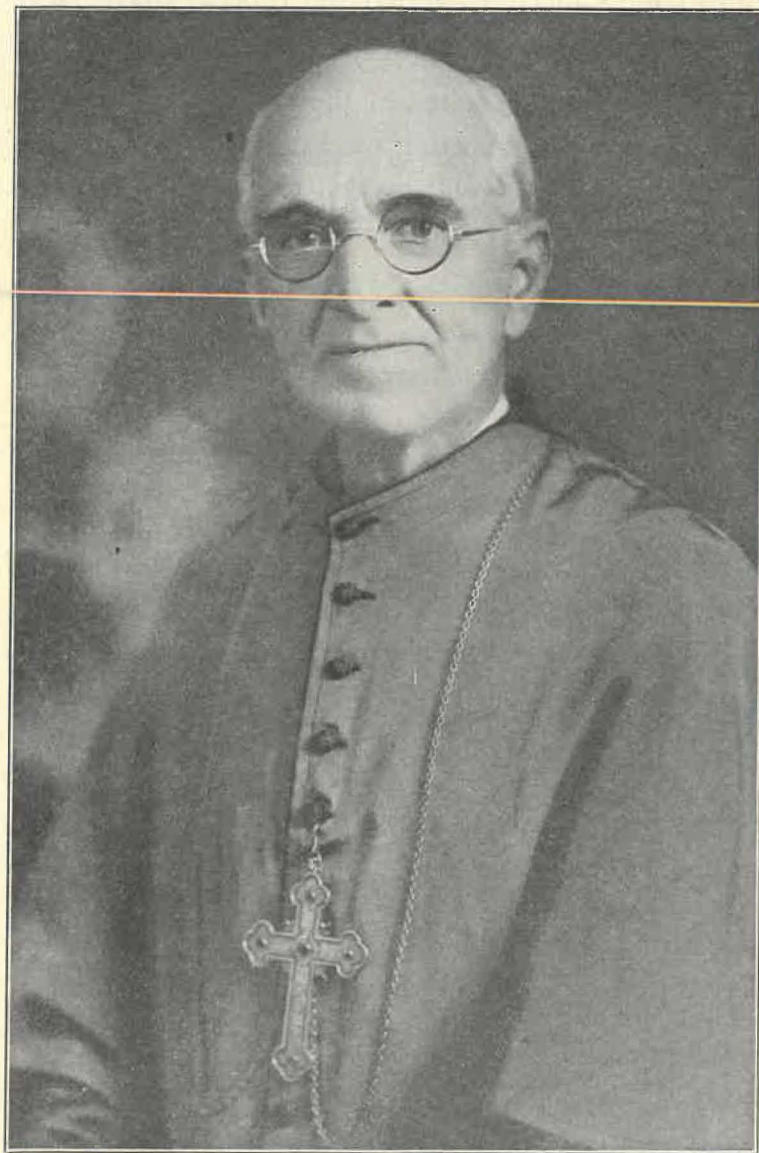


# The Living Church



**THE LATE BISHOP WELLER**  
(See pages 578 and 591)



## *The Houston Message of the House of Bishops on the Every Member Canvass*

**R**ECENTLY the Field Department presented a statement through advertisements in the Church weeklies which may be summarized as follows:

The sum of the Objectives which the dioceses have assumed for the support of the 1936 General Church Budget is less than the amount needed.

If these Objectives are reached in the Canvass and subsequently paid in full, the National Council, meeting on February 11th next will lack approximately \$150,000 of the amount needed to maintain the general work of the Church at the figure of the Emergency Schedule.

If this situation remains unchanged at the time of the Council meeting it will be necessary, because of the orders of General Convention, to make a further cut in the Church's general work.

Facing this situation, the House of Bishops, meeting at Houston, adopted a statement which concluded as follows:

"Brethren, this will be nothing short of a debacle, and that in the face of improvement in the financial condition of our people generally. The effect will be demoralizing to our people and disastrous to the work. Therefore be it

**RESOLVED:** That it is the sense of this House that every Bishop be requested to send to each of his clergy a Pastoral letter, to be read to his congregations, setting forth these facts and calling upon them, with all the emphasis possible, to increase their pledges before January 1st in order that at least the Emergency Schedule may be maintained and the influence of the Church preserved in this present civilization."

**An increase of 11% in the pledges for 1936 will raise the Budget and work of the general Church above the standstill basis it occupies at present.**

• • •

THE FIELD DEPARTMENT OF THE NATIONAL  
COUNCIL :: 281 FOURTH AVENUE :: NEW YORK

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. FRANK GAVIN, Th.D.  
 CLINTON ROGERS WOODRUFF } Associate Editors  
 ELIZABETH MCCrackEN }  
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 ELIZABETH MCCrackEN.....Literary Editor  
 ADA LOARING-CLARK.....Woman's Editor  
 R. E. MACINTYRE.....Advertising Manager

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### SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN-AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND.... 4.50 per year  
 OTHER FOREIGN COUNTRIES..... 5.00 per year

## Church Calendar



### NOVEMBER

30. St. Andrew. (Saturday.)

### DECEMBER

- 1. First Sunday in Advent.
- 8. Second Sunday in Advent.
- 15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
- 21. St. Thomas. (Saturday.)
- 22. Fourth Sunday in Advent.
- 25. Christmas Day. (Wednesday.)
- 26. St. Stephen. (Thursday.)
- 27. St. John Evangelist. (Friday.)
- 28. Holy Innocents. (Saturday.)
- 29. First Sunday after Christmas.
- 31. (Tuesday.)

### CALENDAR OF COMING EVENTS

#### DECEMBER

- 6, 7, and 9. National Executive Board Meeting of Woman's Auxiliary.
- 10-12. National Council Meeting.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### DECEMBER

- 9. Grace Church, Louisville, Ky.
- 10. St. Paul's, Springfield, Ill.
- 11. Holy Apostles', Hilo, Hawaii.
- 12. St. Alban's, Tochigi Machi, Japan.
- 13. Calvary, Philadelphia.
- 14. St. James', Cleveland, Ohio.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

BARNETT, Rev. WILLIAM J., Jr., is curate at Christ Church, Binghamton, N. Y. (C.N.Y.). Address, 5 Mather St.

BENNETT, Rev. FRANKLIN P., former curate at St. Paul's Church, Syracuse, N. Y. (C.N.Y.); has accepted election as rector of the parish as of November 1st.

CRAIGHILL, Rev. FRANCIS H., Jr., formerly rector of Grace Church, Camden, S. C. (U.S.C.); has accepted a call to become assistant at St. Bartholomew's Church, New York City.

DANZOLL, Rev. F. SLADE, is serving as senior assistant at St. Michael's Church, New York City, at 225 W. 99th St.

KENNAN, Rev. E. VICTOR, formerly rector of Grace Church, Freeport, Ill. (C.); to be rector of St. Paul's Church, Des Moines, Iowa. Address, 4200 Grand Ave. Effective December 9th.

KNIGHT, Rev. JOHN T., formerly missionary of Associated Missions, York, Nebr.; is locum tenens at St. Paul's Church, Omaha, Nebr. Address 3416 Hawthorne St.

LOANE, Rev. WILLIAM P. C., formerly assistant at St. Peter's Church, Philadelphia, Pa.; to be rector of the Church of the Incarnation, Drexel Hill, Pa. Address Riverview Ave. and Garrett Rd. Effective December 8th.

MADDOX, Rev. CHARLES DELANO, formerly vicar of St. Jude's Church, Tiskilwa, Ill. (Q.); is rector of St. Thomas' Church, Plymouth, Ind. (N.I.).

PETERSEN, Rev. RICHARD O., formerly vicar of St. Matthew's Church, Toledo, Ohio; to be rector of Christ Church, Lima, Ohio. Residence, 824 W. N St. Effective, December 1st.

RANGE, Rev. CARL E., formerly curate at St. Mark's Church, Evanston, Ill. (C.); is rector of Christ Church, Ottawa, Ill. (C.).

WERLEIN, Rev. PHILIP P., formerly rector of the Church of the Redeemer, Houston, Texas; to be rector of St. James' Church, Baton Rouge, La. Address, 425 Convention St. Effective December 1st.

### NEW ADDRESSES

BLACKWELL, Rev. DONALD W., 1920 Broadview Ct., S.W., Cleveland, Ohio.

EWAN, Rev. HENRY L., formerly 522 S. Branston St.; 520 S. Gallatin St., Marion, Ind.

RICHARDSON, WILLIAM P., formerly 890 Culver Rd.; 566 Winton Road, N., Rochester, N. Y.

TRICKETT, Rev. GEORGE H., retired, formerly 16812 Madison Ave., Lakewood, Ohio; Route 1, Lorain, Ohio.

UNDERWOOD, Rev. B. EDWARD, formerly of Trinity Church, Hightstown, N. J.; Apt. 5, 4180 Opal St., Oakland, Calif.

### RESIGNATIONS

SANDERSON, Rev. BENJAMIN S., as rector of St. Mark's Church, North Tonawanda, N. Y. (W.N.Y.); to retire from the active ministry after a continuous service of over fifty years. The vestry elected him rector emeritus. Address, 108 Falconer St., North Tonawanda, N. Y.

WOESSNER, Rev. JOHN W., as rector of Christ Church, Sherburne, N. Y. (C.N.Y.). Address, 205 Smith St., Manlius, N. Y.

### ORDINATION

#### PRIEST

NORTH DAKOTA—The Rev. WILLIAM MULFORD WEBER was ordained to the priesthood by Bishop Bartlett of North Dakota in All Saints' Church, Valley City, November 1st. The Very Rev. John Richardson preached the sermon. The candidate was presented by the Rev. W. F. Creighton, and is in charge of All Saints' Church, Valley City, N. Dak., with address at 812 5th Ave.

## Rogers Peet



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 Black Mohair Rope " " ..... 4.50  
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 Black Mohair Rope, with knots..... 4.25  
 Black Silk Rope " " ..... 4.00  
 White Linen Rope " " ..... 6.25  
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## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### A Protest From Idaho

**T**O THE EDITOR: The recent action of the House of Bishops in regard to the missionary district of Idaho suggests the question of the status and treatment of missionary districts. It is indeed too crass to raise the old American cry of "Taxation without representation," for it is not a matter of money; it does cause one to wonder how far democracy rules in a Church which boasts of its devotion to democracy and frequently cites the similarity between its organization and that of the Federal Government under which we live.

When Idaho, through the translation of Bishop Barnwell, became a "problem" for the general Church, we, here in Idaho, were interested to follow the discussion of that problem, editorially and otherwise. We saw it ap-

proached from the viewpoint of economy, and from the question of too many bishops, with an appeal to the numerical paucity of Methodist bishops, and to the number of Roman Catholic bishops on a comparable basis of communicants. We missed, however, any reference to the needs of Idaho. Least of all did we observe any of the democratic processes commonly found in a democratic body. We did not even have a spokesman in the House of Bishops when the matter was finally settled, except as we borrowed the Bishop Coadjutor of Georgia.

It is cold comfort to be told that our situation is due to our indigency; that all we need to do is to bestir ourselves to the point of becoming a diocese and thus cease being wards. The prospects for doing that are greatly diminished by our division, which takes one-

third of our communicants, three of the four parishes in Idaho, and the most promising part of the state for growth. The portion left to us runs from forty to ninety per cent Mormon.

Lest this letter convict the people of Idaho of petulance, may I add that our concern is not so much with the solution reached, for by it we are given the leadership of one of the outstanding missionaries in the Church. We are concerned with the resultant attitude created by the method. The knowledge that the people in a missionary district have so little to say in the matters so near to them does create a feeling of indifference, as those of us who try to explain, discover. We are all the more perplexed when we compare our lot with that of aided dioceses, who receive subsidies from the Church and yet maintain full democracy.

We are not unmindful of our debt to the general Church, and we are grateful. We do want to improve our condition, but we seriously question whether we can do our best when regarded as wards.

(Very Rev.) FRANK A. RHEA.

St. Michael's Cathedral,  
Boise, Idaho.

We refer to this letter in an editorial in this issue.—THE EDITOR.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

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

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

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

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### 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.  
9:30 A.M., Children's Service and Church School.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.  
Thursdays and Holy Days  
12:00 M., Holy Communion.

#### St. Thomas Church, New York

Fifth Avenue and 53d Street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

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

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

#### Trinity Church

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. JOHN GASS, D.D., Rector  
Sundays: 8, 10, 11 A.M., and 4 P.M.  
Noonday Service Daily (except Saturday) 12:20 to 12:40.

#### 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.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

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

### A Christmas Present for the Clergy

**T**O THE EDITOR: Unsolicited by the publishers, I am presuming to suggest a splendid Christmas present that wardens, vestrymen, guilds, or other parish groups might make to their rector, curate, or priest in charge. Recently published, it is entitled *Anglicanism*. It is a reprint from the writings of Anglican divines of the sixteenth century; of what they held and taught, within virtually 100 years of the Reformation in England. . . .

The book would be most helpful to any Churchman of whatever school of thought. . . .

(Rev.) A. L. BYRON-CURTISS.

Atwell, N. Y.

### Christian Science in Mexico

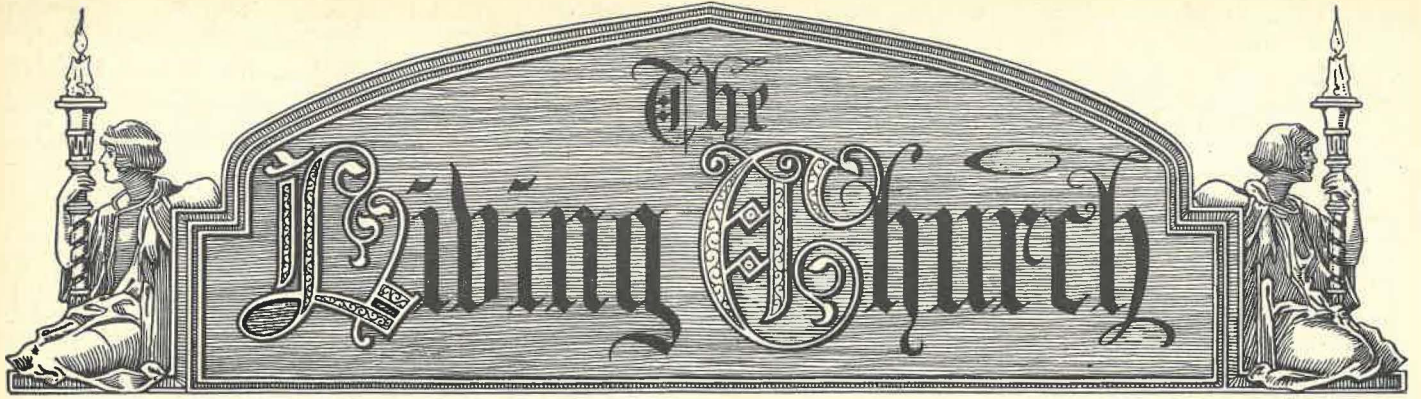
**T**O THE EDITOR: I have just read Bishop Creighton's criticism of your editorial in the matter of the Christian Science services in the so-called Cathedral of Christ Church in Mexico City (L. C., Nov. 2d and 16th).

I am sure I hold a proper reverence for the esteemed bishops of our Church and I have always felt a great admiration for Bishop Creighton and the work which he concluded in Mexico under very trying circumstances. I realize that he speaks with authority on affairs in that turbulent country. I appreciate his admission that he knows nothing of the facts in the case of the Christian Science service in the leading church of our Faith in Mexico City. For this reason I am rather confused as to why he should take you to task so severely in the latter portion of his letter in the November 16th issue.

Having been a reader of THE LIVING CHURCH for a good many years I am familiar with your ability to back up your stand on various questions with fair and well-founded arguments, so I do not believe you have the need nor the special desire for anyone to rush to your defense. Everyone knows that you have the fortitude to state boldly and frankly your attitude on matters of policy or doctrine, and I think no one can deny your sincerity in endeavoring at all times manfully and vigorously to defend the faith of Christ Jesus. So I write to express my amazement that Bishop Creighton should hurl such caustic and bitter insinuations against you for decrying

(Continued on page 602)





## EDITORIALS & COMMENTS

### Balancing the Book Budget

IT IS AN astonishing fact that a very large number of cultivated persons declare that they cannot afford to buy books. They have no book budget—or so they insist. Yet they read; moreover, they read the newest books. The public libraries get as many of the new books of permanent value as their funds allow; the circulating libraries have the popular books, whether of permanent or only of temporary interest. Unless one lives in a very small town, it is quite possible to get a new book for the space of a few days or a week. Even if in a little village or in the country, the mail service of many public and circulating libraries will insure sight of many of the new books. People can read a great deal without ever buying a book. We hasten to say that we are extremely glad that they can.

Still, everyone should have a book budget. We venture to think that most persons have, though they think they have not. Some of them subscribe to magazines with a large part, if not all, of it. And magazines, of course, are books. Others spend it for something else than reading matter. Very often, book money is in the budget under another heading. For example, all the expert budget-makers allow a sum, large or small, for recreation. This may be spent on anything that is pleasant and refreshing: the theater, music, even the occasional festive luncheons or dinners given by a club. Why not for books? Surely many of them belong under recreation. The budget-makers usually have another heading: "professional equipment." Books often would come in here. In fact, it is safe to say that books can be put under more of the budget headings than any other one item.

This very circumstance has actually led to what are considered abuses on the part of book-lovers who wished to own books. There was the rector who had a little present of money with a hint as strong as delicacy would permit that the money would just pay for "a nice new cassock." Did he buy a nice new cassock? No, he got a fairly large number of nice new books with some of the money; with what was left he subscribed to a Church paper. Who can blame him?

Many persons, curiously enough, expect much more for their money when they go to buy books than they do when they buy other things. To be sure, they generally get more, if spiritual values are taken into account, but not on a merely utili-

tarian basis. For instance, there was the woman who had just paid ten dollars for a hat. She was shocked when she found that a book she wanted cost four dollars. "I cannot afford to pay *that*," she said, "for a *book!*" But why not balance the budget in such wise that there is four dollars left for a book, or books? Surely this can be done, even by an amateur budget-maker.

