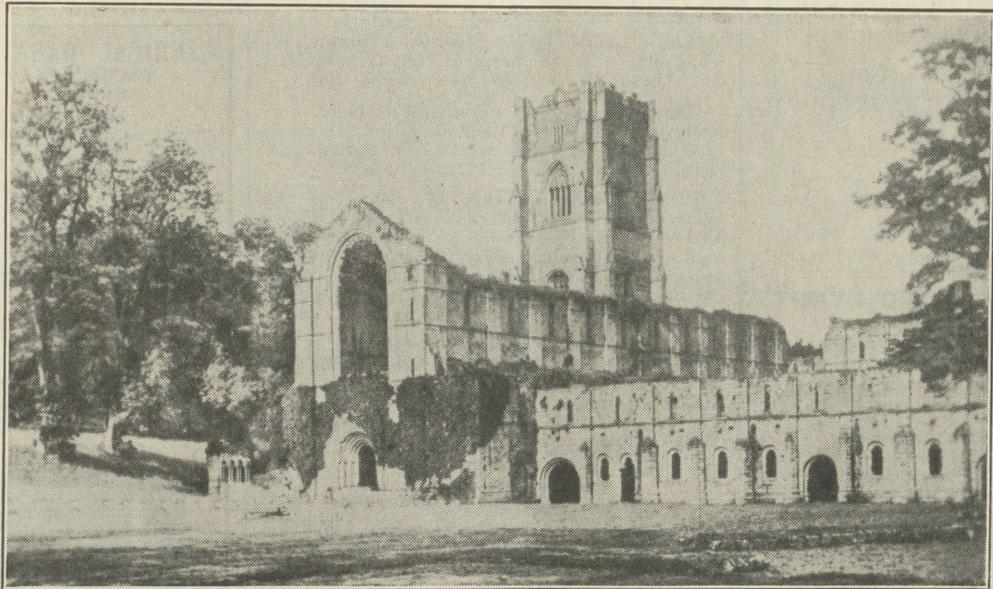


The Living Church



PICTURESQUE RUINS OF FOUNTAINS ABBEY

(See page 75)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 ELIZABETH McCracken }
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 ELIZABETH McCrackenLiterary Editor
 ADA LOARING-CLARKWoman's Editor



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Church Calendar



JANUARY

- 20. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. (Friday.)
- 27. Third Sunday after Epiphany.
- 31. (Thursday.)

FEBRUARY

- 1. (Friday.)
- 2. Purification B. V. M. (Saturday.)
- 3. Fourth Sunday after Epiphany.
- 10. Fifth Sunday after Epiphany.
- 17. Septuagesima Sunday.
- 24. Sexagesima Sunday.
- 25. St. Matthias.* (Monday.)
- 28. (Thursday.)

* Transferred from February 24th.

CALENDAR OF COMING EVENTS

JANUARY

- 20. Convocation of North Texas. Convention of Texas.
- 22. Conventions of Harrisburg, Missouri, Pittsburgh, and Southern Virginia. Pacific Conference on Preaching.
- 22-24. Convocation of Mississippi.
- 23. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and Tennessee.
- 23-24. Convocation of San Juan. Convention of Southern Ohio.
- 27. Social Service Sunday.
- 28. Church Periodical Club meeting.
- 29. Convocation of Milwaukee.
- 29-31. Convocation of Lexington.
- 30. Conventions of Dallas and Michigan.
- 30-31. Conventions of Los Angeles and Oregon. Convocation of Upper South Carolina. Convocation of Utah.

FEBRUARY

- 2-4. Kansas Convention.
- 3. Episcopal "Church of the Air" broadcast, 10 A.M., Eastern Standard Time, over Columbia network with Bishop Hobson of Southern Ohio speaker. Haiti and Dominican Republic convention.
- 5. California, Chicago conventions.
- 5-6. Olympia, Western North Carolina conventions.
- 6-7. Pacific Conference on Preaching.
- 8-10. Honolulu convention.
- 8, 9, 11. Meeting of executive board, Woman's Auxiliary.
- 10. Race Relations Sunday.
- 10-12. Spokane convention.
- 12. Iowa convention.
- 12-14. National Council meeting.
- 13. Sacramento convention.
- 17-18. Colorado convention.

- 22. Panama Canal Zone convention.
- 25. Church Periodical Club meeting.
- 27-28. Forward Movement Commission meeting in Cincinnati.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 28. St. Margaret's, Brighton, Boston, Mass.
- 29. St. Martin's-in-the-Field, Philadelphia, Pa.
- 30. St. George's, Philadelphia, Pa.
- 31. St. Paul's Cathedral, Fond du Lac, Wis.

FEBRUARY

- 1. Advent, San Francisco, Calif.
- 2. St. James', Franklin Square, Long Island, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

BOYD, REV. GEORGE H., formerly assistant in the County Centre Mission of the diocese of Pennsylvania; is locum tenens of St. Peter's Church, Perth Amboy, N. J.

CRAGG, REV. J. AUBREY, formerly assistant at St. John's Church, Lansdowne, Pa.; to be in charge of the Church of the Holy Trinity, Lansdale, and Emmanuel Church, Quakertown, Pa.

DUBOIS, REV. ALBERT J., formerly rector of St. Mark's Church, Waupaca, Wis. (F.L.); to be canon of St. Paul's Cathedral, Fond du Lac, Wis. (F.L.). Address, 51 W. Division St. Effective January 1st.

GAMBLE, REV. ROBERT H., formerly in charge of Christ Church Parish Missions, Fairmont, W. Va.; to be priest in charge of Holy Trinity Mission, Logan, W. Va., effective January 29th.

GONZALEZ-AGÜEROS, REV. ROMUALDO, formerly canon of Holy Trinity Cathedral, Havana; to be in charge of All Saints' Church, Guantanamo, Cuba. Address, Apartado 152.

SHEERIN, REV. CHARLES W., editor of the *Southern Churchman*, and rector of Grace and Holy Trinity Church, Richmond, Va.; to be rector of St. Paul's Church, Chattanooga, Tenn., with supervision of all Episcopal churches in that city. Each church, however, will have its own rector. Effective February 1st. Address, 631 Pine St.

SPINNER, REV. RALPH J., formerly in charge of St. Margaret's Church, Bayard, Nebr. (W. Nebr.); to be in charge of St. Mary's Church, Medford, St. Margaret's, Park Falls, and St. Clement's, Mellen, Wis. (Eau C.). Address, St. Mary's Rectory, Medford, Wis.

NEW ADDRESS

BROWN, REV. CHARLES O., formerly 7 William St.; 23 Hamilton Ave., Haverhill, Mass.

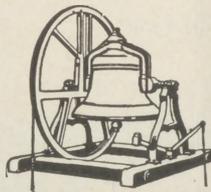
NEW CORRESPONDENT

CUBA—The Ven. J. H. TOWNSEND, of Camagüey, has accepted the position of correspondent

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RESIGNATION

DUDNEY, REV. THOMAS E., as rector of the Church of the Good Shepherd, Jacksonville, Fla.; due to ill health. Address for the remainder of the winter, care of the Rev. James G. Glass, D.D., Ormond Beach, Fla.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. JAMES HOLLAND BEAL and the Rev. JOHN CAMERON GRAINGER were advanced to the priesthood by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, December 21st. The Rev. Mr. Beal, presented by the Rev. John M. Groton, continues as curate at Grace Church, New Bedford, Mass. The Rev. Mr. Grainger, presented by the Rev. C. Leslie Glenn, continues as curate at Christ Church, Cambridge, Mass. The Bishop preached the sermon.

OKLAHOMA—The Rev. JOELZIE HOWARD THOMPSON was advanced to the priesthood by Bishop Casady of Oklahoma in St. Philip's Church, Muskogee, December 19th. The ordinand was presented by the Rev. Hugh J. Llwyd, and will continue as vicar at St. Philip's Church, with address at 522 N. 7th St., Muskogee, Okla. The Rev. Alvin S. Hock preached the sermon.

SPOKANE—The Rev. ALVIN BROOKS POTTER was ordained to the priesthood by Bishop Cross of Spokane, in the Cathedral of St. John the Evangelist, Spokane, Wash., December 16th. The ordinand, presented by the Very Rev. Charles E. McAllister, will continue as assistant at the Cathedral. The Bishop preached the sermon.

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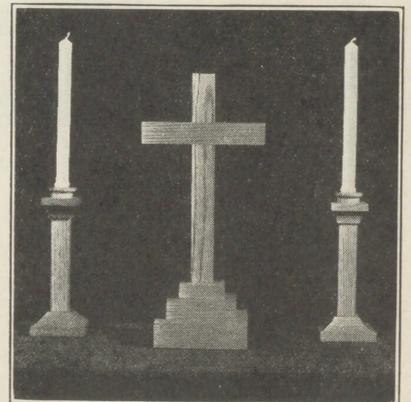
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CORRESPONDENCE

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Ordination in the Early Church

TO THE EDITOR: I must express surprise at Dr. Robbins' use of the well-known passage from *The Apostolic Tradition of Hippolytus* in support of his thesis of non-Episcopal ordination (L. C., January 5th). The answer should be apparent to any well informed scholar. I will defer the statement of it however to Prof. Frank Hallock, who presents an exhaustive treatment of the subject upon another page of this issue.

(Rev.) LEFFERD M. A. HAUGHWOUT.
Great Kills, Staten Island,
New York City.

TO THE EDITOR: The answers to Dr. H. C. Robbins (L. C., January 5th) on the matter of Hippolytus and orders fail to deal with one important point. I do not refer to the conclusiveness of the evidence he cites, although I may say that in other fields of scholarship we should be much surprised to have such evidence regarded as in the least conclusive. I refer rather to the eagerness Dr. Robbins shows to allow some status for our "separated brethren," the Christian non-Catholics.

In his eagerness, however, I believe he is profoundly mistaken. One may regard the non-Catholic with affection and with respect. I rather like the desire to hunt for some loophole in Catholic doctrine through which the outsider may be brought home to the full faith. But I fear the tendency to let down the bars, to compromise, to render clear formulae ambiguous, in order to admit people who have not the slightest wish to ally themselves with what is true Christian doctrine. Such action does not bring people to Christ. It betrays the teaching of our Lord. It implies that the Church, east and west, has not been guided by the Holy Spirit even in matters of fundamental importance. It is one more example of the many acts by which the unfaithful give up belief in one thing after another, so that the doctrine of the Virgin Birth, that of the Real Presence, that even of the Incarnation, become (so they tell us) only part of the "poetry of religion."

Northampton, Mass. HOWARD R. PATCH.

TO THE EDITOR: To complete his letter on Ordination in the Early Church, and his quotation from Hippolytus, would the Rev. Dr. Robbins kindly point out from the large number of his friends, admirers, acquaintances, and students, just one who can qualify as a confessor who, "by his confession of faith in the face of danger, has shown so plainly the energizing power of the Holy Spirit that he requires no further ordination"?

If he can, we would all be glad to do him honor, and it would not be necessary to forbid

his Bishop to ordain him to the priesthood. Bishops and priests would accept his celebration and administration without question, if he had made his confession the previous day (this would seem to rule out a schismatic), and the energizing power of the Holy Spirit were plainly seen. He will surpass Cornelius the Centurion.

If just one such person can not be pointed out, just what validity can the argument have in this our day?

Valhalla, N. Y. (Rev.) ORROK COLLOQUE.

"Mumbo Jumbo" Cracks Ribs

TO THE EDITOR: That's a great article by Dr. Peck on Mumbo Jumbo (L. C., December 29th). Wife and I roared over it almost until our ribs cracked.

But the truth of his thesis is only too apparent. Our large cities are honeycombed with all sorts of fear-soothers—astrology, palmistry, tea-leaf reading, coffee grounds prognostication, cartomancy, necromancy, or spiritualism, and other forms of the same effort to pierce the future, touch the supernatural, and take fear out of the human heart. Think of it!

Let us have some more from Peck's pen.

(Rev.) STANLEY L. KREBS.
New York City.

Lay Readers as Forerunners

TO THE EDITOR: Judging from the continuing correspondence in your columns regarding the matter of lay readers, it would appear that I have unwittingly made a lot of trouble by what I said at the time of the celebration in Philadelphia of the centenary of the Oxford Movement. I accept full responsibility and avow that it is all due to remarks

of my own that should have been further elaborated. As they stood they express only a part of what I hold to be true.

I have the highest regard for the work done by lay readers and should be the first to recognize their place in the work of the Church. What I deplored was a tendency I have sometimes noted, to regard their activities as an adequate substitute for strictly sacerdotal functions. That is to say, that their work of evangelization can take the place of the sacramental offices that only priests can render.

As I look on the work of lay readers, it is

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to "go before the Face of the Lord to prepare His ways," following this must come the priesthood bearing the sacramental gifts of Holy Church, particularly that of penance and that of Holy Mass both as Communion and as Sacrifice. If lay readers see their function in this sense, insisting always that they come as forerunners, in preparation for the supreme gift of the sacraments, to be afforded by the priest who is to follow on, then they can perform a service second only to that of the priesthood itself.

It is the sacramental life of the Church that has and bestows power, working redemption. I do not disparage prayer, intercession, and preaching, but they are not enough nor must they be allowed even to seem to suffice when considered alone, particularly in the minds of catechumens. This is all I meant to imply, and I am sorry I did not make myself more clear.

RALPH ADAMS CRAM.

Phoenix, Ariz.

Definitions and Statistics

TO THE EDITOR: That interesting editorial *The Year's Statistics* (L. C., December 29th) unfortunately ends about where it should begin. Is it really true that "one cannot measure spiritual progress, or the lack of it, by means of statistics"? Would a man or a parish aflame with devotion to Christ and realizing all the Church can mean to Christ and the world differ in no way from one dying from spiritual stagnation or inertia in such items as church attendance, Communion, confirmations, giving, program and service? It isn't so much that statistics cannot measure, as that the particular kind of statistics we compile are of little use.

The basic difficulty is that we lack concise and practical definitions and a report that shows a comprehensive picture of parish achievement. We are asked to report the number of communicants, yet neither rubrics nor general nor diocesan canons tell us what a communicant is, when a person becomes one or ceases to be, except by dying. Hardly any two clergy would define it in the same terms, consequently we, in Michigan, cannot report accurately how many communicants we have in our cures until we are told what a communicant is.

What do we mean by "all baptized persons in the congregation"? Does it mean only those who show definite and continuous evidence of loyalty to the Church, or also those families who still live in town but ten years ago had a babe baptized in the church, or those who maintain only a burying relation with the Church? Statistics are invaluable but they must be definite, comprehensive, and based on standard definitions of terms.

