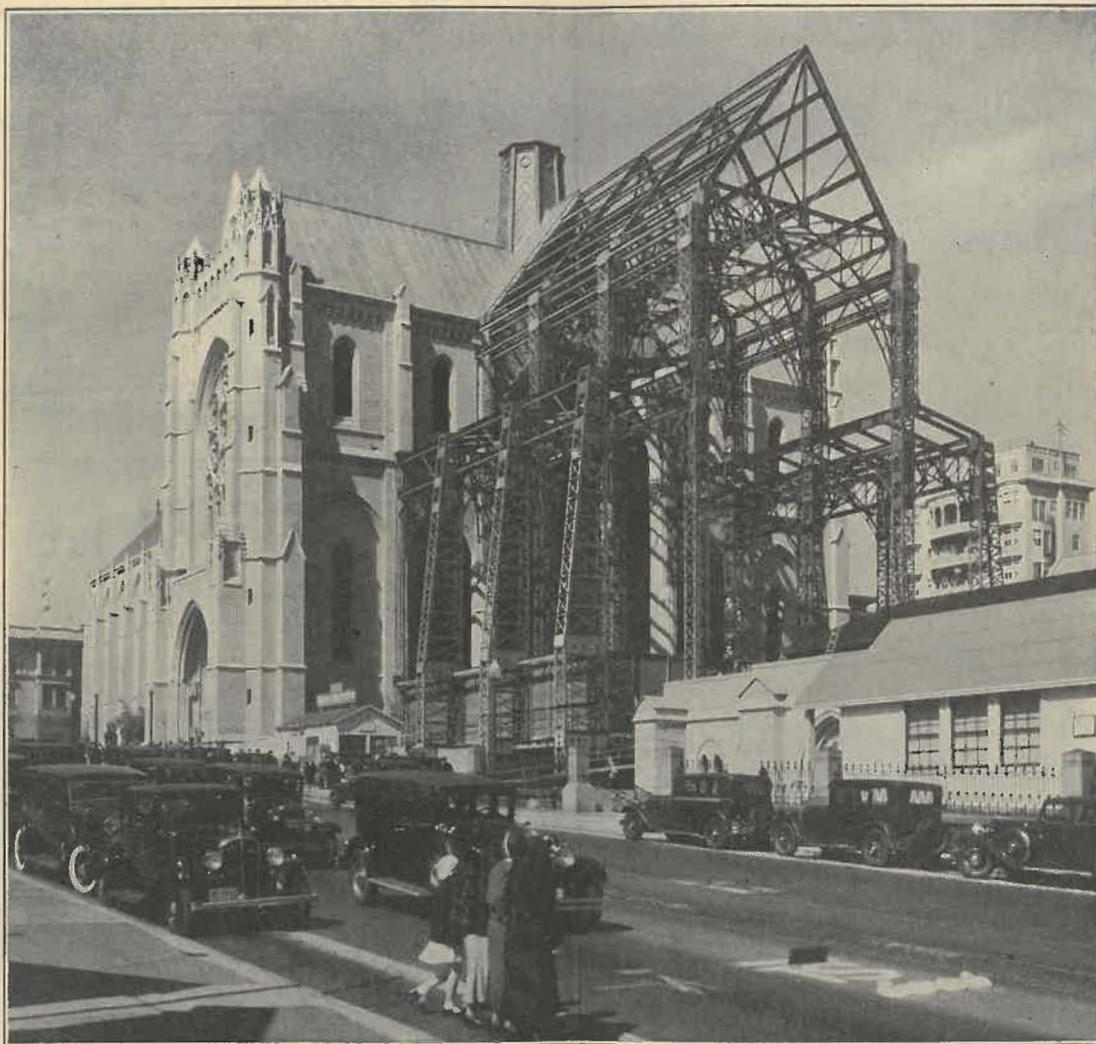


The Living Church



A SIGN OF THE DEPARTURE OF DEPRESSION?

Work has been resumed on Grace Cathedral, San Francisco, and hundreds of idle hands have been given employment for a time, at least.

[See story on page 646]

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 CLINTON ROGERS WOODRUFF.....Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
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Church Calendar



OCTOBER

- 23. Twenty-second Sunday after Trinity.
- 28. Friday. SS. Simon and Jude.
- 30. Twenty-third Sunday after Trinity.
- 31. Monday.

NOVEMBER

- 1. Tuesday. All Saints' Day.
- 6. Twenty-fourth Sunday after Trinity.
- 13. Twenty-fifth Sunday after Trinity.
- 20. Sunday next before Advent.
- 24. Thursday. Thanksgiving Day.
- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew.

CALENDAR OF COMING EVENTS

OCTOBER

- 27. Regional Catholic Congress at Christ Church, Bordentown, N. J.
 Canadian General Synod at Toronto.

NOVEMBER

- 13. Men and Missions Sunday.
- 15. New York and New Jersey Synod at Syracuse. State Convention on Social Work at Syracuse.
- Interdenominational Men's Dinners.
- 27. National Every Member Canvass.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 31. Christ School, Arden, N. C.

NOVEMBER

- 1. St. Paul's, Fort Fairfield, Me.
- 2. St. Paul's, Springfield, Ill.
- 2. Holy Trinity, Pueblo, Colo.
- 3. St. George's, Utica, N. Y.
- 4. St. Peter's, Westfield, N. Y.
- 5. St. Matthew's, Sunbury, Pa.

NEWS IN BRIEF

CENTRAL NEW YORK—During the summer the women of St. Paul's Church, Endicott, bought the paint for the church property and the rector and men of the parish applied it.—New eucharistic candlesticks have been presented to St. Peter's Church, Redwood, by a member of the parish.—The Rev. W. J. Vincent, rector of St. John's Church, Whitesboro, and St. Peter's, Oriskany, was speaker on the occasion of the laying of the cornerstone of the new chapel of the Eastern Star Home at Oriskany.

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.

Unity and Contradiction

TO THE EDITOR: With increasing frequency critics come forward in deep emotion to complain that the Episcopal Church is sadly troubling their peace and blocking the road of their respective "unity" schemes because it fails to renounce its doctrine and to remodel its discipline to correspond. Their idea seems to be that we have no such liberty of thought and action as they claim for their own several denominational systems, but that whatsoever idea any large Protestant group, for reasons that seem good to it, declines to teach, it becomes automatically our duty to stop teaching, no matter what we may believe; rules to the contrary they pronounce "null and void" for us, and they stand ready to assure any of our clergy who will listen that his oath of obedience is to be treated like a bad promise, better repudiated than carried out. To their mind the entire Anglican communion goeth about like a roaring lion seeking whom it may contradict and what it may pronounce "invalid"—whatever they fancy we mean by that.

St. Peter would have fared ill at their hands. He gave deliberate utterance to the greatest contradiction ever proposed to human intelligence when he calmly said to the Jewish authorities, "None other name under heaven given among men." St. Paul, as well, did no little amount of contradicting—and got away with it, too! The Anglican communion began its separated life with a contradiction that staggered the Churches of Europe when it adopted the proposition that Catholic Churches do not have to have Popes if they do not want them and that they are better off without them. At that, the Church of England did not go so far as to question the fact that other Catholic Churches might disagree with it and yet be truly Catholic if they held withal to the essentials of the Catholic faith; and this principle of belief and denominational conduct it has tried repeatedly but in vain to make clear to non-Catholic bodies. The Anglican communion has never permitted itself to speculate as to what a "Church" might be that was not Catholic, but has only discussed the "irreducible minimum" of catholic character.

The Catholic faith is essentially affirmative, but becomes *terminatively* negative after someone has contradicted it. Thus, the doctrine of the Divinity of Christ was a grand affirmative until Arius and others rose up to deny it. Since the sixteenth century the Catholic Church, rent alas! by the sins and ignorances of its children into four parts, *seems* to be increasingly negative and contradictory; but this is only because it refuses to renounce its faith and order, whereas the number of opposing contradictions is increasing in even higher ratio than the entire body of Protestants. Well, a Hebrew prophet once found himself very much alone because he kept right on believing that Yahweh was the God of Israel after four hundred and fifty gentlemen, backed by the State authority, had declared that the correct name was Baal. But the prophet was not so lonesome as he thought; and the Anglican communion is not so terribly alone among the hundreds and hundreds of "Churches," if you reflect that it is still believing and teaching what was the universal faith of ninety-five per cent of Christendom up to the rise of Protestantism and is

still the faith of four-fifths of the Christian world (Dr. Hall in THE LIVING CHURCH).

No, the faith does not *originate* contradictions but only *endures* them and *must* endure them or cease to exist among men. Maybe that is why we read, "He that endureth to the end." The Episcopal Church has had a disproportionate influence in American religious life, but only when and as far as it has been faithful to its principles. Take for examples its unflinching use of Prayer Book—"saying prayers out of a book"—and Church Year; only the aged can remember what horror these features caused surrounding Protestants. Had the Episcopal Church been equally faithful to the fulness of its faith, the history of American religion would doubtless be quite different. But when, oh, when, has the Anglican communion ever known the day of its visitation?

Boise, Idaho. T. T. CHAVE.

Spiritual Healing

TO THE EDITOR: The fine spirit of tolerance, which prompted you to publish Dr. Lyman Powell's fair presentation of Mrs. Eddy's teachings is one which I wish our bishops and clergy would emulate.

Contrary to Mrs. Eddy's belief that most people adopt Christian Science for its spiritual teachings, it seems to me that they take it up because they have failed to receive physical healing at the hands of medieval doctors, or sympathetic understanding from the clergy.

The Church adopted a program of spiritual healing at the General Convention in 1929, but so far as the practice of it is concerned only a few bishops and clergy dare have a Mission of Health and Healing in the diocese or parish.

In holding many such missions up and down the land with my husband we find the clergy of other parishes and the bishops have generally been conspicuous by their absence until such time as the Church is willing to present fearlessly a gospel of scientific spiritual healing. The bishops and clergy may expect to lose many more intellectual and influential members of the Church to Christian Science, Unity, and other cults, whose theology may be imperfect, but who hold to Christ's doctrine that "our faith can make us whole."

HELEN P. BELL,

(Mrs. Robert B. H. Bell).

Franklin, N. C.

The Form and Manner Making Deaconesses

TO THE EDITOR: Through the kindness of friends I have been presented with two hundred copies of the *Form and Manner of Making Deaconesses*. This Office has been taken from the Report of the Commission on Adapting the Office of Deaconess to the Present Tasks of the Church. The leaflets are beautifully printed and are suitable to be used by the congregation at the ordination of a Deaconess. This Office is not included in the Prayer Book Ordinal, but many bishops will have occasion to use it. I shall be glad to lend these leaflets to any bishop who might care to use them.

(Rt. Rev.) JOHN B. BENTLEY,
 Nenana: Suffragan Bishop of Alaska.

Our August 20th Cover

TO THE EDITOR: Your picture on your cover page of August 20th of the lion weather vane on the tower of the Bargello, Florence, Italy, must have given pleasure to many of your readers who visited that city in former years and been fascinated by that sprightly animal as they saw his energetic figure silhouetted against the sky on the top of that comparatively low tower. But thereby hangs a tale! Not the very peppy tale of the ambitious lion who seems bent on climbing still higher up his pole, but a tale of Italy under the Fascisti. The pictures show the lion as on the tower of the Bargello, for which position it was doubtless designed and where it certainly stayed for some centuries. But alas he is there no longer. Visiting Florence some two years ago I looked for my old friend where he should be, but he was not to be seen. Later I discovered him perched much higher on the top of the tower of the Palazzo Vecchio where he is too far away . . . to be appreciated.

When or why this change was made the writer did not learn, but he hazards a guess that it was one of those moves which the powers that be in Italy have used to bludgeon unwilling sections of the populace into submission. For some years Florence was the seat of considerable opposition to the present régime, and one could hardly imagine any move on the part of the authorities at Rome that would so impress the Florentines with their power as to take their lion, their mascot, from the place where it had been for centuries and make it stand where it ought not. That done, one can think of them saying, "That will teach those turbulent Florentines who's running Italy!" It is of a piece with the Fascist custom of dating modern monuments, etc., from the date of the Black Shirt entrance into Rome, expressing their conviction that modern Italy should be dated from then. They have indeed made a new and, in some respects, a much improved Italy, but what they did to the lion was a shame, for he is one of the most remarkable and engaging silhouettes ever cut from a piece of sheet iron, but has now lost his power to thrill beholders because he is almost out of sight. He was not born so great (in height) nor did he achieve it; it was thrust upon him to spite the Florentines. Let us hope that some day he may go back to his old perch and continue to amuse and delight untold generations of tourists.

(Rev.) F. C. HARTSHORNE.
Bala-Cynwyd, Pa.

Leper Boy Scouts

TO THE EDITOR: In your issue of August 13th, you mention two boy scout troops in Ceylon, "said to be the only leper troops in the world." In the Philippine Islands we have boy scout troops in Culion Leper Colony; in the Eversley Childs' Leprosarium, Cebu, erected by Mr. Childs in connection with the Leonard Wood Memorial Fund; at the Western Visayan Treatment Station, near Iloilo, where scout activities are directed by the Young Men's Christian Association; and at San Lazaro Detention Hospital in Manila.

The boy scouts at San Lazaro earned and solicited funds to erect the first "statue" of George Washington in these Islands, a bust on a small pedestal. At Cebu the scouts are living in what is shown to visitors as a "Model Dormitory." There are several troops of girls also in these large leper stations.

EDITH B. STEWART,
(Mrs. Bayard Stewart).
American Red Cross,
Philippines Chapter.

Vocation

TO THE EDITOR: A letter of a brother priest on *A Priest's Vow* states a theory that those of us who have come to disbelieve in the doctrine of the Episcopal Church should leave it. As one who is untroubled by points of doctrine, I want to register a protest against a conception of the priesthood which makes it a matter resting with man.

The basis of a priestly vocation is a call from God. God is unchangeable, even though the faith of man may waver and vacillate, and it is very rash of anyone of us to put himself in the place of God, in order to decide that the call does not exist any more, either in us, or in other priests who differ from us.

I am a human person, and I must admit that, at times, my vocation has been dimmed, but what has brought me back to it is the conviction that I must not disobey God's call. Woe is me if I heed it not.

I hope I will be permitted an analogy. Although the world, the flesh, and the devil have far more share than God in modern marriage, the Church maintains that the bond is holy and cannot be broken, although God has very little to do with it. Are we to think of holy orders as being less sacred than matrimony? Far from us the idea of thinking of ordination as a contract, which man is at liberty to break. There has been too much talk in our Church about telling other priests: You do not belong. Although some may spell the faith better than others, we are all men of little faith. Let us be kind to the rest of the family. God is so patient with us all.

New York. (Rev.) JOHN A. F. MAYNARD.

Clerical Changes

APPOINTMENTS ACCEPTED

DAVIS, REV. FRANKLIN, D.D., rector of Trinity Church, Danville, Ky. (Lex.); to be rector of Calvary Church, Ashland, Ky. (Lex.)

KELLETT, REV. ERNEST W., recently ordained deacon; to be vicar of St. Bartholomew's Mission, Ely, Nev.

LEEL, REV. CHARLES W. C., formerly priest in charge of Epiphany Mission, Raymondville, Tex. (W.T.); to be rector of St. Philip's Church, Uvalde, Tex. (W.T.) Address, 339 N. Getty St., Uvalde, Tex.

PEARSON, REV. HARRY J., formerly superintendent of Belle River Forest Farm, Capac, Mich.; to be rector of St. Uriel's Church, Sea Girt, N. J. Address, 219 Philadelphia Blvd., Sea Girt, N. J.

TALBOT, REV. RICHARD C., Sr., formerly chaplain of St. Mary's Home for Children, Chicago; to be associate rector of St. Elisabeth's parish, Glencoe, Ill. (C.) Address, 380 Hawthorne Ave., Glencoe.

URBAN, REV. CHARLES H., formerly assistant at Transfiguration Chapel, Philadelphia; to be curate of St. Paul's Church, Chester, Pa.

ZIMMERMAN, REV. JOHN D., formerly curate of St. Paul's Church, Akron, Ohio; to be curate at Emmanuel Church, Baltimore. Address, care of Emmanuel Church, 811 Cathedral St., Baltimore. December 1st.

NEW ADDRESSES

PAUGH, REV. ERNEST L., commander school ship *American Boy*, formerly West Brighton, Staten Island, N. Y.; 2851 Richmond Terrace, Mariners Harbor, Staten Island, N. Y.

PRESSEY, REV. RICHARD P., rector of Trinity Church, Grantwood, N. J., formerly 661 Palisade Ave.; 74 Oakdene Ave., Grantwood, N. J.

WHITE, REV. WILLIAM CURTIS, formerly of Baltimore; 5420 Connecticut Ave., Washington, D. C.

Ordinations on page 654

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VOL. LXXXVII

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No. 25

EDITORIALS & COMMENTS

THE GIST of the National Council's message to the Church is simply this: A full measure of consecration, pressed down and running over, from every Churchman. A maintenance budget of \$3,460,000—three quarters of a million less than that authorized by General Convention—has been adopted. Economies effected during the present year are to be continued and extended. But the effect of further cuts, we are told, "could be nothing less than disastrous."

The Message of the National Council

So be it. Canvassers have a strong case to put before Churchmen this year. If ever the world needed Christian missions, Christian social service, Christian religious education, it needs them today. And it is the duty—more, the opportunity—of each one of us to supply them.

But parochial needs are great this year, too. The rector's salary has been cut. We still owe something on last year's coal bill. The bank is getting insistent about that note. Every vestry has to contend with these things, and it is a great temptation to say: Go to, let us call upon our people to pay these things, so far as possible, and not ask them to make pledges for the red side of the envelope. That temptation must be resisted. Missions, social service, and religious education are the life-blood of the Church. They must go on, depression or no depression.

Like the Israelites of old, the Church is inspired by a vision of the Promised Land. But, again like that ancient nation, she has permitted herself to become discouraged, and her faith in the promises of God has weakened. The children of Reuben and Gad were satisfied with something less than the Promised Land, "wherefore," said they to Moses, "let this [lesser] land be given unto thy servants for a possession, and bring us not over Jordan." But Moses rebuked the Israelites, saying, "Shall your brethren go to war, and shall ye sit here?" And, spurred on by his leadership, "the whole army of Israel crossed the Jordan and made a complete conquest."

We have had enough of the wilderness of fear, depression, and timidity. The Jordan lies before us, and across it the Promised Land of the Kingdom of God on earth. We pray "Thy Kingdom come"; are we prepared to back up that prayer with our actions?

Shall our brethren go to war and we sit here? Or shall we cross the Jordan and make a complete conquest?

WE ARE REPORTING in our news columns, week by week, as fully as space permits, the findings of the appraisal commission of the Laymen's Foreign Missions Inquiry, which has lately returned from a nine months' field study of Western missions in the Far East. In last week's issue and this, we have summarized the first seven of the twenty instalments to be released; others will follow as rapidly as the commission makes them available. Our own Church is represented on this group by Mr. and Mrs. Harper Sibley, who drew the attention of the National Council last week to the results of the survey. Later the full report will be officially presented to the Council and, finally, to General Convention, as well as to the governing boards of the other participating religious bodies.

The Laymen's Missions Inquiry

The laymen who have given so generously of their time and money to the conduct of this inquiry are highly deserving of commendation. It is apparent that the appraisal commission has made as thorough a study as possible of the vast subject they undertook, and there is no doubt that their conclusions should be given the most careful consideration by all who are interested in the cause of missions, and especially by the missionary boards of the several communions represented.

For our part, we find ourselves in thorough agreement with many of the recommendations of the group: that Christianity should be divorced from nationalism in its presentation to the Orient, that it should eschew sectarianism, and that the missions should become indigenous and self-supporting, for example. Where we suspect that we may differ is in our fundamental conception of the nature of the Church and its message. There is only one justification of missionary endeavor that we can recognize: the fulfilment of Our Lord's injunction to go into all the world and preach the Gospel to every creature, baptizing all nations in the Triune Name and teaching them "to observe all things whatsoever I have commanded you"; in short, to be witnesses to Him "unto the uttermost part of the world." That we believe to mean the presentation to all men of the full Catholic Faith—not Roman Catholicism nor Anglo-Catholicism, and certainly not one of the several hundred brands of Protestantism or a synthesis of all of them, but the undiluted Catholicism of the New Testament and the historic Church. If the commission recommends anything

less than this, as for example the substitution of coöperation, federation, or some other brand of "expediency" in place of Catholicity, we shall have to register vigorous exception.

In short, we care nothing about converting the heathen to Protestantism or to Protestant Episcopalianism, or even simply to a respectable Anglicanism. But we care tremendously about opening to them the doors of the Catholic Faith, and enabling them to meet Our Lord face to face in the sacraments and life of the historic Church.

Dare we hope that some such vision has been caught by this primarily Protestant commission? We *do* hope so, for in that case its inquiry may have an incalculably important significance in the development of the Christian Church, not only in the Orient but at home as well.

THE details of the losses sustained by the Canadian Church in the province of Rupert's Land through the alleged criminal mismanagement of funds by the chancellor make sorry reading. That a man who had attained to such a high position of trust in Church and civic affairs could

**Business Methods
in the Church**

be guilty of such gross breach of it as that charged against Mr. Machray seems incredible.

It is not for us to anticipate the decisions of the civil and criminal courts that must pass judgment in the Machray case, but it may not be amiss to take this occasion to call attention to Canon 51 of our own Church, "Of Business Methods in Church Affairs." Often more honored in the breach than in the observance (to use a trite but apt expression), this canon provides for strict annual accounting and auditing of all Church trust funds, and for the maintenance of adequate insurance on Church property, all under the supervision of the diocesan committee or department of finance. Too frequently these duties are taken lightly by parishes, missions, dioceses, and Church organizations, with the result that, while dishonest administration of trust funds is rare, dissipation of them through waste and careless neglect is all too prevalent.

We recommend to all parish clergy, treasurers, wardens, and vestrymen the reading of Canon 51, followed by a careful consideration of its application to any cases that fall within the range of their responsibility.

AS A PREPARATION for the celebration of the Oxford Centenary next year, we begin a series of brief sketches of Heroes of the Catholic Revival, both English and American. We shall not endeavor to follow a chronological order in presented these, but shall vary between the English series, written by the Rev. Desmond Morse-Boycott, well known London priest-journalist, and the American series, by the Rev. Edward R. Hardy, Jr., fellow and tutor of General Theological Seminary.

Strictly speaking, our series really began last spring, with Fr. Morse-Boycott's article on John Keble in our issue of April 23d. It was because of the favorable reception of this paper that we decided to make it the first of a series, including American exponents of the Catholic movement as well as the Tractarians. We shall not repeat our sketch of Keble, but shall turn first to some early American forerunners of the Oxford movement: Samuel Johnson in the eighteenth century and Bishop Hobart in the opening days of the nineteenth. Then we shall look again toward England and consider Keble's contemporaries: Newman, Froude, Williams, Pusey, and Marriott. Returning to our American heroes, we shall see how the

Yale, Hobart, and Oxford traditions were combined and applied to the life of our own Church by such pioneers as Breck, DeKoven, Ewer, and Mother Harriet. Later, we may consider the further growth of Anglo-Catholicism in the later nineteenth and early twentieth century as exemplified by Bishops Weston and Gore, Lord Halifax, and other representative leaders on both sides of the Atlantic.

THE REV. ROLLIN DODD is to be commended for his courage in insisting upon the principle that the parish of which he is rector should minister to all the people of its community, regardless of race or color. Located in what has of late years become the southern portion of the Har-

**Ministering
to the Community**

lem Negro colony, All Souls' Church under the rectorship of Fr. Dodd has freely extended its facilities to colored Churchmen, with the result that it now contains an overwhelming majority of colored parishioners. The response of these people to the ministrations of Fr. Dodd, and the fact that what once seemed to be a dying parish has become an exceptionally active one, have more than justified this policy, if any justification be needed for such an obvious exercise of Christian charity. We fail to see the justice, under these circumstances, of the vestry's demand for the rector's resignation, and we hope Fr. Dodd will stand firm in his refusal to be coerced, in spite of such petty persecution as that reported in this week's New York letter. And it is encouraging to know that the opposition apparently comes only from the vestry, not from the white parishioners, most of whom have expressed their approval of the rector's policy.