ONE important point that book-buyers often overlook is that the size of a book is not the only, or even the primary, factor in the determination of its price. With very few exceptions, books are not mass-production commodities, and cannot be manufactured and sold at mass-production prices. An important 300-page religious book, for instance, may have to be priced at \$3.50 or even more, while a novel of the same size sells for \$2.00 or \$2.50, because the religious book, though of much greater permanent value, must be published in small editions of one or two thousands while the novel is manufactured in ten-thousand lots. Similarly a slim book of poetry, less than a hundred pages, may have to be priced at \$1.75 or \$2.00, though a more "popular" book of the same length would be over-priced at \$1.00.

Books, like other worthwhile things that have more than a purely utilitarian value, cannot be evaluated by weight, or bulk, like so much coal, nor should book-lovers expect them to be priced in that way. Those who profess to do so automatically class themselves with the sweet young thing who phoned a bookseller to "send up a dozen books in mauve bindings to match a room I'm having done over."

Everyone who has any money at all to spend beyond the barest living necessities should plan to spend at least a little of it for books. Certainly every parish should have books in the budget: under two subdivisions—"For the rector," and "For the parish-house book-shelves." Most rectors in these days (and no doubt in all former days) have a good many uses for their money. The discretionary funds of few of them would meet demands did they not contribute largely to those funds themselves. Often what might have been "book money" goes to the relief of the needy. The only way in which a parish can be *sure* the rector has new books is to put such an item in the budget. And similarly with books for the use of the parish. A surpris-



ingly small amount, regularly spent for books, will soon result in a good, up-to-date library.

One way to make certain of the book item in the parish budget is to induce those book-lovers among the parishioners who can afford it to share a fixed sum between them. Let them assume the responsibility for the annual "book money." The whole amount would be so small, compared with other necessary items in the budget, that it need be no burden to anyone. The principle of the thing is so important that, even if the book budget for the year were only five dollars, it would be well worth while. And for that five dollars, two or three, or even more, good new books might be bought.

A book budget sometimes amasses more books than are actually purchased with it. For example, there is one Church association which has an item of twenty-five dollars in its annual budget for new books. Every year there is much poring over catalogues, much consulting of librarians, much reading of reviews. Then, the list is made out. Never is it possible to buy all that the book committee chooses. Of course this is mentioned, and individual members offer to pay for one of the "extra" books—or half or a third of one. Always, more than twenty-five dollars worth of new books is added to the library of that Church association every year. This would happen in almost any parish which had a book item in its budget. Both the rector and the parish would receive additional books. For the main reason why people do not buy more books is that the importance (one might say, the imperative necessity) of books is not brought vividly and regularly to their attention.

But, having got a book budget, the responsibility of balancing it remains. What to buy? A subscription to a magazine may take half the amount of the book item in the budget. Shall one subscribe? Certainly, if it be worth that to the subscriber. Or a book may be desired which is so expensive that to buy it will take the entire amount. What then, especially when there are so many good books that are not expensive? The answer must surely depend upon what the buyer thinks most worth while. The money is there in the budget, to be spent for new books. Let the spender choose. And what a pleasant time he or she will have doing it!

In these days of apartment houses and frequent movings, the question of where to keep books comes up. We believe that this deters many persons from putting a book item in their budgets; that it leads many of those who do have it there to spend the larger part of their "book money" on magazines, which need not be kept. Books are hard to move. And they do take up a good deal of room.

But china and glass are hard to move, and so are most of the things which make a house a home. Chairs and tables and a piano take up much more room than books; so does most furniture. "But," some one may be saying, "all these things are absolutely essential." Well, so are books. And, therefore, there must be a book budget—and the delightful duty of balancing it.

#### Bishop Weller's Death

THE DEATH of Bishop Weller, while not unexpected, nevertheless brings a genuine sense of loss to the whole Church. Here in Wisconsin where his entire ministry was exercised he will be particularly missed. Yet one cannot grieve over the passing into the life beyond of one whose firm convictions and loyalty to the Catholic Faith caused him ever to look on his sojourn in this world as but the initial phase of eternal life.

Bishop Weller's consecration was a notable event in the history of the Church, marking as it did the first use in this

American Episcopal Church of the full Catholic ritual and vestments. There have been many other such services since that time, but the fact that this was the first gained for Bishop Weller the reputation of being an extreme ritualist. Those who really knew him, however, realized that ornaments and ceremonial were but the surface manifestations of a deep and passionate loyalty to the Catholic Faith as received and expressed in the Anglican communion.

Bishop Weller was a notable preacher and a compelling figure in the House of Bishops. He was also especially noted for his personal contacts with his own clergy and laity and those of other dioceses as well, through his deeply spiritual retreats, missions, and conferences.

Bishop Weller was loved and revered not only in his own diocese but by many friends and admirers throughout the world. May he rest in peace and may light perpetual shine upon him.

#### Bishop McKim Leaves Japan

IN 1879 a pompous and puffing little side-wheeler, the *Hiroshima Maru*, sailed into the harbor of Kobe, Japan, after a long passage across the little-frequented waters of the North Pacific. Among the passengers who disembarked was a young priest just graduated from Nashotah House and with the memory of his ordination by Bishop Brown of Fond du Lac fresh in his mind. Reporting to the apostolic Bishop, the Rt. Rev. Channing Moore Williams, the Rev. John McKim began the lifetime of missionary work that has since made his name a veritable symbol of the missionary character of the Christian religion. Assigned to the Nara district, in a few years Fr. McKim had opened out-stations at Tawaramoto, Miwa, Koriyama, and Takata. He soon took his place as a leader not only in the newly organized Holy Catholic Church of Japan but in the heart of the Japanese people among whom he served. By the time he had been at work 10 years he had 17 stations and sub-stations under his care with 411 communicants.

Fourteen years later, in 1893, Fr. McKim was elected as the successor to Japan's first Bishop. He was consecrated, together with the Rev. Frederick Rogers Graves, who became missionary Bishop of Shanghai, at St. Thomas' Church, New York, June 14, 1893.

Returning to the Orient, he had to cope with the difficult question of the division of diocesan boundaries between the American and English bishops in Japan. Before that question had been settled war had broken out between China and Japan. But the problems that Bishop McKim had to face and solve were only beginning. One by one he overcame all difficulties, and under his leadership the Church in Japan grew both in numbers and in its influence on the life of the Japanese people.

We cannot here trace the notable episcopate of Bishop McKim. Certain ideals that he adopted at the outset served as his unwavering guide and as the measure of his achievement. First of these was his fundamental devotion to the faith of the One Holy Catholic and Apostolic Church. His was the same compelling motive that governed the mission of St. Paul to the Gentiles, St. Augustine to the English, St. Patrick to the Irish, St. Ansgarius to the Scandinavians—the building up of a province of the Catholic Church indigenous to the country to which he brought the Christian message. Not only a native laity but a native priesthood and episcopate was therefore his objective, and he has lived to see it in large measure realized. Indeed one of his last official acts was a generous gift of his own money to endow a Japanese diocese.

By 1923 Bishop McKim saw a strong national Church



with several dioceses in place of the group of weak foreign missions that he had found when he went to Japan. Then literally overnight, through the earthquake that devastated Tokyo and Yokohama, he saw much of the material side of that work destroyed. His famous cablegram to the Board of Missions, "All lost save faith in God," has become a classic. Never hesitating he set forth immediately on the tremendous task of rebuilding and rehabilitating. Today St. Luke's Hospital, St. Paul's University, and scores of churches and Christian institutions stand as monuments to the achievement of Bishop McKim and his loyal co-workers, while the love that exists in the hearts of both Japanese and Americans who have been associated with him in this work is a far more enduring memorial than any in brick or stone.

And now Bishop McKim enters into his well-earned retirement. Our Tokyo correspondent writes in this issue of the moving scenes that accompanied his farewell to the land and people that he has loved so dearly and served so faithfully. As he sails away from the shores of Japan to make his home in Hawaii the prayers and good wishes of thousands of Christians on both sides of the Pacific accompany him, mingled with a silent *Te Deum* of thanksgiving for the life and example of one of the most faithful of the successors of the Apostolic Fathers.

#### I Kings 3: 25

**T**HE HOUSE OF BISHOPS moves in a mysterious way. It is difficult for one who is not a bishop to tell just what was intended by the recent action of the House in dividing the missionary district of Idaho. The letter from Dean Rhea of St. Michael's Cathedral, Boise, published in this issue indicates that the action was not anticipated in Idaho and was not received with rejoicing by the Church people of that Western state nor, we believe, by the eighth province in general.

Before the meeting of the House of Bishops two opposing suggestions with reference to Idaho were given wide public discussion. One was that the district should be continued as heretofore and a new bishop elected. This course of action was approved by the convocation of the district itself and by the synod of the province of the Pacific, and indeed the latter body even went so far as to nominate a candidate for the vacant see. The other proposal was that Idaho be divided among adjoining jurisdictions in order to reduce expense and make the election of a new bishop unnecessary. This suggestion was originally made by a commission of General Convention and had the support of the National Council.

The House of Bishops in its inscrutable wisdom apparently paid no attention to either of these recommendations. The official communication from the provincial synod seems not even to have been read at an open session. Arbitrarily the missionary district of Idaho was divided by cutting off the northern panhandle, in which there are a dozen parishes and missions numbering 844 communicants and served by four clergymen. This territory was added to the missionary district of Spokane. However, the rest of the old missionary district, with only 2,461 communicants left, was continued. Bishop Bartlett was transferred from North Dakota to what was left of Idaho with no provision being made for the filling of the vacancy caused by his translation.

We believe that Idaho has a just cause of complaint. We should not be surprised if resentment were to be forthcoming from North Dakota as well. Indeed it does not seem to us that loyalty to the Church will be fostered in any missionary district if such arbitrary and apparently meaningless rearrangement of

territory and translation of bishops is to be indulged in without consulting the Church people concerned.

Doubtless the House of Bishops had in mind some constructive policy that has not been divulged to the Church at large, but the observer can scarcely avoid gaining the impression that in this instance the bishops have been playing with maps instead of shepherding souls.

#### A Race War?

**T**HE IMPORTANCE of justice for the "darker races" as one of the first means of averting future wars is stressed in the annual message adopted on Armistice Day by the World Alliance for International Friendship Through the Churches. The point made in this message is one that ought to be seriously considered by Christian men and women. "As religious people," says the message, "we must ponder deeply the effect of the legacy of hatred which will be left by this generation and the hostilities that will materialize for future generations. . . . The black and brown peoples are determined to have a larger voice and a better share of the things that have been appropriated heretofore by the white man as his particular right."

The message commends President Roosevelt's action in regard to the Italian-Ethiopian conflict and urges Congress to extend the scope of neutrality legislation to cover all potential war materials. It approves the action of the League of Nations and recommends that our government "state publicly the terms upon which this nation would be willing to enter the League." It urges the elimination of compulsory military training from tax supported schools and colleges except definitely military schools. The present program for increasing the United States navy is sharply condemned on the ground that the support of such a navy could cost half a billion dollars a year and would foment, rather than prevent, new wars.

Whether or not one agrees with the specific remedies proposed by the World Alliance, it is becoming increasingly clear that the picture of a future world struggle between the white and the darker races is one that is far from impossible of realization. It is, however, a picture that could not possibly be realized if all who profess and call themselves Christians really believed in the brotherhood of all men and acted accordingly. The great need of the world is neither armaments or diplomacy but Christianity.

#### Bishop Rowe's 40th Anniversary

**A**NOTHER beloved veteran missionary of the Church, Bishop Rowe of Alaska, celebrates the fortieth anniversary of his consecration to the episcopate this week. A sketch of his rigorous and busy life, written by Dr. John W. Wood, is published in this issue, as one of our series of biographies of Twentieth Century Christians.

Bishop Rowe's anniversary recalls a letter that this editor ran across some time ago among the papers of the late Frederic Cook Morehouse. It seems that in 1906, when Bishop Nicholson of Milwaukee called for a coadjutor, the name of Bishop Rowe was prominently mentioned for that office. Mr. Morehouse, as a member of the diocesan council, wrote to someone who was in close touch with Bishop Rowe's work, asking whether he would probably be available for translation. The reply was received that Bishop Rowe had already been for eleven years Bishop of a territory requiring such arduous travel that he could not possibly stand it more than another year or two and then would have to retire completely from active work and spend the rest of his days in a climate much milder than



that of Wisconsin. The letter certainly makes interesting reading nearly thirty years later, when Bishop Rowe is still making his visitations in Alaska though many of his younger brethren in the episcopate have long since retired. The only notable change is that he now makes most of his visitations by airplane instead of by dogsled as in the olden days.

Today Bishop Rowe ranks fifth in the House of Bishops in point of consecration and second among diocesan bishops, his only senior in this respect being Bishop Graves of Shanghai. We extend him our heartiest congratulations on his anniversary.

### Christian Refugees from Germany

THE MENTION of refugees from Nazi Germany is likely to call to mind a picture of persecuted Jews who have fled from that country. It is a fact, however, that thousands of Germans who are exiled from their own country are Christians. Some of these are victims of racial persecution because they have in their veins as little as one-eighth Jewish blood, and others, Catholics and Protestants alike, have suffered because they deny the right of the State to dictate to the Church in ecclesiastical matters.

These Christian refugees from Germany are really in sadder plight than the Jewish ones. In the United States, Great Britain, and other nations Jews have answered the call to relieve the sufferings of their German racial and religious brethren and have set up a vast network of agencies for that purpose. Up to this time, however, there have been few agencies organized to care for the Christian refugees and funds scarcely been available outside of those secured by the Society of Friends who early undertook this work.

There has now been formed on interdenominational lines an American Christian Committee for German Refugees which works in direct coöperation with the Hon. James G. McDonald, League of Nations High Commissioner for Refugees from Germany. Dr. S. Parkes Cadman is chairman of the committee, Dr. Henry S. Leiper, secretary, and Mr. Henry L. Smithers of the United States Trust Company, treasurer. Our own Church is represented on the National Committee by the Presiding Bishop, the President of the National Council, and others.

One of the officials of the American Christian Committee for German Refugees reports the recent receipt from Paris of a letter containing the following poignant picture of conditions:

" . . . The subway doorsteps, benches, and bridges are very often the only beds for these men, who have had comfortable houses at home in their better days. . . . Some of them cannot stand the change in their life physically and die of illness and starvation, others commit suicide. Few are so remarkably strong in body and mind that they can stand it for a while and say that the experience did not hurt them because they know now what a life in misery means in a big city like Paris, with the winter before them. It would only make them fight all the more for better conditions."

"This letter," he observes, "speaks only of the men who have more physical strength to endure suffering. How much more intolerable it is for women and children."

The committee is urgently in need of \$400,000 for immediate relief, settlement, and rehabilitation of these refugees. Contributions may be sent to the Committee headquarters, 287 Fourth avenue, New York, or to THE LIVING CHURCH RELIEF FUND, 1801 West Fond du Lac avenue, Milwaukee, Wis., marked "For the American Christian Committee for German Refugees."

## Everyday Religion

### Advent of a New Movement?

FOUR YEARS AGO the Rev. Dr. Percy Dearmer preached a remarkable sermon in Westminster Abbey. (Churchmen remember Dr. Dearmer on account of his books: *A Parson's Handbook*; *Everyman's History of the Prayer Book*; *Lessons on the Way*; *Everyman's History of the Church*.)

Dr. Dearmer said that, just as after Waterloo, between 1815 and 1840, there was a period of weakness and distress, so since 1918 we had been passing through a similar experience. The peak of the crisis was now upon us; but it was possible for us to recover before the end of the present decade. We were building a new era. The era would not be un-Christian; but whether religion survived in its present organized form depended upon the wisdom of the Churches themselves.

The direction of a Church should be determined by three powers: the laity, the scholars, and the clergy; and the health of a Church depended upon the right balance of these three.

The laity, not being specialists, needed the other two; but without the laity, scholars tended to lose touch with humanity and with actualities.

The clergy, without the other two, might easily degenerate into bigotry and Phariseism, as the history of all religions showed. Indeed, most religions in the past had been ultimately destroyed by their hierarchy.

Anyone at all in touch with modern science and scholarship can see that a new Church movement is coming. In this also there will be a resemblance to the state of things of a century ago. At that time came the movement called Tractarian, which looked largely to the past for inspiration; for the past had been neglected.

The new movement, which we shall see all around us in a few years will be different. It will look forward. It will preserve what has been gained from the past, but its philosophy will not disdain the exact methods of modern scientists. Its inspiration will be the Christ of the Gospels, and the Living Christ; the Christ who is eternal.

Will these three: the laity, the scholars, and the clergy join forces, neither one saying, "We have no need of thee"? Can we not make our Forward Movement a vital part of this world movement, taking heart by recognizing that Christ's people share this stirring with us, wherever they may be? Compared with scholars and the clergy, the laity are the vast majority. Will the laity do their part?

### 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.]

BISHOP ROWE'S ALASKAN FUND	
J. B. E. . . . .	\$ 5.00
RUSSIAN THEOLOGICAL SEMINARY IN PARIS	
J. B. E. . . . .	\$ 1.00
J. E. K. . . . .	1.00
C. W. H. . . . .	1.00
	\$ 3.00



# What Books Would You Buy?

By Elizabeth McCracken

IT HAS BEEN the custom of THE LIVING CHURCH to publish lists of books in its special book numbers, drawn up by experts. And this good custom will be continued, it is hoped, so long as THE LIVING CHURCH lives. The Lenten Book Number will make a feature of such lists; so will many another. But, just this once, instead of asking book lovers to recommend books, they have been requested to say what books they themselves want; what books, of the new publications of the past few months, they would buy if a gift of "book money" were made to them. The question was put to a number of discriminating persons: "If you had fifteen dollars to spend for books and nothing else, what books would you buy—new books, books to be seen in the book shops, books advertised in the newspapers and magazines, books reviewed in the literary departments, books listed as 'best sellers' or as 'selections' of one or another of the 'guilds' interested in books?"

