

# The Living Church

CENTENARY OF THE OXFORD MOVEMENT

1833



1933

The CATHOLIC CONGRESS of the EPISCOPAL CHURCH  
 † PHILADELPHIA OCTOBER 22-26 1933 †

## A Greeting to the American Catholic Congress

From the Archbishop of York

I AM GRATEFUL for the opportunity of sending, through the columns of "The Living Church," this brief message of greeting to the American Anglo-Catholic Congress. This year has vividly reminded us, through the Oxford Movement Centenary celebrations, of the vital need to keep alive in our hearts and minds the thought of the Church as a Society divinely commissioned to uphold the Gospel before, and, if need be, against the world, and to draw men into that supernatural and supra-national fellowship which is offered to men in Christ and which alone can heal the wounds of our distracted world. The Anglican communion has a special opportunity and responsibility in this matter, because it alone combines the full heritage of the continuous Catholic tradition with that of the Reformation and of modern knowledge. It is therefore capable of attaining to a Liberal and Evangelical Catholicism to which no other communion seems at present even to aspire; but it can only hold together, and fuse into unity, these various elements in its inheritance if it is fully loyal to them all, and maintains in its own life the historic structure which is the bond at once of its own unity and of its oneness with the Church of all times and of all places.

† WILLIAM EBOR.

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October 21, 1933



# The Living Church

Established 1878

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

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## Church Calendar



### OCTOBER

- 22. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Saturday.)
- 29. Twentieth Sunday after Trinity.
- 31. Tuesday.

### NOVEMBER

- 1. All Saints' Day. (Wednesday.)
- 5. Twenty-first Sunday after Trinity.
- 12. Twenty-second Sunday after Trinity.
- 19. Twenty-third Sunday after Trinity.
- 26. Sunday next before Advent
- 30. St. Andrew, Thanksgiving Day. (Thursday.)

## CALENDAR OF COMING EVENTS

### OCTOBER

- 22-26. American Centenary Catholic Congress at Philadelphia.

### NOVEMBER

- 3. Special convention of diocese of Olympia at Trinity parish, Seattle.
- 7-9. Meeting of House of Bishops at Trinity Cathedral, Davenport, Iowa.
- 21. Synod of province of Sewanee in St. John's Church, Montgomery, Ala.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### OCTOBER

- 30. St. Andrew's, Rochester, N. Y.
- 31. St. James', Long Branch, N. J.

### NOVEMBER

- 1. All Saints', Peterborough, N. H.
- 2. St. Luke's, Fair Haven, Vt.
- 3. Holy Innocents', Hoboken, N. J.
- 4. Trinity, Easton, Pa.

## Best Friends

THE TRUE WAY to show your appreciation of THE LIVING CHURCH is to give your copies, after you have read them, to your friends, with the explanation that it is the BEST weekly record of the Church's Contemporary Thought and News.

Unless you use your copies for reference, don't be miserly with them, keeping them all until they reach such an unwieldy total as to be in the way. It is much better to give them to prospective subscribers.

## Clerical Changes

### APPOINTMENTS ACCEPTED

ABRAHAM, REV. ROBERT EMMETT, formerly in charge of St. John's Church, Green River, Wyo.; to be priest in charge of Trinity Church, Thermopolis, Wyo.

BROWN, REV. RICHARD R., formerly of Poseyville, Ind., who has been supplying during a vacancy at St. John's Church, Tampa, Fla. (S.F.); has accepted a call to become rector of that parish. Address, 702 So. Rome St.

DAUGHTERS, REV. T. A., for the past six years priest in charge of St. Andrew's Church, Spokane, Wash.; to be in charge of St. Mark's Church, Ritzville, Wash. (Spok.)

DOUGLASS, REV. D. D., formerly in charge of the Church at Theresa, and missions at Alexandria Bay and Redwood; is now in charge of the Church of the Redeemer, Watertown; All Saints' Church, Brownville; and Olin Memorial at Glen Park, N. Y. (C.N.Y.). Address, Watertown, N. Y.

ECCLES, REV. GEORGE W., rector emeritus of St. John's Church, Flushing, L. I., N. Y.; to be priest in charge of Trinity Church, Astoria, L. I., N. Y. Address, 5 Bullard Place, Flushing, L. I., N. Y.

ELLIOTT, REV. WILLIAM NEVIN, formerly of Exchange, Pa.; to be rector of Trinity Church, Portland, Maine. Address, 119 Coyle St.

GILLISS, REV. CARTER S., deacon, to be curate of Trinity Church, Hartford, Conn. Address, 134 Sigourney St.

GUMMERE, REV. J. W., formerly on staff of Washington Cathedral, Washington, D. C.; to be rector of Zion Church, Charles Town, W. Va.

HURD, REV. MASON M., formerly rector of St. Mary's Church, Palmer, Mass. (W. Ma.); to be rector of the Church of the Messiah, Gonzales, with charge of missions at Hallettsville and Yoakum, Texas. (W.T.).

LAMB, REV. HERBERT W., deacon, became missionary at Alexandria Bay, Theresa, and Redwood, N. Y. (C.N.Y.), on September 15th. Address, Theresa, N. Y.

LANE, REV. VERNON W., formerly of Cecilton, Maryland, (E.); to be rector of St. Martin's Church (South), Omaha, Nebr. Address, 24th and J Sts.

LEVER, REV. JOHN H., formerly rector of All Saints' Church, Worcester, Mass. (W. Ma.); to be rector of St. John's Free Church, Philadelphia, Pa. Address, 3076 Emerald St.

OLSON, REV. OLAF G., formerly priest in charge of the Church of the Incarnation, Roncerverte; has become priest in charge of St. John's Church, Marlinton, W. Va.

PRESTON, REV. RICHARD G., formerly rector of Grace Church, Newton, Mass.; has accepted a call to the rectorship of All Saints' Parish, Worcester, Mass. (W. Ma.). Effective November 1st.

PURINGTON, REV. ROBERT G., formerly assistant at the Church of St. Michael and All Angels, Baltimore, Maryland; has become rector of St. Thomas' Church, Alamosa, Colo.

SYKES, REV. J. LUNDY, recently of the Canal Zone, becomes locum tenens in the Rolling Fork Field in the lower part of the Mississippi Delta. Address, Hollandale, Miss.

WILSON, REV. GEORGE A., formerly in charge of St. Alban's Church, St. Louis, Mo.; to be rector of St. John's Church, San Antonio, Texas. (W.T.).

WYLLIE, REV. WILLIAM, JR., formerly assistant at Bromfield parish, Washington, Va.; is rector of St. Peter's Church, Lewes, Del. Address, Box 185.

### NEW ADDRESSES

ADAMS, REV. FRED M., formerly 2747 Fairmont Blvd., Cleveland Heights, Ohio; 239 Gates Ave., Brooklyn, N. Y.

BROWN, REV. HENRY B., formerly 5441 Michigan Ave.; 1954 Washington Blvd., Chicago, Ill.

JOHNSON, REV. LON P. Lt., (jg), U. S. Navy, formerly 3540 1/2 5th Ave., San Diego, Calif.; 140 Belvedere, La Jolla, Calif.

LOWRIE, REV. WALTER, D.D., and Mrs. Lowrie have returned from a year's visit to China and a European trip. Dr. Lowrie's address is now Cedar Grove Rd., Princeton, N. J.

MELROSE, REV. THOMAS M., formerly Box 325, Eufaula, Okla.; Box 115, Stillwater, Okla.

PRESSEY, REV. ERNEST A., formerly 119 Coyle St.; 56 Kenilworth St., Portland, Maine.

### RESIGNATION

ROCKWELL, REV. HARRISON F., as rector of All Saints' Church, Henry St., New York City. Address, 33 Washington Sq., New York, N. Y.

### NEW CORRESPONDENT

OHIO—Miss MARJORIE D. MORELAND, 2241 Prospect Ave., Cleveland, has been appointed correspondent for THE LIVING CHURCH in the diocese of Ohio, succeeding the Ven. Gerard F. Patterson, resigned.

### ORDINATIONS

#### PRIEST

ROCHESTER—The Rt. Rev. David L. Ferris, D.D., Bishop of Rochester, ordained to the priesthood the Rev. CHARLES B. MADARA in Zion Church, Avon, October 17th. The sermon was preached by the Rev. Guy H. Madara and the Rev. Frederick H. Chambers presented the candidate, who will be rector of Zion Church, Avon, and in charge of St. Peter's Church, Holcomb. Address, Avon, N. Y.

#### DEACONS

MINNESOTA—VIRGIL E. WARD was ordained deacon by the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, September 22d. The Rev. V. Ottmer Ward presented the candidate and the Rev. George L. Brown preached the sermon.

The Rev. Mr. Ward is to be priest in charge of Grace Church, Pine Island, Minn.

WESTERN NEBRASKA—RALPH J. SPINNER was ordained deacon by the Rt. Rev. George A. Beecher, D.D., Missionary Bishop of Western Nebraska, at Camp Beecher, near Fort Robinson, August 6th. The Rev. Hewitt B. Vinnedge, Ph.D., preached the sermon and also presented the candidate, who will be located at Gering, Nebr.

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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.*

## A Thrilling Experience

**TO THE EDITOR:** What do you think has happened? I have been in the ministry over 30 years and for almost all of it engaged in some sort of missionary work or other. During that time I have received a few, not too many, letters from women in the Church, expressing interest and a desire to help, but it was only the other day that I received the very first of such letters from a layman. After 30 years of waiting, is it too strong language to call that a "thrilling experience"? May his tribe increase!

(Rt. Rev.) WALTER MITCHELL,  
Phoenix, Ariz. Bishop of Arizona.

## Correction

**TO THE EDITOR:** It is interesting to see THE LIVING CHURCH publish as actual fact the lurid statements made in the Washington papers concerning the alterations recently made in old Aquia Church in the diocese of Virginia. The article in your issue of October 7th bearing the headline "Colonial Church Pulpit and Table Saved by Women" is incorrect in almost every particular. The actual facts are as follows:

Aquia Church, which was erected in 1757, had all its interior destroyed by soldiers during the War between the States, with the exception of the big three-decker pulpit, which is still standing. The pews and chancel furniture have been placed in the church since that time and consequently are not Colonial. The alterations in the church which have now been completed have restored one Colonial feature by paving the aisles with flagstones, and it is planned to restore eventually another feature by placing wooden floors under the pews over the present concrete floor. The old pulpit has not been removed. For years a small space behind the pulpit has been screened to make a small robing room (our Colonial churches never had robing rooms), and this screen has now been replaced by a more permanent partition. This partition cannot be seen from the main body of the church and is a happy solution of the problem of a robing room. The floor of the chancel has been paved with a subdued marble and the chancel rail slightly curved to give more space within the sanctuary. The only alteration in the plans as originally prepared has been the abandonment of the idea of a box form altar and leaving the present small table used for a communion table until a proper communion table made in the Colonial style can be secured. The alterations with the exception of the wooden floor under the pews have now been completed and the general result is greatly to enrich and beautify the whole interior of the church without detracting from the Colonial atmosphere of the building. The plans did not propose to remove the old pulpit.

It is true that protest was made by a number of members of the congregation but after a statement concerning the plans was issued by our Bishops the objectors appear to have been satisfied and no further protest has come to us. Some clever reporter of a Washington paper with a vivid imagination and facile pen published wonderful stories of "embattled women" defying the workmen and preventing the destruction of their old pulpit and aroused widespread interest, judging

by the number of letters and telegrams of protest to the Bishop from persons who had read the articles in the newspapers—and believed them.

(Rev.) G. MACLAREN BRYDON,  
Richmond, Va.

## After Prohibition

**TO THE EDITOR:** May I briefly comment on the questions discussed in your editorial entitled After Prohibition?

It is evident that national prohibition cannot be enforced and that the law should be repealed.

The so-called "wets" favor (1) temperance as an object (2) to be achieved by state regulation (3) under which drunkenness will be rigidly punished.

Years ago when I made very many parish calls in the poorer sections of New York and Brooklyn I found that drunkenness made much misery. Almost every drunkard I ever saw was an enthusiastic believer in temperate drinking because he could persuade himself that he drank temperately and that he was strong-minded enough to control himself. The only way to rescue him was to persuade him to practise total abstinence for the good example to others. The only way to persuade him was to do it yourself. This experience convinced me that advocacy of temperate drinking lacks reforming power.

All the arguments against national prohibition, such as that it makes racketeers, that people will not support it, that it interferes with liberty, that it applied the same rule to diverse communities—all such arguments apply equally to state control. State control has always failed everywhere.

The best positive suggestion seems to be to persuade individuals to stop drinking and to urge towns and counties to regulate or forbid the sale of liquor wherever possible.

When the states begin, as they will soon begin, to spread snares in the pathway of the weak and then "rigidly punish" the fallen, I am perfectly sure that THE LIVING CHURCH will be too Christian and too kind hearted to approve of any such action.

(Rev.) FREDERICK A. WRIGHT,  
Tuckahoe, N. Y.

## Volunteers in Child Study

A GENEROUS "free-will contribution" of time and thought for the work of the Church is carried on by some twenty volunteers who make up the religious education department's Child Study Commission.

The commission has four sections, according to the educational status of the children studied: pre-school; kindergarten and primary; junior and junior high; high school.

The ideal is to have three points of view represented in each section, that of the parent, the professional educator, and the parish priest. Each section has also one or more professional men or women as consultants on health, psychology, etc. A number of associates of the commission are constantly called upon for advice, aid, and information. The chairman of the commission is Miss Helen C. Washburn, 2030 DeLancey Place, Philadelphia.

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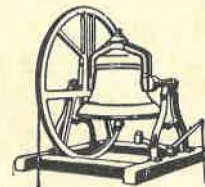
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# One Hundred Years of the Oxford Movement

1833 - 1933

By Archbishop Athenagoras

Metropolitan of the Greek Orthodox Church of North and South America

**I**N THE line of the great ecclesiastical events of this year, undoubtedly the first place should be reserved for the celebration of the Centenary of the Oxford Movement.

From July 8th to the 15th great ceremonies were held in England in connection with a conference of representatives of the entire Anglican Church.

But the Oxford Movement was an event that went far beyond the boundaries of England and of the Anglican Church.

Thus, in the ceremonies of the Centenary took part from near and afar many other Churches, and many important articles by clergymen and Churchmen were published in the world press and ecclesiastical publications.

In these articles the names of the pioneers of this movement are mentioned, the causes that gave birth to the movement are analyzed and its consequences for the Anglican Church both from the point of view of its domestic affairs and as regards its relations to the other Churches.

Some of these articles I have read. What made the greatest impression upon me was a remark at the end of a brochure in connection with the said conference in England, namely that "the holy and virtuous life were the supreme aims and the motives of the Oxford Movement in the year 1833."

This is what we must seek today, clergy as well as laity.

I have been invited to take part at the Congress at Philadelphia, October 22d to 26th. Unfortunately, I will not be able to be present in person, as we have on those days the General Convention of the Greek Orthodox Church of America in Chicago.

Indeed I regret very much the coincidence, but I greet the Congress heartily from afar.

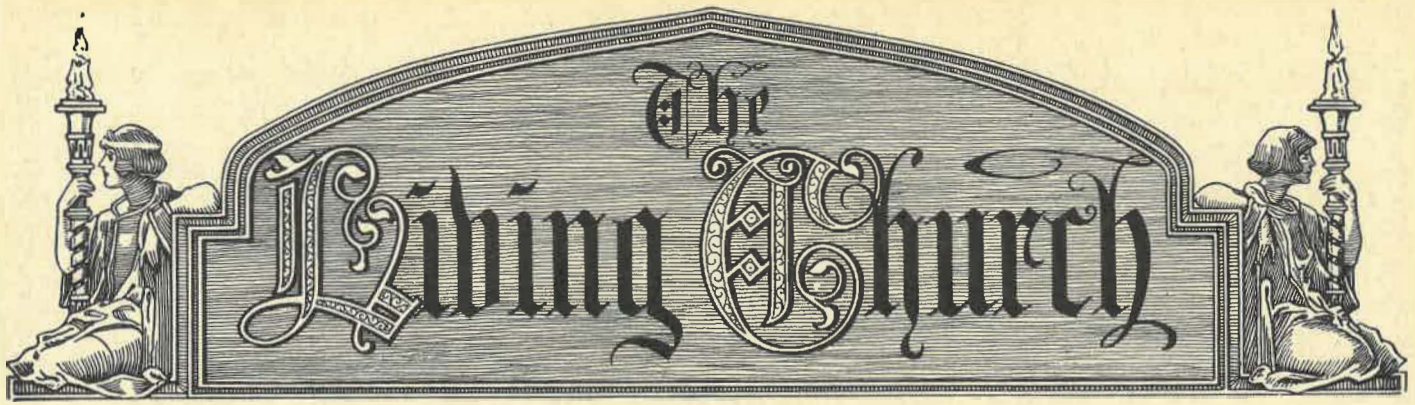
I reverently dedicate my thoughts to the sacred memory of those great men.

I pray from the depths of my heart that the supreme object and scope and motive of life, of the actions and of the teachings—of the clergy especially—may be a holy and virtuous life, as was the life of the men of the Oxford Movement.

In this way we will march more easily toward the desired union of the Churches of Christ.

✠ ATHENAGORAS.





## EDITORIALS & COMMENTS

### A Challenge to Anglo-Catholics

**T**HE ANGLICAN COMMUNION, says the Archbishop of York in his greeting to the Catholic Congress about to assemble in Philadelphia, is "capable of attaining to a Liberal and Evangelical Catholicism to which no other communion seems at present even to aspire." That, we hope, will be the keynote and the prevailing spirit of the Congress and of the American Catholic revival of the future.

We sometimes hear it said that the Catholic revival has taken a course that has changed it so much that it would not be recognized today by the leaders of the Oxford Movement of the past century. In a sense that is true; yet it was the teaching of the Oxford reformers that made possible the development of modern Anglo-Catholicism. The new Biblical criticism was unknown in 1833; yet it was the reliance of the Oxford reformers on the Bible and the Church, rather than the Bible and the Bible only, that made it possible for Anglicanism to assimilate the new learning without splitting into modernist and fundamentalist factions. Darwin had not yet published his *Origin of Species* when the Tractarians were restating the Faith of the ages in the language of their day; yet when the lines were drawn for the pitched battle between science and religion Aubrey Moore, J. R. Illingworth, and other theologians who were the heirs of the Oxford tradition were able to show that Catholicism is by no means committed to a denial of the conception of evolution. The theology of the *Lux Mundi* school has fully recognized that the physical facts of the universe are susceptible of determination by scientific investigation, and are not to be distorted and warped into the supposed requirements of Christian doctrine.

"One of the blessings for which we thank God," said Fr. Talbot in his centenary sermon at St. Mary's Church, Oxford, last July, "is that the reanimation of the conception of the Church as the Divine Society by the Oxford leaders placed their successors in a securer and more hopeful position for meeting the shock of historical criticism and scientific discovery upon the religious tradition than was open to a generation so deeply committed to the verbal inerrancy of the Scriptures and to an idea of inspiration closely allied to that of infallibility. The Holy Scriptures must ever remain paramount in

authority to a faith which discerns in a particular history and in a particular Person a universal and ultimate significance for the knowledge of God and of man's destiny. But the facts which the Bible records can only be interpreted from within the experience which is their issue. That experience is the possession of the fellowship of the Church. It is an experience rich and manifold in content—of life renewed from its inmost springs, of forgiveness, of sin conquered, of moral power, of reconciliation within the soul and without, of personal relations transformed, of thought illuminated to apprehend the eternal, of supernatural grace, of death made servant to life, of communion with God. Such is the spiritual experience of membership in the Church. But all is determined by an attitude prevalent throughout—an attitude of devotion and faith to the Person of Jesus Christ.

"Here is the soul of Catholicism—a corporate experience controlled by the insight which divines the whole light, life, and love of God, incarnate once for all in Christ, offered continuously to the world, and entering the life of man through the fellowship of the Spirit."

Thus modern Liberal Catholicism has succeeded and is succeeding, to a greater extent than any other type of Christianity, in combining the authority of the Church and the freedom of the intellect. Protestantism has, for the most part, abandoned the former; Roman Catholicism, since the time of Loisy and Tyrrell, has at least driven the latter into concealment—though Liberalism is by no means dead in the Church of Rome, nor tradition in the Protestant sects.