(Rev.) M. S. KANAGA.

Highland Park, Mich.

For the Church's official definition of a "communicant," for statistical purposes, see the letter of the Rev. Charles L. Pardee in *THE LIVING CHURCH* of January 12th.—
THE EDITOR.

Jane Austen's Church

TO THE EDITOR: Lovers of the immortal Jane among your readers may be interested in the following news:

The ninth century church at Steventon, Hampshire, of which parish Jane Austen's father was rector, has been repaired and embellished due to the small gifts of Janeites all over the world, amounting to about \$3,500.

The old rectory where Jane spent the first 25 years of her life has vanished. She, herself, sleeps in the noble Cathedral at Winchester, almost opposite the chantry of William of Wykeham.

Rudyard Kipling has celebrated her fame

in "The Janeites" . . . read the poem, too. Some note the little reference to religion in the novels. But her brother, Matthew, tells us: "For the last two months of pain, she retained her faculties, her memory, her fancy, her temper, and her affections, warm, clear, and unimpaired to the last."

Portland, Ore.

JOHN W. LETHABY.

St. Thomas', Mamaroneck

TO THE EDITOR: The daily press is always prone to make Church statements sound alarming and the report of the closing of St. Thomas' Church, Mamaroneck, is something like the rumor of Mark Twain's death—slightly exaggerated.

Many have gathered from the announcement that the church must be closed for repairs, that this fine old suburban parish is in a very bad way. It is true that the heating

plant after 48 years of service needs extensive repairs and funds are not immediately available. However, none of the services and activities of this great parish will be omitted and worship will be carried on in one of the two halls of the parish house. It is true that endowments have diminished and taxes have increased so that an effort has been made to secure 200 new weekly subscribers.

Our parish is in better shape in many ways than it has ever been. Congregations have been larger; the number of Christmas Communion set a record; the Christmas offering was \$50 more than last year. So far from being discouraged by their difficulties the rector and congregation are resolved to make this occasion of the temporary closing of the church for repairs, an opportunity for renewed devotion and activities.

(Rev.) FRANK DEAN GIFFORD.

Mamaroneck, N. Y.

Brotherhood Day

FEB. 24

The Week-End Nearest Washington's Birthday Affords an Opportunity to Focus Attention in Your Community Upon Methods For Furthering Justice, Amity, and Cooperation Among Protestants, Catholics, and Jews.

"It shall be my endeavor to . . . contribute whatever may be in my power towards the preservation of the civil and religious liberties of the American people."

—George Washington

A DISMAL HISTORY Puritans (1600's) exile Quakers, whip forty and kill four. "Know-Nothings" (1850's) butcher Irish and burn their homes. A.P.A. (1890's) defames Catholics by fraud and forgery. Ku-Klux Klan (1920's) fanatically deny human rights to Negroes, Jews, Catholics. Nazi totalitarianism (1935) endangers by example personal liberty everywhere.

A HOPEFUL OUTLOOK "Catholics, Jews, and Protestants must know one another, as we are all members of the crew of the same ship. Our cooperation as citizens is necessary for the safety of the ship, and every ignorance and every prejudice among us is a danger."—Newton D. Baker.

A CO-OPERATIVE PROGRAM You are invited to the first national Institute on Human Relations at Williams College, Williamstown, Mass., August 22-30, 1935. This Institute will consider:

- what local committees can do to improve intergroup relations through education programs in churches, schools, colleges, women's groups, service clubs, radio, newspapers;
- what we can learn from other countries about racial and religious problems;
- what areas permit coöperation without sacrifice of conviction.

There will be courses in five social sciences and popular informational lectures on current social problems.

Write for Williamstown Institute program and registration information.

Write for information, resource material, discussion outlines and programs for Brotherhood Day.

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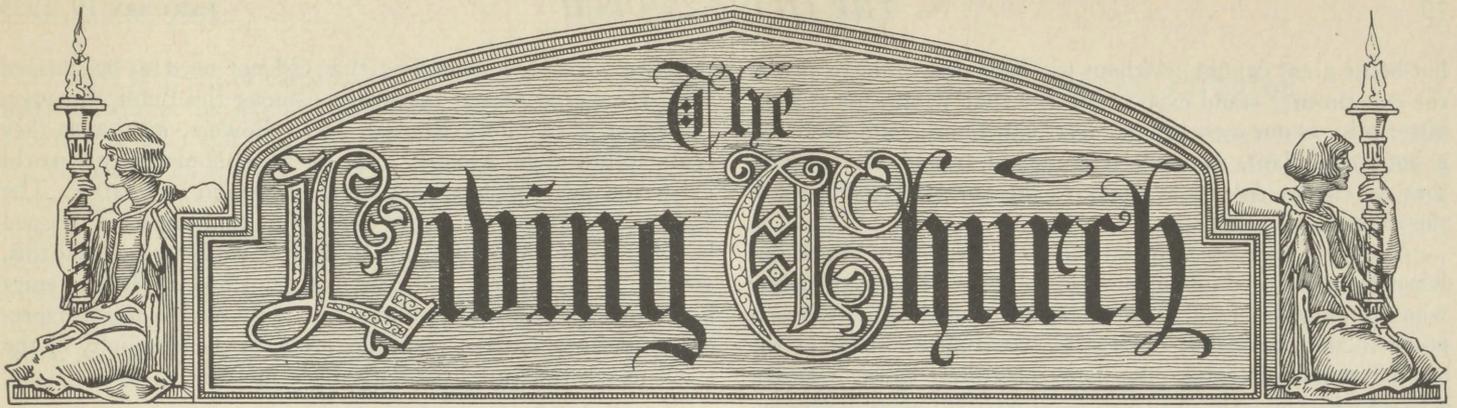
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VOL. XCII

MILWAUKEE, WISCONSIN, JANUARY 19, 1935

No. 3

EDITORIALS & COMMENTS

Glass Elbows

JUDGING from the way people behave you can divide men into two classes, those who are quite at home wherever they may be and those who are ill at ease in most situations. We are all well acquainted with people who are shy and diffident, whose social approaches are tentative and whose self-deprecatory attitude infects others in company. A little chemical experiment in social relations might be to drop suddenly into an otherwise homogeneous and coherent group a painfully shy person. You can see self-consciousness leap from the new member to some of the others, who might be said to be infectible. Self-consciousness is self-propagating.

Another amusing experiment is to see the effect on a comfortable group of people of suddenly precipitating in their midst a bumptious and opinionated person. The effect of such an one is usually to upset everyone. He infects the others with a contagion of resistance and opposition. Hostility is brought out in quarters where its presence might have been least suspected. The person who is called "conceited" or who is always blatantly assertive seems to possess even in greater measure the power of conveying a contagion. The effect is none the less real for being a reaction in this latter case.

Now what makes us act like this? Curiously enough, in general both types of behavior—self-depreciation or self-assertiveness—spring from the same sense of insecurity and uncertainty. The amazing fact is that we must be at home with ourselves before we can be at home anywhere else. We have to come to terms with ourselves before we can come to terms with our environment. If we feel insecure inside for whatever reason—whether we are not certain that we are as genteel as we would like to have people think we are, or as well educated, or as rich, or as powerful, or as important—most of us are prone either to insist on taking the farthest possible back seat or push ourselves forward to take the frontmost seat. Our inner attitude is manifested by our external behavior. In both cases, whether of an undue and obvious attempt to minimize ourselves or an equally overt attitude of asserting ourselves, the attitude is dynamic. It has very definite social effects. We sting out of people hidden resources of self-consciousness or empower

and release unknown capacities for resentment. When we don't feel at home ourselves, we make other people ill at ease. It is true for all of us that our home is under our hat.

RUBBING SHOULDERS with folks is part of the fine art of human intercourse. There have been many who have a taste for "low" company. Some of such people are undoubtedly democrats and in enjoying such society are not aware of any gulf. Other people with the same proclivities are only at their ease when they can relax themselves among those to whom they feel manifestly superior. A quite different complaint afflicts people who have a passion for "high" company. There are many Mrs. Leo Hunters in this world about us. In some unconscious fashion they are aware of a desire to catch the contagion of personalities of a loftier stature than their own. If they can rub shoulders with the great and the important they are thoroughly content. They almost become passionate in their zeal for acquiring the gentle art—somewhat feline in general—of rubbing shoulders against those of undoubtedly higher altitude.

There are other people who cannot gracefully rub shoulders at all. They would almost seem to wear an invisible label reading "Touch me not." Perhaps they are afraid of contamination. Perhaps they feel doubts about their own elbows, as if perchance they were too brittle to come into ordinary contact with ordinary folk of the same stature. We might call this the Curse of the Glass Elbow.

As we observe the behavior of a good many Churchmen, the affliction of the Glass Elbow seems to have a wide prevalence. It is a fact that from the standpoint of many without, Churchmen are regarded as being supercilious, aloof, and detached from ordinary, normal social relations with others. Of course, most of us hasten to deny the allegation as soon as it is lodged. But it cannot possibly be entirely either a fiction or a malicious bit of slander. There must be some truth in it. Again, not only in the realm of our social relations but altogether too often in the domain of ecclesiastical relations is shown the sign of the Glass Elbow. To vary the figure, it is well known that a

hot-house plant cannot (without too long tempering to justify the experiment) stand exposure to the rude winds, hot sun, or bitter cold. Is our own feeling about our Church and its claims a hot-house plant, so tenderly nurtured, raised under glass, that we cannot risk its exposure to the normal vicissitudes of the religious climate?

Yet again: we see frequent samples of the same complaint when it comes to thinking out our religion. There are many who are actually afraid to let their sons and daughters be exposed to the attacks on the Faith that come to them in the normal course of higher education. (Needless to say you can quarrel with the term, "normal," and we shall agree with you, or at least concede the point. It *ought* not to be "normal" that attacks on the Faith should be freely made where its defense cannot be equally free. Nevertheless, that is the fact in modern American education today.) It is a kind of artificial climatic condition with which we must deal. People who live in glass houses cannot throw stones—even of allegation. If we choose the glass house, then we must abide by our choice. But—*is* the Christian Faith so delicate a plant, the convictions of our Church so hot-house and prone to infection, that they cannot live freely save in a totally artificial heat and under a glass bell?

IT IS high time that we Churchmen come to terms with this disease of the Glass Elbow. If we are really Catholic, for example, as we claim, then we ought to act like it. Because, were we really certain, we would not be afraid. Of course, we should have to admit the possibility of being misunderstood. What of it? Better people than we have been misunderstood, and still managed—as have all the saints of all times—to stand for their principles without compromise, though not infrequently they had to suffer even martyrdom. We must come to terms with the realities of our own genuine convictions. We must learn to be at home with ourselves and at ease within. Then only can we be at ease without. Years ago, back in 1853, that splendid document of our own communion, the so-called Muehlenberg Memorial, formulated this same appeal. It did not particularly change the mind of the Church. Ingrown Churchmen did not alter its attitude. What it said was in effect, "If this Church of ours is Evangelical and Catholic why doesn't it act as if it were?" Whether from the side of Rome or from the side of American Protestantism, whether in an attempted, if completely impossible, segregation in colleges and universities, the Churchman feels ill at ease and holds himself aloof from touching elbows with those about him. His attitude must be entirely revolutionized. Fellow Christians are not going to contaminate him. He must lose his fears of the steady pressure of other points of view on the part of Christians. If Rome is right, then give her claims full weight; if Protestants are right, then give them full weight. If the Faith is based on too insecure foundations to be intellectually effective or if the tradition of the Church has not taken all the facts into view, the sooner we find it out the better. Reluctance to come into touch, in daily and constant touch, with Christians of all sorts of points of view—lovingly, respectfully, and with confidence—is the greatest testimony to weakness that we could possibly show.

It is just *because* we are Catholics that we should have as full relationships as they will allow us with Roman Catholics on one side and Protestants on the other. We have nothing to fear, as our President said, but fear. It is just because we should be as convinced in feeling as we are as to the facts, that there is no risk in risking. Our Lord made Man consorted with all and sundry. He, "being in eternal essence God, thought

equality with God something that did not need to be grasped for." He was at ease at Bethlehem, among the Publicans, upon the Cross as in Glory Eternal. His followers, insofar as they truly follow their Master, must be as at home in this world as in the next because they already live in the latter. The truths of our convictions are not things that we have grasped but they have laid hold of us. Insofar as we have realized this, we are free from fear and insecurity and in complete serenity hold our own wherever we may be—without too much depreciation and without truculence or pride, in the simplicity of the freedom wherewith Christ hath made us free.

Letters to Laymen

JUST as it takes all kinds of people to make a world, so it takes all kinds of bishops to make a Church. Some are noted for their executive ability, some for their leadership in the community, and so on. Charles P. Anderson (of blessed memory), sometime Bishop of Chicago and, for a few months before his death in 1930, Presiding Bishop of the Church, was especially talented as a pastor to all of his people.

But it takes more than bishops and other clergymen to make a Church. It also takes laymen, and of these, too, there are all kinds. We do not now mean good, bad, and indifferent ones—we are thinking rather of functional differences. Some are wardens, some vestrymen, some treasurers. Most of us are just plain communicants, but even we have certain special responsibilities—as parents, perhaps, or as teachers, or as sponsors in baptism.

Many years ago Bishop Anderson wrote a series of letters to Church people in his diocese, addressing them in groups according to these special functions. In 1913 these were gathered together and published in book form under the title *Letters to Laymen*. That book has been out of print for many years, but its contents are as valuable today as ever. Indeed, being written before the World War, the period of post-war prosperity, the depression, and the "crisis," they have a special value for us today. For in them is no reference to any special emergency need of the day, real or fancied, but only to the permanent values in life that are the same yesterday, today, and forever—honesty before God and man, loyalty to the Faith, spiritual integrity.

We take great pleasure, therefore, in publishing anew, in the columns of *THE LIVING CHURCH*, Bishop Anderson's splendid series of *Letters to Laymen*. Such local references as the letters contain may be readily adapted in the mind of the reader to his own particular surroundings and circumstances, but it is remarkable how little adaptation will be found necessary. There will be twelve letters in all, the last two being addressed to all laymen, regardless of special office or function. The first letter, addressed especially to church wardens, is published in this issue.

Greenwich House

ANNUAL REPORTS generally make pretty dull reading. Not so the thirty-second annual report of Greenwich House, New York's most enterprising social center. Under the leadership of that able and devoted Churchwoman, Mrs. Mary K. Simkhovitch, Greenwich House has gone forward to reach new heights of useful service in a day when it is needed more urgently than ever before in its history.