The responses were most gratifying, chiefly because they were so unexpected in their content. Those answering the question actually put down exactly what they wanted. Just because they did, all except two stipulated that, while their lists might be published, their names might not! Why not? For a variety of reasons. One rector of a large city parish who wants the *Columbia Encyclopedia* (which costs \$17.50, but he said that he could afford to add the additional \$2.50 if he had the other \$15.00) did not wish his desire declared with his name, lest he be presented with five or six copies of the *Encyclopedia* by generous friends. Another priest who wanted *Anglicanism*, edited by Paul Elmer More, for one book, would not let his name be mentioned lest his wish look like a "broad hint" to the publishers to send him a complimentary copy of the book, which he wants to buy as soon as he can. A woman who listed two books whose authors she knew well felt a similar delicacy. A professor in a university explained that, since the list simply represented what he wanted for personal use and had no direct relation to his subject, he wished "no publicity in connection with it." And another teacher showed an identical reticence. People are so generally ready to recommend books that it was interesting to discover that they had a certain reserve about proclaiming their plans as to buying books for themselves. To be sure, the books they recommend they often already possess: that is an important point. Those books are on their own special subjects, and they must have them as tools. The books they would buy were they given a present of fifteen dollars "book money" would, in most cases, fall into one of two classes: (1) expensive books, usually borrowed on long-period loans from academic libraries; (2) books for recreational use.

Not always, unfortunately. It is a startling fact that the great majority of the clergy cannot afford to buy the books they actually need in their ministry, much less any for amusement. It is interesting to see what they put on their lists; what they would buy did they have fifteen dollars in hand to spend only for books. Missionaries need books, too. So do Church workers in all fields. Most mentally alert people want more books. What books do they want? A little study of the subject, covering only fifteen dollars worth of the books of the past few months, and confined to a very small number of persons, yet reveals certain provocative facts. But let us take the lists one by one.

A bishop sent the following list:

*Polarity*. By P. E. Przywara (Oxford. \$3.00).

*The Conception of God in the Philosophy of Aquinas*. By Robert Leet Patterson (Macmillan. \$5.75).

*Reminiscences of a Parish Priest*. By Archibald Campbell Knowles (Morehouse. \$2.50).

*Queen Victoria*. By E. F. Benson (Longmans. \$3.50).

*The Scriptures in Cross-Word Puzzles*. By Charles S. Brown (Wilde \$1.00).

The bishop comments thus upon his list:

"St. Thomas Aquinas is one of my enthusiasms and I naturally want this fine new book on him. Queen Victoria is another of my enthusiasms and I welcome every new *Life* of her. Fr. Knowles' book I want partly because it is the record of the building of a church and the pastoral care of that church by one devoted rector. *Polarity*? The most intellectual of the clergy in my diocese are discussing it. As for the cross-word puzzle book, I like to do a cross-word puzzle now and then, and to do a Scriptural one would not be a waste of time."

A rector of a large parish sent this list:

*Anglicanism*. Edited by Paul Elmer More (Morehouse. \$5.00).

*A Man in Christ*. By James S. Stewart (Harper. \$2.50).

*The Story of the Bible*. By Walter Russell Bowie (Abingdon. \$3.00).

*Life Began Yesterday: A New Book on the Oxford Group*. By Stephen Foot (Harper. \$1.50).

*Calvary Church in Action*. By John Potter Cuyler, Jr. (Revell. \$1.00).

*The Gospel According to You*. By Samuel M. Shoemaker (Revell. \$1.50).

*The Groups Movement*. By John A. Richardson (Morehouse. 75 cts.).

That rector annotated his list thus:

"I take a special interest in books about St. Paul and I hear that this new one is remarkably good. *Anglicanism* I have read, but it is a book to own and pick up again and again. Like everyone else, I want Dr. Bowie's book. As for the books on the 'Groups,' I am curious about that movement and read all I can get about it, for and against.

"Anyone knowing the salary I get would think I could buy fifteen dollars worth of books any time, and need not depend upon Christmas presents of 'book money'; but the fact is that there are many demands upon the 'Rector's Discretionary Fund,' which is not so large as before the depression. I put into that fund all I can spare; so books have become a luxury to me as to so many."

Another priest sent this list:

*Freedom and the Spirit*. By Nicholas Berdyaev (Scribner. \$3.75).

*The Fate of Man in the Modern World*. By Nicholas Berdyaev (Morehouse. \$1.25).

*The Bourgeois Mind*. By Nicholas Berdyaev (Sheed & Ward. \$1.25).

*Anglicanism*. Edited by Paul Elmer More (Morehouse. \$5.00).

*Best Modern Illustrations*. By G. B. F. Hallock (Harper. \$3.00).

*The Groups Movement*. By John A. Richardson (Morehouse. 75 cts.).

His explanation of his choices was as follows:

"I am very much interested in what I hear about Berdyaev. The one book of his which I have read gives me such a hunger



for more that, if I could, I would buy the others of which I have heard. Of course, I want *Anglicanism*: I did, anyway, and Dr. M. Bowyer Stewart's review of it in THE LIVING CHURCH increased that desire. I find such books as *Best Modern Illustrations* of great value, whether ancient or modern. As for Archbishop Richardson's book, I think highly of his opinion on any subject and want it on this matter of the 'Groups.'"

Still another priest whose specialty, it may be said without revealing his identity, is Old Testament criticism, sent this list:

*Blood-drenched Altars*. By Francis Clement Kelly (Bruce. \$3.00).

*Chaos in Mexico*. By Charles S. MacFarland (Harper. \$2.00).

*Off to Mexico: A Guide Book*. By Leone Moats and Alice Leone Moats (Scribner. \$3.75).

*Trailing Cortez Through Mexico*. By Harry A. Franck (Stokes. \$3.50).

*A History of the American Episcopal Church*. By William W. Manross (Morehouse. \$2.75).

Commenting upon his list, that priest said:

"It appears to be so difficult that it is practically impossible to find out what the officials of our own Church think about conditions in Mexico. Neither the discussions at the General Convention nor anything said publicly at National Council meetings, judging from the reports thereof, dispel this fog. I want the first two books listed because I know that they are unbiassed accounts and are well regarded by students of Mexican affairs whose judgment is sound. *The Guide Book* I want for the reason that it gives the every-day aspect of the country. Franck's book is the newest 'travel book' of which I know, covering Mexico; that is why I want it. These books would take most of my fifteen dollars—if I had it. But I should have enough in reserve to buy the *History of the American Episcopal Church*; I want this very much, as indeed no doubt all the American clergy want it—or ought to want it."

An archdeacon sent the following list:

*The Church, Catholic and Protestant*. By William Adams Brown (Scribner. \$2.75).

*Christ's Alternative to Communism*. By E. Stanley Jones (Abingdon. \$2.00).

*The New Testament Idea of Revelation*. By Ernest Findlay Scott (Scribner. \$2.00).

*Preface to Religion*. By Bernard Iddings Bell (Harper. \$1.75).

*Peace and the Plain Man*. By Norman Angell (Harper. \$2.50).

*Psychology and Sacraments*. By Frank Craven Carter (Morehouse. \$1.60).

*Frontiers of Christian Thinking*. By Frederick C. Grant (Willett, Clark. \$2.00).

The archdeacon wrote concerning his list:

"In the first place, I should get as many good books as I could with fifteen dollars. The four- and five-dollar books would have to be left, as well as the three-dollar ones. In the second place, I should select things not only of interest and value to me but likely to interest my brother clergy in my territory. Then, I should lend them after I had read them. And I should borrow what the others bought with their fifteen dollars. My, I wish each of us had fifteen dollars to spend for new books—or ten dollars, or five, or two! That reminds me: adding up I am forty cents to the good. I'd buy post-cards with it, to send around the glad tidings of my seven new books."

A trained social worker sent this list:

*Religion and the Modern State*. By Christopher Dawson (Sheed & Ward. \$2.00).

*The Church at Work in the Modern World*. By Several Authors. Edited by William Clayton Bower (University of Chicago Press. \$2.00).

*The Renewing Christ*. By Walter Russell Bowie (Scribner. \$2.00).

*An Oxford Anthology of English Poetry*. Chosen by Howard Foster Lowry and Willard Thorp (Oxford Press. \$4.50).

*An Oxford Anthology of English Prose*. Chosen by Arnold Whitridge and John Wendell Dobbs (Oxford Press. \$4.50).

Her notes on her selections were suggestive:

"You may be surprised that I do not choose the *Social Work Year Book for 1935*, put out by the Russell Sage Foundation. I have that. I either own or have easy access to the other new books that I need day by day. What I want are a few more things to put along with Fr. Peck's books; such as the Christopher Dawson and the book from the University of Chicago. Dr. Bowie always helps my thinking; so I want his new book. Those two new anthologies I want just for pure pleasure."

A deaconess sent the following list:

*Our Heritage of Public Worship*. By D. H. Hislop (Scribner. \$4.50).

*A Handbook to English Mediaeval Sculpture*. By Arthur Gardner (Macmillan. \$5.00).

*The Complete Marjory Fleming*. Edited by Frank Sidgwick (Oxford Press. \$2.00).

*A History of the American Episcopal Church*. By William W. Manross (Morehouse. \$2.75).

*Selected Shelburne Essays*. By Paul Elmer More (Oxford Press. 80 cts.).

Like the social worker, the deaconess said that her list might cause some surprise:

"We have a good parish library, and I am fortunate in other opportunities in connection with religious books, old and new. Also, I have some of them given to me by a friend who knows just what I need for my work. No doubt, I can borrow *Our Heritage of Public Worship* and the American Church history; but I should buy them if I had that 'book money,' in order to have them always at hand and belonging to me. The other three books would be pure luxuries. Marjory Fleming is my delight and this edition is 'complete!' The *Mediaeval Sculpture* is a gorgeous book, on a subject which especially interests me. The *Shelburne Essays* (I should have to add five cents to my fifteen dollars in order to get that also!) would revive many pleasant memories."

A missionary in the domestic field sent this list:

*The Church, Catholic and Protestant*. By William Adams Brown (Scribner. \$2.75).

*What did Jesus Really Think?* By Stanley Brown-Serman and Harold Adye Prichard (Macmillan. \$2.50).

*The Fate of Man in the Modern World*. By Nicholas Berdyaev (Morehouse. \$1.25).

*Anglicanism*. Edited by Paul Elmer More (Morehouse. \$5.00).

*The Spiritual Letters of Dom Roger Chapman* (Sheed & Ward. \$3.00).

*Cordes in Coelo: Exercises of Affective and Contemplative Prayer*. By Shirley C. Hughson, O.H.C. 2 copies: one to lend (Holy Cross Press. 25 cts. a copy).

In his accompanying letter, the missionary said:

"I have not seen one of these books; but I know that they are what I should buy with that fifteen dollars. I did hesitate a little about *Anglicanism*. I do want it; but I hear that Lucius Beebe has written a book about Boston that would be good reading out here, and that it will cost five dollars—like *Angli-*



canism. But no—one cannot have everything even in a dream of shopping in a city of book shops, with fifteen dollars.”

A director of religious education, when asked what she would buy, sent this list:

*The Art of Mental Prayer.* By Bede Frost (Morehouse. \$3.00).

*The Golden Sequence.* By Evelyn Underhill (Dutton. \$2.00).

*The Principles of Religious Ceremonial.* By Walter Howard Frere (Morehouse. \$3.00).

*Christian Worship in the Primitive Church.* By Alexander B. MacDonald (Scribner. \$3.00).

*A Man in Christ.* By James S. Stewart (Harper. \$2.50).

*Modern Methods in the Church School.* By William Grime (Round Table Press. \$1.50).

This leader in religious education made the following remarks upon her list:

“Of course I know that three of my books do not come within the limits of the ‘past few months’: Bede Frost, Evelyn Underhill and Frere. But I want them very much, and I should ask the generous donor of my fifteen dollars to allow me to buy them. The new books on my own subject I have: some came for review and a few were presentation copies. But I do need *Modern Methods in the Church School*. I have had three copies and felt that I must give them to three of the clergy—on the Sir Philip Sidney principle that their need was ‘greater than mine.’ I need the new book on St. Paul, too: *A Man in Christ*.”

Several theological students were asked what they would buy if they were given fifteen dollars for new books. Most of them expressed the opinion that fifteen dollars is a good deal of money in these lean days; that seminary libraries were good and up-to-date; that there was not much room in dormitory quarters for books. All but two said that they would save the fifteen dollars until they were ordained and working where there were few if any books of the sort needed. One of the two others said that he would spend his now: he wished to begin to build up a “working library” while he was in the seminary and could have the benefit of the judgments of his professors on books. He made out this list:

*The Doctrine of Grace.* By the Theological Committee of the Faith and Order Movement (Macmillan. \$3.50).

*Liturgy and Worship.* Edited by W. K. Lowther Clarke (Macmillan. \$3.50).

*Polarity.* By P. E. Przywara (Oxford Press. \$3.00).

*Anglicanism.* Edited by Paul Elmer More (Morehouse. \$5.00).

Commenting on his list, this theological student said:

“These may seem a little heavy, but I like heavy books. They are more interesting than the elementary stuff, and last better.”

The other student said that he wanted the new edition of Sir James George Frazer’s *The Golden Bough*, in twelve volumes. Even in college he was particularly interested in comparative religion and its problems, and the interest has increased with further study. He added:

“This edition of *The Golden Bough* costs thirty dollars. So I should save my fifteen dollars toward it, hoping to get the other fifteen in time.”

Two or three persons declared that, if they had fifteen dollars at one time to spend for new books, they would buy fiction or the more entertaining sort of biography and autobiography. They all have easy access to religious books and to other “serious” books. One woman who sees all the new theological books said that she would not need to buy any of them.

Her list is as follows, consisting of books that do not come into her hands in the natural order of events:

*The Inquisitor.* By Hugh Walpole (Doubleday, Doran. \$2.50).

*Vein of Iron.* By Ellen Glasgow (Harcourt, Brace. \$2.50).

*Forsytes, Pencyces and Others.* By John Galsworthy (Scribner. \$2.50).

*Lucy Gayheart.* By Willa Cather (Knopf. \$2.50).

*The Curse in the Colophon.* By Edgar J. Goodspeed (Willet, Clark. \$2.00).

*Storm Signals.* By Joseph S. Lincoln (D. Appleton-Century. \$2.50).

*The Longest Years.* By Sigrid Unset (Knopf. \$2.50).

*If This Be I.* By Margaret Deland (D. Appleton-Century. \$2.00).

*The Romantic Rebels.* By Frances Winwar (Little, Brown. \$3.75).

The maker of this interesting list commented upon it as follows:

“To buy all these would take more than fifteen dollars. Cut out the last three (which are autobiography and biography), if the limit must be fifteen dollars. The place of fiction in the permanent library is not always fully appreciated; too many readers think it belongs only in the circulating library. Many persons hesitate about having any fiction on their shelves except the ‘complete works’ of the novelists of the Victorian Era. Those were new once, and some of them were ‘best sellers.’ The good novels of the present day should certainly be in every private library—a few of them. Of course, theology, philosophy, biblical criticism, ecclesiastical history and other such works should come first with Church people, whether clerical or lay. Then, what literary editors call ‘other serious books’; and then fiction. For recreation? Only partly. A good novel interprets life.”

These were the lists sent in, with comments. What conclusions are to be drawn from them? Three at least: (1) Church people of many kinds engaged in various sorts of work, all want new books; (2) they know just which books they do want, and why they want them; (3) these books, for the most part, are “what one might expect,” but by no means always. Only an accomplished mind-reader could possibly have known what some of the selections would be.

The conclusions to be drawn from these conclusions is obvious. Money with which to buy new books is an excellent present: better than books unless a list has been secured in advance. Indeed, “book money” is better, even then: it is so pleasant to go into a book-shop and buy what one wants; or to make out a list and send it off with the necessary amount!

#### ANDREW

ANDREW was Christ’s first missionary voice,  
First to go fishing for the souls of men,  
Who, not contented singly to rejoice,  
Went straight and sought his brother . . . and since then

That brother, Peter’s, light so brightly shines  
That Andrew, over-shadowed, has become  
A legendary figure: Russian shrines  
And Scottish cross recall him. Did he roam

So far from homely Galilean shore  
To fish in deeper waters, cast his net  
Of simple faith where sin’s dark tempests roar?  
We cannot tell. But Andrew’s symbol yet—

The saltire cross—is banner of the brave,  
His brotherhood, who serve and seek and save.

MARTIN CHESNEY.



# The Monastery of Sinai

By Canon W. A. Wigram

**S**TRANGEST OF ALL MONASTERIES, even in those of a Church that owns those of the Meteora and of Mt. Athos, is that particular one which preserves the treasures of art and ecclesiology in the midst of the most savage desert of the East, the monastery of Sinai. Horeb, the Mount of God, has been the place of Christian pilgrimage from at least the second century, and has been the abode of Christian monks and hermits from the days when the institution of monasticism began about the year 300 A. D. Already, when St. Helena was making her famous pilgrimage to Jerusalem, there were monks on the Holy Mountain who heard of the charitable queen, and asked for her help against the raiding Arabs who plagued them.

St. Helena built them a small church, on the site that was already pointed out by tradition as that where the bush burned with fire and was not consumed, and added a small tower, such as we see in every one of the monasteries of Athos, a refuge for the monks when raiders came upon them that could probably not be taken without better means than a mere party of Arab thieves had at command. Here they gathered every Saturday for the vigil that night, and for the Liturgy that followed on the morning of the Sunday.

Fifty years later, in the time of the pilgrim Sylvia, there were as many as three churches for the large number of solitaries that lived each in his own cell, meeting each other only once a week as is the wont of their successors on Mt. Athos to this day. The Arabs were still but ill neighbors for them, and these savages had the custom of sacrificing and devouring a camel-colt at the spring festival. It was even possible in the year 600 for St. Nilus, one of these anchorites, to fear that the Arabs would sacrifice and devour his young "chela" or disciple!

