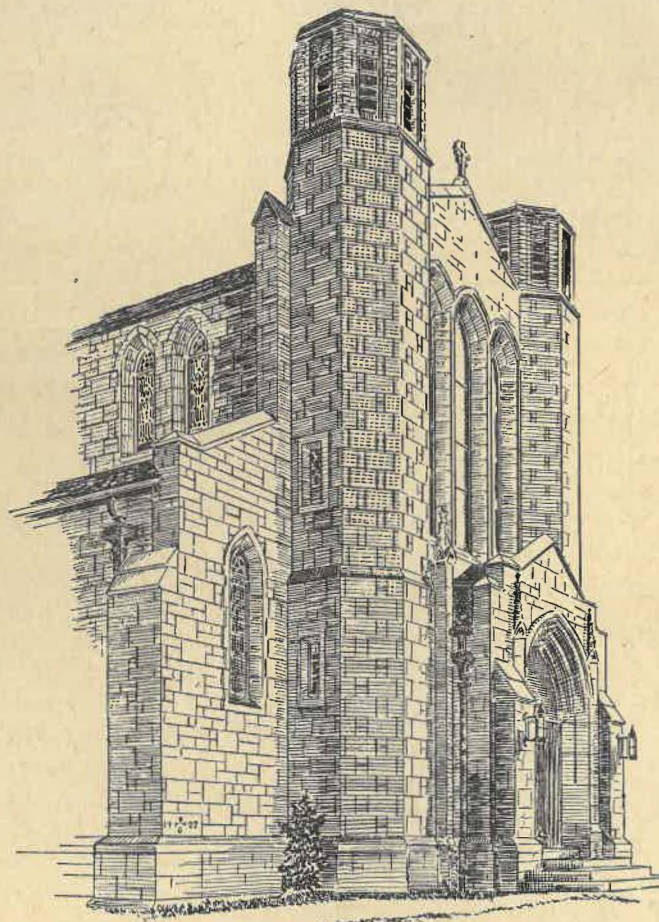


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[See THE LIVING CHURCH of October 1st]

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Church Calendar



OCTOBER

- 9. Twentieth Sunday after Trinity.
- 16. Twenty-first Sunday after Trinity.
- 18. Tuesday, St. Luke.
- 23. Twenty-second Sunday after Trinity.
- 27. Canadian General Synod of Toronto.
- 28. Friday, SS. Simon and Jude.
- 30. Twenty-third Sunday after Trinity.
- 31. Monday.

CALENDAR OF COMING EVENTS

OCTOBER

- 11, 12, 13. Provincial Conference of Colored Church Workers at Savannah, Ga.
- 12, 13. National Council meeting.
- 15. Newark Teaching Mission.
- 18. Provincial Synod of the Southwest at St. Louis.
- Thirteenth synod, province of Washington, at Pittsburgh.
- 19. Synod of the Midwest at Cleveland.
- 19, 20. New York Diocesan Clergy Conference at Lake Mahopac.
- 27. Regional Catholic Congress at Christ Church, Bordentown, N. J.
- Canadian General Synod at Toronto.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 17-22. St. Michael and All Angels, Philadelphia.

NEWS IN BRIEF

MICHIGAN—Under the direction of the Rev. H. Ralph Higgins, senior curate, and a staff of 55 trained leaders, the department of religious education of St. Paul's Cathedral, Detroit, set in operation on a recent Sunday a program beginning with the nursery department and including courses for adults. A special class will meet with Mr. Higgins each Monday evening, and adults not able to affiliate with this group may avail themselves of over a dozen courses of systematic study through the home department of the Cathedral's religious education work.

NEVADA—Taking advantage of his spare hours during the summer months the Rev. F. D. Graves undertook to clean and decorate the chancel walls of St. Stephen's University Chapel at Reno. He also made several alterations to the interior. The result is one which could well be copied in larger and more pretentious buildings. With stencilled designs in blue to lend height to the chancel, illuminated lettering of some Bible verses around the sanctuary, new gold brocade hangings, and new chancel furniture, hand carved by Chaplain Graves, the chapel has become a spot where students may find rest and quiet and inspiration.

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.

"Omnes qui Relinquant"

TO THE EDITOR: May I, through you, heartily shake the hand, as it were, of "a convert from Romanism," whose blood-stirring article you published in the issue of September 10th? I should like to know him and in some way earn the privilege to be added by him to the number of those whom he counts as friends in the American Church. If he has not read it, it will do his soul good to read *A Short Handbook of Public Worship* by Canon Dearmer, "written at the request of and in collaboration with the Worship and Order Group, and published with their full approval." "The Archbishop of Canterbury and the Archbishop of York cordially approve of the motive and aim of this book, and commend it to the careful study of all who have any responsibility for the ordering of Public Worship in the Church."

Our brother would be sympathetic with the author's kindly, persuasive plea for the following of Anglican tradition by Anglicans rather than "turning aside from the glorious realities of their own Church, and the priceless heritage of their English and American tradition, to wallow in imitation Roman liturgies they do not understand, and apeing a theology the meaning of which they cannot even realize," as he (the writer of the article) so graphically describes those who do such things. I should be happy to present him with a copy of this little book, if he will allow me the honor. I also would like to invite him to join the American branch of the Anglican Society, recently formed in the U.S.A., of which Bishop Oldham is president, and the Rev. Charles E. Hill, Christ Church, Ballston Spa, N. Y., is secretary; and incidentally any other priest or any bishop, deacon, or lay person, who may happen to read this letter, and who sees the incongruity and the harm of ceremonial which overlays and often contradicts our services, and is interested in furthering the cause of the Anglican use for Anglicans.

May I express the hope that our brother may increasingly find joy in his ministrations in the American Church, and understanding friends in our communion and fellowship.

(Rev.) FREDERIC W. FITTS.

Roxbury, Mass.

"Our" Church

TO THE EDITOR: May I protest the increasing frequency of the use of the expression, even in your editorials, "Our Church," "This Church of ours"?

The Church is not ours but God's. She does not belong to us. We belong to her.

The Protestant denominations have a perfect right, to claim as theirs, the various bodies they formed on leaving the Church, and if they look up their histories they find their ancestors did leave the Church, thus making schism; and the schism is as much schism today as on the day it was made, time making no difference.

The Church is from God to man, not from man to God, and God gave a Church and not churches.

The first Congregationalists learned very promptly and conclusively what God thought of their attempt to make a "church" as good as the one He had called them into, and a *ministry as valid* as the one He had given.

At least their leaders, Korah, Dathan, and Abiram, had no room for doubt.

In his letter printed in The Living Church of August 27th, the Rev. Ruter W. Springer writes to you of "your church," in two separate paragraphs, and also calls The Church "It."

We cannot expect better language from Protestants than we ourselves use, nor can we hope for reunion until we make it plain that we have no freedom that extends to giving up what does not belong to us, but was given to us, *in trust*, by God Himself.

The laity get a little weary sometimes when so many of the clergy make the same vows, once, twice, and three times, and break them just as readily. Reunion does not lie *that way*. Compromise never worked well yet.

The Church door remains open just as it was open when Protestants left her, and if they are as anxious for reunion as they profess to be, they will come back through that door and accept what God gave to all His people, but they have no right to ask us to give up what we hold, *in trust*, from Him.

Taking our proper name, and making plain that we are not another denomination of Protestants, would help a lot.

Boston.

M. BRUCE.

If we may address "Our Father," as taught by "Our Lord," surely it is correct to speak of "our Church." It is ours just because we belong to it, just as God is our Father because we are His children.—THE EDITOR.

Objects to "Churchman" Series

TO THE EDITOR: I am not in the habit of making complaints, but when I received my copy of THE LIVING CHURCH today I felt after reading the article on page 511 [L. C., September 24th] that I must voice my opinion. I think it is a very nice idea to have an article by different laymen from time to time telling why they are Churchmen, but when I read the views of the Hon. George W. Wickersham I was aghast.

Of course, I must admit, he had a bad start in life when he was associated with the Quakers. He says he was unsatisfied with the form of worship in the meeting house of the Friends. But he is an Episcopalian, and as such I believe him to be a very fine character. But in one sentence he forfeits all claim to being even a Christian. In the first place, he says he has no sympathy for the Anglo-Catholic wing of the Church. That is sad enough, but when he says, "The idea of the Mass is abhorrent to me," in other words, "Holy Communion" is abhorrent to him, the bond of union between God and man he abhors.

I have great sympathy for this gentleman because I feel sure he is the type who goes contentedly to Morning Prayer at 11 A.M. each Sunday, and receives, I suppose he calls it, "the Lord's Supper," not the "Blessed Sacrament," once or twice a year. According to St. Augustine "no one eats the Flesh unless he first adores." I doubt if the Hon. Mr. Wickersham knows what all this means.

I have, though, no quarrel with this gentleman, but with an outstanding Catholic paper which presumes to ask so Protestant-minded a man to give his reasons for being an Episcopalian.

Brooklyn, N. Y.

BERTHA C. PEARCE.

From a Canadian Churchman

TO THE EDITOR: I am sure Canadian Churchmen feel grateful for the kind editorial reference in your issue of September 10th to the diocese of Quebec's celebration of the Centenary of the Oxford Movement, but it may, unintentionally, give some the wrong slant as to the Churchmanship of the diocese.

Quebec has always been marked among the Canadian dioceses for its sympathy with the principles of the Oxford Movement. As far back as forty years ago when Fr. Ignatius of Llanthony came to America, the Bishop of Quebec was the only bishop on this side of the Atlantic to invite him to his diocese as his guest. Quebec Cathedral is commonly referred to by Churchpeople there as the "English Cathedral," even the French Romans speak of it as *Cathedrale Anglais*, only a few Irish Romans referring to it as the Protestant Cathedral.

It is true there have been no ritual developments, owing to the dislike of being in any way like the Romans, but the teaching is there. The principal parish in Quebec City has had perpetual reservation for years, but compared with American standards, no ritual.

Longueuil, Quebec. A. G. M. MILLER.

Defining Words

TO THE EDITOR: The St. Louis affair and the comments thereon are a good illustration of the need in any argument for beginning with a clear definition of the words used. (There was a very useful editorial in THE LIVING CHURCH some time ago on the various meanings of the word "Protestant.") In about four-fifths of the disputes of the world, the arguers who first defined their terms would discover to their considerable astonishment that they really agreed in opinions all the time, but had been using the same word with two quite different meanings. In the other fifth, each would understand better what his opponent really thought, and what could be done about it. Well-intentioned, sloppy thinking is responsible for far more evil than we realize. Accuracy is not a popular virtue in this age, but we would do well to remember that accuracy is simply our endeavor to get at the truth, and that God Himself is absolute and eternal Truth. No "frenzied hunting for unifying formulas which might mean anything one chose" will take the place of that.

FRANCES J. SHRIVER.

Staten Island, N. Y.

Man in the Street Bewildered

TO THE EDITOR: In THE LIVING CHURCH of September 24th the Rev. B. Z. Stambaugh . . . writes: "If you have been taught to look upon the book of Jonah as history . . . you have probably wondered why the book was ever included in the canon of Holy Scripture. You have realized that the *miracle of the great fish is utterly pointless*" (italics mine).

According to St. Matthew 12:40, Our Blessed Lord and Saviour Jesus Christ said: "For as Jonas was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth." And according to St. Matthew 12:39, 16:4, and St. Luke 11:29 Our Lord Jesus Christ said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." And "the man in the street" bewildered cries: Which is which?

(Rev.) JOHN H. DEVRIES.

Old Saybrook, Conn.

Clerical Changes

APPOINTMENTS ACCEPTED

DYSART, Rev. JOHN, D.D., formerly of Flint, Mich.; to be in charge of St. Paul's Church, Council Bluffs, Ia. Address, Box 143, Council Bluffs.

HOPPER, Rev. C. A., formerly curate of Grace Church, Cleveland; to be rector of St. John's Church, Cambridge, Ohio. (S.O.)

NICHOLS, Rev. C. E. O., formerly of the diocese of Maine; has become vicar of St. Mary's Church, Warwick Neck, R. I. Address, Box 401, Warwick, R. I.

TYNDELL, Rev. CHARLES NOYES, S.T.D., rector of Trinity Church, Fort Wayne, Ind. (N.I.); to be rector of St. Peter's Church, Niagara Falls, N. Y. (W.N.Y.) November 1st.

RESIGNATIONS

JACKSON, Rev. J. FRANK, D.D., as priest in charge of St. Christopher's Mission, Gates Mills, Ohio; to retire.

MORGAN, Rev. WILLIAM E., Ph.D., as rector of St. Andrew's Church, New Haven, Conn.; to retire. Address, 1285 Boulevard, New Haven, Conn.

NEW ADDRESSES

GARDNER, Rev. WILLIAM E., D.D., assistant at Trinity Church, Boston, formerly 5 Arlington St.; 50 Commonwealth Ave., Boston.

SCHUYLER, Rev. HAMILTON, Litt.D., honorary canon of Trinity Cathedral, Trenton, N. J., formerly 38 Perdicaris Place; 138 W. State St., Trenton, N. J.

SIDENER, Rev. HERMAN S., rector of St. Alban's Church, Cleveland Heights, Ohio, formerly 2585 Euclid Heights; 3048 Somerton Road, Cleveland Heights, Ohio.

ORDINATIONS

PRIEST

MARYLAND—On September 29th, the Bishop of the diocese, the Rt. Rev. Edward Trail Helfenstein, D.D., advanced the Rev. HARVEY LEE MARSTON to the priesthood in St. Michael and All Angels' Church, Baltimore. The candidate was presented by the Rev. Don Frank Fenn, D.D., and the sermon was preached by the Rev. Luke M. White, D.D.

Mr. Marston is to be assistant at St. Luke's Church, Montclair, N. J., with address at 148 Park St.

DEACON

ARIZONA—On September 8th in St. Luke's Church, Prescott, HOWARD H. CARPENTER was ordained to the diaconate by the Rt. Rev. Walter Mitchell, D.D. The candidate was presented by the Rev. J. Helms, Dean Lane of the Cathedral read the epistle, the ordinand read the gospel, the litany was taken by the Rev. W. A. Thomas of Kingman, and the ante-Communion by the rector of the parish, the Rev. Alfred W. Nicholls.

Mr. Carpenter for the present is to fill the vacant mission at Nogales, on the Mexican border, and has already taken charge.

NEWS IN BRIEF

CALIFORNIA—The clerical seminar began its meetings for this season on September 19th, with a dinner in the new parish hall at All Saints' Church, San Francisco. The book taken for this year's study is Canon Raven's *Jesus and the Gospel of Love*.—The fortieth anniversary of the laying of the cornerstone of the present Trinity Church, San Francisco, and the tenth anniversary of the coming of the present rector, the Rev. Charles R. Deems, D.D., was celebrated on September 16th. After the service, at a social gathering in the parish hall, sketches of parish history were given, a presentation was made to the rector, and the announcement was made of the institution of an endowment fund to meet the future needs.

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GREEN QUARTERLY

The Anglo-Catholic Magazine

Autumn, 1932

Churchmen will enjoy Fr. Rosenthal's lively article in the Autumn Green Quarterly, "I Like America."

Fr. Rosenthal who with Fr. Russell recently traveled more than 20,000 miles in America, visiting parishes everywhere, does like America, its people, customs, plumbing, and all; and he likes the Catholic Movement. Read "I Like America" and get an energetic, good-humored, unbiased outlook, from English eyes, on us and our Catholic Movement.

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NOVELS WORTH READING
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No. 23

EDITORIALS & COMMENTS

Emeritus

ALMOST EVERYONE concerned heartily commended the beloved rector who, when he became rector emeritus, immediately moved as far from his old parish as he conveniently could. "Wise man," they all said. Some of them went on to remark that the new rector would be grateful to begin work without having the watchful, though kindly, eye of the old rector upon him. Others added that the new rector would find it so much easier to make changes in parochial matters. Still others observed that the inevitable comparisons between the old rector and the new would not be so apparent and embarrassing to the new rector. Of course the old rector was at the church and in the chancel and before the altar sometimes, indeed at regular times. But he was not there all the time. He definitely and markedly made his plans otherwise. He *was* a wise man.

It was not so very long before his wisdom slightly bothered the new rector. He was young, the new rector; and he was not unwise himself. Things came up in the parish which perplexed him. He felt the need of the advice of a discreet person who knew all the ins and outs of these problems. The rector emeritus was that person. And it took over an hour to get up to his house. The telephone has its drawbacks, and some things cannot be discussed adequately by mail. The new rector made the journey, when he thought he really must have the light the old rector could shed on his problems. It was rather a bother. But it could not possibly have been the bother that the unwanted counsel of the old rector would have been. The rector emeritus had not trusted himself to live near enough to his old parish to see what was happening. He knew the past, and it was at the new rector's disposal when he required it.

It is interesting to reflect upon the fact that the new rector was not among those who agreed that it was better so. He was quite sure that he would have liked the rector emeritus as a next-door neighbor. Perhaps he *would* have. That rector emeritus was a wise man; very likely he could have stood the test which he preferred not to make. Others have stood it. They have continued to live in their old parishes, and with mutual satisfaction. One rector emeritus was a remarkable preacher.

His able young successor was often asked if he did not find it hard to preach at all with the old rector before him. "No," he always replied; "it helps me. I prepare my sermon as well as I can, and preach it the best I know how, partly because he is going to hear it."

It scarcely need be said that this new rector is as unusual a man as the old rector. Another rector emeritus was noted for his work in the field of religious education. He lived next door to the rectory after his retirement. The new rector was asked if he did not dislike having the rector emeritus visit the Church school, where new methods were being tried. "No," he answered; "I like to have him. He is a specialist in Church school work, so he knows that new ways have to be tried out; he has done it himself." Here were two more unusual men.

There are a good many. More often than not a new rector will be glad to have the advantage of the experience of the rector emeritus. And more often than not the rector emeritus knows well that his young successor would rather ask for it than have it offered, and he will wait. So with criticisms of an unfavorable sort. Let the rector emeritus bide his time, and the new rector will ask his frank opinion on the subject of his work. The two often keep in close touch.

WHY NOT ALWAYS? This question is probably asked. Members of the parish constitute the chief reason. Naturally, the rector emeritus is a dear friend of long standing. The parishioners have been accustomed to confiding in him. Of course they will wish to tell him privately just what they think of the new rector and his works and ways—most particularly any of his ways that may differ from those of the old rector. To deal with this familiar situation calls for almost superhuman wisdom. It is an astonishing fact that so many old rectors appear to have it. But his old parishioners surely ought not to put such a strain on a beloved rector emeritus as they do when they go to him in confidence about the "new man." No wonder that a wise rector emeritus, when he can, moves to the farthest end of town!

The rector emeritus is not the only person connected with

a parish who is in what we may term the emeritus class. There is the woman who organized in the parish a branch of the Woman's Auxiliary and whose devoted efforts, extending over years, have made it one of the best in the whole Church. The time comes when she feels that she must step aside and let a younger woman take her place. Needless to say, she continues to be an active member of the parish, though less strenuously active than formerly. Here again, she and her successor usually work together in happy harmony—if allowed. But here again, members of the Auxiliary may wish to confide their doubts and disapprovals to her. She, too, requires superhuman wisdom. But she should not be called upon to use it too often.

THE EMERITUS SITUATION arises whenever any person still connected with a parish takes second place after a long term of superlatively good service. The rector, the president of the Woman's Auxiliary, the head of the Girls' Friendly Society, the superintendent of the Church school, the sacristan, or any other on the longer or shorter list in any parish. It is a matter of common knowledge that the more competent the successor is the more willing he or she is to benefit by what his or her predecessors have learned, especially the immediate predecessor. The difficulty too often is that scores of other persons offer to help by telling the immediate predecessor what they would like her to say to her successor. It is never an easy position. But the more the new and the old incumbents are allowed to work out their problem *alone*, the better. Just let the members of parishes wait until the new rector is no longer new, until the new president of the Woman's Auxiliary has "taken hold"; and they will find that the need for action or, worse, words, is over.

Emeritus: it is a good word. There is not one of us who would not like, sometime, to have it after our names. Meanwhile, let us honor those who have. And let us learn from them. We shall know them, less by what may (or may not) be after their names than by their quiet readiness to help "if and when wanted."

THE NEWS OF THE sudden death on successive days of two prominent New York rectors, Dr. Crowder and Dr. Norwood, comes as a shock to the entire Church. Both of these clergymen had a wide circle of friends and admirers, and each had won a distinctive place for himself in metropolitan Church circles.

Dr. Crowder and Dr. Norwood was widely known as a poet and preacher, both his sermons and his writings being marked by a deep spiritual insight. If his teaching as to the person of Our Lord was lacking in full recognition of His divinity, it was rich in mystical appreciation of His perfect humanity. Dr. Crowder, who came to us from the Methodists, made a notable record as a builder of churches and as pastor of his people. May both of these priests rest in peace.

Three of New York's leading parishes are now without rectors: Trinity, St. Bartholomew's, and St. James'. To some extent, these parishes represent three different viewpoints within the Church. We hope that each of the vacancies will be filled with a truly loyal and spiritual pastor who will represent the best of his school, with charity and sympathy for his fellow-Churchmen whose views differ from his own. All too often in the past the Manhattan parishes have been the battleground for eccentric (or egocentric) individualists. Here is an opportunity to replace this spirit with one of soundness in the faith and friendly coöperation in Christian fellowship.

