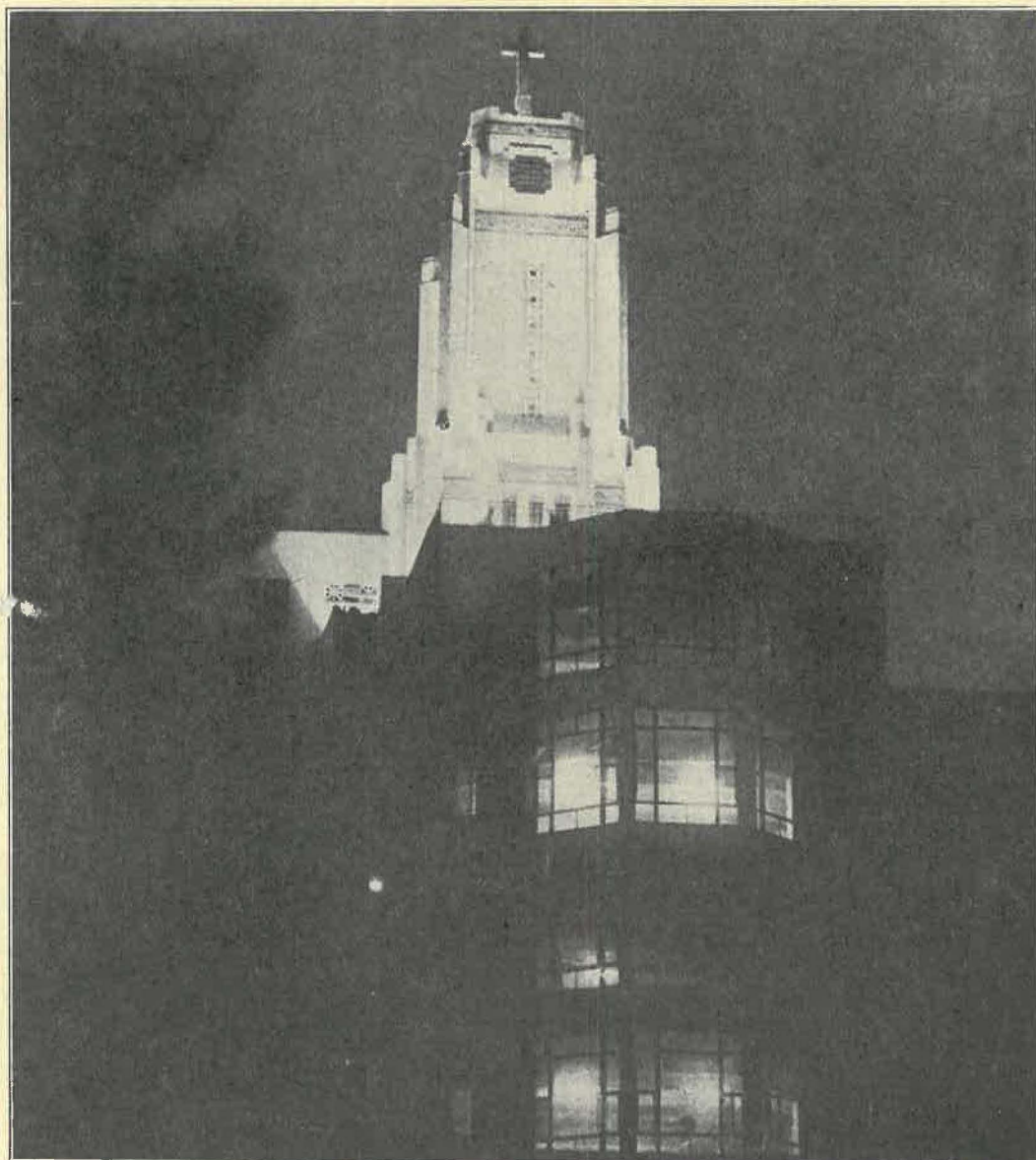


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The following table will show that the loss in income has been in pledges. The restoration of income must come from pledges.

**GENERAL CHURCH—INCOME TABLE**

|   | 1930                  | 1931                  | 1932                  | 1933<br>(estimated)   |
|---|-----------------------|-----------------------|-----------------------|-----------------------|
| Receipts from pledges including the Church School Lenten Offering.... | \$2,886,325.54        | \$2,481,319.74        | \$1,931,824.45        | \$1,490,269.00        |
| 1932 Deficiency Fund applied to Quota .....                           | .....                 | .....                 | 312,824.11            | .....                 |
| 1933 Supplementary Appeal .....                                       | .....                 | .....                 | .....                 | 158,692.00            |
| Miscellaneous not Quota credit .....                                  | 103,270.31            | 91,321.09             | 96,157.86             | 80,000.00             |
| Interest on Trust Funds .....   | 417,899.66            | 427,679.67            | 409,524.08            | 420,000.00            |
| United Thank Offering Yearly Share..                                  | 300,000.00            | 308,940.24            | 300,000.00            | 265,000.00            |
| Surplus income from preceding years..                                 | 183,284.30            | 114,917.28            | .....                 | .....                 |
| A Special Gift .....  | .....                 | 18,000.00             | .....                 | .....                 |
| From Legacies to prevent a Deficit....                                | .....                 | 252,855.02            | 216,553.32            | 260,000.00            |
| <i>Total Income Applicable to Budget....</i>                          | <i>\$3,890,779.81</i> | <i>\$3,695,033.04</i> | <i>\$3,266,883.82</i> | <i>\$2,673,961.00</i> |

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Field Department of the National Council


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## Church Kalendar



### OCTOBER

- 15. Eighteenth Sunday after Trinity.
- 18. St. Luke. (Wednesday.)
- 22. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Saturday.)
- 29. Twentieth Sunday after Trinity.
- 31. Tuesday.

### CALENDAR OF COMING EVENTS

#### OCTOBER

- 17. Field department conference of clergy and laymen, diocese of Northern Indiana, South Bend, Ind.
- Special convention of diocese of Western North Carolina to elect Bishop. St. Francis' Church, Rutherfordton, N. C.
- Synod of province of Southwest, at Christ Church, Houston, Tex.
- 17-18. Synod of Province of New England, at Cathedral of St. John, Providence, R. I.
- 17-19. Synod of province of Mid-West and Provincial Woman's Auxiliary, St. James' Church, South Bend, Ind.
- 18-19. New York clergy conference at Lake Mahopac.
- 22. American Centenary Catholic Congress at Philadelphia.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### OCTOBER

- 23. St. Andrew's, Denver, Colo. Mission of Resurrection, Baguio, Philippine Islands.
- 24. Sisters of St. John the Divine, Toronto, Ontario, Canada.
- 25. Holy Apostles, Hilo, Hawaii.
- 26. St. Alban's, Tochigi, Machi, Japan.
- 27. All Hallows', Davidsonville, Md.
- 28. St. Mark's, Des Moines, Iowa.

### Bishop Manning's Sermon Praised

NEW YORK—Bishop Manning, on his return from Chicago where he was the preacher at the Oxford Movement Centenary service, received the approbation of Rabbi Wise for his condemnation of unchristian conditions in economic and social life.

## Clerical Changes

### APPOINTMENTS ACCEPTED

FROST, REV. ALBERT H., formerly in charge of St. James' Church, West Bend, Wis. (Mil.); to be assistant at the Church of St. Michael and All Angels, Baltimore, Md. Address, 2117 North Calvert St.

HOLLY, REV. VICTOR E., who has been locum tenens at St. Philip's Church, Omaha, Nebr.; to be rector of that church.

RICE, REV. OTIS R., formerly assistant at Trinity Church, Boston, Mass.; to be assistant at St. Thomas' Church, New York City.

SHERLOCK, REV. FRANK M., formerly rector of All Saints' Church, Elizabeth, N. J.; to be rector of Trinity Church, Cranford, N. J. Address, 111 Forest Ave. Effective November 1st.

WILLEY, REV. JOHN S., deacon, of the diocese of Albany; to be assistant at St. Thomas' Church, New York City.

### NEW CORRESPONDENT

SOUTH INDIA—The Rev. GEORGE V. B. SHRIVER, Dornakal, Deccan, has accepted the appointment of correspondent for THE LIVING CHURCH.

## Books Received

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

BETHANY PRESS, St. Louis:  
*Rebels and Saints.* By Ferdinand M. Isserman. \$1.00. 152 pages.

COKEBURY PRESS, Nashville:  
*What Men Are Asking.* By Henry Sloane Coffin. \$2.00. 187 pages.  
*Christianity and Coercion.* By Bishop Francis J. McConell. \$1.00. 127 pages.

F. S. CROFTS & CO., New York City:  
*The National Recovery Program.* By James D. Magee, Willard E. Atkins, Emanuel Stein. Paper, 40 cts.

THOMAS Y. CROWELL CO., New York City:  
*Turquoise Boy and White Shell Girl.* By Eda Lou Walton. \$1.75. 202 pages.  
*The Story of Aircraft.* By Chelsea Fraser. \$2.50. 492 pages.

FUNK & WAGNALLS CO., New York City:  
*The Message of Israel.* By John Edgar McFadyen, B.A. \$2.00. 289 pages.  
*How to Speak English Effectively.* By Frank H. Vizetelly, Litt.D. \$1.75.

HARPER & BROTHERS PUBLISHERS, New York City:  
*Suburban Christians.* By Roy L. Smith. \$1.00. 108 pages.  
*Home Base and Missionary Personnel.* Vol. VII, Part Two. Orville A. Petty, Editor. \$1.50. 193 pages.

HARVARD UNIVERSITY PRESS, Cambridge:  
*Immortality and the Cosmic Process.* By Shailer Mathews. \$1.00. 51 pages.

JOHNS HOPKINS PRESS, Baltimore:  
*Expenditures of Public Money for the Administration of Justice in Ohio, 1930.* By Ruth Reticker. Paper, \$2.50.

HOUGHTON, MIFFLIN CO., Boston:  
*The People's Choice.* By Herbert Agar. \$3.50.  
*Sidney and Beatrice Webb.* A Study in Contemporary Biography. \$3.50.

LEAGUE OF WISCONSIN MUNICIPALITIES, Madison:

*The Regulation of the Sale of Beer, Light Wines and Soft Drink Beverages by Wisconsin Cities, Villages, and Towns.* Paper, 50 cts.

LONGMANS, GREEN & CO., New York City:  
*God and the Astronomers.* By William Ralph Inge. \$4.00. 301 pages.

*Tudor Sunset.* By Mrs. Wilfrid Ward. \$2.00.

LOTHROP, LEE & SHEPARD CO., Boston:  
*Zorra.* By Vance J. Hoyt. \$1.50. 125 pages.

*The Ruth Brooks Cross Word Puzzle Book, No. 2.* By Ruth Brooks. \$1.35. 125 pages.

MACMILLAN CO., New York City:  
*Diet in Sinus Infections and Colds.* By Egon V. Ulmann, M.D. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:  
 Christian Living Series. By Lala C. and Leon C. Palmer. Paper, 25 cts. each.

1—*My Thank You Book.*

2—*My Book of Our Lord and His Church.*

3—*My Happy Heart Book.*

4—*My Book of the Good God and His Good Children.*

*Lessons on the Life of Our Lord Jesus Christ.* The Pastoral Series. By Robert S. Chalmers, D.D. \$1.25. 211 pages.

*The Catholic Rule of Life.* By Kenneth D. Mackenzie. \$1.25. 122 pages.

*Direction in Prayer.* Edited by Patrick Thompson. \$1.50. 199 pages.

FLEMING H. REVELL CO., New York City:  
*The Woolly Lamb of God.* By F. Fraser Bond. \$1.00. 77 pages.

CHARLES SCRIBNER'S SONS, New York City:  
*Epochs in the Life of Simon Peter.* By A. T. Robertson, D.D., LL.D. \$1.75. 321 pages.  
*The New Morality.* By G. E. Newsom. \$1.75. 307 pages.

W. A. WILDE CO., Boston:  
*The Living Bible.* By Amos R. Wells, Litt.D., LL.D. Cloth Bound, \$1.00. 343 pages.  
*Peloubet's Select Notes.* By Amos R. Wells. \$1.90. 368 pages.

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# 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.*

## Revision of the Hymnal

**TO THE EDITOR:** The discussion regarding the New Hymnal interests me greatly, since I am one of those who believe that the present one can be greatly improved.

At the moment I have in mind an additional hymn which might well be added to our national hymns. To many of us it seems a pity to have too much glorification of one's country, and at least this might be supplemented by the striking of a more universal and Christian note. I would suggest the inclusion in any supplement that may be issued of the hymn composed by Sir Cecil Spring Rice, written two days before his death, the words of which are as follows:

I vow to thee, my country, all earthly things above,  
Entire and whole and perfect, the service of my love—  
The love that asks no questions; the love that stands the test,  
That lays upon the altar the dearest and the best;  
The love that never falters, the love that pays the price,  
The love that makes undaunted the final sacrifice.  
And there's another country, I've heard of long ago—  
Most dear to them that love her, most great to them that know—  
We may not count her armies, we may not see her king;  
Her fortress is a faithful heart, her pride is suffering—  
And soul by soul and silently her shining bounds increase,  
And her ways are ways of gentleness, and all her paths are peace.

These words have been set to a tune by Gustav Holst and were sung with great effectiveness in Westminster Abbey recently at the memorial service of Viscount Grey.

Another excellent hymn sung on the same occasion might well be included, "Zeal of the Lord For Ever Burning," to the setting by Bach. (Rt. Rev.) G. ASHTON OLDHAM. Albany, N. Y.

## Feast of Christ the King

**TO THE EDITOR:** As an Evangelical Churchman interested in the cause of Christian unity, permit me to heartily second the proposal of Prof. Jared S. Moore, that all Christians should unite with their Roman Catholic brethren in proclaiming with no uncertain voice that they acknowledge Christ as King of all men and of all nations by uniting in celebrating as the festival of Christ the King the last Sunday in October in every year.

As Professor Moore has well observed, there is nothing in the least partisan or pro-Roman about such an observance, but on the contrary, it would be an effective gesture in the direction of Christian unity in obedience to our Divine Master's own High Priestly prayer: "That they all may be one, even as Thou, Father, art one in Me, and I in Thee."

(Rev.) EDWARD H. LATOUCHE EARLE,  
Chaplain, U. S. Army, Retired.  
Windsor, Ont., Canada.

## Rev. Cuthbert Fowler's Letter

**TO THE EDITOR:** On what authority does the Rev. Cuthbert Fowler base his assertion that "in 1833 Confirmation was administered to large numbers of rough youths"? [L. C., September 30th.] Has he any authority for these being "rough"? I very much question the assertion that the occasion was one for "revelry and frolic." It was not necessary to travel to a sea city for an occasion of "revelry and frolic"; every village furnished plenty of occasions.

His comparisons are misleading. Erastianism was what the Tractarians contended against and their successors use the revised Prayer Book. The Anglican Church never gave "recognition to the South India Scheme."

If Fr. Fowler can tell me when the Church did not have "Broad" Churchmen and had no lawless and lazy priests, I should like to know. The Apostles had a Judas Iscariot.

We do know that the Anglican Church is a Catholic Church.

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

## Angels

**TO THE EDITOR:** Dr. Richardson says in The Sanctuary [L. C., September 30th] "Many Christians believe as did pious Jews in our Lord's day, that each soul has a guardian angel appointed by our heavenly Father to care for it. It is a comforting thought, but we cannot infer its truth from this saying of Christ. The most we can build upon it is that the angels of God are concerned about what happens on earth to His little ones."

Permit me to quote from a sermon by Bishop Frederick W. Taylor, sometime Bishop of Quincy, Ill. (*Sermons on the Gospels*, which we used to read at our lay services 40 years ago.) "The Gospel for this day was evidently chosen in order to enforce this truth upon us, to teach us how in one respect at least, God has "ordained and constituted the services of angels and men" by giving to each child of God his guardian angel to be, doubtless, the minister to him of the Eternal Father's care and countless blessings. We are still happy in believing with the good Bishop—many Christians and pious Jews—in our blessed privilege of sustaining such a close relationship to our Guardian Angel. "In childhood, manhood, age, and death they comfort with visions of the rest that remaineth after toil and warfare."

EDWIN R. FLETCHER.  
Bloomington, Ind.

## Books Bring Improvement

**THE TEACHER** in one of the government Indian schools in Nevada told a C. P. C. missionary that there had been a marked improvement in her Indian pupils' use of English since the club had begun providing a few books for them to read; and another missionary reports that they no longer hesitate over the word "God" when they meet it in reading aloud. Hitherto they had heard it used only in swearing.

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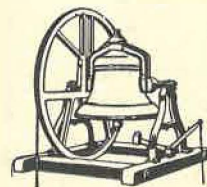
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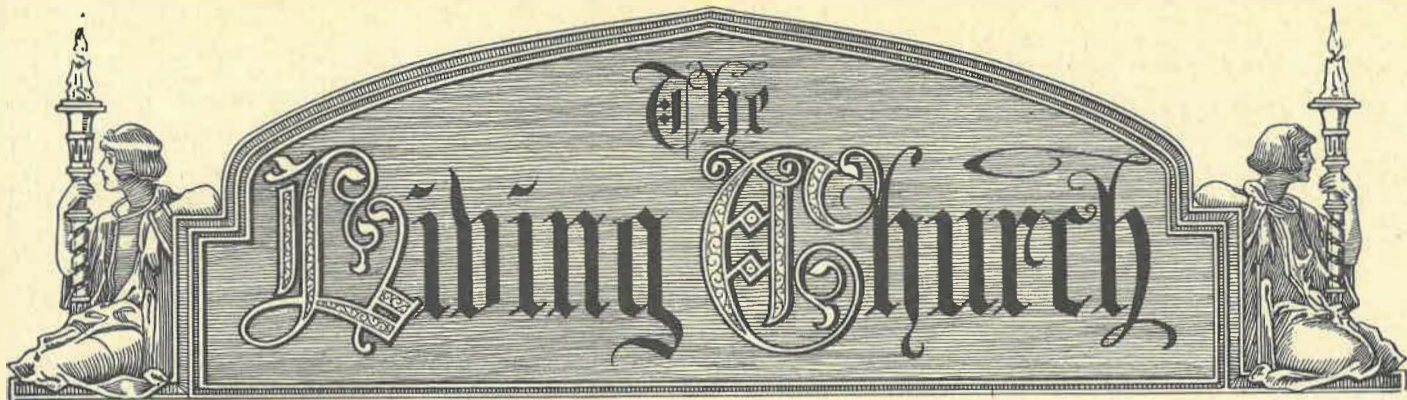
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## EDITORIALS & COMMENTS

### The Proposal for Supplementary Ordination

**WE** ARE publishing in this issue of **THE LIVING CHURCH** an article of exceptional importance. Like Bishop Wilson's Hale Sermon of last autumn, the paper by Dr. Gardiner L. Tucker on Supplementary Ordination is deserving of the most careful and thoughtful attention on the part of all who desire Christian Unity.

In modern times, the Anglican communion has been perhaps the foremost exponent of the reunion of Christendom. At the same time many of our separated brethren have felt that, while our voices have sounded the call to reunion, our actions have proven one of the chief stumbling blocks to its accomplishment. We Churchmen know the reason for that apparent inconsistency. We know that in her treasury of things new and old, *Ecclesia Anglicana* has preserved elements of essential value and importance that must not be surrendered on any counsel of expediency, even to achieve so great an objective as that toward which our Lord looked when He prayed that His scattered sheep might be gathered together into one fold, with one Shepherd. We feel that the essential mission of Anglicanism is the preservation for the Church of the future of certain great and essential truths that were obscured at the Reformation, and that have since been perceived dimly or not at all by the bulk of Protestantism. We refuse to be swept off our feet, into the premature adoption of a false unity based upon the least-common-multiple plan. We want unity, we yearn for it, we pray for it, we work for it, we are willing to sacrifice much for it; but we cannot sacrifice our witness to the fulness of truth in the Catholic Faith, which alone can be the foundation of the ultimate reunion of Christendom. These things we Churchmen know; but to those who know them not, or who, knowing them, refuse to recognize them, our position seems equivocal and perhaps even Pharisaical.

