

The Living Church



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[Annual Roll Call, November 11-24]

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Anglo-Catholic Pilgrimage, April 19, 1933

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OUTLINE ITINERARY

Venice, Spalato (Split), Athens, Constantinople, Patmos, Rhodes, Haifa, Nazareth, Tiberias, Jerusalem, Jericho, The Jordan, Corfu, Venice

THE HOLY LAND

Friday,	May 12th	Motor drive Haifa to Nazareth	Monday,	May 15th	Official reception at Bethlehem. Liturgy in the Basilica. In the afternoon an official visit to the Church of the Holy Sepulchre, reception at the Patriarchate. Visit the Armenian Church of St. James and reception by the Armenian Patriarch. Walk round the Walls of Jerusalem.
Saturday,	"	13th Mass at the Metropolitane, Nazareth. Visit to the Church of the Annunciation and Mary's Well. Visit to Cana of Galilee. Drive through the Shawn of Galilee, passing the Horns of Hallim, the last stand of the Crusaders, the traditional Mount of the Beatitudes, to Tiberias—visit the Synagogue of Capernaum in process of reconstruction. Drive to Jerusalem, Jacob's Well <i>en route</i> . Welcome by the Anglican Bishop outside St. George's Cathedral.	Tuesday,	"	16th The Haram or Wailing Wall, the Pool of Siloam and the Church of St. Anne. In the afternoon, Jericho, Jordan and the Dead Sea. In the evening, Pilgrimage from Cenaculum to Gethsemane.
Sunday,	"	14th Masses in the Chapel of Abraham. Choral Eucharist in the Anglican Cathedral at 10:30 A.M. Preacher: the Bishop of Guildford. In the afternoon visit to Ain Karim, home of St. John the Baptist. Reception by the Anglican Bishop at St. George's Close from 5 to 6 P.M. Evensong in the Cathedral at 6 P.M.	Wednesday,	"	17th <i>Morning free</i> . In the afternoon a short service in the military cemetery on the Mount of Olives, Bethany, Russian Convent and visit to Archbishop Anastassy. Priests will have the opportunity of saying Mass in the Chapel of Abraham, adjoining the site of Calvary, during the stay in Jerusalem, by permission of the Patriarchate.

SPALATO. The fame of Spalato is connected with the great Palace of Diocletian, in the ruins of which the Cathedral was built and the medieval town grew up.

PIRAEUS—ATHENS. At the Cathedral in Athens it is hoped that the Liturgy will be sung on the first or second morning of our visit. The Pilgrimage will be received by His Beatitude Chrysostom, Archbishop of Athens and of All Greece.

CONSTANTINOPLE. His All-Holiness Photios II., Ecumenical Patriarch of Constantinople, will receive the pilgrims at the Phanar on the first or second day of our visit to Istanbul, and Mass will be sung at the English Church (Crimean Memorial) on Sunday, May 7th, by permission of the Rev. A. F. Pollard, Chaplain.

PATMOS. The island of the Apocalypse will be a matter of interest and devotion to all pilgrims.

RHODES. Rhodes was a stronghold of the Knights of St. John and surrendered to the Turks in 1522.

CORFU. On the return home, the Cathedral and the Church of St. Spiridon will be visited.

Pilgrims will have all the advantages of daily Mass on the ship, and Chaplains will be appointed who will explain the purpose and scope of the pilgrimage as it proceeds.

Return tickets with a validity of 33 days are provided for the special train and with escorted parties, available for independent return, at the following prices:

Second class London, Venice, London; meals on train to Milan; one night's accommodation in Milan. £14 17s. 6d. First class travel £5 15s. 6d. extra.

Those who wish to take the Cruise without the railway ticket will join and leave the steamer at Venice.

Independent tickets by any route will be quoted on application.

The inclusive cost for the Pilgrimage from Venice back to Venice, and the specified visits ashore to the Sacred Places and to Athens and Constantinople will be from 55 Guineas, according to the cabin selected.

The plan of the steamer and full particulars will be forwarded on application to—The Secretary, Anglo-Catholic Congress Committee, 215, Abbey House, Victoria, S.W. 1, or to the Secretary, Anglo-Catholic Pilgrimage Association, 2A, Albany Courtyard, Piccadilly, London, W. 1.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D. }...Contributing Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
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Church Kalendar



NOVEMBER

13. Twenty-fifth Sunday after Trinity.
20. Sunday next before Advent.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
28. Three-day First Wisconsin Ministers' Convocation at Milwaukee.
30. Wednesday. St. Andrew.

KALENDAR OF COMING EVENTS

NOVEMBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

21. Church of the Epiphany, Ventnor City, N. J.
22. St. Peter's, Akron, Ohio.
23. Community of St. Mary, Peekskill, N. Y.
24. Holy Apostles, Hilo, Hawaii.
25. Community of the Holy Name, Chicago, Ill.
26. St. Elisabeth's, Philadelphia, Pa.

NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Coley on visitation to Trinity Church, Boonville, on October 3d held a service of benediction for the improved interior of the church and other improvements to the plant, which is now in excellent condition and all paid for.—Ninety acolytes and clergy were in procession at a festival service held in St. Matthew's Church, Horseheads, on October 7th, also the eve of the 65th anniversary of the founding of the parish and the 8th anniversary of the consecration of Bishop Coley, who was preacher on the occasion. The Rev. Frederick Lynch of Corning was chaplain of honor to the Bishop, and the Rev. Guy Golding of Watkins Glen was master of ceremonies.—The parish hall of St. Paul's Church, Endicot, has been renovated and put in shape for parish functions of all kinds.—St. Paul's Church, Oxford, observed the 75th anniversary of the erection and consecration of their stone church on October 16th, built in 1856-7 at a cost of \$10,000 and fully paid for when completed. It was consecrated by Bishop DeLancy, Bishop Hobart consecrating the first edifice in 1816. Bishop Fiske was present as celebrant and preacher. Hymns of the period of 1857 were sung by the choir in the old form and manner.

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.

On Infant Baptism

TO THE EDITOR: A pamphlet or tract violently attacking the practice of infant baptism, with especial reference to the Episcopal Church, is being widely distributed among the rural population of this state and in Maryland, probably on account of the increase of activity in our rural missions. It is entitled *Infant Baptism, Wicked and Unscriptural*, published at St. Louis, and written by the Rev. Herman Wolff. It categorically states that infant baptism was absolutely unknown until the year 800, and was invented by the Roman Catholic and Episcopal Church in order to "enslave the souls of helpless infants." One or two of my brother rectors have come to me in some distress owing to being unable to obtain correct data to present to their people.

As I understand this propaganda is widespread, and particularly dangerous down here, may I offer the following facts which may prove useful. It is not a question of theology, but of controverting a reckless distortion of facts.

In the monumental work of the Abbé Perret, *Les Catacombes de Rome* (Paris, 1864), he cites ninety epitaphs concerning children. Of these, nine directly refer to infant baptism, the earliest being A. D. 348—the word *neofitus*, of course, meaning "newly baptized."

In the Catacomb of Priscilla: "*Mire indusriæ adque bonitatis cert(a) innocentia preditus. Fl(avi) Aur(elio) leoni neofito, qui vixit ann(os) V, m(enses) VIII, dies XI. Requ(e)u(it) VI, non(as) jul(ias) Filippo et Sallia cons(ulibus) Leo piissim(us).*"

The next dates from A. D. 371: "To Romanus a well deserving neophyte, who lived eight years and fifteen days. He reposes in the peace of our Lord. Flavius Gratian Augustus II and Petronius Probus being consuls." A. D. 374: "To the well deserving in peace, Liberia, who lived eight years, a neophyte, buried on the third day of the nones of May, Gratian III and Equitius being consuls."

In the cemetery of Agnes, we find the following: "Believer descended from believers, I Zosimus lie here, having lived two years, one month, and twenty-five days" (Greek). "To Furia Septimia, innocent neophyte, who lived two years, five months, and twenty-five days. She was buried on the fifth ide of January. Furius Callistratus and Aurelia Justa to their most sweet daughter." These two inscriptions are not dated, but are undoubtedly of the early third century. . . .

May I also refer my brethren to Bingham, *Church Antiquities*, Bk. XI. c. IV. s. 19. I know that, as a Church, we deplore controversy, but it is necessary to reply at once to these attacks, especially in these districts with a strong anti-episcopalian tradition. These people are as keen on doctrine and knotty points of theology as their Scotch ancestors. They want facts, and weigh them.

May I offer through you to any clergy of the peninsula whose work is disturbed through this propaganda to supply photographs of these tombs, and also copies of the earliest baptismal offices, frescoes, etc., dealing with this subject. I find simple talks with illustrations efficacious.

Seaford, Del. (Rev.) JOHN R. CROSBY.

Some helpful tracts on the subject of baptism are Church Booklets Nos. 3, 23, 29, 31, 48, 52, 67, and 128, Anglo-Catholic Congress Booklet No. 30, Walsh Tract No. 6. The last named is a particularly good popular discussion of infant baptism.—THE EDITOR.

On Dr. Powell's Article

TO THE EDITOR: As an innocent bystander I have been interested in the comments both editorial and from correspondents, on the article on Christian Science by Dr. Powell.

Almost without exception in these comments, the fruits and "signs following" of Christian Science practice have been consistently ignored. "And these signs shall follow them that believe, etc., etc." Now honestly and truly *where* are these signs and fruits most apparent? In Catholic, Evangelical, or modernistic parishes of the Church or among the Protestant bodies? Isolated instances of healing, of course, may be found everywhere. But where do we find regular, consistent healing of body and spirit? Why have Christian Scientists no serious financial problems in supporting their work? In what collection plate is the "penny" (to say nothing of buttons) entirely absent? Why are not only lectures, but Sunday and Wednesday evening services in Christian Science places of worship nearly always packed to capacity? No sermon at that. The only possible candid answer to all these queries is that Christian Science is a *practical* religion. It is "*Now* is the day of salvation," not after we die. When the historic Church recovers its ancient power of healing and manifests that power as the Christian Scientists do today, our churches will be packed, and there will be no lack of funds. Until that time comes, the stream of thinking worshippers who have become aware of the *reality* offered by Christian Science will be away from the older Churches, historic or otherwise. It is appalling to what lengths prejudice and bigotry will go in blindly fighting Truth. One sufferer was heard by the writer to remark that even if she could be healed in Christian Science, or thought she could, she would prefer to remain diseased.

Why permit dogma, however ancient, to nullify the operation of God's Truth? What was Christ's sole criterion of Truth? Not subscription to creeds which dead men have formulated and imposed. Simply the test of results. "By their fruits ye shall know them." A. BIRD.

More "Peeves"

TO THE EDITOR: To your list of "pet peeves" given on page 662 of your October 29th issue, I wish you would add *re*, that senseless two letter word that ought to be smothered. I was surprised to see it at the bottom of page 659. THE LIVING CHURCH is an excellent paper. I enjoy every issue. This little criticism is offered only to help it be better. (Rev.) W. EDWARDS DEMING.

Washington, D. C.
 It has been smothered.—THE EDITOR.

Clerical Changes

APPOINTMENTS ACCEPTED

BOARD, REV. ROBERT C., deacon in charge of St. James' Church, Pewee Valley, and St. Thomas' Mission, Lyndon, Ky., also has assumed charge of St. Luke's Church, Anchorage, Ky. Address, St. James' Rectory, Pewee Valley, Ky.

BROWN, REV. JULIUS H., formerly priest in charge of St. Antipas' Mission, Redby, Minn. (D.); has become priest-in-charge of St. Columba's Mission, White Earth, Minn. (D.) Address, White Earth, Minn.

CARTER, REV. EDWIN R., Jr., formerly rector of Church of the Epiphany, Norfolk, Va. (S.V.); to be priest in charge churches in Charlotte and Lunenburg Counties, Va. (S.V.) Address, Kenbridge, Va.

EWAN, REV. HENRY L., formerly priest in charge of Gethsemane Church, Marion, and St. Paul's Gas City, Ind. (N.I.); has become rector of the same churches. Address, Marion, Ind.

FLETCHER, REV. JOSEPH F., formerly of Fairmont, W. Va.; to be chaplain of St. Mary's School, Raleigh, N. C.

SMITH, REV. JAMES WILLIAM, formerly rector of St. John's Memorial Church, Parsons, Kan.; to be chaplain of Christ Hospital, Topeka, Kan. Address, Box 240, Topeka, Kan.

NEW ADDRESS

MCKIM, REV. WILLIAM R., recently resigned as rector of Trinity Church, Rochester, N. Y. (Roch.), formerly 45 Jones Ave.; 484 Alexander St., Rochester, N. Y.

TEMPORARY APPOINTMENT

MUTTON, REV. JOHN W., priest in charge of Christ Church, North Conway, N. H.; to be locum tenens at Grace Church, Manchester, N. H.

RESIGNATIONS

AMOR, REV. LAWRENCE, as rector of St. James' Church, Woodstock, Vt.; to retire.

CRAWFORD-FROST, REV. WILLIAM A., as rector of St. Mary's Church, Emmorton, Md.; to retire.

CORRECTION

DAVIS, REV. FRANKLIN, D.D., rector of Trinity Church, Danville, Ky. (Lex.), has not accepted the rectorship of Calvary Church, Ashland, Ky. (Lex.), as mentioned in the October 22d issue of *The Living Church*.

ORDINATIONS

PRIEST

UTAH—On October 11th in Trinity Church, New York City, the Rev. EDWARD E. RODGERS was advanced to the priesthood by the Bishop of Utah, the Rt. Rev. Arthur W. Moulton, D.D.

Mr. Rodgers is already serving as curate in Trinity Church, New York.

DEACONS

MISSOURI—On October 27th in Christ Church Cathedral, St. Louis, J. PRESLEY POUND was ordained to the diaconate by the Bishop Coadjutor, the Rt. Rev. William Scarlett, D.D. The candidate was presented by the Rev. A. E. Woodward. The Very Rev. Sidney M. Sweet read the litany and the Rev. George Wilson read the gospel.

Mr. Pound is to be minister in charge of St. James' Church, Macon.

WEST VIRGINIA—On October 23d, HARRY LEE DOLL was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. W. L. Gravatt, D.D., in Trinity Church, Martinsburg. The candidate was presented by the Rev. Paul L. Powles, and the Rev. John S. Douglas preached the sermon. The Rev. Mr. Douglas is a former rector of Trinity Church, Martinsburg, and it was during his rectorship Mr. Doll was baptized and confirmed.

For the present, Mr. Doll is to continue his work at the Virginia Theological Seminary, Alexandria, Va., with address there.

Books Received

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

BROOKINGS INSTITUTION, Washington:

Stephen J. Field: Craftsman of the Law. By Carl Brent Swisher, Ph.D. Instructor in Government, Columbia University. \$4.00.

CHRISTOPHER PUBLISHING HOUSE, Boston:

The Fall of Eve. By Arthur H. Crain. \$1.25.

Passing By. By Katherine Neal Love. \$1.25.

Their Last War. A Play. By Clara A. Korn. \$1.50.

Ugly Face. By Carolina Litowich. \$1.50.

CHURCH ASSEMBLY PRESS AND PUBLICATIONS BOARD, Westminster, England:

The Church Overseas. No. 20. An Anglican Review of Missionary Thought and Work. October, 1932. Published Quarterly. Paper, 1s net.

THE CHURCH MISSIONS PUBLISHING CO., Hartford:

Arthur Cleveland Coxe and the Paschal. Soldier and Servant Series. A Missionary Quarterly. No. 168. August-October, 1932. Paper, 25 cts.

THE GUILD OF ST. BARNABAS FOR NURSES, Brooklyn:

Manual of the Guild of St. Barnabas for Nurses. Dean Davis Memorial Edition, 1932.

HARRISON SMITH & ROBERT HAAS, New York City:

The Three Pelicans. Archbishop Cranmer and the Tudor Juggernaut. Arthur Styron. \$4.00.

HARPER & BROTHERS, New York City:

Education Through Recreation. By L. P. Jacks. Former Principal, Manchester College, Oxford, Editor of *Hibbert Journal*. \$1.50.

For Sinners Only. The Book of the Oxford Groups. By A. J. Russell. \$1.50.

IDA E. L. HINDE, Bristol, England.

The Maxims of a Fairy Godmother. A Series of Thoughts on Life and Manners. By Ida E. L. Hinde. Paper, \$1.00.

The Treasure of Life. By Ida E. L. Hinde. Paper Bound.

