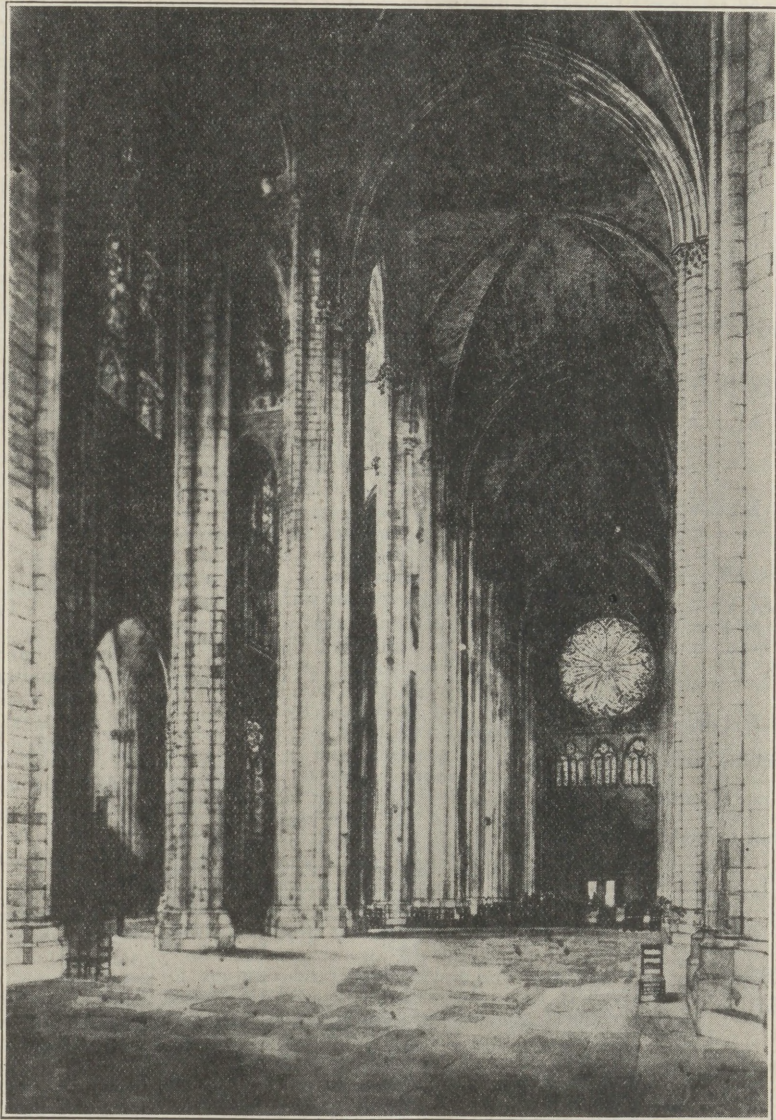


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# The Living Church



"PILGRIMS' PAVEMENT"

Architect's conception of the new flooring in the nave of the Cathedral of St. John the Divine, New York, for which Bishop Manning signed the contract January 12th.

[See THE LIVING CHURCH of January 21st]

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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Entered as second class matter at the Post Office, Milwaukee, Wis. Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN-AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 NEWFOUNDLAND ..... 4.50 per year  
 CANADA (including duty) ..... 5.60 per year  
 OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Calendar



### JANUARY

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

### 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

### FEBRUARY

- 6-11. St. Peter's, Springfield, Mass.

## NEWS IN BRIEF

NEWARK—The Rev. John Miller Horton, rector of St. Mark's Church, Paterson, is spending a vacation in the West Indies and plans to return to his parish duties on January 29th.—At a gathering of the Associated Boys' Club of the Forest Hills section of Newark, meeting on the evening of January 1st at the parish house of St. Mark's Church, there was an address of welcome by the rector, the Rev. John N. Borton, Capt. Richard H. Ranger delivering a New Year's message, and five club members now attending college giving impressions of their life there.

# CORRESPONDENCE

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

## "The Church Pension Fund"

TO THE EDITOR: I have read with a good deal of interest Fr. Pember's letter relating to the pension fund [L. C., January 14th]. I think it fair to say that in the main Fr. Pember simply re-states the criticisms of the fund, but he does not answer them.

It seems open to question to say that a contract is made between the clergy and the pension fund. No clergyman, insofar as I know, signed any agreement to enter the pension fund, but automatically pension fund premiums were charged to his account, whether he wanted to enter the fund or not. Fr. Pember speaks of the fund as being a group insurance system. Mr. Sayre has denied that this is an insurance scheme at all. If it is an insurance scheme Fr. Scratchley's contention that a priest has an equity in the fund which is payable to him at the age of 68, whether he retires or not, certainly seems to be correct.

But can it be maintained that it is a group system. If we had a national pay roll for the clergy and the national Church paid all of the premiums, then it might be rightly said that we had a group system of insurance, but we have no such thing. Neither is the contract for the group but it is for the individual. While the seven and a half per cent assessment remains constant, regardless of the variation of the liability, varying with the status of the priest, whether married or unmarried, whether one children or a dozen, the assessment is based on the individual salary of the clergyman. We do not have a standard premium. Again, I would point out the unfortunate fact that when a priest is disengaged there is no group, such as Fr. Pember contends, to pay the arbitrary assessment of \$90 per annum. If there was a group plan, the group would take care of such a thing.

Fr. Pember suggests also that to give some adequate equity to unmarried clergy the assessment would have to be increased. Have we actual knowledge that this is so? The original fund was oversubscribed by more than three million; we have seen the amount of the pensions increased, and in addition a substantial allowance of \$1,000 is paid to widows. Now is it not true that if these additional benefits had not been paid, that the pension fund would be in the position of having collected a larger assessment than was contemplated to pay the original benefits. Would it not seem fair to make the burial allowance to the family of every clergyman married or unmarried? . . .

Why should the pension fund continue to collect assessments from clergy who have reached the retiring age, but who elect not to retire? Why should not the equity of the unmarried priest be equal to that of the married priest? Is the priest automatically entitled to a pension at 68, or has the pension fund the right to deny his pension if he continues in his work?

If the "contract" is unjust, surely in the name of the Church any and all injustices ought to be removed.

If a contract is involved, should not the individual have the privilege of saying whether or not he wills to go into the pension fund, instead of being forced into it. I would point out that \$90 a year paid in life insurance will give the unmarried priest more protection than the pension fund gives to him. . . .

Stamford, Conn. (Rev.) H. HAWKINS.

TO THE EDITOR: I have read carefully two or three times the letter in the January 14th issue of THE LIVING CHURCH on the Pension Fund. Among all the words used I do not find an answer to my question: Is the pension granted a priest because of his service and of the payment of the assessments or is it simply money gratuitously given by the Church to keep him from starving? The clergy have a right to be answered categorically.

A dole is no less a dole if it be granted according to rules and regulations than if it be granted haphazardly. Nor does it cease to be a dole if it be given by a large body.

I never made a contract with the trustees of the Pension Fund, and whatever arrangement was made with the vestry, I feel sure that in it no mention was made about the rector's being married or unmarried. All the vestry is required to do is to pay the amount assessed.

If I buy an annuity or provide for an old-age pension, I pay so much money and I get so much. I can do as I please and live as I please. I have paid in so much which entitles me to so much.

I have been a member of the General Convention and know how things are done. So I am not influenced much by the statement that the "Church" orders so and so. As a matter of fact the pension board is a law unto itself, and it does take special cases into consideration.

What is the pension granted? An old-age insurance pension or a sum of money given to priests gratuitously?

Arden, N. C. (Rev.) H. P. SCRATCHLEY.

TO THE EDITOR: It isn't so much an explanation of the peculiar workings of the Church Pension Fund that is needed as it is the elimination of its injustices. And I hope that there will be enough interest shown in the matter by both Houses at the next General Convention that will bring about the necessary changes that will give to all the priests of the Church a "square deal." Yes; I am unmarried.

Henderson, Ky. (Rev.) WILLIAM BANKS.

## "St. Louis and the Eucharist"

TO THE EDITOR: The Bishop of California, in his able article, St. Louis and the Eucharist [L. C., January 14th], intimates that only those of the Liberal school of thought are really close to Christ: that others in the Church—particularly, of course, Anglo-Catholics—are concerned primarily with an organization (i.e., the Church); whereas Liberals are concerned primarily—nay, exclusively—with our Lord Himself. Now this is an unfair insinuation, but one often presented by Liberal controversialists.

Bishop Parsons says that he sees no evidence that Roman or Orthodox Catholics reach greater holiness of life or greater passion for righteousness than do Protestants, and that he wishes Anglicans might show more of faith in prayer and communion with God which one discovers in many Protestant churches (and which one does not discover, the Bishop insinuates, in Catholic churches!). The Bishop may not be acquainted with many Roman Catholics. Personally, the present writer, as a humble layman, knows of no

truer followers of Jesus than many of his friends in the Roman Church.

The Bishop does not, evidently, believe in the doctrine of Tradition, for he tells us that he "can find nothing in the New Testament which suggests that bishops are necessary to the Church and therefore to the sacraments," and, "in our ordination vows we pledge ourselves to teach nothing as necessary to salvation save what can be proved from Scriptures." These profound words recall to mind the teaching of a priest of the Church in England in the last century, the Rev. Dr. Hawkins, provost of Oriel, vicar of St. Mary's, Oxford, who laid down the proposition, self evident as soon as stated, to those who have examined the structure of Scripture, *viz.*, that the sacred text was never intended to teach doctrine, but only to prove it, and that if we would learn doctrine we must have recourse to the formularies of the Church; for instance to the Catechism and to the Creeds. He considered that after learning from them the doctrines of Christianity, the inquirer must verify them from Scripture.

Bishop Parsons believes that we in the Anglican communion are engaged in "what I like to describe as a great experiment" (*i.e.*, the assimilation of two great types of Christianity). This comes fearfully close to the belief that the Anglican communion itself is a "great experiment." No one who fervently believes that our Lord founded the Church (and that this is *per se* a supreme factor) can believe it to be, primarily, or any other way, an experiment!

Even though we in the Anglican Church throughout the world may be engaged in great experiments for the furtherance of Christ's Kingdom, we who believe the Church to have been divinely established can never consent to "experiments," however noble, with the Holy Mysteries. We can no better give our conscientious support to experiments in South India than in St. Louis. And if Liberals insist on taking part in interdenominational Communion services they will rend asunder the Anglican communion throughout the world. As a humble layman, devoted, I trust, to Christ's Church, I say, Pray let there be no mistake about that.

The good Bishop of California, together with distinguished Liberals in many dioceses of our Church, may sincerely feel that we are engaged in a great experimental work, the assimilation of Protestantism and Catholicism, but let them lead us no further toward any "noble experiment" with our Lord's own service, the very heart of His Church, the gate of heaven to all believers.

Buffalo, N. Y. JESSE A. JEWETT.

TO THE EDITOR: The "nub" of the article in your issue of January 14th by Bishop Parsons appears to me to be: "We would not be justified in any action which would put upon our people the alternative of either foregoing the Sacrament or violating their conscientious scruples." God preserve us from crystallizing into dogma, in these our times, so delicate and sacred a thing as a Christian's conception and attitude concerning the Sacrament. The Holy Communion is a "fact to be received, not a dogma to be believed." But from long habit and generations of forebears, we Christians of the West have been floundering about ever since the Reformation in a maze of doctrines concerning the Blessed Sacrament. We have been adhering to the letter rather than to the spirit. I submit it is all as much a matter of provincialism as doctrinal. Against Bishop Parson's Scot Communion service I can match a Lutheran. I was once moved to tears of emotion, as after the blessing of the bread and wine by the pastor in the presence of several hundred of his devout people, they sang with deep reverence "Christ Thou Lamb of God."

But prejudiced as I was in favor of a positive apostolic ministry, I could not with comfort to my soul have received of the Elements. I had "conscientious scruples." I plead that our leaders and bishops go slow in "unity" celebrations of the Lord's Supper. There must be hundreds of thousands of people on both sides, with "conscientious scruples." Let the impatient brethren, from Bishop Parsons to the Baltimore zealot whose name I cannot recall, wait until our old fellows die off, or God sends another Pentecost. Utica, N. Y. (Rev.) A. L. BYRON-CURTISS.

TO THE EDITOR: Bishop Headlam, as quoted by Bishop Parsons, has put a question that seems to me to need no answer. Catholics are not required to pass judgment on the ordinances of Protestants, the more so since Protestants themselves would disagree violently as to whether there is any such thing as a sacrament, as the Prayer Book uses the word, and whether, or to what extent, these ordinances are "valid" as sacraments. Catholic teaching is for Catholics. They will be judged by their faithfulness to it. Beside this standard, questions of canon law seem secondary. Pilots navigate a channel by keeping where it is known to be clear. Chicago. VICTOR CRONK.

#### Bishop Wilson's Hale Sermon

TO THE EDITOR: I have read Bishop Wilson's sermon: "What Will We Do With It?" and the numerous comments on it in the December 31st issue of your paper.

Permit me to state that neither the sermon nor the comments thereon have impressed me favorably. Why does Bishop Wilson fail to see that, when Thomas Coke offered to do his best to bring back into the Church the Methodist congregations on the condition that he and Asbury be consecrated bishops, he was offering a bribe to our General Convention?

To what "colossal blunder" does Mr. O'Daniel refer when he speaks of the Church as driving the "Methodist Society from its communion"?

It seems to me that it is time to stop accusing and apologizing for the Church. Then there is John Wesley. Every reader of his biography is aware of his mental vacillation and his spiritual vagaries. He is not entitled to the respect of any consistent thinker. The fact is that the first Methodists left the Church, under the guidance of magnetic leaders who were at "outs" with the Church, because they had insufficient knowledge of and love for the Church. The Church could no more have held them than the Methodist and the Baptist denominations of today can withhold large numbers of their people from the fascinating clutches of the Holy Rollers and the "Frank Norrisites." Yet every educated man knows that the orthodox Methodists and Baptists are of a higher intellectual status than are the new cults to which those members "pervert." We were no more to blame for losing members a century or more ago than these denominations are now.

Some of the commentators on this interesting sermon blame the Church for laxity in mission work in the earlier portion of the last century. I'd like to see them show that, with conditions as they were, the Church could have done much—if any—better than she did.

I suggest to these enthusiastic advocates for Christian re-union that they give sober study to the laws of evolution. Christians are not going to be brought into the "one fold" by any acts of legislation, by any minimum agreements, or any sets of compromises. If, as I believe, Protestantism is an earthly creation, and dependent upon human fanaticism,

it will gradually die and, as gradually—piecemeal, so to speak—its devotees will return to the Catholic faith and the apostolic Church. This is the best we can expect.

Pine Bluff, Ark. (Rev.) H. A. STOWELL.

#### The Intercommunion Manifesto

TO THE EDITOR: We have not had a loyalty census in the American Church, in my generation at least. The Committee of Twenty-Five is to be commended. Archbishop Chrysostom in his book on Anglican orders uses a similar census undertaken in the English Church a decade ago to a good advantage. Certainly those who support the current petition are willing to come out into the open in name. Mere numbers suggest play.

Is the Protestant Episcopal Church protestant? It seems to be. Where else do you find studied disloyalty but in protestantism? Certain of our clergy and laity are at this moment trying to dislodge the very foundation stones that give us the only reason for existing as a Church. . . .

The Liberals are not alone to blame for the Protestant atmosphere. Some Catholics are just as disloyal and Protestant in cultivating extraneous ideas, but at least their tendencies assert the Church rather than deny it. But, thank God, the majority of Churchmen are loyal and our Church will forge ahead despite petty mutineers.

(Rev.) NORMAN BUTLER GODFREY.  
Batavia, N. Y.

#### Magna Charta

TO THE EDITOR: Our genial friend and neighbor, the Rev. Dr. John R. Oliver, in speaking to a group of the Catholic Congress and others, on January 12th in Baltimore, made the statement that "Lord Magna Charta as a witness to the right of the English Church to be classified as Catholic is worthless, and that the words '*Quod Ecclesia Anglicana libera sit*' clearly meant a claim on the part of the English Church to be free to make her appeal to the Pope."

I think the historians are against this interpretation. Let us take a few passages from A. H. Hore's *Eighteen Centuries of the Church in England*, pages 187, 188, 189:

"John had summoned the barons to attend him in an expedition against the King of France. Such, however, was the indignation that prevailed at the King's having humbled the kingdom before a foreign power like the Pope . . . that the barons refused to follow him; and when John, secure of the favor of the Pope, determined to punish their disobedience, Langton took the part of the barons."

"The country arose as one man against King and Pope. His cause was hopelessly lost; he found himself with only seven knights at his back and a whole nation in arms against him; he flattered himself that his friend, the Pope, was suzerain in England, and that the Charter would not be valid without his consent. . . . Nursing wrath in his heart, he bowed his back to necessity. He summoned his barons to meet him at Runnymede . . . and there he sealed . . . on June 15, 1215 Magna Charta. . . . The first thing the King did was to send Pandulph to represent that, as he was a vassal of Rome, an insult had been offered to the Pope no less than to himself, and to get the new charter annulled."

"By St. Peter," declared the Pope, "we will not permit this outrage to go unpunished." On August 24th he, (the Pope) issued a bull, in which, after declaring that England was a fief of the holy see, that the King had no power to act without consent of the Pope, that the conduct of the barons was a piece of audacious wickedness and contempt of the

holy see, he then annulled the Magna Charta." So agree Bishop Stubbs, Professor William S. McKechnie, Sir J. H. Ramsay, and others whom I have looked up.

The struggle was for a double freedom from Pope and King, and the entity which began to be freed was the Ecclesia Anglicana, which many of us, I hope most of us, do not believe is "temporarily separated from the center of authority of Western Christendom." (Rev.) A. B. KINSOLVING.

Baltimore, Md.

#### A Simple Faith

**TO THE EDITOR:** The paragraph in the Chicago letter appearing in the January 7th issue of THE LIVING CHURCH entitled, Bishop Confirms in a Stable, reminds me of a touching experience I had in the same city and the same kind of a building nearly thirty-five years ago.

That barn was where two not over cleanly alleys intersected. Its occupants were a man, his wife, and a little son. The man was so crippled that he could move but with difficulty and could do nothing for the support of himself and family. They were among the many people in that section of the city who were the recipients of the systematic, long continued charity of the late Arthur Ryerson—one of the noble men who voluntarily went down with the *Titanic* that others might be saved.

This cripple was conspicuous for his cheerfulness and he had the mental simplicity of a little child. One day, in referring to his affliction, he said: "I'm kind of glad that I have this misery, for it's the way we go to Him by. Doesn't He say, 'Suffer, little children, to come unto Me'?" Who would have corrected his exegesis of that scriptural passage?

(Rev.) HANSON A. STOWELL.

Pine Bluff, Ark.

#### "Knockcracies"

**TO THE EDITOR:** To help us appreciate Technocracy, somebody should prepare an anthology of such sayings as "Things are in the saddle," etc.; with authors, dates, circumstances. The same person would doubtless be inclined to list the several Menaces of, say, a thousand decades; including floods, the (ancient) Huns, whatever it was that held death for all but the 144,000; and insects. One need know little about insects to be frightened by figures showing their threat. One may know a great deal about insects without knowing why they have not won yet. And one would have to know a very great deal about a large number of subjects, such as agriculture, human nature, weather, astronomy, biology, geology, etc., to offer more than a careless guess at useful means for meeting the menace. The way the insect menace seems to have been thwarted offers an instructive analogy for technophobia: Each person cheerfully spraying his own roses on which pests have been detected. Now, if somebody wants to do a real job of analyzing, charting, figuring, let him identify the force which has, so far, obstructed Menaces, or made them means of human evolution. If, discovering this force, he could then determine its tendencies, and thus be able to predict its influence on future Menaces and future human development, he might present a Curve whereby men would be able, if they desired, to cooperate with the force for promotion of human welfare (or combat the force, if it were shown inimical to humans). I suspect that the course recommended as a result of such analysis and plating would be quite simple; so simple that it would have to be translated into intricate formula to command respect. BENJAMIN S. BROWN.

Kansas City, Mo.

## Clerical Changes

### APPOINTMENTS ACCEPTED

GAVITT, Rev. L. N., formerly curate at St. Clement's Church, to be curate at St. Elizabeth's Church, Philadelphia, Pa. Address, 1606 Mifflin St., Philadelphia, Pa.

HERRING, Rev. E. HARVEY, formerly curate at the Church of the Saviour, Philadelphia, Pa.; to be rector of Memorial Church of the Holy Trinity, Westport, Conn. Address, 63 Myrtle Ave.

LEATHERMAN, Rev. J. S., formerly curate at St. Timothy's Church, Roxborough, Philadelphia; to be curate at St. Clement's Church, Philadelphia, Pa. Address, 2013 Appletree St., Philadelphia, Pa.

MOODY, Rev. W. R., formerly rector of Silver Spring Parish, Woodside, Silver Spring, Maryland (W.); to be rector of St. Mark's Church, 3d and A Sts., S. E., Washington, D. C. Effective February 26th.

SIBBALD, Rev. GARTH E., formerly rector of Emmanuel Church, Rockford, Ill. (C.); to be rector of St. Matthew's Church, Lincoln, Nebr.

STYLES, Rev. PHILIP M., formerly director of Religious Education, Church of the Heavenly Rest, New York City; to be curate of Zion Church, Wappingers Falls, N. Y.

WILLIAMS, Rev. MERRITT F., formerly of St. Stephen's Mission, Fort Yukon, Alaska, has accepted student pastorate at University of Florida, Gainesville, Fla.

### ORDINATIONS

#### PRIESTS

QUINCY—On December 11th in Trinity Church, St. Louis, Mo., the Rev. WILLIAM ECKMAN was advanced to the priesthood by the Bishop of Quincy, the Rt. Rev. Edward Fawcett, D.D.

Mr. Eckman, presented by the Rev. J. Boyd Cox, rector of Trinity Church, is to be assistant at Trinity. His address is 4044 Washington Blvd., St. Louis.

WEST MISSOURI—The Rev. WILLIAM PAUL BARNDT was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Robert N. Spencer, D.D., on January 18th in St. Philip's Church, Joplin. The candidate was presented by the Rev. A. L. du Domaine and the Rev. C. Hely Molony preached.

Mr. Barndt is to be rector of All Saints' Church, Nevada, Mo., with address at 342 N. Washington St.

#### DEACON

ARIZONA—On New Year's Day, in Trinity Cathedral, Phoenix, JOSÉ H. PAGAN was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Walter Mitchell, D.D. The ordination service was read entirely in Spanish by Bishop Mitchell, who acquired the speech when a missionary in Puerto Rico. The Eucharist was in English.

Mr. Pagan, presented by the Ven. J. R. Jenkins, who also preached the sermon in Spanish, was formerly a Presbyterian minister engaged in Mexican work, but became interested in the Mexican mission of the Church which was established several years ago by Archdeacon Jenkins.

### NEW ADDRESS

BARROW, Rev. EDWARD G., 11 Highgate Ave.; 3105 Main St., Buffalo, N. Y.

### RESIGNATION

BRODHEAD, Rev. J. ERWIN, as rector of St. John's Church, Abilene, Kans.; retired from active service on January 1st. Address, Bethany Grounds, Topeka, Kans.

### CORRESPONDENTS FOR THE LIVING CHURCH

MINNESOTA—Omit, Miss Gertrude E. Neason.

