery's new massing,  
'O ye of little faith.'"

#### WOMAN'S AUXILIARY ITEMS

The January bulletin of the Woman's Auxiliary to the National Council in the diocese of New York gives notice of a

quiet morning for workers in the district of Manhattan and the Bronx to be held on February 1st, beginning at 10 o'clock, at the Church of the Ascension, Fifth avenue. The conductor will be the rector, the Rev. Dr. Aldrich.

Nine hundred and eight persons were present on December 6th at the Cathedral at the time of the annual Advent meeting. The offering at that service, the U. T. O., amounted to \$7,032, and since then \$304 additional has been received.

#### NEWS ITEMS

The Bishop of Liberia, the Rt. Rev. Dr. Robert E. Campbell, O.H.C., arrived in New York on Tuesday last.

The Bishop of New York and President Cass Gilbert of the National Academy of Design will be the speakers on the evening of January 31st, at the Hotel Roosevelt at the forty-sixth annual reception and dinner of the Church Club of New York.

John Masefield, Poet Laureate of England, who is now on an American tour, made his first public appearance of the same last Monday evening at a local theater at a reading of some of his poetry, the occasion having been arranged for the benefit of the Seamen's Church Institute of New York.

Among new clerical residences is that of Dr. Sargent, rector-elect of St. Bartholomew's Church, at 625 Park avenue at 65th street; and the Rev. Dr. Joseph P. McComas, vicar of St. Paul's Chapel, Trinity parish, has leased an apartment at 128 East 60th street.

The Church of the Epiphany, New York, of which the Rev. Dr. Suter is rector-elect, is one of the beneficiaries in the will of the late Mrs. Edith Barton Riker. The church is to receive one-fifth of the estate, and that is estimated to exceed \$1,000,000.

For the first time in its history, it is claimed, there was held a New Year's Eve service at the Church of the Transfiguration. It was a musical service, consisting only of carols and anthems appropriate to the season.

Under the auspices of the Order of St. Vincent, the national Guild for Acolytes, an official annual service is to be held on the evening of January 24th, at the Cathedral of St. John the Divine.

The Dramatic Society of the Church of St. Mary the Virgin presented Miriam Denness Cooper's Christmas Mystery Play, *The Canticles of Mary*, on January 6th in St. Joseph's Hall of the church.

#### DR. PHILLIPS E. OSGOOD BIDS MINNESOTA FAREWELL

MINNEAPOLIS—The Rev. Dr. Phillips Endecott Osgood, rector of St. Mark's Church, this city, for the past eleven years, officiated for the last time at the services on January 15th. He and Mrs. Osgood, with their two younger children, Catherine and Endecott, left for Boston on that same night, where on February 12th Dr. Osgood will assume his duties as rector of Emmanuel parish. Before assuming his duties, however, Dr. and Mrs. Osgood will take a brief vacation in Bermuda.

A successor to Dr. Osgood has not been chosen and will not be until after Easter at the earliest. In the meantime, at the request of the vestry, Dr. Osgood has made plans for special preachers: the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, will have the first Sunday each month and will have all of the services on Easter Day. The Rt. Rev. S. E. Keeler, D.D., Bishop Coadjutor of the diocese, will have one Sunday a month and will preach the three hour service Good Friday; and the Rev. Frederick D. Bartlett, D.D., Bishop of North Dakota, will officiate twice. One service each month will be taken by the Rev. Hanford L. Russell, associate rector of the parish.

## Church Union Scheme Again Causes Discord

Dr. Barnes, Bishop of Birmingham, With Nineteen Other Bishops, Approves India's Recent Action

BY GEORGE PARSONS

LONDON, Dec. 30.—During the past week, two letters on the South India Scheme have appeared in the *Times*, approving the action of the majority of the Indian episcopate. The first letter was signed by twenty English bishops, including Dr. Barnes.

The signatories are aware that "there are some people who are disturbed by the fear that what is proposed is antagonistic to Catholic Church order." There are, indeed! The twenty bishops will find themselves opposed by thousands of priests and laity. Can these bishops, who make the assertion that the opposition "arises entirely from misconception," fail to realize the depth and prevalence of the conviction that it is not within the competence of a local section of the Catholic Church to authorize celebrations of the Holy Communion by a person who is not a priest?

The second letter is signed by clergy and laymen whose views of the nature of the Church and the significance of its sacraments naturally make them sympathetic with the South India proposals.

The *Church Times*, in commenting on these letters, says:

"It is lamentable that a year which Anglo-Catholics hoped would be marked by growing unity and mutual appreciation in the Church should be threatened with more bitter controversy. But in face of the determination to support proposals that are, in effect, a surrender of the Church's fundamental claims, there is no escaping the duty of making the Catholic case perfectly clear, and particularly of letting the faithful laity all through the country understand exactly what is contemplated, and exactly what it implies."

#### NEW THEOLOGICAL COLLEGE PLANNED

The Archbishop of Canterbury and the Bishops of Guildford, Winchester, Rochester, and Portsmouth met recently to consider the establishment of a theological college at Farnham Castle. They arrived at the following decisions: That the college should be normally for graduates and non-graduates of good educational standard, such, for example, as officers retiring from his Majesty's services, or occasionally Free Church ministers seeking ordination in the Church of England; that the dioceses of Canterbury, Winchester, Rochester, and Portsmouth will cooperate with the college by encouraging their own ordination candidates to become students therein, but these dioceses cannot guarantee direct financial support, at least for the present; that, owing to the special difficulties of the present day and the time needed to secure (a) a good principal and (b) a good nucleus of first students, the college should not be opened till June, 1934; that, pending the forma-

tion of a permanent governing body, the bishops of these four dioceses should cooperate with the Bishop of Guildford in the choice of persons to be considered for the post of principal, and in making the appointment.

**OXFORD ORGANIST ACCEPTS WINDSOR APPOINTMENT**

Dr. William Henry Harris, organist at Christ Church, Oxford, has been appointed organist of St. George's, Windsor, in succession to the late C. Hylton Stuart. He will take up his appointment at the end of March.

Dr. Harris has been organist at Christ Church since 1928. He was educated at the Royal College of Music, where he was organ scholar under Sir Walter Parratt and Sir Walford Davies, and is now a member of the teaching staff.

Oxford is thus losing simultaneously its two most prominent organists, for J. Dykes-Bower, organist of New College, has recently been appointed to Durham Cathedral.

**TRAINING MEN FOR HOLY ORDERS**

In order to help business men in Liverpool and elsewhere, who desire to prepare for holy orders, evening classes are held three times a week in the vestries of the parish church of Liverpool. They are organized by a committee, of which Canon How, the rector of Liverpool, is chairman, and the scheme has the Bishop's approval. The classes are open to any men who have a real sense of vocation to the ministry. They are not meant to take the place of a thorough training, but to serve as a preparation for a course at a university and theological college, the syllabus covering the subjects necessary for matriculation. Instruction is given by a competent staff of professional teachers. A nominal fee of one guinea a term is charged.

**OLD LINCOLN CHURCH RE-OPENED**

St. Benedict's Church, Lincoln, a thirteenth century building which has been closed for seventy years, has just been re-opened as a place of prayer and rest for visitors to the city War memorial, which stands in front of it.

During the work of restoration there have been found a double piscina in the south wall of the sanctuary, the remains of an Easter sepulchre on the north side, an aumbry in the east wall formed out of part of a stone coffin, and a low side window. Most of the old box pews have been displaced with chairs, but four have been retained, as well as the Jacobean pulpit and font.