THE INTERPRETER'S HOUSE, Kristenstad, Hood County, Texas.

The Interpreter. A Magazine of Excellent Things. Issued Monthly. Single copies, 20 cts. Yearly, \$2.00.

LINCOLN MACVEAGH, THE DIAL PRESS, INC., New York City:

The Theory and Practice of Modern Government. By Herman Finer, D.Sc. Lecturer in Public Administration at the London School of Economics. 2 volumes. \$12.00.

RAY LONG AND RICHARD R. SMITH, New York City:

The Economic Foundation of Business. Edited by Walter E. Spahr. 2 volumes. \$8.00.

LONGMANS, GREEN & CO., New York City:

Dragon Treasure. By Adolph Paschang. Illustrated by Kurt Wiese. \$2.00.

The Enchanted Sword. By Henry K. Pasma. Illustrated by Bernard Westmacott. \$2.00.

Fabiola, or The Church of the Catacombs. By Nicholas Patrick Cardinal Wiseman. School Edition. Edited by Rev. John R. Hagan, and Alice C. Hagan. 75 cts.

Filippo The Jougleur. A Romance of Franciscan Times. By Harriet Street Downes. Illustrated by Carlos Sanchez M. \$2.00.

The Musical Box. By Clare Leighton. \$2.00.

Open Range. By Hildegard Hawthorne. Illustrated by Lee Townsend. \$2.00.

Puppet Parade. By Carol Della Chiesa. Illustrated by Helene Carter. \$2.00.

The Ragged Staff. By C. M. Edmondston and M. L. F. Hyde. Illustrated by Henry C. Pitz. \$2.00.

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EDITORIALS & COMMENTS

Now that the Election is Over

THE GREAT AMERICAN GAME of electing a President is over. The catchwords of a campaign that became all too personal and vituperative in its latter days are already on their way into the limbo of discarded political phrases. We shall hear no more about the trials and tribulations of the "forgotten man," and the dire threat of disaster to every fireside in the land will no longer assault our ears as we twist the radio dials in search of an evening's entertainment.

We may be sure the results of the election are not going to have the immediate and far-reaching effects for good or evil that both parties freely predicted in the heat of campaign oratory. The President's words to the contrary notwithstanding, the issue between the two major parties was not one of the traditional American system versus some new and untried philosophy. We write, of course, before the results of the election have been ascertained, but we have no fear, whatever the result, that grass will grow in the streets of our villages or that the farmer will be ground to bits under an unjust tariff as a direct sequitur to the verdict of the people at the polls this week. Whatever the outcome, we have a long, hard, uphill fight to make against the oldest and most potent enemies of mankind: poverty, hunger, and disease. These are the real opponents of the American system, and of every other system ever devised.

Our economic machine has broken down, and so far we have not agreed upon an effective means of repairing or replacing it. A democracy works slowly in such matters, and we have not passed the stage of debate on this fundamental problem. But the national conscience has been deeply stirred by the failure of an economic structure that has heretofore been considered as sacrosanct; that is the first long stride in the right direction. God grant that our nation may be guided to heed that stirring of conscience, and that leaders may arise to show us the way out of the wilderness into which we have wandered.

It is vitally important that we take counsel together and work out a permanent plan to regain our mastery over the

machinery we have created, to adjust hours of labor and free our people from the curse of unemployment, to consider what use we shall make of the increased leisure that should be the legacy of every man under a readjusted social order. But meanwhile winter is coming on, and actual suffering faces ten millions of our fellow citizens, as well as myriads of other human beings throughout the world. Shall we idly stand by discussing social theory while children starve to death and men and women walk the icy pavements in worn-out shoes?

It is not enough that the federal government has voted \$300,000,000 for relief, nor that state and local governments generally are doing all in their power to alleviate distress. Even if these official agencies prevent actual suffering on the part of the unemployed and their families, they do not prevent what Newton D. Baker has called "character starvation." There is a tendency always in times of emergency to stress mere physical relief at the expense of such spiritual values as self-esteem, family welfare, and the sense of a personal value in the scheme of human society. Doles, bread lines, relief kitchens, and commissaries may keep the inner man alive, but they provide scant substance for the nourishment of the spirit.

One of the great agencies in the fight against these far-reaching effects of the economic and industrial evils with which we are afflicted is the American Red Cross. The particular task of this great peace-time army of good will is the integration of public and private relief, and the application of sound case work methods to the solution of the many difficult problems of individual and family welfare. In many communities Red Cross chapters are working closely with the local churches, whose parish houses have become distributing centers, canteens, and sewing rooms, with the clergy and lay leaders acting as recruiting officers in enlisting volunteers for every type of service. The problem these groups are endeavoring to meet is to relieve mass distress, not on a mass basis, but on an individual one. The coöperation of churches and individuals in this task is a valuable and practical way of applying the Christian religion to daily life.

A SECOND great agency is the mobilization of welfare agencies through the community chests, many of which are now engaged in their annual campaigns. The work of these agencies is subject to periodic criticism on the grounds of high overhead costs, coldness of approach, and the inclusion in community funds of organizations primarily devoted to character building rather than actual relief. Careful investigation locally generally supplies the answer to the first two objections. The third, when thoughtfully analyzed, will be recognized by most fair observers—certainly by those who accept the Christian ethic—to be a merit rather than a fault. We quote Mr. Baker again, since as chairman of the National Citizens' Committee he is in close touch with these institutions throughout the land. Replying in the *Cleveland Press* to a criticism on this ground he wrote:

"The peril of our civilization is not a dearth of material things. For the moment there is a bad adjustment in the distribution of the torrent of material things we have learned to pour out from our machines. The real danger is that this glittering, material civilization will dwarf individual character and that personal integrity and industry and thrift and reverence will be lost sight of in a high speed industrialized society which has broken many of the molds in which character used to be formed. . . . The ideal for our race is that they should be strong and wise and love beauty rather than that they should be well fed and selfish and satisfied like cows in long grass. As a matter of fact, character is essential to happiness and the character building agencies are indispensable to any effort which confronts poverty, want, and disease. . . ."

"Neither charity nor unemployment insurance is a wholesome substitute for self-support by honest labor, and wherever either charity or unemployment insurance or any other form of public or private dole is resorted to to take care of those who are able and willing to work, it must be regarded as a temporary expedient to prevent vicarious suffering while we are busy with the readjustments which will make all such expedients unnecessary.

"These are great matters. In their solution it is necessary for us to be bold, but tolerant. We must not let ourselves be satisfied with slogans like 'unemployment insurance,' 'stabilization of industry' and 'immediate relief to all unemployed,' for each of these phrases connotes a principle difficult to apply, with limitations which must be studied and about which honest differences of opinion arise. Above all we must not be complacent about these things or intolerantly sure of our own conceits about them. Indeed, I am persuaded that the answer to these problems and a relief from these distresses will come chiefly from the building up in us of that very character which for the moment [my critic] impatiently discards."

THIRDLY, there is the Church itself—the greatest character-building agency in the world. If ever mankind needed the message of the Incarnate Lord, it needs it now. The every member canvass that we are about to undertake is a challenge to our faith and a test of our sincerity. It must not fail, for its failure means nothing less than the withholding of the good news of the Kingdom of God from the hungry souls of men. If we relieve bodies to the neglect of souls we are indeed breeding a race of human "cows in long grass." It was not for that that the Son of God shed His life blood on the cruel Cross of Calvary.

All of these three organizations merit the Churchman's support. In weighing their relative merits he will of course bear in mind the fact that the first two appeal to men and women of every race and creed, while the third, the most important of all, is his own special responsibility. This will give him the proper perspective in determining how to apportion his support. And because he is a disciple of the Son of God he will give generously, not only of his money, but of his time, his talents, and his prayers as well, for all of these are not his in his own right, but in his Christian capacity as ambassador and steward of Almighty God.

WE HAVE BEEN giving a considerable amount of space each week to the report of the appraisal commission of the Laymen's Foreign Missions Inquiry, which has just completed a two years' study of Christian missions in the Orient. The report as a whole will be published in book form, the latter part of this month, and will merit careful study because of the wide extent of its findings and recommendations. After the report is published, we shall doubtless have much to say about it editorially. Meanwhile we shall withhold comment, other than that we have already made, on the report itself.

But we cannot refrain from expressing vigorous protest against the misleading way in which the findings are being released. Each instalment of the report, sent to the religious and secular press as a news release, bears a preliminary line stating categorically that "the Laymen's Inquiry represents seven of the leading Protestant denominations." At the conclusion of each instalment these "Protestant denominations" are listed as follows: Presbyterian, Dutch Reformed, United Presbyterian, Methodist Episcopal, Congregational, Protestant Episcopal, and Northern Baptist. It is further stated:

"The seven denominations represented in the Inquiry annually contribute approximately \$15,000,000 for foreign missions effort. There are some 13,000 missionaries of all denominations in the foreign field.

"The Appraisal Commission, consisting of fifteen members carefully chosen for their judgment and experience as well as because of their special training and fitness to evaluate the various phases of missionary work, has recently returned from a nine months' examination of missions effort on the ground in China, Japan, and Burma."

The clear implication of all this (borne out, moreover, by the "set-up" of the Inquiry's letterhead) is that these seven religious bodies are officially cooperating in this movement, and that the members of the appraisal commission were "carefully chosen" as official representatives of them.

Passing over for the time being the highly objectionable classification of the Episcopal Church as a "Protestant denomination"—a characterization which the members of the Inquiry must have known would cause immediate resentment among Churchmen who value their Catholic heritage—the statement that the Inquiry *represents* these bodies is simply untrue, at least so far as the Episcopal Church is concerned. The Church was not asked to appoint representatives, and has not done so. The "Episcopal committee" of laymen listed on the Inquiry's letterhead is entirely unofficial and purely voluntary, so far as the Church is concerned. Mr. and Mrs. Harper Sibley, Churchmen on the appraisal commission, did not in any way "represent" the Church, except in the vague sense that any baptized Churchman does. Nor did this Church contribute to the financing of this venture, though individual Churchmen may have done so. Primarily, we understand, the work of the Inquiry is supported by John D. Rockefeller, Jr.

The Laymen's Foreign Missions Inquiry is a perfectly legitimate venture, and indeed a highly commendable one but it is entirely voluntary and unofficial. That being the case, it has absolutely no right to pose as *representing* "seven of the leading Protestant denominations" which "annually contribute approximately \$15,000,000 for foreign missions effort." We emphatically protest against that misleading statement, and we call upon the leaders of the Inquiry to repudiate it. Only if they do that can the report be considered fairly on its own merits, and not under the false colors that it now seems, regrettably, to fly.

A CORRESPONDENT ASKS: "Why not an editorial on the article in the *Witness* recently about the clergy at 281 accepting fees for services on Sundays? This ought to be stopped." We agree, as a matter of general principle. The executive secretaries and other clergy at the Church Missions House receive adequate salaries, as compared with those of the clergy generally, and they have an advantage over parochial clergy in that Sunday duties are not required of them. Of course they are entitled to the exercise of their priesthood on Sundays, but they ought not to use their advantage in a way that is unfair to other clergy. In justice let it be said that most of them do not. At any rate they do not use the official supply bureau for their personal advantage, as the criticism seems to imply.

**Clergy
Supplies**

We are informed that this year, up to October 23d, the supply bureau had calls for Sunday work from 215 churches. Of these, fourteen were for bishops as special preachers, including two for confirmations. In addition the bureau supplied two missionary bishops with engagements to speak of their work. Of the remaining 199 general calls, 165 were given to the clergy registered for supply work and thirty-four were given to clerical members of the Church Missions House. But in practically every one of these latter cases, we are informed, there was a specific call for a particular member of the Missions House.

A suggestion: Since the work of the supply bureau is confined to New York and vicinity, it could be more appropriately and just as effectively handled as a function of the province of New York and New Jersey rather than as a bureau of the general Church.

HERE is an interesting "slip" from a Washington paper. In a notice of the services at St. Margaret's Church we read:

Thursday and Friday (St. Simon and St. Judas Day)—Holy Communion at 11.

"St. Judas"

Aside from the difficulties raised by observing a single feast on two successive days, it is certainly surprising, to say

the least, to find Judas commemorated as a saint!

Of course the mistake is only a typographical one in this instance, but it recalls an interesting fact of which most laymen, at least, are unaware. Certain early Christians known as Cainites (whose views have, indeed, been revived by De Quincey and other modern writers) regarded Judas as really a saint, whose betrayal of Christ was enacted with the definite purpose of bringing about the redemption of mankind through the crucifixion of our Lord. And Origen, curiously enough, seems to condone the suicide of Judas on the ground that he hanged himself in order to seek Christ in the other world and ask His pardon.

Popular hatred of Judas, which is very much alive even today in some parts of the world, sometimes takes curious forms. In Corfu, for instance, the people on Easter Eve "stone the traitor" by throwing down crockery and shattering it on the pavements. In Mexico we have seen huge effigies of Judas, blown up with air or gas, and used by the peasants as targets for stones, slings, and even bullets.

But in Washington, it seems Judas has replaced St. Jude as the companion apostle to St. Simon.

**The
Living Church Pulpit**

Twenty-fifth Sunday after Trinity



THE CROSS CARRIES US

BY THE RT. REV. ROBERT E. CAMPBELL, O.H.C., D.D.
Bishop of Liberia

"One washed his chariot in the pool of Samaria."

—I KINGS 22: 38.

THAT WAS AHAB'S CHARIOT standing there, but Ahab was dead. He had been killed in battle. More properly speaking, he had been mortally wounded by the Syrians in the fight at Ramoth Gilead, and as the swift chariot wheels carried his sinking frame toward Samaria his life blood ebbed even faster. That night after dark his servants carried a dead Ahab into his own palace.

Yet, Ahab has been considered a very progressive king. Need we mention his very up-to-date wife, Jezebel? Need we do more than mention his palace of ivory and Naboth's vineyard? All that the world had to offer lay at Ahab's command. All the arts, the political economy, the statecraft, the newest improvements and conveniences of the eighth century before Christ were his for the asking. Liberal-minded men on all sides, we may be sure, hailed him as such a sane, level-headed monarch. The disproportionate number of pages given to the doings of Ahab and his queen in Holy Writ shows, at least, what an impression they made on their contemporaries.

When King Ahab passed away, he was compelled, as are we all at our last hour, to lay aside his earthly trappings. For we can carry mighty little out of the world, even as we brought mighty little with us when we entered. But way down deep, in the inner man himself, there must have been something which made Ahab very real to himself. Call it heart, mind, or whatever it was, that was the true person named Ahab. All else lay without him.

By contrast, think of another King who died. He died fastened to those rudely crossed beams on Calvary. King of kings, Lord of lords, the flaming sun is His chariot, the clouds are the dust of His feet. Intense reality meets us here. Simplicity so profound as to confuse human thinking for two millennia meets our gaze. Incredible! A King stripped of His clothing, whose deathbed taxes human speech to describe, looks not for His own glory, but for the peace, the pardon of His people. This is a very wise humble King, Jesus our God. That other was a very humbled, disillusioned king who died in his speeding chariot at the setting of the sun.

Now chariots stood for worldly power and pride. Chariots came up out of Egypt. After all, who in those distant days could be a real king without a chariot? We might as well look for a railway without locomotives as to imagine that a ruler of any sort fared abroad without his royal cart. That is, of course, unless he were a mere tribal chieftain, a pygmy among the Gargantuans.

When the ancients wished to construct a chariot, there were naturally the wheels, the armored basket, the yoke, all slowly and carefully to be fashioned according to the prevailing styles. But the frame was the long pole for the yoke and the cross beam for the wheels. As it had been a cross on which Ahab had ridden in his pride, so it was a cross on which he died.

We poor mortals know only too well the fact that hidden somewhere beneath all our finery and show there lies a cross. In some sense the very chariot in which we travel through life may become our deathbed, too. The cross will be carrying us whither we know not. Yet, as our Lord's simple, intensely real cross presented the spectacle of human failure transfigured by divine love, thus may our own cross, baptized by the blood of our failure, treasured by others as the sign of spiritual conquest, be washed by the dew of heavenly blessing. When Jesus cleanses, sanctifies our lives with their surroundings, we find the Cross our glory, our single boast of victory.