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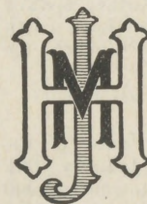
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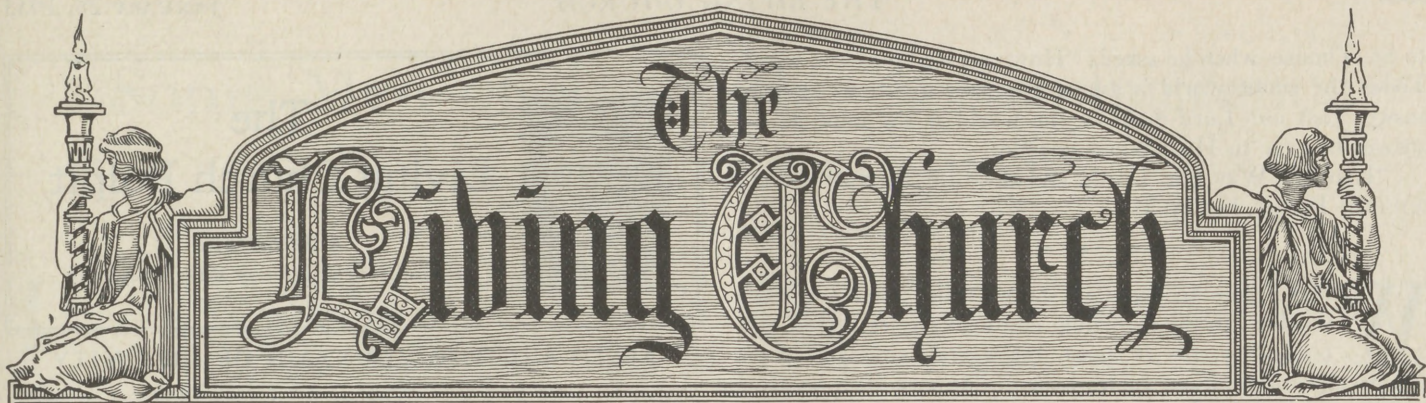
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## EDITORIALS & COMMENTS

### A Holy Year

**T**HE YEAR from April 2, 1933, to April 2, 1934, has been proclaimed by the Pope as a Holy Year of Jubilee to mark the nineteenth centenary of the death of Christ. Whether the year 33 was actually that of the stupendous event to be commemorated is, of course, an open question, but the Holy Father truly observes that "the uncertainty of the year does not take away the certainty and infinite greatness of the benefits received by all of us."

"It will be no light benefit," says the papal announcement, "that the world should not hear any longer and practically not talk about conflicts, antagonisms, lack of confidence, armaments and disarmaments, damages and reparations, debts and payments, moratoriums and insolvencies, economic and financial interests, individual miseries and social miseries—that it should not only not hear these notes, but, instead, those of high spirituality and of a strong recall to the life and interests of souls, of the dignities and preciousness of these souls in the Blood and Grace of Christ, of the fraternity of all men divinely united in the same Blood, of the saving mission of the Church toward humanity, of all other holy thoughts and holy elevations which cannot disassociate themselves from the divine deeds which will be the object of this centenary, however little attention the spirit pays them."

If ever the world needed a Holy Year—a time of intercession and supplication for the cure of the manifold and manifest ills of the world—it assuredly needs it now; and we hope that the Pope's call will receive a widespread response, not only from those of his own household of faith, but from Christians of every name and nation.

It is a noteworthy coincidence that almost at the same time that Pius XI was issuing his plea for "a strong recall to the life and interests of souls," a similar expression of the need of the world for a return to the principles of Christ was being voiced from quite a different source. In a Christmas radio address, broadcast not only throughout this country but by short wave to Europe as well, our own Senator Borah, after calling attention to the millions for whom it was "a season of severe privation, of deep anxiety," said:

"Men may, and do, dispute the divinity of Jesus of Nazareth; science may seek to impeach the authenticity of His inspired mission, but no sane man or woman will undervalue the transcendent

beauty and the incalculable worth of the rules of human conduct which He announced during His brief ministry on earth.

"To the extent that these rules and precepts are accepted and put in practice, peoples and nations advance in the scale of civilization and in human happiness. To the extent, and in proportion that these rules and precepts are disowned, or discarded, peoples and nations descend toward the dead level of barbarism and of human misery.

"Humanity was the foundation rock upon which the Man of Galilee built His enduring creed, humanity broad enough and practical enough to encompass and administer to all kinds of human suffering and every form of human frailty—'healing all manner of sickness and all manner of disease among the people.'

"His admonitions and His teachings appeal to us this Christmas eve with irresistible force. Everything combines to accentuate this fundamental principle of His creed.

"There has been no time in our own country when these teachings seemed so essential for the preservation of society. What retribution may follow upon our failure to observe these rules and to meet the obligations imposed upon each and all, one dare not prophesy. Surely, in every sense it is a pentecostal hour."

**T**HERE are naturally features of both of these messages with which Anglican Churchmen cannot agree. The detailed rules for certain numbers of prayers to be said in certain places, with corresponding, measurable benefits to be obtained in the next world are too mechanistic, too commercial, to appeal to persons not thoroughly soaked in ultramontanism. The papal notification to the faithful that "as soon as they have left the basilica after their holy visit they may immediately enter anew the same basilica to fulfil the second and third visits" may strike us as more ludicrous than reverent. Similarly we shall wish to supplement Senator Borah's reference to our Lord's humanity with a recognition of the supreme fact of His divinity; for though He was indeed the human "Man of Galilee" yet He also was, and is, the third Person of the Blessed Trinity, the Son of the Living God.

But though coming from widely different sources, and expressed in different terminology, the fundamental message of the Holy Father and of Senator Borah is basically the same, and it is a message that all Christian peoples should heed. It is not a new message, but it is one that is peculiarly suited to our times. It is nothing less than the message that our Lord gave

to St. Thomas when he asked: "How can we know the way?" Today the whole world is asking the same question; and the answer that our Lord gives to the world is the same as the answer he gave to His anxious apostle:

"I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me."

**W**HAT does an expectant father think about? We are indebted to the managing editor of our respected contemporary, the *Witness*, for a gratifying answer to this perplexing question. In his issue of January 19th he gives an illuminating play-by-play report of his own emotions at the critical time of the birth of his third youngster—a report that is not only interesting to the casual reader but valuable as well, for it contains a wealth of source material for any aspirant to a Ph.D. degree who wishes to take as his thesis *The Mental State, Nervous Reactions, and Peculiar Behavior of One Who is About to Become a Father for the Third Time.*

In Lighter  
Vein

Was the writer who so bravely bares his emotions to the searching eye of science and the public at this historic moment pacing the floor, wringing his hands, and smoking innumerable cigars? He was not, though he confesses that he should have been so doing. Instead he owns that he was "calm and collected, sitting in an anti-room" (anti-what, we wonder!) "reading Maurice Reckett's new book, *Faith and Society.*" What a testimonial to the reader-interest of that book! We hope the publishers will make full use of it in their advertising. It ought to make *Faith and Society* a best seller, especially among hospital libraries. It should be good for dentists' waiting rooms, too, as a substitute for 1924 copies of *Life* and the *Midweek Pictorial.*

Our own younger daughter, Liliias, born the first day of January in this year of Grace 1933 and of the Depression the fourth, is jealous of the Little Witness, because her own arrival was announced with only a few lines of small type in the classified columns of her Old Man's paper, while Suzanne's was greeted with a full column and a psycho-analysis of her father's reactions. She did, however, share the front page of the local dailies with the Moscovitz, Czerwinski, Zimmermann, and O'Shaughnessy offspring because of being a New Year baby, and *that's* more than her rival can boast!

### ANSWERS TO CORRESPONDENTS

B. M. C.—We think the reasons are political rather than religious, as you suggest.

R. O. K.—The missionary district of Honolulu was established in 1861 by the English Church. It came under the jurisdiction of the American Church in 1902.

### BABE WITH A CROWN

**B**ABE with eternity gathered in part—  
Christ with humanity under Thy heart!  
Where is the cycle to compass Thy quest?  
What is the touch that shall comfort Thy breast?  
Babe with the voice of a need just begun—  
Christ with the life of a love never done!

Babe with Thy Crown of Humanity set  
Deep in the heart of eternity yet!  
Gather Thy Calvary unto Thy breast  
Measure its ultimate over Thy quest  
Babe with the Holiness every man shares—  
Christ with that lowliness only love dares!

LILLA VASS SHEPHERD.



## The Living Church Pulpit

A Sermonette  
for the Fourth Sunday after Epiphany

### FAITH AND THE MOUNTAIN OF INFIRMITY

BY THE REV. EDWARD M. CROSS, D.D.  
BISHOP OF SPOKANE

**I**T IS CHARACTERISTIC of all true life that it lives energetically in the present and has its face hopefully to the future. This is so of religion. Nothing is so certainly an evidence of the decadence of religion as that we think of it as something that happened in the past, as something of which the revelation-process belonged to yesterday, and is, therefore, closed. One of the oldest words for God in the Bible means "I am," not "I was." A living faith is faith in a living God. A God who does things now; who changes life now; and with whom, in this process, we may and do enter into partnership.

It is most important for us that we shall move our thoughts about Christ, our understanding of His life, from the *past* to the *present tense*. In Him *is* life; and the life *is* the light of men. If this be not true, for all practical purposes His life is meaningless to us. It is a Gospel only as it is a Gospel for us—*here* and *now*.

The Epiphany is a manifestation of Christ to men of all sorts and to men of all conditions. It reveals Christ's effort to illumine and to make whole every experience of life. It gives the promise of His ultimate victory over ignorance, sin, disease, and death. It reveals some of the ways, *now* as then, in which He *is* light in darkness.

The Gospel for the Fourth Sunday after Epiphany tells us of Christ's power to heal the infirmities of men then and *now*.

Medical science can go just so far and then finds itself confronted by a stone wall. Which shows that man is something more than cells and glands and chemical reactions. Mind and the spirit are the final persevering realities, and are to have the last word.

But they can help only through our initiative, our co-operation. This is the law, the function of faith, by which we mean not only the act of belief by which we make it possible for the "impossible" to happen, but the exercise of our spiritual selves by which we *help* make the "impossible" happen.

Of the operation of this faculty of faith we have two illustrations in the Gospel for the Day.

The leper did not say "If you can, will you?" but "If you will, you can." Not only did he *not* impede the way to the healing power of Christ by coming in doubt, but he actually helped Christ use His healing power by an act of faith—as we have defined faith. If we may say so, he made Christ's power to heal potent for himself by adding his faith and his will to the faith and will of Christ.

This same principle is also strikingly shown in the Gospel's second account of healing. The Centurion would have his servant healed. And what had geography to do with the operation of spiritual law? "Just say the word; you do not need to go." There was something about the Centurion that indicated he himself, as a child of God, all but had the power to perform the miracle. (Our Lord marvelled at the man.) This much at least is sure; the Centurion opened all the doors that a living faith and a stout confidence could open. Thus the miracle happened; thus miracles happen.

"If Thou wilt, Thou canst make me clean."  
But speak the word only, and Thy servant shall be healed."

A JAPANESE PREACHER once said of Bishop Williams, first American Bishop in Japan, that whenever a puzzled native student of the Bible asked him what to do with the incomprehensible passages in the Bible, his reply was invariably, "Treat it as you would treat a fish. There are parts of it you eat with profit; and there are parts which you cannot eat. So with the Bible: Read what you understand and can profit by, and don't worry about the bones."

# Some Men of the Faith: A Reminiscence

By the Rev. James E. Wilkinson, Ph.D.

Examining Chaplain, Diocese of Western Michigan

**I**N RATHER A LONG LIFE, including more than fifty years in the ministry, and certainly sixty years of lively interest in Church affairs, it has been my good fortune to come in contact with all sorts and degrees of Churchmanship, and to have friends in High, Low, Broad, and Catholic schools.

From education, environment, and natural tastes, I have been thrown with and influenced by Churchmen dominated by the Catholic position of the Church as restored and emphasized through the Oxford Movement. Some of these have been leaders in the American Church, and more have been of the rank and file. Some I have known slightly; others better, and some intimately.

Our parish in Massachusetts from its foundation had a leaning toward "High Church," and when in the early '70s the Rev. Belno Addison Brown, a graduate of Nashotah, became rector, it took on a decidedly "advanced" character, and was one of the two or three Catholic parishes in New England—most of the "six points" being adopted from the first.

Fr. Brown, as he was lovingly and commonly called, was not one of the great leaders in the Movement, rather one of the rank and file, to whose efforts and self-sacrifice, as in every great movement, so much is due; those who really bear the brunt of the battle, and receive little of the glory which later attaches to the cause.

Fr. Brown deserves to be remembered: he was young, full of enthusiasm for our Lord and His Church; a man of considerable ability; a fearless preacher; a born teacher, and a tireless worker. He built up the parish on strong Catholic lines, with frequent services, classes in Church teaching and history; and a Sunday school which was a great experience. Here, Fr. Brown made radical changes in the established order. The first half hour was devoted to studying the lesson; then the whole school—more than 350—marched into church, where a brief choral service was held. Then came the catechizing, really a marvelous piece of work. Fr. Brown was a most interesting, most unusual catechist, wonderfully effective, and his work drew many adults to the service.

Confirmation classes with careful, painstaking instruction extending over long periods were conducted. The classes presented to the Bishop were large, reaching one hundred, and seldom falling below fifty.

Early in Fr. Brown's rectorship an incident occurred which had lasting effects, at least, on the lives of several boys and young men interested in the ministry. The Rev. Dr. James DeKoven, warden of Racine College, a protagonist in the Catholic cause, visited St. Anne's parish, Lowell, ten miles away. Fr. Brown took a large group over to the festival. Dr. DeKoven, a man of attractive personality, a great preacher, made a deep impression. After service he met the group and was most cordial, especially to the young men. Many years later, at his untimely death, two of these young men attended his funeral, a sad and beautiful occasion. It was at the grave that Canon Knowles, a devout Catholic, and a warmhearted Irishman burst forth: "Oh, Doctor, dear, why did you have to die!"

During many years of personal work as a parish priest, Fr. Brown became imbued with the idea that he could be more useful if he knew something about medicine. He gave up his work in Massachusetts, entered the medical school at Ann Arbor, and in due time graduated in medicine. While a student he cared for the parish in Albion, Western Michigan, where he built an attractive church, in which ever since services have been conducted on Catholic lines. Later he was a medical mis-

sionary, attached to the Milwaukee City Mission work, but died at a comparatively early age beloved and revered as a faithful, devoted priest.

A layman in Fr. Brown's Massachusetts parish deserves mention for his work in extending Catholic principles. He was J. Harvey Treat, member of a well known and well to do family. Mr. Treat, a graduate of Harvard, was a business man with scholarly tastes, devoted to the Church. A classical scholar, Mr. Treat published many papers dealing with the Ancient Fathers in their teaching of the Catholic faith. These papers contained the Greek and Latin text, with an English translation; and were valuable contributions. Later the Bishop Welles Brotherhood of Nashotah published these papers in a volume, entitled *The Catholic Faith*, and having an appreciative introduction by Dr. James Bolles, a former rector of the Church of the Advent, Boston.

**I**N A RECENT ISSUE of *THE LIVING CHURCH* there was an article on Dr. Breck, the founding of Nashotah, and his influence in extending the Oxford Movement in this country. One of the three young men founding Nashotah was the Rev. William Adams, who stayed with "the House" throughout his ministry. Dr. Adams was, perhaps, the scholar of the group, and had much to do with giving an intellectual atmosphere to the work. A man of great intellect, a graduate of Trinity College, Dublin (Ireland), and of the General Seminary, of wide reading, Dr. Adams in his prime was a great teacher. A quaint, lovable character, about whom innumerable stories are told, he was beloved by all. He was an author, also, having published several volumes dealing with the doctrines of the Church. *Fewel* was a book of essays dealing with religious questions of seventy-five years ago. It is interesting as casting light on many curious ideas held by religious people, and vigorously combated by Dr. Adams. Two other volumes deal with Regeneration in Baptism in a very exhaustive manner. One, with the attractive title, *Mercy to Babes*, could be used with good effect today. Another volume is called *Elements of Christian Science*, and was written long before the days of Mrs. Eddy! It is a treatise on Morals from the standpoint of the Religion of Jesus Christ, and is refreshing when compared with much that is put forth today. By his teaching and writings Dr. Adams furthered the cause of Catholic truth. His personal religion and devotion—*e.g.*, on Fridays no food passed his lips until evening—appealed to his students. There was, also, continual emphasis on a parish program to be attained: Daily service, weekly and holy day Eucharist. Both teaching and practice were carried by his students into thousands of parishes to the enriching of the religious life of the people.

It might be said of Dr. Adams, and of most of the leaders of his day, that ritual made very little impression on them. It was the substance they were seeking, on which Christian life and service must be built. This is true of another Nashotah leader, Dr. Azel D. Cole, for many years president of "the House," and strongly devoted to the principles of the Oxford Movement, and who desired to have Nashotah come positively under the control of the Catholic leaders.

Among my friends were several bishops, who, now in the Paradise of God, did much to forward the movement toward the fuller realization of the Catholic nature of the Church. These are Bishops Gillespie of Western Michigan, Seymour of Springfield, and Osborne, Coadjutor, and later successor to Bishop Seymour. They were men of very different character and ability, yet they agreed in this: Their whole-souled devotion

to Christ and His Church, and their desire to bring all men to this knowledge.

Many might not consider Bishop Gillespie as favoring the principles of the Oxford Movement, but those who knew him well—his life of sacrifice, his devotion to sound doctrine, and his loyalty to Church Order—would not hesitate to place him there. There are those who would, *e.g.*, think of a great gulf existing between Bishop Gillespie and Bishop Seymour, yet the writer knows as a fact of the warm sympathy which existed between them. On one occasion, at least, they stood alone, shoulder to shoulder when others failed. Dr. Gillespie was a very religious man, some considered him too austere. He had a high conception of the office of Bishop, not, perhaps, as a Prince of the Church, but as a Servant of Christ, ministering to wandering souls for whom Christ died. He disciplined himself; was most careful and particular in the performance of his own duties. He tried to keep his clergy up to the obligations of their ministry, and was especially insistent upon loyalty to the teaching and practice of the Church. He could be very severe, and he could be tenderhearted and sympathetic. His sympathies were with the "under dog," whom he was constantly trying to help. For fifty years he was the effective head of the Correction and Charities Commission of Michigan, going into every city and town and village in the discharge of his duties, and everywhere it was as the Bishop that he went, and thousands knew the Episcopal Church only as represented by him—a man of God, and Apostle of His Church.

So very different from him was Bishop Seymour of Springfield. The great orator, the brilliant scholar; impetuous, lovable; avowedly Catholic; he labored for more than a quarter of a century for the establishment of a Catholic diocese, under most discouraging conditions. Immensely popular as a speaker he had a crowded church wherever he might be.

As rector of Emmanuel parish, Champaign, and working with university people, I saw much of the Bishop, and became devoted to him. His interest in the university work brought him frequently to Champaign, and I grew to know him well; and it was a joy to have his vigorous expressions of opinion in theology, on Church practice, politics, and education! Here was a man of God, of great scholarly attainments, with intellect like a flash of lightning in its quickness, genial, lovable, devoted in his whole being to the teaching and extension of the Catholic faith "as this Church hath received the same," and accomplishing great things in spite of great handicaps. No wonder he was beloved, even by those who disagreed with his opinions.

His coadjutor, later his successor, Bishop Osborne, was a tremendous worker himself, and kept others keyed up. Very greatly interested in the work with professors and students in the University of Illinois, he was constantly in Champaign. From the moment of his arrival, until he left there was no rest! Older than I, he tired me out, so that it was a relief to see him on the train! For many years a member of the Religious Order of St. John the Evangelist, he was thoroughly trained and disciplined in the Religious life. He was a man of simplicity of life, Godfearing, full of faith and trust. (I have known him to start on a long journey without money to bring him back, yet refuse a proffered loan, on the ground that God would provide—and He did.) As I have said, he was a tremendous worker, not knowing fatigue. I have been with him in visiting little country villages, hamlets, in winter, and know what he met. Once I ventured to sympathize, on the ground that he was so recently from Boston and the East, and was not accustomed to such things. His answer was: "I am having a lovely time."

His simplicity of character, his strong faith, his directness, appealed to the university people; he was refreshing to them, and they spoke of him as "our Bishop." In singleness of heart, by his self-sacrificing life, with unquenchable zeal, Bishop Osborne ceaselessly labored for the extension of the Catholic faith and the salvation of men.

In living over the past and thinking of those one has known,

it is difficult, out of so many, to make choice of whom to speak. There were Fathers Grafton, Hall, Brent, afterwards bishops; Dr. Leffingwell, Dr. Francis J. Hall, Bishop Griswold as parish priest, later as bishop; Bernard Schulte for many years the devoted rector of St. Luke's, Utica, N. Y.; and in the same city Fr. Coleman of St. George's; Fr. Gardner of the S.S.J.E., and afterwards president of Nashotah, and many another.

It seems to me, however, that in dwelling upon those whom I have chosen, I have given, as it were, a cross section of the Church: the lowly parish priest, the busy layman, learned teachers, and bishops; all moved by the same spirit, devoted to the Catholic faith of Jesus Christ, and animated by the love for God and man. These men, and I think it is true of others, were, as a whole, principally interested in the extension of the Truth of Christ, which to them was fundamental. Ritual, as such, made comparatively little appeal. They did want dignity and beauty in the services, but first and last, they stood for "the Faith once for all delivered to the Saints."

### AMERICA'S INTERNATIONAL PROBLEMS DISCUSSED BY WOMEN

BY CHARLES STELZLE

**F**IVE MILLION AMERICAN WOMEN were represented by the 600 delegates who attended the eighth conference on the Cause and Cure of War which was held in Washington on January 17th to 20th inclusive. The theme of the Washington Congress was War and Waste.

Among the speakers were Miss Mary E. Woolley, president of Mt. Holyoke College and a representative of the United States to the Geneva Disarmament Conference; Mrs. Carrie Chapman Catt who by a recent popular national vote was declared to be one of the dozen outstanding women in American history; Miss Ruth Morgan of New York City, administrative chairman of the conference; Mrs. Grace Morrison Poole, president of the General Federation of Women's Clubs; Mrs. Percy V. Pennybacker, former president of the General Federation of Women's Clubs; Mrs. Frederick M. Paist, representing the national board of the Young Women's Christian Associations; Mrs. Joseph Schain, national director, Girl Scouts, Inc., and Mrs. Israel Zangwill.

Also among the speakers were Dr. James G. McDonald, chairman, board of directors of the Foreign Policy Association; Prof. James T. Shotwell, director, History and Economics Division of the Carnegie Endowment for International Peace; Bruce Bliven, editor of the *New Republic*; Dr. Stephen P. Duggan, director, Institute of International Education; Pres. William A. Nielson of Smith College; Dr. Stanley High, former editor of the *Christian Herald*; Dr. Jacob Viner, professor of Economics, University of Chicago, Dr. Jacob H. Hollander, professor, Political Economy, Johns Hopkins University; Dr. Walter W. Van Kirk, associate secretary, Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America; Prof. Nathaniel Peffer of Columbia University; Frederick J. Libby, executive secretary, National Council for the Prevention of War; Prof. Ralph H. Stimson, instructor of Political Science, University of Vermont.