FATHER (and now Doctor) G. D. Rosenthal, who has recently returned to England after a tour of this country on behalf of the Anglo-Catholic Congress, likes America. In the autumn number of the *Green Quarterly* he tells why. "So far as the amenities of life are concerned," he observes, "the standard of civilization is greatly in advance of ours." American plumbing and heating, American cooking, and American hospitality come in for generous praise—though not without reservations as to over-heating, ice water, and the like. As to conversation, we do not fare so well. The murder of the Lindbergh baby, the depression, and prohibition were the invariable topics of conversation. (Incidentally, he records that he met only one person who was in favor of prohibition—"a fanatical teetotaler who regarded drinking as a worse sin than adultery.") Probably Dr. Rosenthal would agree with the Abbé Dimnet, that conversation is a lost art in America. And probably most of us would feel compelled to agree with his agreement.

But it is the Catholic Movement in the American Church that impressed our English guest especially favorably. Noting that our Catholic revival is older than the Tractarian movement, dating back to our first bishop, he observes that it is "fresh, vigorous, and strong. It is developing on the right lines. And I believe that it will be equal to the opportunity that is so surely opening out before it."

Dr. Rosenthal's article is not free from the sweeping generalizations that one is so likely to make when writing of a country that one has seen largely from train windows, and his observations have necessarily been limited in their scope. When he dismisses Protestantism with the statement that it is "obviously dying," for instance, the reader must realize that his observation of Protestantism in this country cannot have been wide, and that his opinion is therefore a reflected one. With this caution in mind we heartily recommend the reading of Dr. Rosenthal's impressions, and some careful meditation on the weak points in our Catholic Movement that he points out in kindness and charity.

Finally, we may say that we like Englishmen who like America far better than those who can see nothing good "out" in this country.

TWO OTHERS of the current Church periodicals are deserving of special mention. The *Episcopal Church Sunday School Magazine* has found a new printer, and has enlarged its page size to approximately that of THE LIVING CHURCH. The October issue of this "journal of Christian education" contains the usual helpful teachers' material, together with reprints from other periodicals of articles dealing with the subject of religious education. Among the latter we note the reprint from our own columns of the interesting study of The Trend of Education in the Mission Field by the Rev. William G. Branch. Fr. Branch, by the way, has now returned to his native Wales after ten years in the American Church, and is now on the staff of Llandaff Cathedral. We wish the *E. C. S. S. Magazine* continued success in its new and enlarged size—and we venture to suggest that the date of issue be carried on the cover page of subsequent numbers.

The third number of the *Historical Magazine* of the Church contains some interesting and valuable material. A part of the important Jarvis papers, dealing with the continuity of the Church in the Revolutionary days, is published with an introduction and notes by the editor, Dr. Chorley;

Two Church Periodicals

Miss Mary F. Goodwin writes of the Christianizing of Negro slaves in colonial Virginia; Dr. Dorrance has a sketch of Benjamin C. Cutler, first city missionary of the Church; Bishop McDowell tells of the centenary of the Church in Alabama; and the editor includes some miscellaneous notes on the documentary history of the American Church.

The *Historical Magazine* can perform an invaluable service to the Church by preserving and correlating the source material of our history, as well as by publishing scholarly, well-documented monographs on historical subjects. One task that we should like to see it undertake is the publication from time to time of bibliographies of unpublished or obscure source material, indicating the libraries in which these documents may be found, for the guidance of Church and secular historians. And we trust that the next number, which will complete the first year's issues, will contain a full index to the initial volume.

BISHOP COLMORE has appealed for "several hundred dollars" to meet the hospital expenses of Mrs. Modesto Rivera, wife of the priest-in-charge at Viequez, Porto Rico, who was injured in the hurricane that devastated that island last week. There will also doubtless be other urgent

An Appeal for Porto Rico

needs, as the damage done by the storm was very great, both to the Church's property and to the populace. THE LIVING CHURCH RELIEF FUND is open to members of our FAMILY who wish to make contributions to be administered by Bishop Colmore. Light clothing is also needed, and this should be sent *prepaid* to the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, P. O. Box 1115, San Juan, P. R. We hope there will be a generous and prompt response to this appeal.

DR. LYMAN P. POWELL asks us to correct the statement in our editorial on Christian Science [L. C., October 1st] that his lectures on this subject have been delivered "under Christian Science auspices." "That was impossible," writes Dr. Powell, adding: "I know there were

Correction

Christian Scientists who did not hear my lecture because of their honest conviction that they should hear lectures only by those lecturing immediately under the auspices of their organization." This correction we gladly make.

ANSWER TO CORRESPONDENT

W. E. D.—*Ne Temere* is the name of a decree issued August 2, 1907, by the Roman Catholic Congregation of the Council introducing important modifications regarding betrothal and marriage. The decree is binding on all Roman Catholics throughout the world. The principal feature of this decree is that "marriages of [Roman] Catholics are henceforth null unless celebrated before a duly qualified priest (or the bishop of the diocese) and at least two witnesses. The same is true of marriages in which either of the parties is or has been a Catholic. The law, however, does not bind those who are not and never have been Catholics." (*Catholic Encyclopedia*, art. "Clandestinity.") The effect of the decree is that a marriage between a present or former Roman Catholic and an Anglican (for example), if it takes place in an Anglican church, is regarded as null by the Roman Catholic Church and the Roman Catholic party to it is liable to severe ecclesiastical discipline.

EPISCOPAL TELEPATHY

IN 1928 the late Bishop Tucker of Southern Virginia requested voluntary offering for diocesan missions and hoped that \$2,000 would be contributed. The diocese responded with slightly more than \$2,300. In 1932 Bishop Thomson requested voluntary offerings for the diocesan and general Church missions and hoped for \$5,000. The diocese responded with about \$5,300. This method of indicating to churches what share they should take when appeals are made for missions seems quite effective.

—*Diocesan Record, Southern Virginia.*



The Living Church Pulpit

For the Twentieth Sunday
after Trinity

EXCUSES OR MEANS OF SERVICE?

BY THE RT. REV. CAMPBELL GRAY, D.D., S.T.D.
BISHOP OF NORTHERN INDIANA

"*They made light of it.*"—ST. MATTHEW 22: 5.

IN THE PARABLE of the Great Supper, as told both by St. Matthew and St. Luke, the host had long before issued his invitations and they had been accepted. It appears to have been a custom of the great men of the East in that day to do this and then on the day of the feast to send servants to those who had already accepted the invitation and who should therefore have been prepared and ready to come. That is why their failure to come was so unwarranted.

Most of our excuses may be classified under one of these three heads—our possessions, our business, or our family obligations. They are not valid excuses but should really be the means of greater service in Our Lord's cause and of offering to Him more fully our Sacrifice of Praise and Thanksgiving.

If we hold our possessions in trust as stewards of Him who bestows them upon us, then are we co-partners with God. If we regard our business as our opportunity to serve our fellows, then it becomes our vocation. If we believe marriage to be a sacrament and typical of the union that is betwixt Christ and His Church and our family as symbolic of the Family of God, then it hallows all our other human relationships, such as our friendships, our social life, our community contacts, our citizenship and patriotism, and the world-wide brotherhood of man, which become the sphere of our evangelistic opportunity.

The Marriage Feast of the parable is an analogy of the Holy Eucharist. We should bring all our blessings regularly, at least every Lord's Day, to the altar. Shall we vitiate them by using them as excuses to stay away?

We have accepted the invitation in Baptism and then, cleansed by Absolution, we have renewed our acceptance when strengthened by the Holy Spirit in Confirmation. From our Communion and from our Sacrificial Worship, we should go forth with all the power of God to do His bidding.

But when those of the inner circle are not worthy, the servants are sent first into the streets and lanes of the city and then out into the highways and hedges. The extension of the Church comes in two ways. First, the way it ought to come is from the zeal and enthusiasm of its members, who love and appreciate the blessings of the Gospel and desire to share them with others. But, secondly, God's work does not stop when those to whom it is committed become lukewarm and fail in their privilege and responsibility. Our apathy is God's missionary opportunity. Compare the parable of the unworthy servants from whom the vineyard was taken away and given to others. Or again the dispersion of Christians, wrangling among themselves at Jerusalem, forced out into the world. Also St. Paul at Antioch spoke the word of God first to the Jews, but seeing that they put it from them and judged themselves unworthy of everlasting life, he and St. Barnabas turned to the Gentiles.

Thus are souls brought to Christ either through the prophetic fire of personal religion or by the filling of our places with those who have hitherto had less opportunity. There is an old saying, "Those who take it by inoculation often have it harder than those who get it naturally."

To all who come there is furnished the wedding garment by the host, and it is an affront to him not to put it on. High, low, rich, and poor alike are clothed in the garment of the righteousness of Christ. We should approach the worship and the work and the spread of the Kingdom not in our own self-righteousness but in the holiness of Him who died and rose again and imparts His power to us through His Holy Spirit.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE RECORD of accomplishment in our mountain missions in North Carolina, Virginia, Kentucky, and Tennessee during the summer is as notable and romantic as anything in life can be. Enriching and inspiring experiences are related.

Summer in Mountain Missions Travel by ox-cart, mule, saddle horse, buggy, and automobile, covering many thousands of miles, shows the devotion of workers and their indifference to the hard work involved.

Deaconesses and laywomen came as visitors from city parishes and gave their summer to this, to them, new field of labor.

The Daily Vacation Bible School was held at many more points than ever before. It grows rapidly in favor and covers the study of the beneficial as well as the interesting and recreational. The response of the children has been very fine, they learned to sing new hymns and enjoyed singing the old favorites, taking part in pageants and were eager to develop their ability in handwork. The Church and her services will always mean more to them.

At St. Mary's on the Mountain, one of the visitors spent a day in the mission room. She wrote her impressions, from which I quote, and which are given in the leaflet of the Sisters.

"Eyes that are lifted to the Hills for Help!"

"Have you got any suits for boys, any shoes for a girl goin' on nine? Any baby things?" Sue Ellen leaned across the counter in the mission room at St. Mary's and searched the shelves back of it with eager, expectant eyes. With one hand she grasped that of the "least one," an undernourished child of 2. In the other she clutched a "due bill" whose value was only \$3. Less than you, Madam, would spend on an evening's pleasure. To her it was infinitely precious, first for its buying power from the mission stores and secondly because she had worked so hard to get it. She had toiled away in her little patch of ground waging warfare against insects, drought, hostile weeds, and all the other adversities that make gardening such an unequal game. She had tried so hard to make her garden products of the best quality because her children needed clothing from the tallest one down to the "least one," for the baby that was coming in the cold, drear months of winter. And when at last the garden products were ready for market, she hitched the old mule to the wagon and loaded her vegetables in the dim hours of the early morning. The "least one" she took with her. The other children were left behind with many a caution about fire. She had made the trip too many times to the mission room at St. Mary's, this shy little mountain mother. She knew she would get full value for her vegetables and that her money would go twice as far, thanks to the kind friends in the cities who kept the Sisters supplied with clothing. She could not vision you, Madam, who stitched the baby clothes or fashioned the little garments as carefully and tastefully as though your own children were to wear them, because it was done in His Name, but dimly she sensed your fellowship, your love for her. And so she drove on down the rutted mountain road, across the valley, then steadily she began to climb.

At last there was the road leading to the mission gate. With a sigh of relief she drove in, hitched her team, and prepared to unload. Those in charge welcomed her as though she had brought something that was greatly needed. In return she was given a "due bill" for \$3 and a number, which was called presently and she mounted the stairs to the store. Here the boxes which your

Auxiliary sends have been unpacked and their contents carefully sorted and priced. Not much is charged, it is true. The buying power of these mountain women is so pitifully small, in these days of low prices and unemployment, but in spite of this the mountaineers always keep their self-respect and refuse charity. The Sisters are often asked why they do not give things away. Many years of experience have taught them that the system of exchange is far the best.

Sue Ellen could not afford a complete layette for the child that was coming, so she bought little shirts and dresses, a warm blanket, a sweater. Some things the Sister in charge could not supply. There were not enough shoes to go around. There never are, as a matter of fact. Nor dresses, nor blouses for boys, nor anything else. But the mountain folk are infinitely patient. Their long battle with poverty, disease, and a capricious climate had taught them resignation. Sue Ellen bought what she could and wearily moved away with a dejected droop of her shoulders. Then hope prompted her to say: "Well, I'm mighty grateful for these 'yere things. Maybe next time you-all 'll have more."

Will they? St. Mary's does all in its power, but the answer to so many prayers lies with you who are out in the world. It is dreadfully tiresome packing mission boxes. You may even wonder at times if it pays. But, oh, if you could be present when they are unpacked; if you could look into the faces of those whose help must come from the hill-top of St. Mary's, you would never doubt. You want to give and give more generously. You would feel that this unit for people, who after all are our "ain folk," with their roots deep in Anglo-Saxon soil, is all worth while. You would realize that there is no better way of teaching the lesson of Christian brotherhood. At least that is the way that one associate, who has been privileged to see a little of the work the Sisters of St. Mary's are doing, feels.

MISS PAULINE AVERILL, daughter of the Very Rev. E. W. Averill, dean of St. Paul's Cathedral, Fond du Lac, Wis., has been appointed as a worker for interdenominational service in the United States Indian School at Flandreau,

U. S. Government S. D. There are 110 Church students. **Endorses New Work** Thirteen denominations contribute to the support of the new work. Miss Averill has been specially trained in all forms of recreational activity as well as in religious drama. She has at once undertaken the study of the life of her pupils and their general aptitude, in their homes and towns on the reservation. She will also tabulate vocational opportunities for Indian young people in rural communities, towns, and cities, all of which will doubtless be of much value and supply long-needed information.

The success of this experimental service will open the door for Christian work for women in many and varied fields.

APLAN has been inaugurated in St. Stephen's Chinese Mission that on fine Sunday afternoons private cars and the school bus are requisitioned and the whole congregation is taken to some beautiful hillside or other quiet spot to hold the vesper service. In the quiet of hills and trees, under the influence of prayer, worship, and address, a spiritual benediction is found.

Recreative Worship in Manila Mission congregations in our crowded industrial cities might find equal benefit if they carried out a similar plan.

Why Not "Treat Us Human" ?

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

TWO little incidents of my summer vacation this year lead me to make a plea to the laity on behalf of the clergy and their families. It is not a plea for money, so no one need hesitate to read beyond this opening paragraph.

I was on the bathing beach and behind me were several young women talking—not seeing me. Suddenly I heard my own name in a low tone, and then this sentence: "He's all right—quite human, really; he doesn't talk religion all the time." The other incident occurred after a dinner. The young woman who sat next me was quite open and frank about it. "We've had a good time, haven't we, Bishop?" she said, and then added: "Honestly, I was scared stiff when I found where they had placed me; I didn't know how to talk to a bishop."

All of which set me thinking. I noticed how often I was asked to luncheons, teas, dinners, when some of the clergy or their families were to be present. I remembered other times when none of us clerical folk was thus honored with an invitation. Again, I noticed how, when some one was introduced, there was a moment's hesitation on the part of the person introduced, as if in mental groping, and then the question, "Do you know the Reverend Doctor So-and-So?" Always this opening question, whether the reverend gentleman happens to be a priest of the Church, a Methodist, Presbyterian, Congregational, or other minister, a famous preacher in New York, or the pastor of the lady's husband's cousin's wife.

Now, what in the world did the young woman on the beach expect a bishop to do when he went in bathing? Pause once or twice and preach at the sprawling figures in the sand? Get up a petition and go about begging for signatures to ask the village fathers to pass an ordinance regulating length and style in bathing suits? Earnestly engage in religious exhortation with all and sundry who dared greet him with a cheery good morning? Declare that the scene reminded him of the Sea of Galilee? Nail up church notices every morning on the bulletin board at the Life Guard's Throne? Preach to the gulls and fishes, like a modern St. Francis? (I wonder whether the Assisi saint preached to such simple congregations, because for a time he could get no other.)

Why was the young woman "scared stiff" at finding herself next to a clergyman at dinner? Did she expect me to fix an eye on her and begin at once to talk about her soul's life? Or ask about what Church work most keenly interested her? Or whether she "belonged" to any Church? Possibly she expected me to sit in silence for a while as though enjoying my "quiet time" and then to burst forth with an invitation to a Briar Cliff House Party. Anyway, she evidently regarded me as not quite human, natural, or by any possibility likable or interesting.

For that matter, why are the clergy almost always treated as a special class; unlike other people; uninterested in what everyday folk like to talk about; apt to be horrified about cigarette smoking; rolling their eyes in holy horror at the thought of playing a rubber or two at contract; without any topics of conversation save such as are "spiritual"—unless, perchance, the minister is a "high brow" who talks about books, especially "books of the month" and other standardized reading which no one bothers to be "up on" unless he is a herd-minded person who reads everything anybody in authority has told him he ought to enjoy?

Why is a clergyman regarded as neither flesh, fish, fowl, nor

WHEN is a person not a person? When he's a parson. ¶ As a near pun, the observation is no more clever than most word-plays. But as a representation of a popular misconception it is worth thinking about. ¶ Herein one of the most human of parsons makes a plea for recognition of his fellow clergy as "persons" as well.

good red herring? Of course, I know that our clergy are not the stilted "saints" Protestant people expect their ministers to be; but nevertheless we seem to fall into a similar classification and in consequence we miss a lot of innocent fun in life. The Protestant folk in general have done an immense amount of harm to religion.

To them we owe the misconception of what ought to be moral and correct which is responsible for the caricature of the clergy currently accepted everywhere, in newspaper offices, on the stage, in the movies, and in American social life.

MAY I make a confession? There are times when I hate to preach. I come to the sermon time with dread. I wish I never again had to climb into a pulpit. It is a strange confession, because usually I love to preach. Jesus Christ means so much to me that I want to make Him mean much to others. I want them to see the shining mystery of His person; to find the light of the knowledge of the glory of God in His face. I want to make God real to them through the revelation which comes by Jesus Christ. I want to make their faith more vivid, as they see Our Lord's revelation of a perfect humanity as well as of a true divinity. I want them to see how He deals with sin and sinners. I want them to know what "the grace of the Lord Jesus Christ" is—His graciousness—and the sacramental means whereby we may be like Him; I want them to discover the winsomeness and attractiveness of His life; the greatness of His purpose for men; the splendor of His moral ideals.

So, I love to preach. But every once in a while I positively hate it. I don't want to be regarded as a paid professional up-lifter, always perniciously active and ever talking about goodness and sweetness and light; a generous giver of good advice; a lecturer on manners and morals and right behavior in general; in particular, a warning figure pointing out the heinousness of deeds he never has dared to do himself.

If I "hate it," can anyone wonder that I dislike the fact that this picture of myself and other clergy is the one which people everywhere have in the portrait gallery of the mind every time a clergyman's name is mentioned, or he himself appears in sight.

Why should it be? Is it a relic of false ideas of the priesthood which made it a class apart? Is it a left-over from a puritanical age, when religion was a kill-joy and its ministers active agents in the prevention of all the enjoyments of life? Is it due to a forgetfulness of the priesthood of the laity—a forgetfulness of the high calling of every Church member? The difference between the ministerial priesthood and the lay priesthood is a difference only in function; not to be compared with the enormous difference between the whole people of God (the *laos*) and those who are outside the Christian society, indifferent to the call of Christ. Anything which is unworthy of a clergyman is unworthy of a layman. Anything a layman may do with an untroubled heart, a clergyman may also do, as a rule, without qualm of conscience. A game of bridge will no more eternally damn him than it will damn his junior warden. If the latter gambles for high stakes and uses the game for that purpose, he is as guilty as his rector would be if he displayed the same cupidity. The call is the same for both; only the sphere in which the vocation is exercised is different.

WHY, then, cannot the laity treat the clergy, their wives, their sons and daughters, like human beings? Yet I have found, in rectory after rectory in small towns and villages, a devoted minister whose family are almost outcasts from society. The girls are not supposed to want to dance; consequently they are not invited. The boys fare better. But the poor mother—there is almost nothing interesting she is supposed to do; nobody asks her to anything; she is to find her only joy in teaching Sunday school; packing missionary boxes; visiting the sick and shut-in (which *is* a joy, if she could have other joys as well); dressing in drab clothes; all in all, leading a drab life, cribbed, cabined, confined; her chief dissipation and social amusement a church bazaar or supper.

I want to be treated like other people; so do the clergy; so do their families. I want to "go places" just as much as does the layman who is chancellor of my diocese. The clergy have a right to enjoyment just as much as have the vestrymen. More right, if we go on the principle which leads to deep appreciation, not only of the pilgrim fathers, but of the pilgrim mothers, who endured all the hardships of the pilgrim fathers and in addition endured the fathers besides!

This, then, is a plea to every layman who reads THE LIVING CHURCH (if *any* laymen read any Church paper) to "treat us human." Don't set us on marble pedestals, like statues. We don't want to be admired; we want to be liked—and loved. We are like the old man who was consoled by his pastor with the assurance that he would soon be with the angels. "Angels!" said the dying man. "I don't want no angels; I like folks."

Why can't the clergy and all their connections be treated like folks? Why not take for granted that they like the things other people like? Why shouldn't they, if the things are not "wicked" for you? Why assume that it is wicked of the Director (wife of a Rector) or of the Miss-Director (his daughter) to like good clothes and prefer to wear hats of a recent vintage? Why cut us all off from human society and then expect us to solve all the problems which trouble society? Why isolate us, as though there were something contagious which we might catch—and which it would really be in bad taste to catch? Why not "treat us human"?