Heroes of the Catholic Revival

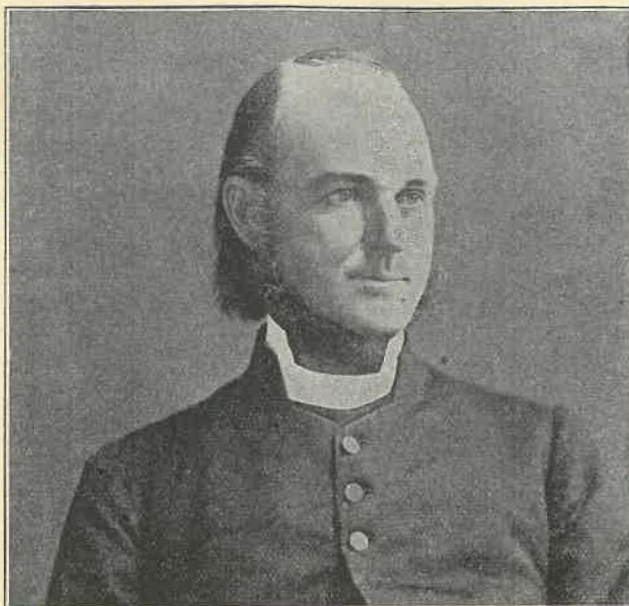
By the Rev. Desmond Morse-Boycott (English Series) and
the Rev. Edward R. Hardy, Jr. (American Series)

V. JAMES LLOYD BRECK

A CHURCH FAMILY and Muhlenberg's school at Flushing educated James Lloyd Breck as a loyal son of the Church. While he was at college he and his brother, during vacations, read among other things "the whole controversy of Episcopacy tested by Scripture." After entering the General Seminary in 1838 he became one of the group of students whose guide and counsellor was the Catholic-minded professor of Church history, afterwards Bishop Whittingham of Maryland. Bishop Kemper's appeal, on a visit to the seminary, for men both for educational institutions and evangelistic work in the west, produced in this group the scheme of forming a religious house, in which six or eight men should live together, devoting themselves to missionary and educational work. Whittingham, whose advice was sought, seems to have been mainly concerned to restrain the proposed "Society of Protestant Monks" from any rash vows.

Duty or the excuse of duty reduced the original group to three, who finally set out in the fall of 1841 for their mission, with a priest secured as temporary head. The Bishop directed the beginning of work in Wisconsin. By the spring of 1842 the mission was established on the Nashotah lakes, the young missionaries had been advanced to the priesthood, the service taking place at the Oneida mission, 120 miles away, and Breck had succeeded "Prior Cadle" as head. One of the original three soon left permanently, while the second, Adams, departed for a time, returning to share in the educational work but not in the community life. Breck, thus left almost singlehanded, still managed to carry out much of the original scheme. The theological and preparatory school had now been opened, and the students were enrolled as lay brothers in order that at least the spirit of a religious house might be maintained. All the members of the mission were subject to the same strict program, from early morning roll call to "lights out." During term the mornings were devoted to study and classes, the afternoons to work. Nearly all the work of the place was done by the "brothers." A position of special distinction, although not of special ease, was the laundry committee. The daily offices and the weekly Eucharist were maintained, matters which were still innovations in the east. The students assisted in the missions of the district, especially in the administration of the "discipline," on which Breck laid much stress, of careful preparation for Baptism, Confirmation, and Communion. Out of term they sometimes joined in more extensive missionary journeys. The mission received the support of many friends in the east, and we hear of its being inquired of in a letter from Dr. Pusey.

It became apparent in time that Nashotah would naturally develop into a seminary. As soon as it was well started, Breck looked for a chance to catch up with the advancing frontier, and perhaps to carry out his first idea of a "system," or at least an associate mission. So in 1850 he left the presidency of Nashotah



JAMES LLOYD BRECK

to his successor and with three companions established himself at St. Paul. Here, although there was only one student among them, he reintroduced for a time the early "system" of Nashotah. Bishop Kemper felt, however, that the Church in the northwest would do better to concentrate on one seminary, and the associate mission at St. Paul was given up in 1852. To Breck there had already come the call to still more pioneer work. An Indian mission, originally planned as a branch of the mission at St. Paul, now became his third field of work. After a preliminary trip, of which both Breck and one of his companions have left accounts, he founded the mission of St. Columba, at Gull Lake. Once more gathering helpers around him, he established schools, gave medical treatment (although

when presented with stone blind men to cure he could only tell them that they were in the hands of the Great Spirit), and instructed converts. During this period Breck shared in the organization of the diocese of Minnesota, as he had previously taken part in that of the diocese of Wisconsin.

In 1859 his first interpreter, Enmegabowh, became the Church's first Indian deacon. Meanwhile another mission was begun at Leech Lake—or, more euphoniously, Kahsahgah—thirty miles further north. Disorders in the country compelled the abandonment of this work, but what had already been founded continued under others, while Breck found himself engaged in his old associate mission idea in a new form, working under Bishop Whipple in the establishment of schools (white and Indian) and a seminary around the Cathedral center at Faribault. He continued to move on, not because his work was not succeeding, but because it was, left Faribault in 1867, and devoted the last nine years of his life to the establishment of a group of schools in northern California.

IN A LETTER to Bishop Kemper, Breck speaks of himself as one whose mind was turned toward the past rather than the present or the future. This was true only in the sense that it was the historic Catholic religion which he preached and taught to the present. The summary of his life is enough to show how he shared the spirit of the pioneer, to whom it is insufferable and tedious to be anywhere but on the edge of advancing civilization. The time was not yet ripe in the '40s for the founding of a religious order of men in the American Church, though Breck deserves a high place among those who yearned for the revival of the Religious life and prepared the way for its coming. It was enough for the dedication of such a pioneer spirit to the Church to have produced a series of foundations dedicated to a higher unity than that of individuals working in parishes, and to that ordered life of Christian devotion whose watchword for Breck was discipline.

Bishop Hobart and the Oxford Movement

By Canon C. P. S. Clarke

Prebendary of Salisbury

THE CHURCH of England is preparing to celebrate the centenary of the Oxford Movement. For on July 14, 1833, John Keble preached the famous Assize Sermon, which most people follow Newman in regarding as the beginning of the Movement. That Movement has transformed the Church of England, whether we consider the inner life of its devotees, its outward service, and ceremonial, or the doctrines its members consciously profess. It is not, however, my purpose to sketch the history of the revival, but to trace its American connections and antecedents, and to show that there is some reason for thinking that it may have owed its inspiration to the influence and example of a great American Churchman, John Henry Hobart. When writing my short *History of the Christian Church* it dawned upon me that Hobart was certainly the precursor, and possibly the inspirer, of the Oxford Movement. It was, therefore, natural that when working at a book on that Movement¹ I should endeavor to trace this American connection as far as possible. In this I have received most valuable help from Americans, who are surely the kindest people in the world. I should like to mention all the names of those who have written to me or sent me books, but I have only space to mention Clifford P. Morehouse, who set the ball rolling by broadcasting my quest in *THE LIVING CHURCH*, Dr. Murray Bartlett, Dr. C. H. Brewer, and the Librarians of Hobart College, Geneva, and the General Theological Seminary, New York.

What are the facts?

Church life at the beginning of the century in America, as in England, was sluggish and inactive, and there was a kind of embargo on Catholic teaching. Those who held Catholic doctrines kept them to themselves and remained very much on the defensive. For this there was a political reason. The cause of the Church had been so largely identified with the monarchy that when the United States rejected the monarchy, not only did the Church lose its possessions but its adherents felt that they were only allowed to exist on sufferance and that the less attention they attracted the more likely they were to escape molestation. They therefore preserved a discreet reticence and almost allowed the case for Catholicity to go by default.

John Henry Hobart (1775-1830), who became Bishop of New York in 1811, was the first to break through this tradition.

"Coming down like an armed knight on the plain," as an admirer said of him, "his bold heart rejected such a policy as timid, and his sagacious judgment condemned it as false."²

Boldness was, indeed, a conspicuous feature of his character. It is recorded on the monument to his memory in Trinity Church, New York, that it was erected "in honor of the faithful and valiant 'Soldier of Christ' who on all occasions stood forth as the able and intrepid champion of the Church of God."

In 1804 he published a devotional work, with the title, *A Companion for the Altar*, in which he declared his belief in the divine nature of the Church, the distinctive marks of which he claimed to be "primitive faith and apostolic order."

WAS BISHOP HOBART the "fons et origo" of the Oxford Movement?

¶ Canon Clarke, the distinguished English scholar and historian, made a special study of this question in preparing his recently published centenary history of that Movement. ¶ In this article he tells some of the interesting conclusions to which this research has led him.

"Could I send my voice," he said, "into every part of Zion I would send it with this holy watchword: 'The Church in her faith, her ministry, her order, her worship, in all her great distinctive principles.'"

His views met with opposition both from those who agreed with him but thought their expression untimely, accusing him of "dis-

turbing the peace of the Church," a charge later to be brought against Newman by those who thought themselves High Churchmen and from those who were accustomed to regard such opinions as hopelessly discredited. When he edited a volume of essays, which appeared in 1806 with the title *A Collection of Essays on the Subject of Episcopacy*, a Presbyterian reviewer denounced the views maintained in them as being "of such deep-toned horror as may well make one's hair stand up like quills upon the fretful porcupine, and freeze the warm blood at the fountain."

IN 1808 Hobart established in New York the *Churchman's Magazine*, a monthly periodical for the discrimination of sound opinions on the Church, and in 1810 helped to found a Tract Society.

"As a means of diffusing knowledge," he observed, "I need hardly insist on *The Importance of Religious Tracts*, such as exhibit views of divine truth, in accordance with the sentiments of our Church, and explain her institutions are particularly wanted."³

In his style of preaching, Hobart anticipated Newman, by combining Evangelical favor with Catholic doctrine. All contemporary accounts unite in calling attention to the warmth and moving character of his sermons, characteristics which were as alien to the kind of preaching in vogue in the Episcopal Church in America of his day as it was to the sermons of the English High Churchmen. "They knew not whether to call him High Churchman or Methodist."

Hobart had even anticipated Newman's famous argument of the *Via Media*; that, whereas Evangelicals and Liberals had taken from the original deposit of faith, and Roman Catholics had added to and corrupted it, the English Church had alone preserved it undefiled.

"Let not, brethren," he wrote in his charge of 1817, "your attachment to the primitive institutions of your Church be in any degree shaken by the aspersion that they symbolize with papal superstitions. . . . Unawed by papal threats, unmoved by the unjust reproaches of her Protestant kindred, she (the Church) takes her stand where apostles and martyrs once stood; and in her apostolic episcopacy, cleared of papal usurpation, stands forth to the wandering members of the Christian family as a city set on a hill, where they may find repose from schism and communion with their Redeemer in those ministrations which he has established as the channels of his grace, and the pledges of his love."

When Hobart died conditions in England were in many respects very like those which had existed in America a generation earlier. There was, it is true, a definite High Church party, as there was not in America, but though it included some distinguished names, its members, like the American High Church-

¹ *The Oxford Movement and After* (Morehouse, \$2.95).

² John McVickar: *Early Life and Professional Years of Bishop Hobart*, p. 513.

³ *Memorial of Bishop Hobart*, p. vii.

men, were reticent and their witness wanted boldness. Words which John Keble, senior, once spoke of his sons, "My boys are good dogs but they cannot bark," might have been said of the party as a whole. Here and there an individual might publish a book but High Churchmen generally were singularly unsuccessful in combatting the Evangelical and Liberal opinions, which they abhorred. The average Churchman did not disagree with Catholic doctrines. He had never heard of them. He was like one of the bishops when he first read of the doctrine of the apostolic succession in the Tracts, and did not know if he believed in it or not. High Churchmen were also less influential than they might have been on account of the stiffness, length, and dullness of their services. Hymns were taboo. The service consisted for the most part of a monotonous dialogue between parson and clerk. The sermon, however learned and instructive, was long and very dull. Any kind of warmth or liveliness was regarded as Methodistical. Dullness was a merit.

ANN MOZLEY, two of whose brothers married Newman's sisters, says of Isaac Williams, who favored the High Church rather than the Tractarian tradition, that in his delivery, "he studied to be as dull and lumpish as possible," a strange ambition. There used to be a saying current in the East End of London, to the effect that, "The Baptists were all water, the Salvationists all fire, and the Church all starch." This criticism as applied to the High Churchman of the pre-Tractarian era would have had a good deal to justify it.

As a result the idea of the Church as a divine society, with its ministers holders of a divine commission and its sacraments the necessary means of divine grace, was almost unknown to the majority of Churchmen.

"Wherever I go," said William Sikes, a leading High Churchman, in 1833, "about the country, I see amongst the clergy a number of very amiable and estimable men, many of them much in earnest and wishing to do good. But I have observed the universal want in their teaching, the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the one Holy Catholic Church."

It was to be the function of the Oxford Movement to breathe life into the dry bones and to proclaim as a kind of slogan belief in the Holy Catholic Church.

Its chief notes were to be:

(1) Its emphasis on holiness as the great aim of the Christian life.

(2) Its insistence on belief in the Holy Catholic Church and its implications, especially the apostolic succession of the ministry, and the importance of Sacraments, as means to holiness.

(3) Its adoption of an aggressive, offensive, outspoken policy in contrast to the defensive, one might almost say defeatist, attitude of the older High Churchman.

"Isaac," said Richard Hurrell Froude to Isaac Williams, Newman's curate, on the eve of the launching of the Movement, "we must make a row in the world." When Williams asked whether, by rousing people they would make them better Christians, Froude said, "Church principle forced on people's notice must work for good."

The Movement was, in fact, to make people better Christians by "making a row in the world" and "forcing its principles on people's notice."

CAN WE trace any connection between Hobart and the Oxford men? I think we can.

In 1824 Hobart was in England and visited Oxford. One brief notice is all that has come to light concerning this visit.

"Bishop Hobart, of New York," Newman wrote in March, 1824, "is in Oxford, and I dined with him at the Provost's yesterday. He is an intelligent man and gave us a good deal of information on the affairs of the American Episcopal Church."

Now there is every reason for thinking that the information which Hobart imparted was considerable. With many men our

writing like this would not go for very much, but not in the case of Hobart, for we know that he was a great talker. A friend of W. M. Thackeray, Edward Churton, who met him in Hackney says that "his words were ready to flow as from an unexhausted fountain."

"We have been much interested with Bishop Hobart," wrote Mr. Sikes. "He is vastly pleasant and brimful. He made a thousand apologies for talking so much; but we should have been sorry had he talked less."

By July, 1836, Newman had become joint editor of the *British Critic*, which was then passing under Tractarian influence, and there appeared in that journal in April, 1837, an article headed, *The Church Principles of Bishop Hobart*, in which the Bishop was held up to admiration.

"He strove," wrote Mr. Acland, writer of the article, "to impart the spirit of the primitive writings, and to combine the forcible reasoning and the sacred fervor of the great English divines."

In October, 1839, when Newman was sole editor there appeared an article by him on the American Church, which was largely a eulogy of Bishop Hobart. He began by praising the American Church. "Few passages in the history of the Church are better calculated to raise the Christian heart in admiration and gratitude to the giver of all good, than her fortunes in the United States of America." But the article was mainly taken up with Hobart.

"To write encomiums here," he wrote, "upon one whose praise is in all the Churches and whose memory is interesting personally to many around us who saw him when in England, would be beside the purpose."

He examined at length Hobart's *celebre dictum*, namely evangelical truth and apostolic order.

By this *celebre dictum* Newman understood Hobart to mean a combination in due proportion of Church tradition and order with Evangelical fervor. It shows at least that Newman had been a sufficiently close student of Hobart's life and writings to seize on the original feature of his genius, the combination of belief in Church order with evangelical fervor in its presentation, which was, in fact, one secret of Newman's own influence as a preacher. The Evangelicals were fervent and appealed to the feelings, but cared nothing for the order or tradition of the Church. The High Church party made their doctrines unpopular because they deliberately aimed at being stiff and dry and as unlike Evangelicals as possible. Not so Newman who appealed to the heart as well as to the head. When he wrote of Hobart:

"According he labored and labored successfully to persuade persons that true Catholicism did not exclude the religious affections, but trained them up to perfection in a right direction and upon a perfect model. The affections are the life of religion; but life does not exist except realized and made substantive in this or that subject,"

he lets us behind the scenes, so to speak, of his own preaching.

This is not to say that so great a man as Newman imitated Hobart. He had himself been brought up as an Evangelical and had been taught therefore to regard an emotional style of preaching with favor and not with the abhorrence which it excited in High Churchmen. At the same time Newman was, especially in the early days of the Movement, much under the influence of men like Keble and Hurrell Froude, who were both very shy of any expression of feeling. "People will take Keble for a Methodist," wrote Froude in disgust when he first read the *Christian Year*, a work which few would accuse of sentimentality. The example of Hobart therefore may well have encouraged Newman to follow the bent of his own genius.