**T**HE CATHOLICISM of the future, if it is to bear a living and continuing witness to the eternal Faith, must bring forth from her treasury things new as well as old. The Church must permit, within her corporate life and the framework of her Creed, freedom of reason and conscience, even at the risk of comprehending error as well as truth for the time being. Many a jewel of truth is concealed amid the slag of error, but if, as we believe, the Holy Spirit will lead and is leading the Church into all truth, the errors will in time be purged and done away with. Meanwhile there must be no feeling that because there is error in the Church her Catholic heritage is



imperilled. There has always been error in the Church, yet truth has persisted and triumphed. More dangerous to the Faith by far is the compromise with worldliness and expediency than the misplaced emphases that sometimes arise from permitting free play to the reason and the intellect of the Church's members.

Moreover, as Fr. Talbot has also reminded us, Catholicism must concern itself more and more with the mission of the Church to human society. Here again there may be an apparent conflict with the Oxford leaders, but upon analysis it will be found that the disagreement is more apparent than actual. It is true that the Oxford Movement at the outset took the form of opposition to certain reforms that were being made by the awakening liberal humanitarianism of the day; indeed Keble's Assize Sermon was an attack upon certain specific features of the Reform Bill. But from the building of St. Saviour's Church in the slum district of Leeds by Dr. Pusey to the present time the followers of the Oxford tradition have recognized the social as well as the individual character of the Church's message. "We will not limit our self-indulgence," Dr. Pusey complained in a sermon preached at Margaret Chapel in 1847, "and so to obtain it cheaply we pare down the wages of our artisans. They who have seen it know how full often the very clothes we wear are, while they are made, moistened by the tears of the poor." The famous mission settlement in the parish of St. George-in-the-East, founded by Charles Lowder in July, 1856, was the first of the series of settlements that have since grown up in the slum areas of most large English cities, under Church auspices. "Its motive," says Canon Ollard, "lay in the supernatural truth believed and taught by the men of the Catholic revival."

It is true that, in the words of Canon Clarke, "the men of the Movement were more generous in relieving misery than active in preventing it," but it was not long before their successors began to attack the problem of poverty at its source rather than in its surface manifestations. In so doing they were but carrying to its logical lengths the implications inherent in the doctrine of the Church as the Divine Society, the heart of the Tractarians' teaching. While Anglo-Catholics cannot claim to be the pioneers of the Christian Social Movement, Bishop Gore and others of the Catholic school warmly took it up and made it an attempt to apply in practice the teaching of *Lux Mundi*. Its motive, according to Bishop Gore, was "the sense that Christianity, and especially the Church of England, had lamentably failed to bear its social witness—its witness to the principles of divine justice and human brotherhood which lie at its heart. It had left the economic and industrial world to build itself up on quite fundamentally unchristian premises, as if Christianity had got nothing to do with the matter."

From this beginning the stressing of the social implications of the Gospel assumed an ever-increasing importance in the Catholic Revival. In England the names of Henry Scott Holland, Stewart Headlam, Charles Gore, and Frank Weston, among those who have passed beyond the veil, and Maurice Reckitt, W. G. Peck, V. A. Demant, and the present Archbishop of York, to mention but a few of the living, are intimately associated with the reawakened consciousness of the Church's mission to society which resulted from the implicit teaching of the Oxford revivalists. In this country we may well add the names of such leaders of the past and present as W. A. Muhlenberg, Charles N. Lathrop, Vida Scudder, and Mrs. V. G. Simkhovitch—though it is notable that American Catholics have been far behind their English brethren in this respect.

IT IS with such thoughts as these that we look forward to the centenary Congress at Philadelphia. There will be eloquent addresses, beautiful vestments, impressive and appropriate ceremonial, sweet-smelling incense. Adequate tribute will be paid to the memory of the heroes of the past. But what of the future? That is what concerns us most.

American Catholics have, we believe, a very real and important mission to perform in this Church and nation of ours. We have come to a time when faith in material things has toppled and crumbled away. Men are getting back to first principles, to the things of the spirit, because the things of the flesh have failed them. The world has always needed the things that the Church could give it, but today the world is beginning to want those things as well; and that is quite a different thing.

But if the Church's message to the world is to be a persuasive one, it must be a ringing, clear-cut message based on first principles. It must not be bound by the Protestant individualism that has been so great a factor in getting us into this morass—as the Secretary of Agriculture, himself a convinced Anglo-Catholic, did not hesitate to point out to the editors of the religious press at their annual conference in Washington last spring. Neither must it be tied to the social order that has been tried and found sadly wanting, nor to any kind of political, social, or economic propaganda. It must be neither more nor less than the age-old message of the Catholic Church—Jesus Christ our Saviour, the Church His living Body, the sacraments the appointed channels of His grace. From these cardinal doctrines stem all of the religious, ethical, moral, and social implications of the Faith.

WE DO NOT want a multiplication of Catholic Congresses. Rather we think the Congress might well decide to meet only every five years, though with smaller regional conferences in the intervals. We do not need more organizations, but we should like to see Anglo-Catholics, particularly Anglo-Catholic lay men and women, taking a greater part in the existing ones, especially those devoted to the increase of the Faith of the Church and its application to the problems and opportunities of the day. We think that the Congress movement would broaden its scope and increase its usefulness if it would admit laymen to its governing body and become less of a closed corporation. We should like to see it in the years to come give more attention to the social side of the Faith. In England children's homes, slum clearance projects, choir schools, and schools of sociology have grown out of the Congress movement; in America we have not yet quite succeeded in catching the vision out of which those practical things emerge.

These things are a challenge to the Catholic Congress and its members—ourselves included—a challenge to put aside secondary things and go forward in the conviction that Anglo-Catholicism has a definite, vital message for these times; a message of hope where all about us we see despair; a message of faith where all about us we see unbelief and the tragedy of misplaced faith; a message of love where all about us we see fear and distrust. Our religion is the answer to a disjointed society, for it is the Divine Society; it is the reply to nationalism, militarism, and pacifism, because it is the expression of the Peace of God; it is the remedy for disease and suffering because it is the Gospel of the Abundant Life; it is the cure for sin and the solvent of evil because it is the assurance of divine forgiveness. The world needs and wants these things; we have them. Will the world find them in us?



AS THIS ISSUE of THE LIVING CHURCH goes to press there hovers over Europe and the world a crisis graver than any since 1914. On the eve of the reassembling of the Disarmament Conference the action of Germany in withdrawing from the conference and the League of Nations has not only effectually broken up that parley but has filled the atmosphere with dark clouds and ominous rumblings. The press is full of the rumors of war and war-like preparations, and the spirit of nationalism is running high in all countries. Are we to be plunged again into that inferno of mass murder that is modern warfare?

#### An Antidote for War

These are days in which it is essential that we keep our heads. It is easy to speak loosely of the menace of Hitlerism, or of Japanese imperialism, or of Sovietism or Fascism, and the necessity of crushing them by fair means or foul. That those and a hundred other characteristics of contemporary civilization are threatening to the peace of the world there can be no doubt, but the greatest menace of all is the wilful failure to look beyond the borders of one's own nation except with eyes full of hatred, mistrust, and suspicion. It is that spirit, which is the very antithesis of Christianity, that is the primary breeder of wars.

The best way to keep our heads is to exercise our knees. The women of the Church are observing Armistice Day by spending fifteen minutes of prayer in church on that day. Let all Christian men do the same thing, praying for the peace of the world and for friendship and concord among nations. And let's not wait for the eleventh of November; that may be too late.

#### ANSWERS TO CORRESPONDENTS

O. E. N.—(1) If the charter of your parish requires that vestrymen be citizens of the state, we should certainly judge that one who is not an American citizen and a citizen of the state would be excluded from the right to hold office as a vestryman. (2) The powers of the vestry relate only to the temporal affairs of the parish, and do not touch the spiritual, nor can it divert Church property to any other purpose than the maintenance of the Church's worship (White, *Church Law*, pp. 155, 160). Moreover, vestrymen have no power individually, but can act only collectively as a corporate body (*ibid.*, p. 161). It would not be legal for a vestryman to remove the choir vestments without the rector's consent.

R. T. A.—Kèble's hymn, "Sun of My Soul," is from *The Christian Year* (1827). As contained in the *New Hymnal* it consists of the third, seventh, eighth, and last three verses of the fourteen stanza poem entitled "Evening." It is very highly regarded, being ranked ninth in *Anglican Hymnology* and eighth in *Stead's Hymns That Have Helped*.

S. B. L.—The quotation, "Man is the measure of the universe," is from Protagoras. This doctrine, which means that there is no such thing as universally valid knowledge, was the cardinal dictum of the Sophist school in Greek philosophy.

V. R.—(1) Decretals are decisions of the Popes on matters of Church law. (2) The False Decretals are a ninth century collection of canons of councils and decretals, not all of which are false by any means. The collection is an amplification, by means of spurious interpolations, of the authentic Spanish canonical collection in use in the eighth century. See the article "Decretals" in the *Encyclopedia Britannica*, 14th ed., and the bibliographical references given there.

INQUIRER.—The five Greek crosses embroidered on the fair-linen represent the five wounds of our Lord. See Webber, *Church Symbolism*, p. 82.

A. R.—The term "benefit of clergy" rightly applies to the exemption of persons in Holy Orders from the usual penalties of the criminal law. It originated in England after the Norman Conquest and, except for some archaic survivals, was abolished in 1575. See Pollock and Maitland, *History of English Law*.

IT WOULD BE GLORIOUS if the parishes and missions of the diocese would establish a "quota of souls," perhaps 10 per cent of their membership, and try to bring that number to confirmation this coming year. It would be even more wonderful if we could establish the man-per-man plan and everyone bring at least one other person to God and Church. . . . Every parish of 400 communicants or over might well endeavor to establish at least one daughter church every 10 years. Every church of 500 to 1,000 communicants might well try to start two churches every 10 years.

—Ven. H. W. Foreman.



## The Living Church Pulpit

Sermonette for the Nineteenth Sunday  
after Trinity

### The Kingdom of God

By the Rt. Rev. Granville G. Bennett, D.D.

"Seek ye first the Kingdom of God."—ST. MATTHEW 6: 33.

RELIGION, the Christian religion, is not a way of escape from reality. Quite to the contrary, it is the way of entrance into the very heart of reality. The outward and visible things of life must be rested on something that gives to them purpose and value. Unless we can set the things of time in the patient expectancy of eternity, we abuse those things through overemphasis because of lack of perspective. When the Master used the phrase "the Kingdom of God," He spoke in terms which brought some understanding to His hearers. We today, so familiar with the words, fail in large measure to imbue them with vital worth. To the average hearer or reader a kingdom means a centralized, organized power and authority, and that is correct if we hold it as a goal towards which we work. In the confusion of today it will probably hold more meaning if we translate it as the Realm of God and make that realm co-extensive with human effort and ambition.

The new and tremendous emphasis which the Master brought into human affairs was the placing of value, not on things, but on human beings. The Kingdom of God was a Kingdom of living souls acting and reacting in mutual appreciation each of the worth of the other because of a common Father. This conception of life, working slowly through the ages, seems coming clearer of a real appreciation and appropriation under the stressful need of today.

The Church, a divine organism given by the Father, through His Son by the Holy Spirit, is the means whereby this conception of human worth, and the necessity of recognizing that worth, is brought to bear upon the hopeless turmoil of mere human planning.

The meaning of the Kingdom of God for today is so vital to all hope for tomorrow. The roots of all decent social, industrial, and political life must reach to those basic values which Jesus loved and incorporated in His Church.

"The Kingdom of God is within you" and "the Kingdom of God has come nigh unto you"—these statements make clear that the spark is kindled in the soul of the individual. To make it flame it must be merged with others in a common hope and passion in the Kingdom of God which has "come nigh unto you." In this recognition of a common worth, from a common Father, the gift of our common Saviour by the Holy Spirit, there lies the only hope for a world of men whose interests are common. "Seek ye first the realm of God"—and the value of things shall be subordinated to the value of souls—and the world shall know His peace.

### Human Relations

IN THE NAME of the Carpenter of Nazareth, I make a plea for the preservation of the personality of the workingman. I make an equal plea, in the spirit of the Gospel He preached, for the preservation of the personality of his employer, in their relations to each other. Too often today do we expect organizations and institutions to bring about social happiness, when the real basis of human life is human relations. Even membership in the Christian Church cannot save the individual except insofar as he strives to pattern his living by the principles laid down by the Master. We cannot expect to solve the problems of civilization, of democracy, just by turning to Washington for a bureaucratic government to settle the give and the take bound up in the adjustment of life on this planet. Christ taught us, Christ showed us the intrinsic worth of the human soul, and we, recognizing the inherent worth of the souls with which we have contact, must adjust our lives to theirs in accordance with the principles for which He died.—Rev. Remsen B. Ogilby, LL.D.





## The Sanctuary

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

### A Rule of Life

READ II Chronicles 8: 12-16.

THE NEWS COLUMNS of THE LIVING CHURCH and the secular press have contained recently some interesting suggestions from clergy of our own communion and of others about a Christian code. The code-making that goes on so busily in the field of industry has had its effect in religion also. Without commenting on any of the particular suggestions, it is perhaps permissible to say that the idea is good, but not new. The Church itself has a code set forth in the Offices of Instruction. It is briefly summarized in the question and answer on page 291 in the Prayer Book: "What is your bounden duty as a member of the Church?" "My bounden duty is to follow Christ, to worship God every Sunday in His church, and to work and pray and give for the spread of His kingdom." Of course this brief summary might be amplified in many directions, but if the communicants of the Church took it seriously and lived up to it, we would need no other.

Any general standard, however, has to be modified or adapted when it is applied to the individual case; and every one needs a code of his own, a rule of life, as it is sometimes called. Character is not attained by a single glorious burst of effort, but by steady, persevering daily progress. Solomon offered his worship "unto the Lord on the altar of the Lord . . . after a certain rate every day." And he appointed the courses of the priests to their services "as the duty of every day required." "So," says the chronicler, "the house of the Lord was perfected." So also is Christian character perfected and the work of the Church perfected.

Many thousands of Christians have already a rule of life. But it is to be feared that the number of those who have none is vastly greater than the number of those who have. How does one go about making such a rule? A good way to begin is to take a sheet of paper and a pencil and make a survey of the way our time is divided and used. The day contains 24 hours, the week 168, the year 8,736. God's gift of time is unvarying and impartial. No one has more and no one less than his neighbor. Suppose, then, we go on and divide the time roughly into sections separating the hours which are taken up by necessary duties from those which are relatively free. A certain number of hours must be spent in the care of the body: in sleep, in taking food, in bathing, dressing, and undressing, and so on. Much of our waking time is occupied by required work. The child has his school, the adult must earn a living. This also must be subtracted from the 168 hours of the week. Out of it also will come hours given to recreation, to amusement, to social life, and the improvement of the mind by reading and study. There will still be left, however, a fraction, large or small, of time for spiritual exercises. When one attempts to classify his activities in this way, and put them down on paper in black and white, he is often startled to discover what a meager proportion of his time is given to God. The genuine Christian does indeed do all for God "whether we eat or drink or whatsoever we do." Yet there must be, if the soul is to grow in grace and in the knowledge and love of God, a definite amount of time spent upon prayer and worship, upon self-discipline and self-examination, upon meditation and thought on holy things.

My rule of life, then, will be in practice an effort to consecrate and set apart systematically a certain portion of my time and strength for God, in order that I may know Him better and serve Him more faithfully. It will include such matters as the frequency of attendance on divine worship, receiving the Holy Communion, self-examination and confession, reading the Bible, and prayer. Such a rule should be clear and definite but flexible. This means that, while we are to form habits of spiritual exer-

### LINES TO A LOST OCTOBER

ONE now this passionate October:  
With the pools leaf-strewn and umber;  
Gone the last green of summer;  
Now can a child look up and count  
The scant brown leaves  
Upon the skeleton trees of November.  
EVANGELINE C. COZZENS.

cise, we are not rigidly bound by them in such a way as to interfere with the comfort or welfare of others. The rule may need to be changed or disregarded when some paramount duty intervenes as, for example, the care of some sick member of the family, or an emergency call for unusual service. Yet if the rule is really flexible it will also be elastic, and as soon as the special claim has been met the life swings back almost automatically to the practice of the rule. Occasionally one meets the objection that to reduce spiritual things to rule in this way tends to make them mechanical and formal. This objection is not sound. On the contrary one wins true freedom only by reducing his life to a system. It is the person who has no system who is always in a hurry and never has time for what he ought to do, who wastes hours on non-essentials and trivialities and lets the things worth while be forgotten and passed over. There is nothing necessarily mechanical about a rule of life. It is simply a sensible and practical device for making sure that God's gift of time is used and not wasted, "as the duty of every day requires."

### EVENING AT ST. PAUL'S MISSION, BALBALASANG, PHILIPPINE ISLANDS

HOW FAR is it from here to Nazareth?—  
From this thin valley whose precipitous wall  
And rock-torn river would hold welcome small  
For any man-made bird that dared to run  
His iron body where the great hawks light  
And swoop, red-backed, beneath the glittering sun—  
From this locked valley looking toward a pass  
Higher than Rigi, where a mountain lass  
Or a brown, bare, sinewy, beardless mountain man  
May foot the narrow trail in solitude,  
Since the molesting white man has not yet  
Blasted aggressive way through inviolate rock.

After these hills are passed, what spreading plains,  
What seas, what farther hills, what time, what change?—  
How far is it from here to Nazareth?

Under the dropping dark lithe figures now,  
With pungent pine fire streaming from their hands,  
Pad silently, outlining here and there  
Some of the huddled houses' shaggy heads.  
Near where some sticks are burning on the ground,  
A double row of women stand and chant,  
Timing the rhythmic rise of tattooed arms,  
Which cast gigantic shadows, as they pound  
Their rice; their regular "thud-thud-thud-thud"  
Comes from their heavy pestles on mortar or on hide.  
There must be much rice—an old, rich chief has died,  
And sits now, bead-decked, in the bamboo chair  
Of death, most grand, most bloated, smelling vile.  
Already tooth-hung gonzas have begun  
The stirring cadence of their savage boom—

Far, far is it? Above the boom a bell's  
Compelling notes sound—three, three, three, and nine.

"Hail Mary full of grace. Blessed art Thou,  
And blessed the fruit of thy womb, Jesus." How  
Far is it from here to Nazareth?

DOROTHY LEE RICHARDSON.



# The Holy Spirit's Province

## *The Acceptive Attitude and the Inductive Method*

By the Rev. Frank Gavin, Ph.D., Th.D., LL.D.

Professor of Ecclesiastical History, General Theological Seminary

"For all the promises of God in him are *yea*, and in him *Amen*, unto the glory of God by us."

—II CORINTHIANS 1:20.

THE CREED begins and ends with an act of ratification and assent: "I believe—Amen: So be it." It is with some of the implications of these two words and of the facts that they symbolize that we are now to concern ourselves. It is a matter both of principle and practice. What affects our original point of view affects our method of procedure. The Catholic approach is by the way of affirmation. The Catholic conclusion is a matter of vigorous assent. The creeds begin and end—as they are governed throughout—*positively*.

How far is faith an adventure and quest, and how far is it acceptance and ratification? In the difficult job of thinking out our religious convictions we are again and again tempted to work them out ourselves without due reference to more than their individual quality. There is a sound point here: the intimate Creed of the West phrases its convictions in the first person singular, not in the first person plural. But we must ask ourselves just what is implied in saying *I* believe. It is, for example, very easy for me to make my own knowledge the measure of my own faith. In the act I constitute myself and the formation of my own horizon the chief authority for my beliefs. It is as if the adventure of faith were all to be conducted within the narrow room of my own soul. To the call to pick up and leave these limiting confines for a larger world, I must needs say no.

This is not the Catholic approach. In no sense does the Catholic deny the right of the individual mind and heart, but he goes beyond their own boundaries to stake out a larger territory in the name of their own rights. He is not content with their limitations. He finds all too much in their natural disposition that hampers their natural growth. In the name of the freedom of the soul he affirms a larger loyalty than that to its limitations.

Life has so largely become a matter of specialization and deference to experts that for most of us there is little first-hand acquaintance with many matters with which we must deal. None of us could survive alone and supply our necessities. In matters of exploration, as well as of the building up of the fabric of a permanent life, we are dependent. We are dependent on what has been done before and what has happened before, and must needs train ourselves to go to school to facts.