Will every warden and vestryman who reads this pass it on to his wife and daughter? Why not buy some extra copies and send them broadcast through the parish? Why not adopt as the parish song, to be warbled under the rector's window: "I want to be happy; but I can't be happy, till I make you happy too"? Or substitute human for happy. Or make them synonymous and use both as you will.

Seriously speaking, at the very last—it *is* true that we shut out the rectory folks from so many of the everyday pleasures of their parishioners as to make many a clerical household miserably lonely and unhappy. Don't shut them out any longer.

One of the glories of a married priesthood is that it furnishes opportunity for the clergy to show the beauty of holiness in a station in life exactly such as that in which his parishioners are placed. He can translate Christianity into terms of the common life.

Give him a chance by letting him—and his—have a full share in the common life.

TROUBLED WATERS

"The winds of God are peace."—DR. WARREN W. WAY

THE WINDS blow high, the gales beat fast
On all alive to meet the blast:
Whence are these winds—why must they
blow

Save that life's tides are tempered so?
'Tis troubled waters bring release
When man dips deep into God's peace.

LILLA VASS SHEPHERD.

PATIENCE AND TIME conquer all things.

—Corneille.

NEAR EAST CHRISTIAN COUNCIL COMMENDS WORK IN PALESTINE

FROM Persia, Arabia, Turkey, Palestine, Egypt, Abyssinia, the Balkans, and a few other countries included under the comprehensive term, Near East, representatives of mission boards and other societies are organized in the Near East Christian Council. The council publishes a bulletin which in a recent issue contained an article about relations with Eastern Churches in Palestine. The following paragraphs are of interest as they relate to the work of the Rev. Canon Charles T. Bridgeman, the Church's educational chaplain in Jerusalem:

"The coöperation of the American Episcopal Church in the important theological seminary of the Armenians on Mount Zion continues. The school is turning out an exceptionally fine type of man, and bids fair to have a profound influence on the life of the whole Church. Twelve men have been made priests in the last few years, and eleven deacons are shortly to be priested. Two priests were sent to England for further study and are now teaching in the school, and two more are at present doing a two-year post-graduate course at King's College, University of London.

"This experiment has been of special interest from several viewpoints. For one, the school is entirely supported by the Armenian Church itself. Indeed there is a theological school of more than forty men, and a day school for the lay community of some five hundred children, housed in one of the most up-to-date buildings in Jerusalem.

"The coöperation of the Anglican Church is interesting because it shows what can be done when there is mutual confidence. Naturally the Anglican Church has respected the trust reposed in it and has not used the opportunity to 'bore from within' and introduce Anglican notions into the school. The policy has been to give the Armenians what they have asked: namely a closer contact with modern education; and to leave them in their own good time and their own way to apply the lessons of the modern religious world to their own practice.

"The somewhat younger theological school at Antilyas near Beirut has been inspired by the example of the Jerusalem work and is making excellent progress.

"The Orthodox Church in Palestine has been without a seminary for priests since some time before the war. The crippled financial condition of the Church at the present time has thwarted certain efforts which have recently been made to remedy this grave defect. However, a project is on the way, and with the election of a new Patriarch should be realized, to make the small beginning toward a new school. In the meantime the locum tenens of the Orthodox patriarchate has asked the help of an Anglican priest, the Rev. E. W. Hamond, former principal of the Jerusalem Men's College, in their local academy, with the hope that in time it might prove the nucleus of a clerical school. . . .

"While up to the present there have been few Sunday schools among the Old Churches in Palestine, owing to the existence of religious education in the parochial schools, a need is being felt for them, to keep contact with their children who attend foreign schools. Miss Sellwood, who is Sunday school worker for the Anglican diocese, has been doing good work in interesting the Orthodox in the Sunday school method.

"The daily vacation Bible school movement is firmly established in Palestine, and has had signal success among the Orthodox and Armenians. In fact the strongest schools in the country are among those two communities; and the first entirely self-supporting school in Palestine was that in the Armenian convent in Jerusalem.

"The practical association of many Churches in such projects as these has produced an atmosphere of understanding and friendship that promises well for the future."

A recent letter direct from Canon Bridgeman mentions that he was in touch with twenty vacation Church schools last summer.

WHATEVER you may think of theological controversies and sectarian squabbles, remember that these difficulties arose, once, out of the struggle to find and express the truth.

—Rt. Rev. Charles Fiske, D.D.

A New Opportunity *

By the Rev. John Henry Hopkins, D.D.

THE NINETEENTH CENTURY, according to Gilbert Murray, was a cosmos. He also calls our own contemporary age, "chaos." The merest glance into the affairs of the day corroborates Mr. Murray's findings. In economics, for instance, the Manchester School of the last century, and all who sympathized therewith, were smugly sure that the capitalism, the banking, the factory system, the ten- and twelve-hour day, and the like, had pinnacled the industrial pyramid with brilliant success. Their disillusioned successors of today find the pyramid inverted and wobbling, and they grow haggard as they try to bolster it up into at least a semblance of transient stability.

The military leaders of the recent past, at least in Europe, *did* "put their trust in reeking tube and iron shard," and claimed that all history and biology stood behind them as they held war to be inherent and inevitable. Now, in spite of Japan and the like, all the real prophets of our bewildered day are shouting that war is outlawed, and even our German cousins are insulted when anyone suggests that they started the World War.

Science follows suit, after three hundred years of hinted or open materialism. During the latter half of the cosmos century she eagerly scaled the heights and plumbed the depths of nature, and trumpeted forth what she frankly believed to be truth, at last, for an amazed and credulous generation. The laws of nature, spelled with proper capitals, were declared supreme. Positivism undertook to hurl God from His Throne. In *matter* was found "the promise and potency of every power." The *atom* was the basis of matter, and was as solid as a billiard ball. The conservation of energy was a dogmatic creed unquestioned by all the intelligentsia. The Epistle to the Ephesians, which Coleridge had called "the divinest work of man," was supplanted totally by *The Origin of Species* and *The Descent of Man*. Huxley triumphantly flung down his challenge about the hospital ward for which no one should pray. Romanes for a time bravely but pitifully turned away from God. Tennyson could only "faintly trust the larger hope."

Now, no physicist dares to say just what matter is. Millikan, Eddington, Jeans, Whitehead, Pupin, and Osborne talk of "purpose" in nature, and at least hint that God exists. Darwinianism (of course we do not mean Evolution) is practically dead. Natural selection and the survival of the fittest are much less than debatable theories, and many think that they occupy the same shelf where the conservation of energy sleeps alongside of the philosophers' stone, and the crucibles of alchemy.

No one knows what the electrons and ions will do next. Andrew White's belligerent writings are forgotten war songs covered with the same dust that obscures Cotton Mather's fright about the Salem witches.

"We are being healed by hairs from the tail of the dog which has bitten us," so declares the Bishop of Pretoria, as he writes about the "reconstruction of faith."

It is thus, too, with Holy Writ and other ancient writings. Thirty years ago our German kinsfolk and their pupils in England and this country flung out the radical banner of "the Higher Criticism." Homer was a conglomeration of mythic unknowns "who somehow got themselves called Homer." The Bible was polychromed. Negatives and denials of well established teachings stamped proudly on the necks of conquered faiths, and to speak of a "Christian thinker" was asserted by many to use an impossible phrase.

Now, no scholar of any note, anywhere, would presume to talk of a composite Homer, and Professor Scott, of Northwestern University, writes a little booklet of 43 pages which smashes much

of the "higher criticism" into fragments, and leaves hosts of bulky authors of the recent past unhorsed and sprawling.

It is certainly the hour of opportunity for Theism, and if for Theism, then eventually and inevitably for Catholic and well-credentialed Christian faith. The conscientious foes, scientific and literary, of the communicant life as it is in Jesus, are routed and scattered by the splendid achievements of the ablest men of this new day.

Many seriously-minded people, whose materialism has not been that of the laboratory and the lecture hall but rather that of the market place, are likewise rubbing their eyes and wondering if, after all, their mammon-worship has been really worthwhile. This vast army of busy men and women have suddenly seen their whirling world of merchandise and sales, speculation and finance, dissolve into the fog and mists of the Great Depression. No one knows any more how much he or she is worth in dollars and cents, and our treasurers have grown unhappily accustomed to a liberal use of red ink, in reports which had been wont, as a matter of course, to show welcome profits. Our whole economic structure, which for the majority was the chief end of man, has been built up swiftly and proudly on a rich continent largely despoiled by greed, and it is now "reeling to and fro and staggering like a drunken man," with values of all kinds racing up and down the market reports like decapitated chickens. The average American is approaching a mood which may make it easy for him to recall a forgotten declaration that "a man's life consisteth not in the abundance of the things which he possesseth."

The modern disillusioned and scared world is realizing, as rarely before, that "the wicked shall be turned into Sheol, and all the peoples that forget God." And those who used to sit under the fascinating teaching of the late Dr. Hall will never fail to remember that "Sheol" comes from a root which means "to ask for more," which, in its turn, means deep dissatisfaction.

Yes, it is the hour of opportunity for the Christian religion, such as has never struck before in all the amazing years of our wonderful American history.

II

HOW are the organized forces of Christian fellowship meeting the challenge of these unprecedented conditions? Rome, large and imposing though her numbers are, is scarcely holding her birth rate. The Pope's recent manifesto about mixed marriages and the resultant children sounds more like hysteria and nervousness than like calm statesmanship.

She is certainly not making many converts. A few years ago our Roman brethren staged in Soldiers' Field, Chicago, a most magnificent celebration of the Mass, with more than 100,000 earnest worshippers, largely men, thronging that vast enclosure on the shore of Lake Michigan. Publicity concerning Roman doctrine and worship ran amuck for the nonce. One Chicago paper, normally hard-boiled and utterly pagan, opened column after column to articulate instruction concerning Transubstantiation, in accurate, Tridentine language. The papal colors decorated the entire city. Roman zeal made personal onsets toward those who were even slightly possible as converts. Never has there been a week in all Chicago's history when any form of the Christian religion has had such extensive and well-deserved advertising. And nearly one-half of Chicago's three millions and more of population is at least nominally Roman Catholic in religion.

Two years later I asked one of Chicago's leading Monsigneurs whether there had been any large accessions to their membership, as a sequel. And he answered rather hotly, "No," possibly recalling his own large share in the extensive labor of financing this mammoth Eucharistic Congress. No; Rome is not saving this nation for Christ, despite her noble devotion to her own millions.

* A Labor Day Address given at the Vermont diocesan rally at Rock Point, Burlington.

So we turn to the more numerous millions of the various Protestant denominations, and ask if they are meeting these new days of opportunity with victorious progress.

We know that they are not, as a class. The great Methodist body, for instance, though organized to the *n*th degree, and inheriting a missionary zeal which is as eager as it has been tireless, is not gaining in members, according to the latest reports. Last June, a college fraternity brother, now a prominent Congregational preacher, told your essayist that one of the leading officials of the Federation of Churches volunteered the opinion that "every Church in this country now has its back to the wall." We all know that many leaders among our separated brethren are apparently weakening in their grasp of the Incarnation and the Atonement. Much modern Protestantism in America seems almost honeycombed with Socinianism and kindred errors, and their appeals to the drifting multitudes of the non-Churched is correspondingly weak. Here and there some eloquent preacher may attract large congregations, but even then a more or less hectic atmosphere of uncertainty often conditions their messages. A Fosdick will write a real book about Prayer. A few years later he will smile at Humanism, and still later will lunge against it a smashing blow just for a change. Half desperate hunger for something like liturgical worship is also found, increasingly. Altars replace those "three plush chairs." Candles adorn Communion tables. Torches are brandished in processions at "feasts of lights." Choristers wear vestments and preachers don gowns—all with a pathetic belief that "the pretty end of it" will really fill churches and develop devotion. And all the time the radio is broadcasting much abler sermons than the average minister can preach, and much finer music than his choir can sing—and this, too without the distraction of the offertory plate. If we cannot look to Rome, as she is, to bring the millions of American pagans to Christ, no more can we rely upon Protestantism, as it now exists, to meet the extraordinary opportunity of these changing days.

III

CAN WE look to ourselves, then, as we now are at work and prayer, to forge to the front and to storm the heights?

Henry Clay once said that "the time would come when the people of the United States would turn to two great institutions, in Church and State, as to 'the shadow of a great Rock in a weary land.'" One is the Supreme Court of the United States, and the other is the Episcopal Church, commonly so-called.

Has that time arrived, and are we filling the bill? Some of the statistics are not altogether reassuring. Statistics, of course, have their severe limitations as guides, but after all, as the shelled chauffeur said during the war, "This is a mean war, but it is the only one we have!"

For almost the first time in the past 100 years, we have substituted, during the very recent past, a loss, instead of our otherwise steady growth in proportion to the growth of the population. In 1910 we fell behind the growth of the population, and again in 1930 we lost, instead of advancing. In 1930 we had one communicant in about every 98, whereas ten years earlier we had one in every 93 of the population.

A similar slump is found in other important items reported for 1930, or in some cases, for 1931. Our clergy list is now the largest in our entire history, namely, 6,323. Our list of lay readers is also our largest, being 4,102. Yet our total of baptisms last year was the smallest total since 1919, being only 64,241. This is a smaller number than we reported when we had 363 fewer clergy and 1,000 fewer lay readers.

Again, we had shrunk, last year, to a total of 8,254 congregations, whereas five years ago we had our largest number of congregations, namely, 8,400. That is, we have lost 146 congregations during the past five years. Still further: our confirmation candidates last year numbered only 63,782. This is a smaller number than we have had most of the time since 1922. It is a smaller number than we had when we reported 299 fewer clergy and 596 fewer lay readers.

While these suggestive and arresting figures may not diagram

a road, they certainly seem to point a tendency, and that tendency is surely not in the direction of a triumphant leadership in a victorious Redemption. Our people have not yet given up their confidence in this Church. They are still giving liberally. Last year's reports, despite the severe strain of the Great Depression, show one of our largest incomes, namely, \$44,241,000, a sum only about five per cent less than in the piping times of 1928 and early 1929.

HERE THEN, WE STAND. We are in the presence of an unprecedented opportunity for promulgating the purest and best-credentialed form of the glorious Gospel of our God and Saviour, Jesus Christ. The need is poignant. The "times are out of joint." Christendom is facing chaos. Our boasted civilization is at the crossroads. The Orient is prating that "the white man's gods are cracked." Business is binding up its battered scalp and, for the first time since John Calvin, is beginning to question its standards and to be penitent. Science, so far from being scornfully antagonistic, is at least friendly. The chief assailants of the Gospel today are the only class of men who *cannot possibly know anything thoroughly* except the names of books and the names of their writers. These assailants are literary men—the only kind of men, as a class, for which Napoleon, for instance, had no use whatever. Such men, as a class, cannot be expected to know any more about the deep bases of Christology than "Babe" Ruth can be expected to know about playing the violin, or Mischa Elman about batting home runs. We are not afraid of merely literary people who attempt to undermine the "impregnable Rock," as Gladstone loved to call it. They are our easiest adversaries, as we defend "the faith once for all delivered." When can we find a time, in all Christian history, more brimful of beckoning opportunity for the officers of Christ's best kind of Church, than right here and now?

Rome knows that she can never win America for Christ. Protestantism is beginning to realize that her polyglot experiment is also far from promising nation-wide success. And we, who possess all that is good in Rome, and all that is best in Protestantism, seem, for the nonce, to be lagging and shrinking instead of expanding and growing. Our present modes do not seem to be meeting the challenge of the times. What can be done about it? Certainly something must be done, and done soon.

Our great nation is a "city set on a hill." We stand alone among the empires and commonwealths of the world. We are neither European nor Oriental. And no one can question our power and influence. Win America really for Jesus Christ, and the future of Christian civilization is assured. Whereas if we let things drift on as they now seem to be aimlessly doing, the sequel may prove that the pessimists are right, and that Spengler is the leading prophet of the day.

What can be suggested that might make it possible for us to forge to the front as standard bearers of the Cross? The following thoughts are ventured, with full diffidence, simply as one possibility, since something must be done, and the beginning cannot be long delayed.

IV

WE KNOW that there is "none other Name under heaven whereby we must be saved" but the Name of Him who is "King of kings and Lord of lords." We wouldn't be here if we were not convinced that the Church is His Body, and that she is the Ark of Salvation.

Surely we cannot afford to drop any of the well tried methods of our parish life and work. The parish diligent calling, and the daily worship outlined by the Prayer Book, the "teaching and preaching and healing," the fivefold scheme of parochial life and work, the adornment of the House of God by every possible form of consecrated art—music, painting, architecture, embroidery—these and all the affiliated methods which have stood the test of time must surely be maintained with highest efficiency. But is there not something more, since with all these we do not seem to be advancing?

The Corinthians, in St. Paul's day, were much like the present

Americans. They were a new community in an old world. They were newer than we are, in our old world. Corinth had been rebuilt only about seventy-five years before St. Paul wrote his imperishable letters to her Churchmen. He warned them and he urged them. He earnestly warned them *against* "the *Yea-and-Nay-mind*," and he urged them "to be enlarged."

(a) Why not begin, right now, to scrap the hampering negatives in our tri-partite Churchmanship? Here we are, High, Low and Broad, commonly so-called. Each group says "Yea" for its preference, and far too often a very vigorous "Nay" for the preferences of the other two groups. Is not this sheer Protestantism, and is it not forbidden? Around us we find 175 kinds of Protestants, each sect saying "Yea" for its shibboleth, and "Nay" to all the other one hundred and seventy-four. Is this not also sheer Romanism? Rome says "Yea" to its form of the Catholic faith, and a stentorian and excommunicating "Nay" to all others. Certainly a principle of singularity and exclusiveness which incorporates the worst weaknesses of both Romanism and Protestantism may be well scrapped, and flung into the discard, if we are to advance at this critical stage. Our first suggestion is therefore that we all *enlarge our Churchmanship*.

Why should not the convinced Morning Prayer group really try to lead their people's devotional life more largely from the sanctuary and the altar, instead of so generally from the choir and the clergy stalls? Why should not our convinced Catholics, of which group your essayist may please be allowed to say that he is one, somehow try to present the Bible in their public worship as richly as is done with the psalms and lessons of the choir offices? And, again, why should not both of these earnest groups in the Church labor to expound the everlasting Gospel in terms of the modern idioms so dear to the heart of the third group? And why should not those who are enamored of these modernisms commence humbly and sympathetically to evaluate the central positions of both the Highs and the Lows? Surely there would result a widening of all of our horizons, a deepening of all of our faith, and a great enrichment of our spiritual life as a Church. There would also come to pass a mighty enlargement of our generic invitation and appeal.

(b) Yet again: there are those who feel that the so-called Reformation period in the history of our Mother Church in England was in part a time when she received a severe thrashing, administered as a merited discipline by the heavenly Father who chastens those whom He loves, for their profit. This suggestion, of course, is not new, and is at least debatable. Would it not perhaps be helpful if we all were to try to see why our dear Mother received such a thrashing, and to see if we cannot find some lessons in its sequel, as our next step forward in this hour of crisis and opportunity? Why not try to adopt fully at least the best of these good things which our Protestant brethren split away from our ancestors in order to develop freely and fully? Though modern Protestantism may be failing, and possibly doomed, as we have tried to show, because of its many and grievous lacks and limitations, yet there is still strong vitality pulsing through its inner circles, and this is due to at least four definite phases of their discipleship, all four of which belong to us just as rightly as to them. Where it lives at all today, Protestantism functions because it exalts (1) the pulpit, (2) the prayer meeting, (3) the Bible class and the Church school, and (4) the religious work of the laity.

We should not allow any of Christ's people to surpass us in our devotion to any of these important factors of Church life and work.

(1) Consider our preaching. We have not only all the texts and topics that are open to all Christian preaching, but we have the magnificent guidance and stimulus of the complete Christian year. How many of our clergy habitually regard the sermon with as much respect and attention as does the average Protestant preacher? We should regard it even more highly than any other set of preachers because our message can throb and vibrate with not only the truth, but the whole truth, and with nothing but the truth, as it is in Jesus, if we but will. Tricks of manner, in-

firmities of delivery, dullness in mode, and merciless indulgence in other people's time, these and all other defects that mar preaching would then be fought as persistently and conquered as successfully as are the "seven deadly sins." That wonderful skill which we admire so much in the musician, the mechanic, the sportsman, the surgeon, and everywhere else, would then be toilsomely developed as a parallel achievement in our ever-deepened mastery of the English language, and of the rules of dramatic composition and utterance. We would then never think that we had really graduated from sermon study.