**PRIEST OF ALASKA ACCEPTS FLORIDA APPOINTMENT**

JACKSONVILLE, FLA.—The Rev. Merritt F. Williams, formerly priest in charge of St. Stephen's Mission, Fort Yukon, Alaska, has accepted the student pastorate at the University of Florida, in Gainesville, diocese of Florida, and has already assumed his new duties. The Rev. Mr. and Mrs. Williams have taken up their residence in Weed Hall, the student center of the Episcopal Church in Gainesville. This work is supported by the two Florida dioceses.

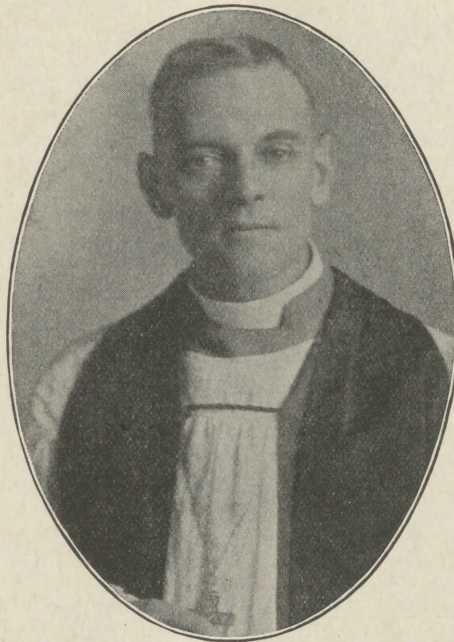
**Bishop of Kootenay Accepts Overseas Call**

**After an Episcopate of 18 Years in Canada, the Rt. Rev. A. J. Doull to Become Archdeacon of Sheffield**

TORONTO, Jan. 12.—The Rt. Rev. Alexander J. Doull, D.D., Bishop of Kootenay, has resigned that post here and will go to England to become archdeacon of Sheffield.

Bishop Doull said:

"This is a time of depression and parishes are being linked, making the services of a younger bishop requisite for the good of the diocese. Under these conditions the bishop



BISHOP DOULL

should be here, there, and everywhere, and I feel that the task is beyond me.

"I leave British Columbia with very great regret. It is not because I want to go, but because I think the diocese needs a younger man. An offer from England makes my retirement possible."

In returning to Yorkshire, Bishop Doull will go back to the country where he began his service with the Church. He was born in Halifax, Nova Scotia, but finished his studies at Oriol College, Oxford, in 1898. He became a priest at Ripon, Yorks, in 1898.

He was curate of Leeds Parish Church until 1900, when he moved to Canada and became curate of the Church of the Advent, Westmount, Que. Later he became rector of that church and filled the position until 1910, when he moved to Victoria to be appointed rector of Christ Church Cathedral and dean of Columbia. He was elected Bishop of Kootenay in 1914. Bishop Doull's departure will be a great loss to the Canadian Church, where his ability in conducting quiet days and missions and his scholarly and forward-looking outlook will be greatly missed.

**OTTAWA CATHEDRAL OBSERVES CENTENARY**

Christ Church Cathedral, Ottawa, marked the one hundredth anniversary of the founding of the parish by the opening of a new chancel and the dedication of furnishings for the sanctuary and choir recently.

The original chancel, erected sixty years ago, has long been considered inadequate. The problem was not easy on account of the limitations of the site.

The former chancel was narrow and dark. The old arch supporting it from the nave has been removed and a wide lofty arch has taken its place. The chancel is now the full width of the nave, and the lines of the nave arcade are carried on by a grouping of three arches which open into side chapels. The whole effect is one of spaciousness and dignity.

In keeping with the general architectural design are the furnishings of the chancel, which are entirely new.

Enriched with carvings of the cross and rose, symbolizing the death of the Saviour, is the altar which is executed in white oak as are the rest of the fittings.

On either side of the reredos are panels depicting ten scenes from the life of Christ. On the panel cresting have been incorporated shields, on the one side with the arms of the five dioceses with which Christ Church has been associated in its long history: Nova Scotia, Quebec, Toronto, Ontario, and Ottawa, while on the other side are the arms of the ecclesiastical province of Ontario, the seal of the general synod, Canterbury, the civil province of Ontario, and the Dominion of Canada.

The bishop's throne is a fine example of carving, the old organ has been replaced by a new instrument, and new blue rugs cover the chancel floor.

The special service marking the one hundredth anniversary and the opening of its new chancel and organ was attended by His Excellency the Governor General, Sir George Perley, acting prime minister, and clerical and lay representatives of the parishes forming the diocese.

**THREE BISHOPS HONORED**

Three leaders of the Church of England in Canada were honored at a reception and special convocation held in Wycliffe College Monday evening. The event was marked by a formal welcome to the Rt. Rev. Derwyn T. Owen, Bishop of Toronto, extended by officers of the college and gracefully accepted by Bishop Owen in a brief address. The central figures in the convocation ceremony were the Ven. W. Burd, Bishop-elect of Saskatchewan, and the Very Rev. L. W. B. Broughall, Bishop-elect of Niagara, on both of whom were conferred the honorary Doctor of Divinity degree.

**PRESENTATION TO ARCHBISHOP AND MRS. SWEENEY**

On behalf of the clergy and laity of the diocese of Toronto members of the executive committee headed by Archdeacon Warren waited on Archbishop and Mrs. Sweeney at their new home and presented to the Archbishop an illuminated address, expressing the appreciation of the diocese of his episcopate of 23 years, and two water colors by F. H. Brigden, a well

known Canadian artist. To Mrs. Sweeny was presented a standard lamp and a bouquet of orchids and lilies of the valley.

#### RESTORING THE LOST ENDOWMENTS

At all churches throughout Canada last Sunday the Primate's announcement of the Restoration Fund Every Member Campaign to take place the week of April 23d, to restore the endowments lost in the West was read. There has been a splendid response to the episcopal and clerical maintenance fund appeal to carry on the work and to provide the pensions during the next three years, the workers of the missionary society and the bishops and clergy having already subscribed some \$86,000 payable over the next three years. The laity have only to give ten times that sum to replace in full all the lost endowments.

#### CHURCH MEMBERSHIP GAINS IN KENTUCKY MOUNTAINS

LEXINGTON—The Episcopal Church is making its appeal to the mountain people of Kentucky as never before. On January 10th, the Rt. Rev. H. Almon Abbott, D.D., motored three hundred and sixty miles into the heart of the Big Sandy Valley, and at Shelbiana, Pike County, Kentucky, baptized three persons and confirmed thirty-two, a record number to be confirmed in one day in the history of our work in the Kentucky mountain regions. Some persons walked ten miles along wet creek beds to attend the services, and the little church, St. John's Chapel, was crowded with highlanders.

The whole of this community, antagonistic a few years ago to the Episcopal Church, is coming over to our communion, and the inhabitants are soon to erect a suitable church edifice on a plot of land which has recently been given to the diocesan authorities.

It is interesting to know that despite the financial situation in which the diocese of Lexington finds itself placed, the spiritualities are progressing as never before, and that a record number of persons have been confirmed this year in the history of the diocese since its inception in 1895. All the parishes and missions are manned, and the mountain work is flourishing as with a pentecostal breath unprecedented in the past.