There are two chief attitudes which the self may adopt. They are expressed most simply in the monosyllables Yes and No. We can either accept or reject. The instinct of the natural self is in the direction of a rejection, for it is fear-ridden and ill at ease in the unknown chaos of the universe. The known certainties of experience and thought, and the hard lessons learned from both, shape the mind of man who tends to preserve himself by the method of rejection of the new and different. Nature is all on the side of the timorous. By bitter experience our own ancestors learned the dangers of too much experimentation and the canny soul is predisposed to sit as securely as it may within the four walls of its self-built habitation. To be taught is a painful process. To go to school and learn means, in some measure, to acknowledge inadequacy. Our fears may ever paralyze us from making the great adventure of setting out on the sea of life from the safe harbor of the self.

THIS IS THE FIRST of a series of papers on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church. ¶ 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. Dr. Gavin is general editor.

The Catholic has a much more defiant and dangerous discipline: as over against the authority of himself alone he puts the authority both of God and the Beloved Fellowship. Some element of retained selfhood must surrender in that adventure and quest which is the Catholic life. Experiment and experience, life and action, are in no sense abrogated. The life as a whole

develops an amazing richness by reason of the larger scope of its activities. To pull out from the safe harbor means to find a larger world. We cannot stay at home and see the universe, save by books and radio, by hearsay and second-hand sight. The quality of achievement passes outside the capacity of the stay-at-home soul. Upon reasonable security the soul of man is urged to launch out into the deep: man is called to yield the high freedom of his own self-formed and self-found knowledge to the higher authority of a God governed revelation. Only thus can his true independence be secured in seeking the genuine dependence upon the eternal.

Many things block our capacity to be affirmative. Most of them have to do with our fears. Once fear has been cleared out of the way the liberated soul would go forth from its house of bondage craving for the eternal. It is fear which cancels the love of the eternal God just as it is love only which can surmount the fear. We must deal tenderly with those who cannot believe, with the number of those who can say "I would believe—but it is impossible!" The subtle act by which that freedom from self and its fears is achieved is, according to the Catholic, the gift of faith from God. It evokes and empowers new capacities of the self. It challenges the conservative, tidy, safety-first tactics of the natural man. It wages war against the subserviences of the immortal spirit of humanity to the binding limitations of its past and present. It shows the way to a new freedom, to a liberty to be gained and held only at the cost of affirmative surrender. It has little patience with negativism in any guise, save where this attitude has to do with sin. At all points in its discipline it utilizes the technique of mortification, but it puts to death only to quicken; it slays only to secure a larger life.

THE ACT whereby one ratifies and affirms is conditioned by this previous experience and thinking. Catholicism makes its appeal no less to the head than to the heart. It can never be contented till the whole man is evangelized. In the papers to follow some aspects of this appeal are to be considered. We are giving our attention here and now to the fundamental attitudes that are involved throughout. This perennial problem of the individual soul in its quest for reality will confront us at every turn. If we can but see something of the dimensions it possesses, something of the significance its various developments involve, we shall be in a better position to consider subsequent ramifications. How, for example, am I led to say, "I believe—Amen"?

I believe, on authority sustained by reason, vindicated and justified both by my inner needs and my actual experience. The facts of experience and knowledge are so important that the soul might well go almost to any length to secure them. If the method of Catholicism seems to be somewhat risky, to involve too great a surrender of the self to secure too small a yield of fruitage, it at all events has the temerity to claim well-authenticated instances for its authority. The old principle *solvitur ambulando* is of the



essence of the Catholic approach. We can seldom learn whether or not a thing is true until we have given it a chance to prove itself. And it is almost impossible to give it a chance to prove itself for us until we have been rash enough to act as if it were true. Like all other scientific experiments, the experiment of faith has its laws. A kind of spiritual pragmatism—utterly unjustified as a philosophy but not to be despised as a method—has a legitimate place in matters of religion. No one can begin to learn who will make no effort to learn. Furthermore, the Catholic is never tired of asserting that so soon as the process of learning begins, a new ally will invariably enter the transaction: God's grace. We cannot do it in our own strength nor does God force us along the path to find Him. It is a partnership task, this whole act of faith. Nay more, it is almost more than a partnership, for more is involved than the sole relationship between God and my soul; the verdict of all believers is actively registered when I summon their witness in the act of saying: "I believe."

Faith leads to freedom. It takes me out of myself into a larger world than that which I know of my own devising or through my own experience as a narrow unit. He who can say "I believe—Amen," is already a citizen of a roomier universe than the unhappy man condemned by doubt, fear, and difficulty to dwell within the confines of his own personally-secured dwelling-house. The saddest fact, in all reason, is the uneasy discontent of the cabined soul. Preposterous as it may sound, the Catholic knows that the heart of man can never be satisfied with less than God. All substitutes if not palliatives are then deludents. It isn't as if to say that the "happiness of mankind," in this narrower sense, were the proof of the truth of Christian dogma, but it is true to say that the indications of our own nature point to the existence of One who can satisfy its innermost yearnings.

**WE ARE SOCIAL ANIMALS.** There is little that we can do or be by ourselves. The forked two-legged *homo sapiens* is more than a little ridiculous. By himself he amounts to so little. He is a weak, puny specimen when he begins life; he is so pathetically dependent. He is so little content solely with the provision of his animal needs, and ironical comments on his weakness or his passion for infinity present what might be regarded either as the great cosmic joke or the sure indication of a blindingly preposterous truth. The Catholic is convinced that no claim for the dignity of mankind can ever be too lofty; at the same time he is fully aware how far men have fallen from the realization of that claim. That he is essentially a social animal is grounded not only in his nature but in that of God. For the doctrine of the Holy Trinity in part means that God is a Society of Persons; not only does "all Fatherhood in heaven and earth" take its name from God the Father, but all society on earth has its origin in a refraction among men of that which eternally exists in the God-head.

One of the curious commentaries that we can make on our own history is that the individual only discovers *himself* in society. We begin to be aware of personality only with reference to society; our selfhood, no matter how individual and insistent it may be, is wrought out on the anvil of our social life. We are not each severally disconnected units accidentally bumping against each other in our different social groups. There is a kind of osmosis taking place at all times: we are saturated by a society and in turn inevitably contribute our modicum to society. The more we affirm our selfhood the more certainly we recognize society in which it lives and moves, to which it owes so much. Of all societies the preëminent one is the society known as the Body of Christ. The Catholic believes that it is more than the sum of its human parts. If one should count all the Catholic noses in Christendom and include all possible Christians there would still be more than that to Christ's Church. It is in a true sense more than the sum of its constituent members. For we do not constitute that of which we are members, since we are rather constituted by it. We become our truest selves only by being incorporated into Him. Our arrival at fullest selfhood comes by being grafted into the Body of Christ.

**WHEN THE BELIEVER** is caught up into that Body he is immediately brought into touch with the Holy Spirit—the Soul of the Body. Like himself, the individual perceives that the Church has both body and soul. Immediately and without intervention the Holy Spirit comes to inform the individual, to unite him in the mystical fellowship. By becoming a member he becomes a greater self, but in no sense abrogates his selfhood. Paradoxically enough he wins his larger self by persevering in membership with others in the mystical bond of the Incarnation. "I believe in the Holy Ghost." That which is contained in the third paragraph of the Creed epitomizes in reverse order the experience in time of the believer. He steps off first of all from life in time into life in eternity; his body as well as his soul is to have a future of indefinite extension; the blur and blot of sin is removed that this boundless growth may be realized; the whole self—body and soul—grows together in the fellowship of Holy Ones, living and departed, seen and unseen, by participation in Holy Things, through sharing the things of this world, for they may be transformed to become holy: the Fellowship of Holy Persons is the Catholic Church; the soul of the Church is the Spirit of God.

Ratification in advance is a means to experience, status, and fact, which would otherwise lie outside the compass of human achievement. Ratification in conclusion is as well the seal of the past as a pledge for the future. The Catholic begins as he ends his Creed with the challenging affirmation: "I believe—Amen."

### Communism and Christianity

THE CHRISTIAN AND CATHOLIC religion is today confronted by a terrible and powerful rival, a rival which has stolen from the treasury of the Church one of the chiefest of her jewels, and claimed it as its own. For in its emphasis upon our social responsibility and upon our dependence one upon another, in its insistence upon our essential oneness as human beings, what has Communism done but present to men a caricature of the central teaching of Catholicism as to the unity of mankind in the mystical Body of Christ. That social unity of humanity to which the Church has failed to bear sufficient witness is now proclaimed as the sole property of the enemies of the Church; the vision of the Divine Society, the Church, of which Christ is the Head and the Chief Cornerstone, is supplanted by the dream of a purely humanistic organization from which God is banished. The remedy for Communism is not to deny the truth which is presented in this caricature of our religion; rather it is that we should begin ourselves to realize and proclaim more fully than heretofore the real implications and meaning of our belief in the One, Holy, Catholic, and Apostolic Church.

—Rev. G. M. Williams, S.S.J.E.

### CHANGED INTO THE SAME IMAGE

(II Corinthians 3:18)

**T**HE VISION! *Silence, awe, and ecstasy.*  
Between—a cross.  
A Face, a Voice of tenderest love  
Bids gaze at both.

*Yea, Lord, the cross to lift me to Thy joy!*  
Lord, hold my will  
That now accepts that cross with Thee.  
I plight my troth.

*If I grow cold, forget, withdraw my love,*  
Drive hard the nails,  
And hold, until all self and earth  
In Thee are lost.

*Spare not, relentless drain all self away.*  
But give Thyself.  
Thine image glowing in my soul!  
How count the cost?

AGNES E. VAN KIRK.



# The Catholic Revival in the American Church

By the Rev. Edward Rochie Hardy, Jr., Ph.D.

Fellow and Tutor at the General Theological Seminary, New York

**S**HORTLY BEFORE the commencement of 1722 it was rumored in New Haven that the rector of Yale College, Timothy Cutler, the tutor, Daniel Browne, and certain neighboring ministers were tainted with "Arminianism and prelacy." On the day after commencement the seven men involved appeared before the trustees and stated that they labored under difficulties in being out of the visible communion of an Episcopal Church, and that some of them doubted the validity of their ordination, others were sure of its invalidity. A conference was held, after which four of the group abandoned their positions and prospects and undertook the journey to England for orders. One of them, Samuel Johnson, has left records of the reasons which led him to the decision. His earlier career as a teacher at Yale had coincided with an intellectual awakening to what was then modern thought. Johnson and Browne had introduced in 1717 the study of Locke and Newton, and the Copernican system. Entrance into a larger intellectual world brought with it acquaintance with the Historic Church. Instead of the turbulent democracy of American churches it offered them a venerable and orderly form of government, desirable enough for practical reasons alone, which they soon came to believe to be also of Divine Authority. Instead of the harshness of Calvinism, it offered them a way of life in which spiritual progress was looked for from the penitent use of means of grace, rather than as the result of an inscrutable decree. Instead of the risks attendant on extempore prayer, it offered them the system and beauty of Liturgical Worship.

Previously the Church of England in the American Colonies had been in some parts the beneficiary of an establishment of doubtful value, in others the traditional Church of English immigrants. Now as the flame of Catholic devotion began to burn, although feebly for a time, there were those who adhered to it because they believed they found in it the Faith, Order, and Sacraments of the apostolic Church.

The faith of these men in Catholic order was shown by their works in the critical period of organization after the Revolution. The movements for organization further south were largely under latitudinarian auspices. Although William White's suggestion that the Church might, if necessary, proceed without bishops was dropped, yet the first draft constitution of 1785 gave bishops no higher status than that of *ex-officio* delegates to the General Convention. The Proposed Book of 1785 omitted the Athanasian and Nicene Creeds, the descent into hell in the Apostles' Creed, and the reference to regeneration in the Baptismal Office. Far different was the tone of proceedings in Connecticut. While elsewhere the Church had first organized, and then petitioned for bishops, in Connecticut it assumed that a body must first have a head before attempting to act. On March 25, 1783, the convention of clergy elected Samuel Seabury to the episcopate. The sermon at his consecration at the hands of the Scotch bishops, October 14, 1784, was on the nature and extent of the apostolic commission. In a concordat with his consecrators Bishop Seabury pledged himself to communion with the persecuted Scotch Church, and to serious study of the Scotch Liturgy, introducing it into America "if found agreeable to the genuine standards of antiquity." On his return the Church in Connecticut became the first organized diocese of the American Church. The Bishop's first charge stressed the value of Confirmation, now made available in America. He shortly issued a Communion Office practically identical with the Scotch Liturgy.

*IT IS sometimes forgotten that the beginnings of the Catholic Revival in America long antedate the Oxford Movement.*

*In this article, condensed from American Congress Booklet No. 10, Fr. Hardy relates some of the highlights of this important development.*

It seemed for a time that there would be two Episcopal Churches in America. Fortunately, however, the most serious divergences from Catholic order in the proposed organization had been removed at the protest of the English bishops, and purely personal difficulties were removed by the Christian spirit of leaders on both sides. A

separate House of Bishops was established, while the Connecticut Church agreed to lay representation in conventions. The influence of Bishop Seabury on the American Prayer Book was important. It was at his suggestion that the Communion Office of 1789, while retaining the English order, adopted from the Scotch Liturgy our fuller Prayer of Consecration. In 1792 when the Ordinal was revised he was responsible for retaining *Accipe spiritum sanctum* and "whose sins thou dost forgive, they are forgiven" in the Ordination of Priests. Under Bishop Seabury's successor an Office of Induction of Ministers was drawn up in 1799 for the diocese of Connecticut. This, with slight changes, was adopted by the General Convention of 1804 as the Office of Institution, to which we owe it that "altar" and "Eucharist" are Prayer Book expressions in the American Church, and that its clergy are authorized "to perform every Act of sacerdotal Function" in their parishes.

Bishop Seabury set forth, as the teaching of the primitive Christians and the Church of England, that

"under the symbols of the bread and cup, the body and blood of Christ, which He offered up, and which were broken and shed upon the cross, are figured forth; and being presented to God our heavenly Father by His priest here on earth, the merits of Christ for the remission of sins are pleaded by him, and, we trust by our great High Priest Himself in heaven; and being sanctified by prayer, thanksgiving, the words of institution, and the invocation of the Holy Spirit, are divided among the communicants as a feast upon the sacrifice."

**W**HEN INGLIS was being considered for a position at Trinity the vigor of his ministry in Delaware led to suspicion of Methodist tendencies. Forty years later similar suspicions were aroused by the devotional manuals issued by another young curate of old Trinity, John Henry Hobart. In the preface to his *Companion to the Altar*, issued in 1804, he defends himself against the charge of encouraging "visionary and enthusiastic" devotion by citing precedents for fervor ranging from David to the Caroline divines. This work was shortly accompanied by two other *Companions*—to the Book of Common Prayer, and to the feasts and fasts, the latter adapted from an English work. In the first of the series the guiding principles are stated to be

"that we are saved from the guilt and dominion of sin by the divine merits and grace of a crucified Redeemer; and that the merits and grace of this Redeemer are applied to the soul in the devout and humble participation of the ordinances of the Church, administered by a priesthood who derive their authority by regular transmission from Christ."

Under Bishop Moore's episcopate the Church in New York, which had been dull and almost dying, began to recover its vigor and to expand. As secretary of the Convention, as preacher, and as defender of the Church's teaching against the attacks which the clear words of his devotional manuals had produced, Hobart was the Bishop's outstanding supporter, and the obvious choice for Assistant Bishop in 1811. The 19 years of his episcopate were a period of vigorous expansion of the Church into Western New York. The Bishop not only directed and supported



the expansion, but encouraged the missionary clergy by frequent visitations, on which he was received with enthusiasm by Churchmen and others. His teaching was continued in occasional convention charges. The labors of a catechist sent to the Oneida Indians bore fruit in an appeal from their chiefs to the "head and father of the holy and apostolic Church in this state" to take them under his care, which resulted in the Oneida work which still exists. As Bishop, Hobart continued his earlier interest in Church societies, especially those for the publication of tracts, for education, and for the distribution of the Bible and Prayer Book.

Only a year after Bishop Hobart's consecration, Theodore Dehon became Bishop of South Carolina. Trained in loyalty to the Church and her sacraments by his mother, he had brought a new devotion into his parishes at Newport and Charleston. The Church's festivals were observed and its fasts not neglected; Baptism was turned from a social event into a revered sacrament, and the Holy Communion venerated as the "chief instrument of spiritual growth." Taking over a decaying diocese, without a Bishop for 11 years, he renewed its life and vigor in his five-year episcopate. Churches were built, the number of communicants greatly increased, and careful preparation for the sacraments encouraged, although weekly Communion still seemed impossible. A similar work was done by John Stark Ravenscroft, first Bishop of North Carolina. Converted from a life of indifference when nearly 40, he first attached himself to the "Republican Methodists." Feeling the need for outward authority, he brought his evangelical zeal into the Church, and in her priesthood combined ardent preaching of the cross with insistence on the divinely appointed authority of the Church as the interpreter of the Gospel. His short episcopate (1823-1830) left an impress which still endures.

**T**HE REVIVAL OF LIFE in the American Church in the early 19th century was the joint work of the rising Evangelical party, and of the High Churchmen. The comparatively new institution of Sunday schools was taken up with great enthusiasm by both groups; High Churchmen, however, were the leaders in the organization of the General Protestant Episcopal Sunday School Union in 1826, and its literature reflected their principles. The secretary of the organization committee, and the leader of the Union in its early years, was a disciple of Bishop Hobart's, W. R. Whittingham. The growth of the Church made clear the need of systematic training of candidates for orders. South Carolina, under Dehon's leadership, suggested in 1814 the establishment of a theological seminary, a proposal which led to the founding of the General Theological Seminary in 1817; it was finally established in New York in 1822, and united with a diocesan school which Bishop Hobart had started. New bishops succeeded the old leaders as the years went on. Ravenscroft was followed by Levi Silliman Ives, and in 1834 came the consecration of James Harvey Otey, who 30 years later was to order inscribed on his grave "First Bishop of the Catholic Church in Tennessee." Bishop White's assistant and successor was Henry U. Onderdonk, author of a series of pamphlets which were collected as *Episcopacy Tested by Scripture*. His like-minded brother became in 1830 Bishop of New York.

American High Churchmanship was, therefore, on the eve of the Oxford Movement no mere survival, but an active and evangelizing force. The contacts with British Churchmen of similar views, begun in the days of Johnson and Seabury, had not ceased. Hobart had corresponded with Archdeacon Daubeney, had met and impressed Newman, and was a friend of Hugh James Rose, at whose house a conference important in the history of the Oxford Movement was held. When the *Tracts* began to come out they found an American public already waiting for them, and the principal works of the Tractarians appeared almost immediately in American booksellers' catalogues. Some recognized in the new teaching a more vigorous statement of what they had already learned; others passed from curiosity to opposition, and from opposition to violent attacks on this new form

of popery, more dangerous because adapted to the modern age. By 1841 the Movement, both in England and America, had attained sufficient importance to be discussed, and attacked as popish, in a series of lectures by a Philadelphia Presbyterian minister, to which Bishop Doane of New Jersey prepared an elaborate reply. Dr. Seabury, grandson of the Bishop, as editor of the *Churchman*, became the chief journalistic defender of Tractarianism.

**B**EFORE the end of the 1830s, results of the Movement were beginning to be seen in the life of the Church. Bishop Hobart had, in the interests of reverence, promoted a "three-decker" arrangement of altar, reading-desk, pulpit in place of the blocking of the chancel by the massive central pulpits common in the 18th century. His successor was able to report in 1839 that several new churches had returned to the older and better model, having the altar as the chief feature, the pulpit on one side. Whittingham, as rector of St. Luke's, New York, had in 1832 begun the daily service, although this does not seem to have been kept up at that time. Various other churches tried the experiment in the next few years, and in 1838 the Offices were begun in the General Seminary chapel. In 1841 Bishop Onderdonk of New York commended the "Oxford Tracts" to the attention of the laity, with the remark that Protestantism is a purely negative term, and that we depart from Rome in order to come nearer to Christ and the Catholic Church. In 1843 he reported to his convention that Holy Days were being more observed, and Communion monthly and on the days for which there were proper prefaces was becoming the standard. Our attachment to the Church should be shown by solicitude for the daily services and for Communion on all Sundays and Holy Days.