ONE of the finest instances of real devotion to art occurred a few years ago when Galli-Curci, after years of brilliant operatic success far and near, began again to take music lessons, that she might climb to even higher heights on Mt. Parnassus. Our College of Preachers may not be within our reach, but its very existence may well be regarded as a sign-post pointing toward progress. We oldsters, who are watching from the side-lines, realize that our successors must rally with unprecedented devotion around their pulpits, because the radio is *hic et ubique*, and its competition will increase during the oncoming decades. We urge most earnestly a stronger technique in the pulpit, a technique of mind and spirit, as well as of voice and language. If we never regard our sermons as a burden, they never degenerate into a bore. Granted that we are expected to preach too often, yet if we really love to do it, we will learn to do it sufficiently well. The plodder with two talents received the same thrilling words of reward as the genius who started with five, because both worked equally hard, and doubled their original capital. "Sammy," said Mr. Weller, after reading the famous valentine, "it's too short." "She'll wish there was more," said the wise-hearted Samuel. He was wise indeed! Yes, as long as people are willing to listen to sermons, we should never cease to aim very high in our preaching. "I am never satisfied with the orchestra," exclaimed Theodore Thomas one evening to your essayist, and he rightly called it "unrivalled" at the time. Some think he was our greatest American musician. If so, that exclamation easily showed one reason why. Let us more and more thank God for the glorious privilege of constantly preaching the Gospel.

(2) The second vital institution among our Protestant brethren is the prayer meeting. The story goes that an old resident of a little town was calling upon a newcomer who had just arrived. "Be you pious?" asked the caller. "I'm 'piscopal pious," was the mild but illuminating reply. What did the new neighbor mean? Quite likely she meant that she could say Amen or Ahmen softly, very softly, if someone else were to read a prayer out of a book, but if she were asked to speak reverently to God in the presence of anyone else, she would probably be tongue-tied and souled-stilled. Let us freely admit all that can be said against the prayer meeting—its crudity, its familiarity, the real if unintended irreverence which "addresses the Almighty with the rising inflection," and all the rest, yet it can develop in those who are earnest an ease of approach, a readiness of expression, a deepening of devotion, and a courage of faith, which over-dependence upon any book, even our incomparable Book of Common Prayer, sometimes fails to produce. Your devout Protestants often live in an atmosphere which is saturated with personal religion. Their best leaders turn to prayer with a vivid zeal that conquers all distraction. If we could cultivate among our people somehow that same quality of daily fellowship with our God and Saviour, and add to it the fervent intensity which worships Him in the amazing intimacy of His sacramental approach at the altar, we would nourish in all our parishes a glowing reality of spiritual life that would warm and illumine even the most careless and flippant in our midst. Some counterpart of the best prayer meeting would indeed enlarge the devotional life of many a parish, as a corollary of its communicant life.

(3) And how these earnest Protestants love and read their Bibles! Why should the unfortunate victims of Eddyism, for instance (that ravelled-out nemesis of Protestant negation, with a "Key to the Scriptures" that locks up ninety per cent of their

real meaning), nevertheless bend their deep attention to Holy Writ for many hours each week, while so many of our own communicants, inheriting the entire Gospel, are content with the brief excerpts which we call epistles and gospels, or with a weekly portion of a chapter or two at Morning or Evening Prayer, as their usual contact with the Holy Bible? We should not permit these 175 varieties of more or less misguided and defective groups to monopolize so largely the interpretation of the Word of God in their tens of thousands of Bible classes, and in their enormous Bible institutes. We belong to the Holy Catholic Church, which originally compiled the Bible, which translated it into English, and which alone expounds its unadulterated and most widely-credentialed meaning. Yet we know of parish after parish where there is so little Bible class opportunity that the average communicant may not be certain as to the difference between the Apocrypha and the Apocrypha. We all know the story of the three U. S. senators: Senator *A* bet Senator *B* that the latter couldn't say the Lord's Prayer. Senator *C* held the stakes and awarded them to Senator *B* when he began, "Now I lay me down to sleep." The story is probably true. Should we not have more Bible classes among our people, whether in brief courses, two or three a year, or in regular weekly instructions? It certainly would help. Our Prayer Book's epistles and gospels are indeed the cream of Holy Scripture, but we need copious draughts of "the sincere milk of the Word" as well. Reinforced by these, our people would value their altar scriptures more than ever.

And when will we all learn to "go out into the highways and hedges" and gather more of the children of our half-pagan America into our Church schools? Our Protestant brethren are adepts at this, but even with all their zeal we know that there are millions of children growing up all around us without the slightest suggestion of religious education. With 25 millions of well-trained atheists growing up in Russia, and some 12 millions of poor, little, Godless children growing up in our own America, the morale of the oncoming generation bids fair to be a staggering problem. We will not grow as we should until we put forth a much stronger effort to seek and to save the children in our neighborhoods, through Christ and His Church.

(4) This brings us to our fourth and last item of possible enlargement, which is the *religious activity* of our laity.

Is it not true that the average communicant of our beloved Church is quite content to let the clergy do all or most of the religious work of the parish? And is there a more hampering and blighting form of priestcraft to be found today, than this? We fear that the vast majority of our best people feel no personal responsibility for recruiting the annual confirmation class, or for searching out the unbaptized children in their vicinity. This kind of work belongs, they seem to think, to the clergy alone. Let us instance a possible lesson from our *missionary* history of the past twenty years. The data from the diocese of Chicago is cited because your essayist happens to know it thoroughly. Twenty-three years ago Chicago gave \$6,000 a year for general missions. Now, with an increase of only about twenty per cent in communicants, Chicago has recently given nearly \$126,000 for the work of the National Council. How did this change come about? It has been due, under God, to twenty years of unflagging work, prayer, instruction, organization, by headquarters, bishops, priests, lay men and women, field secretaries, zone leaders; by publicity, lantern slides, periodicals, reports, letters unnumbered; by compiling quotas and publishing totals of contributions—in short by every conceivable method known to the skill and nerve of aggressive business enterprise. And now, the congregation that does not make its best effort each year to meet its quota for missions, is not considered respectable.

Suppose that, for the next twenty years, our leaders, national, diocesan, and parochial, were to attack, with the selfsame energy and skill, the task of leading every communicant in the Church to the conviction that he or she must bring at least one candidate for Holy Baptism and one for confirmation, each year—what would we find as a result?

The average adult life is now about thirty years. One a year

would mean "thirtyfold." Two a year, sixtyfold, and three a year, an hundred, and the parable of the Sower and the Soil would be so wonderfully illustrated by our unprecedented growth that our present plight would be as completely forgotten as a passing nightmare in our childhood.

IN CONCLUSION, let us turn from our Protestant brethren to our Roman neighbors. Why let them monopolize the most powerful motive for going to Church—that motive which succeeds so amazingly with them: the Real Presence of our God and Saviour, Jesus Christ in the ineffable Mystery of the Altar?

We repudiate their attempted explanation of the mystery, but we have the marvelous *Fact* as well as they have. Why not believe it, teach it, stress it, use it, more and more, till *His* house shall be always filled, as then it would be?

Here, then, we stand. All things are ours. We have an inherited right to everything that is really Catholic, and every good thing that is predominantly Protestant. Just now we are standing still, or losing ground, while the blind and disillusioned world around reels along at a tottering pace. Is it not a time of wondrous opportunity for such a branch of the age-long Church as we certainly are?

And can we dally, while such an opportunity is here?

"Master of human destiny am I.
Fame, love, and fortune on my footsteps wait.
Cities and fields I roam. I penetrate
Deserts and isles remote. And soon or late
I knock, unbidden, once, at every gate.
If sleeping, wake! If feasting, rise before
I turn away! It is the hour of Fate.
And they who follow me win every prize
Mortals desire, and conquer every foe
Save Death. But those who doubt or hesitate
Seek me in vain, and uselessly implore.
I answer not, and I return no more!"

THE NEW PRINCIPLE

THE RELIGION of Christ is a positive force,
Not merely penitence and remorse,
Not just a desirable system of morals,
Nor a reason for Pharisaic quarrels.

Yet unlearned, since the ages primeval,
Was the lesson taught by the Rood:
Not the negative, "Overcome evil,"
But "Overcome evil with good."

LOUIS FOLEY.

CONSCIENCE LETTERS

AGUILTY CONSCIENCE, some sage has averred, makes cowards out of people. American business finds out, by mail, that this doesn't always hold true. For most organizations are constantly receiving "conscience" letters offering to rectify wrongs, real and imaginary, which their writers feel they have committed against the company addressed. Many of these missives are from former employees.

General Foods Corporation cites a few recent cases from its collection, which should qualify the authors as long distance champions in their class.

One letter, from a southern state, recalled an incident which occurred in 1906. The writer had worked for the Postum Cereal Company, one of the units of General Foods Corporation, as a salesman, for a week, and was then discharged. The cause of dismissal, according to the conscience-stricken one, was: "I did not work hard enough, the manager said." His salary for the week was \$15. After a quarter of a century the ex-employee, apparently grown affluent but none the less still bothered by his conscience, offered to reimburse the company for the \$15 plus compound interest.

Two crisp dollar bills fell out of another letter as it was opened. This gentleman's confession found utterance after nine years. He had been employed as a member of a crew distributing samples of Grape-Nuts. The day was hot. The pack was heavy. And as a sheltering bridge was passed—well, it was an opportunity to lighten the load. The two dollars, according to the writer's calculation, would cover the loss.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE CHRISTIAN LIFE, Vol. II, DISCIPLINE, edited by Oscar Hardman, New York: The Macmillan Co., 1932. Pp. vi, 406.

HERE ARE ten essays of value for the parish priest. The book as a whole lacks organization, for the authors have not cooperated sufficiently to make uniformity and coordination very prominent. A more compendious index would have helped to solve the problem of organization. Or, if the topics of paragraphs had been printed in the margin, the book would have been much more serviceable. The index omits such important items as Personality, Accidie, Introspection, Adult Education, Religious Education. Yet these subjects are by no means the least important. The ten chapters treat of the growth of Christian character, the religious and moral training of children, direction in holiness of life, direction in spiritual reading, prayer, and meditation. There follow five chapters on the forgiveness of sin and confession, with much wise counsel for the confessor. The concluding chapter, the Reward of Righteousness, is by Fr. Rosenthal. Other writers are C. E. Hudson, A. R. Browne-Wilkinson, Warden Underhill, Prebendary Eck, Canon Mozley, Canon Belton, T. H. Passmore, and P. Hartill. Chapter Two, on the training of children, ought to be condensed into a tract for circulation among parents. The chapters on penance are a distinct contribution to Anglican literature of moral theology. Written by busy parish priests, the essays have a practical nature which no doubt will stir many a reader to a more earnest study of the principles of moral and ascetical theology. The first chapter contains a good apologetic, from a psychological point of view, especially in the discussions of behaviorism, endocrine glands, determinism. Every parish priest will find the book delightful and helpful, a book to which he will often turn for "guiding principles" that have been well tried.

V. L. D.

THE RUSSELL SAGE FOUNDATION continues to publish worthwhile books on social topics. *Small Loan Legislation* (\$3.00) is a new number in the admirable Small Loan series edited by Dr. Louis N. Robinson. This new one is the joint product of David J. Gallert, Walter S. Hillborn, and Geoffrey May and is most timely. Another new publication of the Foundation is Allen H. Eaton's *Immigrant Gifts to American Life* (\$3.00). Many believe that the gifts are all one way—from America to the immigrant. This delightful book tells another story. The frontispiece is a colored picture of the entrance to St. Mark's, Philadelphia, the iron work of which was by the Polish Samuel Yellin; the wood carving by the Belgian Edward Maene and the stained glass by the Italian Nicola D'Ascenzo.

Our own Niles Carpenter of the University of Buffalo has given us a most valuable study of *The Sociology of City Life* (Longmans, Green & Co., \$3.90). It represents long years of study and reflection and deserves the most thoughtful attention of students of city life, past and present. It is a book one should keep close at hand for frequent reference and reading. For the rural side of our sociological problem one should be referred to Roy Hinman Holmes' *Rural Sociology: The Family—Farm Institution* (McGraw-Hill Book Co., \$3.00). It represents a truer perspective than most books dealing with this subject.

In Prof. C. C. Furnas' *America's Tomorrow* (Funk & Wagnalls, \$2.00) we have a daring and suggestive excursion into the two-hour working day. In *Social Perplexities*, Allen A. Hunter

may be regarded as stimulating, even if one is not in agreement with his position. It is filled with many striking sentences. For instance: "We need quick machinery for peace, rather than finger-on-the-trigger machinery for war." Of unequal distribution of wealth: "There might be some justice in millionaires getting such incomes if they each had ten thousand feet, five thousand stomachs, and the capacity to wear out a dozen suits of clothes every day. But they are not up to such consuming feats." (Ray Long and Richard R. Smith, \$1.50.)

Sun Yat Sen was the class-conscious patron saint of the Chinese Revolution who made an about-face in the latter years of his life. Maurice Williams has told in *Sun Yat Sen versus Communism* the story of this change. The book is appropriately dedicated "to the promotion of understanding and cooperation between the democracies of the East and the West" (The Williams and Wilkins Co., Baltimore, \$5.00).

Still another book on Prohibition has come from the press. Harry Elmer Barnes is the author and the Viking Press is the publisher. Its title is *Prohibition versus Civilization*, its theme an analysis of the dry psychosis and its remedy a modification of the Volstead law, \$1.00.

CLINTON ROGERS WOODRUFF.

REUNION AND NONCONFORMITY. By the Rev. W. G. Peck. Mowbray, London: Morehouse, Milwaukee. Pp. iv, 122. \$1.00.

THE AUTHOR, once an eminent Methodist divine, but now the rector of St. John the Baptist, Hulme, Manchester, gives his views of the fundamental principles of Nonconformity and of the problems of reunion. He finds that in every Nonconformist denomination "the original characterizing impulse is waning, the initial impulse is obscured." Nonconformity was associated at the beginning with an intense individualism; and "undue emphasis of the individual always produces resentment against symbol and ceremony, which are essentially expressions of a corporate, organic life in which the individual is merged in order that he may find a common self-realization with his fellows." Inartistic and gloomy living, and strict attention to business, generally marked the English puritan, and left some traces upon the Nonconformity of the future. Hence there has never been a specific Nonconformist contribution to art. Today there is an ever-growing interest in aesthetic standards of worship and a deeper sense of the social aspects of religious life.

In dealing with our Nonconformist brethren, we, as Churchmen, should realize that, however inadequate their conception of the nature and function of the Church may be, they are ardently committed to it. Only if they see from our side such an application of our Church's philosophy to the world's vast needs as will exhibit the Church as the only refuge of the peoples or sees from our side a bold and unwavering application of Catholic principles in ethics and sociology, will they be moved.

The author believes that the chief obstacle to reunion lies in the tardiness with which the Nonconformist mind grasps the Church's position. The Nonconformist does not understand the Anglican Church.

EDGAR L. PENNINGTON.

IN BOOKS lies the soul of the whole past time: the articulate audible voice of the past, when the body and material substance of it has altogether vanished like a dream.—*Carlyle*.

NEWS OF THE CHURCH

Porto Rico Cyclone Damage Extensive

Church Missions Along Island's
North Shore Practically Demolished; Mrs. Rivera Injured

BY FRANK A. SAYLOR

MAYAGUEZ, P. R., Sept. 29.—On the 26th a cyclone of great intensity but of small compass passed over the north shore of Porto Rico. It struck Viequez first—our work there under the direction of the Rev. Modesto Rivera was completely demolished. About 70 people had gathered in the church for safety—and after the wind began, the bell tower was thrown down. Most of the people grouped themselves in the corners, some started out when the rectory next door was lifted bodily and thrown onto the roof of the church, crushing it in—killing two men and injuring others. Mrs. Rivera was injured, having two splinters in her eye, and she is now at the Presbyterian hospital in San Juan for treatment. The doctors are trying to save the eye.

The country along the north shore looks like the Western Front after a battle. Trees were broken to pieces and scattered over the roads and surrounding country. Houses were demolished—leaving not enough to put up temporary shelter. The Bishop's house in San Juan was so badly damaged that an entire new roof will have to be put on. St. Luke's Church, Puerta de Taira, was blown out of shape and is not safe to enter. St. John's Church—the new one—was slightly damaged, the big stained glass window over the altar being broken. St. Catherine's Training School, Mirador, was damaged by losing all doors and windows. The rectory and church at Manati were partly unroofed and damaged by water. The new coffee planting was completely destroyed. The church at Yeguado was thrown down and destroyed as were also the houses of the people living about it. St. Joseph's Church, near Rio Piedro, was completely destroyed and the clinic building at St. Hilda's damaged.

No serious harm came to Mayaguez nor Ponce nor Quebrada Limon. Not one of the workers was injured except Mrs. Rivera at Viequez. No estimate of the property damage can be made yet as everyone is too busy getting houses in order.

The force of the wind was very intense and destroyed the north part of the Island worse than the cyclone of 1928. There has been no communication on the Island to date—Thursday—and San Juan is without light and water, as are also most of the shore cities.

Every effort is being made by police and National Guard to keep things in order and no grave difficulties have come up. The Red Cross is busy as usual and effective.

As to other damage—the oranges and

RHODE ISLAND'S CLERGY DEBATE ON PROHIBITION

PROVIDENCE, R. I.—The clerical club of Rhode Island, made up of the Episcopal clergy of the diocese, had an exciting session at their first fall and annual meeting at the Cathedral parish house on October 3d. The subject discussed was After Prohibition—What? No census has ever been taken of the opinions of the Episcopal clergy on this great national question, but it is widely believed that there are more "antis" in the communion than in almost any other. However, there are also many vigorous clerical prohibitionists in the diocese.

The Rev. Herbert J. Piper, rector of St. Paul's Church, Wickford, upheld prohibition, and the Rev. Anthony R. Parshley, the rector of St. Michael's Church, Bristol, the cause of anti-prohibition.

grapefruit throughout the section are a total loss. The coffee in the interior of the Island seems to be in good condition though many shade trees are damaged. Just what will be the final report it is too soon to say.

STORM MOST SEVERE IN ISLAND'S HISTORY

NEW YORK—Bishop Colmore, under date of September 28th, reports that the hurricane in Porto Rico and the Virgin Islands, though a small one in width made up for its size in intensity. In his almost twenty-eight years' experience he had never seen anything to equal it. He says in part:

"Unbelievable quantities of sand were blown into my house from the seashore and the noise of the storm intercepted from time to time by the breaking of timbers and wrenching them loose from the rest of the house was most terrifying. At one time it seemed the roof must go entirely and that we would all have to seek other havens. The duration of the storm was about three and a half hours of intense wind. . . . To add to the terror of the storm this time it took place at night, beginning at 11:30 and lasting until 3 o'clock.

"There is intense suffering on many sides on the part of people who lost their homes and possessions. Our only immediate necessity of which I know at the present time is an entire outfit for the family of the Rev. Modesto Rivera. The three boys, aged as follows: Modesto, 11 years, Adalberto, 8 years, and Lucas, 6 years, will need an entire outfit of light clothes. The Rev. Mr. Rivera is thin, and about 5 feet 8 inches high. Mrs. Rivera is of average size. He will also need several hundred dollars cash for his wife's attention in the hospital. It was not possible for him to obtain any help for her in Viequez so he had to bring the family to San Juan immediately. . . .

"Clothes for our people in distress of course will be most acceptable. Extent of necessity much less than three years ago but suffering will be great. No news yet from Virgin Islands."

The Riveras lost everything in the storm.

Methodist Union Of World Interest

Uniting of Wesleyan Bodies Consummation of Movement in Progress for Years

BY GEORGE PARSONS

LONDON, Sept. 23.—The three Methodist Churches in this country—the Wesleyan Methodists, the Primitive Methodists, and the United Methodists—were formally united at a great meeting in the Albert Hall, London, on Tuesday, under the title of the Methodist Church of Great Britain and Ireland. This is the result of a movement, which, for many years, has been developing to bring together the Churches that owe common allegiance to John Wesley. The Duke of York read a message from the King, and delivered an address, and the Bishop of London was among a distinguished company on the platform.

At an evening celebration of the union, the following were among the Churches and religious bodies represented:

The Church of England, the Church of Scotland, the Baptist Union of Great Britain, the Congregational Union of Great Britain, the Independent Methodist Church, the Moravian Church, the Presbyterian Church of England, the Presbyterian Church of Wales, the Salvation Army, the Society of Friends, the Wesleyan Reform Union, the Federal Protestant Churches of America, the National Council of Evangelical Free Churches, and the Federal Council of Evangelical Churches.

Many speeches were made, only one of which I will quote, that of the Bishop of London. He said that every step in reunion was mending a rent in the seamless robe of Christ. Once let them get the right spirit, the spirit of Christian love and trust, and even the nations of the world could become a brotherhood, still more the branches of the Christian Church. There were difficulties, of course, but difficulties existed to be overcome. He hoped he would live to see another great gathering in the Albert Hall, when, without any reabsorption of one in the other, a great reunited Church, with the fire of the Wesleyans, combined with the faith and order of the historic Church, would advance with new power and conviction to convert the world.

(See editorial comment in last week's issue.)

BISHOP OF CHESTER CONSECRATED

The Rev. Geoffrey Francis Fisher, for eighteen years headmaster of Repton School, was consecrated in York Minster on Wednesday as Bishop of Chester. The ceremony was performed by the Archbishop of York.

A procession into the nave, where the service was held, included the Bishops of

Sheffield, Manchester, Ripon, Wakefield, Bradford, Derby, Knaresborough, Warrington, Whitby, Barrow-in-Furness, Pontefract, and Burnley, Bishop Paget, lately Bishop of Chester, and Bishop Abraham. There were also present the Dean and Chapter of York, the Dean of Chester, and the Archdeacon of Chester. Canon N. P. Williams of Christ Church, Oxford, was the preacher.

