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[See page 451]

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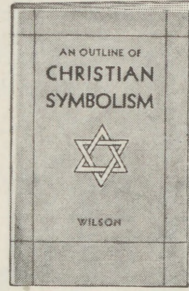
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Church Calendar



FEBRUARY

- 12. Septuagesima Sunday.
- 19. Sexagesima Sunday.
- 24. St. Matthias. Friday.
- 26. Quinquagesima Sunday.
- 28. Tuesday.

KALENDAR OF COMING EVENTS

FEBRUARY

- 12. Conventions of Georgia, Kansas. Convocation of Puerto Rico.
- 14. Conventions of Iowa, Ohio. Regional Conference of diocesan field department leaders at Denver.
- 15. Conventions of Colorado, Nebraska, Sacramento.
- 21. C. L. I. D. Conference at Grace Church, New York.
- 22. Convention of Western North Carolina.
- 24. Christian Unity League Conference at Berkeley, Calif.
- 25. Bishop Perry sails for the Orient.
- Convocation of Honolulu.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 20. Grace and St. Peter's, Baltimore, Md.
- 21. St. John's, Lancaster, Pa.
- 22. St. James', Watkins Glen, N. Y.
- 23. St. Andrew's, Baltimore, Md.
- 24. Order of the Holy Cross, West Park, N. Y.
- 25. St. Mary the Virgin, New York City.

NEWS IN BRIEF

SPOKANE—The annual meeting of the congregation of the Cathedral of St. John the Evangelist in Spokane was held on January 11th, in the crypt of the Cathedral. More than two hundred and fifty persons attended the dinner and reports from twenty-four active guilds and organizations in the Cathedral were presented. Bishop Cross made an address of welcome and turned the meeting over to the Very Rev. Charles E. McAllister, D.D. The treasurer's report showed all bills paid for the current year with a small but satisfactory balance. The reports showed over three hundred and fifty women actively engaged in various kinds of work for the Cathedral. One guild, the social service guild, reported five hundred and forty-seven individual cases handled during the year. Dr. Frank Rose was appointed senior warden by Bishop Cross. The Cathedral of St. John the Evangelist now has a congregation of more than eleven hundred communicants with a baptized membership of approximately fifteen hundred. There were eighty-seven confirmations in 1932 and fifty-one baptisms.

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.

Church History

TO THE EDITOR: Is there not some way by which America can be given the truth about the Church? We have a Department of Religious Education which circularizes the Church with mimeograph material and tracts, some quite secular in nature. It spends much money on advancing theories of education. Could there not through it be a definite attempt at circularizing tracts containing the truth about Church history? Also could it not make such definite contacts with bureaus of statistics that only the truth will be released by them?

I have on my desk a copy of *Religions of the World*, compiled by one Alice Hunter Haffey, distributed by the Washington Information Bureau, Frederick M. Kerby, director, which advertises as a bureau of information for readers of local papers in various newspapers. In this the information as to the Methodist and Presbyterian bodies is very misleading, while the "Protestant Episcopal" article begins: "It was Henry VIII, rather than King James, who was largely instrumental, through his quarrel with the Pope, in bringing about the English Reformation and the establishment of the Church of England, from which the Protestant Episcopal Church in this country sprang." Another article entitled "Greek Orthodox (Greek Catholic)" begins, "This is an offshoot of the Roman Catholic Church." I feel that it is needless to make any answer to these absurdities here, but I do feel bound to state that it is the first time that I have ever heard that King James had anything to do with the founding or establishment of the Anglican Church, let alone the Henry VIII fable.

In yesterday's papers a syndicated cartoon denotes John Wesley as the founder of Methodism.

The statistics of the first mentioned leaflet list the Episcopal Church and the Church of England under the following topics: "Largest Protestant Groups in the United States," "Eighteen Evangelical Protestant Bodies," and "Estimated World Totals, Protestant Denominational Membership." And all the while the priests labor to make known the Catholicity of the Church.

Rome is able to swamp the country with tracts . . . and to control what is printed about her. Are we less able? The few good tracts we have must be purchased, and even if at a small price only the deeply interested will buy.

Is not this a vital necessity if the truth about the Church is to be known? What more worthy work could our Department of Religious Education undertake as a side project in the future?

All of us have to face in some degree the fable of Henry VIII, but when a national bureau not only lists us under incorrect nomenclature and tells further untruths, how can a priest teach the true history of the Church in his parish unless the Church at large makes a concerted effort to deny this and to distribute the truth? "Ye shall know the truth and the truth shall make you free," said our Master, and only when such truths are known can we be free from the shackles of ignorance and be able to do all of the work of the Catholic Church?

(Rev.) JOHN QUINCY MARTIN.

Bayonne, N. J.

Note to Correspondents

WE CANNOT CONTINUE to find space for the quantity of long letters that we have been receiving. Hereafter we shall have to enforce more rigidly our rule that "letters must ordinarily not exceed five hundred words," or about sixty lines. Longer letters will, with few exceptions (and those only where the letter is of very unusual importance), be condensed to that limit or omitted. They will not be returned to the writer unless a stamped and addressed envelope is enclosed.

Intercommunion

TO THE EDITOR: In discussing the St. Louis union communion service, a number of writers seem to place the emphasis upon the question of "validity," which is quite beside the mark.

Let us suppose that Greek and Roman clergy had participated in the meeting and that the celebrant had been a Roman priest. There would then be no question of "validity," but the participation of our clergy would have been equally objectionable, because our Church is not in communion with the Roman Church, and until it is it is a violation of Church order for clergy or laity to join in communion with one another.

On the other hand, most Protestant Churches are in communion, members are transferred from one to another by Church letter, and ministers pass from one to another without reordination. This is not the case with the Episcopal Church. If the barriers which prevent free intercommunion are unwise, it is for the Church herself to open the gates, rather than for individual clergy or laity to leap over the walls.

(Very Rev.) E. W. AVERILL.

Fond du Lac, Wis.

TO THE EDITOR: I closely read, almost studied, without however much sympathy, Bishop Parsons' article on Intercommunion and then turned to your editorial on it. I feel that you have earned the gratitude of every thinking Churchman by so courteously and so fully covering the ground, showing the fallacies of the Bishop's statements, giving full consideration for our much vaunted freedom of thought. The refutation was clear and was based on a proper perception of the Bishop's own thesis.

St. Augustine, Fla. CLEMENT J. STOTT.

Practical Christianity

TO THE EDITOR: A criticism directed against the Oxford Group is that the members do not live humbly as did our Saviour when He was on earth. No, they continue to live as they have been accustomed to live. But, they are humble and lowly in Spirit, "doers of the Word and not hearers only." While living their own lives in their own way, they are helping, strengthening, and encouraging others, that "what they believe in their hearts they may show forth in their lives." *Practical Christianity.*

Fredericton, N. B. STERLING BRANNEN.

"Magna Charta"

TO THE EDITOR: I have just been reading, with interest, a letter by the Rev. A. B. Kinsolving of Baltimore, published under the caption of Magna Charta [L. C., January 28th]. I have long been interested in the attempt of many Anglicans to give to the words in Magna Charta, "The Church of England shall be free and shall hold its rights entire and its liberties uninjured," an interpretation that would imply a freedom from the Church of Rome approaching that which was established at the time of the Reformation. This amazing interpretation is still so often repeated in popular histories of the Church of England that it is almost a duty to protest against its use in this evidently anachronistic manner.

The meaning of the first paragraph of Magna Charta may perhaps be gathered from the use of similar words on other occasions, for example, in the Charter of Liberties of Henry I, in the year 1101, the first paragraph reads as follows:

"Know that by the mercy of God, and by the common advice of the barons of the whole kingdom of England, I have been crowned king of the same kingdom; and because the kingdom has been oppressed by unjust exactions, I, from regard to God, and from the love which I have toward you, in the first place make the holy church of God free, so that I will neither sell nor place at rent, nor, when archbishop, or bishop, or abbot is dead, will I take anything from the domain of the church, or from its men, until a successor is installed into it. And all the evil customs by which the realm of England was unjustly oppressed will I take away, which evil customs I partly set down here." (*Italics mine*).

In the Second Charter of King Stephen, a similar declaration is made in the following words:

"I Stephen, by the grace of God and the assent of the clergy and people elected king of the English and consecrated by William, Archbishop of Canterbury and legate of the Holy Roman Church, and confirmed by Innocent, pontiff of the Holy Roman See, from regard and love to God, do grant holy Church to be free and confirm due reverence to her. I promise that I will not do nor allow any simony in the Church or in Church affairs. . . . I permit and confirm justice and power over ecclesiastical persons and all clerks and their effects, and the distribution of ecclesiastical goods to be in the hands of the bishops.

"The dignities of churches confirmed by their privileges, and their customs had of ancient continuance, I ordain and grant to remain inviolate. All the possessions and holdings of churches which they had on that day when William the king, my grandfather, was alive and dead, I grant to them to be free and absolute without any appeal from claimants. . . . Moreover, whilst sees shall be without their proper pastors, these and all their possessions I will commit to the hand and custody of the clerks or good men of the same church, until a pastor be canonically appointed to succeed."

In the preface to the article of Magna Charta, King John declares in part, "By the advice of our venerable fathers Stephen, Archbishop of Canterbury, Primate of all England, and Cardinal of the Holy Roman Church . . . of Master Pandulf, sub-deacon and member of the household of the Lord Pope. . . ."

"In the first place we have granted to God, and by this our present charter confirmed, for us and our heirs forever, that the English church shall be free, and shall hold its rights entire and its liberties uninjured; and we will that it thus be observed; which

is shown by this, that the freedom of elections, which is considered to be most important and especially necessary to the English church, we, of our pure and spontaneous will, granted, and by our charter confirmed, before the contest between us and our barons had arisen; and obtained a confirmation of it by the lord Pope Innocent III; which we will observe and which we will shall be observed in good faith by our heirs forever."

It seems clear from these quotations that there was some definite connection between the ideas of freedom for the Church expressed in the first and second charters, and in that expressed in Magna Charta. Moreover, the reference to Stephen Langton as a cardinal of the Holy Roman Church, and to Pandulf as a member of the papal household, and still further to the confirmation made by Innocent III as indicated in the first paragraph of Magna Charta, that the meaning of "freedom" for which the English Church was fighting, was not an independence from the Pope as the head of the Church. This is somewhat further borne out by the fact that the charter, though annulled by Innocent III, was re-issued on the accession of Henry III over the signature of the papal legate in England. It is not likely that this would have been done if the freedom of the Anglican Church was intended to indicate a freedom from Rome.

M. W. Patterson states on page 120 of his *History of the Church of England*, that the phrase referred to "did not mean freedom from the Pope, it meant freedom from the king." Perhaps this is a little too emphatic. We must remember that King John had surrendered his crown to the Pope, and had acknowledged England to be a papal fief. The Pope, thereby became, in addition to his position as Pope in the ecclesiastical sense, the Sovereign Lord of England. If there was any protest on behalf of Langton and the barons against the papal power which was now extended over the realm of England, it was against this power as Sovereign Lord, and not against his authority as head of the Church.

It is rather interesting to note that the quotation from Hore which Mr. Kinsolving makes would not in itself be inharmonious with this contention. So far as the independence of the English Church from Rome is concerned, the real significance of the words, "The Church of England shall be free" is in the use of the term, "Church of England," or "*Anglicana ecclesia*." Yet even here we must be careful not to insert in that phrase more than its use will properly imply.

An interesting study of this whole question has been made by Z. N. Brooke of the University of Cambridge. His conclusions were published in 1931 by the University Press under the title: *The English Church and the Papacy*. The first chapter is entitled, "Ecclesia Anglicana" and discusses the use of that term. Brooke points out that it was used by Pope Alexander III as early as 1165—a half century before Magna Charta. He says, further, of the meaning of the first article of the Great Charter, "and this liberty which the English Church was granted by John in Magna Charta was liberty from royal interference, not liberty from papal control; rather, as with Becket, it implied liberty to be under papal control." I might add that Brooke takes exception to the implications which McKechnie gives to the words.

We can surely find better explanations for the separation between the two historic branches of Western Christendom than those built upon such things as a misunderstanding of Magna Charta.

Faribault, Minn. (Rev.) V. E. PINKHAM.

(Correspondence continued on page 470)
(Clerical Changes on page 474)

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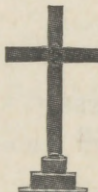
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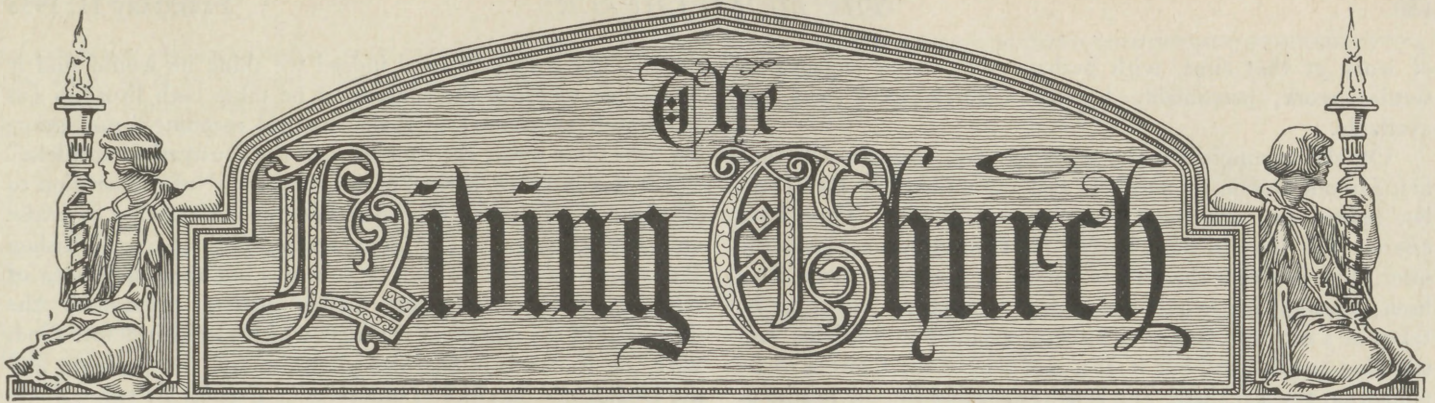
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EDITORIALS & COMMENTS

What About the Unemployed Clergy?

A PRIEST writes:

"Has not the time come when action should be taken by the Church to care for her unemployed clergy?"

"I, through no fault of my own, find myself without work or income. I have appealed to bishop after bishop, only to be told, 'I have nothing, I am trying to take care of the men within the diocese.' For years we have been told that we must think nationally and internationally, but in this crisis I am forced not to think in terms of the Church, nor in terms of a diocese, but in terms of a group of people somewhere who might be willing to 'give me a call.'

"I have gone from one place to another only to find that other men were already under consideration, that seminarians were 'supplying for the winter,' or that arrangements had been made with other priests already employed in parish and institutional work, but who were only too glad to have a chance to supplement their incomes, and some of them very substantial incomes. I have even considered secular work, but the fact that I have been out of business for many years makes it that much harder to secure employment.

"As far as I can determine the Church has no plan of action in this emergency. I am appealed to constantly to help all kinds of organizations for helping others, and I am expected to give to their support, but nothing has been done for the clergy who are without work or income."

He concludes his letter:

"I am simply writing this out of a feeling of helplessness, of having done all within my power to be self-respecting and self-supporting, and yet without finding an opportunity to do the work for which I was ordained.

"The unemployed clergy are not asking for charity; but they are asking that the Church which teaches that the fundamental principle on which the kingdom is to be built is love, shall find a way of giving practical expression to it; and that they shall know that the Church in which they were ordained cares."

The letter quoted is a typical one. Every bishop, every archdeacon, every Church editor could match it with several similar ones. Dr. Pember, in his article on Unemployed Clergy published in this issue, cites a dozen such cases. The need of many of these unemployed priests is pathetic. What is the Church going to do about it?

FIRST of all, how extensive is the problem? How many unemployed clergymen of the Episcopal Church are there? It is very difficult to find the answer to this question. A persistent rumor has been going the rounds of clerical circles that "four hundred and seventy priests are definitely known to be out of work." Who definitely knows this alleged fact, we have been unable to discover. A reliable correspondent, who had been cited as an authority for this elusive statement, gives it as his opinion that this figure may have been reached by adding up the names listed as non-parochial in the *Living Church Annual* and subtracting those known to be associated with some Church institution. This is a rough and ready method at best, and as it takes no account of clergy retired on a pension, those having independent means, the sick or incapacitated, and the like, it can scarcely be considered as at all accurate.

A similar attempt to ascertain the actual number of unemployed clergy was reported by the Rev. Neil S. Annable of Dayton, Ky., in a letter published in *THE LIVING CHURCH* of December 10, 1932. By a process of elimination, Fr. Annable arrived at a maximum of 392 "unclassified" clergymen, which figure included those out of work.

Probably the most reliable statistics on this subject were those gathered by the *Living Church Annual* in the fall of 1932. These were based upon replies to a questionnaire mailed to all the clergy in continental United States. Of the 4,737 questionnaires mailed, 2,783, or fifty-eight per cent, were returned. These revealed the following percentages:

Engaged in parochial work.....	2,241	80½%
Engaged in non-parochial Church work.....	240	8¾%
Engaged in secular work.....	29	1%
Retired or incapacitated.....	235	8½%
Involuntarily unemployed	38	1¼%
	<hr/>	
	2,783	100%

If the figure given above for clergy involuntarily unemployed be doubled, to make the percentage roughly applicable to the entire clergy list, it would indicate less than eighty out

of work at that time, with perhaps sixty more engaged in secular work, presumably because Church work was not available.

Of the unemployed clergy, some are undoubtedly misfits, for one reason or another. But even these, as Dr. Pember points out, are the Church's responsibility. They have offered their lives to the Church; the Church has accepted the offer. The fact that the misfits should, in many instances, have been detected and eliminated before ordination ought to be taken as a note of caution to bishops, examining chaplains, and standing committees, but it does not relieve the Church of its obligation toward them. She is as responsible for the misfits as for the apparently increasing number of loyal, devoted, capable priests who are decidedly not misfits in the ministry, but who are unable to find a place in our hit-or-miss "system" of clergy placement.

Whether there are five hundred clergy out of work, or eighty, or only ten, the Church has a definite responsibility for those who have answered her Macedonian call and who find themselves now apparently unwanted by her. You and I are (humanly speaking) the Church. What are we going to do about our unemployed clergy?

WE MUST CONFESS that it was with sheer amazement that we read the article by Dean Grant of Western Theological Seminary, entitled *Mass or Holy Communion*, in the January *Anglican Theological Review*. A few quotations will suffice to show the trend of it:

"Mass or Holy Communion" "The two services, English Holy Communion and Latin Mass, have not sufficient in common for the latter term to cover both. . . . As a Protestant or Reformed Liturgy, the Order for the Administration of the Lord's Supper in the Anglican Prayer Book needs no apology or defense. It is sublime, moving, and yet familiar. It is practically *sui generis*, and resembles the Eastern Liturgies even less than it does the Latin. . . . Taken in its natural meaning, the language of the Anglican Liturgy is comprehensible and definite and clear; instead of being a miserable compromise, it is the language of the Reformed Church, in both its doctrine and its worship. . . . On the other hand, the Roman Mass is equally explicit and unique. . . . It carries one back to the beginnings of Roman and Western Christianity."

It is not because we are particularly enamored of the word "Mass" that we object to the sharp line of differentiation that Dr. Grant has drawn between the Roman and Anglican liturgies. We feel, indeed, that a good case can be made out for the increasing use of that convenient little word. Having no discernable root meaning of its own, it is the only expression that adequately represents all of the many phases of the Blessed Sacrament. "Holy Communion" stresses the reception of the Elements, "Lord's Supper" emphasizes the memorial nature of the Sacrament, "Holy Eucharist" recalls its character as a festival of thanksgiving, "Divine Liturgy" suggests its form and verbal content. Only the word "Mass" sums up all of these facets that make up the jewel that is our most precious heritage. But we also recognize that "Mass" is still to some of our fellow-Christians, both within and without the Church, a partisan term; therefore we do not force its use, and we rarely employ it in our editorial columns.

But on what grounds does Dr. Grant labor a contrast between our "Protestant or Reformed Liturgy" and the Mass of the Roman Church? Is not our Liturgy as Catholic as that of Rome? That each has its own genius we readily admit, but we cannot agree that the two rites are totally different, or that "the whole genius of the [Roman] rite is sacrificial, as that of the Anglican is not." The dean introduces no evidence

for this last statement, and indeed we think he would find it impossible to prove the contrast if he takes both liturgies (as he himself advocates) in their "natural meaning," not ignoring "the plain sense, the context, and the illustrative parallels." What, for instance, is the "natural meaning" of the petition to Almighty God "mercifully to accept this our *sacrifice* of praise and thanksgiving. . . ."? Commenting on these words, Bishop Barry aptly wrote: "This . . . brings out the whole idea of sacrifice, closely connecting (after ancient precedent) the memorial of the one great sacrifice, which pleads it before God, with the Eucharistic Sacrifice of praise and thanksgiving and the Dedicatory Sacrifice of ourselves" (*Teacher's Prayer Book*, American edition, p. 236).