The function of a neighborhood house, in the words of its director, is "to recognize the desires and talents of its people, to effect local organization, and to develop services." Greenwich

House has done all of these things in abundance, as the well-merited tribute to Mrs. Simkhovitch last November amply recognized. The gift of \$26,000 on that occasion has enabled the House to end the year with a credit balance instead of the threatened deficit, but if the standards of the work are to be maintained and its ability to serve some 10,000 people a week continued, it is essential that contributions and memberships be increased. That responsibility is one that falls particularly on public spirited men and women in the metropolitan area of New York, and we earnestly commend Greenwich House to Churchmen in that area as an institution worthy of their aid. It is a conspicuous example of the Faith in action in the social sphere.

Morals of the Movies

WALTER LIPPMANN, that keen observer of the contemporary world, has hit the nail on the head in a recent article on the movies in his syndicated column, *Today and Tomorrow*. He points out that censorship, whether that of law or of public opinion, inevitably tends to concern itself with the minutiae of mechanical rules, and by its very nature is powerless in the indefinable but highly important realm of taste. "I would rest reform of the movies," he says, "on this basic principle: that audiences shall have a greater freedom to choose their pictures and that artists and producers shall have greater freedom to make pictures." Under the present system, with a few large producers controlling the industry and enforcing their dicta through the pernicious methods of block-booking and blind-selling no such freedom of choice is possible. The Legion of Decency has already accomplished a good deal by making the public conscious of the menace of the movies, and by enforcing with some semblance of success a minimum standard of decency. If it is to consolidate these gains and make further progress, it must cut deeper and attack the very foundation of the present monopolistic status of the industry. It is another chapter in the old struggle between the over-powerful corporation and the long-suffering public.

Through the Editor's Window

IT IS RECORDED that in 1608 the rector of All Hallows Church, York, gave a license to the Lord Mayor of that city "to eat fleshe during the season and tyme of Lent . . . well minding the imbecillite, weakness and unhealthfulness of the said Honorable the Lord Mayor." Wonder what reception the rector of a modern American metropolitan parish would receive if he were to call upon his mayor and present him with a Lent dispensation on the grounds of the said Mayor's "imbecility, weakness, and unhealthfulness"!

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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The Neglected Hittites

FAR BE IT FROM US who are mere laymen to raise our untutored voices in condemnation of the changes which the pedagogical experts made in our Sunday school teaching during the spacious era of the Department of Religious Education of the National Council. The reforms which they inaugurated were long overdue, and the whole Church owes them eternal gratitude for their work in eliminating a lot of useless detail in the curriculum and making the lessons more relevant to life in twentieth century America.

But, as in all reforms, some good in the old type of lesson was necessarily discarded with the bad. No one could possibly pluck so many tares from our Sunday school lesson material without inadvertently uprooting a few stalks of wheat also. So it happened that when the reformers ceased to require children to know the kings of Judah and Israel in their order, and to learn all about the bloody battles of the barbaric Joshua, they were doing something that was in general very wise, but had the disadvantage of leaving the scholars unacquainted with many very interesting and important peoples who bore grand mouth-filling names of mysterious sound and significance.

The result is that our present Sunday school scholars miss such delightful old tribes as the Amorites, the Gergashites, the Perrizites, and a host of others who were certainly as interesting and important as the Iroquois and the Algonquins. And the Hittites, too, those old favorites, whose name suggested a whole tribe of Babe Ruths! Modern Sunday school scholars are so ignorant in this field that just before Christmas the order clerk in one of our book stores told a salesman that she had received an order over the telephone from a prominent Philadelphia banker for one copy of "A Hitch-hike Glossary"—which the puzzled salesman discovered, when he called up the banker, was really "one copy of a Hittite Glossary."

Perhaps there is something to be said in the girl's behalf, for though one might conceive of a banker needing to know something about the technique of hitch-hiking in these days, it is hard to conceive of one who is interested in the language of a people who flourished almost four thousand years ago, and who knew no more about stocks than stockings. We thought that there were only seven men in the world who knew the fragments of that ancient language, men like Prof. James A. Montgomery, who, it is said, plays eighteen holes of Hittite daily for recreation, takes a little Syriac or Arabic every afternoon for refreshment, and dines on the pros and cons of the theory that the Hittites were Mongols who launched the first "yellow-peril" against western civilization.

But even though she may be excused in this case, still every Sunday school alumnus should be able to distinguish Hittites from Hitch-hikers. Can't the Church Normal School restore the Hittites, the Jebusites, the Amorites, the Gergashites, and the Perrizites to their rightful place in our teaching? If the study of Indian lore by Boy Scout groups has definite educational value, why hasn't the study of Hittite lore equal value? We propose a Hittite Club for every Sunday school.

—*Church News of the Diocese of Pennsylvania.*

The Holy Communion

THE imagination of man's heart is evil from his youth; and unless some Divine remedy help him, he by-and-by falleth away to worse things. This Holy Communion therefore draweth us back from evil, and strengtheneth us in good. For if I be now so often negligent and lukewarm when I communicate (or celebrate), what would become of me if I received not this remedy, and sought not after so great a help? —*Thomas à Kempis.*

A Letter to Church Wardens

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Church Wardens:

THE TITLE OF WARDEN is derived from one of its duties, namely, "the custody or guardianship of the Church property belonging to each parish"—though this by no means exhausts the duties of the position. In this particular, however, the office of Church warden dates from the middle ages. Church wardens are evidently the successors of the still more ancient synodsmen or "sidesmen," who were called upon to report to the Bishop, under oath, respecting the moral condition of the parish.

Anything like an historical account of the functions of wardens would necessitate such an examination of ancient laws and literature as is far beyond the scope of this letter. The Canons of 1603 contain over twenty references to their "bounden duties." Fortunately these have been "boiled down" into convenient form in modern times. In 1804 a committee of the diocese of New Jersey made a report on this matter. The chairman of this committee was the Rev. Dr. Croes, afterwards Bishop of New Jersey. His successor, Dr. Doane, spoke of this report "as embodying the whole practical wisdom on the subject." It was endorsed by Judge Hoffman, our greatest American ecclesiastical lawyer; and also by a joint committee of the General Convention of 1880. A document of such weight is well worth consideration. It is too long to quote, but I venture to summarize its findings as to the duties of Church wardens in our time.

They are:

- (1) To see that the churches are provided with suitable Bibles and Prayer Books at the expense of the parish.
- (2) To make collections.
- (3) To provide everything necessary for a reverent celebration of the Holy Communion.
- (4) To provide a parish register "in which shall be written by the rector, or in case of vacancy, by one of the wardens" the names of all persons baptized, married, or buried, with dates, etc.
- (5) To present to the Bishop any clergyman residing in the parish who has abandoned his ministry and "uses such employments as belong to laymen."
- (6) To keep the church fabric "in good repair, free from dirt and dust, as becomes the House of God, and to preserve order and decorum during Divine Service."
- (7) To see that parishioners resort to church on Sundays and to admonish them when they are negligent.
- (8) To protect the church against secularization or profanation.
- (9) To furnish an annual account of the temporal condition of the parish, unless the same ground is covered by a treasurer.

This is an inadequate summary of the duties of wardens, as defined by canons down to the beginning of the nineteenth century. There is a somewhat archaic sound to this list, even when clothed in modern language; but the underlying conception of the office is much the same in modern times as in ancient times. The General Convention has more recently added to this list. The wardens are to notify the Bishop when a rectorship is vacant, and again when the vacancy has been filled; to issue transfers to communicants in the absence of a rector; to deliver the keys of the church to a new incumbent on his institution,

etc., etc. It goes without saying that in anything involving expense the wardens act with the vestry and not independently of it.

Coming to our diocesan canons,* we find them, as might be expected, in harmony with the best traditions and laws of the Church. Wardens must be communicants; they make the parish report in the absence of the rector, under such headings as the Bishop requires information. They are to see that the church is duly provided with the Bible, Standard Prayer Books, cassocks, and surplices, etc. They are to guard the church from all secular uses and to keep the church and the surrounding premises in good repair and clean, as becometh the House of God. They preside, according to seniority, at parish and vestry meetings in the absence of the rector. No vestry meeting is valid unless either the rector or one warden be present. They notify the Bishop if any clergyman of the parish conducts himself contrary to the rules of the Church, and unbecoming his office; and so on. I am not attempting to cover all the references to wardens in our general and diocesan canons. I am assuming that every warden has at least a copy of the canons of the American Church, and of his own diocese, and my object is to say just enough to entice him to familiarize himself with their contents.

THE LATE BISHOP POTTER summed up the functions of wardens under three departments of service, namely, custodians of property, guardians of public worship, witnesses and exemplars of faith and conduct. This is certainly a dignified program. Wardens are clearly to be regarded as the representative men of the Church in every parish—representative of her standards, her doctrine, her culture, her aims, her life. If the "parson" is *the person* of the parish, the wardens are also very conspicuous persons—custodians of God's property, guardians of the honor of the Church, examples to the young in the regularity of their worship and in the uprightness of their lives. I have quoted from Bishop Potter. Let me quote also from Bishop Slattery:

The warden "is bound above all things to be a man of true and high character. In all business and social relations he is honorable, pure, and worthy of respect; he is reverent and generous in word and deed, full of the spirit of charity, and altogether Christian in temper. Being an officer in the Episcopal Church, he is loyal to its doctrine and discipline, intelligent in its principles and faithful to its traditions. He appreciates the value of the Church to the community and in accepting the office binds himself to a reasonable devotion to the interests of the parish. This means that the younger members of the parish can fairly look to him to see what their relations to the Church should be."

"The wardens have the general care of the fabric of the church, parish house, and rectory. It is their duty to see not only that everything is kept in decent repair, but that the whole appearance of the buildings is worthy of God's temple. It is for them and not the rector to see that the walls are well painted and the roof tight; that the church lawn is well kept; that after a snowstorm the church's sidewalk is not the last one on the street to be cleaned; also that the interior of the church be well

* Diocese of Chicago; but the canons of other dioceses are very similar.

(Continued on page 77)

Did Confessors Become Priests Without Ordination?

By the Rev. Frank Hudson Hallock, S.T.D.

Professor of Old Testament Languages and Literature, Nashotah House

THIS IS NOT AN EASY question to answer offhand.

There is a certain evidence of terminology which seems to imply, in the case of those who had suffered for the Faith, a variation from the ordinary rule of the Church requiring episcopal ordination. This evidence, we must admit, has not received a great deal of attention; most writers on the subject have given it only passing mention. Bishop Gore, *e.g.*, in his authoritative work, *The Church and the Ministry* (edit. Turner), allots it only a few lines. The result of this neglect is that answers both in the affirmative and in the negative have been given by those who have made no close study of the subject. Above all things it is essential that the evidence itself should be made available for examination. As such evidence exists for the most part in books not easily accessible and as it, furthermore, is not extensive, it may be set forth here in detail and completely.

A brief introduction will suffice. The *Egyptian Church Order* which is, according to Dom Connolly,¹ in its original form a work of Hippolytus and, therefore, to be dated in the early part of the third century, is our chief source. The original Greek has entirely disappeared, and it now exists in a number of versions—Coptic, Arabic, Ethiopic, each showing some variation in the section dealing with the confessors; a Latin version (the Verona Fragments) does not contain this section. The question of the interrelation of these versions is an intricate one upon which we have no need to enter for our purpose here; the Coptic was probably translated from the Greek, the Arabic from the Coptic, the Ethiopic from the Arabic. The *Syriac Testament of Our Lord* is a somewhat later work than E. C. O. in its original form; the *Canons of Hippolytus* probably later still.

Sahidic, Statute 34 (Horner, *The Statutes of the Apostles*, pp. 308-309; *cf.* Easton, *op. cit.*, p. 39): "The confessor then, if he has been in chains for the name of the Lord, they shall not lay hands upon him for a ministry (*diakonia*) or presbyterate: for he has the honor of the presbyterate by his confession. But if he is to be ordained bishop, then hand shall be laid upon him. But if he is a confessor who was not brought before an authority, nor was punished with chains, nor shut up in prison, nor condemned with any sentence, but in a casual way he was only insulted for the name of the Lord, and he was punished with a punishment of house (Easton, "insulted casually or privately"), though he confessed, hand is to be laid upon him (for) every office of which he is worthy."

Sahidic, Statute 67 (Horner, pp. 345-346): "The confessor is not ordained; for this thing belongs to his resolution and endurance. For he is worthy of great honor, as having con-

THE INSISTENCE by the Rev. Dr. H. C. Robbins of General Theological Seminary that at the end of the second century ordination was not always necessary for a ministerial priesthood (L. C., January 5th), and his support of this stand that confessors could become priests without ordination by a reference to Hippolytus, is here answered in detail by Dr. Hallock.

fessed the name of God and his Son before kings and the heathen. But should there be need to make him bishop or presbyter or deacon, let him be ordained. If when he has not been ordained a confessor should seize for himself the dignity on account of his confession, let him be deposed; for he is not (an ordained person), since he denied the commandment of the

Christ, and he became worse than an unbeliever."

Arabic, Statute 24 (Horner, pp. 246-247): "Concerning the confessors who were punished for the name of Christ, that they have the rank of the deacon and the presbyter. If the confessor has been in bonds for the name of the Lord, hand shall not be laid for the ministry which belongs to the deacon or the presbyter, for he has the honor of the presbyterate by his confession. If he is appointed bishop, the hand shall be laid upon him. If as confessor he was not brought before the authorities and was not punished with bonds or prison and was not put to suffering, but he only came to be ridiculed and was punished with punishment in his house, and yet he confessed, he is worthy of all the rank of the priesthood, the hand shall be laid upon him, and he shall be made (priest).

Arabic, Statute 54 (Horner, pp. 277-278): "Concerning the confessors. The confessor shall not be ordained. This man is trustworthy by his mind, for he is worthy of great honor, for he confessed the name of God and his Son before the peoples and kings. If, however, necessity requires that he should be ordained bishop or presbyter, let him be ordained; and if the confessor is angry with such an ordinance because of his confession, let him be excommunicated, for he is not only (wrong in this), but also he has denied the command of Christ, and he has become worse than an unbeliever."