We are perhaps on surer ground when we suggest that the idea of Tracts as a means of propagating Catholic doctrine came from Hobart. Tracts were common enough but they had been hitherto in England, as in America before 1810, an exclusively Evangelical weapon. They were emotional in tone, lurid in style,

and their appeal was to the sentimental and ignorant. Their very name was anathema to High Churchmen. When after Keble's sermon the Hadleigh Conference was held and settled that something must be done but could not for the life of it decide what that something was to be, Newman "out of his own head" began the Tracts. Was it so entirely out of his own head as he thought thirty years later? So far as any English suggestion went, the answer is *yes*. But it is not so certain about America. Had not Bishop Hobart discoursed about the affairs of the American Episcopal Church, and is it likely that he said nothing about the Tract Society which he had founded, and the importance of Tracts for "diffusing knowledge of religious truth and explaining the institutions of the Church"?

We have, considering the very deep impression that Hobart's personality and writings made upon him, a probability that Newman owed to him the idea of Tracts which were to be aggressive, outspoken, recalling their readers to first principles. In their general aim and scope the Tracts for the Times closely resemble the productions of Hobart's Tract Society. "In the character of its Tracts," wrote McVicker, "Bishop Hobart can counter as usual to the popular current; that went for excitement, he went for instruction; that was for incident, he was for doctrine." This description would have equally applied to the aims of the English Tract writers, though in both cases the very novelty of the doctrine did rouse a good deal of excitement.

We must not look for similarities in detail. Newman possessed a wonderfully vivid and fertile imagination. Whatever he touched with the fairy wand of his genius he transformed. If he once had the idea of the Tracts he could develop it according to his own bent. The Tracts are, in part, very much what we should expect them to be, if we knew that he had got the idea from Hobart.

It is not possible to prove that Hobart inspired Newman, though I think it probable. There can, however, be no doubt that he was the prophet of a Movement in America similar to the Oxford Movement. If we ask why it made less stir and in appearance, has had less influence, we must remember that circumstances were different. England is a small country. Nearly half the clergy of the Church of England and half the members of the learned professions were educated at Oxford. The most brilliant men of each generation, on graduating, became fellows of their colleges and remained in Oxford until they married, on condition, in most cases, that they took holy orders. There was therefore at Oxford a remarkable concentration of those most amenable to religious influence, and Newman by virtue of his position as vicar of St. Mary's, the university church, had a marvelous platform at his command. It was one of those rare and happy occasions when the man and the moment seem by some providence to coalesce. London would not have given him an opportunity at all comparable with that which Oxford provided. He would have been one among the many famous preachers who have from time to time stirred to some extent the religious life of the metropolis. His influence would have been too diffused. The river which is to run a great distance before reaching the sea must in its early stages be confined within comparatively narrow banks.

Hobart had no such opportunity as Newman. America is a very big country and its population in Hobart's day was thin. The area of Hobart's influence was as diffused as that of Newman's was concentrated. No one would claim for him Newman's genius, though he possessed qualities of stability and judgment which Newman lacked. But he was a great man and a pioneer, of whom any Church might be proud, and one who is too little known in England, and, I suspect, though this is only a guess, in the country of his birth.

RUMOR has it that a newly appointed rector in one of the dioceses asked a very old parishioner for her opinion of his first sermon. She replied, "Very good, indeed, Sir, so instructive—in fact, we didn't know what sin really was until you came here."

DETOURS

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

DETOURS are often necessary when main roads must be repaired. They make possible the continuation of essential traffic, even though they do not adequately substitute for the roads under repair.

They are, however, a source of irritation and danger and misuse.

In the present age many main roads of science, religion, philosophy, education, and social life are under repair. Man's highways of life are here and there being broadened and perfected. Detours are almost ubiquitous. Many are healthy signs that needed repair work is being done, and that a spirit of progress governs the people.

In the face of specific human needs today, however, we all encounter cases which make us feel that our religious and social leaders are eternally fixing and tinkering with something, and we never get a chance, as it were, to go straight ahead on a good main road. Perhaps this is the price of our age of transition, readjustment, and phenomenal progress.

I have often passed through familiar cities and towns and remarked to friends, somewhat irritably, that the streets are always being torn up and repaired somewhere, causing much delay and inconvenience. "Through traffic" can never let itself out, can never use full speed.

Just now, for example, one of the main centers in Boston is being torn up as the street railway lines are being laid underground so that the square will have a simpler traffic situation ultimately. Gigantic engineering feats are being done, and the whole section is in heaps. The point in all this is that while all this is being done the automobile roads and street car lines are kept open by various ingenious means, for these arteries are vital to the city's life and business. I suggest, therefore, similar concern for the keeping open of our religious thoroughfares. We want to criticize new data, and to find new truth. We want to question everything, and to be cautious in our judgments and allegiances. But meanwhile we must have something spiritually to live on, to depend on. Here is just what we forget. We have a healthy concern for testing new things and facing new situations; but we fail to realize that the masses must have something to sustain and guide them while we are going through our experiments, studies, and experiences. We may tell people, for example, in our churches or classes or societies that certain facts or notions are not what they purport to be. This may be well and good, but people in the meanwhile want something solid to go by. If in our new day we are going to make new roads, we must keep roads open somewhere while we are going about this business. We must not make the highways of life nothing but series of detours. We must not make detours just for our own private pleasure, seeking, as it were, to make the paths of truth pass our door.

The weakness of many of our Sunday schools and churches and societies lies in just that—the impression being given that they tear up traditional procedures in such a disorderly and shortsighted way that men can travel nowhere. We need to make new roads, but meanwhile we must keep the daily traffic moving. We must not give the impression of simply eternally fixing something.

Detours may be an indication of real energy and adventure-someness, but they may be, on the other hand, indications of a policy which is more interested in road tinkering than with the interests of the human lines which travel over them to yonder goals.

I feel very strongly that all those who have a part in the discovery, presentation, and application of new religious and social truth to guide men should bear very closely in mind the need of keeping the highways open and the traffic moving. It is only in this way that our churches and societies can make the best use of the strength and inspiration which becomes theirs.

Why I am a Churchman

By the Hon. Clinton Rogers Woodruff

Director of Public Welfare, City of Philadelphia



C. R. Woodruff

INTROSPECTION has never been my strong point; certainly not in late years. It is to my way of thinking, more the characteristic of the young or comparatively young. Those of mature years are, if leading an active life, much more likely to become so absorbed in the discharge of their duties as to have but little time to give to the examination of the whys and wherefores of their life-long convictions and habits.

Ordinarily I do not like to write or talk about my religious life. I prefer to let my actions disclose my beliefs, but if the editor of *THE LIVING CHURCH* feels that good may follow the answering of his question, Why I am a Churchman, I am prepared to lay aside my prejudice and comply with his request.

Born a Christian, I have never ceased to be one. It has always been the natural and the normal course to seek to live a Christian life. How well I may have succeeded in doing so may be a proper inquiry; but it has never been otherwise than my desire, my aspiration, my intention so to do. To attend Divine Service, to pray for strength and guidance, to associate myself with like minded people has always been my life purpose. True, like the majority of serious minded people, in my earlier days I have had my questionings, which I sought to answer by thoughtful consideration of the leading proponents of Roman Catholicism, Unitarianism, of the teachings of George Fox and other great spiritual leaders. My considerations strengthened my inherited Christian belief, and as the years have passed I have settled down to a deliberate, a sincere, effort to apply so far as within me lies, to give them a practical application. I believe as our President said some years ago, "It is no part of vital religion to be a spectator."

One, however, can be a Christian, without of necessity being a Churchman—Anglican or Roman. I am a Churchman because I believe *ax animo* that it possesses and administers the sacraments essential to salvation; because I believe in their orderly, careful administration by an authoritative body, "the body of Christ," as established by Our Blessed Lord while here on earth and which has come down to us uninterruptedly since His time. I am an Anglican Churchman because I believe that the *Ecclesia Anglicana* is an integral and essential part of the Holy Catholic Church as we use that expression in the Creeds, and that our American Church is an integral and indivisible part of it. I am an Anglican Churchman because of the emphasis it places, as does no other organized Christian body, on the two Great Commandments of Our Blessed Lord.

Our Church gives ample opportunity to worship the Lord Our God in the beauty of holiness, and with all the dignity it deserves. When one entertains a distinguished person or a worthy friend or acquaintance, one seeks to do it not only in the spirit of friendliness and kindness, but with all due and suitable ceremony. So when I come into the presence of Our Lord as I verily believe I do when I am present at a celebration of the Holy Eucharist, or the Mass as I prefer to call it because of the traditions surrounding that term, I desire to do it in all solemnity, with all the loveliness that can be marshalled to surround it, and with all the dignity of a great occasion, I kneel at the *Incarnatus*, I cross myself at the solemn parts of the celebration as instinctively as I remove my hat in the presence of a lady or a notable personage. No act of mine can be too reverential or appreciative in the presence of Him who offered Himself that we might live and live more abundantly.

There are those who maintain we do not need a priest as an intercessor, that we are always in the presence of the Almighty. The latter is undoubtedly true, but we need for our better worship of the Almighty an appropriately designated and experienced agent to offer the Living Sacrifice, just as a petitioner at the Bar of Justice needs an experienced and accredited representative to present his case. One can plead his own case, but with how little success is well known and needs no demonstration here.

Like others who have contributed to this series I have lived much with Quakers. Although I have no drop of Quaker blood in my veins, I feel so much at home with them that I almost inevitably fall into the use of "thee" and "thou" when conversing with them. I attend First Day Meetings and feel helped by them, although I invariably come away from them with a feeling that they lack the essentials of the Divine Service. I am refreshed by the quiet and the reverent attitude, but I do not come away with that sense of having been in the Divine Presence. We have much that is worth while to learn from our Quaker brethren, but they themselves, I think, are coming to realize that they owe much more to the Almighty than is developed in the First Day Meeting. I base this on my own experience with and observations of them.

WHILE there is much in Roman Catholicism which I admire and respect, I do not receive from their celebration of Holy Communion what I get from those of our Church, whose services can be easily "understood of the people." Of course, I cannot accept the claims of the Bishop of Rome to universal and final authority, but even if I could, the fact that the service is in an alien tongue would keep me from joining with them. In other words, I do not get the spiritual uplift from the Roman Mass that I get from the Anglican, nor do I think that her liturgy is equal to ours. There is an appeal in our Order of Holy Communion and its administration by our priesthood that appeals as does nothing else.

There are many other reasons for being a Churchman which have been set forth by other contributors. I can endorse almost *ipsissima verba* nearly all that Miss Scudder has so forcefully written. There is a tolerance, a liberality in the Anglican Communion that is wonderfully appealing. Moreover its insistence on the Second Commandment, "Thou shalt love thy neighbor as thyself," has always been to the forefront and never more than in the present. The Church has always been a leader in caring for the poor and suffering and never more than in the present.

That our Church, like every other organized body of Christians, has fallen short of her opportunities cannot be denied, but this is due to the defects and shortcomings of her agents, to ourselves, to the frailty of humanity. The line of duty is to seek to overcome these shortcomings and to work more earnestly to fulfill the spirit of the founder of our Holy Religion. To indulge in indiscriminate criticism and condemnation is easy, but ineffective in carrying out the Great Commission.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

PUERTO RICO HURRICANE RELIEF

M. L. W.	\$ 5.00
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SAVE THE CHILDREN FUND, COAL MINING AREAS

Anne Ambridge, Hinsdale, Ill.	\$ 5.00
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An Appraisal of Religious Drama in Our Church

By the Rev. Phillips Endecott Osgood, D.D.

Chairman of the Commission on Religious Drama

THE Religious Drama Contest, so generously sponsored by the publishers of THE LIVING CHURCH, provides to the Commission on Religious Drama a kind of survey on the state of that interest and practice in the Church. Manuscripts have come from city and frontier, the domestic and foreign field, from workers with little children, young people, and adults, from convent, boarding school, and settlement, from "St. Timothy's in the Tall Grass" and from "St. Vitus' in the Market-Place," from authors with Catholic ideals and authors with Evangelical, from young and old writers with Churchly standards or with none. The commission, supplementing its estimate of religious drama on the basis of the usual requests to its members or consultant and the Bookstore orders at 281 with this valuable survey via the contest, now has a fairly accurate estimate (to paraphrase Bishop White's ancient pamphlet-title) *On the State of Religious Drama in the Church Considered*.

Concurrent with the announcement of prizes, made herewith, the editor of THE LIVING CHURCH kindly grants the commission space for this brief report on this survey.

First of all, we gladly note that Religious Drama is obviously well planted as a standard activity of the Church. It is no longer the exceptional and idiosyncratic thing it was once accounted. Quite evidently religious drama has its roots in local soil; churches are "growing their own" drama, so that their projects are truly self expression. This is as it should be, at least for all but major events. Our better educators have stressed the project method until we take it for proven that the endeavor which enlists initiative, creative labor, and spontaneous interest will best educe personal and corporate values in experience. We are chary of providing ready-made scripts wherever they would short circuit this creative ingenuity and instead induce an histrionic or actorial theatricality. It is comforting to find so large a proportion of the plays and services for the Church school has been worked out by pupils and only "polished up" by adults, or dictated via an amanuensis by the group-minded for home use. This, of course, militates against highly literary results. The language of too many of the playlets is well short of genius, their technique of structure is creaky, their originality slight. But they are born of real devotion and the given family of God. Much better for usual uses (other than chancel Mysteries, perhaps) than the imported, extraneous professional script.

Perhaps, however, it may not be rude, to proffer one or two bits of advice. The first one is on King James English. Merely to put an "eth" or an "est" on verbs and to use "thee and thou" does not sanctify nor suffice. Granted that the diction of the King James Bible and the Prayer Book is as glorious as English has ever attained, it takes careful study of idiom and vocabulary to enable one to do period writing. There are new tricks of speech and totally new words which are alien to old English. One cannot say, "Where'er He cometh the traffick getteth jammed" and be in consonance with liturgical language. On all but a half dozen manuscripts which attempted to use Old English we had to comment "Combines King James and modern vernacular badly." A play does not become liturgical by the simple expedient of a few archaisms of phrasing. If the play is modern in tone, let it be frankly contemporary (but dignified) in wording; children, in particular, are better served by the naturalness of their own language environment. A sermon need

THE first Religious Play Competition, jointly sponsored by the Church's Commission on Religious Drama and Morehouse Publishing Co., closed July 1, 1932. ¶ Announcement of the awards is made at the conclusion of this article, in which Dr. Osgood, chairman of the commission, comments on the results of the contest.

not be in orotund Elizabethan; why need an acted sermon be? If "atmosphere" is needed, liturgical conformity may dictate Old English, but it should be written by one who so thoroughly knows its rhythm, its overtones, its idiom, and its unique flavor that the old words flow unartificially and with buoyancy.

Another admonition is against sentimentality. Sentiment and sentimentality are two very different things. Emotion and emotionalism are demarked from each other. Religiosity is to be avoided by the sanely religious. The mawkishness that has brought the term "pious" into such ill favor must be shunned. Even with the best heart in the world, the amateur playwright is tempted to grow stickily saccharine and unreal. It is indicative that so many plays parallel Dicken's *Christmas Carol*, except that they instantaneously transform all-black Scrooges to ministering saints by a proof-text uttered by a Voice or from the lips of a flaxen-haired toddler, or that hideously ugly wastrels are revealed as angelic "underneath." Those of us who have agonized at the business of conversion know well that a magic *volte-face* requires a long antecedent subconscious process, usually potent only in proportion to someone's redemptive pain. "'Tis by no lift of eye, turn of hand, that life joins issue with death."

NEVERTHELESS, we repeat, Religious Drama is now obviously an integral part of the Church's activity, and is at last somewhat folk drama according to the ancient precedent.

Secondly, it is encouraging to note how Churchly most of these plays really are. Without snobbery, we feel that our Church has a different concept of worship than do many other communions, and in the field of Religious Drama our esthetic or cultural sense of fitness is well recognized. Indeed it may well be acknowledged that our standards of liturgical fitness have made *worship drama* our best contribution to the general fund of drama. This contest shows very few plays intended for the chancel which are realistic, theatric, or inept. When scenery and footlights and histrionics are prescribed that play is usually designated as a parish-house play; worship drama of the Mystery or Miracle type conforms well to precedent and to environment. The very invariability of the Christmas Mystery pattern (almost half the plays were for Christmas) shows how axiomatic it has become. Indeed—although it was almost too much to hope after these years of struggle to suppress the term—almost none of the plays bore the label of Pageant! A pageant is a processional spectacle, usually pretentious and parading. Pageantry is a minor and exceptional subdivision of drama. At last we seem to have succeeded in establishing the proper term, Religious Drama, along with the realization that merely to give a theatric play religious subject matter does not make it Churchly.