THE death of Burton Mansfield, recorded in our news columns last week, deprives the American Church of one of its most interested and capable lay leaders. Lawyer and banker by profession, Mr. Mansfield was an exceptionally public spirited citizen, and gave liberally of his time

**Burton
Mansfield**

and talents to the service of his Church and State. Vestryman of his parish for over half a century, senior warden for thirteen years and treasurer for eight; delegate to his diocesan convention for forty-one years and chancellor of the diocese for eleven; member of General Convention for thirty-four years and of the National Council since its inception—has any layman a record that even approaches this? Yet it was not the length of his service but the breadth of his interests and the wisdom of his counsel that made him an invaluable member of each of these assemblies. His voice will be sorely missed in the councils of the Church. *Requiescat in pace.*

IN THE PASSING of Canon Hope H. Lumpkin, rector of Grace Church, Madison, Wis., and an active participant in the work of his diocese, province, and the general Church, we mourn the loss of a devoted servant of Christ. Missionary, scholar, preacher, and civic leader—Dr. Lumpkin

**Canon
Lumpkin**

was all of these, but those who knew him best will remember him chiefly as a faithful and loving pastor. His influence with the men and boys who came into contact with him, at the University of Wisconsin, in his own parish, through the Brotherhood of St. Andrew, and especially at the camps in which he took an especial interest, was particularly beneficial. May God grant him an ever-widening ministry in the higher life into which he has entered.

A MESSAGE FROM THE NATIONAL COUNCIL TO THE PEOPLE OF THE CHURCH

THE NATIONAL COUNCIL on October 13th adopted unanimously the following message to the people of the Church, drafted by a committee of three: Bishop Stewart, Dean Dagwell, and Judge Parker. It was sent to all clergy of the Church with the Council's earnest recommendation that it be read to every congregation:

On the eve of the Every Member Canvass for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over \$325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures—both the economies effected and the emergency fund subscribed, will make it possible for us to complete the year 1932 without a deficit, provided, of course, the original expectancies for 1932 are fully received.

Your council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932 definitely committed to the principle of strictest economy and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church.

This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops of the National Council held in Garden City last April; by the careful studies and recommendations of the departmental officers of the National Council, and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports.

The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement.

The total amount of this, the authorized budget, is \$4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does, however, represent the considered judgment of the General Convention in the fall of 1931, that to do less than this would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized representatives and if in 1932 we have been forced by stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful, however, of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 (\$4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately \$3,460,000) is more than \$760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as the

restoration account. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

IN 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932.

But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the \$760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "the Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men, women, and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living, but as Christians we face them not with fear but with faith, not in despair but in hope.

Together we place our dependence upon God and our confidence in the clergy and laity of this Church, knowing that the work of the Church is His work whom we love and whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.

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.]

HOSPITAL EXPENSES OF MRS. MODESTO RIVERA

Mrs. Leverett S. Tuckerman, Nahant, Mass.	\$25.00
Rt. Rev. Boyd Vincent, D.D., Cincinnati, Ohio	5.00
C. Ethel Upjohn, Germantown, Philadelphia, Pa.	3.00

\$33.00

PORTO RICO HURRICANE RELIEF

Rev. A. G. Miller, Fair Haven, Vt.	1.00
Friend	1.00
In loving memory of M. C. L.	5.00

\$ 7.00

ANSWERS TO CORRESPONDENTS

E. R. K.—(1) The "Eastern Diocese," of which Dr. Alexander Viets Griswold was bishop, included the present states of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. (2) The first General Convention of the Church was held in Philadelphia, September 27 to October 7, 1785, with Dr. William White (later Bishop of Pennsylvania) presiding.

R. O. F.—Tradition regards the sixth century monks SS. Dubricius and Teilo as the founders of the Welsh diocese of Llandaff, but its more authentic history dates from 1107, when Urban became bishop. Its present diocesan is the Rt. Rev. Dr. Timothy Rees, consecrated in 1931.

THE OBJECT OF EDUCATION is not to teach one how to escape work, but how to do the work of the world more perfectly. At this point William Hawley Smith says: "We shall never succeed in educating all the children of all the people till we first succeed in establishing in the minds of our people the basic truth that labor is not a curse, but a blessing, and that it is not the purpose of an education to free a child from the necessity of labor when he is grown, but that its end and aim is to fit him so that he can do to perfection the work in this world that he undertakes or is set to perform." —N. C. Christian Advocate.

THE CHRISTIAN AND HIS VOTE

BY THE RT. REV. WILLIAM P. REMINGTON, D.D.
BISHOP OF EASTERN OREGON

EVERY FOUR YEARS the citizen of the United States is called on to exercise his highest privilege, that of voting for the chief officer of the government, under which he lives and to which he looks for the maintenance of justice, liberty, and peace. The duty of exercising the franchise is evaded by approximately half of those who are qualified to vote. One might suppose that half of the people in the country therefore were anarchists, because they fail to register an opinion about any kind of government. This, however, is not so. The people who do not vote on election day are those who are preoccupied with what they call their own affairs, or else they are just too lazy and indifferent to take the trouble.

There is one other reason which weighs heavily in the minds of many, and that is the absurd idea that his or her particular vote will make little or no difference in the result. We forget that if everyone voted zero there would be no election. A majority is made up of the sum of individual convictions. In this matter failure to register and to vote means that you do not care whether the country has a government or not. The same attitude can be observed on the part of many Christians. By their continuous absence from church and their failure to register any sort of conviction about it, they tell the world that it has ceased to interest them, and so far as they are concerned the Church can get along without them.

There are many who say today that democracy is breaking down; the same people said the same thing about Christianity, but the answer is that no form of government should be criticized as a failure until it has been tried. Pure democracy has never been tried, no matter how often political orators shout, "of the people, for the people, and by the people." We have reached a critical stage, not only in the economic organization of our modern world, but also in our political forms of government which control the destinies and welfare of the nations.

What is the Christian's duty under such circumstances? In the first place it is his clear duty to register his convictions. He cannot escape the obligation to express his approval or disapproval of any measure which is submitted to the decision of the voter. Herein lies the difficulty of our modern methods of selecting candidates and running political campaigns. The platforms of nominating conventions and the pre-election promises of those who run for office have proved a delusion and a snare. Knowing well that a politically lazy voter finds it easier to vote for men than measures, campaign managers have frequently dragged campaigns into the mud of personal abuse and scandal. In this way issues have been befogged and platform promises forgotten. The only thing that the honest Christian citizen can do is to sweep this pettifogging rubbish into the scrap heap and insist that speakers confine their arguments to facts and issues.

In voting for measures and not for men, we may be able to restore what America has lost, responsible party government and leadership. In taking this course we will be consistent in our following of Jesus' precept, "Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's." It is as though He was telling us, "Hold on to the principles I have taught you and the corruption of individuals will one day be righted by your allegiance to the higher loyalties." He must have known well the graft and debauchery of many of the representatives of the Roman Empire, and yet He saw that their rule was more just and more fair than the self-righteous and crafty politics of the religious leaders of His own nation. Pontius Pilate proved himself a better judge of character than Annas and Caiaphas when Jesus was on trial. It has been the steady adherence of Christians to their principles of justice and liberty which has given the world such basis for good government as we have.

Today everyone is wondering why we are not producing greater leadership in all branches of government, as well as in

business and society. The answer is to be found in the crowd psychology which prevents our thinking men and women from wielding the influence they should exert. The people, after all, get what they want and they are moved by bulk and noise instead of clear thinking and right principles. In the long run the remedy is in our own hands. Democracy is the best form of government which the world has achieved, but its strength and purity is dependent upon an intelligent and right-minded citizenry. It's a hard road we must travel; making good citizens, educating them in our schools, and giving them high ideals in our churches and homes.

Nineteen hundred years ago a keen, small man stood in the streets of Ephesus and preached a new way of life. Commercial greed was threatened because the craftsmen who made silver shrines for Diana, the city's great goddess, knew that if St. Paul's teachings prevailed, their trade would be taken away. They gathered together and the whole city was filled with confusion, and when they entered into the theater they cried out for the space of two hours, "Great is Diana of the Ephesians." The goddess has fallen long ago but her worshippers are still with us. The craftsmen whose trade is threatened take the lead but the rest of us shout. Shall it be "O. K. America, on with the ballyhoo," or will we follow the God of our fathers who gave us this great and good land to enjoy, who wishes for us justice and liberty and peace?

What is at stake on election day is not the election of one candidate or the other, but the preservation of our institutions. A vote cast through conviction after intelligent thinking and free from prejudice or personal bias is a vote for America. The way out is neither new political institutions nor even new leadership, but a new way of life for us all. It is the long, hard way but the Christian citizen will take it.

FLOOD RELIEF WORK IN CHINA

DR. DAVID A. BROWN, chairman of China Famine Relief, U. S. A., will spend several months visiting the recently flooded sections as well as the famine areas of China to study and report on the work that is being done there, and also to ascertain how American philanthropy can be of further assistance in carrying out the five-point program which has already indicated the solution of China's major problem.

Dr. Brown expects to arrive in China during October. Touching on his planned visit, he states:

"I have a very definite mission in connection with China Famine Relief, U.S.A., of which organization I have been chairman almost since its inception. China Famine Relief, U.S.A., is the only organization in the world that attempted substantial relief efforts during a period when that country suffered the greatest famine in its history. Approximately 35,000,000 people were affected, and the work of the organization has been such that it has built up in China a respect and a love for the people of America. Instead of limiting our efforts to doling out food or opening soup kitchens, we engaged in constructive work, such as road building, dike repairing, irrigation projects, and well drilling, and employed the famine sufferers, paying them in food. The efforts of China Famine Relief, U.S.A. have so far resulted in procuring approximately \$10,000,000 Mex."

With reference to flood relief in China, Dr. Brown stated that this organization, at whose request Colonel and Mrs. Lindbergh made a radio appeal, began its work immediately upon the news being received in this country of the last series of floods in China and that some 25,000,000 people had suffered complete ruin due to the cataclysmic inundations.

"This organization," he said, "was helpful with the sale by the American government of 15,000,000 bushels of wheat to the Chinese government."

Recently Dr. Brown urged, in an interview with President Herbert Hoover, that the American government sell to China an additional 7,000,000 bushels of wheat. Dr. Brown added that the dike system there, which was ruined by the floods, has been almost entirely rebuilt with around 2,000,000 Chinese employed and being paid with American wheat sold to the Chinese government on liberal terms. "Another generous act," he said, "on the part of the American people which will be returned to this country many-fold."

During his present visit, in addition to the flood areas, Dr. Brown will tour with official escort five great provinces of China that were most seriously affected by the 1928-29 famine.

The Catholic Answer

By W. Norman Pittenger

SOME WAG has remarked that the only thing of which we folk of the twentieth century seem quite certain is that there is nothing to be certain about. In that paradoxical comment is the whole truth about our restless age.

We are moving at a terrific rate of speed, and yet we are unable to say just where we are bound. This is hardly a satisfactory condition, and it is becoming more and more evident that until we regain some of the fundamental convictions regarding life's meaning, a clear sense of direction, and a measure of moral and spiritual poise, we shall as a race continue an aimless existence, growing still more cynical and disillusioned about life, and the reader individually "to end it all" by the convenient method of suicide.

Our leaders in the intellectual realm seem quite as helpless as those whom they presume to lead. Their constant questions are, "Where are we going? Where is the note of certainty to be found? What is truth?" They are blind leaders of the blind. Can it be that all of us are traveling to destruction, and that at an appalling speed? Is Dr. Spengler right in thinking that our civilization is tottering?

Long ago George K. Chesterton said that the most important question to ask a stranger is, What does he believe? Mr. Chesterton was attacking the then prevalent theory that when religious faith had been thrown to the winds, morality would remain sound. That he was quite correct in his judgment has been shown by the passage of time. What sane person, considering the years since 1920, and more especially the so-called years of prosperity and the depression period which followed, would dare to say that the lack of conviction on the eternal questions which has characterized Western civilization has left no mark on our personal and social morality, on our intellectual life, our outlook on the world about us, and our attitude toward our fellow men? The great need is for definite belief about something.

AS a people we have become so broad and tolerant that we have become shallow. We have been doubtful if anything is really worth while. We have lost the pristine belief that this is the best of all possible worlds; but for it we have substituted the equally fatuous notion that it is the worst conceivable world, and we have added the comment, "What difference does it make?" As a result we have become clever, "smart," but bored, unhappy, and utterly lonely. To prove the point, one has but to read the novels and essays of "our sad young men," such as Aldous Huxley. They portray man as a beast; and they are justified, for they see that their generation has given up belief in all those things which make men more than beasts.

It is to religion that we should be encouraged to look for a strong tonic for this sick generation. But all too frequently we find little that is helpful among professed religionists. We may safely disregard the Protestant and the Roman Catholic fundamentalists—they belong to an age which is long since gone. But when we turn to the modern Protestant movement we are not greatly cheered. By the noted preachers in this group we are likely to be told that religion is primarily ethical, and that cosmic perspectives are secondary. Despite the Barthians in Germany, and simultaneous reactions in England and the United States, Liberal Protestantism is itself honeycombed with the very thing which is destroying our generation—loss of the sense of God, over-emphasis on man and his development.

Religion is apt to become a nice, neat, tidy little thing, with little of the heroic, in the cosmic sense, about it. The contact of man with a Reality which environs him and upon

WHAT is the nature of God, and how can we know Him? ¶ In this paper a devoted layman, journalist by profession, restates in non-technical language the Catholic answer to this all-important question.

which he is totally dependent, the sense of a master of our destiny, seem to have gone from the minds of the Liberal Protestants. The transcendent God of the Hebrew prophets and of Jesus Christ is forgotten. And all the while it remains true that we are each of us con-

fronted by a Reality to which we must make some adjustment, and that to attempt to disregard the ultimate power in and behind this vast universe is just a little silly. The modern theophilanthropists, with their human God, remind one of Fr. Tyrrell's remark about those people who "go about doing good, especially that kind of good that involves a great deal of going about." They are busy about many things, and seem to have lost sight of the one thing needful. For the significant religious question is not how important man is, but who God is and what He wills for man.

It is obvious that man must have some attitude toward the nature of things. He must believe something, find some meaning in the world, or his life will become a nightmare. For a time, social enthusiasm, ethical culture, or some other fad may take his attention. But eventually he must come to see that without God his own life, and that of his fellow men, is "full of sound and fury, signifying nothing." In other words, the modern man must make up his mind about the universe and the Reality which it manifests. If it be at all possible, he must get into some sort of contact with that Reality, and in the light of that relationship plan his daily life. For we know now, after these last ten years, that it is only when they are viewed *sub specie aeternitatis* that the little affairs of day-to-day existence can be seen in their proper perspective.

MAN'S fundamental question is just this: What is the nature of God, and how can I know Him, and be known of Him?

To this fundamental question the Catholic faith offers an answer. How can we know God intimately and, so to say, personally? How can we learn His will toward us? The Catholic Church is clear. It urges that we listen to the testimony of millions of men and women for whom life has been full of meaning and beauty, just because they have found in Jesus Christ the supreme revelation of Deity. On Him, they have discovered, all intimations concerning the "quality of Ultimate Reality" may be seen to converge. They affirm that in close union with Him they have come into fellowship with the unseen God. Jesus Christ, for Christian experience, is not a moral teacher or a great prophet, but the unveiling of the heart of God, the sharing of the life of God. Love is of the very essence of Reality, love of the quality found in Jesus Christ.

When this central belief is understood, all the devotional practices and the ceremonial accessories, and also the dogmatic statements of Catholicism fall into place. The former are the means to that communion with God in Christ which gives life its purpose; the latter are the generalizations of the Christian experience of redemption in Christ. And when we have found God certainly in Christ, we will find traces of the self-same God, the Eternal Word, everywhere and at all times. Because we know God in redemption, we will be able to trust Him in creation.

What is involved in this Catholic faith? Two things—first, an announcement that God so loves men that he has given, and is giving, Himself to save them; second, a participation in the divine nature made available through Him in whom was life, life which is the light of men. Jesus Christ has brought God to us in surpassing measure, and in Him is effected an "atonement" of God and man which is in turn imparted to those who

become members of His mystical body, the Church. The witness of the ages is that these things are true.

A humble acceptance of the Catholic faith does not imply that we have given up our right to think. It does not require us to accept antiquated theologies or outworn hypotheses. The Catholic Church at its best is open-minded as to the new learning; and the sort of Liberal Catholicism which flourishes in the Anglican communion welcomes the best modern thought and continually reinterprets the historic faith in terms which are intelligible to the age.

But the faith itself stands sure: God, who has never left Himself without a witness among men, has come to us fully and richly in human terms in the person of Our Blessed Lord, and has given us His life for our nourishment and stay. This complete condescension of God to men is the crowning event in a long process of divine self-impartment, and establishes for us a criterion by which we can understand all other revelation. The Eternal Word has ever been with men; yet in Christ we have seen and from Him we have received the fulness of His grace and truth. The Word was made flesh and tabernacled among us. That is the great affirmation, only to be "proved" in the school of life. It would seem worth the trial. For it cannot be denied that those who have plunged into the stream of the Catholic tradition and have sought humbly to follow the saints "in all virtuous and godly living" have never come away empty-handed.

It is a real venture, involving a real risk. The Christian must expend every effort in living the Christian life; only so can he test the truth of his religion. It calls for constant struggle against our own selfishness and hardness of heart. Perhaps that is why we are lukewarm about it. But then Christ promised no easy life to those who took the Way: he said that the path would be strait, the gate narrow. And yet those who are willing to be faithful soldiers of Christ and to fight manfully under the banner of the Crucified will also find a peace which the world can neither give nor take away; a super-abundant joy that passes human understanding.

Assailed by the strife of tongues, the noise and confusion of our daily life, the hustle and bustle of the world of affairs, do we not feel within us the thirst for rest, quiet, confidence, and peace? But we must first surrender ourselves to God's keeping for this life and the life to come; we must first accept the faith which has nourished the untold company of wiser and holier men than we can ever hope to be, humble men of heart who have made Christ their resting-place and have found Him their strength and life. We must set out manfully to conquer our selfish petty sins, in the power and by the grace of the Lord Jesus. We must pay a price.

What is that price? It is just this: "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee."

Are we willing to do that?

THE GREATEST PREACHER

IT IS PROBABLE that St. John Chrysostom was the greatest preacher in the long scroll of eminent exhorters. Compare the evidences and data of the twenty greatest preachers, and what is told of Chrysostom seems to overtop all. His splendid diction and his fertile imagination are spoken of. But Cardinal Newman dwells more on his "noble earnestness"; his heart and his head were "brimful of things to speak about." He had ideas that burned to express themselves.

That is the cue for all orators, spell-binders, jury lawyers, salesmen, and conversationalists. There are voluble talkers, but they are not sincere. We class them therefore as bores. There are people who tell us things they have read out of the books, but have not masticated or digested or assimilated. It is canned wisdom; and they are not convincing.

To be effective one must speak the truth that is in him. If he has no message, let him go to Jericho, and tarry there till his beard is grown; and then hide behind his whiskers until he has a message welling from his heart and bursting through lips for expression.—*Catholic Citizen.*



The Living Church Pulpit

For SS. Simon and Jude's Day

AN UNIMPORTANT SAINT

BY THE VERY REV. MILO H. GATES, D.D.
DEAN, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

IN THE CHURCH CALENDAR, next Friday, the 28th day of October, will be the day devoted to the memory of St. Simon and St. Jude. You can gather how unimportant a saint either of them was when you observe that it took the two of them to make a decent saint's day. Nobody knows anything special about St. Simon. He is reported, I believe, to be buried in seventeen different places. That does not lead me to suspect him of any great importance or of being well known, because every well known person's burying ground is known. We know where George Washington is buried and we know where Abraham Lincoln is buried. St. Simon was not very important. Seventeen different places say he is buried within their territory.

St. Jude, however, wrote an epistle. To be sure, the Church has put it last and it took longer to get into the New Testament than any of the other books, and many people wonder why it did get in at all. It took about four hundred years before it finally was accepted, because it was not considered important.

Sometimes when my friends, who are literary geniuses, come to me with their disappointments, and my friends, who are artists, come to me with their discouragements, I love to tell them about St. Jude and I suggest that they take him as their patron saint.

Then there are the artists whose paintings are not appreciated or even admitted through the doors of the museum. Here are the discouragements. But, I say to my friends, the artists, and to my friends who write, "Look at St. Jude! It took four hundred years before his book was accepted."

St. Simon and St. Jude might very well stand as the patron saints of every one of us here this morning. I am very much interested that we should all have patron saints. If you haven't got one, adopt one. A patron saint is the finest possession you can have. You can go to your patron saint with all your irritations, and with all your discouragements, and tell them to the patron saint. It will greatly relieve the atmosphere of the household. St. Simon and St. Jude, I might say, stand as the patron saints of all of us. I am going to call them the demi-saints—the half-saints; it took two of them to make a saint's day.

You know, also, how interested I am in the revival of the Cult of Saints. I have spoken about it, over and over again, for many years. That is to say, we always live in the atmosphere of sinners. All of us have to associate, every day, with murderers, robbers, and many other kinds of sinners I won't mention. We have to live among sinners, all of us who read daily newspapers, and it seems to me that what we need, today, to counteract those, is this revival of the Cult of the Saints. They are almost like the stars in the firmament of our lives. If I had my way in the revision of the Prayer Book, and the Commission on the Revision had its way, and had not the General Convention met in New Orleans at a very hot season when it was hard to keep people's interest, we should have had a much longer calendar of saints.

What is a saint? Perhaps I had better change that question and say, where are the saints? Well, this Cathedral is full of saints this morning. Everybody here is a saint. Please do not become too haughty or get too much puffed up by that statement, because, if you do, I shall instantly follow it by saying that, sometimes, when I visit the jails, I find a great many saints there. In point of fact, and speaking with all seriousness, sometimes out of the prisons of this country we get the greatest saints. I think a saint is anybody in the world who is trying to do the best he can by the help of God, just as I think salvation simply means this—the bringing to its best of all that is best in you.

A Churchman's View of H. L. Mencken

IN THREE PARTS—PART TWO

By the Rev. Theodore O. Wedel

Professor of Biography, Carleton College

THE FIRST IMPRESSION which a reader gets of Mr. Mencken's views on morality is probably that of irresponsible rebellion. He seems to be against every law and every code. "It gives me delight," he says, "to see a taboo violated." His is apparently rebellion in the name of anarchy, a love of "the worst that is in human nature, which is always the most charming." His passion against Puritanism is blazing, though, his concept of the Puritan, historically considered, is that of a man of straw. A sober definition is hard to find. Any man who takes a moral view of life, or of art, is for Mr. Mencken a Pharisee deserving damnation. The Puritan is "indecent."

"He is," he says, "by nature a pedant in ethics, and hence he is by nature a mucker. With the best of intentions he cannot rid himself of the belief that it is his duty to save us from our follies—i.e., from all the non-puritanical acts and whimsies that make life charming."

Liberty, in truth, has become for Mr. Mencken a deified abstraction. For him it is the "absolute" which he mocks in metaphysics.

"What primarily and immovably do I believe in, as a Puritan believes in hell? I believe in liberty, and when I say liberty, I mean the thing in its widest imaginable sense—liberty up to the extreme limit of the feasible and tolerable. I am against forbidding anybody to do anything, or say anything, or think anything so long as it is at all possible to imagine a habitable world in which he would be free to do, say, and think it."

The first impression of Mr. Mencken as a moralist, I repeat, is that of a rebel, a Miltonic Satan, "with courage never to submit or yield." And some of his attacks on tradition are certainly due to irrational hatred of decorum and order. But his is still a disillusioned rebellion, not a sentimentalizing of sin, or a plea for vice. The naturalistic creed simply knows nothing of good and evil. Base your view of human nature upon biology and both morality and immorality become unreal. The distinction between man and animal is not between better and worse. A cow is more "moral" (meaning conventionally good) than is man. Chastity is a human achievement, let us grant, but so is the *erotomania* of a Don Juan. Mr. Mencken is, of course, realist enough to recognize the existence of moral codes as a social fact, nor does he dream of a Utopia where they have totally vanished. His gospel is not reform so much as disillusionment—for the few. If the latter should bring reform in its train, very well. If not (and Mr. Mencken is not optimistic even about the spread of his own philosophy), the wise man must make the best of it.