The large enclosed monastery and church of today was built by Justinian in 527, and when Islam came to rule in the land the fathers received, like the Nestorian monasteries in like case, a firman of protection from the Prophet, which official Mohammedanism always respected, even when embodied in the not too orderly Mamelukes of Egypt. For that reason the monastery, which is still technically in Egyptian territory, is tax- and custom-free to this day.

Robbers however did not respect even the hand of the Prophet, as was the case with Kurdish brigands also, and the monastery twice has been burned, and pillaged time and again. One of their benefactors at a time when they were thus driven to seek a temporary refuge elsewhere, was no less an one than Pope Gregory the Great. He helped the Sinai fathers very generously, though the remark in his letters that he envied them their peace and quiet showed some misapprehension of the facts of their situation!

Up till then the monastery, which is now called by the name of St. Catharine, bore the dedication of the Transfiguration. The fact is that the legend of St. Catharine, the martyr of Alexandria, whose body was borne by angels to Mt. Sinai and laid in the monastery, does not go back further than the ninth century at earliest. It is true that Eusebius does speak of an unnamed lady who was exiled for her faith, but she was confessor and not martyr. By the ninth century she has been given a name, and the full crown of martyrdom, and a little later the discovery of the relics of a supposed martyr on Mt. Sinai gave full body to the legend.

This appealed to the imagination of the crusading period,

when many Latin monks came to the monastery, a fact that shows that the separation was far from being hardened then, and they were even allowed a *parecclesia* in the monastery, where they could celebrate their own Latin rite.

Further, there was a military religious order (of a kind) of St. Catharine. A member of it vowed to act as guard to pilgrims to the shrine for a period of two years, for which time he was bound to chastity, but not celibacy. The order had a Grand Master, but no defined rule or charter, though it somehow acquired a badge, the crusading cross on St. Catharine's wheel, which still survived as a decoration till the seventeenth century.

**T**HE HOUSE formed its own rule, having as its natural head the Archbishop of Sinai, for the monastery is of itself one of the twenty or so of autocephalous Churches that make up the Orthodox Church. It may be tiny, including no more than the 25 monks of the house and a village, Raitho, which is its property. The Abbot who rules under the Archbishop is known as the *Dikaïos*, the Just, and is assisted by a council formed of the sacristan, the steward, and one elected monk, from the abbey.

The life is the usual strict one of a good Orthodox house. The morning offices begin at 3 A.M. and culminate, thrice in the week and on all feasts, with the Liturgy at about 7 A.M. after which food is allowed.

Their work, other than that of the making of the tracks that now make travel possible on the mountain, is both literary and scientific, for the house maintains an observatory on the crest of "Jebel Catharina." Also they are the doctors of the local Arabs, who still keep up the spring festival that so terrified St. Nilus long ago. However, it is now not so wild as of old, consisting merely in the leading of their camels round the monastery, that they and their owners may be blessed by the Archbishop, who has also the duty of acting as umpire in the never-ending tribal feuds!

The monastery was once very wealthy, but of its eighty-four estates, only some sixteen are in its hands now. All of those in Russia and Rumania have been confiscated. They have indeed to economize, "at the expense of everything save only our charities" they say, and it is in this need that they are now asking for help to rebuild their monastic library.

What treasures that contained once may be realized from the fact that the famous Codex Sinaiticus so famous of late, was not the only fourth century manuscript of the Gospels to come from it. The famous Syriac Palimpsest had also its home there.

At least the monks have done their part for Christendom in the past, and it well may be that they may find the stream of history may run their way once more.

## A Cure for Timidity

**W**HEN YOU SUFFER A BIT from timidity just recall the original setting of the Church: The world as a liability, not a single church building, not a written Gospel, no organization, no treasury, and nobody with any money—only faith, and an obsession about a most wonderful personality whom selfish men had murdered and who had risen from the dead—alive for evermore.

—Bishop Jenkins.



# Peter Trimble Rowe

*The Apostle to Alaska*

By John Wilson Wood, D.C.L.

Executive Secretary, the National Council

CANADIAN BORN, and reared in a rural region, Peter Trimble Rowe was inured to physical exertion. His early ministry among the Canadian Indians prepared him for the duties that were to come upon him 15 years later. Thirteen years' rectorship at Sault Ste. Marie, in northern Michigan, supplied further preparation for his life work. He had begun to feel that, with 15 years of his ministry behind him, he had a right to seek work in a more genial climate. Then, without warning, came the call to a lifetime of service in Alaska. On St. Andrew's Day, 1895, the Bishop-elect was consecrated in St. George's Church, New York City.

Four months later, he was pushing his way into his new diocese. Before him lay more than half a million square miles of practically unknown country. The Church had put him in charge of the welfare of its people, Indian, Eskimo, and white. He proposed to make their acquaintance.

With a heavy pack on his back he climbed the Chilcoot Pass near the present town of Skagway. He faced snowslides and glaciers, at times in peril of plunging to his death a thousand feet below. Having conquered the Chilcoot he and his companion hauled a sled containing their supplies and their belongings for miles across lakes, along rivers, and through canyons, until finally they reached Takeesh Lake upon whose icy surface they built a rude boat. As the ice melted the boat was floated and started down the Yukon, threading the narrow canyons and shooting turbulent rapids. On his way down the river, the Bishop visited wilderness settlements and scattered Indian camps. He stopped at Circle, then a paying mining camp and picked out Fort Yukon, 150 miles below, a former station of the Hudson Bay Company, as a site for a mission. Finally, after innumerable hardships and dangers he reached Anvik on the lower river. Here he found the Rev. John W. Chapman, who had already been at work for eight years and whose "faithful, gentle, patient labor" had produced for the Bishop his first Indian Confirmation class in Alaska. Later he went on to St. Michael's. He had left his Sitka home in March, 1896; he returned in October. Four days at home, and he was off again to visit stations in southeastern Alaska.

That first year of strenuous effort has been typical of each of the succeeding 39 years. There have been the rivers as highways in the late spring and summer; there have been the snow trails in the winter and early spring.

Having acquired a bird's-eye view of his vast diocese, the young Bishop began to develop its spiritual resources. He already had in Alaska three men, Dr. John W. Chapman, who carried on at Anvik for 43 years, from 1887 to 1930; Dr. John B. Driggs, pioneer at Point Hope, who lived a life of isolation from 1890 until his death at his station in 1914;

and the Rev. Jules Prevost, in 1896 the only priest other than Dr. Chapman serving among the Indians of the interior. Bishop Rowe's dedication and manliness attracted the best in men and women, and so in later years there were added to his staff men like Edward Newton, Hudson Stuck, Reginald Hoare, Thomas Jenkins, now Bishop of Nevada; Charles Betticher, Frederick Goodman, and Grafton Burke. Among the women who felt the power of the Bishop's example were Clara Carter, deaconess and nurse, Anne Farthing, who died in service, and Bessie Blacknall, her successor at St. Mark's School, Nenana. To all these and many others the Bishop, quite unconsciously, set forth the constraining power of the love of Christ as with truly Pauline spirit he traversed a gigantic area.



THE RT. REV. PETER TRIMBLE ROWE, D.D.

This well-known picture of the Bishop was taken in 1895.

NOR WAS his example lost upon others. He was a welcome visitor to the lonely cabins of prospectors and to the crowded and reckless mining camps. Wherever he went he talked with men, as man to man, prayed with them, did whatever he could for them and contributed to every community a new element of self-respect. One miner who was being "ragged" by companions for having attended a religious service con-

ducted by the Bishop, was overheard to explain: "I never attended a meeting before. The Bishop asked me and I went. I had a mighty poor opinion of preachers, but if that is Christianity, then I'm for it." The same zeal for the welfare of others found expression, whenever the Bishop could break away for a time from Alaska duties, in missionary addresses all over the United States. Every diocese was open to him. Parishes vied with one another to secure him as a speaker. Cathedrals competed with one another for the privilege of having him in their pulpits. There were years when, in addition to all his travel work in Alaska he made from 150 to 200 missionary addresses "outside."

The Bishop and his staff have as a rule been too busy making history to supply many statistics. Approximately one-half of the Indian population of Alaska are baptized members of our own Church. Bishop Rowe would say, and those who have labored with him would say: "We have simply done our duty." But it was done under the inspiration of love for Christ and His children.

In a land like Alaska Christian work requires constant readaptation. A gold strike is made; thousands crowd to the new area; a camp grows up. The sins of the frontier and all kinds of recklessness seem to rule the settlement. Almost invariably Bishop Rowe was quickly on the new ground: In Circle, Rampart, Ruby, and Fairbanks, he pioneered the way not only for our own Church but for religion in any form.

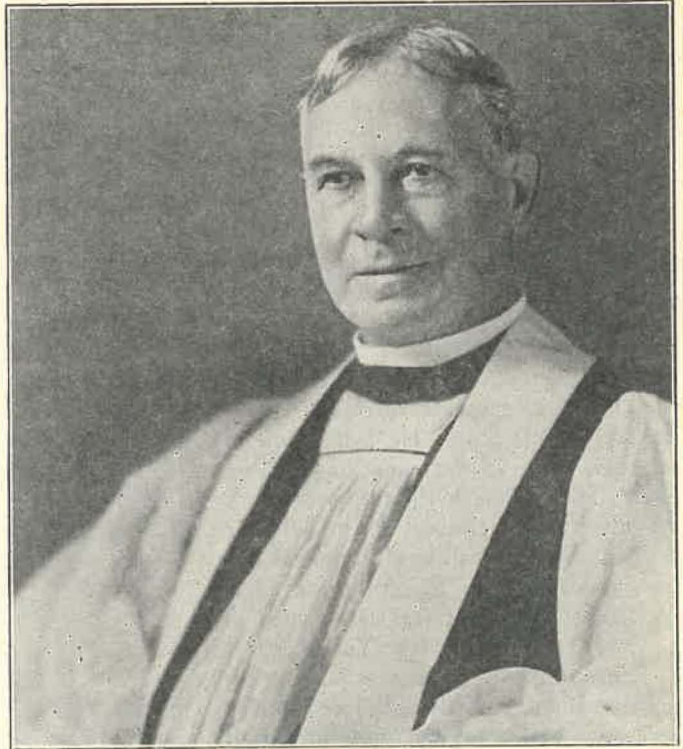


In the camps and new towns men fell sick. Therefore, the Bishop said, there must be hospitals. And hospitals there were in Skagway, Ketchikan, Valdez, Fairbanks, and Circle. With the passing of the camps the hospitals have passed.

All these 40 years he has followed the line of duty whether it was climbing a pass, or breaking trail for a dog-team, or giving the best he had in spiritual encouragement and cheer to isolated workers, or in preaching the Gospel to Indians, Eskimos, and white people, or administering the Sacraments, or looking after children. He was ready to care for people individually, and on one occasion came out of Alaska nursing a miner with typhoid and a Roman Catholic missionary with a malignant carbuncle, to say nothing of the many others on the doctorless ship who came to him for help.

The Bishop has ever been alert for the welfare of the Indian people. Scores of times he has been their spokesman when a friend was needed. He has taught them patiently by word and example. He has baptized and confirmed them, and tried to minister in every way to their physical welfare. Often when a new cabin was being built the gift of a window or a door brought a better home, privacy for women, and more air and light for the family. When white men sought to commercialize the salmon fishing at the mouth of the Yukon by spreading nets and establishing a cannery, with consequent starvation for Indians in the interior, Bishop Rowe, with Archdeacon Stuck, fought to prevent them, in 1919 and 1920, and finally won.

There have always been those, even from the days of 1895, who claim that Alaska is receiving too much help in proportion to its population. From the beginning of his episcopate Bishop Rowe recognized and announced that the work in Alaska would be expensive work. In such times as these critics of expenditure have their innings. When the reduction in the National Council budget for 1935, made necessary by the action of the General Convention of 1934, was distributed among the various mission fields Alaska was called upon to take a heavier proportionate reduction than any other. Bishop Rowe made the reductions in his schedule of appropriations as



BISHOP ROWE IN 1930

required, but the action hurt him deeply. It meant the closing of the mission school at Anvik. On his first visit to Anvik he had recognized the importance of the small school that Dr. Chapman had begun. With Dr. Chapman's aid, on the ground, it was developed into an excellent boarding school. To close it and distribute the children in ways that meant inevitable disadvantage and sometimes even disaster, made the Bishop sick at heart. To tell some of our own white citizens in the small settlements on Alaska's coast line that the Church can no longer aid them in maintaining a center of spiritual life, makes him feel that the Church of his allegiance and his love is slipping backward in the task of winning human life for God. He felt obliged to cut out of the appropriation schedule the \$2,000 "Fuel Fund" needed to heat the hospital at Fort Yukon. He realized he was courting almost certain disaster. It is with no feeling of disloyalty to constituted authority, but under the compulsion of great indignation that Bishop Rowe declares:

"To sacrifice this work in Alaska built up from nothing, the work of devoted men and women and the sacrifices and offerings of thousands of children of the Church, as well as by the gifts of saintly men and women and the self-sacrificing work of knightly souls such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing I will live and fight. I may die, but I will die fighting, to the end."

In the life and labors of Bishop Rowe and his staff the Church has a magnificent heritage of human heroism. We must cherish this heritage, enlarge it, and pass it on. A beginning might well be made on the First Sunday in Advent of this year 1935. One would like to think that in every church and chapel of our communion from Key West to Point Hope thanksgivings would be offered for the life poured forth, and prayers would be made that we who live in the familiar round of home duties may be aroused to that sense of loyalty to Christ that will make us unwilling to stand thoughtlessly by, while great souls are cast down, and great needs remain uncared for. The story of Bishop Rowe, told from a thousand pulpits in our land, would kindle faith and deepen spiritual life.



BISHOP ROWE IN 1931

This picture was taken as the Bishop prepared to take off for the Tanana Crossing.



## A Call to Sacrifice

From the "Little Chronicle of the American Greyfriars"

**W**E HAVE been going through trying and searching years. Poverty and sorrow has been the common lot, men's hearts failing them for fear. This fear has touched the Church. Everywhere retrenchment has been the order of the day. Retrenchment is, of course, something of necessity, but it is not the only way out of the present situation. As never before in the history of the American Church there have been presented to us all providential circumstances giving a vocation to sacrifice.

The writer of these words wishes that he had a pen dipped in fire that would sear into the hearts and consciences of Church people from our Fathers in God the bishops, straight down to the tiniest infant in arms, for the tragedy of it all is that the chief concern of most clergy and people has been to maintain the status quo and not to make any advance.

People are in sin as usual. There are sick and dying folk as always. Added to the usual human need for what Christ alone can give through His Church there has been the further stress and anguish from the poverty and suffering of a period of depression. And yet bishops have refused to ordain men because they could not assure them a vine covered rectory with the appurtenances thereto. There have even been some priests with fairly large salaries who have sent away their assistant priests and cut down their ministrations so that they could maintain their salaries at the status quo. Surely there is real evidence of unfaith, even of greed, in the Church of God! But, of course, there have been conspicuous examples of sacrifice. Thank God the Church has never failed to produce some children who take their Christian vocation seriously.

But there is one thing that the writer has waited for in vain, and that is for some bishop of the Church to issue a great challenge to the idealism of the young people of America. There never has been a finer set of young people in the world than we have in the United States today, bar none. What do you think the effect would be if a bishop were to say to the young people of today: "Here are souls that are perishing for ministrations. We need priests. We need religious. We need sisters and consecrated lay workers. We have no money with which to support them. Offer yourselves and find your own support. Work for your living as the Apostle Paul did while he preached the Gospel. Make an Act of Faith, and come and offer yourselves without any expectation of home or salary."

The effect of this would be very sobering and stimulating on the Church at large, and the writer is certain that such a bishop would be astonished at the response to his appeal. It is something of this sort that the Bishop of Qu'Appelle has done. There was an area in his diocese with closed churches and people without ministrations. The people were starving from the drought and dust storms for several years. It is here that our Father Andrew and others have been working. They found the Church people apathetic to religion because it seemed to them that the Church had deserted them in their need. Many are the souls in anguish today because they feel the Church has deserted them. Let bishops and priests and lay people think of themselves first if they will, but let them be prepared to stand before the judgment seat of Jesus Christ and answer for it. "I was hungry, sick, thirsty, and in prison, . . ." Do you remember these words?

MEN WERE MADE for virtue and, therefore, for freedom.

—Dr. R. L. Ritchie.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Sharing

**T**HIS INTERESTING LETTER is sent to us by Mrs. John McE. Ames of Topeka, Kans. Mrs. Ames is an enthusiastic worker for the Church in her diocese and was, at one time, a member of the national executive board of the Woman's Auxiliary.

"Through the summer the Forward Movement of the Church asked us to read daily the little pamphlet *Follow On*. Those of us who did this feel urged to put into practice some of the things we valued most. Two things stand out in my mind: The Prayer for Practical Church Living, 'O Lord, help us to be masters of ourselves that we may be the servants of others,' and 'Sharing.' This latter is what prompts the telling of the following experience.

"Down in the Blue Ridge Mountains of Virginia is Rockland Mission under the care of the Rev. F. H. Hinkle, rector of Leeds parish. On Sunday, October 13th, the congregation of Leeds was invited to drive 10 miles up into the mountains to the dedication of the rebuilt church of Rockland Mission. I was privileged to be present at the service and it meant so much to me that I wish to pass it on to others. The little chapel was quite well filled with neighborhood mountain people and visitors from Leeds. The service was Evensong, the hymns sung unaccompanied, led by the rector because there was no organ. Perhaps this story may serve to bring this statement before people who may have a small organ that they would be glad to send to the mission. If so, the Rev. Mr. Hinkle would be delighted. (Hume, Virginia.) The rector read as the lesson Nehemiah 4: 1-6 and then told how the men and women of the section, finding that cutting logs and building a new church would prove too expensive, remodeled their old building themselves.