OXFORD CENTENARY PLANS

Further arrangements have been made by the Archbishops' Committee for the celebration of the centenary of the Oxford Movement next year. Committees for local celebrations, formed in twenty-four dioceses, will organize services as well as lectures on the setting of the Oxford Movement in the history of the last two hundred years.

In London, a course of lectures will be given during Lent, 1933, in Westminster Abbey by the Bishop of Oxford, the Bishop of Gloucester, the vicar of Leeds, and others. The Westminster Group is co-operating with the committee, and will hold a conference on Corporate Unity in May. There will also be an exhibition of Church arts and crafts at the Imperial Institute from July 1st to 15th.

CHURCH CONGRESS PLANS INDEFINITE

The future of the Church Congress is still in the air! It may be recalled that, early last year, Canterbury convocation requested the Archbishop of Canterbury to appoint a committee "to consider the question of the Church Congress, and to report." The committee reported last June that the congress ought to be continued, but upon new lines. Both Archbishops were then asked to appoint another committee to advise as to times and places of meeting. This in turn has been done, and, with the Bishop of St. Edmundsbury and Ipswich as chairman, a committee representing the provinces of Canterbury, York, and Wales, and the Universities of Oxford and Cambridge, will consider the matter, and report to convocation. With but a few breaks, due to the War and other causes, the congress has met regularly since 1861, and the general opinion is that it would be most unfortunate were it allowed to fade out of existence. The congress has proved its usefulness as an occasion upon which Churchmen of all schools can meet together unofficially for the exchange of ideas. Its independence has been an invaluable asset.

PASSION PLAY TO BE GIVEN IN 1934

The town council of Oberammergau has decided to give, in 1934, an additional series of performances of the Passion Play, which was last presented in 1930. The next series is normally due in 1940, but the additional performances will be given in connection with the three-hundredth anniversary of the play's inception.

NEWS IN BRIEF

OHIO—At the recent conference for young people, held in St. Paul's Church, Cleveland Heights, the year's program was studied thoroughly and plans outlined. Every society in the diocese was represented. The interest taken at the meeting by the young people should scout the idea that no more are they interested in religion.

Drs. Norwood and Crowder Die Suddenly

New York Rectors Both Prominent in the American Church; Were to Preach First Time Since Vacations

By HARRISON ROCKWELL

NEW YORK, Sept. 29.—This first item of this week's report is written after all the others, written after the account of the very sudden death of Dr. Crowder. It makes a record which has had no equal in many years, if ever, in the news reports from New York. On the day of Dr. Crowder's funeral, and while Trinity parish remains without a rector by reason of the equally sudden death of Dr. Stetson in June, comes the startling information of the death of the Rev. Dr. Robert Norwood, since 1925



DR. ROBERT NORWOOD

rector of St. Bartholomew's Church, New York.

Robert Norwood died in the 58th year of his age. Although he had been in poor health during the past eight years, and had a very serious hemorrhage last June, he seemed, upon his recent return from vacation, to be fit for the year's work in his parish. Like Dr. Crowder, he had planned to preach in his own pulpit next Sunday. Death came at 10:30 o'clock on Wednesday evening at his home, shortly after returning from a nearby call on friends.

In the seven years in which he had directed the largest congregation of our Church in this country, Dr. Norwood made a notable reputation as a preacher and writer. By the poetic beauty, the marked dramatic quality, and the spirituality of his preaching he drew the throngs which taxed the capacity of vast St. Bartholomew's Sunday after Sunday. In succeeding Dr. Leighton Parks he came to an unfinished church, but in spite of the demands upon him as a preacher he was able to complete St. Bartholomew's and to add the great community house which adjoins it, the two forming in their splendid location what is probably the most

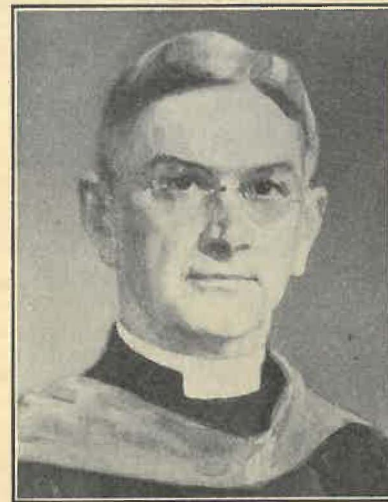
magnificent plant the American Church possesses.

From 1917 to 1925 Dr. Norwood was rector of St. Paul's Church at Overbrook, Pa. Prior to that he held several pastorates in Nova Scotia where he was born, educated, and ordained. Also in Nova Scotia, in 1899 he married Miss Ethel McKeen. Three children were born to them, of whom two survive him: Mrs. Pierce Ferguson of Fairfield, Conn, and Mrs. Malcolm McMaster of Greenwich.

At this writing the funeral arrangements have not been completed as Mrs. Norwood, returning home from Canada by motor, has not arrived here.

DEATH OF DR. CROWDER

The rector of St. James' parish, New York, the Rev. Dr. Frank Warfield Crowder, died Tuesday morning in Johns Hopkins Hospital, Baltimore. The news of his sudden death was a profound shock to Churchmen of New York. His parishioners had expected him to be with them



DR. FRANK W. CROWDER

next Sunday for the first time following a vacation spent in Europe. He and Mrs. Crowder had been visiting Baltimore relatives when he was suddenly stricken with thrombosis of the heart.

The Rev. Dr. Crowder, following a brief period of service in the ministry of the Methodist Church, was ordained a priest in our communion in 1901. In the thirty years since he served with distinction as rector of three important parishes, and in each field of service left a notable record of constructive service. At Christ Church, West New Brighton, Staten Island, where he was rector nine years, a new church, parish house, and rectory were built during his administration. From 1910 to 1916 he was rector of one of the outstanding parishes of New England, Grace Church at Providence. There in those years a new parish house was erected and an apse added to the church. On April 1st of the latter year he was called to succeed the late Bishop Courtney as rector of St. James' parish, New York. That office includes the ministry at St. James' Church, Madison avenue and 71st street, and oversight of the great East Side work of the parish at Holy Trinity Church in East 88th street. In his sixteen years' rec-

torship in Manhattan, Dr. Crowder became one of the leading presbyters of the diocese. He was a trustee of the Cathedral, one of the board of managers of the Seamen's Church Institute, and in 1931 was president of the standing committee of the diocese. He leaves an enduring record at St. James' as well as in his other parishes, as a priest concerned with adequate parochial equipment. Dr. Crowder did a truly marvelous piece of work in the rebuilding of St. James' Church. With the exception of the exterior walls the large edifice was entirely rebuilt so that today it is one of the most beautiful parish churches in New York.

Frank Warfield Crowder was born in 1869 in Baltimore. He was educated at Randolph-Macon College, Dickinson College, and at Drew Seminary. In 1893 he was married to Miss Louetta Plitt.

The burial took place this morning in Baltimore. At the same hour as the service there a memorial service was held at St. James' Church with Bishop Manning, Dean Gates, and the clergy of the parish officiating.

ANNIVERSARIES IN FOUR NEW YORK PARISHES

Today, Michaelmas is being observed with more than usual ceremony at St. Michael's Church, Amsterdam avenue and 99th street, as its patronal festival this year marks the 225th anniversary of the parish. Details of this observance will be given in our next issue.

The Church of the Transfiguration ("The Little Church Around the Corner") keeps Sunday next as Founders' Day. The first service of the parish was held on the first Sunday in October, 1848.

The Church of St. Mary the Virgin announces in its magazine, *Ave*, that Sunday, October 2d, will be observed as the dedication festival of the parish.

All Saints', Henry street, will observe, also on this Sunday, the 105th anniversary of the laying of the cornerstone of the present church by Bishop John Henry Hobart on October 3, 1827.

ITEMS

The Bishop of Exeter, the Rt. Rev. Dr. William Gascoyne-Cecil, arrived in New York today. His first American sermon will be preached next Sunday morning at the Cathedral of St. John the Divine.

The Rev. Dr. F. A. Sisco, rector for the past fourteen years of Christ Church, Piermont, has resigned to become rector and principal of St. Faith's School at Saratoga Springs.

The diocesan board of religious education announces a School of Creative Teaching to be held evenings from October 4th to December 13th at the Church of the Ascension, New York.

At the Eucharist this Michaelmas morning in the chapel of the Church Missions House, the Rev. Dr. Emhardt celebrant, commemoration was made of enthronement today of the new Anglican Bishop in Jerusalem.

Church Army is holding its first associates' meeting of the season tonight in the parish house of Trinity Chapel. A feature of the occasion will be an address by Captain Oliphant who leaves at once for Honolulu to join the Church Army staff under Bishop Littell.

Bible Put Into 900 Languages

In spite of the tremendous difficulties presented by many little known dialects since 1804, when the British and Foreign Bible Society was founded, the Bible has been translated into more than 900 languages.

Chicago Parish Is 75 Years Old

Church of the Ascension Sponsors \$75,000 Campaign in Celebration—Bishop Stewart Honored

CHICAGO, Oct. 2.—The Church of the Ascension today began celebrating the seventy-fifth anniversary of its founding and the fiftieth anniversary of the laying of the cornerstone of the present church. The celebration started with Solemn High Mass at 11 o'clock, with Bishop Stewart preaching. At 2 in the afternoon, an anniversary parish dinner was held.

October 6th the second event of the anniversary program will take place. It will be a card party sponsored by St. Hilda's Guild. On October 10th there will be a parish meeting with the Rev. Dr. Edwin J. Randall, executive secretary of the diocesan council, as speaker. The celebration will close November 6th, with the Rt. Rev. Reginald G. Weller, Bishop of Fond du Lac, as the preacher.

In connection with the anniversary, a campaign for \$75,000 for the endowment fund of the parish is being conducted. The campaign is unique in that it is based on the return to prosperity. The pledges will be undated so far as fulfilment is concerned, this being dependent upon the economic condition of the pledger. This is said to be the first time such a "prosperity" campaign has been conducted in the diocese.

The Church of the Ascension was founded in 1857. The congregation first worshipped in the Westminster Presbyterian chapel on Dearborn street. The Rev. J. W. Cracraft of Peoria officiated at the first service. After a brief stay on the corner of LaSalle and Maple, the congregation moved a block north in 1867, to the present location at LaSalle and Elm.

It was during the rectorate of Canon Charles P. Dorset that the daily offices were instituted, a vested choir introduced, and all sittings made free. The year 1884 ushered in the rectorship of the Rev. Edward Allen Larrabee. Fr. Larrabee continued in the parish for twenty-five years becoming one of the best known Episcopal clergy in the city. When Fr. Larrabee resigned to go to Nashotah, he was succeeded by the present rector, the Rev. William Brewster Stoskopf. Fr. Stoskopf has been with the parish twenty-three years, coming to Chicago from Trinity Church, Bridgeport, Conn. He is a native of the diocese of Chicago, having been born at Freeport and ordained by the late Bishop Anderson.

CATHOLIC CLUB HONORS BISHOP

Bishop Stewart was elected an honorary member of the Catholic Club of Chicago and was the guest of honor and speaker at a meeting sponsored by the club at the Scottish Rite Cathedral Tuesday night. More than 300 Churchmen and Churchwomen were in attendance.

The honorary membership was pre-

sented to the Bishop by Royal D. Smith, president of the club, who presided at the meeting. Officers and leaders of the club were introduced to the gathering.

In addressing the meeting, Bishop Stewart spoke of the Catholic teachings of the Church and stressed the fact that every baptized member of the Church is a Catholic.

HONOR MAJOR SMALE

Major J. H. Smale will be honored upon completion of twenty-five years of service to St. Paul's Church, Manhattan, on October 9th, in connection with the seventy-fifth anniversary of the parish. Major Smale has served the parish for a quarter century as lay-reader-in-charge.

The record is a unique one. Major Smale attended the Western Theological Seminary in preparation for the ministry. However, he entered business and was not ordained. He is now on the staff of Lewis Institute. He first took charge of St. Paul's by appointment of Bishop Anderson when the parish was without a rector. The arrangement proved so satisfactory that he continued in charge. Although living in Chicago, he has gone to Manhattan each week-end in order to serve St. Paul's.

Bishop Stewart and Archdeacon Ziegler will be present at the parish celebration on October 9th.

APPOINT NORTHWESTERN WORKER

Miss Daphne Hughes of Berkeley, Cal., has been appointed student worker at Northwestern University by the National Council, with the approval of the diocesan council. She assumed her duties with the opening of the fall term. She will work under the United Thank Offering of the Woman's Auxiliary during the first year.

Miss Hughes is a graduate of the University of Oregon and has been active in the Young Women's Christian Association and camp work of the International Council of Religious Education.

ROGERS PARK PARISH TO CELEBRATE

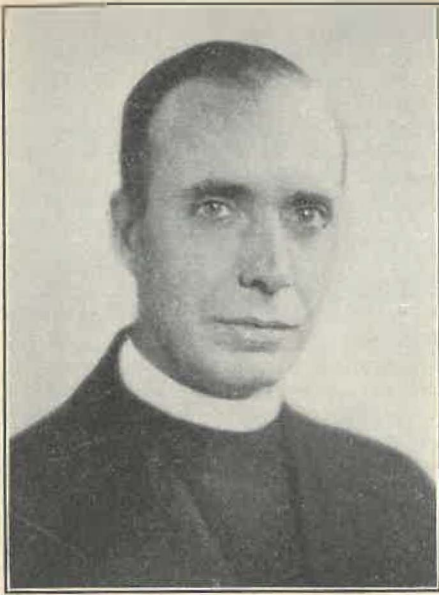
The celebration of the fiftieth anniversary of St. Paul's Church-by-the-Lake, Rogers Park, will be featured with a special mobilization service on October 9th. The mobilization will occur at the 11 o'clock service, with the rector, the Rev. Charles T. Hull, officiating. A special musical program has been prepared by A. J. Strohm, choir director.

The purpose of the mobilization is to bring all organizations and members together at one time as a means of launching the fall activities and to acquaint members with plans for the year.

BISHOP DENIES CHURCH DECREASE

Denial that the Episcopal Church has shown a loss of 27,000 communicants during the past five years, as reported in dispatches from New York, based on statistics compiled by Dr. George Linn Kieffer, was made this week by Bishop Stewart. On the contrary, he pointed out, the Church has made a gain of approximately 111,000.

"A dispatch from New York giving the statistical summary on the growth of various religious bodies states that the Protestant Episcopal Church has suffered a decrease of 27,000 members in the past five years," said the Bishop's statement. "Statistics published



NEW DEAN OF CHICAGO'S
PRO-CATHEDRAL

The Very Rev. Gerald G. Moore, recently appointed by Bishop Stewart to be Dean of St. Luke's Pro-Cathedral, Evanston.

[See The Living Church of September 24th]

in *The Living Church Annual*, yearbook of the Episcopal Church, however, show that instead of a loss, the Episcopal Church has made a gain of 111,000 communicants in the five-year period, or approximately 10 per cent. We are not boastful about those gains. They should have been much greater but they are gains, not losses."

NEWS NOTES

One of the most successful program conferences held in the diocese took place at Doddridge Farm, near Libertyville, last weekend. Bishop Creighton, head of the domestic missionary work of the Church, and Dr. Lewis B. Franklin, national treasurer, together with Bishop Stewart, the Rev. G. C. Story, and Dr. Edwin J. Randall, were leaders. Seventy-five clergy and nearly 100 laity took part in the sessions.

Bishop Stewart is to give the Chicago Day address at the Sunday Evening Club in Orchestra Hall, October 9th. The address will be broadcast over Station WMAQ. Angus S. Hibbard, prominent Churchman, will be on the program.

The Rev. Carl E. Range, who was graduated from Nashotah Seminary last spring, has come to St. Mark's Church, Evanston, as assistant to the Rev. H. L. Bowen, rector. He will specialize in work of the Church school and the young people.

Dr. and Mrs. Charles L. Street of St. Alban's School are giving a reception for graduates of Waterman Hall at St. Alban's rectory on October 16th.

Traveling more than 29,000 miles during the past year in missionary work in the southern part of the diocese is the accomplishment of the Rev. Benjamin E. Chapman, rector of St. Andrew's Church, Farm Ridge.

St. Peter's Church, Chicago, will celebrate its forty-fifth anniversary on October 16th.

ELIZABETH, N. J., CHURCH CEMETERY INVADED

ELIZABETH, N. J.—The burial ground dating back to pre-Revolutionary days which adjoins St. John's Church, this city, was considerably damaged by plunderers early September 26th. One monument, bearing the name of Jane D. Butler, was thrown to the ground, and a large stone cross, the Church's memorial to its men who died in the World War, was hoisted from its base and had fallen over a small iron railing surrounding the pedestal.

Philadelphia Parish Host to Missionaries

Church School Lauded as Ideal Instructive Agency—Rev. F. W. Tomkins to Leave Holy Trinity

By ANNA HARRADEN HOWES

PHILADELPHIA, Sept. 30.—The seventh annual Interdenominational Missionary Institute, one of the most important events for non-Roman Churches in this city, was held this year at the parish house of the Church of the Holy Trinity, 217 South 20th street, September 26th to the 28th, inclusive.

This Institute, sponsored by the Philadelphia Federation of Churches and the Women's Interdenominational Union, entertained as guests and speakers fifteen persons prominent in the foreign and home mission fields.

An intensive study of missionary methods was made in the afternoon classes. The Church school was praised as the ideal agency for missionary education because of its capacity for contact with all ages by the Rev. Dr. Arthur V. Casselman, secretary of the Department of Missionary Education of the Reformed Church in the United States.

The evening meetings, which followed supper conferences, were addressed by Mrs. Hoh Yam Tong, interpreter of the modern Chinese woman, whose subject was *The Leaven in the Loaf*; Dr. Sam Higginbottom, noted authority on India and its problems, on *The Economic Consequences of Social Custom and Religious Belief in Modern India*; and Dr. K. S. Jue, a Chinese leader, on *Reasons Why Christianity Grows So Slowly in China*.

ASSISTANT RECTOR OF HOLY TRINITY RESIGNS

The Rev. Floyd W. Tomkins, Jr., has announced his resignation as assistant rector of the Church of the Holy Trinity, Rittenhouse square.

Mr. Tomkins said he intended to devote himself to the work of fostering Christian unity among all Churches through the agency of the World Conference on Faith and Order, of which he is associate secretary for America. His new duties, which will begin at once, oblige him to travel in various sections of the country.

Mr. Tomkins, ordained on June 7, 1914, preached his first sermon to the congregation of Holy Trinity, where his father, the late Rev. Dr. Floyd W. Tomkins, was serving his fifteenth year as rector. He returned thirteen years later to become assistant to his father, in the fall of 1927, following the meeting of the World Conference on Faith and Order at Lausanne. He had participated in the Conference as a representative of the General Convention's Joint Commission appointed to report on the work.

Before coming to Holy Trinity as assistant, Mr. Tomkins had been engaged in mission work among the mountaineers of North Carolina, as assistant rector of St. John's Church, Wilmington, Del.; rector

of All Saints' Church, Pittsburgh; and as assistant at the Church of the Ascension, Pittsburgh.

Mr. Tomkins is a graduate of Harvard University and of the General Theological Seminary. He is married and has three sons.

"The movement for Christian unity which the World Conference on Faith and Order is promoting began in 1910," Mr. Tomkins explained in discussing his new work. "The Conference plans another meeting at Lausanne in 1937, when questions of doctrine and organization which have stood in the way of a united Church for so long will be presented and ways for their solution considered.

"Preparations for this second conference are now going forward in Europe and my future work will be along similar lines in this country."

Holy Trinity Church has been without a rector since the death of Dr. Tomkins on March 24th. The Rev. Mr. Tomkins and the Rev. John R. Huggins, assistants, have been in charge.

The Rev. Dr. Howard Chandler Robbins, professor of pastoral theology at the General Theological Seminary, has accepted an appointment as special preacher at Holy Trinity during the coming winter.

BISHOP TAITT DESCRIBES VISIT TO JAPAN

In describing his recent visit to Japan, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, declared that the lower classes of the country had not been touched by missionaries of the Church.

Bishop Taitt said that he saw the Buddhist and Shinto temples full of worshippers who showed a real inward devotion.

"It is imperative that the missionaries we send to the Orient be highly educated, for the natives have a thirst for knowledge, a willingness to make a sacrifice for more learning, and a deeply religious spirit," said the Bishop.

Because of the simple life led by rich and poor alike, he was unable to tell whether or not Japan was feeling the depression, but he could see no evidence of extreme poverty or discontent.

GIVES CHURCH PEW FOR USE OF BLIND WOMEN

A church pew for the use of inmates of the Pennsylvania Home for Blind Women, Philadelphia, is endowed by the will of Mrs. Louise Hamilton Inselbuch. Mrs. Inselbuch died in Atlantic City on August 27th.

A trust fund of \$2,000 is created for the rector, church wardens, and vestrymen of the Church of the Saviour, the income to pay rent on the testrix pew there. The fund is to be known as the Dorothy Frishmuth Memorial in memory of her deceased daughter. The pew is to be reserved for the use of the inmates of the Pennsylvania Home for Blind Women. Any excess income not used to pay rental on the pew shall be used to defray general church expenses.

CORRECTION

In the September 17th issue of THE LIVING CHURCH in the Dr. John Robbins Hart article it was stated that Dr. Hart was founder of the Chapel of the Transfiguration at Philadelphia. This statement we have since been informed is erroneous.