Nor did the Tractarians feel that they were rejected by the Church's leaders. It was the whole episcopate which in 1832 had recommended that the priest stand in the Communion service, except when told to kneel, because his action was "of a spiritually sacrificial character." Soon after the Church declared itself its own missionary society it sent the High Churchman Jackson Kemper as Missionary Bishop to the northwest (1835). Already in 1830 schools had been founded in Athens under instructions calling for friendly relations with the Orthodox Church, while Horatio Southgate endeavored, from 1836 to 1849, to establish contacts with the Patriarch of Constantinople and other heads of the Eastern Churches, residing at Constantinople as presbyter and, from 1844, as Bishop.

While Catholic Faith and Practice were steadily progressing, young men saw visions of a yet more rapid advance. A group of students at the General Seminary, who looked to Whittingham, professor of ecclesiastical history from 1836, as their guide, listened to Bishop Kemper's appeal for men and formed the scheme of a Religious House in which six or eight men should live together, devoting themselves to educational and missionary work. It was in 1840 that several of the middle class first proposed their "Society of Protestant Monks." Only three of the original group persevered after their graduation in 1841, and took up work in Wisconsin under Bishop Kemper's direction. By the fall of 1842 they had established their mission and school on the Nashotah Lakes and traveled 120 miles to be advanced to the priesthood at the Oneida mission. One of the number, James Lloyd Breck, succeeded "Prior Cadle," the priest who had come with them as temporary head.

The publication of *Tract 90* soon received attention in the American Church. A public protest was made in 1843 against the ordination of Arthur Carey, a young graduate of the General Seminary, who had declared himself in agreement with its principles, two priests coming forward publicly to object at the service in St. Peter's, New York. Bishop Onderdonk overruled the objection and proceeded. Carey commended himself to the parishioners of the Church of Annunciation by his devotion and obtained the permission of the rector, Dr. Seabury, to open the church for prayers on week-days. He was, however, already



in poor health and his short ministry came to an end with his death at sea, on the way to Cuba for his health, on Maundy Thursday, 1844.

In these years of debate the progress of the Catholic Revival was not halted. The weekly Eucharist, longed for so many years, became a reality in several places. At Nashotah the custom began with the ordination of the young missionaries to the priesthood in 1842. St. Peter's, Ashtabula, Ohio, where the Rev. John Hall had already in 1829 described himself as a "strict Episcopalian," and St. Peter's, Philadelphia, started about the same time and other churches soon followed. In Boston the Church of the Advent was founded in 1844

"to secure to a portion of the City of Boston the ministrations of the Holy Catholic Church, and more especially to secure the same to the poor and needy, in a manner free from unnecessary expense and all ungracious circumstance."

The first rector was the Rev. William Crosswell, son of a leading Connecticut Churchman. Daily services were begun on September 1, 1845, Holy Day Eucharists on St. Matthew's Day, 1849. In Philadelphia similar ideals led to the founding of St. Mark's. In New York the new building of Trinity Church was consecrated on Ascension Day, 1846; the Daily Offices have been said since that time. In Advent of the same year the Church of the Holy Communion was consecrated, devoted to "the Catholic Faith whole and undefiled." Muhlenberg was founder and rector; the altar was made the chief object in the church, the Offices were said daily, and weekly Communion was shortly instituted.

**T**HE ANNOYING FIRES of petty persecution were to try American Catholics for some years. In Ohio, Bishop McIlvaine, who had written against the Tractarians in 1840, refused in 1846 to consecrate a church which had an altar instead of a table with legs, on the ground that the altar was meant to imply a "real propitiatory sacrifice" in the Eucharist. In Massachusetts, Bishop Eastburn refused to confirm at the Advent on account of such "superstitious puerilities" as a cross over the altar, candles upon it, and the eastward position during prayers. The assistant, Oliver Prescott, was presented for trial in 1850—for violating the usages of the diocese (preaching in surplice) and for heresy (teaching the sinlessness of the Blessed Virgin, and recommending confession to a priest). Although not convicted of a canonical offense, he was sentenced to suspension until he should promise not to hear confessions except in cases of serious or contagious illness.

Nevertheless, Catholic advance in the American Church had not halted. The movement for weekly Communion spread gradually, often combined with the movement for free churches. Eugene Hoffman, a young graduate of General, introduced weekly Communion in the free Christ Church, Elizabeth, of which he was the first rector, and wrote a pamphlet, *The Weekly Eucharist*, in defense of the practice. It was being conclusively shown that it was possible to live the Sacramental Life in the Episcopal Church. Confessions began to be heard in considerable numbers. Increasing care was taken in the reverent performance of divine service. Preaching in the surplice and the eastward position for prayer began to spread, and Gregorian chants were introduced, as well as choral services and vested choirs. The plans for St. Mark's, Philadelphia, were drawn by the English Ecclesiological Society, while Trinity Church, New York, and Trinity Chapel (1855), both by Upjohn, are among the best products of the Gothic revival in America.

Muhlenberg, who called himself an "Evangelical Catholic," played an important part in familiarizing the American Church with new ideas, although he himself was drifting away from Tractarianism. While not in complete sympathy with the ideals of the Religious Life, he supported the idea of Sisterhoods for practical work. He began in 1845 and organized in 1852 the Sisterhood of the Holy Communion, which worked in connection with the infirmary of the Church of the Holy Communion, and,

after its opening, at St. Luke's Hospital. Among its members was Harriet Starr Cannon, admitted in 1857. She and several others became conscious of a call to a closer Community life, and in 1863, on the occasion of a suspension of the Sisterhood, accepted an invitation to take charge of the House of Mercy, there to test their vocation. In 1864 they took over in addition the Sheltering Arms Home, near St. Michael's Church. The Bishop of New York, Horatio Potter, had appointed a committee of priests to consider the organization of Sisterhoods. As a result of its report the Bishop received the professions of Sister Harriet and her companions on the Purification, 1865, in St. Michael's. At the first formal chapter of the Community of St. Mary, held in the fall, Sister Harriet was elected Mother Superior. At about the same time came the first enduring American contribution to the Religious Life for men, when Prescott and Charles C. Grafton left for England with the approbation of their Diocesan, Whittingham, since 1840 Bishop of Maryland, to join Fr. Benson in the Society of St. John the Evangelist.

**B**Y THE MIDDLE 1860s American High Churchmanship had at last grown into full Catholicism. About 1865, St. Alban's, New York, began to attract attention by its eucharistic vestments and its frequent Masses. It was necessary to make clear that what mattered was the Catholic system, of which its ceremonial expression was a minor, although necessary, corollary. This was done in 1868 when Ferdinand Cartwright Ewer, then rector of Christ Church, New York, delivered and published a series of sermons, *On the Failure of Protestantism, and on Catholicity*.

Public attention was attracted at the time, however, not by the controlling ideas of the Catholic Revival, but by its more obvious external manifestations. The full ceremonial of St. Alban's, and movements in the same direction elsewhere, roused considerable protest, caused in part by the natural objection of the human mind to changes from what it is used to.

As the convention of 1871 approached the issues in this confused battle began to clarify. It was fortunate that there stood out as the Catholic leader one who well represented the connection between Catholic truth and the Catholic life. James DeKoven, since 1859 warden of Racine College, had an unusually vivid sense of the position of Christians as citizens of two worlds.

As deputy from Wisconsin, DeKoven took a prominent part in the convention of 1871. The commission appointed in 1868 recommended the prohibition of incense, crucifixes, processional crosses, lights on the holy table except when necessary, the elevation of the Elements "as objects toward which adoration is to be made," various ceremonial acts, solitary celebrations, and lay assistants at the Holy Communion, and the limitation of vestments to surplice, black or white stole, gown and bands. Vigorous discussion continued throughout the convention. DeKoven in a famous speech toward the end of the session brought the discussion back to matters of principle, challenging anyone to present him for heresy for saying, in words recently passed upon in the Bennett judgment in England:

"I believe in 'the Real, Actual Presence of our Lord under the form of bread and wine upon the altars of our churches.' I 'myself adore,' and would, if it were necessary, or my duty, 'teach my people to adore Christ present in the elements under the form of bread and wine.' And I use these words, because they are a bold statement of the doctrine of the Real Presence. But I use them for another reason: they are adjudicated words. They are words which, used by a divine of the Church of England, have been tried in the highest ecclesiastical court of England, and have been decided by that court to come within the limits of the truth laid in the Church of England."

The ceremonies attacked taught only the "real, spiritual presence of Christ"; the issue involved was not mere ritualism, but

"the grand forward movement of the Church of God, which is meant to be not a Church for today, but a Church forever, the American Catholic Church."



Divisions between the houses prevented action at this convention. On the proposal of the nine bishops, the House of Bishops contented itself with declaring that the word "regenerate" in the baptismal office is not "so used as to determine that a moral change in the subject of Baptism is wrought in the sacrament." The pastoral letter of the bishops stressed the importance of giving a Christian training to those admitted by Christ to the baptismal covenant, "His own children by adoption and grace." There followed warnings against "Eucharistical Adoration," and the neglect to the reverence due to Holy Mysteries.

It was on the Protestant side that dissatisfaction was felt with these balanced utterances. Discontent with the Church's teaching on priesthood and sacrament led in 1873 to the regrettable Reformed Episcopal secession. In the convention of 1874 debates were resumed and a canon passed providing a procedure for restraining ceremonies teaching "erroneous or doubtful doctrines"; as examples of such ceremonies were mentioned acts "of adoration of or toward the Elements in the Holy Communion," or 'elevation for that purpose. It was immediately pointed out that no Catholic ever adored the Elements, but only the Divine Presence, and that all Churchmen knelt facing the Elements for their Communion; hence the adoration condemned was a mental error which could not be shown in acts. The attack on Catholicism had failed, and the heat of the controversy died away in two minor actions. The Convention of 1874 refused to confirm the election of George F. Seymour, professor of ecclesiastical history at the General Seminary, to the bishopric of Illinois, and in 1875 the standing committees refused to confirm DeKoven for the same office. In 1878 rancor was so far forgotten that Seymour was allowed to become Bishop of Springfield. The canon of 1874 slumbered on, serving no purpose, until it was quietly dropped at a general revision of the code in 1904.

**E**VEN DURING THE YEARS of controversy there had been no pause in the progress of the Revival. In Baltimore the old High Church parish, St. Paul's, had founded a daughter church, Mount Calvary, which became a center of Catholic teaching. A daily Mass was begun in 1868, although not kept up quite continuously; work among the colored people was begun in 1873. In New York the free church of St. Mary the Virgin was projected in 1867, a site selected on the Bishop's advice, and services started on the patronal festival, December 8, 1870, under the distinguished rectorship of Fr. Thomas McKee Brown. Here daily Mass was started at once. Meanwhile, Dr. Ewer, finding himself surrounded by ridicule and slander at Christ Church, became in 1871 founder and first rector of St. Ignatius'. Trinity under the long rectorship of Morgan Dix remained true to its traditions, while Dr. Dix acted for a time as chaplain of the Community of St. Mary and throughout his life gave the weight of his personal and official position to support of the Catholic Revival by teaching and action. In Boston the Advent had continued to progress under the rectorship of James Bolles. In 1870, after his resignation, the attention of the corporation was called to a brotherhood of clergymen in England, and a committee organized to make arrangements with "the Rev. Mr. Benson, of Oxford," for assistance. The result was the first visit of members of the Society of St. John the Evangelist to America, and in 1872 the election of Fr. Grafton as rector.

The time had come at last for giving full opportunity for the sacramental and Catholic life, the doctrinal foundations of which had so long been taught. The Eucharist was given its primary place as the chief act of worship; Fasting Communion was taught, and the corollary of the Real Presence in the duty to adore our Lord on the altar. From 1884, when Fr. Ritchie paid \$36 for an "ostensorium" for St. Ignatius', extra-liturgical devotions to the sacrament were planned. Confessionals began to be placed in churches and regular hours observed that penitents might without undue difficulty come for the benefit of Absolution. A few bishops blessed the oil for the Anointing of the Sick, and the Oblation was offered for the departed. The devotional

life was assisted by the formation of an American branch of the Confraternity of the Blessed Sacrament, which continued its work as a league of prayer through all accusations of unworthy aims, and the Guild of All Souls, introduced in 1882. Individuals had made retreats before, but retreats now began to be planned and conducted, both for clergy and laity, such as a four-days open retreat at St. Ignatius' in Passion week, 1874. Missions were preached, several of the Cowley Fathers especially becoming well known as preachers. Various leaders published sermons, catechisms, and serious works on the Faith, such as Ewer's lectures on Catholicism in its relation to Romanism and Protestantism, and on the work of the Holy Spirit.

**T**HE RELIGIOUS LIFE, barely established in 1870, continued to grow. The Community of St. Mary had been an object of curiosity and suspicion in the '60s, and had thought best to withdraw from some of its work. In 1872 a site was acquired at Peekskill, where a school was established and the novitiate and mother house in time transferred. The Community continued to develop its own life largely along Benedictine lines, and soon experienced the confidence of the Church in numerous invitations to undertake educational and institutional work. The Sisters and priests who gave their lives in the yellow fever epidemic of 1878 at Memphis have secured a lasting name. Before long branches of English Communities were established; the Sisters of St. Margaret came to Boston, the Sisters of St. John Baptist to New York, the All Saints' Sisters of the Poor to Maryland. More American foundations followed. In 1882, Fr. Grafton established the Sisterhood of the Holy Nativity, which has taken as its main external work assistance in parishes and missions. From the Protestant soil of Southern Ohio came the vocation of Eva Matthews and the founding, in 1898, of the Community of the Transfiguration, at its beginning engaged mainly in charitable works in Cincinnati.

At a retreat at St. Clement's, Philadelphia, two young priests became conscious of a vocation to Religion. The result was the beginning of Community life by three men in 1881, who worked in connection with Holy Cross Church on the east side of New York. On November 25, 1884, Henry Codman Potter, Horatio Potter's nephew and (at this time) Coadjutor, received the first profession in the Order of the Holy Cross, that of Fr. Huntington. In successive houses in New York and Maryland the order developed its vocation to the mixed life of work centered around the Divine Office and the life of prayer, until at last in 1904 it built a fitting home at West Park. From here an active work of publication and preaching was carried on, while in 1905 and 1906 schools were founded at St. Andrews, Tenn., and Kent, Conn. Meanwhile the Cowley Fathers continued to work on Bowdoin street after the parish of the Advent moved to its new building in 1883 and developed a colored parish in Boston. In 1921 the American Province became autonomous, and since then has grown rapidly.

The influence of the Revival in the scholarship and education of the Church continued. Under the deanship of Hoffman (1879-1906) the General Seminary was equipped with new buildings and remained hospitable to Tractarian theology and Catholic devotion. In 1885 the Western Seminary was opened at Chicago, organized on Catholic principles. At Nashotah, where one of the original three missionaries, Dr. Adams, survived until 1893, the Tractarianism of the founders grew naturally into the ideal of a Catholic seminary, with the daily Eucharist, instituted soon after Fr. Gardner became president in 1890, at the center of its life. Francis J. Hall, professor of dogmatic theology first at Western and then at General, conceived the idea of an Anglican *Summa*, and devoted the earnest labors of a lifetime to its completion; planned in 1886, it was finished in 1922. Based on a thorough grasp of historic Catholic theology, it is a noble plea for the true position of theology as the queen of sciences, and will, we may hope, furnish the basis of much fruitful thinking among American Catholics in the future. Largely because

(Continued on page 640)



# The Spirit of the Canvass

By Herbert L. Mount

THERE IS INDELIBLY impressed in my mind a ten word definition of religion which I read several years ago and which seems to me especially apropos of the subject under consideration. It has remained with me not only because of its brevity but because it conveys simply and forcefully the naked sentiments of real religion. Thomas Paine, famous champion of the French Revolution, once wrote that religion is "man bringing to his Creator the fruits of his heart."

Strip religion of denominational and sectarian differences and nothing of value can be added to this definition. Its significance is apparent when we realize that too many modern sects base their theology upon the converse of this expression, and too many of our own people profess the faith largely from a selfish instead of an altruistic impulse.

Fundamentally this elementary conception of religion as the act of giving rather than of getting should vitalize and permeate the spirit of every parochial canvass. In years gone by it was always our aim, whether consciously or sub-consciously, to persuade our people to bring to their Creator the fruits of their hearts. I think it essential to our purpose that we keep this simple conception of religion constantly before us in the coming canvass. But more than this is necessary.

Most of us remember the Nationwide Campaigns of the 'twenties. As I recall them, each campaign was much like the one before. In those prosperous days it was just a question of money—and we never doubted that in one way or another funds would be forthcoming when necessary. In those days we took for granted that our people wanted to support the domestic Church and, consequently, the underlying spirit and motive of our campaigns was to inspire and arouse in them a missionary zeal and a more or less evangelical fervor. The spirit of those campaigns made but a feeble impression upon the dominant spirit of the times; and the dominant spirit of those times was crass materialism. Today, we shall contend with an entirely different state of mind, and I am clear that we must attune the spirit of our canvass thereto.

Toward the end of 1929 we, as a nation, began to reap the awful harvest of several decades of rugged, predatory individualism. We reached the saturation point in the concentration of wealth, in the creation of huge debts, and in the exploitation of labor. We found our markets glutted with a surplus of agricultural and manufactured products and we found our laboring classes, although in actual want, unable to purchase and consume this surplus. We struggled in this mire of despair for over three years; and in natural and logical sequence widespread unemployment, shocking deflation of real values, destitution, starvation, and finally complete financial breakdown each took its toll. For more than three years we were completely bewildered by the increasing intensity of the depression. For more than three years we confidently looked for the sudden and magical return of what we so naïvely called normalcy. For more than three years we believed that the causes of the depression were superficial; that if the stock market could be made to rise our troubles would be over; that if we could only cut taxes or raise tariffs or bring back beer, complete recovery would immediately follow.

Today we know the *real* causes of the depression! Today we know that man's greed in the acquisition of great wealth, his rapacity in the unconscionable exploitation of labor, and his covetousness for worldly goods and pleasures have driven our entire social system upon the rocks of destruction and have all but extinguished faith in our government and institutions.

*THIS PAPER was delivered at a recent meeting of the rectors, wardens, and vestrymen of the diocese of Milwaukee, held at Portage, Wis., in preparation for the Every Member Canvass. The author is an attorney and member of the vestry of St. John's Church, Milwaukee.*

IN THE RECORD of organized religion during these distressing years we can find but little of which to boast. The Church has traveled the beaten path—going along much as before—making its campaigns in much the same spirit. True, it has faithfully continued its ministrations to the sick and

suffering and has continued to administer the sacraments, but so far as the destitute and jobless are concerned it can only be said that the Church has fostered in them a spirit of apathy and self-resignation. But—it has failed to offer that constructive leadership which the world was entitled to expect.

As a nation we are engaged today in a new attack upon the forces which have undermined our social order. This new movement we believe is directed at the fundamental evils in our economic system. It involves the most drastic and far-reaching reforms ever attempted in so short a period of time, and while it is probably unsound in many respects, yet it is the right step in the right direction. The new economic era into which we are slowly but inevitably evolving will be as different from the old as night is from day. It is my deep conviction that the Christian Church has reached a point in the march of civilization where it faces the alternative of leading the way or taking the road back to oblivion. Permit me to quote from two sources, one Catholic, the other Protestant, cited in an article entitled "Christ or Communism" in the *Literary Digest* a few months ago. The first is from an address by Dr. Louis H. Wetmore, former literary editor of the *New York Times*, in an address to the Pittsburgh Council of Catholic Women:

"The working classes—the poor—belong to us. It was among the poor that Christ lived while on earth. He was born in a laborer's family. He is of the people, humanly speaking. And we, as Catholics, must fight for the poor and the oppressed, the wage slaves of our present economic system, for only by so doing can we carry out the desire of the Church to establish a sane, balanced, and just human society on this earth."

With this the *Pittsburgh Church Advocate* (Methodist) agrees, and adds:

"All this cannot be done upon the paltry ground that the Church is losing members and must save herself.

"It must be done rather because it is the will of God that these people should be saved; because if the world is to be a new world the principles of Jesus must be revived and applied to its problems; because the foundations of any economic system, where they are rotten with injustice and selfishness, must be removed and new foundations laid in the righteousness of God.

"Only on such foundations can the new order of a Christian society be reared."

WE NOW KNOW that the Kingdom of God cannot be built upon the poverty of the many and the absurd and cruel wealth of the few. It daily becomes more apparent that people have been used for gain when gain should have been used for people. Property rights have pushed aside human rights. Financial values have taken precedence over human values.