The Roman Mass, Dr. Grant informs us, "carries one back to the beginnings of Roman and Western Christianity," but the "Protestant or Reformed Liturgy" of our own Church "is practically *sui generis*." What an astounding statement! How can a liturgy that contains the Lord's Prayer, the Kyrie Eleison, the Creed, the Sursum Corda, the Gloria in Excelsis, and many another inheritance from very early Christian days be described as "practically *sui generis*"? Seven of our present-day collects were contained in the Sacramentary of Gregory the Great, in the fifth century; twenty-nine in that of Gelasius a century later; twenty-nine more in that of Pope Gregory the Great. Several of the Proper Prefaces come from the same ancient source. Our Prayer of Consecration, both in order and content, clearly shows its inheritance from the ancient liturgies, especially those of the East. The roots of the Book of Common Prayer extend far back into the earliest days of the Christian era; back, indeed, even to that Upper Room in which our Lord instituted the Holy Eucharist in the very words that are enshrined in the heart of our Liturgy today.

Dr. Grant suggests the novel proposition that if Anglicans desire liturgical enrichment they "revise the Latin Mass itself in the direction of modern Anglo-Catholic doctrine and worship," with a view to licensing it for optional use in our Church. We cannot reconcile this proposal with his earlier statement that the Anglican Liturgy is not a Mass at all, nor does that statement jibe with his reminder that "Rome has more than once considered the proposal to recognize the Anglican Liturgy as a permissive Catholic rite." Surely if Anglicanism rejected the Mass four centuries ago and adopted instead a "Protestant and Reformed Liturgy," having very little in common with the old Liturgy, it would be entirely out of order to try to develop a revised Latin Mass for use in our Church as an alternative to it.

Finally, Dr. Grant closes with a strong plea for consistency, and suggests "a permanent Liturgical Commission in the Episcopal Church, like the similar Latin Congregation." As a matter of fact we have a standing Liturgical Commission in the Church, though we doubt if its chairman, the Bishop of California, would approve its comparison to the Congregation of Rites. But if it is consistency that Dr. Grant desires, we wish he would begin by clearing up some of the apparent inconsistencies in his own article.

THE PRESIDING BISHOP, in his farewell sermon at Providence, R. I., said some trenchant and timely things about the teaching of the Church relative to the sacrament of Holy Communion, and its bearing on the question of Christian unity. His main points may be summarized briefly as follows:

The Eucharist and Christian Unity

1. The Church commits the administration of the Sacrament to her priesthood.
2. Loyalty to the Church's position "is ultimately more impor-

tant than any advantage sought by attempting to cross lines which now divide us in our interpretation or use of a sacred trust."

3. Such loyalty does not involve judgment as to the validity of the Sacrament or the qualifications of communicants in bodies outside the Church.

4. Intercommunion, so long as the present differences between the Church and other religious bodies continue, should "not be used for a semblance of unity, nor as a means of Christian fellowship one with another. Rather should it be a consummation of Christian discipleship."

5. Meanwhile the hope of that ultimate consummation should be kept above the plane of controversy, and we should "refrain from any attack or encroachment on each other's sphere of faith."

We heartily endorse what Bishop Perry has said so clearly and concisely. Without argument or controversy, with charity toward those who disagree, he has restated the Church's position that the sacrament of the Holy Communion is of "divine origin and nature," and that its "protection and perpetuation" are definitely committed to her priesthood. What the members of other households of faith do is for them to decide, and we pass no judgment upon them. Our own duty is to remain loyal to the standards of our Church, which "had their origin not in the Episcopal Church nor even in the Anglican communion as such, but in primitive Christianity." We are not faithful to that duty if we join in premature "united Communion" services with those who reject the apostolic priesthood, nor do we advance the cause of unity by sacrificing loyalty to our own Church in the supposed achievement of it.

HERE is a splendid record for a small parish in time of depression. In eighteen months St. Martin's Church, Omaha, of which the Rev. Ralph Rohr is rector, has grown from 169 to 313 communicants, with sixty-nine confirmations, twenty-seven received from the Roman Church, and the rest added by transfer. Baptisms numbered fifty-eight. Attendance at all services, including the daily Eucharist, totalled the amazing figure of 24,627, as against 5,195 the previous year. Communions totalled 6,641 and confessions 1,616. The Church school has doubled its membership and the young people's fellowship grown from twenty to seventy-six. Two young men have entered the seminary, and one young woman is trying her vocation in a Sisterhood.

Bad times? Not at St. Martin's!

BE STILL AND KNOW

*U*P into a mountain,
I went apart to pray,
Carefully I worded,
All I meant to say—
But the green still silence,
Of fern and forest tree,
Taught my soul to listen,
And let God speak to me.

LUCY A. K. ADEE.

THIS WEEK'S COVER

OUR COVER this week is a reproduction of a portrait photograph made by Dezső Kallos, a native of Hungary, but for the past twenty years a resident of New York City. During his residence in America he has made portrait photographs of many interesting and celebrated personages and of church interiors.

This photograph of the interior of St. Thomas' Church, New York, is one of four especially well known. St. Bartholomew's, St. James', and the Fifth Avenue Presbyterian Churches, New York City, are the other churches of the group.

The Living Church Pulpit

A Sermonette for
Septuagesima

LEARNING HOW TO LIVE

BY THE RT. REV. CHARLES E. WOODCOCK, D.D.
BISHOP OF KENTUCKY

"A man's life consisteth not in the abundance of the things which he possesseth."—ST. LUKE 12: 15.

WHAT IS LIFE? No one ever gave an adequate and completely satisfying answer. It ever remains the alluring mystery. It is more than romance, it is larger than existence, it is more enduring than love; for it is heir to immortality. It cannot be measured by years nor exhausted by experience. There is always something new, captivating, and inspiring. We cannot plumb its depths nor measure its heights. It is a journey into new lands and bright hopes. It is anticipation, imagination, participation, and appreciation. "Before us, even as behind God is, and all is well."

What is life? Perhaps we should not try to define it lest we profane it by the limitation that we put upon it. One says it is to enjoy, another says it is to succeed, while many overlook that it is to attain. "The world says enjoy and heaven says become"; the world says succeed and heaven says attain; the world says adventure and heaven says arrive. Many seem to overlook that life is what God planned and what we cooperate in making it.

Many elements enter into life that, if uncontrolled, may bias and pervert it. Few people will admit the things that motivate and mutilate life and associations. Greed and selfishness, jealousy and ingratitude are most deadly in their withering blight of love, sympathy, and fellowship. Much in life is experiment, the best and enduring is experience. This experience is founded on an apparent contradiction: "He that loseth his life shall find it."

Self interest is a necessity up to a certain point; it is most belittling when it is the only interest. It shuts so many things out that would give life color and beauty, and it shuts so many things in that leave a mould and rust on every faculty and possession. No selfish, self-centered person is either happy or lovable.

Self interest has few friends, cultivates no neighbors, and is of no value to God. There are idolatries that prove degrading, but greed and selfishness are worship of self that is lower than all the idolatries. We may make allowance for idolatry, for it is the only religion that a heathen may know. There is no allowance for the worship of one's own schemes, purposes, and prosperity. These cannot be elevated into any kind of religion. They belong to the sacrileges that deny God and profane life. Our life does not belong to ourselves, it belongs to God and humanity. We are called upon to do something to justify our creation.

Life teems with missed possibilities. Our comforts lie as near us as our troubles; and all our compensations lie next door to our disappointments. Oftentimes we are not on speaking terms with our brightest prospects. Life is only another name for being a good neighbor to our best opportunities.

Let us come up to life, first of all, to find out what life means; not to get the most out of it but to get the best. "Take life as you find it but do not leave it so." Sweeten it, beautify it, ennoble it. Do something so that you will be missed. Strive so to live that you would not dread to live your life over again. Leave a bequest to others that will long cheer, comfort, and encourage them at their task.

"Come up to life and seek;
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load.
And for the hours of rest that come between,
An inward joy in all things heard and seen."

GOOD SENSE, disciplined by experience and inspired by goodness, issues in practical wisdom.
—Samuel Smiles.

THE BLESSED VIRGIN'S PLACE IN THE ANGLICAN COMMUNION

BY THE REV. H. HOLBROOK PERROTTET

THE ANNUAL *feſta* of the English Church Union, Oxford diſtrict, began with a ſung requiem for departed members on the vigil of St. Andrew, in the Church of St. Michael and All Angels, Summer Town, the vicar of which is the Rev. Fr. Burroughs. The church itſelf is modern gothic, treated in a rather original though conſervative manner, and its ſtatue of our Lady and the Holy Child extremely beautiful. The *Dies Irae*, ſung to the ancient plainsong tune as the ſequence of the Maſs, was moſt moving.

In the afternoon an intereſted audience in St. Margaret's Hall liſtened to a lecture by the eminent theologian, the Rev. Dr. Darwell Stone, on the place of the bleſſed Virgin Mary in the Anglican communion.

He began by ſaying that many people thought that we could not honor our Lord's Mother in the Anglican Church, and read portions of Keble's poem, "Mother Out of Sight"—to diſprove this notion. For ſome ſaintly ſouls in it feel "our own, our only Mother is not here."

"Saw ye the bright-eyed ſtately child,
With ſunny locks ſo ſoft and wild,
How in a moment round the room
His keen eye glanced, then into gloom
Retired, as they who ſuffer wrong
When moſt aſſured they look and long?
Heard ye the quick appeal, half in dim fear,
In anger, half, 'My Mother is not here'
. . . 'Mother of God.'
Fain in thy ſhadow would we reſt
And kneel with thee, and call thee bleſt:
. . . whom thouſand worlds adore
He calls thee Mother evermore.
. . . unforbidden may we ſpeak
An Ave to Chriſt's Mother meek
Inviting ſo the ſaintly hoſt above
With our unworthineſs to pray in love.
To pray with us and gently bear
Our faltering in the pure bright air."

The ancient feeling of the Anglican Church towards our Lady may be ſeen from the Prayer Book of 1549: "And here we do give unto thee moſt high praiſe and hearty thanks: For the wonderful grace and virtue declared in all thy Saints, from the beginning of the world: And chiefly in the glorious and moſt bleſſed Virgin Mary, Mother of Thy Son, Jeſus Chriſt our Lord and God, and in the holy Patriarchs, Prophets, Apoſtles, and Martyrs, whoſe examples, O Lord, and ſteadfaſtneſs in thy faith, and keeping thy holy commandments, grant us to follow."

This thought of the holy example of our Lady is found in words in the Eaſtern Church ſung by the choir in the Liturgy of Chryſoſtom. "Meet it is to call thee bleſſed—beyond compare more glorious than the Seraphin." Our Lady is regarded as uplifted above all holy men and holy women, and therefore becauſe in this poſition ſhe is different from every other created being, ſhe is made "more honorable than the Cherubin, more glorious than the Seraphin."

In writings of Chriſtian theology a ſpecial attitude is ſhown to our Lady. There are three kinds of worſhip—in the firſt place, that which is to be given to God Himſelf and to Him excluſively, as in the *Gloria Patri*. In the third place there is the reverence which may be directed towards any ſaint.

Between the two, different from the firſt and yet attached to the third, is the degree of veneration which may legitimately be attached to the Mother of our Lord. That is hers becauſe ſhe is the Mother of our Lord and God.

From that diſtinction we go on, naturally, to think of the greatness of our Lady being hers becauſe of the gift of God. When we think of the incommunicable glory of Almighty God, we realize the vaſt difference between what can be given to God,

and to the greateſt of His creatures, even her, becauſe He is eternal and her life began in time.

His Being is in Himſelf. Her life was a gift from Him. There is between the firſt and ſecond attitude of the ſoul no queſtion of degree—but an eſſential difference between the two.

When we have ſaid that, we may go on to emphasize the greatness of the ſaints in general, becauſe of that they have received from God, becauſe of what they have been in their own lives, and becauſe of what they have given to others by example. And to the greateſt of the ſaints we may give all that and much more, by reaſon of her unique perſon. Biſhop Pearſon ſays: "We cannot bear too reverent a regard to the Mother of the Lord, ſo long as we give her not that worſhip which is due to Almighty God alone."

In the Weſt we offer her our "Hail Mary."

In the Eaſt, "We Magnify Thee, the Mother of God," gives her ſimilar honor.

In the ſecond part of the *Ave Maria*, "Holy Mary, Mother of God, pray for us ſinners now and at the hour of our death," we think of her gift of prayer—a gift beſtowed widely by God. It may be found by thoſe who, conſciouſly or blindly, are ſeeking to do what is right. To a fuller degree it is given to the faithful, particularly to the ſaints, and preëminently to the Mother of God.

We may illuſtrate the power aſcribed to her ſupplications from requeſts made to the Holy Mother for her interceſſion. Remarkable prayers are found in the Eaſtern Church in Liturgy and Litany, eſpecially this ſupplication from the night office: "What ſhall we call thee who art full of grace? We will call thee Heaven, Paradise, Virgin, Pure Mother. Beſeech thou Him whom thou diſt bear that He will ſave our ſouls."

This and the Hail Mary are both ſupplications in which we addreſs her directly. Both in the Eaſt and the Weſt there are many inſtances of addreſſes made to her, in which there are requeſts for ſomething more than prayers. This exiſts in the Weſt to a greater extent than in the Eaſt. As in the hymn "Hail! Star of the Sea we pray, Break the Captive's fetters."

In the Greek Office Book of the Bleſſed Virgin, the prayer "Mother of God we adore thee—recall from exile thy world—thou art the Mother of God, our Hope," on the ſurface goes beyond ſupplication for prayer.

Theſe further forms of ſupplication to the Mother of God and the ſaints tell us the thought underlying petitions of this kind. All good things are to be obtained not by any independent action by the Holy Mother or the ſaints, for they are the gift of God. They imply "So pray that this may be done, that it may be done by God." If we regard the tradition of the Church in the Eaſt or Weſt, we ſhall find we are right by what is ſuggeſted by both parts of the Hail Mary.

We are right in paying her high honor, in ſeeking to obtain the help of her prayers. A favorite thought of St. Bernard, prominent in his devotion to our Lady, is "We are right in all this, if we are making all theſe ſteps in our approach to God." If devotion to the Bleſſed Virgin Mary is helping us, we ſhall be ſtrengthened in devotion, worſhip, and ſervice of Almighty God.

BISHOP BRENT AND THE CHILDREN

MOST REVEALING and moſt lovable of all were his dealings with ſmall children. In his own character there was much of that childlike ſimplicity which is the mark of a great perſonality, and it opened doors into the kingdom of childhood which are open to few. His friends would not infrequently come home to find the Biſhop down on his hands and knees playing with their children. Unabashed, he would riſe to his feet to greet them, and then go on with the game with evident enjoyment. He was adept in the arts of making paper boats and kites or flying paper airplanes. He played any part in the dramas of the nurſery, "roared as gently as any ſucking dove," and bore countless ſhrieking travelers down innumerable hearth rugs on patient all-fours from adventure to adventure. His preſence was a holiday of the moſt joyous ſort.

—Charles Henry Brent, by Eleanor Slater.

Unemployed Clergy

By the Rev. Gilbert E. Pember, D.D.

Rector of St. Michael's Church, Germantown, Philadelphia

THE WRITER is a parish priest who has never been without a parish since the day he was made deacon, and is completing happily his eighteenth year in his present parish. That personal item is given because it makes it clear, he hopes, that he is not a victim of the condition he criticizes, nor a "misfit" whining about the injustice of things. Also he is not a bishop, nor an archdeacon, nor a dean of a convocation, nor any other official charged with the responsibility or endowed with the opportunity for placing men in cures. And yet in the last six months no less than twelve priests have appealed to him most urgently, sometimes frantically, to get them this or that parish or at least some sort of clerical work that they may have bread to put into the mouths of their families. That indicates two things. First, that "unemployment" has hit the clergy, and second, that there is something radically wrong with our placement system. Or is the radically wrong thing the fact that we have not even an apology for a placement system?

Of course, this is not a new problem. It has been with us a long time, only we have not done much except talk about it. Just now, due to economic conditions, it has become rather acute and demands some real effort at real solution. The whole subject is admittedly difficult and confusing, with all sorts of ramifications. But there is no use in salving conscience by excuses which do not excuse, giving reasons which are not reasonable and do not explain, or just "laughing it off." The situation is too tragic and too full of scandal to the Church for that.

For example, here is a priest, whose bishop, in despair probably at his own helplessness in the matter, advises him to return to the land of his birth, in spite of the fact that the priest is a naturalized citizen of this country, received his Orders in this Church, and for fifteen years has served acceptably in this Church. What a confession of failure on the part of the Church! Here is another priest, able bodied and of average ability otherwise, who has earned in the last year from supply work five hundred and forty-five dollars, and that is every cent he has had to house, feed, and clothe himself and wife. Here is yet another priest, who admittedly did not fit in his parish. He is a good man and a consecrated priest, he has done acceptable work in former cures and had it in him to do as well in some other parish. Though he asked repeatedly for other work, nothing was done. He was left to welter in an impossible situation. The result? The parish was undoubtedly hurt by the fact that he did not fit. The Church lost profitable service he might have rendered elsewhere. The man was crucified, his health wrecked, and his career ended. It is not an isolated case. We all know it happens again and again.

No one person, or even group of persons, is always directly to blame for such a scandalous situation. Bishops, clergy, vestries, congregations, are all more or less victims of a wrong system or lack of system. There is a cause or causes. There must be a remedy.

One bishop brushed the whole question aside with a question. He asked: "Well, what are you going to do with hopeless misfits and worthless priests who cannot hold, and ought not to have, parishes?"

There are three answers to that question:

First, these men are not all "hopeless misfits and worthless priests." Of the twelve referred to in the first paragraph of this paper, seven were personally well known to the writer and they were entirely worthy men and above the average of ability. Three were not sufficiently known to him to warrant a positive judgment as to their qualities, though the impression made by one of them in a single interview was not overly favorable. Two he knew to be quite impossible and probably deserved one or even both of the epithetical adjectives "misfitting" and "worthless."

The second answer is, suppose they are misfits and not much good? The Church has some responsibility for them. The Church ordained them. What is the Church going to do about it? Surely the answer is not to let them roam from diocese to diocese, seeking parishes which they ought not to have because they will only hinder the Church's work. And surely it is not to let them hang on, half starved and altogether unhappy, in the constantly decreasing hope that some bishop somewhere, some time, will give them a place. It would be better to tell them frankly that they are not fitted for the ministry, that they must give up functioning in the ministry, and then help them to find some sort of work where they can at least earn their bread. That is the more kindly way in the long run, not to say the more honest one. For if a man is a "hopeless misfit" or a "worthless priest," the Church has no business to put him in any parish. Of course it is a difficult thing to determine when a man is of no use in the ministry and a delicate thing to tell him so. Still it is better to dare the risks of the delicate and difficult than to perpetuate a wrong condition and invite continued tragedies. Some way ought to be found by which a man could be honorably relieved of functions for which he is not fitted. Of course if he is unworthy he should be gotten rid of in any case. The one thing that is not fair to him, to congregations, to the Church, is to allow him to drift in and out of places to his shame and their hurt.

There is a third answer. We ought to get to the root of the matter and take stricter measures to prevent the unfit and the unworthy from getting into the ministry at all. Of course no profession can escape the occasional misfit or unworthy man. But if it is true, as one bishop seemed to think, that we have so many of them that they form a class of unemployed, then the ultimate question is not what to do with them after we have them, but what can we do to prevent our having them in numbers so great as to be a class rather than an occasional abnormal case.

THE REAL TIME to get rid of the misfits and worthless is before they are ordained. The fact is that we make it too easy to become candidates for holy orders and to be ordained. A young chap stirred by some emotional appeal intimates to the rector that he thinks he would like to study for the ministry. The rector is keen to establish a record as a leader of men into the ministry. He is delighted to add another to his string. He sends the young man to the bishop. The bishop does not know him and must depend on the recommendation of the rector for the most part. So the youth is accepted as a postulant and remanded to the examining chaplains to be examined and recommended for admission as a candidate for holy orders. The chaplains discover that his intellectual training has been sketchy, his cultural background little or even nil, and his mental caliber mediocre. So they report that he has failed in the examination in the English Bible, that he has had little or no college work, and in what he has had received poor gradings, that he has never had any Latin or Greek, and that on the whole, the chaplains feel that he should get more college training before he is admitted as a candidate. The bishop approves—perhaps. But the postulant and his rector are hotly indignant. The rector wants to know what the cold-blooded chaplains mean by preventing or even discouraging a good and devout young man from entering the ministry. It is pointed out that the young man's family has for years been connected with the parish and are eager to have their son a priest. They will be seriously offended, perhaps leave the Church if their son is turned back from, or discouraged in his purpose. It is further pointed out that he is already in the divinity school, and if the seminary has accepted him as a student, why should the chaplains fail to recommend him as a candidate? All the hard-hearted chaplains can do

is to suggest as gently as they can that the question is not simply "Is a man good?" but "Is he good for the ministry?" To be just good does not require a man of more than average mental ability. The ministry does, or should. They have to go on and point out that while they are very sorry for the natural disappointment of the man's family, they are ever so much more concerned for the welfare of the Church, the standards of the ministry, and the avoidance of future clerical failures and tragedies. And furthermore, while theological institutions have a right to make their own rules of admission, it is incumbent on them to make it clear to students that admission to schools is in no way a guarantee of admission as candidates for ordination. After all, the canons of the Church govern that matter. This is not an imaginary case. It happens, as examining chaplains and bishops perfectly well know.

Of course there is no perfect system, and an occasional "wrong man" will filter through the best of them. It is not easy to turn a man back after he has served his candidacy and spent three years in a theological school, though it is easier and better to do it then than five years after ordination and complete demonstration of unfitness. It is comparatively easy to do so in the beginning, by insisting not only that the man should be good and should not show palpable unfitness but that he should be good and manifest positive fitness for the ministry. Bishop John Williams of Connecticut is said to have shocked a convention once by remarking that one of the greatest services he had rendered the Church was the number of men he had kept out of the ministry. One way to increase the quality, and probably the quantity, of clergy is to make entrance upon the ministry more exacting.