The conference was largely of a discussional character, a portion of each morning and afternoon being devoted to round tables which were directed by leaders in international affairs. The general subjects discussed included the Status of Disarmament; Moral Disarmament; Peace on the Western Hemisphere; What Can We Do to Help the Situation at Geneva; How has the Peace Movement been Affected by the Lytton Report; War-Provoking Influences of the Manufacture of Armaments; What Issues Should be Considered at the Coming Economic Conference; War Debts; the Situation in Asia; the New Order Planned by Russia.



# A Modern School of the Prophets

By the Rev. Thomas F. Opie, D.D.

Rector of St. Bartholomew's parish, Montgomery County, Maryland

UNIQUE in the entire history of Christianity is the College of Preachers in the diocese of Washington. This is a feature of the National Cathedral on Mount St. Alban. A total number of about four hundred clergymen and possibly as many laymen attend sessions here annually. They come from all sections of the country and represent all types of Churchmanship. Untold inspiration and a great deal of practical help are engendered at the College of Preachers, which reach to the far corners of the Church at work.

Typical of the conferences and assemblies which convene here throughout the year was the session for rural clergy, recently closed. The diocesan ministers who are serving in the country and small town parishes of Maryland, a part of the diocese of Washington, were in residence at the college during the week, finding lodging and board in the building as guests of the college. Such service as characterizes the best city hostelrys was theirs—at no personal cost to the clergy. And for the noon conferences and for midday luncheon, the city rectors were invited. It was an experience not to be forgotten, to foregather in the atmosphere of the College of Preachers and to sit at the feet of those who led the discussions and delivered the lectures.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was present for two evenings and talked informally for two hours on religious trends of the day and of sermon-building to meet the demands of the new age. The Rt. Rev. Philip M. Rhineland, D.D., warden of the college, spoke each day on some phase of worship; and Dr. William S. Bishop, sometime professor in the University of the South, Sewanee, Tenn., now director of the Society for the Home Study of Holy Scripture and Church History, in connection with the National Cathedral, gave a series of scholarly lectures on the New Testament Teaching About the Holy Spirit. The Rev. Malcolm S. Taylor, director of Evangelism for the national Church, and part-time member of the college staff, presented the subject, Schools of Prayer, and conducted daily meditations.

In addition to these the Rev. Herman Ebert, acting chaplain of the college, was present for special conference with anyone interested in psychiatry in connection with the work of the ministry. Mr. Ebert is a disciple of Dr. John Rathbone Oliver, widely-known priest, author, and psychiatrist, and has had extensive training and experience in this field. Mrs. Arthur B. Rudd, wife of the Rev. Canon Rudd of Rockville, Md., was in attendance each afternoon to advise with and to instruct such of the clergy as wished to have practical suggestions in voice-placement and the use of the voice in the conduct of the church services. Incidentally, an attendant upon the service at one of the Washington city churches recently asked what had been done to "improve the acoustics" of this particular church. He was informed that the rector had been improving his opportunity at the hands of the College of Preachers' exponent of the speech arts!

The conference for the rural clergy opened on Monday afternoon, with an informal tea, presided over by Mrs. Philip M. Rhineland. This gave all an opportunity to meet each other and to get adjusted socially, as it were. Later the men were introduced one by one and were given an opportunity to register, as the name of every man attending the College of Preachers is made a matter of record. As is customary at these conferences, which last through the week, there was Morning Prayer and Holy Communion each morning at 7:30, followed by morning, afternoon, and evening sessions and closing with compline at 9:30.

"The United States has shown true genius in originating two religions," said Bishop Rhineland in discussing the subject, Worship. "These are Mormonism and Christian Science—both popular and both prosperous—and popular because prosperous."

He said that although they are widely different yet they would seem to have this in common, "Follow us and you will get a lot out of it"—as though God were made for men rather than men for God. "The impulse to use God as a convenient minister to our whims is of the very element of magic."

In another connection the warden said, "What is needed for our own growth is exploration in unfamiliar areas"; and, "People are becoming detached from mere things—and are falling back on the imponderables."

"What we call 'salvation' is a drama in which God, not man, is the Great Actor", he said, "Christianity is God Himself acting toward us—the human spirit responding to a movement which always begins on the other side. Sacrifice, which in its original sense means, 'making holy' is ever aiming at union with God—not with the idea of 'giving up'—but of 'giving upward'—and 'salvation' means literally 'good health.' Religion is an end in itself and not a means—as though we were merely letting God in at the side door."

DR. BISHOP in his treatment of the teaching of the New Testament as to the nature and action of the Holy Spirit found an analogy in the realm of music.

"A significant distinction is to be noted in the language used concerning the Holy Spirit. This may be expressed (a) as that between the 'personal' and the 'impersonal' aspects; or again (b) as the distinction between the *integral* Spirit and the Spirit as *distributed* and apportioned in the several charismatic forms and manifestations. This distinction is indicated in the Greek by the use or the omission of the definite article. The most frequent expression is 'Holy Spirit'—(*Pneuma Hagion*)—without the article."

Continuing he said,

"May we not find an analogy in the field of music? The distinction between music as *vocal*—'cantata,' or as purely *instrumental*—'sonata'—is an instance of the distinction between the 'personal' and the 'impersonal.' Again, the difference between *articulate* and *inarticulate* speech may be viewed as an instance of the distinction between personal and impersonal."

Here he cited the reference in I Corinthians 14, to the "gift of tongues"—(*glossolalia*). He cited several instances of this dual reference to the work of the Holy Spirit.

"Instances of the relatively 'impersonal' mode of speaking of the Holy Spirit are seen in connection with the miraculous birth of our Lord—St. Matthew 1:18 and St. Luke 1:35—and again in connection with baptism—(St. John 3:5)."

Dr. Bishop reminded his hearers that the Holy Spirit was given not alone to the Apostles, as a special endowment, but to each and all the members of the early Church, as a general endowment: "The gift of Easter Day and the gift of Pentecost are complementary the one to the other."

BISHOP FREEMAN told the thrilling story of how the College of Preachers became a possibility—in its present organized and uniquely housed status. He was called to Paris in 1927 by cablegram from a former parishioner of his church in Yonkers, N. Y., who was then suffering from a malady which finally took his life. The late Alexander Smith Cochran, long time friend of the Bishop, made an initial gift of a million and a quarter dollars for the erection of a special building for the College of Preachers—and for its permanent endowment. This was later raised to a million, four hundred and fifty thousand dollars. The building, which rests under the majestic apse of the National Cathedral, is a magnificent bit of architecture—a perfect gothic structure, already ivy-clad and romantic. It contains many private rooms for the guests of the college, a charming little chapel, a refectory

and kitchen, lecture rooms, and the "common room," which serves as a library and reception room.

Recently a new feature has been instituted, known as the Associates of the College of Preachers. It is made up of men who indicate a willingness to set aside half an hour each day for prayer and meditation and six hours a week for "non-utilitarian" reading and study. Incidentally, the College of Preachers makes its library available to the diocesan clergy—even furnishing postage both ways, for the benefit of those clergymen resident beyond the city limits of Washington. The Rev. Edwin B. Niver is librarian.

The Rt. Rev. Henry Yates Satterlee, the first Bishop of Washington, was the originator of the idea of a "School of the Prophets," connected with the National Cathedral, but it was not until Bishop Freeman came upon the scene that the idea took on expansive life and form, and came to be known as the College of Preachers—"a watch tower from which signs of the times are detected; a center in which inspiring missionary and social movements originate; a home of religious learning, a storehouse of Christian information; a school of the prophets where devout and intellectual students may ponder the questions of the day; where all inquirers will discover that the Christian Church is abreast with an ever advancing secular education in science and history . . . in such a way as to take hold of the living convictions of thinking men"; "the shadow of a great rock in a weary land"; "a place of renewal and refreshment for Christ's ambassadors."

The Cathedral Chapter has drafted the following tribute to the late Mr. Cochran:

"The Chapter of the Cathedral of St. Peter and St. Paul in the city and diocese of Washington pays its tribute to Alexander Smith Cochran, a member of this body, and a most generous promoter and benefactor of the National Cathedral Foundation, by his liberal provisions for establishing, building, and endowment of the College of Preachers in memory of his mother, to the end that the Word of God and the Gospel messages of love, light, grace, peace, and good-will may be the more fully and widely proclaimed to the people of America. We put on record our deep felt appreciation of his noble aid, and we pray Almighty God to bestow on him the fulness of light and understanding in His presence for evermore, and to enable us to maintain with fidelity his great trust and institution for the greater glory of God, and the help of men, in the self-same spirit in which it was given."

#### WEST TO EAST

**B**ROTHER of a darker skin,  
 Dear to us as closest kin,  
 We crossed seas that we might win  
 This regard that wraps us in.  
 Aliens we of other race,  
 Pale of eye and strange of face,  
 And yet courtesy and grace  
 Do these differences erase.  
 Bearers of that blessed Word  
 Which the saints and prophets heard,  
 We the seekers, you the sought,  
 What a wonder God has wrought!  
 Here is joy of far wayfaring,  
 Each the others' riches sharing;  
 Neither heart could think of wearing  
 Arrogance; all hate forswearing,  
 We hold dear our common good,  
 Pledging us to Brotherhood  
 Springing from that sacred Rood  
 Whereon hate was once withstood.  
 What a wonder love has wrought,  
 Greater than our human thought;  
 East and West in God do meet  
 In a unity complete!

VIRGINIA E. HUNTINGTON.

FOR MY OWN PART, as a physician, I think that the right chaplain can often do more for the patient than a physician can.

—Dr. W. H. Jefferys.

#### BISHOP PERRY'S ORIENTAL TOUR

**A** PROGRAM involving four months of constant traveling, with intensive evaluation of the work of the Church in the Hawaiian Islands, the Philippines, China, and Japan, in the order named, is outlined in the tentative plans for the visit of the Presiding Bishop to the Orient, in accordance with the resolutions adopted at the December meeting of the National Council.

Sailing from Vancouver, February 25th, on the S.S. *Empress of Canada*, Bishop Perry's first stop will be at Honolulu, where he will meet Bishop Littell for a discussion of the problems of the Church in Hawaii. From Honolulu he will go direct to the Philippines, where with Bishop Mosher he will inspect the work in Manila, proceeding later into the interior of the Islands for an inspection of mission activities in Bontoc and the mountain sections, and looking over such other work as the time at his disposal may afford.

Turning west again from this point, he will proceed to China, by way of Hongkong, disembarking at Shanghai and giving several weeks to an evaluation of the Church's enterprises there, in Hankow, Nanking, and other parts of the China field.

One of the important details of the Presiding Bishop's tour will be his meeting with the bishops of the Church in the countries visited; and the opportunity which will be afforded him to observe the progress of the Christian Church in China and Japan, and discuss the problems touched upon in the recent report of the Laymen's Foreign Missions Inquiry.

From China, Bishop Perry will proceed to Japan. The plans for Japan embrace visits to the three missionary districts of Kyoto, Tohoku, and North Tokyo, meetings with Bishops Nichols, Binsted, McKim, and Reifsnider, and a general evaluation survey of the entire Japan mission. Here also the Presiding Bishop will meet and consult with Bishop Naide and Bishop Matsui, who preside respectively over the native dioceses of Osaka and Tokyo, which are constituent parts of the Nippon Sei Kokwai.

The tour will culminate at the formal dedication of the new St. Luke's international medical center in Tokyo, of which Dr. Rudolf B. Teusler is the director. Bishop Perry will preside at the dedication exercises, in connection with which an expansive program is being prepared. The exact date of the dedication has not yet been fixed, but it will be probably during the last week in May. Immediately thereafter Bishop Perry will sail from Yokohama on his return to the United States. Mrs. Perry will accompany the Bishop on his tour, and they will have as a traveling companion as far as Yokohama, Mrs. James S. Russell, the Bishop's sister, who is revisiting Tokyo where she was the official hostess of the American Embassy during the term of the former American Ambassador, the Hon. W. Cameron Forbes.

The tour of Bishop Perry will mark the first visit of a Presiding Bishop of the Church to the mission fields of the East, as it will also be the first comprehensive evaluation of missionary work in that field under such auspices. The Bishop of Tennessee, the Rt. Rev. Thomas E. Gailor, D.D., visited Japan and China in 1922 during his term as president of the National Council. Bishop Perry's visit, which is made in furtherance of the general plan for efficiency and economy in the Church, will require no appropriation by the National Council.

An interesting feature in connection with Bishop Perry's tour will be the fact that he will land in Japan within a few weeks of the eightieth anniversary of the arrival in Japan of his great uncle, Commodore Matthew C. Perry, U. S. N., who, on the frigate *Susquehanna*, attended by the frigate *Mississippi* and the sloops *Saratoga* and *Plymouth*, entered the port of Uraga, province of Sagami, July 8, 1853, bearing letters from the President of the United States to the Mikado. Japan at that time had been closed to the outside world for centuries. Commodore Perry's visit resulted in the opening of the Empire to modern civilization. In 1854 a treaty of peace and commerce was negotiated between Japan and the United States, and within five years thereafter the first missionaries from the Church were on their way to Japan.

# Modern Government

By Clinton Rogers Woodruff

**T**WO MASSIVE VOLUMES, with an aggregate of 1556 pages, have recently come to my desk that may be regarded as illustrative of the tendency of *The Theory and Practice of Modern Government*.<sup>1</sup> Under this title Dr. Herman Finer, of the London School of Economics, gives us what has been most appropriately described as "a profound study of the growth and operation of modern governments." Following upon a series of special studies that have established his authority, Dr. Finer, on the basis of direct observation and a mastery of the available records, describes and explores the meaning of those political institutions that are today at once our servants and our masters. The scope and the conditions of their activity; constitutions; forms of government; democracy; federalism; parliaments; political parties; presidents; kings and cabinets; civil services and local governments are examined and adjudged in a strictly scientific spirit, his purpose being to reveal the political motives of man and the results of their contact with their environment.

In his preface, Dr. Finer explains the scope of his masterly study.

"Its foundation," he says "is the political activity of four democracies, Great Britain, France, Germany, and the United States. . . . The work traces, in a scientific spirit, the generation, development, institutional embodiment, and operation of government, from the first impulses to the final expression and success or failure, through all the unavoidable stages."

It treats the material, however, not in the fashion of previous studies, like those of President Lowell and James Bryce, country by country, but subject by subject. Each set of institutions is taken for all countries together. That is, it is truly comparative, and thus affords the basis for sound generalization.

The theoretical and practical are judiciously combined. The theorist is apt to be too abstruse, "up in the clouds"; while the purely practical man sometimes goes to the other extreme and cannot see wood for trees. Dr. Finer is equally effective whether explaining Machiavelli's conception of the State, or expounding democracy as a doctrine of protest, or discussing a practical subject such as the working of the administrative machine.

"This machine," he says, "consists of the organization and the men especially engaged in formulating in detail the vague general wishes of the population, in converting the detailed formulae thus established into regulations, and in applying these to affect human behavior. It must be (1) capable of understanding the general purpose, and zealous to realize it; (2) competent to know when, and where, and how much its activity is required, and zealous in application; (3) honest; (4) sufficiently numerous."

In discussing the Church of England, in a most interesting chapter on "Creeds and Policies of Modern Parties" we are told it was from the beginning a Conservative institution—indeed, the battles of the seventeenth century were largely the outcome of disputes about its position. For the Tories it was their own special Christianity against that of Roman Catholics and all the forces of Dissent. It was an institution at once made by the Crown, and making the Crown: No Bishop, no King! It was thoroughly national, had no commerce with dark foreigners like Jesuits, and saved many a foreign entanglement. It preached obedience and, while not too austere, had an eye for such proprieties as almsgiving and a proper respect for the gentry and the institution of the family. Its creed and organization could be controlled; they made no exacting demands. Property and livings helped the younger sons; patronage brought political power; sermons could be political addresses stressing obedience to all constituted authority when it was composed of Tory and King. Moreover, the par-

son was a permanent Tory election agent. The Test Acts purified the sources of power—politics and teaching—of Catholics and Nonconformists.

"It may be doubted whether the Church and its fortunes have meant very much to Conservatives in the last two generations. There are strong Churchmen in the party, as for example, the Cecil, but all Churches have lost much of their authority. The modern world has not ceased to be impelled by ideas for which it can offer as little explanation as men who embraced the orthodox creeds, but they are ideals otherwise orientated, and the Churches themselves have diverted their own religious fervor into these new social quests. Acquisitiveness and sex theories have struck the pillars of the Church blows under which it reels, and altogether men's spiritual venturesomeness has in every direction escaped the narrow if divine channels of the Church. Not many people are Tories because the Church of England calls them, or even because the notion of an established Church of any kind is inviting; but some, perhaps more than are to be found in the Liberal or Labor camps, feeling the essential impulse towards unity, stability, obedience, and a reining-in of the errant forces of the human mind and body, favor the idea of establishment—that is an official connection between Church and State; the Church to be the exponent of a doctrine with a religious sanction which shall stop dissension. Predominantly, still, the Church of England is Conservative in its personnel and in the political tenor of its doctrine."

**A** GAIN we are told

"it is not so much the moral pressure of the churches in politics that interests us, but their intellectual contribution to the understanding of political argument, not that the two can be entirely separated, for the fear of the particular Hell or the love of the particular Heaven of any Church infallibly closes many minds to any argument at all which disputes the beliefs respecting the supernatural."

Every Church professes a body of ethics which consists of principles of human obligation and rights deemed to be universally valid. It is obvious that, insofar as the communicants have really mastered the verbal arguments addressed to them in schools and sermons and the history of their creed and group, and, insofar they really believe what they have heard and read, there must be large bodies of opinion employable as a criterion of political problems. These bodies of opinion cut across each other, sometimes agreeing, more often violently disagreeing; and they are specific and often very rigid attitudes of mind.

Some even enter into questions of the day; for example, into education, temperance, marriage, and divorce, the emancipation of women; and in our own time the Churches have begun sedulously to occupy themselves with labor conditions, sporadic movements called generally Christian Socialism commencing in the middle of the nineteenth century. The Papal Encyclical of 1891, for example, gave an impetus to Roman Catholics to occupy themselves with finding and embracing an industrial policy. These tendencies are becoming strengthened, and Churches are now specially sensitive and proud of their answers to economic and social problems. They are a little ashamed of one thing only, their inability always to preach the gospel of peace; but this, of course, is the unfortunate fate of all who occupy themselves practically with man's actual lot. Christ Himself brought a sword.

Another book in the same general realm is that of Prof. Charles Howard McIlwain (of Harvard). He calls it *The Growth of Political Thought in the West*.<sup>2</sup> Not the West of the United States, because he does not get that far, but the West of the European continent as distinguished from the East of the

<sup>2</sup> Macmillan \$5.00.

(Continued on page 394)

<sup>1</sup> New York: Lincoln MacVeagh. The Dial Press. \$12.

## CHURCH OF THE EPIPHANY, NEW YORK, CELEBRATES CENTENNIAL

WITH THE BEGINNING of the year 1933, the Church of the Epiphany, New York, completed its first century of life. On Epiphany Day, January 6, 1833, the Epiphany came into being, and it would seem only to be within the dictates of common gratitude that some special notice should be taken of the one hundredth anniversary.

The Episcopal City Mission was organized September 29, 1831, in the basement of Christ Church. The Rev. John McVikar, D.D., a one time vice-president of the City Mission, made this statement:

"On one of the early Sundays in Advent, 1832, passing incidentally near the spot where now stands the Church of the Epiphany, then a wretched and neglected quarter of the city, I encountered throngs of idle, destitute children loitering through the streets. Addressing one of the groups with the inquiry why they were not at Sunday school the answer was: 'There is no Sunday school.' Why not at church? 'There is no church.' Who preaches in the neighborhood? 'Nobody preaches here?' Why do you not read your Bibles at home on Sunday? 'We have no Bibles and we do not know how to read.' Where is your school? 'There is no school.' Have you never been taught about God and the Saviour and Heaven? Would you learn if a good friend were to come and teach you? Some said yes, and some no, the greater part, 'I don't know.'

"This conversation on my return was reported to two Christian ladies to whom God has given alike the means and the will to engage in schemes of benevolence. Their response to my narrative was \$75 placed in my hands with the words, 'We will have a mission church on that spot.' 'Do you preach and we will help you.'

"Thus encouraged a room was sought, and with some difficulty obtained not far from the chosen spot. On the Sunday following our beautiful service first consecrated those walls and that neighborhood, in a small, dark upper room over an engine house in Allen street, where six adult worshippers with two Prayer Books, and the few ragged children that could be persuaded to enter, represented, as it were, the firstfruits of the harvest that has so abundantly followed. The second Sunday saw the room filled and a Sunday school formed. The third witnessed our removal to a larger and more commodious apartment at the corner of Allen and North streets, where on January 6, 1833, being Epiphany, I urged upon them their immediate union in a Church to be named in memory of that day, 'the Church of the Epiphany.'"

The Bishop nominated the Rev. Lot Jones as the society's missionary and he was placed in charge of the Church of the Epiphany; he assumed his duties on February 11, 1833. In July, property was purchased in Stanton street to build a new church. In February, 1834, the basement of the church was opened for public worship, to be used until the body of the church was completed. The church was consecrated on June 28th. Dr. McVikar, professor of Columbia University, read the Morning Prayer; Bishop Brownell of Connecticut read the Communion service; and Bishop Onderdonk of Pennsylvania preached. The cost of the new church and the land it stands on amounted to \$19,000. The Epiphany became the first free church in New York. The city at that time numbered 200,000 inhabitants.

At the diocesan convention in September, 1840, Bishop Onderdonk said:

"On April 12th I confirmed 106 in the Mission Church of the Epiphany. I cannot record this *largest* confirmation I have ever held without a passing remark. You perceive it was held in one of our City Mission churches. This large congregation is a fair index of the high degree of success with which God has been pleased to bless our City Mission effort."

In 1845 the first vestry was elected, and Dr. Lot Jones, heretofore missionary in charge of the church, became rector.

In 1858, Dr. Lot Jones stated that many of the former members of the parish had removed from the neighborhood and that foreigners, speaking another language, had come in, largely composed of Germans, and in 1865 it is reported that the Epiphany had passed through three experiences; a period of struggling

growth, of maturity, and of decline. So long as Dr. Jones lived he would not consent to the removal of the church and continued to be rector until his death in 1865.

After the death of Dr. Jones, various clergymen officiated in Stanton street; in 1874 the church moved to East 50th street, between Second and Third avenues and in 1881 to East 47th street, west of Lexington avenue. The church ministered chiefly to people of small means and was constantly in need of financial assistance because of its open doors and free sittings. Such assistance was given for years by Trinity Church and St. Bartholomew's Church. The Rev. Uriah Tracy was rector from 1874-1884; the Rev. Alfred A. Butler from 1884-1892.

In 1893 the Epiphany moved to Lexington avenue and Thirty-fifth street into a church which was then the Church of St. John Baptist.

IN 1892 the rector and vestry of St. John Baptist determined upon consolidation with the Epiphany. By order of the court the consolidation was made effective on January 23, 1893. The "union or consolidation" provided that the Rev. Cornelius Roosevelt Duffie, rector of the Church of St. John Baptist since 1848, should be the first rector in the new church, and thereafter the church was called "the Church of the Epiphany." During all of its existence, the Church of St. John Baptist was in a condition of financial embarrassment. From the earliest days of its history, the Rev. Dr. Duffie showed himself most unselfish and generous in all financial matters relating to it.

Following Dr. Duffie, the Rev. Joseph H. Hutcheson was rector from 1896-1900. During Mr. Hutcheson's incumbency the church made great progress in every way. The Church of St. John Baptist had, at the time of consolidation, but a small congregation; and comparatively few of those who had been attendants on the old Church of the Epiphany in 47th street came to the church on Lexington avenue and Thirty-fifth street. Consequently, the work before the Church of the Epiphany was new work. And it was during the incumbency of Mr. Hutcheson and under his administration that the new church found its own.