No longer can the Christian Church be insensate on matters so tremendous in importance which dominate and determine the contentment and happiness and well-being of all the people. The time when the Church could be a smug defender of the *status quo* is past.

The Christian Church in America is waking up. It is awakening to new responsibilities and to a new concern for the welfare, temporal as well as spiritual, of all people. If the Church keeps pace with the liberal, humane thought of the day it will thrive as a great social and spiritual force. If it fails to do so it will be on the road back.



In my opinion these sentiments reflect the spirit of the times; a spirit which offers to us a mighty challenge. To accept it means to accept the duty and responsibility, rightfully ours, of leading the fight for man's economic as well as his spiritual welfare—the responsibility of building this new social order upon a Christian foundation.

For centuries the Christian Church has borne the torch in the progress of civilization and for centuries it has been in the van of every movement for the betterment of the conditions of mankind. The challenge today demands that we rededicate and reconsecrate ourselves to the eternal truths of Christianity so that we may carry to our people in this canvass the spirit of hope, determination, and fortitude, the spirit of faith and confidence in the leadership of the Church militant.

### The Catholic Revival in the American Church

(Continued from page 638)

of the clear teaching of many as to what the faith is, American Catholics saw that it had nothing to fear from the modern conception of the Bible, and biblical criticism peacefully entered into our seminaries in the early years of the present century. Catholic Churchmen have been prominent in historical and liturgical studies; mention may be made of Dr. Percival, a parish priest of Philadelphia, who edited the ecumenical councils for the *Nicene and Post-Nicene Fathers*. While the circulation of English devotional books has been large, we have also produced many of our own. Among our devotional writers many of us have cause to remember gratefully Fr. Barry, whose teaching, oral and written, introduced many to the practise of religion.

In the Catholic Congress Movement, beginning with the Priests' Convention of 1924, we have not only held a series of successful meetings, but have had put before us the aim of the conversion of America to the Catholic religion. The Catholic missions in the Philippines, and, more recently, the entrance of the Order of the Holy Cross into Liberia and of several Sisterhoods into the mission field elsewhere, have brought home to us forcibly that the true Catholic must be a missionary, holding as he does the faith for all people. The work of Fr. Lathrop as first secretary of the Church's national department of Christian Social Service reminded us that the universal faith must permeate not only the whole world, but the whole of the life of our country.

As we join our fellow Catholics elsewhere in the celebration of the centenary of the Oxford Movement, we do well to reflect on the noble heritage which is ours—the patient devotion to duty of the old High Churchmen, the zeal for our Lord which moved the "ritualists" and the founders of our Religious Orders, the vision of the Catholic life which men like Ewer and DeKoven saw in the day of little things. As we go forward we can be content with no lesser ideal than the final aim of all Catholicism—to sum up all things in Christ.

### Church Literature

ONE OF OUR MOST glaring inconsistencies is in the matter of reading material. I visit in many homes. In every home, I find at least one daily paper, and generally more. The homes are well supplied with all sorts of fiction and professional magazines. I find periodicals telling about the latest fashions in women's dress, and the latest recipes for desserts. But when I look for a Church paper I generally hunt in vain. Our own diocesan paper, which should be in every home, I find in less than half. I rarely find a copy of a national Church weekly. And as for the *Spirit of Missions*, I feel like falling to my knees and thanking God when I find a copy of that.

When I speak about it I am gravely told, "You know we take so many magazines that we really cannot afford to take any more." There is the meaning of that word "afford" with many of our people. Our time, our brain power, our money, goes to all things else first. What is left over, if there is any, goes to God.

—Rt. Rev. W. Blair Roberts, D.D.

### Bits of American Church-Lore

By the Rev. Edgar L. Pennington

MR. SAMUEL PURDY, S.P.G. schoolmaster at Rye, N. Y., tells some of his difficulties in those days of bitter rivalries, in a letter to the S. P. G. dated the 30th of December, 1747:

"I have had more Difficulties to struggle with in Relation to my school the year past than in any year before, occasioned by the Intrigues of the Dissenting Party too many of whom live near my school, and are Ever busy in doing Mischief they used formerly to send their Children to my school, but since their teacher has settled himself near me many of them keep their Children away, because they dislike their being taught the Church Catechism, and Last year they built a school house about half a mile Westward of me, which took off sundry Children that way, and they have lately set a Man to teach about half a mile Eastward, to intercept as many as they can that way: however I have taken Care to give no occasion of Dislike and when I have not attended my self have at a Considerable Charge employed such Masters as are more Capable, and now keep a young Schollar Educated at New Haven, in my House, whom I maintain Chiefly at my own Cost that the School may be well tended . . . that I might take away all occasion from them that seek occasion to find faults."

THE REV. ISAAC BROWNE, of Newark, N. J., complains of difficulties, in a letter of October 6, 1766:

"I am very sorry I am obliged to say that Many in my Parish are become very turbulent and contentious and give me great uneasiness, & I cannot obtain my ministerial Dues of them or any other, without contention; and I cannot find that verbal Obligations are any thing, and Notes of Hand and Seal will not hold them: and if a Minister of the Gospel makes use of the Law to recover his just Dues they know this will lessen his Congregation and defeat his Labors among them: Indeed I have long dwelt among them that are Enemies to peace—I have not been able to obtain a Settlement of my church acct<sup>s</sup> with Newark since the Year 1753 which was then effected by the indefatigable Pains of the worthy Col<sup>l</sup> Peter Schuyler, who advised me on his Death-Bed to leave the Parish, if I had an Opportunity, and was pleased to add, That it was a great pity a worthy good Man should be obliged to live among them."

THE REV. SAMUEL COOKE, of Shrewsbury, N. J., tells why he refused a call to the less laborious parish of Perth Amboy and a very flattering invitation to become one of the ministers of Christ Church, Philadelphia, in a letter dated April 8, 1768:

"But as I have the Pleasure of giving Satisfaction to the People now under my Charge—and am blest, by the Goodness of God, with Health and Spirits sufficient to discharge my Duty here, extensive & laborious as this Mission is—and being in Hopes from the Societys great Goodness that my Labors will be somewhat lightened when the Separation of this Mission takes Place—induced me to refuse their Invitation, tho' pressed upon me in the warmest and most friendly Manner. . . . I am happy where I am—I love, and am beloved by my People—I think, I cannot do more good any where else—and possibly, was I to change, less."

THE MISSIONARIES were very industrious in those days of long distances and bad roads. The Rev. Clement Hall, of Edenton, N. C., reported to the society, October 8, 1747:

"I am now to acquaint you that in Sept<sup>r</sup> past I Journeyed about 348 Miles in my South Mission; Preached 12 Sermons & Baptized about 360 Children, and 11 Adults in less than 4 Weeks; & also Administered ye Holy Sacrament of the Lord's Supper to about 14 Persons (at one of ye Chapels) who desired it. The numerous Congregations generally behaved very decently & were very Attentive; Sometimes People came 15 or 20 Miles to Sermon, but Several of ye said Baptized, have been hitherto hinder'd by ye Baptists, whose illiterate Teachers tell them Infant Baptism is not Lawful, & many other Absurdities, wch let many well-dispos'd people in their duty. But some who have by them been Rebaptized by total Immersion, have seen their Errors, & brought their Children to Baptism."



## Books of the Day

Rev. William H. Dunphy  
Editor



**PRIESTHOOD AND PRAYER.** By Bede Frost, O.S.B. Morehouse Publishing Co., Milwaukee (Mowbray.) Pp. 179. \$2.60.

**F**R. FROST, the English Benedictine who contributed the valuable and usable *Art of Mental Prayer*, is impelled to warn the children of the Oxford Fathers of the dangers of being merely a "movement." If the movement is to live it must be because of the union between the moved and the mover. He charges that "for the past quarter century we have been largely occupied in turning the Catholic religion either into an intellectual exercise, a human gnosis on the lines of 18th century philosophy, or an active philanthropy and social reform, or into a mere ethical code, a morality piously tinged with ritualistic additions, and this to a growing neglect of the things of the spirit by which men and movements alone may live." So we have embraced this and that panacea of our own devising, blowing hot and cold by turns and contributing our share to the irreligious and unspiritual spirit of the age which now mocks us. We have not sought God, our lives are barren and sterile, hence the blight upon our activities.

The Christian priesthood is one with the Priesthood of Jesus. Those who continue His ministry on earth must be with Him not only the priests who offer the prayer of creation but, what is not so widely recognized, they must be with Him the willing Sacrifice. They must be offered with Him, in Him.

This requires union and the book leads us along the unitive way. *The Art of Mental Prayer* leads one patiently and carefully along the way of purgation and illumination.

The ideal of priesthood presented must appal a humble soul. "Who is sufficient for these things?" But it is the way of salvation which God has appointed, and all things are possible through Him who enableth. One puts down this book with the prayer that this ideal of priesthood may be speedily realized. D. C.

**EARLY EPISCOPAL SUNDAY SCHOOLS, 1814 TO 1865.** By the Rev. Clifton H. Brewer. Morehouse Publishing Co. \$1.50.

**I**T IS DOUBTFUL if there is any one in the Church so adequately equipped to write on the history of Episcopal Sunday schools as the author of this interesting and well documented little volume. His *History of Religious Education in the Episcopal Church to 1835* and his more recent volume, *Nurturing Young Churchmen*, have both given rise to the hope that some day he would devote himself to the writing of a complete history of religious education in the Episcopal Church. The concluding paragraph in the present volume encourages us to look forward to another volume bringing the story nearer to our day. We believe it was the great Bishop Creighton who once said that "the best cordial for drooping spirits is the study of history." If there are drooping spirits in the ranks of our present Church school workers they will find in this little book a cordial that will refresh their spirits and encourage them to new efforts.

What are our difficulties in the matter of equipment compared with those workers of a hundred years ago?

What strides have been made in a knowledge of child nature, in curriculum material, in teacher training, in a deepened sense of responsibility on the part of the Church for the religious training of her children! Opposite page 66 there is a copy of a Reward of Merit slip that was given to children "for punctual attendance and good conduct." Guess what it is. A picture of a cemetery with two terrified children looking at the tombstones! !

But we imagine a lot of teachers today would be made uncomfortable by the questions on page 115 taken from a questionnaire distributed to teachers in a Brooklyn Church school at their monthly meeting.

We have a long way to go yet, but we certainly are moving. M. C.

## A Message from the Presiding Bishop

On the National Council Meeting October 11th and 12th

**T**HE MEETING of the National Council held on October 11th and 12th has been in many ways the most significant in years. I am writing with the desire that the experience may be shared by the dioceses and parishes of the Church. We have been confronted by a twofold situation. On the one hand were many fiscal and administrative problems arising from re-examination and evaluation of our work now in progress. In dealing with this responsibility we have become possessed of new and important detailed information. As a result of my recent visit to the Orient, I laid before the Council my recommendations as to future policies, resulting from consultation with the bishops and others in the mission fields. A Joint Commission of General Convention, after an exhaustive study, had made available through its chairman, the Bishop of Delaware, facts on the progress in every mission station in the United States maintained or assisted through appropriations by the Council from missionary funds.

On the other hand we became aware in the Council meeting of still more important circumstances having to do with conditions in the world at the present moment, and the spirit of the Church in meeting them. No fiscal anxiety can blind us to the qualities of loyalty and steadfastness which our people have shown throughout the years of depression. It is apparent in the courage with which the bishops and the parochial clergy have maintained their leadership when beset by almost unbearable difficulties. It is proved by the solidarity and fellowship within the ranks of the laity. It is to be seen clearly in financial support which shows that voluntary contributions have decreased less than income.

There has been a quiet but substantial turning to the Christian Church for guidance in the midst of political, social, economic, and moral disorganization. Once again religion is making first claim upon men's loyalty and devotion.

Finally, beyond the circle of all domestic circumstances, worldwide movements have lifted the whole question of Christian foreign missions completely out of the atmosphere of the apologetic. The Church has an answer to the failure and the fear of a secular civilization. While a flood of nationalism rises, the Church still holds its conviction of the Great Commission and dares inaugurate an even greater missionary program throughout the world. The days of holding on are over, and the days for going on have come.

### A PRAYER

**L**ORD, give me grace  
When I go from the mountains,  
Away from the things  
That bring peace to the soul—  
Hemlocks and spruces,  
Fresh sweet smelling balsams,  
All green things of earth  
Which in beauty unroll.

Peaks in the sunrise,  
And peaks in the sunset—  
Stars of pure gold  
In the clear, silent nights—  
Mists full of stillness,  
Bright clouds of soft whiteness—  
Mystical glowing of far  
Northern lights.

Help me I pray,  
When these joys are behind me,  
When down to the flat lying  
City I go,  
Take me in spirit  
Back, back to the mountains,  
To rest in Thy Presence,  
And be still and know.

LUCY A. K. ADEE.



## Will Spens, M.A., C.B.E.

By the Rev. Bernard Iddings Bell, D.D.  
Canon of St. John's Cathedral, Providence, R. I.

**M**R. WILL SPENS, who will represent the English Catholic Movement at the Centenary Catholic Congress of the Episcopal Church in Philadelphia, October 24th to 26th, and who bears with him greetings from the Archbishops in England and from the Primate of the Scottish Episcopal Church, is one of the most interesting and beloved dons in British University circles. His whole mature life has centered around Cambridge University, of which he is vice chancellor, a position which corresponds to that of president at Harvard or Yale. There was one interlude, during the World War, when he left academic pursuits to be secretary of the foreign trade board in the Board of Trade. For this work in the government, which he performed exceedingly well, he was advanced after the war to the rank of Commander in the Order of the British Empire, and for it he was also made by France a Chevalier of the Legion of Honour.

Most of his academic career has been connected with Corpus Christi College, a pre-Reformation college the small numbers of which (150 undergraduates and less than a dozen fellows) is matched by its outstanding scholarship. After taking a brilliant degree at King's College, Cambridge, to which he had gone after being head-boy at Rugby School, he was made fellow of Corpus, and soon tutor thereof, which means that he was in complete charge of the undergraduates, intellectually and otherwise. Thence he was promoted, six years ago, to be master of the college, the first layman to hold that office, in succession to the now Bishop of Derby.

He is an enthusiastic Anglo-Catholic and a learned one. His paper on the Eucharist, in *Essays Catholic and Critical*, was greeted with great respect in theological circles here and abroad, and his book *Belief and Practice* has probably had as much influence among learned Anglicans as any book since *Lux Mundi*. He is one of the group back of the journal *Theology*. He is not only a thinking Catholic but also a simple, practising one. Every Sunday and Holy Day sees him at early Mass in Corpus Chapel, where that other learned Anglo-Catholic, the Rev. Sir Edwin Hoskins, is dean; and at midday he is to be found again at Mass at Little St. Mary's, Cambridge, of which he is a lay officer.

His coming to Philadelphia seems singularly appropriate for several reasons. First, Corpus Christi College is unusually dear to people on this side of the water. There are always three or four clever young Americans among its undergraduates; and its alumni, in our educational circles, are not few, and some of them are most distinguished. Second, his coming calls to mind the place that learning has held and still holds in the British Catholic Movement. It has been truly said that that movement has always had one foot in the universities and the other in the slums. It is a joy to think that it is the vice chancellor of one of the parent universities of the English-speaking world who comes to bring greeting to the Movement in the Western hemisphere, this centenary year. Keble and Newman and Pusey and Froude would all have rejoiced at that. Perhaps they do rejoice. Last, he is a layman, and bears witness to the importance of the laity in the Catholic-thinking world. There are too many who insist that sacerdotalism is all there is to Catholicity. Mr. Spens' coming is, happily, evidence to the contrary.

During the two weeks he is here he will have a full series of days. He will be banquetted by the President of Harvard University, will lecture before Yale University, and receive an honorary doctorate from Columbia University. He will pay a visit to Bryn Mawr College and another to St. Paul's School, Concord, N. H. But the main event of his coming, the reason he is in America at all, will be the dinner at the Philadelphia Congress, and the paper which he will read on Authority in the Kingdom of God.

### Sermons

ARE SERMONS WANTED? Yes, certainly they are. The English turn of mind desires them and feels that worship is incomplete without them; but, for God's sake, let them deliver to hungering souls the message of a loving Father, a redeeming Saviour, and a blessed Spirit forming the life of Christ within.

—Rev. G. P. Crawford.



## Churchwomen Today

Ada Loaring-Clark, Editor

**T**HE LAST BULLETIN of the Church Army, *Co-Partners*, gives a most interesting account of what the Church Army is doing through the four sisters and three wives already at work in this country among the mountaineers, foreign born, Indians,

### Church Army Sisters

and in industrial centers. How these mission sisters throw themselves into their work! They go out from headquarters, 416 Lafayette street, New York City, to different parts and to carry on varying activities. Sister Clara Gunton has been connected with work in the state of New York: at the Church of the Good Shepherd, Brooklyn, the Cathedral at Albany, and at Mamaroneck. She has been busy visiting the sick and shut-ins, lapsed communicants, and parents of Church school children, and has recently been transferred to Virginia.

In a parish, St. George's, Central Falls, R. I., situated in what is probably the most congested cosmopolitan community in America, Mission Sister Lillian Sherman is doing a most important piece of work among the twenty-six nationalities found within a square mile of the church.

Sister Annie A. Horner is a veteran mission sister. Three stars on her uniform indicate not less than twenty-one years of commissioned service, the greater part having been given to work in England. After working in Philadelphia, Sister Horner went to South Dakota where her time is given entirely to work among the Indians, with Fort Thompson as headquarters.

At Alberlene, Va., and in the quarry district at Schuyler, some eight miles away, Mission Sister Sarah Flemming finds her vocation so interesting that she is constantly at work from eighty to eighty-five hours a week! The N. R. A. should step in and prohibit such long hours.

**T**HE EFFICIENT and helpful wives of commissioned officers of the Church Army mean much to the work of the Church. Mrs. George F. Weise, who together with her husband is stationed at Grace House of the Mountain, St. Paul, Va.,

### Wives

directs the activities of a Woman's Auxiliary, Girls' Friendly Society, Candidates Club for younger girls, boys' club, prayer meetings in the homes of the people every week, and holds Sunday school classes. Mrs. Edward Hodgkinson at St. George's in the Smoke Hole, Pendleton Co., W. Va., has found her course in nursing most useful at her mountain post. Mrs. Tom Moss, at Mission House, Greene Co., Va., finds an outlet for her musical ability and does much helpful work for individuals as well as directing the usual activities pertaining to a mission in an isolated district. Her choir includes the only four persons on the mountain who can read and write and they are very proud of their vestments, even if their feet are bare under their cassocks! The mountaineers are very hospitable and warmly welcome visitors, especially when they are ready to read or write letters. First aid kits are an essential part of equipment and ordinary cases can always be treated. The women learn to make their homes more attractive, to understand balancing rations, and how to cook for their sick.

"The Lord gave the word; great was the company of women that bare the tidings" (Ps. 68:11, Book of Common Prayer). Captain Mountford has reason to be proud of the women on his staff. They may not be great in numbers but they are great in quality and diversity of service. They will be greater in numbers as soon as we really realize their value to the Church and supply the "sinews of war" so that other women now waiting for training and eager to "carry the tidings" may be commissioned.

So LONG as you keep self-interest as your object in religion you will never get to the heart of it.—*The Bishop of Colombo.*



# NEWS OF THE CHURCH

## Congress Officials Expect 8,000 at Mass

More than 1,000 Reservations Made for Dinner Evening of October 25th; Many Applications Daily

PHILADELPHIA—On the eve of the Centenary Congress, officials predicted at least 8,000 persons would attend the great Congress Mass at the Municipal Auditorium.

The Presiding Bishop is to deliver the sermon at this service.

Congress officials have been forced to engage extra help to take care of the large number of membership applications arriving daily.

More than 1,000 persons have made reservations for the Congress dinner the evening of October 25th. Will Spens, C.B.E., vice chancellor of Cambridge University, and delegate from the English Congress, will present greetings from England at the dinner. Bishop Stewart of Chicago will be toastmaster.

## Minnesota Church Receives \$21,300 Gift From Estate

WHITE BEAR LAKE, MINN.—A gift amounting to \$21,300 has been received by the Church of St. John-in-the-Wilderness here in the form of a cancellation of a second mortgage and notes held against the new church building by the estates of the late J. C. Fulton, Andrew Fulton, and Mrs. Jane Fulton Murray.