But, after all, unfitness causes comparatively little of the trouble about clerical placement, and unworthiness much less. The difficulty runs through the whole body of the clergy. And the root of it all is probably the lamentable fact that we have a theoretic ideal of the ministry which is more or less shamelessly ignored in its practical working.

MOST OF US, certainly most of the bishops and other clergy, think of the ministry as a vocation rather than a profession. We like to think that we are called to it, that we have surrendered to the call and given ourselves to the Church, something in the same way that a West Point man gives himself to the Army or an Annapolis man to the Navy. Then the theory is that the Church puts us where the Church believes we can render the most useful service. We are called and then sent. History, canons, ordinals make it fairly clear that the fundamental idea is that the priest is the representative of the bishop, sent by him in the Church's name to shepherd souls in a given spot. Some may resent and even dispute the strong episcopal flavor of the last sentence. But all must, so it seems, agree that our ideal is at least as much as this: a man is called to the ministry, dedicates his life to the service of the Church, is consecrated by the Church to that service, and then is sent by the Church to some specified point of service.

But how seldom it works that way in practice. The clergyman, even very often as a deacon, discovers that however much he may feel called, and however willing he may be to serve, he is not going to be sent. He will have to find his own place of service. And the further on in years he gets, the more he will find it true that no one in the Church will send him anywhere; he will have to go and get his own corner of the vineyard.

The result is the unifying scramble for every vacant parish. Recently a bishop ruefully and in some bewilderment stated that he had received personal applications from sixty-eight clergymen for a vacant parish of less than a hundred communicants which could not pay more than a thousand dollars in salary. There were sixty-eight men who despaired of being sent and were driven to the expedient of trying to find some place to go.

The theory would give us a body of men at the call of the Church. The practice turns those men into seekers of jobs. And so often it works out something like this. The men who lose their ideals in the struggle become "go getters," self advertisers, and men with "pull," and they are apt to get on. Others who haven't

those peculiar gifts gravitate into the unemployed class. Others who cling to their ideals become the faithful but forgotten men. The clergy as a whole hate the situation, but aside from the fortunate ones of unusual ability they are more or less the victims of it.

What is the answer? It is hard to say. More power of appointment given to the bishops? Perhaps, though that has inherent difficulties and dangers. Less power of choice in vestries? Perhaps, though that would evoke all sorts of protests from them. This paper has no definite solution to offer, that is not its purpose. Its purpose is to point out two places at which any solution of the problem ought to begin. It ought to begin with a stricter supervision of candidates and a more severe discipline which will eliminate more of the unfit and unworthy before they are actually ordained. And whatever solution is adopted, it has got to decide whether the minister is called and sent in theory and embody that more in our actual practice, or else frankly abandon the theory to conform with our practice of calling men to the ministry and then leaving them to hunt their jobs.

SONGS

WHEN Jean at twilight sings for us,
The very garden seems to hush;
The birds untuck their folded wings
And listen to the songs she sings.

"Pergolas and moonlight,
Lakes and gondoliers;
Gold and silver laughter,
Life and death and tears.

"Toreadors and troubadours,
Saints and fighting men,
Gypsy lovers lingering
In a purple glen.

"North and south; east and west;
Men of every hue;
Mandalay and Singapore,
China and Peru."

Jean, Jean, sing for us,
While the twilight lingers;
Play the dark mysterious keys
With your frail white fingers.

EVANGELINE C. COZZENS.

Fifty Years Ago

THE GREATEST if not the only religious artist of our day, Gustave Doré, has passed away. . . . The Church Congress fever has reached the Antipodes. . . . A complete list of the *Tracts for the Times* is given. . . . Dr. J. M. Neale relates the Legend of the Seven Children at Ephesus. . . . Eight to ten percent interest is offered on mortgages on Dakota Wheat lands. . . . Bishop Talbot of Indiana is dead. . . . The Bishop of Fond du Lac reports that his diocese contains only three Churchmen who can be called drunkards—a proof, he says, that the Church is the best and truest temperance society.

THE NEW RECTOR of St. George's, New York, has given offence to the "reformed," which is a good sign. Instead of the black gown and bands he wears a surplice. . . . "Tourist" contributes a two-column eulogy of Florida. . . . An historical sketch of Frobisher's voyage in 1578, including Wolfall's celebration of the Holy Communion in California that year—the first Anglican celebration on this continent—is given. . . . Celery leaves and bits of stalk can be given to a canary. The old notion that it is hurtful has been entirely disproved. . . . Elegant valentines are offered by an advertiser.

—*The Living Church*, Feb. 3 and 10, 1883.

The New Testament in the Seminaries

By the Rev. Donald Fraser Forrester, S.T.D.

Assistant Professor of New Testament at the General Theological Seminary

THE TEACHING of the New Testament is the center about which any well conceived seminary curriculum is organized. Theology in all its branches, if it is a sound theology, rests upon the authoritative documents of "Revelation"; and the transparency through which the scholar must view all its documents, the thing that brings what they have to say into true perspective, is the correct interpretation of the New Testament.

Such an interpretation presents peculiar and exacting difficulties. At the very outset, the sources lie before us in the Greek language. With all their many virtues the English versions cannot provide a sufficiently secure working basis even for those who would pretend a mere amateur's acquaintance with theology. It is, of course, a commonplace thing to say, and yet it always bears repeating; what is written in one language can never be precisely rendered out of that tongue into any other. No translation however literal will give an exact transcription of what the original author has tried to say. The manner by which thought proceeds, and afterward thought issues into word varies so with different races and different tongues that, strive as we may, a statement in one can never be completely covered by any statement in another. A translation, to some extent, is bound to be inexact; and always it will fail to lay hold upon that strange but very important something which we so inadequately describe as its "life." But again, something more is involved than the mere appreciation of what the sacred writer has said, important as that may be.

Christian theology—dogmatic, moral, and devotional—is finally tested and confirmed by what is written in the New Testament. The sacred text has not only to be read correctly, but also interpreted, the implications therein discovered and applied. So delicate is the work of restating a writer's thought that even some slip in reading, the ignoring or the addition of a comma for example, may give an entirely different complexion to what has been said. The correct grouping of words and phrases, the correlating of clauses is still more important.

How necessary it must be, then, to keep the original vehicle of these fundamental ideas! Even if it were possible to ignore for a moment the personal characteristics and peculiarities of author and reader, it would still be a very precarious thing to depend on a translation. And when it is remembered that the clergy ought to be more than amateurs, that they are by virtue of their office teachers, and teachers of such a meticulous science as Theology, it readily appears how right the Church is to insist that candidates for the priesthood should be able to read the Scriptures in the original tongue. There is involved still more, however. In itself Greek is the most wonderful instrument of speech ever forged by man for his use. No other language possesses anything like the facility for precise expression. The finest shades of meaning, the most exact definitions of countless aspects of human thought and emotion, the tersest, the most beautiful, the most living forms into which the whole must be poured for the purposes of communication were at the command of the ancient writers in Greek. Certain national and cultural developments in and about the first centuries of the Christian era brought the last changes needed for its perfecting. Greek from being the language of a small and highly cultured people became the world's vehicle of communication, the *Lingua Franca* of the day. The work of the grammarian and the ex-

WHAT should our theological seminaries teach as to the position of the New Testament in modern Christianity? ¶ Addressing the New York Church Club recently, Professor Forrester of General Seminary made these interesting observations on this subject.

positor may have been greatly complicated, but the language gained wonderfully in simplicity and flexibility. The statement appearing so often in commentaries of a generation ago is good, if the application was somewhat mistaken; "God the Holy Ghost was at work in those long ago times to create for His supreme revelation this most perfect

vehicle of commutation." Is it any wonder that the seminaries have viewed with alarm the tendency of modern universities to belittle classical education, and the attitude of bishops and bishops' chaplains, who, in their zeal for what appears more practical, would dispense their postulants from the study of Greek?

THE TEACHERS of the New Testament must shoulder an unexpected and exceedingly troublesome burden. The Greek they must work with is the Greek of those later days, the so-called *koine*. No student, however well trained at the university in the usages of classical times, can deal justly with the writers of the New Testament without additional instruction and experience with the tongue as it was used in the period and the section of the world from which our sources emanate. And the great majority of our students do not come well instructed. Many of them must begin their Greek in the Seminary; still more must be helped to a preciseness in dealing with forms that university education in language has not encouraged; while all of them must be taught to recognize what were the essential characteristics of Greek in New Testament times. Alas, there is so little time and so much to do. To know a foreign language, really know it, one ought to be familiar with its forms and modes from youth. There are some who need only the instruction we can readily give and to them we must look to carry on the splendid tradition of Anglican New Testament scholarship. The General Theological Seminary, however, does not despair of even the most inexperienced and badly trained. We are able, when they are serious inquirers, to teach them enough Greek that they can read with profit what scholars have written in their commentaries; and when in the treatment of critical passages a series of arguments for different positions are presented, we have every hope that they are sufficiently experienced in the genius of language to appreciate the situation and to choose intelligently what the writer really tried to say.

The translation is but the preliminary step. When it is well made the professor is ready to begin his real task. If, as we believe, the writers of the New Testament delivered to us the "Word of God," that is, His Revelation of Himself to men, we must know precisely what they said. Our records, however, are not of the kind that he who runs may read. No stenographer sat by with pad and pencil while Jesus talked to the crowds on the shores of Lake Gennesaret nor when St. Paul preached a mission in some great city of the Gentile world. For long no one attempted to write down what our Lord had said. They treasured up what they could remember; and of course they remembered what had struck a chord in their hearts. When they thought of it, it was in connection with their own religious experience; and when they did write of it, they developed the theme against the background and in a way that they hoped would move others to an experience or an enthusiasm like their own.

And there were many who so wrote and so preached! There must have been pamphlets of all sorts circulating among the disciples and the churches, differing in length, differing in pur-

pose, and often differing in the way in which they recorded what memory held of the Lord's teaching. But gradually the pamphlets were collected into larger groups; and again each collection was made to fit a practical purpose in the Church's mission. Naturally it was to some extent worked over to suit the new end in view; indeed the content, even in detail, often bears the evident impress of such processes of re-adjustment. Fortunately the early Church inherited from Judaism a sense of the sacredness of what had been handed down from the elders, and very early indeed there was the feeling that the words of the Lord Himself must not be touched. When, however, the modern student approaches the problem of what Jesus said, there lies before him four records, each with a very decided character of its own, each purporting to embody what Jesus said and did. In many cases, particularly with the first three gospels, there are points of contact. The same incident is told, approximately the same words are recorded, and often incident and words are put in the same framework. These things were done here, those there, at such and such times of our Lord's public ministry. They provide the basis for further Gospel study. With as much accuracy as possible they are brought into harmony. Side by side the similar passages are written down. Then two sets of questions are asked. First, which record must preserve more nearly the original incident, the very words which Jesus must have spoken; second, what indications are present, if any, which would permit the giving of an approximate date and place? To answer these questions the scholar must call three things to his aid; they are, as it were, the tools of his trade; psychology, history, and literary criticism. What were the things these first Christians were thinking about; and how did they think about them? Before that can be answered all that history can tell us of the age, the people, and the events which transpired must be brought to our assistance. Only when we have in our minds first a vivid living picture of the men who got together the record and their methods, and then, and let us say it reverently, some sense of the faith which lived in the Lord Jesus Himself, are we able to begin the process of applying the canons of literary criticism. With careful pains each word of the parallels is surveyed and compared with its fellows in the other parallel or parallels; every jot and tittle in them and about them is checked by all that we know of language and composition; then we are at last in a position where we may attempt to restore the original form and meaning of the words, and hazard judgments as to how and when they were spoken.

THE RESULTS acquired bear us a long way. There is now at hand some definite knowledge as to the forms in which the tradition was recorded, the different stages of development it passed through, and the treatment that each of the Evangelists gave to his sources. We have, in short, a new and most effective tool to add to the other three; and with these we proceed to work upon the rest of the Gospel material. Slowly and with great delicacy it is sifted, until, tentatively at least, every item is classified, tabulated, and its meaning and value estimated. The process however does not go forward without let or hindrance. There are so many gaps in our knowledge, so many judgments have got to be made on largely subjective grounds, powers of penetration and appreciation vary so, that we must always keep turning back on our tracks, checking one result by another and re-checking both again by the new. The process is never ending; but uncertain and complicated as it is, something of Synoptic method must be made familiar to our students. Then there is the reconstruction. Seminarians as you laity are crying out for a portrait of their Lord. We know today that we may never write a complete biography; the necessary material is lacking. But what was He like? That question we can attempt to answer; and nothing is of more importance for Christian living. Theology is dead, history is a travesty, words are vain and empty things, if there is no living personality behind them. "I am come that they might have life," Jesus Himself says in the Fourth Gospel. The end of all this learning is

that the Lord of Life might shine from the Gospel page. What Jesus said, what Jesus did, get meaning and value insofar as they bring Him close to us. This is the real purpose of the critics. They grope about among the baffling shadows that time long gone by has left behind; they wrestle with strange unknown quantities; only few are given the joy of great discovery. And yet they all go on persistently, even with courage, because they know that the accumulated toil of the patient, consecrated scholars who have in the past built up this method of study, has brought men nearer to Him, the font of all life. He lives today with a power that never was before. We trust, we who have taken up the torch, that we too will hand it on, burning brighter still for all that we have given of labor, time, and thought.

The Gospels, while of first importance, are not the whole New Testament; there are also the Epistles, the Book of the Acts, and the Revelation of St. John the Divine. For the present discussion it is convenient to pass over Acts and Revelation with a mere word; not because they are unimportant, but because they require peculiar treatment. Theirs are problems for the specialist, the historian, and the artist rather than the expositor. Critical work with the Epistles has different ends and uses a different approach than in the case of the Gospels. It is the modern method, generally speaking, to treat each document as a thing by itself. There are few parallels to be searched out and little by way of meticulous comparative study to be done. The true text is fairly well established; in most cases the documents can be quite easily fitted into the writer's life, and at least closely approximate dates can be found for their appearance. The Lord Jesus bequeathed the great principles upon which the Christian life is based, His is the cornerstone upon which the fabric of our religion was reared. The Epistles on the other hand contain the exposition of those principles. One aspect after the other of the Gospel Revelation has the light of practical living poured upon it and the implications are drawn for our learning, our comfort, and our inspiration. All this is done by men who in the providence of God stood nearer the Lord than any others; as they wrote, a double portion of the Spirit seems to have fitted them for His purposes. They are the pillars of the Church. As pillars, however, they are rough hewn and very human, men of their own day and generation. Their Epistles were never meant to be systematic theological treatises on matters of doctrine, discipline, and worship. They were utterances addressed to intimate circles, on specific problems; a practical purpose has in each case governed their composition. Doctrine is there and ethics and liturgical directions, but all of these are present only as they had bearing upon the needs and the experiences of Christian missionaries and Christian congregations. The Epistles are sermons or pastoral letters, a sort of literature that leaves much to be desired when general readers wish to treat them as authoritative sources. Again in the case of the Gospels, when the words of our Lord were found and agreed upon, the great task was accomplished. His mind was of the eternal order; what He said was so simple that the children of all ages have been able to read and understand. And yet it was a simplicity that penetrated to the very heart of life and reality; the wisest of our race have only explored the shallows of the treasures it contains, the depths no man has ever sounded. The writers of the Epistles were children of their own people and wrote after the fashion of their own time. What they thought about their Christian experience, and what they tried to say, lies entangled in the strange maze of ancient thought forms, symbols that have lost for us all meaning and power. St. Paul was a Jewish Rabbi of the first century A. D.; St. James a Greek teacher of morals; the author of Hebrews a mystic of the Alexandrian school. All of them struggled with evident limitations of temperament, environment, and vocation. In their case it is necessary not only to find out what they said, but also what they were trying to say; what the eternal Word of God was saying in them to all men everywhere. If the teachers' talent for literary criticism has fewer demands made upon it now, his knowledge of psychology, history, and philosophy must do double duty. The wheat must be sifted

from the chaff, the "Word" taken from the worn-out wrappings. And then that "Word" shall be made plain. All must be fitted to our modern thought, put into our own idiom, illustrated with story and symbol familiar to us, and afterward it must be brought into line with the problems discussed as they appear in our day and to our society. Finally the results must be fitted into the Christian scheme. The preacher picks out one phase of experience, isolates it, and with all his powers of analysis he searches out every facet of its many implications; then he attempts to bring the lesson home to his hearers with all the means at his disposal, forgetting for the while the setting in which it has its place, the whole of which it may be a very small part. The commentator or theologian is required to make good the extravagances. The teaching of a Paul must be woven into something approximating a logical whole, each element given its due place and importance. What is warped and ill-balanced must be corrected, what was neglected must be added, what was soiled by the heat and dust of controversy must be polished until it is bright and clean again. When all this is done there remains still a setting of the result into its proper place in the Christian scheme of things. On one side is the Gospel. How does the new stone lie in relation to the head of the corner; how far have the foundation principles been extended to cover human experiences, to solve human problems. On the other side are the creed, the worship, the discipline of the Church; all these have drawn material from our sources.

There is another task and perhaps after all it is the greatest. Church history, even theology, cannot be considered as ends in themselves. It is heart that speaks to heart. And the writers of these Epistles were men of great heart! Seminary professors talk to young men, all of them just setting out into the world on an adventure full of hardship and danger. None of them have had much experience in the Christian life, some may even need to be converted. Subtlety of thought, breadth, and depth of learning do not count for much with them. Experience does; they are realists. St. Paul, St. Peter, and the rest are the heroes of the Gospel. They adventured much for Christ and they won much. They were men, but in Christ they became super-men. They faced what men of Christ must face, and they faced it as pioneers in days as difficult as will ever come to earth. And they conquered; God co-operating with them to make all things work together for good. Heart talks to heart! Underneath things seen and temporal is the Eternal, where God's enabling Presence is manifest. No conscientious teacher of the New Testament ever takes his place upon the rostrum without a prayer that he may take his class for some little moment from Time to Eternity; that he may be granted to make apostles, saints, and martyrs live again for these young brothers; that life, and such life, reaching out to life may lay hold upon them and gather them within its mystic circle. When all is said and done, the real purpose of the seminary and its teachers is to make these younger men one with the saints in Christ. It is this close-knit company from every age and clime that makes the mighty army, moving triumphantly on through peril, toil, and pain, bringing so surely the kingdoms of this world to become the Kingdom of our Lord.

GOOD MEMORY RULES

FORGET each kindness that you do as soon as you have done it;
 Forget the praise that falls to you the moment you have won it;
 Forget the slander that you hear before you can repeat it;
 Forget each slight, each spite, each sneer wherever you may meet it.
 Remember every kindness done to you what'ere its measure;
 Remember praise by others won and pass it on with pleasure;
 Remember every promise made and keep it to the letter;
 Remember those who lend you aid and be a grateful debtor.
 Remember all the happiness that comes your way in living;
 Forget each worry and distress, be hopeful and forgiving;
 Remember good, remember truth, remember heaven's above you,
 And you will find, through age and youth that many hearts will love you.

—Grenville Kleiser.

DIOCESE OF MICHIGAN CELEBRATES CENTENARY

THE DIOCESE OF MICHIGAN celebrated its one hundredth birthday during the week beginning January 28th, when several hundred Churchpeople, including clergy, delegates to the diocesan convention, and the annual meetings of the Girls' Friendly Society, Woman's Auxiliary, and House of Churchwomen, and other visitors, gathered in Detroit to participate in the celebration.

In St. Paul's Cathedral, Detroit, on January 29th, a corporate service was held, the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop of Ohio and former dean of St. Paul's Cathedral, preaching. The Cathedral, the mother parish of the northwest territory, was organized in 1824, and was for twenty years the only Episcopal church in the city of Detroit.

On January 31st the annual meeting of the Woman's Auxiliary was held in the Cathedral where in 1880 was organized the first branch of the Auxiliary in the diocese. Bishop Page celebrated at the service of Holy Communion.

On February 1st the centenary celebration dinner was held in the Masonic Temple, with the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., as honor guest. Mayor Frank Murphy, Governor W. A. Comstock, Edgar A. Guest, and representatives of other churches in the city attended the dinner, at which the toastmaster was Sidney T. Miller, a vestryman of Christ Church, Detroit. Mr. Miller's grandfather, Dan B. Miller, was a member of the primary convention in 1832 and one of the deputies to the General Convention in Philadelphia which admitted this diocese. It was in Dan B. Miller's home in Monroe that the first Episcopal services in that city were held.

The commemoration of the one hundredth anniversary is in reality twofold, inasmuch as the primary convention of the diocese was held September 8, 1832, and at that convention delegates were elected who presented a petition to General Convention in October of the same year for admission as a diocese. The petition was granted and the second important event in the history of the diocese was its admission as a diocese by that General Convention. The president of that convention was the Rev. Silas C. Freeman. The convention elected deputies to the Convention which was to meet in October in Philadelphia. These deputies were instructed to present a petition asking for admission as the diocese of Michigan. That petition was granted and the newly consecrated Bishop of Ohio, the Rt. Rev. Charles P. McIlvaine, placed in charge of the diocese. Inasmuch as no convention was held in 1833, the first annual convention of the diocese of Michigan was held on May 3, 1834, in Trinity Church, Monroe. Bishop McIlvaine, who made his one visitation to the diocese at that time, presided at the convention and consecrated the new Trinity Church, Monroe, in which the convention was held.