But now that liturgic fitness is accepted for Mysteries let us branch out and produce some that are not for Christmas. There is enough Christmas material on hand to last us for a century. And even Easter is comparatively unprovided; the minor festival and ferial days are still more so.

And, finally, the educational use of dramatization seems accepted. Self-expression is the best educing means. Our Church schools are utilizing dramatization as ideal for an experience curriculum. The project method has never had a better asset than this. It is satisfying to find how many Church schools

or Church school classes are creating their own material, first for use without audience for themselves; then, with the desire merely to share, not to "show off," for use with the whole school or in a Church service. The histrionic ideal is conspicuously absent from the Church school manuscripts before us and the self-contributing motive is comfortingly evident. The "might-box" ceremonials, the installation of young people's officers, the Christmas crèche gifts, the Thanksgiving Day bounty, the missionary expositions, etc., are exhibits of sound educational process and, even more, of modesty and selflessness of emotion.

THE LIVING CHURCH has aided the Drama Commission to take a barometric reading of religious drama in our Church. We wish to express our appreciation of this real favor and to express the hope that the sincere, workable, unpretentious but meritorious, prize-winning plays, when published, will be widely used. They have the cordial recommendation of the commission. It was difficult to discriminate which manuscripts deserved the awards and honorable mentions, but the considerations implied in the foregoing paragraphs were mainly determinant. May these same considerations, crystallized from the Church's experience with today's religious drama, be determinant in its wider and further growth.

ANNOUNCEMENT OF AWARDS

THE Commission on Religious Drama and the Morehouse Publishing Co. announce the following awards in the First Religious Play Competition jointly sponsored by them:

FIRST PRIZE—\$50.00 CASH:

Youth's Quest for the Holy Grail, by the Rev. E. Harvey Herring, of Philadelphia, Pa.

SECOND PRIZE—\$25.00 CASH:

Christ Risen, by Margaret M. French, of Marion, Mass.

THIRD PRIZE—\$10.00 CASH:

Release, by Amie Hampton Medary, of Taunton, Mass.

HONORABLE MENTION:

The Children of the Shepherds, by Emily Seymour Coit, of Pensacola, Fla.

"It Is Finished," by Mrs. Ethel Bain, of Cos Cobb, Conn.

The Little Shepherd Visits the Christ Child, by Ruth Hays of New Haven, Conn.

The Quest of the Wise Men, by the Rev. Charles W. F. Smith, of Ryde, Isle of Wight, England.

Precious Gifts, by Mary Royce Merriman, of Beloit, Wis.

There were 102 manuscripts submitted in the competition.

RELIGIOUS "BEST SELLERS"

October, 1932

Morehouse Publishing Co., Milwaukee

General Books

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| 1. A Child's Story of Jesus— <i>Ryan.</i> | 4. The Episcopal Church— <i>Atwater.</i> |
| 2. Ways and Teachings of the Church— <i>Haughwout.</i> | 5. Prayer Book Reason Why— <i>Boss.</i> |
| 3. Outline History of Episcopal Church— <i>Wilson.</i> | |

Devotional Manuals

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| 1. Little Color Missal. | 3. In God's Presence— <i>Gilman.</i> |
| 2. Manual for Holy Eucharist— <i>Mackenzie.</i> | |

E. S. Gorham, Inc., New York

General Books

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| 1. Charles Henry Brent. | 4. New Man in Christ— <i>Kenedy.</i> |
| 2. Everyman's History of the Prayer Book. | 5. Friends of the Road— <i>Carpenter.</i> |
| 3. Literature of New Testament— <i>Scott.</i> | |

Devotional Manuals

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| 1. Practice of Religion— <i>Knowles.</i> | 2. In God's Presence. |
| | 3. Anglo-Catholic Prayer Book. |

AWARDS OF MERIT CONFERRED BY THE ORDER OF THE SANGREAL

CHOSEN BY VOTE of the bishops of the Church throughout the United States, awards of merit were conferred upon fourteen persons—nine priests, three laymen, and two women—by the Order of the Sangreal, for distinguished service to God and humanity through the Church. The award is a gold emblem, pendant on a purple ribbon from a silver bar.

MRS. HUGH CAMPBELL, of Ralph, Mich., diocese of Marquette: because in thirty years of devoted service in a backwoods settlement, as a nurse, she has brought hundreds of babies into the world. Most of these she has herself baptized and trained in the faith. She has built a little log church, kept always fresh and clean, and decked during most of the year with flowers and evergreens.

HENRY E. CHASE, of Springbrook, Wis., diocese of Eau Claire: because during his half century in holy orders he has devoted himself without stint or ceasing to missionary labor, founding, and caring for numberless small churches. When physically exhausted by his labors he retired to a farm, on which he built a small stone church, mainly by the labor of his own hands. While operating his farm he now serves two congregations, which he has largely created. Grandson of Bishop Philander Chase, he carries on the missionary spirit of his indomitable grandfather.

LOUISA T. DAVIS, of Leesburg, Va., diocese of Virginia: because as president of the Woman's Auxiliary of the diocese she has rendered remarkable service.

J. W. HOBSON, priest, of Bluefield, W. Va., diocese of West Virginia: because he has given loyal, heroic, and devoted service to humanity and to the Church during the difficulty and stress in the coal mining regions of his state.

JOHN K. KENT, layman, of St. Philip's Church, Chicago, diocese of Chicago: because for many years he has served God efficiently in a hard place.

GARDINER C. TUCKER, priest, of Mobile, Ala., diocese of Alabama: because in nearly fifty years of service at one altar he has established an influence profound and wide upon his whole community. Men of all races and every faith count him as father and friend. His youth and alertness of mind, his genius for the written and spoken Word, the number of his sons, both physical and spiritual, in the sacred ministry, have won for him a position of universally accorded honor.

GUY T. BERRY, layman, of Independence, Kans., diocese of Kansas: because despite grave physical weakness and many misfortunes, he has given himself to the limit of his strength in whatever service he has been called upon to render. Three times a delegate to the General Convention; holding many positions of trust and responsibility in the diocese, he has always been full of cheerful faith, and in darkest hours has upheld the hands of his bishop and rector with unflinching courage.

GERALD H. CATLIN, priest, of Pikeville, Ky., diocese of Lexington: for effective and constructive missionary work in a parish two hundred miles long, on the Big Sandy River.

E. G. MOON, layman, of Ottumwa, Iowa, diocese of Iowa: because as chancellor of the diocese, member of the Bishop's Council, and deputy to the provincial synod, he has given freely and effectively of his time and energy, bringing the wide resources of a mind trained in law and on the bench to the extension of the kingdom of God.

F. W. HARDY, priest, canon of Christ Church Cathedral, Louisville, diocese of Kentucky: for his loyalty to Christian ideals, for many good works, for his influence with young people, and for his notable contributions to Christian education.

JOHN HENRY FITZGERALD, priest, of Christ Church, Bay Ridge, Brooklyn, diocese of Long Island: because by single-handed labor in a large parish he has inspired his people to a high degree of loyalty and devotion; has established a large and efficient Church school; and has shown unusual efficiency in executive positions both in the diocese and in the Church at large.

W. A. BRAITHWAITE, priest, of Cortland, N. Y., diocese of Central New York: because of faithful service in a difficult task. Beginning under adverse circumstances he has built up his parish to a high standard of generosity, earnestness, and devotion; has won high honors in his community and among his brethren; and has done well the common task of the priesthood.

A. P. CURTISS, priest, of Grace Church, Sheboygan, Wis., diocese of Fond du Lac: because in forty years of faithful service at the altar, in which he has occupied but six positions, he has done notable work, especially in winning the affectionate loyalty of boys and young men.

GEORGE F. DUDLEY, priest, of Washington, diocese of Washington: rector of St. Stephen's-Incarnation Church; chairman of the standing committee of the diocese of Washington; for constructive statesmanship in the upholding of Christian ideals in the nation's capital.

Honolulu Cathedral School Buildings Dedicated

JUST BEFORE the Rt. Rev. John D. LaMothe, D.D., left for the General Convention which met in Washington, D. C., in 1928, Mrs. William Ault, wife of Dean Ault of St. Andrew's Cathedral, Honolulu, T. H., asked him for permission to raise funds for the erection of new buildings for the use of St. Andrew's Cathedral parish. In reply he wrote a letter commending her project.

Mrs. Ault's idea was that each room should be a memorial to someone who had been connected with the parish. She went quietly but effectively to work with the result that on October 9th this year these new buildings, which have to date cost approximately \$160,000, were dedicated and with not a dollar of debt upon them.

Mrs. Ault has been in charge of the kindergarten for many years and knows how difficult it is to try and work up any organization with quarters which are not only too small but which are constantly used by other groups.

The chapel has been given by Miss Annie Parke in memory of her family. Her father was marshal of the Kingdom of Hawaii under five successive kings. The furnishings were executed by J. & R. Lamb, of New York. The kindergarten is a memorial to Harry Martens von Holt, who, for many years was senior warden of the parish. This room was given by his wife. The auditorium is in memory of Mrs. Rose McKee Tenney, who for many years was a member of the choir. She was the daughter of the late Captain McKee, of Ulupalakua, Island of Maui, who built his home on the side of Haleakala, the largest extinct volcano in the world. It was Captain McKee who induced the late Rev. George B. Whipple, brother of Bishop Whipple, to

come out to the Islands as a tutor to his family of children.

The cloisters are in memory of George Morison Robertson and his wife, Sarah Humphries Robertson. Judge Robertson was for many years justice of the supreme court in Hawaii. Those classrooms which are taken are all in memory of someone who was either a member of the parish or who have been in the past interested in the Cathedral.

The largest classroom was given by Mrs. Mortimer Matthews and Miss Elizabeth Matthews. Of all the pledges that were made, in spite of the depression, not one was withdrawn.

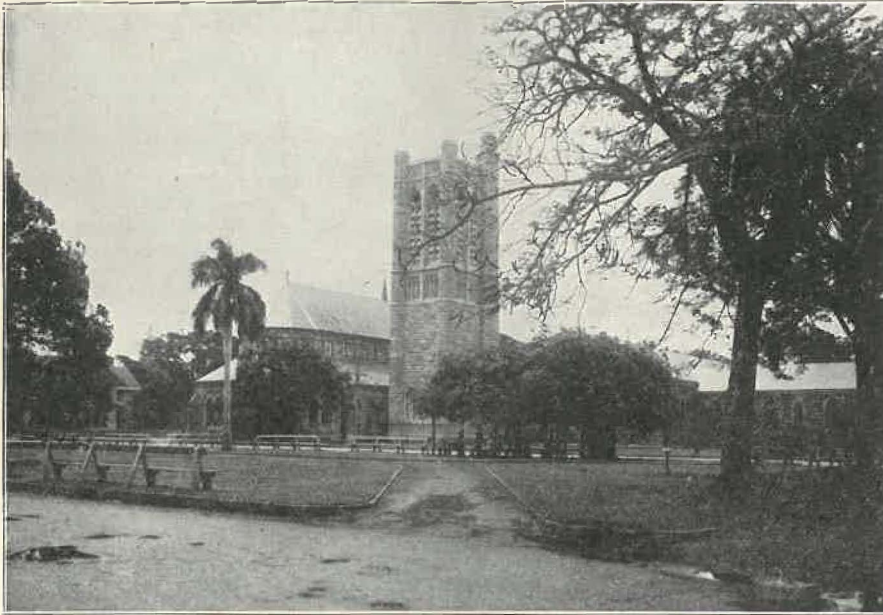
There are still a few classrooms and the library which are not taken but these we are confident will be when conditions become better.

The architect was C. W. Dickey and the contractor Ralph E. Woolley.

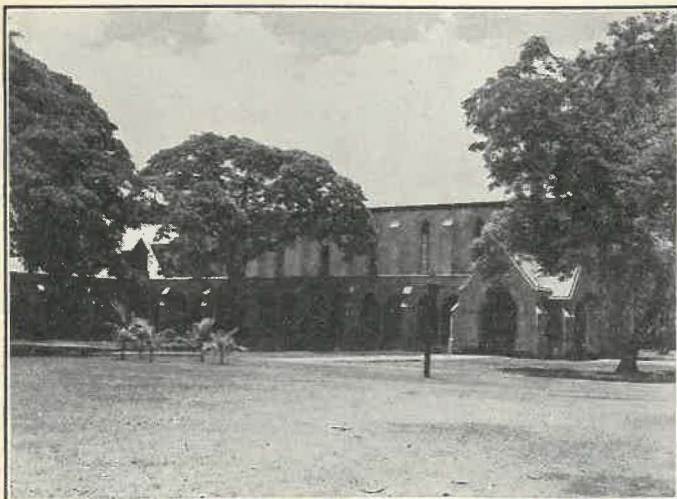
THE history of the Cathedral has been a very interesting one. The cornerstone was laid by King Kamehameha V in 1867 in the days when the Rt. Rev. T. N. Staley was bishop. The chancel and the first two bays of the nave were erected under Bishop Willis. The

cut stone was brought "round the Horn" from England. The third and fourth bays were erected under Bishop Restarick. The great tower is in memory of Mrs. Alex. Mackintosh, wife of Canon Mackintosh, who for many years worked in these Islands and who now resides in the south of England.

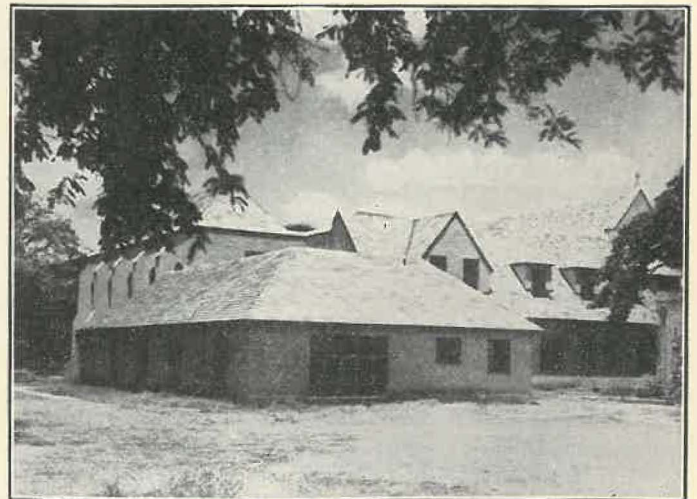
The parish house was erected and given to the parish by the Davies family, one of the old families in Hawaii, in memory of their father, the late Theophilis H. Davies, the founder of the firm of T. H. Davies & Co. of Honolulu.



ST. ANDREW'S CATHEDRAL, HONOLULU



SHOWING THE CHAPEL CLOISTERS



KINDERGARTEN ROOMS AND BACK OF STAGE

CHURCHWOMEN TODAY

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

Ada Loring-Clark, Editor

I AM USING my page today, almost entirely, to give you some information concerning the recent meeting of the executive board of the Woman's Auxiliary. Sixteen women, one elected by each of the eight provinces and eight by the Triennial as members at large, together with Miss Grace Lindley, executive secretary, form the board. Its purpose is to find out what the women of the Church can do and how they can best function in the great program of the Church to carry out Our Lord's mission on earth, as well as to inspire each individual Church woman to assume her part in this great task. Many important topics were considered and discussed, all of them will be of vital interest to you.

Information for Churchwomen

The Presiding Bishop gave his greeting and said:

"There have always been times of crisis in the Church; it is a constant experience. Conditions in the country today are unusual, but for the Church continually to remind the people of the standards of Our Lord is not unusual. It is her privilege and duty. In the life of the Auxiliary even greater things may be done through greater effort. Unusual conditions call for increased loyalty and consecration."

THE FINANCIAL STANDING of the Church and its continued ability to take care of missions and missionaries was presented by Dr. Lewis B. Franklin. He said in part:

Regarding Finances

"If all pledges and the emergency appeal gifts that have been promised were paid, the work could be carried on, as outlined, through this year. For the coming year the same pledges as those of this year, plus the extra gifts of the emergency appeal, will be absolutely necessary to keep things going in the present restricted way. There has been a falling off in receipts from the dioceses of late."