**THE** FIRST practical program for reunion in modern times came from the General Convention of the Episcopal Church, which in 1886 adopted a platform taken over two years later by the Lambeth Conference. This plan, which came to be known as the Lambeth Quadrilateral, proposed the following four points as essentials in the reunited Church:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
2. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
3. The two Sacraments—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

The Lambeth Quadrilateral immediately attracted wide attention in all Christian bodies to the question of reunion. It was naturally received with varying degrees of enthusiasm, and the fourth point, the historic episcopate, gave rise to discussion and argument that seemed interminable. But the Anglican Church stuck to its guns, and in subsequent Lambeth Conferences the principles of the Quadrilateral were reaffirmed and the desire was expressed, in the words of the Encyclical of 1908, for "not compromise but comprehension, not uniformity but unity." To this end the bishops recommended that "meetings of ministers and laymen of different Christian bodies be held at different centers to promote a cordial mutual understanding." Such meetings were held with increasing frequency on both sides of the Atlantic in the first decade of the twentieth century, though little real progress resulted from them except in the intangible but very important realm of good will.

It was again in the General Convention of the Episcopal Church that the first practical step toward unity on a world-wide scale was taken. At the Convention of 1910 a joint committee of the House of Bishops and the House of Deputies made the original official proposal for a World Conference on Faith and Order. The words of that recommendation are important to recall, for they stressed the keynote of penitence and willingness to make sacrifices to achieve the goal; and it is only in that spirit, coupled with prayer and the guidance of the Holy Spirit, that the goal of Christian unity ever will be achieved. The report said:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together



for the consideration of questions of faith and order. We believe further, that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution."

The resolution following called for the appointment of a joint commission to bring about a conference of all Christian Churches "for the consideration of questions touching faith and order." The report was accepted joyfully and unanimously by General Convention; the commission was appointed and continued in subsequent years. Largely as a result of its impetus, a preliminary conference was held at Geneva in August, 1920, at which most of the great groups of Trinitarian Churches were represented, and in 1927 the first plenary World Conference on Faith and Order was held at Lausanne. Only the Church of Rome, among the great religious bodies, Catholic, Orthodox, and Protestant, was not represented at that conference, which accomplished much of value in clarifying the status of the question of reunion, and laying the foundation for future constructive effort. Upon this foundation a second World Conference, called for 1937 in the same city, will endeavor to build.

MEANWHILE other attempts at reunion were going forward. In this country an unsuccessful attempt was made in 1919 to draw the Episcopal and Congregational Churches together through the medium of the ill-starred Concordat. The South India proposals for reunion between the Anglican and South India United Churches, the latter consisting of an earlier merger between half a dozen Protestant missions in that country, began to assume definite shape the same year in the Tranquebar Statement. In Africa negotiations for an alliance of missionary societies were going forward, not without sharp controversy, centering about the two Kikuyu Conferences of 1913 and 1918. In England conferences between the Anglican and Wesleyan Churches resulted in the proposals of the Bishop of London in February, 1919. Negotiations between the Anglican and Free Churches also found expression in the two Mansfield Conferences, the Cheltenham and Swanwick Conferences, and various resolutions, proposals, and counter-proposals on both sides.

In 1920 the movement toward unity entered into a new and broader phase. Beginning with the Lambeth Appeal to All Christian People—one of the most remarkable and important pleas for the reintegration of the shattered fabric of Christendom ever made—the next few years witnessed "a series of appeals and proposals for Christian Unity . . . of a variety and importance remarkable in the history of the movement for the reunion of Christendom. Encyclical letters alike from Rome and from Constantinople have made the unity of the Church in one way or another their special theme. . . .

Conferences and discussions, with varying degrees of official authority, have taken place in all parts of the world. Moreover quite apart from the Lambeth Appeal and its issues, actual schemes of union have gone forward, or have reached a new and decisive stage, in Australia, Canada, India, Scotland, the United States of America, and elsewhere." The quotation is from the preface by Dean Bell (later Bishop of Chichester) to his collection of *Documents on Christian Unity* (1924), which, with the Second Series published in 1930, provides the best source for the study of the progress of that decade in the unity movement.

To mention only a few of the specific accomplishments since 1920, we may note the combination of the Presbyterian, Methodist, and Congregational Churches in the Dominion north of us to form the United Church of Canada; the union of the Church of Scotland and the United Free Church of Scotland; the merging of the Congregational and Christian Churches in this country; and the achievement of intercommunion and mutual recognition between the Anglican communion and the Old Catholic Churches in communion with the see of Utrecht. Notable conferences looking toward reunion have been those of Stockholm, Lausanne, and Jerusalem, while the Malines Conversations reopened for a time the perennial question of a *rapprochement* between the Anglican and Roman Catholic Churches. The recognition of Anglican Orders by the heads of most of the Eastern Orthodox Churches is also an important forward step.

BUT still the charge persists that the Anglican Church is "exclusive"—willing to talk about reunion but not willing to *do* anything about it. Protestants cannot understand why we are not ready to throw our principles to the winds and join in services of intercommunion with ministers of other bodies, who may or may not mean the same thing by the service of Holy Communion that we do, and who certainly have rejected some part of the historic faith and order that we consider essential. This very month, for example, the editor of the *Christian Century* can see nothing in the courteous, carefully reasoned statement of our position by one of the leading scholars of the Episcopal Church but another example of "Episcopalian sectarianism" and our "unchristian practice." The Orthodox, on the other hand, are unable to comprehend our apparent willingness to be all things to all men, holding lightly the Catholic heritage that they acknowledge to be ours, as the article by Archbishop Germanos on another page shows.

And we confess that there is justice in the charge. Bishop Wilson in his Hale Sermon last year gave us a glimpse of the immense opportunities that lie at our door, if only we will unbend some of the rigidity of our canon law and take advantage of them. From the time of Bishop Seabury to the present day our American Church has been unable to make any response to the successive overtures of other Christians toward us because our Prayer Book and our canons do not permit this or that. Well, why not change our Prayer Book and our canon so that they will permit us a wider latitude in doing the very things that we ask other Christians to do? If, for example, we solemnly issue an appeal to all Christian people to unite on a basis of the historic episcopate "locally adapted . . . to the varying needs of the nations and peoples," shall we not make some provision for such local adaptation? That was Bishop Wilson's challenge; and it is because Dr. Tucker's article suggests an answer to it that we have described it as deserving careful attention and have devoted this rather lengthy historical introduction to it.

The canonical change proposed in Dr. Tucker's article is



not suggested lightly or unadvisedly. It is made on the recommendation of the Church's official Advisory Commission on Ecclesiastical Relations, and is the product of years of research, study, and conference. As Dr. Tucker points out, the drafting of it has involved a great deal of correspondence and consultation with scholars and authorities both in this country and overseas. In an earlier draft it was submitted to the General Convention of 1931, but was somehow lost in the maze of legislation, budget discussion, and general activity of that synod. Perhaps, after all, it is just as well, for the ensuing time has enabled the commission to study the matter further and to improve the form of the proposed canon considerably.

The suggested canon will by no means solve the question of Christian unity. It will, however, remove one very real barrier to the progress of the unity movement, namely the inconsistency between the verbal claim of the Episcopal Church, in union with the rest of the Anglican communion, to recognize Protestant ministries as "within their several spheres real ministries of the Universal Church," even though we regard them as deficient in certain important particulars, and our practical refusal to recognize them as any sort of Christian commission at all.

THE LIVING CHURCH commends this canon, and Dr. Gardiner's exposition of it, to the careful study of the Church. It seems to us to open the door to the acceptance of such challenges as those brought to our attention by the Bishop of Eau Claire, to clarify our attitude toward non-episcopal ministries, and to preserve our witness to the necessity of an episcopally-ordained priesthood to minister the sacraments of the historic Church. But we want it thoroughly discussed before the General Convention of 1934, criticized and picked to pieces if necessary, and put into the best possible form for enactment next year if it proves acceptable to the Church.

ON THE EVE of the reconvening of the World Disarmament Conference, which will resume its sessions on October 16th, the executive committee of the Federal Council of Churches has adopted a strong statement calling upon the conference for immediate drastic action, and appealing to all Christians "to join in earnest prayer that the negotiating statesmen will be given spiritual strength sufficient to meet the challenge of the present hour."

#### What Hope for Disarmament?

The history of the attempts to reduce the armaments of the nations since the World War is a gloomy and discouraging one. The Versailles Treaty definitely pledged the nations to a scaling down of their armaments and a limitation of both arms and troops in future; yet today there are more men under arms in Europe than there were in 1914, while distrust and suspicion are daily growing apace. Once more the peace of Europe seems to be at the mercy of an accident.

But the failure to achieve arms reduction heretofore should not lead us to discount in advance the possibility of accomplishing something worthwhile along those lines today. It is true that the outlook is far from bright, but there are encouraging factors. One is that the body now constituted to deal with the question is composed of responsible statesmen who at least have the power and ability to take favorable action, if they are willing to do so. The first disarmament commissions, as we now know, were so constituted that it was certain in advance that if they accomplished anything it would be an increase rather than a decrease in armaments. Each attempt to meet the problem has resulted in a better crystallization of world opinion and a closer approach to the possibility of ultimate

success. Unfortunately these gains may have been more than offset by the growing spirit of nationalism in all lands, the mutual fear of the European nations, the growth of dictatorships, and the secret activities of the munitions interests. Will the religious, humanitarian, and moral influences of the world be able to make themselves felt soon enough and forcibly enough to prevent the disaster that is inevitable if these other subversive forces prevail?

The Federal Council resolution specifies five points as a minimum for an effective disarmament treaty: (1) substantial reduction of existing armaments; (2) effective supervision of armaments and of arms manufacture and trade; (3) abolition of aggressive weapons within a definite period; (4) limitation of expenditure to prevent rivalries in armaments; and (5) a permanent organization to carry on the work begun by the Disarmament Conference. Certainly the program is a reasonable and desirable one, but the obstacles to its accomplishment seem almost beyond human ability to surmount. Yet as Secretary of State Hull has said, "we cannot permit the obstacles and difficulties facing the Disarmament Conference to discourage us from efforts toward bringing it to a successful conclusion."

Perhaps the obstacles are beyond human ability to surmount; they are not beyond divine ability. It was Archimedes, if we remember aright, who said that if he had a lever strong enough he could move the world. Christians have just such a lever in Prayer. We do not have to be statesmen or diplomats to use that lever. We can apply it in our homes and in our churches, and with it give a powerful impetus to the moving of the world.

IT GIVES US great pleasure to announce that we shall begin next week the publication of an important series of papers on Liberal Catholicism and the Modern World. The series has been planned and prepared under the direction of Dr. Frank Gavin, associate editor of THE LIVING CHURCH, who also contributes the introductory article, on The Acceptive Attitude and the Holy Spirit's Province.

While each essay will be valuable on its own merits, the series is planned to present in a harmonious whole the Liberal Catholic attitude toward various phases of current life and thought. The contributors are in each instance prominent American Churchmen and scholars, trained in the particular subjects of which they write. On another page in this issue the outline of the series and list of writers is published.

While we do not claim for this project that it will be anything approaching an American *Essays Catholic and Critical*, we are confident that it will constitute a genuine contribution to the literature of the Church, and will crystallize the best thought of American Catholicism of the Liberal school in a way that has never before been done. That, at any rate, is our objective; we shall leave to our readers the judgment as to whether or not it has been accomplished when the series is completed.

TWO AMERICAN Modernist clergymen, both of them editors of religious newspapers, have been in England listening to speakers at the Modern Churchmen's Conference, and preaching in Nonconformist chapels. One of them, Dr. Shieler, editor of *The Churchman*, now assures his readers that nobody in England was at all impressed by the Centenary celebrations. "London smiled," says Dr. Shieler, and he is convinced that the Anglo-Catholics have shot their bolt. "They have reached their peak and passed it." It is really very naughty of his Modernist friends so grossly to deceive the simple Dr. Shieler. They should have remembered that there is a type of American who can never see a joke.—*Church Times*.



# Liberal Catholicism and the Modern World

COINCIDING with the American observance of the Oxford Movement centenary and the Catholic Revival at the Catholic Congress October 22d to 26th in Philadelphia, THE LIVING CHURCH will begin publication of a series of papers on "Liberal Catholicism and the Modern World." The first paper will appear in the issue of October 21st.

The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought.

The Rev. Frank Gavin, Th.D., professor of Ecclesiastical History, General Theological Seminary, is general editor of the series, which includes among the contributors leading scholars of the Church.

An outline (which is, however, tentative and likely to be changed somewhat in detail) with subjects and authors, follows:

## I. BELIEF

1. *The Acceptive Attitude, and the Holy Spirit's Province*.—REV. FRANK GAVIN, Th.D.; General Theological Seminary.
2. *The Christ and the Christian*.—REV. W. H. DUNPHY, Literary Editor, THE LIVING CHURCH.
3. *Man and God*.—RT. REV. PHILIP M. RHINELANDER, D.D., warden of Washington Cathedral College of Preachers.
4. *The Sources of our Faith and our Faith in the Sources*:
  - (a) *The Old Testament*.—REV. CUTHBERT A. SIMPSON, instructor in Old Testament, General Theological Seminary.
  - (b) *New Testament*.—REV. FREDERICK C. GRANT, S.T.D., dean, Seabury-Western Theological Seminary.
5. *The Faith and (1) Thought*:
  - (a) *The Need of a Catholic Philosophy Today*.—WILBUR M. URBAN, Ph.D., professor of Philosophy, Yale University.
  - (b) *Necessary Premises to Catholic Thinking*.—JARED MOORE, professor of Philosophy, Western Reserve University.
  - (c) *The Platonic Tradition in Anglo-Catholicism*.—HOWARD ROELOFS, dean of Philosophy, University of Cincinnati.
  - (d) *The Faith and Modernism*.—REV. GRANVILLE M. WILLIAMS, S.S.J.E., D.D., rector, Church of St. Mary the Virgin, New York City.
6. *The Faith and (2) the Moral Life*:
  - (a) *Ethical Principles* (general).—REV. CHARLES STREET, Ph.D., of St. Alban's School, Sycamore, Ill.
  - (b) *Moral Life* (problems, personal, e.g., family. Not those of II-3-1 below.).—REV. ALFRED NEWBERY, rector, Church of the Atonement, Chicago.
7. *The Faith and (3) History*:
  - (a) *Freedom and Authority in the Catholic Tradition*.—REV. M. B. STEWART, D.D., professor of Dogmatic Theology, General Theological Seminary.
  - (b) *The Historical Basis of Liberal Catholicism*.—REV. EDWARD R. HARDY, JR., Ph.D., fellow and tutor, General Theological Seminary.
8. *The Faith and (4) Education*:
  - (a) *Educational Ideals*.—ADELAIDE T. CASE, Ph.D., professor of Religious Education, Teachers College, Columbia University.
  - (b) *Secondary Schools*.—REV. CHARLES H. YOUNG, S.T.D., rector emeritus, Howe School.
  - (c) *The Catholic's Faith and Progress in Education*.—REV. JAMES L. WHITCOMB, headmaster, Hoosac School.
9. *The Faith and (5) the New Psychology*.—DR. H. FLANDERS DUNBAR.

## II. PRACTICE

1. *Catholic Living*:
  - (a) *Asceticism and The Religious Life*.—REV. MOTHER MARY MAUDE, C.S.M.
  - (b) *The Life of Prayer*.—REV. FRANK L. VERNON, D.D., rector, St. Mark's Church, Philadelphia.
  - (c) *The Art of Worship*.—REV. R. J. MURPHY, rector, St. John's Church, Versailles, Ky.

2. *Ministry to Men*:
  - (a) *The Pastoral Office*.—REV. ROBERT CHALMERS, rector, Grace and St. Peter's Church, Baltimore, Md.
  - (b) *The Ministry of the Word*.—REV. FR. JOSEPH, Superior, O.S.F.
  - (c) *The Ministry of Penance*.—REV. JOHN RATHBONE OLIVER, M.D., professor of History of Medicine, Johns Hopkins University.
3. *The Church and Society*—(1) *Catholic Sociology*:
  - (a) *General Principles*.—REV. C. RANKIN BARNES, executive secretary, Department of Christian Social Service, New York City.
  - (b) *Social Outlook*.—VIDA SCUDDER, professor emeritus of English Literature, Wellesley College.
  - (c) *Social Agencies*.—MARY M. K. SIMKHOVITCH, director of Greenwich House, New York City.
  - (d) *Social Service*.—CLINTON ROGERS WOODRUFF, Social Service Editor, THE LIVING CHURCH.
  - (e) *The Economic Order*.—REV. NILES CARPENTER, Ph.D., professor and head of Department of Sociology, University of Buffalo.
  - (f) *Industrial Relations*.—SPENCER MILLER, JR., consultant on Industrial Relations of the Church.
  - (g) *Human Relations and Adjustments*.—A. S. ALLEN, M.D.
 (2)—*Literature and the Arts*:
  - (a) *Literature*.—PROF. CHAUNCEY BREWSTER TINKER, Yale University.
  - (b) *Art*.—PROF. CHANDLER R. POST, Harvard University.
  - (c) *Architecture*.—RALPH ADAMS CRAM, Litt.D., LL.D., architect.
  - (d) *Music*.—WALTER WILLIAMS, president, University of Missouri.
4. *Liberal Catholicism and Church Relations*:
  - (a) *Reunion*.—RT. REV. FRANK E. WILSON, S.T.D., Bishop of Eau Claire.
  - (b) *Intercommunion*.—REV. FLOYD W. TOMKINS, associate secretary, World Conference on Faith and Order.
  - (c) *Missions*.—REV. EDMUND L. SOUDER, American Church Mission, Hankow, China.
  - (d) *Eastern Churches*.—REV. ROBERT F. LAU, D.D., Ecclesiastical Relations Commission of the Church.
  - (e) *European Religious Movements*.—REV. LEICESTER C. LEWIS, St. Martin's Church, Philadelphia, Pa.
5. *Ecumenicity*:
  - (a) *The Anglican Communion*.—REV. BERNARD IDDINGS BELL, D.D., canon of St. John's Cathedral, Providence, R. I.

## Religious "Best Sellers"

September, 1933

Morehouse Publishing Co.

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| 2. Wilson, <i>Outline History of the Episcopal Church</i> . | 5. Palmer, <i>Youth and the Church</i> .           |
| 3. Atwater, <i>The Episcopal Church</i> .                   |  |

### Devotional

- |   |   |
|---|---|
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| 2. Knowles, <i>Practice of Religion</i> . |   |

E. S. Gorham, Inc., New York City

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| 1. Jones, <i>Christ and Human Suffering</i> .                  | 3. Carpenter, <i>Friends of the Road</i> . |
| 2. Knox and Vidler, <i>Development of Modern Catholicism</i> . | 4. Liturgy and Worship.                    |
|  | 5. Gilkey, <i>What Can We Believe</i> .    |

### Devotional

- |   |                    |
|---|--------------------|
| 1. Robbins, <i>Way of Light</i> .                       | 3. English Missal. |
| 2. Bernardin, <i>Prayers for Schools and Colleges</i> . |                    |



# Supplementary Ordination

By the Rev. Gardiner L. Tucker, D.D.

Executive Secretary, Department of Religious Education, Province of Sewanee

IN HIS HALE SERMON, as reported in THE LIVING CHURCH for November 19, 1932,\* Bishop Wilson of Eau Claire recommends "that provision should be made in the Ordinal for something in the nature of supplementary ordination."