There is but one clergyman canonically resident in the diocese at the present time who has served under all five of Michigan's bishops: the Rev. Charles A. Cary, now retired and living in Highland Park. Mr. Cary was ordained to the diaconate by Bishop McCoskry, first Bishop of Michigan, in 1874 and then to the priesthood in the following year by the same bishop. Serving for a year in Christ Church, Detroit, as assistant to the Rev. Dr. John Wesley Brown, he was transferred to the diocese of Mississippi, where he served until 1883. In that year he returned to the diocese of Michigan as rector of Christ Church, Crosswell, and the Church of the Good Shepherd, Lexington. Bishop Harris, the second Bishop of Michigan, transferred Mr. Cary to the diocese of Florida in 1885, but he returned again to the diocese in 1889 to serve under Bishop Davies, the third bishop. At the time of his retirement in 1901, he was rector of Calvary Church, Saginaw.

From 1901 until 1917, Mr. Cary served both Bishop Davies and the late Bishop Charles D. Williams, fourth Bishop of Michigan, as temporary supply in vacant parishes in the diocese. Since that time he has been unable to take active part in the services of the Church.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

ALL that is true and beautiful in art and music is found, but not always expressed, in Christ, our Cornerstone. We do not always realize this when presenting Him to the people. Some can only interpret our Lord through theology and worship.

Missionary Motive and Method

Others endeavor to interpret Him, in addition to theology and worship, through the higher powers of mind and conscience expressed by music, art, the poetry of motion, and social service, using such means to interest and attract men and women that through such means they may be attracted and then attached to the King, not only in His beauty but in His fulness of life which is adequate to all our needs. This is illustrated by one of our missionaries in approaching Mexican people.

From St. Anne's Spanish-American Mission at El Paso, of which Miss Aline Moise Conrad, R. N., is superintendent, I receive an unusual account of the motive impelling both work and workers. It has been written by Miss Eleanor Slater and might be applied to other fields of missionary work. Miss Slater says:

"The 'Stone which the builders rejected' has become the cornerstone of missionary endeavor. With one race it will be the instinct for beauty, with another the instinct for rhythm. With the Mexicans it is often the instinct for play.

"Look in for a moment at the Christmas party for the fathers and mothers at St. Anne's Mission. See how those men and women lose themselves this cold winter night in the old-time games of *Going to Jerusalem* and *London Bridge Is Falling Down*. They weave in and out to the beat of music through the dim magic of Christmas tree lights, while the babies sit by, open mouthed, to watch. This is not light childishness, it is something almost heroic. It is a courageous transcendence of material fact. To give these men and women this moment of forgetfulness is as truly a Christian act as to heal their bodies in a clinic. It is very truly a piece of Christian social service.

"But to those of us who know, it is a poignant sight to watch. No one who has not stood by these people in the clinic, in their homes, or has not watched them fight their battles with sickness and poverty and despair, can see the heroism in their lightheartedness. Who would guess that this trimly dressed, gently spoken mother of six moving about so graciously was huddled all the afternoon on the bed, trying to keep warm by burning inner tubes, or that tonight she has come without her husband because he could not appear without shoes? They are as fine and self-respecting as you or I. Their spirits were built for something better. It is her triumph that the señora is here tonight, adding her color to the pattern of the evening.

"Nor is she alone in this sort of self-forgetfulness. That señor, who moves about so jauntily in somebody's cast-off suit, has been confronted with a problem of poverty such as you and I could never face. But you would never guess it. How suave and gallant he is, this major-domo, as he marshals his companions in a new game. The instincts of a gentleman have little to do with the pocketbook.

"There is a seriousness in all hearts, as well as a momentary lightness. Gratitude wells up—always a strong ingredient in the Mexican character—and will have its utterance. At the moment for going home voices are stilled for a time, and one of the guests stands up to make a speech. It is a long speech, full of the graceful and florid twists of the Spanish tongue and the Mexican mind, but the final picture is very touching and rewarding to those who have struggled in clinic, club, or kindergarten on behalf of these *Children of the Sun* whose lives are cast so constantly in shady places. 'You are like St. Francis,' says the señor with inclusive gesture, 'you who work with us and play with us and gather into your arms our children.'

"The words linger. We ask ourselves are they true? For it is a lovely picture of the missionary motive translated into poetry. In judging any missionary undertaking one may ask two questions: How many lives do we touch? How deeply and variously do we touch them? The former is answered each year in terms of statistics—so many treated in clinics, so many present in clubs, numbers that add up into impressive thousands. But only in moments like this, with its shifting colors, its flickering lights, its interplay of fellowship, can one get even an inkling of the answer to the second. It reaffirms, in the building of characters and a durable spiritual power, the importance of the 'stone which the builders rejected' and it brings close to each one a very real knowledge of the fellowship of the Gospel."

SUCH HAPPY INFORMATION came to us in Miss Grace Lindley's last letter to Auxiliary officers, when she told of the present-day value of the Emery Fund. This fund, as you know, was the special Jubilee Gift Churchwomen made in 1922

The Emery Fund

and the income is used for women missionaries on furlough. It has always given much joy, but is a special satisfaction right now. It cannot be "cut," for there it is to be used in just this one way for extra gifts, and you can imagine what \$10, \$25, or \$100 mean at this time when all salaries are cut.

"It would be delightful to share letters with you," she said, "especially those received in acknowledgment of Christmas gifts, for at that time we send the missionaries who happen to be on furlough \$25 and the retired missionaries \$10. One writes 'I am sitting here tonight planning what a good time I will have tomorrow morning with my check. It will be both comfort and joy.' Another writes: 'You do not know but perhaps you can realize what it means to me to receive Christmas greetings from the Woman's Auxiliary and to think I am a member of the family at headquarters, and also to know I have a share in that wonderful fund.'"

IN PREPARING for the observance of the annual World Day of Prayer, to be held on Friday, March 3d next, it is well for us to remember our Lord's command that we love one another even as He loved us. In the Far East Christians are troubled

World Day of Prayer

because their governments are hostile to one another. Last February in Tokyo, Japanese women planned for morning and afternoon sessions. A missionary writes:

"Coming together as we did, not long after the Shanghai trouble, I was interested in the women's reactions to that question and the Manchurian one. They faced the issue squarely and devoted a part of the morning to talks about it, and a long prayer service."

Mrs. C. C. Chen of Shanghai has prepared the program for this year. When sending it to the American committee she wrote:

"It is a very simple program. The prayers are my own daily ones. China is in trouble. The troubles come one after another. There is potent power, intelligence, and energy in the Chinese, but at present it does not seem that we are using it in the right way. I believe this is due to the fact that we have not enough Christlike men and women to handle the present situation. Pray for us."

The program may be obtained from the Book Store, 281 Fourth avenue, New York City. You will find details of helps and price in the January issue of the *Spirit of Missions*, page 59.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

STUDIES IN THE BIRTH OF THE LORD. By Elwood Worcester. Charles Scribner's Sons, New York, London, 1932. Pp. ix-300. \$2.50.

THE REVIEWER perused these pages hopefully. The subject is of vital importance to those who realize that the virgin birth of our Lord is in reality a new birth for the human race, a fresh start for all of us. Moreover, we are assured that the author is without bias. The authority for this statement is the author himself, who also takes occasion to comment unfavorably on the bias of various orthodox defenders of the virgin birth. Unfortunately one can, in all sincerity, be quite as biased in the direction of hostility or indifference to the belief as in the opposite direction. It must be regretfully admitted that the assumption that the doctrine is superfluous and untrue frequently colors the treatment of the evidence.

The story of the virgin birth is not unique, we are told. Frazer's *Golden Bough*, Carpenter's *Pagan and Christian Creeds*, and the Greek and Roman myths, abound in legends of heroes supernaturally born of a mortal mother with divine intervention (p. 16). No doubt this is true, though the ladies in question could have been called virgins only by an excess of charity or by an elasticity of interpretation which would daunt even a veteran Modernist in the Protestant Episcopal Church. Few if any of these tales contain a genuine *virginal* birth—certainly none of them had the least influence on the early Hebrew-Christian circles where the belief originated. All that they prove is a universal human sense of the fitness, if not the necessity, of a supernatural birth for a Saviour of mankind, and if this be so, why should not God, who inspired the dream, also have made the dream come true? The true significance of these phenomena escapes the author, but the Christian who takes a truly catholic outlook—who believes that Jesus Christ is the "heir of all things" (Gentile as well as Jewish), and that the best myths of paganism are a sort of Gentile Old Testament—will see in them a corroboration of, rather than an obstacle to, faith in our Lord's virgin birth.

A great deal is made of the fact that Christ does not in His preaching allude to the virgin birth. But why should He? There is a certain captious and somewhat pedantic type of criticism which seems to assume that if historic Christianity is true, our Lord should have gone about with a large sign saying: "I am God," "My mother is a Virgin." Twentieth century advertising methods are not characteristic of the God who hideth Himself, and whose kingdom cometh not with observation. Naturally the virgin birth formed no part of the teaching of our Lord or of the public preaching of the Apostles. Probably it was unknown to the latter for some time after Pentecost. Not until the death of Mary could it be publicly proclaimed without danger of that defamation of her fair name which Jewish venom actually did invent. The argument from silence is also considerably overworked—Paul and John and the other New Testament writers do not mention the virgin birth, therefore they are ignorant of it, or reject it. The obvious point is that these writers do not, for the most part, mention our Lord's birth at all—are they, therefore, ignorant of that? There are only two narratives of His birth in the New Testament (the preludes of Luke and Matthew) and both of them record Him to have been born of a virgin.

It is difficult to be patient with the type of mind which attributes to the evangelists a belief that Joseph was the father of Jesus, because they quote Jewish references to Him as the "son

of Joseph," etc. Legally, and in popular conception, He was Joseph's son—why should He not have been referred to in such language? So too with the genealogies. Of course the descent from David would be traced through Joseph, just as the lineage of any adopted child would on Jewish principles be traced through his foster father. This particular variety of criticism is more wearisome than fruitful. The mountain labors—but one hunts in vain for the mouse.

Of course we are once more invited to accept the notion of three or four different ways of "accounting for" our Lord, supposed to be mutually exclusive, *i.e.*, that He was proclaimed Son of God at His baptism (Mark), *or* He was the virgin-born Messiah (preface of Matthew and Luke) *or* that He was declared Son of God at His Resurrection (St. Paul) *or* that He was the pre-existent eternal Son of God (St. John). Why these should be taken to exclude one another, I for one have never been able to perceive. Dr. Worcester sheds more fog than light on the problem. The habit of minimizing agreements and exaggerating differences is one of the least scientific traits of much contemporary criticism.

Dr. Worcester sees clearly enough that the story of a virgin birth would never have been invented by Hebrews, who did not esteem virginity and did not expect the Messiah to be virgin-born. But it is equally incredible that it should have been borrowed from pagan religions, which they held in utter abhorrence. The obvious third alternative that the story was believed because it was true—because it came from the lips of Her who had borne God's Son according to the flesh, is given scant consideration. Some other source must be found at all costs, and the writer hits on Apollos. The reasons adduced for the Apolline authorship are more ingenious than convincing.

The book abounds, in spite of the assurance given us at the outset, in possibilities taken as probabilities, and probabilities treated as certainties, and one finds misleading half-truths at every turn. Thus we are informed (p. 270) that "the New Testament is to be regarded as the glorification rather than the history of Jesus." We need Dr. Easton's reminder that "so far as they [the so-called 'mythical' sections of the Gospel] picture a Divine Being walking in the midst of men, who partly pierce His imperfect disguise, they merely heighten the impression that the Jesus of history actually produced" ("The Gospel Before the Gospels," p. 162). One suspects that it is the writer's inadequate conception of the Person of our Lord which prevents him from perceiving the value and importance of the virgin birth—also his failure to appreciate the importance of the physical and the historical, as the sphere in which the spiritual—and God—is manifested and imparted. That, I believe, is the root difficulty. Once the deity of Christ is accepted, we must realize that the vocation to be the Messiah's mother could not be forced on One without her free consent or be casually assumed by one who manifested no unique fitness, no special response to God's call. The faith of the Virgin in God's amazing promise, her glad obedience and perfect self-surrender, is the human factor, the human condition of the Incarnation. Mary is no blind instrument, but a free agent. Without the virgin birth, the Incarnation would not be morally conditioned—it would be a magical fiat of divine power. But Dr. Worcester leaves us doubtful whether he believes in the Incarnation. And few of us would believe in the virgin birth of "another Moses."

W. H. D.

NEWS OF THE CHURCH

Church Fails to Make Expected Quota

Amount Sent to National Council
\$245,092 Less Than Sum Needed—
Legacies Might Cover Shortage

NEW YORK—The Church sent to the National Council in December the sum of \$704,597, according to an announcement by Dr. Lewis B. Franklin, treasurer. This was \$245,092 less than the amount which the National Council announced was needed before the close of the year in order to complete the sum which the dioceses had told the Council to expect plus the amount given on the Deficiency Fund. The thanks of the Church are due those who have thus rallied to the support of the missionary enterprise of the Church in a time of great difficulty.

While the final figures of expenditures for 1932 will not be available until reports are received from the distant mission fields, the present estimate is that the deficiency in income for that year will be about \$225,000. If the practice of last year is followed, the Council will appropriate from legacies available for current income a sum sufficient to balance the budget for 1932. Legacies to this amount are now in hand. If this is done the Church may well be gratified that after three years of stress the Missionary Society can report that it has paid all of its bills and has no debt.

As to the year 1933, reports are now coming in from the dioceses but no complete statement is available at this time. Judging from the reports already received the Council will face at this meeting a situation far more difficult than has yet been experienced.

EMILY TILLOTSON MEMORIAL PAINTING IS DEDICATED

NEW YORK—The Rt. Rev. Arthur Sel-den Lloyd, D.D., Suffragan Bishop of New York, in a service at noon on January 28th dedicated the painting which hangs above the altar in the oratory of Windham House, New York. The painting is in memory of Emily Cowles Tillotson who was educational secretary for the national Woman's Auxiliary from 1914 until her death in 1928. January 28th was her birthday. Given by Miss Lucy Sturgis, a former member of the executive board of the Auxiliary, the painting is the work of Mrs. Frederic W. Fitts of Roxbury, Mass. A reproduction of the painting appeared on the cover of *THE LIVING CHURCH* for October 29, 1932.

Bishop Lloyd was president of the National Board of Missions when Miss Tillotson became educational secretary. Windham House is the Woman's Auxiliary residence for missionaries doing graduate work while in preparation or on furlough.



RT. REV. FRANK W. CREIGHTON, S.T.D.
Long Island's new Junior Suffragan

Nevada Suffers Worst Snowstorm in 40 Years

Tonopah Rector, Caught in Blizzard,
Walks Miles Through Drifts

RENO, NEV.—Returning across the desert from Beatty where he had been called for a burial service, the Rev. Herbert L. Lawrence of Tonopah encountered the worst blizzard and snow storm in 40 years in Nevada. After battling wind and snow for miles, he realized his car was hopelessly stalled at the foot of the Goldfield summit, and, too chilled to stay in the car, he set out on foot to cover the remaining distance to town. Exhausted, wet, and freezing, he reached shelter at the Goldfield Hotel at 1:30 in the morning, having struggled three hours to cover as many miles through the increasing storm.

The snow completely effaced the faint trace of roadway he had determined to follow with the help of a flashlight, and stumbling into a pile of cans was a most welcome sign of civilization. The shifting snow in the outskirts of the town and on its main streets was from two feet to waist deep at that time. On the same night on another road leading into Goldfield a woman died of exposure and three young men trying to get into Goldfield from a nearby mine were overcome by the cold and were found frozen in the snow the next day.

THIRST for information about the Church Periodical Club has brought recent inquiries to that office from the Federal Council of Churches and from the Overseas Association of the Anglo-Catholic Congress in England.

Bishop Creighton Accepts New Post

Election Follows Vigorous Debate
as to Need for Second Suffragan;
Chosen on Second Ballot

BY PARKER C. WEBB

BROOKLYN, Feb. 4.—The Rt. Rev. Frank W. Creighton, S.T.D., Bishop of Mexico, has accepted his election as junior Suffragan Bishop of Long Island. The election took place January 24th at the special convention of the diocese, held at the Cathedral in Garden City.

The request read by the Rt. Rev. Ernest M. Stires to the convention, after he had opened the session with a celebration of the Holy Communion, that the diocese grant him a second Suffragan, gave rise to strenuous debate. Upon the Bishop's demonstration as to how the additional expense involved could be met without increasing the diocesan assessments laid upon parishes and missions, and upon his demonstration of the real need for further episcopal ministrations, the main point at issue became a consideration of possible eventualities of the more remote future. The Bishop's request was at length granted by a clerical vote of 90 to 39, and a lay vote of 62½ to 24½.

The following nominations were made for Suffragan Bishop: the Rt. Rev. Frank W. Creighton, S.T.D.; the Rev. Jeffrey Jennings, D.D., Ph.D., rector of the Church of the Atonement, Brooklyn; the Rev. Rockland T. Homans, acting archdeacon of Queens and Nassau; the Rev. Samuel Tyler, D.D., canon of St. Paul's Cathedral, Boston; the Rev. John Henry Fitzgerald, rector of Christ Church, Brooklyn; the Rev. Wallace J. Gardner, D.D., rector of St. Paul's Church, Flatbush, Brooklyn. Bishop Creighton was elected by the laity on the first ballot, and by both orders on the second ballot. The election was then made unanimous.

Bishop Creighton was born at Frankfort, Pa., December 3, 1879, son of Thomas and Elizabeth Whittington Creighton. He graduated from the Philadelphia Divinity School in 1915, was made deacon the same year, and priested the year following by Bishop Rhinelander. His first charge was the Church of the Redeemer, Andalusia, Pa. In 1916 he was called as rector of St. Andrew's Church, Albany, N. Y., and in 1923 of St. Ann's Church, this city. He was elected Missionary Bishop of Mexico by the General Convention of 1926. Being obliged to leave his district by the civil laws forbidding foreign clergy to officiate, he was appointed to his present position on the National Council staff.

Bishop Creighton has been directing the work of the Church in Mexico through his Suffragan, the Rt. Rev. Efrain Salinas y Velasco, D.D.

Presiding Bishop Discusses Eucharist

Departure From Authority Given to Priesthood Does Not Promote Unity, He Says

PROVIDENCE, R. I.—The Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, in a farewell sermon to his congregation at the Cathedral here, January 28th, before sailing for the Orient, discussed the spiritual legacies of the Church contained in the great Commission to the Apostles at the Ascension, and the institution of the Holy Communion on the eve of the Crucifixion; one having to do, he said, with the responsibility of the Church to the world, the other the necessary relation of the Church to our Lord.

His message follows:

"The teaching and practice of this Church with regard to the Holy Communion has been the subject of recent discussion. It is important in this discussion that the minds of our people should be unconfused as to the divine origin and nature of the Eucharist, the protection and perpetuation through the priesthood, of Christ's purpose in the Holy Communion; the conception of the Eucharist as an act of worship; the supreme expression of living faith in the incarnate life, the death, the Resurrection, and Ascension of the Son of God.

"The position of the Church in respect to these essential matters is made plain by the language of the Liturgy, derived from sources handed down for seventeen centuries.

NOT PARTISAN QUESTIONS

"The authority given to the priesthood for the administration of the Holy Communion is taught by the Book of Common Prayer, in the rubrics, in the Offices of Instruction, and in the Ordinal. These are not questions of partisan bias nor of personal opinion. They had their origin not in the Episcopal Church nor even in the Anglican communion as such, but in primitive Christianity. They are accepted and avowed by every priest of the Church in his ordination; they are the content of his teaching, and the principles by which his administration of the Sacrament is governed.

"Departure from these principles has never helped the cause of unity. On the contrary it serves to confuse the minds of all Christians and to disturb the relation which they have with their several branches of the Church.

"The spiritual effect of the Holy Communion throughout the ages has been secured by the loyalty with which the Sacrament has been given and received. The fellowship within every Christian body has been preserved by the united adherence of its members to the principles and practices that hold them to the ordinances of their own communion. The preservation of that loyalty is ultimately more important than any advantage sought by attempting to cross lines which now divide us in our interpretation or use of a sacred trust.

"In holding this position there is no judgment passed upon the validity of sacraments nor upon the qualifications of communicants in other bodies. No baptized Christian who kneels at the altar of our Church to receive

Lutherans and Congregationalists Study Laymen's Inquiry Report

Christianity Not Just One of Many Worthy Religions, Says Lutheran Board

BALTIMORE, MD.—Because the recent Laymen's Foreign Missions Inquiry report "makes Christianity only one of the worthy religions of the world," it is condemned severely in a pronouncement of the Board of Foreign Missions of the United Lutheran Church of America adopted at an executive meeting of the board in Baltimore recently. The Lutheran Church was not one of the seven participating in the group under the auspices of which the inquiry was made.

The Lutheran pronouncement also declares the proposed "super-board" at home, composed of all Protestant mission boards at work in the foreign mission fields, to administer the work is "not practical," a major reason being the lack of unity in teaching and doctrine. The Lutherans likewise take issue with the Foreign Missions Inquiry in other of the latter's cardinal recommendations.

"The report clearly makes Christianity only one of the worthy religions of the world and urges as its message a message of fellowship of all religions built on a culture that collects its ideas from the philosophies of life," says the pronouncement. "This is the very foundation of the report. On this it stands or falls.