The heirs making the gift are Mrs. Nellie Fulton, James Fulton, Peggy Fulton, Jane Fulton Green, Thomas Fulton, and F. H. Murray. A service of thanksgiving for the gift was held. The vestry designated the parish house as Fulton Memorial Guild Hall.

## Rhode Island Rural Mission

### Center House Is Purchased

ARCADIA, R. I.—A large old-fashioned Colonial house, located on high land and surrounded by extensive grounds, shaded by large and fine old trees, has been purchased for a center for the work of the Rural Mission in Arcadia.

This house will take the place of both the Austin Chapel and the Austin Priory, and the same work will be carried on there that had been carried on for so many years at the priory and the chapel.

### Two Anniversaries Observed

BETHLEHEM, PA.—St. Paul's Church, Montrose, the Rev. Wallace Goodfellow, rector, celebrated its 100th anniversary October 7th. Trinity Church, West Pittston, celebrated its 50th anniversary October 1st.

## Centenary Congress Program Summary

Place—Philadelphia.

Headquarters—The Bellevue-Stratford Hotel.

Time—Sunday, October 22d, to Thursday, October 26th.

Membership \$1.00.

Admittance to reserved sections by membership card or badge.

PRELIMINARY services and meetings begin on Sunday.

Special Preachers morning and evening in Congress churches.

Young People's Meeting.

Place—The Bellevue-Stratford.

Time—4 P.M. Sunday.

### THE CONGRESS OPENS

8: 15 P.M. Monday.

All Sessions at Bellevue-Stratford.

At 2: 30 P.M. and 8: 15 P.M. (except Tuesday at 3 P.M.)

### THE CONGRESS MASS

Tuesday, October 24th.

Place—The Municipal Auditorium (near University of Pennsylvania).

Time—11: 30 A.M. (Doors open 10: 15 A.M.).

Busses leave Bellevue-Stratford at 10-minute intervals from 10: 15 A.M.

Main floor reserved for members until 11: 15.

### OTHER CONGRESS SERVICES

Time—All at 11 A.M.

Monday, St. Mark's Church, preacher, Dr. McComas.

Wednesday, St. Clement's Church, the Congress Requiem, preacher, Fr. Stoskopf.

St. Alban's Church, Olney, preacher, Dr. Oliver.

Thursday, St. Elisabeth's Church, preacher, Bishop Wing.

St. Luke's Church, Germantown, preacher, Bishop Stewart.

Busses for these services will leave Headquarters from 10: 30 A.M.

### THE CONGRESS DINNER

Wednesday, October 25th.

Time—7 P.M.

Place—The Bellevue-Stratford.

Cost—\$2.00 per plate.

## Fr. Burton Re-elected S.S.J.E. Superior

CAMBRIDGE, MASS.—The Rev. Spence Burton has been re-elected Superior of the American Congregation of the Society of St. John the Evangelist. The Rev. William M. V. Hoffman has been appointed Assistant Superior.

## N. Y. Church Celebrates 100th Anniversary

DOBBS FERRY, N. Y.—Zion Church, the Rev. Charles E. Karsten, rector, celebrated its 100th anniversary October 8th. Bishop Manning was the special preacher.

## National Council Discusses Missions

World Enterprises and Program of Leadership for Recovery Take Precedence Over Fiscal Affairs

NEW YORK—Missionary interests in the broader sense and the program of national leadership for recovery superseded fiscal interests in the meeting here of the National Council October 11th and 12th.

Two circumstances gave this tone to the proceedings. The first was a cheering yet in part critical statement by the Presiding Bishop concerning his visit to the Orient. The other was a ringing challenge to a forward-looking program, by the Rev. Dr. B. H. Reinheimer, executive secretary of the Field Department. Dr. Reinheimer appealed to the Council, and through the Council to the whole Church, to make immediate recovery the goal in every mission, parish, and diocese, and in the world missionary enterprise.

### DESCRIBES VISIT TO ORIENT

Bishop Perry in his address briefly described his visits to Japan, China, and the Philippines, and then added, as his personal recommendation, a series of eight guiding principles as follows:

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.

2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.

3. The designation of ordained missionaries now in the field as supervisors and administrators in the fields to which they shall be assigned by the Bishop.

4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop, the total sum of appropriation for salaries of such appointees to be fixed by agreement between the bishops and the National Council upon recommendation by the Department of Missions.

5. The annual diminution of appropriations for maintenance of Church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and council of advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, superintendent, and administrative



board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and council of advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted by them and approved by the National Council, the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required.

The Bishop was requested by the Council to issue a message to the Church embodying these two major impressions which the Council received from him and from Dr. Reinheimer.

#### BISHOP BURLESON'S OFFICE UNFILLED

Twenty-one Council members were present out of a possible 25. The Presiding Bishop at the opening of the meeting spoke of the death of Bishop Burleson, and the Council with a rising vote requested that a committee prepare a memorial statement recording this great loss. Bishop Burleson's office of vice president of the Council has not been filled. He was also in charge of the Department of Domestic Missions. Dr. Franklin was asked to take temporary charge of this office and he is continuing the work of evaluation which Bishop Burleson had undertaken.

#### TWO PROVINCES REPLY

In accordance with Canon 59, section VIII, there was sent last May to the president of each province a statement of appropriations in effect for the dioceses and districts of each province, requesting comments and suggestions. The secretary of the Council reported that replies from the sixth and eighth provinces approved all appropriations and that no other comments had been received.

#### REPORT ON CHURCH EXHIBIT AT FAIR

Bishop Stewart as chairman of the commission in charge gave a gratifying account of the Church's exhibit at the Century of Progress. The National Council adopted resolutions of appreciation for the work of the commission and of various groups in Chicago in their cooperation with the Department of Publicity of the National Council.

#### LEGACY OF \$80,000

A most useful designated legacy of \$80,000 has recently been received, left by Ella Elizabeth Russell of New York, to be used mostly for buildings in specified fields: \$15,000 each for China, Japan, Alaska, and South Dakota. The districts of Liberia and Honolulu receive \$10,000 each.

#### JAPAN COMMITTEE REPORTS

The Japan Building Committee, charged with appropriating the funds raised for Church reconstruction in Japan after the earthquake of 1923, reported the appropriation of the last amount of money in their hands, about \$7,000, toward a total cost of about \$22,000 for Grace Church, Bancho, North Tokyo, the last of the churches awaiting reconstruction. The remainder needed for this church is to be raised locally, in Japan.

## Colorado Has Candidates For Holy Orders Studying At Five Seminaries

DENVER, COLO.—The diocese of Colorado has candidates for holy orders at five seminaries: Seabury-Western, Nashotah House, DuBose, Berkeley, and General Theological Seminary.

## Mississippi College Opens With Attendance Increase

Bishop Bratton Officiates at Beginning  
of 25th Session

VICKSBURG, MISS.—All Saints' Episcopal College, the diocesan high school and junior college for girls, opened its 25th session September 14th with an increased attendance.

Bishop Bratton, president and founder, presided at the opening service. Addresses were made by Bishop Green, first administrative head of the school, Harris Dickson, author, the Rev. Gordon M. Reese, chaplain, Miss Mary Leslie Newton, dean, and others.

The school begins its 25th year free of debt.

## New York Woman Leaves Funds To Church, Woman's Auxiliary

NEW YORK—The will of Mrs. Sarah Forrest Zabriskie, wife of the late Mr. George Zabriskie, probated October 9th, leaves \$2,500 income to Calvary Church, the Rev. Samuel M. Shoemaker, rector, for the expenses of the Chapel of the Holy Name in that church, a memorial to Mr. Zabriskie and a daughter, Helen Zabriskie. St. James' Church, St. James, diocese of Long Island, receives \$500 income, for the care of the family plot in the church cemetery.

The Woman's Auxiliary receives \$5,000 income. In memory of Dr. Arthur R. Gray, Mrs. Zabriskie's brother, \$5,000 is left to be used for the work of the Church in Alaska.

## National Cathedral Canon Accepts West Virginia Call

WASHINGTON, D. C.—The Rev. Canon John Westcott Gummere, who has been associated with Washington Cathedral since the autumn of 1928, has accepted a call to become rector of Zion Church in Charles Town, W. Va., according to an announcement made by the vestry this week. He will begin his new duties October 22d.

Canon Gummere is a native of Bethlehem, Pa., and a graduate of Hoosac School, Haverford College, and the General Theological Seminary. He was ordained deacon and priest in 1919 in the diocese of New Jersey, and served as rector of St. Paul's Church, Bound Brook, and St. Andrew's Church, Mt. Holly, N. J., before coming to Washington. During the World War he was on the staff of the American Red Cross in Belgium.

## Berkeley Opens With Increased Enrolment

Dean Ladd, in Address to Seminarians, Stresses Importance of Country Church Work

NEW HAVEN, CONN.—Berkeley Divinity School opened September 26th with an increased enrolment. Twelve dioceses are represented in the student membership. Dean W. P. Ladd, in his opening address to the students, spoke of the importance of country Church work.

"The economic revolution through which we are passing," he said, "will presently give our people far more leisure than they have had in the past. How shall they use this leisure? The organization of recreation and the promotion of popular musical and literary education is one of the most important social tasks with which we are confronted. The clergy must do their part. They can cooperate with libraries, schools, and social agencies of all sorts, and accomplish much in all our communities, but particularly in the country.

#### CAN INFLUENCE COMMUNITY

"It is just as possible today as it was in the old New England for the clergyman to be the best informed, best educated, most intelligent person in the village, and thus to exercise a perfectly natural as well as a profound influence on his community. How can anyone with a knowledge of the history of the Christian Church say that these cultural tasks are not its proper function? One thinks, for example, of the work accomplished in Anglo-Saxon England by the missionaries from Rome, or in Ireland by those extraordinary Irish monks. Both England and Ireland in the sixth century were savage lands. But the Church in a few years built up among these people such schools and centers of learning that by the seventh century the English and Irish monks were the finest scholars in Europe, sought out by all those who wanted a thorough grounding in the culture and philosophy of the age.

"What is true of country districts is of course true of every sort of community. But I have spoken particularly of the country because, though there may presently be an excess of clergy seeking prosperous urban fields, there is always an opening in the country for men who love their work enough to live simply. And if the Church is to some extent elbowed out of the cities, finds its expensive buildings, music, and social service activities fall to the ground in a great economic collapse, as may well happen, it may then perhaps make a new start along simpler lines. One can imagine a time when regeneration may come to the city church out of the country, as of old salvation came to Jerusalem from Galilee."

Bishop Brewster preached at the first Wednesday Evensong of the term; Bishop Budlong took the first Sunday celebration; Bishop Roots visited the school on October 5th and spoke on the problems facing the Church in China at the present time.

#### Southern Virginia Y. P. F. to Meet

NORFOLK, VA.—The seventh annual conference and convention of the Young People's Fellowship in Southern Virginia will meet at St. John's, Hampton, October 28th and 29th.



## Dr. T. O. Wedel Named College Work Head

National Council Selects Professor for Secretaryship; Member and Missionaries Chosen

NEW YORK—The Rev. Theodore Otto Wedel, Ph.D., was elected secretary for College Work in the Department of Religious Education at the October meeting of the National Council. He will take office February 1st.

The Rev. Thomas Wright has had temporary charge of the work since the resignation of the Rev. W. Brooke Stabler, and has done excellent service.

Dr. Wedel is a native of Kansas, a graduate of Oberlin College, with a Master's degree from Harvard and a Doctor's degree from Yale. Since 1922, he has been professor of Biography at Carleton College, Northfield, Minn. He was made deacon in 1929 and ordained priest in 1931, by Bishop McElwain.

Dr. Wedel is well fitted to work with the faculties of colleges in the interests of the students.

### NEW COUNCIL MEMBER

Thomas Fleming, Jr., of Pasadena, Calif., was elected a member of the Council, to succeed Louis F. Monteaule, who resigned. Mr. Fleming is a senior warden of St. James' Church, South Pasadena, and a trustee of the Los Angeles Seaman's Church Institute.

### NEW MISSIONARIES

New missionaries were appointed only to meet urgent needs, caused in most instances by long-standing vacancies. Among the new appointees are: a physician for St. Luke's Hospital, Shanghai, and one for St. Luke's, Tokyo; a man to be ordained for work among native tribes in Liberia; a teacher for Huachung College in Central China, and one for St. Hilda's School, both teachers now in Wuchang, China; two nurses for Alaska, one to be at Fort Yukon and the other at Anvik.

### NEW FINANCE OFFICER

In view of the taking over of all of the companies through whom the Domestic and Foreign Missionary Society has purchased guaranteed mortgages by the Insurance Department of the State of New York, with a view to liquidation of such companies, Richard P. Kent, formerly manager of the Mount Vernon, N. Y., branch of the Lawyers Mortgage Co., has been engaged to take charge of the Society's investments in real estate mortgages. Mr. Kent is a Churchman, a member of a well known Church family. He is a brother of Miss Lucy Kent and of Sister Ruth Magdalene, of the Community of the Transfiguration.

### El Paso, Texas, Church Celebrating

EL PASO, TEX.—St. Clement's Church began a three-week celebration October 8th of its 63d anniversary. The Rev. C. H. Horner is rector.

## New York Church to Send 100 Members to Congress

NEW YORK—Through the generosity of a parishioner, the Church of St. Mary the Virgin is enabled to take 50 extra places on the special train from New York to Philadelphia October 24th, the principal day of the Anglo-Catholic Congress, and to invite as guests 50 members of the parish who could not otherwise go.

At least as many more tickets on the special train have been taken by individuals and St. Mary's will have a representation of a hundred at the Congress.

## Bishop Sanford Presides At Church Unity Meeting

16 Ministers of Other Churches Accept His Communion Invitation

FRESNO, CALIF.—In accordance with his custom of the past five years, Bishop Sanford extended his invitation to the ministers of Fresno to gather at St. James' Cathedral for the celebration of the Holy Communion October 2d, to be his guests at luncheon, and to spend some hours of the day in the study of the question of Church Unity.

In response to his invitation this year 16 ministers of a wide variety of denominations were at the altar rail of the Cathedral at 10 A.M. while 24 or more were at the Church of the Brethren when the discussions were held.

Bishop Sanford was unanimously chosen to preside during the program and Dean Farlander, who is the president of the Ministerial Union of the city of Fresno was elected secretary of the conference.

## Bishop McElwain Preaches At Iowa Centenary Observance

DES MOINES, IOWA—A service of witness and thanksgiving for all Church people from near and far, commemorating the 100th anniversary of the Catholic Revival in the Anglican communion, was held in St. Paul's Church, Des Moines, the Rev. Harry S. Longley, Jr., rector, the afternoon of October 1st. The Bishop, the Rt. Rev. Harry S. Longley, D.D., was present, and the preacher was the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota.

### Oswego, N. Y., Memorial Gifts Blessed

OSWEGO, N. Y.—Several memorial gifts for the children's corner in Christ Church here were blessed recently, including an altar of carved walnut, linens, cere cloth, and superfrontal. Two brass vases and rug are the thank offering of a mother of two children.

### Montreal Bishop to Preach in Albany

ALBANY—The Bishop of Montreal will preach in All Saints' Cathedral November 12th.

## Woman's Auxiliary Board Elects Officers

Miss Rebekah Hibbard, of Pasadena, New Chairman; Deep Interest in Quiet Day Reported

NEW YORK—New officers for the coming year elected by the executive board of the Woman's Auxiliary at its meeting October 6th to 9th were Miss Rebekah Hibbard of Pasadena, chairman; Mrs. James R. Cain, Columbia, S. C., vice-chairman; and Mrs. J. F. Morrison, Indianapolis, Ind., secretary.

The Quiet Day for Prayer, November 11th, is the focus of immediate interest to Churchwomen. Through Miss Marguerite Ogden of Portland, Maine, chairman of the committee, reports reached the executive board, from every part of the country, showing deep interest and careful planning on the part of diocesan officers to make this day a great spiritual reality in every parish and mission.

Renewed emphasis on the spiritual value of the United Thank Offering was brought out in the board's discussion. In spite of the grave hardships which thousands of Churchwomen have suffered and are suffering, it is more than ever necessary to remember that thanksgiving is an essential part of worship.

### VARIOUS METHODS OF INCREASING INTEREST

Mrs. Henry Hill Pierce, of New York City, as chairman of a subcommittee, reported various methods of increasing interest in the Offering during this last year of the triennium. Posters are used by a number of dioceses. Several parishes have committees, each of whose members is captain of a team to go out and enlist new participants. In one large parish only 60 women had the blue offering boxes. A new and interested custodian chose a committee of six; each of the six was captain of a team of 10; when they finished, 600 women had taken blue boxes.

### ENDORSE DISARMAMENT

Word was sent to the office in Geneva which has been collecting endorsements of a disarmament program, for use at the great mass meeting to be held there on the eve of reconvening the Disarmament Conference.

The interracial relations committee of the executive board, while deeply distressed by recent increase in the number of lynchings, reported that this was undoubtedly a reflection of the difficult economic conditions prevailing in the areas affected and that race relations must certainly have been much worse but for the activity of groups working for their improvement.

All committees of the board and all the staff secretaries made reports of activity since the last meetings. Two appointments of U. T. O. workers were approved, to fill vacancies, and three other appointments, temporary or for partial support, were approved.

Several officers of the National Council



addressed the board on its first day's session which was held at Church Missions House as usual.

On Saturday, Sunday, and Monday the board met in Summit, N. J. Sister Elspeth of the Community of All Saints led a meditation Sunday afternoon and a discussion of prayer Sunday evening, both of which were an inspiration and a most helpful influence.

#### NOMINATES PRESIDING OFFICER

Plans for the triennial meeting next October occupied much of the final session. The executive board makes a nomination for a presiding officer for the triennial meeting, and named Miss Elizabeth Matthews of Glendale, Ohio. The presiding officer is elected by the triennial meeting.

New committee chairmen are: Program committee for the triennial, Miss Marguerite Ogden, Portland, Maine. United Thank Offering, Miss Mary E. Johnston, Glendale, Ohio. Appointments under the U. T. O., Mrs. John M. Glenn, New York City. Students, recruits, and preparation of missionaries, Mrs. James R. Cain, Columbia, S. C. Publications, Mrs. W. Blair Roberts, Sioux Falls, S. D. Interracial relations, Miss Nannie Hite Winston, Louisville, Ky. Finance, Mrs. Henry Hill Pierce, New York City. Emery Fund, Mrs. Benjamin S. Brown, Kansas City, Mo.

#### Bishop Bursleson Memorial Service Conducted at Oneida, Wis., Church

ONEIDA, WIS.—A special memorial service was held at the Indian Church of the Holy Apostles October 3d for the Rt. Rev. Hugh L. Bursleson, Assistant to the Presiding Bishop, who died recently in South Dakota. The Bishop of Fond du Lac pontificated.

The church was filled with people when the service was begun at 11 A.M. by the Rev. L. H. Grant, pastor, who sang the Requiem Mass. The Rev. L. D. Hopkins, Big Suamico, acted as chaplain to Bishop Weller.

#### Rural Field Day Demonstration Held in Diocese of Rochester

ROCHESTER, N. Y.—The diocese of Rochester has just experienced a most profitable Rural Field Day Demonstration under the leadership of the Rev. John S. Williamson, dean of the North Eastern deanery.

Meetings were held at various churches during the day, with a different discussion leader at each meeting. The Rev. John G. Spencer, dean of the Southeastern deanery, was the chairman throughout the day.

#### South Florida Colored Workers Meet

ORLANDO, FLA.—The annual diocesan conference of Church Workers Among Colored People in South Florida was held in Christ Church, Coconut Grove, September 29th to October 1st. Bishop Wing attended and took part in the services and discussions. The Rev. T. T. Pollard, of St. Patrick's Church, West Palm Beach, presided.

### Sisters' Mission House In Colorado is Center of Much Community Work

DENVER, COLO.—St. Raphael's House for Mission Work, Evergreen, conducted by the Sisters of St. Mary, is the center of much community work in that mountain region.

During the past few months it has been the headquarters of Red Cross and relief work for that section. The sisters have also had as their guests several Church women who were desirous of spending their vacations in a place where they might find rest and quiet.

#### St. Bartholomew's, New York, Inaugurates Junior Congregation

NEW YORK—A new experiment in Christian nurture was begun October 15th at St. Bartholomew's Church, the Rev. G. P. T. Sargent, D.D., rector, when the junior congregation held its first sessions.