In the autumn of 1901, the Rev. Edward Lincoln Atkinson, a graduate of Harvard and of the Episcopal Theological School of Cambridge, became rector and held that office until his accidental death by drowning in August, 1902.

"At the time of his death he was 37 years of age. The nine months of his incumbency were a happy period in the history of the church. He was a most exceptional man, in his devotion to his calling, and in the beauty and attractiveness of his life and character. He was beloved by everyone, old and young, who knew him, and combined in a most extraordinary manner qualities such as won the affection and loyalty of all who were brought in contact with him with the most earnest and practical methods of work."

The Rev. William Tufts Crocker became rector in October, 1903, a graduate of Harvard and the Episcopal Theological School in Cambridge, and previously rector of St. Mary's for Sailors, East Boston. The congregation of the Epiphany was then composed of 245 families, approximately 780 individuals of which 180 were communicants. The current expenses were \$20,366.56. And there was a debt of \$92,786.02 in mortgages and there was no endowment fund. Among the points of interest in the beginning of Mr. Crocker's rectorship may be noted his earnest desire to have the mortgage debt reduced, if possible speedily wiped off the books. Plans were laid for the liquidation of the church indebtedness and before the close of the year 1921 the entire debt was paid off. In 1920 extensive repairs were made amounting to \$36,858.55. The church property on a plot 75 feet on the avenue and 125 feet on the street was in good condition, entirely free from debt, and at that time valued at \$350,000.

On January 6, 1932, Mr. Crocker submitted to the vestry his resignation as rector and suggested October 1st as a convenient date for the resignation to take effect. He was elected rector emeritus effective upon the date of his retirement.

The Rev. John Wallace Suter, Jr., D.D., was instituted as the new rector of the parish on January 15th.

# Cathedrals in America

By the Rev. George L. Richardson, D.D.

Rector of All Saints' Church, Peterborough, N. H.

IN THE YEAR 1832 there were no cathedrals nor even pro-cathedrals in America, nor, so far as one can judge, was there any one in the American Church who desired or expected to see them as a part of our system. Fifty years later a very small beginning had been made. Bishop Quintard had designated a little wooden church in Memphis as his cathedral and Bishop McLaren had chosen a small building in the city of Chicago for his. Bishop Doane had already established his pro-cathedral in the old foundry building in Albany and was gathering money for the beautiful structure, which, though incomplete, now stands as his enduring monument. That was all, however, and few Churchmen of that day would have believed to what a vigorous and far-spreading tree that tiny seed would grow. Now there are fifty-four cathedrals and seven pro-cathedrals in the United States, and in the missionary jurisdictions which are part of our communion there are nine more. The mighty structure on Morningside Heights in New York with its attendant buildings and the group of institutions rising about the beautiful although unfinished national cathedral in Washington have already demonstrated to the American world that the cathedral has become an integral part of the system of the American Church. It is scarcely necessary to allude to the far-reaching usefulness of the work that has been built up under Deans Rousmaniere and Sturges in Boston or to the plans contemplated or actually in process of fulfillment in Philadelphia, Baltimore, Chicago, and San Francisco. The contrast between the situation one short century ago, or even fifty years ago, and the situation today is striking indeed.

It is true, however, that so rapid a growth has necessarily involved the Church in many problems, some of which are difficult of solution. Many of our so-called cathedrals were made overnight by the simple process of selecting a parish church, calling the rector a dean and the vestry a chapter, and, if the parish was large enough to afford the luxury of an assistant priest, bestowing upon him the title of canon. The relation of these newly made cathedrals to the diocese is often tenuous and in some cases almost non-existent. The dean goes on looking after his parish quite as if he were a rector, the canon performs much the same duties as when he was a curate and, in some dioceses the cathedral is not even used by the bishop for diocesan functions. It provides him an altar but when he wishes to hold an ordination he goes to some parish church, and the convention and other diocesan meetings are held elsewhere than in the cathedral. Not only is this so but in most of our dioceses there has grown up alongside the cathedral, and generally unrelated to it, another and quite elaborate set of diocesan machinery. The executive council with its departments and sometimes its salaried secretaries performs in the diocese the very functions for which the cathedral chapter was originally organized and which, in the medieval Church, it fulfilled.

Our friends abroad view with amazement, and one suspects also amusement which they are too courteous to exhibit openly, the enormous multiplication of dignitaries in the American Church. Until about 1900 the few deans who existed were described as "the Reverend So-and-So" exactly like the rest of their clerical brethren. About that time, however, a change took place. We began to be admonished that a dean was a dignitary and must be called "Very Reverend." The Church broke out with resounding titles like a small boy with measles. The practice spread until it included not only cathedral deans but deans of seminaries and rural deans. There is a story, one hopes apocryphal, of one of these who actually signed his letters: "The Very Rev.———, B.D." Even a layman, dean

of one of our New England colleges, was startled to find in his mail one morning a letter from a solicitous parent addressed to "The Very Reverend Dean———"! There is a well-known anecdote of Bishop Samuel Wilberforce which is not inappropriate. A rural dean complained to him that his position was not sufficiently recognized by the Church of England.

"Cathedral deans," said he, "are called 'Very Reverend'; bishops are called 'Right Reverend'; archdeacons are called 'Venerable.' Why should not rural deans have some honorary title?"

"They should," replied the Bishop. "Let us call them 'Rather Reverend.'"

WE ARE a democratic people but we do love titles. Few male Americans reach mature age without having accumulated one or more of them if it be only that of warden of the outer door in a local lodge. It is not strange, therefore, that there should be a hankering even among the clergy for some designation that would imply a right to be revered more than others. The alarming increase of honorary canons in some dioceses bears witness to this subtle temptation.

May there not be danger that the true purpose and use of cathedrals may be overlooked, and they come to be looked upon by the public as mere excuses for grandiose and somewhat needless offices—a part of that "overhead" against which we hear many protests today?

We have in the cathedral an agency of great possibilities. Indeed, the rapid increase in the number of these central churches has not come altogether from an unthinking desire to be like the Mother Church of England but has sprung from the conviction that the parish, however valuable and necessary it may be, is not the only instrument with which the Church can work. There is need for others and the cathedral may be adapted to meet that need with an organization intelligently constructed to fit into the structure of American society in the twentieth century. We may learn much from the study of the past but we must not be afraid to discard or to alter parts of our cathedral machinery as new needs arise.

The following suggestions are put forward humbly and by no means as representing matured conclusions. They are the product of ten years of study, observation, and thought on the problem of the American cathedral, and they are offered in the hope that they may lead to discussion and eventually to wiser and more practical suggestions from other quarters.

1. Ideally the cathedral should have no parochial organization. This involves adequate endowment, and thus far, outside of New York and Washington, none of our cathedrals has been able to avoid connection with a parish. The cathedral in Boston has recently announced that an effort will be made gradually to dissociate that work from parochial duties and, in the course of time, this will make the third true cathedral in America. So accustomed have we become, however, to think in terms of the parish that the average layman and, indeed, the average clergyman, when he is told that a cathedral should have no enrolled parishioners asks in wonder: "What, then, will it do?"

For three hundred years the parish has been our universally accepted and recognized method. It is hard for us to conceive of any other. Yet a cathedral ought not to be one among the parishes of the diocese but the central meeting place of them all. It should keep no communicant roll, accept no transfers, maintain no organizations of the ordinary kind. It should be not a rival of the parishes but a supplementary force directed

toward those fields which the parish cannot touch or can only work under difficulties.

2. It follows from this that the cathedral should be controlled not by local but by diocesan officials. The chapter should be composed of men who regard their work in that light and the cathedral clergy should consider themselves and be considered by others as *diocesan* clergy to work under the bishop's direction for the upbuilding of the diocesan life. In some of our cathedrals there is a dual control, the greater chapter having oversight of general policies while a local body acts as a vestry administering the affairs of the congregation. In one American cathedral, Lexington, Kentucky, the diocesan council and the cathedral chapter are one body, and this is in accordance both with ancient precedent and with modern needs. There seems nothing to be gained by the duplication of diocesan boards.

3. The clergy of the cathedral under the present arrangement will necessarily have a double relation except in those rare cases where there is no congregation attached to the cathedral, but a definite effort ought to be made to create at the cathedral a spiritual center from which evangelistic and missionary undertakings should radiate throughout the diocese. In dioceses with a considerable urban population there is ample opportunity for a priest who can devote his entire time to work in institutions and for community welfare. A man qualified for such duties can do untold good in hospitals, homes, sanatoria, reformatories, prisons, and almshouses. In other words, the cathedral may be a social service center. There is also a wide field of opportunity in many dioceses for work among the foreign born and the Negroes. Such work should be directly attached to the cathedral and administered under the direction of the dean as the bishop's chief of staff. We have also failed thus far to develop the possibilities of the Retreat and similar devotional activities. A cathedral should have on its staff a priest qualified for preaching parochial missions, conducting Quiet Hours, Quiet Days, and Retreats and acting as a spiritual director for perplexed and inquiring persons.

It is important, however, that such clergy should have more than a merely nominal attachment to the cathedral. Our tendency of late years has been to draw out of parochial life a considerable number of priests and put them in secretaryships and similar positions and then to leave them without any spiritual home. This is wrong. All priests exercising diocesan functions ought to be clergy of the cathedral and this relationship should be made a definite one by requiring each of them to be in residence for a certain part of the year and charged with duties of preaching and pastoral ministry there. So far from interfering with a man's diocesan work such a relation would stabilize it.

4. If the cathedral is to be made a center of spiritual life there ought to be maintained there the most vital spiritual activity. The clergy on the staff should have regular meetings for conference and for devotion, and surely at the cathedral the full system of Prayer Book services should be faithfully carried out; the Daily Eucharist, Morning and Evening Prayer, systematic intercession, groups of people meeting for study, schools and conferences for the clergy, and so on. The ancient ideal was of a body of canons living together under rule (hence the title) and meeting daily for prayer and study. With suitable adaptation to the needs of modern life this ideal is still practicable. The dean of one of the English cathedrals remarked not long ago that he believed that there had been hardly a day for eight hundred years on which there had not been a public service in his cathedral. He added that this long history of devotion had created an atmosphere which he felt it was vital to maintain. The American Church has no such long history behind it in its cathedrals but since we are, apparently, to have cathedrals as an integral part of our system it is important that we should start them out on the right lines. If we know where we are going we may sometime arrive, but until we do have an ideal to attain neither clergy nor lay people can quite understand what the cathedral can do in distinction from the parish church.

Even without a parochial organization, in any city of considerable size there will always be a congregation at cathedral services, partly made up of strangers in the city, partly of those who have no association with any parish, and perhaps in part also of persons who are connected directly or indirectly with the cathedral institutions, for associated with the larger cathedrals are schools, orphanages, and hospitals, and those who are connected with these places naturally use the cathedral as their spiritual home. In addition to this the cathedral may draw to itself special classes or groups of widely varying nature, such as musicians for choral festivals, acolytes and servers, members of fraternal orders, and of civic and patriotic associations.

What is needed at the present time may be summed up briefly under two heads: the first is the importance of a *cathedral plan*, not in any way standardized, because it must be adjusted to the conditions of widely different communities and also because there is need of flexibility in order to permit experiment along many lines so that the cathedral may find its place in the economy of the American Church.

The second need is a process of education by which our Church people may be led to see what the place of the cathedral ought to be, its distinction from the parish church and its value. Gradually there may be built up an intelligent body of supporters for the cathedral system and through them will come the accumulation of endowments by which the larger usefulness of the cathedral may be insured.

## MODERN GOVERNMENT

(Continued from page 391)

Asiatic continent. To understand the views, he tells us, held in the early middle ages of the relation of Church and State one must first of all know the institutions and practices of the Church as they were at the stage in their development reached in a period immediately following the toleration and later establishment of Christianity by the Roman state and before the changes produced in those views by the breakup of the Western Empire and the establishment of the new kingdoms. Toleration and establishment were concessions made by the state and sanctioned by secular laws, but these concessions were granted to a large body of the Emperor's subjects who already formed a community, united not only in a common faith, but by a comprehensive ecclesiastical organization with extensive disciplinary powers and definite institutions of independent growth and long standing. The establishment of Christianity meant not only the full submission by Christians to the Emperor's sovereignty; it also involved the recognition by the state of this organization and its spiritual authority. Churchmen never questioned the Emperor's sovereignty of the binding character of his decrees, but they were at times confronted by cases in which obedience to these decrees seemed inconsistent with the spiritual claims and authority of their Church, and it is not surprising to find among them differences in the answers given to the puzzling and novel questions raised by such cases. In the latter half of the fourth century St. Optatus reminded the Donatists who rejected the Emperor's decision against them that the Church was in the State, not the State in the Church, and that there was none above the Emperor but God alone who made him emperor, and such statements probably do not go beyond the generally accepted view. But at other times, when the Emperor's acts were not so acceptable to the Orthodox, their emphasis was very different. It is also in the late fourth century that St. Ambrose wrote to the Emperor Valentinian II to remind him that in matters of faith it belongs to the bishops to judge Christian emperors, not to emperors to judge bishops. "The Emperor is within the Church, not above it. . . . The things that are divine are not subject to imperial power." He withheld the Eucharist even from Theodosius the Great, and on one occasion when the surrender of a church was demanded in the name of the Emperor he refused with the words, "The palaces belong to the Emperor, the churches to the priesthood."

## A SOCIAL MESSAGE FOR THE CHURCH

**O**VER THE NEW YEAR'S WEEK-END a group of bishops, clergy, and lay leaders met at the Washington Cathedral College of Preachers to discuss economic and international problems. Among them were Bishops Freeman, Gilbert, Irving (Colorado), Wilson, Rogers, Scarlett, and McDowell; Rev. Messrs. Spence Burton, W. Russell Bowie, Charles Clingman, Fleming James, Howard Melish, D. A. McGregor, Norman Nash, Frank Nelson, Henry D. Phillips, George Richardson, and Bernard Iddings Bell; Messrs. Charles C. Burlingham, George W. Wickersham, Alanson B. Houghton, Jasper Davis, and Henry Goddard Leach.

At the conclusion of the conference the group adopted the following message:

**E**NTERING a New Year, we find ourselves part of a troubled world. As clergymen and laymen of the Church, we are driven to ask ourselves first, and all our fellow Churchmen second, some searching questions. Is this economic depression, with its vast multitude of unemployed, and other miseries, matched only by the miseries of war itself, inevitable, an outcome of conditions beyond human control, or is it the result of our own ignorance, folly and selfishness? If it could have been prevented, have we the wisdom and courage and determination to prevent its recurrence? As religious men we ask what is God's will for His world, and ourselves? As followers of Christ, we ask can we in some way apply His principles more fully to the life of the world in our day?

We believe that our credal confession of Jesus as Lord demands of us the recognition that the authority of His Spirit extends not only to personal worship and personal morality, but to the whole field of social, industrial, economic, and international relationships.

## I

**W**HATEVER may be the causes of this depression, it is world-wide. All peoples and nations are suffering together and it is plain that no one nation can save itself apart from the others. Isolation and self-sufficiency do not suggest the remedy. Unregulated competition between nations, as a method of conducting the world's economic life, has proved itself inadequate; such competition has in many respects become the death, rather than the life of trade. The world must learn that all men are members of one another.

The American people may find it difficult to learn this lesson. But they must learn it, nevertheless, for we live in a world which demands world-wide economic coöperation. Interference with trade, whether by means of tariffs or subsidies or other methods, can no longer be regarded solely as a matter of domestic concern. It must be approached as part of a problem necessitating international agreement. Our people must learn also that inter-governmental debts, incurred for destructive rather than productive purposes, are harmful to debtor and creditor alike. They must learn that armaments, being by nature offensive and not defensive, are always competitive, and can be brought under control only by the coöperative action of all nations. They must also learn that the only substitute for the reign of force is the reign of law. The World Court is established but we are not yet a part of it. God has made of one blood all nations of men to dwell together. The Church of the Prince of Peace must stir the conscience of its own people. Only as we Christians are ourselves guided aright can we bring others to the light.

## II

**W**HEN we turn to our own land, we have great searchings of heart. This depression has revealed certain weaknesses in the body politic which must be corrected. Conditions such as permit the unlimited right to private profits, economic control divorced from social responsibility, manipulation of values for

private ends instead of for the public good, and freedom to win great rewards through privilege, are intolerable. We believe them incompatible with the Spirit of Christ. The Christian conscience cannot rest until we have evolved conditions under which wealth shall be created and distributed, not for the enrichment of the few, but for the enlargement of life for all. We hold that the present interests of individuals and institutions are subordinate to this ideal.

## III

**I**S THERE NOT some line of action which we may follow? Among many suggested answers, two especially commend themselves: (1) the extension of social service by both communal and individual initiative; (2) the granting of a larger freedom of organization to employer and employe alike.

Large scale production, involving mass expenditure and collective effort, is a notable achievement of industrial civilization and is not to be abandoned. We would not break up our present industrial organization. But we would devote an increasing proportion of its yield, through individual and communal channels, to purposes of common advantage, to the end that better housing be made available, slum clearance made effective, adequate provision made to meet the problems raised by sickness, accident, and unemployment, as well as to secure pensions for the aged and health service for all. We regard dictatorship, whether of organized capital or organized labor, or of both, as unjustifiable arrogance. The final authority in social and economic adjustments must, in the future, rest not solely with those representing financial interests, nor solely with the officials of labor unions, nor with special groups of any sort, but with the community as a whole. Employers, farmers, workers, consumers make up the community.

Meanwhile, there is one immediate and practical task to be done. Every family must be fed, clothed, sheltered and so saved from fear of want. But even while we do these things, we must remember that relief is not enough. It is too uncertain and too destructive of self-respect. What our world needs is the conservation of human values. Our over-individualistic and acquisitive society can be transformed into a "beloved community" only by the Spirit of Christ.

## IV

**T**HE CHURCH is a spiritual fellowship. In it are embraced all sorts and conditions of men. Upon all alike rests the responsibility for the application of Christ's principles to society and to individuals. We confess the limitations of our outlook and the impossibility of blazing a certain path through the conflicting proposals concerning our practical affairs by mere dogmatic statement. We affirm nevertheless the right and the responsibility of the Christian pulpit to exercise a prophetic freedom in trying to interpret the truth of Christ in terms of present facts. We recognize the need of a teachable mind, and a humble spirit, and above all of a willingness to subject any and every group prejudice and material selfishness to the drastic demands of complete obedience to Christ. The corporate action of the churches of every name is greatly to be desired. Ministers and people of all churches must cultivate a more vital concern for the common welfare. The wills of God's faithful people must be stirred. Without a vision the people perish. To give the vision splendid of a better order, within which justice and mercy walk together, is the high mission of the Church of Christ.

## V

**M**EANWHILE, we remind ourselves and our brethren everywhere that no social program will greatly help the world unless individual lives are freed from selfishness and fear, and that only through the leading of the Love of God, and by His grace, can men and women become sufficient to solve their problems and restore the peace and happiness of mankind. God have mercy on His people! God guide us in all things just and true! God give us all good courage!

## "IN MY FATHER'S HOUSE ARE MANY MANSIONS"

BY CURTIS B. CAMP

**T**HERE ARE MANY MANSIONS that belong to my Father in every city, and if to Him then to me. Acting on that proprietorship I have made it a point when traveling to visit them, and the visits have resulted in a personal pleasure and gratification such as we might expect from the personal welcome of a distinguished host, although the Host was unseen.

If you want to have real memories of your visits to other cities, the kind that stick, seek out the churches located there and adopt them as your own, and there is no better place to do this, or to use as an illustration of it, than New York City. No more wonderful shrines and delightful little chapels are to be found anywhere, and yet sightseeing is not our object because the natural eye cannot compete with the eye of faith in churches.

Three of your Father's mansions that you will want to become acquainted with in New York are located on lower Broadway: St. Paul's Chapel near Fulton, Old Trinity opposite Wall, and Grace Church at 10th street. Then going uptown there is the Little Church Around the Corner at 1 East 29th, the Church of St. Mary the Virgin on 46th west of 6th, St. Bartholomew's at 50th and Park, and St. Thomas' on 5th avenue at 53d. Then on the far lower east side, Avenue C between 3d and 4th streets, is the Church of the Holy Cross, where you should go without fail for an early service at 8 o'clock, and on Morningside Heights at 112th and Amsterdam is the great Cathedral of St. John the Divine.

Historic St. Paul's and Trinity are unique for their location in the busiest part of the city, an intensely commercial setting for their picturesque churchyards, but their quiet interiors have such a restful atmosphere in contrast to the turmoil just outside, and give such a sense of repose from the clamor of Broadway, that a few moments spent in thanksgiving there is well repaid. Do not miss the delightful little chapel that recently has been installed in Trinity on the north side of the church.

If you go to an early service at Grace Church there will probably be no one there except yourself, but at 11 o'clock you will be fortunate to obtain a seat, and you will love the exquisite gothic interior, the quaint box pews with well known names on the gates, the marvelous boy choir, and the spiritual preaching. You will want to go again and again to Grace Church at that hour.

**Y**OU WILL LIKE also the Church of the Transfiguration, better known as the Little Church Around the Corner, set well back in the lot with its low rambling roof line. It is inviting, but gives no indication, in fact it is deceptive, as to what may be found within, so that as we enter one pleasant surprise follows another, first in the chapel and then in the church, and we marvel at the beauty and extent of what is revealed—in figuratively passing from the nickname to the real name of this remarkable church. The exterior is the Little Church Around the Corner, but the interior is the Transfiguration!

It has many novel features. The main aisle of the church and the entrance aisle form a cross, with a beautiful altar at either end of it. The golden chapel altar is at one end and the high altar at the other, so that the church as a whole faces two ways with the entrance in the middle. The transept, all on one side, is an attractive and extensive irregularly shaped enlargement of the nave, with its seating capacity arranged at right angles to the other pews. No description would be adequate to describe the charm of this very unusual church, which must be seen to be appreciated, but do not forget the two tiny little chapels, one with scripture quotations in mosaic covering the walls. You might go there many times for prayer or meditation without discovering them.

The Church of St. Mary the Virgin is another one you will love. It has a dignified air of reverence and devotion, a spiritual

personality that pervades the place, not found in many churches. Many services are held there, and people will be found at their private devotions at all hours. You will like St. Thomas' Chapel, beautifully finished in Della Robbia, opening off of the nave, and the Lady Chapel in white marble in the far corner along the same aisle. There is also a very interesting exhibit of processional crosses many centuries old mounted in cases on the west wall of the church. Do not fail to attend vespers with benediction at St. Mary's.

St. Bartholomew's and St. Thomas' are both large aristocratic churches. St. Thomas' is especially fine in churchly appointments, with a massive carved stone reredos and an exquisite altar window only recently installed. The dome of St. Bartholomew's has been recently completed and there is a beautifully appointed chapel on the south side of the church.

**H**OLY CROSS CHURCH is a picturesque place in the early morning. It has a mysterious air with its little cathedral chairs, its seven massive sanctuary lamps suspended from the high ceiling, and its high altar reached by many steps. No light comes from windows due to the proximity of other buildings, but it seems to come from the cross or from the altar. It is the kind of a church interior with the kind of a light effect and setting that an artist would love to paint.

