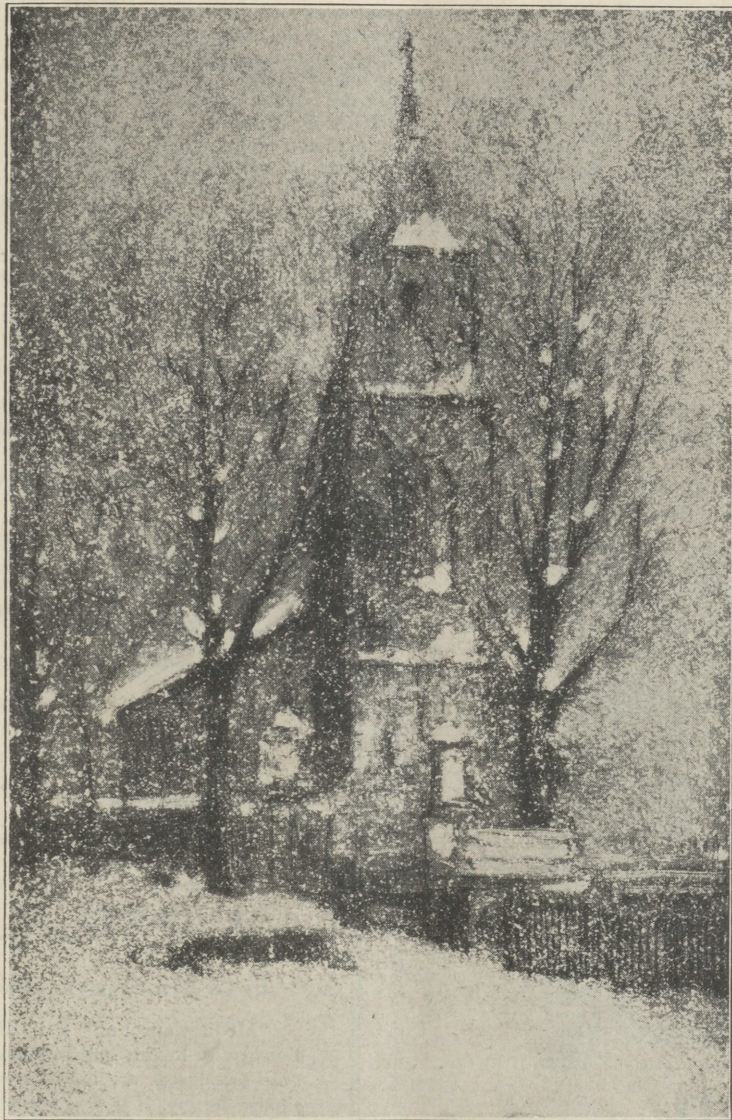


LIBRARY
GENERAL
NEW YORK

The Living Church



Tom Ludlum, Artist.

OLD ST. PAUL'S CHURCH, EASTCHESTER
Mount Vernon, N. Y.

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.

Tribute to a Missionary Bishop

TO THE EDITOR: The following is the first comment which I have seen by one of our missionaries on the book, *Re-Thinking Missions*. It was written in connection with a visit to his station by his Bishop, and represents the opinion of a man of long experience in the Orient and now working in one of its most difficult and most fruitful fields:

"At a time when self-appointed committees, flattering themselves that they are able to learn everything about missions in three great countries in a few months, deluge the world with interminable reports, the main burden of which appears to be that we must be so careful not to offend anybody by preaching the Christian religion or the 'superstitions' of the Catholic sacraments, the Bishop's encouraging presence, his zeal for that passionate message which the Apostles—despite our modern committees—looked on as central and the unique value of which they presented without apology, indeed cheerfully gave their lives to prove, these were a tonic and an incentive for which we shall long be grateful."

WILLIAM C. STURGIS.

Annisquam, Mass.

Prohibition

TO THE EDITOR: It occurred to me a long time ago that very many people who believe in temperance would welcome an alternative to prohibition if they ever heard of one. Their object, I imagine, is to bring about temperance and to prevent drunkenness. If they simply wish to abolish all intoxicating drinks as evil I am afraid they have a long way to go. But if they really wish to bring about the abolition of drunkenness, it can be done without such a drastic measure as prohibition. If they really think that prohibition is succeeding I should like them to see the empty whisky bottles that I continually gather up in my garden that have been thrown over the fence by drinkers. . . .

I should like to see in every community a large social center, consisting of well planned and well built buildings, well lighted and furnished with all such things as people ought to desire. We have here in this town of Pascagoula a municipal park, with a very excellent pavilion, free and open to the public at all times. Just across the road is a municipal pier and a free bathing place at the end. All is paid for by the taxes, for nothing is sold. Now if we only had, as well

as the pavilion, which can be for concerts and dances, other buildings which could be used for eating and drinking purposes, we should have the sort of thing I have in mind. All sorts of food and drink could be sold. The place could be either managed entirely by the municipal authority and run at a reasonable profit, so that it would be more than self-supporting, or it could be leased to responsible people who would be licensed by the municipal authority, under conditions which would ensure proper management. I suggest that all sorts of food and drink could be sold, but it would be quite simple to arrange that there should be no effort to push the sale of intoxicants. Everyone should be free to buy what they would and there should be no compulsion one way or another. But what is there to hinder all right minded people from patronizing such a place and using all its facilities, and setting an example of temperance? . . . The one word that will at once occur to many of our worthy citizens will be "graft," but although we have this thing on a small scale here, I have never heard graft mentioned and don't believe any need exist. (Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

OVERLOOKING EXCLUSIVE GRAMERCY PARK



HOTEL GRAMERCY PARK

52 Gramercy Park North, N. Y.

One block from Church Missions House

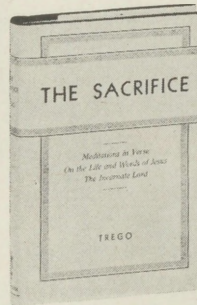
Travelers who are accustomed to the best find here every possible comfort, convenience and refinement.

Surprisingly Low Rates

Finest cuisine — Club breakfasts, regular luncheons and dinners, and a la carte service.

THE SACRIFICE

By the Rev. Benjamin T. Trego



"These meditations in blank verse trace the history of sacrifice from the entry of sin into the world on through the Incarnation and up to the final consummation. . . . The conception is well rounded and Catholic and appealing. The meaning of redemption through sacrifice is finely traced."

—*The Living Church.*

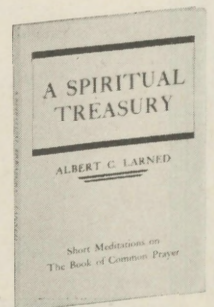
\$2.00

A SPIRITUAL TREASURY

By the Rev. Albert C. Larned

"Meditations on the Prayer Book, with hymns and prayers suitable to express the devotion which should follow. It is a practical little book, with a double character, full of instruction on the one side, and equally searching in its devotional attitude on the other."

—*Episcopal Church Sunday School Magazine.*
Paper, 75 cts.



Morehouse Publishing Co., Milwaukee, Wis.

"The Oxford Movement"

TO THE EDITOR: Your editorial in the issue of February 4th expresses the hope that all parties in our Church will realize that they are heirs of the Oxford Movement and will join in the approaching centenary. That admirable object can be obtained if only we can, in the first place, get rid of some of our historic misconceptions.

In magnifying the contribution made by some at a given period we must cease to paint the preceding picture in unjustified gloom, and to depict other personalities and groups in disparaging colors. As a Philadelphian connected with Old Christ Church let me in all good will challenge the deprecatory references to our Colonial and Revolutionary leaders, and to the condition of our communion in those times. Can we not gratefully unite in certifying the now thoroughly established facts as to the religious zeal and enriching influence of our ecclesiastical progenitors in this colony through all the formative days?

Henry Compton, Bishop of London, is to be honored as a singularly devoted, alert, and effective spiritual power, securing the introduction of the Church into this Quaker community; sending over that eager, resourceful, and constructive missionary, Commissary Bray, who, out of his experiences in this new land, inaugurated the S. P. G. and the S. P. C. K., unsurpassed agencies for the winning of souls throughout the English-speaking world. It was to such leadership that we were indebted for the superior clergy and teachers, who threw themselves heroically into the extension of God's kingdom here and beyond. The story of Evan Evans is one of the most brilliant chapters in our American Church history. In his first four years in Penn's town he baptized eight hundred, "had prayers in the Church not only on the Lord's Day but on Wednesdays and Fridays weekly, and the Sacrament of the Lord's Supper monthly, the number of the communicants being considerable"; and at the same time erected in surrounding settlements four additional churches. For eighteen years he thus built the Church into the life of the colony; and passed the torch on to the kindred hands of his four successors who preceded William White.

It was to such spiritual fathers that we owe the characters and careers of our nation builders, and the benevolent institutions, educational and philanthropic, still carrying on.

In the face of such a record let no one characterize the era as one of suspended animation religiously.

Even more clear and compelling are the facts concerning the Church's dauntless vitality through the critical revolutionary days under the saintly statesmanship of the godly priest and bishop who is to be forever honored as the veritable Father of our reborn national Church. It was he who by his patient, steadfast loveliness won into coöperative unity Seabury and his eastern following; and commended to a hostile populace the Anglican episcopate. The memorials of his surpassing fruitfulness are innumerable and undying. Among them let us this year recall that it was to his inspiring training that we owe Hobart and Kemper and Muhlenberg, each of them baptized, moulded, ordained, and counselled in their notable contributions to our progress.

Space forbids elaboration of this reminder. May we not hope that the clear, inescapable facts will restrain all and sundry from misuse of the centenary opportunity. May the spirit of truth and unity weld our schools of thought into a compact fellowship, that shall enable us to meet the menace of irreligion and do our full corporate part in Christianizing our generation. We cherish the confi-

dence that this message from Pennsylvania will wake a responsive echo in your mind and will.

(Rev.) LOUIS C. WASHBURN,
(Rev.) EDWARD M. JEFFERYS,
(Rev.) JOHN MOCKRIDGE,

Rectors of the sometime United Churches.

THE EDITORIAL in question did not, we think, include "deprecatory references to our Colonial and Revolutionary leaders." Indeed it specifically referred to "the enthusiasm with which the Church was reorganized following the Revolution," but noted that at the opening of the nineteenth century that enthusiasm was on the wane. "It was," we said (and we believe the statement to be a correct one), "a worldly age . . . and the Church suffered from the prevailing laxity." The Oxford Movement was one important factor in improving these conditions, but not, of course, the only factor.—THE EDITOR.

Criticism of the Laymen's Inquiry Report

TO THE EDITOR: As long as no official notice was taken of the Rockefeller report by this Church one could afford to be silent; when it is adopted by our Church authorities and advertised by the *Spirit of Missions* a new aspect appears and silence is no longer golden.

It is difficult to understand what the book *Re-Thinking Missions* contains that officialdom is so enamored over. To be sure the book is well written; many of the writers are men accustomed to lecture to students; to express their thoughts in good English easily. The Church is also placed among others as a "Protestant sect," but these reasons seem insufficient.

Notwithstanding the various reports which have appeared from time to time—notably that in the Roosevelt Hotel, New York, last November, any close perusal shows the book to be distressing, disappointing, sadly lacking in initiative, and entirely devoid of any worthwhile information. There is nothing, for example, that we have not written to Dr. John W. Wood a dozen times.

On the other side there is such alarming ignorance of conditions in this country shown—and that is all I speak for—that one wonders if what the Bishop in India said does not apply all round—"a visitors' book" he called it. We are sadly familiar with that class.

1. For an example of the incompetency of the commission to judge conditions here, read the report under the heading "Rural Church" especially on page 101 where New England and Massachusetts are given as examples to follow. Think of Massachusetts with its wonderful organization of men and money, its comparative sparsely populated area; then turn to Japan with a rural population of forty millions raising two and three crops a year; people working twelve to fourteen hours a day; mothers with their babies on their back toiling with the husband from early morn to late evening; read again the advice about "productivity of the soil, etc.," and you understand at once this commission either did not study rural conditions in Japan, which indeed is so, or else the veriest school boy could have done better.

2. A strong plea is made for closer co-operation than is at present to be found; no doubt unity in fact and purpose is the ideal; but more is being done here toward unity without any loss of principle than yet has been achieved in the home lands.

3. The inferences in the report lead to the supposition that appointments to the mission field are made in the United States. This is not true of this Church where applications

are passed on to the bishop in the field for his final assent. No doubt about it there are misfits among us; but taken as a group, and considering men with a genius for language, their ability to laugh when they want to weep, to endure hardship, cold, and loneliness, to keep on when they would like to crawl away and hide, they compare favorably with others anywhere.

Missionary efforts have been far more influential than statistics of converts would indicate, and this is the result of a policy deliberately considered and long ago adopted. Leaders long ago realized that from old established religions, which faith had created, conversions would be slow and difficult because they were supported by a highly developed social life; only prayerful work, patient waiting, and respect for tradition could even hope to succeed.

There is also a very dangerous side to the report. Christianity must be boiled down, must be taught only as far as its doctrines coincide with other Oriental religions, as a means of world culture and its ability to attract the man in the street. There is no finality about the ideal religion, it must be synthetic. Christianity must cease its attempt to control, men of all faiths must unite in a common quest, and by implication the Incarnation, Resurrection, and Atonement must be thrown to the scrapheap. I think Catholics will not stand for this.

This and more is what the editor of the *Spirit of Missions* calls "a monumental mass of factual material."

The report will help some who hitherto have lacked a proper excuse for not giving to missions. They have never given but the excuse was pretty poor; now and forever they will be able to fall back on the Rockefeller report. "Here," they will say, "is a report which according to the *Spirit of Missions* the only lady of the party spent two years preparing before going to the Orient. I stand by that."

And *verbum sap!*

(Rev.) R. W. ANDREWS,
Missionary priest.

Tochigi Machi, Japan.

Intercommunion

TO THE EDITOR: The question of whether Episcopal clergymen can rightfully participate in the type of Communion services held by ministers of various denominations is a question of knowledge and understanding of the nature of the Church itself.

There are seven hundred millions of Christians in the world. What unity there has been preserved in the Church has been maintained through holy orders. The Sacraments, the Liturgy, Orders preserve the continuity of fellowship. An undivided Church, possessed of holy orders, creeds, and sacraments, gave us the heritage of the Scriptures. "The historic episcopate, locally adapted" cannot abandon its functions as the structural framework for reunion.

If unity, spiritual unity, could be attained by intercommunion on the part of denominations, this has been practised long enough to be eminently successful.

In this era of unbelief, pseudo-scientific rejection of the Church, ignorance and non-reading of the Scriptures, rejection of the moral teaching even of the Ten Commandments, it is certainly no time for the Anglican branch of the Holy Catholic Church to play fast and loose with its heritage of the definite doctrine, unchanged creed, solid, unbroken character and nature of the priest's office and function, and inflexible insistence upon the nature of the Sacrament of the Body and Blood of our Lord Jesus Christ.

(Rev.) WYTHE LEIGH KINSOLVING.
New York.

A Lenten Suggestion

TO THE EDITOR: Many suggestions are being made for a Week of Prayer. Many such weeks have been held. The Lenten season is just here, and many sermons will be announced by able preachers. Books will be suggested to be read. What I suggest is a twelve-month year of work. In New York City and its environs, to offer one illustration for the whole country, are properties provided by earnest people to be used to promote religion. May to September, five of the twelve months, many properties are closed, and almost all others merely mark time. These properties are worth \$1,250,000,000. Figure the waste at 6 per cent. In June, 1932, occurred one of the worst months America has ever known. Needless to recite starvation, foreclosure of mortgages, crimes mounting 48 per cent in the year named. Yet New York churches, almost all names, quit as promptly and as glibly as on other years. May I ask whether Christ did not tell His followers to go and do? Why this constant return to Him in Weeks of Prayer to gain strength never used, and blessings never earned? . . .

In addition to—I do not say instead of—a Week of Prayer, why not a Lent of service—work that begins where sermons, prayers, hymns end? In New York City each generation of volunteer civic, social, and religious workers is repeating 98 per cent of the mistakes in method of the last. America has learned to make money and machines. It is time it learned to build men. There are laws for the building, taught by the acts of Christ. The laws are not followed, and never have been followed. Present deplorable conditions are due to this omission. I offer, without charge or condition, to give suggestions for Lenten work to all who ask. I have interviewed 1,500 foremost men to get the suggestions I offer. EUGENE M. CAMP.

New York City.

B. F. Musser's New Book

TO THE EDITOR: The other day, an editor asked me to review B. F. Musser's *Franciscan Poets*. I accepted the assignment with joy, being myself a lifelong admirer of St. Francis of Assisi.

But what was my astonishment to find that the writer goes out of his way to belittle the Anglican viewpoint and to laud every convert. In other words, he has made a study of poets a vehicle of propaganda.

Then he drags in Leo XIII on Anglican Orders and asserts that "the whole question of the validity of Anglican Orders had been—thoroughly examined by unbiased scholars, historians, and liturgical experts." I had always supposed the question was examined by those Rome appointed.

In his notes, page 232, he says, "Eastern so-called Orthodoxy is heretical as well as schismatic, among its heresies being rejection of the dogma of Papal Infallibility and the dogma of the Immaculate Conception of the Blessed Virgin Mary."

But is it not true that these so-called dogmas are not a part of the faith once for all delivered to the saints, that the Fathers of the Early Church knew not of them, that no one of the Ecumenical Councils decreed them, (the first having been put forth by Pius IX in 1854, and the second by the Vatican Council of 1870), that they were never held always, everywhere and by all?

How then can a Church or an individual be heretical for rejecting them?

It is to be regretted that the spirit of Francis of Assisi could not have animated the writing of one who claims to follow him.

Utica, N. Y. (Rev.) CHARLES WHITE.

Race Relations Sunday

TO THE EDITOR: I am glad to note for two or three weeks that under the caption of Coming Events, you have seen it wise to place the very important reminder of using Sunday, February 12th, as a day on which the clergy may think of the important matter of Race Relations in their Sunday messages.

All sorts of misunderstandings have grown up in our Christian lives because so many have forgotten what Jesus has taught us: "One is your Father, and all ye are brethren." Our racial relationships have had a mist over them. As Stanley Jones has so splendidly said, "If we could get closer to men and see them more clearly, monsters would turn to men and men to our own brothers. Discoveries in human brotherhood will provide a field for the greatest discoveries of the future." I wish to thank you, Sir, for including this idea under the heading of Sunday, February 12th, and it is my earnest hope that many preachers of the Gospel in our communion will be moved by the Spirit of God to preach upon this subject.

Philadelphia. (Rev.) EDGAR C. YOUNG.

This "New Cult"

TO THE EDITOR: Is not God good enough to hear our prayers? What is wrong, in theory or practice, with the Church's way of gaining favor with God by the use of the General Confession and Absolution, as well as the more intimate secret confession occurring between priest and penitent?

There is a new cult that says, or so I understand it, that we should confess our sins the one to the other. This group, known by many names, has already found out that people like to talk about themselves, and that when they talk of their dearest sins there are plenty of others inclining their ears to listen. Thus many of us, when properly introduced, will jump off the Merry-Go-Round of Life long enough to tell and be told, but when the crowd gets less exclusive, its leaders no longer occupying suites in our finest hotels and conducting their whispering house-parties there, we jump back on the "carousel" again, and take another whirl at the vanities of life. . . .

Of course, if we of the new found way wish to be consistent, after confessing to each other, we will naturally seek absolution from each other—that ought to make a perfect system it seems to me—and then finally, the birth of "a new religion," the easiest one yet. Hell, under its régime, disappears, in the distance, covered with humiliation, brimstone, and sulphur, never to trouble us again. The fallen star, "Lucifer," becomes but a mass of cold, senseless slag, and the God who walked in the cool of the day with the Patriarchs—"the Ancient of Days, who hast led His children in all the ages, with the fire and cloud, through seas dry-shod, through weary wastes bewildering"—will be no longer necessary, to say the least. The new religion will take its place with Leninism in Russia, Buddhism in Asia, and all the rest of the humanistic cults, with man alone, freed from his sins by man, worthy to be worshipped.

Towanda, Pa. (Rev.) DAVIS JOHNSON.

BISHOP STEARLY asked the Newark diocesan C. P. C. to try to supply all public libraries with some Church papers. They are progressing in this rather large undertaking; they also were among the dioceses which observed "Children's Book Week" by sending boxes of books to one of the Church's missions.

Clerical changes on page 506

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE Editor
REV. FRANK GAVIN, Th.D. } Contributing Editors
ELIZABETH McCracken }
REV. WILLIAM H. DUNPHY Literary Editor
CLINTON ROGERS WOODRUFF Social Service Editor
ADA LOARING-CLARK Woman's Editor
IRENE NELSON News Editor
D. A. IVINS Advertising & Circulation Manager

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

SUBSCRIPTIONS

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

Church Calendar



FEBRUARY

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

KALENDAR OF COMING EVENTS

FEBRUARY

- 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

- 27. St. James the Less, Philadelphia, Pa.
- 28. Advent, Kenmore, N. Y.

MARCH

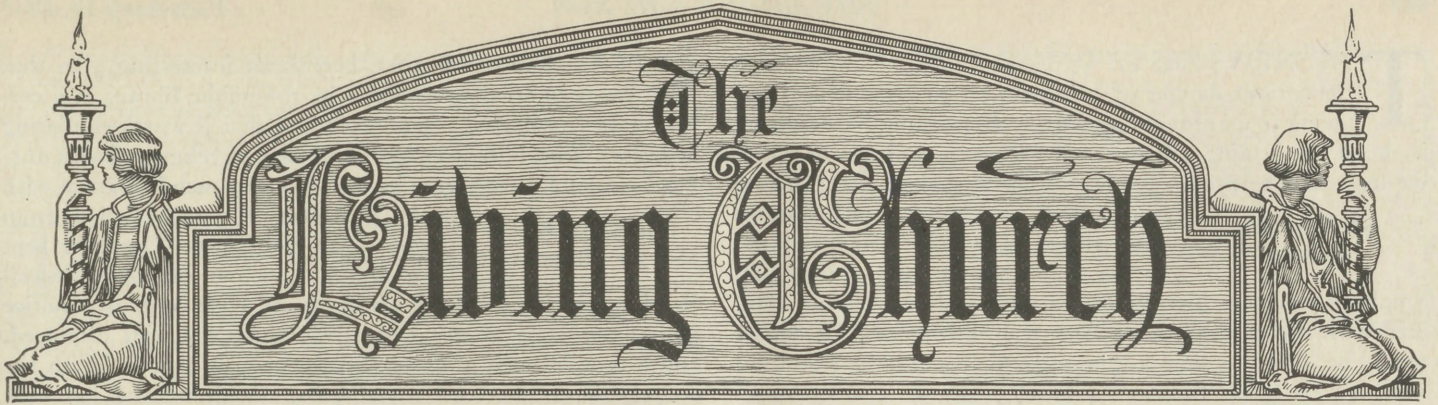
- 1. Calvary, Cairo, N. Y.
- 2. St. Luke's, Germantown, Pa.
- 3. St. Andrew's, Buffalo, N. Y.
- 4. St. Andrew's, Stamford, Conn.