"Our board replies that we know as the foundation of our faith no other religion than that which finds its forgiveness, joy, and life in the person of Jesus Christ, the Son of God, who died that we might have life and who lives that men may never die. To preach any other message than that of Jesus Christ, the Saviour of man, is futile. Therefore, as your board, our message and mission to the world that knows Him not will always be centered in Christ Jesus, the Life and the Light of the world."

The board declares it "has no desire to debate or enter into any argument relative to the laymen's appraisal report given to the Church and to the world under the title, *Re-Thinking Missions*

"All of the seven groups from which laymen groups came have given their opinion of the report, and all except a few have emphatically stated their evangelical position in contrast to a world-religion character of the first four chapters of the report."

the Sacrament is denied the privilege.

"It must be the earnest wish and conviction of all Christians that the faith and practice of Churches now separated will allow them some day, with common understanding of the act, to kneel about one altar partaking in one Eucharist. An act so sacred may not be used for a semblance of unity, nor as a means of Christian fellowship one with another. Rather should it be a consummation of Christian discipleship. Meanwhile that hope should be kept above the plane of controversy. By refraining from any attack or encroachment upon each other's spheres of faith, we may preserve at its most sensitive point the spirit of unity in the bond of peace."

Motive of Missions and Nature of Church are Points of Disagreement of Congregationalists

BOSTON—An important statement of the attitude of the Congregational and Christian Churches toward the recent report of the Laymen's Foreign Missions Inquiry has been issued by the American Board of Commissioners for Foreign Missions, which conducts the overseas work of these denominations. While, for the most part, the board is in hearty accord with the Inquiry recommendations, it differs in some instances, notably on the theological basis of missions and the nature of the Church, on concentration of work, on union of missions, and on personnel.

With reference to the motive of missions, the board says:

"The conception of the motive and aim of foreign missions set forth by the commission seems to us stimulating and compelling. . . . But we would state with greater emphasis than the report has done our conviction of the uniqueness of the revelation of God in Christ. The experience of the Christian movement the world around confirms our faith that Jesus, both by what He taught and by what He was and did, has a necessary gift for every race and condition of man.

"That gift is applicable to the complex conditions of the modern world no less than it was to the simple life of Galilee and to the Orient no less than to the Occident. He is the hope of our sinful, broken, suffering world. He is the Saviour of men. By word and by deed to express His spirit and lead men to His discipleship is the supreme task and privilege of the Christian missionary."

Some practical steps, the board felt, should be taken immediately to forward the recommendations of the report. A subcommittee to serve with like committees of other mission boards was therefore appointed, together with an advisory committee, headed by Professor William E. Hocking, to consult with the board on foreign missions problems. The board also made provision for the careful re-study of the questions of mission personnel, subsidies, and educational institutions in the foreign field.

On the nature of the Church, the board commends

"the principle enunciated in *Re-Thinking Missions* that our purpose transcends the limits of the present organized Church in mission lands," but adds: "At the same time we recognize to the full the essential place of the Christian Church and our responsibility for working with the Churches in mission lands and shall continue to encourage our missionaries to give of their best thought and effort not only to the training of Christian leaders, but also to the building up of the Church in every phase of her life. We cherish the vision of the Church universal—that world-wide body of believers who under many names and in many organizations are yet united in their loyalty to our common Lord; and we pledge ourselves to do everything in our power to unite men in that great fellowship of disciples of Christ."

Charles I Is Still Subject of Debate

Restoration of His Name to Kalendar Placed Under Consideration by English Convocation

By GEORGE PARSONS

LONDON, Jan. 20.—Convocation of Canterbury assembled at the Church House on Wednesday this week, after the service of Holy Communion in Westminster Abbey. The most important matter in the Upper House was a debate on the question of the admission of Non-conformists to Anglican altars, and, at the request of the Lower House, the Bishops slightly modified their previous resolution on the subject. In the Lower House, which was very thinly attended, the restoration of the name of Charles I to the Kalendar was debated, and was still under consideration on Thursday. The Dean of Winchester deprecated further discussion at present on the thorny subjects arising out of Holy Matrimony, and the House agreed. Dr. Harris proposed the formation of a committee on unhappy marriages, but the previous question was moved and carried.

BISHOP WELLDON AND DEAN ROBINSON
TO RESIGN

The Dean of Durham (Bishop Well-don) has announced resignation of his office at Easter, and will live in retirement at Sevenoaks, Kent.

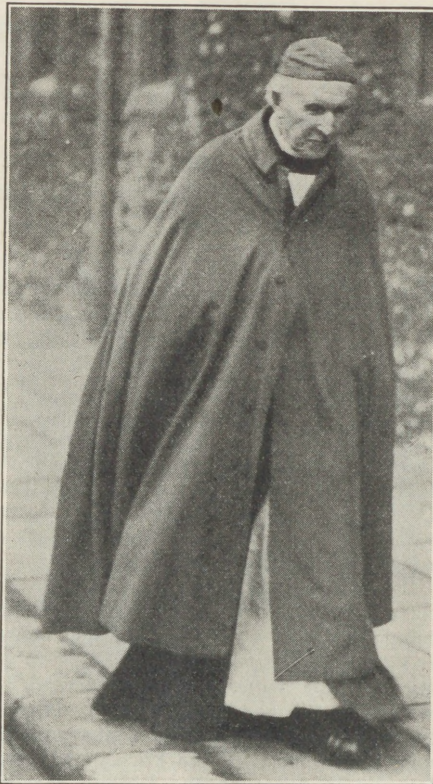
Dr. J. E. C. Welldon was born at Tonbridge nearly 79 years ago, and after a brilliant career at Eton and King's College, Cambridge, where he was senior classic, was appointed master of Dulwich College at the age of 29. Two years later he became headmaster of Harrow, where he remained for thirteen years. In 1898 he was appointed Bishop of Calcutta and Metropolitan in India, but his health proved unequal to the climate and the work, and he came home after four years. He served as canon of Westminster till 1906, and then as dean of Manchester for twelve years before his appointment to Durham.

The Dean of Wells (the Very Rev. J. Armitage Robinson) has also intimated his intention to resign his office at the end of March, owing to ill health.

Dr. Robinson went to Wells in 1911 to succeed Dr. Jex-Blake. He had already been dean of Westminster for nine years, after six years as Norrisian Professor of Divinity at Cambridge, followed by a short period as canon of Westminster and rector of St. Margaret's. He suffered, however, from eye trouble, which, with a constitutional delicacy, made the strain of London life too great for his health, and he welcomed the translation to a less onerous post at Wells, where, in addition to lighter official duties, he was able to continue, in quieter surroundings, his congenial work as a scholar and historian.

CASE AGAINST ST. HILARY
RIOTERS DISMISSED

On the application of the police authorities, the Penzance magistrates are to state



ON WAY TO CONVOCATION

The Archbishop of Canterbury arriving at Church House, Westminster, to open the Convocation.—Wide World Photo.

a case for the opinion of the High Court in respect of their dismissal on January 6th of the summonses issued under the Ecclesiastical Courts Jurisdiction Act, 1860, as a result of the recent disturbance at St. Hilary Church. The twelve defendants were summoned for disturbing Canon F. R. Carr while he was ministering or celebrating divine service. All of them pleaded "not guilty," and by a substantial majority the court of petty sessions decided to dismiss the summonses.

It may be hoped that a High Court decision will render impossible in the future such disturbances in places of worship.

SPECIAL CLINIC FOR SEAMEN ESTABLISHED IN NEW YORK

NEW YORK—Probably the first nose and throat clinic ever to be founded by a Seamen's Institute or Mission in this country or abroad exclusively for merchant seamen was officially opened January 31st at the Seamen's Church Institute of New York, 25 South street, in conjunction with the John Markle Eye Clinic.

The clinic is under the professional supervision of Dr. Conrad Berens. It is the fourth of a group of special clinic units to be established by the Institute as an answer to the long-felt need of merchant seamen for expert care of the nose and throat. The clinic is open to merchant seamen of every age, race, rank, and creed who are non-beneficiaries of any other agency.

EVERY COPY of the parish paper of Emmanuel Church, Holmesburg, Pa., had a hand-painted cover for its Christmas issue, made by an artist member, Lewis Carr.

Canada Has Four Religious Societies

The Only Community in the Dominion for Men, the Cowley Fathers, Originated at Oxford in 1865

TORONTO, Feb. 2.—One of the features of Church life in Canada has been the steady and wholesome growth of Religious Orders. The following facts are from a valuable article in the *Canadian Churchman* by the Reverend Mother Superior, St. Anthony's Convent, Vancouver:

"There are in Canada today four Religious Communities, one for men and three for women.

"The Society of St. John the Evangelist at Bracebridge, Ontario, is the one for men. This Community has its houses in many parts of the world. Those of us who are familiar with Church life in England know with what respect and reverence the Cowley Fathers are regarded. This Community started its life at Oxford in 1865 and now you find its members hard at work in Africa, India, Corea, the United States, and in Canada.

"For women, worthy of foremost mention because it is the oldest and largest, there is the Society of St. John the Divine at Toronto. This Community came into existence about forty-seven years ago and Mother Hannah was its first Superior. This Community has now several houses and is doing a wonderful work. Its activities include hospital work, schools for girls, a home school for underprivileged children, a home for the aged, an orphanage, mission work, and church embroidery.

"Another Community for women that has a novitiate in eastern Canada is the Community of the Sisters of the Church, also in Toronto. This is a Canadian branch of one of the older and larger of the English Communities. It was founded in 1879 by Miss Emily Ayckbown.

"Then in western Canada there is the Society of the Love of Jesus, St. Anthony's Convent, Shaughnessy Heights, Vancouver. This Community celebrated its tenth birthday last April and is now well established. The Sisters do mission work among the poor, both white people and Japanese. They have a hostel for working girls, but the biggest work of the Community at present is a boarding and day school for girls. In this Community at present there is a real need for trained teachers, especially those who are university graduates.

"Although not strictly speaking a Canadian Community, there is one other that we should mention as having worked in Canada for several years. The Sisters of St. Margaret have one house of their Order in Montreal. This also is a branch of one of the large English Communities founded at East Grinstead by the Rev. Dr. J. M. Neale, in the year 1855. Affiliated with the English house is their American house at Boston, Mass., and with this house the Sisters in Montreal are directly connected. This Community has two novitiates, one in England and one in Boston."

ARCHBISHOP OF RUPERT'S LAND VISITING
EASTERN DIOCESES

The Most Rev. I. O. Stringer, Archbishop of Rupert's Land, is now on a visit to the dioceses of Nova Scotia, Fredericton, Quebec, Montreal, and Ottawa, in all

of which he will speak on behalf of the Dominion-wide appeal for the restoration of the lost endowments of the province of Rupert's Land.

NEW CHANCELLOR FOR THE DIOCESE
OF CALGARY

Appointment of J. Craig Brokovski, K.C., as chancellor of the diocese of Calgary, in succession to Justice Walsh, now Lieutenant-Governor of Alberta, has been announced by the Rt. Rev. L. Ralph Sherman, Bishop of Calgary.

Moving to Calgary in 1913, Mr. Brokovski was shortly afterwards appointed to the board of St. Hilda's College, and two years later elected delegate from the Pro-Cathedral to the synod. In 1924 and 1925 he was elected vestryman and people's warden, and to the executive committee of the diocese in 1924. At this synod he was appointed delegate to the general synod.

NEWS BRIEFS

The board of examiners of the General Synod recently granted the degree of Doctor of Divinity to the Rev. W. T. Townsend of Pawtucket, R. I., a graduate of Wycliffe College; the degree of Bachelor of Divinity to the Rev. T. A. Jarvis and the Rev. H. H. Waterman, Bishop's College, Lennoxville; the Rev. K. Taylor and the Rev. W. B. Jennings, Trinity College; the Rev. D. D. Watney, Vancouver; and the Rev. C. A. Hann, St. Chad's, Regina.

CHRISTIAN FELLOWSHIP GROUP
AGAIN VISITS LOUISVILLE, KY.

LOUISVILLE, KY.—For the second time in less than two years a series of meetings was held in Louisville by members of the First Century Christian Fellowship. These meetings were arranged by a committee of the presidents of the local Baptist and Presbyterian theological seminaries, the Louisville Council of Churches, and the Louisville Ministerial Association. The local clergy as a rule took no very active part in the meetings, though Bishop Woodcock was present on one occasion and said, "The assembly is the nearest to a united Christianity Louisville has seen."

BISHOP JENKINS CELEBRATES
FOURTH YEAR IN EPISCOPATE

RENO, NEV.—On St. Paul's Day, the Bishop of Nevada celebrated the fourth anniversary of his consecration by celebrating the Holy Eucharist at Trinity Cathedral, Reno. On the previous Sunday he had preached his anniversary sermon at the Cathedral, in which he gave a summary of the activities of the past four years in the district. A comparative statement shows that in 1928 there were 32 baptisms, 345 Church school pupils and teachers, and 1,195 communicants. In 1932 there were 132 baptisms, 783 Church school teachers and pupils, and 1,375 communicants.

In these four years, seven new buildings have been erected, 19 buildings renovated and painted, nine new automobiles purchased, and four new sites for chapels acquired. There has been spent in the construction of new buildings \$80,000.

This anniversary also marked the third year since the opening of the new Cathedral crypt in Reno, a building erected during the first year of Bishop Jenkins' episcopate in Nevada.

New York Cathedral
Gets \$1,000 More

American Armorial Group Pledges
This Amount as Aid in Relief
Program—Church Club Dinner

NEW YORK, Feb. 3.—The Order of Americans of Armorial Ancestry has pledged \$1,000 toward the historic and patriotic bay of the Cathedral. Having in mind the importance of giving continued employment to workers the order recently voted to give at once the \$800 already raised. This was done last Saturday, following the annual luncheon meeting of the order, when a group went to the Cathedral and presented to Bishop Manning a check for that amount. Such contributions manifest the continued keen interest in the progress of the Cathedral's construction, and make it possible to give uninterrupted employment to the builders.

ANNUAL CHURCH CLUB DINNER

The forty-sixth annual dinner of the Church Club of New York was held last Tuesday evening at the Hotel Roosevelt. This yearly event is given in honor of the Bishop of New York. In his address Tuesday evening Bishop Manning stressed the widespread feeling of the need of real religion in our lives, and to meet that need he made a plea for a diocesan-wide study and application of religious truth as set forth in our Prayer Book.

The one other address of the evening was given by Cass Gilbert, the architect, and president of the National Academy of Design. In addition to Bishop Manning, nine other bishops were present as guests of the club: Bishop Lloyd and Bishop Gilbert of this diocese; Bishops Acheson and Budlong from Connecticut; Bishops Larned and Creighton, representing Long Island; Bishop Urban of New Jersey, Bishop Davis of Western New York, and Bishop Moreland of this city.

REV. MR. LIER RESIGNS TARRYTOWN PARISH

The Rev. Earle G. Lier has terminated his brief incumbency at Christ Church, Tarrytown, to become the rector of St. George's Church, Rumson, diocese of New Jersey. In taking up his work on March 1st he will fill the post made vacant by the Rev. A. J. M. Wilson, now rector of Bishop Budlong's former parish at Greenwich. Prior to going to Tarrytown, Mr. Lier served as assistant at the Church of the Incarnation, New York.

RELIGIOUS ORDERS REPRESENTED
AT FESTIVAL

The Rev. Dr. Granville Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, again this year on the Feast of the Purification, invited members of Religious orders living near New York to attend a service at St. Mary's held in the interest of the Religious life. At the Mass yesterday morning the following were represented: the Society of St. John the Evangelist, the Order of the Holy

VALLE CRUCIS, N. C., PRIEST
MAKES WATER PIPE CHIMES

VALLE CRUCIS, N. C.—The Rev. George W. Hurlbut, associate priest of the missions here, has made four sets of tubular chimes, three from common water piping, and all are made according to the standard musical scale. One set of chimes he recently gave to Trinity Mission, Glendale Springs, which is to be mounted upon a covered platform, high up in a tree, and approached by a ladder. These will be rung every evening at sunset.

Fr. Hurlbut will be pleased to give information regarding the "pipe chimes of the Vale of the Cross." His address is simply Valle Crucis.

Cross, the Order of St. Francis, the Sisterhoods of St. Mary, St. Margaret, St. John the Baptist, the Holy Nativity, St. John the Evangelist, and St. Anne, the Poor Clares, and Poor Servants of the Cross.

As previously announced here, Bishop Rocksborough R. Smith of Algoma pontificated; and the preacher was the Rev. Fr. Joseph, O.S.F.

NEWS ITEMS

A number of visiting bishops are in New York at this writing, and others will be here for the National Council meeting next week. Bishop Ingley of Colorado is to be the noon-day preacher at Trinity Church next week; Bishop McCormick is to preach at Intercession Chapel this Sunday. Bishop Smith of Algoma is in town for at least two Sundays, and Bishop Ivins of Milwaukee will be here for the 12th and 13th.

The Rev. Dr. George Paul T. Sargent assumed his new duties as rector of St. Bartholomew's Church on February 1st. He will be instituted by Bishop Manning on the morning of February 19th.

Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House and prominent Churchwoman of this diocese, has been chosen by Governor Lehman as a member of the state's relief projects committee.

The largest check in the February distribution of relief by the Protestant Foundation of the Federation of Protestant Welfare Agencies has been sent to St. Barnabas' House, directed by our City Mission Society. The contribution, which is for \$1,000, is a recognition of the value of this institution, regularly caring for 89 women and 83 children, and now about to open an added ward to provide for 25 more women.

Although 1,131 families are now being cared for with the \$73,850 thus far raised by the committee for the relief of our own unemployed, it is reported that inadequacy of funds makes it impossible to do anything for at least 3,000 other families who have appealed for aid.

HOT SPRINGS, VA., CHURCH
DAMAGED BY FIRE

ROANOKE, VA.—St. Luke's Church at Hot Springs, one of the most attractive of the smaller church buildings in the diocese, was considerably damaged by fire on January 29th. Necessary repairs for the building are covered by insurance. The organ was also insured, but it will be necessary to purchase an entirely new instrument. Especially unfortunate was the destruction of some pictures which Mrs. William Sargeant Kendall was painting in the apse of the church.

The Rev. Ambrose H. Beavin, rector of St. Luke's, was on his vacation in Florida and hurried home immediately on learning of the fire.

Pennsylvania Meets Its Apportionment

Pays \$220,999.50 to National Headquarters, Clears Diocesan Bills, and Still Has Balance on the Books

BY ANNA HARRADEN HOWES

PHILADELPHIA, Feb. 3.—Announcement that the diocese of Pennsylvania had met its full "expectation" of \$200,000 for the National Council, paid all bills and commitments in the diocese, amounting to \$193,891.96, and had a balance of \$85.82 was received with gratification. The diocesan contributors' fund receipts were \$94,544.54, of which \$20,999.50 was sent to the National Council toward its deficit for 1932. Thus, a total of \$220,999.50 was sent to headquarters.

At the close of the report, presented to the executive council of the diocese, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, asked the council to rise and offered a prayer of thanksgiving that God had put it into the hearts of His servants in this diocese to give so generously that this splendid result had been possible.

At the beginning of 1932 it was evident that the diocese would be confronted with a deficit estimated at \$70,000 or \$75,000. To balance the budget would have meant a reduction in the work of the missions and institutions of the diocese as well as the reduction of missionaries' salaries, already at a low figure. Furthermore, it was realized that parishes were struggling with their own budgets and could bear no additional apportionments. Therefore, after the diocese was informed of the amounts that might be expected from the parishes, the movement for a "diocesan contributors' fund" was inaugurated by Bishop Taitt and others which enrolled Church men and women who pledged contributions over and above their regular pledges to their respective parishes to meet this deficit.

Bishop Taitt, in addition to his message of thanks to the diocese, has sent a personal letter to each member of the diocesan contributors' fund stating what he describes as "the remarkable and heartening result achieved by means of the fund."

"Avoidance of a deficit," the Bishop said, "was possible only if loyal and able Churchmen and Churchwomen would give to the diocese something more than they have already given as their fair share of their parish apportionment. This purpose has been substantially accomplished for 1932. In addition to our promised \$200,000 to the National Council, \$20,999.50 has also been contributed by this diocese to the council toward their deficit for 1932. The diocesan contributors' fund, with economies effected in our budget, has enabled us to close the year with a balance of \$85.82. The effect of this achievement in a time like the present has been greater than you can imagine, and I offer you, as your Bishop, my cordial thanks, and want to express to you my great joy."

MEMORIAL CHAPEL TO BE BUILT

At a recent memorial service in honor of the Rev. William J. Cox, which was held in St. Andrew's Church, 36th and Baring

streets, Philadelphia, the present rector, the Rev. Rolfe P. Crum, announced that the vestry and men's club had instituted a movement for a side chapel in the east transept of the church to be known as the "Cox Memorial." This chapel will be used for week day celebrations of the Holy Communion, as well as for the early service on Sundays.

The Rev. Mr. Cox, who died about a year ago, was a clergyman in the diocese of Pennsylvania for twenty-three years, coming to Grace Church as an assistant in 1908. He became rector of St. Andrew's Church in 1911. For a number of years he was dean of the convocation of West Philadelphia.

FINAL DOCTRINAL LECTURE AT
ST. CLEMENT'S

The last of the five doctrinal lectures on the Five Lesser Sacraments was held in St. Clement's Church on January 30th. The Rev. Leicester C. Lewis, rector of the Church of St. Martin's-in-the-Field, Chestnut Hill, made a stimulating address on Holy Unction and a Review of the Sacraments, emphasizing the broadness of Catholicism which includes all of the five lesser sacraments (discussed in this series of lectures) as compared with the narrowness of Protestantism which limits God's help to us.