If you attend early service there on Sunday morning and arrive a little ahead of time you may have the pleasure of helping one of the Sisters open the big iron gate in front of the church, which is rusted and hard to slide on its rollers, because Avenue C will be almost deserted and just starting to get active at that hour. But by the time you come out of church things will be in full swing. The little stores will be open, and a row of push carts several blocks in length lined up at the curb, as close to each other as they can get, while other ambitious merchants have merely spread a piece of wrapping paper on the pavement and placed their merchandise upon it. The storekeepers have moved all of their goods, or so it seems, out on the sidewalk, including cheeses, fish, pickles, curious breads, and other viands, while on the push carts are shoes, aprons, shirts, lingerie, suspenders, etc., with each merchant a specialist in his line, and between the two, in the little space that is left on the sidewalk, a crowd of people are walking up and down doing their shopping and being exhorted from all sides to buy. Their language is turbulent Jewish and good natured, and you will see now walking in the street certain tall thin men with reddish thin whiskers taking home the family supply of provisions in the baby-cab, the go-cart, or the children's little wagon.

And as you walk along among these typical people of the neighborhood of your church, you reflect that although the rollers on the gates are rusty, and the interior dim and undecorated, and the efforts of the priest and his faithful co-workers sometimes futile, the light still comes from the cross.

We will assume that after attending early service at the Church of the Holy Cross you are going for one of the later services to the great Cathedral of St. John the Divine. The central tower of the cathedral will be about as tall as a forty-five-story office building and the twin towers at the entrance rise 275 feet. It is the largest gothic cathedral in the world and has an area of 121,000 square feet. It is over 600 feet long and 320 feet through the transept.

Built of massive blocks of granite and cement mortar it will be as enduring as the pyramids, and its exterior proportions have been practically completed in a comparatively few years. What a privilege to have in our own country this greatest of all gothic cathedrals, built in so short a time as compared with centuries for the cathedrals of Europe. What a vindication of our religion, and what a triumph that it should have been built in this supposedly godless age, with many chapels representing the principal nations of the earth arranged in a crescent around the high altar, and with all races and creeds actively helping in its construction. Surely Christ is King and reigns in the hearts of men.



# CHURCHWOMEN TODAY

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

Ada Loring-Clark, Editor

**T**HE GLAMOR and glory of the unusual cover the work and workers in the foreign field, but the development of the work at home is essential for growth and progress. Familiar and commonplace it may be, but it also is the great means for adding power and extending the work in all parts of the world. Changing conditions naturally change objectives and programs, but the active service of our United Thank Offering workers in the home field is that which counts for steady growth and development. Most of the women workers attached to the various dioceses and districts have the very fullest kind of life. Take a diocese like Springfield which covers sixty of the one hundred and two counties in the state of Illinois. What an active life Miss E. Maude Whitley leads! With the title of *Bishop's secretary for women's work* she finds the whole diocese her territory. Covering so large a field as this she comes into contact with Church people in many walks of life. The wives and children of miners, farmers, workers in shoe factories, granite and glass workers, comprise a large part of those to whom she ministers at more than sixty places throughout the diocese. She entirely covers the diocese at least once a year.

She goes from point to point arousing interest in all forms of women's work for the Church. Religious education is fostered by the organization of study groups and normal classes. The necessity for training and using the younger women is especially stressed and plans for them have been made with the helpful cooperation of the wives of the clergy.

It is interesting to read that, when Miss Whitley commenced her work, much self-confidence came to her through the possession of a new, good looking brief case. She writes: "The sight of the brief case did much to reassure me when my knees were shaking. It gave me a professional air!" Now she does not need the sight of a brief case for, after four and a half years, she has not only gained confidence and self-control but has trained women everywhere to recognize and be faithful to and regular in their obligations to the whole program of the Church. It is not easy to cover so large a field. The long drives, the variety of contacts, meetings held sometimes in a vacant store, at other times in more Churchly surroundings, often in homes, with groups that may be very small or very large, highly educated or the reverse. These all go to make a life full of devoted service. There is no danger of monotony in this work. This faithful Missionary goes from parish to mission and from mission to parish. Its very variety makes her life a joy. The close and warm friendships that have been made, and are being made by our missionaries everywhere, are among her most precious treasures.

**T**HE ONEIDAS of Wisconsin were originally one of the Five Nations. Their home was in the county now named for them in the state of New York. Bishop Hobart sent the first missionary of our Church to them in 1816, before they were moved to Wisconsin. They have ever held him in grateful remembrance and named their little log church after him. Twice their church has been destroyed by fire, and twice they have rebuilt it. The fine stone church of today, built by the Indians themselves, still bears for them the name "Hobart Church."

The Oneidas have always been self-supporting. They receive no government aid, with the exception of fifty cents per capita, annually, for service rendered during the war of the Revolution.

An acceptable addition to our information on the American Indian—or, as we are asked to say today, the Indian American—comes to us from the Sisters of the Holy Nativity who have worked among the Oneidas for more than thirty years. Sister Amy says that:

"The Oneida Mission is the oldest of the Church's Indian Missions. It began about 1702 or 1703, under the direction of the Society for the Propagation of the Gospel and was one of the earliest works of the society. They shared the ministrations of the society's missionaries. These servants of Christ carried on the work with varying success. Work of God's planting never perishes. In spite of many obstacles and set-backs, the Christianizing of the Red Men went on. Missionaries had to toil and suffer and lay down their lives, and this spirit has not yet died out.

"When they exchanged their New York lands for those of Wisconsin, they at once set about erecting their House of Worship. It was made of logs, had a small belfry and a bell, and was the first church consecrated in the whole Northwest Territory. There have been many missionaries during the years, each developing the people a little more in Catholic faith and practice. Should you come to Oneida today you would hear the angelus ring morning, noon, and night, and see the people stop to repeat their prayers and thanksgivings for God's greatest gift to mankind. Come on a Thursday and you will see the mission school children and some of the mothers, in their places waiting to take part in the daily offering of the Mass. On Sundays there are always devout souls glad to share their holy feast with you and many to join in this great act of worship.

"The times are difficult and funds are well nigh exhausted. We are trying very hard to educate for citizenship those in our care. We wish to help them to economic independence. If they are to be worthwhile citizens they should learn to compete with the White Man. Few tribes have made as great progress in civilization, despite segregation which seems to keep up tribal prejudice. The Indian Oneidas need training to compete with others and few reservations give opportunity for this except in a primitive way. One of our greatest needs is for scholarships for education or financial aid toward the same. The sick and suffering need our help too. So far few have been sent away without aid, but we shall not be able to say this long."

This is a worthy objective for Christian service. Nothing could be of greater importance than helping to train and educate Indian boys and girls to take a high stand among the youth of their generation, and to inculcate in them the spirit of the Christ and His Church that they may be well prepared to do their part in developing an American Christian citizenship.

**A**S DEVOTED CHURCHWOMEN we should use Sunday to see life and the world as in the presence of God. We should encourage regular Church attendance and the use of a family pew. By our example we must emphasize the value of the

### Sunday Observance

sacraments. If we recognize our responsibility for the needs of others, who may be less fortunate than we are, we shall take some time to help in building up, through the Church, the Kingdom of God. Worship always leads to service.

We shall study to discover just what work may be avoided and do as little as possible to cause labor to others on Sunday, whether in our own households or elsewhere. We shall rule out all recreation which absorbs energy at the expense of worship and meditation. Cultural interests we shall encourage—books, music, art—and occupations which develop the mind and broaden our human sympathies. They make us more effective in His service.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE LECTURES OF ST. MATTHEW. By Thomas L. Aborn. Morehouse Publishing Co., Milwaukee, 1932. Pp. xiii and 608. \$2.50.

THE INTENTION of this book is to show that the Gospels are to be regarded as "bodies of lecture notes based on or condensed from more extended lectures which were intended for training workers in the early Church." We are told that "ignoring critical and historical questions the author goes directly to the exposition of the practical religious values enforced and illustrated by the Gospel narrative."

This publishers' note gives us a fair anticipation of just what we actually do find when we approach the text of the book. One would be thankful for at least a brief introductory chapter explaining just what the author is doing. But we are not so favored. The "lectures" themselves seem to be much over-schematized. There are just three courses of lectures, each of exactly fourteen lectures. This is connected with the Genealogy but nevertheless seems quite arbitrary. Furthermore, each lecture has either three parts or else six, and never, so far as I have noticed, any other number. And much of the exegesis is surprising, *i.e.*, for this day and age. But it is possible in some of these cases the writer is not trying to give the true historical meaning of the sayings but only some lesson he supposes the Evangelist to be trying to teach. The latter is, of course, his chief professed object. But it is not made clear to the reader that this differs from the original historical meaning, and it often seems doubtful whether it is clear to the author's own mind. It must, I fear, be added that occasionally a meaning is given of which probably neither our Lord nor the Evangelist ever thought. Historical questions and critical are *too* completely avoided to suit the welfare (if not the desires) of even the intelligent layman.

As an example of the exegesis the treatment of the famous "Thou art Peter" will be interesting. Peter is called Simon bar Jonah because he must fulfill the rôle of Jonah. Not Peter but Peter's confession is the rock. Any primacy at all for St. Peter seems to have been very successfully "gotten around." Peter is used as an "illustration" of what all disciples are to be and do. The rock idea is explained from I Peter 2: 5. All this seems to the present reviewer simply a type of ax-grinding exegesis I had hoped we had outgrown. Of course, not all of it is this way. But the specimen I have given does not stand alone.

Yet there is in the book much of value to the type of reader to whom the author makes his primary appeal. The religious values and applications are often helpfully brought out, and so the "intelligent layman" can read the book profitably; especially if he happens to be "intelligent" and trained enough to discriminate good exegesis from bad.

FELIX L. CIRLOT.

JUSTICE SEABURY'S INVESTIGATION of New York's municipal condition has attracted nation-wide attention and it is interesting and important to have a concise and authoritative account of it in book form. This is what William B. and John B. Northrop have given us in their volume entitled *The Insolence of Office* (Putnam's, \$2.50). Both authors are trained lawyers who have been closely associated with the Judge in his public work. The book is something more than a history, it is a striking exhibit of how corrupt municipal politics work their devious ends. Reference has already been made at some length to Judge Seabury and

his outstanding services in my article on "Personality" in THE LIVING CHURCH of September 3, 1932. This Northrop contribution admirably supplements the earlier book which is specifically devoted to the Judge himself. In *What's the Matter With New York*, Norman Thomas, the brilliant Socialist candidate for the Presidency, in conjunction with Paul Blanchard, moralize and philosophize over these and similar revelations. New York they believe "is a city worth saving from the shame of economic exploitation and political corruption." In their story of the past and present of New York's city government, they offer provocative suggestions, of course from the Socialist point of view, as to what can be done about its political machines, its privileged classes, and its unprivileged masses.

Neither author feels that New York City is a sinner above all other American communities. They believe that, in spite of its peculiar problems, it is in essence typical and that "there are dozens of cities, towns, and rural counties that do not need to go to school in the wigwam in order to learn how to make politics pay politicians" at dreadful cost to the community.

C. R. W.

FROM OVERSEAS come two valuable reference books for 1933. *Who's Who*, in its eighty-fifth annual issue, (\$12.00), maintains its high standard as the biographical sketch book *par excellence*. It does not confine itself to the British Isles, but covers the prominent figures of the entire English-speaking world. A number of American bishops are accorded space. *The Official Year Book of the Church of England*, (\$1.40) published by the Press and Publications Board of the Church Assembly, in conjunction with the S. P. C. K., is an amazing compendium of information about the entire Anglican communion. A special article by Canon W. J. Sparrow Simpson on the Centenary of the Oxford Movement is one of the principal features of the 1933 edition. American agents for both of these books are the Macmillan Co., New York.

THE ANGEL IN THE SOUL. By Joseph Fort Newton. New York and London, Harper and Brothers. 1932, pp. 122. \$1.00.

THIS BOOK is a collection of ten sermons by the rector of St. James' Church, Philadelphia. The sermons presented are certainly excellent, and are revelations of the effectiveness of scholarly preaching. The author has at his command a wide range of literature and is himself a master of no mean prose style. There are one or two passages so fine as to verge on "fine writing," but no doubt what may seem a little artificial or grandiloquent on the printed page might be carried off perfectly well in the pulpit. There is much to ponder on both in the matter and the manner of these sermons.

W. M. V. H., JR.

A SERIOUS SLIP was made in a review published in the BOOKS OF THE DAY page of December 10, 1932. The reviewer, Fr. Cirlot, had spoken of the need and the possibility of reconciling eye-witness, apostolic authorship of the Fourth Gospel with its "highly *unhistoric* character." By a scribal error, he was made to speak of the highly historic character of this Gospel—a description opposed both to his own judgment and to that of critical scholars generally.

W. H. D.

# NEWS OF THE CHURCH

## C.L.I.D. Conference to Be Held February 21st

Speakers of National Prominence to Present Vital Topics at Sessions in Grace Church, New York

NEW YORK—A conference on the general subject, "The Technique for the Building of a Christian Social Order," is to be held at Grace Church, New York City, February 21st and 22d, under the auspices of the Church League for Industrial Democracy. The first session is to be devoted to a discussion of "The Fundamental Principles Upon Which a Christian Order of Society Must be Built," with the opening addresses by the Rev. Julian Hamlin, rector of the Church of the Advent, Boston, and Bishop Scarlett of Missouri. The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, is chairman, and will lead the discussion that is to follow the addresses.

In the afternoon the first day the conference is to divide into groups, each to consider one of the following topics: "What are the elements in the present system which might be built into the new"; "What elements must be discarded in a Christian order of society"; "The Christian attitude toward property"; "The method of love in social change vs. the method of coercion." In the evening, chairmen of these groups will present the findings at a meeting of the whole, with general discussion under the chairmanship of the Rev. Frank Gavin of the General Seminary.

On the 22d, following a corporate Communion, the groups will again form for discussions of the general subject, "A Technique for Action," with the following sub-topics: "Difficulties encountered by pastors"; "What should be the attitude of the clergy toward labor organizations and political parties"; "What the parish should do toward building a new social order"; "What should the national Church do toward building a new order." The findings of these groups will be presented at a meeting of the whole which is to follow the group meetings, with Mary Van Kleeck as chairman.

The conference is to close with the annual Washington's Birthday luncheon at which the Rev. J. Howard Melish will present the findings of the conference, to be followed by an address by Dr. Harry F. Ward, professor of the Union Theological Seminary, on "What the Church Can Learn from Russia." Bishop Charles K. Gilbert will be the toastmaster.

Among those who have accepted invitations to attend the conference are Dean Sweet, St. Louis; Don Frank Fenn, Baltimore; Bishop McConnell of the Methodist

## BISHOP IVINS ON CHURCH OF THE AIR JANUARY 29TH

MILWAUKEE—The next Episcopal Church broadcast in the Church of the Air series is that of the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, on January 29th, when he will deliver a sermon on Christ for the World, at 9 A.M. Central Standard Time over the Columbia Broadcasting System.

In addition to thirty-six stations in America, it is to be broadcast by two Mexican and twelve Canadian stations. It is estimated that five million people will hear the broadcast.

Church; Reinhold Niebuhr of the Union Seminary; Russell Bowie, New York; Donald Aldrich, New York; Vida D. Scudder, Boston; Francis Creamer, Detroit; A. C. Lichtenberger, Cincinnati; Harry W. Laidler of the League for Industrial Democracy; Taggart Steele, Baltimore; Mary Simkhovitch, New York; Elizabeth Gilman, Baltimore; A. J. Muste, head of Brookwood Labor College; Ernest Johnson, research director of the Federal Council of Churches; Dr. William Keller, Cincinnati; Alfred Baker Lewis, executive secretary of the Socialist Party in Massachusetts; Norman Nash of the Cambridge Seminary.

Guy Emery Shipler, editor of the *Churchman*; Spencer Miller, Jr., consultant on industry of the National Council; Gardiner M. Day, Williamstown; Dean Fosbroke of the General Seminary; Frederick Lauderburn of the General; Edmund Chaffee of the Labor Temple, New York; Joseph Ware, Cincinnati; Carl Grammer, Philadelphia; Joseph Titus, Jamaica, N. Y.; Lester Leake Riley, Douglaston, N. Y.; Samuel Tyler, Boston; Bradford Young, Brooklyn; Worth M. Tippy and Samuel Cavert of the Federal Council; C. Rankin Barnes, social service secretary of the National Council; Fleming James of the Berkeley Divinity School; Gilbert Pember, Philadelphia; Adelaide Case of Teachers' College; Marguerite Marsh of the Church Mission of Help; William Russell, West Englewood, N. J.; Lawson Willard, Elmhurst, N. Y.; Ernest Manderville, news editor of the *Churchman*; Theodore Ludlow, Orange, N. J.; Felix Kloman, New York; Gerald Barry, Delhi, N. Y.; Walcott Cutler, Charlestown, Mass.; N. C. Powell, Baltimore.

Ernest Sunderland of the City Mission, New York; George F. Taylor, New York; S. H. Bishop, New York; C. A. Barrow, Ansonia, Conn.; Smith Owen Dexter, Boston; Edmund Sills, New York; John R. Crosby, Seaford, Del.; G. F. Miller, Brooklyn; Caroline B. LaMonte, Bound Brook, N. J.; Cameron Hall, New York; Charles Collett, general secretary of the National Council; William F. Cochran, Baltimore; Eliot White, New York; Canon Welles, Trenton; John Nevin Sayre, secretary of the Fellowship of Reconciliation; J. L. Zacker, of Brooklyn; John Crocker, Princeton; Eugene Whittier, Winthrop, Mass.; Charles Webber of the Union Seminary; Charles Fielding of the General Seminary; Spear Knebel, Brooklyn; B. H. Reinheimer of the National Council; Charles Ackley, New York; Goodrich Fenner of the National Council; Winifred Chappell, of the social service federation of

## Baltimore Congress is Attended by Hundreds

Contribution of Oxford Revival to Church Life Is Topic; Dr. McClenthen Presides

BALTIMORE—On January 12th a regional conference of the Catholic Congress was held in Baltimore, and resulted in a most successful and enthusiastic gathering. The Solemn High Mass was celebrated in Mount Calvary Church at 11 A.M. with the Rev. Fr. Karl L. Tiedemann of the Order of the Holy Cross as special preacher.

Luncheon for out of town guests was served in the parish house of Grace and St. Peter's Church. It had been the intention of the Congress committee to hold the rest of the meetings in the auditorium, but it was found absolutely necessary to move them into the church on account of the large numbers present.

In the afternoon, papers were read by Dr. John R. Oliver on the Right of the Episcopal Church to be Classified as Catholic, and by Dr. Leicester C. Lewis, of Philadelphia, on Sound Doctrine, the Basis of Worship.

The general topic of the evening session was the Contribution of the Oxford Revival to Church Life. Two papers were read, one by the Rev. Wallace Conkling of St. Luke's Church, Germantown, Pa., on the Growth of the Personal Devotional Life; and the second by the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York, on the Growth of the Monastic Life.

The attendance was well maintained throughout the day. At one time in the afternoon, an attempt was made to count the numbers, and there were more than 530 people present. The number of laymen present was significant, and the Congress apparently offered an opportunity of which advantage was taken not only by these laymen but by clergy of every school of thought, and in addition a good sized delegation of seminarians from the Virginia Theological Seminary was present throughout all of the sessions.

The Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church, was the chairman of all the sessions.

the Methodist Church; James Myers, industrial secretary of the Federal Council of Churches.

Announcement has been made that all interested will be welcomed both to the conference and the luncheon providing they notify the office of the Church League for Industrial Democracy, 154 Nassau street, prior to February 11th.

## Cornwall Parishioners Commended by Bishop

Stand Taken by Faithful of St. Hilary's Congregation Approved by Dr. Frere; Rioters Denounced

BY GEORGE PARSONS

LONDON, Jan. 6.—The Bishop of Truro has written a fatherly letter to the congregation of St. Hilary, Cornwall, which should hearten them, and enable them to face whatever persecution the future may have in store for them. The following extracts from Dr. Frere's letter are interesting:

"I commend you for your loyalty to your religion, your Church, and your parish priest. As no sense of loyalty, decency, or reverence has restrained those who differ from expressing their dissent at the services on recent Sundays, the matter has now passed into the hands of the police, whose business it is, according to the law, to see that the clergy and the services are not disturbed or molested. I do not, therefore, comment upon that side of the matter further.

"So far as they claim to be protesting against excesses, I need only say, that, in my view, failures by way of neglect are much more to be deplored and do much more harm to the work of Christ than excess of pastoral and religious zeal. . . .

"It is a horrible thing for anyone to attend the Holy Mysteries of Christ for the purpose of raising a tumult. . . . Those who dissent from the Church of England have a right to their own opinion, but not a right to disturb the worship of others. It is especially sad that they should be led by some members of the Church who should know better.

"Be patient, therefore, under this trial; and pray that God may over-rule it for your strengthening in faith and loyalty, and may use your witness for the setting forth of His glory."

Meanwhile, a number of churches are coöperating in forming a rota to send a priest to St. Hilary to assist Fr. Walke each week-end for the next twelve months, so that there will be no chance of the services failing.

### THE COMMUNISTIC PERIL

The Labor correspondent of the *Times* states that the Communists in this country have been preparing for some time past to launch a campaign against religion and the Churches. A provisional council of militant atheists has been formed to arrange an inaugural conference. The "suitable date" chosen for this event is the Easter week-end. The new organization is called the British Section of the Proletarian Free-thinkers' International, and about fifty "comrades" have enrolled.

Among the objects of this atheistic campaign are the following:

"To expose the Churches, their creeds, and the religious ideology they have fostered as, objectively and subjectively, agencies for the defense of the established bourgeois order of society and, as such, passive or active barriers to the emancipation of the working class.

"To expose the charity of the Churches and the whole of their so-called 'social welfare' work as demoralizing and degrading

### LUTHERANS IN INDIA CONSIDER UNION

LONDON—The Madras correspondent of the *Times* states that the third triennial session of Lutheran churches in India discussed the attitude of Lutherans toward Church union, and referred the subject to the faculty of the Lutheran Theological College in Madras to prepare a statement for consideration by the Federal Council.

Opinion among Lutherans in favor of entry into the proposed United Church of South India is growing.

to employed and unemployed alike individually and collectively. To labor actively in all available ways to counteract these and other efforts of the Churches to create and maintain sectarian divisions in the ranks of the workers.

"To combat actively every attempt to adulterate Socialism with religion or to prostitute science to the ends of the Churches and religion.

"To vindicate the policy of the U. S. S. R. in regard to religion and the Churches, and to urge the universal adoption by the working class movement of the principles upon which that policy is based—namely, the complete separation of Church and State, and the complete exclusion of religion from the schools."

### FROM SCOTLAND

The Bishop of Brechin (Dr. Robberds), Primus of the Episcopal Church in Scotland, has received from the Archbishop of Utrecht a letter in Latin, of which the following is a translation:

"For the letter of 30th November of this year, in which you have made known that the Synod of Bishops of the Episcopal Church in Scotland has with unanimous agreement approved the resolution of the Provinces of Canterbury and York concerning Intercommunion of the Anglican and Old Catholic Churches, we offer you great thanks.

"Concerning this act we rejoice with you, praying that more abundantly may be fulfilled the word of the Saviour of the world: 'there shall be one Fold and one Shepherd.'"