#### INDIAN UNIT OF SYRACUSE SEABURY CLUB ORGANIZED

SYRACUSE, N. Y.—The Seabury unit, composed of boys from the ages of 10 to 16, has been formed at the Church of the Good Shepherd, Onondaga Indian Reservation near Syracuse, by the Seabury Club of Grace Church of that city. This club is composed of members of Syracuse university and, through the kindness of Dr. Tanner, professor of American history, the Indian boys are taken into the university every Friday night where they have the use of the gymnasium and showers and are given instruction in basketball by the university coach.

The Seabury Club also sends out two young women students every Friday evening to assist in the recreational work of the Girls' Friendly Society.

## Chicago to Confer on Re-thinking Missions

Appraisal Commission's Findings to Be Discussed by Coöperating Churches January 27th and 28th

CHICAGO, Jan. 14.—The whole subject of the report of the Laymen's Inquiry Commission on Re-thinking Missions, will be considered at a conference to be held in Chicago, January 27th and 28th, it is announced. At that time, the leaders in the inquiry, including William Ernest Hocking, chairman, will present the story of the findings and opportunity will be given for discussion.

Bishop Stewart will attend one of the sessions and will give his opinion upon the findings at that time. Present also will be Stephen E. Baker, prominent New York Churchman, and Harper Sibley of Rochester, both of whom have had an active part in the inquiry. In anticipation of the sessions to take place January 27th and January 28th, the Church Club is calling together a small group of laymen to meet with the Bishop and Messrs. Baker and Sibley, Friday noon at the LaSalle Hotel, when the Church's relation to the inquiry will be discussed.

The Chicago conference group is headed by Dr. Ernest Graham Guthrie of the Congregational Church. Angus S. Hibbard represents the Episcopal Church on the Chicago coöperating committee.

Friday night, Dr. Hocking will speak on the general principles of Christian missions. Saturday morning, Rufus M. Jones, of Haverford College, and Dr. Arlo A. Brown, president of Drew University, will be speakers at the first conference. Edgar H. Betts, New York banker, Henry C. Taylor, U. S. Department of Agriculture, Charles P. Emerson, Indiana University, and Ruth F. Woodsmall, Y. W. C. A. executive, will be later speakers. Mr. Sibley will speak Saturday afternoon at a session at which Mr. Baker will preside.

#### CONVENTION MEETS FEBRUARY 7TH

Plans for the ninety-sixth convention of the diocese of Chicago were outlined at a meeting of the convention committee this week. The convention will assemble at St. Luke's Pro-Cathedral, Evanston, starting with Holy Communion the morning of February 7th. The annual pre-convention dinner under the direction of the Church Club will be held downtown the evening of February 6th.

The Woman's Auxiliary of the diocese will hold its annual convention at St. Luke's on the 9th. Among the plans adopted is that which calls for a pilgrimage to the Western Theological Seminary and the Anderson Memorial Chapel where the late Bishop Anderson is buried.

#### CALVIN COOLIDGE'S DEATH

Of former President Calvin Coolidge's sudden death, Bishop Stewart had this to say:

"The death of Calvin Coolidge comes as a great shock. He was in the highest sense a

typical New Englander—simple in taste, modest in demeanor, laconic in speech, but full of shrewd wisdom. As President, he created solid confidence at home and abroad because he had character. No one doubted his competency, his honesty, or his courage. To his wife a bereaved nation will express affectionate sympathy."

#### NORMAL SCHOOL STARTS

The diocesan headquarters normal school started its weekly sessions Monday night, with thirty-six parishes and missions represented and a total attendance of 145. All Saints' Church, Ravenswood, had the largest attendance, followed by St. Bartholomew's and the Church of the Messiah. The superintendents' forum planned as a special feature of the school this year, proved of practical value in the discussion of common problems. Dr. Hubert Carleton of St. Augustine's, Wilmette, is dean of the school.

#### TEN YEARS AT ST. BARNABAS'

Last Sunday the Rev. Walter S. Pond completed ten years as rector of St. Barnabas' Church on West Washington Blvd. During the decade, Fr. Pond has made a rather remarkable record. The parish indebtedness has been reduced from \$29,000 to \$7,500. The missionary givings of the parish tripled until a drop during the past year due to the depression. In spite of a rather extended illness, Fr. Pond made more than 1,100 calls during the past year.

At St. Barnabas', Fr. Pond succeeded the Rev. Dr. Edwin J. Randall, now superintendent of City Missions. Before going to St. Barnabas', he had been dean of the Cathedral of SS. Peter and Paul and superintendent of City Missions for three years and assistant at Grace Church. One of his major accomplishments in his present parish has been the starting of work in the Montclare district which resulted in his founding Holy Innocents' Mission there.

#### PARISH ABOLISHES COLLECTION

St. Luke's Church on Western avenue, of which the Rev. John Crippen Evans is rector, is the first parish in Chicago to adopt the suggestion of Angus S. Hibbard for the abolition of the regular collection at Sunday services. Dr. Evans announced this week that, starting January 15th, no collection would be taken in the usual way of "passing the plate."

St. Luke's is in a section of the city which has suffered greatly from the depression and it is the belief of the rector and vestry that the new plan will stimulate attendance. Results of the experiment will be watched with interest.

#### NEWS NOTES

Prof. Ching C. Yen, well known student of criminology from Yenching University, China, spoke on conditions in Russian, German, and American prisons at Brent House Thursday night. This is one of a series of public meetings being held at the national conference center.

The Rev. John Rowell has joined the staff of Grace Church, Oak Park, as assistant.

The Catholic Club of Chicago held its monthly meeting at the Church of Our Saviour Monday night. Dean Moore of St. Luke's Pro-Cathedral was the preacher.

Church school children of the diocese gave \$2,343 as their Advent offering, according to a report from Miss Vera C. Gardner, supervisor of religious education. Church institutions in Chicago will be beneficiaries.

## Bishop of Nassau Presides At Greek Church Opening

Pontificates at First Liturgy in Only Orthodox Church in Bahamas

NASSAU, B. W. I.—A religious ceremony unique in the history of the Bahamas took place on the morning of December 18th, when the Church of the Annunciation, the only Greek Orthodox Church in the colony, was used for the first time. The Greek Liturgy was sung by the Rev. Michael Karavokyros in the presence of the Lord Bishop of Nassau, who presided.

The church was already crowded when the Bishop arrived, and throughout the two-hour service the doors and windows and the approaches to the church were thronged with people.

The Lord Bishop, vested in cope and mitre, and attended by his domestic chaplain, the Rev. G. H. Brooks, was met at the west door by the priest, who was preceded by two acolytes wearing blue and white tunics and carrying lighted candles.

The Bishop proceeded up the aisle, blessing the congregation, the choir, and the chancel with holy water, to the throne, and when the priest had kissed the Bishop's ring he commenced the solemn and impressive ceremonies of the Liturgy, priest and choir singing psalms and hymns.

Mrs. T. J. Mangos sang the epistle, and when all had stood for the gospel, sung by the priest from the steps of the sanctuary, and for the creed, the Bishop delivered a short address.

Then the priest censed the Five Loaves, symbolical of the miracle of the five loaves and two fishes, and having presented one of the loaves to the Bishop for his blessing, he carried the loaves into the sanctuary.

Then came the most impressive part of the Liturgy, the Great Entrance, when the priest carried the Elements in procession through the chancel. Then followed the priest's Communion, which was preceded by the blessing of the congregation with the consecrated Bread and Wine.