The suggestion seems most valuable. "Something in the nature of supplementary ordination" would have great practical value, no doubt. It would have even greater value, in clarifying the position of this Church in regard to non-episcopal orders, concerning which there is much confusion of thought. It would remedy a very serious defect in our present canonical system. So far as the official procedure and statements of the Church are concerned, non-episcopal orders are treated as having no recognized validity. True, lack of recognition is not the equivalent of explicit rejection. But a consistent and persistent refusal to recognize becomes very nearly a rejection. Such an attitude exposes us to the serious charge of *ignoring* the very plain evidence of the fruits of the Spirit, it makes it difficult for us to disclaim effectively the attitude of *denying* the evidence of the fruits of the Spirit, and puts us dangerously close to the position of the Pharisees of our Lord's time. On the other hand, we would stultify ourselves completely by recognizing no difference between non-episcopal orders and episcopal orders.

It is too often assumed that we are shut up to a choice between these alternatives. Yet surely it is a simple enough position to recognize spiritual reality and efficacy while pointing out incompleteness, and to provide a means whereby such supply of defect as could be given by episcopal ordination would be given, coupled with a disclaimer of any charge of unreality or nullity against non-episcopal orders.

Bishop Wilson, in the Hale sermon, amplifies his suggestion thus:

"Ministers who have received other than episcopal ordination should not be expected to begin *de novo* when they transfer their allegiance to the Episcopal Church. As the matter now stands, it is generally understood that they in *no sense are repudiating any previous ordination, but are accepting an additional commission.* Out of courtesy to those concerned, this might well be made clear in the new ordination." (Italics not in original.)

An interesting precedent was set in the case of Bishop Ferrando. In the Journal of the General Convention of 1925, pages 465, 466, it is recorded that before the service of consecration (March 15, 1923) a Declaration was read, including the following statements:

"Señor Manuel Ferrando, . . . on account of the doubtful validity of the Orders of the Reformed Episcopal Church, by which he was made a bishop, seeks *supplemental consecration* at the hands of our bishops, in order to remove any doubt as to his position and authority, and to heal the division between his people and ours. This *supplemental consecration* . . . we are about to confer, without passing any judgment on the reality of his former ministrations, but supplying whatever may have been wanting in the ecclesiastical or spiritual authority, praying that thus the unity of Christ's Church may be secured." (Italics not in original.)

It would seem that a precedent has been set. If supplemental consecration of a bishop, why not supplementary ordination in the

BISHOP WILSON captioned his significant Hale Sermon on Christian unity with the significant question, "What will we do with it?" ¶ Here is one carefully-weighed suggestion for translating a part of the Bishop's recommendations into action. ¶ We refer to it further in our leading editorial this week.

other orders? If supplemental consecration on account of the doubtful validity of the Orders of the Reformed Episcopal Church, why not supplementary ordination on account of the doubtful validity or incomplete validity or irregularity or any other defect (from the viewpoint of our standards) in the Orders of the Presbyterian Church or

the Methodist or the Lutheran, "without passing any judgment on the reality of the former ministrations, but supplying whatever may have been wanting in ecclesiastical or spiritual authority"?

AS A MATTER OF FACT, the united episcopate of the Anglican communion has been on record before the world for thirteen years as ready for a step much more revolutionary than supplementary ordination, and involving a much fuller recognition of non-episcopal ministries than the rather cautious and limited recognition involved in supplementary ordination. The Lambeth bishops in 1920, in their Appeal to All Christian People, proposed what they afterward called "mutual commission." The only apparent difference between this and *reciprocal ordination* is one of terminology. Of this, more later in this article.

During the period in which the arrangements for Bishop Ferrando's supplemental consecration were in process, *i.e.*, from the General Convention of October, 1922 to the consecration on March 15, 1923, a highly important discussion of the same general subject was carried on in England. Interestingly enough, the discussion in England led up to a problem of which supplementary ordination is apparently a partial solution. It seems almost as if American bishops were working out the first steps of the answer while the statement of the problem was in process of formulation in England. The printed record of the discussion is given in a pamphlet entitled *Reunion: The Lambeth Conference and the Free Churches*, published by the S. P. C. K.

In briefest outline, the Lambeth Conference of 1920 issued an Appeal to All Christian People. As a result the Federal Council of the Evangelical Free Churches of England appointed representatives, and the Church of England appointed representatives, and the two groups met in conference at Lambeth Palace, in May, 1922. The conference unanimously gave general approval to thirty-eight statements on the nature of the Church, the ministry, and the Creeds.

At a subsequent meeting of the conference on July 6, 1923, the representatives of the Church of England presented a memorandum on the status of the existing Free Church ministries which contained expressions of unusual interest. Before quoting these expressions, it should be noted that this group of representatives of the Church of England had a status somewhat comparable to that of accredited ambassadors negotiating a concordat.

In pursuance of a public and official Appeal to All Christian People transmitted by the Archbishop of Canterbury as representing the entire ecumenical Anglican episcopate; for the purpose of representing the Church of England, in conference with accredited representatives of the Federal Free Church Council; to discuss among other matters the question of the ministry and its relation to Christian reunion; and to present as faithfully as possible the position of the Church of England upon this matter together with other subjects of discussion; the Archbishop of Canterbury and the Archbishop of York nominated as representatives of the Church of England the following:

\* Also available in booklet form from Seabury-Western Theological Seminary, Evanston, Ill.



The Archbishop of Canterbury (Davidson)  
 The Archbishop of York (Lang)  
 The Bishop of London (Winnington-Ingram)  
 The Bishop of Winchester (Talbot)  
 The Bishop of Gloucester (Headlam)  
 The Bishop of Ely (Chase)  
 The Bishop of Lichfield (Kempthorne)  
 The Bishop of Peterboro (Woods)  
 The Bishop of Chelmsford (Watts-Ditchfield)  
 The Bishop of Hereford (Smith)  
 The Bishop of Ripon (Strong)  
 The Bishop of Salisbury (Donaldson)  
 Dr. Headlam (replaced by Bishop Gibson)  
 Dr. Walter Frere (afterward Bishop of Truro).

Concerning at least some non-episcopal ministries these representatives of the Church of England stated:

"Such Free Church ministries we find it impossible to regard as 'invalid' that is, as null and void. We regard them as being within their several spheres real ministries of the Universal Church.

"It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church.

"Yet ministries, even when so regarded, may be in varying degrees irregular or defective. . . . There are some who consider our own ministry in one way or another defective or irregular."

The reply of the Federal Council was cogent. Quoting the statement of the Church of England's representatives above, ending with the words: "are real ministries of Christ's Word and Sacraments in the Universal Church," they say,

"If the recognition thus so unmistakably given in words were translated into unmistakable actions, a great and difficult problem in reunion would be within sight of practical solution. We note, however, with regret, that in the succeeding section of the memorandum, not only is this recognition not followed by recommendations for appropriate action, but the plan contemplated and required for the exercise of a full ministry within the Anglican Church is precisely that plan which would be followed and which is followed in the case of persons possessing no kind of ministry—namely, episcopal ordination. This means that what has just been conceded in the most satisfactory language is not to be given effect in practice."

Granting that the Free Churchmen had forgotten for the moment the offer of the Lambeth Bishops to arrange for "mutual commission" of Anglican and non-episcopal ministries, and without admitting for a moment that the recognition by the Anglican representatives (and by two Lambeth Conferences as well) of the *reality* of non-episcopal ministries implies recognition of their *adequacy* or *completeness*, still less that this recognition abolishes all difference between episcopal and non-episcopal ministries, it still remains true that the Free Churchmen have put their finger upon one great and glaring inconsistency. If non-episcopal ministries are real ministries of the Word and Sacraments in the Universal Church of Christ, they ought to be treated as such. If a person exercising such a real ministry be admitted into the ministry of the Anglican communion the admission should be by some form of admission not identical with that used in admitting a person who has exercised no ministry. A Presbyterian minister, for example, admitted into the Anglican ministry, should be ordained by a service not identical with that used for ordaining one who had never been more than a layman. Otherwise, the inference is that he has been only a layman, which involves a repudiation of this ministry, and a charge of invalidity against it, which the Anglican representatives expressly disclaimed, echoing the words of the Lambeth Appeal.

The suggested "supplemental ordination" would translate into unmistakable action the recognition unmistakably given in words by the Anglican representatives, by two Lambeth conferences, and (as Bishop Wilson states) generally understood, and would at

the same time maintain the Anglican principle that episcopal ordination is necessary for complete validity.

A canon authorizing supplemental ordination was submitted to the House of Bishops at the last General Convention. This canon was prepared by the Rev. Dr. W. C. Emhardt of the Commission on Ecclesiastical Relations and was the result of correspondence with thoughtful men of America and leaders in Britain, such as the Archbishop of Dublin and the Bishop of Chichester. For some reason difficult to comprehend it was tabled without discussion.

In the light of numerous comments received, Dr. Emhardt has reviewed the Canon, and changed some of the wording in it as presented to the House of Bishops.

Following is the proposed canon as now drafted:

## SUGGESTED CANON

### Supplemental and Conditional Ordinations

Of Ministers who have not received episcopal ordination. § 1. In case any minister who has not received episcopal ordination shall desire admission to the Diaconate or Priesthood of this Church, the Bishop of the Diocese or Missionary District in which he lives may, after confirming him, and with the advice and consent of the Standing Committee or the Council of Advice, confer upon him Supplemental Ordination to the Diaconate and the Priesthood. In conferring such ordination the Bishop shall read the following preface before the service: (words to be suggested by the Commission)\*.

§ 2. The letter of Orders in such cases shall contain the words: (suitable words to be suggested by the Commission)\*.

Of Ministers of uncertain orders. § 3. In case any minister, who has received ordination to the Diaconate or Priesthood from Bishops whose authority to convey such orders is open to reasonable doubt, shall desire authority to exercise his ministry in this Church the Bishops of the Diocese or Missionary District in which he lives shall confirm him if he be not already confirmed, and, with the advice and consent of the Standing Committee or Council of Advice, ordain him conditionally to the Diaconate and the Priesthood, reading before the service of ordination the words: (suitable words to be suggested by the Commission)\*.

**T**HE COMMITTEE ON REUNION with other Churches of the Lambeth Conference of 1920, in a recommendation concerning *conditional* ordination, quoted the precedent set by Archbishop Bramhall of Dublin in the seventeenth century in the case of some Presbyterians ordained by him. In letters of Orders, given to these ministers, Archbishop Bramhall made this statement:

*"Non annihilantes priores ordines (si quos habuit) nec invaliditatem eorumdem determinantes, multo minus omnes ordines sacros ecclesiarum forinsecarum condemnantes, quos propria*

\* Dr. Emhardt is suggesting the following to the Commission:

NOTE A. As preface to supplementary ordination, use:

A. B. who is desirous of officiating as a priest (or deacon) in this Church, and has satisfied the Presiding Bishop and the Bishop within whose jurisdiction he is to minister that he accepts the Doctrine, Discipline, and Worship of this Church, and desiring ample commission to act as a priest within the Church of God, seeks supplemental ordination.

This supplemental ordination, with the consent of the Presiding Bishop and the Bishop within whose jurisdiction he is to minister, we are about to confer with a view to supplying whatever of ecclesiastical or spiritual authority is required by this Church.

NOTE B. In letters of ordination, insert:

Recognizing whatever commission may already have been bestowed in and through his former ordination, but intending to supply whatever was wanting of the grace and authority of Holy Order required for the exercise of his ministry in the Church of God.

NOTE C. As preface to conditional ordination, use:

A. B. whose Gift of Holy Orders was not received from a Bishop of authority recognized by this Church, after having satisfied the Presiding Bishop and the Bishop within whose jurisdiction he is to minister that he accepts the Doctrine, Discipline, and Worship of this Church, has applied for conditional ordination.

This conditional ordination, with the consent of the Presiding Bishop and the Bishop within whose jurisdiction he is to labor, we are about to confer, desiring to give assurance that he is fully qualified to minister in this Church.



*Judici relinquimus, sed solummodo suppletentes quicquid prius defuit per canones ecclesiae Anglicanae requisitum, et providentes paci ecclesiae, ut schismatis tollatur occasio, et conscientiis fidelium satisfiat nec ulli dubitent de ejus ordinatione, aut actus suos presbyteriales tanquam invalidos aversentur.*"

A study of Archbishop Brainhall's form shows that his words fit the conception of *supplemental* rather than of conditional ordination.

So the precedents go farther back than commonly understood. The precedent, however, of refusing to make charges of invalidity goes still further back—to our Lord's rebuke of His disciples when they forbade one "who followeth not with us" from casting out devils in His Name (St. Luke 9:49-50).

The most remarkable feature about the whole discussion, and one that seems to have escaped general attention because it is written in huge letters across the whole ecclesiastical landscape, is that the Anglican contention concerning the necessity of episcopal ordination is coupled with a definite proposal manifesting the greatest humility of spirit. What could be further from spiritual arrogance and ecclesiastical self-sufficiency than the proposal trumpeted to the world in the Appeal to All Christian People from the Lambeth Conference of 1920:

"We believe that for all, the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. . . .

"It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination as obtaining for them a ministry throughout the whole fellowship.

"In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same."

Ten years later, in the Lambeth Conference of 1930, the Committee on the Unity of the Church referred again to this offer as follows:

"The method for which a preference was expressed by the Lambeth Conference in 1920—the method of mutual commission by means of the form used in each communion for commissioning its ministers—has been found unacceptable by the Free Church representatives."

There is no possible misunderstanding, then, with reference to the intent of the bishops in their appeal of 1920. They offered to accept ordination, or something practically equivalent, at the hands of Free Church ministers. They offered to accept something in the nature of ordination, or consecration—no doubt with some such adjective as "supplemental" prefixed—from the official agents of, for example, the Presbyterian and the Methodist Churches, as part of a "method of mutual commission by means of the form used in each communion for commissioning its ministers." (Italics not in original.)

What does that mean?

The Anglican representatives, in the conference with the Free Church representatives in 1922 and 1923, said:

"Yet ministries, even when so regarded [as real] may be in varying degrees irregular or defective. . . . There are some who consider our own ministry in one way or another defective or irregular."

The proposal of "mutual commission" seems to mean this:

"IF in any way Anglican orders are irregular or defective, and this irregularity or defect may be remedied by our acceptance of a

'commission' at the hands of official agents of the Free Churches, we will be glad to accept this.

"Our point is this: The visible unity of the Church involves 'a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.' (From the Appeal to All Christian People, 1920.) We believe that the episcopate is indispensable for providing such a ministry. However, insofar as the episcopate has in fact fallen short of complete efficacy in providing a ministry actually acknowledged by every part of the Church as possessing the authority of the whole body, and insofar as this defect may be supplied by formal recognition or commission or ordination (if you like) at the hands of the authorities of other communions, we are willing and ready to accept this.

"No doubt some at least of the non-episcopal ministries are within their several spheres real ministries in the universal Church. Perhaps we can only claim for our own episcopally ordained ministry that it is *in its own sphere* a real and valid ministry of the universal Church.

"The relative size of these several spheres is not of the first importance. What we need is that the sphere of all Christian ministries shall be nothing less than the *orbis terrarum*. To this end we are ready to give to you our contribution and accept from you your contribution."

AFTER taking such a position as this, and heralding it from the housetops for 13 years, it is highly inconsistent to permit our official formularies to give apparent contradiction by withholding even partial recognition from men that have received non-episcopal ordination, when they seek ordination in our Church. An interchange of official commission and recognition on a grand scale, as proposed by the Lambeth bishops, is perhaps far in the future. But "something in the nature of supplemental ordination" would be a definite step, with positive practical value, and of immense importance as the declaration of principle, and the translation of that principle into action.

It might not even require the passing of a canon, any more than the bishops who gave Bishop Ferrando supplemental consecration waited for a canon, or any more than the bishops have waited for a canon who have received Roman Catholics "into the communion of the Protestant Episcopal Church" by a form authorized neither by canon nor rubric.

Supplemental ordination, in helping to clarify the position of this Church in regard to non-episcopal orders, and in emphasizing our conviction that episcopal ordination is necessary to complete validity, will also point the way to an agreement between two differing attitudes concerning Christian ordination, which have caused misunderstanding. A typical attitude held by Free Churchmen is that ordination is so unique that it cannot be repeated; that a repetition of it would involve denial of the sufficiency of the grace of Christ to make a man His minister. On the other hand, the Episcopal Churchman, familiar with the three orders of the ministry and their successive grants of authority, sees no difficulty in repeated ordinations. Would not "something in the nature of supplementary (or supplemental) ordination" help to satisfy both sets of convictions?

If necessary a new term, free from controversial connotations, could be agreed upon. The Lambeth bishops paved the way for this by choosing the phrase, "mutual *commission*."

### Contrition

IF YOU ASK me whether there is one particular thing you should aim at and seek after most, I tell you seek contrition: pray for it; God has it for you. Pray for contrition, for this sorrow for sin because sin has been against the love of God. And if you pray for contrition then I assure you that the last word is hope. There is always hope for the sinner who prays for contrition. Pray for sorrow; cultivate sorrow. Come back very simply to the loving God, and you can hope that there will no longer be anything like depression, but always hope, because God who is our Father is waiting to pardon and restore us through Christ our Lord.

—The Bishop of Colombo.





## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### The First and Great Commandment

READ St. Matthew 22: 34-38.

THE IMPERATIVES OF LIFE fall into two classes: some are conditional and some are absolute. That is, many have an "if" attached to them, a few have not. The college says to the boy or girl, you *must* pass the examination for entrance *if* you are to enter here; the railroad company says, you *must* pay your fare *if* you are to ride on our trains. These are definite enough requirements but they are not absolute, for I need not go to college but may end my education with the high school; I need not ride on the train—I may walk, or stay at home. Some imperatives on the other hand are absolute: you must develop from a child into a man or woman, you must grow old, you must die. There is no "if" about any of these, no alternative nor choice.

The imperative of Christ's great commandment belongs to neither of these classes, though it partakes of both. "Thou shalt love the Lord thy God"—it is evident that this may be ignored and disobeyed. Many persons do ignore it and live as though it never had been uttered, "neither is God in all their thoughts." Yet it is equally a fact, to which experience bears testimony, that when the commandment is ignored life is permanently impoverished, character fails of its highest achievement, and the end for which we are created never can be attained. There is indeed an absoluteness about "Thou shalt love the Lord thy God." We may put an "if" there but Christ does not. He mentions no exceptions.

What does it mean to love God? Alas, how often is that word love debased! And how often are we befooled by cheap counterfeits! Modern literature, the stage, the moving pictures from which multitudes gain their conceptions of what life means, interpret love as physical desire or romantic emotion, or good-natured tolerance, or longing for possession. Obviously the love of God can be none of these, and if we think clearly we shall see that the love of our neighbor must meet a test that none of these can pass. That test is a simple one. True love puts the loved one first and self second. It does not look toward the satisfaction of our own desires but toward the good of the loved one. Loving God means putting Him first. "If ye love Me, keep My commandments." "We love Him, because He first loved us." It is more than mystical ecstasies, more than thrilling emotion. It is the yielding of my whole self to Him. "Thou shalt love the Lord thy God."

But can we make ourselves love anyone, whether man or God? There are moments when we ask that question in all good faith. We are accustomed to think of love as coming and going independently of our will. We talk of falling in love, and falling out of love; as though we had no control over the matter at all. This is a false and shallow conception of love. One cannot, of course, control all the vagrant tides of emotion, but he can set his face steadfastly toward love and walk in that way. We can try to know God, and when we know Him we shall love Him. As we move toward Him, we find God moving toward us, loving us when we are most unlovely, waiting to show Himself to us if we will only look at Him. "Thou shalt love the Lord thy God" is no impossible commandment. It is, moreover, the first and great commandment, the supreme imperative of life.