NEWS IN BRIEF

PENNSYLVANIA—On Washington's Birthday a diocesan men's corporate Communion will be held at Holy Trinity Church, Philadelphia, at 8 A.M., followed by a breakfast at the Penn Athletic Club. Bishop Taitt will be the celebrant. Short addresses will be made at the breakfast by Bishop Taitt and Benjamin Ludlow. All men's organizations throughout the diocese of Pennsylvania will participate.—Noonday Lenten services will be held daily at the Garrick Theater, Philadelphia, at 12:30 under the auspices of the Brotherhood of St. Andrew.

PITTSBURGH—The annual Festival of Lights of the Girls' Friendly Society was held in Trinity Cathedral, Pittsburgh, February 5th. More than 500 girls and women of the various branches of the Girls' Friendly Society of the diocese participated. Bishop Mann was the preacher.

ROCHESTER—Christ Church, Corning, the Rev. Francis F. Lynch, rector, reports 102 baptisms (46 adults and 56 children) for the year 1932. Fr. Lynch also reports 18 baptisms for the first six weeks of 1933.



EDITORIALS & COMMENTS

THE NATIONAL COUNCIL, at its February meeting, made a further heroic effort to balance the budget of the Church, and still maintain the integrity of our missionary work with as little impairment (we can no longer say "unimpaired") as possible. The results are recorded in our news columns this week, and in the statement to the Church unanimously adopted by the Council and published on another page of this issue.

Further Budget Cuts

The new budget for 1933 is now fixed at \$2,895,625, not much more than half of the \$4,225,000 voted by General Convention in 1931. That a reduction of such magnitude goes beyond mere economy and involves actual curtailment of the Church's activities in many fields is readily apparent. And yet even with the budget set at that reduced figure the Council finds itself faced with a gap of \$146,456 between the estimated receipts and the expenditures authorized. For this sum the Council appeals to "the loyal and sacrificial interest of the people of the Church."

We are all in this situation together, and it is splendid to note the way our people are coöperating to maintain the integrity and morale of the Church's work. In the past few issues we have published brief reports of scores of diocesan conventions and district convocations. Each has had to face the same problems as those of the National Council, on a smaller scale but with equal urgency; yet in every instance the predominating note seems to have been not of despair but of courage and determination—to go forward bravely in the name of Christ, and not permit the gates of materialism to prevail against His Church.

But there is one tendency that has been apparent in many of the conventions, and that has caused us no little alarm. That is the tendency to draw a subtly invidious line between "our own work"—that of the diocese—and a vague type of foreign work summed up in the term "New York." Every convention has heard the same appeal: "Why should we send so much of our money to New York when our own work is suffering from lack of funds?" Of course the work of "New York," which is the extension of the work of the Kingdom both at home and abroad, is just as much "our own work" as that of the diocesan city mission around the corner. When a distinction between

the two is made in such a way as to indicate, perhaps unintentionally, that the one is "our work" and the other is a burden laid upon us by "New York," we are simply indulging in muddled thinking and injuring the work of our Church. Yet we suspect that not a little of the emergency now faced by the National Council is due quite as much to such muddled thinking on the part of some of the dioceses as to the economic situation.

Both individually and corporately, let's face the future with courage. Think straight. Pray constantly. Work industriously. Trust God.

WHAT foreign missionaries themselves think of the report of the Laymen's Foreign Missions Inquiry is a matter of considerable interest to all of us. Expressions of their views on this subject are now beginning to appear in this country. One such was that of Pearl S. Buck in the January *Harper's*, subsequently reprinted in pamphlet form. Hers is the reaction of one who has "outgrown" the historic Creeds—a phrase that to us is even sadder than the one she deplores, namely a missionary "in good standing in the Church."

The Missions Inquiry

In this issue we present the views of two of our own missionaries in the Orient. A special article by the Rev. Edmund L. Souder shows what one American priest in China thinks of the report, while the letter of the Rev. R. W. Andrews in our Correspondence department gives us the response of a worker in Japan. Meanwhile still another viewpoint is shown by our quotation from that able Roman Catholic weekly, the *Commonweal*, commending the United Lutheran Church for calling attention to the important difference between the basic philosophy of the report and the teaching of the historic Church—a fact that we, too, have stressed. Our own three leading editorials on the subject have been published in booklet form under the title of *The Church and Foreign Missions*, by one of our associate editors, Dr. Frank Gavin.

All of these commentaries on the Inquiry report, and the report itself, published as *Re-Thinking Missions*, deserve careful and thoughtful study, for the subject is one of utmost importance to all Christians.

THE NEWS that St. Stephen's College is faced with the serious danger of being forced to close next June, owing to inadequate support, is disquieting. St. Stephen's is one of the leading colleges of the Church, and one of which we may well be proud. Under the leadership of Dr. Bernard Iddings Bell, a scholar and educator whose ability is widely recognized not only in this country but abroad, St. Stephen's has won high academic rank and has become affiliated with one of the leading American universities. Its demise would be little less than a calamity, for it would be an admission that the great Episcopal Church, with its membership of nearly two million baptized persons, had become so little interested in the education of its young people under Church auspices that it could no longer maintain even the five colleges that it now supports. We earnestly hope and pray that such an acknowledgment of defeat will not be forthcoming.

**St. Stephen's
College**

THAT WAS NOT AN edifying spectacle presented last week by the Senate of the United States in its "trial" and expulsion of David S. Barry, sergeant-at-arms, who had made in a published article the tactless statement that "there are not many crooks in Congress." The fact that most of the members of the Senate behaved as if they considered the statement a personal insult seems to indicate a rather touchy conscience on the part of some of our solons. It is hard to believe that the scene of heated vengefulness reported in the Washington press dispatches when Mr. Barry was taken to task for his reverse compliment could actually take place in the most dignified legislative body in this country; and it is difficult to understand the Senate's excess of jealousy for its own honor in the light of its indifference to the incident of a few weeks ago, when a government employe actually threatened the life of a press representative in the Senate Chamber. Mr. Barry's charge was a serious one, and ought not to have been made without substantiation, but the Senate might have proceeded against him, if at all, in a manner more becoming to the highest legislative representatives of a great nation and less like a pack of angry schoolboys.

**A Scene
In the Senate**

WHAT," asks a subscriber, "don't you send THE LIVING CHURCH to the library of Blank University? They have Roman Catholic, Christian Science, and various Protestant periodicals, but the papers of our own Church are conspicuously missing."

**Why
Not?**

Well, why don't we? Because we can't afford to send THE LIVING CHURCH free, and the library cannot or does not subscribe. Library budgets, like all budgets, are curtailed these days, and periodical subscriptions are very likely to be the butt of the axe of economy. As a matter of fact, THE LIVING CHURCH does go to some seventy-two libraries throughout the country every week. Of these, twenty-eight are sent on the libraries' own subscriptions, and forty-four are gifts of interested Church people.

We had to reply to our inquirer by suggesting that he pay for a subscription to be sent to Blank University Library as his gift, and we pass on the same suggestion to other readers. Is THE LIVING CHURCH in your public library? Is it in the library of the college or university nearby, or in that of your alma mater? If not, we suggest a subscription for that library in your name. Our regular library discount of ten per cent will be allowed on such subscriptions; or if a library subscription be sent with your renewal, it will cost you only \$3.00.

SPEAKING of libraries, here is an interesting plan that has been tried successfully by the public library in a certain city during recent years and that is worth emulating by others. This library makes a specialty of religious books during Lent, and it augments its own stock of such literature with books borrowed for that period from various local clergymen. These are kept in a separate section marked "Special Reading During Lent." Each borrowed book contains a notice giving the name of the owner; the books are well displayed, and a complete list of them is conspicuously posted. With the coöperation of the local newspapers, a wide interest has been aroused. The fact that the name of the clergyman lending the book is known also leads in many instances to future personal contacts.

**Religious Books
In Libraries**

Most libraries would grant, we believe, that the interest in worthwhile religious books is a keen and continuing one. Certainly that is the case in the public library of at least one large city, where the librarian reports that the newer and better books in the field of religion are in constant demand. In this library, about two and one-half per cent of the non-fiction withdrawals are in the "theology" classification, and the use of these books for reference purposes is frequent.

Religious books of this day and age are not the musty, dry, longwinded tomes that they were in the days of our fathers and grandfathers. The best of them are vital, concise, and interesting, applying religion to the questions of daily life, taking into account the latest progress in the natural and social sciences, and breathing a wholesome, comprehensible air. They are worth a closer acquaintance, and many of them will become good friends and inseparable companions, if given the chance to make themselves known to you. Librarians know this; have you found it out for yourself?

THE December *Nippon St. Andrew's Cross*, a souvenir edition devoted to last summer's Churchmen's Pilgrimage to Japan, is a truly monumental piece of work. It consists of no less than 120 pages, half in English and half in Japanese, with many illustrations of the pilgrimage. The Brotherhood of St. Andrew in the Land of the Cherry Blossom deserves high credit for this splendid periodical, and especially for this latest issue. Members of our FAMILY who are interested would find it worth while to send \$1.25 for a year's subscription, and the publishers of THE LIVING CHURCH would be happy to forward any subscription orders.

**The Japanese
Brotherhood Paper**

ANSWERS TO CORRESPONDENTS

M. B. W.—The Prayer for All Conditions of Men was composed by Bishop Peter Gunning, and was added to the English Prayer Book in 1662 "to be used at such times when the Litany is not appointed to be said." In the English Prayer Book it appears as the last of the Occasional Prayers; in the American Prayer Book it is one of the closing intercessions in both Morning and Evening Prayer.

R. J. Y.—There is no form for exorcism in the Prayer Book. Such forms were common in the middle ages, and one was contained in the baptismal office in the Prayer Book of 1549, but this was omitted in 1552. The English Canon 72 of 1604 forbids ministers to attempt to "cast out any Devil or Devils" without the license of the Bishop.

THIS WEEK'S COVER

THE COVER ILLUSTRATION for this week is a reproduction of an original etching of old St. Paul's, Eastchester, Mt. Vernon, N. Y., made by Thomas Ludlum in 1932.

The old lamp post, the old belfry in which hangs a sister bell to the famous Liberty bell, the old church—all are reminders of an historic past.

A STATEMENT TO THE CHURCH

At the close of the February meeting of the National Council, reported in our news columns this week, the following statement to the Church, relative to financial matters, was unanimously adopted:

THE NATIONAL COUNCIL feels bound to inform the Church as to the facts with which it is faced in carrying on the missionary work of the Church. After reductions in the budget, far below any suggested before by any group in the Church, after the use of received and estimated undesignated legacies for 1932 and 1933, and in view of the tremendous decline in expectations for 1933 from dioceses and missionary districts, the Council finds that the sum of \$146,456 is still needed to balance the budget for the current year in order to comply with the mandate of the General Convention. The Council appeals to the Church and especially to interested individuals in the Church for this amount.

The departments have been cut to the lowest possible without extinction, the salaries of officers and workers at headquarters have been reduced twenty per cent, great sacrifices have been demanded of the workers in the missionary field including continued salary reductions, and except in unusual emergencies furloughs have been postponed and vacancies unfilled. The Council dares not go further now in reduction without telling these facts to the Church. These reductions in many instances are serious and tragic. It is the considered judgment of the Council that further curtailments, which will be made unless the Church responds, will be disastrous.

These are unusual times of anxiety and of crisis. The Council has been forced to take unusual steps in dealing with the situation. It regrets the necessity of these cuts, of the use of undesignated legacies and of an added appeal to the Church. But there is no alternative if the work is to go on. The gifts already made involve great sacrifice. The Council is confident, however, that the missionary work lies so close to the hearts of the people of the Church that they will respond with even added sacrifice.

CULTIVATE YOUR SOUL THIS LENT

EVERY FARMER KNOWS that the soil should be fed. If the land is not fed, it becomes poor after a time, and the produce of the land not as good as it should be. As with the soil, so with your soul. If your soul is not fed, it becomes poor after a time, and the produce of the soul is not as good as it should be.

* * * * *

And so the Church appoints the forty days of Lent as a time when you are intensively to cultivate your soul, as it were, that you may bring forth the fruits of good living to the honor of His Name, and for the good of His people.

It is good for yourself, too, to spend a time—a special time every year—in the intensive cultivation of your soul.

* * * * *

Lent is now upon us, and I would urge upon you the necessity of spending the Forty Days of Lent in the cultivation of your soul.

How would you do this? Spend an hour or so by yourself, take stock of yourself, make out a little Lenten rule for yourself as to what sort of things you will give up during Lent, things that are quite good and pleasant in themselves, perhaps, and plan what sort of things you will do during Lent, things that will help toward the deepening of your spiritual life.

For instance, you might decide to do more Bible reading in Lent, to say your prayers more regularly in Lent, to be in your place at church on time every Sunday during Lent.

* * * * *

I do urge you to make use of the Lenten season, to cultivate your soul during this Lent more intensively than ever before, to make a good Lent that you may have a joyous Easter.

—Rev. D. G. Harris, Smithville, Ontario.

The Living Church Pulpit
A Sermonette for Sexagesima

CULTURE OF THE SOUL

BY THE REV. ROBERT JOHNSTON, D.C.L.
RECTOR OF ST. JOHN'S PARISH, WASHINGTON, D. C.

THE GOSPEL for Sexagesima Sunday deals with the necessity of Soul Culture.

The Parable of the Sower, Jesus teaches that the Soil should be our concern. The Sower and the Seed are always the same; the Soil is the only variable factor. The Sower is God, and God is God and will be God forever. The Seed is the Word of Truth, and Truth is true forever.

The Soil is ours. We have control over the Soil. We can enrich the soil; we can irrigate an arid soil; we can rotate the crops. That is to say we can deal intelligently with the Soil. The Soil is the Soul and the capacity of the Soul to produce good is not a responsibility of God; it is a responsibility of ourselves.

The Seed cannot flourish in an hardened heart; it cannot flourish in a narrow mind; it cannot flourish in a superficial life.

It is said frequently by thoughtful men that material forces are taking control of civilization and when one realizes that the words of the Old Testament, *the people sat down to eat and drink and rose up to play*, are an accurate description of large sections of the society today, it seems inevitably true that we are producing the fruits of materialism rather than the fruit of the Spirit.

There are four primary laws to be observed in an attempt to attain spiritual culture:

We must clear the Soil of weeds. In the language of the Church this means Self-examination and Confession of fault. A proper use of the Communion Service can do great things for the Soul.

There must be a determined and intelligent effort to enrich the Soil, giving the Soul something on which to feed. Without meditation, without reflection, there can be no growth of Soul. The rush and hurry to church, the pathetic plea for a fifteen minute sermon, the inability to be quiet all indicate that it is not wickedness which is destroying the religious-spirit, it is weakness and lack of effort. There can be no soul culture without time for reflection. The Soil must be exposed to the sun, the windows of the Soul must be opened. This can be done only by Worship and Adoration.

We must wait in patience for the time of Harvest. Spiritual growth is not a thing of the night, but the fruit of long years of prayer and effort. While we sit in silence the seed grows; and, mark my words, many of us are very cruel to our souls. They get small opportunity with some of us, but if we give our souls a chance and time—as the old prayer says: *time for true repentance*—they will ultimately produce fruit. If we scratch the soil all the time to see if the seed is growing, we become neurotic, and there can be no healthy growth. This explains the spiritual state of not a few people nowadays. We cannot wait; we are afraid to show the field without a blade cropping through; we have not faith to know that underneath the soil the blade is prepared to break through the crust.

Without the observance of these four laws there can be no such thing as spiritual growth.

INACCESSIBLE TIBET

IT IS GOOD to think at times how Tibet, still inaccessible to the Church, still a forbidden land, is all this while being covered by a network of prayer. A few missionaries are at work on the southern border; the Swiss monks of St. Bernard are establishing a monastery on one of the dangerous mountain passes; the Chinese Church's diocese of West China is on the eastern frontier.

FOOTHILLS

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

"For we know in part, and we prophesy in part."

—I CORINTHIANS 13:9.

PEOPLE GROW. Life itself is growth. Growth is a means of fulfilling a purpose, not simply the attainment of maturity or of size.

Jesus Himself grew in wisdom and in stature and in favor with God and man. He did not have everything at once given to Him in such a way that He did not have to do anything about it. God sent His Son into the world to suffer as men suffer, to struggle as they struggle.

When our own mental labors get laborious, we sometimes exclaim: "Oh, I wish I knew everything!" We forget that much of life is wrapped up in the process whereby we get our wisdom. If it were given to us without effort, it would not be so intimately, so preciously, so wonderfully, ours.

Some, like Topsy, just grow, without aim or service. Others are too busy simply putting on height or weight. But we know from gardening that many plants that put all their strength into mere growing produce little fruit.

We know in part—most of us in very small part. Yet some of us are tempted to talk and act and "prophesy" as if we knew in whole.

Of course we know in part, but that does not mean that we know too little to be able to think and act and worship effectively and deeply.

Our religion should help us mold our "part" into a whole which will give us the best life and the greatest opportunity for service.

We know in part—but sometimes that part is very wonderful and powerful if guided by our Master.

Even in our wonderful age today we still know only in part. We might say that we have reached only the rolling foothills of God's great mountains of experience and achievement and character. But we see the great peaks yonder, and under our feet the inclines of the foothills feel as solid as those of yonder mighty crags. There are those who have stood in inspiration, in visions, as the result of lifelong communion with God, upon the loftiest pinnacles of life. These are the saints, the noble souls, the unheralded Christian spirits of all times. They have seen the most glorious pageantry of the heavens, and they cannot fear the sunset. They feel the solid earth beneath them—yet they feel a solid faith in a life above them.

We stand on the foothills. Our feet are yet unwearied, and our burdens have not bent our stalwart backs. Our steps are on the upward, forward path, and our eyes are upon yonder distant heights.

O that we might be strong, patient, persistent, and faithful enough to reach the mountain tops! For this purpose our churches and Sunday schools and classes, our preachers and teachers and friends, are given to us. They cannot carry us to the distant heights—we must follow the trail ourselves, for they can but help. They cannot make us see the beauty there: our own eyes must be opened to behold. How wonderful it is, then, to stand upon the foothills of life, with all the great peaks lined up before us, and many steepes to climb! How glorious it is to be on the onward, upward way, rejoicing in friends, strengthened by the presence of Christ, lifted up in spirit because we serve our fellow men as we go along.

What are these foothills upon which we stand with pilgrim feet and eager eye?

We are, first, only upon the foothills of a deep love of Christ, a sense of His presence, and of a real service in His Name. How poorly we yet know Him; how unfaithfully we yet follow Him!

We are still on the foothills of a consciousness of the presence and the reality of God. We do not act as if God were supreme, just, loving, all-seeing, and present within us.

We are only on the foothills of an understanding of personality. How little we really know ourselves! How wonder-

fully we are made—capable of responding to love, to ideas, to powers, to tasks! What possibilities lie within us!

We are also on only the foothills of an understanding of love, human and divine. How easy it is to make it something superficial, silly, sentimental! But how deep and transforming and empowering it can be! We are judged by the things we love; we are helped by the people we love. We are uplifted by the very act of loving the beautiful and the worthy. How imperfectly we love our neighbors, and how imperfectly we love our Master!

We are only on the foothills of an understanding of true happiness. Happiness comes through labor and sacrifice and service and willingness to do for others, especially for those one loves. Happiness does not come with leisure, fame, wealth, and power. We are also only on the foothills of a knowledge of the value and dignity of work. Most of us are looking for ways to dodge it; we hold "jobs" instead of rejoicing in tasks. We are aiming for the end of the day or the week or the year—not striving, regardless of time, for the completion of a great task. We usually do not need to watch the fellow who watches the clock. There is, on the other hand, genius in the fellow who can transform his menial, distasteful, inadequate job into a great task which is making a man of him and training him for something better.

We are only on the foothills of real knowledge, but we still want to learn. Here is a worthwhile motto: I want to know and do and be the best, through Christ who strengtheneth me.

There are other foothills too numerous to name, however important. The question for us all to answer is this: What foothills am I standing on, and are my steps directed toward the distant mountains?

THE LUTHERANS REPLY

IN THE midst of certain sentiments which we would characterize, with no wish to give offense, as simply denominational, the Lutheran Board of Foreign Missions has just restated the great fundamental truth of Christianity. The circumstance that the board was replying to, and in effect opposing, the powerful body of Protestant opinion represented by the recent Laymen's Foreign Missions Inquiry report, *Re-Thinking Missions*, marks the statement, we think, as significant and courageous. With the various interdenominational controversies aroused by *Re-Thinking Missions*, we have, of course, nothing to do. As Catholics, we merely salute the basic Catholic doctrine that one large group in the Lutheran Church has brought down intact from the time of the Reformation: "The report clearly makes Christianity only one of the worthy religions of the world. . . . 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."

This is the second article of the Creed; this is what gives sense and life to the term "Christian"; this is the teaching that has made European, and implicitly a large part of American, civilization. Coöperation to the limit allowed by intellectual honesty with those of other beliefs and philosophies, good will toward them, respect for their good faith and their rights, are enjoined by Christian charity. Nor need their rich and varied achievements and contributions—intellectual, moral, spiritual—be denied. But the Christian revelation is either unique—the apex, the fulfilment of all revelations, the special "glad tidings of great joy that shall be to all the people"—or it is nothing. And we would recall to those anywhere who, still naming themselves "Christians," are mistakenly willing to dilute their belief to a largely meaningless, often downright agnostic amiability, an old but neglected truth: whatever is cut off from its origins, that is its roots, must finally die. The Lutheran Board of Foreign Missions has voiced a most vital and necessary reminder. To observe it means, for the groups addressed, not only the protection of their integrity, but ultimately the preservation of their life.

—*The Commonweal* (Roman Catholic).

“Re-Thinking Missions”

A Missionary's Appraisal of the Appraisal

By the Rev. Edmund L. Souder

Priest-in-charge, Church of St. John Baptist, Hankow, China

THE REPORT of the Appraisal Commission of the Laymen's Foreign Missions Inquiry is, of course, exceedingly interesting to the foreign missionary. All of us who represent the Church in distant lands must be profoundly grateful for the generous support of devoted laymen and laywomen at home, without whose prayers, alms, and labors it is obvious that the missionary could not function. During furlough months at home, I have often been deeply touched by the loyal enthusiasm and the sacrificial devotion of the faithful. In every parish, along with the indifferent and the critical—those who “don't believe in missions”—there are those men and women (often the salt of the earth) whose trust in us is very humbling just because we know how undeserved are many of the kind things they say.

What a group of earnest Christian laymen have to say, therefore, regarding missions should receive the respectful consideration of every missionary, and there is no question that when the complete report of the commission is made available to us in the foreign fields we shall find in it many important suggestions and valuable recommendations. In the meantime only a tentative “appraisal” of the report can be attempted, based on the fragments published in several issues of *THE LIVING CHURCH*. Judging from these excerpts, however, the report seems to give expression to a conception of the meaning and method of Christian missions which I am convinced not many missionaries of the Church in the field nor the majority of devout Church people at home will accept, whatever may be true of the Protestant bodies from which most members of the commission were drawn. The viewpoint appears to be that of a Modernist, whose interpretation of the Gospel is so “broad” that it has lost most of its depth. The preaching of “the glorious Gospel of the blessed God” has become little more than a program of humanitarian endeavor, an emasculated thing over which a man is not likely to throw his hat in the air, or proclaim at the expense of getting cooked on a gridiron! It has very little “punch.”