Again the priest entered the sanctuary carrying a miniature model of the metropolitan church in Athens, which he presented to the Bishop as a gift from the Greek Orthodox Church in the Bahamas, and the Bishop, assisted by the priest, distributed to the congregation the fragments of the Blessed Bread, having first received from the hands of the priest a portion of the *pain beni* as a memorial of the Last Supper.

Round the base of this model of the metropolitan church in Athens, carved by Fr. Karavokyros, was an inscription in Greek characters, a literal translation of which reads: "To John, Lord Bishop of Nassau and the Bahama Islands, from the Greek Orthodox Church by Michael Karavokyros, Priest. December 18, 1932."

When the service was over the Bishop was escorted to the entrance to the church by priest and people, many members of the Greek community being presented to the Bishop before his departure.

## NEW BUILDING OPEN AT HOLDERNESS SCHOOL

PLYMOUTH, N. H.—As the students returned for the commencement of the winter term on January 9th they entered the first of the group of buildings which have been designed to replace Knowlton Hall, erected in 1884, which was destroyed by fire in October, 1931. This first unit, on the site of one wing of the original building, has accommodations for forty boys, the school faculty, and the rectory.

The cornerstone was laid on Commencement Day, June 11th, in the presence of Bishop Dallas, the president of the trustees; Jens Fredrick Larson of Hanover, the architect; the rector, the Rev. Edric Amory Weld; and the members of the student council. The mortar was spread by the Rev. William Porter Niles of Nashua, son of Bishop Niles, one of the founders of the school in 1879. Work has gone along steadily during the summer and fall, and was finished on schedule by the contractor, the C. D. Marsh Construction Company of Woodsville. The style is Georgian colonial, with brick walls, steel structure, and concrete floors. Over the doorway is the coat of arms and crest of the Earl of Holderness, for whom the original settlement was named.

The school campus, overlooking the Pemigewasset River, was once the property of Samuel Livermore, the first chief justice of New Hampshire, and the site of the original Livermore Mansion.

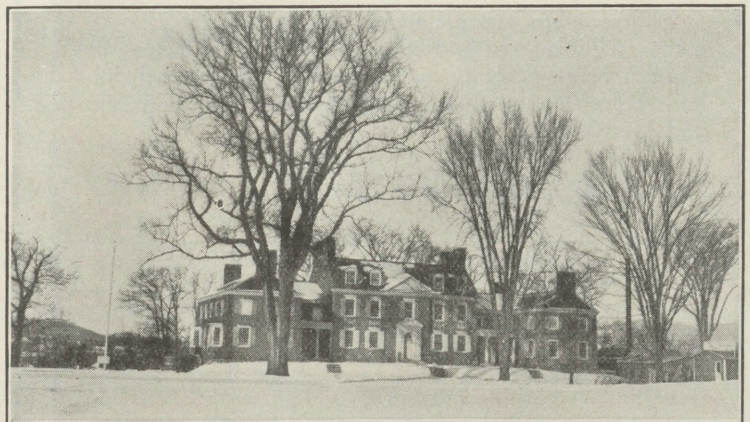
A place of honor in the entrance hall has been accorded a unique gift to Holderness School, a scroll illuminated by Fr. Damien, the famous apostle to the lepers on the island of Molokai. The scroll was presented by Fr. Damien to the Rev. Hugh Chapman of the Savoy Chapel in London. When the late Rev. Alfred William Griffin of Hopkinton, visited Mr. Chapman, and assisted him in his ministry to the poor in London, Mr. Chapman gave him the scroll. It has been donated to the school from Mr. Griffin's estate.

The shields on this scroll are dedicated to Love and Service, and Fr. Damien's own words are inscribed:

"If thy Way is made more easy by a loving, helping hand  
Say so, speak out brave and freely e're the Darkness veil the land."

"When the heart's so full of gratitude that the lips refuse to speak  
Do thou, O God, say for us the earnest words we seek."

THE NEW HOLDERNESS SCHOOL UNIT



The foundations of the next unit, a dormitory accommodating twenty-four boys, were laid in November, and it is planned to erect the building next summer. The complete scheme, as prepared by Mr. Larson and approved by the trustees, calls for the erection of four "houses" for twenty-four boys each, with connecting faculty apartments, a new study hall, and a class room building, and finally a house for boys under 12 years of age.

## ETON COLLEGE HEADMASTER IS SAVANNAH, GA., GUEST

SAVANNAH, GA.—Dr. Cyril A. Alington, headmaster of Eton College and chaplain to King George V of England, and Mrs. Alington, spent several days in Savannah as the guests of Mr. and Mrs. John B. Seymour. Dr. Alington came to Savannah in the interest of the English Speaking Union and addressed the local chapter on January 9th.

On January 8th, Dr. Alington was the preacher at the midday service at historic Christ Church, the Rev. David Cady Wright, D.D., rector. While in the city Dr. and Mrs. Alington visited the Cuyler Street School (Negro high school), where they were entertained by the glee club of the school with a program of spirituals.

## AT LEAST ONE MISSION OF THE CHURCH GAINS

SAN FRANCISCO—At San Leandro twenty years ago a group of Church people started a congregation and contributed funds for the purchase of property. The movement subsided until, about a year or more ago, the priest at Hayward started it again, with a Sunday school, cottage meetings, and occasional services.

The Sunday school has increased from 20 to 60 in the last two months, the congregation has rented a house for the school and for services, is paying its way, has a women's guild of 12, a men's mission board of 4, a voluntary choir, and a fine attendance even when, as in December, there was snow on the ground.

"NOT UNTIL Christian principles are given central place in international affairs will the world know peace." That was said by Col. M. Thomas Tchou, a Chinese Christian from the far western province of Szechuan, speaking recently in New York.

## "Pilgrims' Pavement" Contract is Signed

Funds for Flooring in New York's  
Cathedral Nave Raised by Lay-  
men; Months of Work Assured

NEW YORK—In the presence of the dean and clergy of the Cathedral and of Edward Bell, the builder, David Bell, the superintendent, Albert C. Fernald representing the architects, and also of members of the Laymen's Club of the Cathedral, Bishop Manning on January 12th signed the contract for the laying of the pavement of the great nave and west front.

"The signing of this contract," Bishop Manning said, "will give cheer and encouragement for the New Year to a large number of workmen to whom it will give employment which they greatly need. The floor now to be laid will be a striking feature of the great edifice and the commencement of this work will mark another and an important step towards the completion and opening of the nave."

The builder, Mr. Bell, speaking on behalf of the workmen, said, "the undertaking of this new work at this time will mean more to the men and their families than I can express and they are very grateful for it"; and he explained that the work will be so arranged that it will be shared by as many of the men as possible.

"Some of these men," Mr. Bell said, "have worked on the Cathedral for years and took part in the building of the choir school and the Bishop's House when they were erected."

The funds for this work have been raised by the Laymen's Club of the Cathedral which undertook five years ago to raise the money for this purpose. Each Sunday after the services, and at other times, members of the Laymen's Club conduct through the Cathedral groups of visitors, many of whom make voluntary gifts for this fund, and as the floor has thus been provided by the gifts of those who make these pilgrimages through the Cathedral it is to be called, very appropriately, the Pilgrims' Pavement.

The main pavement is to consist of slabs of green Vermont argillite with bands and borders of black argillite, while the ambulatory aisles and steps are to be paved with Bedford colite with borders of plain black marble.