Ethiopic, Statute 25 (Horner, pp. 145-146; see also Connolly, *op. cit.*, 179): "Concerning those who confessed and were condemned for the name of our Lord Jesus Christ. If the confessor has been in the place of punishment, in chains for the name of Christ, they shall not lay hand on him for a ministering, for that is the honor of a deacon: but (as for) the honor of the presbyterate, though he hath the honor of the presbyterate by that which he confessed (yet) the bishop shall ordain him, having laid his hand upon him. And if the confessor was one who came not before the judges, and if he was not punished with chains, nor was shut up in prison, nor suffered any affliction, but withal was only derided for the name of his Lord, and was not condemned to the least punishment, yet he professed all the work of the priesthood which is meet for him, they shall lay hand on him and make him a deacon."

Ethiopic, Statute 54 (Horner, p. 202): "Concerning those who confessed. The confessor shall not be ordained. This is a thing of his own will. He is worthy of great honor, for he confessed God, and he confessed before peoples and kings. If he

¹ *The So-Called Egyptian Church Order and Derived Documents*, pp. viii-viii; the same work has been recently edited by Easton, *The Apostolic Tradition of Hippolytus*.

had a call for this he shall be ordained bishop; or as presbyter let him be ordained: and likewise this ordination is because of his confession."

The Testament of our Lord I: 39 (trans. Cooper and Maclean, p. 105): "If (one) be borne witness to and confess that he was in bonds and in imprisonment and in afflictions for the name of God, a hand is not therefore laid on him for the diaconate. Similarly not for the presbyterate. For he hath the honor of the clergy, having been protected by the hand of God, by (his) confessorship. But if he be appointed bishop, he is also counted worthy of laying on of the hand. And (even) if he be a confessor who hath not been judged before the power, and hath not been buffeted in bonds, but only hath confessed, he is counted worthy of laying on of the hand. For he receiveth the prayer of the clergy."

Canons of Hippolytus, 43-45 (Stone, *Episcopacy and Valid Orders*, p. 20): "When any one is worthy to stand before the tribunal for the sake of the faith and to be sentenced to punishment for the sake of Christ, and is afterwards pardoned and set free, such a one afterwards rightly holds the rank of presbyter before God, not by virtue of the ordination which is the work of the bishop. Rather, his confession is his ordination. But, if he becomes a bishop, he is to be ordained. If one who has been a confessor has not been tortured, he is worthy of the presbyterate, but he is to be ordained by the bishop. If such a one has suffered tortures for the sake of Christ, when he was the slave of another man, he also is a presbyter to the flock. For, although he has not received the form of the presbyterate, yet he has obtained the spirit of the presbyterate; let the bishop therefore leave out the part of the prayer which relates to the Holy Spirit."

AT FIRST SIGHT it is evident that all these are, as Maclean says,² "much confused." It is clear that confessors might bear the name of presbyters, but did they exercise priestly power? For this there is not a shred of evidence in the passages cited—and none has been omitted. Maclean suggests that they may have belonged to an "honorary presbyterate." The sources do speak of the confessor as entered on the roll of the presbyter without any form of ordination except the prayer of the Bishop, the petition that the confessor may receive the Holy Ghost being omitted;³ which, so far as we can determine, is the essential thing. As we shall see later the only possible priestly function exercised is that of reconciling to the Church those who have fallen under persecution;⁴ beyond this there is no reference to the assumption of any priestly office—as the consecration of the Eucharist or the forgiveness of sins.⁵ The confessor may have been dignified with priestly status and, perhaps, emoluments. Dr. Easton suggests (*op. cit.*, p. 81): "A true confessor is, *ipso facto*, a presbyter. This declaration . . . follows logically from the original definition of a presbyter's duties: since his primary function is to bear witness to the truth, and since no witness can be more impressively borne than when in danger of death, a confessor proves that he has the Spirit of the presbyterate. Hence ordination would be otiose." This sugges-

² *Ancient Church Orders*, p. 88.

³ Frere, in *The Early History of the Church and the Ministry*, ed. Swete, p. 289: "It is difficult to be sure of this, because the authorities are at variance." P. 290: "The confessor is held to have received the Spirit of the presbyterate, though not the form. He is to receive ordination: but the Bishop will omit from the prayer the petition for the Holy Spirit"; this arrangement, however, belongs to what Frere calls the "second stage." Even in the earliest stage he is thought to have manifested an especial gift of the Holy Spirit by the fact of his confession.

⁴ A power which Origen says, *de Orat.* 28, is dependent on an especial gift of the Holy Spirit.

⁵ Maclean, in *Hastings' Encyclopedia of Religion and Ethics*, vol. VIII: 669: "There is no evidence that confessors were ever allowed to minister, or to celebrate the Eucharist, without ordination."

tion we cannot accept as an explanation; it is the duty of all Christians to bear witness; insofar as it is made a requirement for office it is for the apostolate (Acts 1:22, though here, of course, in a different sense).

THE title was, under admittedly abnormal circumstances, conceded to the confessor in earlier days when confession was comparatively rare; in the *Blutbad* which the Church suffered in the Decian and Diocletian persecutions, when confessors were innumerable, we hear nothing of any especial position, beyond that of a respect which would be natural, awarded them. In earlier days this concession of an honorary title may have been tolerated by a general unwillingness to restrain those who, having suffered for the Faith, were regarded with a great and natural reverence. There are certain indications (as in Euse., H. E., V: 18, though Montanists are here referred to) that confessors, like the "prophets" as early as the *Didache*, were abusing the prerogative conceded them, and that there was need of distinguishing between true and pseudo-confessors. Against the pretensions of the latter is to be set such language as that of those who suffered at Lyons (Euse., H. E., V: 2; cf. S. Cyp., Ep. XV). The final legislation on the subject (similar to that of some of the later strata of E. C. O.) decrees that any one who shall assume such dignity on account of his confession shall be deposed.

Apostolic Constitutions, VIII: 23: "A confessor is not ordained; for he is so by choice and patience, and is worthy of great honor, as having confessed the name of God and of His Christ, before nations and kings. But if there be occasion, he is to be ordained either a bishop, priest, or deacon. But if any one of the confessors who is not ordained snatches to himself any such dignity upon account of his confession, let the same person be deprived and rejected; for he is not in such an office, since he has denied the constitution of Christ, and is 'worse than an infidel.'"

In any case there is no indication that confessors could advance to the episcopate without consecration; hence they constituted no rival succession or self-perpetuating ministry.

The patristic references are brief. Tertullian (*de Pud.* 22; cf. *ad Mar.* 1), writing as a Montanist, criticizes the prerogative which Callistus had accorded to the confessors—that of re-admitting to communion the Christians who had apostatized during persecution: "Let it suffice to the martyr to have purged his own sins. . . . Who has redeemed another's death by his own, but the Son of God alone?" St. Cyprian writes to the same effect (Ep. XVII): the confessors had granted reconciliation to those who had fallen; St. Cyprian proposes that each case be dealt with individually when peace shall be restored to the Church, and then be decided by joint action of the proper authorities. References are fairly numerous in the Epistles of St. Cyprian, it was a vexed question at Carthage as at Rome in the days of the first major persecution, controversies between the rigorists and the laxists were raging; St. Cyprian wisely endeavors to steer a middle course between the extremists at either end. Here we find nothing strictly relevant to our subject; the confessors do not bear the name of presbyters and were, in no case, assuming any prerogative beyond that of reconciling the lapsed. And this, we may safely maintain, is the only shadow of priestly power ever assumed by confessors; beyond this they bore only a title of dignity to which their sufferings had entitled them.

SACRIFICE and the sacramental meal which followed on it are institutions which are, or have been, universal.—*St. Jerome.*

Some English Abbeys

By Florence R. Menter

MUCH HAS BEEN WRITTEN in prose and verse of the exquisite loveliness of Fountains Abbey—the great white tower and cloister arcades, the gleaming walls, and solemn chapter-house of its ruins. Charabanc picnics have destroyed the devotional aspect of Tintern, and its daughter Caldley lifts her sculptured arches of rosy stone smothered by great trees in a private park. Ivy covers the fallen stones and climbs the ruined arches of majestic Glastonbury. Only the tiny chapel reputed to contain the grave of St. Patrick and St. Brigit (whose relics were brought from Downpatrick to escape the raids of the Danes) uses its ancient altar with the five crosses.

In the south of England much has been done to restore the buildings and revive the worship of the famous abbeys. Near Bournemouth with its lovely modern churches is the little village that takes its name from the Augustinian Priory of Christchurch. On the border of the salt marshes that lead to the sea, this building is rather odd—extremely long, and showing clearly the different stages of its growth. The huge square tower has twelve bells which are famous for their tone. A most interesting squat Norman tower outside the north transept has double arcading and very delicate diaper work on the stone, not usually found on the outside of a building. There are also curious flying buttresses with gabled tops. It has a Saxon crypt ascribed to King Athelstan, where, before the time of Edward the Confessor, there worshipped a dean and twenty-four canons.

The nave dating from 1093 has heavy Norman dog-toothed arches, massive pillars with hatchet ornamentation, and a triforium of true Norman simplicity. The clerestory and roof are Early English, and so is the unique high stone rood-screen before the choir with its miniature gargoyles and angels, most of its canopied niches being empty of saints. The choir, rebuilt just before 1500, has most interesting miserere seats and carved stalls for abbey dignitaries. The reredos dating from 1360 is without rival. It is a Jesse Tree, portraying interesting events in the lives of David and Solomon, the leaves of the tree forming the roof of the stable in Bethlehem. There grouped together by the branches of the tree are the three Wise Men, sheep and shepherds, ox and ass, the angel and the star, and Mary and her Son.

Beside the carved Jacobean altar is an extremely beautiful chantry which was never occupied. It was built of Caen stone by a famous artist for Margaret of Salisbury. She was a great lady, the last of the Plantagenets, but after she had been imprisoned in the tower and executed for high treason Thomas Cromwell hacked out from the bosses on the marvelous fan vaulting her coat-of-arms and forbade her burial in what is still the most beautiful chantry in England.

There are three unusual relics in this old priory. In the south ambulatory slightly raised from the floor is a very large

old altar stone. It was found concealed in the crypt, its five crosses clearly marked; and the stone itself contains fish fossils millions of years old. Another survival is the Easter altar. This is apparently a fifteenth century canopied tomb, under a fine window containing fifteen pictures from the life of our Lady. But a visiting priest assured me that the slight depression in the center, the sculpture of the vine in the canopy, the absence of effigy or epitaph, and the height convinced him that it was one

of five remaining Easter altars. He showed the spot in the porch where the altar was formerly situated. It represented the tomb of Christ, and to it was carried the Sacrament on Holy Thursday. Here it reposed, watched over by the guardians in the tower by the door where tiny square barred windows can still be seen.

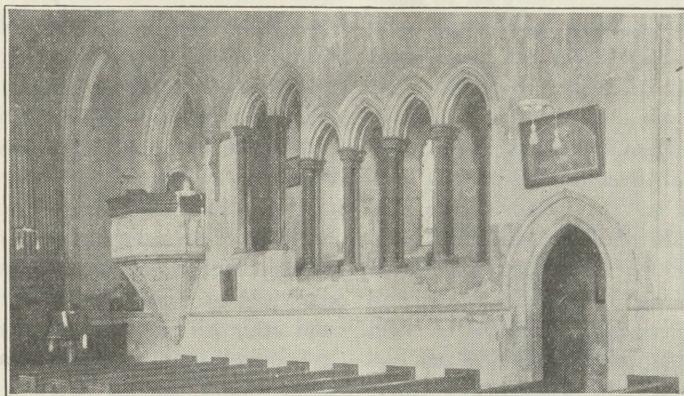
The third peculiarity of this old priory is the miraculous beam. When they were building the Lady Chapel behind the high altar, a work-

man cut a beam too short so that it would not fit into place, threatening the whole structure. Next morning the beam was fixed by a strange workman who would not wait for pay. So the legend says Christ the Carpenter assisted in building the edifice dedicated to Him, and to prove it, there is the beam black with age projecting out of the stone vaulting.

The Lady Chapel is lofty and lighted by three perpendicular windows with delicate tracery, but its altar is bare and desolate with empty niches. Over its flat roof is a large chamber called St. Michael's loft. This is a delightful room furnished in Elizabethan fashion as a parish school. It is reached by a winding stair which is haunted by a ghost so active that few people will approach it at night. There are flecks of color left on several of the old chantries, some fifteenth century glass in the blue and violet *Te Deum* west window, blocked up doorways to the old monastic cloisters, stones marked with twelve distinct masonic symbols, tiny watch windows through which streamed the light of the sanctuary lamp and the sound of the altar bell to the throngs of people outside. Henry the Despoiler took two thousand ounces of silver and gold.

NOT FAR from Bournemouth is another ancient abbey—Wimborne Minster—in the center of a quaint town dating from Roman times. Thatched cottages border the road to it and a cobbled-stoned alley between low dark houses leads up to the little graveyard. St. Boniface preached and recruited missionaries in the Saxon nunnery which was the foundation of Wimborne Minster where five hundred nuns are said to have lived. When the nuns were scattered by the Danes, Edward the Confessor established in the building a college, the dean of which was subject to the king alone. Elizabeth granted the church to the parishioners, and Charles I provided "singing men."

The nave is early Norman, extended east into a beautiful



THE PULPIT, BEAULIEU CHURCH

Early English chancel, and west into a great tower with ten bells, built in 1460. On the central Norman tower are interlacing arches and marks of ancient ornamentation. Inside the west tower is a clock that has been going nearly six hundred years, connected with the figure of a soldier outside who strikes his spear on his shield at every quarter-hour. It was made by a monk of Glastonbury in 1343.

While the Norman work is very evident, the general affect of the interior is modern. The relics of past time have been smoothed away or completely restored. There are few old tombs, no chapels with pitiful empty niches, no chantries crying for Masses, though it is said ten altars were destroyed. Over the rails of the sanctuary hang large white linen houseling cloths, used here continually from medieval times. Before the rails are low wooden benches where the Reformers sat to make their Communion. On the floor of the sanctuary is the tomb of King Ethelred, brother of Alfred the Great, who was killed in a fight with the Danes. Near it is a very old Saxon chest scooped out of a tree trunk.

By far the most interesting thing in Wimborne Minster is the chained library. Up a spiral stair over the vestry in a low-ceiled room with dormer windows are two hundred and fifty famous old folios with crumbling calf bindings and time-stained pages. It is a free library though chained! The chains are locked to book and shelf, but are long enough to allow the reader to carry the book to a high reading desk near-by. Most of them are in Greek or Latin. Raleigh's *History of the World* has certain pages deliberately burned out; the "Breeches" Bible, Matthew Prior's works, fourteenth century manuscripts, a copy of St. Anselm's works printed in 1485, are preserved from harm in glass cases. Though rather different from other old abbeys, Wimborne shows the effect of continual use, and has a quiet charm and dignity.