In a brief resumé, Dr. Lewis pointed out that long before the creed was established "holy oil" and "oil of the sick" was in existence. Holy Unction was used until the Reformation, when it was omitted from the English Prayer Book. The rise of various health cults in the latter half of the nineteenth century made the Church realize the need for bringing Christ's help to the sick. Thus the Prayer Book Revision of 1929 includes the Office of Holy Unction, "which brings the Christian religion into the heart of sickness and pain."

In a summary of the sacraments, Dr. Lewis considered Catholicism as having a world-wide, cosmic philosophy in which the whole of life is sacramental. He very graphically called attention to the fact that the seven sacraments meet the seven most important crises in the development of a Christian character: Baptism, which comes at the great crisis of life's beginning; Confirmation, coming at a time when there is need for a unifying and steadying influence in adolescence; Penance, as the sacrament of repair; the Holy Eucharist which meets the most universal of all needs, that for food; Marriage, another great crisis in the lives of two people; Ordination, which meets the desire of a young man to answer the call to serve God; and Holy Unction, worked out by the spirit of God in the mind of the Church to prepare one to meet the final crisis.

In closing, Dr. Lewis stated that it is his belief that the greatest contribution of the Oxford Movement will prove to be the restoration of the seven sacraments and the application of the life of Jesus to one's own soul.

OF ALL THE THOUSANDS of factory workers in Japan, says an article in *The Living Age*, one-half are women textile workers, most of whom are under 23 years of age.

Seeks \$1,000,000 "Assistance" Fund

By Its Establishment Bishop Sherrill Visions a Tremendous Strengthening of the Church

BY ETHEL M. ROBERTS

BOSTON, Feb. 3.—Bishop Sherrill cherishes a dream and it is nothing less than the establishment of a million dollar fund through bequests, from which the income will be used for strengthening the Church as occasion may offer in this diocese. Massachusetts has a fund, through the generosity of Benjamin Leeds many years ago, from which the income may be used by the Bishops for the aid of diocesan missions in the diocese. That fund has been of untold value, but it can make no provision for self-supporting parishes where help in the undertaking of some forward movement in building or personnel would mean in the end a marked growth of the Church. Bishop Sherrill has said:

"I have described the need in general terms because it is my experience that too great restriction means, many times, a restriction as to usefulness. The great benefit of such a fund would be that the bishops could use it to meet the most pressing needs and the most appealing opportunities. These inevitably vary from generation to generation. So I dream of placing an assistant in a parish great so far as numbers are concerned, with the rector strained from overwork; or of assisting another parish in a needed parish house development; or of stimulating another parish to an enlarged church. Almost every week Bishop Babcock and I see such opportunities for the growth of our Church. It is hard not to have the means to seize these opportunities."

DR. ALINGTON GUEST OF DIOCESE

The headmaster of Eton College, England, spent a few days in Boston at the end of January in connection with the work of the English Speaking Union. Naturally, the press reported happily and with dignity impressions of this eminent man, the Rev. Cyril A. Alington, D.D., who is, in the minds of a good many Englishmen, "a person second only to the royal family in general importance, two or three notches ahead of the Archbishop of Canterbury and entirely beyond the reach of a cabinet minister or admiral of the fleet." In answer to questions, Dr. Alington promulgated some clear-cut ideas. Education he outlined as preparation for adult living, the doing of a good many things we may not especially enjoy doing but which have to be done. For that reason he decried the American theory that a child should have everything he has to do made so attractive that it does not seem like work. With reference to the British predilection for sending children to boarding schools at an early age, the "head" thinks it induces an early ability to make group adjustments and to cope with duties and requirements not attractive in themselves. "Good sportsmanship," said Dr. Alington, "one of the most admirable of human qualities, is, analyzed down to its essentials, an ability

to deal pleasantly with personally unpleasant situations." He found our attitude toward games a bit disquieting since we are fast becoming a spectator nation and placing too much emphasis on winning.

HARVARD PROFESSOR TO GIVE
HYDE LECTURES

Dr. William Ernest Hocking, professor of philosophy in Harvard University, will give the Hyde Lectures on foreign missions in the Andover Newton Theological School on five Wednesday mornings beginning February 8th. Professor Hocking was chairman of the Laymen's Appraisal Commission and is believed to be responsible for the four chapters of great distinction setting forth general principles of foreign missions in the report.

NEWS BRIEFS

The blessing of the year's supply of candles to be used in the Church of St. John the Evangelist, Bowdoin street, took place on the evening of Candlemas Day; after the ceremony of the blessing, candles were distributed to the clergy and the people for the procession with lighted candles before the Benediction of the Blessed Sacrament.

A day of inspiration to members of St. Cyprian's Church was held last Sunday when the Rev. Edward S. Drown, D.D., of the faculty of the Episcopal Theological School, preached in the morning and Bishop Lawrence preached at the evening service. St. Cyprian's is a large mission under the Archdeaconry of Boston for work with members of the Negro race. Its loyal group of parishioners is ministered to by the Rev. David LeRoy Ferguson, rector.

The Rev. Francis E. Webster, rector of Christ Church (the Old North), Boston, has moved into the parish house, known hitherto as "the House by the Side of the Road," and taken up his residence at 193 Salem street. This is the first time since the days of the Rev. John T. Burrill, rector 1861-68, that a rector has been a resident in the immediate vicinity of the church.

Boston is engaged at present in raising five million dollars in an emergency relief campaign to benefit 112 philanthropic organizations. Three of our Church organizations participating in it are the Church Home Society, the Episcopal City Mission, and St. Monica's Home. Bishop Lawrence is one of the endorsing committee.

One thousand dollars seemed a big sum for the Boston Associates of the Church Army to promise for the sending of two Army workers to Alaska; but \$100 of it has been raised in little homely ways. Maybe the monthly meeting of intercessory prayer helps! Faith, courage, and ingenuity go a long way.

The address on "Carols and Carol Customs," given by Arthur Phelps, choirmaster and organist of the Cathedral, over a radio broadcast, have proved so much in demand that copies of it have been made available at a modest sum.

A memorial east window above the altar of the Church of St. John the Evangelist, Mansfield, was unveiled and blessed by the rector, the Rev. Willard H. Roots, at the 6 A.M. service of Holy Communion on Christmas Day. The window is the gift of William N. Barton in memory of his wife, Alice M. Barton who died in the early autumn.

A conference on the Laymen's Foreign Missions Inquiry was a feature of the annual meeting of the Greater Boston Federation of Churches on Tuesday. Those speaking were the Rev. J. Thayer Addison, D.D., of the Episcopal Theological School, Cambridge; Professor Frederick L. Anderson, D.D., chairman of the Baptist Foreign Board for eight years and chairman of the section on China and Japan; the Rev. D. Brewer Eddy, D.D., secretary of the Home Department of the American Board (Congregational); the Rev. Harry A. Hanson, Methodist missionary from India. At the evening session, the principal address was given by the Rev. Ralph W. Sockman, of the Madison Avenue Methodist Church, New York City.

THE DIOCESE OF EAU CLAIRE has sent \$900 of the \$1,200 advance work project assumed for the Virgin Islands, and the Eau Claire diocesan Woman's Auxiliary has undertaken to complete it.

Chicago Communion Debate on Inquiry

Denominations Unite With Anglicans to Discuss Findings of Laymen's Appraisal Commission

CHICAGO, Feb. 4.—More than 1,000 representatives of various communions and denominations gathered at the LaSalle Hotel last Saturday to consider the report of the Laymen's Missionary Inquiry and to hear the report discussed by its leaders.

Prof. William E. Hocking of Harvard led off the discussions with an explanation of the background of the inquiry and the purposes of missions as conceived by the commission. One of the outstanding features of the sessions was Prof. Rufus M. Jones' address on the Missionary Enterprise and the Church on the Field.

Harper Sibley of Rochester, a Churchman, and member of the Inquiry executive committee, spoke of the future prospects of cooperation in the missionary field. Mr. Sibley related some of the encouraging conditions in some missionary centers while discouraging outlooks were found in others.

Generally, it was agreed that the findings of the commission will have a profound effect upon the future of foreign missions. The consensus of opinion was that the report will clarify the missionary situation in some fields; that it will raise the standards of those permitted to enter missionary work, and that instead of decreasing the missionary zeal of the various denominations it will rather increase it.

PLAN ARCHITECTURAL CONFERENCE

Leaders of virtually every communion and denomination, including the Roman Catholic, will take part in the North American Conference on Church Architecture, to be held at the Stevens Hotel in Chicago, February 16th, 17th, and 19th, according to plans completed by William Jones Smith, chairman of the committee on arrangements and a Churchman.

Bishop Shiel, of the Roman Church, will be present at one of the sessions and the department of architecture of the archdiocese of Chicago of the Roman Church is cooperating in the plans.

Bishop Stewart will speak at the convention banquet, to be held February 17th, his subject being "Church Architecture and Its Influence and Aid in Church Work." The Rev. Howard R. Brinker, chairman of the diocesan Architectural Guild, will read a paper on chancel architecture. Mr. Smith also is on the program and Arthur Kraft of Trinity Cathedral, Cleveland, will give an organ concert at McKinlock campus of Northwestern University at one session.

The object of the conference is to promote better church architecture. Exhibits of some of the best examples of church architecture will be on display and a competition is being sponsored by the *Christian Herald* in connection with this feature.

ST. ALBAN'S NEEDS STOCK

The Rev. Dr. Charles L. Street, headmaster of St. Alban's School, Sycamore, this week sent out a call for three cows and fifteen chickens to help the school carry out a farming project to meet the present economic situation.

In order to reduce expenses, both for the boys and the school, St. Alban's is making every possible use of its farm adjoining the school. This project was launched last summer when a group of the boys remained at the farm and raised vegetables to be used during the winter. The products applied on their tuition. Now, to supply the school's needs of milk, butter, and eggs, Dr. Street is enlarging the farming work.

SECOND PARISH ABOLISHES COLLECTION

The Church of Our Saviour, Chicago, the Rev. Frederick L. Gratiot, rector, by action of the vestry has adopted the no-collection plan proposed by Angus S. Hibbard, layman, and will inaugurate the new system on February 5th. Under this plan, the regular collection is not taken but alms boxes are placed in the rear of the church for voluntary offerings.

The Church of Our Saviour is inaugurating with the plan an intensive campaign to invite strangers to its services. The church is located in an apartment house and hotel neighborhood.

LONG CHURCH CONNECTION

The association of the Stephen Senyard family with Church affairs in Chicago for more than sixty years, is recalled in connection with the election of Stephen Creger Senyard, 25, as a vestryman of Grace Church, Oak Park, this past week. His grandfather was a vestryman of old Calvary Church and later of St. Andrew's, where he helped build the church. His father was long connected with St. Andrew's, and later Grace, Oak Park. Young Senyard was elected to the vestry representing the young people of the parish.

NEWS NOTES

John C. Stewart, son of Bishop Stewart was elected a vestryman of St. Luke's Pro-Cathedral parish at the annual parish meeting held recently. He is the youngest man ever to be elected to the vestry, being 25 years of age. He succeeds Morgan W. Price who retired from the vestry.

Everything is in readiness for the ninety-sixth convention of the diocese, which assembles at St. Luke's Pro-Cathedral, February 7th. At the pre-convention dinner Monday night at the Hotel Sherman, sponsored by the Church Club, Bishop Stewart is to announce the second annual Cross of Honor awards.

The Rev. H. Ridley Parson and Mrs. Parson of Elmhurst announce the birth of a son, John Ridley, on January 30th.

Mrs. H. L. Kresschmer of the Church of Our Saviour has been re-elected president of the diocesan altar guild. The guild provides necessary altar linens for small mission churches and instructs Churchwomen in the care of the altar.

The Catholic Club of Chicago is holding its monthly meeting at the Church of the Redeemer, February 14th. Col. Alex M. Davis will read a paper on the Oxford Movement, and a sermon from the Rev. Dr. John Henry Hopkins, rector emeritus of the Redeemer, will be presented. The club is planning a series of Lenten mission services.

Dr. Franklyn Cole Sherman of Cleveland has just concluded a very successful week's mission at Christ Church, Winnetka.

The parish house of the Church of the Holy Communion, Maywood, was damaged by fire of unknown origin last week. The loss was about \$1,500. Repair work is already under way. The loss was covered by insurance.

LONG ISLAND ARCHDEACONRY OBSERVES 45TH ANNIVERSARY

BROOKLYN, N. Y.—Some six hundred persons were in attendance at the service held in the Cathedral of the Incarnation, Garden City, on January 18th, when the forty-fifth anniversary of the organization of the archdeaconry of Queens and Nassau was celebrated.

Following the celebration of the Holy Communion by Bishop Stires, an address was made by William N. Baldwin on the past history of the archdeaconry.

Organized in 1888, the archdeaconry of Queens and Nassau was at first administered by three successive rectors who upon election assumed the duties of archdeacon in addition to their parochial responsibilities. But in 1896 the canon missionary of the Cathedral, the Rev. Henry B. Bryan, was elected archdeacon, and was able to give his whole time to the supervision of the mission churches. During his twelve years' tenure of office the archdeaconry was welded into unity and given its permanent character and enduring strength. For two years after the Rev. Mr. Bryan's resignation, an attempt was made to revert to the former method of administration by the rector of a parish, the Rev. Henry Mesier. But the archdeacon's duties had grown so in scope, and the demands upon him so many, that it was obviously in itself a full-time position. Therefore in 1910 the Rev. Roy Farrell Duffield was elected archdeacon on full salary, and continued to occupy that office for twenty-two years. He developed and expanded the work to such an extent that, upon his resignation in 1932 because of ill health, he had under his direction 36 mission churches.

INDIANA DIOCESES TO HOLD JOINT SUMMER CONFERENCE

HOWE, IND.—A new summer conference for Churchworkers, sponsored by the dioceses of Indianapolis and Northern Indiana, is to be held at Howe School, Howe, June 25th to 30th. The Howe Conference takes the place of the Wawasee Conference which was conducted for a number of years, first by the diocese of Northern Indiana and then jointly by the two Indiana dioceses. The Wawasee Conference has not been held for the past several years, and that its loss has been seriously felt was evidenced by the great interest shown by those who are now sponsoring the Howe Conference.

Howe School will make an ideal place for a summer conference, as all of the buildings and equipment of the school, with its large campus, will be available. There are several nearby lakes, and ample opportunities for recreation will be afforded.

The conference committee consists of the Bishops of Indianapolis and Northern Indiana, the Rev. Charles Herbert Young, S.T.D., rector of Howe School, the Rev. E. Aigner Powell, the Ven. William Burrows, and Mrs. R. Hartley Sherwood, all of Indianapolis, and the Rev. Earl Ray Hart, LL.D., Major F. M. Little, and Mrs. Robert Happ, of Northern Indiana.

Bishop Gray is president of the conference and Bishop Francis is to be the chaplain.

Eton College Headmaster Talks to Kentucky Groups

Dr. Alington Declares Himself An "Unregenerate Conservative"

LOUISVILLE, KY.—Louisville had a distinguished visitor recently in the person of the Rev. Dr. Cyril Argentine Alington, headmaster of Eton College, England, who came to address the Kentucky branch of the English Speaking Union at a dinner at the Pendennis Club. While in Louisville he visited various schools and educational institutions and then went to Berea to inspect the industrial school there for mountain girls and boys. He also addressed the students of the University of Louisville, the oldest municipal university in America, at which time he declared himself to be an "unregenerate conservative" and a great believer in the classics. "The first thing for a literary person to do is to learn Greek," he said. In beautiful English, he sang praise of Homer. Fondly he spoke of the old days, "when England taught hardly anything but the classics, and taught them well."

Knowing the student mind, he gave his listeners what they wanted—tempering his philosophy with human interest and humor. To encourage our tastes, and to help us "get on" with one another are the two things education should do, he said. Trying to teach too many subjects to too many people in the same way is a school fault today, he declared. "There isn't time to teach anything properly."

Students are of two divisions, literary and scientific, said Dr. Alington. "Very early we should find out which type the student is. Teaching Latin prose to scientists is futile."

Good understanding "of your country and mine" is the political hope of the world, he told the students. He expressed belief that never before have two great peoples understood each other as well as we do now.

PREDICTS DOOM OF THE TWO FOREMOST POLITICAL PARTIES

WASHINGTON, D. C.—"The Democratic and Republican parties are doomed. The parties of the future will be the Liberals and the Conservatives," said the Rev. Ze-Barney Phillips, D.D., rector of Epiphany Church, Washington, at the January meeting of the clericus. He was discussing the theme, the Intellectual Background of Preaching, and was treating the relationships of politics and economics to the religious life of the nation. "No political or international agreement can come to anything without the religious element," he declared.

Dr. Phillips pleaded for an intellectual grasp of the great world movements, on the part of preachers of today and also for a scientific and modern approach to all religious matters.

Another speaker asserted that the Church "should make a definite statement as to what our attitude to the whole economic situation should be."

Politics Flayed for Church's Distress

Shares Honors With Unemployment in Week's Convention Reports as Cause for Diocesan Troubles

THAT CHANGED ECONOMIC CONDITIONS are still in existence, that there is more unemployment, more suffering, and more violence and lawlessness than ever before; that "there are too many political leaders in office today who are 'fiddling while Rome burns' and are pursuing their own selfish and private ends gainfully rather than attempting to balance budgets, lower taxes, relieve suffering, or solve problems of local, state, national, and international importance," are but a few of the apparent reasons for the decreased diocesan budgets reported in this week's list of conventions. A marked increase in attendance is shown, however, in many dioceses.

Atlanta. In spite of the present conditions, Atlanta has kept up its activities in fairly normal proportions. An added activity is the organizing of a laymen's league to foster a greater interest among the men in the work of the diocese and the Church. A young people's camp is one of the projects planned for the current year.

Dallas. Among the general findings of the diocesan commission were the recommendations that Churchmen, both clerical and lay, refrain from participating in politics. It was suggested at convention that clergy be full-frocked at all times, and not revert to civilian dress.

Florida. A 12% cut in operating expenses of the diocese, the same including cuts in the salaries of both the Bishop and the executive secretary, as provided for in the proposed assessment budget of \$12,803.18 was the sad duty to be performed by this convention. It was found that only a little over 50% of the program budget of \$26,875 had been pledged by the recent every member canvass, and the Council felt unable to pledge more than \$5,000 to the general Church on a quota of \$13,150.

Harrisburg. The convention went on record as unanimously in favor of a bill introduced into the general assembly of the commonwealth of Pennsylvania requiring three days' notice in writing before the issuance of a marriage license in the commonwealth. At his own request, the salary of the Bishop has been reduced, and the stipends of the missionary clergy have had to be cut from the minimum established in the years of prosperity. Mission stations have been coördinated and rearranged, however, until the work is in danger.

Indianapolis. While financial returns showed considerable decrease over 1931, the convention reports of increased interest and larger congregations in most places was most encouraging.

Louisiana. A much enlarged social service committee was appointed by the Bishop, looking immediately toward stabilizing and extending city missionary work in New Orleans. It is hoped that this com-

mittee will ultimately produce city missionary societies in New Orleans and other cities of the diocese.

Maryland. The Bishop congratulated the diocese on meeting its promise of \$50,000 to the national Church, in addition to the \$8,000 contributed for the deficiency fund and the payment of all diocesan obligations for 1932. He deplored the decreased amount available for 1933, but expressed his sympathy with both clergy and laity, and congratulated them on the promise of as much as \$100,000 (the total of the new budget) at this present time.

Missouri. A memorial for the late Rev. Carroll M. Davis, LL.D., was presented at convention by the Rev. J. J. Wilkins, D.D., followed by a commemorative address on Dr. Davis' life by Bishop Johnson. Dr. Davis was dean of Christ Church Cathedral for 25 years, secretary of domestic missions of the National Council for ten years, and for many years secretary of the House of Deputies of the General Convention.

Oregon. In his address the Bishop directed attention to the pressing need for work among the deaf, as shown by a recent survey of the local field. In Portland there are over 300 deaf people, with nearly 200 more located at nearby points.

Southern Virginia. A memorial to council from the colored convocation asking for representation in council on the same basis as is accorded to the clergy and delegates from white churches gave rise to a spirited debate. Southern Virginia has a large colored missionary work which is a unit by itself, semi-autonomous under the supervision of the Bishop. Under the constitution of the diocese, this group is entitled to two clerical and two lay delegates to council. The memorial petitioned council for the privilege of seating all the colored clergy and lay delegates from each congregation or mission. Council voted to take no action at the present session.

Texas. The sum of \$10,000 was promised to the National Council on the diocesan quota of \$24,000. The quota asked was \$4,000 higher than that of 1932. The diocesan missionary budget providing for part of the salaries of eight white clergymen and two Negro clergymen, two student workers, one social service worker, and a summer camp for the young people of the diocese, was cut to \$15,000.

JIG SAW PUZZLE PUT TO NEW USE BY SAYRE, PA., RECTOR

BETHLEHEM, PA.—The Church school of the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector, has stirred up a tremendous zeal to secure perfect attendance for each class and so for the whole school. The rector takes the pictures illustrating the lessons of the different classes and cuts them up, putting the name of each pupil on the back of a piece. As they enter the school room each pupil receives his piece and if they are all there the picture is perfect.

If one or more is missing the picture is imperfect. Of course they have the names of the absentees. These are then visited during the week trying to get them to promise not to spoil any more pictures. The attendance is almost 100% now.