### TO SYMBOLIZE PILGRIMAGES

In so vast a space as the nave of the Cathedral it is necessary for the floor to be suitably decorated and embellished to give it life and interest and therefore a series of ornamental medallions with heraldic designs and symbols in bronze are to be set in the floor in the aisles at proper distances one from the other, and as the floor is to be known as the Pilgrims' Pavement these medallions are to symbolize the great places of pilgrimage in the Christian world. The floor space in the nave is so immense that these medallions must be of large size to give

them proper dignity. They will be six feet in diameter, and the largest one symbolizing Jerusalem will be eight feet. They will be placed in the aisles twenty-eight feet apart. Those in the center aisle will represent places in the Holy Land connected with the earthly life of our Lord. Among these will be Bethlehem, Nazareth, Jordan, Cana, Samaria, Capernaum, Mount Tabor, Bethany, and Bethsaida, leading up to Gethsemane, Jerusalem, Emmaus, and lastly Mount Olivet, the place of the Ascension.

In the north and south aisles the medallions will symbolize places of pilgrimage in the history of the whole Christian Church, among them places of holy associations and special interest in the history of the Episcopal Church here in our own land.

In the narthex there will be medallions representing Canterbury and Westminster. Among other places represented will be Glastonbury, St. Albans, Durham, York, St. Davids, Downpatrick, Winchester, St. Andrews, Gloucester, Walsingham, Cologne, Compostella.

Among the places in the history of the Episcopal Church symbolized by the medallions will be Drakes Bay, Jamestown; Mount Vernon, and Woodbury, Conn., the "cradle of the American episcopate," where, in 1783, the first Bishop of the Episcopal Church, Samuel Seabury, was elected.

The full majesty of the nave, however, and its vast proportions, will not be realized until the partition is removed which

## TWO NEW MAPS

### 1. THE EPISCOPAL CHURCH AROUND THE WORLD WITH THE ANGLICAN COMMUNION AND ITS MISSIONS,

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now separates the nave from the crossing and the full sweep of the building up to the high altar is revealed, a distance of more than a tenth of a mile. Before this partition can be removed and the nave opened for worship, funds will have to be provided for the heating plant and for some other important items of construction for it is a principle with the Cathedral authorities to undertake no work until funds are in hand to pay for it. On the great building as it now stands there is not one dollar of indebtedness.

**COOLIDGE MEMORIAL SERVICE HELD AT SPOKANE CATHEDRAL**

SPOKANE—At an hour approximating that of the interment of the remains of the late Calvin Coolidge, the city of Spokane officially paid tribute to his memory with a civic service in the Cathedral of St. John the Evangelist. The music was furnished by the Cathedral choir, and the address was delivered by General James A. Drain, former national commander of the American Legion and a close personal friend of Mr. Coolidge. The service was read by the Very Rev. Charles E. McAllister, D.D., dean of the Cathedral, with the Rev. Dr. Joel Harper, pastor of the Westminster Congregational Church taking the lesson. Benediction and closing prayers were said by Bishop Cross. The Mayor and city officials, the commanding officer and staff of the army post at Fort Wright, and the leading business men of all faiths and creeds made up a representative congregation. An interesting feature of the service consisted of the rendering of the same music, both organ and choral, which was sung at the services in Northampton.

**PAWTUCKET, R. I., PARISH FOSTERS CLEVER RELIEF IDEA**

PAWTUCKET, R. I.—St. Paul's Church, Pawtucket, is one of the most enterprising parishes in this part of New England. Through its rector, the Rev. Roberts A. Seilhamer, the parish early in the depression determined to take care of all of its poor without assistance from the city, and it is generally understood that it has thus far achieved its goal.

One interesting method it uses for emergency relief is to give out "Share Your Food" boxes to Church members to be returned filled when they come to services or meetings. A table is set aside for the boxes that are returned and these are exchanged for empty ones to be refilled.

**PENNSYLVANIA WOMEN URGED TO ATTEND JAN. 25TH SERVICE**

PHILADELPHIA—The Woman's Auxiliary in the diocese of Pennsylvania will hold its annual all day missionary service on January 25th, at St. James' Church, 22d and Walnut streets, Philadelphia. All women in the diocese are especially urged to attend this service which will begin with the Holy Communion at 11 A.M.—Bishop Taitt to be the celebrant—and continue with the regular meeting of the Indians' Hope at 12 o'clock at which the

Rev. Barrett P. Tyler will make an address. A box luncheon will follow at 1:15 in St. James' Guild House. The afternoon session, from 2:30 to 4:00, will afford those who attend the opportunity to hear the Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, speak on Domestic Missions, and Mother Ursula tell of her work in Wuchang, China.

**CHRISTIAN UNITY LEAGUE TO MEET FEBRUARY 24TH**

SAN FRANCISCO—Bishop Parsons is to preside at the First Pacific Coast meeting of the Christian Unity League on February 24th and 25th at the Pacific School of Religion, in Berkeley, and a "mass meeting" is planned for the evening of the 26th, in Oakland, to be addressed by Dr. Peter Ainslie, the founder of the league, and Dr.

Charles Clayton Morrison, editor of the *Christian Century*.

This meeting of the league follows immediately the interdenominational pastoral conference, organized by the Pacific School of Religion, which meets annually, this year's session being the thirteenth. The general theme this year is, *The Church Facing Great Issues*.

The Earl Lectures, which are delivered annually at this conference, will this year be given by President Mary E. Woolley, on the *World Outlook for Peace*.

Dr. W. F. Bade will give two illustrated lectures on his discoveries at Mizpeh.

Dr. Ainslie and Dr. Morrison will be among the speakers at the regular sessions, and there will be several round table discussions, including one on Missions, led by the Rev. Hugh Vernon White, D.D., and one on Economics and Finance, led by R. B. Guild, secretary of the Federal Council.

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## Boston Cathedral's Sexton Reminisces

Contrasts the Days That Used to Be  
With Those of the Present—Altar,  
Pulpit Given to Brockton Church

By ETHEL M. ROBERTS

**B**OSTON, Jan. 13.—George Allen, sexton of St. Paul's Cathedral for the past twenty-five years, tells in a short letter appearing in the *Cathedral Quarterly* about the great silent work being done during the week merely through the church doors being open; he does not have to look at his calendar in order to know what days of the week it is, for people come each week on a special day and always sit in the same seat. Mr. Allen refers to a bookkeeper who, for years, has spent half of his noon hour in prayer and the reading of the New Testament, to a traveling salesman who has come to early Communion before starting on each week's work during the past few years, to a Jew who, also for a few years, has come to the Cathedral once a week and, kneeling, reads the Prayer Book—having a hard time reading it at first but now progressing without trouble. All this is in contrast to the days when Mr. Allen was a little boy living in a house behind St. Paul's, whose doors, in conformance with church custom of the times, were open during the week only for marriages or funerals. When Mr. Allen began his work as sexton in 1907, there was no evening service and, later, when Dean Rousmaniere was determined to start an evening service attempts to discourage him came from all sides. This bit of history is illuminating when one considers the place the many daily services in St. Paul's have in the life of both Episcopalians and non-Episcopalians of Eastern Massachusetts.

### FURNISHINGS GIVEN TO BROCKTON CHURCH

Both an altar and a pulpit have been designed, made, and presented to St. Paul's Church, Brockton, by one of the parishioners and choirmen, Wilfred Lewis. The products of Mr. Lewis' skill as expert craftsman are in use in the parish hall where services are being held during the restoration of the burned church building. Numerous gifts have spontaneously been made by those to whom St. Paul's is dear, among them are: new altar rails, the work and gift of George W. Bates; a small organ, gift of two old-time parishioners preferring to remain anonymous; and a large Bible to replace the one from Mr. and Mrs. Horace Creamer lost in the fire.