Grant, O my gracious God, that in the present life I may ever love Thyself for Thyself above all things, seek Thee in all things, and in the world to come may find Thee and keep hold of Thee forever; through Jesus Christ our Lord.—*Archbishop Bradwardine.*

GOD COMMUNICATES Himself to men not only by His personal word, but also by His essential spirit.—*Rev. W. S. Bishop, D.D.*

## The Living Church Pulpit

Sermonette for the Eighteenth Sunday  
after Trinity



### Essentials of Religion

By the Rev. Sidney Lee Vail  
Rector, Church of the Annunciation, New Orleans, La.

"Master, which is the great commandment in the law?"  
—ST. MATTHEW 22: 36.

THE MASTER replied to the foregoing question by referring to Deuteronomy: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might—or strength. "Mind" is substituted for "strength" in St. Matthew, while St. Mark gives all four. And, as second in importance, He quoted Leviticus: Thou shalt love thy neighbor as thyself. These essentials underlie all real religion. Judaism recognized this and Christianity enlarged and enriched its meaning. Christ demands the love of all our faculties, and commands that we love one another *as He loved us.*

Emotion or sentiment is a necessary part of religion. We must love God with all the "heart" that we can put into it. The will must be exercised, and so the requirement is "with all thy soul." The divine in us must testify that the profoundest realities of religion are associated with the soul. The "spiritual" is the real, and the immortal part of us is the innermost sanctuary of the soul.

In religion there is need for thought. To think deeply and inquire earnestly into all truth is the attitude of devout students who develop mental power by thinking religiously. The mind finds its loftiest inspiration in loving God. What think ye of Christ is a question not of by-gone days, but a vital one for us to consider thoughtfully today. We are to be students of Christ. We accept the creed of Christianity on the authority of the Church, and grow into fuller appreciation of its meaning as we love God in Christ with the mind.

And we must love God "with all our strength"—suggesting self-sacrificing work, religion in action, or its daily application. Zealous and trained workers who do their duty and endeavor to serve God truly are blessed. He who loves God with all his strength puts much emphasis upon a service which is "perfect freedom" and joyous, and is in many practical ways an active servant of the Living God.

The fulfillment of our duty to our neighbor is another essential. The Christ laid great emphasis upon it. Remember His "inasmuch" teaching and His "new commandment." Those who deeply and honestly love God cannot stand aloof from men. The measure of their love for God is reflected in their appreciation of the joys and sorrows of mankind. Whoever loves God loves his neighbor as a consequence. Are you a good neighbor?

Christ's law of love is far more essential than the love of "divers laws and ordinances" or the love of traditions and customs and practices concerning the minutiae of worship. Love as the supreme good is the great essential of personal discipleship. It is the message of the Evangelists. "Faith, hope, love, these three, but the greatest of these is love" says St. Paul.

The essential factors of religion are what they were in the New Testament. Heart, soul, mind, and strength, multiplied by the love of Christ, constitute the Christian life. These are the things that matter. Christ's summary of the law remains unquestioned. Love is the keynote of the whole program. Sacrifice and service are its highest form of expression.

Christianity is personal loyalty and devotion to Christ. There must be the glow of a deep and abiding love in the life of every modern disciple, which manifests itself in a right attitude toward God and one's fellow man. The more we think of Christ's life and death and study His teaching and yield ourselves to His service, the more we understand Christianity and the absolute necessity for unity in essentials, freedom in non-essentials, and love in all things.



# An Orthodox View of the Anglican Communion

By the Most Rev. Germanos

Archbishop of Thyateira and Exarch of Northern Europe

WE MAY TAKE IT now that, as the result of recent colloquies, the old idea of many Orthodox folk that the Anglican communion is merely a Protestant body that happens to have retained episcopal government ought to be put away altogether. The affirmation of the Anglican Church that it is Catholic in its doctrine and principles has sound foundations. Whether, however, the Anglican communion as it now is can unite with a Church that is purely Catholic, like the Orthodox, is another question.

How far has Protestantism influenced this communion? Is it to be regarded as a Church that is at once Protestant and Catholic? It is hard to say, for the Anglican Church does go so far in allowing everyone to be a law unto himself! There is a middle party, which may be the official one, as certainly including the archbishops, and which will describe the Anglican as the "bridge Church," in that it is or claims to be both Protestant and Catholic. At one end of this bridge are the evangelical and modernist parties, who assert that it is purely Protestant, and at the other the Anglo-Catholics, who are equally sure that it is pure Catholic. It is for the Orthodox to try to understand these varying schools of thought, and they find it no easier to do when they read the varying explanations of them given by Anglicans of weight. The headmaster of a leading public school tells us that "each of them fulfills the other," and an active bishop will say that "they are, after all, just fringes, and all the weight of the fabric is in the middle."

According to the dictum of the Lambeth Conference it would seem that all of these "schools" are acceptable in the Anglican communion, and their differences "are on matters of secondary import only"; yet historically these varying schools of thought have caused divisions in plenty, and the keenness of the disputing that occasionally arises between them would seem to show that their members think the divisions are about matters that are at least important, if not "essential."

That being so, how are we to explain the fact that, with all the disputing, unity is preserved, merely individual cases of "conversion" to Rome or elsewhere being put on one side?

The fact is that the Anglican Church has learned by the experience of loss that it is worth going through much to keep unity, though Orthodox have to remember, when the question of union with our Church comes on the tapis, that it is not with this or that school, but with the Church of England as a whole that we have to unite—if unite we do.

Naturally, every one of the varying schools hopes, and perhaps believes, that it is its own way of thought that will prevail in the long run; but every one of them knows also that, if it were to push the dispute to the point of division, it would itself be a mere dissenting body, and that in all probability the existing "national status" of the Church of England would be lost in the scandal of the division. So real Church feeling joins with a wholly laudable form of patriotism to keep the Church together.

But, can the Orthodox Church unite with such a Church as this? We Orthodox were outside all the storm of the Reformation, and could remain undisturbed in contact with our old traditions. Not that we were quite uninfluenced by it, as the story of Cyril Lukaris is enough to show. Still, we did reject that influence, and rejected also the "Tridentine definitions" of Rome, and all her later innovations. We were thus able to abide firmly

*IT IS GOOD to see ourselves at times as others see us. In this article we can see how odd and quaint a phenomenon—if also how grand an institution—the Anglican Church as a whole appears to a foreign scholar and distinguished bishop, who knows it as well as any non-Anglican can know it, and who has been for years its helper and friend. ¶ This condensation of articles published in "Ecclesia," official Church organ of Greece, was prepared by Canon W. A. Wigram.*

by the development and explanation of Orthodox dogma, on the basis of the Seven Councils, with Scripture and Tradition as our guide.

Of course there are, with us, both theological opinions and *theologoumena* but nothing like the marked "schools of thought" of the Anglican Church. Every Orthodox Christian, for instance, accepts the Real Presence as a matter of course, but does not attempt to define it. The Anglican on the other

hand suffers from a superfluity of definitions, and all incline to our thinking to a notion of the Presence that is symbolical or subjective—a result of Calvinistic influence.

HOW, THEN, can the Orthodox, unreformed, Catholic Church unite with one that cannot reject elements that are distinctly Protestant?

It can only be, by the Orthodox turning Protestant (an impossibility) or by the Anglican reverting to its old, Catholic ways. It is the fact that this tendency is now prevailing that puts union not far beyond the bounds of the possible.

To the Orthodox the dogmatic framework of the Church of England is inconveniently narrow. In their effort for union, not only with the Catholic Churches, but also with the Protestant, they have concentrated their teaching on what is called the Lambeth Quadrilateral, as enough for the basis of the future universal Church—and we must own that it has proved enough for a union with the "Old Catholics" of Holland.

These four points, however, ignore the importance of tradition, and limit all dogmatic development to the first four centuries, thus failing to recognize the Church's right of development and definition.

The "Quadrilateral" has nothing about the power of the Church as the guard and interpreter of Revelation, and only looks on the episcopate as needful for work on earth—a fact to which it attaches so much importance that when once assured that the Swedish Church had kept apostolical succession it seemed not to care about its undoubtedly Lutheran doctrine of the ministry. Sometimes, too, they explain that apostolical succession in a way that is the equivalent of denying it altogether!

Thus, we think the Quadrilateral too narrow as a base, and hold that when the Anglican Church looks into her own Catholic principles, it will find those to be necessary that it now calls secondary—and the more it does that, the greater the hope of reunion.

Of course there are some—to look at another difficulty—who in their zeal are apt to confound "Catholic" and "Roman." No Anglican can ignore the pre-Reformation relations of his Church with the Roman, but, since the relations were broken off, just because of those innovations which Rome insisted on then and has gone on insisting on, and increasing, ever since, why try and go back to them now? This is a tendency that does no good to Anglicanism in its relations with Orthodoxy, and though some of us know it to be the work of a minority only, yet it is a minority that seems unchecked and is harmful.

Do not think, my brethren of the Church of England, that the writer does not want union with you. He has lived for ten years among you, and has learned not to attach too much importance to your differences. We wish only to judge your ten-

*(Continued on page 606)*



## Program of the Centenary Catholic Congress

Philadelphia, October 22-26, 1933

"The Catholic Revival and the Kingdom of God"

Honorary President—The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.  
Chairman—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.  
Vice-Chairman—The Rev. Frederic S. Fleming, D.D., rector of Trinity Church, New York City.  
Headquarters—The Bellevue-Stratford Hotel. (All sessions at the hotel unless otherwise noted.)

### PRELIMINARY

SATURDAY, OCTOBER 21ST

Evening—Registration and information booth opens. Exhibits open. Informal conferences.

SUNDAY, OCTOBER 22D

Morning—Close of the novena of prayer for the revival of religion in America.

Services in Congress churches. Special preachers.

4:00 P.M.—Young People's meeting and tea. Speaker, the Rev. John Crocker, student chaplain at Princeton University.

Evening—Services in Congress churches. Special preachers.

MONDAY, OCTOBER 23D

6—9 A.M.—Holy Communion in Congress churches.

11:00 A.M.—Solemn High Mass in honor of the Blessed Sacrament. St. Mark's Church, preacher, the Rev. Joseph Patton McComas, D.D., vicar of St. Paul's Chapel, New York City.

### THE CONGRESS

4:00 P.M.—Tea and informal reception.

8:15 P.M.—Session of the Congress. Address of welcome, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

Subject, The Awakening.

The Beginning of the Revival, the Rev. William A. McClenthen, D.D., rector Mt. Calvary, Baltimore, Md.

The Development of the Revival, the Rev. Frank Gavin, Ph.D., General Theological Seminary, New York City.

TUESDAY, OCTOBER 24TH

6—9 A.M.—Holy Communion in Congress churches.

11:30 A.M.—The Congress Mass at the Municipal Auditorium. Preacher, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church. (Procession starts at 11 A.M.)

3:00 P.M.—Session of the Congress.

Subject, The Life of the Kingdom.

The Revival of Personal Devotion, the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont.

The Revival of Corporate Worship, Ralph Adams Cram, LL.D., New York City.

8:15 P.M.—Session of the Congress.

Subject, The Kingdom and Human Society.

The Worth of the Individual, the Rev. James O. S. Huntington, D.D., O.H.C., Holy Cross, West Park, N. Y.

The Responsibility of the Community, the Rev. Julian D. Hamlin, rector, Church of the Advent, Boston, Mass.

WEDNESDAY, OCTOBER 25TH

6—9 A.M.—Holy Communion in Congress churches.

11:00 A.M.—Solemn High Masses: at St. Clement's Church, the Congress Requiem, preacher, the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago; at St. Alban's Church, Olney, with Intention for Altar Guilds, preacher, the Rev. John Rathbone Oliver, M.D., of Baltimore.

2:30 P.M.—Session of the Congress.

Subject, The Extension of the Kingdom.

The Revival of Evangelism, the Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass.

The Revival of Missions, the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada.

7:00 P.M.—The Congress Dinner.

Chairman, the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago. Welcome, the Mayor of Philadelphia; Greetings from England, Will Spens, C.B.E., vice chancellor of Cambridge University. Speakers, the Rev. Canon Bernard Iddings Bell, D.D., lately warden of St. Stephen's College, and Professor Robert K. Root, Ph.D., of Princeton University.

THURSDAY, OCTOBER 26TH

6—9 A.M.—Holy Communion in Congress churches.

11:00 A.M.—Solemn High Masses: for Missions, at St. Elisabeth's Church, preacher, the Rt. Rev. John Durham Wing, D.D., Bishop of Southern Florida; for Religious Orders, at St. Luke's, Germantown, preacher, the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.

2:30 P.M.—Session of the Congress.

Subject, The King and His People.

God in the Kingdom, Wilbur M. Urban, Ph.D., professor of Philosophy, Yale University.

Man in the Kingdom, Will Spens, C.B.E., vice chancellor of Cambridge University, England.

8:15 P.M.—Session of the Congress.

Subject, The Future of the Kingdom.

(One Address), the Rt. Rev. William T. Manning, D.D., Bishop of New York.

Closing Address by the chairman.

The Exhibits and information desk will be open each day from 10:00 A.M. to 10:00 P.M., except during the sessions and services of the Congress.

### A PHYSICIAN'S PRAYER

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you . . . for I was sick . . . and in prison and ye ministered unto Me . . . For inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."—ST. MATTHEW 25: 34-36-40.

**L**ORD, who on earth didst minister  
To those who helpless lay  
In pain and weakness, hear me now  
As unto Thee I pray.

Give to mine eyes the power to see  
The hidden source of ill.  
Give to my hand the healing touch  
The throb of pain to still.

Grant that my ears be swift to hear  
The cry of those in pain.  
Give to my tongue the words that bring  
Comfort and strength again.

Fill Thou my heart with tenderness  
My brain with wisdom true.  
And when in weariness I sink  
Strengthen Thou me anew.

So in Thy footsteps may I tread  
Strong in my strength always.  
So may I do Thy blessed work,  
And praise Thee day by day!

—EDWARD HENRY LATOUCHE EARLE.

### An Orthodox View of the Anglican Communion

(Continued from page 605)

dencies and to give an opinion on them, and we wish also to give heart to our Orthodox. This we would say in closing. A Church that has such zeal, and such wealth of learned men who consecrate their hearts and brains to the Kingdom of God, is the Church with which the Orthodox must unite, and may God hasten the day that will make it possible, which will indeed be the day which the Lord hath made, in which we can rejoice and be glad.



# On Round Pegs in Square Holes

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's Church, Seaford, Delaware

WE ARE ASSURED, by no less an authority than Aristotle himself, that each of us has a certain niche in the great temple of human existence, and for which we were specially hewn by the great Architect of the Universe. St. Paul gives us the further assurance that we have gifts, differing according to the grace that is given unto us, and further exhorts us to be worthy of the vocation to which we are called. Then in the 12th chapter of I Corinthians he gives a most admirable and commonsense talk on vocations, taking as the subject of his thesis, "Now there are diversities of gifts but the same spirit, and there are differences of administrations but the same Lord."

If we take the Church down through the ages, and study the lives of the more prominent members whose careers have come down to us, and look around among our brethren of the various Protestant denominations, the excellent advice of St. Paul seems to have been pretty generally followed. The policy of trying to fit as far as possible round pegs into square holes, being, together with the Apostolic Succession, unity, holiness, and of course wisdom, one of the marks that singles out the Protestant Episcopal Church in the United States of America as unique among the less fortunate branches of the visible Church on earth.

One cannot imagine Ignatius Loyola as the priest in charge of a group of missions in Nebraska; St. Francis of Assisi as the rector of a wealthy suburban parish; Fr. Damien as a diocesan superintendent of education; Fenelon or Bossuet as the rectors of obscure country parishes; the Cure of Ars as a secretary on the National Council; or Peter the Hermit as a diocesan secretary. To go to the other extreme, it is difficult to imagine Harry Emerson Fosdick as the superintendent of a city mission, or Billy Sunday as professor of Liturgics in an ecclesiastical seminary. It is not too much to assert that all these parallels, far-fetched as they may seem, are possible and even probable in this Church at the present time.

How many years of Robert Norwood's preaching ministry were wasted until chance, or Providence, led him to the pulpit of St. Bartholomew's, New York? One of the profoundest liturgical scholars in the Church was for twenty years the unrecognized pastor of an obscure country parish until the chapter of accidents led him to the belated recognition of a chair in one of our seminaries. In a recent number of the *Witness*, Dr. Bernard Iddings Bell pointed out the absolute lack of necessary qualifications in the men selected to guide the university and college students and to superintend the spiritual welfare of the pick of our younger generation. I was talking the other day to a group of rectors of ordinary city parishes, and, with one exception, all of them longed for the quiet, pastoral work of a country town. We all know active, keen, intellectual, spiritual young men who ought to be carrying on the Church's work in the great centers of population or on the active mission field, but who are buried in the little backwaters to which they were appointed on ordination. We also know there are men with half a dozen children, struggling to exist on \$2,000 a year, and celibate or bachelor rectors in rich parishes with corresponding incomes.

OF COURSE we all know that the first duty of a priest is to be a pastor, and that a man with a vocation for the ministry ought to be contented to do the work of the Lord in the place in which he is called to labor. That is so, but all priests are not preachers, and many admirable preachers have not the gift of the pastoral office, and if a man happens to be an authority on Hebrew, Theology, Church History, or Liturgics it would seem a pity to use him to run elementary Sunday schools in the wilds of Nebraska. One does not shave with a jack knife, nor, except in the Episcopal Church, cut wood with a razor. This

unfortunate state of things cannot be remedied by abusing the vestry system, or appointing committees to consider the placement of the clergy. The laity have a perfect right to be consulted as to the kind of pastor they desire, and the man they feel that they want and who presumably knows that he wants them. No parish or rector is perfect, and we all get disgruntled at times. At the same time the bishop should have, and in fact has, the right to see that his men are placed in the position in which they can be happiest and do most good to themselves and the Church, and he should feel it his duty and moral obligation to see that his men are placed where their peculiar talents can best be used for the good of the whole Church.

I WONDER how many of us have read a little book by the Rev. J. Warren Albinson entitled *The New Priesthood*, a volume packed full of commonsense and replete with practical wisdom? Among other things the author says is the following:

"Many diocesan offices, such as those of canon missionary, secretary for social service, and secretary for diocesan education, which should be full-time jobs for men specifically trained in these fields, are turned over to rectors of parishes near headquarters as part time occupations because something ought to be done along those lines and there are no men to fill the places."

Why are there no men to fill the places? Because the men who are trained, able, anxious, and ready to undertake the kind of work for which they are specially qualified are eating their hearts out in surroundings for which they have no particular qualifications, and which any priest with ordinary gifts is perfectly able to undertake.

The author continues:

"After years of preparation in college and seminary he was thrown on the square of Church life and forced to occupy himself in whatever hole he happened to fall. It might be eventually that lucky chance, in bouncing him around, would jounce him into a hole of great value or leave him stranded on the edge of the square." . . . "Many of us have known priests who were wasting their talents and their possibilities in places for which they were absolutely unfitted, simply because they had been stuck there, and there was no decent and self-respecting way out."

Every man knows in his own heart the work that he can do best and hopes and prays that some day he will be called to the sphere in which he can do the best work for the Master. In spite of the general if unexpressed idea, I do not believe the ordinary priest looks on a wealthy city parish, or the episcopate as the *summum bonum* of his ministry. I believe we have probably more men who look on the priesthood as a profession instead of a vocation than perhaps other denominations. That is because we are largely the Church of the well to do and so-called better classes: This has been the curse of the Church in all ages and will be until the end of time.