The greatest possibility of success is the Every Member Canvass, to which every member must contribute. Mr. Franklin finds the spirit throughout the Church is finer than it has been for years in determination, sacrifice, and devotion. In all conferences he has attended, small groups or large, much of the former criticism has gone and in place is asked the question: What can be done and how can we do it? There are many who still do not give at all and they are able to give something; we must enlist every member. There was never a better opportunity than today to enlist latent power. It could well be the job of every auxiliary officer to discover plans for each parish in her diocese to enlist every member for service and gifts. Where there are no plans she can help promote them.

DURING THE PAST YEARS of depression there has been demonstrated unusual patience and fortitude on the part of those most seriously affected. We must be sensitive to their heroic strength and try to help with reconstruction. "Demands

Respecting the Unemployed

on everyone for the coming winter will be greater than ever before for helping the unemployed," said Spencer Miller. As an Auxiliary we must think through, not only for this year, but for many years ahead, because the helping is likely to be a long-time task. While we must continue the physical feeding, clothing, and warming, we must go further ahead in moral and spiritual support. The Church should always be ahead and just as soon as we take our Christianity really seriously, the more far-reaching will its effects be.

THE NEW OFFICERS of the executive board, elected to serve for the coming year, are Mrs. Blair Roberts of South Dakota, chairman; Miss Rebecca Hibbard of Los Angeles, vice-chairman; Miss Mary Johnston of Southern Ohio, secretary.

Officers

These elections evidence a widely divergent geographical location of the office holders so that the minds, activities, and need of the Churchwomen all over our country should be well taken care of.

The nature and the organization of the executive board can readily make possible the understanding of the different phases and problems confronting Churchwomen today, when each part of the country has its own particular problem.

Every member of the board was present save Mrs. George Woodward who was called to Europe on account of her daughter's health. Mrs. Wade, supply secretary, was also absent, through illness. Mrs. Harper Sibley was welcomed home again after her long absence. She spoke of her travels in India, Burma, China, and Japan as a member, together with her husband, of the Appraisal Commission of the Laymen's Missionary Inquiry. The full report of this commission will be published in a November issue of *Harper's Magazine*. Her experience was rich and thrilling.

Mrs. Sibley is convinced that we shall have to rethink ourselves, when we see the strides made by women of other lands on the side of high moral standards. There has been a slow but steady growth of enlightenment through education about which we only now commence to learn; the awakening of the non-Christian is marvelous.

DR. JOHN SUTER, in an hour of meditation and prayer held at Windham house, took for his subject, Good Deeds.

He is always suggestive and helpful and never more so than in this meditation. He provoked self-examination by asking his hearers: (1) How do they develop spiritual power in the inner life. (2) How do they use this developed strength in dealing with the perplexing problems of the life of today.

Devotional Stimuli

He pointed out that a ministry of good deeds builds a character of which prayer is the stimulating force. "Prayer is the secret of power in the formation of a character that will stimulate us to a ministry of good deeds."

Miss Marguerite Ogden gave the opening devotionals each morning. These were based on the work and power of the Holy Spirit as experienced in and manifested by the life of the early Christian Church. Miss Ogden suggested that the Apostles' Creed be thought of in a very personal way:

"I have experienced God the Father Almighty; I have experienced the presence of Christ; I have experienced the power of the Holy Ghost."

The patient and prayerful study of the Creed will lead to a converted heart and mind; such a study entails discipline and possibly sacrifice. "To convert a heart like ours costs agony," says Bishop Temple. No individual accomplishes anything worth while without cost or sacrifice, these are what build our character and make our accomplishment count in our own lives and in extending the Kingdom of God in the lives of others. To link up these two ideas in the teachings of the Creed is very stimulating.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE SUNDAYS OF MAN'S LIFE: AN ANTHOLOGY FOR THE SUNDAYS AND HOLY DAYS OF THE CHRISTIAN YEAR. Gathered by A. E. Smith and W. J. Ferrar. S. P. C. K. London, 1931, pp. xxxix-326.

THIS LITTLE "POETIC COMMENTARY" on the Christian Year is a mine of richness and of potent spiritual value. The selection of verse has been primarily—if not almost entirely—from English sources, and frankly attempts to get out of the beaten path of religious poetry. Collect, Epistle, or Gospel—one or more—serve as the text for the verse which is put before us. Old friends appear in their less familiar words—Keble, Browning, Cowper, Alexander, John Donne, and of course Herbert. The balance of the claims, of various styles, moods, and tempers, is admirably maintained. For example (for the First Sunday after Easter) the Epistle and Gospel inspire: an anonymous bit of exquisite meditation on Peace of the seventeenth century; Vaughan's better known "My soul, there is a country"; and Keble's, "Our God in glory sits on high," together with Landor's four line gem:

"Death stands above me, whispering low
I know not what into my ear;
Of his strange language all I know
Is, there is not a word of fear."

All Souls' Day has received its due meed of attention: Vaughan, Blake, Newman, Whitman, and Thomas Campion are all levied upon, with a felicitous and poignant cluster of *immortelles*.

The unique quality of such a poetic companion to the Prayer Book should commend it to the spiritual and esthetic appreciation of devout Church folk of whatever school of thought.

F. G.

CHRIST'S MESSAGE TO US TODAY. By the Rev. W. P. G. McCormick. Longmans, Green & Co. 80 cts.

BARBED ARROWS. By the Rev. Roy L. Smith, D.D. Richard R. Smith, New York. \$1.50.

FOLLOW THOU ME. By the Rev. George W. Truett, D.D. Ray Long and Richard R. Smith, New York. \$2.00.

THE FIRST of these three books of sermons and addresses on Christianity comprises a series of six radio addresses delivered at the monthly broadcast service at St. Martin's-in-the-Fields, by the Rev. "Pat" McCormick. They run quite true to the English evangelical preaching sponsored at St. Martin's by the present rector and his predecessor. They are simple, direct, and earnest, but perhaps lack something of the wealth of illustration and the compelling phraseology usually associated with the men of this group.

Barbed Arrows contains fifty sermons in miniature, and are rather reminiscent of those familiar exercises in English composition which begin: "Condense the following paragraph into fifty words." They are none the less very suggestive in many cases, and in the condensation the very helpful illustrations have been conspicuously left in the text. It is not a book either of sermon outlines or of complete sermons, but lies between the two and many should find it useful if not permanently valuable.

Dr. Truett's book is another collection from the lips of a prominent Baptist preacher, and seems to us very much like most other books of prominent Protestant speakers of the evangelical school. It is undoubtedly good of its kind, but that kind is not indigenous on Episcopal soil, and sounds strangely sentimental in Episcopal ears.

SOCIAL PERPLEXITIES. By Allan A. Hunter. New York: Ray Long and Richard R. Smith, 1932. Pp. 176. \$1.50.

THIS BOOK is recommended to the clergyman for three purposes: (1) It will furnish him with information that is socially and pastorally valuable; (2) it will present much material which he will desire to pass on, in sermons, in conversations, in study groups (especially of young people); (3) it will stimulate and challenge his thinking processes, enabling him to see far beyond the parish horizon, and by its excellent bibliography directing the course for further study and thought.

The major social problems are discussed: world peace, business and finance in their capitalistic setting, race, marriage, the conflict between youth and age, the struggle against secularism rampant. The viewpoint of the author is thoroughly Christian, and the social issues are treated as problems that need the enlightenment of both a social and an individual gospel. The concluding chapter, *Conflicts Within*, treats of disintegrated personality as a major social problem. In it there are sentences that bristle with the author's diagnostic keenness: "The irony of our age is that we seem to possess unbounded power over things, but extremely little control of ourselves" (p. 150); "Before long we discover ourselves the victims of activity for activity's sake" (*Ibid.*); "Our cities have spawned a school of writers whose only motion toward the heavens is throwing up the sponge" (p. 151).

Unlike secular and quasi-pagan critics of society, Mr. Hunter is not in despair. As a Christian he presents the Prince of Peace as the integrator, as the healer of our internal conflicts.

H. B. V.

SOME IDEA of the interest of the American people in *Justice Oliver Wendell Holmes* is to be gathered from the multitude of books and magazine and newspaper articles that have recently issued from the press. The latest is from the pen of Silas Bent, that well known newspaper correspondent. Primarily he has written a biography of character: the figure of Mr. Justice Holmes emerges, takes shape, becomes familiar to us; we understand, as perhaps we did not before, how this old soldier, three times wounded in defense of the Union, could uphold so vigorously the right of pacifists to be admitted to citizenship, how this courtly aristocrat could become the champion, in the Supreme Court, of radical legislation.

"Mr. Justice Holmes, unassuming and by preference unadvertised, although he has had the just pride of a noble intellect, steered clear from the first, whenever he could, from contemporaneous eulogiums or the prospect of posthumous applause. He has not feared to be made 'the victim of a biographer,' nor has he asked to be made a beneficiary. His strong sense of personal privacy and his dislike of publicity led him to feel that letters should remain the sole property of those who wrote them and those to whom they were addressed; very few of his letters, therefore, are incorporated in this book, and those only with his consent, reluctantly granted."

There are many entertaining chapters not the least of which are those dealing with his personal relations with Theodore Roosevelt and Justice Brandeis. The one detailing with his views on social questions is highly instructive and suggestive (New York: The Vanguard Press. \$4.50).

C. R. W.

NEWS OF THE CHURCH

Laymen's Inquiry Compiles More Data

Religious Freedom Practised By the
Oriental Youth Today Is But One
of the Problems Faced

NEW YORK—The fifteenth instalment of the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry deals with the missionary contribution to the spread of knowledge and of ideas in the Far East through writing, translating, or editing the literature of Christian thought.

An effort to bring the publication of Christian books into coordination is seen in the establishment of Christian literature societies in India, China, and Japan. In China there are forty-five societies and individuals issuing Christian publications. There are also six universities publishing books. And in India and Burma there are eighteen or more Christian publishing societies, and several in Japan and Korea.

The missionary contribution to the spread of knowledge and of ideas in each of these countries has been of long duration and of immense direct and indirect benefit. As the commission reports, perhaps in no other field of endeavor has the success of missionaries in making themselves dispensable been so complete.

"In none of the countries visited," says the report, "is the work of its Christian Literature Society receiving anything like general approval either of missionaries or of the Christian leaders of the country. The effort to maintain a theological middle ground has not produced good Christian literature. The endeavor to please everybody has resulted in pleasing very few.

"It would be better far to publish books for those near each theological extreme, impartially, than to continue a foreign theological censorship."

The problem as to what should be the attitude of Christian missions toward the errors of non-Christian religions is dealt with in the sixteenth instalment of the report of the commission.

The problem of superstition is dealt with specially and the commission feels that Christianity can aid in the struggle to eliminate superstition from its own and other systems by:

"1. Promoting the scientific habit of mind, demonstrating its own fearlessness in presence of science;

"2. Making clear what the function of religion is, in completing the unfinished world-view of science, adding the element of value and meaning which science, taken alone, would omit;

"3. Working with enlightened members of all faiths for a non-superstitious conception of providence and prayer."

APPEALING TO THE NEW GENERATION

The seventeenth instalment deals with the problem as to what should be the

BISHOP DOSITEJ ELECTED METROPOLITAN OF ZAGREB

(Special Correspondence)

PARIS—A dispatch from Belgrad, Jugoslavia, contains the information that Bishop Dositej, for nearly twenty years Bishop of Nish, has been elected Metropolitan of Zagreb, one of the most important posts in the Serbian Church. As the work of the Orthodox Church in Croatia, which will be his jurisdiction, is just beginning, the new Metropolitan's task will be genuine pioneer work, and most difficult. [An account of the life and work of the Metropolitan-elect was published in THE LIVING CHURCH of September 17, 1932.—THE EDITOR.]

essential purpose of Christian missions and the appeal to the modern youth.

In most of the mission fields for years the preaching, the Bible teaching, and the Sunday school work with children have been built around theological conceptions. Now, however, it is psychologically the wrong approach to begin with complicated abstract doctrines, dogmatically asserted, the report points out.

The returned students of China, India, and Japan, after their period of study in the West, says the commission, and to almost an equal extent the graduates of the higher institutions of learning in these countries, have become accustomed to a type of teaching and to a method of interpretation that are quite different from those that prevail in ordinary church services.

DISTRIBUTION OF FUNDS

The eighteenth instalment of the commission deals with the problem of handling the money contributed for foreign missionary work. Money for the work of foreign missions is expended under three general categories:

1. Home base maintenance, including salaries of secretaries and office personnel, and general overhead expense.

2. Field maintenance, including missionaries' salaries and housing, the erection and maintenance of service buildings (schools, hospitals, and churches) and miscellaneous overhead costs.

3. Operating funds devoted to the field program of the mission, including the salaries and wages of pastors, teachers, and helpers, and appropriations made toward the conduct of schools, hospitals, and evangelistic work.

SASEBO is a great naval port in southern Japan where missionary work (English) was begun twenty years ago. The congregation has had no other "church" except an upstairs room of the rectory. They have contributed a third of the cost of a church and the S. P. C. K. is giving part of the remainder.

Bishop Manning Asks Aid for Unemployed

As Another Winter Approaches,
Relief is Sought for at Least 3,000
Dependent Church Families

BY HARRISON ROCKWELL

NEW YORK, Nov. 4.—Having in mind the nearly three thousand Church families of this area who are seriously in need of aid by reason of continued unemployment, Bishop Manning and Bishop Gilbert made a joint appeal last Sunday afternoon from the pulpit of the Cathedral. In this effort to bring clearly before the clerical and lay representatives of our parishes who were present how great a crisis confronts us, the Bishops were aided by a forceful address from Homer Folks, secretary of the State Charities Aid Association. A group, equivalent to the population of a small city, comprised of our brethren in this communion, now look to their Church and ours for relief as another winter of the depression begins. Bishop Gilbert is acting again as chairman of this relief committee, and the City Mission Society, whose funds for such needs are now exhausted, will act as the relief agent as contributions are received.

CENTENNIAL OF FOUR EPISCOPAL CONSECRATIONS

Once in the history of the Church in America have so many as four priests been consecrated bishops at the same service. That notable event occurred in St. Paul's Chapel of Trinity parish on October 31, 1832, when Dr. John Henry Hopkins became the second Bishop of Vermont, Dr. Benjamin B. Smith the first Bishop of Kentucky, Dr. Charles Pettit McIlvaine the second Bishop of Ohio, and Dr. George Washington Doane the second Bishop of New Jersey.

Last Monday at noon the centennial of these consecrations was observed in the same church where they took place. Bishop Manning was the celebrant at the Eucharist, and the sermon was preached by the Rev. Dr. Silver of the Church of the Incarnation, who was a member of the National Council committee appointed by Bishop Perry to assist in making a fitting commemoration of this notable, historic event.

On the day preceding this service, Sunday the 30th, St. Paul's Chapel, oldest of all religious buildings in Manhattan, observed the 166th anniversary of its completion.

THE CONFLICT AT ALL SOULS' CHURCH

The situation at All Souls' Church, St. Nicholas avenue, at this writing, remains unchanged. The rector, the Rev. Rollin Dodd, was obliged again last Sunday, as on the Sunday preceding, to force his way

into the church by the breaking of padlocks. At the services of the day Fr. Dodd read a communication from the building commissioner to the effect that the church is safe for public services and is in need of only minor repairs. The members of the vestry who are opposing the rector continue to lose the confidence of the public by their attitude toward the priest and bishop of their parish.

NEWS ITEMS

Bishop Manning blessed on All Saints' Day six candlesticks for use at funerals in the Cathedral. These are the gift of the late Helen Elizabeth Gavit, sister of Mrs. Milo H. Gates, the wife of the dean. Miss Gavit was long associated with St. Agnes' School at Albany and with the Chapel of the Intercession, New York.

The piece of statuary, *The Sacrifice*, which has been for the past nine years in St. Ansgarius' Chapel in the Cathedral, was removed during the past week to be taken to its intended place in the new War Memorial Chapel at Harvard University.

Bishop Manning is the sponsor of an evangelistic service for all of the parishes and missions in Westchester county to be held on November 20th at 3:30 o'clock in the county center at White Plains.

Bishop Freeman of Washington preached last Sunday morning in his former parish church, St. Andrew's, Yonkers, and also in St. Paul's of the same city, and in the evening addressed a meeting of the Yonkers' congregations in St. John's Church, Getty Square.