Mr. Mencken, in short, is a follower of Bernard Shaw, and, above all, of Nietzsche. He does not share Nietzsche's mystic faith in a Super-man, nor does he match his master in nobility of passion. But the Nietzschean paradoxes are evident on almost every page of Mr. Mencken's writings. What is more, Mr. Mencken knows how to make Nietzsche's cloudy poetry intelligible in words of one syllable. His own *The Philosophy of Nietzsche* is not profound, nor even accurate, but for a concrete exposition of what the Nietzschean view of life is likely to mean to the common man for a long time to come, I know of no better book. Nothing is more characteristic of Mr. Mencken's writings than the Nietzschean onslaught on the "common herd." It is they who are responsible for the illusions of society—for the belief in the goodness of God, the supernatural sanctions of the moral code, the dogmas of democracy. Egotism is of nature; all else is illusion. Moral codes are the common man's protec-

tion against his masters; they are the product of collective selfishness. Morality can thus be explained without having to admit its existence. The realist must deal with it as with a fairy tale.

Now to those even moderately familiar with the tradition of naturalistic ethics Mr. Mencken's cynicism may not come as a shock. He is in his ideas not at all original. But it is not as a laboratory specialist that Mr. Mencken is important. He is the salesman who at last puts old abstractions on the market. You can see in his pages what the world might look like if right and wrong could be relegated to the rubbish heap.

IN THE FIRST PLACE, there would be no sin. The very concept of sin implies that man's actions have an importance in the universe beyond himself, that the universe is somehow conscious of him. You cannot be an atheist and sin. You cannot be a "modern" and sin. And with the concept of sin would certainly vanish the concept of shame, except as an instinctive emotion not yet outgrown. No Juliet on a balcony would ever again need to blush. Sex would cease to have meaning either as a mystic or a sinful experience. It could be dealt with realistically as a purely natural force, on a par with biological urges generally. The inventions of birth control have made sex antiseptic. Menckanism can set it free from taboos. The French *ménage à trois* need become no more shocking than polygamy in the Old Testament.

"Even prostitution, in the long run, may become a more or less respectable profession, as it was in the great days of the Greeks. That quality will surely attach to it if ever it grows quite unnecessary; whatever is unnecessary is always respectable; for example, religion, fashionable clothing, and a knowledge of Latin grammar."

Marriage might not disappear, but it would be merely a social device, not a sacrament. Gone at any rate would be the fear of the body, that strange and doubtful privilege of human beings to feel themselves to be different from the animal world. Shakespeare's astounding lines—the confession of a thousand years of Christian reticence:

"The expense of spirit in a waste of shame
Is lust in action"

would become inexplicable in a "modern" world.

And with shame and the sense of sin would vanish the other virtues of mankind's decalogues—insofar at least as they imply a superbiorlogical standard. Lying is defended by Mr. Mencken as an inevitable human foible, as a useful escape from the unbearable truth. The perjurer might still have to be placed in confinement, but only as would a case of the smallpox. And so with the other deadly sins. We are, with Mr. Mencken, back in the strange illusion of the ancient cynics, that a rending of mankind's clothes, a throwing off of the conventions of civilization, will miraculously restore us to our pristine innocence.

It is safe to assume, I think, that the average reader sees little more in Mr. Mencken's gospel than this his moral anarchy, his exploding of ancestral inhibitions. Yet anarchy is not all there is to Mr. Mencken's philosophic world. Naturalism, too, has its codes and its laws. It is, indeed, one of the paradoxes of the cry to "Follow Nature" that its vision of liberty, too, is but a dream, that it, too, is a "religio," a binding. Right and wrong may be illusions, but the police are not, nor social conventions, nor, in a world admittedly not yet Menckened, the remains of Puritan taboos. Furthermore, in a naturalistic world, if

you are not permitted to fear sin, neither can you sentimentalize it and cast over it the spell of romance. A Byron becomes as foolish as a St. Francis of Assisi.

"To denounce moralizing out of hand," so Mr. Mencken reminds even the Croceans, "is to pronounce a moral judgment."

The natural world is a neutral world, a world which may forego supernatural yearnings, but which also avoids idealization of vice. It is, in a sense, the worship of animal health, transferred to the human world. Hence it is not surprising that, in the face of contemporary sentimentality, Mr. Mencken fights on the side of orthodoxy. He is ready, for example, to criticize the Freudians for their obsessions.

"It has always seemed to me that Freud made a curious mistake when he brought sex into the foreground of his new magic. He should have psychoanalyzed a few poets instead of wasting all his time upon psychopathic women with sclerotic husbands. He would have dredged amazing things out of their subconsciouses, heroic as well as amorous."

TOWARD THE NEW SEX HYGIENES, again, and the resultant avalanche of revelatory literature he exhibits a healthy skepticism.

"They are all founded upon an attempt to explain a romantic mystery in terms of an exact science. The only result of the current endeavor to explain its phenomena by seeking parallels in botany is to make botany obscene."

Mr. Mencken, on aesthetic, not moral, grounds, even pleads for a return of reticence.

"If women, continuing their present tendency to its logical goal, end by going stark naked, there will be no more poets and painters, but only dermatologists and photographers."

Mr. Mencken, as libertarian, may be in favor of free divorce, but he laughs at it, nevertheless, when he studies the marital antics of movie actors. The divorce rate in America is high simply because the marriage rate is high. Explode the illusion of happiness by marriage, and the illusion of happiness by divorce must vanish also. A high divorce rate is the victory of a veritable orgy of romance.

Mr. Mencken clearly illustrates the fact that to be a cynic in viewing morals is not necessarily to be a complete revolutionary in practice, that, in fact, there exists a curious affinity between such opposites as complete cynicism and asceticism. The epicurean may avoid gross pleasures quite as faithfully as does the Puritan. Iago differs from Cassio in Shakespeare's *Othello* precisely in being cynically aloof from temptations of the flesh. It is Cassio, not Iago, who gets drunk and falls victim to a courtesan. Riddle the Ten Commandments with skeptical laughter; they, or commandments quite as nugatory, merely return as stern necessities, as laws of "nature," if not of God. The new code is like an inverted echo of St. Paul's confession: "All things are lawful unto me, but all things are not expedient." Expediency, too, can become a tyrannical taskmaster. This paradox of naturalism is, indeed, worthy of close study. What ails the modern world is surely not that the life of moral rebellion is being pictured to us in alluring form. It isn't alluring at all—not in Ibsen, not in Zola, not in any of the many novelists of the past few decades who picture our disillusioned world. Lust, for example, may, in the newer philosophies, cease to be a sin, but it usually revenges itself by becoming trivial, if not positively disgusting. In one of the letters of Flaubert to George Sand occurs a confession to which, I suspect, at least some of our contemporary nihilists would like to subscribe.

"The sense of the grotesque," says Flaubert, "has restrained me from an inclination toward a disorderly life. I maintain that cynicism borders on chastity."

Abolish right and wrong from your conceptual world, if you think you can do so. Very well. But you have not abolished the natural right of the powerful to dictate to the weak. You have

not abolished fear of society's revenges upon the non-conformist. You have not abolished envy and jealousy and pride and the restraints which these instincts exercise over social liberty. You have not abolished reputation. You have not abolished the "illusion" of conscience. You have merely saddled yourself with the constant uncomfortable necessity of sinning against what an earlier generation would have termed the Holy Ghost. The philosophy of futility is not a philosophy of heroic rebellion. It may, as a matter of fact, come to cringe before convention—a convention which it has first explained away as meaningless. In the absence of ideal standards, conventions themselves turn into ultimates. Mr. Mencken furnishes a curious instance of this in what may be taken as his final word on the sex question:

"It is as much a folly to lock up sex in the hold as to put it in command on the bridge. Its proper place is in the social hall. As a substitute for all such nonsense [the current literature on sex] I drop a pearl of wisdom, and pass on. To wit: the strict monogamist never gets into trouble."

[To be concluded]

THANKSGIVING

I LIVE in beauty and love—
When dawn, like a blood-red sword,
Cuts through the clouded air
With its two-edged fiery word
Of Beauty that calls to prayer,
My soul cries back, love-pierced,
Or ever it is aware,
In swift accord—
"Blessed be Thou in darkness,
Blessed be Thou in light,
By day and by night
I live in beauty and love,
Be Thou blessed, O Lord."

When out of the living fires
Where love is renewed again,
A glowing rose aspires
And Beauty is born in pain,
My blossoming heart sings clear
For joy of the loss that is gain,
And this is the word,
"Blessed be Thou in beauty,
Blessed be Thou in love,
In the depths or above,
In Thy love by day and by night
I am blessed, O Lord."

When a thirsting cry comes up
From an outstretched cross of woe,
I run with my hour-filled cup,
Where beauty and love o'erflow,
And exulting, my soul cries out,
"I am here, O friend, and I know."

Ah, sweet comes the word!—
"Blessed be Thou in darkness,
Blessed be Thou in light,
By the power of Thy might,
Through wrong and through right,
I live in beauty and love,
Be Thou blessed, O Lord."

Bristol, England.

IDA E. L. HINDE.

THE CHIEF CONCERN of Christendom is that the civilization which emerges from the present chaos shall rest on strong foundations of Christian faith, that it shall find its security in well established Christian institutions, and that it shall convey to every frontier, both near and far, the life-giving message of the Saviour, Jesus Christ.—JAMES DEWOLF PERRY, *Bishop of Rhode Island and Presiding Bishop.*

Heroes of the Catholic Revival

By the Rev. Desmond Morse-Boycott (English Series) and
the Rev. Edward R. Hardy, Jr. (American Series)

II. SAMUEL JOHNSON*

SHORTLY before the Yale commencement of 1722 it was rumored that the rector, Cutler, the tutor, Browne, and certain neighboring ministers were affected by Arminianism and prelacy. On the day after commencement the group was called before the trustees, and each person, instead of clearing himself of suspicion, admitted that he doubted the validity of presbyterian ordination, or was sure of its invalidity. Four of the original group of seven abandoned their positions and went to England for orders. One of these, Samuel Johnson, returned to Connecticut in 1723 to take charge of the parish at Stratford, then the only Episcopal church in the colony.

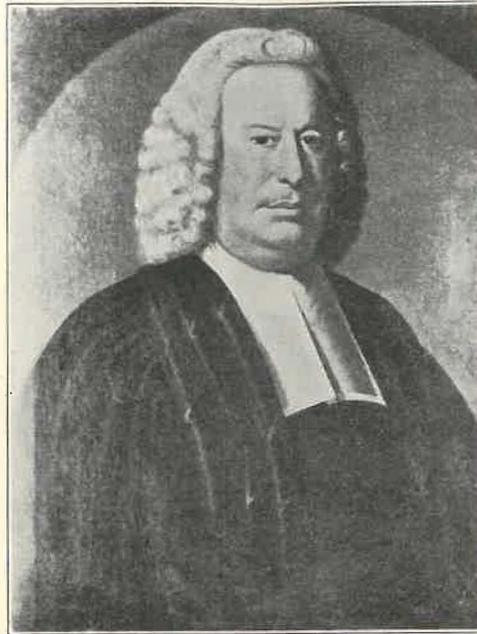
Johnson has left on record some of the influences which determined the startling action of the Yale converts, which is the real beginning of the Church in Connecticut and of Anglo-Catholicism in America. His earlier career as a teacher at Yale had coincided with an intellectual awakening to what was then modern thought. Johnson and Browne had in 1717 introduced at Yale the study of Locke and Newton, and the Copernican system. Entrance into the broader world of thought brought in time an acquaintance with the historic Church and a recognition of the duty of uniting with it. Contributing motives were the reaction from Calvinism and a distaste for the disorderliness which Johnson found in contemporary Congregationalism, both in discipline and in worship. A sense of the dangers of "enthusiasm" was only confirmed in Johnson by his later contact with the Great Awakening.

As the leader of Connecticut Churchmen for nearly fifty years, Johnson became the founder of "Connecticut Churchmanship." Three main points stand out in his theology. It was historic. Johnson not only defended the claim of Episcopacy, in connection with which he develops his views on the relation of the authority of Scripture and that of the primitive Church, but stressed the importance of loyalty to the whole of apostolic teaching and practice. In the second place, it was sacramental. In opposition to the current Calvinist view of the Church as the fellowship of the elect, and its ordinances as the sign of their privileged position, Johnson taught that the Church was a school for Christians and its ordinances means of grace. His emphasis on the centrality of the Incarnation, extended in the sacraments, is typical of much Anglican theology:

"by dwelling in the tabernacle of his body he hath united himself to us, and dwelleth in mankind, especially in all the faithful, who are made members of his body by baptism and are partakers of his blessed Body and Blood in the Holy Eucharist. . . ."

and again

"as he has offered himself a sacrifice and intercedes for us in the virtue of it, so he hath ordered the constant commemoration of



SAMUEL JOHNSON

From a portrait by an unknown artist, probably in America about 1761, the time of his second marriage. It is now owned by Miss Geraldine Carmalt, of New Haven, Conn.

it to be offered by his ministers and received by his people, in the sacramental bread and wine as symbols of his body and blood, so that the transaction may be represented on earth, while it is performed in heaven."

Johnson's study of the fathers and the Caroline divines had led him well beyond the latitudinarianism of the current English Church. We are not surprised to learn that his son, on his voyage for orders in 1756, was delighted to meet among the Fellows at Oxford a set of "truly primitive Christians, who yet revere the memory of King Charles and Archbishop Laud, and despise preferment and honors when the way to them are heresy and deism." Finally, his theology was ethical. In his Calvinist environment Johnson, like the tractarians a century later, was led to emphasize the integral relation of Christian salvation and Christian conduct. There is a genuine moral earnestness in his sermons and other writings touching on this point.

As missionary at Stratford, Johnson was the acknowledged leader of the Churchmen of Connecticut in the extension of the Church and its defense against

an often unfriendly government. He was active in supporting the Church interest at Yale, from which college came most of the colonial clergy of Connecticut. He took a prominent part in the frequent exchanges of pamphlets which were necessary to defend the Church from popular slanders and Calvinist attacks. He encouraged and advised the contenders for an American episcopate, although his part in the campaign was limited to letters to England. While in letters home he perhaps overstressed the value a strong American Church would have for encouraging loyalty, yet he wrote that if the State would not provide for episcopal government, the Church must provide for herself, which was indeed what happened in Seabury's case.

Johnson's interest in education was continuous, and during the whole of his ministry he was almost never without pupils. He ranks as one of the first American philosophers, and was the author of the first American text book on the subject, printed by Franklin in 1752. While he always retained the belief that science and philosophy, theology and ethics were to be looked at as parts of one system, yet it must be admitted that he lost some of the intellectual courage of his earlier years. Nevertheless, he began King's College, New York, in 1754 with a bold prospectus of broad learning, and administered it ably for about nine years.

On his return to Stratford (1763 to his death in 1771) Johnson continued to instruct candidates for orders, and at times was really the head of a small seminary.

To Johnson, American Catholics must give the honor of a founder. His teaching embraced all the essentials of the system Seabury, Bowden, and others were to inculcate in the next generation, and his schemes of thought and action were worthy of a great mind which has found in the Catholic faith the stimulus for great effort.

* The first paper in this series was the sketch of John Keble in *THE LIVING CHURCH* of April 23, 1932.

THE POETS SING OF GOD

BY THOMAS CURTIS CLARK

FROM TIME IMMEMORIAL men have been searching for God, and finding Him, and singing of His wonder and greatness. In recent days, however, there seems to have come a halt in man's singing concerning the Source of all being. Is it because men have taken their microscopes to study minutely the things God has made, and have become so intent upon this study that they have ceased to use their minds in a larger way, to envision God's greatness? Perhaps so. Scientific treatises and psychological theses have been coming from the pens of the moderns, rather than hymns. Even the poets, who are supposed to give rein to their imaginations in wide thoughts concerning the universe, have been content, many of them, to psychoanalyze the men and women who people their works.

But there is still room for poets who sing of the greatness and goodness of the Creator. And there is still need for the imaginative wonder of the older poets, who were not so hesitant in "praising the Lord." Tennyson and Browning, Wordsworth and Whittier are considered too old-fashioned for modern notice, but was there ever a time when their words about God and Christ and immortality were more needed, and craved? To millions the "findings" of the scientists and psychologists seem but poor husks, especially when bitter loss and sorrow have overwhelmed our fragile barks of life. Perhaps these times of weeping may result in a new era of prayer and song. It is a good time for poets—if they will but be aware!

During the World War it was said that many leaders in England were found turning to the great poet of nature, Wordsworth, as the one who could bring consolation. And that seems to have been quite logical. For Wordsworth was possessed of a deep faith, rooted in the very foundations of the universe. Here was his point of view:

"Wisdom and Spirit of the universe!
Thou Soul, that art the Eternity of thought!
And giv'st to forms and images a breath
And everlasting motion! not in vain,
By day or starlight, thus from my first dawn
Of childhood didst Thou intertwine for me
The passions that build up our human soul. . . ."

For the Poet of the Lakes, God was no mere "process" or "interaction" or "force": He was the very Soul of things. Being such, He could inspire adoration, rather than simply *study*. It is a reasonable question whether this modern age might not well cease from its studiousness for a while and simply adore the God of all, with this thought of Tennyson as its prayer:

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Some modern scientists have done this very thing. David Starr Jordan was a very great scientist, but he was more. He would not allow his microscope to blind him to the fact that "the God of things that are is the God of the highest heaven." Here is the conclusion to which Jordan's scientific studies brought him:

"For there is nothing small,
And naught can mighty be;
Archangels and atoms all—
Embodiments of Thee!"

Edward Everett Hale, modern as he was, yet could believe in a Divine Being of which the things of earth are but a revelation. In his "Omnipresence" he lists the wonderful things of nature—birds, insects, the leaves of the trees, the "laughing winds"—then writes:

"And yet so dull I was, I did not know
That He was there who all this love displayed."

Perhaps the chief problem, theologically, of these times, is that of Providence, as concerning man's life. It is easy, one can say, for us to believe that God made the world and the things

of the world, with their wonder and glory; but how presumptuous it would be for us to think of this great God taking thought for our little lives! What is Man, that Thou art mindful of him! Perhaps modern man's humility is a little too pronounced. At any rate, it might be well to go back to some of the poets who thought a little better of themselves! To Bryant, for instance, who could believe that

"Eternal Love doth keep,
In His complacent arms, the earth, the air, the deep.
Will then the merciful One, who stamped our race
With His own image . . .
Leave a work so fair all blighted and accursed?"

Whittier, too, could believe in Providence. His Quaker faith did not exhaust itself in wondering at the marvelous things of God's creation. He went further to believe in

"The kind restraining hand of Providence,
The inward witness, the assuring sense
Of an eternal Good which overlies
The sorrow of the world, Love which outlives
All sin and wrong. . . ."

Again, Wordsworth sings of

"The Being that is in the clouds and air,
That is in the green leaves among the groves,
Maintains a deep and reverential care
For the unoffending creatures whom He loves."

A FEW YEARS AGO, there was much enthusiasm about the fact that science was about to prove that there is indeed a God; and science has gone forward in its investigations, and has made many "findings." But alas! these findings have for some reason proved rather unsatisfying to most of us. When deep sorrow comes, it is hardly sufficient to know that the "interactions" of life tend toward certain "greatest values that can ever be." Interaction, values, for some reason, do not bring comfort when grief and loss undermine the very foundations of our living. When Jesus spoke of God as Father, it somehow helped. And unless men can think of Him as Fatherly, life is going to continue to be an inexplicable problem, and men will be as lost sheep.

When science, with its bleak findings, took over the mastery of thought, in England, more than a half-century ago, there were many who were not comforted by the change. Matthew Arnold described his own emotions, as he gave up the old foundations of faith for the new point of view, in vivid words. Said he:

"For the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

How perfect a picture of our own times with its confusion, its disappointment, its lack of faith in the goodness of the universe and the sureness of a final worthy goal! In such an age, we need the messages of the poets, who are so blinded with their visions that they will still trust and believe! Who will not be overruled by the claims of materialism and mechanistic philosophy! Maltbie B. Babcock was a preacher, and he was a poet; he may have been "deluded," but his stirring faith, as revealed in his finest poem, does help:

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought."

THE CHURCH is a missionary instrument. When it ceases to function as such, its very existence may be called into question.
—Trinity Church, Williamsport, Pa.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE National Women's Committee for Washington Cathedral has, with large vision, made comprehensive plans for erecting a unit to be known as the Women's Porch.

The Women's Porch Miss Margaret Prosser, secretary of the committee, has been good enough to tell us about this. She says:

"Women are taking an active and important part in the building of the beautiful gothic Cathedral of St. Peter and St. Paul and its affiliated institutions in Washington, D. C. Not only have they given many individual gifts of great value, but they have formed a nation-wide organization under the leadership of Mrs. Herbert Hoover, as honorary chairman, and Mrs. William Adams Brown of New York City, as national chairman, to make a united gift, as an expression of their belief in the spiritual power of such an edifice as the Cathedral in the national capital.

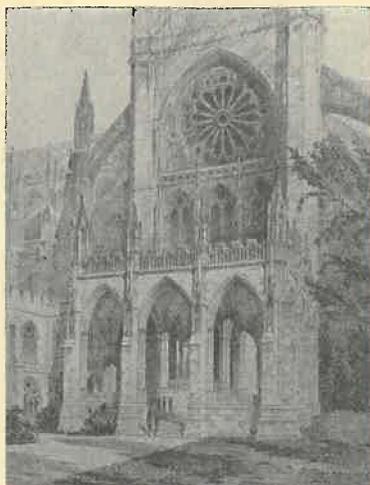
"The entrance to the north transept, an architectural unit of exceptional beauty, has been chosen to represent the faith of the women of this generation. It will be known as the Women's Porch. Within its fabric many units are admirably fitted to serve as memorials to individual women.

"On the Feast of St. Michael and All Angels, celebrated this year by a special commemorative service marking the twenty-fifth anniversary of the laying of the foundation stone of the Cathedral, Mrs. Brown met with as many of the members of the national Women's Committee for Washington Cathedral—as this nation-wide organization is called—as could come to Washington, to lay plans for the completion of the fund of \$150,000 which represents the cost of construction of the porch. To date, a little more than a third of this sum has been raised.

"The chronicles of Cathedral building, both in England and on the Continent, are filled with historical precedent for this activity on the part of women in helping to build and decorate a great Cathedral. But because of modern facilities for intercommunication, workers spread over the 2,973,776 square miles of territory which make up the United States are sharing in an enterprise which, in the days of the building of most of the world's great Cathedrals, was, of necessity, limited to the people of a single community, helped, perhaps, by close neighbors and the occasional gifts of friendly rulers of other countries.

"The eight provinces into which the country is divided for purposes of Church jurisdiction were used approximately as the first unit of division in forming the Women's Committee, and chairmen were appointed in each of these provinces. This group, consisting of Mrs. Robert C. Alston of Atlanta, Ga.; Mrs. George C. Christian of Minneapolis; Mrs. Frederick S. Converse of Boston; Mrs. Norman B. Livermore of San Francisco; Mrs. Frederic W. Rhineland of Newport, R. I.; Mrs. Marvin B. Rosenberry of Madison, Wis.; and Mrs. John D. Sherman of Denver, Colo., formed a central committee. They, in turn, appointed leaders in the several states under their jurisdiction and assigned to each of these leaders a goal, based as nearly as was possible upon the number of communicants of the Church in that state. The state leaders formed committees of local chairmen, each of whom assumed responsibility for a portion of the goal for her state.

"From the headquarters office at 578 Madison avenue, New York City, Mrs. Brown gives direction and encouragement to the



WOMEN'S PORCH

The gift of the women of America to the National Cathedral.

widely scattered membership of the Women's Committee.

"In the six states, Maine, Massachusetts, New Hampshire, Rhode Island, Alabama, and Delaware, in the District of Columbia, in New York City, and in the diocese of Southern Ohio, the goals assigned have been reached or surpassed.

"Had the Women's Committee chosen to raise the \$150,000 required for the building of the porch in a few outright gifts, their task might have been an easier one than it is. They undertook, however, to obtain the funds in the way which would be of most lasting benefit to Washington Cathedral, and their work has, of necessity in these critical times, been slow and difficult.

"Several of the spiritual and educational activities of Washington Cathedral, organized on a nation-wide basis, are chiefly maintained, not from the income on an endowment as represented by securities tucked away in a safe deposit box, but by the income from a 'living endowment.' The National Cathedral Association, formed in 1898, constitutes this endowment, the members of which, scattered over the entire country, pay annual dues ranging from \$2 to \$1,000. The dues of the more than 10,000 members of this association are equal to the income on approximately \$1,000,000.

"Feeling that the maintenance of the services rendered by the Cathedral and the broadening of their scope to reach a greater number of people is of paramount importance, the Women's Committee has undertaken to raise as much as possible of the sum required through the extension of memberships in this organization, allocating the first year's dues to the construction of its own especial gift.