Bishop of the Yukon Accepts New Charge

Athabasca to Be His New Territory
—Garden River, Algoma, Church
Observes Centenary

TORONTO, Sept. 28.—Bishop A. H. Sovereign of the diocese of Yukon has accepted nomination as Bishop of Athabasca in succession to Bishop R. J. Renison, now rector of St. Paul's Church, Toronto. The dioceses of the Yukon and Mackenzie River will in future be administered together by Bishop W. A. Geddes of the latter diocese.

This action was taken by the standing committee of the province of Rupert's Land in view of the depletion of the diocesan endowments.

The Primate spent several days in Winnipeg last week and has called a special meeting of the executive council of the General Synod to meet in Toronto on October 27th to consider proposals by which the help of the whole Church will be given to assist the province of Rupert's Land in its financial problems.

RELICS OF JESUIT MARTYRS BROUGHT TO ONTARIO

Efforts of years to have returned to the martyrs' shrine at Midland, Ontario, some of the relics of the Jesuit martyrs of 1650 at last have been successful. From Paris has come a casket containing the revered bones.

Enclosed in bronze, the relics are contained in a glass casket, and rest on the shoulders of four kneeling figures. These represent Father Breboeuf, one of the martyrs, a French general, a lay brother, and a Huron Indian chief.

The figures kneel on a metal platform surrounded with ivory and amber. On the platform is a map of the Huronia district as it was in 1650. The relics will be installed in the sanctuary of the shrine in a solemn ceremony on Sunday next.

CENTENARY SERVICE AT GARDEN RIVER, ALGOMA

The centenary service at Garden River Church was of a most unusual and interesting character.

Held in celebration of the hundredth anniversary of the coming of the first Anglican missionary, William McMurray, to the district, the service had characteristics of the past and present. It began with morning prayer and a celebration of Holy Communion at 10:30 o'clock. The Rt. Rev. Rocksborough R. Smith, Bishop of Algoma, preached and was assisted by Canon D. A. Johnson, rector of the church, and Canon F. W. Colloton.

The music for the service was rendered by the choir in the Ojibway tongue. The Indian people of this church have their own traditional tunes with words in their own language. Their hymn books were compiled for them by a former missionary, the Rev. J. Frost.

The story of the first mission work of the Anglican Church has been told again

ANGLICANS LEAD IN BRITISH COLUMBIA

TORONTO—The recent census shows that Anglicans hold the leading place in British Columbia, their numbers being in excess of 205,000, while the second place is taken by the United Church with 164,656, the Roman Catholics being third with 87,333, and the Presbyterians fourth with 84,158.

and again, yet is ever interesting. It was their good father, Chief Shingwauk, who in 1832, filled with the desire to see his people Christianized, walked on snowshoes to York, now Toronto, to ask for a missionary to be sent to them. He made his appeal to the lieutenant-governor and the Church authorities, who promised that a missionary would be sent. The promise was kept and in October, 1832, William McMurray, a layman, arrived in the Sault after a trip of several months by canoe and foot. He began his work immediately and continued until 1838, during which time he made many converts among the Indians, who were baptized and became members of the Church. The mission has been continuous since, and the descendants of the good Chief Shingwauk with others of their race make up the faithful congregation at Garden River. The effect of missionary service is seen in their improved living conditions, their industry, and their worth as dependable citizens.

DR. HEALEY WILLAN ADDRESSES TRINITY COLLEGE ALUMNI

Commenting that he hoped the choirs of the Church of St. Mary Magdalene were doing their bit to bring about a revival of the sacred music of the past, much of which had been hopelessly overlooked, Dr. Healey Willan, F.R.C.O., said in speaking to the Trinity College Alumni Association: "All we have done we have done for two reasons: we believe in it and we love it, for what it is and for what it stands. Everything we do is part of the liturgy of the Church and not in any sense display."

A program of music, including selections representative of the sixth and seventh centuries, the Magnificat in various renditions, and music of the various schools since the sixteenth century, was presented by the choirs of the Church of St. Mary Magdalene.

The program was used to illustrate his attitude toward Church music which he emphasized should be part of the Church service, saying that much that masqueraded as Church music was not. The various schools of Church music were the rightful heritage of a choir, Dr. Willan said.

MISCELLANEOUS NEWS

The Rev. Canon A. L. G. Clarke of Brantford has been appointed archdeacon of Norfolk by the Rt. Rev. C. A. Seager, Bishop of Huron.

Recent losses to the Canadian Church by death include Mr. Justice F. E. Hodgins, a leading layman of Toronto, Mrs. H. J. Cody, the beloved wife of Canon Cody, now president of the University of Toronto, and Canon Smithers, the veteran traveling missionary of the diocese of Fredericton.

The Rev. Canon Walter C. Western of St. Barnabas' Church, Medicine Hat, has accepted the invitation to become the rector of St. John's Church, Moose Jaw, diocese of Qu'Appelle.

NATIONAL CATHEDRAL, BISHOP OBSERVE ANNIVERSARIES

WASHINGTON, D. C.—On Michaelmas Day, September 29th, this year, two anniversaries of national interest were celebrated in the great gothic church on Mount St. Alban: Washington Cathedral on that day passed its quarter century mark and its Bishop, the Rt. Rev. James Freeman, D.D., observed the ninth anniversary of his consecration as third Bishop of Washington.

The 25th anniversary of the laying of the foundation stone of the Cathedral was commemorated with a festival service of thanksgiving and praise, Canon Raymond L. Wolven acting as master of ceremonies. The address was delivered by Bishop Freeman. Appropriate music was rendered by the Cathedral choir under the direction of Edgar Priest, organist and choirmaster, who had charge of the music 25 years ago when the first stone of the big church was placed by the late Rt. Rev. Dr. Henry Yates Satterlee, first Bishop of Washington. The addresses on that occasion were delivered by the late President Theodore Roosevelt and the present Lord Bishop of London, the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, who for the quarter-century observance sent a greeting.

Many friends who were present at the September 29, 1907, service were in the congregation for the 1932 service. Members of the national committee for the Cathedral, of which Gen. John J. Pershing is chairman, and of the national women's committee, of which Mrs. W. A. Brown of New York City is chairman, came from out of town to join in the commemoration.

In accordance with his usual custom, Bishop Freeman preached at a special celebration of the Holy Communion in Epiphany Church, where nine years ago on September 29th he was consecrated as third Bishop of Washington. Later in the day he and Mrs. Freeman were guests of honor at a luncheon at Beauvoir, the estate east of the Cathedral and within the grounds which recently became available for use by the National Cathedral School for Girls. The Hon. George Wharton Pepper of Philadelphia, former United States senator, presided.

In recent years the Cathedral has become an outstanding center of pilgrim interest, more than 85,000 visitors and worshippers having been welcomed within its walls during the past three months.

SYNOD OF THE MID-WEST MEETS OCTOBER 19TH

CLEVELAND—The annual meeting of the synod of the province of the Mid-West will be held in Trinity Cathedral, Cleveland, on October 19th and 20th. Department meetings will be held on the 18th, at 2 and the President and Council at 4. The Woman's Auxiliary of the province will meet on the same days as the synod.

Speakers having a place on the program are the Bishop of West Missouri, the Rev. Charles Collett of national headquarters, the Rev. I. C. Johnson of Detroit, Eric Gibberd of Cincinnati, Mrs. Richard S. Austin of Cincinnati, and Miss Sallie Phillips of Washington, D. C.

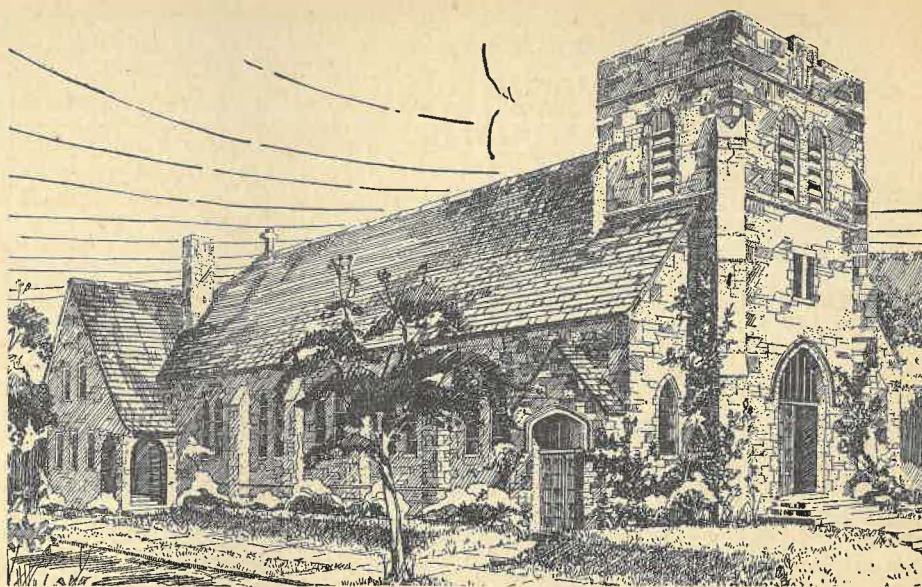
**LATE BISHOP OF OHIO'S HOME
SHELTERS CHILDREN**

CLEVELAND—By the will of the late Bishop Leonard the Euclid Avenue residence in Cleveland became the property of the trustees of the diocese to be used for whatever purpose they saw fit. A few months ago the trustees of the Holy Cross House for Crippled Children moved their family of little ones to the Bishop's house. The house thus vacated by the Holy Cross was put to good use during the past summer by the Cleveland Child Health Association working in conjunction with the diocesan department of social service. A summer school for colored children was conducted, and medical, dental, and visual examinations were made. The health association of the city was deeply appreciative of the help.

The old Holy Cross House is now being used as a district house for the Associated Charities, the central location being of great advantage both for efficiency in service and in expense.

**MEMORIAL EUCHARIST HELD
FOR SAN FRANCISCO RECTOR**

SAN FRANCISCO—A special memorial Eucharist for the late Rev. Canon David J. Evans was celebrated at Grace Cathedral, San Francisco, on September 21st at 10:30 A.M. The custom of a Eucharist on Wednesday mornings at 10 or 10:30 was begun by him in Grace Church many years ago, before it became the Cathedral, and has continued unbroken ever since.



SKETCH OF NEW ST. JOHN'S CHURCH, MILWAUKEE

**To Lay Cornerstone of
St. John's, Milwaukee**

**Parish Is Second Oldest in the City;
Old Edifice Recently Condemned**

MILWAUKEE—Before a gathering of several hundred people, the cornerstone of the new St. John's Church, this city, will be laid with impressive ceremony by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, on October 9th. Thus is the hope of the rector of the parish, the Rev. L. B. Hastings, and his parishioners, that the first service might be held in the new building on Christmas Day beginning to materialize.

The edifice, to be constructed of Lannon stone, will cost between \$50,000 and \$60,000. As in the newer church buildings, the parish hall and choir room are to be in the basement, the rector's study being above the chapel. The chapel is a memorial to the founder of the parish, Dr. Thomas Keene. Thomas Rose, of the firm of Rose & Kirchoff, architects, is a member of the vestry of St. John's.

But with all its glam or the new church cannot expect to efface utterly from memory the old parish and its reminiscences. To it, many of the older Milwaukeeans, though living

across the city, have dutifully paid their respects a number of times a year. Soon must this duty cease, however, for the parent church, to make way for further city construction, was recently condemned and will soon be no more. Thus will one more landmark of the city's early religious life sink into oblivion, remembered only by the few.

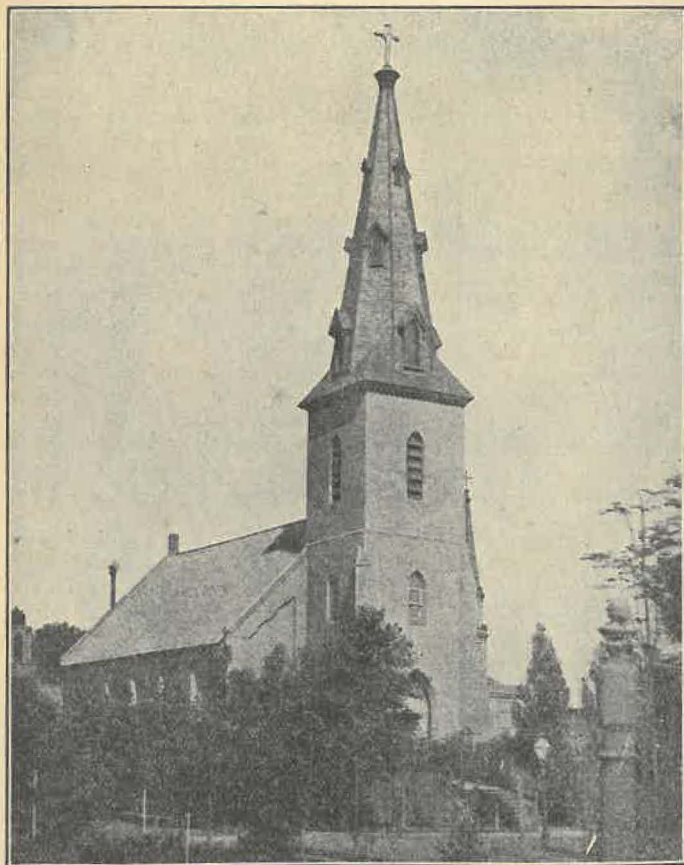
**SAN ANTONIO CHURCH MAKING
ITS WAY IN THE WORLD**

SAN ANTONIO, TEX.—St. Mark's Church, San Antonio, because of its strategic downtown position, is increasingly becoming a factor in the life of the city. On September 18th, the rector, the Rev. A. R. McKinstry, was asked to hold a service of preparation and rededication for the college and school teachers of the city. The service was attended by representatives of all Protestant religious groups.

Recently the combined staffs of the Y. W. C. A. and Y. M. C. A. requested a similar service in St. Mark's Church. It is notable that there were only two members of the Church present. Last spring, the rector and vestry were unable to accommodate all of the schools who desired to hold their baccalaureate services therein. It is significant that the graduating class of the Robert B. Green Hospital School for nurses requested that they be permitted to hold their commencement services there also. These incidents but show that what was once feared would be a loss as a downtown church is steadily coming into its own as a generator of spiritual power.

**AMERICAN TRACT SOCIETY
AGAIN IS BENEFICIARY**

NEW YORK—Rev. Abraham M. Quick, of Brooklyn, N. Y., a retired minister of the Reformed Church of America, who recently died at the ripe age of 90, left a legacy of \$5,000 to the American Tract Society. The society reports that an unusual number of undesigned legacies during the past year has enabled it not only to carry on its usual work, but to actually increase it during the depression period.



OLD ST. JOHN'S CHURCH, MILWAUKEE

WESTCHESTER, EASTCHESTER SERVERS REUNITE PARISHES

MOUNT VERNON, N. Y.—With the assistance of the Rev. Fr. Edmund Sills, rector of historic St. Peter's Church in Westchester, together with six members of his parish, a branch of the Order of St. Vincent, a national guild for acolytes, was established at historic St. Paul's Church, Eastchester, September 15th. Twenty-two boys from St. Paul's parish enrolled in the organization, thereby becoming charter members of this branch. The formal ceremony of admitting the new members will take place in the church later in the fall, when the senior warden, Stephen H. P. Pell, will present the members at a Sunday morning service.

It is a very significant fact that after a



INDIAN MISSION AT
ROUND LAKE, MINN.

lapse of a number of years, St. Peter's, Westchester, and St. Paul's, Eastchester, have resumed that close affiliation which existed between the two parishes in the early days of their history, when they were both under the jurisdiction of the venerable Society for the Propagation of the Gospel in Foreign Parts and the Bishops of London, and shared the ministrations of the same rectors, among them, Samuel Seabury, the first Bishop of the American Episcopal Church.

Within the last few days, the Rev. W. Harold Weigle, rector of St. Paul's Church, received a letter from the secretary for the Society for the Propagation of the Gospel in Foreign Parts, in which he said: "We are rightly proud of the close bonds between the Church in America and our society. And I heartily wish you and your people every success in the efforts you make to preserve this famous church. Realization of our privileges as inheritors of the past deepens our sense of responsibility as trustees of the future."

The first Church of England rector to serve these parishes was the Rev. John Bartow, and on December 2, 1714 he wrote to the S. P. G.: "He has heard many observe that here has been a great Reformation of manner since his being there, and that he believes there were not ten persons of the Church of England in all the towns of his parish, viz., West Chester, East Chester, Yonkers, and Manour of Pelham before his coming thither."

The S. P. G. seems to have provided the stipends of the following at Westchester and Eastchester: the Rev. John Bartow, 1702-25; the Rev. Thomas Standard, 1726-

60; the Rev. John Milner, 1761-64; the Rev. Samuel Seabury, 1766-76. They also paid the schoolmaster and for some years a son of John Bartow held this post.

The present rectors of St. Peter's and St. Paul's will exchange pulpits from time to time, further reestablishing that intimate relationship.

MINNESOTA INDIAN MISSION IS DEDICATED

DULUTH, MINN.—On September 11th, Bishop Kemerer dedicated the new Chapel of the Good Shepherd at the Indian mission at Round Lake. This chapel, built of logs, is located on ground given by George Washington, himself an Indian, and represents much effort on the part of Arch-

deacon W. K. Boyle and William Losh, lay reader in charge. All the Indian clergy were present at the service, Archdeacon Boyle assisting the Bishop in celebrating the Holy Communion, and the Rev. Julius Brown acting as interpreter for the Bishop.

BISHOP STEWART COMMENDS MISSIONS SUNDAY

CHICAGO—"Distress of nations and perplexity; men's hearts failing for fear and for looking after those things which are coming on the earth. When these things begin to come to pass, look up and lift up your heads for your redemption draweth nigh," quoted the Bishop of Chicago, the Rt. Rev. Dr. George Craig Stewart, in commending the Men and Missions Sunday proposal of the Laymen's Missionary Movement. "Hours like these," the Bishop continued, "call for the upward look and the lifted head among Christian laymen."

Men and Missions Sunday will be observed this year on November 13th. On the Tuesday evening following, November 15th, there will be a series of inter-denominational men's dinners held in every part of the world. In the United States alone such suppers are planned in at least a thousand towns and cities. Chairmen and committees for these events have already been appointed in nearly 500 towns and cities.

Full information concerning Men and Missions Sunday and other activities of the Laymen's Missionary Movement may be obtained from the secretary at 19 South LaSalle street, Chicago.

REORGANIZE NATIONAL ORDER OF ST. VINCENT

NEW YORK—The Order of St. Vincent, a national guild for servers and layreaders, which was founded nearly twenty years ago and has enrolled during that time over seven thousand members, has completed a reorganization and election of officers necessitated by the death of its founder and first secretary-general, the late Robert T. Walker.

The governing board of the Order, the council, consists of six priests and six laymen.

The following clergy have been elected: The Rev. Messrs. Edmund L. Souder, of Hankow, China; Harry S. Ruth, Burlington, N. J.; Charles E. McCoy, Williamsport, Pa.; Julian D. Hamlin, Boston, Mass.; Kenneth R. Forbes, Stamford, Conn.; Archie I. Drake, Milwaukee, Wis.

Laymen on the board are: T. T. Wu, of Hankow, China; Kenneth Ruhling, Chicago, Ill.; Benjamin M. MacDougal, Providence, R. I.; Walter W. Gaskill, Boston, Mass.; Dr. Frederick G. Braithwaite, New York City; Walton C. Seitz, Milwaukee, Wis.

The Rev. Kenneth R. Forbes has been elected director-general of the Order; the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, honorary chaplain-general; and Douglas S. Gibbs of New York City secretary-general and treasurer and a member of the council, *ex-officio*.

The council calls special attention to those interested that the Order is designed to be of service to layreaders as well as to servers; that its manual, containing the constitution, rules for members, and the official office of the Order, has now been published, together with forms of application for membership, and may be obtained from the secretary-general at 420 Lexington avenue, New York City. The director-general or the secretary-general will consider it a privilege to give such aid and advice as they may be able to those wishing to form parochial or diocesan guilds of the Order, or in any other way to assist in the enlisting and training of capable and devoted laymen as layreaders and as servers at the altars of the Church.

DR. LEWIS B. FRANKLIN IS DULUTH CONFERENCE SPEAKER

DULUTH, MINN.—Dr. Lewis B. Franklin conducted a conference for laymen of the diocese of Duluth in St. Paul's Church, Brainerd, on September 21st, at which about one hundred laymen were present together with the Bishop Coadjutor, the Rt. Rev. Benjamin T. Kemerer, D.D., and most of the diocesan clergy.

The conference was opened by Bishop Kemerer. At the session Dr. Franklin discussed the subject, The Church's Aim and Our Opportunity.

In the afternoon the chairman of the diocesan department of missions outlined plans for promoting the every member canvass throughout the diocese this fall. These include the holding of a series of deanery conferences from October 18th to 21st inclusive, at which the speakers will be Bishop Kemerer, the Rev. Dr. A. E. Knickerbocker of Minneapolis, Mrs. George Hancock of Fargo, the Rev. E. C. Biller, chairman of the Department of Missions, and the deans of the several convocations.

WHITEWATER, WIS., CHURCH 90 YEARS OLD

WHITEWATER, WIS.—The second oldest church in the diocese of Milwaukee, St. Luke's, this city, on October 16th to 23d will celebrate its ninetieth anniversary with special services. The celebration will close with a sermon by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the diocese.