"The following excerpt from the *Virginia Churchman* is interesting:

"'Rockland Mission in Fauquier county, under the able leadership of the Rev. F. H. Hinkle, rector of Leeds parish, assisted by Miss Rixie Martin, the resident mission worker, has shown notable growth. Attendance at the services has doubled and contributions have more than doubled. A new spirit of hope and courage is being evidenced by the people. Bethel Chapel, through disrepair, had been unsafe for use but has been repaired at a cost of \$500. The money was raised through the efforts of Miss Martin.'

"This account covers very accurately the rebuilding of the mission but the test was, as the rector said in his sermon the Sunday of rededication: 'So built we because the people had a mind to work!'"

### Growth

**I**T IS ALWAYS a happy thing to record steady growth. The Order of the Daughters of the King, through its executive, reports that during the past year 513 Senior Daughters have been added and 366 Juniors. At the present time the Order numbers 6,168 members. The growth in the Junior Division is particularly pleasing because on these youthful shoulders will soon fall the responsibilities of "carrying on."



# Books of the Day

Edited by Elizabeth McCracken

## The Bampton Lectures

HISTORY AND INTERPRETATION IN THE GOSPELS. By R. H. Lightfoot. Harper. 1935. \$3.00.

**I**N THESE BAMPTON LECTURES Dr. Lightfoot has largely contented himself with presenting in English the opinions of certain German Synoptic scholars. The section on form-criticism is explicitly a summary of Dibelius. A long discussion of Mark's purpose follows the researches inaugurated by Wrede, with Wrede himself much in evidence. And the remainder of the volume, which deals with Mark's and Luke's Passion narratives, adheres closely to Lietzmann's monograph on Christ's trial. It is convenient to have this material accessible to those unable to read German, and Dr. Lightfoot has presented it clearly and simply. But it is unfortunate that no attempt is made to evaluate the views presented. The Lietzmann monograph, not one of the Berlin scholar's conspicuous successes, rests on a superficial handling of Juster's very polemic conclusions, and ignores altogether the real arguments for a special Lucan tradition. But what is of more consequence is that Dr. Lightfoot never faces the vital problem of form-criticism: how can we distinguish between historical material formulated for a special purpose and material created for such a purpose? He virtually concludes that the problem is insoluble and that in Synoptic work we have no certainty of anything; as a result, on the last few pages he abandons himself to a pessimism that is far from edifying.

BURTON SCOTT EASTON.

## A Gardener's Chronicle

FOUR HEDGES. *A Gardener's Chronicle*. By Clare Leighton. With 88 Wood Engravings by the Author. Macmillan. 1935. Pp. 167. \$3.00.

**T**HIS IS EASILY the most beautiful gardening book of the season. The number of pages does not give an adequate idea of its size, for the reason that the volume is practically a "small quarto." Many of the 88 wood engravings are full-page, but most of them are smaller and are placed in the text in a great variety of interesting and artistic ways. An expert who examined the illustrations remarked that not only were they all unusual but also they were equally fine. This expert, John Taylor Arms, contributes an Introduction to the book.

Although the book will attract artists as a collection of engravings by an artist, it really is also just what its author calls it: a gardener's chronicle. She actually has a garden, and she tells how it grows throughout its whole annual cycle. The engravings are pictures of the garden and its making. From the day when the land was chosen, the story is told. It is not a long story, for the garden is only four years old, but it is full of unusual interest to other gardeners, whether they be those who make gardens or those who merely like to read about gardens and gardeners.

## Dr. Oesterley's Introduction to the Apocrypha

AN INTRODUCTION TO THE BOOKS OF THE APOCRYPHA. By W. O. E. Oesterley. Macmillan. 1935. \$3.75.

**I**N 1914 Dr. Oesterley published *The Books of the Apocrypha: Their Origin, Teaching, and Contents*. His present work is in no sense a new edition of that, but is an entirely new book. The first part, Prolegomena, contains, along with other introductory material, an admirable survey of the historical background, 300 B. C. to 100 A. D. This is followed by a useful chapter on the Wisdom Literature, in which the author clearly shows the relation between the writings of the Sages of Israel and those of the

Wise Men of other nations. He rightly stresses the religious element in the thought of the former. To them "Wisdom, whatever its form, was a divine gift, an attribute of God Himself (Prov. 8:22-31; Eccles. 1:1, 8), and therefore in its nature had a religious element about it. . . . Prudence and reliability are God-given forms of wisdom; the hunger which forces a man to work belongs to the divine economy; wealth is a good thing, but it entails responsibilities to God and man. This, at any rate, is the way in which the Wisdom writers envisaged these things; at the back of their minds there was always a God-ward thought and impulse which, in their eyes, hallowed worldly wisdom and common sense. . . . The Wisdom writers regarded the 'fear of the Lord' as the basis and condition, and at the same time, as the fulness, the zenith of wisdom."

After a brief discussion of Apocalyptic Literature, providing an introduction to II Esdras, and bringing out some of the dominant thought forms of the period, there is an extensive chapter on the Doctrinal Teaching of the Apocrypha, which shows, on the one hand, its continuity with that of the canonical books of the Old Testament, and, on the other, the development therefrom along certain lines, notably as regards the ideas of the hereafter. The final chapter of the Prolegomena, on the Apocrypha in the Church, discusses the various reasons which may have led to the exclusion of the several books from the Hebrew Canon, and traces the fluctuating opinions regarding them held by successive leaders and scholars of the Christian Church.

The question as to the inspiration of the books of the Apocrypha is only very briefly touched upon in the concluding paragraph of this chapter. One might wish that the author had seen fit to deal with the matter more fully; but he doubtless felt, and perhaps rightly, that such a discussion would have been out of place in a purely descriptive work. It should be realized that the books of the Apocrypha, like those of the Old Testament, reflect the response, of varying degrees of enlightenment, made by the people of Israel to God's revelation of Himself. That the Jewish Church refused them the stamp of its approval was due in some cases to the content of the books. As regards certain of the works thus excluded, the rabbis were undoubtedly justified, though it must be noted that none of them reach the low moral level of the book of Esther. On the other hand we cannot but feel that the Pharisees, in whose hands was the fixing of the Canon, were guilty of unjustifiable sectarianism in excluding *Ecclesiasticus* because of its occasional Sadducean tendencies. In other cases the non-acceptance of certain books was due not to their content, but, as Dr. Oesterley remarks, "on the one hand to misconception, and on the other, to arbitrariness; misconception as to what should constitute canonicity, arbitrariness as to the conception of inspiration."

As is well known, at the Council of Trent in 1546 all the books of the Apocrypha, with the exception of II Esdras and the Prayer of Manasses, were pronounced canonical. In view of the implications of the doctrine of inspiration then obtaining, we may be thankful that the Anglican Church did not follow this example. The official standing of the Apocrypha in the non-Roman communions in the West makes possible an appraisal of the books on their merits, without the hindrance of the popular inhibitions against which critics have had to struggle in their endeavors to have the Church adopt an intelligent attitude toward the canonical books of the Old Testament. It is to be hoped that Dr. Oesterley's excellent introduction, containing as it does in the second part a concise outline and description of each book, may result in the correction of the unfortunate neglect to which the Apocrypha has hitherto been subjected, and lead to a more general acquaintance with its writings.

CUTHBERT A. SIMPSON.



SCYTHING  
From "Four Hedges"



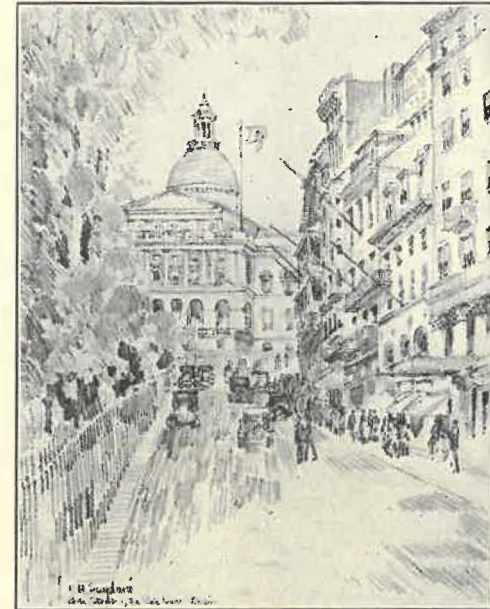
**Christian Sociology**

PREFACE TO A CHRISTIAN SOCIOLOGY. By Cyril E. Hudson. London: Allen and Unwin. 1935. 4s 6d.

A WAY TO LIFE. By Ernest Fremont Tittle. Henry Holt. 1935. \$1.75.

**T**WO SHORT BOOKS, one from England, one from America, typical of two channels through which the living waters of religion flow today. Canon Hudson's book represents the Anglican tradition known to us through Tawney, Reckitt, Peck, and Demant. Dr. Tittle's lectures, the popularity of which is evident from the number of Foundations on which they have been delivered, stem from the liberal American Protestantism which has rendered such valiant, if inadequate service, to the cause of the "Social Gospel." Both are excellent and vitally Christian little books; neither has, strictly speaking, anything new to say; but an Anglican reviewer may be pardoned for finding Canon Hudson's the more searching. Compared with his firm presentation of Catholic dogma as the necessary source of permanent social reconstruction, Dr. Tittle sounds sometimes a little thin. His thinking, despite his religious earnestness, has on the Anglican reader a minimizing effect. It is gratifying to find him justifying the Christian habit of addressing "the integrating process at work in the universe" as "Our Father who art in Heaven," and earnestly saying that he "can see no reason why we should not think of God in personal terms, provided that"—etc. But one is worried by the slightly apologetic tone. Some of us feel more at home with Canon Hudson's emphasis on dogmatic Christianity, on the doctrine of sin and redemption, and on a Sacramental system culminating in the Mass. But the two authors agree in their sharp opposition to the idea—beyond which the "groupers" for instance give at present few signs of advancing—that "the duty of the contemporary Church can be adequately fulfilled by the faithfulness and piety of individual Christians . . ."; and Canon Hudson would, it may be hoped, sympathize with Dr. Tittle's urgent plea for a "Christian Internationale" such as Kagawa desires, an "Isaian remnant" in the Churches, which should definitely break, in position at least, from the existing order.

Especially welcome is Canon Hudson's presentation of examples of dilemma, in which modern industrial methods may involve the Christian; also, his good treatment of the shifting in ethical emphases inevitable as the Age of Leisure draws near. In common with most writers of his school, he deprecates the collaboration of Christianity with secular political movements. But it is surely possible to agree whole-heartedly that social advance can never be secure till implemented by the full power of the Catholic faith, while yet recognizing that the Spirit is at work without as within the Churches, and identifying ourselves with forces seeking to further conditions in which Christianity shall be less inhibited than today. Here is an issue which must be faced, on which Christians are sharply divided. Must we wait till we have thought out a complete Christian sociology before we commit ourselves to action? It would seem to some of us simple folk that the creeds and the Sermon on the Mount, taken at face value, gave a pretty clear mandate as to our proper affiliation among the contending forces of the day.



**PARK STREET TO THE STATEHOUSE**  
From "Boston and the Boston Legend"

VIDA D. SCUDDER.

**The Ras Shamra Tablets**

THE RAS SHAMRA TABLETS: *Their Bearing on the Old Testament.* By J. W. Jack. Scribners. \$1.25.

**I**N THE English-speaking world there has hitherto been lacking opportunity for the publication of the results of a piece of original research in the Old Testament which could not be compressed into the limits imposed by a magazine article, or expanded into normal book size. To meet this need, the Society for Old Testament Study, a British organization, has now in-

augurated a series of "Old Testament Studies," of which this booklet is No. 1. It contains an account of the tablets unearthed in 1929 and subsequently, at Ras es-Shamra, some ten miles north of Latakia (the ancient Laodicea) on the Syrian coast. The tablets belong to the period from the fifteenth to the thirteenth centuries, B. C. Their discovery has been recognized by scholars as one of the most important made in the Near East. They represent several languages, one of which has been named Proto-Phoenician, or Proto-Hebrew. This is written not in syllabic and ideographic script, but in a new cuneiform of an alphabetical nature, hitherto unknown. The tablets in this language particularly afford "valuable evidence as to the nature of religion in Syria and Palestine several centuries before the Israelite monarchy, and constitute a new revelation for the study of the Old Testament."

The nature of their importance for Old Testament study is indicated by Dr. Jack under five headings, linguistic, mythological, ritual, historical, and textual. His discussion is clear, is marked by an absence of dogmatism, and is replete with reference to the already considerable body of literature which has grown up round the tablets.

The Society for Old Testament Study is to be congratulated on the first number of its series. We hope it is an indication of further good things to come.

CUTHBERT A. SIMPSON.

**The Boston Legend**

BOSTON AND THE BOSTON LEGEND. By Lucius Beebe. Illustrated by E. H. Suydam. Houghton Mifflin. 1935. Pp. 372. \$5.00.

**T**HE AUTHOR of this entertaining book says in the beginning that his purpose in writing it was unlike that of the persons who usually have written about Boston. He aimed at neither a "parade" nor a "caricature." What he wished to convey was an impression of the town which should have "reality and some vital gusto." It may be said at once that Mr. Beebe has succeeded in doing this. His Boston is, as he wished to portray it, "mellow and mature, and possessed of many qualities not entirely divorced from charm."

One has the feeling, however, that Mr. Beebe is too careful; he would seem to be afraid that his affection for Boston would run away with him did he not understate it. The reader is reminded of the famous Boston story of the ardent young man who, just because he was so deeply and violently in love, declared himself to the lovely girl in these words: "I am very fond of you." Mr. Beebe is patently "very fond of" Boston. Everyone will enjoy his book. But only other Bostonians, whether by adoption or by birth, will really understand it. They will, because they also are "very fond of" Boston.

The drawings by Mr. Suydam are well-nigh perfect. They will make any Bostonian who is away from Boston homesick.

**Dr. Fairweather on the Epistles**

THE BACKGROUND OF THE EPISTLES. By William Fairweather. Scribners. 1935. \$5.00.

**D**R. FAIRWEATHER a generation ago gave us a highly useful *Background of the Gospels* and now undertakes a similar work for the Epistles. There is naturally some duplication, since the Jewish world is of vital importance for both Gospels and Epistles, but the present book throws its emphasis more on the Hellenistic civilization and the non-Jewish religions. So much material is collected and epitomized that the treatment of each topic is very brief; as a result the volume becomes a reference manual rather than a work to be read right through, but a good analytical table of contents and a fairly full index make reference rapid enough. In its latter part the Epistles themselves are analyzed for their religious content and are systematized for special concepts. The result is a good book to have at hand,



although some of it—for example, the sections on James and I Peter—betray an unawareness to present-day points of view. And the bibliographies need considerable expansion. B. S. E.

#### Mr. Perry's Reminiscences

AND GLADLY TEACH: *Reminiscences*. By Bliss Perry. Illustrated. Houghton Mifflin. 1935. Pp. 315. \$3.00.

MR. PERRY'S BOOK makes pleasant reading. His old friends and neighbors, his *Atlantic* "authors," his students of many classes, the thousands who have read his too infrequent books or have heard his lectures will "gladly learn" from his remembrances how it all looked to him. And they will meet with none of those chilling surprises so often encountered in books of reminiscences. Mr. Perry always seemed to regard the scene before him with kindly if penetrating eyes. So indeed he did, this book clearly confirms.



BLISS PERRY  
Author of "And Gladly Teach"

The story of the early years at Williamstown is a history-in-little of the Williams College of that glorious period, when Mark Hopkins and the faculty chosen by him "flourished." Mr. Perry's father was one of those faculty members—professor of history and political economy. All the seven Perry children except one were born in Williamstown. There was only one

girl among them, and to her Mr. Perry dedicates this book: "To my sister, Grace Perry." Of his home Mr. Perry says: "There were always plenty of books in our little house, and plenty of laughter." The five boys (the eldest died in infancy) and the "sole sister" grew up together in this house.

Princeton, the Sorbonne, Harvard: the tale of the years in each is told. And the story of the 10 years as editor of the *Atlantic Monthly*: this is set down. Even those who know all that Mr. Perry has done still think of him as the editor of the *Atlantic*, if they have written or edited themselves. In fact, they do, many of them, if they have simply been *Atlantic* readers. "The best editor the *Atlantic* has had in my time," they declare. To all of them perhaps that is the best thing any man of letters can be.

A word must be said about the illustrations. "The Justified Mother of Men," surrounded by five boys with the girl at her side, is one of the best; but all are good. The frontispiece is the Harvard portrait, by Charles Hopkinson, and is "very like."

#### New Fiction

STORM SIGNALS. By Joseph C. Lincoln. D. Appleton-Century. 1935. \$2.50.

THE HOUSE OF THE FOUR WINDS. By John Buchan. Houghton Mifflin. 1935. \$2.50.

THE CURSE IN THE COLOPHON. By Edgar J. Goodspeed. Willett, Clark. 1935. \$2.50.

MR. LINCOLN, for once, has chosen to give us his Cape Cod folk in a more serious setting than is his wont, taking as his background the presidential campaign of 1860 and the first year of the Civil War. During these two years Bayport represents in miniature the country at large, from the aristocratic Captain Evans, whose sympathies are with the South, to the little village cobbler devoted to William Lloyd Garrison. Against this background is told the story of a young sea-captain who has lost his ship under suspicious circumstances that divide the village into his friends and enemies. But by showing how this cleavage becomes involved and complicated with the partisanship of national politics Mr. Lincoln weaves the background and the story into essential unity. The result is a novel that is much more

than merely entertaining, while in Captain Evans we have what is quite the author's most significant piece of character drawing.

In *The House of the Four Winds*, the latest romance of Mr. Buchan, the beloved adventurer of *Huntingtower* and *Castle Gay* reappear. This time they are involved in an Evallonian revolution and are out to foil the plots of Countess Aramintha, better known by the delightful title, "The Blood Red Rook." Mr. Buchan is the worthy successor to Anthony Hope; but while in the *Prisoner of Zenda* something happened on every page, in *The House of the Four Winds*, at least two things happen on every page.