The Rev. Dr. Howard C. Robbins will deliver a sermon on the subject, *The Function of the Hymn in Modern Worship*, at 8:15 o'clock on November 14th in St. Bartholomew's Church. This will be the final meeting in the 10th anniversary celebration of the Hymn Society. On the day following, November 15th at 8 p.m., Dr. Robbins will speak on *Modern Religious Thinking and Its Bearing Upon Modern Missions*, at a meeting of the evening branches of the Woman's Auxiliary to be held at Synod Hall.

The Rev. Albert H. C. Ohse, assistant at Christ Church, Broadway, has accepted election to the rectorship of Christ Church at Piermont.

The Rev. Dr. B. T. Rogers of the Cathedral staff on All Saints' Day conducted a service of devotion at Holy Trinity Church, Seaman avenue.

The November preachers at the noon-day services in St. Thomas' Church are, in the order given, the Rev. Messrs. Richard A. D. Beaty, W. W. Memminger, D.D., John L. Zacker, John Williams, Jr., and Robert S. W. Wood.

Among recent bequests are the following: a gift of \$25,000 to St. Mary's Hospital for Children from the late DeLancey Nicoll; and under the will of Mrs. Cora Smith Kennard, \$200,000 to St. Luke's Hospital, New York.

The Church League for Industrial Democracy announces a luncheon-meeting to be held at 1 o'clock on November 19th at 99 Park avenue, with Miss Mary Van Kleeck speaking on the *Job of the Church Today*.

NATION-WIDE COMMUNION FOR MEN, BOYS NOVEMBER 27TH

PHILADELPHIA—The fifteenth annual nation-wide corporate Communion of men and boys of the Church will be observed this year on the first Sunday in Advent, November 27th. The number participating in this service throughout the Church has grown steadily for a number of years, the report last year showing close to 100,000 making their Communion at this time.

For this year's service a six-page combination invitation and preparation leaflet has been prepared and may be secured from the national headquarters of the Brotherhood of St. Andrew at a cost of one cent each, postpaid, in any quantity desired. Orders should be addressed to Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, 202 South Nineteenth street, Philadelphia, Pa.

Two Suffragan Bishops Consecrated at York

Dr. L. H. Gwynne, Diocesan In Egypt and the Sudan, Is Preacher—Oxford Centenary News

BY GEORGE PARSONS

LONDON, Oct. 21.—In York Minster, on Tuesday last (St. Luke's Day), the Archbishop of York consecrated Archdeacon C. W. Wilson, Provost of Bradford Cathedral, as Bishop Suffragan of Middleton, and Canon J. G. Gordon, late Archdeacon of Durham and vicar of Nottingham, as Bishop Suffragan of Jarrow. Archdeacon Wilson succeeds the present Bishop of Southwark at Middleton, and Archdeacon Gordon succeeds the late Dr. Knight.

The sermon was preached by the Bishop in Egypt and the Sudan (Dr. Gwynne), who asked that the new bishops would pardon the presumption of a missionary bishop if he advised them to be up, out, and about among the masses of the people, if they were to be Fathers in God to the laity as well as to the clergy. He urged them not to let their skill in dealing with the souls of men be wasted and submerged by work which others could do just as well. They had been called out as leaders at a time when secularism seemed to be weakening, when the belief that philosophic thought, and scientific discovery, and high finance could save mankind, was on the wane, and the tide was fast running toward a longing for God. He seemed to detect signs of a great revival of religion in this country.

ON THE OXFORD MOVEMENT CENTENARY

A manifesto, signed by a number of clergymen, suggests that Anglo-Catholics have no right to celebrate the centenary of the Oxford Movement unless they disown much of the teaching and tendency of the modern Anglo-Catholic Movement. The Movement is said to be permeated with Modernism and infected with compromise; its representative leaders are striving to commit to false positions the members of the rank and file, who are apparently unable to discern between their right hand and their left hand; the Catholic orthodoxy of the Tractarians has been cast away, and the goal of reunion with Rome is further off than ever. Commenting on this manifesto, the *Church Times* says:

"All this would be very sad and regrettable if the true principles of the Tractarians had indeed been discarded. It may be acknowledged that in the Anglo-Catholic Movement certain undesirable extremes exist, as in any other movement. But, in fact, what the Tractarians appealed to was the Prayer Book and the Bible, like modern Anglo-Catholics. Only when the interpretation of Bible and Prayer Book was disputed did they turn to antiquity. Modern Anglo-Catholics do the same, but sometimes arrive at different applications of the principle of antiquity from those which the Tractarians reached, because a good deal more has been discovered about antiquity than was known a hundred years ago. And as for reunion with Rome, which we all desire

today if it should be possible, it may be recalled that the Tractarians never thought about it until Newman thought too much about it, and, further, that after 1870 Pusey absolutely refused to return to the subject at all."

ST. PAUL'S CATHEDRAL NEWS

Canon Alexander, in an address to men in the crypt chapel of St. Paul's Cathedral on Monday last, said he was not without hopes that the "sacred area" round St. Paul's Cathedral, which he proposed as long ago as 1913, would before long be an accomplished fact, and that a line of defense would be drawn round the building within which no excavations would be permitted without the sanction of the Cathedral authorities.

Canon Alexander was delivering the first of two lectures on the Tercentenary of Sir Christopher Wren, arranged in connection with the St. Paul's Lecture Society, of which he is president.

He said it was necessary to consider with some care the conditions under which Wren's masterpiece arose, and the kind of special difficulties with which he had to contend. Perhaps no modern architect would have had the courage to build the dome; but it was unjust to criticize Wren for not foreseeing the changes of modern life. Least of all could he have anticipated the sapping of his foundations by underground railways and sewers, and, possibly as dangerous as anything, the basements of offices and warehouses now descending, as they did in the city, as much as 60 feet or 70 feet below the surface.

A VISIT TO MGR. PHOTIOS II

The Bishop of Gloucester, describing his recent visit to the Ecumenical Patriarch (Mgr. Photios II) in Constantinople, says:

"On our arrival at Constantinople on September 1st there came an invitation to the Bishop of Guildford and myself to attend the services which were to be celebrated that morning at the beginning of the Orthodox Ecclesiastical Year. . . . We attended the Liturgy, and afterwards a special service for the New Year, at which an address was read by the Patriarch and signed by himself and all the Metropolitans present, with considerable ceremony.

"The Metropolitans, it must be noted, are the Archbishops of the Provinces of Asia Minor, who have been banished with their flocks from that country. In old days, the Patriarch presided over all Christian peoples in Asia Minor and the Balkan peninsula. Now his jurisdiction is limited to little more than the City of Constantinople. . . .

"After the service we had a short interview with the Patriarch, and were invited to come the next day to see him. There could be no doubt at all about the sincerity of the Patriarch for Christian unity, or for his friendliness towards the Anglican Church. The difficulty, he said, arose from our imperfect knowledge of one another. It was reunion generally that he desired, but he thought that it was more possible to begin with the Anglican and Orthodox Churches."

A MODERN PERSIAN EVANGELIST has smuggled portions of the New Testament into Afghanistan, where it is forbidden, by selling little packages of tea wrapped in torn pages.

Rupert's Land Losses Estimated at \$758,641

Church in Canada, by United Effort,
Aims to Replace Funds Embezzled
by Former Chancellor

TORONTO, Nov. 2.—The executive council of General Synod met in special session in the Maurice Cody Memorial Hall of St. Paul's Church, Toronto, last Thursday and Friday to consider what corporate action should be taken in the matter of the lost endowments of the province and diocese of Rupert's Land. The Primate presided. Archbishop Stringer of Rupert's Land and clerical and lay delegates from the West were present as well as a large representation of the East. E. K. Williams, K.C., and Chancellor Prudhomme, both of Winnipeg, gave a masterly report covering the relationship of John A. Machray with the Rupert's Land funds since 1883, and reported the present estimated grand total of the Church's financial losses as \$758,641. After a full and complete discussion of the matter from every angle, the following resolutions were adopted:

Moved by the Bishop of Montreal and seconded by the Bishop of Ottawa: "That the appeal of the Church in Canada be a united one; and that it should seek to replace the capital of all the Church funds lost in Rupert's Land and estimated at \$758,641.54, on the understanding that the whole amount so raised be placed under the management of the finance board of the General Synod, to be held in trust for the various funds; and that the endowment for the episcopate in the territory of the six dioceses form one Episcopal Endowment Fund until the rearrangement of the dioceses approved by the General Synod, the endowments to be assigned as the synod shall hereafter direct, except that all money collected in the diocese of Rupert's Land for the purposes of that diocese (e.g., the Episcopal Endowment Fund, or its corporation of St. John's College) shall be retained in Winnipeg and deposited in a trust company, which shall administer the same."

Moved by the Bishop of Huron and seconded by the Bishop of Niagara, and resolved: "That the appeal made to the bishops and clergy for the Bishops' and Clergy Special Maintenance Fund shall include a sum equivalent to the interest on the province of Rupert's Land Beneficiary Funds that have been lost, and also an added amount necessary for pensions under the General Synod Pension Fund."

L. A. Hamilton, treasurer of the General Synod, reported that the capital in the Consolidated Trust Fund of the General Synod amounts to \$2,160,734, the accounts had been audited by chartered accountants, all securities produced, and all are carefully safeguarded. The Machray trouble (so far as the Church was involved) had touched only various funds of the province and dioceses of Rupert's Land and of St. John's College, Winnipeg.

With the lesson from Rupert's Land before them the executive council recommended the following resolutions to the

attention of all synods, church boards, and trustees:

"(a) That all securities and endowments held by such bodies be fully registered or taken in the name of such body.

"(b) That all such securities and documents, representing invested funds, be deposited in a proper safety deposit vault or a trust company, accessible only to properly accredited officials of such bodies.

"(c) That all such boards require all officials, managing, receiving, or disbursing funds, to give adequate bonds or security for the performance of their duties.

"(d) That frequent and complete audits of all funds and securities be made by competent auditors or chartered accountants, who shall certify as to the production to them of the securities comprising the said funds."

MEMORIAL SERVICE TO DR. NORWOOD AT
NOVA SCOTIA'S CATHEDRAL

"Robert Norwood had far more than a spark; he had a consuming flame of nature's fire, and got straight to people's hearts," declared the Rev. Dr. A. H. Moore, president of King's College, speaking in All Saints' Cathedral at a memorial service to the post-preacher of St. Bartholomew's, New York. The Very Rev. J. P. D. Llwyd, took the service.

"It is no wonder that his appeal went straight to the hungry hearts of an age that is sorely perplexed by the formalism, cold legalism, aloofness of a wrangling and divided Christendom. It is no wonder that he found himself in revolt against a hard spirit of dogmatism which is always trying to expand its sphere of authority and so eager to persecute those who are not in agreement with its contentions," said Dr. Moore.

"He was a leader of a large company of fervent Christians who find themselves chilled in churches that stand like consecrated refrigerators, beautiful fanes which someone has called 'petrified religion,' where definitions of the faith are meticulously accurate, but where the spirit of Christlike love is not the great central characteristic. He strove to kindle the flame of a consuming love for mankind."

MISCELLANEOUS NEWS

Following an impressive ceremonial at the University of Toronto campus, at which the Rt. Rev. R. J. Renison, rector of St. Paul's Church, Toronto, consecrated the new colors presented to the department by Harry McGee, nearly 600 members of the Toronto police department paraded to St. Paul's for their annual commemoration service.

At the 85th anniversary service at Holy Trinity, Toronto, Bishop Fiske delivered an impressive sermon Thursday evening. On Sunday morning the Rt. Rev. Derwyn T. Owen, Bishop of Niagara, and Bishop-elect of Toronto, was greeted by a congregation which filled the church.

Miss Ann Limbrick was the guest of honor at a Staff luncheon given at the Toronto Synod office yesterday afternoon when her conferees and the heads of the departments gathered to pay tribute to her before she relinquished her office as secretary to Archbishop Sweeney.

Presentation of a cabinet of silver and a check was made to the Rev. Canon W. Davison, rector of the Church of St. John the Evangelist, Montreal, and Mrs. Davison on their arrival from Newfoundland where their wedding took place.

A memorial has been erected in the churchyard at Windermere, B. C., in memory of the Rev. Henry Irwin, pioneer missionary of the Kootenays.

The Ven. Archdeacon Parker, rector of Chatham, will succeed the late Rev. Canon Smithers as the Bishop Medley missionary canon in the diocese of Fredericton.

The Rev. Cyril E. Ham, son of Dr. Ham, organist at St. James' Cathedral, Toronto, at present vicar of St. Chad's, Bradford, Yorkshire, England, and honorary perpetual priest-vicar of Lincoln Cathedral, has been appointed vicar of All Saints' Church, Brighton, England.

Bishop of Exeter Is Now Chicago Guest

Cancellation of All War Debts and
Germany's Exoneration Are Sug-
gested by English Visitor

CHICAGO, Nov. 5.—Cancellation of all war debts and removal of any suggestion of war guilt from the shoulders of Germany—these were suggestions made by the Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, upon his arrival in Chicago Thursday afternoon.

The Lord Bishop came from Springfield, accompanied by Lady Florence Cecil, and was met at the station by Bishop Stewart, the Rev. William B. Stoskopf, and James B. Forgan, Jr., representing the Chicago Sunday Evening Club.

An injustice has been done Germany in recent years by other nations of the world through their attitude, particularly on financial matters, the Lord Bishop said.

"Forgiveness is one of the great needs of the world today," he said. "We must forgive and forget. Otherwise, permanent world peace is impossible."

The recent unemployed riots in London were termed insignificant by the Lord Bishop. "They are merely the work of a lot of bad boys," he said. He declared there is need for a closer cooperation between employer and employe, saying that the relationship should be more that of captain of a ship and his crew.

The worst of the depression is over, believes the Bishop of Exeter, and he also thinks that the United States is farther along toward recovery than Great Britain.

Friday morning the Lord Bishop addressed the student body of Northwestern University on world peace. Other engagements include St. Luke's Pro-Cathedral, Evanston; the Sunday Evening Club at Orchestra Hall; and an address at the Church Club dinner,

DR. FRANKLIN IN DIOCESE

A message from the national Church was brought to the diocese of Chicago this week by Dr. Lewis B. Franklin, vice-president and treasurer of the National Council.

Dr. Franklin spoke last Sunday morning at St. Chrysostom's Church and, following the service, met with a group of eighteen vestrymen and laymen from that parish. Sunday night he spoke at the Church of the Redeemer on the South Side. Tuesday night Bishop Stewart and Dr. Franklin were speakers before seventy-five laymen meeting at the Church of the Holy Comforter, Kenilworth, under auspices of the Chicago deanery north.

Other engagements for Dr. Franklin included Christ Church, Winnetka; Church of Holy Spirit, Lake Forest; St. James' Church, Chicago; Emmanuel Church, La-Grange; Grace Church, Oak Park.

DEANERY MEETINGS HELD

One of the most enthusiastic sessions held in the southern deanery of the diocese

was that at Christ Church, Streator, last week when Churchwomen held their fourth annual meeting and the 123d convocation of the deanery proper met.

Mrs. Charles Spencer Williamson, diocesan president of the Woman's Auxiliary, and Archdeacon W. H. Ziegler addressed the women. Bishop Stewart arrived after the women's meeting. More than 150 were served at luncheon. The clergy conference opened in the afternoon, with a missionary service in the evening. The next meeting of the Woman's Auxiliary of the deanery will be in Joliet, in October, 1933, and the 124th convocation of the southern deanery will be at Christ Church, Joliet, January 22d.

DR. THOMAS VOICES VOTE PREFERENCE

Declaring that the average citizen votes blindly on most of the candidates placed before him at elections, Dr. George H. Thomas this week devised a novel means of making his election selections known. On the bulletin board at St. Paul's Church he posted a sample ballot, with his choice for each office marked.

Dr. Thomas said his selections were made after conferences with several well-informed business men and after numerous requests for advice on the various political contests.

"I have no interest in propagating any one party," he said. "At the same time I do not hesitate to let it be known just how I intend to vote. Quaker, Episcopalian, Hebrew—it makes no difference to me as to a candidate's religious affiliation. I thank God that some men in politics have a religion. Discontent is no gauge of how to vote."

PRIEST JOINS IN RELIEF WORK

The Rev. George A. Ray, priest-in-charge of St. Ambrose Church, Chicago Heights, has accepted appointment as a volunteer worker on the staff of the supervisor of state relief and recently has opened a shelter for single men and women as part of his work.