At the same time, one is not always happiest in the work one can do best. I spent the best part of my life hammering Church history and canon law into seminarians. Without false modesty I may say that I was a bigger success as a teacher than ever I shall be as a parish priest, but I know perfectly well that I should never be happy again away from a small town parish. Give me a country town not too far from a city with a library, plenty of children, \$2,500 a year, and a decent rectory, and I know one peg that would whittle himself to fit. In the meantime, until the Lord sends the rulers of the Church the gifts of wisdom and understanding I suppose that round pegs will continue to try and fit square holes, and continue to make excellent jobs of it, but, again to quote St. Paul, let them "covet earnestly the best gifts," and pray that they may be shown "a more excellent way."



## Churchwomen Today

Ada Loaring-Clark, Editor

**WE ARE** in the second year of this triennium and many of us are planning and preparing for the service at which our fall United Thank Offering will be presented. We have doubtless tried to increase the number of those who give thanks through this great offering, because it seems untimely to expect larger gifts.

### United Thank Offering

So many fine suggestions for both diocese and parish have been sent out by the special committee of which Mrs. Henry Hill Pierce of New York is the chairman. We are reminded that custodians should keep constantly before all Churchwomen the real character and purpose of the U. T. O. It is not a quota, not a tax, not a pledge, but a united free-will offering of the women of the Church, given day by day, with prayers for those who are carrying the news of the Giver of all good things to those who have not yet heard it—an offering from women for women's work.

The present seems an especially suitable time to stir the interest of women in the United Thank Offering. We should turn our minds away from the dark clouds of economic strain and stress to the light of our Father's face and count over the good things He has given us—just the ordinary things we take for granted: health, friends, sunshine, as well as that greatest of all gifts, "His only Begotten Son," and remembering these we can face the future with courageous hope and thanksgiving.

The great golden alms bason on which we place our Thank Offering every three years and which means so much to us has been much admired by the many thousands privileged to see it for the first time at the Century of Progress Exhibition, Chicago, where it is placed in our Church's exhibit. It vies in interest with the great Chalice of Antioch, also in the Hall of Religion.

**SOME TWENTY-FIVE YEARS AGO** a band of ten Church women in Chicago formed themselves into a group to sew for destitute crippled children, to give their friendly aid and practical sympathy to needy women and children, and for other charitable purposes.

### Friendly Aid Society

Active membership in this particular society is now limited to one hundred and twenty-five, and fifty-six charities have benefited through the gift of \$262,000. Mrs. John Agar, who so ably edits the woman's page in *The Diocese*, is the president and directs this effort of friendly fellowship.

**THOSE OF YOU** who know me are well aware that the necessity for promptness in answering letters is one of my pet hobbies. Last week I received three letters telling me that certain of my friends could not get replies to important communications.

### Courtesy

No, the delinquents were not clergymen! The letters to which I refer were, in each instance, written by women who hold positions of national importance in the Church.

To me it is inexcusable, except of course in cases of illness or absence, to let a letter lie without notice of its receipt for days and days, perhaps weeks and weeks. To the writer waiting for an answer it is not only an irritation but possibly a very real handicap.

Letters addressed to presidents, secretaries, or treasurers of organizations are not, unless so marked, personal letters. They should be brought to the attention of the members at the earliest possible moment, in order that a reply may be sent expressing the wishes of the organization. I was taught that one of the first responsibilities of a lady is to be courteous and certainly a letter demands the courtesy of a prompt reply, perhaps more especially when it deals with matters of profound importance to the work of any officer, group, or organization.

## Books of the Day

Rev. William H. Dunphy  
Editor



**A SHORT HISTORY OF THE OXFORD MOVEMENT.** By S. L. Ollard. Milwaukee: Morehouse Publishing Co. (Mowbray.) Pp. xv and 283. \$2.40.

**THE OXFORD MOVEMENT AND AFTER.** By C. P. S. Clarke. Milwaukee: Morehouse Publishing Co. (Mowbray.) Pp. xi and 316. \$2.95.

**EVERY MAN'S STORY OF THE OXFORD MOVEMENT.** By T. Dilworth-Harrison. Milwaukee: Morehouse Publishing Co. (Mowbray.) Pp. vii and 154. 85 cts.

**WHAT ENGLAND OWES TO THE OXFORD MOVEMENT.** By S. L. Ollard. Milwaukee: Morehouse Publishing Co. (Mowbray.) Pp. 40. 18 cts.

**H**ERE are four volumes from the Mowbray press which tell the exciting story of the Oxford Movement. Canon Ollard's *Short History* is a revised edition of a volume first published in 1915; the other three are new publications, inspired by the centenary of the Movement.

Canon Ollard long has been recognized as an authority on the subject of the Catholic Revival. His book contains a mass of material, but it is somewhat lacking in organization. Especially valuable are his brief sketches of the earlier Tractarians. While these miniature biographies interrupt the course of the narrative, they do give twentieth century readers accurate pictures of such men as Dykes, Bloxam, Mozley, and Marriott.

Almost one-third of the book is given over to discussion of the results of the Movement, and it is this section which the author has summarized in *What England Owes to the Oxford Movement*. Splendid illustrations enliven the book, while its style, popular in the best sense of the word, makes it one which can be recommended, enthusiastically, to the laity.

Perhaps the best of these four volumes is Prebendary Clarke's *The Oxford Movement and After*. Those who have read Canon Ollard's history will find the first half of this book very like it, both in content and in structure. Then follows a critique of the entire Movement, and it is this section which makes the book particularly valuable. The author points out that the publication of *Lux Mundi*, in 1889, "really amounted to a new Oxford Movement." He quotes Dean Inge, who said that the appearance of this volume "gave the High Church party a new lease of life when it seemed in danger of losing itself in sterile medievalism." Says Prebendary Clarke, "Since the publication of *Lux Mundi* there has been a definite rift in the Movement. Henceforth it has included Liberal Catholics, who followed Gore, and Traditional Catholics, who remained faithful to the teaching of Pusey and Liddon." Discriminating readers will find the chapter headed *New Wine* a brilliant account of the theological history of the Oxford Movement since Dr. Pusey's death.

*Every Man's Story of the Oxford Movement* should appeal, especially, to lay people. Two appendices are noteworthy. The first contains a succinct statement of the Anglo-Catholic position, while the second is an interesting summary of the litigation which accompanied the ceremonial revival.

One notices, in all of these books, a singular neglect of the part which American Churchmen played in the Oxford Movement. Prebendary Clarke suggests that Bishop Hobart's work in New York had a distinct influence upon Newman's sermons and tracts, and he notes the fact that Fr. Grafton (the late Bishop of Fond du Lac) was one of the founders of the Society of St. John the Evangelist. Canon Ollard does not name a single American Tractarian. True, these books were written chiefly for English readers, but one regrets the fact that not even Dr. DeKoven is named among the leaders of the Movement.

R. E. C.



# The Rise of the Anthem

By F. Leslie Calver

THE TERM ANTHEM is probably derived from the word "antiphon." An antiphon was formerly sung alternately by the two sides of the choir in unison. The words were specially chosen with reference to their suitability for the service of the day. The antiphon usually preceded a psalm. Durandus says: "*Tonus enim totius psalmi ex tono antiphonæ sumitur*"—the tone of the whole psalm is taken from that of the antiphon.

The character of the antiphon is still preserved in the *Antifona* of the Italians, the *Antienne* of the French, and the *Wechselgesang* of the Germans.

Thus the anthem is the natural successor of the antiphon. It is worthy of note that the term *anthem* had formerly other than a purely musical meaning. For instance, the texts of Bishop Scory's sermons preached at St. Paul's Cross were called his anthem. In the *Prioress's Tale*, by Chaucer, the words:

" . . . bad me for to syng  
This antym veraily in my deying,"

refer to the old hymn "*Alma redemptoris*." Shakespeare, in *Henry the Fourth*, when he makes Falstaff say: "For my voice, I have lost it with hollaing and singing of anthems," gives the term a secular application.

Just as the great continental composers were quick to realize the possibilities afforded them by the Mass, so the early English musicians were soon alive to the scope offered them by the anthem.

At first anthems were necessarily sung with little or no accompaniment, because the art of making instruments was comparatively unknown. This had one remarkable effect—the early development of independent part-singing. Unaccompanied vocal music soon came to be known by the term "*a cappella*," meaning "in the Church style," because the music sung in the Sistine Chapel at Rome was never accompanied by instruments.

For a long time, composers showed but poor judgment in the selection of their words for anthems. Nor was there much distinction of style between sacred and secular music. For instance, the madrigal by Orlando Gibbons (1583-1625), "The Silver Swan," and his anthem "Hosanna" might change places (the madrigal becoming an anthem and *vice versa*) without any violation of character. Yet each, judged by the standard prevailing at that time, would be deemed a noble specimen of its class.

Many of the early anthems were more like exercises in counterpoint—dry and uninteresting except perhaps for the singers—and without much attempt at religious expression, while sometimes exhibiting great originality and skill in *imitation*—a device which was one of the first to come into favor. As time went on, a better agreement with the character of the words was attained. One of the earliest composers whose work beautifully expresses the sentiment of the words was William Byrde (1543-1623). At first he wrote mostly to Latin texts, but later on he adapted much of the same music to English words. One of his best known anthems is "Bow Thine Ear." As to other writers of the same period, though the compositions of men like Tye, Tallis, Farrant, and Bull are models of constructive skill, they are mostly lacking in inspiration as regards religious musical expression.

During the troubled times of the Commonwealth, sacred music was at a low ebb. Later on, new interest was aroused by the words of foreign writers, and for some time the needs of the Church were supplied by a series of adaptations from oratorios and Masses. The Latin motets "*Omnia Vanitas*," "*In Exitu Israel*," and "*Exultate Deo*," by Samuel Wesley the elder may be said to be the precursors of the anthem in its present form.

A remarkable anthem was produced by Pelham Humfrey

(born 1647) in "Hear, O Heavens." Humfrey had been sent, as one of the promising boys of the Chapel Royal, to France to study his craft by Charles II, in whose reign the influence of the French style became very powerful. Unfortunately Humfrey died at the early age of 27; but not before he had become a fit leader of the new generation of anthem writers which was then springing up, represented by composers like John Blow and Michael Wise.

Soon there arose a remarkable genius in Henry Purcell (1658-1695), organist of Westminster Abbey. Purcell quickly assimilated the influence of the new movement, both in its French and Italian aspects. He was the real inventor of the "run" (that is, a rapid succession of notes sung to one syllable), which Handel, nearly a century later, appropriated to himself. Purcell wrote many noteworthy anthems, one of the best known being "Rejoice in the Lord Alway," sometimes called the "Bell Anthem," on account of the descending scale passages in the instrumental opening.

GRADUALLY there was a marked distinction in style between sacred and secular music, the latter having by now assumed a character unfitted for the dignity and solemnity of divine worship. As a result of French and Italian influence, solo, duet, quartet, etc., passages and movements were introduced into anthems, such compositions being known as *verse* anthems. Another remarkable development was that of organ accompaniment, imparting, as may be readily understood, a greatly enhanced effect. As time went on, the accompaniment, so far from being a mere duplication of the voice parts, often became a very essential component part of the anthem.

Handel, when he went to England, displayed interest in the anthem form, and produced the "Chandos anthems" during his association with the Duke of Chandos at Cannons. One of the finest of these is "O Praise the Lord with One Consent," opening with the theme of "St. Anne" (which Bach also used for one of his best known fugues), and containing many "runs." Handel criticized much of the work of Dr. Greene, an English contemporary, and is said to have put one of Greene's anthems outside the window because, as he explained to the composer in his caustic manner and with his strong German accent, "it wanted air." Naturally, "Toctor" Greene was annoyed.

The modern period of anthem writing may be said to have begun with Thomas Attwood, a pupil of Mozart and organist of St. Paul's Cathedral, London. One of his best known anthems is "Come, Holy Ghost," noteworthy for its beautiful diatonic melody. The chief value of Attwood's work lies in the effort he made to supersede bad arrangements and to impart adequate and connected expression to the words set as anthems.

Writers like Samuel Sebastian Wesley carried anthem writing yet a stage further. Wesley's two best known anthems are probably "Blessed be the God and Father" and "The Wilderness," the latter having been performed with orchestral accompaniment at the Birmingham Festival in 1852. John Goss, Henry Smart, and Thomas Attwood Walmisley should also be mentioned as leading anthem writers of this period.

In the early Victorian age, Spohr's music had rather a baleful effect upon the anthem. Many English composers, with but poor judgment, imitated his chromatic semitones and constant exploitation of the chord of the minor ninth. In due course, this brought about the inevitable reaction in favor of the older diatonic style. Barnby, Dykes, and Stainer were prominent names about this time.

A distinguished foreign composer who interested himself in the anthem during the reign of Queen Victoria was Gounod. He

wrote several fine specimens. One of his best was "By Babylon's Wave," which displayed beautiful vocal and instrumental effects. "Sing Praises" is another well known specimen by this great French composer.

Sir George Martin, who succeeded Stainer as organist of St. Paul's Cathedral, London, produced many striking anthems, one of the best loved being "Hail, Gladdening Light." Nor have the more modern composers like Holst neglected this form.

Naturally there are many other names which spring to mind; but in a brief article like this it is impossible to mention them all.

For a long time past, American composers and publishers have ably carried on the torch. When the history of the anthem up to the end of the twentieth century comes to be written, no doubt many American names will have to be included.

Rightly regarded, the anthem is either a sermon in music or a song of praise which has cost some effort, sung on behalf of all present. It is impossible, therefore, to exaggerate the importance of clear enunciation by the choir. The plan of having the words printed, when possible, for the use of the congregation, is to be commended as calculated to give the maximum benefit to all listeners.

## Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE DIFFICULTIES of the voyage from England to America, as shown in the letter to the S. P. G. of the Rev. Matthew Graves, missionary to New London, Conn., March 17, 1748:

"By a signal & miraculous Preservation of Providence, I landed here on ye 9th of this Instant. We were thirteen Weeks & three days in our Passage from ye Lizard, during which time we were exercis'd with inexpressible Perils & Terrors of Mind: even Famine approached & threatened our Ruin."

THE REV. ISAAC BROWNE, of Newark, N. J., who also holds services at Second River, writes the secretary of the Society for the Propagation of the Gospel in Foreign Parts, October 6, 1761:

"I have been now twenty eight years a Missionary in the Honble Society's Service, and for some considerable time, the eldest, in the Province of New Jersey; for so many Years have I made it my Study day and Night to promote the spiritual interest of those committed to my Care—I hope my Labour has not been altogether in vain—but to my great sorrow Vice & Immorality still abound among us, and are not to be subdued by my feeble endeavours. It is hard to convince Bigots and to persuade them of the reasonableness of conforming to the national and established Church: but more difficult yet to prevail upon Men, when their understanding is enlightned, to live conformable to the Gospel in other Respects. I preach to Two flourishing Congregations, in external appearance, one at Newark the other at Second-River, who are for the most part very constant in their attendance upon the publick Worship, and there are but few among them who do not behave with great decency and seeming devotion—I wish I could add that their behaviour was as unexceptionable in all other concerns—but hope in God the time may come when better things may be said of them, and by his grace assisting, I shall go on to use my poor; but best Endeavours to that end."

FROM the Rev. Thomas Bradbury Chandler, of Elizabeth Town, N. J., July 5, 1765:

"It is no Secret at Home, that ye People in this Country are greatly dissatisfied with some late Proceedings of ye British Parliament. How such a general Discontent may operate, is impossible to foresee; however, I do not apprehend any considerable Effects from it in this Province. But should ye worst happen, I think I can answer for my Brethren, at least I can promise for myself, that I will exert myself to ye utmost to allay ye Ferment, & to promote a peaceable Submission to ye Higher Powers, not only for Wrath, but for Conscience Sake. I wish my Influence was more extensive, & my Abilities greater; but such as they are, they are devoted to ye Service of Religion & ye Church, & consequently of ye Society."

## Renaissance and Early Modern Food Habits

By Major L. Younce, Ph.D.

Professor of History and Political Science, Marquette University

IN MEDIEVAL AND RENAISSANCE TIMES scarcely anything was prepared in what would now be regarded as a simple and natural fashion. In the strictest sense of the term everything was fearfully and wonderfully made. The ideal apparently was that nothing should be left in its natural state, but rather deviled and hashed, spiced and mixed, with a dozen or score of other ingredients so that origins were utterly confounded in either charitable or perplexed obscurity. But we must remember what the cook was trying to accomplish. Unlike a skilled modern cook (and even an ancient one) he was not endeavoring to conserve the peculiar quality of a particular meat—say of a pheasant as distinguished from a goose or capon—but his pride consisted rather in the skill with which he could amalgamate the most disparate elements and merge with something hitherto unknown (a "contribution to culinary knowledge"—for his "manducational" Ph.D. as it were). Overstraining that is, of course, always the danger in all forms of professionalism and specialization! Thus, under modern conditions, what can be simpler than a poached egg? Even most newlyweds I understand can accomplish that. But note what had to be done some four centuries ago before the eggs were ready.

"Take eggs, break them, and seethe them in hot water. Then take them up as whole as thou mayest. Then take flour and mix with milk and cast thereto sugar or honey and a little powdered ginger, and boil all together, and color with saffron. And lay thy eggs in dishes, and cast the broth above, and cast on powder enough. Blanche powder is best."

The eighteenth century coffee houses of England culturally take precedence over those of France (the *café*; when the Greeks took it up: *kafeinion*), though the French and the Greek endured better. The cultural and political significance of the English coffee house is quite familiar to everyone, but we should not forget that it was in front of the oldest Paris *café*, the *Café de Foy* in the Palais Royal, that Demoullins haranged the mob in July, 1789, which then pushed on to take the Bastille, and even today the French *cafés* combine political hustings and political huddles.

Already in the reign of Louis XIV the French cooks began to corral that culinary monopoly, and its advertising, of which they have enjoyed the benefit. The Marquis de Bechamel, Louis' *maitre-de-hotel*, said that with the cream sauce he had invented for turbot and cod, a man would experience nothing but delight in eating his own grandfather! Once when the royal cod was late, this heroic artist fell upon his sword like an ancient Roman and is immortalized forever by his glorious folly! With the progress of the Agricultural Revolution and the developments in breeding, food was becoming more wholesome and the menu better balanced, too. The French Revolution which affected to hate cooks as aristocratic appendages that ought to be suppressed, sometimes made where it hoped to mar, for not a few of the ruined noblemen turned cooks, and very good ones too, for example, he of the famous House of Ude. Carême was of course the cook of the age of Napoleon, Talleyrand, and Metternich. Before his time the popular kitchen in France was not very superior to that elsewhere; and the patrons of *tavernes* and *traiteurs* were as coarsely fed as in the English *ordinaries* and German *Stube*. But as royalty fell, the restaurateurs rose. The main subsequent developments we have already noted in passing when speaking of the contemporary scene in the first article of this series. But let us recall how the development of restaurant, hotel, catering service, coöperative apartments, and community kitchens (both Soviet and Western) all seem to conspire to a return to the great kitchen and male professionalization as of yore. Of course today in America we have been for some time now in the reign of the Rector family in matters of the *cuisine*.



# NEWS OF THE CHURCH

## Synod of Northwest Attended by 500

Registration of Delegates and Visitors Sets Record; Presiding Bishop Preaches

**H**ASTINGS, NEB.—The synod of the province of the Northwest convened in St. Mark's Pro-Cathedral here September 27th and 28th with an attendance of more than 500 persons, the largest number of delegates and visitors ever registered.

The Presiding Bishop attended and preached a sermon the evening of September 27th.

### BUDGET REQUESTS DISCUSSED

The bishops of the province met on the 26th to review the requests of the missionary bishops and aided dioceses. The budgets of the missionary bishops were explained and discussed and the requests later approved by the synod.

The synod opened with Holy Communion at 7:30 A.M. on the 27th, with the Very Rev. Francis R. Lee, dean of St. Mark's, celebrant, assisted by Bishop Ingley of Colorado, and the Rev. A. E. Knickerbocker, D.D., secretary of the synod.