### NEWS BRIEFS

Two novices of the Society of St. John the Evangelist took their first annual vows last Saturday: one, Brother Herbert Francis, will be stationed for the present at St. Mary's House, New York; the second, Brother John Algernon, is stationed at St. Francis' House, Cambridge.

Fr. Burton, superior of the Society of St. John the Evangelist, will leave for a visit to the Pacific Province of the S. S. J. E., early in the week of January 16th; he expects to return by the beginning of Lent. During his absence, Fr. Otis, assistant superior, S.S.J.E., will be in charge of

the Society and of the Church of St. John the Evangelist.

The establishment of a home for aged women "of culture and refinement" who have no means of support, is provided for by a bequest to the Episcopal City Mission of a house in Jamaica Plain and an endowment fund of \$200,000, through the will of the late Robert W. Morville of Jamaica Plain, a suburb of Boston.

Ralph Adams Cram told of his stay in Egypt last winter at the first parish meeting of Trinity Church on January 11th. The lecture, illustrated, is one prepared by Mr. Cram for the Metropolitan Museum, New York.

The new system for the lighting of the chancel and nave of the Cathedral Church of St. Paul has been made possible through the use of a bequest made in 1912. This bequest was made by the late Amelia T. Worthington as a memorial to her husband, the Rt. Rev. George Worthington, D.D., Bishop of Nebraska, 1899-1909.

Bishop Dallas of New Hampshire was the welcome speaker in Trinity Church, Concord, January 2d when the parish supper and meeting were held and the visiting Bishop took as his subject "Opportunity." This was the first parish meeting under the new rector, the Rev. Charles Russell Peck.

Paul Rusch, an eagerly welcomed speaker in Massachusetts, will return to Boston for the keeping of engagements January 29th to February 13th inclusive. The schedule is being made by the Speakers' Bureau, 1 Joy street, and due attention is being given to calls for Mr. Rusch's services throughout the province of New England.

The quintet of the American Church Institute for Negroes will fill engagements for the singing of the Spirituals from February 12th to the 27th inclusive. Accompanying the singers will be the Rev. Cyril E. Bentley, associate director of the Institute. A full schedule of engagements is in the process of making through the diocesan Speakers' Bureau.

The Fathers and Brothers of the Society of St. John the Evangelist were in retreat January 2d to 7th inclusive, in St. Francis' House, Cambridge. Fr. Hawkes of the Canadian province conducted the retreat; he also preached at High Mass on January 8th.

A retreat for the Woman's Auxiliary will be held in Seabury House, Mendon, January 26th until after breakfast on January 28th. The plan was started by the members of the Woman's Auxiliary of the Church of the Advent, Boston, and the invitation to join has been extended to other branches of the Auxiliary and to the women of the Church Service League. The Rev. Stephen Webster will conduct this retreat.

## READ

The National Council's Appraisal of  
The Laymen's Foreign Missions Inquiry in the January

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## Bishop of Liberia Arrives in America

Is Scheduled for Lectures on Missionary Work of the Church

NEW YORK—The Bishop of Liberia, the Rt. Rev. Robert Erskine Campbell, D.D., arrived in New York January 11th for consultation with the Presiding Bishop and departmental officers, and to keep speaking engagements for which he has been scheduled.

Liberia, like all other places, Bishop Campbell said, is suffering from the financial depression, but particularly is the missionary work of the Church suffering. Notwithstanding, the Bishop was enthusiastic about the mission at Cape Mount and also the work of the Order of the Holy Cross in the hinterland. At the Holy Cross Hospital, 38,000 patients were treated for tropical diseases last year; work on a new school for boys was begun just before the Bishop left.

At Cape Mount a planing mill has been started and a leather factory is in operation which turns out completed shoes of a meritorious character. A new chapel is nearing completion at the House of Bethany. The Bishop is particularly enthusiastic over the mission launch which was provided by the Woman's Auxiliary of New York a year ago. It has been named the *Samuel D. Ferguson*, in honor of the fourth Bishop of Liberia, and is a sea-going auxiliary cabin cruiser, in which the Bishop travels, not only on the inland rivers, but on trips from Monrovia to Marshall and Cape Mount, sixty miles along the coast north and south.

The Bishop reports that the vice-president of Liberia, two members of the cabinet, and two congressmen are native priests of the Church. Last spring when the two cabinet appointments were made (secretary of public instruction and secretary of the interior) the Bishop said in his diocesan paper, the *Liberian Churchman*: "Both these clergymen obtained license from the Bishop to hold a secular position while in active service of the Church. The outstanding reason is the national emergency and the urgent call of the government. It is an emergency dispensation."

### "OXFORD GROUP" VISITS PHILADELPHIA

PHILADELPHIA—Representatives of the Christian Fellowship who are touring the principal cities of the United States and Canada visited Philadelphia on January 9th. They addressed a meeting of about five hundred clergymen in the morning, explaining their movement "that has spread around the world and is fast becoming one of the deepest religious influences in modern life."

In the afternoon the group was welcomed by Bishop Taft at the Church House. In the evening, at a public meeting which more than filled the ballroom of the Bellevue-Stratford Hotel, the founder of the movement, the Rev. Dr. Frank N. D.

Buchman, spoke and introduced converts who gave testimony of what the movement had done for them. An overflow meeting was held in a nearby church.

This movement, known first as "A First Century Christian Fellowship," then popularly called "Buchmanism" after the name of its founder, a Lutheran minister who at one time was the pastor of a Philadelphia church, is now referred to as the Oxford Group, but should in no way be confused with the great Oxford Movement.

Different members of the group described the movement as "contagious Christianity," "a sharing of Christianity," "A Sunday religion made a religion for every day," and "New Testament Christianity in action."

The house party at which guests hold frank discussions of their mistakes, which has been a distinguishing characteristic of the movement's method in the regeneration of individuals, was lauded by Dr. Buchman for its success in producing Christians with a passion for evangelization.

Some of those who were present and explained the movement were: the Rev. Dr. L. W. Grensted, professor of Philosophy of the Christian Religion in Oriel College, Oxford University, and recognized as an outstanding theologian; the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, the Rev. J. M. Little, of the United Church of Toronto; Frau Annaliese von Cramson, head of a select girls' school in Germany, and the Rev. Eustace Wade, chaplain of Downing College, Cambridge.

### NEWS IN BRIEF

BETHLEHEM—On February 4th, the Very Rev. Walter H. Gray, dean and rector of the Pro-Cathedral of the Nativity, Bethlehem, is to be married to Miss Virginia Stuart Hutchinson in Trinity Church. The ceremony will be performed by Bishop Sterrett, assisted by the Rev. Merrill M. Moore, rector of Trinity.

LEXINGTON—Bishop Abbott has voluntarily demanded a further 20% cut in his salary, to keep pace with the 20% cut in the salaries of all aided clergy in his jurisdiction, as ordered by the National Council. This makes a 28% cut in two years. The clergy of the diocese of Lexington are meeting the reductions in their stipends with heroic fortitude and with a grace befitting the spiritual leaders of the people.