The first regular service of the parish was held in a little log schoolhouse. At that time but one person besides the missionary in charge, the Rev. Richard Fish Cadle, was in possession of a Prayer Book. Ten years later, under the guidance of a resident clergyman, the Rev. L. R. Humphrey, the parish was organized under the name of St. Luke's.

The first church building, completely furnished and debt free, was consecrated April 22, 1852 by the Rt. Rev. Dr. Jackson Kemper, first Bishop of the Northwest. The Rev. Mr. Humphrey remained as rector until 1861; for the next few years services were in charge of temporary supply.

On February 17, 1869, the church and furnishings were destroyed by fire, nothing but the communion service being salvaged. The loss was complete, as no insurance was carried. However, a few days later a meeting was held and it was decided to rebuild at a cost of \$10,000. In four months the cornerstone of the present church was laid by Bishop Kemper. On December 15, 1874, it was declared free of debt and was consecrated by Bishop Welles. Since then rectors have come and rectors have gone, each one doing his bit toward the upbuilding of the community and improving of the church property. In 1884 the rectory was built.

The Rev. Howard A. L. Grindon is present rector of St. Luke's. When asked how he has been able even through the depression to keep his parishioners alive to the needs of the parish, he refers them to their motto found in Nehemiah 4:6, "The people had a mind to work."

MILWAUKEE HOST TO RELIGIOUS INSTITUTE

MILWAUKEE—All Saints' Cathedral, Milwaukee, was host to an institute of religious education on Monday afternoon and evening, September 26th, which was sponsored by the department of religious education of the diocese and conducted by the Rev. Daniel A. McGregor, director of Adult Education of the National Council, and Mrs. Margaret K. Bigler, religious education authority and author of *A Lantern to Our Children*.

At the afternoon session, Dr. McGregor spoke on Methods of Adult Education, while Mrs. Bigler addressed another group on Methods of Education for Children and Young People and on Teachers Training and Preparation, with a general discussion following each subject.

Supper was served in the guild hall and the evening session was conducted jointly by Dr. McGregor and Mrs. Bigler.

Dr. McGregor and Mrs. Bigler were also the guest speakers at the monthly luncheon of the Milwaukee clericus, held at the Elks' Club on Monday noon.

CALIFORNIA'S MOTHER PARISH RECALLS ITS PAST

SAN FRANCISCO—On September 18th, Trinity Church, San Francisco, observed a double anniversary. Forty years ago, to the day, the cornerstone of its building was laid by Bishop Nichols, assisted by Bishop Wingfield. Built on a generous scale, in severe yet impressive Norman gothic style, designed by Page Brown, it stands as one of the landmarks of the city. Unscathed by the earthquake and fire of 1906, it has now served through four decades the congregation of the mother parish of the diocese of California.

In 1901 the first General Convention held west of the Rocky Mountains assembled there and had the distinction of creating six new missionary districts including the Philippines, Porto Rico, Cuba, Salina (in Kansas), Honolulu, and Hankow. The diocese of California at the

AT OPENING OF SEATTLE MISSION

Bishop Huston in the sanctuary, H. B. Wilbur speaking. The Rev. G. Shoji, Japanese priest, is on the right.



same time relieved the Church of all financial assistance and became entirely independent.

Following the earthquake, which destroyed all the other large churches, it was the scene of three successive diocesan conventions. During the construction of the present new Cathedral it has welcomed the diocese on the occasion of its larger gatherings.

Last July the rector, the Rev. C. P. Deems, D.D., completed ten years of his ministry at Trinity. The vestry and congregation marked these two events by a service in the church, followed by a reception in the guild rooms. Dr. Deems made the anniversary address entitled the Trinity of Tomorrow.

Mrs. S. L. Abbot, a life long member of the parish, reviewed the details of the laying of the cornerstone and described the parish of forty years ago. Miss Mary Ashe Miller reviewed the outstanding events associated with the building. Judge William H. Hunt, representing the vestry, made public the establishment of an endowment trust fund for the parish. Bishop Parsons paid tribute to the value of Trinity to the Church in California.

There were present scores who had been baptized, confirmed, and married in the church or who had previously been associated with the parish. A positive note of optimism characterized the occasion.

JAPANESE PARISH HALL OPENED AT SEATTLE

SEATTLE, WASH.—After waiting for several years, the Nipponese of this city are now enjoying a parish house made possible by a generous grant from undesignated legacies by the National Council.

The building, containing a large hall seating more than 500 persons, was formally opened September 11th by the Bishop of Olympia, the Rt. Rev. S. Arthur Huston, D.D., with the native priest, the Rev. Gennosuki Shoji assisting.

In addition to the large hall there are also separate class rooms, dining room, kitchen, and dressing rooms. The whole building is heated with a modern oil burning plant. And all this has been provided at a cost of only \$15,000. It has been made possible by the architect, C. A. Merriam, of Seattle, who repeated the achievement he effected when he built Trinity parish

house here, namely the erection of a most complete and useful building at a low cost and without exceeding the original estimate of costs.

The dedication had been performed by the Bishop in the morning but the glad service was held in the afternoon when the head of the building committee, H. B. Wilbur, was accorded place with the Bishop and Mr. Shoji.

At the conclusion of the service tea and rice cakes were served, and on the following day the grateful Japanese gave a dinner to the Bishop, the building committee, and all who had befriended them.

There is a local fund in addition to the amount given by the National Council, and this is being devoted to needed building operations for the other Japanese mission of the diocese in the White River Valley.

BISHOP OF INDIANAPOLIS OBSERVES ANNIVERSARY

INDIANAPOLIS, IND.—The Bishop of Indianapolis, the Rt. Rev. J. M. Francis, D.D., observed the thirty-third anniversary of his consecration on September 21st by celebrating the Holy Communion in the Cathedral. Assisting him in the service was the Rev. Francis P. Keicher, who was a boy in one of the missions of the Cathedral in Milwaukee served by Bishop Francis nearly fifty years ago.

CHURCHES TAKE UP CALENDAR REFORM

GENEVA, SWITZERLAND—The Universal Christian Council on Life and Work, international organization of the Protestant Churches, has officially taken up the question of the reform of the calendar and will consult the Churches of the nations regarding their views of desirable changes. This was decided in a resolution adopted by the Council at its meeting at Geneva on August 13th.

The Council directed its research department to make a study of calendar reform and placed the subject on the agenda of the meeting of the Council in 1934. Such action as may be taken at this meeting will be submitted to the League of Nations, which is expected to hold a final international conference on calendar reform in 1935.

The study to be made by the Council's Research Department, whose headquarters are at Geneva, will comprise an examination of the different plans for the general improvement of the calendar and of the proposal to stabilize Easter, which were considered by the first International Conference on Calendar Reform at Geneva in 1931. This Conference deferred action on the general reform, but in the matter of Easter, adopted an "Act" recommending to the Churches the stabilization of Easter on the Sunday following the second Saturday in April.

The proposals for changing the calendar considered by the International Conference were one plan for a non-perpetual calendar limited to equalizing the quarters of the year, and two plans for a perpetual calendar, the one equalizing only the quarters by having months of 31, 30, and 30 days in each quarter plus a "Year Day" at the end of the year, the other equalizing the months—13 months of four weeks each plus the "Year Day." The conference dismissed the equalized quarters non-perpetual calendar as not worth while, but made no definite choice between the two plans for a perpetual calendar. Should a perpetual calendar be adopted, Easter instead of being *stabilized* within a period of seven dates would be *fixed* to a perpetual date.

ARIZONA ADOPTS TWO-SESSION CONVOCAATION PLAN

PRESCOTT, ARIZ.—An interesting, and unique adjourned meeting of the convocation of the missionary district of Arizona was held September 13th to 16th with an enrolment of ninety. The meeting was held in Prescott, at the grounds recently secured for the district, and used as a summer school.

All those attending lived in the small cottages on the grounds and ate in the common hall. Mrs. Harry Moore, wife of one of the priests of the district, acting as dietician and general manager of the dining room.

The whole plan of this adjourned convocation was to emphasize the life of the Church rather than the work. Reports therefore were taboo, and only that which was intimately related to the spiritual was permitted. Bishop Gooden and Dean

Beale of Los Angeles were guest speakers.

The dedication of an outdoor sanctuary which has been erected, or rather cut out of a mass of stone on the property, situated as it is on a rising piece of ground, was a splendid conclusion to weeks of effort on the part of Bishop Mitchell to create such a permanent place of worship in the open air. Here were held the early celebration each morning at the rising of the sun—and here again the company gathered for vespers as the shadows began to draw in.

It was decided to hold the annual convocation at the same place in September, 1933, and to extend the time over the week end of Labor Sunday in order that business men might be encouraged to attend.

As all business had been attended to at the previous meeting there is none to report, save that of the election of delegates to synod, and those of last year were all re-elected.

It was felt by all present that this unique plan of having all the delegates housed in a group of buildings on the campus, and all sharing the common life for a few days had solved the problem of holding delegates to a regular attendance at meetings, and had done much to bring the members closer together, with a deeper interest, and wider, and more sympathetic understanding of the problems of the parishes and missions of the district.

It is worth noting that during the discussion of the work of the publicity committee, it was noted that few Church papers were taken by the Church people of Arizona, and this was said to be one of the reasons for the brief items published in them. A more generous subscription and a more general reading of the principal religious papers was urged.

NASHOTAH HOUSE BEGINS FALL TERM WITH 68 STUDENTS

MILWAUKEE—On the Feast of St. Michael and All Angels, September 29th, Nashotah House opened its 1932-3 school year with a Solemn High Mass and sermon at 10:30 A.M.

The Very Rev. E. J. M. Nutter, D.D., dean of the school, acted as the celebrant, assisted by the Rev. G. Carlton Story, rector of the Church of the Mediator, Chicago, as deacon, and the Rev. James Boyd Cox, rector of Trinity Church, St. Louis, as sub-deacon. Fr. Cox also preached.

The enrolment was very large despite the elimination of the two lower collegiate classes, the remaining collegiate class having twenty-seven students, with a total enrolment of 68 in the seminary and collegiate departments.

Wooster School Opening

DANBURY, CONN.—The Wooster School for Boys in Danbury opened its seventh year on September 19th with a full enrolment.

The contract has been let for the new dining room and work is now under way. It is expected that this dining room, accommodating about one hundred boys, will be ready for occupancy early in the new year.

TWO ENGLISH CHURCHMEN TO BE NEW YORK CLERGY GUESTS

NEW YORK—Clergy of the diocese will entertain a number of well known speakers when they meet in annual conference at Lake Mahopac October 19th and 20th. On the program will be two from England, the Rt. Rev. Lord W. Gascoyne-Cecil, Bishop of Exeter, who will speak on the Church and Modern Problems, and the Rev. Lindsay Dewar, canon of York Minster, who chooses as his subject Pastoral Psychology.

Other speakers and their respective subjects:

Bishop Manning, opening address on Our Chief Need in the Ministry Today; the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, The Gospel and the Church; Prof. Royden Keith Yerkes, Philadelphia Divinity School, The Relation of the Sacraments to Religion and to Life; the Rev. C. Rankin Barnes, Department of Social Service, National Council, The Church and the Unemployment Situation; the Rev. Shirley C. Hughson, O.H.C., What the Church Asks of Us Who are Her Ministers; Prof. Paul Elmer More, Princeton University, The Source and Authority of Faith.

The meeting will be preceded by a luncheon at 1:30 at Hotel Mahopac, conference headquarters.

A statement as to arrangements, including a registration blank, may be had by writing the secretary of the conference committee, Frank H. Merrill.

SEABURY DIVINITY SCHOOL OPENS WITH 31 ENROLLED

FARIBAULT, MINN.—Seabury Divinity School began its 75th year on September 21st with a considerable increase in enrolment. A total of 31 students are listed which includes nine resident pre-theological at Seabury, and five at Carleton under the Seabury-Carleton plan. The Rt. Rev. S. E. Keeler, acting dean, has appointed the Rev. Victor E. Pinkham as provost of the school to be administrative head of the academic life of the school. The Rev. F. F. Kramer, who resigned as warden last year, is continuing as professor of Old Testament. Mr. Pinkham is professor of History; Prof. Paul Kramer is teaching Greek and New Testament; Prof. F. L. Palmer, Divinity; the Rev. V. O. Ward, ethics; and the Rt. Rev. F. A. McElwain, pastoral theology and homiletics.

NEWARK PARISH INSTITUTES UNIQUE IDEA

NEWARK, N. J.—A plan to provide for suitable memorials for deceased parishioners is being put into effect at the Church of St. Mary Magdalene, Newark, by the rector, the Rev. Harry Bruce. He has noted the many occasions when it has been requested that no flowers be sent to funerals, and has also taken cognizance of the fact that in numerous cases people would like to provide flowers for funerals where flowers are acceptable, but cannot afford to do so. Accordingly, a memorial fund is to be initiated, to which amounts either large or small may be donated. A careful record will be kept of all who make gifts for this purpose.

CHURCH PAVES WAY IN CITY OF NO DEPRESSION, NEVADA

RENO, NEV.—In the new St. Christopher's Church at Boulder City, on September 18th, the Rev. H. M. Peck began his work as vicar. The Bishop went south to be present and assist in the welcome to the new vicar, celebrating the early service and preaching at the later morning service. Mr. Peck preached in the evening. Boulder City is a town without a depression.

With a population of 5,000 and a daily payroll of \$18,000 and the plan to expend \$376,000,000 before the completion of the enterprise we may hope that the Church will take a prominent part in the lives of those engaged in this most stupendous piece of hydraulic engineering ever undertaken by man. And this is only a beginning of what is to come. With the cheap power from the Hoover Dam it is expected Nevada will become a great manufacturing center and with the benefit from the irrigation canal which will irrigate 200,000,000 acres of land in Arizona, California, and Nevada, southern Nevada should become in reality an oasis in the great American desert. In all of this the Church is trying to keep pace by laying foundations now for greater work which it hopes to do in the years to come.

RURAL CHURCH WORK SHOWS BIG PERCENTAGE AT SCHOOLS

NEW YORK—Deepening interest in the Church's work in rural fields is reflected by the attendance of rural clergy and lay workers at two of the largest rural schools. At the school held at the University of Wisconsin last summer 52 per cent of the total number registered were from the Church. At the Virginia Polytechnic Institute conference 42 per cent were from the Church. Letters have come in to the social service department's secretary for rural work, the Rev. Goodrich Fenner, saying that where courses in rural work have been offered in diocesan summer conferences, the interest has been splendid; in a number of instances it is reported that courses on rural work had the largest attendance of any at the conferences.

NEW CHURCH SCHOOL LESSON MATERIAL IN PROSPECT

NEW YORK—In the hands of the new Curriculum Committee, composed of the Rev. John W. Suter, Jr., chairman; the Rev. Elwood L. Haines, the Rev. Frederick E. Seymour, the Rev. Malcolm Taylor, Deaconess Frances Edwards, Miss Mildred Hewitt, secretary; Mrs. Almon A. Jaynes, Misses Helen O'Neill, and Helen Washburn, rests the preparation of new Sunday school lesson material. This committee has already received the promise of fifteen authors to submit manuscripts for new courses. Five of these authors have already handed in outlines.

Two of these courses will be used during the coming year in eight or ten centers under the close supervision of the Curriculum Committee. These courses are tentatively called *An Activity Program for the First Grade*, by Katherine Smith Adams, and *Following Jesus in Everyday Living*,

for Grade V or VI, by Mildred Fish Jaynes.

Six years ago the present Christian Nurture series was still fresh from the hand of the reviser. This recent change of emphasis is in line with the nine-year plan suggested at the 1931 General Convention in Denver.

Therefore, with the results already achieved by the committee, it seems that by the opening of the school year in 1933 at least three new courses will be available.

RHODE ISLAND FOSTERS PLAN FOR CHURCH SCHOOLS

BRISTOL, R. I.—Galbraith B. Perry, cousin of Bishop Perry, who has recently come to this town from Brooklyn, has been appointed superintendent of the Church school of St. Michael's, the Rev. Anthony R. Parshley, rector. Mr. Parshley and his neighbor, the Rev. Richard Mortimer-Maddox, rector of St. John's Church, Barrington, this summer worked out an original idea in the way of Church school lessons and instruction. Their course deals with the parables of Christ and with Church teachings. Every class will have the same lesson, but the approach will be appropriate for the age of the pupil. Each class will have two teachers, one will give instruction upon Church teachings and the other upon the parables.

WORK ON MARYLAND CATHEDRAL PROGRESSES

BALTIMORE—The building of the synod hall of the Cathedral in Maryland is progressing very satisfactorily. The entire outside stone work is completed and the roof is being put on. The trustees met this week and awarded the contract for the furniture. Most of the chancel furniture has been given as memorials.

The magnificent memorial window, which is to be placed over the altar, is ready to be put in as soon as the roof is on. This window is a gift of the Cathedral league of Maryland in memory of the late Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland for twenty years, and Presiding Bishop of the Church from his election in October, 1925, to the time of his death on October 3, 1929.

It is hoped the building will be ready for occupancy by January, 1933.

LONG ISLAND CLERGY HOLD ANNUAL CONFERENCE

BROOKLYN, N. Y.—The annual clergy conference of the diocese of Long Island, meeting at East Hampton, N. Y., from September 19th to 21st, was attended this fall by 125 of the priests of the diocese. Coming together for supper Monday evening, the men then went to the parish church where Bishop Stires delivered a devotional meditation on the Lord's Prayer, stressing the need of self-examination for the clergy, and true repentance. The following morning an address was made by Bishop Larned, the Suffragan, and by Bishop Spencer of West Missouri. The afternoon was left free for private conferences with any of the bishops, or with the heads of the various departments of the diocese. There were opportunities for

golf, tennis, swimming, or motoring for those who desired recreation. In the evening, Bishop Stires again led a meditation, taking as his text the words, "It is good for us to be here," and pointing out the need both for transfiguring visions on the mount and also for sacrificial service in the valley. Wednesday morning Bishop Spencer spoke on the difficulties and great opportunities in the mission fields. Bishop Stires closed the conference with a final message.

CHURCH HOSPITAL NURSES ON MANILA Y. W. C. A. PROGRAM

MANILA, P. I.—The training school of St. Luke's Hospital in Manila was honored by being chosen to give a demonstration of folk dancing as a feature of the opening of the new home of the Young Women's Christian Association, on Occupation Day, August 13th. This gathering was also the first addressed by Mrs. Theodore Roosevelt, wife of the Governor General of the Philippines and herself an honorary president of the organization.

Sixteen of St. Luke's undergraduates were in the "recreational" group, under the leadership of Miss Carmen Rivera, hospital nurse-secretary, who is also a member of the Y. W. C. A. training class for leaders. For four years the recreational director of the Y. W. C. A. has taught groups of nurses in two or three of the training schools in Manila—in folk dancing, volley ball, indoor baseball, and swimming. The nurses have responded wonderfully and show a marked improvement in poise and carriage. Mrs. Bayard Stewart, of St. Luke's and a member of the executive board of the Y. W. C. A., assisted at the entertainment.

BISHOP OF EXETER TO BE NEWPORT, R. I., VISITOR

PROVIDENCE, R. I.—Bishop and Mrs. Perry will entertain the Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, at dinner on the evening of October 8th, at Bishop's House, and the following morning, Sunday, the Bishop of Exeter will preach at Trinity Church at Newport, and in the evening at the Cathedral of St. John. Because of the widespread desire throughout the diocese for an opportunity to hear him, seats will be set aside for the congregation of the parish. The remaining part of the church will be thrown open to the public. While in Newport he will be entertained by Mrs. T. Shaw Safe and the Misses Wetmore, daughters of the late Governor and Senator Wetmore.

The Lord Bishop is the second son of the third Marquis of Salisbury, Queen Victoria's famous Prime Minister. The Cecil family, which has served the Empire with such distinction for centuries, is represented in this generation not only by the Bishop but by Lord Robert Cecil, the outstanding defender of the League of Nations, and Lord Hugh Cecil, one of the foremost orators in the House of Commons, also a devout Churchman. A third brother, Lord Edward Cecil, no longer living, filled an important post for several years in Egypt.

CHURCH OF ENGLAND BISHOP ENTHRONED IN JERUSALEM

NEW YORK—The Rt. Rev. George Francis Graham-Brown, D.D., was enthroned in St. George's Collegiate Church, Jerusalem, as Bishop of the Church of England in Jerusalem, and installed as dean of the Collegiate Church on the Feast of St. Michael and All Angels, September 29th. His consecration took place at Canterbury last June 24th. He succeeds Bishop Rennie MacInness whose death occurred on Christmas Eve, 1931. The Archbishops of Canterbury and York and the Bishop of London nominate to this office.

This church has the status of a Cathedral, having the Bishop's seat and a dean, archdeacon, and canons; but the style is not assumed, as the Patriarch of Jerusalem is the Bishop of Jerusalem, and the Church of the Holy Sepulchre is the Cathedral of Jerusalem.

The Presiding Bishop cabled the following message to Jerusalem on the occasion of the enthronement: "Episcopal Church sends affectionate felicitations, praying blessing on your episcopate in Jerusalem, Mother of all Churches." At the celebration of the Holy Communion in the Chapel of Church Missions House, New York, on that day the occasion in Jerusalem was specially remembered by the inclusion of prayers from the service of enthronement.