The heart of the whole Christian enterprise, the bringing of men through Holy Baptism into life-living union with Christ in His Body, the Church, to be followed by the nourishing of their souls daily in its mystical and sacramental fellowship, seems to weigh very little in the minds of this Protestant commission. Sacraments are simply ignored, and doctrine little esteemed. The lesson of today, that rejection of Christian life follows hard on the rejection of Christian truth, has not been learned. Indeed, the commission seems much less exorcised that non-Christians should remain such than that mission hospitals and schools should be used as “bait” to draw the unwary into the net of the Church.

When the missionary goes to the ends of the earth, what should be his hope? To reveal, through love in action, by word and deed, Him who said, “I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me”? No! The commission says, “The Christian will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth.” This may be good theosophy, but to my mind it is very poor Christianity! That the foreign missionary should study sympathetically the religions and culture of the people to whom he would reveal God in Christ is profoundly true, and I am prepared to admit that we have not done as much of this as we should, though I know of no member of our mission who ridicules the faith of the non-Christian Chinese. I am sure that I am in no way peculiar in *habitually* speaking of Confucius and Mencius, of Lao Tsz and

Gautama as being among the “holy men of old who spake as they were moved by the Holy Ghost,” and as being in no sense enemies of Christ, but rather to be numbered among His forerunners. Do I want the traditional faiths of the Chinese “destroyed”? Certainly not! But neither do I “look forward to their continued co-existence with” the faith of the Gospel. As a missionary in China I long to see Confucianism, Taoism, and Buddhism not destroyed, but *fulfilled* in Christ, in whom dwells all the fulness of “the completest religious truth.” Is He not “*Christus consummator*”? Can there be anything more “complete” than “the fulness of the God-head bodily”? It sounds as though the commission were advocating some kind of syncretic faith in place of the Catholic religion; Catholic, “because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world.” As a Catholic missionary I gladly recognize that “God at sundry times and in divers manners spoke unto the fathers by the prophets,” but, having now “spoken unto us by His Son,” I am utterly convinced that our duty is to gather up all that is true and beautiful and good in the teaching of these prophets and holy men of every nation, bringing it near to the Christ, that He may purge its dross, and bring all holy human aspirations to fulfilment in the true Israel of God.

REFERRING to *Medical Missions* the report says, “Service rendered in love, responding to conscious need, given without inducement, offering disinterested relief of suffering, fulfills with nobility the obligations of the Christian physician to those whom he serves.”

Now we all recognize that the life of love is the most effective preaching, and that preaching without love is an insult to our Lord, but imagine St. Luke, the “beloved physician,” considering that he had “fulfilled with nobility his obligations” when he had “disinterestedly relieved” physical suffering! When St. Peter healed the lame man at the gate of the Temple, he let it be explicitly known that he did it “in the Name of Jesus Christ of Nazareth,” and he hastened to proclaim to the authorities that there was “no other name under heaven given among men whereby we must be saved.”

Picture to yourself “everybody's saint,” the Poverello of Assisi, thinking he had “discharged his obligations” to his lepers when he had washed their sores, though he had said nothing about the Lamb of God who died upon the Cross to wash away their sins!

Or to turn from the disciple to his Master. A palsied man was brought for “relief of suffering,” but He who “went about doing good” saw a more urgent need, and, putting first things first, He said, “Son, be of good cheer, thy sins are forgiven thee.” Have our modern patients no sins needing the forgiveness of the Son of Man, or is the Christian missionary doctor to join the Modern Man in “not worrying about his sins”? A leper came to our Lord seeking physical cleansing, but his Physician did not let him depart until He had told him to show himself to the priests and “offer a gift” of explicit acknowledgment to the Giver of “every good and perfect gift.” And to that representative of the most pathetic of all sufferers, the insane, our blessed Lord did not feel He had nobly fulfilled His obligations by leaving him “clothed and in his right mind,” but raised his thoughts to religion and the things of the spirit with the words, “Return to thy house, and declare how great things *God* hath done for thee.”

Is it not an axiom among Christians that mankind suffers from a more deadly malady than any that can befall the body? If so, the staff of a mission hospital, who were content to use science to

heal the body, without consciously endeavoring to use religion to quicken the soul, would certainly bear little resemblance to the Great Physician. Thank God, the doctors I have known in the China Mission have been of another breed, like the superintendent of one of our large hospitals who, I am told, never operates without first gathering the nurses about the anesthetized patient for a word of prayer. I am convinced that the missionary M.D. who fancied he had "fulfilled with nobility" his missionary task when he had offered disinterested relief to those in bodily suffering would not last many years as a missionary. He would get bored, and go home! In fact, I know of at least one medical missionary venture which petered out largely because the doctors were of this humanitarian, liberal religious type. Let us keep our mission funds for hospitals where doctors and nurses not only bind up broken legs, but also try earnestly to tell them of Him who came "to bind up the broken-hearted."

THE SAME vague conception of missions as a mere civilizing agency is still more clearly shown when the commission expresses itself regarding the function of *mission schools*. With reference to the general problem of Christian colleges in the Orient the commission directs attention to "a grave danger—that of subordinating the educational to the religious objective, particularly in appointments to faculties." I have heard of such mission institutions, where the tail wagged the dog, and religion was subordinated to education, but I had never supposed before that that constituted a recommendation from the point of view of those at home who had contributed their dollars for missions! In a mission institution, of which I was once a member of the faculty, we had one broadminded Modernist, with salary paid from mission funds, who publicly stated, "I am not a missionary: I'm an educationalist!" And we had another member of the faculty, a priest, who did not like to be bothered by being asked to celebrate or preach in the college chapel, also, I suppose, because he was an educationalist. He was much upset one year because, on the glorious missionary Feast of the Epiphany, a Chinese Eucharist was provided for Christian members of the faculty and student body numbering well over two hundred people, which involved a delay of some ten minutes in beginning the first class period. It seemed to him better that, in this large mission school, a Feast of the first rank should go by unobserved than that the students should lose ten minutes of English grammar! Now, however, according to the commission what I have thought of as a "horrible example" of the subordination of religion to education in a mission school is apparently to be commended as the ideal!

"We believe," the commission says, "the time has come to set educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious or direct evangelization," and they make a recommendation "that where missions are conducting schools, the aim of these schools should be primarily education, not evangelization, and that teachers and administrators should be chosen with this standard in view."

I cannot believe that the great body of faithful laymen in the Episcopal Church, who support our mission work, would for a minute be willing to carry on mission schools on any such basis. No one questions the need for high academic standards in such schools, and Kent School at home, to name no others, is evidence enough that it is quite possible for Christian schools to have the highest educational standards combined with an unabashed and lofty devotional life.

The present world situation would seem to offer appalling evidence of what happens when you get education divorced from religion. Ours is an age of tremendous scientific achievement, but our conquest of self has lagged far behind our conquest of nature. The well-nigh Godless education most Western children are receiving is beginning to produce some alarming results. Education without religion is as likely to invent a new poison gas as a new anesthetic. I earnestly hope that the Department of Missions will shut up any mission school that thinks it has been "set free from organized responsibility to the work of conscious and direct evangelization," and has not resisted the "grave danger" of *subordinat-*

ing religion to education. What is the Great Commission, anyhow—our Lord's, I mean, not this twentieth century one—"Go ye into all the world, and teach English to every creature"?

Speaking of agricultural work, the commission says, "The whole endeavor loses its true meaning, however, if carried on as a bait to draw people into the Church." Apparently mission funds for agricultural work should be spent to introduce better wheat and cotton seeds, but not the seed of the Word of God! "Nearly all agricultural missionaries hold the view that they do agricultural mission work because they are Christians, not because they want to make Christians." If this is true, shame on them! Presumably every missionary is such "because he is a Christian," and humbly wants to serve his fellows on the basis of the "Inasmuch" principle, but since when has it been considered something to boast of in men *paid with mission funds* that they do not "want to make Christians"? Imagine a disciple of Karl Marx doing agricultural work "because he was a Communist," but not "because he wanted to make Communists"! To be sure, the commission wishes to drive home the valuable point that mission doctors, teachers, rural workers, *et al*, should be professionally qualified, but to treat medical and educational mission work *as ends in themselves* rather than as being fundamentally aids in the Church's supreme task of revealing the Father of Love to all His children seems to me so inadequate a conception that I should feel the use of mission money for such secularized work was a misappropriation of funds.

Let the Christian give to the Red Cross his contributions for the "disinterested relief of suffering" and leave to governments the handling of education that has been "set free" from responsibility for "conscious and direct evangelization," and let him save his missionary gifts for agencies—like our own Department of Missions or the work of the Holy Cross fathers in Africa—which are Christian unashamed. The Gospel committed to us is *Catholic*, not only, that is, for all people, but for the whole life of man. Body, mind, and spirit are all to share in the glorious salvation wrought by our Redeemer upon the Cross. Historically the Catholic Church was the earliest inspirer of hospitals, and she has been the nursing-mother of education from Charlemagne's day to our own, but, like our Lord, Holy Mother Church has never supposed that the healing of the body and the enlightening of the mind were to be divorced from that without which they are tragically incomplete, that of delivering men out of the power of darkness and translating them into the kingdom of the Son of His love, bringing them thereby into living fellowship with Him, whom to know is life eternal, and whom to serve is to reign.

DAY

I SHALL BE carved in ivory,
I shall be moulded in clay;
I shall be etched in slanting rain,
I, who am called a Day.

EVANGELINE C. COZZENS.

Fifty Years Ago

From THE LIVING CHURCH of February 17, 1883

THE BISHOP OF IOWA (Perry) has received from the Archbishop-designate of Canterbury (Benson) a request for the prayers of the American Church at the time of his enthronement March 29th. . . . If ladies who do not like plain sewing will lay an open book of poetry or a devotional book beside them, they will be surprised how fast the time has flown away. . . . An editorial deplors our Grindalized, three-ply use of Morning Prayer, Litany, and Holy Communion, and supports an appeal of the Bishop of Florida (Young) for liturgical enrichment of the Prayer Book. . . . An advertiser offers an electric magnetic insole for warming the feet.

Lenten Book Recommendations

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

IN THIS CENTENARY YEAR every Churchman ought to read something about the Oxford Movement. The best brief statement I know is Ollard's *Short History of the Oxford Movement* (\$2.10). It covers the ground, supplies the background, presents the leading characters, and it is interesting.

Recently a layman remarked to me that *Re-Thinking Missions* (\$2.00), the report of the Laymen's Committee, was one of the most interesting books he had ever read. Certainly it is a mine of information but it needs to be read with some discrimination. It is not written from a Church point of view and many of the specific points of criticism have relatively minor application to the Episcopal Church because we have, for a long time, been doing the very things asked for. The book is a timely and significant volume.

The Art of Mental Prayer, by Bede Frost (\$3.40), is the best thing on the subject that I have ever read. He reviews both principles and methods of the spiritual life as developed by great spiritual leaders. Rather stiff in its point of view—meant for study rather than for devotional reading, but invaluable for one who is interested in cultivating one's spiritual faculties.

I wish every Churchman might read *Beyond Agnosticism*, by Bernard Iddings Bell (\$1.00). It is interesting, constructive, and convincing—an extension of a series of lectures given to a mixed group of seekers after religious reality. An excellent corrective to the popular looseness of thought on Christian fundamentals.

The Rev. Howard Chandler Robbins has just produced a devotional manual called *The Way of Light* (\$1.50) which is a compilation of material used by a group of the clergy. It contains an excellent selection of prayers, themes for meditation, religious poems, scriptural readings, and hymns. A most helpful book for private use or for quiet moments in public worship.

Speaking of helpful devotional books, I cannot refrain from recommending a book which has been in print for many years but which never seems to lose its spiritual charm. *Letters to His Friends*, by Forbes Robinson (Longman's, \$1.75), cannot help but be an inspiration to anyone who takes his Christianity seriously. This man must have been a master of personal religion and had the faculty of making it interesting to others.

Then there is that fine little book by H. F. B. Mackay called *The Adventure of Paul of Tarsus* (\$2.75). The sidelights cast on the life of the Apostle make him stand out as a heroic figure, vividly human and alive with interest to the twentieth century.

Finally, may I presume to step aside far enough to recommend a very different kind of book which is one of the few novels I have cared to read more than once? It is *The Magnificent Obsession*, by Lloyd C. Douglas (Willets Clark, \$2.50). The story is absorbing and well written. The theme may be a little fanciful but is extraordinarily wholesome. It is bound to set one thinking and you enjoy every minute of your reading.

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

Rector of Grace and St. Peter's Church, Baltimore, Md.

LOOKING FORWARD to Lent, one naturally thinks of books to be read in that sacred season. Most of our people are willing to read religious books then and the parish clergy should endeavor to suggest literature which will not only be profitable spiritually but may also serve to whet the appetite of lay people for more reading of this kind. First among the newer books, and with this twofold objective in view, I should unhesitatingly recommend Prebendary Mackay's new volume, *Studies in the Ministry of Our Lord* (Morehouse, \$2.00). Nothing in our time has been written to compare with this book. It is not a new life of Christ. It is not a treatise about His Person. It is a supremely successful effort to help us to see Him in the work of His earthly ministry. In an age devoted to "visual education," an age which is "movie-minded," we have a "word moving picture" of the Saviour in His Ministry which is easy for modern people to read, engrosses their attention, and at the same time is constantly bringing home to the heart as well as to the mind the abiding spiritual significance of our Lord's dealings with individual men and women—one of the most valuable books of the day.

Much the same might be said of Fr. Mackay's preceding work, *The Adventure of Paul of Tarsus* (Morehouse, \$2.75), which might well form the second recommendation in our list.

FOR DEVOTIONAL PURPOSES, I venture to suggest four books. First, for men, *An Introduction to Worship*, by the Rev. R. L. Barnes, C.R. (Morehouse, 1932, 35 cts.) This is a book which has long been needed. We have had many devotional manuals for the newly confirmed, and many of varying degrees of usefulness for older folk. But nothing quite like this. It is for the man of today who is seeking reality in his religion. No words can describe or commend it more fittingly than those of Padre Clayton (Toc H).

"In the hardest task of all in life—that is, in the soul's progress—no true help comes amiss.

"For my own part, I wish no happier thing for any man whose spirit is athirst, than that a book like this should come into his hands, and gain appreciation by methodical use. Six months of it would go some way to enhance the inner life of a keen Churchman. The style is terse, direct, and never high-faluting. It does not beat about the bush."

Next let me commend, *We Are Able* (Morehouse, 1932, \$1.20), by the Rev. James Wareham, a simple, direct, practical book for those who desire to grow in the spiritual life. We have a multitude of books discussing the Christian life, but few which really guide us along the way. I quote one passage to arouse your curiosity.

"There is no reason why the leopard should change his spots, for they are part of his make-up as a genuine leopard. Without his spots he would not be a proper leopard. But in striving to become a good Christian a man is aiming, not at ceasing to be, but at becoming, a real man. He is getting rid of spots that ought not to be there—of spots that, unlike those of the leopard, are no part of his make-up. To doubt that a leopard can cease to be a leopard is no reason for doubting that a man can become a true man. We can become what God means us to be, and we must believe it, for it is only so that we shall say, 'We are able,' in answer to our Lord's challenge."

Meditation and Mental Prayer, by Fr. Wilfred L. Knox (E. S. Gorham, \$1.50), follows naturally upon this. It is attractive, frank, and helpful, and one of the very best of the newer books designed to help beginners who wish to practise Meditation.

And with these, I suggest the reading of a book published in 1926—or reading it again, if one has read it already—*Personal Religion and the Life of Fellowship*, by Archbishop Temple

(Continued on page 489)

The Book of Books

By the Rev. William H. Dunphy

Professor of Dogmatic and Moral Theology, Nashotah House

WHAT A BOOK the Bible is, what a miracle, what strength is given with it to man! It is like a mould cast of the world and man and human nature; everything is there, and a law for everything for all the ages. What mysteries are solved and revealed . . . and over all the Divine Truth, softening, reconciling, forgiving!" The words are those of the old Russian monk¹ in Dostoyevsky's masterpiece, but the voice is the voice not only of Eastern Orthodoxy, but of all Christendom from the first. The Christian's business is to live by the Gospel, and to live by the Gospel he must know the Gospel, love it, saturate himself with it, breathe its atmosphere, and diffuse its radiance. The Scriptures, as St. Chrysostom said long ago, are the tools of the Christian's trade—without possessing and employing them, his spiritual livelihood is in peril.

This lofty estimate of the Bible is not the consequence of Protestantism; it is not in any sense the achievement of the Reformation. The writings of the Church Fathers abound in quotations from Scripture; their tone and emphasis is scriptural, and the same Spirit who speaks in Scripture makes His presence felt in them. The same is to be said of the great medieval preachers; and indeed of all the masters of sacred eloquence of all parts of the Church in all generations. Some of Bossuet's greatest sermons are little more than paraphrases of Holy Scripture; Philaret of Moscow and our own Jeremy Taylor are in the same spiritual descent. The miserable quality of most present day sermons is due, I believe, to the failure of those who are committed at their ordination to "the daily reading and weighing of the Scriptures" to fulfil their most obvious duty. The low ebb of spiritual life—the mediocre moral level, the absence of spiritual vision and aspiration on the part of Christian people—is likewise due in no small measure to this cause. Had the devotional and prayerful reading of God's Word kept pace, in the Catholic revival, with the increasing use of the Sacraments, what a harvest of saints we might have had by now. But unhappily, scarcely anyone in the Church reads the Bible nowadays—though we read many books about the Bible. The open Bible is a closed Bible to most of the laity, and it is to be feared but a small fraction of the clergy "read and weigh" the Scriptures daily, as "letters from the heavenly country," as luminous portraits of the divine Saviour, as the marching orders of the divine Spirit. The result is not far to seek.

We need to remind ourselves, as the author of the *Imitation* tells us, that there are two tables in the House of God, not one.

"While I am detained in the prison of this body, I acknowledge myself to stand in need of two things, namely food and light. Unto me, then, thus weak and helpless, thou hast given thy sacred body, for the refreshment both of my soul and body; and thy word thou hast set as a light unto my feet. Without these two I should not be able to live; for the word of God is the light of my soul, and thy sacrament the bread of life. These may also be called the two tables set on the one side and on the other, in the treasury and jewel-house of the holy church."²

It is the tragedy of Christendom that half of the Christian world has been content to live by the Sacraments without the Scriptures, and the other half by the Scriptures without the Sacraments. Roman Catholics and Anglicans draw freely on the sacramental treasures of Holy Church, but neglect the words of life, without which the richest fruits of sacramental grace are seldom produced; the case of Protestants and Orthodox Easterns is just the opposite—the former because they have lost the Sacraments (except for Baptism) along with the priesthood, the latter be-

cause they approach them so infrequently (as the Archpriest Namilov laments in his remarkable book on Penitence), though they venerate them highly. The Protestant who possesses but one of the two tables, and the Catholic Churchman, who though possessing both is satisfied to draw near to one, equally impoverish their spiritual life—considering what it might be with their joint use.

"The Word of God and the Sacrament of the Holy Eucharist are equally necessary for the nourishment of Christian souls," says the greatest French Bishop of the last century³ and a recent issue of a Belgian paper echoes his teaching in faithful, even startling, fashion: "*Si par impossible, le Bon Dieu nous obligeait de choisir entre les deux grands dons qu'Il a fait au monde, le Saint Evangile et la sainte Eucharistie, je préférerais le Saint Evangile, car dans la sainte Eucharistie, Notre Seigneur Jésus-Christ bien que vivant, ne parle pas, tandis que dans le Saint Evangile c'est Lui aussi dans sa Parole, vivante et agissante dans l'intime de nos esprits et de nos cœurs.*"⁴

THAT DEVOUT FRENCH CATHOLIC, M. Laserre, considers the neglect of the Gospels as "the primary cause of the diminution of the Christian spirit," and bemoans the fact that "for a hundred persons who frequent the Sacraments, there is scarcely a single one who has ever opened the Gospels." Nor can we Anglicans congratulate ourselves on this score. The Word of Life is a dead book to most of us, or rather we ourselves are dead or dying for lack of recourse to the life-giving Word. In this respect, we have fallen sadly short of our Tractarian forefathers, and our lives show the difference. The approach of the centennial of the Catholic Revival might well be marked by a diligent searching of our hearts and amendment of our practice here. This is a much more sincere tribute than the building of the sepulchres of the prophets. To resolve to live by the Word and the Sacraments, or rather by Jesus Christ who speaks to us in His Word, and who energizes us through His Sacraments, would be to ensure the speedy triumph of the Catholic Movement in our communion, and more than that, to renew the life of the whole Church through the manifold operations of the living Spirit.

No doubt the modern neglect of the Bible finds a partial explanation in the revolt against the Fundamentalist conception of Scriptural inspiration—the notion that we must accept "the credibility of the whole of Judges and the edibility of the whole of Jonah" as revealed truths. Fortunately, whatever some modern denominations may have done, the Holy Catholic Church of Christ has never committed herself to any such absurdity. The literal inerrancy of Scripture on all subjects is not involved in the loyal acceptance of it as God's Word—nor has it ever been proclaimed by the Church as an article of faith. The widest freedom of interpretation of the Old Testament was employed by many of the Fathers,⁵ while others, like St. John Chrysostom, freely admit the existence of "Gentile grossness" in the Old Testament ("many things therein should be said to be tolerated rather than enjoined"), and of discrepancies even in the Gospels (In Matt. Homily I. 6)—a fact which confirms, rather than destroys, our sense of the independence and trustworthiness of the inspired writers.

A watch is a perfect watch if it keeps perfect time—it need not forecast the weather nor even tell what day of the week it is. So the Scriptures are inspired for one purpose and one alone—to "make men wise unto salvation through faith which is in

³ Dupanloup, Bishop of Orleans.

⁴ *La Croix de Belgique* (Roman Catholic)—*Sixième Année*, No. 35.

⁵ Thus St. Gregory of Nyssa speaks of the early chapters of Genesis as "ideas or doctrines in the form of a story."

¹ Fr. Zossima in *The Brothers Karamazov*. Part II, Book vi, Chapter I.

² *Imitation of Christ*, Part IV, Chapter II.