Canon Hiram K. Douglass Owns Illuminated Missal

Decorated by 70-Year Member, Community of St. Mary; Book Valued at \$1,000

MEMPHIS, TENN.—The Rev. Hiram K. Douglass, canon of St. Mary's Cathedral and rector of the Church of the Good Shepherd, this city, is at last the possessor of an illuminated missal done in the thirteenth century style. The cost of the missal—a mere \$1,000—is forgotten when the beauty of decoration is noted.

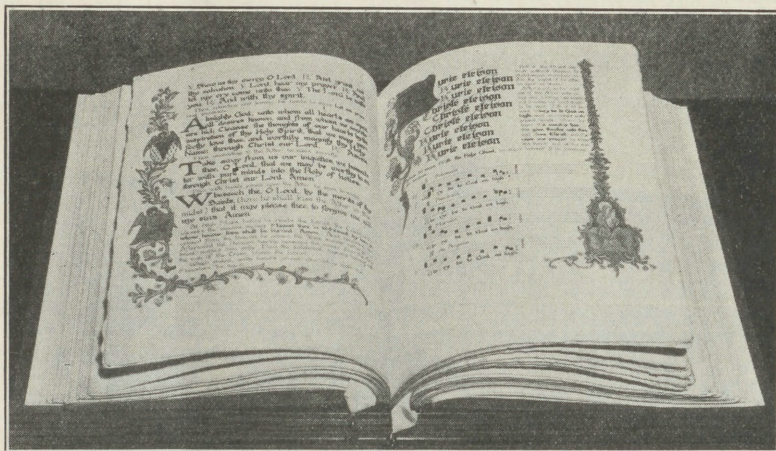
The completed work is the culmination of an idea conceived four years ago by Canon Douglass. It was while at Oxford where he had seen the treasured illumi-

CHURCH NEWS FROM NORTH OF THE ARCTIC CIRCLE

NEW YORK—Word comes from St. John's-in-the-Wilderness, Allakaket, Alaska, that Miss Amelia Hill, the nurse, and Miss Katherine Thompson, the teacher at St. John's (the only white people in the Allakaket region), on two Sundays in December had the pleasure of hearing their Bishop, the Rt. Rev. John D. Bentley, preaching over the radio from the broadcasting station at Anchorage, eight hundred miles away.

The mission school has thirty-three boys and girls enrolled this year. Furs have been scarce and prices low, and the people feel the pinch of hard times.

Some local excitement was aroused recently when a black bear boldly entered the village, swam across the river, and got



Photo, courtesy Memphis Commercial Appeal.
AN ILLUMINATED MISSAL
This is the "Kyrie" page in Canon Douglass' Missal.

nated tomes in the libraries of England that he concluded some day to own not a copy of those he had fondled at Oxford, but one that is alive and yet absorbing the old. He has therefore taken the text for the missal from the Prayer Book, but the order is that of the Prayer Book of 1549.

Maxwell Noll, son of the late Rev. A. H. Noll whom Fr. Douglass succeeded as canon at St. Mary's, was selected to do the lettering. The lettered pages were then forwarded to Peekskill, N. Y., where the illumination was done by a 70-year-old sister of the community of St. Mary, who has been doing medieval illumination for more than 40 years.

To encase the book, the sisters of Church Home, of which he is chaplain, made Canon Douglass a crimson velvet case, and a friend has given an Italian style desk for it to rest on.

The book, started four years ago, required the services of four craftsmen every day for 10 months to complete.

The book is dedicated to the parents of Canon Douglass who live in Florence, Ala.

NEWS IN BRIEF

ALBANY—The Rt. Rev. Frank W. Creighton, D.D., secretary of the National department of Domestic Missions, made an address at the annual silver tea of the Woman's Auxiliary of St. Paul's Church, Albany, February 2d. Miss Sarah B. Tibbits, diocesan president of the Auxiliary, and a number of other Churchwomen outside St. Paul's branch, attended the meeting. The Bishop was the guest of the Rev. Tage Teisen, rector of St. Paul's.

away safely in spite of all the rifles pointed at him. A little later a wolf came in at the other side of the village, stole forty fish from one of the Eskimos and got away with the loot.

The Thanksgiving Offering of St. John's Church was given to the American Church Building Fund Commission and amounted to \$17. It has been remarked that if every congregation accepted a responsibility to help the Church Building Fund as does this little Indian congregation in the wilds of Alaska, the income of the fund would be one hundred times what it is at present.

The lowest temperature to December 15th was 50 degrees below zero. On December 14th Miss Hill responded to a call to care for sick people at the winter camp twelve miles away, which meant harnessing a dog-team and starting off on snowshoes.

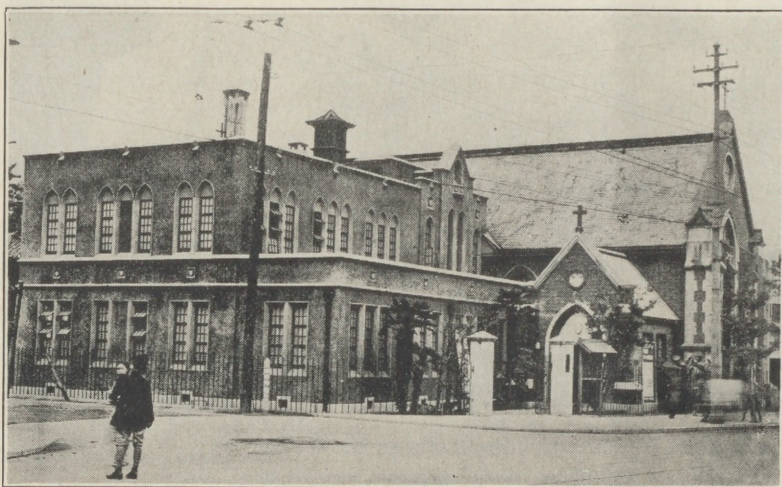
New Dining Hall at Wooster

DANBURY, CONN.—On January 21st and 22d exercises were held at the Wooster School for boys at Danbury in connection with the latest addition to its growing group of buildings, a new dining hall. The Wooster School has had a remarkable growth in its six years. Starting in 1926 with ten boys it has grown to present capacity of fifty-six boys. The old dining room has long since been inadequate. Therefore, despite the depression, funds were raised for this new dining hall.

KYOTO, JAPAN, PARISH AIMS TO BE SELF-SUPPORTING

KYOTO, JAPAN—St. Mary's Church, Kyoto, is one of the churches of the diocese which is actively working toward self-support. This parish makes a substantial contribution toward its rector's salary in addition to paying all the expenses of its large kindergarten, and all ordinary parish expenses. Last fall the church was redecorated, partly at mission expense and partly at the expense of the parish. It is the first time in many years that the interior of the church has been repainted; therefore, the parish celebrated the fact by distributing postal cards to its friends last Christmas Day. The church belongs primarily to its Japanese congregation.

The present church building is about twenty-five years old. Its furnishings were planned by the late Rev. Mr. Cuthbert, of St. Anne's Church, Brooklyn, N. Y. The



ST. MARY'S CHURCH AND PARISH HOUSE, KYOTO, JAPAN

parish house which appears on the corner next to the church is two years old. Cambridge and General Theological Seminarians will remember its former rector, Dr. Takaharu Takamatsu, who has made two trips to the United States. Its present rector, the Rev. A. S. Hoyo, is known to the members of the Philadelphia Divinity School. He has lived in Kyoto only a few months, his former parishes having been out in the country. He enjoys the somewhat rare distinction in Japan of having been called to his present church by the congregation. The Rev. J. J. Chapman is advisor to the Rev. Mr. Hoyo.

The only English Christian service held on Sundays in Kyoto is the vesper service at St. Mary's.

NEW RECTOR INSTITUTED AT OAKLAND, CALIF., CHURCH

SAN FRANCISCO—On St. Paul's Day the Rev. Albert R. Merrix was instituted as rector of St. Paul's Church, Oakland, the archdeacon, the Ven. A. W. Noel Porter, acting by appointment as institutor in place of the Bishop, the Rt. Rev. E. L. Parsons, D.D., who is at present in St. Luke's Hospital recovering satisfactorily from an attack of influenza.

Mr. Merrix, though one of the most recent graduates of the Church Divinity School of the Pacific, and less than two

years in holy orders, becomes thus the rector of one of the largest and most important of the parishes in the diocese, succeeding the late Dr. Alexander Allen. The year before Dr. Allen's death the two had been associated in religious education in St. Paul's parish.

UTICA, N. Y., ASSOCIATED CHARITIES RECEIVE BEQUEST

UTICA, N. Y.—Relief activities of the Associated Charities of Utica will be doubled by a munificent gift of \$15,000 from St. Margaret's Corporation. The money is given to the Community Chest to be set up as a special fund which will be called the St. Margaret's Relief Fund and will be distributed through the Associated Charities for family relief.

This gift was made upon the initiative of Sister Lydia, head of St. Margaret's Convent. She was deeply touched by re-

ports of needy families and recommended to the corporation that this sum be donated from the accumulated income. The Sisterhood had been saving this to build a convalescent home on Jordan Road, Utica, but even though this gift means delay in the Sisterhood's building project, the need of the families was deemed so great by Sister Lydia and officers of the corporation that the grant was made. Dr. Richard H. Hutchings, superintendent of the Utica State Hospital and president of the Associated Charities, announced that Sister Lydia was elected a member of the board and will be asked to become a member of the Associated Charities case committee having these matters under supervision.

Delivers Oberammergau Lectures

WILLIAMSPORT, PA.—The Rev. Walter E. Bentley, general missionary, held a successful mission at All Saints' Church, this city, during January and recently has given his lecture on the Oberammergau Passion Play with 130 colored slides at the Seamen's Church Institute, New York; St. Stephen's Church, Port Washington, L. I.; and the Church of the Ascension, Brooklyn. Having witnessed the play three times and with his background of training in Shakespeare, the lecture becomes a dramatic rendition and he is ready to deliver it wherever desired.

NEW CHURCH SCHOOL MATERIALS PLANNED

NEW YORK—The Curriculum Committee is hard at work on new courses of study for Church schools. Already it appears that four courses will be off the press by the time the General Convention meets in October, 1934. One of these, *Men Who Stood Alone*, by Mary Jenness, is now available, and another, *Adventures in Church Worship*, by Maurice Clarke (sixth grade), will be published in June.

The committee has set as its further objective, by next General Convention, six courses to be ready in mimeographed form after trial and perfecting in actual teaching situations, and four others to be in shape for supervisory use.

A total of fourteen new courses created during the current triennium, with the possibility of several more, should hearten those who are looking for signs of better times in religious education.

BISHOP HOBSON SPEAKER AT OHIO PASTORS' CONVENTION

COLUMBUS, OHIO—The Rt. Rev. Henry Wise Hobson, Bishop Coadjutor of the diocese of Southern Ohio, was one of the speakers on the program of the Ohio Pastors' Convention held recently in this city. His topic, the Presence of Christ, was given at the united Communion service. He is a member of the committee on Evangelism and Overchurching.

Bishop Rogers is a life member of the Ohio Pastors' Convention. Two other Churchmen enrolled to become life members are the Rev. Lane W. Barton, Flint, Mich., and the Rev. Thomas Donaldson of Columbus. The Rt. Rev. Stephen E. Keeler, Coadjutor of the diocese of Minnesota, is a former chairman.

Other Churchmen who are members of the convention are: the Rev. Gilbert Symons, Cincinnati; the Rev. Almon R. Pepper, Cleveland; the Rev. Philip Hull, Worthington; the Rev. Joseph T. Ware, Cincinnati; the Rev. Donald Wonders, Sandusky.

WASHINGTON DIOCESAN PAPER MAKES INITIAL APPEARANCE

WASHINGTON—The first issue of *Washington Diocese* has finally appeared on the scene. It is a thirty-six page magazine, gotten out in "de luxe" form, as to typographical and general mechanical make-up. The cover contains a fine likeness of the Rt. Rev. James E. Freeman, D.D., and there is a special message from the Bishop and also a department edited by him. The Bishop says, "I make a special appeal to the clergy, vestries, and people generally to undertake without delay some adequate plan by which we shall be able to secure the widespread and cooperative interest of our people in this really important undertaking."

There will be ten issues per year and the cost of subscription is at the minimum figure of 50 cts. per annum.

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—*Cowley*.

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CORRESPONDENCE

(Continued from page 448)

Tribute to Fr. R. R. Harris

TO THE EDITOR: Allow me to pay my tribute of respect to the late Rev. Reuben R. Harris, who died January 11th. Fr. Harris was one of the most consecrated, kindly, and useful priests in the Church. Of the Anglo-Catholic school, yet tolerant, inclusive, Christian in heart, mind, and spirit, Fr. Harris has built up an institution in the mountains of North Carolina which will be a perpetual memorial to his sacrifice, his executive genius, his sound educational methods, and to the profound religiousness of the man.

Going to Christ School, Arden, N. C., from a parish in Alabama, he developed the institution during a period of a quarter of a century, until now it is, in the writer's opinion, one of the most outstanding of mountain mission enterprises in the Episcopal Church. It was due to Fr. Harris that Christ School, which was an infant mission, when he took charge of it in 1911, has attained a standard of usefulness and thoroughness in academic, athletic, and religious phases possibly not excelled by any like institution in the American Church. His son, David P. Harris, is now headmaster of the school.

Fr. Harris was one of the most unobtrusive, humble, sincere, and gracious souls this writer has ever known. He combined humility, self-sacrifice, human service and welfare, kindness, and Christian love in a personality which shone with the light of divinity—the bright reflection of Him who was the Controlling Power of his life. The spirit of Christ School is the elongated shadow of this sweet and noble priest of God.

May light perpetual and grace eternal shine upon him—and may the God of Consolation and Peace comfort his devoted wife and family. (Rev.) THOMAS F. OPIE.

Olney, Md.

Fellowship of the Incarnation

TO THE EDITOR: A small group of full-time workers in religious education in our Church have organized themselves into a fellowship, *The Fellowship of the Incarnation* (F. O. I.). The members of the fellowship have an interest in social reconstruction, the general point of view of progressive education and a sincere devotion to the teachings of our Lord and the traditions of the Anglican communion. I am glad to hear that this small group, which has been up to this time completely informal and unknown, is now opening itself to a wider membership and is by way of becoming a significant movement in the Church. I am glad to hear this because I am more and more convinced that it is to voluntary associations such as this that we must look for leadership in meeting the complex and difficult issues that are facing us in the work of the Church. ADELAIDE CASE.

Columbia University, New York City.

"Practical Mystics"

TO THE EDITOR: I regret that I did not add to my letter under the caption of Practical Mystics [L. C., December 10th] information that would be very helpful to anyone who is desirous of knowing what a mystic really is. That information can be found in *The Ordinary Ways of the Spiritual Life*, written by Mgr. Albert Farges, Ph.D., S.T.D., and published by Burns, Oates & Washbourne, Ltd., London.

It seems to me that there is a great deal of sentimental and fantastic ideas about mysticism. . . . The Monsignor's book, I am sure, would be interesting and illuminating to all.

(Mrs.) KATHARINE R. DAVIS.

Biarritz, France.

NEWS IN BRIEF

CENTRAL NEW YORK—Girls in the Friendship Club of St. John's Church, Auburn, received Christmas cards from girls in St. Agnes' School, Kyoto, Japan, as a result of their year's study work of that place. Japanese dinners, a play depicting the conversion of a Japanese family to Christianity, and other studies have made this an active missionary group.—The annual meeting of the Woman's Auxiliary of the diocese will be held on May 23d and 24th in Zion Church, Rome.—An oil painting of the donor of the Diocesan House, Mrs. Amy J. Perkins, has been received and hung in that building.—A pair of eucharistic candlesticks presented by young people of the congregation were blessed by Bishop Coley at St. Paul's Church, Chittenango, on December 18th.—Records show that despite the depression, the record of confirmations for the year 1932 was most encouraging in this diocese. There were 112 more this year than last, the total number being 1,518, which is the best figure reported for some years.—The spring meeting of the Woman's Auxiliary of the fourth district will be held in St. James' Church, Skaneateles, May 4th.—St. Paul's Church, Warners, has been greatly improved by the addition of a new sanctuary and sacristy, the installation of two new memorial windows, and the remodeling of the parish house, which Bishop Coley dedicated on December 18th.—Governor Lehman has nominated and the senate has confirmed the reappointment of Bishop Coley to the board of visitors of the Utica State Hospital. Capt. W. S. Mayer, warden of Grace Church, Waterville, is chairman of the board.—One hundred to one hundred and twenty-five men and women attend the Minnie L. Drury Memorial Bible Class at Trinity Church, Utica, with about twenty per cent of the group members of other churches. During the week the rector, who is the instructor, telephones each member to inquire of any difficulties regarding his lecture or to find out regarding any suggestions or questions for further discussion to be used especially on "open Sunday," which is every fourth week.

LOS ANGELES—On January 15th, St. Peter's Church, Santa Maria, was consecrated by the Bishop of Los Angeles, the Rt. Rev. W. Bertrand Stevens, D.D. St. Peter's had the distinction of being consecrated immediately upon completion. All construction bills have been paid, and the new building, which is of English rural architecture, is proving to be a great stimulus to the work of the congregation.—In the death of George W. Parsons the diocese has lost its first treasurer. Mr. Parsons who, before coming to California, had been a Tombstone, Ariz., pioneer, was elected treasurer on the organization of the diocese in 1896 and served for three years. It is a notable fact that the diocese of Los Angeles has had only three treasurers through all its history.—The Church of Our Saviour, San Gabriel, recently celebrated its sixtieth anniversary. Speakers at the anniversary dinner included the Bishop, the Suffragan Bishop, and members of the parish. The rector, the Rev. John R. Atwill, who presided, will this year observe the twentieth anniversary of his rectorship.

NEVADA—February 6th marked the ninth anniversary of the death of the late George Coolidge Hunting, fourth Bishop of Nevada. Memorial services were held throughout the district on Sunday, the 5th.—Deaconess Elizabeth Fracker who recently joined the staff of workers in Nevada, coming from Vermont, is at present engaged in educational work in Sparks where she has reopened the Church school and is carrying on work with young people.—The new rood beam with a Calvary group has been placed in St. Mary's Church, Winnemucca, the work of carving and placing having been done by the vicar, the Rev. Harold Lascelles. During the two and a half years that Fr. Lascelles has been in this mission he has done much to beautify both the interior and exterior of this small chapel in this desert town.—On the Pyramid Lake Reservation at Nixon, 36 were baptized in 1932, leaving only 185 unbaptized of more than 600 Indians. The Rev. William A. Stimson is doing a steady plodding job in educating these native children in the fundamentals of the Church and the Prayer Book.

SALINA—On January 6th the Church of the Epiphany, Concordia, Kans., celebrated the twenty-fifth anniversary of the consecration of the church. A celebration of the Holy Communion and a parish dinner were the outstanding events of the celebration.—The convocation of the district of Salina has been postponed until after Easter.

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

J. ELDRED BROWN, PRIEST

NORWICH, CONN.—On January 28th in this city occurred the death of the Rev. J. Eldred Brown, rector of Trinity Church since 1896 and archdeacon of New London since 1907. He had been ill but three days. The body lay in state in the church until the service on January 30th when it was taken to Middletown for burial. The Rt. Rev. E. Campion Acheson, D.D., Bishop of the diocese, officiated, being assisted by the Coadjutor of the diocese, the Rt. Rev. F. G. Budlong, D.D.

Archdeacon Brown was born in Newport, R. I., January 4, 1861, the son of James Boone Brown and Mary Ann Handy. He graduated from Trinity College, Hartford, in 1883, and took his M.A. in 1886. In 1886 he graduated from Berkeley Divinity School and was ordered deacon the same year by Bishop Williams, and priested by Bishop Spaulding. For a year, 1886 to 1887, he was headmaster at James Hall, Denver, Colo. His first rectorship was served at the Church of the Reconciliation, Webster, Mass., which he retained for nine years. He was a delegate to the provincial synod from 1914 to 1923, except two years, 1919 and 1920. In 1910 he was made a Junior Fellow of Trinity College; and founded the Clericus of New London archdeaconry of which he became president from 1897 to 1912. He was also the president of the Huntington Memorial Home.

In 1900 Archdeacon Brown published a book widely read in the diocese entitled, *A Half Century of Parish Life*.

WILLIAM L. BULL, PRIEST

PHILADELPHIA—After a long period of illness, the Rev. William L. Bull, of Whitford, a non-parochial priest of the diocese of Utah, died on January 28th. Previous to his illness he had been doing missionary work in this diocese, and had filled similar positions in Spokane, Colorado, and Nevada.

The funeral service was held in St. Paul's Church, Glen Loch.

HAMILTON SCHUYLER, PRIEST

TRENTON, N. J.—While talking with friends at his home in this city, the Rev. Hamilton Schuyler, Litt.D., rector emeritus of Trinity Cathedral since 1930, one of the best known Episcopal clergymen in the east, died almost instantly on January 23d at the age of 70 years. He is survived by a sister, Miss Margaretta Schuyler of New York, and two nephews. Mrs. Schuyler died a few months ago.

The funeral service was held from the Cathedral, the Rt. Rev. Ralph E. Urban, Suffragan Bishop, officiating.

Dr. Schuyler was born in Oswego,

N. Y., April 3, 1862, a son of the Rev. Anthony Schuyler and Mary Allen Schuyler, and was educated at the General Theological Seminary in New York and at Oxford University.