"It is a task requiring many workers and much devotion to their cause to raise a fund of \$150,000, or a large part of it, in memberships which do not average more than \$10 a year, and the majority of which are in \$2 subscriptions. But the interest awakened in Washington Cathedral, which ministers to representatives from every part of our own country, as well as to those of other lands whose appointments bring them to Washington, will be of an enduring quality.

"Certain units of the Women's Porch, however, lend themselves particularly well to individual memorials. These will be reserved for special gifts from persons who wish to commemorate individual women. Since the building material of the Cathedral is Indiana limestone, which hardens under atmospheric conditions and will suffer no desintegrating effects that will be noticeable as the centuries pass, this lovely entrance into the heart of the Cathedral, which will always be associated with American women, offers a singularly enduring and appropriate place for memorials to beloved women.

"When Washington Cathedral and its associated agencies are completed, when the Gloria in Excelsis central tower and the twin towers of the West Front shall rise to their full heights above the already high eminence of Mount Saint Alban, women will have a proud place in the Book of Remembrance, in which gifts to the Cathedral are recorded. In addition to their generous contribution to the building and maintenance funds, the national Women's Committee, numbering some three hundred members working in every part of the country, are building for a future interest and support of Cathedral activities which will reach beneficently into the lives of thousands upon thousands of people."

ORIENTAL AFFAIRS

BY CANON W. A. WIGRAM

IN CYPRUS, the difficulty in the relation of Church and State still continues, but in a less aggravated form. The two exiled Bishops are still kept out of the country, nor is there any prospect of their being allowed to return, until they can see their way to promise to refrain from such political action as resulted in the recent burning of Government House! On the other hand, Bishop Leontius of Paphos—an American trained man, whose nationalist sympathies are well known—has been allowed to return to the island and work in his diocese, on his engagement to abstain from militant politics.

Thus, the synod of bishops, under the presidency of the Metropolitan, has been able to meet and carry on its ordinary business, the two exiled Bishops being represented by duly appointed deputies who have, we believe, received episcopal orders in order to enable them to carry on needful work.

In Jerusalem, the rather absurd impasse referred to in a previous letter still continues. The supreme court of Palestine has decided, in its wisdom, that the Minister for the Colonies in London, and not the High Commissioner in Palestine, is the equivalent in these days of the Grand Vizir of the old (and extinct) Ottoman Empire. For this profound reason, all proceedings taken hitherto for the election of a Patriarch for the Orthodox Church are null and void and have been commenced *de novo*—an order which gives a grand opportunity to all intriguers and obstructionists.

The Holy Synod of the Church naturally feels aggrieved at the decision, and has protested against it, saying reasonably enough that it is hard that they and the Church should be penalized for having believed the High Commissioner when he said that he was the representative of the late Vizir. His Excellency, who has no more liking than other men for being made to look like a fool, is naturally sympathetic, but says that he is very sorry, but that he really cannot fly in the face of his own supreme court. He can only promise to do his best to help the Church out of its difficulty. So we have another instance of what a solemn ass the Law can be, on due occasion.

Political changes have put large districts, inhabited by members of the Orthodox Church, under European mandates in one form or another. The mandatory power has often felt that those thus entrusted to them ought not to be given, as yet, the responsibilities of self-government, because the burden may be too heavy for them. It has been necessary, however, to leave the fullest liberty of self-government to the Churches, and to remove all of the controls which Mohammedan rulers found it advisable to put on the "rayahs" whom they always tolerated in law. This sudden introduction to complete liberty has proved a severe trial for many Orthodox Christians, and has given opportunity to that spirit of quarrelsomeness that has often been their bane. Thus it is that patriarchal elections have resulted in difficulty and schism on several occasions, owing to the fact that Oriental minds are not yet habituated to the self-restraint and spirit of give-and-take which is a necessity for the smooth working of Free Institutions. Nations accustomed to that delicate machinery do not realize how easy it is to put it out of gear!

Hence this quarrel at Jerusalem, though we must own that this has not, as yet, resulted in the open schism that has been produced in the similar dispute at Antioch. (We rejoice, by the way, to receive by our latest advices, intelligence of a promising effort that is now being made to put an end to that schism by the recognition of the Patriarch Alexander in such a method as may "save the face" of the partisans of his rival, Arsenius.) At Alexandria, the very shrewd ecclesiastical statesman who is Patriarch there, Meletius (whose own tenure of his throne is not challenged), is making an effort to prevent trouble in the future, so far, that is, as laws and institutions can prevent the arising of quarrels!

The last two elections to the throne he adorns came very near to resulting in an impasse and a schism. He hopes to avert that danger hereafter. For some thirty-three years, since the year

1899, elections to the patriarchate of Alexandria have been made in a rather confused fashion by a rather confused form of election by the Orthodox notables of the community, from among men whom there was reason to regard as acceptable by the government. For some centuries before that date, when the number of Orthodox Christians in Egypt was very small, and all were of Greek nationality, the Holy Synod of Constantinople was accustomed to send a prelate who should be titular Orthodox Patriarch of Alexandria, and the only bishop of that communion in Egypt, where almost all the Christians were of the national Coptic Church.

Now things have altered. Many Orthodox Christians are Egyptian subjects, and there are nine diocesan bishops under the Orthodox Patriarch, who naturally desire, and have a right, to have their voice heard in the election. The episcopal synod, after debate, decided that in future the Patriarch should be elected by the synod of bishops, of the province, acting with the clergy of the diocese of Alexandria who had attained a certain standing. This is the method recently adopted in Greece and there, as in Alexandria by this scheme, the bishops assemble, draw up a list of those qualified to be elected to the office, and then submit this list of "patriarchables" to the government of the country. The king has the right to delete any names of men objectionable to him for any reason, and the list as amended being reduced to a total of three names, one of them is then elected after solemn prayer in the Cathedral.

The new scheme, however, is by no means welcome to the Greeks of Egypt, who still constitute the bulk of the laity of the Church in the land. They say, that the proposed change is "unwelcome to Hellenic Orthodoxy and to the government of Greece" as being in "disregard of the rights of the community and the ancient customs, and beyond all the powers of the bishops." Actually, the ancient customs thus disregarded do not date back beyond the beginning of the present century, and the scheme outlined is far more in accord with ancient precedent than the one it displaces. Still, it must be owned that the right of the laity to be consulted in the choice of their patriarch might have been honored more markedly.

Unfortunately the opposition shows by its tone that it is still obsessed by the idea that "Orthodoxy" is a Greek heritage and the private property of that nationality. Actually the Greek colony in Egypt, though both rich and generous, is foreign to the country, and the Egyptian authorities may be pardoned for feeling that the Orthodox patriarchate of Alexandria ought not to be a foreign-controlled institution!

DR. NORWOOD'S MODERNISM

THE WORD "MODERNIST," which was often applied to the late Dr. Robert Norwood, is a much-abused term. In common speech a modernist in religion is generally anybody who dissents from orthodoxy or seeks to transcend it. Precise meaning of the term depends in large measure upon the thought of the person who uses it. Perhaps nobody has given a better intimation of what it implies to a considerable number of Protestants than Dr. Norwood himself has given. In a sermon at St. Bartholomew's on May 3, 1931, he was discussing, among other things, the idea that faith in God is a natural response to inner need which is not particularly conscious of any necessity for rationalization over proof of His existence. He said:

"We know beauty and truth or we do not know them. . . . If there is any value in preaching at all, it is because out of the glibness of speech there comes a word that has wings and song. . . . We are as definite in our objectives as young writers and musicians in their objectives. People are like that in religion; to them it is as mysterious and magical as art.

"Perhaps the reason why many of us find it hard to discover God is because we are looking for God in the wrong direction. We forget that Jesus said, 'If you want to find God, you must find Him in yourself.' But how can we find God in ourselves until we discover that self is eternal, limitless, divine, and holy? A man who has no naked intent toward God will not find Him any more than a poet or an artist will find beauty apart from naked intent. But some of us believe that there is a beauty beyond beauty, a truth beyond truth; and that truth and beauty is holiness."

—New York Times.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MYSTICISM AND DEMOCRACY IN THE ENGLISH COMMONWEALTH.
By Rufus M. Jones. Cambridge: Harvard University Press, 1932. Pp. xi, 184. \$2.00.

TAWNEY and others have made out a good case for the intimate connection between economics and religion. In the present book (which constitutes the William Belden Noble lectures at Harvard in 1930-31) Professor Jones has shown the close connection between politics and religion in seventeenth century England. Everyone knows, of course, that the prominent statesmen of this period were great religious thinkers as well, men like Archbishop Laud, John Milton, and Oliver Cromwell, for example. It has not been so generally known that the people gained their schooling in statecraft and in practical democracy out of their experiences with Independency, that is, in the founding and governing of new democratic sects. We are indebted to this author for showing us how in seventeenth century England "the upward reach of man's life for spiritual guidance" was at one with "the outward reach of fellowship from man to man" (Introduction, p. xi).

Dr. Jones attributes to sectarianism a fresh emancipation of the human individual. He points out that it was from the foundation laid by sects such as that of the Anabaptists that the "Common Man" was able to come back to a position of importance, from which he had been ejected by the hardening of hierarchy in Church and State. They had "always intended to reconstruct the social order and rebuild the world as well as to reform the Church. And, by one of the unexpected turns of history, the democratic principle of Church organization . . . widened out, enlarged its scope, and, through numerous experiments, became in the course of time the basic principle of English and American government. It is difficult if not impossible for us to realize with any degree of vividness the immense expansion of life and freedom that has come to the world through these religious efforts of the common man" (pp. 142-143). Thus, he sums up, "democracy as it has taken shape in the world today has its roots deep in the heart of religion" (p. 147).

The reader who is not greatly interested in politics will like best Chapter III of this little book. In it the author gives a scholarly account of the Seeker movement. This movement has not been widely recorded in history, and one wonders why not. It was one of those winds of the spirit which seem to blow periodically across men's hearts, inspiring them to seek after the ultimate reality, to search for God that they may see Him face to face. The Seekers were mystics, but practical ones with their feet on solid ground. In Dr. Jones they have at last secured a sympathetic and understanding historian of their movement.
H. B. V.

IT IS an agreeable experience to discover a book by an author who has so mastered the technique of modern psychology that he can pass on the helpful results to his readers without resorting to words and modes of thought which tend to obscure more than they reveal. After all, the materials of human behavior are already in common possession. If one wishes to better that behavior, it is helpful to be reminded that very often neither expert direction nor a new set of 1932 model tools are necessary in order to do a first rate job of *Managing One's Self*. That is the title of a new book by James Gordon Gilkey (Macmillan Co. \$1.75). Help may be found here by any

perplexed person who in some way has muddled the job of living his own life. And who hasn't? He may, for example, discover the relief which comes from limiting the load on one's mind or how to control the moods which bring so many unhappy hours. He may learn to work under pressure and how to keep enthusiastic about one's job after the newness has worn off. Watching the other person win may become a wholesome spiritual experience, and making a new start in life becomes an inspiring possibility instead of a forlorn hope.

The author has "made no attempt to conceal his interest in liberal religion, or his conviction that in modern Christian faith and the God to whom it points we find immense help in our struggle for self-mastery and self-development." The fellowship of Jesus who has mastered our problems is always the source of the final solution of all the evils which so easily beset us, disturbing our inward peace and damaging our usefulness to others.
R. T. F.

SHOULD PRISONERS WORK? That is a question that is giving social workers and public administrators grave concern. It is interesting and important that a man with Dr. Louis N. Robinson's interest and study should give us a book on this subject. His own views are perhaps best expressed in one of the paragraphs of his concluding chapter in which he says: "One fact stands out above all others revealed by this brief study of a complicated problem, and that is the glaring discrepancy existing between the accepted theory that prisoners should work and the all too extensive practice of keeping them in idleness. Yet no one will or can deny the soundness of the principle that work is the basis upon which prison life must develop; never can a prison which keeps its inmates in idleness serve society in any but a pitiful and inadequate way. Even though it may be extremely difficult to put prison industries on a paying basis financially, they should always be set up as a part of a sane penological program. This fact has not been burnt into the consciousness of the country, and the apathetic public attitude prevailing toward prison idleness is a sad commentary on our state of cultural development. To make bricks without straw is easy compared with the task of making decent citizens out of criminals without work." (Philadelphia: John C. Winston Co. \$2.50).
C. R. W.

CHRISTIANITY AND THE NEW WORLD. By F. R. Barry. New York: Harper and Bros., 1932. Pp. xvi, 317. \$3.

THIS is a hard work to define. There is much bearing upon dogmatics and upon Christian ethics, but one looks in vain for a systematic treatment of either subject. The editorial preface to the series speaks rather disparagingly of apologetics, but perhaps the present work would be included in that category better than in any other. We would give hearty endorsement to the statement on the wrapper, that it "deals with the vital, living question of the guidance given by Christianity to modern life and conduct." Christianity, according to the author, is a religion of other-worldliness but, for its realization, it must function in the present world. This may sound trite, but there is nothing trite in the book itself; one is carried through it as before a fresh breeze filled with a wholesome ozone. It is hard to resist the temptation to quote from almost every page.
F. H. H.

CARLOTTA *

BY SUSIE AIKEN WINOLD

HER "NUMBER PAPER" was so scratched and untidy, Carlotta's teacher called her to remain after school to copy her work. Hardly had this request been made than a change spread over the little Italian's face presaging a storm. Down went the little black head upon her desk while the shoulders heaved, and smothered sobs were heard.

The class was dismissed and the last child had just left the doorway when the kind-hearted teacher touched Carlotta's arm saying, "Why do you cry, Carlotta? It will not take you long to copy the paper." Leaning closer she gathered that for some reason Carlotta must get home to work, or a great grief would come to her. So the teacher compromised saying, "We will let it wait till playtime tomorrow morning, and you may go home now, my dear."

As Carlotta hastily donned her hat and coat, the teacher too made ready to leave and both went out the door at the same time. "I'll walk along with you, my child, and you can tell me what work you are hurrying home to do." Then Carlotta answered, "It's puffs, puffs, powder puffs." The teacher was even then somewhat in the dark, so the child explained that for two years she had been working afternoons and evenings, and sometimes before going to school in the mornings, helping her mother, sister, and brother make powder puffs.

"Well," said Miss Harwood, "this is all new to me. I've used my powder puffs and always supposed they were made by machinery and turned out by the thousands—and that that was all there was to it. Perhaps the one I have in my bag now is one you helped to make, Carlotta, who knows?" The child's face broke into a faint smile for she loved her teacher, and was it not a happy thought that perhaps she had been contributing to her well being?

Soon they reached the street on which stood row on row of small frame dwellings in which many Italian families lived. They stopped before one, and ere Carlotta could say good-bye her teacher asked if she might come in and watch the sewing. A little reluctant, lest the presence of the stranger might retard the speed of the work—so early these children learn the intricacies of life—yet not wanting to seem unfriendly, Carlotta said, "But the dust, maybe you won't like it so much." But Miss Harwood, having come this far, was not to be easily turned back.

Entering the small living room, the noise of the sewing machine stopped barely long enough for the mother to smile and nod a welcome as Carlotta explained her visitor. Then Carlotta, after washing her hands, slipped onto her stool at the table where were already seated her 10 year old brother, and a sister of 12 years, both anxiously awaiting the coming of 8 year old Carlotta. There was no extra seat, so Miss Harwood watched each one in turn, going to their sides. Conversation was nearly impossible, for speed was needed that each might contribute his or her share to the finished article.

From a huge pasteboard carton, Mrs. Tortoni picked her two pieces of velour, seized a tiny strip of ribbon, placed it between the pieces of velour, ran through the machine with lightning speed, then the next and the next, till she had a string of them sewed about a yard long, then cut the thread and threw the string to Tony, who clipped the thread between each puff; next Carlotta turned the velour inside out, placed a tiny bit of inner lining between, and threw it toward the older sister. She was the one whose work took the longest, for with overcasting stitches she must close the one-fourth opening left by the mother. Then Tony laid them in piles, counted them, and packed them in other cartons. They did not talk, they worked with minds intent upon the task; was it any wonder their young faces wore strained expressions? As Miss Harwood stood by Carlotta's side, she

was amazed at the neatness and dispatch with which those little fingers worked. Was it, she thought, any wonder that those same fingers were perhaps too tired to hand in neat, exact number papers!

By and by Mrs. Tortoni rose to go into the kitchen to look after the soup that was boiling and Miss Harwood followed her in order to ask a few questions. She learned that this work comes from New York firms, that they pay 30 cents to \$1.25 a gross, according to the size of the puff and whether they furnish the machine on which to sew them, or whether they are made entirely by hand.

"But," said Mrs. Tortoni, "puffs is nota so good moocha as eva', for coomacs (compacts) is used moocha." So even this Italian woman knew the change in the style of women's accessories, for the change seemed to presage a change of work for her and her little ones. "And Mr. Tortoni, what does he do?" asked Miss Harwood. "My man, a, he worka de streeta." So all must work in this little household, that all might live.

"But why," asked the teacher, "did Carlotta cry when I told her to remain after school?" "Oh, Carlotta cry maybe 'cause she wanta make big mon, so she geta bambino in de store, like I promise."

So there was the story complete, Carlotta like other little 8 year old girls wanted a doll and the ten cent store was to be her mecca when she had worked hard and earned a few more pennies.

Later Miss Harwood made some further inquiries in other sections of this city in an eastern state, learning that in that one industry of making powder puffs there were seventy-four children, fourteen under the age of 10, and thirty-five under the age of 12, working at home—for milady's comfort. The work is not hard, but it grows monotonous. One small girl exclaimed, "I hate the sight of a powder puff, they make me sick."

Then Miss Harwood determined to use the law of average, and overlook some of the soiled papers.

MEDITATION IN A GARDEN

BY ETHEL E. SPENCER, DEACONESS

HAVE YOU A GARDEN? Then during the hot weather do you water it at dawn? Do you know the joy of watching the sunrise on the Desert, dim mountains in blue haze, giant cacti like bristling sentinels? The wind stirs gently and coolly as the first streaks of dawn pierce the sky, birds awaken and come to drink at the garden pool, the dog, no longer panting, begs to play. Then one retires into the enclosed garden, and as Nature breathes expectantly, sitting on the garden chair, one enters into the Holy Silence for a brief hour. From Sunday to Sunday the collect, epistle, and gospel for the week form the basis for the daily early meditation.

With pencil and notebook, thoughts inspired by those central figures which Mother Church places before us week by week weave themselves about the practical problems of our daily life. Sometimes there is a pause, when we just look into the Face of the Master, and He looks into ours, and we know. And there are the dear, blessed ones who have gone on before—there are no barriers, we are one with them in His fellowship.

The hour spent at dawn with the Master makes each day a new day, giving it impetus and a sturdy security, as with the disciples who went out two by two at the bidding of the Christ, for it is He who goes forth with us. There is a gay joyousness in His comradeship which sets our sails running and prepares us to meet the heat of the day with its various problems. And when the evening comes there is another pause—telling Him of our foolish blunders; and His reassuring smile, and then His beloved sleep—or, if we lie awake, peace in continuing fellowship with Him.

* The characters in this story are fictitious. The statistics are authentic, as found in United States Department of Labor bulletins.

"Faith is an affirmation and an act,
That bids eternal truth be fact."

NEWS OF THE CHURCH

Woman's Auxiliary Endorses Canvass

Executive Board Urges Coöperation
in Every-Member Campaign—Mrs.
W. Blair Roberts Elected

NEW YORK, Oct. 10.—Preceding the National Council meeting, the Woman's Auxiliary executive board held its autumn meeting here October 7th to 10th. Every member, except Mrs. George Woodward who was abroad, was present.

New officers for the year were elected: *chairman*, Mrs. W. Blair Roberts, Sioux Falls, S. D.; *vice-chairman*, Miss Rebekah Hibbard, Pasadena, Calif.; *recording secretary*, Miss Mary E. Johnston, Glendale, Ohio.

New chairmen of the standing committees are: *United Thank Offering appointments*, Mrs. John M. Glenn, New York City; *student work and recruiting and preparation of missionaries*, Mrs. James R. Cain, Columbia, S. C.; *publications*, Mrs. J. F. Morrison, Indianapolis, Ind.; *Emery fund*, Miss Sallie C. Deane, Richmond, Va.; *Miss Nannie Hite Winston*, Louisville, Ky. Every member of the board serves on one or more committees.

The board reaffirmed its strong belief in the every member canvass, well planned and carefully carried out, as most necessary in strengthening the Church's work. It also expressed its deep conviction of the importance of work in colleges. On November 28th, at the beginning of the every member canvass, the Woman's Auxiliary branches in Maine are to observe a day of prayer especially in regard to the canvass. The diocesan Auxiliary officers in Maine are providing in advance of this day brief information about the canvass and about the diocesan and national Church finances. The day will be divided into fifteen-minute periods, one or more women to use each period for prayer. The national executive board is urging that wherever possible this or some similar undertaking be carried out as one definite contribution of the Woman's Auxiliary to the every member canvass.

Mrs. Harper Sibley, a member of the board, was present at this meeting after a year's absence in the Orient while serving on the appraisal commission of the Laymen's Foreign Missions Inquiry.

Mrs. William E. Leidt, chairman of the pre-school section of the religious education department's Child Study Commission, conducted a demonstration of the use of the commission's material on parent education.

Mrs. Theodore Sedgwick, whose husband is priest in charge of the American Church (St. Paul's) in Rome, spoke of the work of the seven American churches in Europe and the desirability of a closer tie between the women of those churches and the Woman's Auxiliary.

The Presiding Bishop, in a brief address, expressed himself as confident of the determined purpose throughout the Church to carry on its work.

National Council, in Autumn Session, Approves Reduction in 1933 Church Budget

Figure is \$750,000 Less Than
Amount Set by General Convention;
Changes in Personnel

New York—A tentative budget of \$3,460,000 for the Church for the year 1933 has been approved by the National Council. The figure is a \$750,000 reduction from the 1933 budget as fixed by the last General Convention at its meeting in Denver.

In an address to the Church the Council says that while the convention's \$4,255,000 budget "is still retained as an ideal, mindful of the serious conditions which still confront us, the economies represented in the budget for 1932 have been retained in the budget for 1933."

NEW YORK—With twenty-three out of twenty-five members present the October meeting of the Council was one of the most fully attended. Bishop Sanford was detained in California by an important clergy conference there. Mr. Castle was absent on account of his wife's illness.

BISHOP PERRY'S ADDRESS

In his opening address the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., said in part:

"We have before us the chief responsibility laid upon the Council by the General Convention. Put in its vital terms, this is to preserve the integrity of the missionary work of the Church. It is a constant obligation, and it is our prime obligation. It does not change. The goal has been named in very definite terms by General Convention. We have approximated in 1932 the goal at a figure which you know, of which I need not remind you. It is for the Council to consider in what terms, financial and administrative, that obligation will be accepted in the year 1933, but we must not forget, throughout all our discussion, that the goal, the ideal, which the convention has had in mind is fixed and is before us and it involves no less than the whole responsibility which the membership of the Church, as well as the General Convention of the Church, has imposed upon us. . . .

"Our obligation, therefore, is not only in technical terms in the General Convention, but it is to the bishops and the clergy and the people of the Church who, before they send us their expectancies of support, are expecting as much of this organization, the holding up of a high standard. . . .

"It is not a duty which can be delegated. There will be recommendations made to this body under canonical provision by one committee and another. . . . There will be the report of the department of finance, which convened on Monday to give all day and nearly all night to the consideration of this subject and which will have a very definite report to bring before you today. . . . But these conclusions reached and recommendations made do not for a minute relieve the

National Council of the responsibility which is yours alone. The building of a budget is yours to initiate and it is yours to complete. . . . Nothing that has been suggested or recommended takes the place of the decision which you make at the outset in consideration of this problem and the conclusion which you reach in the end.

"I called the meeting of the department of finance feeling the need, after long consideration of this subject with other officers, for a full and long deliberation as a matter of policy on this subject, and that need is felt throughout the year. I am becoming more and more convinced, at the end of two and a half years of service, of the need for advisory and executive action of the Council between its sessions. . . . and it is my hope and purpose, voluntarily or in some other way you may name, to call in members of the Council from month to month in order that these questions which are constantly arising shall have your attention, your consideration, recommendation, and wherever possible your decision, between sessions."

It was decided later in the meeting that the Finance Department will be called to meet monthly for consultation with the officers of the Council and executive secretaries of the departments. This will mean only two or three meetings in addition to the regular sessions of December, February, and April.