NEBRASKA—The Rev. William P. Reed, vicar of St. Luke's Mission, Wymore, who has been seriously ill for some weeks in a hospital in Beatrice, has been brought to Clarkson hospital, where he may have to go under an operation. —The annual council of the diocese has been postponed from January 18th to February 15th, when it will convene in Trinity Cathedral, Omaha.

OHIO—The annual course of Epiphany lectures, four in number, began on January 10th. This year the Bishop gave the first lecture only, on the subject Re-Thinking Missions. The Rev. Dr. Ball of Bexley Hall, Gambier, delivered one on Was the Church Reformed or Deformed in the Sixteenth Century? On January 24th the Rev. H. S. Sidener of Cleveland will speak on the Oxford Movement, 1833-1933, and on January 31st Dr. Emerson will give the final lecture on Christian Faith in a Modern World.—The Bishop of Chicago has been asked to conduct a quiet day for the clergy of Ohio on the afternoon of February 15th.—The annual diocesan convention is to meet February 14th in Cleveland. The legislative session this year will probably be limited to one day, closing with a convention dinner which will be addressed by the Rt. Rev. Frank W. Creighton, Bishop of Mexico.

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### ARTHUR R. GRAY, PRIEST

NEW YORK—The Rev. Arthur Romeyn Gray, D.D., member of the staff of the Cathedral of St. John the Divine, New York, and author of several books, died suddenly at his home the afternoon of January 11th of a cerebral hemorrhage. Though his health had not been of the best in recent months, his condition was not considered critical. He is survived by the widow, the former Laura Ferguson of Birmingham, Ala., and five children: Dr. J. A. Clinton Gray; Arthur Gray at Princeton University; Eleanor, at Vassar; Virginia; and Laura, who attends Miss Chapin's School in this city.

The funeral service was held from the Cathedral on January 14th and interment made at Garrison.

Dr. Gray was born December 30, 1875, at Bergen Point, N. J., now Bayonne, a son of the late George Zabriskie and Kate Forrest Gray. After graduating from Groton School he spent three years at Columbia and a year and a half at Oxford. His Doctorate of Divinity came to him from the University of the South, Sewanee, Tenn., in 1914.

Ordained to the diaconate in 1900, by Bishop Lawrence, Dr. Gray was advanced to the priesthood the next year by Bishop Doane. From 1901 to 1908 he was an instructor in apologetics at the University of the South, serving as chaplain there from 1908 until 1910.

From 1911 to 1917 Dr. Gray was educational secretary of the Domestic and Foreign Missionary Society of the Church, and for the ten years following the latter date he was secretary for Latin America of the same organization. He was the author of *Introduction to the Study of Apologetics*, *Japan Advancing Whither*, *Story of the Church in China*, *The New World* and *That Freedom*, works that are used as textbooks by the Board of Missions.

### LOUIS JABINE, PRIEST

BALTIMORE—The Rev. Louis Jabine, rector of St. James' Church, Irvington, Baltimore, died on January 10th at his home, 4215 Vermont avenue. He had been suffering from an attack of the flu but was so much better that he got up and conducted the services in his church on January 1st. He suffered a relapse and pneumonia developed.

Mr. Jabine was born in Yonkers, N. Y., on October 2, 1893, the son of Theodore Louis and Florence M. Jabine. He was educated in the public schools of Yonkers and received his A.M. at Columbia. His theological education was received at the Church Divinity School of the Pacific and at Berkeley. Ordained deacon in 1921 by Bishop Page, he was advanced to the priesthood in 1923 by Bishop Burgess. He was author of a recent Macmillan publica-

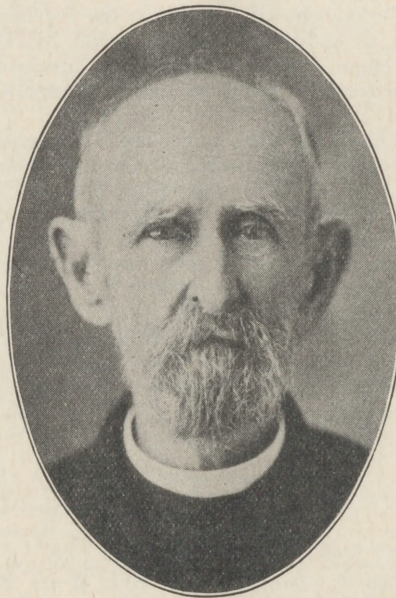
tion, *How to Use Your Church*, which has been highly commended.

Surviving Mr. Jabine are his widow and one son.

The funeral service was conducted by the Rt. Rev. E. T. Helfenstein, D.D., from St. James' Church, and interment was made at Aurora, N. Y., where he served his first rectorship at St. Paul's Church.

### J. H. TILLINGHAST, PRIEST

EASTOVER, S. C.—The Rev. John Huske Tillinghast, retired priest of the diocese of Upper South Carolina and said to have been the oldest priest of the Church in the United States, the oldest alumnus of William and Mary College, and the oldest surviving chaplain of the Confederate Army, is dead at the age of 97. His death occurred on January 10th in this city.



REV. JOHN H. TILLINGHAST

Mr. Tillinghast was a priest of the Church for sixty-seven years. Born in Hillsboro, N. C., September 19, 1835, he was educated at Bingham School, University of North Carolina, and Hampden-Sidney College of Virginia, graduating at the last named place. For two years he attended the Theological Seminary, Alexandria, Va. He was ordained to the diaconate in 1861, a few days after the first battle of Manassas, and served as a chaplain in the Confederate Army for two years before he was advanced to the priesthood.

His first charge was St. John's Church, Rutherfordton, N. C., from August, 1861 to May, 1862. From 1863 to 1865 he was assistant minister at Trinity Church, Mobile, Ala. From 1865 to 1867 he served at St. Paul's, Clinton, N. C., and St. Luke's, Salisbury, N. C., from 1867 to 1872. In 1872 he came to Zion and St. John's, Richland County. From 1882 to 1884 he was rector of St. John's Church, Charleston, and of the Epiphany, Eutawville, from 1884 to 1886. He returned as rector to the Zion and Cross churches in Eastover, and upon his retirement from active duty in 1919 he was made rector emeritus of Zion Church.

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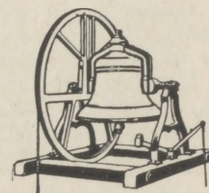
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**SISTER ADAH GABRIEL**

DENVER, COLO.—Sister Adah Gabriel, aged 72, of St. Andrew's Church, Denver, and widely known for her work among the destitute of Denver, died in St. Luke's Hospital January 9th, following an operation a week earlier. She was born in England and came to Denver about 40 years ago. Her brother, the Rev. Alfred Arundel, was founder of St. Mark's parish, Denver.

Sister Adah's entire life was devoted to the Church, and for more than 20 years she had been associated with St. Andrew's parish. A Requiem Mass was said for her on January 12th at St. Andrew's.

**W. VANCE BROWN**

ASHEVILLE, N. C.—In the death of W. Vance Brown at his home in Asheville, on January 6th the diocese of Western North Carolina loses one of its prominent laymen. He had been a trustee of the missionary district of Asheville and since 1922 on the formation of the diocese had been one of its trustees, a member of the executive council, and head of its finance committee.

Mr. Brown was born in 1864 in Christ Church, New Zealand, although of pioneer North Carolina stock, his father having left Asheville as a young man. He was president of the Asheville Mica Company and of the England-Richmond Mica Corporation, and was a leader in local educational and civic affairs. His burial was from Trinity Church, Asheville, on January 7th and interment was made in Riverside Cemetery. He was married twice, his second wife and two sons and two daughters surviving him, all of whom live in Asheville.