Among the officials taking part in the ceremony in Jerusalem were representatives of the Church of England in Palestine, Syria, and Transjordan, in Cyprus, Egypt, and Iraq, a representative of the Episcopal Church of Scotland, Canon Bridgeman representing the Episcopal Church in the United States, officers of the English Church Missionary Society, the Church Missions to Jews, and the Palestine Native Church Council. Representatives were present from the Orthodox, Armenian, Jacobite, and other Eastern Churches. Parts of the service were read in Arabic and Hebrew as well as English. The offering was for the building of a new church in Baghdad.

Bishop Graham-Brown was born in China, where his father was a missionary, but he has lived mostly in England. He has worked constantly for Church unity and was foremost in promoting the agreements which have resulted in intercommunion between Anglicans and Old Catholics. His was the first Anglican consecration in which an Old Catholic Bishop took part.

In recent years, as principal of Wycliffe Hall, Oxford, Bishop Graham-Brown has annually conducted groups of Wycliffe students to Jerusalem. It was some of his students who, in 1929, rushed to the rescue when anti-Jewish mobs were threatening the home of the Jewish scholar, Dr. Joseph Klausner, near Jerusalem, and defended him and his house until more official relief arrived.

The Episcopal Church in the United States is represented in Jerusalem by its educational chaplain, the Rev. Charles T. Bridgeman, canon of St. George's and teacher in the Armenian Seminary. The Good Friday offerings of Episcopal churches go toward the support of his

work and for educational work in Iraq. Jurisdiction over the work in Iraq, hitherto directly under the Archbishop of Canterbury, has recently been transferred to the Bishop in Jerusalem.

DR. W. J. MAYO COMMENDS CHURCH AID TO SICK

ST. PAUL, MINN.—In an address at the dedication of the \$500,000 Bethesda Hospital in this city on October 1st, Dr. William J. Mayo, noted surgeon of Rochester, Minn., stated that there is a close relationship existing between the medical profession and the clergy.

"In times of stress," he said, "religion gives spiritual comfort to the patient and, properly directed, may be more valuable to him than medicine. . . . Among all people in all times religion has been successful in relieving sickness, so far as mental suggestion could give comfort or indirectly affect the physical condition.

"The churches of all denominations have special workers among sick people. These clergymen carry to the sick, not theological arguments, but faith in a higher power. These sincere men are one of the most helpful influences in hospital work. The patient who is very ill receives great help from this leadership."

NORTH TEXAS EXECUTIVES REVIEW DIOCESAN WORK

AMARILLO, TEX.—At the annual fall meeting of its executive committee North Texas adopted the Church program budget quota assigned by National Council, with a reduced budget for district purposes.

The meeting was held in connection with a clergy conference at Sweetwater on September 14th.

The Rev. Dr. Richard W. Trapnell of the National Field Department staff was the counselor and honor guest of the conference. He was particularly helpful and effective because of his knowledge of the field, having been sometime rector of the parish at Amarillo.

Fancher Upshaw, treasurer of the district field department, reported almost complete coöperation throughout the district on the Whitsunday offering, and showed that monthly remittances are made to New York on the Church program quota, even though collections and remittances were small during the summer.

There was the largest attendance of laymen ever recorded at the business sessions.

UNIVERSITY OF THE SOUTH OPENS WITH GOOD ENROLMENT

SEWANEE, TENN.—The University of the South, Sewanee, began its session under favorable circumstances, considering the depression. The freshman class compares favorably with those of past years, and the academic department or the college of arts and sciences numbers over two hundred. This number is less than last year's, but the decrease is not in the number of boarding students.

The theological school has launched upon the brightest session it has had in years

in the number and preparation of its students, of whom there are some thirty men, an increase of ten men over 1931-1932. Dr. C. B. Wilmer, who resigned last June to do important writing, is keenly missed. For the time being visiting lecturers in pastoral ministry will help greatly to supplement the work of the present faculty of Dean Wells, Dr. W. L. Bevan, Dr. W. H. Du Bose, George B. Myers, and the Rev. R. M. Kirkland. A very valuable course in economics and social problems has been instituted under the instructorship of Professor Kayden, head of the department of economics.

Bishop Gailor, the chancellor, greeted the students at the opening service, emphasizing the thankfulness to be felt at such a time as this that Sewanee goes on with high hopes and that the men, because of sacrifices made by home and college, have the privileges which are to be found in the university. Bishop Gailor has resided at Sewanee (for all or part of a year) since 1882. Sewanee hears him gladly.

NEWS IN BRIEF

LONG ISLAND—The annual two-day clergy conference of the diocese was opened by Bishop Stires on September 20th at St. Luke's Church, East Hampton, with more than one hundred members of the clergy in attendance. The Suffragan of the diocese, the Rt. Rev. J. I. Blair Larned, and the Bishop of the diocese of Western Missouri, the Rt. Rev. Robert Nelson Spencer, D.D., were also on the program. Conferences and round table discussions were had on the budget, foreign missions, domestic missions, mission hospitals, and Auxiliary work.

NEWARK—Miss Skiles, a social worker in Japan, addressed a recent gathering at St. Agnes' Church, Little Falls, the Rev. Robert B. McKay, rector. Her address dealt with experiences in her field of service.—On recent Sundays, at the Church of the Holy Communion, Paterson, the Rev. Kenneth O. Miller, rector of Christ Church, Pompton Lakes, has been the celebrant at the 9 o'clock celebration of the Holy Eucharist. At present the church is without a rector.

OKLAHOMA—On September 26th, the marriage of the Rev. Edwin A. Morton, vicar of the Church of the Good Shepherd, Sapulpa, with Miss Dorothy Conkwright, daughter of the Rev. and Mrs. P. Jefferson Conkwright, was solemnized in St. Paul's Cathedral, Oklahoma City, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, officiating. The bride's father is pastor of the First Baptist Church, Sapulpa.

WESTERN MICHIGAN—Services in the resort country in the diocese of Western Michigan have been maintained during the summer season and the Bishop and the archdeacon have made several trips through that part of the diocese. In addition to the services in the regular parishes, summer services were held regularly at Elk Rapids, Saugatuck, Pentwater, Leland, Harbor Springs, Charlevoix, Newaygo, and Onekama. There were also many occasional services at camps and hotels. Among the clergy officiating were Bishops Vincent, Spencer, and Woodcock, and the Rev. Messrs. Van Zandt, Adams, Hardy, Ganster, Essex, Boss, and Burrows.—On September 4th and 5th, Trinity parish, Grand Ledge, celebrated the silver jubilee of the organization of the parish with appropriate services and meetings. Bishop McCormick confirmed a class on Sunday morning, after which there was a memorial service and a gathering of the Church people. Various meetings were held on the 5th, ending with a dinner in the parish hall in the evening, attended by friends of the parish and visiting clergymen.

WESTERN NEW YORK—The diocesan department of missions held its fall meeting with the Rev. Leslie Chard at Harrisburg on Lake Erie. The special subject of this meeting was the work with the Indians. In the afternoon the department visited the reservation where the social and religious work was inspected and an entertainment was given by the Indians. Mr. Chard of Dunkirk is in charge of this work.

† Necrology †

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

MRS. CHAUNCEY B. BREWSTER

NEW HAVEN, CONN.—Mrs. Alice Stephenson Brewster, wife of the Rt. Rev. Chauncey B. Brewster, D.D., was buried September 26th in Evergreen Cemetery, New Haven. The burial service, held in Trinity Church, Hartford, was conducted by the Rt. Rev. E. C. Acheson, D.D., Bishop of the diocese, assisted by the Very Rev. Samuel R. Colladay, D.D., the Rev. John F. Plumb, D.D., executive secretary of the diocese; the Rev. Dr. Remsen B. Ogilby, president of Trinity College; and the Rev. Raymond Cunningham, rector of the parish. Previous to this service the rector had prayers with the family at Bishop Brewster's home. Bishop Budlong and Dr. Plumb conducted the committal service. The earth was strewn on the casket by Bishop Brewster's brothers, the Rt. Rev. Benjamin Brewster, Bishop of Maine, and the Rev. William J. Brewster, rector of St. Michael's Church, Litchfield, Conn.

Mrs. Brewster died in a hospital in Paris as a result of an automobile collision.

HENRY DABOLL

UTICA, N. Y.—Henry Hobart Daboll, one of the oldest members of Christ Church, Jordan, died at Pine Hill, Memphis, on August 25th at the age of 85.

Mr. Daboll had been senior warden of Christ Church for more than forty years, succeeding his father, who also was senior warden for many years. He had served as delegate to the diocesan convention for many years. He leaves a widow, Mrs. Jennie McDowell Daboll, two sons, Henry G. and Cyrus G. Daboll, a sister, Mrs. Hattie D. Reed, and three grandchildren.

MRS. WILLIAM G. DRAKE

NEWTON, N. J.—Mrs. William G. Drake, for many years a teacher in the Church school at Christ Church, Newton, and active in the work of the parish guild there, died suddenly of heart trouble on September 19th, at the age of 73.

A former principal of the Newton high school, Mrs. Drake had also served as a teacher in the grammar school there and in the Newton Academy. Organizations with which she was affiliated included the local chapter of the Daughters of the American Revolution, of which she was secretary, the Sussex County Historical Society, and the Sussex County Nature Study Club. Mrs. Drake's husband died about ten years ago.

Her funeral was held at Christ Church, Newton, on September 22d, the rector, the Rev. Oscar Meyer, officiating. Interment was made in Newton Cemetery.

MARGARET SCHENCK HARRIS

WINSTED, CONN.—At her home in New York City, Mrs. Margaret Schenck Harris, widow of the late Rev. Thomas Robinson Harris, D.D., for twenty-five years secretary of the diocese of New York, died September 24th in her 86th year.

Mrs. Harris was the daughter of the Rev. Dr. and Mrs. Robert Boyd Van Kleeck and sister of the Rev. Frederick B. Van Kleeck and the Rev. Robert B. Van Kleeck, Jr. She was the mother of the Rev. Robert Van Kleeck Harris, rector of St. James' Church, Winsted, and archdeacon of Litchfield County, Conn.

ALONZO H. HORTON

SEATTLE—At his home on Mercer Island, occurred the death recently of Alonzo H. Horton, for twenty years in charge of the commissary department of the Church in Alaska.

Mr. Horton came to Seattle twenty-five years ago from Minneapolis. He is survived by the widow, two daughters, a brother, and two grand-daughters.

The Rev. W. B. Turrill of Mercer Island officiated at the funeral services.

JOHN STEVENS

ST. ANDREWS, TENN.—The Church has suffered a real loss in the death of John Stevens, who died suddenly after a heart attack at his home in Bedminster, N. J., on August 27th. He was recuperating from a previous attack, but was feeling so well that he had been making plans for a visit to St. Andrew's. He, for many years, has been a great friend of the Order of the Holy Cross, and especially of those at St. Andrew's School. During his last sickness he expressed his desire to be buried at the little cemetery here at St. Andrew's. The body was brought to St. Andrew's by his brother, Edwin Stevens, of Hoboken, N. J., and on September 27th, in the presence of the whole school and many friends, a Solemn Requiem was sung, and the body laid to rest.

Mr. Stevens had been an enthusiastic and generous supporter of the school football team. It was, therefore, very fitting that the acolytes in the Requiem and those who bore his body to the grave were all members of the football squad.

WASHINGTON COMMEMORATION IN CHINA

NEW YORK—Central China College (Hua Chung), in Wuchang, takes every opportunity to give its students an international outlook, and therefore had a gala celebration of George Washington's bicentennial. The American contingent, with more bravery than musical ability, it is reported, sang their national anthem. The chief feature of the occasion, however, was an oratorical contest with six speakers, each taking for his subject some one aspect of Washington's life. The first prize went to John Chang, who spoke on Washington's Religious Attitude.

NEWS IN BRIEF

CENTRAL NEW YORK—A window to the memory of William and Edith Elenor Potts, both long time members of All Saints' Church, Syracuse, was dedicated September 4th. This window symbolic of St. Stephen completes the series of the lower windows in the church, and is the gift of the Potts children, Arthur Potts, Reginald Potts, and Mrs. Edith Pearson.

COLORADO—St. Luke's Church, Denver, celebrated Homecoming Day on September 18th, by a dedication service at which a new pulpit, chancel rail, and lectern were formally installed. They are the gift of William Smith of Aurora, in memory of his wife, Rachel Gunson Smith. The work was designed and executed by Edward Hempt, also a member of the parish. Bishop Ingley was the officiant at the service, preaching the first sermon from the new pulpit.

DELAWARE—The Rev. R. Ridgely Lytle, Jr., rector of St. Andrew's Church, Wilmington, in addition to his duties as a member of the executive council, secretary of the standing committee, and chairman of the department of religious education of the diocese, has been elected president of the Travelers' Aid Society of Wilmington.—On September 17th, the Rt. Rev. Philip Cook, D.D., Bishop of the diocese, conducted a quiet day and conference for the teachers and officers of the diocesan Church schools at St. Andrew's School for Boys near Middletown.

GEORGIA—The conference of Church workers among colored people in the province of Seawee will meet at the Ft. Valley High and Industrial School, October 11th to 13th. Officers of the conference are: the Rev. Charles H. Harrison, president; the Rev. J. Clyde Perry, vice-president; the Rev. G. A. Stams, secretary; H. L. Bell, treasurer. The Woman's Auxiliary, headed by Mrs. H. A. Hunt, president, and Mrs. Adelaide L. Brown, secretary-treasurer, is scheduled to hold its meeting at the same time and place.

INDIANAPOLIS—The Bishop of Indianapolis has summoned the clergy of the diocese to a conference in the early days of November to be held in St. John's Church, Bedford.

NORTH CAROLINA—St. Mary's School, Raleigh, opened on September 14th with a good enrolment. Mrs. Ernest Cruikshank is now principal, succeeding the Rev. Dr. W. W. Way, who resigned last spring. Few changes have been made in the faculty. A good number of last year's graduates of St. Mary's are now entering the junior class at the state university.—At the synod of the fourth province, meeting September 13th to 15th at Kanuga Lake, the diocese of North Carolina had the distinction of being the only diocese with a full delegation in both clerical and lay orders.—On September 22d and 23d there was held at Burlington the annual conference in preparation for the every member canvass. The speakers were the Rev. Dr. R. W. Patton and the Rev. C. C. J. Carpenter. Most of the clergy and leading laymen of the diocese were present.

NORTH DAKOTA—Miss Mildred Alley, educational missionary, has 731 isolated members on her list to date, 261 of whom are enrolled in the Correspondence Church School. Of this number 62 are members of the Bishop's branch of Little Helpers.—The Bishop has just returned from an extensive tour through the western part of the state where he had several confirmations in some of our unorganized missions. He is to spend three weeks in the diocese of Rhode Island.—Trinity Church at Wahpeton, over 50 years old, has been torn down and is to be replaced this fall by a new building which will be able to take care of the growing needs of our work there.—Several field conferences are being held throughout the state under the direction of the Rev. H. R. Harrington, with Bishop Bartlett and the Very Rev. E. B. Woodruff, D.D., of Sioux Falls as speakers. Mrs. Alfred Boyd of Grand Forks will have charge of the women's conferences at the afternoon sessions.

OHIO—The Cleveland churches have gained permission to distribute flour and cracked wheat from the supplies of the Red Cross. This work is being done under the supervision of the Rev. Almon R. Pepper, of the diocesan social service department.—An attractive little chapel building has been erected for St. George's Mission, Cleveland. The basement has been arranged for Church school and social purposes. The main floor is a well-appointed chapel. Archdeacon Patterson conducted the first service of Holy Communion in the new building on September 18th. The mission is under the direction of the Rev. Howard Harper of Grace Church (South).

Church Services

California

Church of the Advent, San Francisco

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

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
 REV. WILLIAM BREWSTER STOSKOPF, Rector
 Sunday Masses 8:00, 9:15, 11:00 A.M., and
 Benediction 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 Benedic-
 tion, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

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.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
 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.
 Telephones Kingston 1265 and 3044.

Church of St. Mary the Virgin, New York

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

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York

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

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 REV. RANDOLPH RAY, D.D., Rector
 Communion, 8 and 9 (Daily 8:00).
 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, and 11 (High
 Mass). Sermon and Benediction at 8.
 Daily Mass at 7. Mon., Wed., and Fri., at
 9:30. Other Days at 8.
 Friday Benediction at 8 P.M.
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

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.

NEWS IN BRIEF

BETHLEHEM—The two convocations of the diocese had a joint meeting at St. Stephen's Camp in the middle of September to discuss the fall programs of the diocesan and national field departments. Dr. Yerkes of the Philadelphia Divinity School delivered four lectures on the Epistle of St. Paul to the Philippians. The Rev. C. H. Collett presented the Church's program. The archdeacon presented a diocesan program for the fall campaign to begin at once. The program was well received and the chairmen of the ten districts into which the diocese was divided have already called the clergy of their respective districts together to carry out the program.—Miss Zettan Gordon who for eight years was the director of religious education in the diocese, resigned and will go to the deaconess school in Philadelphia for a year. She will study religious education and parochial work in order to fit herself better for work of this nature. Her work in the diocese was divided among several clergy who will endeavor to carry on until her return.—Born to the Rev. and Mrs. John H. Lehn of St. John's Church, Ashland, a daughter. She is their first-born.

MARYLAND—Bishop Helfenstein, at the request of Bishop Webb, installed Sister Laura as the new Mother Superior at All Saints' Convent, Orange Grove, Ilchester on September 27th. Sister Laura succeeds Sister Catherine Angela, who died in August.

MICHIGAN—The Rt. Rev. James Wise, D.D., Bishop of Kansas, on September 10th and 11th conducted the second annual men's conference of St. Columba's Church, Detroit. The conference, sponsored by the men's club of the parish and the rector, the Rev. Otey R. Berkeley, was held at Camp Frisbie. Although the conference was planned primarily for the men of St. Columba's parish, interested laymen from other parishes were invited to be present.—A special service was held in St. Paul's Cathedral on the morning of September 11th, for the convention of the American Protestant Hospital Association, which met in Detroit that week. The preacher was the Rev. Thomas A. Hyde, D.D., superintendent of Christ Hospital, Jersey City, N. J., and president-elect of the association. Assisting in the service were the Rev. John G. Martin of the Hospital of St. Barnabas, Newark, N. J.; the Rev. Henry Webb of St. John's Hospital, Brooklyn, N. Y.; the Rev. Frank C. English, D.D., executive secretary of the American Protestant Hospital Association; and the Rev. A. O. Fonksalrud, Ph.D., present president of the association, the two latter clergy being from other denominations.

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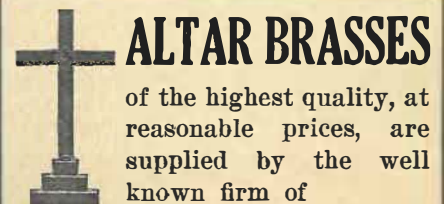
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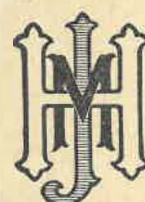
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ANNOUNCEMENTS

Memorials

THE REV. GERALD DIGBY VIETS
Minute in Memory of

The Rev. GERALD DIGBY VIETS, rector of St. John's Church, Fort Hamilton, Brooklyn, New York, adopted by the Clergy Conference at East Hampton, on Wednesday, September 21, 1932.

Whereas: A man who accepts a call to the ministry of the Church in full sincerity, and lives a Christian life and remains faithful unto death, is an inspiring light in this world of ours;

And whereas: Our dear brother, the Rev. Gerald Digby Viets, rector of St. John's Church, Fort Hamilton, Brooklyn, has in his sudden death, in the prime of his manhood, flashed before our eyes the full significance of his noble character and service;

Therefore be it resolved: That we hereby record our gratitude to God for the life and service of our beloved brother, the Rev. Gerald Digby Viets, and set forth herewith an expression of our admiration of his devotion to the priesthood and for his success as a pastor and teacher in the Church of God.

His death has brought us great sorrow and has caused a loss to the diocese which will long be felt. All who knew him testify to his unusual qualities as a friend, his steadfastness, his loyalty, and his generous affection.

As secretary of the Archdeaconry of Brooklyn, as vice-president of the Clerical League, as an officer of the Priest's Fellowship, as treasurer of the Associate Alumni of the General Theological Seminary, and in other capacities, he has rendered valuable service to the diocese and to the General Church.

His devoted labors of more than eight years in this diocese, in St. Mary's parish and as rector of St. John's parish, Fort Hamilton, have produced lasting results which will abide as a vital influence among us.

And be it further resolved: That a copy of this minute be sent to the wardens and vestrymen and congregation of St. John's Church, and to the family of the Rev. Mr. Viets, assuring them of our deep sympathy in their bereavement.

We rejoice with them in the sure and certain hope which was the joy and inspiration of him who is so dear to us and to them.

May light perpetual shine upon him!

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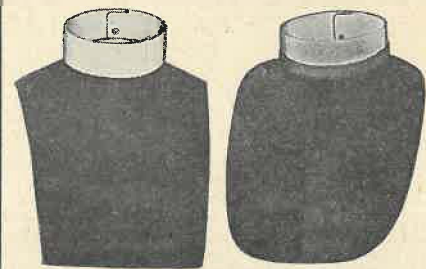
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