This congregation is under the direction of the Rev. Ernest E. Piper, M.A., assistant minister, who was chosen especially to do the work because of his interest in childhood and his particular training in religious education.

The junior congregation is divided into three groups. One group, a continuation of the Church school of recent years, meets at 9:30 A.M. on Sunday. The second group, made up almost entirely of the children of the members of the 11 A.M. adult congregation, meets in the auditorium at that same hour. The third group is composed mainly of the children of the afternoon adult congregation, and meets at 4 P.M.

#### Wyoming Cathedral Schools Have Increased Enrolment

LARAMIE, WYO.—The cathedral schools, Ivinson Hall for girls, and Sherwood Hall for boys, opened on September 16th. Bishop Schmuck has taken over the active supervision of both schools. The enrolment at both Sherwood and Ivinson is very satisfactory, being larger than last year, and a greatly renewed interest is evidenced.

The Bishop has appointed A. K. McWhinnie principal of Sherwood Hall, and Mrs. Dorothy Temple Fuller and Miss Virginia Bell will serve Ivinson Hall as principal and assistant principal, respectively.

#### Church Army Captain Returns Home

NEW YORK—After spending a year at King's College, London, Capt. Christopher J. Atkinson has returned to Church Army Headquarters staff and is available for preaching missions, conducting quiet days and conferences. Enquiries may be addressed to the secretary, Capt. B. Frank Mountford, 416 Lafayette street, New York City.

#### Nebraska Judge Honored

PLATTSMOUTH, NEB.—District Judge James T. Begley, lay reader and junior warden of St. Luke's Church here, was asked to serve on the state supreme court.

## Church Clubs Plan England Pilgrimage

John D. Allen, Federation Head,  
Seeking Closer Unity Between  
English and American Laity

CHICAGO—A pilgrimage of American Church men and women to England next summer, including visits to the great cathedrals of the British Isles and meetings with English Church groups, is being planned by the National Federation of Church Clubs, according to John D. Allen, president of the Federation.

"The object of the pilgrimage," Mr. Allen said, "is to bring about a closer feeling of unity between English and American lay people and to give American Churchmen an opportunity to visit together the points of historical interest in the Mother Church of the Anglican communion."

Present plans call for the party to sail from New York June 6, 1934, aboard the *Carinthia* of the Cunard Line. Unusually attractive rates have been obtained because of the early arrangements. A gathering with English Churchmen upon arrival in London is one of the features which is being planned. Mr. Allen has just left for England to complete these arrangements.

#### PRESIDING BISHOP INVITED

The pilgrimage membership will be open to both clerical and lay people. The Presiding Bishop and the Bishop of Chicago have been invited to accompany the party. It is expected several other bishops and a number of priests will also go. After the first meetings in London, the party will break up into small groups for visits to special centers as desired. Return dates of those going will be optional.

The pilgrimage plan has been developed by Mr. Allen because of his personal knowledge of England.

"My only interest in the pilgrimage personally," said Mr. Allen, commenting upon the plan, "grows out of a desire to give American Churchmen and women an opportunity to see the cathedrals of England and to bring them into contact with English Church people. Out of such contact should come lasting benefits to the Church in America and to our individual dioceses and parishes.

"The year 1934 is an especially appropriate year to make the pilgrimage because it is Passion Play year and those who go will have an opportunity to journey on to Oberammergau."

Church Clubs in the various dioceses have been asked to cooperate in the plan, including those in New York, Boston, Philadelphia, Pittsburgh, Milwaukee, and other cities. Officers of the Federation in charge of the plan in addition to Mr. Allen are: Oscar W. Ehrhorn, New York; Stanly M. Hunt, New Britain, Conn.; Julius Weidenkopf, Cleveland; Louis B. Runk, Philadelphia, and Franklin J. Spencer, Springfield, Ill.



## 2,112 Priests Sign Protest to Bishops

Statement Predicting Crisis in Church if Denominational Ministers Celebrate Communion Being Printed

**N**EW YORK—The protest to the House of Bishops against celebrations of Holy Communion by ministers not episcopally ordained in Episcopal churches has been signed by 2,112 priests, the Committee of 25 in charge announced.

While the statement makes no reference to the celebration of the Holy Communion in Christ Church Cathedral, St. Louis, Mo., in 1932, by a Methodist minister, assisted by the Bishop and Bishop Coadjutor of Missouri and other Anglican clergymen, it is understood that this service resulted in the protest.

### STATEMENT BEING PRINTED

The statement is being printed, with the signatures grouped according to dioceses, and will be sent to the House of Bishops.

Dioceses in which the committee reported practically one-half or more of the total number of clergy signed were Central New York, Dallas, Eau Claire, Fond du Lac, Harrisburg, Iowa, Milwaukee, Nebraska, Northern Indiana, Oklahoma, Philippine Islands, Puerto Rico, Quincy, Springfield, Vermont, and Western Nebraska.

The statement reads:

"We, the undersigned clergy of the Protestant Episcopal Church, desire respectfully to express to the House of Bishops our conviction that with loyalty to the provisions of our Book of Common Prayer and of our Canons, and with Christian consideration for the consciences of our brethren in our own Church, our clergy cannot participate in Celebrations of the Sacrament of the Lord's Supper by Ministers who have not had episcopal ordination, and we feel bound to state that if Celebrations of the Lord's Supper by Ministers not episcopally ordained are permitted in our Churches this will precipitate a crisis in our own Church, will break the fellowship of our Church with the Anglican Communion, and will endanger the present hopes of Christian Reunion."

## Long Island Church Plans

### New Group of Buildings

**GLEN COVE, L. I., N. Y.**—Bishop Stires delivered the sermon October 8th at the service at St. Paul's Church to commemorate the 100th anniversary of its founding.

The Rev. Lauriston Castleman, rector, outlined a plan for a new set of church buildings to replace the old frame church and parish house and rectory.

## Quiet Day for Chicago Churchwomen

**CHICAGO**—The Rev. Edward S. White, rector of the Church of the Redeemer, conducted a quiet day for Churchwomen of the diocese at St. Barnabas' Church, October 12th. The diocesan Woman's Auxiliary sponsored the quiet day.

## Dr. Patton Reports Negro Schools Balance Budgets

**NEW YORK**—Applause greeted an announcement by the Rev. Dr. Robert W. Patton before the National Council at its recent meeting that despite the difficulties of the current year the American Church Institute for Negroes and the nine schools it conducts will have balanced budgets. He praised the spirit and ability of the school officials.

## Jacksonville Parish Calls Rev. T. E. Dudney

Priest, Former Newspaperman, to Be Rector of Largest Church in Diocese of Florida

**JACKSONVILLE, FLA.**—The Rev. Thomas E. Dudney, rector of St. Paul's Church, Kingsport, Tenn., has accepted the call to the Church of the Good Shepherd, here, and will assume his new duties November 15th.

The new rector will succeed the Rev. Charles A. Ashby, who tendered his resignation to the vestry of the Church last June. Since that time Bishop Juhan has served as rector of the parish.

### FORMER NEWSPAPERMAN

The Rev. Mr. Dudney is 35 years old. He is a native of North Texas. His academic education was obtained at Texas Christian University, where he received his degree of Bachelor of Arts.

After graduation the Rev. Mr. Dudney entered the newspaper profession, serving several years on the staff of a Memphis, Tennessee, daily.

While engaged in newspaper work he decided to study for the ministry and entered the theological department of the University of the South. He received his Bachelor of Divinity degree there. Since 1929 he has been rector of the Kingsport Church.

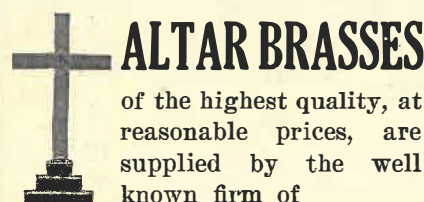
### LARGEST CHURCH IN THE DIOCESE

The Church of the Good Shepherd is the largest church in the diocese of Florida and has one of the largest Sunday schools in the South. It has extensive activities in all branches of the Church's work.

## Kenyon College Opens With Gain in Students

**GAMBIER, OHIO**—The 110th year at Kenyon College opened with afternoon Chapel service September 21st at which President Peirce made an address. The registration of 202 students is a gratifying increase of 30 over last year. There is a marked increase in the entering class which numbers 83 men.

Dr. Clarence J. Gould, recently acting dean and professor of History at Western Reserve University, has come into residence as the newly elected dean of Kenyon College.



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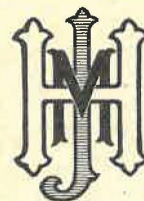
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## Sewanee School Opens With 29 Seminarians

Dean Wells to Give New Course on Rural Ministry; Special Lectures By Visitors Planned

SEWANEE, TENN.—The Theological School of the University of the South here opened on St. Matthew's Day with a celebration of Holy Communion and an address by the dean, the Rev. Charles L. Wells, D.D., in St. Luke's Chapel.

Twenty-nine students registered, representing 14 dioceses from Long Island to Sacramento. All except five have college degrees and these five will receive theirs in June.

### NEW COURSE BY DEAN

A new course by Dean Wells on the Rural Ministry will be given this year.

Special lectures will be given from time to time by distinguished visitors. Bishop Kemerer of Duluth opened the series from October 2d to 6th. Bishop Gailor gave lectures the following week. Bishop McDowell and Bishop Maxon have promised for later periods.

### FOUNDERS' DAY CELEBRATED

Founders' Day was celebrated October 10th in honor of the founders of the university. On St. Luke's Day, October 18th, the matriculation service was held in St. Luke's Chapel and 10 new students were matriculated.

## Salina Dean, in Ill Health, Takes Leave of Absence

SALINA, KANS.—The Very Rev. Donnon E. Strong, dean of Christ Cathedral, has been forced to ask for a temporary leave of absence because of ill health. He is now at the Oakes Home, Denver, Colo.

### Rev. W. L. Kinsolving Returns

NEW YORK—The Rev. Wythe Leigh Kinsolving recently returned to New York from Virginia where he addressed a number of meetings. He spent the summer in England where he attended the Centenary Congress and spoke in various churches on Better Economic Coöperation and Planning of Great Britain and the United States.

### 19 Y. P. S. L. Groups in S. Florida

ORLANDO, FLA.—Since its organization in 1928, the Young People's Service League in the diocese of South Florida has built its activities around the Four Ideals of Worship, Service, Fellowship, and Study. There are 19 groups with an active membership of 275 young people.

### Meadville, Pa., Church Gets Organ

MEADVILLE, PA.—A new pipe organ has been installed in Christ Church here. The organ was made and installed by the Austin Organ company, of Hartford, Conn. The Rev. Harold B. Adams is rector of Christ Church.

## Milwaukee Clergy, Laity Discuss Annual Canvass

More Than 100 Attend Conference At Portage Church

MILWAUKEE—St. John's Church, Portage, the Rev. Donald Means, rector, was host October 12th to the 10th annual fellowship conference of the clergy, wardens, and vestrymen of the diocese of Milwaukee, held in preparation for promoting the Every Member Canvass throughout the diocese this fall.

More than 100 clergy and laymen were in attendance from all parts of the diocese, many of the men having driven 300 miles that day. It was decided to hold the next conference at St. Paul's Church, Beloit.

The program, which opened with a celebration of the Holy Communion at 9 A.M., did not deal so much with the mechanical side of the annual Every Member Canvass, but was unique in the high spiritual note that characterized every address.

The sessions, which opened with prayers by Bishop Ivins, who made some introductory remarks, were presided over by Clifford P. Morehouse, editor of THE LIVING CHURCH.

## Labor Head Names Duties Of Church in Depression

WASHINGTON, D. C.—It is for the Church to restore spiritual values, so greatly impaired by the depression, declared President William Green, of the American Federation of Labor, in an address in the Great Choir of the Washington Cathedral, October 8th.

He stressed the need of brotherly love between employer and employe and continued, "If employers would bless their workers with a just income, hours of leisure, and a sense of security, they would be blessed with work well done and with financial profit. Both need the other's strength. Another winter of unemployment faces us. Eleven million are out of work. Hope is all but dead in the hearts of many. That above all must be re-awakened."

The service was one of many throughout the day addressed by representatives of the Federation of Labor, holding its annual convention in the Capital. Spencer Miller, Jr., of the National Council, was the special speaker at the Church of the Epiphany.

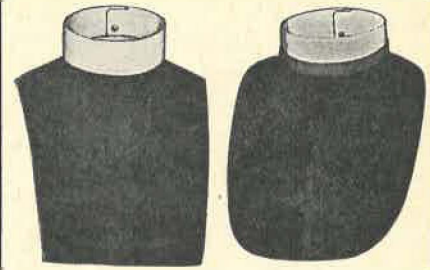
### Two Preaching Missions

PHILADELPHIA—Bishop Johnson, of Colorado, is conducting two preaching missions in the diocese of Pennsylvania during October, the first one at St. Mark's Church, Frankford, from October 15th to 22d; and the second one in St. John's Church, Cynwyd, from October 22d to 29th.

### Mississippi Prepares for Canvass

JACKSON, MISS.—The deans of the convocations met with the field department here September 20th to plan for the Every Member Canvass. A Laymen's Day is to be held in each convocation.

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# Convent Opened at Bracebridge, Ontario

### Sisters of St. Margaret Acquire Property on Invitations of S.S.J.E. and Bishop of Algoma

BRACEBRIDGE, ONT.—The Sisters of St. Margaret, accepting the invitations of the Father Provincial of the Society of St. John the Evangelist here and of the Bishop of Algoma, have acquired property and opened a convent.

The sisters have already taken up work among the women and girls of the missions and conduct clinics in the small settlements. Bracebridge is the center of the S.S.J.E. work in Canada.

The Sisters of St. Margaret have had a house in Montreal since 1887 and have many Canadians among their number. Founded in England in 1854 by Dr. John Mason Neale, and one of the oldest orders of women in the Anglican communion, their first work was very much like what they have now undertaken, the nursing and care of the sick poor in a country district.

### Bishop Taitt Returns

PHILADELPHIA—Bishop Taitt recently returned from a vacation trip to the Caribbean Sea. He visited Bishop Carson in Haiti.

### Temperance Committee Appointment Approved

NEW YORK—The Department of Christian Social Service, through its executive secretary, the Rev. C. Rankin Barnes, recommended and the National Council approved at its October meeting, the appointment by the Presiding Bishop, after conference with the Rev. Fr. Barnes, of a committee to consider the whole question of the Church's responsibility in regard to the problem of temperance, and to report to the Council. The committee has not yet been appointed.

### Savannah, Ga., Parishes To Broadcast Services

SAVANNAH, GA.—The parishes of the city during the winter will broadcast services each Monday morning at the "Chapel of the Air" conducted by WTOG.

### Bishop of Harrisburg Consecrates Trinity Church, Jersey Shore, Pa.

JERSEY SHORE, PA.—Bishop Wyatt Brown consecrated Trinity Church, Jersey Shore, October 5th. The Rev. Frederick Witmer is vicar.

The consecration marked the 30th anniversary of the founding of the church. A sermon on The Church as the Chief Factor in Community Life was preached by the Bishop.

### Olympia Calls Convention To View Diocesan Finance

#### Adoption of Program for 1934 Also Probable at Meeting

SEATTLE, WASH.—A special convention of the diocese of Olympia has been called for November 3d at Trinity parish, Seattle.

The following are listed as the first items of business: Consideration of the problem of diocesan finance. This is critical and therefore urgent. And the possible adoption of a program for 1934.

### Missionary Meeting Planned In Chicago Stadium Nov. 5th

CHICAGO—Plans for a huge mass meeting of members of all Churches at the Chicago Stadium November 5th are being made by the Foreign Missions Conference of North America. Dr. E. Stanley Jones will be the principal speaker. The meeting is part of a five-day conference in Chicago and nearby cities on missions. Bishop Logan H. Roots returned from China to participate in a series of such conferences.

### Montreal Observes Centenary

TORONTO—The Bishop of Montreal presided at a special meeting recently in the auditorium of the high school of Montreal in observance of the Oxford Movement centenary.

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## 1934 Budget Approved By National Council

Amount Needed to Meet Slightly Reduced Figure Will be 25 Per Cent More Than 1933 Payments

NEW YORK—The National Council gave preliminary approval at its October meeting to the budget for 1934, subject to modification as to detail, which will be made in consultation with bishops in the field.

It is expected that the total will be slightly below the amount of appropriations now in effect for 1933, but Dr. Lewis B. Franklin, treasurer, made the statement that, because of the exhaustion of reserves from old balances and undesignated legacies, and the prospect of reduced income from investments, the amount needed to meet this slightly reduced budget for 1934 will be 25% in excess of what the dioceses are giving in 1933.

### CHINESE SALARY PAYMENTS

At the February meeting of the Council, the Council adopted a plan for the payment of the salaries of American missionaries in China in Chinese currency instead of United States currency. This action was taken for the twofold purpose of minimizing for the missionaries violent fluctuations in the amount of Chinese currency received as salaries, and at the same time making a considerable reduction in the actual salaries paid, with a consequent saving to the Council. Definite opposition to this plan was registered by the bishops and others in China, who asked for a restoration of payment in United States currency. This complicated problem was thoroughly studied by the Department of Finance at its meetings in April and September.

The department advised that, in its judgment, the plan for payment in Chinese currency must prevail for the balance of 1933, but recommended that a return to the old plan of payment in United States currency be made effective as of January 1, 1934.

In presenting their opposition to the plan, the bishops in China stated that they and the other missionaries were willing to take any further cut in salaries which might be necessary, and the Council has now asked the bishops in China if the American missionaries there would agree that a cut of 10% in addition to the 10% already effective would be equitable, in view of the present rates of exchange.

### Fr. Joseph Conducts Retreat

BOSTON—The Rev. Fr. Joseph, O.S.F., conducted a retreat for men and women over the holiday, October 10th to 13th, in Seabury House, Mendon. Remaining retreats in Seabury House during the autumn are: November 6th and 7th, retreat for men of St. Stephen's parish, Providence, R. I., the Rev. Charles Townsend, conductor; November 24th to 26th, retreat for boys, the Rev. William Eckman, S.S.J.E., conductor.

## Theologian, Philosopher Discuss God and Science

Northwestern University Students Fill Hall to Hear Talks

CHICAGO—An interesting discussion between a philosopher, Prof. Max Otto of the University of Wisconsin, and a theologian, the Rev. Frederick C. Grant, dean of Seabury-Western Seminary, took place October 11th at Northwestern University. Harris Hall was crowded to overflowing for the affair.

God and science are irreconcilable opposites and cannot be harmonized, Prof. Otto insisted. His argument, he said, was based on the unity and discipline of the scientific method in contrast with alleged ambiguities of theology. Belief in God, he said, is based on two general trends: belief in the dead, impersonal god of Spinoza and belief in a God who is an enlarged human being.

Dean Grant, on the other hand, asserted that science can accept God and pointed to declarations of Prof. Einstein as evidence of this fact.

"Religion or faith in God," said the dean, "is not based upon a series of rational inductions but upon an immediate experience of the divine. An expanding universe such as ours, certainly must have known some initial point at which the process began; perhaps several successive points of origin. Further, a universe that is destined to run down like a clock must have had a beginning, when the clock was wound up and the first pendulum-stroke began releasing its pent-up energy. Call that 'creation' or not, it is very near to the old doctrine and it certainly implies a cause of some kind."

## Honolulu Offers Thanks For Oxford Movement

HONOLULU—A choral Eucharist and sermon by Bishop Littell October 1st in St. Andrew's Cathedral marked the celebration here of the centenary of the Oxford Movement.

Thanksgiving was offered in particular for Dr. Pusey and Miss Sellon who were responsible for the founding of the local St. Andrew's Priory School for girls.

### Kentucky Dean Observes Anniversary

LOUISVILLE, Ky.—A special service was held in Christ Church Cathedral October 1st to commemorate the 16th anniversary of the Very Rev. R. L. McCready as dean and of the Rev. Frank W. Hardy as senior canon. Bishop Woodcock was present and delivered the sermon.

### Parish Observes 70th Anniversary

HENDERSONVILLE, N. C.—St. James' parish, the Rev. James P. Burke, rector, celebrated its 70th anniversary September 19th. The Rev. Dr. N. Collin Hughes, son of the first rector, participated in the services. Many of the laity and clergy attended.