CHANGES IN PERSONNEL

The resignation of John Stewart Bryan of Richmond, Va., was accepted with regret. To succeed him William G. Peterkin of Parkersburg, W. Va., a former member of the Council, was elected. To fill the vacancy caused by the resignation of Louis F. Monteagle of San Francisco, the Council elected Colin M. Gair, a business man of Los Angeles. Mr. Gair is senior warden of St. Paul's Cathedral, a member of the standing committee of the diocese, senior deputy from the diocese to General Convention; he has been a delegate to the provincial synod and is active in the Brotherhood of St. Andrew. This is the first time that Los Angeles has been represented by membership in the Council.

The Council learned of the recent death of Burton Mansfield of New Haven, Conn., who was for thirty-four years associated with the national organization of the Church. A memorial to Dr. Mansfield was adopted with a rising vote.

The Council accepted the resignation of the Rev. W. Brooke Stabler, secretary for college work in the Department of Religious Education, and expressed appreciation of his services. Mr. Stabler becomes student chaplain at the University of Pennsylvania, and Boardman Lecturer in Christian Ethics. Provision is being made by the Department of Religious Education to continue supervision of the college work

without adding to the staff of the department.

The resignation of Miss Helen Whitehouse, a field worker of the Woman's Auxiliary, was accepted in order that she might take additional training in Teachers College.

Among recommendations made by the Finance Department and adopted by the National Council were the following:

Resolved: That no vacancies be filled except upon action of the National Council, except temporary appointments, and these upon such conditions as may be approved by the president and vice-presidents.

Resolved: That, in order to save expense, the meeting of the National Council and its departments in December be limited to the National Council and the departments of Domestic and Foreign Missions, and the Finance Department, and that at this meeting the consideration of the problems in the domestic and foreign missionary fields be made the major business.

The Council arranged to lend to the Bishop of Idaho a sum to aid him in carrying indebtedness on St. Luke's Hospital, Boise.

The Girls' Friendly Society sent word that it had relinquished \$5,000, one-half of the Council's appropriation to the Society for 1933. The Council expressed its appreciation of this action, which repeats the action taken by the Girls' Friendly last year.

LAYMEN'S FOREIGN MISSIONS INQUIRY MEMBERS ATTEND

Harper Sibley, a member of the Council, was present at this meeting after a year's absence in the Orient where he and Mrs. Sibley served as members of the appraisal commission of the Laymen's Foreign Missions Inquiry. The Council asked Mrs. Sibley to make a brief address in regard to this important matter.

After telling something of the purpose and method of the commission's work, Mrs. Sibley said that the commission's report has been rendered to the thirty-five laymen who sent them out, and at a meeting on November 18th and 19th these laymen in turn are to present the report to the mission boards concerned.

The Council received Mrs. Sibley's statement with applause and at once designated Bishop Tucker, the Rev. Mr. Sprouse, Mr. Castle, and Mr. Newbold as a committee to attend the meeting on November 18th and 19th, in addition to all other Council members who could be present, as well as Bishop Burleson, representing the Presiding Bishop, and Dr. John W. Wood, executive secretary of the Foreign Missions Department. Dr. Wood said that copies of the commission's report would shortly be available for the Council members. It is also to be published by Harper and Bros., tentative title and date, *Rethinking Missions*, November 16th.

ST. PAUL'S CHAPEL ANNIVERSARY CELEBRATION

In October, 1832, the seventeenth General Convention of the Church was meeting in New York City. On the closing day, October 31st, four bishops were consecrated in St. Paul's Chapel, Trinity parish, New York. They were the Rt. Rev. John Henry Hopkins of Vermont, Benja-

min Bosworth Smith of Kentucky, Charles Pettit McIlvaine of Ohio, and George Washington Doane of New Jersey. The consecrator was the Rt. Rev. William White, then Presiding Bishop; he was assisted by seven of the nine bishops who with him at that time comprised the American episcopate. Bishop Hopkins and Bishop Smith later become Presiding Bishops.

St. Paul's Chapel is celebrating the hundredth anniversary of this event, on October 31, 1932. At the invitation of the vicar, the Rev. Dr. Joseph Patton McComas, the Council appointed a committee of three, Bishop Taitt, the Rev. Dr. Silver, and John Stewart Bryan, to represent the Council in connection with this anniversary celebration.

TRIBUTE TO PRESIDING BISHOP

Just before the Council adjourned, Bishop Stires paid the following tribute to Bishop Perry:

"The President of our National Council deserves, and I am sure he is given, and it is appropriate thus briefly and inadequately to express, the grateful appreciation of the members of the Council for his wisdom, his ability, his consecration, his amazing industry, his unflinching patience, and self-control and self-forgetfulness. I think that before we adjourn there should be a rising vote of appreciation by this Council, with the assurance of our affectionate prayers for God's increasing blessing upon him in his leadership of the Church in these difficult times."

This was received with much applause. Bishop Perry replied:

"It took me a minute to realize just to whom the Bishop was referring, but I could only solve the problem by realizing he is referring to those who are standing by, assisting in the work of the National Council, because my own service would be impossible without theirs, and I should like to share with my companions in work all that Bishop Stires has said so kindly and which you have so generously supported."

"CENTURY OF PROGRESS," CHICAGO

The National Council added this Church to the great number of world faiths which will be represented in the Hall of Religions which is to be a distinguished feature of the Chicago Century of Progress Exposition next year. A committee of which Bishop Stewart of Chicago is chairman, and the Rev. Dr. Block of St. Louis and Mr. Patten of Chattanooga members, submitted the proposal that adequate space be taken and that there be subleases so that no actual cost will accrue.

The Department of Publicity of the National Council is authorized to take charge of the exhibit under the direction of a commission which is headed by the Presiding Bishop:

Bishops Perry, Presiding Bishop; Stewart, Chicago, Ill., *Chairman*; Manning, New York; Freeman, Washington, D. C.; Rowe, Alaska; Parsons, San Francisco; Tucker, Richmond, Va. Rev. Messrs. Karl M. Block, St. Louis, Mo.; Benjamin D. Dagwell, Denver; Addison E. Knickerbocker, Minneapolis; Malcolm E. Peabody, Philadelphia; H. Percy Silver, New York; Don Frank Feen, Baltimore; Robert W. Patton, Lindsay, Va. Messrs. Z. C. Patten, Chattanooga, Tenn.; Harper Sibley, Rochester, N. Y.; Edward Ryerson, Chicago; John Stewart Bryan, Richmond, Va.; William K. Mather, Cleveland, Ohio; George Wharton Pepper, Philadelphia; William Cooper Procter, Cincinnati, Ohio.

Dr. Washburn Becomes Coadjutor of Newark

Presiding Bishop is Consecrator at Grace Church, Orange

ORANGE, N. J.—The consecration of the Rev. Benjamin Martin Washburn, D.D., rector of Emmanuel Church, Boston, as Bishop Coadjutor of Newark, took place at Grace Church, Orange, on October 14th. There were in attendance sixteen bishops, a large number of clergy, and many lay men and women. Those in the procession filled not only the chancel but also a large portion of the center of the church on each side of the middle aisle.

In the procession, in addition to the choir, there were many officials of the diocese, both clerical and lay, six clergy of other communions, diocesan candidates for holy orders, clergy of the diocese of Newark, and the bishops.

The consecrator was the Most Rev. James DeWolf Perry, D.D., Presiding Bishop. The Rt. Rev. Wilson R. Stearly, D.D., and the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, acted as co-consecrators. The Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, preached the sermon. The presenting bishops were the Rt. Rev. Samuel B. Booth, D.D., of Vermont, and the Rt. Rev. John T. Dallas, D.D., of New Hampshire; the attending presbyters, the Rev. Harry P. Nichols, D.D., and the Rev. Edwin W. Merrill, rector of St. Mary's Church, Kansas City, Mo. The litany was read by a former rector of Grace Church, Orange, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. The registrar was the Rev. Charles L. Pardee, D.D. The Rev. Charles T. Walkley, D.D., present rector of Grace Church, Orange, acted as master of ceremonies, and his assistants were the Rev. James T. Lodge, rector of St. John's Church, Montclair, and the Rev. Harold G. Willis, rector of St. Mark's Church, West Orange.

The Rev. J. Frederic Hamblin, secretary of the convention, diocese of Newark, read the certificate of election; the Hon. Charles W. Parker, chancellor of the diocese, the canonical testimonial; the Rev. Charles L. Gomph, rector of Grace Church, Newark, the certificate of ordination to the diaconate; the Rev. Laurence A. C. Pitcaithly, rector of Grace Church, Westwood, the certificate of ordination to the priesthood; the Rev. David Stuart Hamilton, D.D., president of the standing committee, the consents of the standing committees; the Rev. G. Ashton Oldham, D.D., Bishop of Albany, the consents of the bishops.

The Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem, read the epistle, and the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, the Gospel. There were present also the Rt. Rev. Frederick G. Budlong, D.D., Bishop of Connecticut; the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio; the Rt. Rev. Ernest M. Stires, D.D., and the Rt. Rev. John I. Blair Larned, Bishop and Suffragan Bishop, respectively, of Long Island; the Rt. Rev. Paul Matthews, D.D., and the Rt. Rev. Albion W. Knight, D.D., Bishop and Bishop-Coadjutor, respectively, of New Jersey.

Dr. Washburn was elected Bishop Coadjutor at the fifty-eighth annual convention of the diocese of Newark held here May 10th.

Laymen Urge More Coöperation

Trend in Mission Field Away From Sectarianism, Study Commission Finds

NEW YORK—The necessity for Christian Churches in the Far East to be willing to learn from non-Christian religions, to effect Church unity, and to become self-supporting is stressed in the fifth, sixth, and seventh installments of the report of the Laymen's Foreign Missions Inquiry's appraisal commission, released this week. The first four instalments of the report have already been made public and there are other sections to be released to the press prior to the publication of the complete report late this fall.

Instalment No. 5 notes that Christianity in the mission field is profoundly affecting the growth of Hinduism and Buddhism and notes, "If through growing appreciation and borrowing, the vitality of genuine religion is anywhere increased the Christian may well rejoice in that fact. He will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth."

In this process the appraisal commission sees "no call for a renewed rivalry or counter-aggression, but rather for something far more difficult, namely, deepening our grasp of what Christianity actually means." In order to accomplish this, says the commission, Christianity "must make a place for explorative thinking; and the same is true if it is to aid in any work of interpreting other religions. Christianity is not equipped to meet and converse with the religious leaders of the Orient until it can enter competently into their world of thought."

TREND AWAY FROM SECTARIANISM

The sixth instalment deals with one of the most important questions considered by the commission, namely, the necessity of transforming the Church in mission fields. "The main direction indicated," says the report, "is away from sectarianism toward unity and coöperation, and away from a religion focused upon doctrine toward a religion focused upon the vital issues of life for the individual and for the social environment in which the individual lives."

Christianity, the commission observes, "has plainly outstripped the Church" in the mission field. "It is notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ and who are not enrolled as actual members of the Church. . . . Persons of this type are in the cabinets and councils of all these countries."

The commission deprecates the fact that the missionary endeavor had its birth at a time when the Church was divided, as it still is, into a large number of separate denominations, each of which expected to reproduce itself in the mission field. As a

result very many of the churches even of the larger denominations in the Orient are strikingly conservative in thought, which has resulted in keeping them out of touch with trends of thought and intellectual problems in the world around them. Consequently:

"Among the changes that are most often referred to by Christian leaders in the several countries as urgently needed if the Church is to become an adequate organ of spiritual life, the one that would certainly come first would be a change away from sectarianism, and a narrow denominationalism, and in the direction of complete Christian coöperation. Missionaries who are to go out in the future ought to leave all their sectarian baggage behind and go out to work for a unified Christianity and a universal Church. But much more than that is needed.

"We must discover some way by which the existing denominations at home can rise above their separate entities and coöperate in a world-wide expansion of Christianity as urgent and essential at home as it is abroad. The tasks which now challenge Christianity will call for the corporate wisdom of the united Church and for all its spiritual resources. It concerns America as much as it does mission lands. Any plan which can be devised for carrying forward toward completion the work which missionaries have begun abroad will almost certainly fail unless the churches in America can draw together for a united spiritual task."

This section of the report concludes with a statement that "organic union does not seem to us necessary," and "conformity is by no means desirable," but a growth in the spirit of coöperative effort is a vital need in the transformation and reconstruction of the Church in the mission field.

MISSIONS SHOULD BE SELF-SUPPORTING

The question of the subsidy of churches in the mission field by home churches is discussed in the seventh instalment of the report. "It is doubtful," according to the commission, "whether any single thing has brought weakness in life and morale to the missionary Church to the same extent that the payment of foreign subsidies has done. It has introduced an element of commercialism into the very inner courts of the Church. It has tended to produce parasites, it has cut the nerve of forward-moving adventure on the part of those who should have been the leaders of the indigenous Church, and it has often given an undue influence to the missionaries who dispensed it."

The commission notes that in China and Japan only about one-third of the local churches are at present entirely self-supporting, while the percentage is still smaller in India. In the latter country the problem of creating a wholly independent indigenous Church is peculiarly difficult where there is a preponderance of depressed class people forming the membership of the Church. For this and other reasons no quick and hurried solution of the problem can be made but "when community groups begin life as organized churches they should expect to stand on their own feet."

"It ought to be the primary business of an interpreter of the Christian religion in the future to permeate the personal life of the individual and the fabric of human society with creative ideals and energies which

will renew and revitalize both the single units and the group rather than to build a church as an institution to stand out as an entity in itself apart from the larger whole of society.

"The organization of churches and the zeal to proselytize into them members who could be counted in statistics and reported to boards at home have in many cases defeated the central business of missionary purpose. The convert has been prematurely hurried into a church as though it were a terminus and an end in itself, when what he rather needed was an enlarged view and outlook of life and friendly help and guidance to take the slow steps which would lead on into a more robust moral and spiritual life.

"More and more in the future the Church in missionary lands will become indigenous in the proper sense of the word, as it certainly should be, and that will mean that it will not be financed with foreign money, or conducted by foreign workers, or projected and patterned on a foreign-made ecclesiastical system. It must become a living organism rather than the copy of a structural pattern.

"It must express in its own life-forms the free functioning of the Christian spirit. That means that it must not be afraid to change its temporal form or to outgrow the peculiar features stamped upon it by the dominant personalities who nurtured it.

"It should become in the truest sense the living expression of the ideals and principles of Christ, and these ideals and principles should control its entire life."

MEMBERSHIP OF COMMISSION

The appraisal commission, which has recently returned from a nine months' examination of missionary effort in China, Japan, India, and Burma, consists of the following:

Dr. William Ernest Hocking, Alford professor of Philosophy at Harvard University, chairman; Dr. Clarence A. Barbour, president of Brown University; Edgar H. Betts of Troy, N. Y.; Dr. Arlo A. Brown, president of Drew University, Madison, N. J.; Dr. Charles Phillips Emerson, professor of Medicine and dean of the medical school of the University of Indiana; Mrs. William E. Hocking, Cambridge, Mass.; Dr. Henry S. Houghton, dean of the medical college of the University of Iowa; Dr. Rufus M. Jones, professor of Philosophy at Haverford College; Dr. William Pierson Merrill, pastor of the Brick Church in New York; Albert L. Scott of New York City; Mr. and Mrs. Harper Sibley of Rochester, N. Y.; Dr. Henry C. Taylor, specialist in agricultural problems, of Burlington, Vt.; Dr. Frederic C. Woodward, vice-president of the University of Chicago; and Miss Ruth F. Woodsmall of Indianapolis, Ind.

SEATTLE RECTOR COMMENDS SENIOR WARDEN'S WORK

SEATTLE, WASH.—In *Trinity Chimes*, the weekly paper of Trinity Church, Seattle, the rector, the Rev. C. Stanley Mook, who recently returned from California after several months of illness, writes: "Too much praise cannot be given to our senior warden, Dr. Ira L. Neill, for his interest in gathering together the confirmation class at Easter in the rector's absence. His appreciation of his responsibility has been excellent, and his duties have been most efficiently performed and with the finest spirit."

The class numbered thirty-five.

Missionary Work of Church Considered

National Departments Lay Plans for Coming Year—Changes in Personnel in Mission Fields

NEW YORK, Oct. 10.—Reports of the Church's mission work at home and abroad were received at the autumn meetings of the Departments of Foreign and Domestic Missions held here preceding the National Council sessions.

FOREIGN MISSIONS REPORT

The Department of Foreign Missions learned with satisfaction of the unexpectedly large registration for the new academic year at St. John's University, Shanghai. The total enrolment in the university; School of Medicine, School of Arts and Middle School, is 699. The entering class in the university department was one of the largest in recent years—143. This indicates that St. John's is not at present experiencing any difficulty in enrolling new students in spite of pressure being brought to bear from some quarters to make new enrolments difficult, if not impossible, unless St. John's recedes from its determination not to register unless in doing so it may state that it has a Christian purpose.

Bishop Mosher reported an offer from the representative of the Congregational communion in the Philippine Islands, to turn over to our Church an important medical work at Davao, carried on among the pagan and Moslem tribes in the Island of Mindanao. Owing to the financial situation, this attractive offer could not be accepted.

Appointments to fill vacant posts were made for St. James' Hospital, Anking, St. Luke's and St. Elizabeth's Hospitals, Shanghai, Hudson Stuck Memorial Hospital, Fort Yukon, Alaska; Church of the Epiphany in Santo Domingo City, Children's Home in the Panama Canal Zone, work among the Japanese on the plantations in the Hawaiian Islands, for the Hawaiian congregation at St. Andrew's Cathedral, Honolulu, and for Iolani School, Honolulu.

From the diocese of Hankow, one missionary was transferred to the diocese of North Tokyo and one to the Philippine Islands under arrangements agreed to by the bishops concerned.

The department accepted with deep regret the resignation of Miss Margaretta S. Ridgely, after twenty-five years of faithful service on behalf of the women and girls of Liberia.

Bishop Roots' request for permission to rent certain of our mission buildings, erected in Wuchang to a newly formed Central China Union Theological School, was granted.

The recommendation of the three China bishops that increases should be made in the salaries of Chinese workers, clerical and lay, was necessarily denied on account of existing economic conditions resulting in lessened income for the Church's mission work at home and abroad.

Upon the recommendation of Bishop Carson, the plan for erecting a church at New Cristobal, Panama Canal Zone, was set aside and a decision was made to erect a building to cost approximately \$12,000 for which the money is already in hand, to be used for religious services as well as parochial and other gatherings.

Bishop Colmore reported that in the hurricane of September 27th, All Saints' Church and rectory at Vieques, Puerto Rico, were completely destroyed, involving a loss of \$6,000. Other partial destruction totalled an equal amount. In conjunction with the field department, an effort was authorized to secure \$12,000 as a special fund for a new church at Vieques and for repairs on damaged property.

Bishop Carson called attention to the need of ministry by this Church to certain English-speaking groups in that part of the Republic of Panama now included in the jurisdiction of British Honduras. The Bishop was authorized to confer concerning the matter with Bishop Dunn and if possible to report a plan under which the needs of the situation could be cared for.

As a further step in carrying out the decision of the General Convention of 1931 with regard to mission work in India, the Rev. George Shriver of the class of 1932 at Cambridge Episcopal Theological Seminary, who has volunteered for service, is now studying under the auspices of the Department at the Hartford Seminary Foundation, Hartford, Conn. He is taking courses on the history and religions of India, Sanskrit, and religious education in foreign and rural communities.

FROM THE DOMESTIC MISSIONS DEPARTMENT

At the meeting of the Department of Domestic Missions, a request was received from the Bishop of North Texas asking for permission to use amounts paid by North Dakota and Arizona on the advance work program for rectories at Quanah and Dalhart, for the erection of a residence for an archdeacon at Amarillo, Texas. The Bishop stated that he believed the work of the district as a whole would be greatly strengthened and helped by such a plan. Permission having been received from the Bishops of North Dakota and Arizona to make this change, consent was given to the Bishop of North Texas to use the amounts in hand for the archdeacon's residence at Amarillo.

The Bishop of Arizona reported that Miss Anne E. Cady, who has been our missionary at the Good Shepherd Mission, Fort Defiance, Ariz., for seventeen years, during which time she has done faithful work with no rest periods, has left the mission on a year's leave of absence, granted at the April meeting of the department. Miss Sarah J. McIntyre is appointed a nurse at the Mission of the Good Shepherd to take Miss Cady's place during her year's furlough.

Applications were received from the widow of a missionary who served in Idaho under Bishop Funsten for grants from the Elizabeth S. Fowler Fund, the income of which is applied to the education and support of minor daughters of deceased missionaries. Grants were made for the coming year.

Oxford Movement Needs United Backing

Centenary's Success Depends on Observance by All Churchmen, Says Bishop of Leicester

BY GEORGE PARSONS

LONDON, September 30.—The Bishop of Leicester, writing in his *Diocesan Leaflet* for October on the observance of the Oxford Movement Centenary next July, expresses the hope that Church people, though varying in their views of the Movement, will yet join together in the commemoration. He says:

"If only our Anglo-Catholic brethren met together for thanksgiving and prayer, the highest hopes of those who are leading in the centenary celebrations would be disappointed, and an opportunity of increasing the spirit of unity among us would be missed. All of us must think of the Movement in no limited or partisan way. We must see the Movement as one in a series of spiritual movements in the Church, and not least in its relation to the Evangelical Movement which preceded it, and which had such great influence upon the early Tractarian leaders. . . . Tractarians have brought true and great enrichments to the spiritual life and work of the Church, for which we can unfeignedly thank God."

PILGRIMAGE TO LANCELOT ANDREWES' TOMB

A pilgrimage took place last Saturday to the tomb in Southwark Cathedral of Lancelot Andrewes, Bishop of Winchester, and a resident of the ancient parish of St. Saviour, Southwark. The Bishop died in Winchester Palace, Southwark, on September 25, 1625. His last public appearance took place at the coronation of Charles I. His tomb is near the altar of the Cathedral. Portions of the Bishop's Palace, near Southwark Cathedral, are now used as stores for furniture vans. Canon H. Monroe, the sub-dean, described the Bishop as an incomparable bulwark of the Church by his conversation, writings, prayers, and example.

WINCHESTER CATHEDRAL ROOF TIMBERS PRESERVED

Thanks to the generosity of the Friends of Winchester Cathedral, the work on the roof timbers of the north and south transepts has been finished. It is hoped that the death watch beetle has been exterminated from these parts of the Cathedral. The repair of the mortuary chests will be put in hand immediately under the supervision of Professor Tristram. The series of wall paintings, now very hard to decipher, on the north wall of the Lady Chapel, are to be reconstructed on separate panels. The originals will not be touched, but will be covered by the new work. This treatment has been successfully applied to similar paintings on the walls of Eton College Chapel.

BISHOP CHAVASSE MEMORIAL CHURCH CONSECRATED

Christ Church, Norris Green, Liverpool, the Bishop Chavasse Memorial Church, is to be consecrated tomorrow (Saturday), and a preliminary ceremony was held a

few days ago, when the copingstone on the children's wall was laid by the Bishop of Warrington.

The children of the parish have been encouraged to interest themselves in the progress of the church, and to contribute to its funds, and each child who had given five shillings or more had the privilege of laying a brick in the wall.

CALENDAR CHANGES

The Universal Christian Council for Life and Work, of the British section of which the Bishop of Chichester is chairman, passed at its meeting in Geneva a resolution directing its research department to consult the Churches of the nations regarding their view of desirable changes in the calendar as affecting the stabilization of Easter. The council intimated its desire to cooperate fully with the League of Nations and with other bodies, religious and secular, in the consideration not only of Easter stabilization, but also of the general subject of calendar reform; and it recommended that the subject be considered by the Universal Christian Council in 1934.

ROCHESTER ARCHDEACON DIES

The Ven. Donald Tait, archdeacon and canon of Rochester, died suddenly last Saturday at the age of 70. It was only on the previous Wednesday that he took part in the installation of Dr. Francis Underhill as dean of Rochester. He was appointed archdeacon of Rochester in 1915, and had been vice-dean since 1924.

NEW CHURCH AT NORMAN, OKLA., IS CONSECRATED

NORMAN, OKLA.—The new St. John's Church, Norman, was consecrated by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, on October 9th. The old church was much too small, resulting in many being turned away every normal Sunday. The new church has a seating capacity in the nave of more than three hundred, and on the several Sundays since it was opened the church has been crowded. The Bishop also consecrated several memorials. The University of Oklahoma is situated at Norman, and plans for the future include the erection of a student center.