**MRS. ANNA GAYETTY**

HAWTHORNE, N. J.—Mrs. Anna Gayetty, one of the original members of St. Clement's Church, Hawthorne, N. J., died on January 2d at the age of 69, following an illness of long duration. She was the widow of Harry K. Gayetty.

Two sons and three daughters survive her.

The funeral was conducted by the Rev. Frederick J. Warnecke, rector of St. Clement's Church, on January 5th.

**MRS. GABRIEL PEARCE**

EAST ORANGE, N. J.—On December 30th occurred the death of Mrs. Mary J. Pearce, a resident of the Oranges for many years, who had served on the New Jersey State Commission for the Blind. Mrs. Pearce, who was 73 years old, was the wife of Gabriel Pearce.

She is survived by four daughters.

The Rev. Charles T. Walkley, D.D., rector of Grace Church, Orange, officiated at the funeral, which was held there on January 3d. Interment was made in Rose-dale Cemetery.

**KATE C. McCORMICK**

GRAND RAPIDS, MICH.—Miss Kate C. McCormick, cousin of the Rt. Rev. John N. McCormick, D.D., with whom she made her home for many years, died at

the Bishop's house in Grand Rapids on January 12th at the age of 83. She was known to hosts of friends—young and old—as "Aunt Kate." The burial service took place from St. Mark's Pro-Cathedral on January 13th, the Very Rev. C. E. Jackson and the Ven. L. R. Vercoe officiating, and the city clergy being in the chancel. Interment was in the family lot at Mount Olivet Cemetery, Baltimore. The Bishop's son, the Rev. Augustine McCormick, rector of St. James' Church, Woonsocket, R. I., officiating.

**MRS. GEORGE L. RICHARDSON**

PETERBOROUGH, N. H.—Mrs. Grace Belcher Richardson, wife of the Rev. Dr. George L. Richardson, rector of All Saints' Church, Peterborough, died very suddenly on the morning of January 6th. On March 16th she would have been 61 years old.

Mrs. Richardson is survived by her husband and four children: George L. Richardson, Jr., a teacher at Phillips Exeter Academy, Exeter, N. H.; Mrs. Douglas J. Roberts of Hartford, Conn.; the Rev. Arthur H. Richardson, a missionary at Balbalasang, Philippine Islands; and Edgar P. Richardson of the Detroit Institute of Arts.

The funeral service in Peterborough on January 9th was conducted by Bishop Dallas of New Hampshire and Bishop Booth of Vermont. Interment was made in Troy, N. Y., Bishop Oldham of Albany having charge of the committal service.

Mrs. Richardson was united in marriage to Dr. Richardson on November 7, 1894, while he was rector of St. Peter's Church, Bennington, Vt. She had always taken an active interest in the work of the Church, especially among young people. During the years in which her husband was dean of the Cathedral in Albany, N. Y., she was diocesan counselor of the Young People's Fellowship and also vice president of the diocesan Woman's Auxiliary.

**JAMES WHITE**

PORTLAND, ME.—James White, sexton for 48 years of St. Luke's Cathedral, this city, died at his home January 3d in his 86th year. The funeral was held in the Cathedral on January 6th, the Bishop of the diocese, the Rt. Rev. Benjamin Brewster, D.D., officiating.

Born in County Tyrone, north of Ireland, in 1847, Mr. White came to America on his wedding trip 64 years ago and since then had always lived in Portland. In 1872 he became sexton of St. Luke's Cathedral, within four years after it was opened, and while not yet completed. He retired in 1920 on a pension.

Mr. White never missed a meeting of the guilds in the Cathedral parish and for 30 years had never taken a vacation. While in active service, many a Saturday in the coldest weather he remained at the furnace all night, that the Cathedral might be comfortable on Sunday morning. Bishop Codman often availed himself of his practical knowledge and shrewd business sense when erecting churches and rectories near Portland.

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 Benediction 4:30 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

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

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
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 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

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 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  
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 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;  
 Saturdays, 3 to 5 and 8 to 9.

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 Sunday Masses 8:00 and 10:00 A.M.  
 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

## CHURCH SERVICES—Continued

### Pennsylvania

#### St. Mark's Church, Philadelphia

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 REV. FRANK L. VERNON, D.D., Rector  
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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

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 Sunday Masses: 7:30, 9:30, 11:00 (Sung  
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## ANNOUNCEMENTS

### Died

SCHNEIDT—WILLIAM F., over 26 years sexton  
of St. Luke's, Germantown, died suddenly January  
4th (angina attack). Solemn Requiem and Absolu-  
tion January 9th at St. Luke's. Interment in the  
Churchyard.

SMITH—At Long Branch, N. J., on the morning  
of December 17, 1932, entered into rest, SAMUEL  
DURBOROW SMITH, son of the late Rev. Samuel E.  
and Hannah Miller Smith. Burial at Bloomfield,  
N. J.

THOMAS—JAY BONNELL, æt. 61, January 4th  
at Berkeley, California. Beloved husband of Lida  
Dunn Henry Thomas, father of the Rev. Henry  
Bonnell Thomas of Baltimore. Long a communicant  
of St. Mark's parish, Berkeley, and of St.  
Peter's Church, Oakland, California. Of your char-  
ity, pray for the repose of his soul.

"Rest eternal grant unto them, O Lord,  
And let light perpetual shine upon them."

### Memorials

AUGUSTINE HUGO WELLS ANDERSON  
Entered into Paradise, January 17, 1919, AUGUS-  
TINE HUGO WELLS ANDERSON, Priest.  
"What though he standeth at no earthly altar,  
Still in white vestments on the golden floor,  
Where love is perfect and no foot can falter,  
He serveth as a priest forever more."

## Memorials, Continued

### DEBORAH NORRIS COLEMAN BROCK

At her home in Lebanon, Pa., on St. Thomas'  
Day the soul of DEBORAH NORRIS COLEMAN  
BROCK passed from this life to her rest in Para-  
dise; and we as fellow members of the Woman's  
Auxiliary are called upon to mourn her loss in  
this work which is indeed a serious one.

Her unflagging energy, zeal, and widespread  
interest in the missionary work of the Church  
at large were unailing and in quiet ways many  
priests working in lonely and isolated places  
were helped and cheered in their work by her  
gifts of books and tracts.

Her deep spirituality and devotion to the Blessed  
Sacrament and Intercessory Prayer were among  
the outstanding features of her life; and she spent  
many hours in prayer in the Sisters' Chapel.

She founded and carried on the League of In-  
cession in St. Mark's parish, which has spread to  
be world-wide and has helped many a worker in  
far away mission fields through days and nights  
of discouragement.

Her prayers will continue with us and for us  
in our work here, and her example should be  
a stimulus to carry on what she has laid down  
on earth, and our prayer for her is:

Eternal rest grant to her, O Lord.

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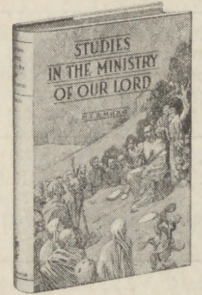
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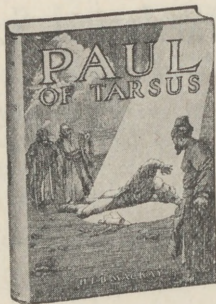
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