### BISHOP INGLEY PRESIDES

Bishop Ingley, president of the provincial synod, presided over the business sessions while Mrs. Julius E. Kinney, Denver, provincial president of the Woman's Auxiliary, presided over the sessions of that organization. Reports received in the sessions of the Auxiliary were indicative of growth, material and spiritual, in all branches of the work undertaken by this organization. Especially was this true regarding the work among the isolated and in the rural areas; and the Christian social service.

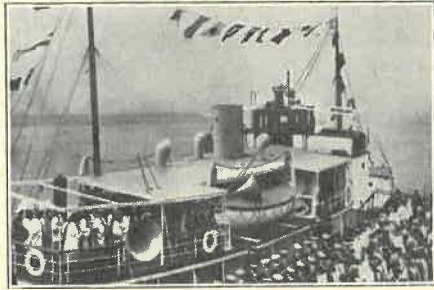
(Continued on page 612)

## Bishop Seaman Divides Territory Among Clergy

**AMARILLO, TEX.**—The 80 counties in the district of North Texas have been distributed among the 11 clergymen on Bishop Seaman's staff so that privileges and responsibilities of pastoral ministrations are definitely placed for every square mile of territory.

The Rev. W. H. Martin of Big Spring, with 12 counties, has already begun a program of evangelization in which he is using a staff of four instructed lay readers.

Ten of the 11 ministers are doing rural work, and in addition to any other titles they have are known as Pastors of Counties.



### NEW "SOUTHERN CROSS" NAMED

At Liverpool September 12th by Lady Stanley, who performed the ceremony of "breaking the flag." The Bishop of Liverpool officiated. This is the Melanesian Mission's new vessel.

## Bishop Whipple Memorial Chapel Provided in Will

Crypt of Minnesota Cathedral to be Remodeled for Tomb

**FARIBAULT, MINN.**—By provisions of the will of the late Mrs. H. B. Whipple, wife of the first Bishop of Minnesota, work will commence in the near future on the erection of a chapel beside the Cathedral of Our Merciful Saviour here.

The furnishings of the Bishop's private chapel in his home will be moved to this new chapel. Plans call for two choir rooms to replace the small tower room.

The cathedral crypt is to be remodeled to accommodate a tomb for Bishop Whipple. An ornamented iron grill will enclose the tomb and an underground passage from the new chapel to the cathedral will pass it.

## Fr. Sill Preacher at Kent School Opening

**KENT, CONN.**—Two hundred and ninety-five boys have begun the new school year at Kent School.

The Rev. Dr. F. H. Sill, O.H.C., headmaster, preached the sermon at the opening service.

## Church of the Transfiguration, New York, Observes 85th Year

**NEW YORK**—The Church of the Transfiguration celebrated its 85th anniversary October 1st. The Rev. J. H. Randolph Ray, D.D., in his sermon mentioned that in the dedication of this church, the word "transfiguration" was used for the first time in America in the name of a church.

### Rev. R. H. Mize, Jr., Directs Mission

**HAYS, KANS.**—The Rev. R. H. Mize, Jr., is director of the General Theological Seminary Associate Mission here. The Rev. H. Daniel Crandall, and the Rev. George Wyatt, recent General graduates, are working under his direction.

## Catholic Congress Headquarters Open

Rush of Advance Registrations Causes Action; English Congress to Send Three Representatives

**P**HILADELPHIA—Though temporary headquarters have for some time been open at 2013 Appletree street, the advance registrations and the many demands for information have forced the Catholic Congress to open headquarters at the Bellevue-Stratford Hotel much earlier than had been expected. The headquarters opened October 9th and will remain open until after the Congress.

Congress information and literature may be obtained and memberships and dinner tickets secured by calling or addressing the Catholic Congress at the Bellevue-Stratford, or by writing the permanent office, 94 Broadway, New Haven, Conn.

### MANY ADVANCE RESERVATIONS

While Philadelphia can accommodate all who make demands upon her hospitality the advance reservations are coming in so rapidly that in order to secure good accommodations immediate action is necessary. Especially does this apply to the dinner. It will not be possible to provide tables for many over 1,000. The price of the dinner tickets has been reduced this year to \$2.

### DELEGATES FROM ENGLAND

The English Congress committee is sending as its personal representative to the Congress, the Rev. Vincent Tonks, canon of York Cathedral and overseas secretary of the English Congress. Canon Tonks is widely known throughout the world because of the vast Congress organization he has built up in the missionary fields of the English Church and the care he has taken of missionaries and their needs. That branch of the American Congress work known as "Linked Altars," in which a parish at home adopts a mission station, is an outgrowth of his suggestion. Canon Tonks will probably preach at St. Luke's Church, Germantown, the morning of October 22d.

Other delegates from England will be Will Spens, vice chancellor of Cambridge University, and John Davies who will represent the new and large young people's English Congress organization. In

(Continued on page 612)

## Woman Gives Thank Offering When Assigned Church Work

**FARGO, N. D.**—A woman gave a thank offering of \$5 because she was asked to help in cleaning the church at Cannon Ball.



## Bishop Hulse Opposes Intervention in Cuba

Criticizes United States Policy of Economic Nationalism; Pleads for "Hands Off" Stand

NEW YORK—An earnest plea that the United States abstain from intervention in Cuban affairs in the present crisis was made by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba, October 1st at the mid-day chapel service in the Church Missions House.

The real injury to Cuba, said Bishop Hulse, has been done by the United States Congress in its selfish, short-sighted policy of economic nationalism.

### CRITICIZES UNITED STATES POLICY

He pointed out that the United States government encouraged Cuba to increase its productive capacity so it might send at least twice as much sugar to the United States as it did before the World War, and then, shortly after the war ended, the United States changed its policy and more than doubled the tariff on sugar. This "shut Cuba off from its natural market and was one of the major causes of the economic depression in Cuba which so complicated the political situation."

"The United States helped to free Cuba, but in the long run every nation must win its own freedom—freedom not so much from foreign domination, but freedom from ignorance, selfishness, want of discipline, and the bad social conditions which grow out of these characteristics. Cuba is trying to do that now.

"I am not sure just what degree of popular support the present Cuban government has, but I can assure you it is a good government; good in the sense that it is composed of honest, well-meaning, educated men, men of high ideals, desiring the welfare of the Cuban people.

### PLEADS FOR CUBAN CHANCE

"I think that we must sympathize with most of the planks of their platform, and I want to plead that we give them a chance to work out of their own troubles. Let there be no intervention on the part of the United States which will hinder them from solving their own problems. That, of course, will take time, and the conditions may be more or less chaotic for the moment, but that is the only way to learn.

"The last régime lasted for years and grew steadily worse, yet we did not intervene. Surely we can give this new government, so far superior, in my opinion, to the old, a real opportunity to carry out its platform."

## Rev. C. M. Tubbs Heads Merged Maine Diocesan Departments

PORTLAND, ME.—The Rev. C. M. Tubbs, of Bath, has been elected chairman of the combined diocesan field and publicity departments.

### Wife of Rector Struck by Car

SPRINGFIELD, ILL.—Mrs. E. E. Madeira, the wife of the Rev. E. E. Madeira, in charge of Christ Church, Collinsville, was critically injured recently when struck by an automobile.

## Priest Observes 33d Anniversary as Rector Of Franklin, Pa., Church

FRANKLIN, PA.—The Rev. Martin Aigner, D.D., observed his 33d anniversary as rector of St. John's Church September 24th.

## Catholic Congress Opens Philadelphia Headquarters

(Continued from page 611)

this organization no one over 30 is allowed an active membership.

### SPECIAL SERVICES IN CHURCHES

As has already been announced, there will be special services in many Philadelphia churches October 22d, marking the opening of the Congress and the close of the nine days of prayer for the work of the Congress and the Catholic Revival. Some of the preachers are as follows: at St. John's Church, Norristown, Bishop Gray, of Northern Indiana; the Church of the Good Shepherd, Rosemont, the Rev. William P. S. Lander, rector, Bishop Wing, of Southern Florida; St. Alban's, Olney, the Rev. Archibald Campbell Knowles, rector, Bishop Ivins, of Milwaukee, and chairman of the Congress; at St. Clement's, the Rev. Franklin Joiner, rector, and Philadelphia chairman of the Congress committee, the Rev. Frank Gavin, of General Theological Seminary, will preach in the evening. St. Mark's Church, the Rev. Frank L. Vernon, D.D., rector, will have as preacher, the Rev. S. H. Hughson, Superior of the Order of the Holy Cross; St. Luke's Church, Germantown, the Rev. Wallace E. Conkling, rector, will have Canon Vincent Tonks, of York Cathedral, England, in the morning and Bishop Ivins in the evening. This is only a very partial list.

### MANY ADDITIONAL EVENTS

Much has been said about the main part of the Congress program but there are also a number of additional services and events which will be of great interest. On the morning of October 23d, there will be a Solemn High Mass in honor of the Blessed Sacrament at St. Mark's Church, the Rev. Joseph Patton McComas, D.D., vicar of St. Paul's Chapel, New York, will preach. This service is arranged with the coöperation of the Confraternity of the Blessed Sacrament.

### CONGRESS REQUIEM

On Wednesday of Congress week, the Congress Requiem will be held at St. Clement's Church, the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, preaching. Also on Wednesday, a Mass with Intention for Altar Guilds at St. Alban's Church, Olney, the Rev. John Rathbone Oliver, M.D., Ph.D., of Baltimore, preaching.

On Thursday at St. Luke's Church, Germantown, there will be a Solemn High Mass with Intention for Religious Orders, Bishop Stewart, of Chicago, preaching; and at St. Elizabeth's, a Solemn High Mass with Intention for Missions, Bishop Wing, of Southern Florida, preaching.

## Deaconesses' Retiring Fund Nears \$50,000

\$6,000 Needed Before Disbursements of Interest Will be Made Retired Workers in Need

NEW YORK—Following the annual meeting of the Corporation of the Retiring Fund for Deaconesses, it was announced that the fund is now over \$42,000, with \$2,000 more in pledges.

Deaconess Romola Dahlgren, president of the corporation, stated that as soon as the fund reaches the \$50,000 mark, disbursements of interest will be made to retired deaconesses who have insufficient provisions for their needs. It is hoped that the additional \$6,000 required may speedily be raised.

## Synod of Northwest Meets In Nebraska Cathedral

(Continued from page 611)

In the morning session September 27th, Bishop Schmuck, of Wyoming, and James E. Whitney, executive secretary of Western Nebraska, presented Service Opportunities for Laymen.

### NATIONAL COUNCIL REPRESENTATIVES

The Rev. C. Rankin Barnes, of the Department of Christian Social Service, Miss Mabel Lee Cooper, secretary of Teacher Training, and the Rev. Thomas H. Wright, acting secretary for College Work, represented the National Council in their respective fields of work.

The Very Rev. B. D. Dagwell, Denver, spoke on the function of the National Council and the individual's relation to it. Bishop Keeler of Minnesota presented The Relations of a Bishop to College Work, and the Rev. LeRoy S. Burroughs of Ames, Iowa, spoke on The Work of a College Chaplain.

The Presiding Bishop also addressed those gathered at the dinner on the evening of the 28th. Bishop Beecher presided.

### ELECTIONS

Bishop Faber, of Montana, the Rev. Mr. Burroughs, and J. C. Whitney, executive secretary of Western Nebraska, were elected members of the executive council of the province to serve for a term of three years.

Trustees of Seabury-Western Theological Seminary elected by the Synod were Bishop Roberts, of South Dakota; the Very Rev. B. D. Dagwell, of Denver, and B. W. Scandrett, of St. Paul, Minn. Mr. Scandrett is a grandson of Bishop Whipple.

Mrs. Julius E. Kinney, Denver, was re-elected provincial president of the Woman's Auxiliary and a member of the national executive board. Mrs. L. B. Garey, Gering, Western Nebraska, was elected first vice president; Mrs. George J. Allen, Rochester, Minn., re-elected second vice president, and Miss Eleanor Sprague, Nebraska, was re-elected secretary and treasurer.



## Bishop Stewart Urges Peace in Legion Talk

Tells National Convention America Pledged to Dead to Resist Any Attempts at War

CHICAGO—The world as a whole is definitely committed against another conflict such as the World War, Bishop Stewart declared October 1st, speaking at the opening memorial service of the national convention of the American Legion. The service was held at Navy Pier with Governor McNutt of Indiana, Mayor Kelly of Chicago, and Bishop Stewart as principal speakers.

The Legion forces took Chicago by storm with more than 200,000 in the city. Bishop Stewart was selected to represent the Churches on the program.

"Today we revere the memory of America's heroic dead," declared the Bishop. "They united in death, proud of the thought that they had fought in the final war which should end war and usher in world peace. We are unwilling that they should have died in vain. We pledged them then and we pledge them again now that we shall sturdily and stubbornly resist and oppose any and every attempt to break down the world-wide longing of men and women for universal peace."

Bishop Stewart spoke that evening also on the opening program of the Chicago Sunday Evening Club in Orchestra Hall. The program was devoted to peace and there again he reiterated his declarations about world peace. He further called upon Christian bodies to use every influence to make the Disarmament Conference, which meets October 16th, a success. Reduction of armaments and an "honest application of the terms of the Kellogg Pact to all nations alike," were demands he said should be made upon the conference.

## Two W. North Carolina Churches Are Reopened

HENDERSONVILLE, N. C.—The re-opening of two closed churches was reported at the convocation of Asheville's annual meeting here September 27th at St. James' Church.

One of the churches, at Hillgirt, was re-opened through the ministry of the Rev. E. R. Neff, of Fletcher. The other, at Balsam, was re-opened through the ministry of the Rev. Albert New, of Waynesville.

### Bishop Taitt Institutes Rev. H. R. Weir

PHILADELPHIA—The Rev. Howard R. Weir, former rector of St. Paul's Church, New Haven, was instituted rector of Holy Trinity Church October 1st by Bishop Taitt. The sermon was by the Rev. Dr. Howard C. Robbins, of General Theological Seminary. That evening the Rev. Mr. Weir preached his first sermon as rector of Holy Trinity.



ASHIKAGA, JAPAN, CHURCH BUILDINGS  
Are pictured above. Below is the memorial altar.

## Series of Conferences At College of Preachers

WASHINGTON, D. C.—The recent conference at the College of Preachers for Rural Clergy was followed by a conference on the Teaching Ministry, beginning on October 2d. The Rev. Dr. D. A. McGregor of the National Council was the leader. The Rt. Rev. Philip M. Rhineland, D.D., warden of the College of Preachers, who has been absent on vacation, was in attendance at the opening of this conference.

From October 11th to 18th, the Rev. Dr. John Rathbone Oliver, well known writer, psychiatrist, and priest, will conduct a conference on Preaching in the Middle Ages. From October 23d to 28th, the Rev. W. G. Peck, widely-known English author, will conduct a special conference.

### 35 Deaconesses Attend Retreat

NEW YORK—Thirty-five deaconesses attended the annual retreat at the New York Training School for Deaconesses September 26th to 29th. The Rev. Charles R. Feilding, of General Theological Seminary, was conductor.

## Buildings of Japanese Parish Completed

Diocese of Iowa Responds to Appeal for Funds; Wife of Rector Gives Altar as Memorial

ASHIKAGA, JAPAN—The Church of St. Mary the Virgin, parish house and rectory, recently completed here, provide the parish with a perfect plant for all future work. The plans for the buildings were made by the Rev. Dr. R. W. Andrews and the work done by a carpenter of the town. The whole plant cost a little over Yen 8,000.00.

At Bishop McKim's and Dr. John W. Wood's request, Dr. Andrews when last on furlough appealed to the diocese of Iowa for funds with which to build, and on the whole the response was very good. Many who intended giving were caught in the depression which just then was sweeping the nation and found themselves unable to give all they intended. St. Mary's is built of very powerful timbers and in that sense reflects the sturdiness of the Church in Iowa.

### ALTAR IS MEMORIAL

The altar was given by Mrs. William Wyckoff, wife of the rector of St. Mark's Church, Des Moines, Iowa, in memory of her mother, Mrs. Helen Lloyd, whose name, engraven on a brass plate, is embedded in the altar. It is of native marble, very handsomely carved by a stonemason, a member of Fr. Andrew's congregation in Tochigi, Machi.

It might be of interest to some to know that this parish had a kindergarten for many years; but the building, a made-over affair, became dilapidated and gave offense to the elect, lack of funds prevented rebuilding, or indeed paying teachers for the work and compelled closure.

Fr. Andrews takes this opportunity to express his own thanks to the good Church people of Iowa for the courtesy and kindness shown him personally and the thanks of St. Mary's congregation for thus enabling them to continue to preach the Gospel to their own people.

## Bishop Roots, Dr. Reinheimer Have Detroit Preaching Engagements

DETROIT—Bishop Roots, of Hankow, and the Rev. B. H. Reinheimer, D.D., executive secretary of the National Council's Field Department, will visit Detroit October 15th and 16th, in connection with the meetings of the United Foreign Missionary Conference. Besides their appearances with the larger group, these two speakers will have preaching engagements in and near Detroit.

### Observes 20th Ordination Anniversary

WESTERN SPRINGS, ILL.—The Rev. Cleon E. Bigler, rector of All Saints' Church here, on the feast of St. Michael and All Angels observed the 20th anniversary of his ordination.



## Bishop Lawrence Honored by Friends

Great Leader in Diocesan and National Affairs Observes 40th Anniversary of Consecration

BOSTON—The Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, October 5th observed his 40th consecration anniversary, honored by throngs of friends.

There was a service of thanksgiving in St. Paul's Cathedral and a sermon by Bishop Lawrence at 11 A.M. A luncheon followed in the cathedral rooms.

On the evening of October 5th, there was a great meeting in Symphony Hall when hosts of friends and admirers paid tribute to the Bishop who for so many years was leader in diocesan and national affairs of the Church.

### PRESIDENT ROOSEVELT SENDS TELEGRAM

Telegrams from many friends, including President Roosevelt, confirmed by the Bishop many years ago, were received.

### PRaised FOR PENSION FUND WORK

The 16 years' successful record of the Church Pension Fund of the Church is one of the greatest single achievements in the long career of Bishop Lawrence, William Fellowes Morgan, present president of the fund, said in one of the addresses of tribute to the retired Bishop of Massachusetts at Symphony Hall.

The organization which the Bishop was chiefly instrumental in founding and of which he was president from its inception until 1932, now lists 2,200 retired clergymen or members of their immediate families on its roll of beneficiaries.

At the conclusion of his address, Mr. Morgan presented Bishop Lawrence with a large bound volume of letters of appreciation of the Church Pension Fund, received during the last 10 years from clergymen, officials of the Church, and others who had watched its progress with interest.

### Colored Churchmen Meet

SUMTER, S. C.—With Bishop Thomas, of South Carolina, officiating as celebrant and preacher, assisted by Archdeacon E. L. Baskerville, at the opening service of the Holy Communion, the Colored Churchmen of the diocese of South Carolina met in their 24th annual council in the Chapel of the Good Shepherd, Sumter, September 22d. The session lasted three days.

### Maine Laymen Hear Bowdoin President

PORTLAND, ME.—President Kenneth C. M. Sills of Bowdoin College addressed the Laymen's League of Maine at Christ Church, Gardiner, October 2d on the responsibilities of Churchmen.

### Florida Clergy Meet

JACKSONVILLE, FLA.—The clergy of the diocese of Florida met at the Diocesan House, Jacksonville Beach, October 5th and 6th. Bishop Juhan and other special speakers addressed the group.

## World War Years Most Prolific for Hymn Tunes With 27 From That Period

NEW YORK—The war years of this century have been the most prolific for hymn tunes, if the new revised Hymnal of the Episcopal Church may be taken as a criterion. Twenty-seven of the 41 hymns in the book composed since 1900 were published during the four years of the World War, a survey of the Hymnal shows.