The Rev. Marius Lindloff is vicar of St. John's, and is also Episcopal student pastor at the university.

UNAVOIDABLE DUPLICATION OF CHURCH NEWS

NEW YORK—Now and then one of the clergy suggests that there is too much duplication in the material sent out by the National Publicity Department. The only answer is that, excepting some of the clergy, the overwhelming majority of readers read only one Church paper. It is true that not infrequently the same item will appear in the mimeographed notes, in the parish papers, in the diocesan monthlies, in all four Church weeklies, and *The Spirit of Missions*, but very few of all those readers will see it more than once. Back of this is the further and lamentable fact that the overwhelming majority of Church people read no Church paper at all.

Canada Celebrates Thanksgiving Day

By Government's Proclamation October 10th Designated as Day of Gratitude—The Machray Losses

TORONTO, Oct. 12.—This year the Canadian government proclaimed October 10th as Thanksgiving Day. From a Church point of view this enabled most churches to hold their customary harvest festivals on the preceding Sunday instead of, as was formerly the case, about a month before Thanksgiving Day.

The Anglican Young People's Association held corporate Communion on Thanksgiving Day itself throughout Canada. In Toronto they met at 8:30 for a choral celebration of the Holy Eucharist at St. Alban's Cathedral at which there were more than over 400 communicants.

Following the service, breakfast was served in the Chapter House hall, at which the priest-vicar, the Rev. F. C. Ward-Whate, welcomed the young people. A splendid tribute was paid to Archbishop Sweeny, who was instrumental in introducing the A. Y. P. A. in the diocese of Toronto.

THE PRIMATE'S THANKSGIVING MESSAGE

His Grace Clare L. Worrell, Primate of All Canada, in a Thanksgiving message, said in part:

"The economic condition of the world, with its attendant evils of depression and unemployment, might question a ground for thanksgiving this year. But when there is evidence on all sides of the natural endowments of the world, and the mishandling of them by men, the conclusion is inevitable that thanks are due to Him, and blame only to those who have failed to use to advantage what God has given.

"The abundant crops of the year will go far to revive the withering industries of the land. The promise of good results from the Ottawa Conference in the way of better mutual understanding among all parts of the Empire is not without hope, even if long deferred. The yield of rich minerals, one of God's greatest gifts, may, if Lausanne and Geneva are heeded, be used, not for hoarding or the waste of war, but rather for the development of what makes for peace and contentment in carrying on the affairs of life."

THE CHURCH'S FINANCIAL LOSSES IN THE PROVINCE OF RUPERT'S LAND

The Archbishop's Finance Committee in Winnipeg appointed to act in connection with the audit of the firm of Machray and Sharpe on behalf of the Anglican Church and to safeguard as far as possible all funds of the Church, has issued a statement showing the total as \$859,017.85. They state, however, that: "If however, the balances as assumed to be in existence disappear in the disappearance of the value of the securities, then, of course, the amount missing will be increased accordingly."

"Criminal proceedings have been taken against John A. Machray. A petition in bankruptcy was filed against Machray and

Sharpe with a view to rendering the partnership assets available for distribution among the creditors. Proceedings have also been taken to declare Mr. Machray, personally, a bankrupt. The firm of Machray and Sharpe have also now been declared bankrupt.

"The Archbishop of Rupert's Land and St. John's College joined with the University of Manitoba in a motion to have the Royal Trust Company appointed receiver of the trust estate, as well as custodian of the estate of the partners and the individuals, the reason being that so far it has been impossible to segregate the property appertaining to each individual trust or private creditor, the one from the other, or from the estate of the partners. The auditors are still working with this end in view, but it will take some considerable time for a report to be made."

At present the amounts missing are summarized as follows:

Archbishop of Rupert's Land: Episcopal Endowment	\$ 74,124.56
Dean and Chapter of St. John's Cathedral	41,569.41
Archbishop of Rupert's Land: Prebendary Fund	3,762.00
Archbishop of Rupert's Land: Shea Fund	1,090.00
Archbishop of Rupert's Land: Machray Exhibition	27,158.43
Archbishop of Rupert's Land: Ladies' College Endowment	18,781.00
Athabasca Trust: Episcopal Endowment	75,534.08
Athabasca Trust: Ordination Candidates' Fund	8,757.00
Kewatin: Clergy Endowment and Episcopal Endowment	99,650.00
Yukon Episcopal Endowment	60,136.00
MacKenzie River Trust	70,000.00
Moosonee Trust Fund	61,125.00
Dean and Chapter: Cemetery and Churchyard Fund	19,688.17
St. John's College Funds	178,137.99
Clergy Widows' and Orphans' Fund ..	85,504.21
Clergy Superannuation Fund	34,000.00

In the St. John's College funds, one of the items, the Machray Fellowship, totalled \$37,624.46.

NEW CHANCELLOR OF BISHOP'S COLLEGE, LENNOXVILLE

After occupying the office of chancellor of Bishop's University, Lennoxville, for six years, F. E. Meredith, K.C., tendered his resignation to a meeting of the convocation.

With "deep reluctance and regret," the convocation accepted the resignation.

The Hon. R. A. E. Greenshields, chief justice of the superior court of Quebec, Montreal, was unanimously elected chancellor to succeed Mr. Meredith.

JUBILEE OF DR. RIGBY

The Rev. Oswald Rigby, D.D., rector of St. Mark's Church, Port Hope, celebrated the 50th anniversary of his ordination on September 25th.

The occasion also marked the 110th anniversary of the church, which was built in 1822 and is now the oldest church edifice between Port Hope and St. Mark's at Niagara-on-the-Lake. Large congregations filled the church for the morning and evening services at which the Very Rev. L. W. B. Broughall, dean of Niagara and rector of Christ Church Cathedral, Hamilton, was the preacher.

Born in Liverpool, Dr. Rigby was educated at Liverpool College and at St. John's College, Cambridge, where he obtained his B.A. degree, graduating with honors in theology in 1882. At Cambridge

he came in close touch with early leaders of the Oxford Movement. It was in this year that Dr. Rigby received what he feels is the greatest distinction he has ever enjoyed, being made president of the Cambridge Union. In 1891 he came to Canada as professor of history at Trinity University, Toronto, and also acted as dean of the college for twelve years. In 1903 he assumed the headmastership of Trinity College School, Port Hope, and remained in this position until 1913, when he resigned and returned to England for a few months. Returning in 1914 he was made vicar of St. Bartholomew's Church, Toronto. In 1918 he was asked to return to Port Hope as rector of St. Mark's, a position he has held ever since that time.

A CHURCH FOR \$28.50

Constructed at a total cost of \$28.50, a little church at Neechester, near Marie Joseph in the diocese of Nova Scotia, has been opened for worship.

The congregation includes eight families. The only monetary expense involved was the purchase of cement for the foundation. Men-folk felled the trees, sawed the lumber, planed it, and erected the building. The church is 30 feet long and has a chancel 14 feet deep. The Rev. G. R. Thompson is the rector of the extensive parish, of which this little block forms part.

WYOMING IS HOST TO SYNOD OF THE NORTHWEST

CASPER, WYO.—St. Mark's parish, Casper, Wyo., entertained the twelfth synod of the province of the Northwest, September 27th and 28th, it being the first time the synod has met in the district of Wyoming. Distance did not prove to be a barrier, as the attendance was excellent.

The synod provided a well balanced program. Many problems of Church life common to the dioceses and districts in the province received careful treatment and consideration. Bishop Burleson's sermon proved most inspiring. Speaking of the problems now confronting the Church, the Bishop made a ringing challenge to the faith and love of every Churchman.

Bishop Fox gave a carefully thought out paper on the Importance of Rural Work. Mrs. E. I. Boyd of the diocese of Colorado gave the members of the synod a first hand description on Methods of Reaching the Isolated.

The department of religious education presented an interesting exhibit of the work now being done by Church schools in the province. This display attracted the attention of delegates and visitors alike, and many a rector gained a new vision of possibilities of new lines of approach to the child's interest.

Bishop McElwain, chairman of the provincial committee on Work Among the Deaf presented a report which indicated that the Rev. Homer E. Grace, missionary to the deaf in the province, was exercising a most helpful ministry. The report of the survey of the Negro population made by the Rev. H. E. Rahming of Denver who presented his findings in a carefully prepared paper was received with much interest. The synod hopes to be able to carry out the recommendations in the report.

Loyalty to the Church's Program was a topic that developed spirited discussion. Bishop Schmuck and Bishop Kemerer were the speakers on this subject.

In a joint session with the provincial Auxiliary, the Rev. LeRoy Burroughs, student chaplain at Ames, Iowa, and the Rev. L. W. McMillan of Lincoln, Neb., spoke on Reaching the College Student. Both speakers are doing splendid work as college chaplains and their program of service to the students under their care was heard with great interest. The Rev. Oliver Riley of Scottsbluff, Neb., read a paper on the subject of the High School Student and the Y. P. F.

The examining chaplain held a round table conference and adopted a resolution calling for uniform standards and methods in the province in the examinations of candidates for the ministry.

The Rev. Malcolm S. Taylor, director of the national commission on Evangelism and the Rev. F. B. Houghton of the field department of the National Council represented the national Church on the program.

The illness of the Rev. Dr. Edwards of St. Mark's, Casper, caused a note of sadness. Dr. Edwards had made careful preparations for the synod, but he was unable to be present at any of the sessions. The arrangements which he had made for the care and comfort of the delegates were carried out to the last details.

TEXAS COLLEGE OPENING IS CHURCH AFFAIR

AMARILLO, TEX.—The Church had a share in the opening of the fall term at Texas Technological College, Lubbock, where our work radiates from the student center recently completed out of a United Thank Offering appropriation of the Woman's Auxiliary.

Bishop Seaman preached at the opening service to a congregation of 1,000, speaking on Christ and the Curriculum. The music rendered by a union vested choir from various congregations was led by W. R. Waghorne, head of the music department of the college, organist and lay reader of our mission.

The Roman Catholic priest sat on the platform with various Protestant ministers who conducted the service under the leadership of President Bradford Knapp, one of the rural life speakers at the General Convention in New Orleans.

The following Sunday the Bishop administered the first baptism in Creighton Chapel of Seaman Hall, the student center, and the first confirmation, the candidate being a professor in the department of engineering.

Mrs. Jonnie L. Barstow, an alumna of St. Mary's College, Dallas, and president of the Lubbock branch of the Woman's Auxiliary, was appointed sponsor for the hall. The college reception for freshmen girls was given at this hall. The Rev. Bradner J. Moore, under whose direction the student center was built, terminated his Lubbock pastorate September 30th, and is to be succeeded December 1st by the Rev. Lyle S. Barnett of Houston in the diocese of Texas. Bishop Howden is to be the special preacher at the student center on October 30th.

German Professor is Western Seminary Guest

Dr. Hempel of Göttingen Entertained By Dean Grant While Lecturing in Chicago

EVANSTON, ILL.—Professor Johannes Hempel, Ph.D., of the University of Göttingen, is at present the guest of Western Theological Seminary. His itinerary includes lectures at the Presbyterian Theological Seminary in Chicago and will address the Chicago Society of Biblical Research, which meets at the Western Seminary on October 22d. The subject of his lecture before the Biblical Society will be the Limits of Anthropomorphism in the Old Testament. On October 20th he will give a public lecture at the Seminary on Religious Conditions in Present-Day Germany. The public is invited to attend the lecture.

Professor Hempel, born in Saxony in 1891, the son of a Lutheran preacher, was educated at the School of the Holy Cross in Dresden, the oldest and most famous public school in Germany. He studied at the University of Leipzig, where among his teachers were the famous Professor Kittel, Professor H. Zimmern, Lamprecht the historian, and Nathan Söderblom, afterwards the famous Archbishop of Upsala and head of the Swedish Church. Söderblom was at that time professor of the History of Religions.

Dr. Hempel is editor of the world-famous German Old Testament journal, *Zeitschrift fuer die Alttestamentliche Wissenschaft*, an honorary member of the English Society for Old Testament Studies, and president of the Christian Social Party in the province of Hanover.

His published works, which number thirteen volumes, besides numerous articles, range from Apollonius of Tyana to Deuteronomy, and from primitive Hebrew religion to the modern social problem. They are characterized by keen religious insight, and a depth of sympathetic interpretation, which make Dr. Hempel easily one of the leading younger theologians of the European continent today.

Dr. Hempel is accompanied by his wife, who is likewise an accomplished scholar in theology and history of religions. During their stay in Evanston they are guests of Dean and Mrs. Frederick Grant. After their visit in Evanston they leave for Iowa City where Dr. Hempel is lecturing at the school of religion.

EPISCOPAL CHURCH OF THE AIR CHANGES MADE

NEW YORK—The following changes have been received in the radio broadcasts of the "Church of the Air" series from that previously announced:

October 23: Bishop Page, Detroit, will broadcast over CKOK (Windsor) and not WXYZ.

November 27: Bishop Woodcock, Louisville, uses WHAS and not WLAP.

April 9: Bishop Darst, Washington, D. C., to be cancelled.

G.T.S. Opens With Increased Enrolment

Professor Cock Added to Faculty—
All Souls' Controversy Still Causes Trouble

BY HARRISON ROCKWELL

NEW YORK, Oct. 13.—The 115th academic year in the life of the General Theological Seminary began on September 28th. Forty-one men in the new junior class, together with other entries, make the new enrolment 78, and the total registration of the institution, 179, or 7 more than last year. This establishes a new record.

There is but one change in the faculty this autumn. Prof. Albert A. Cock of University College, Southampton, England, becomes lecturer in the department of Christian Apologetics, succeeding Professor Urban of Yale. Dr. Cock comes to Chelsea square at the suggestion of Canon Hodgson of Winchester Cathedral, formerly for six years professor of Apologetics at the General Seminary.

THE CONTROVERSY AT ALL SOULS' CHURCH

The situation at All Souls' Church, St. Nicholas avenue, described previously in these columns [L. C., Sept. 24th], continues to be of serious nature. Last Sunday the rector, the Rev. Rollin Dodd, held services in the basement of the church. The nave of the edifice could not be used, for, on the Friday preceding, scaffolding extending from the floor to the ceiling, was erected there, presumably for the painting of the ceiling, but at any rate put up without the permission of the rector.

Fr. Dodd who, with six members of the vestry, has had a conference with Bishop Manning concerning this situation, continues unchanged in his determination to serve his neighborhood. He made the following statement last Saturday night:

"I am trying only to act as a Christian should act in holding that the church should minister to the people of the community, and that it makes no difference whether the people are white or colored. The church will be open to all tomorrow and as long as I am the rector."

DR. BELL PAYS TRIBUTE TO MEMORY OF DR. NORWOOD

Before his sermon last Sunday morning in St. Bartholomew's Church, the Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College, paid a tribute to the late rector of the church, the Rev. Dr. Robert Norwood, in the following words:

"He is the only man I have ever known in my life who was so truly liberal that he was a liberal Protestant and a liberal Catholic at the same time. In him the unity of Christendom was brought about within his soul, as some day, God willing, it may be within the Church."

ITEMS

The Rt. Rev. Dr. William Hall Moreland, retired Bishop of Sacramento and now a resident of New York, is to be the preacher next Sunday morning in Trinity Church.

ISSUES BULLETIN ON STATE MARRIAGE LAWS

NEW YORK—The social service commission of the diocese of New York in its Bulletin No. 77 has issued a digest of the marriage laws of the state of New York. This is intended for reference by the clergy, and supplements Bulletin No. 71, which is a digest of the new marriage canon of the Church. The late Dr. Stetson spoke of the latter as "extraordinarily good, and about the best and clearest statement I have seen."

As a further aid to the clergy in applying the provisions of the marriage canon, the commission is considering a plan to conduct this winter a series of conference-institutes on methods of instruction for marriage and home life, including spiritual, mental, and emotional techniques both for preparation for marriage and for sustained domestic affection.

The Rt. Rev. Dr. James E. Freeman, Bishop of Washington, is to preach in his former parish, St. Andrew's, Yonkers, on Sunday, October 30th.

The Rev. Dr. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, has been elected president-general of the Clerical Union for the Maintenance and Defence of Catholic Principles.

St. Paul's Chapel of Trinity parish, New York's oldest house of worship, having been erected in 1766, will observe its 166th anniversary on October 30th.

Captain Conder of Church Army conducted a successful parochial mission, October 2d to 9th, at the Church of the Divine Love at Montrose, where the Rev. Annesley T. Young is priest in charge.

The Dramatic Society of the Church of St. Mary the Virgin is giving on Monday evening, October 17th, at the Church of the Heavenly Rest an exhibition performance of the fourteenth century Coventry Christmas Miracle Play.

BISHOP ROGERS SPEAKS AT INDIANA CONFERENCE

SOUTH BEND, IND.—Speaking before a gathering of 100 clergy and laymen of the diocese of Northern Indiana, in conference assembled at South Bend on October 5th the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, presented a straightforward picture of the problems, the weaknesses, and the strength of the Church in its present-day activity. He asserted that too many churches are working on a false basis, a basis of long credit, growing out of the inflation of the years just passed and the imaginary values of wealth.

Beside Bishop Rogers, the other guest speaker was Courtenay Barber of Chicago, the national president of the Brotherhood of St. Andrew, who told the story of the Brotherhood, laying particular stress upon the new program for work among young men, which is proving so successful.

The Rev. Albert Linnell Schrock spoke on Publicity in the Church, laying particular emphasis on the ideal of having at least one Church paper in every Church home. The Rev. James E. Foster reported that several parishes of the diocese have promoted "community canning" during the summer. The Rev. Lawrence C. Ferguson in his report said that thorough survey was being made of all missions and dependent parishes in the diocese.

Bishop of Chicago Assails Bigotry

Party Politics Are Moral Issue, Not Religious, He Says, in Address Before Sunday Evening Club

CHICAGO, Oct. 15.—Assailing "lazy judges, tip-taking bailiffs, bootlegging policemen, bail-bond fixers, and professional criminals," Bishop Stewart last Sunday night called upon the citizenry of Chicago to rise up and establish a new Chicago spirit that will set itself against every form of special privilege. The Bishop delivered the Chicago Day address before the Sunday Evening Club in Orchestra Hall, in the presence of 3,000 persons with other thousands listening in on the radio.

In the course of his address, Bishop Stewart criticized the injection of religious bigotry into the present campaign for the governorship of Illinois, saying:

"The election of a governor or any other public official is not a religious issue nor an ecclesiastical issue, but a moral issue. What we want is honest and efficient men and I never have observed that any one religion had a copyright on those qualities."

Bishop Stewart gave four causes for present day crime: crime and politics are linked together; too much politics in the police force; insufficient coöperation from the states attorney's office, and too much leniency on the part of the courts.

"Religion is the greatest dynamo the city has for every family of high, exalted, unselfish service of the community," continued the Bishop. "The same people, in the main, who are back of our churches are behind every enterprise for community good. Most of our youthful criminals are those who have had no religious training."

"Our churches are the glory of this and every city. But the glory of the churches, like the glory of the city, is not in buildings or institutions or art or painting or music but in the character of men and women."

MANHATTAN CHURCH CELEBRATES

October 9th is a day which will long be remembered in the history of St. Paul's Church, Manhattan. For on that day the parish celebrated the seventy-fifth anniversary of its founding and the twenty-sixth anniversary of the lay readership of Maj. John Henry Smale. Bishop Stewart was present for the celebration, as was Archdeacon W. H. Ziegler, Glenn Reddick and his congregation from Grace Church, New Lenox. St. Paul's was crowded to capacity for the anniversary service when the Bishop confirmed a class of six.

After the service, the congregation adjourned to Grange Hall where an anniversary dinner was served. The Bishop and archdeacon presented the parish with a Missal as an anniversary gift.

ADVENT BIDS RECTOR FAREWELL

The Very Rev. Gerald G. Moore completed his work at the Church of the Advent this week and tomorrow will be formally installed as dean of St. Luke's Pro-Cathedral, Evanston. Last Sunday, the Ad-

vent parish held a farewell service with Dean Moore and Sunday evening joined with him in their annual harvest home festival. Friday evening, the entire parish gathered in a social way to bid Dean Moore farewell.

Last Sunday marked the fifth anniversary of the dedication of the new church as well as the farewell service on the part of Dean Moore. He concluded a rectorship of more than fifteen years upon leaving the Advent.

"MOBILIZATION SUNDAY" OBSERVED

St. Paul's-Church-by-the-Lake, Rogers Park, last Sunday celebrated its fiftieth anniversary with special mobilization ceremonies. The entire parish joined in an impressive procession at the conclusion of the 11 o'clock service, led by the rector and choir and followed by the vestry and church organizations including the Church school, altar guild, acolyte mothers, Daughters of the King, Woman's Guild and Auxiliary and their branches.

The occasion symbolized the mobilization of the parish for its year's work. Motion pictures were made of the procession as a permanent record of the event. The Rev. Charles T. Hull is rector.

ST. TIMOTHY'S PRIEST NAMED

The Rev. Frank R. Myers, priest in charge of Christ Church, Harvard, Ill., has been appointed to a similar position at St. Timothy's Church, Chicago, succeeding the late Rev. Cyrus M. Andrews. Fr. Myers will take up his duties officially on November 1st. He is to be the guest of the congregation at a reception November 17th.

OAK PARK WOMEN MAKE SANDWICHES

A group of women who are members of the Woman's Auxiliary, Grace Church, Oak Park, have literally gone into the sandwich business. Under the leadership of Mrs. Richard C. Coombs, they have made more than 16,000 sandwiches during the past year for Chase House. Every Tuesday morning they gather at the parish house and make sandwiches with materials given for the purpose. And Tuesday afternoons an automobile takes the supply, averaging about 300 sandwiches each Tuesday, to Chase House.

There the food is given out to families of unemployed and others in need. Emmanuel Church, La Grange, has a group working on a similar basis. The plan has proved helpful in meeting the emergency situation, according to Deaconess Helen M. Fuller, head resident.

MARYLAND APPOINTS NEW DIOCESAN CHANCELLOR

BALTIMORE—Carlyle Barton has been appointed chancellor of the diocese of Maryland to succeed the late Edward Guest Gibson, who died suddenly about ten days ago.

Mr. Barton is the son of the late Randolph Barton, Esq. He is a prominent lawyer of Baltimore, a communicant of the Church of the Redeemer, Roland Park, and a trustee of the Johns Hopkins University, and is most active in all phases of civic interests.

SHEBOYGAN CHURCH OBSERVES TWO ANNIVERSARIES

SHEBOYGAN, WIS.—On October 12th and 13th, in Sheboygan were celebrated two important events: the 85th anniversary of the organization of the parish, Our Lady of Grace, commonly called Grace Church, and the 40th anniversary of the ordination to the priesthood of the Rev. Fr. Parker Curtiss.

The celebration really began on Tuesday evening, when a conference of the diocesan clergy was held in the parish hall. This conference was continued on Wednesday morning, concluding with a luncheon at St. Peter's Church, Sheboygan Falls.

A parish festival was held Wednesday, beginning with a reception at the rectory and winding up with a banquet at the Pine Hills Country Club.

On the 13th a Solemn Eucharist was observed at 11 o'clock, with Fr. Curtiss as celebrant. Bishop Ivins preached.

At 1 o'clock, a luncheon for guests and members of the committee was tendered at the American Club, Kohler, with the Walter Kohler family as hosts.

During the service of High Mass, the degree of Doctor of Divinity was conferred upon Fr. Curtiss by Bishop Webb, for Nashotah House, and Bishop Weller gave his pontifical blessing.

During the 85 years of the organized life of Grace Church it has had 13 rectors. Three of these have served second terms: Fr. Davies, Fr. Blow, and the present rector. Fr. Curtiss took charge in 1909, remaining until October, 1915. He left Sheboygan to become warden of the collegiate department of Nashotah House. In 1923 he returned to Sheboygan.

Resume Building on San Francisco Cathedral

Resumption of Project Indicative of the Passing of Depression in California

SAN FRANCISCO—For some Californians the demon, Depression, has been ousted for a period of at least six months, for the authorities of Grace Cathedral, San Francisco, have notified the building committee to pick up the thread where it was dropped some time ago and proceed at once with the enclosure of the three bays of the Cathedral nave, covering the present steel frame and making the space available as a working unit.

The resumption of operations will thus give employment to hundreds of working men, both laborers and craftsmen.

In sanctioning this procedure, the Cathedral authorities are but expressing their faith in the better day that is dawning for the Church, the Nation, and in fact the World.