### BISHOP OF GLOUCESTER PROTESTS CENTENARY HIGH MASS

There will be agreement in many quarters with the protest made by the Bishop of Gloucester against the proposal to hold, next year, a "Pontifical High Mass" in the stadium at Wembley as part of the Anglo-Catholic celebration of the Oxford Movement. The Bishop has no objection to the service in itself. A solemn celebration of the Holy Eucharist at which a bishop presides and gives the blessing is an ancient feature of Church life and one that is commonly accepted today. But it is difficult not to feel that the circumstances in which the stadium service is planned and the way in which the proposal is put forward—the nomenclature for instance—lend themselves to the feeling that the proposal is inspired less by the spirit of devotion than by the very different one of advertisement and the accentuation of differences. The proposed service in the Stadium, it may be added, forms no part of the official celebrations of the centenary.

## Institute Trinity's Rector January 25th

Formal Induction of Dr. F. S. Fleming Set for 10:30 A.M.—Program at Church of St. Mary the Virgin

NEW YORK, Jan. 20.—The chief event in Church circles, scheduled for next week, is the institution of the Rev. Dr. Frederic S. Fleming as rector of the parish of Trinity Church, New York. On this occasion the officiant will be the Bishop of the diocese, Dr. Manning. The service will be held at 10:30 o'clock on the morning of St. Paul's Day, January 25th.

### GENERAL SEMINARY ALUMNI REUNION

On January 17th more than two hundred alumni of the General Theological Seminary returned to Chelsea Square for the annual observance of Alumni Day. This year the occasion marked the one hundredth anniversary of the founding of the Alumni Association. The schedule of services, meetings, and the climactic dinner, announced in these columns in the issue of January 14th, was duly fulfilled.

### ITEMS FROM CHURCH OF ST. MARY THE VIRGIN

The following items, covering events of the near future at the Church of St. Mary the Virgin, will be of wide interest:

February 2d: Feast of the Purification B. V. M. Third annual service for the Religious life. The Bishop of Algoma, Dr. Rocksborough R. Smith, will pontificate at the High Mass; preacher, Fr. Joseph, O.S.F.

Septuagesima, February 12th: Pontifical High Mass; celebrant, the Bishop of Milwaukee, Dr. Ivins; preacher, the Bishop of Algoma. At 3 P.M. Third annual retreat for nurses. Conductor, the rector, Dr. Granville Williams, S.S.J.E.

February 13th: Civil observance of Lincoln's Birthday; annual High Mass for acolytes; celebrant, the Bishop of Algoma; preacher, the Bishop of Milwaukee.

The new organ at St. Mary's, completion of the installation of which was recently effected, is being introduced in a series of four recitals on Wednesday evenings at 8:30, beginning with January 18th.

### CHOIR FESTIVAL AT CATHEDRAL

Over the names of Bishop Manning, Dean Gates, the Rev. Mr. Hughes, precentor, and of Mr. Coke-Jephcott, organist and choirmaster, announcement is made of the proposal to inaugurate at the Cathedral an annual choir festival. This will take the form of Evensong sung in the Cathedral on the evening of May 17th. Because this is an initial effort and because of the present limited seating capacity of the edifice, only Manhattan choirs of men, or of men and boys, will take part this first year. The interest of all the parishes and missions of the diocese is, however, solicited.

### ITEMS

The February diocesan meeting of the Woman's Auxiliary will be held at 10:30 o'clock on the

morning of February 7th in St. Bartholomew's Community House, 109 East 50th street.

The team of workers, devoted to the interests of the Oxford Group, concerning whom much publicity has been given of late in both the religious and secular press, has left New York to hold meetings in Washington, Akron, Chicago, Louisville, Kansas City, and Los Angeles. Their extensive American tour is planned to continue with a visit to prominent Canadian cities, and to conclude next spring with an all-Canadian house party of about a thousand people.

The Church Mission of Help observed its 22d anniversary last week with a dinner at the Cosmopolitan Club. The chief speaker was Miss Frances Perkins, state industrial commissioner, one prominently mentioned as a possible member of Mr. Roosevelt's cabinet-to-be. Other speakers were Bishop Gilbert, the Rev. Dr. Henry Sloane Coffin, Chief Justice Kernochan, and Justice Finch.

The Rev. Dr. Elwood Worcester, world-famed as the founder of the Emmanuel Movement while rector of Emmanuel Church, Boston, has resumed his services here in the interest of spiritual healing. Dr. Worcester will be at Grace Church, Broadway and Tenth street, on Tuesday and Wednesday every other week, for conferences during the morning and for the Wednesday noon-day sermon.

In citing some items having to do with 1932 at the Church of the Ascension, the Rev. Dr. Aldrich states that 1,377 people attended the early Sunday and daily celebrations of the Holy Communion, and that attendances at all other services totaled 27,500. The Church of the Ascension is never closed, and the rector reports that 8,845 worshippers came in during the night hours of last year.

### ROCHESTER WOMEN HOLD FIRST ANNUAL MEETING

ROCHESTER, N. Y.—The first annual convention of the Rochester diocesan branch of the Woman's Auxiliary was held in the Church of the Ascension on January 11th with 33 parishes and missions represented by 354 delegates. The meeting was remarkable, for the spirit of the women which is best defined by the key words of the address of the president, Mrs. J. W. D. Cooper, which were "Indomitable in Depression," and certainly the reports of the officers bore out the words of the speaker. The supply secretary, Mrs. W. V. Whitmore, reported the boxes sent during the year were valued at \$3,160.42 and the United Thank Offering treasurer, Mrs. Boswell, reported the sum of \$3,224.16.

Announcement was made of a gift to the Auxiliary by legacy from the widow of the late Rev. H. W. Nelson, D.D., one time rector of Trinity Church, Geneva, and the mother of the Rev. F. H. Nelson, D.D., of Cincinnati, of the sum of \$500 to the Auxiliary as a trust; the income to be used for a scholarship in one of the summer schools in the province, preference being given to a member of Trinity Church, Geneva.

The Auxiliary adopted the constitution and by-laws under which they had been working tentatively this past year.

Of great interest was the report of the program committee which is composed of representatives of four women's organizations in the diocese, and showed experience in cooperation and coordination of the women's work in the Church.

Mrs. P. N. Nicholas, former president of the organization from 1900 to 1920, when this Auxiliary was in the diocese of Western New York, and since 1921 honorary president, was a guest and despite her increasing years gave a short address. The meeting closed following election of officers.

## Dr. David M. Steele, Philadelphia, Resigns

### Has Served Church of St. Luke and the Epiphany for 29 Years; Resig- nation Effective June 1st

BY ANNA HARRADEN HOWES

PHILADELPHIA, Jan. 20—On January 15th, the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, 13th street, below Spruce, read the following statement to his congregation:

"I have a brief statement to make to the congregation this morning and I am eager to do it in just the way that may cause least apprehension to the people and least possible injury to the parish. It is not easy to do it; but I hope I can succeed in making it easily understood.

"It concerns this parish, before which there are for consideration the same problems, to some extent at least, that press upon other central city churches of Philadelphia.

"At a vestry meeting held last Friday afternoon—I quote from the minutes—'It was resolved that the vestry of the Church of St. Luke and the Epiphany, accept with deep regret, the resignation of Dr. Steele as rector of the parish to take effect as of June 1, 1933.'

"It was further resolved 'That the two wardens, Arthur W. Sewall and Charles Stewart Wurts, together with Alfred G. Clay, the late secretary, join in drafting a resolution to be spread upon the minutes of the next meeting, expressing the deep regret of the vestry upon Dr. Steele's resignation.'

"This situation has been slowly approaching, as in other parishes in the central city district. St. Luke and the Epiphany has had the matter up for serious consideration and counsel upon many occasions. It is at the urgency of the rector himself that the vestry have finally acceded to his present request.

"He has had the growing conviction over a term of years, and in particular during the past year to date, that, owing to the number of deaths and removals, distance of residences and other sweeping changes, both external and internal; that is, as the city's life affects the church and as the church bears upon that life, the time is approaching when the parish must take cognizance of existing facts, realizing that it must justify its existence, with its plant, its staff, and its equipment, and that it cannot do this unless it can rise up to meet the needs of the case. In order possibly to assist in this effort, the present rector is desirous to step to one side and allow any other man, if such there be, to build a congregation with a better church attendance.

"The time of taking this step, *i.e.*, just now, is determined by another fact. With the coming of Lent this season, he will be serving his thirtieth year as rector. He is deeply persuaded that this is a long period for one man to exercise his ministry in one place, and that, insofar as some new voice or some new personality may achieve other and better results, he is hopefully desirous that this experiment be tried.

"For this reason and only for this reason, he has pressed this resignation upon the vestry's consideration and it is his hope and prayer that whatever personal sacrifice he may be making will be richly rewarded to him in beholding the future and continued welfare of the parish."

The contents of this statement came as a complete surprise to Dr. Steele's congre-

gation. He came to the Church of St. Luke and the Epiphany on March 13, 1904, having previously been a curate at St. Bartholomew's Church, New York. Dr. Steele is widely known throughout the Church as an outstanding liberal.

### ANNUAL MID-WINTER MEETING OF DIVINITY SCHOOL ALUMNI

Many bishops and clergy from more than a score of the dioceses and missionary districts of the Episcopal Church, who are graduates of the Philadelphia Divinity School, gathered in Philadelphia to attend the annual mid-winter meeting and dinner held January 24th.

The alumni service, held at 5 o'clock in St. Andrew's Collegiate Chapel, 42d and Spruce streets, was conducted by the Rev. Addison A. Ewing, D.D., assistant professor of Homiletics, assisted by the Rev. Joseph P. Morris, president of the alumni, the Rev. Henry Stuart Paynter, and the Rev. Nathaniel B. Groton. The Rev. Dr. George A. Barton, professor of New Testament Literature and Language, was the preacher.

At the dinner which followed this service, the Rev. W. Russell Bowie, D.D., rector of Grace Church, New York City, was the principal speaker. Other addresses were made by the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania; the Rt. Rev. Philip Cook, Bishop of Delaware; and the Very Rev. George G. Bartlett, dean of the school.

### TO CONSECRATE MILWAUKEE CHURCH FEBRUARY 6TH

MILWAUKEE—On February 6th, at 10 A.M., the new St. John's Church, Milwaukee, will be consecrated by the Bishop of the diocese, the Rt. Rev. Benjamin F. P. Ivins, D.D. The Rev. Llewellyn B. Hastings, rector of the parish, will be celebrant at the choral Eucharist, assisted by the Rev. Albert Frost, vicar of St. James' Church, West Bend, as deacon, and the Rev. Harry Pallett, a student of Nashotah House, as sub-deacon. The sermon is to be preached by the Very Rev. A. I. Drake, dean of the Milwaukee Cathedral. The Rev. Ernest W. Scully, priest in charge of St. Mark's Church, Beaver Dam, will act as master of ceremonies.

Following the service, luncheon will be served by the guild of St. Edmund's Church, Milwaukee.

The new building is constructed of Lannon stone and the church proper has a seating capacity of 300. Behind the church, on the same floor, is a chapel in which the altar, pews, and windows from the old building have been used. This chapel will seat fifty people. There will be a gift of two wrought iron candles for the chapel, a standing crucifix and sanctuary lamp, both of wrought iron for the altar, and a new door for the tabernacle. The church office and parlors are upstairs over the chapel, while in the basement of the building is a vesting room for the choir and also a room which has a place for a stage and which is large enough to seat 350 people.

The kitchens are completely equipped for all parish functions and the building is heated by oil and a blower system.

## Boston Plays Host to Social Service League

Ford Hall Packed to Capacity for Conference — Laymen's Inquiry Analyzed at Women's Meeting

BOSTON, Jan. 20.—At the conference of the diocesan Church League, a climax was reached during the last fifteen minutes on Wednesday of a most successful series of meetings when Bishop Sherrill called his people to a deepening of the spiritual life and gave the simple formula that all are asked to follow from Quinquagesima through Palm Sunday. The Bishop's heart is in this effort and if the presence of twelve hundred persons packed into every nook and cranny of Ford Hall is any promise, then Massachusetts' endeavor to tighten the bond between "God and ourselves" will be a progress.

Through all the reports that had place in the business meeting was the ever-underlying current that the figures represented a contribution of spiritual power. After the service of Holy Communion in St. Paul's Cathedral, the clergy and laymen gathered in the Cathedral crypt at 11 A.M. for what was acclaimed as the most helpful conference for many a day. The Rev. Dr. Howard Chandler Robbins was the leader, and his subject "the Preaching of God." A group of 250, including many laymen, attended.

### WOMEN HEAR INQUIRY ANALYZED

Meanwhile, also at 11 A.M., the women of the diocese were gathered in Ford Hall, five hundred strong, for reports and elections and to listen to the Rev. Dr. James Thayer Addison's analysis of the Laymen's Foreign Missions Inquiry. Urged to "use words of one syllable" so that everyone might take home a clear idea, Dr. Addison carried out the spirit if not the letter of the instruction and drove home the thought that this laymen's report is to be viewed in proportion, studied with discernment, and followed with action.

"Be calm!" he adjured his listeners. "Missions are a nineteen centuries' old enterprise. This report, in the long history of missions, is but an episode, although a very valuable and significant episode. Study the volume and classify the ideas; distinguish general principles from technical details; remember that the report does not have to be accepted as a whole. One may accept the general principles and reject all or some of the details, and vice versa. With regard to the definite proposals, some are immediately feasible and some will require the passing of a long period of time before they are practicable. Remember that specific recommendations may be acted upon quite independently of the general principles. With respect to following the report with action—proceed along the easiest lines, accept and act upon the recommendations made by the laymen's recent inquiry and made also by missionaries of foresight during the past fifty years."

If the report is to do all the good of which it is capable, one must believe that the committee making it was interested in missions and that the report is valuable. Missionaries, pioneers in the field for a

lifetime, and members of the laymen's committee making an eight months' survey agree on two-thirds or three-quarters of the report.

### OTHER BUSINESS

In the reports that preceded Dr. Addison's address, some salient facts were arresting: the Church Service League Supply Bureau cut three miles of material for the American Red Cross in five weeks; the total value of work outside of that done in parish and community by the women of this diocese in 1932 was an audited total of \$62,944; if to this figure were added what was done in the parishes and the community, it would be doubled at a conservative estimate. Miss Eva D. Corey gave her annual address as president of the Massachusetts Branch of the Woman's Auxiliary and as vice-president for women's work in the diocese under the Church Service League. She quoted from one of our newspapers to the effect that one sign of progress distinguishing our present situation is that the depression is *not* being blamed on God.

One new office was filled, that of vice-president of women's work in the South Shore district, by the election of Mrs. Norman C. Chaplin of Weymouth. The other officers under the woman's division were reelected. The women adopted unanimously as "specials" for 1933 these items:

Eighty dollars to send a Massachusetts clergyman and his wife to a summer conference; \$100 for Bishop Sherrill's unemployment fund for women; \$100 for work with foreign students in this diocese; \$50 for the upkeep of Massachusetts Room in the Bishop Tuttle Training School, Raleigh, N. C.; \$125 for the Kuling School for missionaries' children in China; \$250 toward expenses of five delegates to the next Triennial meetings (1934); \$100 to help rebuild chancel of the church in La Gloria, Cuba; \$100 for the rural work of Miss Mildred Alley, U. T. O., North Dakota; \$200 for church at Twisp, Washington; \$100 for repairs to the printing press of St. Paul's School, Lawrenceville, Va.

Reports from officers were given at the afternoon session, including one from Clarence H. Poor, Jr., for the varied aspects of the men's activities. Elections resulted in Lyman Arnold becoming recording secretary of the Church Service League. Referring to our time as one of the great building eras, of which the world has seen several, a time when all is in transition with the future undetermined, Dr. Robbins in his afternoon lecture on God's Gifts to Us laid his emphasis on Prayer as the means by which man reaches and realizes God.

Following Dr. Robbins came Dr. Aldrich's address on Our Need of God, so especially vital in this day when materialistic determinism has shown itself inadequate and a failure. And, following Dr. Aldrich, came Bishop Sherrill's succinct outline of what is to be done in six weeks of intensive effort; but that outline was given with a fervor that made it an imperative call to a higher plane of living. A leaflet has been prepared entitled *The Living God*. This leaflet is to be in every home accompanied by a personal letter from the Bishop.

Bishop Babcock, honorary vice-president of the league, closed the meeting with the benediction.

## Chicago Rectors Rally For Spiritual Program

So That Visitors to World's Fair Might See City's "Good" Side, United Churches Plan Drive

CHICAGO, Jan. 21.—Representatives of more than one thousand Protestant churches in Chicago this week launched a movement to prepare the city spiritually for the forthcoming Century of Progress (World's Fair). Meeting at the Chicago Temple, center of Methodism, the group announced plans for an intensive drive to awaken the city spiritually.

"With the Century of Progress exposition making Chicago a crossroads of the world, bringing hundreds of thousands of visitors to the city, the churches of Greater Chicago are organizing to meet the challenging necessity of presenting the Christian Gospel to the transient multitudes who will carry with them to all parts of the world their impressions of Chicago," says the joint statement.

The movement is spoken of as a "united Church loyalty crusade." The Rev. George G. Dowey of the Home Missions Council, comprising home missions boards of twenty-eight denominations, has been asked to lead the churches in the crusade. The statement with regard to the plan continues further:

"Before an appreciable spiritual impact can be made upon the unchurched masses now living in the city, or before adequate spiritual impressions can be made upon the multitudes of visitors to the exposition, the leaders of the crusade movement believe that the Churches themselves must be strengthened, their thousands of nominal inactive members spiritually revitalized and awakened to the duties of membership in a Christian communion. There are three major objectives of the plan:

- "1. A genuine spiritual awakening of the present Church membership.
- "2. A rehabilitation of Church finances, helping each church to meet the economic problem.
- "3. The winning of unreached masses outside the Church."

From January to Easter, the group plans two cycles of activity: January and February, preparation; March and April, special Sunday and midweek services and work activities with a view to arousing the entire Christian consciousness of the city.

Bishop Stewart has been asked by Chicago Church Federation leaders to join in the endeavor.

### OXFORD GROUP TO MEET

The Oxford Group, headed by Dr. Frank N. D. Buchman, a Lutheran minister, is coming to Chicago next week for meetings at the Drake Hotel. This is the first time that this group has held meetings in Chicago. Bishop Stewart has been asked to speak at the night session, Tuesday night.

Among those announced as coming to the city for meetings in addition to Dr. Buchman are: Carl Vrooman, former as-

sistant secretary of agriculture; Dr. Frank Sladen, Detroit, head of the Henry Ford Hospital; and Sir Walter Windham of London.

The Rev. Samuel Shoemaker, rector of Calvary Church, New York, and a leader in the movement there, is not coming to Chicago as far as is known.

ENVIRONMENT IS CRIME CAUSE

The root of crime was laid to environment by Prof. Ching C. Yen, Chinese student of criminology, speaking last Sunday before the diocesan young people's association in session at Brent House.

Professor Yen bases his conclusions upon extensive studies of individual criminals. He spent several months inside Russian, German, and American prisons, including Sing Sing and Atlanta, in personal touch with the worst criminals there. He believes the groundwork for most crimes is laid in childhood and in the homes of criminals.

Seventy-five leaders in young people's work from over the diocese attended the two-day conference.

INDIAN PRIEST RETURNS HOME

The Rev. John Ponish Aaron on Thursday bade farewell to Chicago and yesterday sailed from New York on the first leg of a trip which will take him back to his native India where he expects to spend the rest of his life in missionary work. A party of Chicago friends who had financed the young East Indian through seminary and his preparatory work in this country, was at the train to see him off.

In returning to his native land, Mr. Aaron is fulfilling a wish of his father, who gave his life as a missionary in the interior of India. Just a week before he left, Mr. Aaron was ordered priest by the Bishop of Minnesota, at St. Paul, for the Bishop of Dornakal.

INSTITUTE ELECTS

The Rev. John H. Scambler, rector of St. Christopher's Church, Oak Park, was elected president of the West Side Church School Institute, at the annual meeting held at St. Christopher's last Sunday afternoon. Other officers elected were: Leila Clouse, Holy Innocents' Mission, vice-president; M. A. King, Church of Holy Communion, Maywood, secretary-treasurer.

The Rev. William B. Stoskopf, rector of the Church of the Ascension and chairman of the diocesan commission on observance of the Oxford Centenary, spoke before the Institute on the Oxford Movement, Its Origin and Contribution to Christendom.

DIOCESAN CONVENTION PLANS

Miss Sallie Phillips, secretary of work among young people of the National Council, Bishop Stewart, and Edward L. Ryerson, chairman of the Illinois Joint Emergency Welfare Commission, will be speakers before the annual pre-diocesan convention dinner sponsored by the Church Club, on February 6th, according to plans announced this week. A reception to Bishop and Mrs. Stewart will precede the dinner.

Arrangements for the convention proper, to be held at St. Luke's Pro-Cathedral, Evanston, February 7th and 8th, are near-

ing completion. The Rev. Robert W. Patten, director of the American Church Institute for Negroes, will be the speaker at the missionary mass meeting to be held at St. Luke's, on February 7th. The combined choirs of colored churches of the city will sing—St. Thomas', St. Edmund's, St. Andrew's, and St. Andrew's, Evanston.

NEWS NOTES

The Rev. Dr. Benjamin Franklin Root, priest in charge of St. Simon's Church, was the speaker at the annual meeting of Ben Franklin namesakes this week.

The annual meeting of Chase House Auxiliary was held this week with the following elections taking place: President, Mrs. Louis J. Braddock; vice-president, Mrs. W. M. Buchanan; sectional vice-presidents, Mrs. L. B. Rossiter, Mrs. J. R. Todd, Mrs. J. S. Condee, Mrs. A. J. Hess; secretaries, Mrs. E. J. Lodge, Mrs. G. O. Solom. Bishop Stewart presided at the meeting.

St. Francis Guild of St. Mary's Home this week elected these officers: President, Mrs. K. K. Jensen; treasurer, Mrs. E. A. Ely; secretaries, Mrs. C. C. Upham and Mrs. John Harned.

Visual education was the subject of an illustrated talk before the Clergy's Round Table on Monday at St. James' Community House, given by the Rev. Alfred Newbery and the Rev. John S. Higgins.

CHURCH INSTITUTIONS NAMED IN CONNECTICUT WILL

NEW HAVEN, CONN.—By the will of the late Burton D. Potter, former member of the legislature from Hamden, several Church institutions will eventually receive bequests.

The sum of \$10,000 was bequeathed to the trustees of the financial board of Hamden for donations and bequests, the income from which is to be paid to St. James' Church, East Grand avenue, New Haven. This is to take effect after the death of two direct heirs, Miss Evelyn Potter and Mary Potter. Berkeley Divinity School is to receive \$10,000 after the death of Lydia Brooks, a housekeeper for the Potter family.

The final residue is to be divided into four parts as follows: the Missionary Society of the Protestant Episcopal Church of the diocese of Connecticut, the Domestic and Foreign Missionary Society of the National Church, the Episcopal Foundation at Washington, and one-fourth to Walter C. Potter and Estelle Sperry.

TEACHING MISSION SCHEDULED FOR MADISON, WIS., PARISH

MADISON, WIS.—A teaching mission will be held in St. Andrew's parish, this city, beginning on Sexagesima, February 19th, and extending through February 23d. The missionaries are Prof. Howard D. Roelofs, chairman of the department of philosophy of the University of Cincinnati, and the Rev. Walter K. Morley, Jr., city missionary in Milwaukee.