THE nicest way to get to Beaulieu near Southampton is to take the little ferry across the bay to the peninsula. As the boat cuts the water into feathery foam one imagines those Cistercian monks traveling over from France to build their great Abbey near the sea. One rides along by meadows covered with heather and wild roses until the tiny village appears. There is a timbered inn with a garden full of old-fashioned flowers, a few houses, and an old mill on the quiet stream fringed with rushes where the badgers play.

The monks' refectory is in excellent condition and is used as the parish church. It has a gabled roof, one long aisle, no arches, and shows the marks of the ancient entrance from the cloisters. Outside it is a tiny graveyard and in front a majestic crucifix with life-sized figures of our Lady and St. John surrounded with evergreens. There is an unusually lovely altar rich in gold and lapis lazuli, mosaic, and jewelled windows. Over the pulpit is an arcade of slender columns of perbeck marble forming the monastic lector's desk. (There are several examples of these medieval reader's pulpits—a very lovely one in the refectory of Carlisle Cathedral.) The steps by which the reader ascended the pulpit are hidden in the thickness of the wall, but as one goes around to look one finds a cushion on the lowest step. Kneeling on the cushion one realizes that here is another Scala Santa, for at the top of the stairway worn by footsteps for seven hundred years is a golden sanctuary lamp burning before a tiny altar draped with lace upon which rests the tabernacle of the Blessed Sacrament.

Across the bridge by the mill stream a company of young people in green shorts collect their hunting dogs, the cheerful horn sounds, and off they go up the road to hunt the innocent

badger. Within the sunshiny cloister broods an ancient peace. The crumbling gray walls and arches outline the monastic buildings, the kitchen and storeroom, dormitory and chapter-house. Lavender and heliotrope scent the air. Grass-covered steps lead up to a great oak door through which the reverend abbot and his white-robed brethren walked in silence to the church, severely beautiful as all Cistercian abbeys were. Little remains of the many chapels and lofty arches except some fallen stones and a large cross where the high altar stood.

Beaulieu was built by King John in 1204 in the secluded loneliness of the New Forest. A gabled gate house admits to the dwelling place of the lay brothers. The lay refectory—a large vaulted room with barred windows—is now the museum. Life-sized figures dressed in the white robes of the choir monk with bearded meditative faces and lay brothers in brown startle one. There is a clever model of the abbey church and monastery with trees in the garden and little monkish figures in the cloisters, old grave stones of royal dead, helmets and maces of warlike abbots who had to defend their abbey, a black wooden cross from Citeaux, and documents signed by St. Bernard. The dormitory of the lay brothers is a beautifully carved hall now used for town counsels and Sunday school meetings. These lay brothers were very important for the well-being of the community. Skilled in masonry and carpentry, in agriculture and dairying, they took the threefold vow, had their own officers, and attended the services in the nave of the church to which their dwelling place gave access. Grassy mounds and crumbling arches mark the site of the chapter-house but the monks' refectory is still the House of Bread.

THE DAUGHTER of Beaulieu is on the opposite wing of the harbor. Nettley Abbey is a ruin, secluded, full of murmuring sounds of running water, the scent of sweet grass, the chatter of birds. The buildings of these abbeys were not left to the ruin of time but destroyed by direct command of the king. That explains the fact that a few minor buildings like the lay-brothers' refectory and hospital were left whole because they might be used as barns by the farmer who worked the land. Nettley, founded in 1239, has more structure standing than Beaulieu except for the parish church. The inscription on the wall of the cloister says: "Approach with reverence; there are those within whose dwelling place is Heaven."

The red brick and gray stone walls of the refectory and cloister are standing and show clearly the foundations of other rooms. A foot high in the grass stand the massive bases of four great pillars which supported the tower over the crossing. The entire east end is there with the delicate tracery of the great east window and three double windows each side of the sanctuary. The guest house retains its jolly big fireplace and the conduit still runs with water from the fish ponds, showing that Nettley monks were not confined to lentils and dry pease. Just beyond the enclosure one finds a rustic gate and an avenue shaded by great trees leads up the hill to a tiny church on its top. Some stones of Nettley Abbey are wrought into its fabric and the general appearance of its white and gray stones is Cistercian. Its bells proclaim that the work of God still goes on in Nettley.

And just a few miles north of Southampton is the ancient and interesting Abbey Church of St. Mary and St. Ethelflaeda at Romsey. The little village guarded by green hills is built around a square reminiscent of the Saxon common land. Its red roofed timbered houses and giant trees breathe the secluded peace of a thousand years ago. Romsey Abbey in its sheltered close of lovely gardens and trees has somehow preserved com-

pletely the appearance of great age. The granddaughter of King Alfred established here a nunnery, and the present Norman edifice was probably built around the Saxon foundations where the good nuns sheltered the little Scottish princesses one of whom became the Queen Matilda. It remained a nunnery until surrendered to the king in 1539.

Rounded arches and massive pillars with little decoration give a remarkably complete idea of unspoiled Norman architecture. The east window is double with a wall of stone between the lights, as in Christ Church in Oxford. The cloister is preserved as a garden full of sunshine and drowsy humming. The door leading to it is ornamented with grotesque heads and carving. Near it is a pent house green with age shielding a Byzantine crucifix called the Norman Rood. It shows the Christ reigning from the cross with uplifted head and hands stretched out in blessing. It is made of rough stone right in the wall of the cloister. The fabric of Romsey is nicked and green; one steps back a thousand years and expects to see gray nuns gliding silently over the rough uneven pavement and kneeling in the tiny square chapels behind the altar.

In the Chapel of St. Anne is another crucifix called the Saxon Rood built into the wall over the altar. It has the same idea of the "Living Christ." Over each arm are the fluttering wings of angels and at the base are Roman soldiers with spears. This crucifix is without doubt the oldest remaining in England and was preserved by being built right into the wall. There are some stone tombs of abbesses and one tomb of an "unknown soldier" dated 1643. At the suppression of the convent the parish bought the church and so has kept for England a unique example of Norman beauty hallowed by a thousand years of constant worship.

A Letter to Church Wardens

(Continued from page 72)

appointed, that the carpets be whole, the walls and ceiling clean and free from weather stains, that the chancel and pews be fresh and dustless."

"The wardens are the bodyguard of the rector, ready to respond to any reasonable request, quick to aid him in his work, attentive to his interests. To the wardens a wise rector will turn for counsel. I believe that if the rector would confide to his wardens some of his questions, difficulties, and personal cares, there would be a mutual advantage and gain to the parish."

The Episcopal Church has a magnificent organization. It has been compared to a ship. The Bishop is the captain. The other clergy have their august office and responsibility. Wardens, vestrymen, and others have their important places to fill. But no organization works automatically. Under God, the ship depends upon its officers. When every officer is alert, and every man is at his post, the ship moves in massive strength through waves and wind and storm. "England expects that every man this day shall do his duty," said Nelson. The Church expects that at least every officer, in his day, shall do his duty. A failure at any point retards progress. Habitual neglect of duty would surely sink the ship. In the onward march of the Church in the world, Church wardens hold a noble office and bear a great moral responsibility. Let all of us, my dear wardens, and co-laborers, strive to live up to our calling and to our position.

REFLECT upon your present blessings, of which every man has many—not on your past misfortunes, of which all men have some.
—Dickens.

Churchwomen Today

Ada Loaring-Clark

Editor

Constructive Missionary Education

TO BE well-informed Churchwomen should be a major objective for each one of us. So strongly does Miss Evelyn Buchanan, superintendent of religious education for the diocese of Pittsburgh, believe this that she asks the following questions from the women in the parishes of her diocese. They will be helpful for many of us in checking our own information and would make an excellent outline for a round table conference. "What do I, as a leader in my parish, know about the missionary education of our children and young people? Are we stressing missionary education in our parish? Have we advanced beyond uneducational competitive schemes? What is our program of missionary education?"

A. In Our Church School:

1. What missionary education is given in connection with the Lenten Offering?
 - a. By whom planned?
 - b. What per cent of the School shares in this?
 - c. Is it really educational and not merely a money raising stunt?
 2. Is the Christmas Box used as a missionary educational tool in our parish?
 - a. What do the children know of the place to which gifts are sent?
 - b. What is the attitude of the children who give to those children who receive?
 - c. Who plans the gifts?
 - d. Who buys the gifts?
 - e. Is there an exhibit of the gifts?
 - f. Who packs the gifts?
 - g. Is this project an opportunity for an experience in Christian brotherhood or an unmeaning task?
 3. Is the Birthday Thank Offering used in our Church School?
 - a. What is the purpose of this offering?
 - b. What is the new object?
 - c. What have the past objects been?
 - d. Is the leaflet for leaders "The Birthday Thank Offering in our Church Schools" available for the teachers in our schools?
 4. Report of the offerings made during the past triennium just past by the children of the Church:
 - a. \$ 4,047.24 from the Little Helpers for fonts in missions and the care of little children.
 - 23,724.44 from the Birthday Thank Offering for a chapel in Iolani School.
 - 895,333.25 from the Lenten Offering for the quota.
- \$923,104.93 Total.

B. Among Young People:

1. What part of the total Youth Program of our Church is missionary?
 - a. What is the national Girls' Friendly Society object for missions?
 - b. What are our young people learning about the Church's mission?
 - c. What share do they have in the Church's program?
 - d. What is their attitude toward World Brotherhood?
2. My responsibility for Christian Brotherhood.
 - a. What part have I taken in helping formulate parish standards of interest in the Church's mission?
 - b. What encouragement have I given to the young people of my parish by my own attitude?
3. Additional questions I would like to ask about our parish program of missionary education for children and young people.

THERE is no such thing as death, in the common sense of the term. The only death is the sense of death, the fear of death, which ensnares and enslaves . . . The only real death is the immersion of the soul in sense and evil, the turning away from truth and God.
—James Freeman Clarke.

Russia

By Clinton Rogers Woodruff

WHAT ABOUT RUSSIA? What are the facts? Is she really making a contribution toward the establishment of a new civilization? Is she anti-religious, or anti-Christian or anti-Jewish? What about the food conditions, the sanitary situation, the relation of the sexes? How about her five year plan? These and sundry other questions are constantly recurring and book after book is being published and magazine articles galore are being printed to maintain one side or the other.

During the past summer a number of our own and other clergy have visited Russia and have come back prepared to "tell the world" all about it. We heard from some of them at General Convention and we will no doubt hear from them at greater length in the future. What I am unable to understand is how a great country as large as Soviet Russia with its myriads of people of varying antecedents and climatic and geographic conditions can be analyzed and psychoanalyzed during a visit or two, whether that visit is twelve hours, the average time, or runs into weeks and months. Some of us who have for long years been traveling throughout the length and breadth of our own country are unable to tell the whole story.

One of my long-time clerical friends spent a considerable part of the summer in Russia with his wife, and came away greatly impressed and really enthusiastic. Hear what my friend says in a very recent letter:

"Of course opinion is a bit divided about conditions in Russia, but with practically all of the important books which have appeared on Russia in recent years before me, I find that my point of view is reflected by 90 per cent of the writers and this 90 per cent is made up of people who have lived from ten to twelve years in Russia or else have visited it many times.

"Since writing you the other day I have had a good talk with one of the great Russian scholars now visiting this country and have been able in consequence to bring my figures on the illiteracy in Russia up to date. Seventeen years ago, when the revolution came, the illiteracy was about 90 per cent. Now it has practically disappeared because to universal teaching of young and old is added the radio, to which factory workers listen as they go about their work, and are glad to have lectures on the most serious subjects of government, international relations, and homekeeping.

"In fifteen years five billion books, mostly serious, have been distributed and mostly read, as Mrs. ——— and I discovered in our much visiting, informally and without introduction, into the homes of the plain people, who do live—in spite of Mary Roberts Rinehart's opinion based on a few days in Russia—in a modest comfort, which the foremost editor in Russia told me that in another five years will, at the present rate of progress, exceed the standard of living in the United States."

My friend asserts that "a visit to it in these days is like going to another planet. The Russians think they are atheistic. They simply reacted against the Greek Church, at its worst under the Czar; and even now—as we found it last summer—there are almost one hundred churches open in Moscow, and anybody can worship as he pleases, even when two or three are gathered together."

In his judgment "since they exiled Trotsky, Russia is not out for any world revolution. All they want is to demonstrate beyond question their conviction of social justice, whose other

name is to us the brotherhood of man, which you have done so much to make clear to the Church we both love."

All of which runs counter to the views of Maurice Hindus, a Russian by birth, whose *Humanity Uprooted* was reviewed at length in these columns, and also runs counter to an Associated Press dispatch from Moscow, dated November 17, 1934, to the effect that the Central Council of the Militant Godless League had proclaimed mobilization of the laboring masses in Russia for shock work against religion. The campaign was to be continued from November 25th to January 25th, which period includes the Mohammedan Ramadan, as well as Christmas and Epiphany. The workers were urged in the proclamation to carry on a mass effort among "believers" who were declared to be "the most backward part of the population."

DR. HARRY F. WARD, of the Union Theological Seminary, New York, is another clergyman who has accepted the Russian point of view in its entirety. His main sources of authority, according to his own statements, are the *Moscow Daily News*, the *Soviet Culture Review*, and *International Literature*, all of which are known to be propaganda organs. His book brings to mind a story which Fr. LaFarge tells in *America*:

"One fine morning of July in this year, Comrade Ilya Ehrenburg, noted Soviet writer, descended the stairs of his Moscow hotel, after a peaceful night's rest. To his astonishment he found the lobby of the hotel decorated with flowers and pictures. The same in the hotel restaurant. Waiters stood motionless in spotless blouses. Was it for an historical film, something by Eisenstein, Dovzhenko, Pudovkin? Breaking the religious silence, he inquired, and was told: 'The Intourist (Soviet travel agency). They will be here in an hour's time.' The foreign tourists arrived on schedule, and were moved to emotion by the bourgeois cleanliness, and still more by the sumptuous repast prepared for them.

"As a result of this experience, Comrade Ehrenburg wrote an account of it in the *Moscow Izvestiya* for July 26th, in which he criticizes such a deception. He follows it up, naturally, with sarcastic observations as to the museums and churches pointed out by guides in capitalistic countries, while people lie starving under the bridges of the Seine or haunt, jobless, the smoky streets of Manchester. None the less, his daring words indicate that there may be some consciousness in Moscow that the truth as to domestic conditions should be less clumsily concealed than it is now, if it is not to reach the outside world."