## Pawtucket, R. I., Parish Church Building Begun

PAWTUCKET, R. I.—The construction of a new building to house St. Martin's Church has begun. For several years the rector, the Rev. Dr. William T. Townsend, and his parishioners have been hard at work raising funds for this purpose. The parish is in a growing part of the suburbs of Pawtucket, but it has had to be content with quarters in a mill building generously donated by a textile company. For several years now the Sunday school has been unable to meet the demands the neighborhood has made upon it.

An excellent site on a corner lot was purchased, and by early December, it is hoped, the parish will move into the basement which will be covered to await the raising of sufficient funds to complete the building.

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## No Recovery Spirit In Pledge Receipts

Lewis B. Franklin, Treasurer, Reports  
Additional Borrowing, Making  
Total Bank Loans of \$375,000

NEW YORK—The recovery spirit has not yet influenced the payment of missionary pledges if the receipts of the National Council from the dioceses in September are a true index, according to Lewis B. Franklin, treasurer.

"One-twelfth of all diocesan 'expectations' for 1933 is \$125,000," he said. "In September we received \$59,440 and as missionary payments had to be made at the usual rate we borrowed another \$100,000 making the total of our bank loans \$375,000.

"Up to October 1st only 73% of the amount then due had been remitted even after allowing one month for collecting and paying. Sixteen dioceses and districts out of 99 are on the honor roll.

"A very real effort is called for by dioceses, parishes, and individuals in these last three months of the year in order that the financial stability of the missionary work of the Church may be maintained."

### Archdeacon Observes 25th Anniversary.

CHICAGO—The Ven. Frederick G. Deis, archdeacon of Chicago, celebrated the 25th anniversary of his ordination to the priesthood October 11th. He was celebrant at the Eucharist at St. Luke's Pro-Cathedral.

### Third Puerto Rico Mission Building Is Dedicated

SAN JUAN, P. R.—The third church building of St. Joseph's Mission of Bo. Caimito, was dedicated September 24th by Bishop Colmore.

The Rev. Aristides Villafañe, who organized the mission several years ago, found the position of the first building unsatisfactory. This building was sold and another built. The second building was razed by the recent cyclone. And so Fr. Villafañe built another building. It is expected to be permanent. It is of concrete.

### Primate Chairman at Colored Workers' Meeting

All Officers Rëelected at Conference in  
Montclair, N. J.

MONTCLAIR, N. J.—The 10th annual conference of Church Workers among Colored People in the first and second provinces was held at St. Luke's Church October 3d to 6th.

The Presiding Bishop was chairman at the closing service and mass meeting at Grace Church, Orange.

All officers were rëelected. They are the Rev. George M. Plaskett, president; the Rev. C. Canterbury Corbin, vice president; the Rev. Aaron J. Cuffee, secretary, and T. B. Thompson, treasurer.

## Pennsylvania Women Prepare for Canvass

More than 400 Attend Meeting Under  
Field Department Auspices;  
Hear Bishops Cross and Taitt

PHILADELPHIA—More than 400 women in the diocese of Pennsylvania gathered October 11th at the Penn Athletic Club for a luncheon meeting under the auspices of the diocesan field department. Mrs. John E. Hill, president of the Woman's Auxiliary in the diocese, presided.

The Rev. C. M. Snowden, chairman of the diocesan field department, asked those present to work for the Every Member Canvass in their parishes.

Bishop Cross of Spokane spoke of the importance of giving all possible.

Bishop Taitt said the diocese had tried to carry on everything just as before and that he hoped no missionary would have his salary reduced through failure of the diocese to meet its quota.

The clergy and laity of the diocese met the evening of October 12th.

### Bishop McDowell Presides at Conference

GRAND VIEW, ALA.—Bishop McDowell presided at the clergy and laity conference here September 26th to 28th. The Rev. B. H. Reinheimer, of the National Council, conducted a discussion.



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## † Necrology †

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

### EDWIN S. HINKS, PRIEST

BALTIMORE—The Rev. Edwin S. Hinks, former rector of Grace Church in Elkridge, Md., died October 9th of a heart attack at the home of his sister-in-law, Mrs. Robert M. Ward, in Winchester, Va., according to word received by relatives here.

He had served in churches in Cassanova, Va.; Cambridge, Md.; Warrenton and Upperville, Va., and St. Louis, and had been dean of the cathedral in Boise, Idaho.

He is survived by his widow, the former Miss Elizabeth Lee Funsten of Alexandria, Va., and a son, Edwin S. Hinks, Jr.

The funeral was held at Christ Church, Winchester, on October 11th, by Bishop Goodwin, assisted by the Rev. R. B. Nelson, rector of Christ Church, and other clergy. Burial was at Ivy Hill Cemetery, Lockport.

### WILBUR S. LEETE, PRIEST

CHICAGO—The Rev. Wilbur Scranton Leete, until recently rector of St. John's Church, Lockport, died at Elgin, September 30th, after a long illness. Burial was at Memorial Park Cemetery October 3d, following services at St. John's Church. Some 30 clergy of the diocese were present.

Fr. Leete was born at New Haven, Conn., February 28, 1867. He was a direct descendant of William Leete, governor of Connecticut from 1676 to 1683. He received his education in New Haven and entered business. After a few years, he entered Virginia Theological Seminary and was ordained June 18, 1897 by the Bishop of Maryland, and advanced to the priesthood by Bishop Millsbaugh of Kansas.

For years Fr. Leete served the Church in the missionary field and held cures in Omega, Emporia, and Topeka, Kansas. He was chaplain of St. Katharine's School, Davenport, for four years and then assumed the rectorship of St. Luke's Church, Plattsmouth, Neb., where he remained 12 years. He was honored with appointment as canon, chaplain to the Bishop of Nebraska, and was elected member of the standing committee and secretary of the diocese. During the past five years, he has been rector of St. John's Church, Alexandria.

### VERNON STALEY, PRIEST

LONDON—Canon Vernon Staley, 81, until quite recently rector of the country parish of Ickford in Buckinghamshire, died September 24th.

He will be best remembered by his many books of instruction on the Catholic religion, which have had an immense sale and have done an invaluable work in teaching the Faith to the young and uninstructed. His best known book is *The Catholic Faith*.

### HERBERT H. YOUNG, PRIEST

BLUEFIELD, VA.—The Rev. Herbert H. Young, of Bluefield, died September 26th. For 10 years he had served as dean of associate missions, with supervision of the mission work in eight counties in the diocese of Southwestern Virginia.

Bishop Jett, assisted by the Rev. Messrs. Jennings W. Hobson, of Bluefield, W. Va., and Edward W. Hughes, of Bluefield, Va., conducted the funeral service September 27th. Burial was at Williamsburg September 29th, with the Rev. Dr. W. A. R. Goodwin, rector of Bruton parish, assisting Bishop Jett.

Surviving are Mrs. Young, formerly Miss Pearle Maupin of Williamsburg; two daughters, Misses Pearle Maupin and Irva Randolph; one son, Herbert Gibbons; Mr. Young's mother, Mrs. M. V. Young of Aquasco, Md.; five sisters and four brothers.

The Rev. Mr. Young was born at Aquasco, Md., September 15, 1881, and was educated at public school, and at Charlotte Hall, Maryland, and William and Mary College, Virginia. For the next six years he was a successful teacher and school principal in several Virginia counties and principal of the Training School

at William and Mary College. He entered Virginia Seminary in 1914 and graduated in 1916. He was ordained deacon in 1915 and priest in 1916. He was rector of Cumberland parish, at Kenbridge, in Lunenburg county, diocese of Southern Virginia, from 1916 to 1923, when he came to take up the work in Southwestern Virginia which he carried on until his death.

### JOHN ALLWOOD

WINTER HAVEN, FLA.—Capt. John Allwood, a devoted member of St. Paul's parish, died here September 28th, at the age of 89 years.

A native of England, Captain Allwood served 10 years in the British army before his appointment by Queen Victoria to be governor of Jamaica, continuing this office under King Edward until resigning in 1905.

Shortly after this, he made his home in Winter Haven, taking active interest in citrus culture. He has been of constant financial aid to St. Paul's Church, his latest gift being \$10,000 toward clearing the parish indebtedness.

One sister, Miss Constantia Allwood, of Bournemouth, England, survives.

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### CONTENTS

FURTHER LETTERS ABOUT  
FATHER BENSON, THE FATHER  
FOUNDER OF THE  
S.S.J.E.,

by Father Burton

UNITY, PEACE AND CONCORD:  
A SERMON PREACHED AT THE OXFORD  
MOVEMENT CENTENARY IN  
LONDON, 1933,

by Father Williams

ON RE-THINKING MISSIONS:  
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**MRS. CLARA BATTEN**

STROUDSBURG, PA.—Mrs. Clara Batten, wife of the Rev. Dr. Loring W. Batten of New York City, died at her summer home at Swiftwater here October 6th of a complication of ailments.

Besides her husband, Mrs. Batten leaves two sons, Loring W. Batten, Jr., at home, and Richard W. Batten of Philadelphia, and a daughter, Mrs. Harvey G. Kittredge of Dayton, Ohio.

The body was taken to Clarksboro, N. J., for services and interment.

**THOMAS P. FIELD**

NEW YORK—Thomas Pearsall Field, real estate dealer in New York for many years, died here October 8th, after a long illness. He suffered a stroke three years ago. He was in his 66th year.

Mr. Field attended Columbia University and after graduation entered at once into the real estate business. He continued in this field for the rest of his active career. He was president of Wilmerding-Field, Inc., real estate dealers. Since his illness, however, he had not been active in business.

Both his father, M. Augustus Field, and his mother, who before her marriage was Frances Pearsall Bradhurst, were members of noted families. Bradhurst Avenue in this city was named for an ancestor of his mother.

One of his forebears, Samuel Osgood, was active in the Colonies during the Revolution and became the first Postmaster General of the United States, serving in the Washington Cabinet. The Osgood home, at 1 Cherry street, was occupied by President Washington after his inauguration as the first executive mansion.

For many years Mr. Field was a member of St. Bartholomew's Church. For a time he served as vestryman.

He was deeply interested in the reclamation of wayward and delinquent boys. For more than 20 years before his death, he served as trustee of the House of Refuge on Randall's Island.

Mr. Field is survived by a daughter, Mrs. Walter Hoving; a sister, Mrs. Henry Wilmerding Payne, and a brother, Augustus Bradhurst Field. Mrs. Field died several years ago.

The funeral was held October 11th in St. Bartholomew's Church. Burial was in the family plot in Trinity Cemetery.

**MISS GERTRUDE E. GEER**

NEW YORK—Miss Gertrude Elizabeth Geer died October 6th at her home, 350 East 57th street, New York City, in her 80th year.

Miss Geer was the daughter of the late Rev. George Jarvis Geer, S.T.D., rector of St. Timothy's Church (later the Church of Zion and St. Timothy), New York City, from 1866 to 1885, and Isabelle Montague Geer, and the granddaughter of the late Rev. Alpheus Geer, formerly rector of St. John's Church, Waterbury, Conn., and of Sarah Marshall Geer. She was the sister of the Rev. William Montague Geer, S.T.D., vicar emeritus of St. Paul's Chapel, Trinity parish, New York City,

and of Alpheus Geer, of Nutley, N. J., and of Mrs. Lewis A. Coffin of New York City.

For many years Miss Geer was actively connected with the work of St. Timothy's Church, her father's church, and after the destruction of the church building by fire on December 31, 1921, and the consolidation of that church with St. Matthew's Church in May, 1922, un-

der the name of the Church of St. Matthew and St. Timothy, she was also actively connected with the work of the latter church.

She was president of the Woman's Auxiliary and secretary of the Benevolent Chapter of the Church of St. Matthew and St. Timothy. She was also a member of the board of managers of St. Luke's Home for Aged Women.

# Church Services

**California****Church of the Advent, San Francisco**

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**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  
Sunday Masses: 7:30, 9:30 and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8, Thurs., and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

**New Jersey****All Saints' Church, Atlantic City**

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

**New York****Cathedral of St. John the Divine,  
Cathedral Heights  
New York City**

Sundays: Holy Communion, 8 and 9 A.M.  
Children's Service, 9:30; Morning Prayer or  
Liturgy, 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**

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REV. H. PERCY SILVER, S.T.D., Rector  
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Evensong, with Address and Benediction, 6.  
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Confessions: Thursdays, 4 to 6; Fridays, 7 to 8;  
Saturdays, 3 to 5 and 8 to 9.

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Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

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

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REV. G. P. T. SARGENT, D.D., Rector  
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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**

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THE REV. H. W. B. DONEGAN  
THE REV. JAMES V. KNAFF  
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  
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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



## ALBERT L. SAWYER

HAVERHILL, MASS.—Albert Livingston Sawyer, for many years clerk of Trinity Church here, and missionary treasurer of that parish, died at his home in Haverhill on September 25th. He was born in 1864 at the family home in that city, son of Harrison and Abby Knapp (Livingston) Sawyer. Confirmed by Bishop Brooks in the latter's first Confirmation class, Albert L. Sawyer remained throughout his life an active and devoted layman of the Church in which he was, in point of service, the oldest living lay reader in the diocese of Massachusetts. To his own parish, he gave his time successively as superintendent of the Sunday school, vestryman, treasurer, and clerk; he was a delegate to many diocesan conventions. For many years, it was Mr. Sawyer's custom to spend weekends during the winter in Boston where he identified himself with Christ Church (the Old North), serving as usher and a member of the vestry.

The funeral services were read by the Rev. Charles O. Brown, rector of Trinity Church, Haverhill, assisted by the Rev. Francis E. Webster, rector of Christ Church, Boston. Many clergy from neighboring towns attended. Mr. Sawyer left no immediate relatives other than two cousins, Mrs. Adelaide H. Brayn, of Newburyport, and Mrs. Arthur H. Berry, of Providence, R. I.

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- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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## ANNOUNCEMENTS

## Engagement

YOUNG-JONES—The engagement is announced of Miss MARY YOUNG, of Oak Point, Quebec, Canada, to the Rev. STRATFORD C. JONES.

## Died

ANBEITILL—On July 8, 1933 at Detroit, Mich., THOMAS JACKSON ANBEITILL, former vestryman of Christ Church, Detroit. Burial, Sandusky, Ohio.

McGINNIS—On October 6, 1933, JAMES McGINNIS, brother of the Rev. Adelbert McGinnis, of West Hartford.

"Of your charity pray for his soul."

## Memorials

ADELBERT HAYES HARRINGTON, PRIEST  
In ever loving memory of ADELBERT HAYES HARRINGTON, priest, October 23, 1921.  
*Requiescat in pace.*

BERTHA ELISABETH HARRINGTON  
In grateful memory of BERTHA ELISABETH HARRINGTON, October 18, 1920.  
Alleluia!

## Memorials—Continued

## ALICE GOLDTHWAITE

Miss ALICE GOLDTHWAITE, Marion, Ind., entered into life eternal, very suddenly, on September 7th. Alice Goldthwaite was a devoted member of Gethsemane Church for over thirty years. She was, at one time, diocesan president of the Woman's Auxiliary and had held many important positions in both the diocese and the parish. Her able leadership, wise counsel, and unflinching optimism were an inspiration to all who knew her, especially to those who had the privilege of working with her.

May she "go from strength to strength in the life of perfect service."

## KATE YOUNG

KATE YOUNG, nee Kate Yates, was born at Kenosha, Wis., June 14, 1856, died at Iron River, Mich., September 3, 1933, buried at Algoma, Wis., from St. Agnes-by-the-Lake, September 6, 1933.

Here was "the beautiful life of one who lived it so well in the cause of Christ and His Church." Her early girlhood as a member of St. John's, Milwaukee, then at St. Agnes-by-the-Lake, Algoma, where for many years she was president of the Woman's Auxiliary, and a close friend of Bishop Grafton and Bishop Weller. Her declining years were spent with her sons David and Frank Young, at Iron River, Mich.

She was ever devoted to the work of the Woman's Auxiliary, throughout her years a faithful attendant at church, and a regular partaker of the Sacraments of the Altar. She was a source of spiritual joy to others, and her life was a noble ministry of sympathy, fellowship, and helpfulness to all who knew and loved her so well. Her memory is precious. "Well done, good and faithful servant."

"May her soul rest in peace, and may light perpetual shine upon her."

## ALTAR BREAD AND INCENSE

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Altar bread. Samples and prices on request.

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## General

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

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

## Health Resort

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

## Houses of Retreat and Rest

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

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.

## LENDING LIBRARY

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

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PURE IRISH LINEN at Importers low prices for all Church uses. Surplice linen from 75 cts. to \$1.80 per yard. Samples free. Discounts for large orders. MARY FAWCETT Co., 812 Berkeley Avenue, Trenton, N. J.

## POSITIONS 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.

WANTED—Churchwomen desirous of the Religious life, between 25 and 40. Address, SISTER IN CHARGE, Mission of the Cross for Colored Folk, 157 Corson Ave., New Brighton, Staten Island, N. Y.

## POSITIONS WANTED

## Clerical

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.

## Miscellaneous

GENTLEWOMAN, CAPABLE, desires day duty, cook, housekeeper in small family in New York City. Address, S-967, THE LIVING CHURCH, Milwaukee, Wis.

MIDDLE AGED CHURCH WOMAN, college graduate, trained Church worker, typist, wants work in an institution. Small salary or maintenance only. B-973, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, experienced, two degrees, expert trainer, good organizer, desires position. City or suburban parish with good organ and opportunity to show results. Address, ARTHUR EDWARD JONES, 2037 Arch St., Philadelphia, Pa.



# Archbishop Stresses Duty to Assyrians

## Emphasizes Responsibility of British Government for Plight of Christians in Iraq

LONDON—The Archbishop of York has sent the following letter to his diocese, on the plight of the Assyrians. His Grace says:

"I am profoundly anxious, and I should like to help all Church people to become equally anxious, about the discharge of our responsibility to the Christian nation commonly referred to as the Assyrians. These people have suffered desperate hardships, largely as a result of throwing in their lot with us in the War. They left their own mountain region, and we settled them in what is now the kingdom of Iraq. The question of their security (with that of certain other minorities) was the chief obstacle to a rapid agreement on the part of the League of Nations to the termination of our 'mandate' for Iraq, and the consequent admission of Iraq to membership of the League as a sovereign State. It was upon the British assurance that all would be well, and the British acceptance of moral responsibility, that the League agreed; and this agreement was reached despite the opposition of the committee specially charged with the matter. We are therefore most deeply committed by every consideration of gratitude, loyalty, and honor.

"And if all Englishmen should be insistent on the demand for inquiry—conducted presumably by the League, for our government no longer has status for the purpose—this obligation rests especially on members of the Church of England, which has taught the Assyrians to look to it for help ever since Archbishop Benson established the 'Archbishop of Canterbury's Mission to the Assyrian Christians.' We all have innumerable demands on our attention; let us not allow our sympathy for, and obligation towards, the Assyrians to be swamped in the pressure of other claims."

## Rupert's Land Provincial Synod Approves Changes in Funds

TORONTO—At the provincial synod of Rupert's Land, it was agreed to hand over to the general synod the endowments of the Widows' and Orphans' Funds and the Clerical Superannuation Funds with certain safeguards in regard to the C. M. S. pensioners and the use to which the endowments will be put in the general pension fund.

With a view to making the province of Rupert's Land less unwieldy, three motions were passed: that the diocese of Yukon be transferred to the province of British Columbia; that the diocese of Moosonee be transferred to the province of Ontario, and that the diocese of the Arctic be ceded to the general synod for administration and selection of bishops.

## Cathedral in Jerusalem Repaired

JERUSALEM—Repairs are being made on St. George's Cathedral here. The roof is being repaired, metal windows fitted, and the plaster of the transepts renewed.

## EDUCATIONAL

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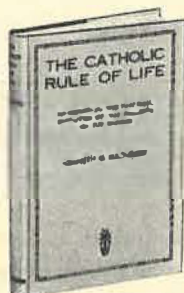
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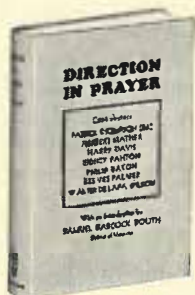
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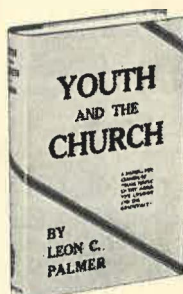


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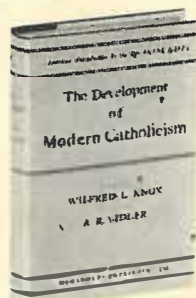
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