Professor Roelofs will deal with the individual approach to faith and Fr. Morley with the social application of the Gospel. Professor Roelofs' subjects are: "Obstacles to Faith," "Difficulties from Christian Doctrine," "The Relation Between Reason, Authority, and Revelation," "The Witness of the Church," "The Quickening of Religious Faith" and "The Source of Conviction." Fr. Morley's subjects will be announced later.

Professor Roelofs is a communicant of Christ Church, Glendale, Ohio.

News of the Church in the Dominican Republic

How Budget Reductions Have Affected Work in This West Indian Country

PUERTO PLATA, D. R.—Three hundred dollars of the \$340 reduction requested by the National Council to be made in the Dominican Republic's budget has been met by the priest in charge at Puerto Plata, the Rev. William T. Johnson. This amount represents reductions in rent and educational allowance. And this reduction means real sacrifice on the part of those persons who must accept it. Loyalty to the Church, however, seems to be the predominating factor in the lives of these mission workers, for they are going about their work as usual, hoping that soon all will be right with the world.

The staff at Christ parish, Puerto Plata, includes besides Fr. Johnson (who by the way belongs to an ancient County Antrim family of Northern Ireland and is a classical scholar of distinction), his wife, formerly Miss Florence S. Tivy of County Galway, a great-granddaughter of the late Lord Justice Abbott, at one time Lord Chancellor of Ireland; their daughter Lilian, who though suffering from impaired health due to climatic conditions trained almost the entire Sunday school of one hundred children for their Christmas entertainment; Miss Janet Stammers, Sunday school worker who notwithstanding her 79 years never misses a Sunday in either Church or Sunday school, and who for a number of years was a missionary in the Haitian Republic; and Mrs. Astwood, organist in the church, who has given much of her time to assist in Sunday school work.

The Plata parish has also supplied the first candidate for holy orders in the Dominican Republic—T. C. Basden, layreader.

The Christmas program at Christ Church was witnessed by about four hundred persons. The \$17 sent by friends in the United States through the district treasurer, the Rev. A. H. Beer, rector of St. Stephen's Church, San Pedro de Macoris, brought great joy to the 100 recipients of gifts at the hands of Santa Claus.

And while we are on the subject of gifts, the Church Periodical Club and individuals have in the past been kind in sending books to Miss Lilian Johnson for her much used "loan" library. This year, on account of the depression in the United States and elsewhere, she didn't receive books from any public body, so she furnished her own books in order to fill the gap.

ITALIAN RECTOR OF PORT RICHMOND, N. Y., HONORED

PORT RICHMOND, N. Y.—Representatives of the social, political, state, and civil circles in and around the city of New York recently aided the Rev. Carmelo DiSano, rector of the Italian Church of the Holy Redeemer, Port Richmond station, in the celebration of his anniversary as rector of the parish.

The Rev. Dr. Pascal Harrower presented the rector with a gold cross donated by Bishop Manning.

### SERVICES FOR BISHOP WEBB BEAUTIFUL AND IMPRESSIVE

MILWAUKEE—The Cathedral of All Saints, Milwaukee, was filled to overflowing on January 18th by those who gathered for the funeral services of the Rt. Rev. William Walter Webb, D.D., late Bishop of Milwaukee.

The Solemn High Mass of Requiem and the Burial Office began at 9:30 A.M., with the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, reading the opening sentences. The psalms were read by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, and the lesson by the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, and president of the diocesan standing committee. Prayers were said by the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and president of the province of the Midwest. The Rt. Rev. Benjamin F. P. Ivins, D.D., who succeeds as Bishop of Milwaukee, pontificated and gave the Absolution of the Body.

The musical setting for the Mass was the *Missa Pro Defunctis*, sung by the students of Nashotah House. Three hymns were sung at the services: "The Strife is O'er"; "For thee, O dear, dear Country," which is familiarly known as the Nashotah hymn because it is invariably sung at commencement, and "Jesus Lives." There were four bishops present at the services: the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, in addition to the three bishops already mentioned. Practically all the clergy of the diocese as well as the visiting bishops and clergy, including several Eastern Orthodox priests, were vested and in the procession. The officers of all diocesan organizations, members of several Religious orders, and prominent clergy and laymen occupied seats of honor in the nave.

Bishop Webb's body lay in state at the Cathedral from 11 o'clock on Tuesday until the services Wednesday morning. On Tuesday evening, following the Office of the Dead recited by the Bishop and clergy at 8 o'clock, a continuous vigil was kept until the time of the Solemn Requiem. From 6 until 9 o'clock on Wednesday morning, Masses were offered at half-hour intervals at the several altars.

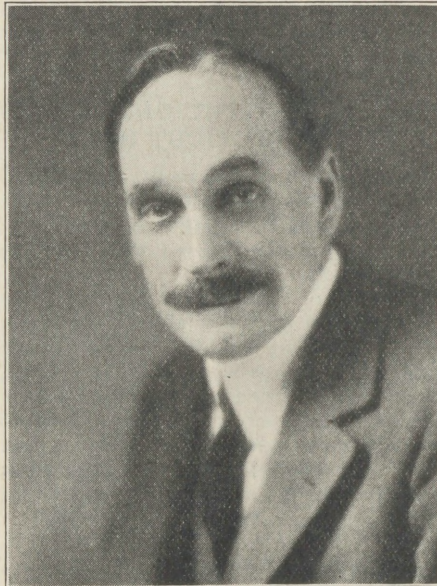
Following the services, Bishop Ivins accompanied the body to Philadelphia, where it was interred in the family plot after services at the Church of St. James the Less in that city on Thursday.

By the terms of Bishop Webb's will, all parishes and individuals that owed him money were released from this debt. He held a number of notes covering such indebtedness, for he often advanced loans from his personal funds for Church purposes. The Bishop also left \$10,000 to All Saints' Cathedral, the income to be used for the benefit of the Sisters of the Holy Nativity as long as they work there; \$1,000 to St. John's Home, Milwaukee, and \$500 to Nashotah House for the purchase of books. The bulk of the estate is left to his sister, Mrs. Anna Webb Leeds of Philadelphia, in trust, but on her death one-sixth is to go to Nashotah House, one-sixth to All Saints' Cathedral, and the remainder to members of the family.

### Brotherhood of St. Andrew Adds Foreign Branches

New Chapters in Cuba, Nicaragua, British Honduras, Mexico; Liberia Is Next

PHILADELPHIA—Encouraging reports of work accomplished in spite of difficulties during the past year, together with plans for forward-looking work in 1933, marked the annual national council meeting of the Brotherhood of St. Andrew held at the Church House, Philadelphia, January 12th. The report of General Secretary Leon C. Palmer showed that the steady increase in the number of Brotherhood chapters which has characterized the order for the past five or six years still continues. New branches of the organization have been



NEW BROTHERHOOD PRESIDENT  
Dr. B. F. Finney, who succeeds Courtenay Barber.

established in Cuba, Nicaragua, British Honduras, and Mexico, together with the reorganization of the work in China and the formation of an effective national organization in Japan. Steps have also been taken toward Brotherhood organization in Liberia also.

It was decided to observe the semi-centennial of the Brotherhood in the fall of this year by a pilgrimage to the site of its initial organization, at St. James' Church, Chicago, together with a two-day conference of the national council, assembly officers, and selected chapter leaders. The triennial general convention of the Brotherhood will be held next year.

The fifteen-point program of advance work, presented by Mr. Palmer at the fall meeting of the executive committee, has been already more than half completed and new features are being added. Among other things this program provides for nearly five times as many diocesan older boys' conventions as were held last year, and most of these have already been either held or arranged for.

A Lenten study and discussion course for Church-wide use has been published

### DR. B. F. FINNEY NEW BROTHERHOOD PRESIDENT

PHILADELPHIA—Benjamin F. Finney, LL.D., vice-chancellor of the University of the South, Sewanee, Tenn., was elected president of the Brotherhood of St. Andrew in the United States at the meeting of the national council held January 12th in the Church House, 202 South 19th street. He succeeds Courtenay Barber of Chicago who urged acceptance of his resignation owing to pressure of other responsibilities, and who was elected ranking vice-president of the order.

Mr. Finney has for several years been a vice-president of the Brotherhood.

by the Brotherhood and copies are available at cost, 35 cts.

On recommendation of Mr. Palmer it was voted as an experiment to suspend the requirement of membership dues and instead to invite each chapter to make a voluntary contribution once a year of such sum as its interest and ability may determine.

### THREE DIOCESES PREPARE CURRICULUM GUIDES

NEW YORK—The modern trend in religious education towards the intelligent selection and use of better materials is indicated by the appearance of three suggestive pamphlets, published by the dioceses of Newark, Michigan, and Southern Ohio.

Newark has prepared *Curriculum Material for Church Schools*, in which centers of interest and listed material for every grade are provided, together with similar helps for the small school having only one group in each of the four departments.

Michigan's Curriculum Bulletin No. 2, *Courses Recommended for Church Schools*, offers a descriptive list of books on Confirmation, Great Lives, and the Life of Jesus, for the 7th, 8th, and 9th grades, respectively, together with material for the nursery school and elective courses for senior high groups.

*A Curriculum Guide for Church Schools* is the title of a very helpful booklet produced by the department of religious education of Southern Ohio. It is of particular value to leaders who are dissatisfied with some of the older textbooks but desire to continue the principles of Christian Nurture.

### WEST VIRGINIA EX-GOVERNOR IS BROTHERHOOD GUEST

BALTIMORE—At the annual meeting of the Maryland Protestant Episcopal Brotherhood, held January 15th and 16th in St. Thomas' Church, Alameda, the Hon. John J. Cornwell, a former Governor of West Virginia and now general counsel for the Baltimore and Ohio Railroad, was guest speaker at the banquet held on the 16th. He spoke on the conquering spirit of the depression. Bishop Helfenstein in his speech commended the work done in the diocese for 1932.

About one hundred members of the Brotherhood were present.



**NORFOLK, NEB., CHURCH  
DAMAGED BY FIRE**

NORFOLK, NEB.—Trinity Church, Norfolk, the Rev. Chester G. Minton, rector, was badly damaged by a fire on New Year's eve. The fire originated in the vestry room, which is used also as the rector's study. The roof, practically new, was entirely demolished, the walls cracked, the organ and contents of the building, including the rector's library, destroyed.

The total loss was about \$5,000, fully covered by insurance except the rector's books. The work of repairing the building is being rapidly pushed.

**RECTOR IS INSTALLED AT OLD  
ELIZABETH CITY, VA., CHURCH**

NORFOLK, VA.—Many historic services have been held within the walls of old St. John's Church, Elizabeth City, but none more inspiring than the one on January 8th when the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, instituted the Rev. Theodore S. Will as its rector.

By this institution, Mr. Will becomes the forty-fourth rector of the parish during the 322 years since its founding. In 1610 the Rev. William Mease came to the new settlement of Kecoughtan as minister. At the meeting of the first House of Burgesses a petition was presented to change the name of this new incorporation. This was granted in 1620, and the name was changed to Elizabeth, in honor of the daughter of James I. One of the former rectors of St. John's, the Rev. Edwin R. Carter, D.D., is now rector of Christ Church, Petersburg, and is chairman of the diocesan department of religious education. The present church building is the third built in the parish, and dates from 1728.

The Rev. Mr. Will is a native of Baltimore, and came to Hampton from the diocese of Lexington. He is author of *The Rural Parish*. He received the award of merit of the Order of Sangreal in 1932 for "distinguished work among young people."

**FR. ANGELOPOULOS, ORTHODOX  
PRIEST, DIES IN NEW YORK**

NEW YORK—The Rt. Rev. Christos Angelopoulos, Archimandrite of the Hellenic Orthodox Archdiocese of North and South America, and first pastor of the Church of St. Spyridon, worshipping for the past two years habitually in a part of Holyrood Church, New York, died suddenly of a heart attack on January 8th at Atlantic City, N. J., where he was engaged in organizing a Greek Orthodox congregation.

Fr. Angelopoulos was born in Argos, Greece, sixty-five years ago, and was educated for the Orthodox priesthood at the theological seminary at Tripole, Greece.

The funeral was held at the Cathedral of the Holy Trinity in East 74th street, New York, on January 10th, Archbishop Athenagoras officiating, assisted by a score of Greek Orthodox priests. The Rev. Arthur P. S. Hyde, rector of Holyrood Church, New York, and a close friend of Fr. Angelopoulos, made a brief address of greeting and sympathy.

**American Church in Rome  
60 Years Old January 25th**

Rector of Mt. Kisco, N. Y., Parish Is  
Guest Preacher at Anniversary Service

NEW YORK—The Rev. Canon Harold Abye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., was guest preacher at the observance on January 25th of the sixtieth anniversary of St. Paul's American Church in Rome, Italy.

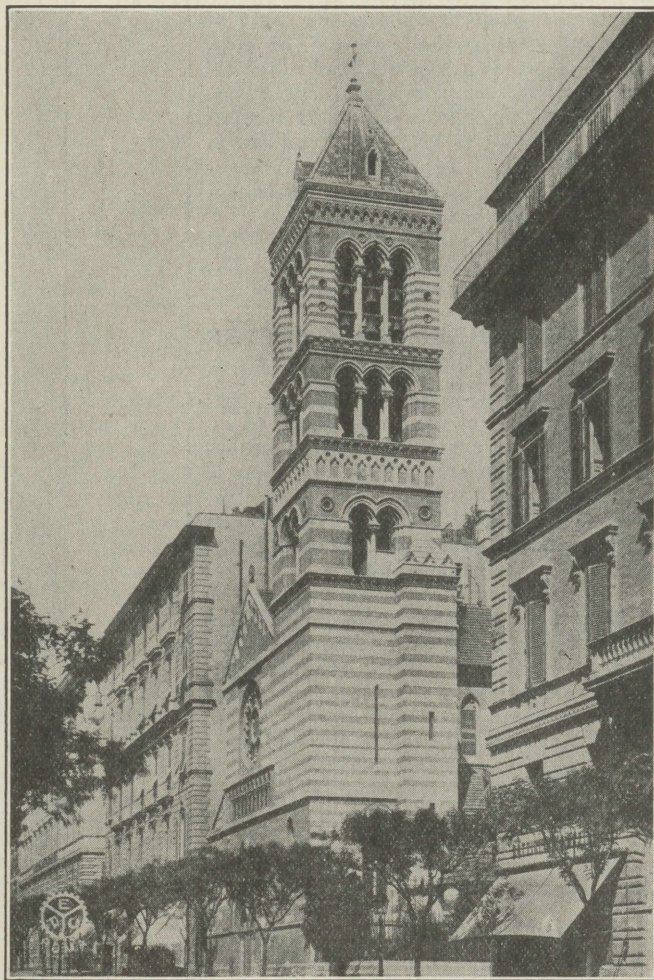
St. Paul's was the first church not belonging to the Roman communion to be established within the walls of the Eternal

presented at the altar which is to be used to form a maintenance fund and therefore increase the security of the church in the future. Also a new chapel was dedicated, bearing the inscription: "In loving memory of Florence Lathrop Page, and Thomas Nelson Page, Ambassador to Italy 1913-1919 and warden of this church. This chapel is given by their daughters and grandchildren."

**FLOYD W. TOMKINS MEMORIAL  
FUND IS INSTITUTED**

PHILADELPHIA—A permanent fund to commemorate the memory of the Rev. Dr. Floyd W. Tomkins, late rector of Holy

ST. PAUL'S AMERICAN  
CHURCH, ROME



City; and it is still today the only Christian edifice inside those limits dedicated to the great Apostle to the Gentiles. Because of the beautiful mosaics by Sir Edward Burne-Jones and George W. Breck, it has been declared by the Italian government a national monument. Among the many records placed in the cornerstone when it was laid sixty years ago is a brick from Independence Hall, Philadelphia, a symbol of the freedom for which the Church stands in religion.

The Rev. Dr. Theodore Sedgwick, rector, for the unique occasion invited American and English clergy to take part in the ceremonies. At that time, in gratitude for the work of the parish during these threescore years, an offering was

Trinity Church, Rittenhouse Square, this city, has been established by the directors of the Philadelphia Federation of Churches of which Dr. Tomkins was a former president.

The fund, to be known as the Floyd Tomkins Memorial Fund, is sponsored by a group of thirty prominent Philadelphia clergymen and laymen. A bond of \$1,000 has already been contributed as a nucleus for the fund. The distribution of the income from this fund will be under the supervision of the directors of the Federation.

Dr. Tomkins, who was one of the early supporters of the Federation, served for two years as its president, and at the time of his death was honorary vice-president.

### DOING HER GOOD DEED A DAY

QUINCY, ILL.—A Churchwoman in this city who believes that "cleanliness is next to godliness" has invited five little children, whose homes lack modern conveniences, to come to her house regularly for a hot bath. The children accept joyously.

### SAN FRANCISCO PREPARING FOR "FELLOWSHIP" EVANGELISTS

SAN FRANCISCO—A little group of ministers of several denominations, including the Rev. Dr. C. P. Deems and a few others of our own clergy, is meeting on Friday mornings for breakfast and a half hour of interchange of thought in the spirit of the First Century Fellowship. The Rev. Samuel Shoemaker and his band of assistants that have begun a tour to spread the influence of the Fellowship in this country are planning to visit San Francisco in the latter part of February, and arrangements are being made for a great reception at the St. Francis Hotel.

The Fellowship has already developed two active groups under the Rev. Dr. Deems at Trinity Church.

### FIRST BROTHERHOOD CHAPTER IS ORGANIZED IN SALINA

SALINA, KANS.—On December 6th last, the first chapter of the Brotherhood of St. Andrew in the missionary district of Salina was organized at Grace Church, Hutchinson, Kansas, with 17 charter members. This chapter has since received its official charter from the national headquarters of the organization.

The following officers were elected to serve until the next first annual meeting on the Tuesday nearest St. Andrew's Day next year: director, Brant Holme; vice-director, Charles O. Hitchcock; secretary-treasurer, Louis E. Wood.

The chapter will meet the first and third Tuesdays of each month at 7:30 p.m., in the church and have its corporate Communion the third Sunday morning of each month at 8:00 a.m. Visitors will be always welcomed at any of these chapter gatherings.

### RE-OPENING OF ST. MARY'S, KNOXVILLE, ILL., IS FORECAST

QUINCY, ILL.—Plans have been almost completed for the re-opening of St. Mary's School at Knoxville. The Community of the Holy Name, now in the diocese of Chicago, hopes to begin work on February 1st, using St. Margaret's Hall until the enrolment of students justifies the opening of the larger school buildings.

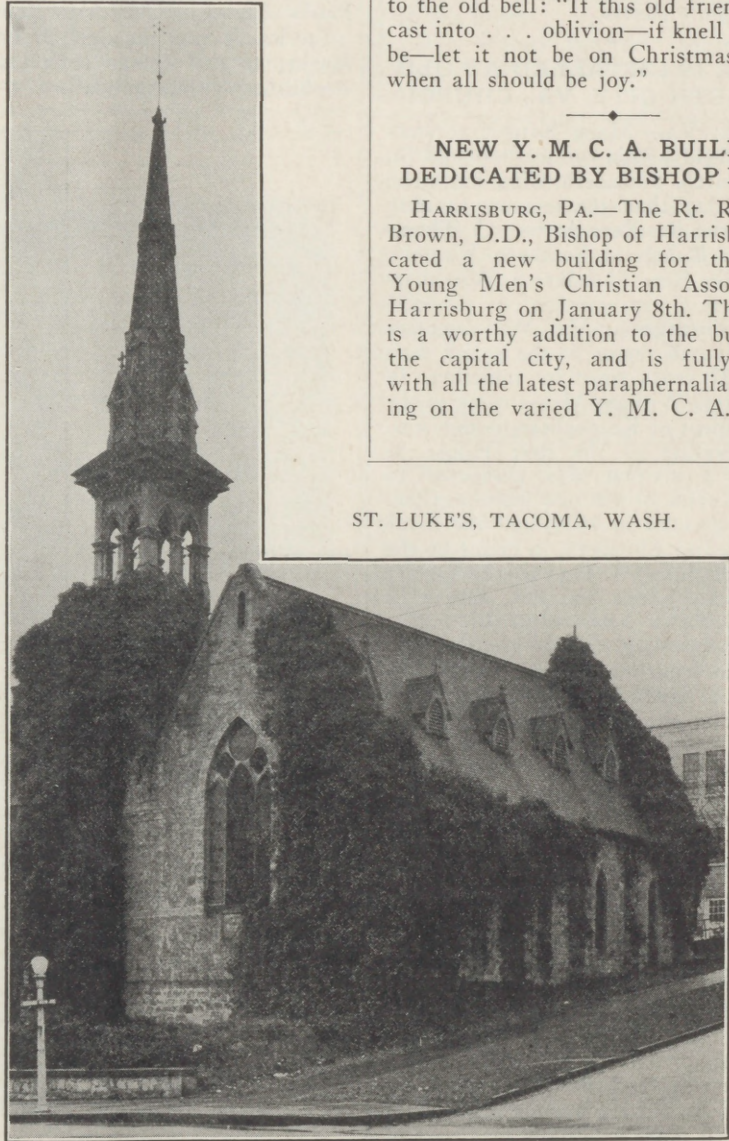
### ERIE CHURCH INSTITUTIONS TO RECEIVE SHACKLETT BEQUESTS

ERIE, PA.—By the will of the late Turner W. Shacklett the following bequests to church institutions are made: \$2,000 to the missionary endowment fund of the diocese of Erie, \$1,000 to St. Barnabas' House by the Lake, North East, Pa., and \$1,000 to the Cathedral Church of St. Paul, this city.

## St. Luke's Church, Tacoma Landmark, to Be Razed

### Was One Time Pro-Cathedral of Olympia; Bishop Wells Among Its Rectors

TACOMA, WASH.—St. Luke's Church, Tacoma, a landmark for sailors entering the harbor of this Puget Sound port for fifty years and from 1920 to 1926 the Pro-Cathedral of the diocese of Olympia, is doomed for razing unless a group of local



ST. LUKE'S, TACOMA, WASH.

of Trinity Church to form the parish of Christ Church, of which united parish the Rev. Mr. James is still rector. Memorials and memorial tablets from St. Luke's are being preserved at Christ Church with a view to their being inserted in a new church.

The bell in the old belfry tolled its death knell on Christmas afternoon last past. Though its tongue had been silent these many years, it rang out its farewell, rather than go quietly to its doom. The Tacoma News Tribune of December 23d carried an editorial from a reader in regard to the old bell: "If this old friend must be cast into . . . oblivion—if knell there must be—let it not be on Christmas morning, when all should be joy."

### NEW Y. M. C. A. BUILDING DEDICATED BY BISHOP BROWN

HARRISBURG, PA.—The Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg, dedicated a new building for the Central Young Men's Christian Association of Harrisburg on January 8th. The building is a worthy addition to the buildings of the capital city, and is fully equipped with all the latest paraphernalia for carrying on the varied Y. M. C. A. activities.

townspeople is successful in raising, by popular subscription, a fund sufficient to preserve the old church. Three local banks are now receiving contributions to the "Save St. Luke's" Fund.