There is a too general tendency to accept printed figures as final. At a meeting of our Discussion Club the other evening one of the speakers spoke in glowing terms of what had been done in Russia for the welfare of children. It was a wonderful story, if true, but another member, in fact several, challenged his figures and his authority. He was given until the next meeting to verify his authorities and he found that the figures were the Soviet's own, put out, so far as could be learned, for propaganda purposes.

"I Like the Russians" is the striking title of an article in the November *Forum* by its managing editor in the course of which he points out that "in the United States it seems to be a generally accepted notion that visitors to the U. S. S. R. are severely restricted. That simply is not true. I was quite free to come and

go at all times as I pleased. If I failed to see the worst as well as the best, it was my own fault. So far as I know, only the political prison camps, in distant parts of the Union, are closed to travelers from abroad. It is unfortunate that the American attitude about all things Russian is still so highly charged with emotion and so largely based on misconceptions."

According to this observer, living conditions in Russia this summer were not good, judged by any reasonable American standard, but even Russians who are of sympathy with the whole business admit that things are much better than they were last year and the year before. However, in the cities, especially in Leningrad and Moscow, the housing facilities are sadly inadequate to care for the tens of thousands who have flocked in from the country to work in the factories. Whole families have to live in single rooms. Two families may share a three-room apartment. The official space allotment is only nine square meters per person. In Leningrad, a block away from the best hotel, he saw a large group of workmen sleeping in a cellar, and the stench that reached the sidewalk was revolting.

"Due regard for the normal reticences aside, no story of the Soviet Union in this year of grace is complete without some reference to evil odors and other unpleasant matters. Toilet facilities, even in the best hotels, range from inadequate to unspeakable. Tap water is not potable unless it is boiled. When our chief guide was berated for the notably atrocious outhouse attached to the hotel at Passanauer, in the Caucasus Mountains, he said sadly, 'All you Americans think about is toilets!' The Russians seem to have been concerned with matters more pressing than the installation of sanitary facilities or even of pure water supplies."

That there is a change of international attitude toward Russia is evidenced by a number of incidents, perhaps the two most notable being the recognition of the Soviet government by the United States and the other, the admission of Russia to the League of Nations as a permanent member, which recalls the remarks of a contributor to the *League of Nations Chronicle*. He recounted watching four years ago a routine meeting of the Disarmament Preparatory Commission. Suddenly the drowsy correspondents came to life. The delegates shed their boredom. A non-Russian had left his chair and gone to where the Russians sat, to whisper something in the ear of M. Litvinoff.

It was not unusual for a member of one delegation to confer in whispers with someone in another delegation—if the one conferred with was not a Russian. But the Jews, so to speak, had no dealings with Samaritans. The Russians, huddled together at one end of tables placed together in an oblong formation, were left alone almost as if they were lepers. At their hotel, M. Litvinoff, his charming English wife, and their comrades of the Soviet delegation were not allowed to eat where others did—English, French, Swiss, Americans, Italians. They were hidden away in a dining-room all their own. They were unwelcome in the public parlors. Pariahs, these "terrible Russians," at the seat of the League of Nations.

In years gone by, the Russians thought no more kindly of the League than most of those who came to the League thought of Russia. Lenin spoke of the Geneva institution as a vicious tool of capitalist society. Even M. Litvinoff has had some unkind things to say about it. But the attitudes of men and nations change, our raconteur remarks, if they did not, there would be no hope for this old world.

Among the interesting books on Russia recently published, may be mentioned:

Russia's Iron Age, by William Henry Chamberlain, Boston, Little, Brown and Co., \$4.00.

I Photograph Russia, by James E. Abbey, New York, Robert M. McBride & Co., \$3.00.

Machines and Men in Russia, by Louis Fischer, New York, Harris and Smith, \$2.50.

The White Armies of Russia, A Chronicle of Counter-Revolution and Allied Intervention, by George Stewart, New York, The Macmillan Company, \$4.00.

Russia: Youth and the Present Day World, by Frankwood E. Williams, M.D., New York, Farrar and Rinehart, \$2.50.

The Story of the Mite Boxes

By E. Walter Roberts

AN IMPRESSIVE EVENT at the recent General Convention was the report that the children's offerings totaled more than \$900,000, surpassing the gifts of the men and the women. I have been connected with that offering from the beginning.

The first Lenten offering in 1877—the year after I was called to the "Bible House" for "temporary work" that lasted 42 years—the modest first offering in Philadelphia was \$200. For the year 1929 it was \$507,889.20 and for the past three years it amounted with the Birthday Offering and that of the Little Helpers' offering to \$911,681.68, surpassing the offerings of the men and women. To this result perhaps the modest little "mite boxes" in which much of it has been gathered have contributed some part. A little of "the story of the mite boxes" then may not be out of place, for being 82 years young, I know the story.

As a little lad I always owned a missionary mite box. My father died in Philadelphia in 1853 when I was eight months old. My mother and I in 1868 were living in Troy, New York. I was always handy with tools and my uncle, the Rev. Joshua Kimber, secretary for Foreign Missions in New York, wrote asking if I would make some of the black walnut mite boxes the society then used. In doing so I considerably reduced the cost.

I was then preparing for the course of Mechanical Engineering in Cornell University.

In 1876 I was in Philadelphia, my birth place, at the Centennial, particularly interested, for fifteen colonial families of my ancestors from 1682 to 1740 helped to found the City of Brotherly Love and to win the surrounding country from the primeval wilderness.

While in Philadelphia I received a telegram to come to the "Bible House" in New York for emergency work and had the great privilege of working there for the next 42 years with six treasurers at Missionary Headquarters, with the finest group of men—missionaries and officers—bishops, priests, and laymen—that I have ever met.

A little later, as assistant treasurer, I thought the mite boxes, for all purposes, should again cost less, and I invented and patented, and gave to the Church, first the "Pyramids," then the "Keystones" (for the children's Lenten offering originated in Philadelphia, Pa., the "keystone" state), and later the rectangular folding boxes now used—each reducing the cost still further and I am happy to say that besides largely increasing the children's Lenten offerings these boxes have saved in the cost of manufacture, through the years, over that of those previously used, many thousands of dollars. (Up to 1916 the saving was over \$150,000.) And perhaps I may add much more than the total of my salary during those years. It was a busy, happy 42 years.

Books of the Day

Elizabeth McCracken

Editor

BOOKS ON PUBLIC AFFAIRS

G. D. H. COLE and his wife Margaret are industrious, intelligent, and interesting writers. Last year's book was entitled *The Intelligent Man's Review of Europe Today*. This year's takes a still wider scope as its title indicates—*A Guide to Modern Politics*. Although both husband and wife are avowed Socialists, this survey is a fair one. After a brief survey of the foundations of politics, they describe the outstanding features of a number of countries that illustrate the differences between the rival systems in action, emphasizing the actualities of these systems in every-day life. Then they discuss the nature of a political machine, the nature of the state, the significance of those political principles which involve the basis on which human societies exist—such as order and liberty, the problem of equality, work and leisure—and finally they take up "the future." Under the latter heading they consider the motives which stir men to political activity, the essential conditions of democracy, the controversy between democracy and dictatorship, and how far existing parliamentary systems can truly claim to be democratic and how much further they can go in expressing popular will. The volume ends with a review of the dangers that they believe threaten us and the means at our command to reform the situation. Both books are published by Alfred A. Knopf at \$3.00 each.

Another married couple who frequently collaborate, and largely in the same general field, are Charles A. Beard and Mary, his wife. Their book, *The Rise of American Civilization*, was one of the most talked of books during the year of its publication, and went into many editions. *The Open Door at Home*, Dr. Beard's new contribution, should also appeal to all intelligent readers who are interested in public affairs. It is hard to determine which of his many chapters is most interesting. He deals with problems of trade, economy, economic rivalry, and armaments, and brings under acute criticism current formulas and clichés bearing on "expanding foreign commerce." He sets forth a foreign policy for the United States based upon a new cultural policy in domestic affairs, taking into account the international scene and American life. His book denies the validity and appropriateness of the old liberal internationalism and presents the conditions requisite for national security, prosperity, and peace in a world of partial order and immense disorder. It is realistic and yet offers an ideal for the United States. It challenges the current assumption that outlets can be found abroad for the so-called surpluses of American industry and agriculture and indicates the narrowing lines of escape from the crisis in economy and thought. This is not a book to be read by one who seeks to have his or her pet theories corroborated and buttressed, but it is highly stimulating to those who are really seeking a solution of the many serious problems, both national and international, confronting the present age. Dr. Beard's other recent book, already referred to in these columns, was an analytical study in American foreign policy, bearing the title *The Idea of National Interest*. Both are published by the Macmillan Company at \$3.00 per volume.

CLINTON ROGERS WOODRUFF.

FAITHS MEN LIVE BY. By John Clark Archer, Hoover Professor of Comparative Religion at Yale University. Thomas Nelson and Sons. Pp. 497. \$3.00.

THIS VOLUME, which forms part of Nelson's *Religious Series*, contains a great deal of valuable information on "the twelve living religions of the world." It is written in a popular, almost a colloquial style and will be found useful to many who desire to make themselves better acquainted with the faiths and forms of present-day religion. It is, however, not apparent why "Primitivism" is treated as a separate faith, since the elements of "primitivism" are present in all religions, and even advanced Christians find themselves compelled to use the terminology of "primitivism."

From the reviewer's point of view the book suffers also from the description of the "twelve religions" as being separate and

apart, instead of being presented as gropings toward one faith to which Christ Himself is the all-sufficient answer.

The author is at his best in describing the religions of India, with which he has had first-hand acquaintance. But it is disappointing to find that, as a Christian minister, Dr. Archer is at his worst in dealing with Christianity. Readers of *THE LIVING CHURCH* will form their own conclusions when they discover Anglicans as merged in the general mass of "Protestants," though it is admitted that "today there is an increasing tendency among Episcopalians to regard themselves as Catholic." Christ is spoken of as the son of Joseph of Nazareth. Peter "may have been a Gentile—his name at least is Greek." We are told about "Augustine of Italy" and "Bishop Arius of Alexandria." The Eastern Church, we are told, "holds the doctrine of transubstantiation" and includes in its *Canon* "many apocryphal, or 'doubtful' writings (*i.e.*, doubtful from the point of view of the Hebrew and Protestant Churches)." "The Catholics" [meaning the Roman Catholics] "established the theory of the inspiration of the Church," while the Protestants "established the theory of the inspiration, and therefore the infallibility, of the Bible." "The Protestant Episcopal Church" originated politically by the Act of Supremacy of 1534 which constituted Henry VIII 'on earth Supreme Head of the Church' of England." "The 39 Articles established the details of creed in conjunction with the Prayer Book, and the Church of England was at last a fact." "Councils are the common property of Christendom, for example, Nicæa, Chalcedon, Trent, Westminster."

It is fair to say that Dr. Archer is more accurate in dealing with the religions of China and India, though even here he slips occasionally. A few of the errors are manifestly inadvertencies, such as the mention of Josiah's death in a war between *Assyria* and Egypt, and the reference to "the twenty-nine books of the New Testament." But we expect better things from a Professor of Comparative Religion at Yale.

HERBERT H. GOWEN.

MEDITATIONS FOR EVERY DAY. By the Rev. Fr. Andrew, S.D.C. Morehouse. 1934. \$2.40.

HERE IS A BOOK that can be unreservedly recommended for meditation and meditated reading. The author claims that all the meditations were the fruit of his own prayer, and came into being either in a chapel or in a religious cell before the crucifix. To bring forth fruit in lives they should not be read in a few sittings but be used as intended, day by day. They are based on sound theological doctrine and hold up high ideals. "We are spiritual beings; we feed on spiritual food; we have spiritual destinies." This strikes the keynote of the teaching. The material touches a comparatively wide range of subjects, always with a spiritual application, and would be found useful and suggestive by priests who give spiritual conferences to guilds and parish societies. It is a matter for thanksgiving that books of this type are being produced by priests of our Church for their own people.

MOTHER MARY MAUDE, C.S.M.

MARY PETERS. By Mary Ellen Chase. Macmillan. \$2.00.

IF ONE HAS only one good memory left in one's heart, even that may be some time the means of saving us." Mary Peters, aged nine, stood on deck in the harbor of Cadiz amid circling gulls, and drank in the dazzling whiteness of the city—white seawall, white turrets, minarets, and spires—all white beneath the Spanish blue. To this symbol of security, stability, and quiet order she was to return in spirit throughout her life.

Born in Singapore harbor and educated on the high seas, at fifteen she settled into the New England village life pictured in *A Goodly Heritage*. To her it was to prove prosaic in teaching routine and tragic within her family, while its only romance ended in a sordid marriage. And she was to experience all the changes that the past half century has brought: the decay of sailing vessels, the invasion of summer visitors, and the havoc wrought by antique collectors. Yet through it all the memory of Cadiz sustained her, finding homely embodiment in a hooked rug, her year-long secret work. And we leave her serene, watching a schooner fade away into the evening dusk.

M. P. E.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be just and pure. —*Marcus Aurelius*.

NEWS OF THE CHURCH

Flames Damage Two Long Island Churches

Church of the Epiphany, Ozone Park, Queensborough, and Christ Church, Manhasset, Suffer Loss

BROOKLYN—Two church fires within 10 days is probably unique in the history of the diocese of Long Island.

The Church of the Epiphany, Ozone Park, Queensborough, was found to be on fire at about 2 P.M., December 31st. The fire department was very prompt, and soon had the fire under control. Nevertheless, damage, amounting to \$8,000 or \$10,000 resulted; partly to the building itself, and partly to organ and furnishings. The rector is the Rev. James W. Tripp.

Passers-by discovered January 8th, at about 8 P.M., that Christ Church, Manhasset, in Nassau county, was on fire, though the only evidence was smoke issuing from the room. No flames were to be seen. Again the firemen were very prompt, but their efforts were seriously hindered by dense smoke that filled the church, and by the fact that there was no fire to be seen. It was necessary to smash one of the upper panels in a handsome window over the altar in order to ventilate the building. The fire when located was found to be within the frame wall on one side of the chancel, and in the space between the ceiling and roof of the chancel. The fire was successfully confined to these parts, but it was three hours before it was extinguished. The nave was undamaged, except by water and smoke. The decorations and the finish of the furniture are destroyed. The chancel suffered more, and one side of it will have to be rebuilt, with much of the roof. The damage to the organ is undetermined, but it is feared to be extensive. The total loss may amount to \$50,000.