Now that Mr. Buchan (disguised as Lord Tweedsmuir) has become Governor-General of Canada, we fear he will be unable to continue for awhile the further records of his adventures. But—even Governor-Generals take a vacation, and we may live in hope.

*The Curse in the Colophon* is a new type of mystery story. At the end of an ancient manuscript came the scribe's note (the "Colophon") pronouncing a curse of the three hundred and eighteen Fathers of Nicea on him who dared to read what was written beneath. But there was nothing written beneath.

To an expert in manuscripts such a mystery dwarfs the disappearance of Atlantis or the fate of Captain Kidd's treasure; and the particular expert who tells the story starts for the end of the earth to solve the problem. His journeyings carry him into all manner of strange places in the Levant, and on the Black Sea. But what he finds at the end of it all, the reader must discover for himself.

Only a true knower of manuscripts and—not less important, manuscript dealers—could have written this tale. No one has this double knowledge more precisely than Dr. Goodspeed. E.

#### The English Countryside

VILLAGE ENGLAND. By Sir William Beach Thomas. Illustrated. Macmillan. 1935. Pp. 302. \$3.00.

THE YEOMAN'S ENGLAND. By Sir William Beach Thomas. Illustrated. Macmillan. 1935. Pp. 298. \$3.00.

THESE TWO attractive books are in one sense modern renderings of the medieval kalendars. They go round the year, each of the twelve months having a section. The English countryside lends itself to this arrangement better perhaps than any other. Readers never tire of such books, whether they live in England or not. Even persons who have never seen the English village or its surrounding country know something of it all from hearsay, and would like to know more.

In the first book, the village occasions and events, as they occur during the course of the year, are the theme: lambing time, harvest, Christmas. However, they have been observed and are set forth in an entirely new fashion, as witness this one of the nine sub-

heads under January: "To Eat or to Sleep"; this one of the eight sub-heads under May: "Where Shakespeare was English," and this one of the seven under November: "The Shire of Shires."

The second book is rather more a "nature book." Birds, flowers, animals, and trees mark the turn of the year in the England of the yeoman. But this book is original also. The sub-heads again indicate. One of the six headings under March is: "The Last of the Elm Age"; one of the nine under September: "Prophetic Insects"; and one of the six under December: "A Murmuration of Stares."

The author has a leisurely style, and his evident love for what he describes engages the reader's keenest interest. The illustrations in both books are beautiful. Here are two Christmas presents for just the right person.



A WEST COUNTRY VILLAGE  
From "Village England"



# NEWS OF THE CHURCH

## Bishop Weller Dies at Aurora Hospital

Former Bishop of Fond du Lac Came  
From Family Distinguished in Life  
of American Church

By W. F. AVERILL

AURORA, ILL.—The Rt. Rev. Reginald Heber Weller, D.D., retired, former Bishop of Fond du Lac, died here November 22d at Copley Hospital, after a protracted illness. He had recently celebrated his 78th birthday and the 35th anniversary of his consecration.

Bishop Weller, the third Bishop of Fond du Lac, came from a family distinguished in the history of the Church in America, both his father and grandfather being clergymen.

The future bishop was born at Jefferson City, Mo., November 6, 1857. He was christened Reginald Heber after his father, who in turn was named after the great missionary and hymnologist, Bishop Heber. Shortly after his birth the family moved to Jacksonville, Fla., where the elder Weller did a noteworthy work for many years as rector of the Church of the Good Shepherd.

Reginald entered St. John's Academy in 1866 at the age of 9, and graduated in 1875. Entering the University of the South the same year, he graduated in arts in 1877, and from Nashotah Seminary in 1884, having been ordained deacon in Jacksonville while still a student, on May 9, 1880.

He was ordained to the priesthood at All Saints' Cathedral in Milwaukee on September 28, 1884, and became rector of Christ Church, Eau Claire, Wis. In 1888 he was transferred to Waukesha and in 1890 he went to Stevens Point, where he remained until his election to the episcopate ten years later. His work at Stevens Point was noteworthy, and he built up a small struggling mission into one of the largest and most influential parishes in Wisconsin.

He married Bessie Brown, the daughter of Daniel Thair Brown, at Eau Claire,

(Continued on page 594)

### Church Home at Helena Damaged in Earthquake

HELENA, MONT.—During the recent earthquakes in Helena, the Florence Crittenton Home was very seriously damaged.

Housing is being supplied by the Parish Hall of St. Peter's Pro-Cathedral until repairs can be made to the home or another location found.

The Pro-Cathedral suffered only slight damage in plaster cracks.

## Thousands Attend Farewell Demonstration at Ship as Bishop McKim Leaves Japan

Men and Women Kneel at Pier to  
Receive Bishop's Blessing; Sequel  
to Formal Farewell at St. Paul's

By PAUL RUSCH

TOKYO—It is beyond my power to describe adequately the scenes that took place on the *Asama Maru* November 7th before it sailed away from Japan carrying our great reverend Father in God and leader, Bishop McKim.

We were prepared for crowds to come to see him off and got him on boat early and seated in a wheel chair in the great lounge before they came—bishops, priests, workers, missionaries, men, women, children, business men, government leaders. Every one of the ten dioceses of the Japanese Church was represented. Some of the priests that he had ordained came as far as 800 miles to see him off.

Five times in an hour Mr. Ohira, the office secretary, and myself held the Bishop up on his feet while he blessed kneeling men and women. I am sure never before in the history of the Church in Japan has there been such a demonstration of spiritual love for any bishop or priest in Japan, certainly not on a big Japanese liner tied alongside the pier at Yokohama.

I am powerless to try to give you that picture because my own heart is as heavy tonight as that of every one of those hundreds who crowded on that great ship.

BISHOP SALUTES RIKKYO

At one time during the two-hour demonstration in the lounge, the aged Bishop forced himself to his feet as several hundred college students forced themselves into the throng before him and, with the banner of Rikkyo held up, sang the University anthem. At the close the old Bishop saluted the flag. We finally wheeled him back to his cabin with only a few minutes to spare before the ship was to be cleared of

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THE REV. DR. BARTEL H. REINHEIMER  
Bishop Coadjutor-elect of Rochester

### Dr. Reinheimer Elected Coadjutor of Rochester

Bishop-Elect Well Known for Work  
in Field Department

ROCHESTER, N. Y.—The Rev. Dr. Bartel H. Reinheimer, executive secretary of the Field Department of the National Council, was unanimously elected Bishop Coadjutor of Rochester, following his election by a concurrent majority of the clergy and lay delegates from 54 parishes and missions of the diocese on the second ballot over eight other nominations, at the convention assembled in St. Luke's Church, Rochester, November 19th.

The Rev. Dr. Reinheimer was born in Sandusky, Ohio, in 1889, received his B.S. degree from Kenyon College in 1911, is a graduate of Bexley Hall Divinity School, and received the degree of Doctor of Divinity from Kenyon in 1931. After serving as priest in charge of St. Mark's Mission, Shelby, Ohio, he became curate of Christ Church, Dayton, Ohio, in 1916 and rector in 1918. In 1921 he was made executive secretary and archdeacon of the diocese of Southern Ohio, and for 10 years was easily the outstanding figure among clergymen of the country occupying a similar position. His conspicuous work called him in 1931 to the office of executive secretary of the Field Department of the National Council where his work

(Continued on page 595)

### Federal Council Hits Nazi Race Prejudice

NEW YORK—The executive committee of the Federal Council of the Churches of Christ in America joined November 22d with the Church of England in general protest against the racial policies of German national socialism and the persecution of Jews.

The committee held that the Christian Church, in all its branches, should protest "not only in the name of brotherhood but of Christian faith."



## British Leaders Hit Nazi Hatred of Jews

Church Assembly Adopts Resolution Asking for Exertion of Christian Pressure Against Persecution

LONDON—Scathing references to the persecution of Jews in Germany were made November 20th by leading English Churchmen from the Archbishop of Canterbury down at a meeting of the Church Assembly.

The Bishop of Chichester offered a resolution that was adopted by a large majority expressing sympathy for the suffering of Jews in Germany and expressing the hope that Christians in Great Britain and other countries would "exert their influence to make it plain to the rulers of Germany that continuance of the present policy will arouse widespread indignation and prove a grave obstacle to the promotion of confidence and goodwill between Germany and other nations.

The Archbishop of Canterbury protested against the administrative, economic, and social persecution of Jews which he said seemed to have broken out with new intensity in spite of laws that might have protected them.

"I most earnestly hope," he said, "that the ultimate responsible authorities in Germany, in the interests of justice, will restrain the action of irresponsible individuals and local authorities, whether of the party or State, and secure for this section of inhabitants their country rights—I do not say citizenship—but the rights of mere humanity.

"I am sure the continuance of the present modes of persecution must seriously affect the goodwill with which the people of Britain desire to regard the German nation."

### POLICY CALLED UNCIVILIZED

The Bishop of Chichester asserted:

"I am compelled to move this resolution because as a human being I see the wrong done to humanity in one great area of German life and action. As a friend of Germany I see the hoped-for friendship between two kindred countries tumbling into ruin through the prosecution of a policy against a section of the population, which is not worthy of a great civilized nation. . . .

"Surely the great masses of the German people themselves abhor the policy of persecution. They, too, must feel as we feel, that it is a great scar across the fair name of Germany."

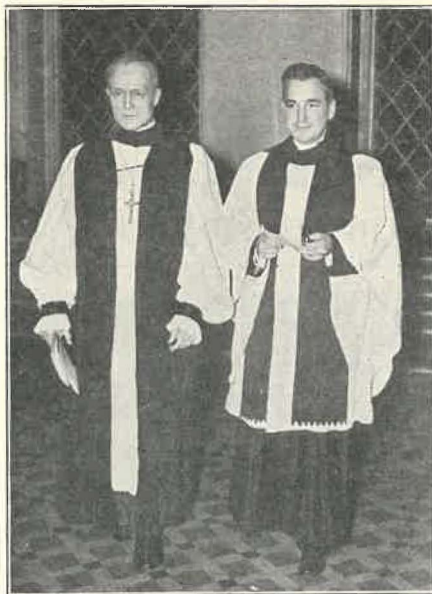
The Bishop of Southwark, seconding the resolution, said he had hoped the ghetto had passed forever.

"Now the Jewish people of Germany apparently are being forced back into conditions recalling all too vividly the ghetto," he continued. "Their whole position, if it cannot be compared to that of slaves, can be compared to that of helots."

### "PURELY A RACE QUESTION?"

Charlie Davies, German vice-consul at Plymouth, attempted to explain the Jewish question in Germany as purely a race question that was not new in Germany.

"It is not for us," he said, "to dictate to



BISHOP MANNING AND THE  
REV. DR. GASS

Bishop Manning instituted the Rev. Dr. John Gass as rector of the Church of the Incarnation, New York, on November 10th. Bishop Manning officiated and preached. At the service, the wardens, vestry, and many members of the congregation, in accordance with the rubric at the conclusion of the Office of Institution in the Prayer Book, went forward to meet the new rector and "to salute and welcome him, bidding him godspeed." Over five hundred were present.

any people how they should handle the race question."

The Bishop of Durham retorted that Germany was hypnotized by the racial doctrine.

"Jews are just as mixed a race as the Germans; they could hardly be more," he went on. "This nonsense about race—as if there were some poison in the ancestry of Judaism which must be guarded against—is sheer hallucination and nonsense. It is preposterous, base, and almost incredibly mean that we children of Christendom should turn on the ancient children of God to whom religiously, spiritually, and morally we owe almost everything we value. The least we can do is to make clear from our hearts that we loathe and detest this attitude obtaining in Germany and protest against the continuance of this brutal oppression of the small minority of Jewish citizens in Germany."

### TREATMENT OF CHURCH ATTACKED

The Bishop of Gloucester, presenting the report of the Church of England Council on Foreign Relations, said the controversy in the German Church and the treatment of that Church had aroused very great dissatisfaction both in Germany and outside.

"As a consequence of that I believe a sincere effort has been made by the authorities in Germany to produce some sort of peace. The Olympic Games will be held in Berlin and it is said the German government wishes the games' success and wishes to conciliate public opinion before the games are held. Then, it is said, an effort will be made to sweep away all Church organizations in Germany."

### Japanese Men Plan Communion

TOKYO—The Brotherhood of St. Andrew in Japan is sponsoring the first nation-wide Advent Sunday corporate Communion for men and boys in the *Nippon Sei Kokwai* on December 1st.

## New York Strives to Raise Mission Funds

Clergy and Laymen Back Bishop Manning in Pledging Utmost Efforts to Reach \$400,000 Goal

NEW YORK—On November 14th, 350 clergymen and vestrymen of parishes from all over the diocese met in the synod hall, at the call of Bishop Manning, and pledged their utmost efforts toward reaching the diocesan goal of \$400,000 for the missionary work of the general Church and of the diocese before December 31st. The meeting was marked by great enthusiasm and represented all parts of the diocese, many of the clergy and laymen coming long distances to be present and remaining afterwards for supper in the undercroft of the synod hall. The facts of the situation and the meaning of the missionary obligation were presented in addresses by the Bishop and the two Suffragan Bishops, and by the Rev. Dr. Fleming of Trinity parish, Stephen Baker, warden of St. James' parish, Judge Edward R. Finch, warden of St. Bartholomew's parish, and others. At the close of the discussion the following resolution pledging all present to support of the missionary goal, presented by the Rev. Dr. Henry Darlington, of the Church of the Heavenly Rest, was adopted unanimously and by a rising vote:

RESOLVED: That we who are gathered here at this meeting of the clergy and laymen of the diocese called by the Bishop at the synod house on Thursday, November 14, 1935, undertake to do all that is in our power to achieve the goal which we have accepted of \$200,000 for the missionary work of the general Church and an equal amount for the support of our diocesan missionary agencies.

We recognize that if this goal is to be attained all our parishes must do their utmost, and many of our parishes must give considerably more than the naturally conservative amounts which they have pledged as their "expectations." These pledged "expectations" represent the minimum and they are not sufficient to meet our diocesan obligation. We are confident that these "expectations" will be exceeded by many of our parishes and we pledge ourselves to use our earnest efforts to bring this sacred obligation home to our several congregations and to arouse our people to a great united effort to reach our goal, and more if possible, between this present date and December 31st.

### Movies in Religious Education

NEW HAVEN, CONN.—Two one-reel motion pictures, the scenarios for which were written at the Yale University Divinity School, will soon be released for projection in churches. These films are the result of research carried out under the supervision of Prof. Paul H. Vieth, associate professor of religious education, and director of field work.

One of the films, *Forgive Us Our Trespasses*, is intended for children from nine to fifteen years old; the other, *Our Children's Money*, is for parent education groups.





THE EDWARD F. WORST CRAFT HOUSE

This house is named in honor of Mr. Worst of Chicago, who has for six years conducted without pay a two-weeks' course in handwork and allied crafts at the organization to which the house belongs, the Penland Weavers and Potters, a non-profit making community handicraft organization located in the mountains of North Carolina. The building of the craft house was made possible by gifts of logs and money from sympathizers with the organization's purpose of preserving the native mountain arts and crafts and through them to provide the people of the community with a more adequate means of livelihood.

## Election of Bishop for C. N. Y. Set for May 25th

UTICA, N. Y.—Bishop Fiske's successor as Bishop of Central New York will not be elected until the regular diocesan convention May 5th. Although Bishop Fiske's resignation was accepted by the House of Bishops to be effective March 31st, by request of the standing committee he will remain in charge of the diocese until the election of his successor.

The standing committee has also consented to the removal of Bishop Fiske's residence to Baltimore, where he and Mrs. Fiske will move before winter. Thereafter he will spend alternate weeks in this diocese for business and Confirmation visitations.

Bishop Fiske has received a large number of letters expressing regret at his impending departure, not only from members of the Episcopal Church but from the clergy and laymen of other communions.

## Forward Movement Stressed at Meeting of Hastings Deanery

ARAPAHOE, NEBR.—At the annual meeting of the Hastings deanery, held in St. Paul's Church, Arapahoe, November 14th, Bishop Beecher of Western Nebraska discussed at some length the spiritual implications of the Forward Movement. "It is a continuous program which aims to create vigor in the life of the Church," he said.

Woman's Work in the Parish, and Man's Place in the Church, were topics presented respectively by Mrs. A. J. Ford, educational secretary, and the Rev. J. C. Ferrer of Holdrege.

In the afternoon there was a joint session of the clergy, the laity, and the Woman's Auxiliary. The Rev. H. B. Vinnege, Ph.D., rector of St. Alban's Church, McCook, and Dean Lee of the Pro-Cathedral, were the speakers.

## Southwestern Virginia Forward Movement Heads Mimeograph News Sheets

ROANOKE, VA.—The committee on the Forward Movement of the diocese of Southwestern Virginia is having mimeographed and forwarded to all the clergy of the diocese the news bulletin and some other literature issued by the National Forward Movement Commission.

The booklet entitled *Some Thoughts on the Spiritual Preparation of Clergymen*, by the Rev. Alexander C. Zabriskie of Virginia Seminary, has already been placed in the hands of the clergy and is creating a profound impression. Soon they will receive two other booklets: *The Rector and Parish Administration*, and *Place of Prayer and Meditation in the Life of the Clergy and Laity*; the latter having been prepared by the late Bishop Booth.

The clergy have been divided into groups and these are meeting at points, convenient geographically, and discussing the plans and ideals of the Forward Movement and the various ways in which they can make it most effective in their respective parishes.

## Atlanta Church Deconsecrated, Cornerstone Opened by Bishop

ATLANTA, GA.—Bishop Mikell of Atlanta read the deconsecration service on October 31st, at historic Old St. Philip's here, and the building was turned over to the wreckers. All the memorials have been moved to the new Pro-Cathedral on the corner of Andrews Drive and Peachtree Road.

The cornerstone was opened by the Bishop, in the presence of a large gathering on November 15th. Sealed in the box were papers dated 1872, a fortune in Confederate money, and other items of historic interest.