Revision of the older Hymnal was undertaken in 1913 and completed in 1917, the Church handing over all copyrights of the authorized edition to the Church Pension Fund which now publishes it through its subsidiary, the Church Hymnal Corporation.

## Washington Paper Pays Tribute to Bishop

WASHINGTON, D. C.—A strong tribute was paid to Bishop Freeman in an editorial of *The Evening Star*, daily paper here, on the observance of the Bishop's 10th consecration anniversary.

"No prince of the Church," said the editorial, "ever has been more wholeheartedly devoted to his duty. Bishop Freeman has labored like the proverbial Trojan. His every waking hour has been dedicated to the service of his people. Those who have been most closely associated with him testify to his prodigious capacity for unremitting toil. He has been tireless. His perseverance has been marvelous to behold.

"Doubtless, the explanation of his ability to keep on has been his zeal. He has loved his task and been proud of his opportunity. The spirit of the cathedral builders of the Middle Ages has burned with a ruddy flame in his soul, and his enthusiasm has been constructively contagious, enlisting the aid of many men and women beyond the boundaries of his own denomination."

## Bishop of Milwaukee Preacher At Diocese of Quincy Meeting

ROCK ISLAND, ILL.—The annual fall meeting of the clergy, laity, and Woman's Auxiliary of the diocese of Quincy was held at Trinity Church here October 3rd and 4th. The centennial of the Oxford Movement was fittingly observed with a service the first night. The Bishop of Milwaukee was the special preacher. His theme was a plea for vital religion.

On the second day papers were presented by three of the diocesan clergy: The Oxford Movement, Its Background and Beginning, by Archdeacon Almfeldt; Some of the Leaders of the Oxford Movement, by the Rev. C. F. Savage of Moline; and The Catholic Revival in America, and the Future, by the Rev. R. F. Cobb, of Rock Island.

### Erie Convocation Elects New Dean

ERIE, PA.—The Rev. William E. van Dyke has been elected dean by the convocation of Ridgeway succeeding the Rev. R. S. Radcliffe, D.D., resigned.

## Student Work in Florida Progressing Excellently

JACKSONVILLE, FLA.—Student work in the diocese of Florida is progressing very satisfactorily.

The Rev. Merritt F. Williams, student chaplain at the University of Florida, has a "parish" of some 300 young men. Miss Kathleen Platt, new student secretary at the Florida State College for Women, Tallahassee, has assumed her duties and has her work well organized.



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# Rev. W. G. Peck Plans U. S. Lecture Tour

### Authority on Christian Sociology Has Engagements at College of Preachers and Seminaries

LONDON—The Rev. W. G. Peck, noted authority on Christian sociology, is going to the United States the latter part of October on a lecture tour.

He is the author of *The Divine Society, Catholicism and Humanity, Divine Revolution, Reunion and Nonconformity*, and other books.

Lectures will be given at the College of Preachers October 23d to 30th. He will preach in the National Cathedral October 29th. He is then to visit the Divinity School in Philadelphia.

The Hale Lectures at Seabury-Western Theological Seminary will be given by Fr. Peck from November 4th to 16th.

He has a number of preaching engagements in Chicago and Evanston, including one at St. Luke's Pro-Cathedral November 5th, and an address to the Chicago Sunday Evening Club that evening.

The Rev. Fr. Peck is to preach at the Cathedral of St. John the Divine, New York, November 19th. During the remaining days of his stay he is to visit General Theological Seminary, Berkeley Divinity School, and the Theological School at Cambridge.

# 26 Bishops Keep Their Consecration Anniversaries During Month of October

THE MONTH of October during the past 40 years has seen the consecration of more bishops than any other month except January. The 26 bishops who keep their anniversaries in October are the following, with the day of the month and the year of their consecration: October 2d, Bishop Casady, 1927; 4, Bishop Moore, 1917, and Bishop Taitt, 1929; 5, Bishop Lawrence, 1893; 7, Bishop Coley, 1924; 12, Bishop Stevens, 1920; 13, Bishop Ferris, 1920; 14, Bishop Cook, 1920, Bishop Sherrill, 1930, and Bishop Washburn, 1932; 15, Bishop Penick, 1922; 16, Bishop Goodwin, 1930; 18, Bishop Davies, 1911, and Bishop Maxon, 1922; 20, Bishop Lloyd, 1909, and Bishop McDowell, 1922; 21, Bishop Stearly, 1915; 23, Bishop Longley, 1912; 24, Bishop Oldham, 1922; 28, Bishop Brewster, C.B., 1897, Bishop Rhinelander, 1911, Bishop Wise, 1916, Bishop Gilbert, 1930, and Bishop Spencer, 1930; 30, Bishop McElwain, 1912; 31, Bishop Quin, 1918.

### Iowa Convention Date Changed

DAVENPORT, IOWA—The constitutional date for the next annual diocesan convention falling on Shrove Tuesday, the Bishop, with the advice and consent of the standing committee, has changed the time of meeting to February 6, 1934. The place, Burlington, remains the same.

# New England Synod Meets October 17th

### Providence, R. I., Churchmen's Club to Entertain Members at Dinner; Bishops to Speak

PROVIDENCE, R. I.—The synod of the province of New England will meet here at the Cathedral of St. John October 17th and 18th.

The Churchmen's Club will entertain members of the synod at a dinner the first evening. On this occasion Bishop Brewster of Maine will speak on Missionary Opportunities in Northern New England; Bishop Cross of Spokane on The Work of the Church in the Northwest, and the Presiding Bishop on Our Foreign Missionary Policies.

The second day will begin with Holy Communion at 7:30 A.M. After a business session at 9:30 A.M., the topic Christian Leadership Now will be presented. The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, will discuss such leadership in the Church, and William H. Edwards, of Providence, in the Civic and Business World.

### Heads Y. P. F. in Western New York

BUFFALO, N. Y.—The Rev. Albert Chambers, a canon of St. Paul's Cathedral, has been appointed head of the Young People's Fellowship in Western New York.

# CENTENARY OF THE CATHOLIC REVIVAL

Philadelphia, October 22-26, 1933

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Subject: "The Catholic Revival and the Kingdom of God".

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- Chairman: THE RT. REV. BENJAMIN F. P. IVINS, D.D., Bishop of Milwaukee.
- Vice Chairman: REV. FREDERIC S. FLEMING, D.D., Rector of Trinity Church, New York City.
- Congress Preacher: THE MOST REV. JAMES DEWOLF PERRY, D.D., Presiding Bishop of the Church.

### REDUCED RAILROAD FARES

#### The Certificate Plan

The Railroad Associations have granted a larger concession than usual this year, namely one and one-third fare for the round trip. This is contingent upon a necessary minimum of only one hundred certificates but at least this number of certificates must be presented at the Convention for validation. So, if you come by rail, be sure to ask for a certificate at your own railroad station and present it immediately upon arrival at the Congress registration desk. Even if you do not intend to use it yourself, it will help make possible the reduction for others.

The regulations are as follows. Tickets at the regular one-way tariff fares for the going journey may be obtained on any date from October 19 to 25. Be sure that when purchasing tickets you request a certificate. Then immediately upon arrival present your certificate at the Congress registration desk. It will be returned to you duly validated and you will then be entitled to a return ticket at one-third of the regular one-way fare.

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## Dr. Van Keuren Made Head of NRA Group

New York Diocesan Social Service Secretary Co-chairman of Body Formed to Aid Relief in City

NEW YORK—At a meeting of representatives of the religious bodies of the city with Grover A. Whalen, local chairman of the NRA, held September 27th, the Rev. Dr. Floyd Van Keuren, executive secretary of the social service commission of the diocese of New York, was appointed chairman of the Protestant group.

## Will Spens Arrives in Montreal October 14th

Columbia University to Present Degree to Vice Chancellor

LONDON—Will Spens, vice chancellor of Cambridge University and delegate from the English Congress to the Catholic Congress in Philadelphia, will arrive in Montreal October 14th and go immediately to St. Paul's School, Concord, where he will be the guest of the headmaster, Dr. Samuel S. Drury, an old friend. He expects to visit Harvard and Yale as the guest of the presidents of those universities.

Columbia University is to confer a degree upon him October 23d. He will leave for Philadelphia October 24th for the Congress. Immediately after the Congress he will sail for home.

## Farm to be Used as School For Needy Boys is Willed To Diocese of Virginia

RICHMOND, VA.—Mrs. Hugh M. Taylor, who died recently, by her will gave to the diocese of Virginia her farm Springberry on the Shenandoah River in Clarke county, containing 40 acres, with the request that if practicable it should be used for a school for needy boys, but if that should not be practicable, it be sold and the money used as a permanent fund, the income for the education of orphan boys under the control of the diocese of Virginia.

The gift was made in memory of her husband, the late Dr. Hugh McGuire Taylor, a widely known and loved physician of Richmond, and is to bear his name.

## Bishop Oldham Joins in Plea For Drastic Arms Reduction

ALBANY, N. Y.—Bishop Oldham, of Albany, in response to a request of the Federal Council of Churches Commission on International Justice and Goodwill, addressed a message to Arthur Henderson, president of the forthcoming World Disarmament Conference, one of 1,000 such messages to be assembled on Mr. Henderson's desk at the opening of the conference. These messages are from 1,000 American citizens.

## St. Mark's-in-the-Bouwerie Service Consists of Persian Ceremony With Chants, Music

NEW YORK—An ancient Persian ceremony, given in English, with incense rising beside the altar and chants accompanied by dramatic music, marked the opening of St. Mark's-in-the-Bouwerie October 1st. The Rev. Dr. William Norman Guthrie, rector of the church, which has been closed since July, explained that he had followed the Prayer Book service at the early morning Communion.

Appealing to the congregation that the church could endure only if it had a positive reason for doing so, Dr. Guthrie declared that "if there is room for a church in Manhattan where religion can be candidly viewed, where myths can be seen in the light of their beauty, then we have a place."

"There is not enough candor in the Church today," he continued. "The laity won't have it and the clergy has got into bad habits. They will not learn, for the laity will not accept. We must seek truth as the gift of God."

## St. Paul's, Minneapolis, Given \$50,000 in Will

MINNEAPOLIS, MINN.—Mrs. Ida Campbell Ramsey, who died July 30th, left \$50,000 to St. Paul's parish here.

The income is to be used for current expenses, or, should the vestry desire, the principal is to be used for a new church building.

## Western Michigan Missionary Conference to Hear Bishop Roots

GRAND RAPIDS, MICH.—The annual fall missionary conference of the diocese of Western Michigan will be at St. Mark's parish house October 19th, and at Grace Church October 20th.

The conference will be at the same time as the United Foreign Missionary Conference and Bishop Roots, of Hankow, will address the diocesan group.

## Kansas City Church Celebrates Diamond Jubilee; Bishop Speaks

KANSAS CITY, MO.—"Partnership is the keyword in these times," Bishop Spencer told a large assembly attending a dinner in connection with the diamond jubilee of St. Mary's Church, Kansas City, on the evening of October 3d. "St. Mary's stands as witness to the eternal partnership with God. It is a staunch advocate of the household of God. Seventy-five years is a long time for a parish to have borne witness to God's great works."

In fitting speeches the Rev. Edwin E. Merrill presented silver loving cups to three persons longest identified in the active membership of the parish. A gold cross was presented Mrs. Hannah Ragan, 95 years old, the oldest member.

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## Cambridge Seminary Opens; 67 Students

Rev. W. L. Wood Professor of Philosophy of Religion; Rev. J. A. Muller Takes Leave of Absence

CAMBRIDGE, MASS.—The Episcopal Theological School began its new year September 25th with an enrolment of 67 students, including two graduate students, 21 seniors, 17 middlers, 24 juniors, and three special students. All the new men have the Bachelor degree.

The only change in the professorial staff is that the Rev. William Lawrence Wood begins his work here as professor of the Philosophy of Religion. He has been a lecturer in the school for the past four and a half years. Previous to that he was a professor at the Church Divinity School of the Pacific.

The Rev. James A. Muller is taking a sabbatical leave of absence the first half of the present academic year.

### Spokane Bishop to Visit Pittsburgh

PITTSBURGH, PA.—Bishop Cross, of Spokane, will spend nine days in the diocese the latter part of October, making a missionary tour in connection with the approaching Every Member Canvass.



Canadian Churchman Photo.

THE VEN. ARCHIBALD L. FLEMING  
Archdeacon of the Arctic and Bishop-elect of the new Canadian diocese of the Arctic.

### Bishop Jett Presides at Clergy Conference

ROANOKE, VA.—The clergy of the diocese of Southwestern Virginia met September 25th to 27th at the R. E. Lee Memorial Church, Lexington. The Rev. Vincent C. Franks, D.D., was host. Bishop Jett presided.

## Canadian W.A. Adopts Budget of \$240,208

Mrs. Gilbert Ferrabee Re-elected President at Dominion Board Meeting in Hamilton

TORONTO—The Dominion Board of the Woman's Auxiliary adopted a budget totalling \$240,208 at its annual meeting at Christ's Church Cathedral Hall, Hamilton.

The Bishop of Niagara was the celebrant at the opening service. Greetings from the House of Bishops and the whole Church in Canada were brought by the Primate.

Mrs. Gilbert Ferrabee was re-elected president. This is her 10th year in office. She stated in her address that there could be no suggestion or possibility of retrenchment in the program of the Woman's Auxiliary.

### Conferences in Diocese of Dallas

Conducted by Rev. R. W. Trapnell

DALLAS, TEX.—The Rt. Rev. Harry T. Moore, D.D., and the clergy of the diocese of Dallas met here at St. Matthew's Cathedral September 18th for a conference conducted by the Rev. Richard W. Trapnell, D.D., of the National Council.

Two regional conferences were arranged by the Bishop. The first was in Dallas September 19th, and the second in Fort Worth September 20th.

## Lessons on the Life of Our Lord Jesus Christ

By the Rev. Robert S. Chalmers, D.D.

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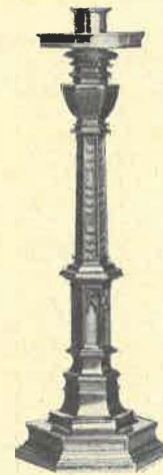
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## Massachusetts Plans Centenary Services

Many Speakers to Participate in Noon-day Addresses; Dr. Fleming Preacher October 22d

**B**OSTON—Observance of the centenary of the Oxford Movement will begin in this diocese with a Solemn Eucharist in the Church of the Advent, October 15th, at 10:30 A.M., when the Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, will preach. Throughout the week, beginning October 16th, a series of noon-day addresses will be given. In sequence, the Influence of the Oxford Movement on Doctrine, Worship, Protestantism, Sacramental Life, Social Life, on Music, will be presented by the Rev. Frederic W. Fitts, the Rev. Granville M. Williams, S.S.J.E., the Rev. Willard L. Sperry, D.D., the Rev. Charles Townsend, the Rev. Norman B. Nash, and the Rev. C. Winfred Douglas.

The service of commemoration in the Cathedral Church of St. Paul, with a sermon by the Rev. J. D. Hamlin of the Church of the Advent, will be held October 22d, at 11 A.M. On the same day at 7:30 P.M., a United Diocesan Service with sermon by the Rev. Frederic S. Fleming, D.D., of Trinity Church, New York, will be held in the Cathedral Church.

A great collection of ecclesiastical art will be on exhibition in the cathedral church during the week of October 16th, while daily, at 5 P.M., lectures on varying aspects of religious art will be given by Ralph Adams Cram, Harry Lottle, Charles J. Connick, Chandler Post, Canon Douglas, and Dean Sturges.

## Co-operation in Low Cost Housing for Needy Asked

**N**EW YORK—Declaring that efforts to provide decent housing for the lower income groups in America have thus far been ineffectual because the matter has been left to individual control, Mrs. Mary Kingsbury Simkhovitch, director of Greenwich House and chairman of the National Public Housing Conference, at a session of the National Conference of Catholic Charities, October 2d, urged the coöperation of all citizens with federal, state, and municipal bodies in using the opportunities given by the National Recovery Bill for the "construction under public regulation or control of low cost housing and slum clearance projects."

Mrs. Simkhovitch mentioned that 12 states have already created state housing boards, but that these must be supplemented by city boards alive to the local need for low cost housing. Detroit, Los Angeles, Milwaukee, and Newark are among the cities which have already organized such boards, by which land may be acquired, neighborhoods laid out, and dwellings provided at fixed low rentals.

## 20,000 Containers Sent To Chicago Churchmen in Bishop's Pence Campaign

**CHICAGO**—Twenty thousand attractive little containers with labels bearing the insignia of the Bishop's Pence were sent from diocesan headquarters this week to mark formally the launching of this new and novel program in the interests of the Church in the diocese of Chicago.

The containers or cans were sent to every Church family with a folder explaining the Pence plan, and asking each family to share in the joint undertaking.

"We send you with our greetings this small container, this can, inscribed with a prayer of blessing and a thanksgiving," declares the Pence committee statement. "The inspiring call of our Bishop is that we place this on our table at each meal as a summons to repeat these prayers and, each of us, to deposit in this can one penny in token of our sincerity. This, our smallest coin, is not a substitute for pledges or other gifts; it is not a tax, but is a joyful thank offering to the Giver of all good gifts."

## Tecumseh, Mich., Church Observes Anniversary

100th Year Observed by Special Services and Events

**TECUMSEH, MICH.**—The 100th anniversary of the erection of St. Peter's Church, Tecumseh, the oldest Episcopal church west of the Alleghanies, was celebrated by special services and events October 8th and 10th.

The first service in the anniversary celebration was held at 11 A.M. October 8th, with the Rev. W. R. Blachford, former rector and now retired priest, as preacher. He wore the robes of the first rector, the Rev. William N. Lyster, which have been carefully preserved for 100 years.

That evening the members of the Church school presented a pageant dealing with the life of the parish during its 100 years of existence. The pageant was written by the Rev. Rollin D. Malany, formerly assistant at Christ Church, Detroit, and now rector of Trinity Church, Alpena, and surrounding missions.

The clergy of the diocese were invited to join in the service of Holy Communion October 10th at which Bishop Page was celebrant. Following luncheon, a bronze tablet, presented by the Abi Evans Chapter, D. A. R., was unveiled. Under the auspices of St. Peter's Church Guild, a tree was planted.

At 6:30 P.M. that evening the anniversary banquet was held in the high school gymnasium, with the main address by the Rev. William D. Maxon, D.D., rector emeritus of Christ Church, Detroit.

## Resigns as Missionary to Enter Order

**ROANOKE, VA.**—Miss Gladys M. Spafford is resigning as missionary at Splashdam, a coal mining camp, to enter a Religious Order. Her place is being taken by Miss Florence F. Pickard, of Chicago.

# Church Booklets

## Religious Education

No. 307—

### The Teacher's Adjustment to the New Religious Education

By MABEL LEE COOPER, Secretary for Teacher Training, Department of Religious Education of the Church.  
Reprinted from *The Living Church*

Miss Cooper compares the old and the new in religious education and shows the value of the new and how a teacher used to the older methods may adapt himself to the new, at the same time making good use of all that is best in the past. There are many practical suggestions within the 20 pages of this booklet, which should be of real value to every teacher of Church School children. The booklet ends with a ten-point summary of the new ideals.

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## Virginia Schools Open for New Year

Officials Optimistic With Enrolment  
Almost That of 1933; Last Session  
Closed Without Deficit

RICHMOND, VA.—The five boarding and day schools under the control of the diocese of Virginia, St. Christopher's and St. Catherine's Schools at Richmond, St. Anne's School at Charlottesville, St. Margaret's School at Tappahannock, and Christchurch School at Christchurch in Middlesex county, have opened for the new school session with almost as large an enrolment as last year and prospects are favorable for a successful year.