Christ Jesus." For *this* purpose they are perfectly adapted—not necessarily for others. They are God's message to us, the record of His gradual revelation of Himself, culminating in "the kindness and love of His blessed appearing," our guide in matters of faith and morals, our beacon-light to life eternal. The worshipper of the letter who insists on treating them as an encyclopedia of universal information, and the carnal-minded sceptic who cannot discern the pearl of divine truth in the humble setting of imperfect human knowledge, equally miss the mark. Not to such as these are the mysteries of the kingdom revealed, but to those who can recognize the Word of God translated into the Word of man—the word of man transubstantiated into the Word of God—and who can find even in the anthropomorphisms of the Old Testament a foreglow, an anticipation, of the Incarnation of the eternal Word.⁶

It needs to be emphasized that the Church Catholic, while insisting on the *fact* that the Scriptures are (uniquely) inspired, has never set forth any ecumenical dogma of the *manner* or *scope* of inspiration. Even amid the political and ecclesiastical despotism of the seventeenth century in France, Pascal could reply to an objector that even if there were things in Scripture not dictated by the Holy Spirit, they were not detrimental to faith, and that the Church had never decided that everything in it was of God.⁷ Nor was this teaching of his, so far as I know, ever challenged by his many enemies, nor condemned by authority. Even in the nineteenth century Roman Church, Newman could still speak of "faith and moral conduct" as "the drift of that teaching which has the guarantee of inspiration," and explain that God was the Author (*Auctor*) of the sacred books only in the sense of being their "primary cause."⁸ And even though the Vatican officially seems to have adopted the Protestant view, Karl Adam, perhaps the foremost Roman Catholic scholar in Germany, can content himself with accepting the Bible as "a sacred book, written by the hand of God, and therefore infallible in its definite, doctrinal statements."⁹

THE EASTERN CHURCH has always permitted a much larger and more liberal view of inspiration than some parts of the West. At a time when English bishops and deans were insisting that Adam was created on April 23d, 4004 B. C., 9: 30 A.M. or thereabouts, Khomiakoff, the greatest of modern Orthodox scholars could recognize (1855) the presence of legendary material in the Old Testament and the fact that minor errors in the Gospels made not the least difference—that "our Saviour did not wish to be photographed or taken down in shorthand."¹⁰ If the living character of Scripture had been grasped and its organic relation to the Church—whose vital experience it records—appreciated, the violent impugners of the Bible and its timid apologists alike might have saved themselves much trouble.¹¹ The Greek theologian, Rhosse, writes in a similar vein—inspiration concerns the fundamentals of faith and morals—not matters of natural knowledge.¹²

⁶ This thought is suggested by Fr. Boulgakoff, the eminent Russian Orthodox theologian, and happily developed by Prof. G. Florovsky.

⁷ Objection: *Visiblement l'Écriture pleine de choses non dictées du Saint Esprit.* Réponse: *Elles ne nuisent donc point à la foi.* Objection: *Mais l'Église a décidé que tout est du Saint Esprit.* Réponse: *Je réponds deux choses: [l'une] que l'Église n'a jamais décidé cela; l'autre que, quand elle l'aurait décidé, cela se pourrait soutenir.* *Pensées* 568. (Cf. 654, 656): If man had not sinned, he says, there would have been but one age, one dispensation, and creation would have been described as taking place in one day, not six.

⁸ *Nineteenth Century*, Feb., 1884, p. 188, quoted by Gore, *Reconstruction of Belief*, 886, R. C. Claims, 15.

⁹ *The Spirit of Catholicism*, p. 49.

¹⁰ *L'Église Latine et le Protestantisme*, p. 165. "Que la memoire ait pu errer, que la tradition du fait se présente quelquefois sous des formes contradictoires, qu'importe? Notre Seigneur n'a voulu être ni daguerreotypé ni sténographié."

¹¹ *L'Église Latine et le Protestantisme*, p. 165.

¹² Δογματική, p. 469 [publisher, the original, Τυπογραφείου "ΑΝΕΣΤΗ ΚΩΝΣΤΑΝΤΙΝΙΑΟΥ"] τὸ κείμενον τῶν Α. Γραφῶν εἶνε ἁκέραιον μόνον ἐν τοῖς κυρίοις καὶ οὐσιώδεσιν αὐτοῦ, ἅτινα ἀναφέρονται εἰς τὰς ἀποκαλύψεις ἀληθείας ἢ εἰς δόγματα τῆς πίστεως καὶ εἰς ἠθικὰς διδασκαλίας. (p. 470) Ομοίως δὲν ἐκήρυττον, οὐδὲ συνέγραφον μόνον τὰς ἐκ θελας ἀποκαλύψεις προερχομένας ἀληθείας, ἀλλὰ καὶ πολλὰ ἄλλα, ἅτινα ἔγραφον ἐξ ἑαυτῶν.

IT IS TRUE, however, that past ages did tend to stress the divine element in the Bible at the expense of the human. Shall we, therefore, swing to the opposite extreme, and while recognizing (rightly) the human element, discard or minimize the divine which shines forth from its every page? Do we ignore the Christ of God to whom every Scripture looks forward or by whom it is irradiated? If so, we still have much to learn from Dostoyevsky's monk.

"Remember unceasingly, young man," Father Païssy began without preface, "that the science of this world, which has become a great power, has, especially in the last century, analyzed everything divine handed down to us in the holy books. After this cruel analysis the learned of this world have nothing left of all that was sacred of old. But *they have only analyzed the parts and overlooked the whole*, and indeed their blindness is marvelous. Yet the whole still stands steadfast before their eyes, and the gates of Hell shall not prevail against it."¹³

Shall we not once more put ourselves to school with the inspired Library and humbly ask the guidance of the Spirit of God, that He who has caused all the Holy Scriptures to be written for our learning may grant us in such wise to hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of His holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which He has given us in our Saviour Jesus Christ?

¹³ *The Brothers Karamazov*, Part II, Book IV, Chapter I.

LENTEN BOOK RECOMMENDATIONS

(Continued from page 487)

(Longman's, \$1.00). It is one of the most searching of modern books. Recollect that the book was written in 1926, read it afresh today in the travail of the world in 1933, and you will realize that the whole Anglican Church has a leader of profound prophetic insight, that Charles Gore as a teacher of the social imperatives of Christianity has no unworthy successor in William Temple.

May I commend a work of fiction for Lenten reading—fiction that is "different"? I am not qualified to speak of the technical merits of *The Blanket of the Dark*, by John Buchan (Houghton Mifflin, 1931, \$2.50), as a novel, but as a picture of social conditions in England in the beginning of the reign of Henry VIII it is superb, a book which every intelligent Churchman will thoroughly enjoy.

One other recommendation may well find its place here—*The Elements of the Spiritual Life*, by F. P. Harton (Macmillan, 1932, \$3.00), marks a new and welcome development, a study in ascetics, written by an Anglican for Anglicans. It is written for the clergy and will be for many a priest a most profitable Lenten study. But one hopes it will not be long until a similar book is written for lay folk who cannot and ought not to be expected to read the excellent advice given to those who undertake the direction of souls, but who really need and would welcome some more thorough work on the ordinary ways of the spiritual life than is now available from Anglican sources.

RELIGIOUS "BEST SELLERS"

January, 1933

MOREHOUSE PUBLISHING CO.

Milwaukee, Wis.

General Books

- | | |
|---|---|
| 1. The Episcopal Church— <i>Atwater</i> . | 4. Outline History of Episcopal Church— <i>Wilson</i> . |
| 2. Studies in the Ministry of Our Lord— <i>Mackay</i> . | 5. The Life Abundant— <i>Bell</i> . |
| 3. Texas George— <i>Kinsolving</i> . | 6. A Child's Story of Jesus— <i>Ryan</i> . |

Devotional Manuals

- | | |
|--|---------------------------------------|
| 1. God's Board. | 3. In God's Presence— <i>Gilman</i> . |
| 2. Manual for the Holy Eucharist— <i>Mackenzie</i> . | |

SOME WOMEN OF THE CATHOLIC REVIVAL

BY FEDERICA EDMUNDS

II. CHARLOTTE MARY YONGE

CHARLOTTE MARY YONGE was born in the little village of Otterbourne, England, in 1823. Unlike her contemporary, Miss Sewell, she owned no near relatives in holy orders. Her father had served with distinction as an officer in the Crimean war and was a thorough army man to the end of his days. Yet the family stock was one with a very high sense of duty, not only to throne and family but also to Church.

Nor was the life of a large home circle, such as she often depicted in her stories, within Charlotte Yonge's experience. Rather, she shared with an only brother a somewhat secluded childhood, as well as strict bringing up. Visits to a circle of cousins were her greatest holiday treats and botanizing or sketching her out-door sports. Though the cousins, no doubt, rubbed off some corners, she describes herself as a "shy and awkward" girl. Her friends of later years compared her to her own creation of "Ethel" in *The Daisy Chain*. At no time, did she go much into society; yet into her young womanhood came an increasing group of very valuable friends. Among these were the Coleridges, Pattlesons, Moberleys, Kebles, and Froudes, with Mr. Gladstone as well.

Mr. Keble, both on account of his character and his proximity at Hursley vicarage, became the dominant influence of Charlotte's life. Indeed the parsonage at Hursley was almost a second home. The saintly author of the *Christian Year* instructed the shy yet eager girl for her confirmation and became later her spiritual guide and director. At this time the echoes of the famous *Assize Sermon* were still sounding in the Otterbourne circle, and the Oxford Movement appeared as a living reality. The famous *Tracts* were already being produced, eagerly read, and discussed. The *Christian Year*, the *Lyra Apostolica*, and the poems of Newman and Isaac Williams were intimate companions of earnest men and women. Charlotte Yonge was nurtured in these treasures.

The distress over the loss of Newman and other seceders from the English Church rebounded from Hursley vicarage to the household at Otterbourne, yet in the end developed a still more tenacious loyalty to the Anglican mother. This was, no doubt, indirectly responsible, under God, for Charlotte Yonge's interest in a new and lasting work. Beginning now her life work of writing, she submitted her manuscripts to the censorship of Mr. and Mrs. Keble. The new venture being even surprisingly well received, she tells us that Mr. Keble helped her to dedicate what she calls "my own sense of vain-glory" to the service of God.

At this same time, Charlotte was teaching in the neighborhood schools for the instruction of children in sacred and secular knowledge. So far as she was concerned, to the "three Rs" was added a fourth, that of Reverence. Fortitude, or "bracing oneself to endure," was another note of her teaching and writing, as it was in her personal life.

The Monthly Packet, a family periodical, begun in 1851, was carried on until 1890. In all these years, Miss Yonge was her own largest contributor. Much direct religious teaching appeared in this magazine's pages. The value of the sacraments was constantly stressed and the importance of the foundation of Religious communities was both implied and inculcated. Nor is there much doubt that the consideration of her own proper vocation was steadfastly faced and conscientiously determined upon as lying at the point of her pen rather than in the cloister. Another characteristic of her writing is that the clergy portrayed are of a high-minded type. Yet there are no prigs who are not intentionally delineated as such. Always she shows clearly that gaiety and fun are not incompatible with worship and reverence. Nor are any of her characters, clerical or lay, mere didactic pegs to hang a moral on.

The Heir of Redclyffe, her novel of greatest unity, has been

faulted as extravagant in the penitence of its hero. Yet those familiar with the self-accusation of the saints have not found it so. Of the book Miss Coleridge writes, "It embodied the spirit of the Oxford Movement in its purest and sweetest form. Men and women of that spirit loved it." The story and ballad of "Sintram" are charmingly woven in and indeed form the mystical basis of the plot. A later and longer novel, *The Daisy Chain*, achieved immediate, widespread, and fairly permanent success. The varied characters of a large family are highly human and lovable. "Doctor May" is as real to Miss Yonge's readers as "Doctor Willie" to those of *The Bonnie Brier Bush*. The author's enthusiasm for foreign missions appears in this story, further guaranteed by the devotion of the proceeds of *The Daisy Chain* to the fitting out of Bishop Patteson's mission ship, the *Southern Cross*.

We meet another large family in *The Pillars of the House*. Here Church teaching is to be found in fullest sacramental significance. "Mr. Wilmot" is the family guide and priestly counsellor. Clement, self-consciously "goody" as a lad, becomes a self-denying and humble-minded priest. Angela, the temperamental and undisciplined, grows into a worthy Religious. Felix makes his death-bed confession to his priestly brother.

MORE DIRECT and very wise teaching is given in *Woman-kind*. The advice to the elderly in their relations with the young are certainly of perennial value. Although it has been said of Miss Yonge that she combined a passion for goodness and romance, yet the greater part of her large output of literary work has the simple religious motive. *The Conversations On the Catechism* are full of sound teaching, referring constantly to the Fathers and the best Anglican divines. Books on the Collects, Epistles, and Gospels, on the Prayer Book and of scriptural readings were rapidly produced. More varied are her *Musings On the Christian Year*, *Recollections of the Rev. John Keble*, *The Life of John Coleridge Patteson* and (though still expository of self devotion), *The Book of Golden Deeds*, *A Book of Worthies*, *Pioneers and Founders*, and *The Pupils of Saint John the Divine*.

In all of Miss Yonge's magazine contributions, there is constant mention of such London churches as were setting forth the Catholic faith in its fullness, as of St. Barnabas', All Saints', St. Peter's, London docks, St. Alban's, and St. Mary Magdalene. The writer knew well the rectory life of *Butler of Wantage*, from whence so many younger priests carried Catholic teaching into London slums. One of her biographers calls her, "the writer who more than any one else influenced one's mind in the days of youth." Thus, in her day and way, she fostered the Movement.

Charlotte Yonge passed on into a beautiful old age, still tireless in her chosen task, steadfast in principle, and yet always diffusing the charm of a serene graciousness upon all about her. Death touched her gently at last as she lay down to sleep, to awaken on the morrow to the blessed rest of Paradise. For her might have been quoted some lines from Sintram's ballad:

"Death comes to set thee free.
Oh, meet him cheerily
As thy true friend,"

Our account may well close with the words of another biographical tribute:

"The writings of Charlotte Yonge have inspired more than two generations of readers with enthusiastic belief in the truth and office of the Church of England and in its historical continuity with the Church of Augustine and Anselm."

A WELL AUTHENTICATED STORY of a whole village becoming Christian in India is told in a recent issue of the *Mission Field*. The chief human agent was a young Christian bride. A young man of the village had become a Christian in order to marry her and when he brought her home to his village, she made such an impression by her way of life that the whole village applied to the priest in charge of that district to be put under instruction. A number of families have been baptized and others are still being taught.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

WHILE THE EPISCOPAL CHURCH is particularly fortunate in having several training centers which are outstanding in their contribution to the life of the Church at large, none fills a more vital or worthwhile place than does St. Margaret's—a student house; a Church service center; a school for Christian service; and the Deaconess Training School of the Pacific. Situated in the far west, at Berkeley, Calif., St. Margaret's has a wide territory from which to draw her students, wider far than the province of the Pacific which she specifically serves. Each year increasing numbers testify to the popularity and value of this center, which not only fills a need for the training of Church workers, but also serves as a center for Episcopal women students at the University of California. Resident in the house are a limited number of upperclass and graduate students in the university who, not necessarily communicants of the Church, contribute in providing an outlook upon life sometimes entirely different from that of the regular Church student, providing, through personal contact, a valuable and broadening experience.

St. Margaret's House

PURPOSE

"To prepare women for the service of the Church whose spiritual purpose shall be devoted to the application of a fundamental solution to community and world problems"—such is the task of St. Margaret's as a training center. In this purpose the requirements given to the women of the Church in *A Survey of Women Workers in the Episcopal Church* (1923) are being carried out. To do its work properly the Church requires women whose spiritual purpose is devoted to the fundamental solution of community and world problems and whose training in the various professions will bring technical skill to the Church's work. The report of the Commission of Appraisal (1932) asks for the same high standard in our women workers.

STUDY

The courses offered are not of the usual stereotyped variety but grow out of the need of each individual student. The conference method is used almost entirely, thus enabling the students themselves to give and take ideas in a fuller and freer way than is usually possible. The Berkeley School of Divinity and the Pacific School of Religion are open to those in training at St. Margaret's and offer further opportunities for special study. Girls interested in any phase of Church work—religious education; social service; student work; the missionary program; training for deaconesses, with the evangelistic emphasis, each and all can find at St. Margaret's the special help and guidance which they personally need to fit them for their particular future work.

SETTING AND ATMOSPHERE

Of the physical beauty of St. Margaret's much might be said. The house, situated just a short distance from the university campus, boasts gardens, fountains, and covered walks as lovely as those found anywhere. It was made possible by a gift from the United Thank Offering of 1928. The central house is exquisitely furnished and, with a fully occupied dormitory wing, is the beginning of a plant that must soon grow larger to accommodate the many who wish to avail themselves of the privilege of living in this unusual Church training center. The student lounge is particularly notable for its bright cheerfulness and is second only to the chapel in its beautifully appropriate furnishings.

No place could better reflect the spirit of its staff than does St. Margaret's House. The whole atmosphere of the place is one of living, vital Christianity—bright, quiet, cheerful, happy. The dean, Deaconess Anna G. Newell, radiates the strength of her Christian character. She is ably assisted by Miss Avis Harvey, Miss Leila Anderson, and Mrs. George Adams, who comprise the resident teaching staff. These faculty members are supplemented by others of the household who lend their ability in caring for the physical well-being of those in residence.

Because the life of St. Margaret's centers in and around the chapel with its daily services, one sees in each member of the household the reflection of its influence. This is indeed a Church training school—but more than that, it is a center where each individual learns the meaning of true values and glimpses broadening horizons of personal development and future service.

This sketch of life at St. Margaret's House has been sent to me by one of our young Church workers. She had the opportunity of living with and studying under Dean Newell at St. Margaret's. She tells me that one of the outstanding influences of her life will be that contact and the memory of the happy days spent there.

BULLETIN No. 3 of the Woman's Auxiliary News Letter, province of Washington, comes in my mail today. It is new to me and most interesting. It is prepared by a committee of which Mrs. Marcellin C. Adams of Pittsburgh, Pa., is chairman. Mrs. Adams and I were members of the executive board of the Auxiliary at the same time and I know that this publicity she sends out will be invaluable to the women of her province and to Churchwomen everywhere.

Provincial News Letter

Happenings in the dioceses of the province and of national work are recorded and we learn that Mrs. Charles Pancoast, president of the province, is wintering in Europe, and that Miss Louisa Davis, president, Woman's Auxiliary, Virginia, has been awarded the Cross of the Sangreal which Miss Davis, with her characteristic modesty, states "is really in recognition of the work done by the Woman's Auxiliary in Virginia." We all know that Miss Davis is loved and revered for her long years of valued service, and that she has been indefatigable in her work for and interest in the missionary endeavors of the Church.

Regarding rotation in office, I heartily agree with Mrs. Adams when she says: "At this time of the year we note changes in diocesan officers. While we are always sorry when an experienced person goes out of office, it is noticeable in the Auxiliary that interest never ceases. Rather it gives an opportunity for some other woman to share the many privileges of becoming a leader." This accords with my experience; many women, given the opportunity, develop the finest kind of leadership—sometimes we had never suspected its possibility until responsibility discovered it and made it manifest. Mrs. Adams hopes that suggestions for giving this little pamphlet a wider use will be sent to her. She is desirous of information that may prove helpful to the various groups of women. Her address is 5836 Fifth avenue, Pittsburgh, Pa.

THE CAREERS of one hundred persons who direct the largest corporations in the country were studied as a part of the research survey of the Sherman Corporation of New York and Boston. The studies indicate that "from fifty to seventy are the years when large leadership capacities come to fruition." Sometimes we of the Church do not realize this as we should.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE CONTRIBUTION OF RELIGION TO SOCIAL WORK. By Reinhold Niebuhr, Columbia University Press, 1932. \$2.00.

DR. NIEBUHR has given us a keen analysis of the social ideals, potentialities, and actual achievements of religion past and present, and an equally keen criticism of the limitations of religious people—particularly those who profess the sentimental, liberal religion which predominates today—confronted with the demands for radical social readjustment which the present age presents. The developing social conscience of the Stoics, the Hebrews, and especially the early Christians receives much attention—the rich, generous philanthropy of the early Church is deservedly stressed—the accomplishments and failures of the middle ages are ably presented—and the increasing social weakness of Protestantism, due to its exaggerated individualism, is clearly set forth. Reviewing the relation of religion to social work, the author concludes that “religion does create a conscience which is quick to understand social need and ready to move toward its alleviation, if not ready to work for its elimination” (p. 17).

Nevertheless a religiously inspired philanthropy has its limitations. Though religion, particularly the Christian religion, “encourages sensitivity to the needs of others and usually organizes the tender impulses engendered by it into institutional forms of helpfulness,” yet there exists in religion—the reviewer would prefer to say, in religious people—a tendency to undue social conservatism. “The world of injustice is taken for granted.” The absolute character of religious idealism, legitimate as a guide to personal conduct, becomes at times a stumbling block to social action. “It is a rather tragic paradox that the Christian conscience should so frequently suffer injustice to continue, because it knows no way to resist it without violating its perfectionist ideal of love.”

In general, religious philanthropy “attempts the expression of generous impulses without raising ultimate questions about the causes of social maladjustments which create the necessity of charity.” We must, therefore, be at once appreciative and discriminating with regard to the forces of religion and their attitude toward social problems. “Religion is first of all a force or order and unity in the lives of individuals.” But “stereotyped religion,” by which the writer appears to mean dogmatic religion, “is a very conservative force.” This statement needs not a little qualification. When we consider the very considerable social progress made in the Roman Empire between Constantine and Justinian, or the advance between the Code Justinian and later formulations, one sees that a very dogmatic religion can be far from conservative. Also the very progressive attitude toward social problems taken by many Anglo-Catholic and Russian Orthodox thinkers should correct this too sweeping generalization.

The relations between religion on the one hand and social health, maladjustment, social workers, and social action on the other, are, on the whole, excellently treated. “The radicals who insist that religion is an opiate for the people are partly right; and they will never know that they are partly wrong until they have built their ideal society. Then they will discover that even there man will suffer from diseases, face death, confront untoward fortune, and endure many indignities from a world which is partly beneficent, but also hostile to human enterprise.” In view of the deepest needs of the human soul, religion will always have its word to say, and “will be scorned by men only in those brief periods in which they imagine that all the ills of mankind can be eliminated by building a new social order” (p. 45). “If the modern proletarian, to whom the future in an indus-

trial civilization undoubtedly belongs, should fail to appreciate any values in the religion which comes out of the agonies and mysteries of individual life, it will be chiefly because individual religion will have betrayed its social task” (p. 94).

W. H. D.

IN SOME WAYS, Prof. C. C. Reiger maintains in his book *The Era of the Muckrakers* (University of North Carolina Press, \$2.50), conditions in this country are today very similar to those of thirty years ago.

“There is corruption in every type of government unit,” he says, “from the small town or county up to the federal government. The buying and selling of votes is so common in certain sections that newspapers comment on it as a matter of course. And behind all this, today as thirty years ago, is business. The treatment that the laborers receive in some of the coal fields of Kentucky, West Virginia, and Pennsylvania is almost beyond belief. There is still the problem of power, or the activities of the public utilities companies. Then there are new problems—the gangs, prohibition enforcement, corruption in unemployment relief, broadcasting, and the treatment of the so-called radicals. The list could be extended almost indefinitely. Are we not in need of exposures today? Or do we know enough of the sordid facts?”

These are pertinent questions asked in connection with this study of the literature of exposure which began in the '90s, reached its highest development in the first decade of the twentieth century, and with the exception of the writings of a few perennial muckrakers gradually subsided to the present genteel level in the period just before the World War. The author suggests that careful investigation and exposure are probably needed today more than ever. The results achieved by some of the muckrakers discussed in this volume, notably such legislation as the pure food and drugs acts, are described at length.