## Elections Indicate Berkeley Will Stay

Governor of Connecticut, Professor at Yale, New Haven Rector Elected to Board of Trustees

NEW HAVEN, CONN.—That Berkeley Divinity School has definitely determined to remain in New Haven and contribute to the life of this community and of the Church at large was indicated November 20th by an announcement that the Board of Trustees at their annual meeting had elected to membership five new members. Among them were Wilbur L. Cross, Governor of Connecticut, Dr. Charles E. Winslow, professor of Public Health, Yale University, and chairman of the Community Chest, and the Rev. Arthur F. McKenny, rector of St. Paul's Church and president of the New Haven Federation of Churches. He was also elected secretary of the board. It is understood that these three new members, all of whom are residents of New Haven, are in favor of keeping the school here.

Last spring considerable discussion centered about the possibility of moving the school to Cambridge, Mass., and such a move was authorized by act of the Connecticut legislature, but not without considerable opposition. Some members felt that it was unfortunate that an institution of higher learning having something like \$750,000 in assets should be obliged to move to a neighboring state. Numerous protests arose from local organizations and from various denominational quarters. The *Catholic Transcript* of Hartford said that "outside of the Catholic Church Berkeley Divinity School has done more to spread and maintain the religion of Christ, as He founded it, than any other college or university in this commonwealth," and looked upon its departure as having "the flavor of catastrophe." The alumni of the school voiced a vigorous protest, and many archdeacons within the diocese of Connecticut registered their desire that the school remain. The New Haven Federation of Churches appealed to the Board of Trustees to find a way of keeping the school here by solving its financial problems.

### OTHER TRUSTEES ELECTED

Other trustees elected were the Rev. Horace W. B. Donegan, rector of St. James' Church, New York City, and Frank Gulden, member of the diocesan council in the diocese of Long Island, a delegate to the General Convention, trustee of the New York Boys' Club, and president of the Citizens' Savings Bank of New York City. The Rev. Theodore H. Evans, rector-elect of Trinity Episcopal Church, and Prof. William Urban of Yale were elected overseers.

The following resignations were presented and accepted with regret and with appreciation of long and faithful service: The Rev. Dr. Theodore Sedgwick, the Rev. Dr. John N. Lewis, the Rev. Dr. William A. Beardsley, secretary of the board; Col. E. L. Taylor, treasurer of the board; and Messrs. Samuel H. Fisher, George E. Bulkeley, and William F. Severn.



## Christmas Gift

### Books

#### THE STORY OF CHRISTMAS

By R. J. Campbell

The great story retold in its ancient and modern setting. Here are old Christmas customs, modern Christmas stories, carols, plays, and Christmas verse. Illustrated. \$3.00

#### ADVENTURE FOR HAPPINESS

By S. Parkes Cadman

Dr. Cadman sets out to discover the sources of happiness in a troubled world, and shows how we may benefit from them in our daily lives. \$1.90

#### IF THIS BE TREASON

By John Haynes Holmes and Reginald Lawrence

A moving play in which an American President acts on the conviction that the people are overwhelmingly against war on any grounds. \$2.00

#### THE PSYCHOLOGY OF CHRISTIAN PERSONALITY

By Ernest M. Ligon

The teachings of Jesus are revealed as a special source of power to produce mental health. \$3.00

#### FOLK-LORE OF THE HOLY LAND

By J. E. Hanauer

A fascinating collection of tales, Moslem, Christian, and Jewish. \$3.50

#### NATURE, MAN, AND GOD

By William Temple

The Archbishop of York gives "the most impressive defense of theism that has appeared for a very long time." \$6.00

And the Cambridge Bibles

MACMILLAN, NEW YORK

## Bishop Weller Dies at Aurora Hospital

(Continued from page 591)

May 18, 1886. They had one daughter and five sons, one of whom died about two years ago.

#### A NOTEWORTHY CONSECRATION

Early in November, 1900, Reginald Heber Weller was elected Bishop Coadjutor of Fond du Lac, and was consecrated at St. Paul's Cathedral on the octave of All Saints' Day, November 8th, the same year. This consecration service attracted wide attention because of the use, for the first time in the Anglican communion since the sixteenth century, of the full Catholic ritual and vestments, and also because of the presence of representatives of the Russian and Old Catholic Churches.

For 12 years Dr. Weller filled the office of coadjutor to Bishop Grafton, the diocesan, who died August 30, 1912, at the age of 82 years. Shortly thereafter he was enthroned as bishop of the diocese, and following the tradition of his illustrious predecessor with equal ability, fulfilled the duties of the episcopate and built up the diocese of Fond du Lac to its present position.

Bishop Weller was an inspired prophet. He possessed the power of deep spiritual perception, a keen intellectual insight, and a gift for oratory which thrilled his hearers. He was greatly in demand as a leader of retreats and preacher in all parts of the country. At the synod of the Midwest in Toledo, in 1922, the Bishop made so moving a plea on behalf of the mission at Oneida that the whole body enthusiastically and unanimously voted all their funds, some \$1,500, for the Bishop's cause.

#### INVITED ORTHODOX TO CONFERENCE

During the World War Bishop Weller was indefatigable in patriotic service, and his five sons were enrolled in the army. At the close of the war Bishop Weller was sent abroad to extend an official invitation to the Churches of the Orient to attend the World Conference on Faith and Order, afterwards held at Lausanne, his companions on the mission being Bishop Anderson and Bishop Vincent. On Easter Day the delegates took part in the service at the Cathedral of the Patriarch of Constantinople, many bishops representing other Eastern rites being also present.

At this service each bishop was called upon to sing the Easter Hymn of his national Church. When Bishop Weller's turn came he boldly sang "Jesus Christ is Risen Today" before the congregation of many thousands and won the hearty gratitude of the many English Churchmen present, who were not otherwise represented.

In 1925, the 25th anniversary of the Bishop's consecration, which was also the 50th of the diocese, was marked by the raising of a substantial increase of the endowment and the erection across the street from the Cathedral of a modern, commodious and beautiful stone episcopal residence, which the Bishop and Mrs. Weller occupied until the time of his resignation.

In 1929, the Rev. Harwood Sturtevant,

rector of St. Luke's Church, Racine, was elected Coadjutor, and was consecrated on St. Andrew's Day, November 30th, the same year. While the ceremonies of this service were similar to those of 1900, they had long since become common in the American Church, and no longer awakened comment.

The Bishop's health was beginning to fail in late years, and he and Mrs. Weller spent their winters in the South, at the home of their son Walter and his family, in Louisiana. On November 8, 1932, he resigned the diocese to his Coadjutor, and took up his residence at his beloved Nashotah, where he and Mrs. Weller occupied a cottage on the seminary grounds.

#### NOTED FOR LOYALTY

Bishop Weller was intense in his loyalties to his friends, to his clergy, to the Church, and to the Catholic faith. He was in the highest sense a Southern gentleman, with all of the courtesy, chivalry, and honor which the term implies. It is needless to say that he was a humble and devout Christian.

He is survived by his widow, Mrs. Bessie Thair Weller; his daughter, Mrs. George Nelson, of Madison, Wis.; and four sons, Dan Brown Weller, of Florida; Dr. Charles Grafton Weller, of Aurora; Walter Trowbridge Weller, of Wakefield, La.; and Horace Look Weller, of Providence, R. I.

The Bishop's body lay in state from noon, November 24th, until 10 o'clock, November 25th, the hour of the service. A choral requiem and the burial office were sung by the choir of Nashotah House. Bishop Sturtevant of Fond du Lac was the celebrant at the requiem. Bishop Ivins of Milwaukee preached, and Bishop Stewart of Chicago read the Lesson.

Burial was in the cemetery of Nashotah House.

## Window Dedicated in Honor of Bishop Stires

NEW YORK—A stained glass window was dedicated November 17th in honor of Bishop Stires of Long Island, at St. Thomas' Church, commemorating the 10th anniversary of his consecration as Bishop of the Long Island diocese. Bishop Stires was rector of St. Thomas' when its present edifice was built.

The window was dedicated by Dr. Roelif H. Brooks, present rector of the church. It is located in the clerestory and contains the figures of King Solomon, Emperor Justinian, Bishop Lanfranc, Bishop William Wykeham, and St. Louis, all great Cathedral or temple builders.

#### G. T. S. Alumni Elect Trustees

NEW YORK—The alumni of the General Theological Seminary have elected as their representatives on the Board of Trustees of the Seminary Bishop Matthews of New Jersey, the Rev. Dr. Wallace J. Gardner, vicar of the Chapel of the Intercession, New York, and Dr. Ralph Adams Cram, of Sudbury, Mass., to serve until January 1, 1939. Bishop Matthews and Dr. Cram succeed themselves.



## Many Clergymen Condemn Nazis

Public Statement Asks Withdrawal  
of American Participation in  
Olympics if Held in Germany

NEW YORK—Joining in a public statement denouncing and condemning the campaign of terror and oppression of the Hitler régime against the Jewish people, 138 clergymen of various denominations demanded recently the withdrawal of American participation in the Olympic Games if they are held in Nazi Germany.

The statement, which followed a similar denunciation of Hitlerism by the Bishops of the Church of England, was drawn up by Dr. W. Russell Bowie of Grace Church. It was made public by Dr. S. Parkes Cadman, Dr. Samuel McCrea Cavert, Dr. Henry Sloane Coffin, president of the Union Theological Seminary, and Dr. Harry Emerson Fosdick of the Riverside Church, on behalf of the signatories.

The statement reads, in part:

"The question of the Olympic Games is primarily an issue for leaders in sport rather than for the Churches and we therefore do not speak as official representatives of the Churches. We desire, however, to associate ourselves with the growing body of American citizens who protest against American participation if the games are held in a country which deliberately discriminates against a whole race on grounds of race alone. We repudiate as false and unchristian the racialistic philosophy which justifies treating so-called non-Aryans as if they were a lower order of human beings. We regard such a view as a practical denial of the Christian doctrines of God as the Creator and Father of all mankind."

Clergymen of the Episcopal Church who signed the statement include the following:

- The Rev. W. Russell Bowie, Grace Church, New York.
- The Very Rev. S. R. Colladay, dean, Christ Church Cathedral, Hartford, Conn.
- The Very Rev. Milo H. Gates, Cathedral of St. John the Divine, New York.
- Bishop Gravatt of West Virginia.
- Bishop Hobson of Southern Ohio.
- Bishop Huston of Olympia.
- The Rev. Arthur Lee Kinsolving, Trinity Church, Boston.
- Bishop Matthews of New Jersey.
- The Rev. Malcolm E. Peabody, St. Paul's Church, Chestnut Hill, Philadelphia.
- Bishop Reese of Georgia.
- Prof. Howard Chandler Robbins, General Theological Seminary, New York.
- Bishop Rogers of Ohio.
- Bishop Sherrill of Massachusetts.
- Bishop Stewart of Chicago.
- The Very Rev. Henry B. Washburn, dean, Episcopal Theological Seminary, Cambridge, Mass.
- The Rev. Holmes Whitmore, St. Paul's Church, Milwaukee.
- Prof. Alexander C. Zabriskie, Virginia Theological Seminary, Alexandria, Va.

## Negroes Ask Archdeacon About War in Ethiopia

SAVANNAH, GA.—On November 3d a delegation of Negro citizens visited St. Augustine's Church and asked Archdeacon J. Henry Brown, vicar, to set them straight on the Italo-Ethiopian conflict and its relation to the American Negro.

Among other things, the archdeacon said, there is no racial relation between the American Negro and the Ethiopian, although the sentiment of racial sympathy is generally evident.

He advised his hearers to remember that as citizens of the United States they were bound to observe strictly the neutrality proclamation of the President and not permit "radicals and self-seekers" unduly to excite actions which might later cause bitter reaction.

## Dr. Reinheimer Elected Coadjutor of Rochester

(Continued from page 591)

has won him praise throughout the Church. Dr. Reinheimer is married and has three sons.

The diocese of Rochester also placed in nomination three of its own clergy: the Rev. Dr. W. C. Compton, rector of the Church of the Ascension, Rochester, and president of the standing committee of the diocese; the Rev. F. C. Lee, rector of St. Andrew's Church, Rochester, secretary of the diocese, and the Rev. L. A. Peatross, rector of St. John's Church, Wellsville, and dean of the Genesee Valley deanery. Other nominees were: the Rev. Drs. Karl Block of Saint Louis, D. F. Fenn of Baltimore, W. J. Gardner of New York City, and Oliver Hart of Washington, D. C.

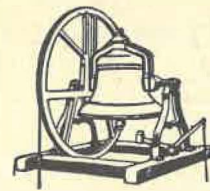
### ELECTED ON SECOND BALLOT

Dr. Reinheimer was elected by the laity on the first ballot and the clergy joined with them in a concurrent majority on the second ballot and immediately made it unanimous when the results were announced.

In giving his canonical consent to the election Bishop Ferris stated that he proposed to give the coadjutor all administrative work in the diocese except such as where general Church and diocesan Canons require the action of the diocesan, and to share with him by mutual consent the visitations. Bishop Ferris also stated that it was his ambition to be remembered foremost as a pastor.

### Lutheran Contributions Drop

NEW YORK (NCJC)—Lutheran leaders are alarmed at the steady annual decrease in the per capita contributions of the Lutheran churches in the United States, figures made public November 18th by Dr. George Linn Kieffer of the statistical bureau of the National Lutheran Council, indicate. Dr. Kieffer's report shows a decrease in every section of the church, in some cases as high as 40 per cent.



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**Forward Movement Initiated in Cuba**

**Clergy and Laity Make Plans for Campaign Through Advent; Archdeacon Townsend is Chairman**

**H**AVANA—The Forward Movement in Cuba was initiated in Cárdenas on November 10th when a joint meeting of clergy and laity from the provinces of Habana, Matanzas, and Santa Clara was held in the Church of San Francisco de Asís. Dean Blankingship officiated at the Mass with the Rev. J. Peña and the Rev. F. Rodriguez Ponce as deacon and subdeacon.

In a business meeting after lunch Archdeacon Townsend, chairman of the Forward Movement in Cuba, explained its nature and purpose, and active plans for the Advent campaign were discussed.

The Bishop has issued a special prayer for the Movement in Cuba and the Book of the Acts is being studied intensively in all the missions from Bacurango to Guanátamo.

The campaign as planned will continue through various phases until Pentecost, 1936.



THE VERY REV. LEOPOLD KROLL  
Bishop-Elect of Liberia

**Large Bequests Left to Church by Mrs. Hopkins**

**BOSTON**—Of a \$1,000,000 fortune left by Mrs. Amos Lawrence Hopkins, widow of the son of Mark Hopkins, former president of Williams College, \$726,000 was left to charity. The diocese of Massachusetts benefits by a trust fund of \$100,000; St. John's Church, Williamstown, \$50,000; the Domestic and Foreign Missionary Society, \$25,000; Emmanuel Church, Boston, \$10,000; Episcopal City Mission, Boston, \$10,000; Episcopal Theological School, Cambridge, \$25,000; Cathedral Church of St. Paul, \$10,000; Church Home Society of the diocese of Massachusetts, \$10,000; Church of Our Saviour, Brookline, Mass., \$10,000; Chapel of St. Francis of Assisi, Boston, \$5,000; endowment of St. Mark's Church, Wusih, China, \$5,000.

**Annual Training School for Michigan Lay Readers Ends**

**DETROIT**—The seventh annual Training School for Lay Readers, held in St. Paul's Cathedral for five consecutive Thursday evenings under the direction of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, closed with a banquet for the members of the school, at St. Andrew's Church, Detroit, November 25th.

Approximately 35 laymen have been enrolled in this year's school, which was conducted by Archdeacon Hagger with the assistance of Edward C. Douglas, musical director of St. Andrew's Church. The speaker at a service following the banquet was Bishop Page of Michigan, whose subject was Vitalizing Christianity.

**Peace Education in Albany**

**ALBANY, N. Y.**—Under the leadership of Miss Alice V. Rex, field secretary of the Girls' Friendly Society of the diocese of Albany, young women and girls are engaging in a campaign for peace education.

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**Dr. Kagawa to Head Program of Seminar on Coöperatives**

**NEW YORK (NCJC)**—Plans for the Seminar on Consumers' Coöperation to be held under the sponsorship of the Federal Council of Churches in Indianapolis, December 30th to January 1st have been completed. The program for the Seminar was announced November 20th by the Rev. James Myers, Industrial Secretary of the Federal Council.

The opening address at the Seminar will be delivered by Dr. Kagawa of Japan, who will speak on "Religious Idealism and the Coöperative Movement," which will be the keynote of the Seminar. Other leaders in the coöperative movement will also be among the speakers.

Membership in the Seminar will be limited to official representatives of national church denominations, state and local councils of churches, and a few delegates at large.

Among the special subjects to be discussed are: Negro and coöperation, organized labor and coöperation, and the relation of churches to the coöperative movement.

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## League of Nations to Aid Assyrians

1,300,000 Francs Budgeted to Settle  
Iraq Christians in Territory Under  
French Mandate

**G**ENEVA (NCJC)—The settlement of the Assyrians of Iraq on the plain of Ghab, a territory of the Levant under French mandate, was decided upon by the recent Assembly of the League of Nations.

Christian circles have been disturbed over the precarious situation of these Iraq Christians who have been threatened with extermination. An appeal was made by various Christian organizations to the League requesting protection for this group.

The League has included in its budget the sum of 1,300,000 francs for this work. The government of Iraq, Great Britain, and authorities of the Levant territory have also given contributions and grants have been made by private organizations. It is expected to cost 17,000,000 francs to settle some 20,000 to 25,000 people on the Plain of Ghab. A large scale works program is expected to be launched to provide a means of livelihood for the re-settled Assyrians.

## Bishop Cook Attacks Sentimental Religion

**BOSTON**—Bishop Cook of Delaware, addressing the afternoon session commemorating the 58th anniversary of the Massachusetts Woman's Auxiliary on November 20th, presented a challenge to his hearers to help make this country more truly Christian. "No people in the world have been so bitterly disappointed as have this people," said Bishop Cook, "in what has often been offered to them in the name of religion," and he cited flagrant cases of appeal to the emotions without spiritual or intellectual depth.