Recently some 2,000 people, including about 1,200 men of the fleet, worshipped under the great steel girders. It was by request of the chaplains of the navy that this service was held and another at the Roman Catholic Cathedral for Roman Catholics. The Pacific fleet with forty-nine ships and sixteen thousand men was keeping its annual Harbor Day in San Francisco Bay at the time.

"THE SAINTS IN HINDUISM," says Cornelia Sorabji, formerly a Hindu, now a Christian, "are saints in spite of their religion. The saints in Christianity are saints because of their religion."

AT SAILORS' SERVICE
IN SAN FRANCISCO
CATHEDRAL



Newtown, Pa., Parish Celebrates Centennial

St. Luke's, One of the Oldest in Bucks County, Observes Event With Special Services

BY ANNA HARRADEN HOWES

PHILADELPHIA, Oct. 17.—St. Luke's Church at Newtown in Bucks County is now celebrating the one hundredth anniversary of its founding as a parish. This is one of the oldest parishes in the Episcopal communion in Bucks County and throughout its long existence has been the church home of many prominent Philadelphians.

At the anniversary service on October 16th, Bishop Taitt dedicated a number of memorials and administered the rite of confirmation to a class presented by the rector, the Rev. Amos Goddard.

One of the memorials was to the late Horace G. Reeder who for more than forty years was superintendent of the Church school. It was the gift of the present Church school. Miss Elizabeth Cruikshank of London, England, is the donor of a reredos in memory of her parents. Miss Cruikshank made a special trip from her home in England to be present on the anniversary.

On October 18th the congregation will give a reception to former rectors and parishioners of the parish. Included among the rectors are the Rev. Edward Ritchie, rector emeritus of St. James' the Less, Philadelphia; the Rev. William C. Emhardt, executive secretary of the ecclesiastical relations division of the National Council; the Rev. George H. Dennison, rector of St. Timothy's Church, Roxborough; and the Rev. Ross H. Flanagan, rector of St. Peter's Church, Washington, N. J.

On October 23d Dr. Ritchie will be the special preacher, and on the following Sunday Dr. Emhardt will occupy the pulpit.

The Rev. Amos Goddard, who is the present rector, served for more than twenty years as a missionary in China before he came to St. Luke's.

SYNOD MEETING IN PITTSBURGH

The thirteenth synod of Washington meets in Pittsburgh October 18th, 19th, and 20th. Bishop Taitt who is attending heads the official delegation from this diocese. The clerical delegates who are attending in addition to the Bishop are the Rev. James M. Collins, rector of the Church of the Atonement, West Philadelphia; the Rev. James M. Niblo, rector of St. John's Church, Norristown; the Rev. George H. Toop, rector of Holy Apostles', Philadelphia; the Rev. Stanley V. Wilcox, rector of St. Paul's, Chester; and the Rev. A. R. Van Meter, executive secretary of the diocese. The lay delegates are: Dr. William H. Jefferys, superintendent of the City Mission; and Messrs. William W. Frazier, Jr., and William White.

The diocesan organizations represented include the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the

King, the Church Periodical Club, and the Brotherhood of St. Andrew.

The synod includes the dioceses in the states of Pennsylvania, Delaware, Maryland, West Virginia, Virginia, and the District of Columbia.

COLORED DOCTORS AND NURSES HOLD ANNUAL SERVICE

The annual service of colored doctors and nurses in Philadelphia and vicinity was held October 16th in the Pro-Cathedral of St. Mary, Broad and South streets. The Rev. George F. Miller, rector of St. Augustine's Church, Brooklyn, N. Y., preached and the music was furnished by the combined colored choirs of the city.

LORD CECIL GIVES ANCESTRAL HISTORY AT PROVIDENCE

PROVIDENCE, R. I.—During his four days as guest of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, the Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, has made many helpful contacts for his cause of good will and universal peace. Following a full day of services at the Cathedral here and the historic Trinity Church, Newport, he spoke before a large gathering of members of the English Speaking Union and their friends on October 10th. The Lord Bishop described the home of the Cecil family, Hatfield House, built in the days of Francis Bacon, by his ancestor, Robert Cecil. It was during a period of unexampled peace and was one of the first great houses to be reared without fortification.

The time was also one of deep religious feeling and the chapel which Robert Cecil built at Hatfield House is large and beautiful. The Lord Bishop declared that the colony of Virginia was more Puritan than Americans realize inasmuch as its sponsors were forerunners of the Puritan feeling, though the actual division of Cromwell's day had not yet come. Virginia, he explained, was an experiment in a new idea of colonization, where men should go to live and bring up their families. Robert Cecil who built Hatfield House, the seat of the Cecil family, was the third largest subscriber to the Virginia Colony.

At the service on October 9th, in the Cathedral, the Lord Bishop told the great congregation that his purpose in coming to America was that far and wide the people in the world are looking to the United States for leadership affecting international peace, and he wished to have a share in the cause.

"In Providence," he said, "which early in its history was hospitable to Quakers, I cannot forbear paying my tribute to a group of men, with whom in many ways I profoundly disagree, who pointed out to the world the necessity of love—that great Society of Friends."

NEWS IN BRIEF

PITTSBURGH—The Rev. F. Kempster, D.D., rector of St. Mark's, Knoxville, has received word from the national executive office, Chicago, Ill., for the Kiwanis organization, that he still holds the distinction of being the only clergyman to go out single-handed and secure the necessary number of business and professional men to organize and institute a Kiwanis Club which he did over three years ago in Boonville, N. Y.

Wakefields Leave Boston for Maine

Well Known Missionaries Take Up New Work in Northern State—News Notes

BOSTON, Oct. 15.—The acceptance by Dr. Paul Wakefield of the position of superintendent of the Central Maine Sanatorium and the consequent removal of the Wakefield family to Fairfield, Me., on November 1st, will leave a sad gap in the ranks of those interested in the Student Friendship Committee. For the past three years, Mrs. Wakefield has served as a volunteer and filled the office of secretary in this "adventure in friendship." The work, now firmly established under the Department of College Students, will go on, profiting by the pioneering of Mrs. Wakefield who took over the initial venture of which Miss Alice Clark of China was the first secretary during a short residence in Massachusetts. Mrs. Wakefield's achievements with the foreign students of this diocese will be of interest in China where she and Dr. Wakefield spent so many years in the district of Hankow; they will also be of interest in Illinois where, in Springfield, both of them have their home ties since Mrs. Wakefield is a sister of the late Vachel Lindsay. As the name of Wakefield is well known in missionary circles, it is not amiss to add that Vachel Wakefield, son, has just started work as a teacher in the Iolani School, Honolulu; the two daughters, Katharine and Martha, will accompany their parents to Maine. Katharine is entered at Colby College.

Mrs. Wakefield has started off the fall activities of the Student Friendship Committee by promoting a hobby party, the first of the season's receptions for foreign students in Christ Church parish house, Cambridge, on the 14th, and by planning for a meeting of hosts, hostesses, and friends in St. Paul's Cathedral rooms on the 18th.

NEWS BRIEFS

Five life-sized colored silhouettes of children of varying races, and posters of great variety and ingenuity decked the hall of the diocesan house last Tuesday when the Church Periodical Club held its annual autumn meeting. Mrs. Henry Wolcott, directress, presided; the speaker was Mrs. Wilbur Henry of Christ Church, Fitchburg, active in C. P. C. work in our sister diocese of Western Massachusetts. Tying up the children with the work through a C. P. C. Sunday and initiating correspondence between children here and in the mission fields was one of the suggestions in a remarkably valuable talk.

Bishop Lawrence, preaching in the Cathedral Church of St. Paul last Sunday morning, marked the twentieth anniversary of this "center for the life of the Spirit on a city street"—to quote from Dean Sturges' note in the Cathedral leaflet. The picture of a cathedral in the minds of Bishop Lawrence and of Dean Rousmaniere twenty years ago has materialized according to their vision in "years of helpfulness and blessing for all sorts and conditions of people, and in years of happiness for those who have served that great vision in this simple, unpretentious building."

The Tuesday Evening Bible Class of the Cathedral Church of St. Paul has shown ingenuity in importing from England Wedgewood paper weights showing the Sears Gallagher etch-

ing of the Cathedral. The old trees and ancient "cabby" with his blanketed horse on the opposite side of Tremont Street are there. The proceeds from the sale of these at 50 cents each will swell the class's contribution for the Cathedral work and for missions.

St. Stephen's Church is one of the five Episcopal churches in the industrial city of Fall River where times during the past year have been especially hard. What does its current leaflet say?—first, that a new oak floor in the chancel and sanctuary together with a predilla were dedicated last Sunday morning; they are the gift in memory of Richard and Margaret Kershaw by the family. Next, the average of fifty-five weekly Communion services were made throughout the summer; and third, more than fifty mothers spent a week at Mothers' Rest, Revere, last summer and, upon their return to Fall River, held in August a successful whist party that resulted in the gift to the Mothers' Rest of a large number of bedspreads.

Students of the Episcopal Theological School, Cambridge, preached on Boston Common last Sunday afternoon at the meeting arranged as usual by the Greater Boston Federation of Churches. They were Herbert Lamb, Clinton Morrill, Milton Huggett, Robert Glumm, Clifford Samuelson, and Meredith Wood. The Rev. George L. Paine conducted the open forum at the close of the preaching.

The memory of the Rev. Prescott Evarts, rector of Christ Church, Cambridge, 1901-1930, was honored in that church last Sunday when the tablet on the organ was dedicated and Mr. Evart's favorite anthem was sung. The rebuilding of the organ was made possible through a fund established by Prescott Evarts as a thank offering for the return of his sons from the World War.

The newly consecrated Bishop Coadjutor of the diocese of Newark will return to Boston today and preach tomorrow at the morning service in Emmanuel Church, where he has been the rector. Writing in his parish leaflet, Dr. Washburn thanks the women of Emmanuel Church for the gift for the purchase of his bishop's robes.

The North Suburban District Conference of the Women's Division of the Church Service League will be held in the Church of the Epiphany, Winchester, November 15th, with Miss Helen Skiles of St. Agnes' School, Kyoto, as the missionary speaker.

Fr. Hoffman, S.S.J.E., held a mission this week in Holy Trinity Church, Marlborough, where the rector is the Rev. Walter Roy Tcurtelott and not, as was stated in error, the Rev. Albert J. Chaffe who is rector of Grace Church, North Attleborough.

LOCKPORT, N. Y., CHURCH OBSERVES CENTENNIAL

LOCKPORT, N. Y.—Christ Church, Lockport, recently celebrated the centennial of its founding. Special services were held on the Sunday nearest this anniversary and on the three days following. Several of its former rectors returned for the occasion.

The present church building, which is the second in the history of the parish, was built in 1854 and is a fine example of early English architecture. The growth of the city in other directions led the people away from Christ Church but today under the splendid leadership of the Rev. Henry I. Lynds, Christ Church is in splendid condition and doing an excellent work.

BISHOP OF MICHIGAN ON CHURCH OF THE AIR

NEW YORK—The Rt. Rev. Herman Page, D.D., Bishop of Michigan, will conduct the morning period of the Church of the Air over the WABC-Columbia network from 10 to 10:30 A.M., E. S. T., Sunday, October 23d.

The program will be in the form of an abbreviated matins service, which will originate in the studios of CKOK, Wind-

sor-Detroit outlet of the Columbia System. Bishop Page will deliver his sermon on the subject of the Forgotten Man. The musical portions of the service, to be offered by twenty adult choristers from St. Paul's Cathedral of Detroit, under the direction of Francis A. Mackay, will include the hymns, Holy, Holy, Holy, and Jesus Shall Reign Where'er the Sun, and the anthem, O Taste and See How Gracious Is the Lord.

BISHOP CLAGGETT'S HOME CHURCH 200 YEARS OLD

WASHINGTON, D. C.—The congregation of St. Thomas' Church at Croom, Prince George County, Md., celebrated on October 2d the 200th anniversary of the authorizing of the building of the same by the Colonial assembly in 1732. Dr. Magruder of Annapolis, W. L. Marburg of Baltimore, and Dr. Archbold of St. Paul's Church, made addresses. An appropriate marker was unveiled. The Rev. F. P. Willes, a former rector, had charge of the service.

St. Thomas' was the home church of the Rt. Rev. T. J. Claggett, D.D., the first Bishop to be consecrated in the United States, who at the time was a chaplain in the senate. His home was about two miles distant. The Calverts of Mt. Airy also worshipped here. General Washington attended, at the Calvert home, the marriage of his stepson, John Parke Custis, to Eleanor Calvert and she and her father, Benedict Calvert, are said to be buried under this old church.

REGIONAL CONGRESS TO MEET AT BORDENTOWN, N. J.

NEW HAVEN, CONN.—The first autumn conference of the Catholic Congress will be held at Christ Church, Bordentown, N. J., on October 27th. Bordentown is easily reached by the main Camden highway from New York or Philadelphia, and by frequent train and bus service from both these centers and many other places—for instance, good trains leave New York and Philadelphia at 9 o'clock arriving, via Trenton, at Bordentown in ample time for the opening of the conference.

The program will be: 11 o'clock, Solemn High Mass; preacher, Dr. Chalmers of Grace and St. Peter's Church, Baltimore; 1 o'clock luncheon; 2:30, conference. The chairman of the Congress committee, the Rev. T. O. Sparks, will preside, and the speakers will be the Rev. Stratford C. Jones, chaplain of the Sisters of St. Margaret at Utica, N. Y., the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, and the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston. The subject is Catholicism in Action.

Overnight entertainment is provided for those who wish it and as Bordentown is celebrating its two hundred and fiftieth anniversary, there will be an exceptional amount of local interest in this conference.

Plans have been made to give time and opportunity for those attending the conference to see something of the many places and buildings of historic interest in and about Bordentown.

DEANERY SYSTEM INSTITUTED IN WESTERN NEW YORK

BUFFALO, N. Y.—The committee appointed by the executive council under the resolution of the diocesan convention to organize the deanery system in the diocese has completed its work. Four deaneries have been constituted and their deans appointed by the Bishop.

If the plans of Bishop Davis work out, a decided step forward has been taken in our diocesan life. The grouping of parishes and missions around a convenient center has a great advantage in itself so far as the meetings are concerned. For the convenience of the laity these meetings can be arranged for Sunday afternoon and evening at points which will take very little time to reach. The deaneries as appointed by Bishop Davis and the deans are: Niagara Frontier, the Rev. Henry Zwicker, D.D.; Lake Shore, the Rev. Leslie Chard; Southern Tier, the Rev. Joseph Groves; Genesee, the Rev. Charles Allison, D.D.

DIXON, ILL., CHURCH IS 60 YEARS OLD

DIXON, ILL.—October 16th to 23d St. Luke's Church, Dixon, observes its 60th anniversary. And each day there is listed special services each equally interesting.

On October 18, 1872, the present St. Luke's was "consecrated, and thereby separated from all unhallowed, worldly, and common uses, and dedicated to the worship and service of Almighty God."

The Rev. B. Norman Burke is rector of the parish.

CHICAGO CATHOLIC CLUB ANNOUNCES WINTER PLANS

CHICAGO—The Catholic Club of Chicago's November meeting will take up the work of John Keble in the promotion of the doctrine of the Holy Catholic Church, and the December meeting, Edward Bouverie Pusey, the Catholic Faith and Sacraments. Similar instructions will follow in 1933.

A Christmas party for children of diocesan institutions is being planned. Some time before Lent it is expected to hold a quiet day or Novena for women, especially women associates of the club. During Lent a series of missions somewhat similar to those held last year is being planned. Meetings are to be held in the three main sections of the city, and also in the northwest, and south suburbs, with a somewhat flexible schedule of dates. It is hoped to supplement the preaching of priest members of the club with the preaching of outside missionaries, thus making a strong program of services.

New Churches in Spokane Diocese

NEW YORK—Pasco and Twisp. Unforgettable combination; names of two places in the missionary district of Spokane where new church buildings are soon to be started. Pasco was adopted by the diocese of Milwaukee as an advance work project. Twisp had already accumulated some funds locally. Both are centers of rural fields where opportunities outrun equipment.

TO CONSECRATE WEST BEND, WIS., CHURCH OCTOBER 24TH

MILWAUKEE—On October 24th, at 10:30 A.M., the new St. James' Church in West Bend, Wis., will be consecrated by the Bishop Coadjutor of Milwaukee, the Rt. Rev. B. F. P. Ivins, D.D., who will celebrate the sung Mass to follow. The Rev. Messrs. Pallett and Frenchman will be deacons of honor and the Rev. Ernest W. Scully, priest in charge of St. Mark's Church, Beaver Dam, and formerly in charge of the parish, will sing the litany.

The sermon will be preached by the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House. The Rev. Albert H. Frost, vicar of the parish, will act as master of ceremonies. A choir of seminarists from Nashotah House will sing the musical portions of the consecration ceremonies and the Mass. The clergy of the Milwaukee clericus and several other priests, among whom will be the Rev. Chrysostom Thahatheas, pastor of the Holy Trinity Greek Orthodox Church of Fond du Lac, will take part in the procession and will occupy a reserved section in the nave.

At 7:30 A.M., there will be a Mass with Fr. Scully as celebrant, at which time there will be a corporate Communion of the parish.

It will be remembered, as appeared before in *THE LIVING CHURCH*, that the church was destroyed by fire on February 13th.

The work of construction was carried on throughout the summer, being completed late in August. The present edifice is of brick and stone construction and is thoroughly equipped for all parish functions.

SOUTHWESTERN VIRGINIA CLERGY DISCUSS VITAL TOPICS

ROANOKE, VA.—At the call of Bishop Jett, a conference of the clergy in the diocese was held in the parish house of St. John's Church, Roanoke, September 26th to 28th.

The visitors were guests of the Bishop and Mrs. Jett for tea at the episcopal residence on Monday evening; this being followed by the first session of the conference. This was opened with prayer by the Bishop, who then gave a helpful practical address, in which he emphasized the need for the Church's ministrations to unfortunate and humble members of our communities.

The Rev. J. Lewis Gibbs led the first discussion of General Canon 41, the Solemnization of Holy Matrimony—and various points of view were expressed.

The Rev. Charles L. Somers addressed the conference briefly on the work he is doing among the colored people in the diocese, at Lynchburg, Bedford, and Roanoke, and noted especially the importance of supporting parochial schools as a most efficient aid in work of this character. The Rev. Bravid W. Harris of Grace Church, Norfolk, spoke of a mission he is conducting for the Rev. Mr. Somers in Lynchburg and described the colored work in the diocese of Southern Virginia.

The Rev. William C. Marshall opened the discussion of the new rubric in the service for burial of the dead. At the request of the conference, Bishop Jett appointed a committee to make a definite study of the subject.

Rural work was taken up by the Rev. Frank Mezick, who emphasized the necessity for country churches to have rectors of their own, so far as possible rather than be dependent on occasional ministrations

of neighboring city parsons. He made an earnest plea for country work to be considered as a lifetime vocation rather than as a stepping stone to a city parish. Mr. Mezick himself received an ovation from his brother clergy and expressions of their appreciation of his fine ministry of thirty years in Nelson parish.

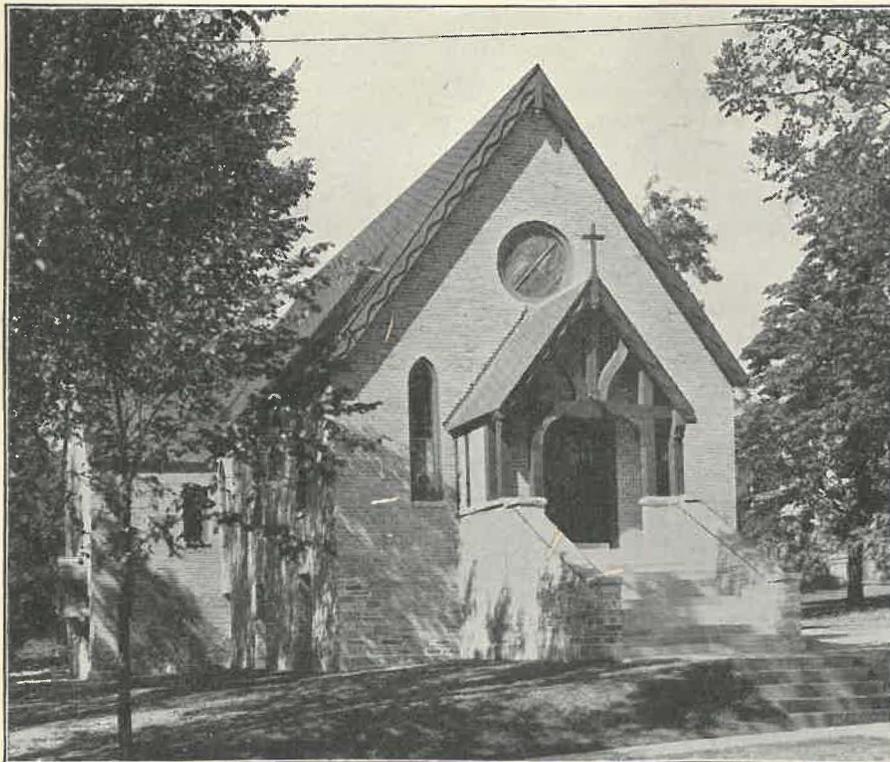
A discussion of convocations, their functions and value, was led by the Rev. Robert A. Magill. A result of this was the adoption of a resolution the clergy conference each fall will be considered a joint meeting of the two convocations of the diocese and the place of meeting will alternate between the convocations from year to year.

One of the most valuable features of the conference was the address delivered on Tuesday evening by John McCleary, Jr., of Roanoke, chairman of the field department in the diocese, who made an urgent plea for intelligent, and consecrated effort in the preparation for and the conduct of the every member canvass this fall. By special request, copies of Mr. McCleary's address were placed in the hands of all the clergy of the diocese.

The Rev. A. H. Beavin was the leader in a discussion of Our Responsibility for and to Our Diocesan Institutions and Organizations, which included consideration of the work being done at Virginia Episcopal School, Lynchburg; Stuart Hall at Staunton; and Boys' Home at Covington.

Under the leadership of the Rev. Carleton Barnwell, several suggestions were made in the hope of continuing the publication of our diocesan paper, the *Southwestern Episcopalian*. It was not possible, however, for the conference to take any definite action in this matter.

The Rev. Taylor Willis made his final address as a clergyman of this diocese and as the recently resigned chairman of its department of religious education, and urged the need for special emphasis on young people's work and the holding of summer conferences of religious education.



ST. JAMES' CHURCH, WEST BEND, WIS.

WESTERN SEMINARY BEGINS FIFTIETH YEAR

EVANSTON, ILL.—Western Theological Seminary opened for its fiftieth academic year on Monday, October 10th, with a registration which filled the building almost to capacity.

The student body this year represents a wide geographical distribution: from Springfield, Mass., to Los Angeles, Calif.; from Seattle, Wash., to Washington, D. C.; from St. Paul, Minn. to Dallas, Tex. Those coming the longest distance are the Rev. John Aaron of Madras, India, who is completing his work and preparing to return to his native land this winter, and Wai On Shim of Honolulu. Mr. Shim is an older man than the average, and has for a number of years been engaged in the banking business in Honolulu before he decided to study for holy orders.

Of the students now in Western Seminary only two lack college degrees, the faculty and trustees now requiring men to take their college degrees before granting the degree in Divinity.

† Necrology †

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

HOPE H. LUMPKIN, PRIEST

MADISON, WIS.—The Rev. Hope Henry Lumpkin, Ph.D., rector of Grace Church, Madison, Wis., and an honorary canon of All Saints' Cathedral, Milwaukee, died early Tuesday morning, October 11th, at his family home in Columbia, S. C., where he went two weeks ago. He had been in poor health since July.

Born October 9, 1882, at Union Point, Ga., Hope Henry Lumpkin, at the age of 16, went with his parents to the South Carolina city. He received a bachelor of arts degree at the University of South



REV. H. H. LUMPKIN, PH.D.

Carolina in 1904 and his degree in theology from Sewanee theological college of the University of the South in 1907. He was ordained deacon in 1907 by Bishop Weed and priest the following year by Bishop Guerry. From 1907 to 1908, Dr. Lumpkin was assistant pastor of the Church of the Holy Communion, Charleston, S. C., and during the following years he was rector of St. Matthew's Church, Darlington; Trinity Church, Society Hill; and St. Bartholomew's Church, Hartsville, all in South Carolina. From 1912 to 1914, he was rector of St. John's Chapel and city missionary of Charleston. He then left the South and volunteered for missionary work in Alaska, where he was priest in charge of St. Matthew's Mission, Fairbanks, from 1914 to 1919 and was very successful there. After leaving Alaska, he came to Grace Church, Madison, where he has served the past twelve years.