Established in 1920, the system of Church boarding schools has advanced steadily in the acquirement of necessary buildings and the increasing number of pupils. There was a total enrolment last year of more than 700 and in spite of financial conditions each one of the five schools passed through the session 1932-33 without incurring a deficit, and closed the year with a balance on the right side of the ledger.

A similar condition of favorable prospects for the new session exists at the two other diocesan institutions, the Blue Ridge Industrial School at Bris in Greene county for mountain children, and the John Moncure High School at Miller's Tavern in Essex county for Negro students.

## Bishop of Atlanta Tells Of New Cathedral Plans

ATLANTA, GA.—Plans for the erection of a great cathedral plant were outlined by Bishop Mikell the afternoon of September 10th at the dedicatory service of the new Pro-Cathedral of St. Philip.

Throngs attended this service and the morning service, at which the Very Rev. Raimundo de Ovies, dean, preached. The services were the first in the new building.

The present building was made possible by the sale of a small portion of the property of the old cathedral location. The building was completed without a deficit and without calling upon the congregation for funds.

### Washington Cathedral Schools Open

WASHINGTON, D. C.—The Cathedral School for Boys, on Mt. St. Alban, opened September 20th, under Headmaster A. H. Lucas, with the largest enrolment in its history. The school is now in its 24th year and has had remarkable success in the training of boys.

The Cathedral School for Girls opened its 1933-34 session on Mt. St. Alban October 5th.

### Church to Receive \$1,000

OXFORD, N. Y.—St. Paul's Church here will receive \$1,000 from the estate of the late Charles W. Brown.

## Bishop of Sacramento Points to War Dangers

NEW YORK—Militarism in Japan, Hitlerism in Germany, Communism in Russia, and Fascism in Italy are all forces of self-interest, difficult to bring into line with the orderly progress of world peace and stability, said Bishop Moreland, of Sacramento, in a sermon preached in Holyrood Church October 1st.

Bishop Moreland, who is just back from Geneva, Switzerland, went on to say that international leaders feared that war would come, unless good will among nations could prevail over the increasing revival of economic nationalism.

Horror of war and certainty of bankruptcy are not strong enough to be deterrents when national pride is inflamed. The only preventive is the spirit of Christ. The Church must speak and act, to save the world from another World War.

## National Commission to Meet

In Chicago November 1st

CHICAGO—The National Joint Commission on Quotas and Appropriations to Missionary Districts and Aided Dioceses will meet here November 1st to 4th, with the Bishop of Delaware, chairman.

## Bishops Shayler and Spencer

Address Nebraska Churchmen

OMAHA, NEB.—Bishop Shayler, diocesan, and Bishop Spencer of West Missouri, addressed the recent meeting of wardens, vestrymen, and other Church officers of the diocese. More than 140 persons attended.

## Chicago Rector Takes Rest

CHICAGO—The Rev. Dr. J. H. Dennis, rector of the Church of the Holy Apostles, has been forced to take an extended rest because of ill health.

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## Teachers to Get Lectures by Radio

Atlanta Diocesan Department Announces New Type of Institute; Credit to be Given on Completion

ATLANTA, GA.—A Sunday school teachers' institute by radio, believed to be the first effort of its kind ever attempted, has been announced by the diocesan department of religious education of Atlanta. Ten weekly lessons are to be broadcast by the Rev. Dr. G. W. Gasque, rector of the Church of the Incarnation, every Saturday from 4 to 5 P.M. until the course is completed December 9th. The broadcasts are through the courtesy of station WJTL, radio division of Oglethorpe University.

All the teachers of the denominational churches in the city of Atlanta and the diocese have been invited to join the classes.

The National Department of Religious Education has approved the plan, and the regular N. A. L. A. credits will be issued to all who satisfactorily complete the course.

### Bishop Fiske Emphasizes Way to Faith

UTICA, N. Y.—Bishop Fiske, in his address to the Second District Convocation in Grace Church October 3d, emphasized that "the only way to have faith in God is through Jesus Christ."

## Modernized, Abbreviated Bible With Order of Books Re-arranged, Published

CHICAGO—A modernized and abbreviated version of the Bible, with books re-arranged to appear in the order in which they are believed to have been originally written, has been published by the University of Chicago Press.

The first book is not Genesis but Amos. Genesis is 17th among the books. Amos is followed by Hosea, Micah, Isaiah, Zephaniah, Nahum, and Deuteronomy.

The new Bible, condensed to 545 pages, was edited by Dr. Edgar J. Goodspeed and the late Prof. L. M. P. Smith, whose "American Translation" of the Bible precipitated a Church controversy two years ago. The new, or "Short Bible" is based on the "American Translation."

The rearranged, reduced, and modernized version was written for people who are bewildered by the size, variety, and obscurity in the Bible's standard forms and who need a guide to its true understanding, the introduction explains.

## New York Training School For Deaconesses Opens

NEW YORK—The New York Training School for Deaconesses, St. Faith's House, opened October 3d.

On the evening of Registration Day, October 2d, the acting dean, the Rev. Charles

N. Shepard, and Mrs. Shepard, dined with the school. On Friday October 6th, Bishop and Mrs. Manning were guests at dinner. In the evening the Bishop addressed the school, giving the students his annual charge.

The Rev. Harold N. Renfrew, instructor in Liturgics in the General Theological Seminary, becomes a member of the faculty. Fr. Renfrew will have the classes in Church History. In addition to the members of the school, several deaconesses engaged in parish work in New York City will live at St. Faith's House.

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## The Children of the Shepherds

By EMILY SEYMOUR COIT 20 cts.

This is a play for either church or parish house, requiring ten characters, which may all be children. It is especially planned for the Manger Service when the children bring their Christmas missionary gifts.

Speeches are brief and simple, the action is easy, and the only properties required are the crèche, and curtains which may be drawn or dropped between the scenes. Either children's or adult choir may be used for the three hymns. 10 pages.

## Precious Gifts

By MARY ROYCE MERRIAM 20 cts.

An Epiphany play, for presentation at any time during the Christmas season, and with an ending for use at a Christmas manger offering service. Eight characters, who may all be children if desired. The time is about twelve days after the Nativity. Lemuel and his sisters, Rachel and Ruth, playing at the well, look into its depths, and see again the wonderful star. The Wise Men enter. The children give them and their camels water from the well, and Lemuel goes to show them the way to the house of the Star. He is told to stay outside because he is only a shepherd's son and has no fitting gifts for a King. He helps and comforts a little lost child, and finds that after all the greatest gift for our Lord is the gift of love and service.

## Plays and Dramatic Services for the Christmas Season

### Bethlehem

By ARTHUR KETCHUM 20 cts.

A Christmas Mystery Play in which the Old Shepherd, the Young Shepherd, and the Lad go to seek the Infant King. Some excellent realistic touches and incidental teaching about the Angels' message. The Wise Men, too, come bearing their gifts. Ten characters; no scenery required except the representation of the door of the stable. Several hymns. Short, and easy to produce. 12 pages.

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## The Little Shepherd Visits the Christ Child

By RUTH HAYS 20 cts.

This is the story of how David, the shepherd's boy, carrying his favorite little lamb, goes to see the Babe whom the angels have announced, and to give Him the lamb.

Suitable for either chancel or parish house, this brief dramatic service for the Christmas Manger presentation of gifts requires only eight speaking characters, who may all be children. In addition there is a chorus of angels, and organ music. Short, simple, effective speeches. A rude manger crèche is the only required stage property. Approximately 30 minutes; 11 pages.

## The Holy Night

By EDMUND H. STEVENS 30 cts.

This is a dramatic Christmas service for the Church and the Church school.

The service opens with Collects, the General Confession, and the Comfortable Words. Then, two prophets having given the Old Testament prophecies about the coming of Christ, the Angel Gabriel speaks briefly about the going of Mary and Joseph to Jerusalem. Mary and Joseph come trudging wearily along the road. The shepherds enter, following the star; then the Wise Men. A tableau reveals the Nativity scene. The service ends with hymns, Christmas Collects, and a recessional of the characters, choir, etc.

No scenery. 16 pages. Especially suited to adult production.



†  **necrology**  †

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

**ROBERT C. BEVERLEY, PRIEST**

RICHMOND, VA.—The Rev. Robert Carter Beverley, rector of Ivy parish, Albemarle county, in the diocese of Virginia, died September 30th at the age of 28. He was a son of Ellen Nash and the late R. Carter Beverley of Richmond and a grandson of the late Robert Beverley of Blandfield, one of the most influential laymen in the work of the diocese and for many years a deputy to the General Convention.

After graduation from the Virginia Polytechnic Institute the Rev. Mr. Beverley entered the Virginia Theological Seminary from which he graduated in 1931. He was ordained deacon and a year later advanced to the priesthood by Bishop Tucker. He was sent as minister in charge of Ivy parish and after his ordination to the priesthood held the rectorship of that parish until his death. He was greatly beloved by his people and gave promise of increasing usefulness and success in the ministry. He is survived by his widow, Mrs. Emily Tiffany Beverley, his mother and one brother.

The funeral was in St. Thomas' Church, Richmond, October 2d. Bishop Tucker officiated, assisted by Bishop Goodwin, the Rev. E. C. Pedrick, rector, the Rev. H. S. Osburn, D.D., and the Rev. W. B. Lee Milton. The clergy of Richmond and vicinity were vested and took part in the service.

**MRS. S. E. PARKER**

BANE, VT.—Mrs. Sarah Elvira Parker died at the home of her son, Sherman N. Parker, here September 25th, in her 102d year. She was born February 5, 1832.

Mrs. Parker had been a communicant of the Church throughout her long life; and she loved to recall her associations with great pioneer priests of the Church. Even when hardly able to see she still struggled to sew for the benefit of destitute children, and each year collected Christmas cards and pictures which she pasted together to bring some measure of happiness to the unfortunate children in the Home for the Feeble-minded.

Her great boast was that she was the great-granddaughter of Seth Warner and she was indeed a worthy successor of her great Vermont ancestor. She is survived by many children, grand-children and great-grand-children, all of whom were baptized members of the Church, and most if not all, loyal communicants.

**MRS. GEORGE ZABRISKIE**

NEW YORK—Sarah Forrest Zabriskie, widow of the late George Zabriskie, died at her home, 23 Gramercy Park, September 30th, in her 71st year.

The funeral service was in Calvary

Church, October 3d. Interment was at St. James', Long Island.

Mr. and Mrs. Zabriskie were for many years notable figures in the Church life of New York City. Mr. Zabriskie was well known as chancellor of the diocese and as an important lay deputy to Gen-

eral Convention. Mrs. Zabriskie shared her husband's interests, and was also active in her own person.

Their son, the Rev. Alexander C. Zabriskie, is professor of Medieval and Modern Church History in the Virginia Theological Seminary.

**Church Services**

**California**

**Church of the Advent, San Francisco**

261 Fell Street, HEMlock 0454  
 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. LaSalle Street  
 REV. WILLIAM BREWSTER STOSKOPF, Rector  
 Sunday Masses 8:00, 9:15, 11:00 A.M., and  
 Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
 Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

**Maryland**

**Grace and St. Peter's Church, Baltimore, Md.**

(Park Avenue and Monument Street)  
 CLERGY  
 THE REV. ROBERT S. CHALMERS, D.D.  
 G. B. WADHAMS, B. MCK. GARLICK  
 Sundays: 8, 9:30, and 11 A.M.; 8 P.M.  
 Week-days: 8 A.M.; 5:30 P.M.

**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.

**New York**

**Cathedral of St. John the Divine,**

Cathedral Heights  
 New York City  
 Sundays: Holy Communion, 8 and 9 A.M.  
 Children's Service, 9:30; Morning Prayer or  
 Litany, 10. Holy Communion and Sermon, 11.  
 Evening Prayer and Sermon, 4 P.M.  
 Week-days: Holy Communion, 7:30 (Saints'  
 Days, 10); Morning Prayer, 9:30. Evening  
 Prayer, 5 P.M. (choral). Organ Recital on Satur-  
 days at 4:30.

**Christ Church, Corning**

REV. FRANCIS F. LYNCH, Rector  
 Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;  
 5:15 P.M.  
 Week-days, 7:15, 7:30 A.M.; 5:15 P.M.  
 Additional Eucharist, Friday, Holy Days, 9:30.

**New York—Continued**

**Church of the Incarnation, New York**

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

**Church of St. Mary the Virgin, New York**

46th Street between Sixth and Seventh Avenues  
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 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
 Evensong, with Address and Benediction, 6.  
 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;  
 Saturdays, 3 to 5 and 8 to 9.

**Holy Cross Church, New York**

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

**St. Bartholomew's Church, New York**

Park Avenue and 51st Street  
 REV. G. P. T. SARGENT, D.D., Rector  
 8 A.M., Holy Communion.  
 11 A.M., Morning Service and Sermon.  
 4 P.M., Evensong. Special Music.  
 Church School Service, 9:30 & 11 A.M., 4 P.M.  
 Holy Communion, Thursdays and Saints' Days,  
 10:30 A.M.

**St. James' Church, New York**

Madison Avenue and 71st Street  
 THE REV. H. W. B. DONEGAN  
 THE REV. JAMES V. KNAPP  
 Sundays: 8 A.M., 11 A.M., 8 P.M.  
 Wednesdays, Thursdays and Holy Days, 12 M.  
 Fridays, 5:15 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 A.M. Also Thurs-  
 days and Saints' Days, 9:30 A.M.  
 Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

**Wisconsin**

**All Saints' Cathedral, Milwaukee**

E. Juneau Avenue and N. Marshall Street  
 VERY REV. ARCHIE I. DRAKE, Dean  
 Sunday Masses: 7:30, 9:30 and 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.



## German Church Sends Conference Delegates

Universal Christian Council Committee Overcomes Threatened Division and Harmony Prevails

GENEVA, SWITZERLAND—The executive committee of the Universal Christian Council for Life and Work has just finished in the city of Novi Sad, on the Danube between Budapest and Belgrade, one of the most important conferences held since the war. There were some 40 delegates present representing every section of the Protestant and Eastern Orthodox Churches.

The new German Church organization sent five official representatives fully authorized and charged to present the point of view of German Christianity, under the new régime. Other delegations were equally authorized to make it clear that unless the Council made a vigorous protest against what they termed "the evil things that are taking place in Germany," their Churches would be forced to withdraw. The German Church authorities also sent a letter expressing their desire to continue membership in the Council. This letter, however, almost completely exonerated the German Church and the State. On the basis of this letter it was evident that if the Council took any very strong position on either side the International Council would be split. What could be done?

For the first two days no solution seemed possible. Several long and vigorous speeches added more heat than light. A series of private conferences was held and a number of proposals and draft resolutions prepared and presented. All the time the delegates were living together and accepting the gracious hospitality of the Bishop and citizens of Novi Sad. Gradually a new spirit emerged and a resolution was passed in which the Stockholm Statement was reaffirmed as the basis of continued co-operation. At the same time it expressed the anxiety occasioned in all lands by the ruthless persecution of the Jews, as well as the complete denial of freedom of thought and conscience by the Hitler government.

The resolution was adopted unanimously, with one German member refraining from voting. The chairman, the Bishop of Chichester, was charged to send a letter to Bishop Mueller at Berlin, telling him of the action of the Council and "expressing our satisfaction at the determination of the German Churches to continue coöperation on the basis of the Stockholm Message."

### Correction

MISS ELIZABETH McCracken, New York correspondent for THE LIVING CHURCH, was not formerly head of the United States Children's Bureau in Washington, as reported in THE LIVING CHURCH, but was literary editor. Miss McCracken, in calling our attention to the error, reminds us that Miss Julia S. Lathrop was head.

## Rates for Classified Advertising

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## ANNOUNCEMENTS

### Born

SUTTON—To the Rev. and Mrs. Fred P. SUTTON, a son, JOHN FREDERICK SUTTON, on September 30th at St. Francis' Hospital, Trenton, N. J.

## ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

THE SISTERS OF THE LOVE OF JESUS. St. Anthony's Convent, 949 27th Ave., W., Vancouver, B. C., will receive ladies for retreat or rest. Apply THE MOTHER SUPERIOR.

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## NOTICE

PHILADELPHIA—The 71st Annual Meeting of the Life and Contributing Members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 19, 1933, in the Board Room of the Platt Bldg., 130 South 22d St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be presented. CHARLES H. LONG, General Secretary.

## POSITION OFFERED

### Miscellaneous

A MAN, WOMAN, OR YOUNG PERSON wanted in every parish to represent THE LIVING CHURCH. Liberal commissions paid for each new subscription. You will be doing a great service to the Church by aiding in the spread of this weekly record of the Church's news, work, and thought. And you will receive excellent remuneration for this missionary work. Write for particulars. THE LIVING CHURCH, 1801-1817 West Fond du Lac avenue, Milwaukee, Wis.

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ARMY CHAPLAIN, ranking next to the chief of chaplains, retiring from the service in October, would like to connect with military school, institution, or parish. W. K. LLOYD, Langley Field, Va.

PRIEST DESIRES POSITION, permanent or temporary. SIDNEY DIXON, Elkton, Md.

PRIEST, forty-eight, good Churchman, and able preacher, in present position nine years, desires locum tenency. Available January 1st. Address, H-969, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST TEMPORARILY DISENGAGED will assist overworked city rector for limited period without remuneration except board and lodging expenses. Good Churchman. Address, FIDELIS, N-961, THE LIVING CHURCH, Milwaukee, Wis.

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## TRAVEL

CHRISTMAS EXCURSION TO ENGLAND with Mr. and Mrs. Edgar C. Thompson personally. Very low rates. Inquire: CHEERIO, Alpena, Mich.



## Bishop Roots Stresses Chinese Friendliness

Reports All Classes Favorable to Christianity; Brings Greetings and Challenge

NEW YORK—The friendliness of all classes in China toward the Christian enterprise is one of the most marked features of the situation, the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, said. The Bishop is in the United States this autumn speaking with a group of missionaries from other boards.

Christian men and women are at the head of almost all the Christian schools and colleges in China, and some of them stand in the front rank of educators throughout the world, according to the Bishop.

### IMPRESSED BY SINCERITY

"I have personally been brought into contact with Chinese men and women, in the official life of their country this past summer, more intimately than I ever expected to be," said Bishop Roots, "and I have been much impressed on the one hand by the sincerity and devotion of their personal Christian life, and on the other by their keen purpose to apply Christian principles in their positions of high responsibility.

"I have heard several of them express the keenest interest in the success of the united foreign missionary conference which began and will continue for the next three months here in America. They send their greetings and also a challenge to Christians in America.

### CHALLENGE OF COMMUNISM

"They speak of their own sense of responsibility, but also of the necessity at the present time that Christians in America help them in meeting the challenge of Communism, especially in those portions of the country recently reclaimed from Communist control. In the rehabilitation of these areas they say the Christian Church must demonstrate 'as universal a concern for the needs of men as Communism professes,' and they call for not fewer missionaries, but more, 'trained to advance a program of rural reconstruction, education, methods of cooperative effort, with the humility to learn from the Chinese of their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal for His service.' They say, 'We believe that Christianity can give to China what Communism never can—a sense of the Divine Purpose in our lives, and of a loving Heavenly Father.' And they go on to say: 'We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China.'"

## Washington Sunday School Institute

### Annual Meeting Speakers Named

WASHINGTON, D. C.—The annual meeting of the Sunday School Institute, of the diocese of Washington, will be held at the Church of the Epiphany October 18th. The Rev. Robert Johnston Plumb, of Branford, Conn., the Rev. Dr. B. I. Bell, of Providence, R. I., and the Rt. Rev. James E. Freeman, D.D., will be the speakers.

Places are to be provided for 500 or more men and women at the annual supper.

The first School of Religious Education under the direction of the Rev. W. R. Moody, chairman of the diocesan department of religious education, will be held for 10 weeks, beginning October 23d, with two sessions a week.

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