Bishop Cook's address came at the close of a day's program drawing an attendance of many hundreds of women from all parishes of the diocese.

## Mr. and Mrs. Harper Sibley Make Addresses in Oklahoma

**OKLAHOMA CITY, OKLA.**—Mr. Harper Sibley of Rochester, N. Y., member of the National Council and president of the United States Chamber of Commerce, delivered an address in the pulpit of St. Paul's Cathedral on Foreign Missions, November 10th. On the 11th he addressed the Chamber of Commerce on Our Nation's Financial Problems.

Mrs. Sibley, who is accompanying him on a tour of the country, spoke on Peace at a service of prayer for women in the Cathedral on the 11th, and made a further address at a reception held in her honor at the episcopal residence.

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## Thousands at Farewell for Bishop McKim

(Continued from page 591)

visitors. Outside on the piers what seemed like thousands stood cheering, crying *banzai*, singing.

In his cabin he blessed us one by one, first me, then Karl Branstad, then Tadao Kaneko, secretary of the Brotherhood of St. Andrew, then Bishop Reifsnider, and finally his three Japanese secretaries, Messrs. Ohira, Kitagawa, and Tanaka, and Miss Burnside. We left him then for his farewell with his daughter, Miss Nellie McKim.

### GIVES FUNDS FOR FUTURE DIOCESE

The Bishop had made immediately available and paid into the diocesan fund 10,000 yen which he had previously announced he would leave in his will for the fund to erect the missionary district of North Tokyo into the diocese of North Kanto.

On November 7th he presented to St. Paul's University the purse of gold, amounting to 1,000 yen, presented him previously by St. Paul's students and teachers, to be the beginning of the necessary fund for the building of what is to be known as the McKim Memorial Auditorium of St. Paul's University.

### PARTING AT TOKYO

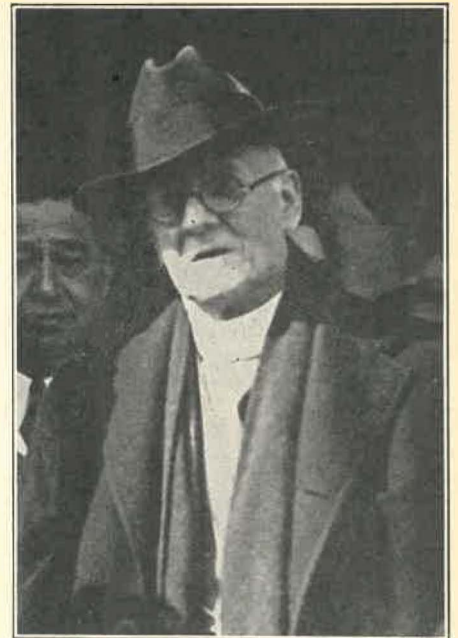
A few days before Bishop McKim's departure, he was given a tremendous ovation—perhaps the greatest ever given by Japanese to any foreigner.

On the campus of St. Paul's University, November 4th, in the presence of Prince Iyesato Tokugawa, chairman of the advisory board of the university and president of the America-Japan Society, as well as representatives of the institutions of the *Nippon Sei Kokwai*, bishops of the Church, deans and officers of the University corporation, and the entire assembled student and faculty body, the retiring Bishop, who was also the chancellor and founder of St. Paul's, bade farewell and godspeed to the Church and the corporate bodies he has presided over for the past 56 years.

Junior members of Rikkyo Gakuin were drawn up as a guard of honor, stretching for some three blocks across the campus, from the residence of Bishop Reifsnider to the University gymnasium, where the final farewell took place.

Along this silent and deeply moved line of approximately 1,000 young men, passed the venerable Bishop, escorted by a party of 15. These included Prince Tokugawa, Edwin L. Neville, the American Chargé d'Affaires; Kikusaburo Fukui, Tokutaro Sakai, Bishop Matsui of Tokyo, Bishop Nichols of Kyoto, Bishop Reifsnider, president of St. Paul's, and a number of officers of the University.

The gymnasium building was decorated with the flags of Japan and America and on a stage decorated with masses of yellow chrysanthemums, flanked on both sides with the standards of the university and the middle school, Bishop McKim faced another audience of 800 class representatives



Wide World Photo.

THE RT. REV. JOHN McKIM, D.D.

A picture taken as the Bishop was preparing to leave Japan

of the entire institution with the faculties. Seated on the platform with the Bishop and dignitaries previously mentioned were representatives of St. Luke's International Medical Center, St. Margaret's School for Girls, St. Luke's College of Nursing, the Central Theological College, and other related institutions.

Dr. Shigeharu Kimura presided at the brief ceremony which was opened by a middle school boy, Tadashi Nagata, who read a farewell on behalf of the middle school. He was followed by a number of other speakers, including Bishop Reifsnider who presented Bishop McKim with the purse of gold which the Bishop returned as the beginning of an endowment fund.

### PRINCE PRESENTS SCROLL

Prince Tokugawa then spoke in the dual capacity of chairman of the Rikkyo Advisory Board and president of the America-Japan Society, and concluded by presenting the Bishop with a testimonial scroll which carries the signatures of more than 250 prominent persons of both Japan and America, including the Vice-President of the United States, Mr. Garner.

In a few words, full of restrained emotion, Bishop McKim said farewell. Recalling the many changes in Japanese life that he has witnessed, he gave thanks to "the greatest of all Founders, Almighty God."

The aged Bishop was obviously moved but bravely faced the lines of young men before him as Rikkyo's anthem was sung. Immediately afterward Dr. Kimura led the assembly in *banzai* for the Bishop. The most touching scene of the program came when the Bishop in a clear voice pronounced his benediction on the audience and as he turned to leave the stage on second thought turned and cried "Rikkyo *banzai!*" The cry was taken up by the audience until the gymnasium rang.





**HIGH ALTAR, ST. MARK'S CHURCH**  
The candles on the altar of this church, which is located in Mauch Chunk, Pa., were given to the church recently as a memorial to William Richards Butler, who was a warden, vestryman, and superintendent of the Church school.

**Archbishop of York to Testify  
in Suit Against Bishop Perry**

NEW YORK—An order for the examination of the Most Rev. Dr. William Temple, Archbishop of York, as a witness in behalf of the Rev. Dr. George Chalmers Richmond in a suit for \$100,000 damages against the Most Rev. James DeWolf Perry, Presiding Bishop, has been signed by Supreme Court Justice Wasservogel.

The suit is brought on the ground that statements by Bishop Perry to Bishop Stires of Long Island caused Dr. Richmond to lose a charge in Brooklyn.

**Japanese Parents' Fund Grows**

TOKYO—Under the leadership of the university director, Dr. Shigeharu Kimura, St. Paul's University has raised by November 6th 77,000 yen toward the 100,000 yen objective set for the parents' committee. 100,000 yen is in hand and when the parents' committee objective of another 100,000 yen is raised a new junior college building is to be provided.

**Parishioners Lay Church Floor**

MOHAWK, N. Y.—The men of Grace Church here supplied the material and the labor for the laying of a hardwood floor in the church, and on November 17th had a service of dedication of the restored floor. The Rev. William J. Gage, rector, dedicated the floor.

**Baltimore Chapel Consecrated**

BALTIMORE, MD.—On November 3d Bishop Helfenstein of Maryland consecrated St. Paul's Chapel here, the Rev. Frank Hay Staples, vicar in charge. The Rev. Dr. Arthur B. Kinsolving, rector of the parish, preached the consecration sermon, tracing the development of the work. The chapel has nearly 700 communicants.

**Settlement Reached  
in Baltimore Church**

**Vestry of Grace and St. Peter's Resigns at Special Meeting of Congregation Called by Bishop**

BALTIMORE, MD.—It is hoped that a peaceful settlement has been reached in the controversy that has torn the parish of Grace and St. Peter's Church here into factions.

Owing to the continued disagreement between the vestry and a large number of the members of the parish, the vestry, for the sake of peace and harmony, authorized the Bishop to call a meeting of the congregation, over which he was to preside, and at which it was to be decided whether they represented the congregation or not in their administration. This meeting was held November 20th, and was attended by about 500 members of the parish.

The Bishop clearly stated in his address that this meeting was not held according to provisions of the canons or of the Vestry Act, but was simply the last resort to stop the schism and bring back peace and harmony.

The vote was to express the approval of the administration or voice a desire for a change. The vote was adverse to the vestry, 262 to 120, and according to the agreement, the Bishop is to nominate new members of the vestry two by two to take the place of the retiring members. These men are to be chosen from the entire congregation without regard to factional divisions, with the single purpose of providing a vestry which will carry on the work until the annual Easter election. A definite promise was given by all concerned that such a vestry will be loyally supported by the congregation.

The dispute between the vestry and what proved to be a majority of the congregation arose over the calling of a rector for the church.

Those who opposed the vestry urged the calling of the Rev. Gordon B. Wadhams, who had served as an assistant under the late Rev. Dr. Robert Scott Chalmers.

This the majority of vestrymen opposed. The vestry called two clergymen who declined. After a time they appointed the Rev. Richard Allen Hatch as priest in charge. His tenure is for one year.

**Baptists Urge Social Action**

ROCHESTER, N. Y. (NCJC)—Support of the Baptist Christian social action report was voted November 19th by more than a thousand Baptist young people who met at a Baptist youth conference here.

The conference went on record as supporting the "coöperative commonwealth" in which "the profit motive shall be subordinated to the service motive."

**Fire Damages Church Hospital**

OMAHA, NEBR.—Slight damage by fire to the roof of the Clarkson Memorial Hospital Nurses' Home here was suffered recently. The fire was quickly extinguished, but the cause was not discovered.



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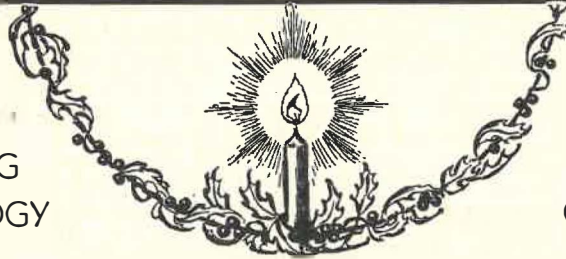


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**THOMAS DUCK, PRIEST**

DECATUR, GA.—The diocese of Atlanta has been saddened by the death of the Rev. Thomas Duck of Decatur on November 14th.

He was the oldest clergyman in point of service in the diocese having come to Atlanta in 1908 at the time of the first council meeting following the division of the state into the two dioceses of Atlanta and Georgia.

The Rev. Mr. Duck was born at Hambridge, Somerset, England, on September 4, 1851, the son of John Duck and Eliza Tilley Duck, coming to this country in 1854. He attended Hobart College, receiving his Bachelor of Arts degree in 1878, and his Master's degree in 1881. He graduated from General Theological Seminary in 1882. Ordained deacon in 1881 by Bishop Seymour, he was priested in 1882 by Bishop Potter acting for Bishop Seymour. On June 15th of the same year he married Clara Mabel Badger of Penn Yan, N. Y.

He was a missionary in the silver towns of Colorado from 1882 to 1885; rector of St. Paul's Church, Havana, New York, from 1885 to 1887; assistant at St. Thomas' Church, Buffalo, from 1887 to 1889, and missionary at Horseheads, Millport, and Big Flats, N. Y., from 1889 to 1892. He served at Hammondsport, N. Y., from 1892 to 1902; at Holley, N. Y., from 1902 to 1904, and at Theresa, Redwood, and Alexandria Bay, N. Y., from 1904 to 1908.

On coming to Georgia, in 1908, he first served at Toccoa until 1914. Then he was made general missionary for the diocese of Atlanta, holding this position from 1914 to 1917. He was priest in charge of the missions of Toccoa, Mt. Airy, Clarksville, Tallulah Falls, and Alto from 1917 to 1928. He was in charge at Cartersville from 1928 to 1929, at Dalton from 1932 to 1934, retiring in July of that year.

From 1916 to 1919 he was president of the diocesan board of religious education, and was the author of *The Apostles' Doctrine or the Faith Once Delivered*.

He was well-known throughout Georgia not only for his Church work but also for the active part he took in all phases of the Masonic Order. He is survived by his wife and two daughters.

**HARVEY JOHN FRENCH**

ALBANY, N. Y.—Harvey John French, 73, for more than 60 years a Church singer, died of a heart ailment, in his home in Albany, N. Y., November 4th. At the age of 10, Mr. French was boy soprano soloist at All Saints' Pro-Cathedral, Albany. Later, he was bass soloist at Trinity Church in the same city. For a number of years, he sang in the choir of Christ Church, Poughkeepsie, N. Y. He was bass soloist at St. Andrew's Memorial Church,

Yonkers, N. Y., and later, for fifteen years sang in the Chapel of the Intercession, of Trinity parish, New York City. For several years past, he had been singing in Albany churches. As a concert and glee club singer, Mr. French filled many engagements in New York City and vicinity. He was for several years soloist at the annual baccalaureate service in Columbia University. Surviving Mr. French are his widow, Mrs. Mary W. Nichols French; two sons, Canon Clifford W. French of Harrisburg, Pa., and Harvey J. French, Jr., division freight and passenger agent of the New York Central Railroad, Watertown, N. Y.; two brothers, and four sisters.

**MRS. WILLIAM PRESSEY**

PROVIDENCE, R. I.—The diocese of Rhode Island has been saddened by the death of Katherine Benfield Pressey, wife of the Rev. William Pressey, secretary of the diocese, and rector emeritus of St. John's Chapel, Ashton. Mrs. Pressey was born in London, England, sixty-nine years ago. As a child of six she came with her parents to Cleveland, Ohio, and there in 1893 she married Mr. Pressey, a young priest who in September of that year established her in the rectory of St. John's chapel, Ashton, where she remained during his long and notable rectorship of forty-one years. For nine months she and her husband had been

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living in the city of Providence, R. I.

Besides her husband, Mrs. Pressey leaves four children: William Benfield Pressey, head of the English Department of Dartmouth College, Hanover, N. H.; Mrs. Daniel B. Griffin, Jr., Wakefield, R. I.; Mrs. Chester A. Moore, Middletown, R. I.; Paul Edwin Pressey, Narragansett, R. I. A brother, Edwin Walter Benfield, is postmaster of Solon, Ohio. A sister, Mrs. Fred A. Brown, lives in San Diego, Calif.

The funeral was held in the Church of the Epiphany, Providence, on Tuesday, November 19th.

#### MISS GRACE E. HEWLETT

HEWLETT, N. Y.—Miss Grace Elizabeth Hewlett, descendant of the founders of the village of Hewlett, died here November 18th at her home of a stroke at the age of 81. She leaves a brother, Edward W. Hewlett, and a sister, Hannah C. Hewlett.

Miss Hewlett was born here and resided in the village all her life. She was the daughter of the late Charles and Sarah Jane Hewlett. She was active many years in Trinity Church, founded by her father 100 years ago.

#### MRS. CALEB R. STETSON

NEW YORK—Mrs. Caleb R. Stetson, widow of the former rector of Trinity Church, died November 22d in the Greenwich, Conn., Hospital after a fortnight's illness. A sister, Mrs. Thomas Schuyler of Boston, survives.

Mrs. Stetson, who was Miss Helen S. Richards of Boston at her marriage to Dr. Stetson in 1914, was a former vice president of the New York Altar Guild and of the National Church Club for Women. She also belonged to the Society of Mayflower Descendants and the National Society of Colonial Dames.

Mrs. Stetson was also known through her poems, a number of which were published in THE LIVING CHURCH.

#### CORRESPONDENCE

(Continued from page 576)

the unfortunate condition where a Christian Church in an already befuddled land is given over to the heretical teachings of Eddyism.

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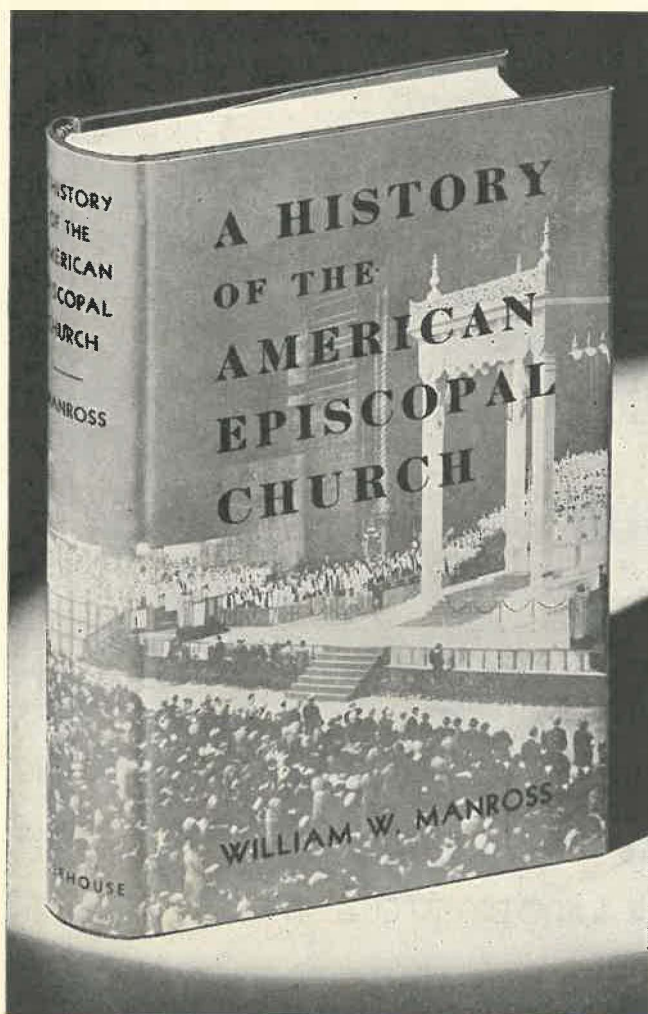
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