It is pertinent to call attention to a Columbia University study of *Prostitution and its Repression in New York City, 1900-1931* (Columbia University Press, \$3.00), in which the author surveys the changes in the ways in which the law, the police and courts, and privately organized groups have dealt with prostitution during these last thirty years. A standardized procedure has been evolved through which every person involved in the practice or exploitation of prostitution is legally a vagrant and as such subject to the jurisdiction of the Magistrates' Courts, which, it will be recalled, were investigated by the Appellate Division of the Supreme Court in 1930 and 1931. The history of the Committee of Fourteen is of great interest owing to its permanence, its ability to work through, and cooperate with, the regularly constituted legal agencies, and “its measurably successful achievement of that which twenty years ago must have appeared to be the impossible task of breaking the institution of open commercialized prostitution in New York City.

The work of other organizations against the exploitation of sexual vice is also evaluated. They are conclusions admittedly tentative rather than dogmatic. The principle evolved is that “repression, to be effective, must be considered not as an end in itself, but only as one element in a community-wide program of social betterment.”

While on the subject of politics I should like to call attention to a refreshing *Portrait of an Independent: Moorfield Storey 1845-1929*, by M. A. De Wolfe Howe (Houghton, Mifflin Co., 1932, \$3.50).

CLINTON ROGERS WOODRUFF.

NEWS OF THE CHURCH

Mission in India To Be Undertaken

Council Selects the Rev. G. V. B. Shriver to Begin Work in New Field—Other Personnel Changes

NEW YORK, Feb. 9.—Two forward steps, one of which may some day appear to mark an epoch, were taken at this, probably the most anxious of all National Council meetings: The American Church's first missionary to India was appointed, and two new men were appointed for work in Brazil. The India appointee is the Rev. George Van Bibber Shriver, ordained deacon last year, a graduate of the Episcopal Theological School, now doing graduate work at the Hartford Theological Seminary, and to be ordained priest before leaving for the field. It will be recalled that this work was to be undertaken when sufficient funds given specifically for that purpose were in hand. Mr. Shriver will go to the south India diocese of Dornakal.

To fill vacancies in Brazil where the foreign staff has always been few in number, the Council appointed Martin S. Firth and Roy Fuessle, two seniors at the Virginia Theological Seminary. These two young leaders have recently made an excellent impression in some of the eastern congregations, speaking on behalf of the Church's mission. Bishop Thomas plans to use one in the seminary at Porto Alegre where the Brazilian men are trained for the ministry, and the other to build up the Church's work in the field which he says is "teeming with opportunities."

In accord with the present ruling under which only exceptional emergency appointments are approved, the Council made no others except that of the Rev. Warren R. Fenn for Alaska, Miss Vivian G. Shriver, dietitian for St. Luke's Hospital, Tokyo, and the Rev. Harvey A. Simmonds for Liberia where he has been serving under temporary appointment.

BISHOP CREIGHTON RESIGNS

The resignation of Bishop Creighton as executive secretary of the Domestic Missions Department was tentatively accepted, pending confirmation of his election as a Suffragan Bishop of Long Island. In accepting the resignation the Council places on record "its great appreciation of the work which he has done at the invitation of the Presiding Bishop to survey, evaluate, and re-commend the mission work in the continental United States. The National Council wishes Bishop Creighton every blessing in his new field of work, and rejoices that the department of Domestic Missions will continue to enjoy the benefit of his knowledge and experience as an additional member of that department."

National Council Again Cuts Budget; Appeals for Additional \$146,000 Needed

OKLAHOMA LAYS PLANS TO BECOME DIOCESE

NEW YORK—The missionary district of Oklahoma will at the end of 1940 emerge as an independent diocese if present plans mature as submitted by the Bishop of Oklahoma and heartily approved by the Council. Bishop Casady, together with a substantial group of his laymen who also recommended the plan, propose to reduce the appropriations received from the National Council as follows:

The present appropriation, \$45,938, to be repeated in 1934; the appropriations for the six years following to be: in 1935, \$25,000; in 1936, \$20,000; in 1937, \$15,000; and in 1938, '39, and '40, \$10,000 each; after which date the district will undertake to become a self-supporting diocese and relinquish all aid of any kind, whether for work among Negroes, Indians, or white people.

STATEMENT ON EDUCATION

The Rev. Dr. John W. Suter, Jr., whose resignation as executive secretary of the Religious Education department had been accepted at the last Council meeting, read part of the statement regarding religious education, which the Council had asked him to prepare, based on his past seven years' experience on the Council staff. Dr. Suter's statement is to receive further study both by the Council and the executive board of the Woman's Auxiliary. Dr. Suter continues in relation to the department as an additional member.

The Rev. Daniel A. McGregor, Ph.D., has been asked to succeed Dr. Suter as executive of the department but his decision may not be reached for some time and in any case he would not assume the office before next fall at the earliest. He is already on the department staff as part time secretary for adult education. He is also professor of dogmatic theology and lecturer in apologetics and philosophy of religion, at Western Theological Seminary, Evanston, Ill.

Peter Pan and Francis of Assisi

CLIFFORD HARRIS was an English boy who went out to Persia as a missionary when he was 21 years old, in 1926. He threw himself devotedly into his work, and only four years later died of typhus caught from poor people whom he was serving. The Church of England Missionary Society has published a little biography of him in which one of his friends says, "I always saw in Clifford Harris a happy combination of St. Francis and Peter Pan."

Appropriations for 1933 Reduced to \$2,895,625—All Fields of Work Affected by Retrenchment

HIGHLIGHTS OF FEBRUARY NATIONAL COUNCIL MEETING

1. Working budget for 1933 reduced to \$2,895,625.
2. Estimated income for 1933 \$146,456 less than budget; Church appealed to make up this difference.
3. Budget reductions include \$20,000 in Church Missions House, \$103,425 in foreign field, and \$12,847 in domestic mission field.
4. Deficit for 1932 of \$231,152 offset by use of undesignated legacies.

NEW YORK, Feb. 9.—Maintenance of the integrity of the world-wide missionary activity of the Church on the one hand, and obedience to the mandate of General Convention requiring a balanced budget on the other, was the difficult problem faced by the National Council at its first quarterly meeting of the current year, held at the Church Missions House yesterday and today. Both of these requirements were met, though despite the reductions of appropriations to the limit estimated receipts could be brought up to the cored budget only by an appeal to the loyal and sacrificial interest of Church people to the extent of \$146,456—the gap between estimated receipts and budgeted expenditures that could not be found in terms of further economy after long study.

At the conclusion of the Council sessions a statement to the people of the Church, prepared by a committee consisting of the Bishop of Massachusetts, Dr. H. Percy Silver, and Harper Sibley, was unanimously adopted. This statement is published elsewhere in this issue of THE LIVING CHURCH.

SUMMARY OF FINANCIAL SITUATION

The financial situation was this: The budget for 1933 amounts to \$2,895,625, including estimated lapsed balances of \$225,000, or actual estimated expenditures of \$2,670,625. This is instead of the 1933 budget adopted by General Convention, which was \$4,225,000. What the dioceses expect to pay, a figure not yet wholly ascertained, is \$1,499,169. About \$80,000 will be received as miscellaneous income from various small sources. Interest on trust funds yields \$420,000. The 1933 share of the last United Thank Offering is \$265,000. A sum on hand from undesignated legacies of 1932, plus an amount up to \$100,000 of those to be received in 1933 (which is only a portion of the amount re-

ceived annually for some years past), is \$260,000.

Summarizing:

Dioceses expect to pay	\$1,499,169
Miscellaneous	80,000
Interest on trust funds	420,000
U. T. O.	265,000
Undesignated legacies	260,000
	<hr/>
	\$2,524,169
Amount still needed to balance budget	146,456
	<hr/>
	\$2,670,625

How to close the irreducible gap of \$146,456 was the problem, for on the one hand the Council had to meet the General Convention rule of not going into debt, and on the other hand the appropriations could not be further reduced, except as evaluations still going on may bring about further adjustments. The decision as above stated was that if the Church is fully informed of the need for this \$146,456, additional gifts will be offered for it.

Attention was called by some of the Council members to the fact that we can no longer speak of reducing the appropriations without injury to the work. The work has already been injured.

The reductions amounting to \$150,000 which were authorized at this meeting may be summarized as follows (these do not include any further salary reductions or any pro rata cuts over entire fields): In Church Missions House, \$20,000. In the foreign field, \$103,425, including \$20,000 in Liberia (for which see below). In the domestic field, \$12,847, including the relinquishment of aid in a few hitherto aided dioceses (see below). Further readjustments not yet determined, \$13,228.

BISHOP BURLESON'S EVALUATION

The first part of the evaluation which Bishop Burleson as first vice-president of the Council was asked to make was presented, and partly acted upon in regard to Liberia. The presence of Bishop Campbell made this practicable. It was decided to withdraw certain appropriations from the southern part of the Liberia field and concentrate in the northern area. This does not mean withdrawing pastoral supervision of the baptized people and communicants in the south, and it is hoped that increased efforts toward self-support may be stimulated among them. On the other hand, concentration in the north will help the Bishop to develop work in the hinterland back of the coast missions at Cape Mount and Monrovia. The saving thus effected amounts to about \$20,000.

An adjustment based on Chinese exchange will effect a saving of about \$50,000 in China salaries, and the postponing of furloughs of foreign missionaries for one year, except in special cases approved by the bishops concerned, will save approximately \$25,000.

Most gratifying news came to the Council from aided dioceses which at great cost to themselves are now relinquishing the aid hitherto appropriated by the Council. Bishop Sturtevant reports that the diocese of Fond du Lac gives up all aid to its white work, amounting to \$2,500 a year. Bishop Ward for the diocese of Erie gives up the Council appropriation and be-

National Council Receives Inquiry Recommendations

Coöperation in Social Service Work and In Medical Field Suggested

NEW YORK—Bishop Tucker of Virginia, as chairman of the Council's continuing committee on the Laymen's Foreign Missions Inquiry, submitted the following recommendations with regard to some of the important points in the Inquiry:

1. That the Presiding Bishop in his trip to the Orient be requested to confer with the missionary bishops in regard to: (a) The native ministry and self-support. (b) The evaluation of work at present being carried on. (c) Consolidation and coöperation in social service work and particularly in medical work.

2. That in view of the suggestion contained in the report that more attention be given to the instruction of appointees in the history and religious customs of the countries in which they are to serve, the Presiding Bishop be requested to take up with the missionary bishops the practicability of giving such instruction in connection with their language study.

That the Council also take under consideration the possibilities of preliminary instruction in this country.

3. Your committee approves of the suggestion in the laymen's report that the first term of service be probationary and would recommend as a definite policy that the reappointment of missionaries in the field after their first term (after each subsequent term) be made upon request of the mission and after approval by the National Council.

And that the Presiding Bishop be requested to obtain the judgment of the bishops in the field with regard to this.

comes an unaided diocese. Smaller amounts were relinquished by a few other fields.

1932 BUDGET BALANCED

As previously reported, receipts from all sources in 1932 failed by the amount of only \$231,152 to meet the amount required to balance the budget. The Council appropriated funds from undesignated legacies in hand and was thus able to begin 1933 without any deficit and without owing any money, an extraordinary accomplishment to which the struggles and sacrifices of men and women throughout the Church contributed. A detailed statement is obtainable from Church Missions House.

Probably the most notable report received by the Council was that of the committee on trust funds. In brief, the Council's trust funds, amounting to over \$10,000,000 have been appraised by an independent appraiser to determine present shrinkage, which proves to be but three per cent of the total book value of the funds. The committee on trust funds was reelected and their care in handling the funds highly commended. The committee members are Col. William C. Procter, John S. Newbold, Walter Kidde, and *ex officio* Bishop Perry and Dr. Lewis B. Franklin, treasurer.

Woman's Auxiliary Executives Meet

At First Meeting of 1933, Board Intimates Remunerative Support Will Be Given General Church

NEW YORK—To help enlist the interest and aid of every woman in the present need of the Church is the object of a new committee of which Miss Marguerite Ogden is chairman. This committee will coöperate with the Field Department. The board felt that the Auxiliary can assist the Church in lifting anxiety from leaders and people as to money needed for the Church's work, but if this is to be done there must be a far greater dependence upon spiritual power and a far more practical effort to enlist every member as a giver of at least a small amount. It is a truism to say that not half the members of the Church are contributing to the work of the general Church. It may be possible to change the attitude toward the present difficulties.

OTHER BUSINESS

The process of *Re-Thinking Missions* and consideration of the book of that name occupied a large portion of the executive board meeting, February 3d to 6th, and colored most of the consideration of other subjects. In general, the board commended the evident "integrity of purpose and honesty of statement" of the book, and noted that the last half of it offers much material of value in formulating policies. It was observed that many recommendations are as applicable at home as abroad. Suggestions regarding the critical selection of candidates were felt to be particularly valuable. Discussion of the whole report is to continue in future board meetings.

To help forward the United Thank Offering of the current triennium, the executive board's United Thank Offering committee asked the appointment of a subcommittee charged with that responsibility. Mrs. Henry Pierce is chairman of the new subcommittee.

Following action taken by the last triennial meeting, the board again emphasized the value of the Good Friday Offering for work in Jerusalem and Mosul, urging that the women do whatever may be possible to promote the offering in their parishes. It may be that diocesan officers will find ways to assist the eight men recently appointed as provincial secretaries for this work. Their names and addresses are on the Good Friday Offering leaflet which has been distributed to all clergy, and may be obtained from the Commission on Ecclesiastical Relations, 281 Fourth avenue, New York.

The board recorded its sense of loss in the resignations of Bishop Creighton and Dr. Suter from their respective National Council positions, noting the progress made by Bishop Creighton in surveying the domestic field and making plans for reorganization, and Dr. Suter's work in religious education, of which it was said that "if presently there shall be a generation of

Church people who know what the Church's mission is and what they may do to help carry out that mission, it will be due in no small measure to him, who during his seven years at headquarters has been both prophet of and worker for that much desired day."

Among many subjects on which reports were heard or action taken was that of the southern women's association for the prevention of lynching. Miss Nannie Hite Winston as chairman of the board's committee on interracial relations presented the program of the southern women, to which the board gave its endorsement. The program is largely one of educating public opinion to uphold officers of the law in carrying out their duties.

NEW OFFICERS

This was the first meeting of the board under its officers for 1933. Mrs. Roberts is chairman, Miss Hibbard, vice-chairman, Miss Johnston recording secretary. New committee chairmen in addition to those mentioned above are: Emery Fund, Miss Sallie C. Deane; Publications, Mrs. J. E. Morrison, Students, recruiting and preparation of missionaries, Mrs. James R. Cain; U. T. O., Mrs. George Woodward; U. T. O. Appointments, Mrs. John M. Glenn; Retreat House in Bernardsville, N. J., Mrs. Henry N. Pierce.

MILWAUKEE CATHEDRAL DEAN ON MARCH 19TH AIR PROGRAM

MILWAUKEE—A special half hour radio service for the sick and shut-ins has recently been inaugurated by radio station WISN, under the direction of Miss Grace Corwin, religious editor of the *Wisconsin News*. The service, which is from 8:30 to 9:00 (Central Standard Time) on Sunday mornings, consists of prayer, a brief meditation, and musical selections by choirs of various Milwaukee churches. On March 19th the meditation will be given by the Very Rev. A. I. Drake, and the choir of All Saints' Cathedral will furnish the music.

LYNCHINGS DECREASE IN 1932

NEW YORK—An item of good news which came out of 1932 was that the total number of lynchings, eight, was the lowest in the nearly fifty years for which records are available.

From 1885 to 1901 there were more than 100 lynchings a year. The number fell gradually to around twenty by 1924. Totals for 1922 to 1932 inclusive are: 57, 33, 16, 17, 30, 16, 11, 10, 21, 13, 8.

Even more cheering is the report of thirty-one instances of prevented lynchings during 1932, cases in which there was an attempt to lynch with every human certainty of success, prevented by prompt action on the part of officials. Forty-two persons, 7 white and 35 Negro, were thus saved from violent death at the hands of mobs.

Brief but exact details of place and date are given in the Annual Bulletin of the Southern Women's Association for the Prevention of Lynching (703 Standard Building, Atlanta, Ga.). The association tries to create public opinion which in turn encourages and supports officials of the law in carrying out their duty.

St. Stephen's College Closing Is Possibility

Depression Threatens Discontinuance of Church Unit of Columbia—St. Mark's Church Also Threatened

NEW YORK, Feb. 10.—In the same issue of a leading local newspaper has come the information that the economic depression is so seriously handicapping the work at St. Stephen's College, Annandale, and at old St. Mark's Church, New York City, as to make their closing well within the range of possibility.

While every diocesan and parochial project is experiencing difficulties in this period, the above item reflects by far the most serious situations that the financial crisis has yet caused among our institutions here.

ST. STEPHEN'S COLLEGE MAY BE CLOSED IN JUNE

Telegraphic confirmation has been received by your correspondent direct from Dr. Bell, bringing assurance that the newspaper account, referred to, is correct.

The said account states that if \$40,000, the amount needed immediately, is not raised within two weeks, it may be that St. Stephen's College will have to close at the end of the academic year next June. There was a meeting of the trustees of the college last Tuesday; a further and more final consideration of the difficulties will be given at their next meeting two weeks hence.

St. Stephen's College, Annandale, is one of the best known institutions of learning in the American Church. For seventy-three years it has had an influential place, but especially is this true of the fourteen years since 1919, or the period of the Rev. Dr. Bernard I. Bell's direction of the work. In 1929 another forward step was taken when the college became an affiliated institution of Columbia University. Today much of the truly remarkable progress that has been made at St. Stephen's during the past decade and a half is seriously jeopardized. Columbia University has, during these four years, given important financial aid to the college, but, it is important to note, the recently established relationship between the institutions was effected solely for academic reasons. The financing of St. Stephen's College has continued a problem for its own trustees to solve. At their meeting two weeks hence, it is likely that the uncertainty which prevails at this writing concerning the future of St. Stephen's will give way to definite plans, either to close the institution or to continue by some plan now not evident.

SHALL OLD ST. MARK'S BE CLOSED?

This is a question now being faced by the rector and parishioners of that New York Church which, with the exception of St. Paul's Chapel, has survived more national financial crises than all our local parishes. Quite regardless of personal opinions as to the wisdom at all times of

BISHOP PARSONS OPERATED ON FOR EYE INJURY

SAN FRANCISCO—Just returned from the hospital where he had been confined with a severe case of influenza, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, is now confined in his home through accidental injury to his right eye, which required optical surgery.

The accident made unavoidable his absence from the diocesan convention.

the policy by which the Rev. Dr. William N. Guthrie has directed the affairs of St. Mark's Church-in-the-Bowery, he and his people will have the sincere good wishes of Churchmen throughout the land as heroic efforts are made to insure the continuance of this parish.

St. Mark's was built in 1799, but on its site stood the chapel of the Dutch Reformed Society, the house of worship of old Bowery village, the community which once flourished two miles above New York or New Amsterdam, where now is East Tenth street. Petrus Stuyvesant, last of the Dutch governors (1664), maintained the chapel on his farm or bowery. It may be that no other parcel of ground in Greater New York has had so long a usage for religious purposes.

There are various reasons for the present danger to old St. Mark's. Chief among these are neighborhood changes and real estate values. Even so, there are thousands of homes within what may be termed its parochial limits.

NEW RECTOR AT CHURCH OF THE GOOD SHEPHERD

The Rev. Herbert R. Stevenson, formerly on the staff at St. Bartholomew's Church, New York, has become rector of the Church of the Good Shepherd, borough of the Bronx. In that post he succeeds the Rev. Chester A. Porteus, now of the diocese of Massachusetts, and the Rev. Francis A. Sanborn, now vicar of Grace Chapel. Mr. Stevenson has been serving the Church of the Good Shepherd as locum tenens for several months prior to election to the rectorship.

NEWS ITEMS

Bishop Lloyd will conduct the quiet hour on Monday afternoon, February 27th, when the fellowship of social workers, under the auspices of the diocesan social service commission, meets at the Church of the Ascension. The speaker at the dinner of this group will be Shelby M. Harrison of the President's research committee on recent social trends.

The Rev. Julian D. Hamlin of Boston, the Rev. C. Rankin Barnes of the National Council, Miss Mary Van Kleeck, and Miss Lucy Mason are to be the speakers on Washington's Birthday at the dinner meeting of the national Church Mission of Help.

Holyrood Church in Fort Washington avenue is developing interest in a special service on Sundays at 4, and known as popular vespers. Much of the service is musical in nature, yet a feature of each is a sermon by a visiting preacher. During January the addresses have been given by the Rev. Messrs. Lyman P. Powell, D.D., A. E. Ribourg, D.D., Thomas McCandless, Edmund Sills, and Dr. Charles Tréxler, of St. James' Lutheran Church.

Dr. D. A. McGregor Is Boston Visitor

While in City He Attends Religious Education Conference and Presents Subjects for Discussion

By ETHEL M. ROBERTS

BOSTON, Feb. 10.—The Rev. Dr. Daniel A. McGregor of the Western Theological Seminary, in the course of a busy week-end in Boston, held an informal conference last Monday morning with the adult division of the department of religious education. Interesting discussion was created on the six objectives of religious education as outlined by Dr. McGregor; these are: Development of Christian attributes in our social relations; Development of Christian attributes in our relations with God; Development of a Christian philosophy of life; Development of appreciation of our Christian heritage; Development of the spirit of creativity in people; Development of a Christian society and not of the individual alone. With the acceptance of these six objectives, it is clear that anything administering toward their achievement becomes religious education. Question, answer, and comment from members of the group rounded the concept of the objectives; the suggestion, for instance, that definite soul action on the part of the individual helps in the creation of a philosophy; the fact that one can be provincial in time as well as in space through ignorance of the Church's wealth of heritage; the statement that to make people good and obedient is not sufficient but that they must be helped to develop within themselves the creative spirit, imperfectly defined as leadership.

Dr. McGregor's methods for the attainment of the six objectives of religious education are, in order of importance: worship, through the regular Church service; organizations, the inner life in each; sermon; pastoral work; and, last of all, study classes. The listing of study classes last comes as a solace to discouraged educational leaders unable, with the best will in the world, to make study classes "go." Such a leader is working with almost impossible methods, says Dr. McGregor; and he adds that the adult educational program of the Church is a program of evaluating all parish activities from the standpoint of how far they lead to the achievement of the sixfold end. Ideas of adult education must be extended from the mere giving of didactic information to the supervision of the personal development of the people of the parish. Development of individuals is not a by-product of any organization but the most valuable part of it; a woman's guild fails if it is not leading women into more Christian relations with one another.

Dr. McGregor's other engagements were with a group of young people's organizations in St. Paul's Cathedral on Sunday afternoon; preaching in Grace Church, Medford; addressing the Massachusetts Clerical Association; and speaking to two groups, men and women, in Fall

River. His visit to the diocese was arranged under the auspices of the adult educational division.

THE FOREIGN MISSIONS INQUIRY

The interdenominational meeting on the Laymen's Foreign Missions Inquiry, fulfilled its promise of being extremely interesting. The representative of our own Church, the Rev. James Thayer Addison, D.D., took the affirmative attitude largely as outlined in THE LIVING CHURCH of January 28th. Professor Frederick L. Anderson, D.D., chairman of the section on China and Japan for eight years under the Baptist Board, took a negative attitude toward the value of the report. Mentioning that 85% of the policies recommended are already in action through the boards of various denominations, Dr. Anderson held that fuller acknowledgment of that fact should have been made. He questioned the wisdom of placing the first four chapters in their present position at the beginning of the book and termed the presented ideal of missions one that forgets the medium of human beings and money, handled under circumstances of great difficulty. "Theology always divides; work unites," he said.