(Continued on page 82)

First Retreat For Laity in Diocese of Lexington

VERSAILLES, KY.—The first retreat for lay people in the diocese of Lexington was conducted at Margaret Hall January 3d and 4th by the Rev. George Ralph Madison, of Paris, diocesan secretary for the Retreat Association. Seven women, representing as many parishes in the two dioceses in Kentucky, attended. Hospitality was provided by the Sisters of St. Anne who operate Margaret Hall school for girls, and who initiated this particular retreat.

Polish Bishop Cathedral Preacher

BUFFALO—Bishop Jasinski of the Polish National Catholic Church was the preacher at Evensong in St. Paul's Cathedral here January 6th.



NEW PASTOR OF FOND DU LAC CATHEDRAL

Important Changes Made in Fond du Lac

New Administrative Plans Include Naming of Fr. Dubois Cathedral Pastor

FOND DU LAC, WIS.—Important changes in administrative plans of the diocese of Fond du Lac, which contemplate the use of Grafton Hall for diocesan retreats, conferences, institutes, summer schools, and as the executive center of the diocese, coupled with the resignation of the Very Rev. E. W. Averill as dean and the appointment of the Rev. Albert J. Dubois, rector of St. Mark's Church, Waupaca, as canon pastor of St. Paul's Cathedral, have been announced by Bishop Sturtevant of Fond du Lac.

The changes, considered of wide import to expansion of diocesan work, were effective January 1st.

Fr. Averill, who resigned the title and position of dean, which will be vested in the Bishop, held the office for the last 11 years.

"The chapter has elected Dean Averill to the office of residentiary canon, in which capacity he will be an integral part of the organization and life of the cathedral," the Bishop said.

In assuming the office of canon pastor of St. Paul's Cathedral, the Rev. Albert J. Dubois brings a wide experience in parish and diocesan activities. Fr. Dubois is establishing a parish office at Guild Hall. It will become the clearing house and administrative center of the manifold activities of the enlarged parish program looking toward increased service to the community and the Church, as well as the Cathedral congregation itself.

Bishop Fawcett Improves

QUINCY, ILL.—Bishop Fawcett of Quincy, who has been seriously ill for the past two months, is now convalescent.

Bishop Vincent Dies at Cincinnati Home

Oldest Bishop of American Church Succumbs in Sleep After Being Unconscious All Day

CINCINNATI—The Rt. Rev. Dr. Boyd Vincent, retired Bishop of Southern Ohio, the oldest bishop of the American Church in point of consecration, died at his home here at 8:35 P.M., January 14th. He was 89 years old.

The Bishop died in his sleep after being unconscious all day. Bishop Hobson of Southern Ohio was absent from the diocese at the time. Mrs. Hobson was with Bishop Vincent at the time of his death.

BURIAL IN ERIE

The funeral was to be held January 16th at St. Paul's Cathedral here where Bishop Vincent was consecrated 46 years ago. Bishop Hobson was to be in charge, accompanying the body to Erie, Bishop Vincent's old home, for burial.

Bishop Vincent, who retired in 1929, was born in Erie May 18, 1845, the son of B. B. and Sarah Vincent. He studied at Yale, receiving the Bachelor of Arts degree in 1867, the Master of Arts degree in 1870, and the Doctor of Divinity degree in 1913. He attended Berkeley Divinity School, receiving his Bachelor of Divinity degree in 1871. He received the degree of Doctor of Sacred Theology from Trinity in 1889, and the Doctor of Laws degree from Kenyon in 1919.

He was ordained deacon in 1871, priest in 1872, and consecrated Bishop January 25, 1889. He served as Bishop Coadjutor of Southern Ohio from 1889 to 1904, and as Bishop from 1904 to 1929 when he resigned. He was chairman of the House of Bishops from 1910 to 1916.

Harrisburg to Organize Laymen's League Branches

HARRISBURG, PA.—Eugene E. Thompson, president of the Laymen's League of the Episcopal Church, addressed the December meeting of the executive council of the diocese of Harrisburg on the aims and purposes of the league. The council approved the formation of parochial branches and a diocesan branch, requesting the Bishop to appoint a committee to foster the work of the league in this diocese. Lesley McCreath will be chairman.

Baptizes Family of Six

MOUNT HOPE, PA.—The Rev. Azael Coates, vicar of Hope Church, Mount Hope, had an unusual experience recently when he baptized a whole family of six persons and later the same day presented the father and mother and a grown son and daughter for confirmation.

1,300 at League Meeting in Boston

Presiding Bishop, Dr. Wei, and Bishop Sherrill Among Leaders at Conference

BOSTON—The 15th annual meeting of the Massachusetts Church Service League on January 9th was addressed by the Presiding Bishop at a morning conference for clergy and laymen on The Church in Active Coöperation With Other Communions, and by Dr. Francis Cho Min Wei at the morning meeting of women. Both guest speakers had part in the success of the afternoon mass-meeting as 1,300 men and women filled Ford Hall to its capacity.

The Church in Action was the general subject of the afternoon. Dr. Wei presented The Forward Movement; Bishop Perry spoke on Facing Conditions in the Mission Field; and Bishop Lawrence, retired Bishop of Massachusetts, detained at home by a cold, sent a letter on Facing Conditions at Home.

In the course of his words on foreign missions, the Presiding Bishop drew from a breast pocket something very beautiful and evidently very dear to him—the armband of an Igorot chieftain, adorned with carved image, with a waving plume of hair attached. This had been given to him by its owner, a young man of that head-hunting tribe of the Philippines, the first Igorot to begin study for entrance to the Christian ministry. Speaking of the effect upon the Church's organic structure and vitality of every step taken toward the fulfillment of its mission to the world, Bishop Perry said, "Every new frontier crossed by the Christian missionary expands his conception of the Gospel he proclaims; every racial problem confronting him develops the capacity for sympathetic understanding; every human need encountered draws upon fresh resources of spiritual power."

Bishop Lawrence pointed out that the moral situation is infinitely more disturbing than the financial one; and ended with the exhortation that we have in these days the greatest work given to men, the creation of a man, true, humble, courageous, chivalrous.

There was a surprise for the assembled group. Bishop Sherrill of Massachusetts made an inspired plea that we take the pettiness out of Church life, scorning egotism to make place for joy, and peace, and victory. He began:

"We have 70,000 communicants in this diocese, and from 1,200 to 1,300 people in this room; but when I think that 11 disciples transformed the Roman Empire, I wonder what is the matter with us that we are not able to do more in this twentieth century than we are doing for the Kingdom of God."

And then he cited some of the innumerable, shallow, egocentric attitudes that make professed Christians so often unattractive, and that hinder, not help, the work to which they are professedly loyal.

"I am optimistic," he added, "I have

Gospel in Six Languages at New York Service

NEW YORK—Aramaic, Japanese, Spanish, Greek, Chinese, and English were the languages in which the Christmas Gospel was read in the Christmas service at Church Missions House, by George Lamsa, who is an Assyrian by birth, Bishop Nichols of Kyoto, the Rev. Goodrich R. Fenner, who knows Spanish from his parish work in the Southwest, John A. Bitas, a Greek Orthodox student in General Theological Seminary, Dr. Francis Wei, and the Rev. C. Rankin Barnes.

not been as optimistic since I have been Bishop as I am today. I really believe that we are on the eve of a great spiritual awakening; but don't forget that you and I can 'put out' any spiritual awakening, unless we ourselves are awake and realize the significance of it!"

The second great mass-meeting of the occasion came in the evening when the Cathedral Church of St. Paul was filled with young people for a rally where the speakers were also young—clergymen who had given service in the mission field and leaders in the work with the youth of the diocese.

Bexley Hall Hears Lectures

by Drs. Bell and Nicholson

GAMBIER, OHIO—Bexley Hall, the divinity school of Kenyon College, was visited by two eminent lecturers during the month of December.

The Rev. Dr. Bernard Iddings Bell, canon of St. John's Cathedral, Providence, addressed the student body of the seminary December 18th on the work of priest, preacher, and pastor in the modern church. He painted a difficult future for the Church and its ministers, and emphasized the importance of a serious and earnest acceptance of the divine calling. His address at the seminary was preceded by a sermon in the college chapel December 16th, and a series of three lectures at the college on the development of Christianity and the problems the Church must meet today and in the future.

Dr. Sydney H. Nicholson, director of the School of English Church Music, London, and warden of St. Nicolas College of Music, Chislehurst, addressed the students December 13th.

Organist Composes Mass

NEW YORK—The organist of St. Paul's Chapel, Trinity parish, has composed a Mass in F. This will be sung at the choral Eucharist on St. Paul's Day, the patronal festival. The Mass was heard for the first time on Christmas Eve, when St. Paul's kept its 168th Christmas. The patronal festival will begin January 24th, with the opening of the churchyard gates. This old ceremony follows the period during which the gates are regularly closed, to maintain the vested right of the church to control the right of way through the churchyard. The vicar of St. Paul's is the Rev. Dr. Joseph B. McComas.

Laymen's Conference at White Plains, N.Y.

Leaders at Westchester Archdeaconry Meeting Include Fr. Hughson and Fr. Barnes

WHITE PLAINS, N. Y.—A conference for laymen on Personal and Social Religion was held in Grace Church here, January 5th. The conference was under the auspices of the committee on evangelism and the committee on social service of the archdeaconry of Westchester. The rector of Grace Church, the Rev. J. Reginald Mallett, was host.

The afternoon session was devoted to the consideration of personal religion. The leader was the Rev. Fr. Shirley C. Hughson, Superior of the Order of the Holy Cross.

FR. BARNES SPEAKER

After supper in the parish house, there was an address by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, on What Action on Social Problems Does the Episcopal Church Officially Expect of Its People?

This was followed by three group discussions. One of these was led by the Rev. William N. Colton, rector of St. Barnabas' Church, Irvington, on Can the Church Develop a Program for Peace? Another, led by the Rev. Dr. Floyd Van Keuren, executive secretary of the diocesan social service commission, was on How May the Local Parish Promote the Church's Program in Regard to Motion Pictures? The third group was under the leadership of Fr. Barnes and had for its topic How Can the Church Hasten Social Insurance?

At the end of an hour's discussion, the three groups met together and made their reports. These reports were then summarized by Fr. Barnes. There was a large attendance at all sessions, drawn from all the parishes in the archdeaconry.

Flames Damage Two Long Island Churches

(Continued from page 81)

In both cases the insurance was in the Church Properties Fire Insurance Corporation.

It is the second time that Christ Church parish, Manhasset, has suffered from fire. The old church, on the same property but not on the exact site of the present one, was struck by lightning and completely destroyed September 11, 1912. The present church was built at once, larger and handsomer, and as soon as completed it was consecrated by Bishop Burgess, St. Barnabas' Day, 1913. The Rev. Charles H. Ricker is the present rector.

Dean Hale Niagara Falls Speaker

NIAGARA FALLS, N. Y.—The Very Rev. S. Whitney Hale of St. Paul's Cathedral, Buffalo, was the speaker at the dedication of the City Mission here.

Rev. Humphry Beevor Berkeley Lecturer

Librarian of Pusey House, Oxford,
Prominent Writer and Preacher
of English Church

NEW HAVEN, CONN.—It is the custom of the Berkeley Divinity School to have an English lecturer each year during the winter term. Under this plan Canon Percy Dearmer, the Rev. G. A. Studdert-Kennedy, Dean Dwelly, and other distinguished English clergymen have visited this country. The English lecturer this year is the Rev. Humphry Beevor, librarian of Pusey House, Oxford.

Fr. Beevor was born in 1903, was a scholar of Winchester, and of Oriel College, Oxford, taking a first-class in the Honor School of Theology in 1927. After a year at St. Stephen's House, Oxford, he was ordained, and for two years was a curate of St. Mark's, Swindon. He has held his present position since 1930. Fr. Beevor is the author of *The Joyous Church* and *The Anglican Armoury*, and is a frequent contributor to the *Church Times*, the *Church Quarterly Review*, and other periodicals. He was chosen by the Literature Committee of the English Church Union to edit an important volume of *Catholic Sermons* which was very well received. He is spoken of as "among the outstanding younger preachers in England." At Oxford his chief work is among undergraduates.

Fr. Beevor has already preached in cathedral churches at Hartford and Boston, and at Christ Church, Cambridge. While in Boston he addressed the Massachusetts Clerical Association. He will speak at the mid-winter reunion at the General Theological Seminary, and January 20th will preach in the Cathedral of St. John the Divine. His itinerary includes visits to Philadelphia and Washington. He is giving courses at the school in Homiletics and Christian Apologetics, and in addition is doing a limited amount of outside preaching and lecturing.

Stained Glass Window Memorial to the Late Bishop Coleman

WILMINGTON, DEL.—A stained glass window was dedicated in St. John's Church, Wilmington, January 6th, in memory of the late Bishop Leighton Coleman, who served as Bishop of Delaware for 19 years until his death on December 14, 1907. The window is the gift of Bishop Coleman's niece, Mrs. Henry Belin du Pont of Ardmore, Pa., a member of St. John's Church. Bishop Coleman had at one time been rector of St. John's Church. Bishop Cook of Delaware officiated at the services of dedication.

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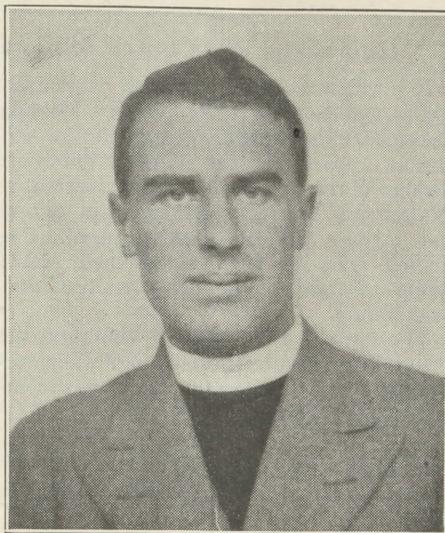
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REV. HUMPHRY BEEVOR

Nebraska Governor at Service of Dedication Before Inaugural

OMAHA, NEBR.—When Governor R. L. Cochran went to the state capitol for his inauguration he arranged with the Rev. Garth Sibbald of St. Matthew's Church, Lincoln, his church, to have the church open, so that he might enter with his staff on the way, and take part in a service of dedication of himself to the highest ideals of his office. Bishop Shaylor of Nebraska was the celebrant at a service of Holy Communion.

"Loyalty Week" Being Observed by Evanston, Ill., Pro-Cathedral

EVANSTON, ILL.—St. Luke's Pro-Cathedral, Evanston, is celebrating Loyalty Week the week of January 13th to 20th. The program opened with Bishop Stewart of Chicago preaching on January 13th and was followed by a loyalty canvass of the entire parish. Teams of laymen have been organized to call upon adults and teams of laywomen to call upon the homes of Church school pupils. The week closes January 20th with the Very Rev. Dr. Gerald G. Moore, dean, preaching.