While rector of Grace Church, Dr. Lumpkin studied at the University of Wisconsin, receiving his degree of master of arts in 1922 and doctor of philosophy in 1927. During his rectorship at Grace Church, the church was partially rebuilt.

A chapel was added, the parish house was enlarged, and a new altar and new organ were given. While he was a devoted Churchman, his ministrations overflowed to the entire community.

As a member of the executive board, chairman of the department of Christian social service, and chairman of the commission on evangelism, Dr. Lumpkin was very active in all affairs of the diocese, which he represented at the last General Convention. He was a member of the National Council of the Brotherhood of St. Andrew and of the department of social service of the Synod of the Midwest. As a distinguished preacher, he was in demand in all parts of the Church. Dr. Lumpkin was the author of articles in many of the religious and secular magazines.

Surviving him are his widow, four sons, Henry, a freshman at the University of Wisconsin; John, a senior at Wisconsin high school; William, now attending Sewanee Theological Seminary in Tennessee; Robert, who is with his mother; and three brothers and three sisters.

Funeral services were conducted on October 13th, at Trinity Church, Columbia, S. C., by the Rev. H. D. Phillips, D.D., rector, assisted by the Bishop of South Carolina, the Rt. Rev. K. G. Finlay, D.D., with interment in the same city. Memorial services were held at Grace Church, Madison, Wis., at the same hour, with the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Chief Justice Marvin B. Rosenberry of the Wisconsin supreme court, who is senior warden of Grace Church; and Dr. E. A. Birge, president emeritus of the University of Wisconsin, as speakers. Attending in a body were the following organizations: the Madison Ministerial Union, Masonic Lodge, and the Rotary Club of Madison. A requiem Mass was held in Grace Church the following morning at 8 o'clock, the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison, being the celebrant. Other requiem Masses have been held at All Saints' Cathedral, Milwaukee, St. Andrew's Church, and St. Francis House Chapel, Madison.

JOHN RIPLEY FREEMAN

PROVIDENCE, R. I.—John Ripley Freeman, one of the leading engineers in the world and closely associated with President Hoover in that profession, died here October 6th at the age of 77. He was well known throughout the world. The funeral service was conducted October 9th by Dr. William Appleton Lawrence, rector of Grace Church.

EDWARD GUEST GIBSON

BALTIMORE—Edward Guest Gibson, chancellor of the diocese of Maryland and a very active layman, died suddenly at his home from heart attack on October 4th.

His passing is a great loss not only to Maryland but to the whole Church. Besides being chancellor of his diocese, he was delegate several times to the General Convention; member of the executive council of the diocese, trustee of the Church Home and Infirmary, trustee of

Hannah More Academy, and a member of the lay council of the Pro-Cathedral.

He was buried on October 6th, funeral services being conducted by Bishop Helfenstein, assisted by the Rev. Dr. William A. McClenthen and the Rev. H. N. Arrow-smith, in the Pro-Cathedral. Interment was made in Greenmount Cemetery, Baltimore.

Mr. Gibson is survived by his widow; two daughters, Mrs. Jack Ewing and Miss Cecile Guest Gibson; one grandson, and a sister, Mrs. Morris Morgan.

MRS. EMILY T. GILBOUGH

ANCON, C. Z.—Funeral services for Mrs. Emily T. Gilbough, aunt of the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, were held September 22d in the Cathedral of St. Luke, Ancon, the Very Rev. Samuel A. Wragg, dean of the Cathedral, officiating, assisted by the Rev. Fr. A. F. Nightengale, rector of St. Paul's Church, Panama, and the Rev. E. J. Cooper, rector of Christ Church, Colon. After the service, the body was removed to the Gorgas Hospital Morgue, where it was cremated.

Mrs. Gilbough died September 16th at Port au Prince at the home of the Bishop, with whom she lived in Haiti. The Bishop accompanied the body to the Isthmus.

MRS. RALPH H. NORTH

PHILADELPHIA—With the death on September 21st at Castine, Me., of Mrs. Ralph H. North, Grace Church, Mt. Airy, lost one of its most devoted members.

For seventeen years Mrs. North served as United Thank Offering treasurer in her parish and from 1913 to 1919 she was diocesan treasurer of the United Thank Offering, attending the General Convention at each triennium. It was her ambition to have every woman in the parish a contributor to the United Thank Offering, and her efforts resulted in a 100% offering from Grace Church, Mt. Airy.

Mrs. North was several times president of the Woman's Auxiliary and of the guild of Grace Church. She was vice-president to the Woman's Aid of the convocation of Germantown from 1910 to 1931. She served on the board of the House of Rest, a home for aged people. During the war she formed a prayer guild at St. Luke's, Germantown.

Mrs. North is survived by her husband, a son, and a daughter.

MRS. EDWARD C. SMITH

WOODMERE, L. I.—Mrs. Amanda Smith, wife of Dr. Edward C. Smith, a local officer of the Boy Scouts of America, died at her home here on October 3d.

Mrs. Smith was a member of the Daughters of the King and the Auxiliary of Hewlett. Her husband and a daughter survive her.

NEWS IN BRIEF

UTAH—The Rev. W. M. Partridge, of Boston, Mass., arrived in Salt Lake City October 5th. He left New York last May, but he has held many services along the way. He plans to depart immediately for the Utah Indian country.

Church Services

California

Church of the Advent, San Francisco

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 REV. K. A. VIALI, S.S.J.E., Rector
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 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
 REV. AUSTIN PARDUE, Rector
 Sundays 8, 9:30, 11 A.M.; 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days.

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
 REV. H. PERCY SILVER, S.T.D., Rector
 Sundays 8, 10, 11 A.M., 4 P.M.
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Holy Cross Church, Kingston, N. Y.

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 REV. A. APPLETON PACKARD, JR., Rector
 Sundays: Low Mass, 7:30 A.M.
 Church school, 9:30 A.M.
 Sung Mass and Sermon, 10:30 A.M.
 Vespers and Benediction, 4:00 P.M.
 Week-days: Daily Mass, 7:00 A.M. Greater
 Holy Days, additional Mass, 9:00 A.M.
 Friday Mass: 9:00 A.M.
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.
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46th St., between Sixth and Seventh Aves.
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 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
 Vespers, Sermon and Benediction, 8.
 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
 Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

New York

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

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 11—Missa Cantata—Sermon; 4—Vespers.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Mass at 7, 8, 9:15 (Sung), and 11
 (High). Solemn Vespers at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Address and Benediction at 8.
 Confessions: Fri. 3-5, 7-8; Sat. 11-12, 3-5, 7-9.

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.
 Daily: Masses, 7 and 7:45. Also Thursdays
 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

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

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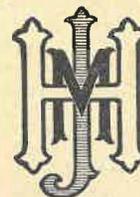
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ANNOUNCEMENTS

Caution

SHIVERS—Caution is suggested to clergy with regard to a woman calling herself Mrs. AGNES T. SHIVERS and professing to come from Columbus, Ga. She is said to be wanted by the police of Phoenix, Ariz. Further information may be obtained from Dean Lane, 100 W. Roosevelt St., Phoenix, Ariz.

Died

CARSON—FRANCIS THOMAS CARSON, youngest brother of the Rt. Rev. H. R. Carson, died suddenly of pneumonia, in New York City, on October 7, 1932. R. I. P.

GILBOUGH—EMILY THOMAS GILBOUGH died at the home of her nephew, the Rt. Rev. H. R. Carson, on September 16, 1932, in her 87th year. After burial services at the Cathedrals in Port au Prince, Haiti, and Ancon, Panama Canal Zone, her body was cremated and at some future date the ashes will be buried with those of her husband, Mr. John Warren Gilbough, late of Chester County, Pennsylvania and New York City, in Woodlands Cemetery, Philadelphia. R. I. P.

HOOKE—ELISABETH WORK HOOKER, widow of William Augustus Hooker, and daughter of the late John Clinton Work, at her home in Farmington, Conn., on September 26th. Burial was from St. James' Church, Farmington, September 29th.

UPSHAW—JULIA MORTON UPSHAW entered into life eternal at St. Luke's Hospital, St. Louis, Mo., on Sunday, October 9, 1932. Younger daughter of Thomas E. and Mary D. Webb, deceased, and sister of Thomas E. Upshaw of St. Louis and Mrs. Wade Hampton Harvey, of Cape Girardeau, Mo.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

Memorials

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

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

MARY PAULINE STEVENS
In ever loving memory of our only daughter, MARY PAULINE STEVENS, who entered Paradise on October 17, 1918.

"In the companionship of Saints, in the ample folds of Thy great love."

APPEAL

HELP IS SOUGHT for the care of some bright and worthwhile motherless children. The sisters of the Holy Nativity, at Oneida, Wis., are interested in providing for the care and education of these children, and in also giving them proper Christian influence. Send Replies to SISTERS OF THE HOLY NATIVITY, Oneida, Wis.

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Miscellaneous

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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

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EDITORIAL COMMENT 323
A Vision or a Dream?—Unity—Why People Attend Church—Science and Christianity—Not Surprising—Our Opportunity—The Way of Prayer—Religious Activities—Clerical Learning.

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SAINT PETER AND THE BLACKSMITH
Louis Foley
THE FINALITY OF CHRISTIANITY
W. Norman Pittenger
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ORDINATIONS

PRIESTS

MONTANA—In Trinity Church, Jeffers, the Rev. WILLIAM T. REEVES, Jr., on October 2d was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. William F. Faber, D.D. The candidate was presented by the Rev. Robert Holmes, formerly of the diocese of Litchfield, England, and the Rev. W. F. Lewis, rector of St. James' Church, Bozeman, preached.

Mr. Reeves is to be missionary of the Jeffers field, with headquarters at Jeffers.

NEW HAMPSHIRE—In St. Andrew's Church, Hopkinton, the Rev. MOORHOUSE L. JOHNSON was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. John T. Dallas, on September 29th, the Feast of St. Michael and All Angels. The candidate was presented by the Rev. S. S. Drury, rector of St. Paul's School, Concord, the Rev. Earnest K. Ranner, novitiate of the S.S.J.E., read the litany, and the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City, preached.

Fr. Johnson is rector of St. Andrew's Church, Hopkinton.

OKLAHOMA—In St. John's Church, Norman, the Rev. FREDERIC ASHBROOK CROFT was advanced to the priesthood by the Bishop of the district, the Rt. Rev. Thomas Casady, D.D., on October 6th. The candidate was presented by the Very Rev. James Mills, dean of St. Paul's Cathedral, Oklahoma City, and the Rev. Eric Montzambert, rector of St. John's, preached the sermon.

Mr. Croft is to continue as vicar of St. John's Church, Durant, with care of missions at Hugo and Idabel.

DEACONS

NEBRASKA—REGINALD MITCHELL-HARRIS, formerly a Methodist minister, was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Ernest V. Shayler, D.D., in St. Thomas' Church, Falls City, on September 23d. Assisting in the service of ordination were the Rev. John Albert Williams, D.D., who presented the candidate; the Rev. Ernest J. Secker, vicar of St. John's, Omaha, who preached the sermon; the Rev. W. J. Petter, rector of St. Luke's, Plattsmouth, who read the Preface to the Ordinal; the Rev. George St. George Tyner, vicar of St. Paul's, Omaha, who read the litany; the Rev. W. Alfred Cave, Ph.D., rector of St. Mary's, Nebraska City, who read the epistle, and the Rev. Ralph Rohr, rector of St. Martin's, South Omaha, who served as Bishop's chaplain and master of ceremonies.

Mr. Mitchell-Harris is to serve as deacon in charge of St. Thomas' parish.

QUINCY—In St. Paul's Church, Peoria, PAUL STEWART FERGUSON, M.D., was ordained to the diaconate by the Rt. Rev. Edward Fawcett, D.D., Bishop of the diocese, on October 5th. He was presented for ordination by the Rev. William L. Essex, and the Rev. C. A. G. Heiligstedt preached.

Mr. Ferguson is to be assistant at Trinity Church, St. Louis, Mo., with address at 5602-A Delmar Blvd.

SOUTH CAROLINA—On October 5th, in St. Michael's Church, Charleston, the Rt. Rev. Albert S. Thomas, S.T.D., ordained to the diaconate EDWARD BRAILSFORD GUERRY, youngest son of the late Bishop of South Carolina. The candidate was presented by the Rev. C. H. Goodwin, rector of St. Michael's, the sermon was preached by the Rev. Sumner Guerry, brother of the candidate; the epistle was read by the Rev. H. W. Starr; the litany by the Rev. Wallace Martin; and the Rev. S. C. Beckwith, rector of St. Philip's Church, Charleston, acted as master of ceremonies.

Mr. Guerry is the third son of the late Bishop to enter the ministry—the other two being the Rev. Moultrie Guerry, chaplain of the University of the South, Sewanee, Tenn., and the Rev. Sumner Guerry, priest in charge of the Church of the Good Shepherd, North Charleston, and St. Peter's-by-the-Sea, Chicora Place. The oldest brother, Dr. Alexander Guerry, is president of the University of Chattanooga, Chattanooga, Tenn.

Mr. Guerry is a graduate of the Porter Military Academy, Charleston, and of the University of the South. January 1, 1930, he entered the Virginia Theological Seminary, from which he was graduated *cum laude* in June, 1932. He has been appointed by the Bishop as minister in charge of Trinity Church, Pinopolis, and St. Stephen's Church, St. Stephen's, with associated missions in Berkeley county.

NEWS IN BRIEF

CONNECTICUT—The annual meeting of the Seabury Society for the Preservation of the Glebe House at Woodbury was held there on October 21st.—Men out of work belonging to Trinity Church, Bridgeport, of which the Rev. Joseph A. Racioppi is rector, undertook to redecorate the church the past summer and did an excellent piece of work. Some other parishes might with profit copy their example.—The Rev. George Barnes, rector of St. Andrew's, Meriden, who has been given a six months leave of absence on account of illness is much improved and hopes to be back in his parish by the first of the year. He is now living in the old homestead in Ansonia. The Rev. Wilfred L. Greenwood is in charge.—A senior at Berkeley Divinity School, William Witmer, is in charge of St. John's, Sandy Hook, and another senior, James Goodfellow, is appointed to St. Gabriel's, East Berlin, under the Rev. Lawrence Sutcliffe, rector of St. Mark's, New Britain. Mr. Goodfellow takes also the Bible class at St. Mark's.—The Rev. Harold G. Edwards, rector of Trinity Church, Seymour, has taken care of Christ Church, Bethany, where services are held on Sunday afternoons.

MICHIGAN—A three-day conference of the diocesan council of the Brotherhood of St. Andrew in the diocese of Michigan was held from October 7th to 9th at Camp Frisbie near Waterford, the diocesan camp for younger boys, with an attendance of sixty young men. Approximately thirty-five chapters of the Brotherhood are active in the diocese at the present, and it is planned to inaugurate eight or ten new chapters in the near future.—The fifth annual conference for women workers in the diocesan department of missions was held at the Girls' Friendly Society Holiday House, Pine Lake, under the direction of the Ven. Leonard P. Hagger, from October 4th to 6th. The theme of study throughout the conference was Effective Teaching.—The annual young people's conference of the diocese at which several hundred delegates from the 125 parishes and missions are expected to be present, will be held this fall on the week-end of October 21-23 in St. Paul's Church, Flint. Program arrangements are under the direction of the Rev. Irwin C. Johnson, diocesan director of boys' and young people's work.—The Detroit Church normal school, an activity of the diocesan department of religious education entered upon its sixteenth consecutive season in St. Paul's Cathedral on October 4th. The school, which will continue for ten Tuesdays, closing on December 6th, again is under the direction of Ernest E. Piper, diocesan superintendent of religious education. Cooperating in its administration are the women's organizations of the diocese, the department of social service, the Girls' Friendly Society, Brotherhood of St. Andrew, and Young People's Fellowship.

NEWARK—A parish reception on October 5th marked the tenth anniversary of the Rev. John E. Bailey as vicar of All Saints' Church, Glen Rock. Before the reception itself there was an organ recital by Harry L. Gotschalk, artist soloist for the Estey Organ Co., who rendered his program on the new organ installed a few months ago. Speaking for the parishioners, Francis E. Boyce, warden of the church, reviewed Mr. Bailey's work in Glen Rock and presented the vicar and Mrs. Bailey with an electric mantel clock.—On October 5th an address on Evangelistic Work was made by Miss Helen Skiles of Japan at the meeting of the Woman's Auxiliary of the diocese of Newark, at Trinity House, Newark.

OLYMPIA—The field department of the diocese. the Rev. Walter G. Horn, chairman, is dividing itself personally among the parishes and missions of the diocese, exchanging with the rectors thereof, in order to bring before the congregations the needs of the diocese and general Church.—The department of religious education, the Rev. E. C. Schmeiser, chairman, is conducting a teachers' training course on the Monday evenings of October in an endeavor to bring through experts the best experience to the Church school teachers in and near Seattle. The venue is the Church of the Epiphany, the Rev. Dr. George A. Wieland, rector.—The Most Rev. Adam U. dePencier, Archbishop of British Columbia, visited St. Paul's Church, Bellingham, recently and dedicated a stained glass window to the memory of Mrs. E. W. Purdy, communicant of that church and late wife of the president of the First National Bank of Bellingham, who, with their daughters presented the window. It is one of a series planned when the church was built and illustrating the life of Our Lord. Bellingham is only 25 miles

from the Canadian border, and Mrs. Purdy was a native of British Columbia. The rector of St. Paul's is the Rev. T. DeWitt Tanner, who lately came to the diocese from Joliet, Ill.—Wilber Brotherton Huston, who created great interest throughout the country and the world three years ago when he won the first scholarship offered by the late Thomas A. Edison and open to boys throughout the United States, has returned to the Massachusetts Institute of Technology after spending the summer with his father and mother, Bishop and Mrs. S. Arthur Huston, at Port Madison, near Seattle. Mr. Huston has entered his senior year and is general manager of the *Tech Engineering News*, the official paper of the Institute.

PITTSBURGH—The Pittsburgh clericus held its October meeting at Trinity Cathedral House on October 10th, guests of Dean N. R. High Moor. An illustrated lecture upon Petra was given by the Rev. Dr. Kelso, dean of the Western Theological Seminary, Pittsburgh.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was the guest speaker at the Carmichael's Rotary Club, on October 11th.—The Church schools of the diocese made their second annual pilgrimage to St. Margaret's Hospital, Pittsburgh, on October 9th. There was a special service and presentation of the offerings received during the past year through the St. Margaret Elephants. Bishop Mann was in charge of the service and made the address. The pilgrimage was sponsored by the Free Bed Fund Committee of the hospital. St. Margaret's receives no state aid.—A very successful daily vacation Church school was conducted in St. John's Church, Donora, under the direction of Miss Evelyn G. Buchanan, diocesan superintendent of religious education.—The Rev. C. A. Thomas, rector of St. Thomas' Church, Barnesboro, has made a survey of Cambria County. The survey shows communicants in nine different towns in the vicinity of Barnesboro and environs.—The Rev. William S. Thomas, rector of All Saints' Church, Aliquippa, recently provided the service at Western Penitentiary. He was assisted in the service by the choir of All Saints'. This is an annual event for Mr. Thomas and his choir.

MINNESOTA—More than 1,000 lay men and women have heard the presentation of the program of the Church, general and diocesan, at the eight field department conferences held in the eight deaneries of the diocese of Minnesota during the past month. The success of these conferences has convinced the field department that this method is far superior to the one central conference idea used in previous years.

ROCHESTER—St. Paul's Church, Rochester, is inaugurating a mixed vested choir under the leadership of the new organist and choirmaster, Harold H. Gleason in place of the boy choir which has sung at that church for nearly fifty years. St. Paul's boy choir was the oldest in the city and the passing of it is viewed with much regret. The change is being made as a point of economy in these times of depression.—Bishop Ferris opened the campaign for church attendance throughout October with a quiet hour for clergy, following a celebration of the Holy Communion, in Christ Church, Rochester, on September 28th. October 9th was Family Sunday. The clergy are planning uniform themes for their sermons throughout October.—The fall convocation meetings of the deaneries are planned for October 25th at Hornell; October 26th at Belmont; October 27th at Canandaigua; and October 28th at Rochester. These meetings will be devoted to the preparation for the every member canvass and the chief speaker is to be Bishop Cross of Spokane.

SOUTHERN VIRGINIA—The Norfolk convocation held its fall meeting at Emmanuel Church, Kempsville, September 26th and 27th. The general topic discussed was Prophecy, Past and Present. At the business session a new constitution was adopted changing the name to Tidewater convocation. The Rev. Walter C. Whitaker, D.D., was elected dean and the Rev. William Brayshaw was elected secretary-treasurer.—On September 28th and 29th the Southside convocation met at St. John's Church, Halifax, Va. At this meeting the general topic was Church Finances. On the second day convocation assembled at St. Thomas' Church, Clarkton. The main feature was an address on the Church's Program by Bishop Thomson. The spring meeting will be held at Lawrenceville and the topic for discussion is The Functions of the Ministry. The officers elected were: Dean, the Rev. E. R. Carter, D.D.; vice-dean, the Rev. Myron B. Marshall; secretary, the Rev. J. R. McAllister; treasurer, the Rev. C. P. Shelton.

NEWS IN BRIEF

ALBANY—The recently completed guild house of St. Peter's Church, Albany, was dedicated by the rector, the Rev. C. C. Harriman, on October 9th. The Potts guild house is a memorial gift to the parish and bears the name of the donor, Jesse Walker Potts, who provided it in memory of a sister, Sarah Benham Potts. It completes a fine plant in the heart of the city, including the historic church, parish house, and rectory.

LONG ISLAND—Two hundred Church school teachers and officers of the diocese were present on September 28th at a dinner-meeting in Brooklyn to make plans for the winter work in religious education. Bishop Larned, and Dr. Samuel L. Hamilton, chairman of the Department of Religious Education at New York University, were the speakers.—The Church of the Redeemer, Brooklyn, is raising funds for a bas-relief memorial tablet to Bishop Darlington. This is especially fitting, as the Bishop was ordained in this church, and has many friends still in residence thereabout.—The Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, delivered an address and read an original poem at the recent tenth annual convention of the Order of Ahepa, in Baltimore, Md.—Eighty-five members of the Daughters of the King attended the seventy-sixth diocesan assembly of that order on October 5th at St. Thomas' Church, Brooklyn. The Rev. Duncan M. Genns, rector of St. Thomas', preached the sermon at the service preceding the meeting.—Officers were elected for the coming year at the first fall meeting of the Long Island Clerical League, as follows: president, the Rev. Reginald H. Scott of Freeport; vice-president, the Rev. John H. S. Putnam of the Church of the Good Shepherd, Brooklyn; secretary, the Rev. John L. Zacker of the Church of St. John the Baptist, Brooklyn; treasurer, re-elected after several years of faithful service, the Rev. George F. Miller, D.D., of St. Augustine's Church, Brooklyn.

MICHIGAN—As a preliminary step to the every member canvass in the diocese of Michigan, eight regional conferences are being held in Alpena, Bay City, Flint, Jackson, Wyandotte, Royal Oak, Detroit, and Port Huron, between October 12th and 24th.—Headed by the Rt. Rev. Herman Page, D.D., Bishop of the diocese, a delegation of clergymen, laymen, and women attended the meeting of the synod of the fifth province in Cleveland, Ohio, October 18th-19th.

SPOKANE—About one hundred and fifty laymen of the Cathedral of St. John the Evangelist, Spokane, and the other churches within the Spokane deanery met at the cathedral crypt September 26th to greet the Rev. Charles E. McAllister, new dean of the Cathedral. After an introduction by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, Dean McAllister delivered a vigorous address. The Rev. David R. Covell, field secretary for the National Council, gave a talk concerning the every member canvass and the missionary need of the hour.

WESTERN MICHIGAN—On October 11th a reception was tendered by St. Paul's parish, Muskegon, to the incoming rector, the Rev. John K. Coolidge, and his wife. There was a large attendance of parishioners and the diocese was represented by Bishop and Mrs. McCormick, Dean and Mrs. Jackson, Dr. and Mrs. James E. Wilkinson, and the Rev. H. A. Hanson and Mrs. Hanson. Mr. Coolidge began his ministry at Muskegon on October 2d, and he and his family are now settled in the rectory.

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