The contribution of the Rev. D. Brewer Eddy, D.D., secretary of the Home Department of the American Board (Congregational), was a call for action; while the laymen's report is a challenge to missionaries, it is even more of a challenge to those at home. Dr. Eddy drew attention to movements already made as a result of the report, among the most important of which is that for more medical work in the rural foreign fields—this to be accomplished through the training of missionaries of rural stations in the essentials of first aid and simple medical diagnosis. To the question from the floor as to whether the boards of the denominations would cooperate, the reply was given that some have signified their willingness but that the Episcopalians are, as yet, "on the fence." The Rev. Harry A. Hanson, Methodist missionary from India, regretted the lack of emphasis on the spiritual side in the report and he spoke with conviction that the real call to missionary work is the essential in opposition to the trained worker who waits to answer a need when it arises in the mission field.

PRE-LENTE VISITATIONS

Pre-Lenten visitations are being planned in the parishes of this diocese. The ideal calls for many friendly visitors, each with a little group of sufficiently few names so that the calls may become neither hurried nor a matter of routine. Bishop Sherrill is particularly interested in the visitations for through them a letter signed by him and accompanied by a leaflet prepared under his close supervision will be placed in the hand of everyone connected with the Church in Massachusetts by February 27th. On that day begins the daily use for six weeks of the Bishop's leaflet with its call for the gift of at least twenty minutes daily spent in a silent recognition of God's Presence; a thoughtful and careful reading of the Bible passage for the day; prayer for ourselves, our families, the Church, the world.

Chicago Relief Policy Scored by Bishop

Emergency Funds Should Be Distributed Regardless of Religious Affiliation, He says at Convention

CHICAGO, Feb. 11.—A plea for wider and fairer distribution of wealth and protection for workmen against unemployment and want was made by Bishop Stewart in his charge to the ninety-sixth annual convention of the diocese of Chicago, held at St. Luke's Pro-Cathedral, Evanston, Tuesday and Wednesday of this week.

In the opening of his charge, the Bishop reviewed the work of the diocese during the past year, showing increased numbers of confirmations and baptisms and activities generally. Of the effect of the depression upon the Church, he said: "When markets fall off, production is diminished, salesmen are dismissed, and branch offices are closed. But in these days the Church's market has not fallen off; it has increased. There is more demanded of the Church than ever. It is her hour of great and conspicuous service; she needs every salesman she has; she needs more productivity, more service, more branch houses than ever."

Speaking of relief work in Chicago, the Bishop said this is no time to let down. However, he did voice opposition to the policy adopted recently by the local relief commission and the county board whereby state and federal funds will be allocated directly to Roman Catholic agencies for administration to their own members. This policy, the Bishop said, is discriminatory and unsound, and is in contravention of the principle of religious liberty guaranteed by the Constitution. He said relief funds should be distributed to those in need, regardless of their Church connection.

The worst blizzard of the season hit Chicago Monday night, on the eve of the convention. However, Churchmen and Churchwomen braved the storm and St. Luke's was fairly well filled when the opening service started Tuesday morning. Many who had come into Evanston for the convention were forced to remain over night Tuesday.

PLAN \$500,000 FUND

One of the salient features of the convention was the adoption of resolutions calling for appointment of a commission to consider the raising of half a million dollars as a revolving fund to meet obligations on investments held in the name of the Bishop as Corporation Sole.

The plan was proposed by John V. Norcross, delegate from Trinity Church, Highland Park. Mr. Norcross was elected chancellor of the diocese by the convention on Tuesday, at the suggestion of the Bishop.

Wednesday morning the convention voted to wire the National Council a pledge of \$50,000 for 1933. A budget of slightly over \$80,000 for the diocesan council was ap-

proved. This is a marked reduction over the 1932 budget.

CLERGY RECEIVE AWARDS

Six clergy of the diocese were awarded distinguished service crosses by Bishop Stewart at the Church Club dinner Monday night at the Hotel Sherman. The awards are made annually by the Bishop for distinguished service during the previous year.

Those receiving such were: the Rev. E. Ashley Gerhard, rector, Christ Church, Winnetka; the Very Rev. Gerald G. Moore, dean, St. Luke's Pro-Cathedral and former rector of Church of the Advent; the Rev. Edward S. White, rector, Church of Redeemer and director of the Church's work among students at the University of Chicago; the Rev. Robert Holmes, priest in charge of St. Thomas' Church and former rector of Grace Church and chaplain of St. Luke's Hospital; the Rev. Norman B. Quigg, rector, Christ Church, Streator; the Rev. Albert Whitcombe, rector, St. Peter's Church, Grand Detour.

The Church was called upon to provide a "sane and normal" kind of religion to present day youth by Miss Sallie H. Phillips, Washington, D. C., speaking at the dinner. Miss Phillips declared youth is seeking certitude with regard to religion and will willingly accept the Church if properly approached. On the other hand, she said the Church's seminaries are not attracting the type of youth who will provide the leadership which is needed.

Edward L. Ryerson, chairman of relief work in Illinois and a Churchman, spoke of the unemployment situation in Chicago and the need for continued assistance from the Church. Bishop Stewart presided.

WOMAN'S AUXILIARY MEETS

Mrs. Charles Spencer Williamson was elected president of the Woman's Auxiliary of the diocese at the annual convention of the organization held in St. Luke's Church, Evanston, Thursday. It will be the fifth year that Mrs. Williamson has headed the Auxiliary.

Prediction that the Church of the Holy Sepulchre, Jerusalem, will be a factor in ultimate Christian unity was made by Miss Elizabeth Matthews of Cincinnati, provincial president of the Auxiliary, speaking at the meeting. Bishop Stewart presided and spoke at the afternoon meeting, paying tribute to the work of the Auxiliary during the past year.

COMING EVENTS

Students of theological seminaries of various faiths located in Chicago will hold their ninth annual conference at Western Theological Seminary, and Garrett Biblical Institute, Evanston, February 22d. "The Spiritual Challenge of the Present World Crisis," will be the general theme. The Rev. Dr. Daniel A. McGregor of Western will introduce the theme. Speakers will include Dr. Ernest F. Tittle of the Methodist Church; Ted Shultz, National Y. M. C. A. secretary; Dr. Visser t'Hooft and Dr. Albert W. Palmer, president, Chicago Theological Seminary.

Coming to the seminary in Evanston on March 23d at 4 o'clock is the editor of

THE LIVING CHURCH, Clifford P. Morehouse, who is to give a lecture on Church Journalism.

PLAN WASHINGTON COMMUNION

The second annual George Washington Birthday corporate Communion for men and boys of the diocese will be held at St. James' Church, Wednesday, February 22d, at 8 A.M. This is sponsored by the Brotherhood of St. Andrew, with the coöperation of other men's and boys' groups.

NEWS NOTES

Bishop Stewart has invited the Presiding Bishop to stop over in Chicago on his way west the latter part of this month. The Presiding Bishop was asked to address Chicago clergy.

Miss Vera C. Gardner, supervisor of religious education, will conduct a Church school teachers' conference at Michigan City, Ind., February 15th. The evening will be given to a parent-teachers' session.

An Episcopal Nurses Club has been formed at St. Luke's Hospital in connection with Grace Church. Miss Nancy Allen is president.

Miss Daisy Sandidge, a Churchwoman, is the first woman ever to be elected to the city council in Evanston.

SEVERAL CHURCHMEN NAMED ON INAUGURATION COMMITTEES

WASHINGTON, D. C.—The forthcoming inauguration will be an event of special interest to Churchmen, not only because the President-elect is himself a Churchman, but because of the number of distinguished Churchmen who have been named on committees of arrangements. Rear Admiral Cary T. Grayson, who is general chairman of the inaugural committee, is an active communicant of St. John's Church, Lafayette Square, the Rev. Robert Johnston, D.D., rector, and has for a long time been a member of St. John's vestry. Admiral Grayson is also a member of the council of the National Cathedral on Mt. St. Alban.

Hugh T. Nelson, well remembered for his distinguished services in connection with General Convention which met in Washington in 1928, and of which he was general secretary, has been appointed executive secretary of the inaugural committee. Mr. Nelson is one of the most active laymen in the Washington diocese and is a vestryman of All Souls' Church, Connecticut and Cathedral avenues, the Rev. H. H. D. Sterrett, rector.

Corcoran Thom, another well known Churchman, is treasurer of the inaugural committee. Mr. Thom is widely known as treasurer of Washington Cathedral.

President-elect Franklin Delano Roosevelt has been a life-long member of the Church and for years has served as senior warden of the Hyde Park, N. Y., Church, and served as chairman of the campaign committee of the Cathedral of St. John the Divine, Morningside Heights, New York City. Mr. Roosevelt was for several years a communicant at St. Thomas', Washington, during the World War period, when he was assistant secretary of the Navy, and Mrs. Roosevelt was an active member of the rector's aid society and the St. Thomas' unit of the American Red Cross Society.

Colorado and Kansas Tie For Confirmation Honors

Average Is Based on Per Cent of Diocesan Increase Covering Five Year Period

TOPEKA, KANS.—Thurlow R. West, secretary of the vestry of Grace Cathedral parish, Topeka, has worked out a study of comparative percentages of persons confirmed in all dioceses and missionary districts over a five-year period, ending with December, 1931.

It is interesting to note that the diocese of Colorado and the diocese of Kansas tie for the highest average per cent of increase in confirmations of all dioceses in the United States, with an average increase of 7.1. Of all dioceses east of the Mississippi river, South Florida has the largest per cent of increase with an average of 6.9.

The missionary district of Western Nebraska holds the highest record of percentage increase of all missionary districts, with an average of 8.2. The missionary district of Spokane is second with an average of 7.7. New Mexico is third with 7.5. East Oregon is fourth with 7.4. And Salina is fifth with 7.2.

The highest per cent recorded among the dioceses for the last five years was made by the diocese of Kansas in 1928 when it had a percentage increase of 10.1. Among the missionary districts Eastern Oregon in the same year had an increase of 12.3. The average increase for the eighty-eight dioceses and missionary districts in the United States was 5.4.

ROCKVILLE, MD., PRIEST REDECORATES CHURCH

ROCKVILLE, MD.—The Rev. Arthur Rudd, rector of Christ Church, Rockville, is not only a successful priest but aside from his parochial duties has changed the entire interior of his church by his artistic handiwork. The main feature of this improvement is the new enclosed pulpit—cut, carved, and constructed during spare time. He has also made extensive alterations in the chancel of the church at Gaithersburg, and offers his services to any of the diocesan clergy who may wish to repair or improve the interiors of their church buildings.

Canon Rudd has been connected with the National Cathedral for about eight years and recently completed a series of papers on the Book of Common Prayer which have been circulated throughout the diocese for study privately and in the Church schools.

In the Year 1856

NEW YORK—Missionary finance used to be more simple. In the *Church Almanac* for 1857, for instance, is the following financial report of the Domestic and Foreign Missionary Society for the previous year:

Domestic department: receipts, \$47,250.79; expenditures, \$51,743.11.

Foreign department: receipts, \$69,701.58; expenditures, \$69,761.21.

And they had inherited a deficit from 1855, of \$179.04.

American Anglican Society Is Formed at New York

To Promote Interests of the Catholic Faith
Is Object; Bishop Oldham Chairman

NEW YORK—An enthusiastic and well-attended primary meeting of the American branch of the Anglican Society was held at Trinity Chapel, New York, on January 27th.

The objects of the society are: (1) To promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer; (2) To study and appreciate the English use; (3) To discuss ceremonial and art generally as adjuncts to worship.

Members pay dues of one dollar a year and receive the quarterly bulletin of the society, *The English Catholic*. Membership is open to all members of the Episcopal Church and is solicited.

Several members including the Bishop of Albany (chairman); the Very Rev. Dr. M. H. Gates, dean of the New York Cathedral; and the Rev. Dr. Gummey of the Philadelphia Divinity School spoke of the need for this kind of a society. He also told of the good it might do. The sense of the meeting was that the work of the society should be carried on in a constructive manner; that the society should do everything to make known the richness of our inheritance in the Book of Common Prayer and in the tradition that lies behind it, rather than merely to stir up opposition from those who use parts of alien rites. The Rev. F. W. Fitts, rector of St. John's, Roxbury, Boston, intimated that the Warham Guild would help by contributing pictures of various "ornaments" used in church worship fashioned according to the best Anglican standards.

The desirability of making known good books to further the aims of the society was noted and a committee was appointed for this, consisting of the Rev. Drs. Gummey and Sutton and Fr. Fitts. Dean Gates moved that the society have a committee to prepare a lectionary to submit to the General Convention commission on liturgies; the committee was appointed, consisting of Dean Gates, Dr. Gummey, and the Rev. C. E. Hill.

It was thought that as this year of 1933 marked the centenary of the birth of the Oxford Movement, which has so greatly influenced the entire Anglican communion, the society might help in furthering the centenary by preparing an article for the Church press suggesting that individual dioceses might observe the centenary by having "non-partisan" commemorations such as are under preparation in the dioceses of Albany and of Massachusetts.

BISHOP OLDHAM CHAIRMAN FOR 1933

The officers elected for the ensuing year are:

Chairman, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany.

Treasurer, the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, Trinity parish, New York.

Secretary, the Rev. Charles E. Hill, rector of Christ Church, Ballston Spa, N. Y.

LOUISVILLE ACOLYTES TRUE "MINISTERS OF THE ALTAR"

LOUISVILLE, KY.—St. Thomas' Church, Louisville, is proud of its ambitious acolytes who on more than one occasion have shown their loyalty and devotion not only to their local church but to the general Church.

Their devotion to the services of the Church is due partly to their instruction under direction of the Rev. Claud Reader, rector of the parish, and partly to the fact that, as "ministers of the altar" they are responsible for the dignity with which the service is carried out.

For example, how seriously these acolytes take to heart their part in the services of the church is shown by these few intimate facts:

The family of Richard Stahl, the first crucifer, had to cut short their Christmas visit to the old home, 200 miles away, in order to return in time for Richard to take his place in the service that Sunday. And Charles Lippert, whose paper route takes him out at an unearthly hour, never misses his obligation of thurifer. One boy, Conrad Kissler, began when he was 9 (he is now 12) and in these three years has never missed a single Sunday except when physically unable to attend on account of real illness or absence from the city in the summer.

Several of the older acolytes help also in the Church school and one of them, Robert Green, is superintendent.

Twelve of the acolytes have just been received into the order of St. Vincent.

Only Seven Divorces In Two Thousand Marriages

Dr. Z. T. Phillips Demonstrates Value of
Marriage Instructions

WASHINGTON—In a conference on the Conservation of Home Life, held in Washington, D. C., on January 11th, under the auspices of the Washington Federation of Churches and the Federal Council's Committee on Marriage and the Home, Dr. ZeBarney Phillips, rector of Epiphany Episcopal Church, reviewed his experience of twenty-five years in interviewing and counselling all couples who have come to him to be united in wedlock. Dr. Phillips reported that in the course of this period he has married about two thousand couples, and that there are only seven divorces in this total number.

If the average divorce rate for the country as a whole during this entire period had prevailed among the couples married by Dr. Phillips, there would have been not seven but approximately three hundred divorces among them. In other words, among this large number of couples having premarital instruction, the divorce rate was less than one-fortieth of the general rate for the country at large!

Bishop McCormick Celebrates Birthday

GRAND RAPIDS, MICH.—The Rt. Rev. John N. McCormick, Bishop of Western Michigan, celebrated his 70th birthday on February 2d.



ALTAR OF ST. THOMAS' CHURCH, LOUISVILLE, KY.

Unemployment Main Convocation Problem

To Find Way Whereby Distress May Be Alleviated is Present Worry of Upper House of Canterbury

By GEORGE PARSONS

LONDON, Jan. 27.—There was an interesting discussion on Unemployment in the Upper House of Canterbury on the second day of convocation last week. If no strikingly novel suggestions of a constructive kind were made, the whole tone and temper of the speeches were sufficient proof that the leaders of the Church of England are not merely profoundly concerned by this colossal problem, but are taking an active part in the efforts made to mitigate the present distress. To do that with the utmost energy, to try to better the moral and physical condition of men and women by practical means appears to be a far more useful occupation for convocation and the Church than the abstract discussion of economic or political questions. The immense value of the practical work for the unemployed that is being done up and down the country at this time, by the parochial clergy, deserves far more recognition than it has yet received.

In the Lower House, arising out of the discussion on the opening of cinemas on Sundays, it was decided to ask the Archbishop for the appointment of a committee "to consider and report how best the Lord's Day may be preserved as a day of worship, rest, and Christian service." Doubtless the committee will be appointed, and, as the result of much time and trouble, a lengthy report on Sunday observance will be produced. Yet it is difficult to believe that discussions of this kind are really worth while, or have much practical result.

CATHOLIC ADVISORY COUNCIL ESTABLISHED

The Rev. Arnold Pinchard, secretary of the English Church Union, describes in the *Church Union Gazette* the establishment of what he calls a "cabinet council" of the Catholic Movement. He writes:

"Some six years ago the president and council of the Union, in coöperation with others of the more important societies, founded what has been known as the 'Central (Consultative) Council of Catholic Societies.' . . . The council of the Union recently considered a recommendation that this central council might be enlarged so as to make it more representative and of more weighty authority than hitherto. It was further thought that the council, so enlarged, might meet regularly, on its own initiative, and issue from time to time such advice and counsel as might seem desirable on any matter of special importance to Catholics which might arise. Nobody would be bound or coerced by the advice given; nobody need heed it unless he wished to do so; but, in effect, all people would give it their serious attention, and probably an increasingly large number would thankfully adopt the advice given, and find moral support from the consideration that they were acting under expert guidance, and, as time proved the soundness of the advice so given, in harmony with

a growing number of their fellow Catholics. This proposal was approved with the result that the original Central (Consultative) Council of Catholic Societies has now been reconstituted under the title of 'the Catholic Advisory Council.'"

ENGLISH CHURCH UNION MEETING

The English Church Union is the first society to usher in the centenary year, and a great meeting was held under its auspices at the Church House, Westminster, on Tuesday evening. It was entirely fitting that the *raison d'être* of the meeting should have been the vindication of the Catholic doctrine of the Blessed Sacrament.

Lord Halifax was prevented by the inclemency of the weather from presiding, his place being taken by that other veteran stalwart, Athelstan Riley, who has been vice-president of the Union for nearly forty years.

The speakers were Canon S. E. B. Serle, Chislehurst, and Prebendary Charles Harris, D.D., who conclusively proved that the sacrificial doctrine of the Eucharist has been held continuously by the Church from earliest times. The Oxford Fathers strove to revive the spirituality of the Church.

G. W. WICKERSHAM INVITED TO JAPANESE HOSPITAL OPENING

NEW YORK—George W. Wickersham, as president of the American Council for St. Luke's International Medical Center, Tokyo, Japan, has been invited by the American-Japan Society in Tokyo, to lead a delegation representing the Council, to be present at the opening ceremonies of the new hospital units next May. Mr. Wickersham is unable at this time to determine whether or not he can accept.

KYOTO, JAPAN, CHURCH HAS MIXED CHOIR

KYOTO, JAPAN—Holy Trinity Church, Kyoto, is one of the few churches in Japan to have a mixed choir. Mixed choirs are still a novelty in this country. That of Holy Trinity Church has been organized for about five years. Seven of its members are the sons and daughters of Christian workers. Some of them are third generation Christians.

The rector of Holy Trinity, the Rev. Francis Jiro Sasaki, is a graduate of Berkeley Seminary, New Haven, Conn.

WORCESTER, MASS., RECTOR IS COLORADO MISSIONER

CANON CITY, COLO.—"The purpose of a mission is to bring religion down from the skies and make it of utmost helpfulness to the individual, to the community, and to mankind in general," said the Rev. William Smith, rector of St. Matthew's parish, Worcester, Mass., at the opening of an eight-day mission recently held in Christ Church, Canon City. The mission was well attended throughout the entire period by residents of Canon City as well as communicants of Christ Church and many visitors attended from Florence, Canon City, and Pueblo, as well as Bishop Ingley from Denver. During the week Fr. Smith also addressed the Lions' Club, the Rotary Club, and the Parent-Teachers' Association. The rector of the parish is the Rev. L. A. Crittenton.

YOUNG DETROIT ORGANIST WINS NATIONAL ACCLAIM

DETROIT—Edgar R. Danby, pupil of Francis A. Mackay, organist and master of the choristers of St. Paul's Cathedral, Detroit, has recently won a signal honor in capturing first place in the national contest for organists below the age of 35. The final contest sponsored by the Society of Musicians, was held February 4th in Kimball Hall, Chicago.

Mr. Danby, at 22, is organist and choir-master of St. Stephen's Church, Wyandotte. In 1929 he won the state and then the district contest of the federation of music clubs, and later placed second in the national contest. In May of last year he won the state contest sponsored by the Michigan Music Teachers' Association.

This is the first time in ten years that the Society of American Musicians contest has been won by other than a Chicagoan.

HERKIMER, N. Y., PARISH OBSERVES ITS CENTENNIAL

HERKIMER, N. Y.—The centennial of Christ Church, this city, was observed recently by the young people of the parish when they produced an interesting play depicting the first vestry meeting of Christ Church one hundred years ago. Throughout the year 1933 the Church's centenary will be observed in various ways.

CHOIR OF HOLY TRINITY CHURCH, KYOTO, JAPAN



MARITAL CANON PROVISIONS SUBJECT OF NEW YORK SEMINAR

NEW YORK—The social service commission of the diocese of New York on February 23d is to conduct a seminar conference in the guild hall of St. Thomas' Church, 1 West 53d street, for the clergy on the instruction of candidates for marriage.

The conference will confine itself wholly to the five divisions in the new marriage canon which deal with matters prior to the ceremony, namely, (1) The three-day interval after notice of intention; (2) Due inquiry as to the right of the parties to marry; (3) Conformity to the laws of the State and of the Church; (4) Instruction of contracting parties; (5) Public and private instruction by ministers within their cures on the nature of Holy Matrimony. There will be no discussion of sex instruction.

The Rev. Floyd Van Keuren, D.D., is conference leader, and members of the committee include the Rev. H. C. Robbins, D.D., the Rev. W. N. Colton, and Mrs. F. L. Polk.

CONNECTICUT SHUT-INS HEAR SUNDAY SERVICES OVER WICC

BRIDGEPORT, CONN.—St. John's Church, Bridgeport, has, since early in November, broadcast its morning service over the local station WICC. The broadcasting goes on at 10:30 A.M., and usually lasts until noon. In the absence of the rector, the Rev. Stephen Fish Sherman, Jr., who sailed on a sick leave in November, these broadcasts have been conducted by the Rev. Armand Serent, acting rector, whose sermons each Sunday have been heard by listeners throughout Bridgeport and vicinity.

These services are meant primarily for the sick and shut-ins. Letters of appreciation have come from many parts of the state, from Long Island, New York state, and one from Canada. It is proposed to continue the broadcasts up to and including Easter Sunday. St. John's Church is one of the few Episcopal Churches broadcasting its services to New England listeners.