The plan will inaugurate the jubilee of St. Luke's. The actual anniversary occurs early in the summer and plans are being developed for an extensive celebration at that time.

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National Conference of Young Men Planned

Chicago to be Scene in May of
Congress Under Auspices of Mis-
sionary Movement

CHICAGO—A national young men's missionary congress is to be held in Chicago, May 2d to 5th, under auspices of the Laymen's Missionary Movement, according to announcement by F. J. C. Borwell, Churchman and leader in the movement.

Prof. Arthur H. Compton, Nobel prize winner and physicist of the University of Chicago, will be chairman of the congress. Several hundred young men leaders of various faiths are expected to attend.

Mystery Play to be Given

NEW YORK—On St. Agnes' Eve, January 20th, the traditional mystery, *The Closing of the Crib*, will be given in St. Paul's Chapel, Trinity parish, by the children. There will be music and reading of the Scriptures.

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Trinity, New York, Has Parish House

Basement Floor of Building at 74
Trinity Place, Recently Purchased,
Converted to New Use

NEW YORK—Old Trinity parish, established in 1696, has a parish house for the first time in its long history. This "house" consists of the basement floor of the building at 74 Trinity Place, recently bought by Trinity Corporation.

This floor covers an area of about 5,000 square feet. It has been converted into two large club rooms, one for men and one for women, with a connecting vestibule. The decorators and furnishers have made the rooms very attractive. They are provided with the usual facilities for reading, writing, and resting. Arrangements have also been made for entertainments of various kinds.

Although the two club rooms are designated for men and women respectively, there will be no rule as to their exclusive use by either. The Rev. Dr. Fleming, rector of Trinity, in speaking of the parish hall, as it will be called, said:

"It is for the comfort and convenience of this downtown congregation, the workers of the neighborhood. There is no such place now available. We shall have books and magazines, comfortable chairs in which to read, friendly conversation, occasional lectures between office hours and dinner time, and some evening group meetings.

"While the parish hall is primarily for workers, everyone will be welcome. In its 237 years of existence, Trinity has never had such a hall."

The building at 74 Trinity Place is 25 stories high. Dr. Fleming has already moved his office to the 24th floor. The top floor has been made into a vestry room. The architect who reconstructed the building is Hobart Upjohn, the grandson of the architect of the present edifice of Trinity Church.

The parish house was formally opened on January 16th, with a service of dedication. Hereafter, a hostess and one of the Trinity clergy will be present throughout each day in the parish hall.

Following the brief service of dedication at the opening, the rector, the Rev. Dr. Frederick S. Fleming, and the comptroller of Trinity Church, Lawson Purdy, made addresses. The Downtown Glee Club, comprising 150 men, and the Golden Hill Glee Club, composed of women, sang under the direction of Dr. Channing LeFebvre, organist and choirmaster of Trinity. These two glee clubs have already been using the parish hall for rehearsals.

Font Dedicated in Tennessee Church

LAGRANGE, TENN.—A marble font in Immanuel Church was dedicated "to the glory of God and in loving memory of Mrs. Lavinia Firth Whyte" by the priest in charge, the Rev. James F. Plummer, December 9th. The font was given by Mrs. Whyte's daughter, Mrs. Ethel Whyte Boxley, of Virginia.

Service of Thanksgiving After Houtzdale, Pa., Church Repairs

HOUTZDALE, PA.—A service of thanksgiving was held in Holy Trinity Mission December 9th for the completion of extensive repairs to the mission building. Bishop Ward of Erie officiated, assisted by Walter M. Bennett, lay reader in charge and former Church Army captain. The singing was led by the combined vested choirs of four of the missions in Clearfield county.

The improvements include shingling the roof, strengthening the foundation, remodeling and painting the interior, and installing new lights.

Retreat Association Representative

HARTFORD, CONN.—Bishop Budlong of Connecticut has appointed the Rev. Henry Erskine Kelly, rector of St. George's parish, Bridgeport, diocesan representative of the Retreat Association.



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

MRS. C. L. DUNN

BERKELEY, CALIF.—As a result of an accident on Christmas Eve, Mrs. Cecil L. Dunn, daughter of the Rev. and Mrs. F. D. Graves of Reno, Nev., died in Berkeley. While riding her bicycle she apparently lost control, struck the curb and was thrown to the pavement, striking her head, and died within a few minutes without regaining consciousness.

Mrs. Dunn was born December 31, 1908, the eldest daughter of the Rev. and Mrs. Frederick D. Graves. Her paternal grandfather was the late Bishop of Western Nebraska, the Rt. Rev. Anson R. Graves, and her maternal grandfather was the Rev. Dr. Herbert M. Denslow of Hartford, Conn. She was an honor graduate of Pomona College, California, of the class of 1930, after which she received her Master's degree in Social Administration at Western Reserve, Cleveland, and later her Master of Arts at Pomona College.

Married June 12, 1933, she leaves besides her husband an infant son, Peter Graves, her parents, a sister Sarah, and two brothers, Eliot and Stephen.

Burial was in Berkeley, where she had been making her home. A Requiem was said by her father at All Souls' Church, Berkeley, and later the burial office was read by the Rev. Theodore Bell, assisted by the Rev. F. D. Graves.

MRS. W. R. WATSON

BAY SHORE, L. I., N. Y.—Mrs. Rose E. Watson, wife of the Rev. William R. Watson, rector of St. Peter's Church here, died in the rectory January 9th after a short illness of influenza. A heart attack caused death.

Besides her husband she is survived by a daughter, Miss Genevieve Watson, who is director of elementary education in the Mansfield, Ohio, school system.

MRS. F. R. MILLSPAUGH

TOPEKA, KANS.—Mrs. Mary McPherson Clarkson Millspaugh, widow of the late Rt. Rev. Frank Rosebrook Millspaugh, third Bishop of Kansas, died December 26th in her home after a short illness.

Mrs. Millspaugh was born in Chicago March 10, 1850. She was the daughter of the Rt. Rev. Robert Harper Clarkson, who, at the time of her birth, was the rector of St. James' Church. In 1865 he became Bishop of Nebraska and Dakota.

The funeral service was conducted by Bishop Wise of Kansas in Grace Cathedral, assisted by Bishop Mize of Salina and the Ven. Leonidas W. Smith of Topeka. The dean of the Cathedral was unable to take part in the service due to illness.

Mrs. Millspaugh is survived by five

daughters and one son: Mrs. John Abrahams, Mrs. Charles Brooks Thomas, and Miss Mary Hambleton of Topeka, Mrs. Van L. Birch of Memphis, Tenn., Mrs. Harold D. Copeland of Kansas City, Mo., and Robert Clarkson Millspaugh of Oklahoma City, Okla.

Cardinal Bourne, Head of Roman Church in England, Succumbs

LONDON—Francis Cardinal Bourne, Roman Catholic Archbishop of Westminster, died January 1st. He was head of the Roman Church in England. Vatican circles in 1929 gave the Cardinal much credit for formulating the ideas on which were based the negotiations which resulted in the establishment of Vatican City as an independent papal state.

Cardinal Bourne, who passed to his rest after a prolonged illness, followed the traditional policy of the Roman communion in the question of reunion. His policy was practically the same as that of Cardinal Vaughan, but he was less vehement in his language than was his predecessor, and, though Anglicans disliked his policy, they had no quarrel with the way in which he expressed it. There was nothing of the characteristic Irish pugnacity about Dr. Bourne. He was a fervent English patriot—a circumstance which made him at times *persona ingrata* at Rome.

For the first time since the Roman Catholic hierarchy was established in England, in 1850, the next Cardinal of Westminster will be elected by the Congregation of the Consistory, and not by the Propaganda office.

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Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.
Six organ recitals—January 22, 30 and February 6, 13, 20, 27 at 8:30 P.M. Titus, Watters, McLaughlin, Downes, White, Zeuch.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

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Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

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

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

Chicago Teachers Hear Mrs. A. Rogers

Diocesan Leadership Training School
Opening Session Attended by 127
Parish Leaders

CHICAGO—Declaring the biological condition of the human race is directly responsible for the rise of Socialism and Communism, Mrs. Anne Rogers, Chicago psychologist and lecturer, pointed to biology as an important consideration for the Church school teacher. She lectured at the opening session of the diocesan Leadership Training School which opened at diocesan headquarters the night of January 7th, and will continue each Monday for 10 weeks.

A total of 127 clergymen, Church school teachers, and superintendents from 34 parishes were in attendance at the opening session.

Classified Advertising

RATES

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

Memorials

AUGUSTINE HUGO WELLS ANDERSON, PRIEST
Entered into life eternal, January 17, 1919.

What though he standeth at no earthly altar,
Still in white vestments on the golden floor
Where love is perfect and no foot can falter,
He serveth as a priest forever more.

ALLEN KENDALL SMITH, PRIEST

In ever loving memory of my dear husband,
ALLEN KENDALL SMITH, priest, who entered
into life eternal January 17, 1913.

"Eternal rest, grant unto him, O Lord, and let
light perpetual shine upon him."

"Now for the dead I kneel to pray
And feel a Presence as I kneel
Lo! It is Jesus standing near;
He smiles: 'Be not afraid'—
Dear Lord, how shall we know that they
Still walk unseen with us and Thee
Nor sleep, nor wander far away?
He smiled: 'Abide in Me.'"

HENRY MESIER, PRIEST
Obit, December 2, 1934

The clergy of Long Island record with sorrow
the death of their brother and fellow-priest, HENRY
MESIER, on Sunday, December 2, 1934.

The greater part of his ministry of thirty-seven
years was spent in this diocese, where he was held
in deep affection by his fellow-clergy. They recognized
in him a quality of Christian mysticism, unworldliness,
and never-failing devotion to our Lord and His Church. He possessed an originality

ANNOUNCEMENTS—Continued

Memorials

which made his ministry peculiarly effective. We recall his love for souls, and his warm-hearted response to any thoughtfulness toward himself. He never forgot those to whom he ministered, and his loving messages were treasured by many through the years. He was particularly fond of children and loved to work among them.

We wish to express our deep sense of loss in this world and the certainty of fellowship in the Communion of Saints.

We extend to his family our sympathy and the assurance of our prayers for God's continual blessing on them.

"Rest eternal grant to him, O Lord,
And may light perpetual shine upon him."

JOHN E. GERSTENBERG,
BAYARD H. GOODWIN,
J. REGINALD MOODEY,
RICHARD D. POPE,
CHARLES HENRY WEBB,
Committee.

GEORGE COOLIDGE HUNTING

In constant, loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada, who entered into Paradise, February 6, 1924.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

Resolution

PHILIP M. KERRIDGE

Rector, St. James' Church,
New London, Conn.

January 2, 1910—December 14, 1934.

The wardens and vestrymen of St. James' Church wish to record their sorrow in the loss of their rector, PHILIP M. KERRIDGE, and to convey to his children the sympathy so widely shared by the parishioners of this church. His ministry at St. James' filled nearly twenty-five years. He will be sadly missed by the poor and the sick, and by a loyal band of friends who knew him and loved him.

For the Vestry:

HOMER K. UNDERWOOD,
CHESTER E. DIMICK,
GERARD E. JENSON.

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WANTED

AM ANXIOUS TO SECURE COPIES of the old Hutchins (1892) hymnal, with words and music. Any church with copies to dispose of in good condition will kindly communicate with REV. EDGAR L. PENNINGTON, Rector of Grace Church, Ocala, Fla.,

Rhode Island School Sessions Under Way

Bishop Bennett, Dr. Evans, and Canon Bell Lecturers at Diocesan Institute at St. Martin's

PROVIDENCE—Lecturers at this year's School of Christian Life include Bishop Bennett, Assistant to the Bishop of Rhode Island; the Rev. Dr. John M. Evans, rector of the Church of the Messiah, Olneyville; and Canon Bernard Iddings Bell of the Cathedral of St. John, Providence.

The sessions are being held on the Monday evenings during January and February in the parish house of St. Martin's Church.

The school is conducted annually by the diocesan department of Christian education.

Books Received

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

BANKS UPSHAW AND COMPANY, San Francisco, Calif.:

The Heavens and Earth Declare. By H. T. Nelson. \$1.00.

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:

God and the Social Process. By Louis Wallis. \$2.00.

SAMUEL FRENCH, New York City:

The First Legion. By Emmet Lavery. \$1.50.

THE MACMILLAN COMPANY, New York City:

The Revelation of the Holy Spirit. By E. L. Strong. \$2.75.

OXFORD UNIVERSITY PRESS, American Branch, New York City:

One Hundred and Ten Miracles of Our Lady Mary. With illustrations. Translated by Sir E. A. Wallis Budge from Ethiopic Manuscripts. \$4.25.

Legends of Our Lady Mary the Perpetual Virgin and Her Mother Hanna. With illustrations. Translated by Sir E. A. Wallis Budge from Ethiopic Manuscripts. \$3.25.

PAPER-COVERED BOOKS

ACADEMY OF POLITICAL SCIENCE, New York:

The Stabilization of Peace. Edited by Parker Thomas Moon. \$1.00.

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BLOCH PUBLISHING COMPANY, New York City:

The Protocols of the Elders of Zion. By Benjamin W. Segel. Translated by Sascha Czazckes-Charles. 50 cts.

THE DRAMATIC PUBLISHING COMPANY, Chicago, Ill.:

Cinderella. By Frances Homer.

The Forgotten Man. By Jewell Bothwell Tull.

The Giant and the Biscuits. By Jean Lee Latham.

His Just Desserts. By Helen A. Monsell.

Just Like Us. By Mollie Kelly.

The Master in the House. By Betty Fitzgerald.

GLOBE BOOK COMPANY, New York:

History of Education. By Philip R. V. Curoe. 94 cts.

LLEWELLYN PUBLISHING CO., Los Angeles:

Astrology. \$1.00.

B. A. M. SCHAPIRO, New York City:

Word Studies in the Old Testament. By B. A. M. Schapiro.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

The Groups Movement. By John A. Richardson. 75 cts.

SMITH COLLEGE, DEPARTMENT OF HISTORY, Northampton, Mass.:

Benefit of Clergy in the Later Middle Ages. By Leona C. Gabel.

UNIVERSITY OF TEXAS, Austin, Texas:

A Budget Manual for Texas Cities. By Roscoe C. Martin.

University of Texas Bulletin. No. 3445.

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