Ordained a deacon in 1892, he was advanced to the priesthood the next year. His first charge was that of assistant rector of Calvary Church here. Before assuming the rectorship of Trinity Cathedral in 1900, he served at Trinity Church, Newport, R. I., and as dean of the Cathedral in Davenport, Iowa. He retired as rector of Trinity Cathedral several years ago.

Dr. Schuyler was the author of a number of books, including *Studies in English Church History*, *Intellectual Crisis Confronting Christianity*, and *The Roellings*. At the time of his death he was working on a history of the Church in New Jersey.

In 1900 Dr. Schuyler won the Collis P. Huntington prize for the best poem in reply to Edwin Markham's *Man With the Hoe*. Rutgers University awarded an honorary LL.D. degree to him in 1928.

HOBART SMITH, PRIEST

BALTIMORE—The Rev. Hobart Smith, dean of the clergymen in the diocese of Maryland and of the convocation of Towson, oldest living alumnus of Dickinson College, and rector emeritus of St. Thomas' Church, Garrison Forest, died January 28th at the age of 85. On the Sunday previous, Mr. Smith officiated at two services at Hannah More Academy, where he was chaplain, and the same day suffered an attack of the gripe.

Mr. Smith was the son of the late Norman Buell Smith, a state senator of New York, and was born at Binghamton, N. Y. He was ordained to the priesthood by Bishop Paret in Old St. Peter's Church in 1885. On Christmas Day, 1888, he officiated at his first service in St. Thomas' Church, where he remained as rector for thirty-five years. He was dean of the convocation of Towson for twenty-five years, and chaplain of McDonogh School for thirty-five years.

He was married twice. His first wife was Miss Florence Schenck, of Baltimore, who died in 1886. He married Miss Esther M. Livingston, three years later. She died several years ago.

He is survived by one grand-nephew and several great-grandnephews who live in Washington.

The funeral service was held January 30th by Bishop Helfenstein, the Rev. Philip J. Jensen, rector of St. Thomas' Church, assisting. Burial was made in the churchyard.

E. R. BRACE

NAMPA, IDAHO—E. R. Brace, for more than thirty years a faithful communicant and vestryman of Grace Church, Nampa, died suddenly at his home January 26th. He was born in Poolesville, Md. Since coming to Nampa in 1899 he had been active in civic affairs, and had served as junior warden of Grace Church for a number of years.

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MRS. W. B. GRAY

RENO, NEV.—On January 17th, in the Mines Hospital at Tonopah, occurred the death of a staunch supporter of the Church in Nevada, Elizabeth Gray, wife of the Hon. W. B. Gray.

Both Judge and Mrs. Gray have for many years given generously of their means and their labors in maintaining the small chapel of the Good Shepherd in Beatty, once a thriving mining town in southern Nevada. Judge Gray gave the lot on which the church is built and then with his own hands started the erection of the building from cement blocks and other materials brought down the mountain from the old deserted mining town of Rhyrolite, where the materials had formerly been used in the bank building. After the building was under way, Bishop Hunting, then Bishop of Nevada, went to Beatty and together the two men finished the little church.

Mrs. Gray made the altar linens and hangings for the little church, which stood next to their home, and always cared for the altar. During her last year, while partially paralyzed and unable to get about, Mrs. Gray made a set of altar linens and hangings for the private memorial chapel in the Bishop's House. For many years when her health permitted, she held the Church school for the children of Beatty, this being the only church building in the community. The last few years she had been compelled to give up all activities.

GEORGE HOWARD MONKS

BOSTON—Dr. George Howard Monks, a prominent Boston physician, died at his home in Boston on January 26th at the age of 79 years. He was born in Boston March 28, 1853, son of John P. and Delia S. (Hatton) Monks. Prepared for college at the Boston Latin School, he graduated from Harvard in 1875 and studied architecture for a year in the Massachusetts Institute of Technology. Deciding that medicine was his life work, he then entered the Harvard Medical School, and graduated in 1880. Further study in European medical centers followed and he became a member of the Royal College

of Surgeons of England. During the World War, he was one of the volunteer medical service corps and division medical advisor for the Red Cross.

In addition to his busy professional life, he was talented as a sculptor.

Dr. Monks is survived by his wife who was Olga Eliza Gardner, and by three children: the Rev. George Gardner Monks, headmaster of the Lenox School; Dr. John Peabody Monks, physician of Boston; and Miss Olga Monks. He also is survived by a sister, Mrs. Walther Hempel of Dresden, Germany. The funeral service was held in the Cathedral Church of St. Paul on January 28th; the Very Rev. Philemon F. Sturges, dean of the Cathedral, officiating, assisted by the Rev. Dr. Samuel S. Drury of St. Paul's School, Concord, N. H. Cremation took place in Mt. Auburn Cemetery.

ELI KIRK PRICE

PHILADELPHIA—The diocese of Pennsylvania has suffered a severe loss in the sudden death of Eli Kirk Price on January 24th. Mr. Price, born in Philadelphia seventy-three years ago, a graduate of the University of Pennsylvania, was a vestryman at St. James' Church, 22d and Walnut streets. He had served as a deputy of the Diocesan Convention from 1929 to 1932. He was a charter member of the Cathedral Chapter, having identified himself from the very beginning with the furthering of the project to build a cathedral in the diocese.

It was to Mr. Price's vision of a "city beautiful" and his interest in the development of parklands that Philadelphia owes much of her civic accomplishments.

A trustee of the American Academy of Fine Art, the American Philosophical Society, a member of many boards, president of the City Parks Commission, vice-president of the Fairmount Park Commission, president of the Pennsylvania Museum of Art, it is not difficult to understand his nomination for the Philadelphia Award in 1929.

Mr. Price is survived by his wife and four children. The funeral was held in St. James' Church on January 27th with Bishop Taitt officiating.

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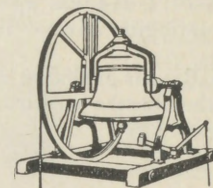
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 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word when keyed in our care to be forwarded by us.
- Minimum price for one insertion, \$1.00.
- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Married

DANIELS-SCHLICHTER—The marriage of Miss ROSEMARIE SCHLICHTER of Helena, to the Very Rev. HENRY H. DANIELS, dean of St. Peter's Pro-Cathedral, Helena, took place January 21st. The betrothal was read by the Rev. David J. Jones, curate of the Pro-Cathedral, and the marriage was performed by Bishop Faber. The wedding breakfast was served by the Woman's Auxiliary of the Pro-Cathedral to the wedding party and a few close friends.

LEEMING-REEDER—MARGARET ADAMS REEDER to FRANK CLIFFORD LEEMING, November 24, 1932.

Died

PATTESON—In Springfield, Ill., MARY WHITLEY PATTESON on January 21, 1933. Wife of J. O. Patteson, daughter of the Rev. H. C. and Mrs. Whitley. Mrs. Patteson left three brothers and one sister, E. Maude Whitley. Burial in Springfield, Ill.

"May light perpetual shine upon her."

Memorials

JAMES AUGUSTUS BAYNTON
 In ever loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of paradise, February 8, 1925.
 "The Master is come and calleth for thee."

ANNOUNCEMENTS, Memorials—Cont.

GRACE RANDALL SAVILLE

Miss SAVILLE who died in London, England, January 15th, was the youngest and last member of her family, of which the late Mrs. Mary D. Burnham was the eldest. She did splendid slum, rescue work, during the "Eighties" in Boston, in connection with the "Temperance Coffee-rooms," and noble missionary work in South Africa, under the then Fr. Osborne, S.S.J.E., among the Kaffirs, during the "Nineties." She is survived by two nephews and a niece: Frank W. Burnham, Chiloway, N. Y.; Miss Mabel D. Burnham, New York City; and the Rev. Henry M. Saville, of Providence, R. I.

BOARDING

General

ENJOY AN EARLY SPRING in hospitable old town in South Carolina. Sunshine, comforts. Good food. Terms moderate. References. Reply Box M-896, THE LIVING CHURCH, Milwaukee, Wis.

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.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

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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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CHURCH EMBROIDERIES, Altar Hangings. Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major St., Toronto, Canada.

Continued on next page

LINENS AND VESTMENTS—Cont.

CHURCH LINEN. New Economy Price List, just issued. Surplice linens from 65 cts. per yard. Reductions throughout our line. Send for samples to MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

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VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

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ORGANIST AND CHOIRMASTER, well qualified and with wide experience, desires change. Present position ten years. Loyalty and cooperation 100 per cent. Lay reader, recitalist, and devout Churchman. ORGANUM, L-892, THE LIVING CHURCH, Milwaukee, Wis.

RETREAT

SCHOOL OF PRAYER conducted by Father Hughson, Superior of the Order of the Holy Cross, St. Ignatius Church, West End Ave., and 87th St., New York. Four evenings: Thursday, February 23d—Sunday, February 26th, 8:15 P.M. Father Hughson will also preach at Mass at 11:00 A.M., on Sunday, February 26th. All welcome.

TRAVEL

CONGENIAL PARTY of Churchpeople now being organized to attend celebration of Oxford Movement Centenary in London, July, 1933. Most moderate cost. Further particulars: REV. WILLIAM ROBINSON, Grace Church, Saybrook, Conn.

UNLEAVENED BREAD

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

NEWS IN BRIEF

ALBANY—The annual educational day under the auspices of the Woman's Auxiliary of the diocese was held at St. Andrew's Church, Albany, on January 26th. Mrs. Charles E. Hill, educational secretary, presided and opened the discussions on China and the American Indian. Some ninety delegates of the various diocesan branches of the Auxiliary attended.

CENTRAL NEW YORK—Capital funds were reported to be \$870,890 at the annual meeting of the fiscal corporation of the diocese of Central New York at the meeting on January 16th. Ten years ago the first annual report showed the amount to be \$575,286.

Clerical Changes

APPOINTMENTS ACCEPTED

LIER, REV. EARLE G., formerly rector of Christ Church, Tarrytown, N. Y.; to be rector of St. George's Church, Rumson, N. J., on March 1st.

SAPP, REV. FREDERICK A., formerly of St. Andrew's Church, Lawrenceville, Va. (S.V.); to be rector of St. Andrew's Church, Hilton Village, Va. (S.V.). Address, 43 Main St.

NEW ADDRESSES

BENNETT, REV. ARTHUR VINCENT, 118 Pleasant St.; 112 Academy St., Fitchburg, Mass.

FRAZER, REV. HOWARD S., Highlands, N. J.; 64 South Main St., Medford, N. J.

MILLER, REV. CLYDE JAY, 814 Sixth Ave., Antigo, Wis.; 106 N. Franklin St., Shawano, Wis.

TEMPORARY ADDRESS

ABBOTT, Rt. Rev. H. P. ALMON, D.D., is assisting the Bishop of Pennsylvania during the month of February. Address, Chatham Hotel, 19th and Chestnut Sts., Philadelphia, Pa.

RESIGNATION

MACLAUGHLIN, REV. JAMES, as rector of St. Paul's Church, Evanston, Wyo., to be retired. Address, 1465 Chestnut Ave., Long Beach, Calif.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—On St. Thomas' Day in Christ Church, Jordan, Bishop Fiske advanced to the priesthood the Rev. SAMUEL PUTMAN HOLIDAY. The sermon was preached by the Rev. Henry H. Hadley, rector of St. Paul's Church, Syracuse.

Mr. Holiday is in charge of the parishes at Windsor and Harpursville.

LOUISIANA—In Christ Church Cathedral, New Orleans, the Rev. FRANK LEGRANGE LEVY was advanced to the priesthood by the Rt. Rev. James Craik Morris, D.D., on January 25th. The Rev. C. L. Monroe presented the candidate and the Rev. W. S. Slack preached.

Mr. Levy is to be priest in charge at Holy Comforter Mission, Gentilly, New Orleans, with address at 6015 St. Charles Ave.

DEACON

CENTRAL NEW YORK—LEMLEY M. PHILLIPS was ordained to the diaconate by the Rt. Rev. E. H. Coley, Suffragan Bishop of the diocese, in St. John's Church, Auburn, on January 25th. He was presented by the Rev. F. S. Arnold, rector of St. John's, and the sermon was preached by the Rev. Henry Scott Miller, rector of St. James' Church, Skaneateles.

Mr. Phillips has been assigned at once to St. Mark's Church, Clark Mills.

Books Received

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

THE UNIVERSITY OF NORTH CAROLINA PRESS, Chapel Hill:

Human Aspects of Unemployment and Relief. By James Mickel Williams. \$2.50.

THE VIKING PRESS, New York City:

The Eleventh Commandment. By Francis Neilson. \$2.50.

UNIVERSAL PUBLISHING CO., New York City:

Gandhi Versus the Empire. By Haridas T. Muzumdar. With a Foreword by Will Durant. \$3.50.

NEWS IN BRIEF

CHICAGO—On January 31st the Kenyon Alumni Association held its annual dinner with the president of Kenyon College, the Rev. William Foster Peirce, as honor guest.

CONNECTICUT—The Rev. R. V. K. Harris, archdeacon of Litchfield Co., and rector of St. James' Church, Winsted, is convalescing from an operation and expects to return to duty early in Lent. During his illness the parish has been in charge of the Rev. E. Norman Currie of Litchfield.

NEWARK—By means of small gifts from parishioners, the nucleus of an endowment fund has been provided for St. John's Church, Newark, the Rev. J. Frederic Hamblin, rector. The fund was begun some time since with a thank offering presented by an invalid member of the church. Another provision for the parish has been made by one of the congregation, who has designated St. John's as the beneficiary of an insurance policy in order to continue a weekly pledge for a given period.—The annual dinner of the Men's Club of St. Paul's Church, Paterson, was held on the evening of January 25th, more than 300 men being present. Dr. Samuel W. Graffin made the principal address, taking as his topic, "Keeping America Strong." Other speakers were the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark; Mayor John V. Hinchliffe, of Paterson; Charles McLean; the Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, who acted as toastmaster; and Wright Smith, president of the club, who made the address of welcome. Robert C. Shoemaker, secretary of the Paterson Y. M. C. A., introduced Dr. Graffin. Frank Charcot headed the committee of arrangements.

NEWARK—A memorial service for the Rev. Albert W. H. Thompson, who died in 1922 after an eleven years' rectorship at St. Mark's Church, Newark, where he was the first incumbent, took place there on the morning of January 15th. Honor was also paid to the memory of ex-President Coolidge. The Rev. John N. Borton is rector of St. Mark's.—Prayer is the general topic of the first Friday evening conferences of 1933, resumed on January 6th at Trinity Church, Hoboken, after having been successfully carried on in Advent. An offering of \$100 was made at the time by the Woman's Auxiliary of the parish. Particular interest is being shown by the new unit of the Woman's Auxiliary at Trinity Church in the relief of distress among poor families. The Ven. Malcolm A. Shipley is rector.

NEWARK—February 27th is the date set for a conference for clergy of the diocese of Newark, at St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, Bishop Washburn giving the morning meditation. In the afternoon another special speaker will be heard.

PENNSYLVANIA—The Junior Woman's Auxiliary of the diocese of Pennsylvania presented a play, *The Whole Town's Talking*, a comedy by Grant Mitchell, in the parish house of the Chapel of the Mediator, Philadelphia, on January 26th. The entire proceeds were given to the Woman's Auxiliary committee for relief of unemployment.

WESTERN NEW YORK—The Very Rev. G. Sherman Burrows, D.D., warden of Delancey Divinity School and rector of St. Stephen's Church, Buffalo, celebrated his tenth anniversary as rector of that parish on a recent Sunday. As a complete surprise to the rector the members of the parish had arranged with Bishop Davis to be present at the evening service when he preached the sermon to a crowded church. Following the service a reception was held in the parish house and Dr. Burrows was presented with a purse of gold and Mrs. Burrows with a corsage. Dr. Burrows is also the diocesan secretary.—Miss Carrie Saunders of Batavia was elected to the diocesan department of religious education as chairman of curriculum and Mrs. Lewis E. Ward of Jamestown as chairman of Church school rallies. Miss Saunders should be addressed in care of St. James' Church, Batavia, and Mrs. Ward in care of St. Luke's Rectory, Jamestown.—The third anniversary of the consecration of the Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D., was marked on January 23d by celebrations of the Holy Communion in almost every church in the diocese when the Bishop was especially remembered in the service. The clergy were the guests of the Bishop at a luncheon in Buffalo on February 6th.—The Rev. Edwin Merrill, rector of St. Paul's Church, Mayville, N. Y., has been elected the first president of the Lions Club of that community.

NEWS IN BRIEF

GEORGIA—Beginning January 15th and continuing throughout the week, the Rev. H. Randolph Moore, rector of St. Paul's Church (colored), Atlanta, conducted a mission at St. Mary's Church, Augusta, the Rev. Charles H. Dukes, vicar.—On the Second Sunday after the Epiphany at St. Thomas' Church, Isle of Hope, Bishop Reese confirmed the grandson of the Rev. R. H. Daniell, vicar, and preached and celebrated the Holy Communion. In the evening he confirmed a class of four and preached at St. James' Church, Pooler, the Rev. Mr. Daniell, vicar.

IDAHO—The welfare workers of Boise attended the vesper service in St. Michael's Cathedral on the Third Sunday after Epiphany. The address was delivered by U. S. Senator-elect James P. Pope, Mayor of Boise, who has a vital interest in all welfare work. Later, a tea was held in their honor in the Bishop Tuttle House. Several members of the state legislature, now in session, attended.

NEVADA—Deaconess Lilian Todd's annual report for the Indian Reservation at Moapa shows 26 baptisms for the year, leaving only three unbaptized children on the Reservation. She later reports three more baptisms, with two new babies to receive this rite.—Deaconess Margaret Booz, who was called East by the illness of her mother, has returned and with the help of Miss Betty Gould, a volunteer worker, is again carrying on the work of St. Francis' Mission in Lovelock where besides the usual activities in such work she holds a daily kindergarten, weekly meetings of a boys' club, G. F. S., Indian Girls' Club, Church Service League, and is now in charge of the distribution of Red Cross materials and the making up into garments of the cotton allowed for this community. The Rev. Frederick D. Graves, university chaplain, visits twice a month, giving priestly ministrations and doing pastoral work.

SOUTHWESTERN VIRGINIA—The Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, left on January 25th to attend a meeting in Richmond, after which he will be away from his office for a vacation and rest of three or four weeks.—The Rev. John A. Winslow arrived in Dante, January 20th, and began his work as assistant to the dean of associate missions, the Rev. H. H. Young of Bluefield. While having his headquarters at Dante, Mr. Winslow will fill various appointments in other parts of the field. Mr. Winslow comes to Southwestern Virginia from Columbus, Ohio, where for the past three years he has served as minister-in-charge of St. Andrew's Church and assistant at St. Paul's.

WASHINGTON—Tentative plans have been made for a large corporate Communion for the men and boys of the diocese, to be held under auspices of the Brotherhood of St. Andrew, Washington, on February 22d, at the Church of the Epiphany, at 8 o'clock in the morning, followed by a breakfast at the Washington Hotel, at which as many as seven hundred communicants are expected.—A testimonial dinner in honor of Byron S. Adams, "founder of the Laymen's Service Association, and active for many years in the Church and diocese of Washington," was held on February 8th at the Mayflower Hotel. Edward L. Stock was chairman of arrangements.

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All But \$231,152

THE National Council announced early in December that there was \$949,690 to be collected before the end of the year for the work of the General Church, in order that the dioceses might fulfill the expectations filed with the Council and in order that the budget for 1932 might be balanced.

Of this great total all but \$231,152 was paid. With the help of their generous gifts to the deficiency fund five dioceses and ten missionary districts paid 100% of their quotas. Not alone to them but to all who have struggled to sustain the missionary work of the Church, all honor is due.

The deficiency fund payments included in these totals amounted to \$312,824.11.

Copies of a detailed statement showing the results in each diocese can be obtained from the Church Missions House, 281 Fourth Avenue, New York.

The statement by provinces is as follows:

STATEMENT OF AMOUNTS RECEIVED FOR THE YEAR 1932 APPLYING ON THE BUDGET QUOTA FOR THE GENERAL WORK OF THE CHURCH

Diocese or District	Budget Quota 1932	"Expected to Pay" 1932	Paid on "Expectations" Amount	%	Paid on Deficiency Fund	Total Paid	% of Quota Paid
PROVINCE I	\$ 520,500	\$ 388,000	\$ 364,868.44	94	\$ 77,026.37	\$ 441,894.81	85
" II	942,700	635,600	547,653.63	86	70,060.33	617,713.96	66
" III	679,100	487,294	480,480.40	99	59,876.23	540,356.63	80
" IV	255,000	132,459	110,279.22	83	28,329.67	138,608.89	54
" V	500,500	248,950	221,506.08	89	27,442.02	248,948.10	50
" VI	147,600	84,500	61,654.42	73	15,049.45	76,703.87	52
" VII	150,600	83,000	58,975.40	71	9,759.89	68,735.29	46
" VIII	173,800	89,400	81,182.53	91	22,361.05	103,543.58	60
FOREIGN	4,200	4,200	3,585.32	85	75.00	3,660.32	87
	<u>\$3,374,000</u>	<u>\$2,153,403</u>	<u>\$1,930,185.44</u>	<u>90</u>	<u>\$309,980.01</u>	<u>\$2,240,165.45</u>	<u>67</u>
China, Japan, Dominican Republic, European Churches			1,639.01		2,844.10	4,483.11	
			<u>\$1,931,824.45</u>		<u>\$312,824.11</u>	<u>\$2,244,648.56</u>	

The estimated excess of expenditures over current receipts for 1932 is \$225,000. The National Council will consider this problem at its meeting February eighth.

THE NATIONAL COUNCIL