DALLAS STUDENT CONFERENCE SHOWS RELIGIOUS TREND

DALLAS, TEX.—Approximately 100 students from 11 colleges in the diocese of Dallas attended the student conference at St. John's Church, Fort Worth, February 4th and 5th. The Rev. W. W. Daup, rector of the church, was council speaker, and the Rev. C. V. Fox, rector of Trinity, Fort Worth, was council chaplain.

Student thought was trained on marriage, divorce, God, science, technocracy, football, fraternities, and campus in four open forums, conducted by the Rev. Messrs. B. L. Smith, L. V. Lee, Edwin C. Elliott, R. S. Watson, and Mrs. Watson and Barry Holton. Dr. F. M. Darnall of North State Teachers' College, Denton, was principal speaker at the banquet.

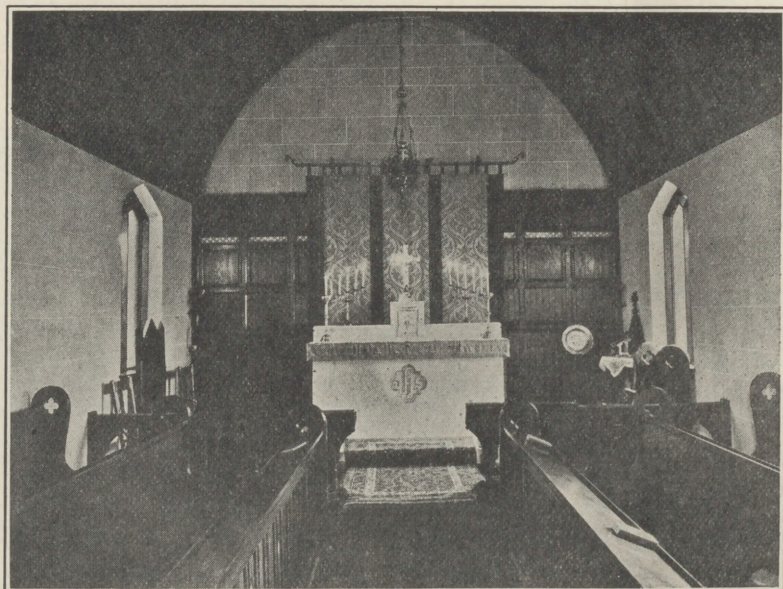
The theme of the conference was: A Quest for Life Through Christian Relationships. Converting, baptizing, Christianizing, and harnessing the new powers given us by science for human welfare offers splendid opportunities for trained and alert minds.

CONSECRATE MEMORIAL ALTAR IN WOODBRIDGE, N. J., CHURCH

WOODBRIDGE, N. J.—In the old town of Woodbridge, where services of the Church have been held since 1698, a new memorial altar has recently been built in Trinity Church, the Rev. E. R. Welles, rector. The altar is of Indiana limestone, designed and executed by the P. L. Fowler Company.

The Bishop of the diocese, the Rt. Rev. Paul Matthews, D.D., visited the parish to consecrate the new altar. The installation includes a tabernacle where the Blessed Sacrament is now reserved, a blue hanging suspended from a wrought iron bar, serving as the reredos, and a sanctuary lamp of wrought iron.

That the Catholic faith is increasing in the parish is evidenced by the fact that a class of forty-five was recently presented for confirmation and the rector is now preparing another group.




NEW MEMORIAL ALTAR IN TRINITY CHURCH, WOODBRIDGE, N. J.

JAMES POWELL & SONS
(Whitefriars) Ltd. Est. 1680
 LONDON, ENGLAND

STAINED GLASS

Distributor:
PAUL S. BUCK
 665 Fifth Ave., New York City



LOVIS C. TIFFANY
 STUDIOS
 CORPORATION
 46 WEST TWENTY-THIRD STREET
 NEW YORK

STAINED GLASS
 WINDOWS & MOSAICS
 CHURCH DECORATION
 INDOOR MEMORIALS
 OUTDOOR MEMORIALS
 MAVSOLEUMS

Heaton, Butler & Bayne
Stained Glass Artists
 By appointment to the late
KING EDWARD VII
 Stained Glass, Mosaics,
 Memorial Brasses, Etc.
 Designs and estimates on application to
Heaton, Butler & Bayne
 (New York) Limited
 551 Fifth Ave. - New York

CALVERT-HERRICK & RIEDINGER
 Stained Glass - Mosaic - Church Decoration
 Marble - Stone - Wood
 2 & 4 East 23rd St. New York City

Memorial Windows
 When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows Some of them are in the form of color photographic transparencies.
CHARLES J. CONNICK Nine Harcourt St.
 BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS



Budget Reductions Still Worry Dioceses

Retrenchment the Order of the Day
in All Conventions—California
Adopts Preferential Ballot

AMERICA's great new indoor sport, the cutting of the budget, continues to be the business of greatest moment in the diocesan conventions and district convocations of the Church. Last week's conventions may be briefly summarized as follows:

California. Though the absence of Bishop Parsons lessened considerably the fulness of the usual spirit present at convention all business was dispatched in record time. A canon adopted provides that in future elections the "preferential ballot" shall be used in all elections except when voting for a bishop; and the election of women to serve on vestries and as delegates to convention was proposed as an alteration to one of the existing canons—this was referred to a special committee. The most important matter up for discussion, however, was that of the budget and apportionment. The final decision as to the apportionment was that the diocese could not pledge more than \$1,100 out of the \$1,400 asked for by the National Council.

More than 300 women were gathered for the Auxiliary meeting. Reports showed increase in number of branches and growth in work and effectiveness. Development along educational and spiritual lines is notable. The Bishop's Auxiliary Fund found a balance of \$800 out of which to devote a monthly allowance for the Japanese work, to balance the fateful cut.

A letter was read from Dean Gresham, announcing that Mrs. Charles B. Alexander of New York has promised to give the organ for the San Francisco Cathedral as a memorial of her husband and of her three living daughters and will do so at once, so that it will be ready when the nave now under construction is ready for use.

Michigan. At his request a reduction amounting to 16 2/3% was made in the salary of the Rt. Rev. Herman Page, D.D., by the convention. It was pointed out that during the past year the Bishop had also voluntarily contributed one-half of his former salary toward the budget expenses of the diocese. A new canon, Of the Organization of Women in the Diocese, supersedes the old canon, Of the House of Churchwomen, at the request of the women who have "accepted the challenge from the National Council to broaden their scope of interest and activity."

North Texas. Carefully studied budgets for the Church program and for convocation assessments were adopted, netting a 13% reduction from those of last year. Convocation favored leaving the number and boundaries of the provinces as they are.

Olympia. The chairman for finance reported that the missionary clergy of the diocese had been paid almost in full largely

BISHOP PERRY'S TOUR TO BE AT OWN EXPENSE

NEW YORK—With respect to the visit of the Presiding Bishop to the Orient, the following resolution introduced by Bishop Stires was unanimously adopted by the National Council in its meeting on February 9th:

Resolved: that the National Council regards the visit of the Presiding Bishop to the Orient as essential to the success of the program of economy and concentration which has been prepared by the National Council, and be it further

Resolved: that the Council records its deep gratitude to the Presiding Bishop for his insistence that this trip be made without expense to the Church.

The Presiding Bishop again expressed his growing conviction that the serious problems of financial readjustment in remote fields make it imperative to discuss them with the missionary bishops in person.

through the self-sacrifice of Bishop Huston. Twenty-one parishes and missions had regretfully to be reported as delinquent through non-payment of their assessments for the support of the diocese, while only \$6,011 had been paid on an apportionment of \$32,000. One parish had defaulted on its pension premiums, thereby jeopardizing benefits to widows of any clergy who might die in the near future. This parish, however, promised its note pledging to pay its arrears. Although only \$3,727 had been pledged on an apportionment of \$14,550, it was resolved to pay half of the promised amount to the National Council. Arrangements were made to revive the *Olympia Churchman* through the efforts of a well-recommended advertising agent, free of cost to the diocese.

San Joaquin. Special recognition was made by the convention of the 23d anniversary of the consecration of Bishop Sanford, who was given a memento of the occasion in the form of a water color painting of St. James' Church, Sonora, inscribed with the signatures of all present. Each guest received a copy of *A Short History of St. James' Church* compiled by the oldest inhabitant of Sonora, Mrs. Elisabeth Jefferds, 88 years of age, and treasurer of the Sonora Mission. Plans are being considered for an addition to the Cathedral House, Fresno, to accommodate the growing Church School.

NEWS IN BRIEF

NEW JERSEY—A stained glass window has just been placed in Grace Church, Elizabeth, in memory of the Rt. Rev. John Scarborough, D.D., late Bishop of this diocese, and the Rt. Rev. Edward J. Knight, D.D., late Bishop of Western Colorado and rector of Christ Church, Trenton. The window was made by Franz Mayer, Inc., of Munich, Germany, and is to be dedicated May 21st by the Rt. Rev. Ralph E. Urban, D.D., Suffragan Bishop of New Jersey and long closely associated with the two bishops memorialized. The window is the gift of the Rev. H. J. Sweeny, rector of Grace Church, and Mrs. Sweeny.



Custom Made by
American Craftsmen

VESTMENTS
EMBROIDERIES
ALTAR LINENS—FABRICS
CLERICAL SUITS

Clergy Cassocks and Surplices, Choir
Cassocks, Cottas, Caps, Superfrontals,
Hangings, etc.

Junior Choir Vestments

Clergy Cassocks from \$12.50. Substantial reductions in
all other items. Best quality material and workmanship.

COX SONS & VINING, New York

131-133 East 23rd Street

CLERICAL CLOTHING

CASSOCKS

C. M. Almy & Son, Inc.

303 Fourth Ave., New York

Tailors to the Episcopal Clergy

Since 1892

A. R. MOWBRAY & CO. LTD.

28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England.

CHURCH VESTMENTS
CHOIR OUTFITS

Cassocks Surplices Copes Chasubles
Stoles Veils Burses Altar Linens

METAL WORK WOODWORK

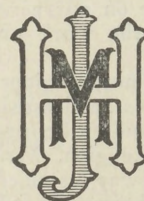
Particulars from PAUL S. BUCK, Distributor
665 Fifth Ave., New York City

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

Conferences with reference to the adorn-
ment of Churches

Old Embroidery Transferred
131 E. 47th Street NEW YORK
Telephone: Eldorado 5-1058



CASSOCKS

For the Clergy and Choir

VESTMENTS,
Altar Linens, Embroideries,
Materials, Tailoring

J. M. HALL, Inc.

174 Madison Ave. (Suite 702-3-4)
(Bet. 33d & 34th Sts.) New York

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON

Stoles with crosses \$6.50 up. Burse and veil from
\$10. Altar and Pulpit Hangings. Exquisite Altar
Linens. Damask Cope from \$80. Silk Chasuble
from \$30. Low Mass Sets from \$60. New hand-
book for Altar Guilds, 52 cents.

L. V. MACKRILLE

11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752

A Few News Briefs From Rhode Island

Items of Interest From Scattered Parishes and Missions Throughout the Diocese

PROVIDENCE, R. I.—The Young People's Fellowship of the Church of the Transfiguration, Edgewood, won the dramatic contest conducted by the diocesan fellowships and participated in by a group of fellowships. The unusual enterprise was headed by George Roch. The diocesan Fellowship of Rhode Island from time to time holds conferences for the presidents and secretaries of the various parish fellowships.

The towns of Smithfield and Gloucester, in the remote country districts of Rhode Island, will soon build a road to the Centennial Farm belonging to Grace Church, Providence. This is a favorite resort not only for the parishioners of that church but also hundreds of Episcopalians throughout the diocese. Access to the farm up to this time has been over rocky roads and trails. The improvement has been undertaken to benefit the unemployed, but the friends of Grace Church Farm will profit almost as much.

The Woman's Auxiliary of the comparatively small suburban parish of St. John's, Barrington, is one of the most enterprising of the women's organizations in the diocese. Sister Sadie Flemming, now at work among the southern mountaineers, and Sister Lillian Sherman, at work in St. George's parish, Central Falls, the most congested city in America, and both graduates of the first Church Army training class open to women, were recent speakers. The Rev. N. G. Vivian, who is doing notable work as chaplain at the state institutions, also addressed the Auxiliary recently.

Mother Ursula Mary, O.S.A., of the House of the Saviour, Wuchang, China, was the guest speaker at the January meeting of the Woman's Auxiliary of the diocese. She is a speaker of unusual spiritual gifts and with all a delicate sense of humor. She said that she wished to take her hearers to China and she did make life there near and real and colorful. Those who heard her said that it is long since Rhode Island has heard a speaker who could interpret the East to the West in such moving and convincing terms. Bishop Bennett, who presided, spoke on our personal responsibility toward the work of the Church.

The Rev. Frederick A. Wilmot, religious editor of the *Providence Journal*, addressed the clerical club of Rhode Island on February 6th on the Drama in Religion. Mr. Wilmot said that the drama was his chief interest. His mother played for several years in the stock company of the Boston Museum, and his early life was spent in the atmosphere of the stage. In his opinion one of the chief values of the drama in the parish is that if it was properly directed a great proportion of all the parishioners can be set to work. In some pageants a hundred or more characters can be used. Groups of women can be assigned to making costumes; young men can be set to

stage carpentering; those who have artistic interests and training can paint the scenery, and much other work can be done. Mr. Wilmot quoted Bishop Burns of the New England area as saying that millions of communicants had been lost to the Methodist Church in the last few years by way of the back door. In the opinion of the religious editor the chief reason for this was that nothing, or very little, was given to these normal Church members to do. Mr. Wilmot advocated the formation of dramatic guilds in parishes and the careful preparation of at least four plays, two religious and two secular, every year.

The Choir Guild of All Saints' Memorial Church, made up of present and past members of the Church choir will hold its 37th annual dinner on February 23d. The guild was organized in 1896 by Howard Hagan, organist and choirmaster from 1889-1924, and Crawford A. Nightingale, assistant choirmaster for the past 43 years. All Saints' choir is the second oldest male choir in the United States and was started in 1858 by the late Rev. Daniel Henshaw, D.D., rector of the church for 45 years, 1853-1898.

ST. MARY'S, MITCHELL, S. D., OBSERVES SEMI-CENTENNIAL

MITCHELL, S. D.—On January 15th and 16th, St. Mary's, Mitchell, the Rev. J. E. Allen, rector, observed the semi-centennial of her establishment as a parish. On January 16, 1883, the few people who then comprised St. Mary's mission met to organize as a parish. Consent of Bishop Clarkson had been secured, action was taken, a constitution adopted, and a parochial organization adopted. The small beginning has grown to a parish of more than two hundred confirmed persons.

On the 15th Bishop Roberts blessed hymnals for the choir which had been made possible by a generous offering received the Sunday evening previous.

At the anniversary dinner, two of St. Mary's young men related the progress of the Church from Jerusalem to Gaul and then to England; then related the early establishment of the Anglican Church in the colonies and of the establishment of the daughter Church and her spread from the seaboard states into the vast territories beyond. Bishop Roberts related the coming of the Church to Dakota territory. Papers were then read on the history of the local church. This history antedates the 1883 date by nine years for, shortly after the settlement of whites in this part of the state, missionaries came to hold occasional services. A stone house was purchased by Bishop Clarkson in what was then known as Firesteel Settlement—the predecessor to the present city of Mitchell. When the present site was selected and the Milwaukee Road extended its lines through the new village, the Church established a mission here and, in 1881, organized as a mission. The first Mitchell edifice was built shortly after and used until 1913 when it became the property of the local Lutheran congregation of the Augustana Synod.

On June 22, 1913, during the rectorship of the Rev. F. B. Barnett, the present building was consecrated, Bishop Biller being consecrator.

The Work of Prayer

BY FR. HUNTINGTON,
O.H.C.

A TREATISE on
the life of prayer
which has guided
thousands of souls in
their communion
with God.

Cloth 50 cents

Holy Cross Press
West Park, N. Y.


KIMBALL ORGANS

Installed in Churches throughout the United States. Each instrument is an individual creation designed for the services desired.

Catalog and information on request.

W. W. KIMBALL COMPANY
Established 1857
215 Kimball Bldg. - - Chicago

25,000 CHURCHES USE



OSTERMOOR
CUSHIONS.
BUILT - NOT STUFFED.
Illustrated Booklet and Samples Free
Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., 116 Elizabeth St., N. Y., Dept B

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N. Y. 

CARILLONS, CHIMES, PEALS
BELLS OF UNEQUALLED MUSICAL QUALITY

Edwin S. Gorham, Inc.
CHURCH PUBLISHER AND BOOKSELLER
Eighteen West Forty-fifth Street
NEW YORK, N. Y.

† **necrology** †

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

WILLIAM COCHRAN, PRIEST

LOS ANGELES—At the Hospital of the Good Samaritan, this city, the Rev. William Cochran, non-parochial priest of the diocese, died February 2d at the age of 74. He had been living at Burbank since his retirement a number of years ago.

Mr. Cochran was born at Parma, Mich. He was ordained to the diaconate in 1903 and advanced to the priesthood the year following by Bishop Tuttle. His first charge was as assistant at the Cathedral in St. Louis, supplemented by city missionary work. From St. Louis he was called to the rectorship of St. Mark's Church, Danville, Ill., which later he resigned to take charge of missions in the Imperial Valley, California.

Interment was made on February 3d at Glendale, Calif., the Bishop of the diocese, the Rt. Rev. Bertrand Stevens, D.D., officiating, assisted by the Rt. Rev. Robert B. Gooden, D.D., Bishop Coadjutor, and the Rev. Philip K. Kemp, rector of St. Mark's Church, Glendale.

JOHN M. FURMAN, PRIEST

TARRYTOWN, N. Y.—The Rev. John Myers Furman, L.H.D., owner and headmaster of Irving School for Boys, this city, since 1892, died while undergoing an operation at Flower Hospital, New York City, on January 24th. He was 66 years of age.

Dr. Furman had canonical connection with the diocese of New York, having been made a priest by the Bishop of the diocese in 1921, but he gave himself to educational work and held no parochial cure. He was active as a member of the educational division of the Cathedral Campaign Committee in raising funds for the Cathedral of St. John the Divine.

BENJAMIN S. LASSITER, PRIEST

MARION, N. C.—The Rev. Benjamin Skinner Lassiter, a retired priest of the diocese of Western North Carolina, died January 24th at Sarasota, Fla., where he and his daughter Mary had been spending the winter. The body was brought to Marion and the funeral service held on the 27th in St. John's Church, the parish he had served preceding his retirement in 1926. The Rev. Jesse S. Lockaby, present rector of St. John's, officiated at the service, the Rev. J. B. Sill of Rutherfordton assisting.

Mr. Lassiter was one of the oldest priests of the diocese, having been ordained by Bishop Potter in 1879. He was born at Oxford, this state, and graduated from the Horner School there. His college education he obtained at Princeton, and was awarded a fellowship by that college for study abroad. He attended Bonn University in Germany and the University of Paris, then returned to this country where

he became a teacher of Latin. In 1876 he was ordained to the diaconate and three years later was advanced to the priesthood. Following his graduation from the General Seminary in 1881 he was called to be assistant at the Church of the Holy Communion, New York City. His first rectorship was at St. Mary's, Lake Mohegan. Here he served two years. Before coming to Marion, where he was rector for fourteen years, he was rector at Hertford for eleven years.

Besides his daughter Mary, Mr. Lassiter leaves another daughter, Mrs. J. P. Cutler, also of Marion.

LAWRENCE F. ABBOTT

NEW YORK—At his home on February 7th in this city, Dr. Lawrence Fraser Abbott, nationally prominent editor and author, died at the age of 73 after an illness of several months. He had recently undergone a very serious operation.

Mr. Abbott was, previous to 1922, president and publisher of the *Outlook*, once edited by his father, the Rev. Dr. Lyman Abbott. During his college days he had been connected in one way or another with the newspaper world.

The funeral service was held in St. George's Chapel, Stuyvesant Square, on February 9th, and interment made in Woodlawn Cemetery, Cornwall.

MRS. J. S. CHENEY

SOUTH MANCHESTER, CONN.—St. Mary's Church, South Manchester, has lost by death one of its oldest members, Mrs. J. S. Cheney. After an illness of eight years, the end came suddenly on January 23d due to a heart attack. The funeral service was held the following Wednesday and was taken by the rector, the Ven. James S. Neill.

Mrs. Cheney was born in London on February 17, 1839, and came with her husband from Australia to Manchester in 1864. Mrs. Cheney leaves two sons, Col. Sherwood A. Cheney, commanding officer, Fort Logan, and William C. Cheney, a member of the board of directors of Che-

CHANGE OF ADDRESS

MARJORIE BECKH

20 THURLOE PLACE,
LONDON, S.W. 7

ST. STEPHEN'S HOUSE,
WESTMINSTER, S.W. 1.

Telephone: Whitehall 6591.

Cables: "MARJORIBEC-LONDON" (via Western Union).

**VESTMENTS
& BANNERS
ALTAR HANGINGS
FURNITURE
DECORATIONS
in colour for Architects**

Estimates on application.

CHURCH BOOKS AND SUPPLIES

PRAYER BOOKS, HYMNALS, MISSALS, BIBLES
BOOKS IN GENERAL

ALTAR BOOKS A SPECIALTY

GOLD INSCRIPTIONS FREE

REDDING & COMPANY

9 WEST 23RD STREET

NEW YORK

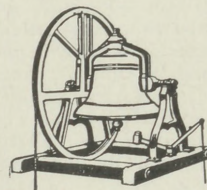
**ANGLO-CATHOLIC
CENTENARY TOURS**

Conducted and Independent Itineraries arranged throughout Great Britain and the Continent. Full information about Steamship Accommodations, Travel and Passport Visas. Special Service for Congress Delegates.

TRANSATLANTIC TOURS

452 Fifth Ave.,

New York



**MENEELY
BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS**

Read

BISHOP ROOTS

on

Communist Challenge to Christianity

in the February

Spirit of Missions

Subscribe Now

One Dollar a year

The Spirit of Missions

281 Fourth Avenue

New York

ney Brothers silk factory. He is also president of the state prison board. There are also two daughters, Mrs. Clifford D. Cheney, and Miss Emily G. Cheney of South Manchester.

Mrs. Cheney was one of the founders of St. Mary's parish.

LULA C. COLESBERRY

BRUNSWICK, GA.—In the death of Miss Lula Cassan Colesberry on January 29th, at her home in this city, the Woman's Auxiliary has lost one of its officers and Brunswick one of her best beloved citizens and former teachers.

The funeral was held from St. Mark's Church, of which Miss Colesberry was a lifelong member, the rector, the Rev. Royal K. Tucker, officiating. Interment was made in Palmetto Cemetery.

Miss Colesberry was born in Philadelphia, September 26, 1860, the daughter of the late Samuel C. and Clara Bearley Colesberry who came to Brunswick in 1872. She taught in the Glynn public schools for 34 years, retiring in 1914, and had been an active worker in St. Mark's Church school for the past fifty years. She was serving her fourteenth year as diocesan treasurer of the Woman's Auxiliary at the time of her death.