Permission has been obtained from the heirs of the donor, Charles B. Wright of Philadelphia, for its demolition. St. Luke's was given in memory of his daughter, Kate Elizabeth, and was dedicated by the Rt. Rev. B. W. Morris, Bishop of Oregon and Washington territory, in 1883. Numbered among its rectors are the Rt. Rev. Lemuel H. Wells, 1884-1889; the Rev. Frederick T. Webb, 1903-1919; and the Rev. Sidney T. James, dean, 1919-1926. In 1926 St. Luke's parish was amalgamated with that

### NEWS IN BRIEF

WASHINGTON—On January 31st there will be a day of intercession, prayer, discussion, and conference at Epiphany Church, Washington, the Rev. Ze Barney Phillips, rector. This will be in the nature of community intercession and discussion with regard to the social and economic condition of the times. Several Washington pastors of non-Episcopal churches have been invited to take part.—On January 30th will be held the last meeting of the religious leadership training school which has been conducted at Sherwood high school, Sandy Spring, Md., participated in and sponsored by the Society of Friends, the Episcopal, Methodist, and other Protestant bodies. It is the fourth standard leadership training school for teachers, prospective teachers, and Bible students, supervised by the International Council of Religious Education.—The annual session of the diocesan convention will be held May 10th-11th, at All Saints' Church, Chevy Chase, Md., the Rev. Henry T. Cocke, rector.

**UPPER SOUTH CAROLINA CONVENTION**

**Colored Churchmen Granted Representation at Convention**

ANDERSON, S. C.—With a resolution carried by a vote of three to one the diocesan convention of Upper South Carolina, meeting in Grace Church, Anderson, January 17th and 18th, opened the way for representation of colored Churchmen in diocesan affairs. The resolution which resulted from much careful deliberation and discussion is regarded as a great forward step in the work of the Church and reads as follows:

"Resolved, that it is the sense of this convention that the Negro clergy canonically resident in this diocese for at least six months and working under the Bishop of the diocese, and two lay communicants elected by the convocation of colored Churchmen shall be entitled to seats and votes in the diocesan convention."

A further resolution was passed instructing the committee on constitution and canons to present to the next convention the necessary amendments to the constitution to effect this change.

The Bishop of the diocese in his eleventh annual address recommended to the convention that a special offering be taken on Whitsunday for the mission work of the Church to supplement what was pledged at the time of the every member canvass. The suggestion was adopted and plans are being made for a diocesan-wide effort in the matter of such an offering.

In the effort to adjust the budget to the pledges made last fall, serious reductions had to be made the most important of which were the cuts of ten per cent in salaries of Bishop and diocesan missionaries, and of more than fifty per cent on the asking of the National Church.

The following delegates were elected to the Provincial Synod: Clerical, R. C. Topping, L. N. Taylor, H. D. Phillips, P. E. Sloan, A. G. B. Bennett, William Johnson; Lay, E. R. Heyward, Dr. T. C. Stone, R. C. Thomas, Carl Hart, F. P. Henderson, W. F. Robertson.

At the evening session on January 17th, the convention was told of the crisis facing the Church by Dr. William W. Ball, editor of the *Charleston News and Courier* and author of several books. Speaking on the Man, the Church, and the Crisis, Dr. Ball described the attack being made on the Church by magazine writers and others of the present day, and called upon the leaders of the Church to face it, and gird up their loins in renewed exertion for the Gospel in which alone groping mankind finds light for his way. "It is not the clever doubter outside the Church," he said, "but the subtle, cringing doubter within the Church who clogs her wheels," and so the call today is for refreshed, invigorated faith within the Church.

The next convention of the diocese is to meet in the Church of the Good Shepherd at York where the orphanage of the diocese is located.

A FEW of the manifold problems dealt with by the Presiding Bishop's Advisory Commission on Ecclesiastical Relations are described in the *American Church Monthly* for January, in a brief article by the Rev. Dr. Robert F. Lau.

**MAHANAY CITY, PA., RECTOR'S HOME ROBBED**

BETHLEHEM, PA.—While the Rev. Harry G. Elston, rector of Church of the Faith, Mahanoy City, was assisting at a Week of Prayer service, thieves entered the rectory through a window in the study and ransacked the house. They took \$30 in money, some jewelry and clothing.

**BISHOP FREEMAN PAYS TRIBUTE TO CALVIN COOLIDGE**

WASHINGTON, D. C.—At a special memorial service held in the great choir of the National Cathedral January 15th in honor of the late ex-President, Calvin Coolidge, the Rt. Rev. James E. Freeman, D.D., paid him high tribute. Ministers from several of the Protestant churches of the city took part in the service.

**CONNECTICUT DIOCESAN CAMP ASSOCIATION MEETS**

NEW HAVEN, CONN.—Camp Washington Association sponsored a tea on January 11th at the residence of Mrs. J. E. Otterson, New Haven. Mrs. Otterson was assisted by Mrs. Frederick G. Budlong, Mrs. Austin Cheeny, Mrs. Charles Scoville, Mrs. Clifton H. Brewer, Mrs. Floyd Kenyon, Mrs. Howard D. Perkins, and Miss Katharine Trowbridge. Informal talks were made by Bishop Budlong and Archdeacon Kenyon, founder of the camp.

Camp Washington is now equipped for adults as well as boys. It is situated at Lakeside, 1,000 feet above sea level and comprises about 640 acres. The latest addition to the buildings is a new chapel, library, and assembly hall, the gift of Mrs. James Goodwin of Hartford.

**RHODE ISLAND'S BROTHERHOOD FUND REPORT IS FAVORABLE**

PROVIDENCE, R. I.—The diocese is proud of the record its clergy have made in raising what they call the Brotherhood Fund. Early in the year 1932 they promised \$4,700 out of their salaries to help make up the deficit of \$400,000, reported by the National Council for the year. Their motive was to avoid, if possible, further cuts in the missionaries' salaries and therefore the name of the fund.

On January 1st, the treasurer, the Rev. William Pressey, announced that in spite of deaths and removals the fund had reached the total of \$4,200. In acknowledging receipt of a check sent a few weeks before the close of the year, Charles A. Tompkins, the assistant treasurer of the National Council and a former Rhode Islander wrote:

"When any one clergyman or layman collects \$4,000 for the D. & F. bank account, it makes rejoicing that certainly reaches to heaven. . . . I am proud of little old Rhody. . . . Certainly the clergy of Rhode Island have done themselves proud in this deficiency fund account, and I am a little more proud of them than they are of themselves. This is certainly a mighty good showing and continues to keep 'Little Rhody' in the 100% class!"

**NEWS IN BRIEF**

IDAHO—The Ven. Howard Stoy, veteran missionary of Idaho, has been compelled to enter St. Luke's Hospital, Boise, for a rest. He is making satisfactory progress. Mrs. Stoy is also confined to St. Luke's.—The Mission of the Good Shepherd, our Indian school at Fort Hall Agency, reports a most happy Christmas. The gifts from various parts of the Church were ample to provide for all of the children attending the Mission.—The Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise, is serving as chaplain of the House of Representatives in the 22d session of the Idaho state legislature.

PHILIPPINE ISLANDS—The annual Baby Show of St. Luke's Hospital, Manila, was staged on the grounds of the hospital, adjacent to the nurses' home, on the morning of December 13th, and of the forty-five babies presented to the judges, only two were found to be under weight—a rather remarkable record in view of the general economic depression existing in the Islands as elsewhere. Since all the participants must have been weekly visitors at the well babies' clinic for several months in order to be eligible for entrance in the contest it is felt that the advice given on diet, regular feeding, and general care of these infants is having excellent results.—Ground has been broken for a small rest house, in Baguio, on the Easter School property, for the nurses connected with St. Luke's Hospital, Manila. The funds to finance this building were gathered almost entirely in Manila or the provinces of the Islands through the efforts of the alumnae association of the hospital.—Miss Saaring Som Susawadi, a Siamese graduate of the Training School of St. Luke's Hospital, Manila, 1932, has just been awarded first prize in a poster contest at the University of the Philippines, where she is attending post graduate classes.

PITTSBURGH—The Rev. Dr. Robert L. Hutchinson, pastor of the South Side Presbyterian Church, Pittsburgh, was special lecturer at the interdenominational services held at Trinity Cathedral during the week of January 15th.—The Rev. Dr. John Dows Hills, and Mrs. Hills, Avalon, celebrated their golden wedding anniversary on January 18th. Dr. Hills has been rector of the Church of the Epiphany for more than 23 years and has been president of the standing committee of the diocese for 19 years.—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, Pittsburgh, lectured before the Pittsburgh League for the Hard of Hearing, on January 12th.

QUINCY—Unemployed men of St. Stephen's parish, Peoria, spent a week recently decorating the interior of the church and making many repairs. Twelve men, representing ten different trades, donated their labor, which had it been paid for would have cost between \$125 and \$150. The parish gave the material. Plans are now under way for the celebration of the 35th anniversary of the founding of the parish. St. Stephen's was organized by the Rev. Sydney J. Jeffords in 1898.—Through the generosity of Mrs. George Peek, Christ Church, Moline, has new curtains at the high altar and at the altar of Our Lady. The carved niche made for the figure of St. Mary on the chapel altar was made and given to the church by M. E. Tunnicliffe.

RHODE ISLAND—As its share in Social Service Sunday, January 22d, the department of social service through its secretary, Miss Anne T. Vernon, has arranged for a Communion service for social workers and board members to be held at 8 o'clock at the Cathedral. Breakfast will be served afterwards. At 11 o'clock the Rev. Samuel M. Tyler, D.D., former chairman of the Social Service Commission of Western New York and now a member of the staff of St. Paul's Cathedral, Boston, will preach.—The diocese has won wide public recognition during the depression for relief work among the poor. Committees of women have been especially active and the Church employment bureau has placed a multitude of workers. The department is made up as follows: chairman, Dr. W. T. Townsend, rector of St. Martin's Church, Pawtucket; the Rev. N. G. Vivian, rector of St. David's, Meshanticut and chaplain at the state institutions; Dr. John M. Evans, rector of Church of the Messiah; the Rev. John A. Gardner, rector of St. Mary's Church, East Providence; Dr. W. Appleton Lawrence, rector of Grace Church; the Rev. Anthony R. Parshey, rector of St. Michael's Church, Bristol; Horace L. Weller, Miss Mary B. Anthony, and Mrs. James Cheesman.

## † Necrology †

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

### WILLIAM L. CLARK, PRIEST

BROOKLINE, MASS.—The Rev. William Lathrop Clark, rector of St. Paul's Church, Brookline, since 1917, died after an illness of some months at the rectory on January 14th. He was in his 55th year, having been born in Rome, N. Y., April 2, 1878, the son of Frederick W. and Florence Lathrop Clark. His education was received through Rome Free Academy, Brown University, class of 1901, and the Episcopal Theological School, Cambridge, from which he graduated in 1904. He was ordained to the priesthood by the Rt. Rev. William Lawrence in 1905.

Mr. Clark was first curate and then vicar of the Church of the Ascension, Boston, for thirteen years before being called to St. Paul's, Brookline. He had served on the diocesan council and the Cathedral Chapter as well as being chaplain at the Boston Psychopathic Hospital. In 1905 he married Caroline Louise Farrington of Providence, R. I., who survives him as do three children: Dorothy, Lathrop, and Caroline Louise Clark. There is one sister, Mrs. Marjorie L. Wagner of Winchester.

Funeral services were conducted in St. Paul's Church, Brookline, on January 17th by Bishop Lawrence, the Rt. Rev. Henry Knox Sherrill, and the Rt. Rev. Samuel G. Babcock, assisted by the Rev. Smith O. Dexter. Interment was made in Forest Hills Cemetery.

### REUBEN R. HARRIS, PRIEST

ARDEN, N. C.—On the morning of January 11th, at the Truro Infirmary, New Orleans, occurred the death of the Rev. Reuben Rivers Harris, 67, rector of Christ School, Arden, since 1911. Though he had been in ill health for some time, Fr. Harris felt that he was able, with Mrs. Harris, to spend the Christmas holidays in New Orleans at the home of his daughter, Mrs. J. H. Thomson.

The body was returned to Arden where it lay in state in Christ School Chapel until the time of the burial, January 13th. An early requiem was said at 7:30, the Rev. J. B. Sill, of Rutherfordton, celebrating. The Rev. Jack Martin, assistant to Fr. Harris, celebrated at the 10 o'clock sung requiem. Several of the diocesan clergy attended the funeral service as did alumni, teachers, and boys of the school.

Fr. Harris was one of the Church's leading schoolmasters. He came to Christ School in 1908 from Florence, Ala., where he had been rector of Trinity Church. Previous to that time he had been principal of public schools in Decatur, Ala. He leaves three sons besides the widow and the daughter in New Orleans: David P. Harris, headmaster of Christ School; Donald R. of Spartanburg, S. C.; and Charles R. Harris, of Niagara, N. Y. Interment was made just outside Christ School Chapel, near the altar.

### ANNA E. MITCHELL

HUDSON, WIS.—Mrs. Anna E. Mitchell, for many years matron of Seabury Divinity School, died in Everett, Wash., on December 16, 1932, as the result of injury by a hit and run driver. She will be remembered by many for her competent service at Seabury.

### MRS. E. J. H. VAN DEERLIN

LOS ANGELES—Maria Jane Van Deerlin, wife of the Rev. Dr. E. J. H. Van Deerlin, canon of St. Paul's Cathedral and senior priest of the diocese of Los Angeles, died at her home in this city on January 18th. A regular communicant of the parish of St. Mary of the Angels in Hollywood it was from this church she was buried on January 21st. At the funeral and requiem Mass the rector, the Rev. Neal Dodd, was assisted by the Rev. Richard H. Gushee, rector of Christ Church, Ontario, and an old friend of the family.

Mrs. Van Deerlin was born 82 years ago in Tregony, England, of which parish her father was patron and rector. Her maternal grandfather had been chaplain of the British Embassy in Paris, France, and chaplain to Queen Victoria. The present Lord Bishop of Buckingham is her first cousin. She came to the United States with her husband in 1883, and had been a resident of Southern California since 1904.

Mrs. Van Deerlin had been ill for 14 months. Her death came quietly, however, her husband and several of her children being at the bedside. She was the mother of 12 children, 8 of whom are still living. Twelve grandchildren and 3 great-grandchildren also survive her. Most of her descendants live in Southern California.

### MRS. A. A. WILLIAMSON

SEATTLE, WASH.—Great sympathy is being felt in Seattle, and indeed wherever he is known, with the Rt. Rev. John McKim, the veteran Bishop of North Tokyo, Japan, in the unexpected death of his second daughter, Mrs. A. A. Williamson. She had been resident in Seattle for about two years with her husband and three children, when she was taken ill on December 22d with influenza.

Mr. Williamson, who is a business man, was in the Philippines at the time, but Mrs. Williamson's two sisters, Miss Nellie and Miss Bessie McKim, were with her, as well as her children. She was removed to the hospital on the 26th, and died on the 28th.

Bishop and Mrs. McKim sailed from Japan on the 29th before they could hear of Mrs. Williamson's death, and landed at San Francisco on January 12th, on their way to Santa Barbara, where they expect to stay for two months. In the meantime the funeral was held at the Church of the Epiphany, Seattle, the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, and the Rev. George A. Wieland, S.T.D., rector of the parish, officiating.

A DECIDED and unexpected increase in enrolment this year over last is reported from St. John's University, Shanghai: School of Arts and Science, 344; School of Medicine, 67; Middle School, 295; total 706.

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

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
 REV. WILLIAM BREWSTER STOSKOPF, Rector  
 Sunday Masses 8:00, 9:15, 11:00 A.M., and  
 Benediction 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

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

### Minnesota

#### Gethsemane Church, Minneapolis

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

### New Jersey

#### All Saints' Church, Atlantic City

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

### New York

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

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
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 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;  
 Saturdays, 3 to 5 and 8 to 9.

## CHURCH SERVICES—Continued

### New York

#### Holy Cross Church, New York

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

### Pennsylvania

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

Locust Street between 16th and 17th Streets  
 REV. FRANK L. VERNON, D.D., Rector  
 Sunday: Low Mass, 8 and 9 A.M. High Mass  
 and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
 Daily: Masses, 7 and 7:45. Also Thursdays  
 and Saints' Days, 9:30 A.M.  
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
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 Sunday Masses: 7:30, 9:30, 11:00 (Sung  
 Mass and Sermon).  
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

## NEWS IN BRIEF

**HARRISBURG**—St. Andrew's Church, Harrisburg, the Rev. Earl M. Honaman, rector, entertained the archdeaconry of Harrisburg on January 10th. Beginning with a celebration of the Holy Communion, and ending with Evensong, the meeting lasted all day. The Bishop of the diocese was present at all the services and sessions. A meditation was given by the Rev. George D. Graeff, rector of Trinity Church, Chambersburg. At the afternoon meeting, Canon Paul S. Atkins of St. John's Church, York, spoke on the parish organized for the present emergency. An exegesis was given by the Rev. W. Josselyn Reed of St. Paul's Church, Columbia. The Rev. O. H. Bridgman, rector of Mount Calvary Church, Camp Hill, was the preacher at Evensong. The archdeaconry members were the guests of the men of the parish at a dinner in the parish house, which was served by the women.

**MINNESOTA**—Believing that an opportunity for Christian fellowship through prayer, song, and discussion of spiritual matters, would make a wide appeal in a particular parish and residential district, a group of laymen of St. Paul's parish, Minneapolis, headed by Harry S. Gregg, is sponsoring a series of Sunday evening services in the parish house of the church. Mr. Gregg is a representative of the Church on the Union City Mission Board of Minneapolis and is foremost among the Gideons of the city. At the present time he is a member of the diocesan department of missions.

**NEW HAMPSHIRE**—By the will of Mrs. Mary Piper, St. Thomas' Church, Dover, is to receive \$1,000.—Mrs. Ellen Ames, of the Church of the Good Shepherd, Nashua, before entering the Home for Aged Women, gave, through the Woman's Guild, \$2,700 to reduce the mortgage on the parish house.

**PITTSBURGH**—The annual meeting and election of officers of the Woman's Auxiliary, diocese of Pittsburgh, was held in St. Stephen's Church, January 12th. Bishop Mann was the celebrant at the celebration of Holy Communion. Miss Helen Skiles, a missionary in Kyoto, Japan, spoke following the service. Miss Skiles is a member of St. Peter's Church, Uniontown. In order that Miss Skiles might have a sum at her disposal in Japan to buy much needed literature for the Japanese children, each person was asked to bring a book, which, on the payment of 25 cents was exchanged for some other book. Lunch was served by members of St. Stephen's branch. The afternoon was devoted to reports and business. Mrs. Bertha J. Leighou was re-elected president.—An institute for the training of officers was held by the Woman's Auxiliary of the diocese of Pittsburgh in Trinity House, on January 26th, at 10 A.M.

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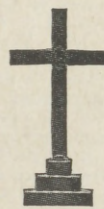
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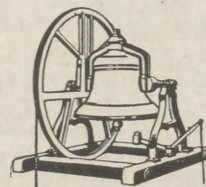
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## ANNOUNCEMENTS

### Died

SAVILLE—In London, England, GRACE R. SAVILLE, January 15th, in her 80th year, formerly of Boston, Mass. Burial at All Saints', Margaret St., and interment in London. R. I. P.

### Memorial

#### HELEN C. MONTGOMERY

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

### APPEAL

THE ALL NIGHT MISSION, 8 Bowery, now in its twenty-first year of its career of service, during which it has sheltered over 700,000 men, fed over 500,000, and helped over 70,000 to a new start in life, is in need of funds to carry on its much needed work during these distressing times. Contributions may be sent to DUDLEY TYNG URJOHN, Treasurer, Box 71, City Hall Station, New York City.

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## TRAVEL

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## Books Received

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

COKEBURY PRESS, Nashville:

*A Conservative Looks to Barth and Brunner.* An Interpretation of Barthian Theology. By Holmes Rolston. \$1.50.

*The New Handbook of All Denominations.* Compiled by M. Phelan. Seventh Revision. \$1.50.

*Voices of Living Prophets.* A Symposium of Present-Day Preaching. Compiled by Thomas Bradley Mather. \$2.00.

THE MACMILLAN CO., New York City:

*The Other Spanish Christ.* A Study in the Spiritual History of Spain and South America. By John A. Mackay. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee: *The Wells of Salvation.* By Father Joseph, O.S.F. \$1.00.

CHARLES SCRIBNER'S SONS, New York City: *A History of Christian Thought.* By Arthur Cushman McGiffert. Vol. II. The West from Tertullian to Erasmus. \$3.00.

*The Jewish Background of Christianity.* A Manual of the Political, Religious, Social, and Literary Life of the Jews from 586 B. C., to A. D. 1. By the Rev. N. Levison. \$2.00.

NEWS IN BRIEF

ALBANY—A memorial requiem for Mrs. Richardson, wife of the Rev. George L. Richardson, D.D., late dean of the Cathedral of All Saints, Albany, was held January 9th in the Cathedral, the Rt. Rev. G. Ashton Oldham, D.D., being the celebrant, assisted by Archdeacon Purdy and Dean Lewis. Some forty parishioners of the Cathedral and several of the local clergy attended.

CALIFORNIA—The Rev. J. Henry Thomas, who has come to Berkeley as rector of St. Clement's Church, has been doing a notable thing in his work as archdeacon in Eastern Oregon by broadcasting the Church service every Sunday morning among the dozen or more towns and villages where he was ministering, using Klamath Falls as his center.—At All Saints', Watsonville, a parish of about 200 communicants, the rector, the Rev. A. W. Geddes, held a preaching mission for the children for one week in Advent, after the school sessions, from 4 to 5 P.M. daily. "Soldiers of Christ" was the theme.—The Sunday school at Mira Vista, suburb of Richmond, has more than doubled in attendance, and a local council of laymen has been appointed to take direction of the work, in what seems likely to be the most flourishing residence section of Richmond. It is expected this will soon become a self supporting parish.—Lomita Park, a suburb of San Mateo, where a Sunday school was begun a short time ago, has now become a mission of the diocese, with an enrolled membership of 76.—The field department of the diocese reports the work of this past year as the most successful since their formation. There are 24 active members, from various leading parishes, and besides this an associate membership composed of "keymen" in every parish and mission. They have worked along various lines: forwarding the Lenten offering, enforcing the Whitsuntide appeal, spreading literature for the fall campaign, holding the laymen's conference at Menlo Park where 61 men assembled from 30 parishes. They have visited 21 parishes, held an annual dinner to hear and discuss the problems of the work, held consultation with Bishop Bursleson, and are now diligently preparing to support the plan of holding during the coming Lent a preaching mission in every parish.

CENTRAL NEW YORK—At the midnight service on Christmas at St. Luke's Church, Utica, the music for the choral Eucharist was written by the choirmaster for the occasion and presented for the first time.—A paper on the subject of "God's Family" was discussed by the members of the Utica Clerical Union at a meeting in Grace Church parish house, January 10th, presented by the Rev. J. R. Lemert of Waterville.—Bishop Fiske is to conduct a quiet day for the clergy of Utica and vicinity at Grace Church on March 6th.

GEORGIA—The Rt. Rev. Boyd Vincent, D.D. (retired), of Cincinnati, Ohio, and the Rev. Samuel D. McConnell, D.D., of Easton, Md., are spending some time in Savannah.

RHODE ISLAND—The Alpha Theta Fraternity and the Order of St. Philip, diocesan organizations founded several years ago in Rhode Island for work among boys and men, have been given the privilege of using a camp site bequeathed to the diocese by the late Emma (Steere) Burgess, wife of Dr. Gideon A. Burgess of Greenville. The camp is to be known as the Albert White Burgess Camp and is located in the town of Chepachet on the shores of Waterman's Reservoir.

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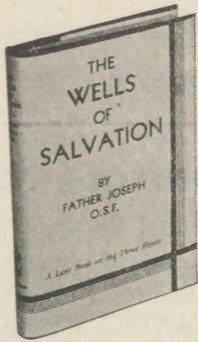
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