One sister, Miss Nellie Colesberry, and a number of nieces and nephews survive her.

NEWS IN BRIEF

NEWARK—At St. Peter's Church, Clifton, the Rev. George L. Grambs, rector, there is now a branch of the Woman's Auxiliary, formed as the result of the merging of four women's organizations.—Replacing the program of special preachers at midweek Lenten services, this year a series of illustrated talks on Church history will be given at the Church of St. Mary Magdalene, Newark, the Rev. Harry Bruce, rector.—Recently the guild of the Church of the Epiphany, Allendale, completed forty years of service in the parish. The Rev. Duane Weyill is vicar of the church.—A pair of eucharistic candlesticks, the gift of Mr. and Mrs. J. Y. Van Blarcom, in memory of their son, Philip Van Blarcom, was dedicated by the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, on February 5th.—The Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkinsburg, conducted the devotional services of the students of Drew Theological Seminary (Methodist Episcopal) February 8th. The three key words of Dr. Porkess' inspiring address were: The Word of God, The Word of the Heart, The Word of Discovery as related to "We preach not ourselves but Christ Jesus our Lord."

PITTSBURGH—The annual retreat of the Brotherhood of St. Barnabas was held in the chapel at the Mother House, Gibsonia, Pa., February 13th to 15th inclusive. The retreat opened at compline on the 13th and closed with the celebration of the Holy Eucharist on the 15th, the conductor being the Rev. George Wood, rector of St. Paul's Church, Sistersville, W. Va. A number of associate priests were present.

SPRINGFIELD—The new social center building opened a year ago at East St. Louis and as part of the work of St. Paul's Church is proving to be a great venture. The rector and his clerical assistant as well as Miss Stokes, the worker among the foreign born of East St. Louis, are kept busy in connec-

tion with the activities promoted through this building. There are but few buildings of its kind anywhere in the country. The rector has already secured the names of about a hundred prospects for confirmation and most of them have been found through the new building.—The congregation at Wood River, which has been organized for a number of years, has an option on a building suitable for Church purposes. One of the members of the congregation has just given the land and it is expected that the building will be given also. St. Gabriel's, as this mission is known, has never owned any property and it has been exceedingly difficult to carry on, but it has been done. Wood River is the town in which are located the very large refineries for the Shell Company and there seems to be an abundance of Church people to draw upon.—The change in the administration in Illinois, especially in Springfield, is somewhat noticeable in the coming to Springfield of many new faces, some of whom are members of the Episcopal Church. In some parts of the diocese, where changes are being made, it is serious for the Church.

Church Booklets FOR LENT

No. 6—KEEPING LENT. A Quinquagesima Leaflet. \$1.00 per hundred.

No. 113—SOME HINTS FOR LENT. By the Rev. A. C. A. HALL, D.D. 5 cts. each.

No. 72—KEEPING LENT. WHY? HOW? By the Rt. Rev. BOYD VINCENT, D.D. 2 cts. each.

No. 37—THE LENTEN FAST. By the Rev. CHARLES T. STOUT. \$2.00 per hundred.

Morehouse Publishing Co.
Milwaukee, Wis.

Life Insurance is a Safe and Profitable Investment A Life or Endowment Policy is an Insured Investment

It is a money-saving medium.

It produces a fund for the policy owner's retirement, if he lives.

It pays the full amount of the policy to his widow or family if he dies.

For Safety's Sake Invest a stated amount regularly in the Low-premium policies

OF THE

CHURCH LIFE INSURANCE CORPORATION

(owned and controlled by the Church Pension Fund)

20 Exchange Place «» New York, N. Y.

Annuities and insurance policies of all types available to the clergy, lay officials, lay workers of the Church and their families.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HEmlock 0454
 REV. K. A. VIAL, S.S.J.E., Rector
 Sundays, 8, 10, 11 A.M., 8 P.M.
 Daily, 7, 7:30. Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
 REV. WILLIAM BREWSTER STOSKOPF, Rector
 Sunday Masses 8:00, 9:15, 11:00 A.M., and
 Benediction 4:30 P.M. Week-day Mass, 7:00 A.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of St. John the Evangelist, Boston

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

New Jersey

All Saints' Church, Atlantic City

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
 (Served by the Cowley Fathers)
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers, Sermon and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
 Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

Pennsylvania

St. Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

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

Birth

HALE—MARGARET ELIZABETH, daughter of the Very Rev. S. Whitney Hale, dean of St. Paul's Cathedral, Buffalo, and Mrs. Hale. Born on the Feast of the Purification.

Memorial

LENA MCGHEE

In loving memory of LENA MCGHEE, who entered life eternal, February 13, 1931, at St. Faith's House, Tarrytown, N. Y.

"And this is the promise that He hath promised us, even eternal life."

BOARDING

General

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.

BOARDING—Continued

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.

LENDING LIBRARY

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

LINENS AND VESTMENTS

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.

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.

GOTHIC VESTMENTS REDUCED. Five-piece sets, all colors, sent on approval at short notice. \$60, or \$70. Stoles from \$9. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York City. Chelsea 2-7941.

THE SISTERS OF THE HOLY NATIVITY, who have made Vestments for 50 years, will take orders for hand embroidered Vestments and Altar Linens at very moderate prices. Well made sets from \$50.00. Special attention given to Memorial Gifts. CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis.

VESTMENTS AND ALL CHURCH WORK.

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

VESTMENTS AND EMBROIDERY, silk and linen Church supplies, materials. GEORGIA L. BENDER, Room 348, Bellevue Stratford Hotel, Philadelphia. Also EDWIN S. GORHAM, INC., 18 West 45th St., New York.

MISCELLANEOUS

MISSIONS AND OBERAMMERGAU. Rev. Walter E. Bentley is open to hold Missions between now and Passion week or after Easter. Terms simple, entertainment and week-night offerings. Will also give Oberammergau Passion Play (separately) with 130 colored slides and dramatic rendition on 50% basis. Address, PORT WASHINGTON, L. I., N. Y.

POSITIONS WANTED

Clerical

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

PRIEST, spiritually-minded, extempore preacher, available Holy Week and Easter. Good testimonials. M-899, THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, successful preacher, organizer, desires correspondence. M-898, THE LIVING CHURCH, Milwaukee, Wis.

Continued on next page

POSITIONS WANTED—Continued

Miscellaneous

ANGLO-AMERICAN organist and director desires Church position with a good musical program. Excellent testimonials. Successful voice trainer. Apply "DIAPASON," care of THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

ON WEDNESDAY, FEBRUARY 22d, there will be a Day of Devotion conducted by the Rev. J. Wilson Sutton, D.D., at Trinity Chapel, West 25th St., near Broadway, New York City. Beginning with Morning Prayer at 7:45 A.M., followed by the Holy Communion at 8 A.M., there will be three Meditations: 10:00 and 11:30 A.M., and 2:30 P.M., respectively, with Intercessions at 12:30 P.M., the day closing with Evening Prayer at 4:00 P.M.

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.

THERE WILL BE A DAY OF RETREAT for teachers and other women at S. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Saturday, February 18th. Conductor, the Rev. Vincent F. Pottle, rector of St. George's Church, Philadelphia. Retreat begins with Mass at 8 o'clock and ends at 4 P.M. Those wishing to attend will please notify the SISTER IN CHARGE.

TRAVEL

ANGLO-CATHOLIC CENTENARY TOUR. A personally conducted tour to the Congress and England, Scotland, Holland, Germany, and France is being organized to sail on the Steamship *Lafayette* on July 1st. For information apply to REV. W. JUSSELAND DE FOREST, 26 St. James' Place, Brooklyn, New York.

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—Bishop Oldham at a service in the Cathedral of All Saints, Albany, on February 6th awarded the Bishop's cross to the boy of highest attainment as a chorister and example in conduct. By a happy record of the choristers, the dean's cross, which is given for attendance and other merits, could not be awarded, there being too large a number of boys qualifying.

WESTERN NEBRASKA—At the service held February 5th in connection with the fiftieth anniversary of the founding of the Sigma Chi Fraternity at the University of Nebraska, the Very Rev. F. R. Lee, dean of the Pro-Cathedral, a Sigma Chi during his undergraduate days at Roanoke College, Salem, Va., preached the anniversary sermon. The local chapter, a large number of the Nebraska alumni as well as several national officials of the fraternity were present.—The Rev. Francis J. Pryor III, rector of the Church of Our Saviour, North Platte, is now attending the College of Preachers at Washington, D. C.—Dean Lee of the Pro-Cathedral, Hastings, recently declined a call extended by St. Matthew's Church, Lincoln.

Books Received

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

THE ABINGDON PRESS, Cincinnati:

The Growth of the Gospels. By Frederick C. Grant. \$1.50.

BELVEDERE PRESS, Baltimore:

Permanent Preventives of Unemployment. Address delivered at the Conference on Permanent Preventives of Unemployment, January 26-27, 1931, Washington, D. C. Paper bound. 25 cts.

THE BROTHERHOOD OF ST. ANDREW, Philadelphia:

Outlines and Source Material. For Discussion Groups of Young People and Adults on Knowing the Christ—the Door to a Satisfying Life. Compiled by Leon C. Palmer. Paper Bound.

Program Guide. For the Boys' Division of the Brotherhood of St. Andrew. Vol. 2. January to June, 1933. By Leon C. Palmer. Paper Bound.

Program Guide. For the Young Men's Division of the Brotherhood of St. Andrew. Vol. 3. February to June, 1933. By Leon C. Palmer. Paper, 50 cts.

COKEBURY PRESS, Nashville:

The Question of the Cross. By Edward L. Keller. Author of "They Crucified and Crucify." \$1.00.

EDWIN S. GORHAM, INC., New York City:

The Way of Light. A Manual of Praise, Prayer, and Meditation. Compiled by Howard Chandler Robbins. Second Edition. \$1.50.

MR. BENJAMIN I. GREENWOOD, Kent, England:

The Contradiction of Christ. A Protest, A Warning, An Appeal. By Benjamin I. Greenwood. Paper bound. Sixpence.

REV. JOHN S. HAIGHT, Hempstead, N. Y.

Adventures for God. A History of St. George's Episcopal Church, Hempstead, Long Island. By John Sylvanus Haight.

HARPER & BROTHERS, New York City:

Word Pictures in the New Testament. By Archibald Thomas Robertson. Vol. VI. The General Epistles and the Apocalypse. \$3.50.

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH, Chicago:

The Negro Church. By Benjamin Elijah Mays and Joseph William Nicholson. \$2.00.

MARSHALL JONES CO., Boston:

Causes of War and the New Revolution. By Tell A. Turner.

ROBERT M. McBRIDE & CO., New York:

Problems of Protestantism. By Lewis Gaston Leary. \$2.50.

THE METHODIST BOOK CONCERN, New York City:

Children of the Way. An Easter Play. By Marion Ryan. Paper, 15 cts.

The Heroism of the Unheroic. By the Rev. Walter Russell Bowie. Paper, 25 cts.

His Cross. A Religious Play in One Act. By Ralph P. Claggett. Paper, 25 cts.

MOREHOUSE PUBLISHING CO., Milwaukee:

An Outline of Christian Symbolism. By the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire. Illustrated. Paper, 18 cts.

Christ Risen. Book of the Mystery. A Play. By Margaret M. French. Paper, 20 cts.

"It Is Finished!" A Vesper Service for Good Friday. By Ethel Bain. Paper, 20 cts.

Release. A Play in One Act. By Amie Hampton Medary. Paper, 20 cts.

Youth's Quest for the Holy Grail. A Service of Dramatic Worship. By the Rev. E. Harvey Herring. Paper, 20 cts.

Clerical Changes

APPOINTMENTS ACCEPTED

LINDSAY, REV. SMYTHE H., formerly assistant at Trinity Church, Little Rock, Ark., is taking special studies at Western Theological Seminary, and is part time assistant at St. Luke's Pro-Cathedral, Evanston, Ill. (Chi.).

RYLEY, REV. CHARLES J. S., formerly assistant minister of Standardsville District Mountain Missions (Va.); to be rector of Luray Parish, Luray, Va.

SIMPSON, REV. ALEXANDER, formerly rector of St. Mark's Church, South Milwaukee, Wis.; to be rector of Trinity Church, Janesville, Wis. (Mil.). Address, 411 Court St. Effective March 1st.

STEVENSON, REV. HERBERT R., formerly on the staff of St. Bartholomew's Church, New York City; has become rector of the Church of the Good Shepherd, Borough of Bronx.

THOMAS, REV. R. JOHNSTON, formerly rector of St. John's Church, Valentine, Nebr. (W.Neb.); has accepted a call to St. John's Church, Broken Bow, Nebr. (W.Neb.).

WULF, REV. CHARLES F., formerly priest in charge of St. Mary's Church, Madisonville and St. John's Church, Uniontown, Ky.; to be rector of St. Paul's Church, Hickman, Trinity Church, Fulton, and Christ Church, Columbus, Ky.

WYLLIE, REV. WILLIAM, formerly archdeacon of the Dominican Republic; to be assistant at St. Mark's Church, Louisville, Ky. Address, THE RECTORY, 200 Kennedy Court.

NEW ADDRESSES

CINTRON, REV. FELIPE E., 101 W. 121st St.; 165 E. 128th St., New York City.

ECKMAN, REV. WILLIAM, 4044 Washington Blvd., St. Louis, Mo.; 980 Memorial Drive, Cambridge, Mass.

HENRY, REV. HUGH H., 205 W. 142d St.; 1833 7th Ave., New York City.

SARGENT, REV. G. P. T., D.D., The Deanery, Garden City, N. Y.; 625 Park Ave., New York City.

TURRILL, REV. W. B., 2716 Franklin Ave., Seattle, Wash.; 1201 North Cedar St., Tacoma, Wash.

RESIGNATION

HAWKEN, REV. WILLIAM H., as general missionary and archdeacon of the District of San Joaquin; to be retired, with residence at Santa Monica, Calif.

DEPOSITIONS

JOHNSON, CLIFFORD QUENTIN, Deacon, by the Bishop of Ohio, January 27, 1933. Deposed. Renunciation of the Ministry. "For causes not affecting his moral character."

PAHK, JOHN S., Presbyterian, by the Bishop of Honolulu, December 17, 1932. Deposed. Renunciation of the Ministry. "For causes not affecting his moral character."

NATIONAL COMMITTEE ON PRISONS AND PRISON LABOR, New York City:

Application of the Group Method to Classification. Second edition by J. L. Moreno, M.D. Paper Bound.

FLEMING H. REVELL CO., New York City: *Easter.* The World's Best News. By William Lyon Phelps.

REV. H. PERCY SILVER, New York City:

Three Addresses. Delivered before the clergy conference of the Diocese of New York at Lake Mahopac on October 19th and 20th, 1932. By the Rt. Rev. Thomas F. Gailor, D.D., the Rev. Royden K. Yerkes, and the Rev. Lindsay Dewar. Paper Bound.

NEWS IN BRIEF

CALIFORNIA—Bishop Parsons, in a circular letter to his clergy, commends to their attention the visit of the Christian Fellowship team, speaking of the movement as "a very real contribution to the religious life of the day," and asking them to cooperate in suggesting names of persons that might well be invited to attend the opening reception. The team expects to be in the bay area by the end of February.—The archdeacon reports for the year 1932 that he has visited 180 places, preached 251 sermons, and baptized 17 children. That all bills for the diocesan mission work have been paid and a balance left in the treasury, and that in addition to meeting the pledge for the year to the National Council the diocese has paid \$4,800 in the Whitsunday special offering.—Chaplain Howard, of the Seamen's Mission, reports for 1932 a total of 1,736 visits on shipboard, 759 libraries placed, and 3,833 men attending the vesper services. The Young People's Fellowship takes special interest in these services, and attend in groups on the various Sunday evenings.—Arrangements have been made for a meeting of the men of the Monterey district on Washington's Birthday at St. Stephen's, Gilroy, at 8 A.M. where, after the service of Holy Communion there will be a breakfast and an address by the archdeacon on the religious life of George Washington. The next meeting of the clergy will be March 20th at Del Monte.

FLORIDA—Twenty women have been appointed to represent the womanhood of Florida in the three day institute to be held in March in Savannah as the conclusion of the field work project of the province of Se-wanee.

MINNESOTA—The second choral festival of the diocese was held in St. Mark's Church, Minneapolis, February 5th, the first having been held in the Cathedral at Faribault in November. Confined to the Episcopal choirs of Minneapolis, twelve organizations participated with an attendance of more than 200 voices. More than 300 had been promised but bitter, slippery weather prevented some from attending who had planned to do so, including the Cathedral choir. Additional festivals of a similar nature are planned for St. Paul and other strategic cities of the diocese.

WASHINGTON—The northern convocation of the diocese is now engaged in reestablishing the boundaries of all parishes in the section of the diocese lying north of Washington.—Two communicants of St. John's Church, Olney, Md., have the distinction of being charter members of the Woman's Auxiliary of the diocese. Miss Amy and Miss Elise Hutton, daughters of a former rector of the parish, joined the Auxiliary in 1875 and have been active members for more than fifty-seven years.

WESTERN NEW YORK—On February 5th Grace Church, Lockport, celebrated the twenty-third anniversary of the rectorship of the Very Rev. Henry Zwicker, D.D. Four hundred persons who have been confirmed during the present rectorship made their Communion at the special service. Dean Zwicker has presented in his parish more than one thousand persons for confirmation. It was announced at this service that the parish had been given \$1,000 by the will of a parishioner and the rector of the parish \$2,000.—The Rt. Rev. Cameron J. Davis, D.D., Bishop of the diocese, celebrated his third anniversary as Bishop in Western New York on February 6th by inviting all his clergy to Buffalo as his guests at a luncheon in Trinity parish house.—The Woman's Auxiliary of the diocese is arranging a novel entertainment in the nature of a minstrel show for the whole diocese

under the direction of Mrs. James Dyett, president of the Auxiliary. This show will be held in Buffalo before Lent. The orchestra will be made up of the clergy of the diocese and the leader of the orchestra will be the financial secretary of the diocese, A. F. Freeman.—St. Philip's Church, Buffalo, the Rev. Osmund Brown, D.D., rector, will have a mission in charge of Father Stevens and Brother Anthony of the Order of St. Francis beginning on Ash Wednesday and ending March 12th. There will be a special service for the men of the parish on March 5th at 4 P.M., and for women on March 9th. St. Philip's is a colored congregation in the city of Buffalo and Father Brown, who has been rector for some years, is carrying on a very splendid work with his people.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees.
Box 20, La Jolla, Calif.

New York

WILLIAM SMITH COLLEGE

FOR WOMEN
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.
For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music. Art. Domestic Science. Outdoor and indoor sports. Elementary grades. Progressive methods used.

SCHOOL FOR NURSES

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal), 405 W. 34th St. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospital. Single rooms. Full maintenance and allowance. Write for booklet.

SCHOOL FOR BOYS

New York

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address
THE PRECENTOR, CATHEDRAL CHOIR SCHOOL,
Cathedral Heights, New York City

THEOLOGICAL SEMINARIES

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliation with Harvard University offers opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.
For catalog address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.
Fourth-year course for graduates, offering larger opportunities for specialization.
Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City

Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

COLLEGE FOR MEN

New York

St. Stephen's College

COLUMBIA UNIVERSITY

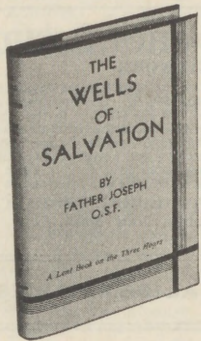
A College of Arts, Letters, and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness. The College, founded in 1860, is equipped to teach men, who, after graduation, are going into business, or into post-graduate schools of medicine, law, journalism, or theology, or into classical, scientific, social, or literary research.

The fees are: for tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders. Address

BERNARD IDDINGS BELL, Litt.D., Warden
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

FOR THE LENTEN SEASON



THE WELLS OF SALVATION

By Father Joseph, O.S.F.

\$1.00

Seven meditations for Good Friday, based on the Sacraments, the "Wells of Salvation." In these meditations, we see Jesus as the reconciliation of the out-cast, the hope of the sinner, the aspiration of young men and maidens, the strength of the weak, the succor of the needy, the eternal life of all the faithful, and the health of the sick.

A source of much excellent material for Good Friday addresses on the sacraments, and a fine Lenten book for private reading and meditation.

The author has had the privilege of "preaching the Three Hours" in many different places in the United States and has based his book on transcripts of sermons addressed to congregations.

New Plays

IT IS FINISHED

A Vesper Service for Good Friday

By Ethel Bain

A brief and effective presentation centered around the meeting of the Mother of Jesus and the mother of the repentant thief.

A voice speaking as prelude and postlude, presents the scene and brings the application of the penitent thief's story home to ourselves. An opening hymn, chancel, no scenery; simple costumes; characters: 3 women, 4 men. Time, 30 minutes. 20 cts.

CHRIST RISEN

By Margaret M. French

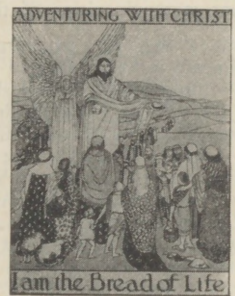
An unusual Easter play for adults, well written, and most effective if well acted. For chancel production, with minimum requirements for scenery and stage properties. A church organist and a rector required. Hymns and organ music. Twenty-seven other characters (four of them women); soldiers and priests. Full directions for costumes, action, etc., based on three years' experience in production before publication. 20 cts.

LENTEN MISSIONS FOR CHILDREN

"ADVENTURING WITH CHRIST" MATERIAL



For full description and prices write for Explanatory Leaflet AC 100.



First Series—CRUSADERS OF THE CROSS

THEME: Achieving Christian character through Christian experience. A Crusader of the Cross is loyal, good, clean, brave, and reverent.

Second Series—THE KING'S SHIP

THEME: Winning other Children to Christ and the Church.

Third Series—THE BREAD OF LIFE

THEME: "My meat and drink is to do His will and to finish His work."

Morehouse Publishing Co., Milwaukee, Wis.

THE TRUE LENT

Edited by P. T. R. Kirk

Daily prayers and meditations for each Lenten day from Ash Wednesday to Easter. The exercises are brief, requiring no more than a quarter of an hour each day. \$1.20

SOME QUIET LENTEN THOUGHTS

By T. B. Dover

Each of these meditations for the forty days of Lent is followed by a prayer to be memorized and said during the day and a resolution which puts into practice what has just been read. 60 cts.

A GUIDE TO LENT

A well-trying and ever-popular small book of meditations for Lent, brief, practical, helpful. 30 cts.

THE WAY OF SORROWS

A little booklet containing devotions for the Stations of the Cross. Fourteen Stations illustrated. Arranged by the Rev. Frederic E. Mortimer. \$6.00 per hundred

THE STATIONS OF THE CROSS

By the Rev. C. P. Hankey

"The devotion known as the Stations of the Cross is often found, as Fr. Hankey says, to be of greater profit than an extra course of addresses in Lent. It is a type of devotion which admits of a variety of treatment within its own limits, and most priests would agree that they have yet to find a completely satisfactory set of considerations and prayers for each station. This booklet is very well worth a trial. It is simple, practical, and obviously the result of experience in use."

—The Church Times (London).

Paper, 18 cts.