This is part of the emergency relief work being carried on in Cook county and throughout Illinois. The shelter is designed for men and women without homes and without employment. Approximately forty per cent of the population of Chicago Heights is receiving relief.

BROTHERHOOD MEETING PLANNED

A model chapter meeting of the diocesan Brotherhood of St. Andrew will be held November 14th, at St. Chrysostom's Church. The object is to suggest new programs and ways for Brotherhood chapters. Taking part in the meeting will be William F. Pelham, Elmer G. Winans, Geo. C. Kubitz, Harry Ratcliffe, Charles Elkington, Jesse Walworth, Mark White and Randolph McCandlish, president of the diocesan assembly.

NEWS NOTES

The American Legion is holding a memorial service to the late Rev. N. B. Clinch at Kenwood-Loring School, Armistice day morning. The Rev. T. N. Harrowell and Mrs. Alfred S. Hope will represent the Church.

The British Consul to Chicago and his staff and British organizations in Chicago will attend St. James' Church in a body on November 13th, for a special Armistice Sunday observance. 'Dr.

NEW JERSEY CONSECRATION TO BE HELD NOVEMBER 11TH

TRENTON, N. J.—Consecration of the Very Rev. Ralph Ernest Urban, dean of Trinity Cathedral, Trenton, is to take place in the Cathedral on Armistice Day, November 11th, at 10:30.

In each parish of the diocese, a service of intercession has been requested to be held, either at an early celebration on that day or on the eve of the day of consecration.

FOND DU LAC PRIESTS INSTITUTE "RULE OF LIFE"

FOND DU LAC—A Priest's Rule of Life has been worked out by the clergymen of the diocese of Fond du Lac which presents a number of desirable features. In addition to the normal obligations of saying the daily office, daily Eucharist, meditation or study, and self-examination, which would appear in any rule for priestly life, there is an obligation to pray daily for the Church's Mission and particularly for each priest and his people in the diocese.

The loneliness and comparative isolation of many of the mission priests brought this feature into the rule as an attempt to emphasize the fact of spiritual companionship. Consequently, a list has been printed so that a certain day of each month has been allocated to a certain congregation; therefore, every day every clergyman prays definitely for one of his brother priests and for his work, and likewise each month each priest is the object of the intercessions of all his brother priests.

A committee composed of the Rev. Edward Potter Sabin, rector of St. Paul's, Marinette, the Rev. Joseph N. Barnett, rector of Trinity, Oshkosh, and the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor, appointed at the annual clergy conference held at St. John's Church, Wisconsin Rapids, a year ago, presented the Rule at the 1932 conference held last month at the Church of Our Lady of Grace, Sheboygan, and after searching criticism and discussion over a two day period the Rule was unanimously adopted.

Specimen copies of the Rule, the Intercession List, and the daily Check-up Cards may be obtained, if desired, from Bishop Sturtevant or from the other members of the committee.

Duncan H. Browne, rector, will preach.

The Rev. Simon Yonan, pastor of St. Michael's Assyrian Church, is chairman of a massmeeting of Assyrians of the Episcopal, Presbyterian, Lutheran, and Congregational churches to be held the evening of November 12th, in the interests of unemployed members of their race.

Miss Helen J. Disbrow, teacher in St. Agnes' School, Japan, was a visitor in Chicago this week. Evangelistic work is one of the great needs of the Church in Japan today, she said.

The Anderson Society of the University of Chicago entertained Bishop Stewart Thursday night at dinner. The Bishop addressed the students on opportunities before them as Churchmen.

The Order of the Sangreal, of which the Rev. Irwin St. John Tucker of Chicago is grand master, announces the conferring of the Awards of Merit upon nine priests and five lay people for 1932. Those receiving awards are given elsewhere in this issue.

Mt. Airy, Pa., Church Observes Anniversary

Grace Parish Had Its Beginnings in Old Germantown Fire House—Plainsong Lectures

BY ANNA HARRADEN HOWES

PHILADELPHIA, Nov. 4.—October 30th marked the seventieth anniversary of the incorporation of Grace Church, Mt. Airy, as a parish. For approximately five years prior to 1862, the congregation of Grace Church had been holding services under the jurisdiction of Christ Church, Tulpehocken and McCallum streets, Germantown. The old Germantown firehouse, which has long since been removed, was the place used for these meetings.

In 1862 Grace Church became an independent parish and a church was built on Mt. Airy avenue. This building remained in use until the present church on Gowen avenue was erected forty-six years ago.

At the 11 o'clock service on October 30th, a corporate Communion of the whole parish was held. The special preacher at this service was the Very Rev. James M. Collins, dean of the convocation of West Philadelphia and rector of the Church of the Atonement. Dean Collins is one of a number of men who entered the ministry from the Mt. Airy parish. The Very Rev. Charles E. Eder, present rector of the parish and dean of the Germantown convocation, preached the anniversary sermon in the evening.

On November 3d, a parish dinner was held at which the following men spoke: the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania; the Rev. Charles H. Arndt, rector of Christ Church, Germantown; the Rev. Thomas S. Cline, a former rector; and Dean Eder.

DOM ANSELM HUGHES, O.S.B., LECTURES ON CHURCH MUSIC

The Rev. Dom Anselm Hughes, O.S.B., honorary secretary-treasurer of the Plainsong and Medieval Music Society of England, gave two very interesting lectures on November 2d and 3d, in St. Mark's parish hall, 1625 Locust street. Dom Hughes is noted for his research in early English music and plainchant.

The lecture on Wednesday evening, which was of general interest and attracted a large audience, was on the subject of Some Types of Plainsong. In this lecture, Dom Hughes traced the development of plainsong from its earliest origin. He expressed the opinion that plainsong is evolved from early Italian music rather than from Hebrew temple music as has heretofore been supposed.

In describing the work of St. Gregory, he emphasized the fact that St. Gregory did not *compose* anything, as musical notation had not been invented in his day. What he did do was to reform and standardize the performance of a liturgy which he found already in existence, the only

record of which was in the musician's memory.

Dom Hughes differentiated between the "full" or "solemn" forms of plainchant which he says are erroneously called elaborate, and the "simplified" or "truncated" forms which are better known but which do not really represent the complete system of plainchant to advantage.

To illustrate his various points, he played a number of records on the phonograph, several of which had been especially prepared for these lectures.

The lecture on Thursday was designed especially for organists and at that time he dealt with some of the problems of choir-masters and organists regarding the use of plainchant.

These lectures were held under the auspices of the Pennsylvania Chapter of the American Guild of Organists.

On Saturday Dom Hughes conducted a Quiet Evening for Women and on Sunday morning he preached at St. Clement's Church, 20th and Cherry streets.

NEW HAVERFORD MISSION IS APPROVED

At the recent meeting of the convocation of Chester held in the Church of the Redeemer, Bryn Mawr, the application for an Episcopal mission in Haverford township was formally presented and accepted and the name of "St. Faith" approved.

George Hooper and Lewis Street were appointed delegates from the mission to the convocation.

On November 12th, at 4 P.M., the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, will officiate at the breaking of ground for this mission at Brookline, Pa.

For the present, the Brookline school house will be the meeting place for the mission.

MEMORIAL CHAPEL DEDICATED IN COLUMBIA, PA., CHURCH

COLUMBIA, PA.—Built in the basement of St. Paul's Church, Columbia, a chapel to the memory of DeWitt Clinton Denny was dedicated by the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, on October 30th. The chapel, the gift of Dr. John Denny and others of the Denny family, fills a long felt need at St. Paul's, for not only does it supply much needed space but its proximity to the furnace room insures comfort this time of year. The problem of heating the larger church in the winter has previously made it a physical impossibility to continue services therein, so the new chapel of the Holy Communion solves that problem. Since the Rev. W. J. Reed assumed the rectorship of St. Paul's a year ago, he has held a daily celebration of the Holy Communion.

Construction work on the chapel was done entirely by men of the church, and the children of the Church school furnished the stones, brought from a nearby river, used behind the inscription on the front of the altar. All the appointments of a larger edifice are included in the furnishings of the chapel: altar, pews, ample lighting; and the candlesticks, crucifix, ciborium, credence table, and at least one of the pews are memorials to past parishioners.

Massachusetts W. A. Fifty-five Years Old

Five Bishops Take Part in Services of Celebration in Cathedral—Theological School News

By ETHEL M. ROBERTS

BOSTON, Nov. 4.—The part taken by five bishops made the 55th anniversary of our diocesan branch of the Woman's Auxiliary notable. The program last Wednesday in St. Paul's Cathedral drew an attendance of three hundred women in the morning to double that number in the afternoon. At the service of corporate Communion beginning the day, Bishop Lawrence was the celebrant and Bishop Sherrill the preacher. The latter made a strong plea for personal evangelism on the part of every communicant. Facing the situation squarely, said Bishop Sherrill in effect, we know that the winning of the world for Christ is more than the work of one or even of twenty generations; the optimism in that respect so prevalent twenty years ago must be put aside in order that the magnitude and the seriousness of the task be appreciated. The just cause of discouragement today is not material depression but that so many men and so many women lack faith.

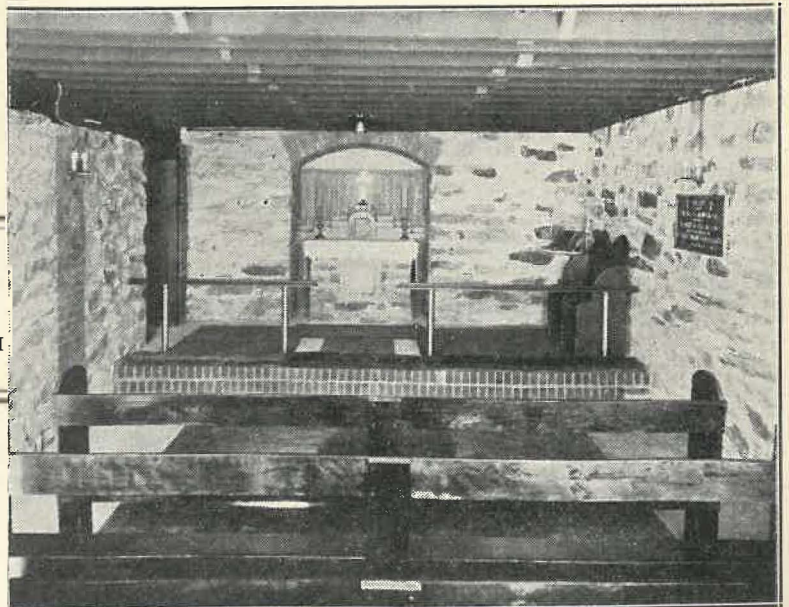
The topic of Miss Marguerite Ogden, president of the Maine Woman's Auxiliary, at the noonday meeting was the answer to the question, Why a Province? When she had finished, her listeners were a little more province-conscious and aware of the usefulness of a grouping based on a geographic unit and united for the consideration of problems common to every part of it. These common problems call for special workers; the realization of these workers is made possible when a little group of dioceses unite in the project.

The Rev. Richard Lief of St. Luke's Church, Allston, at this same meeting, gave his impressions of the missionary work in Japan and drew from the knowledge gained when a member of the pilgrimage made there last summer by the Brotherhood of St. Andrew. Miss Laura Revere Little presided at the meeting, substituting for Miss Eva D. Corey, unavoidably absent on account of illness in her family.

Bishop Babcock, presiding at the afternoon meeting in the Cathedral Church, gave a happy introduction to Bishop Cross of Spokane and Bishop Roberts of South Dakota by making the congregation visualize the tremendous territory administered by each of our missionary guests as compared with Massachusetts. Everyone present received from Bishop Cross the vivid picture of the constantly changing population of the far West, on the move like the tumbleweed of the prairies and to whom the Church must make its appeal forcefully and quickly. Through a series of chapter headings of an imaginary book which the congregation repeated after him at his prompting, we associated pine cones with the lumberjacks, and apple blossoms with the great orchard industry, sage brush with the scattered denizens of the prairie, and sympathized with the speaker when, striking the note of personal evangelism for the second time in the day, he voiced a wish for a soap box and an accompanying cornetist that he might preach on the street corners of his district in his robes to the chance passers-by.

This charming little story was told by Bishop Cross in the course of his address: Coming here in 1924 in the year of his consecration, he went to Charles Connick, our famed artist in stained glass, and told him that he wanted very much to carry back to Spokane a little piece of stained glass, a tangible bit of beauty so lacking at that time in the church buildings of his district. Mr. Connick in due course gave the Bishop, not a little

MEMORIAL CHAPEL IN COLUMBIA, PA., CHURCH



medallion as might have been expected, but an exhibition piece.

Bishop Roberts, emphasizing the Indian work in South Dakota, in his address said that the work in South Dakota would continue to sweep onward and outward, not a single retraction would be made, not a church closed. Tribute was paid to the inherent spirituality of the fine Indian man and woman. It is a patriotic project; the making of better citizens. Tribute was paid also to the missionary clergy of South Dakota and their wives, for heroism is still extant in the mission field; priests of the Church still combat wind and weather in the fulfilment of arduous tasks and still choose a bare livelihood in a wide land with the chance of bringing the vital Gospel in time of vital need in preference to proffered posts of comparative ease and wealth.

BISHOP FISKE AT THEOLOGICAL SCHOOL SERVICE

Bishop Fiske was the preacher last Tuesday at the matriculation service of the Theological School, Cambridge. Part of the Evening Prayer was read by Dean Washburn, with special prayers of remembrance for the founder, past donors, trustees, deans, and professors. Each of the new students present signed the required declaration in the book placed on a table by the lectern and facing the altar in St. John's Memorial Chapel. Bishop Fiske, taking the text, "Necessity is laid upon me; yea, woe is me if I preach not the gospel," gave a most unusual sermon based on five points: first, men should not enter the ministry without a sense of compulsion, being literally unable to abandon the call, for its discouragements are overwhelming; second, the Christian priest must preach a Christian God; third, the Christian priest must believe in the possibility of a Christian world; fourth, the Christian priest must live close to Christ; fifth, the Christian priest must realize the value of being of the Episcopal Church and able, through knowing its traditions, to get the full value of them.

Dr. Hatch of the faculty was toastmaster at the dinner which followed the service. David W. Norton, Jr., representing the senior class, made an address on the need of training the inner personal life, through, for example, prayer, as well as the need of being faithful in the intellectual work of the school. Bishop Lawrence gave reminiscences of this school of which he was once dean. B. Preston Clark spoke for the trustees on cooperative effort of faculty, students, alumni, and trustees in preparing for the new world we trust will emerge from the present situation. Prolonged applause was given Professor Allport of Harvard University when he had finished speaking of the relation of psychology to preparation for the ministry, with especial emphasis on the two basic properties of the human mind, namely that mind cannot help perceiving and mind cannot help being active.

Y. P. F. CONFERENCE

Bishop Sherrill and the Rev. Dr. Reinheimer, the latter the secretary of the National Council's Field Department, made addresses at the eleventh annual conference of the diocesan Young People's Fellowship last Saturday.

BISHOP GARRETT MEMORIAL SHAFT UNVEILED IN TEXAS

DALLAS—On November 6th at the foot of a mountain a few miles south of Abilene, the same spot where in 1878 he had conducted his first religious service, a shaft to the memory of the late Rt. Rev. Alexander C. Garrett, first Bishop of Dallas, was unveiled. The shaft, 16 feet high, is a gift of friends of the late Bishop.

Four marble tablets grace the base of the shaft, one bearing the inscription of the Scottish Rite Masons. The Rev. Willis P. Gearhart, rector of the Church of the Heavenly Rest, Abilene, was instrumental in inciting the interest of the Masonic order.

In his autobiography the late Bishop Garrett said concerning the spot where the shaft has been erected:

"In 1882 I stood on Lytle Gap, about fifteen miles south of the present town of Abilene. There was not a stake in the ground to mark a sign of a coming town, from Eastland to El Paso. There was not a house between where I stood and the border of Kansas."

NATIONAL GIRLS' FRIENDLY AIDING FOREIGN MISSIONS

NEW YORK—The Girls' Friendly Society reports that it has not only completed its 1931-32 pledge of \$2,000 towards building a parish house at St. Augustine's Mission, Kohala, Hawaii, but is still receiving contributions from many branches. The new 1932-33 pledge is \$2,000 toward building a convalescent home for women and girls at the House of the Merciful Saviour, Wuchang, China. The January issue of *The Record*, the Girls' Friendly Society magazine, will be devoted to programs on China, so that branches may become better acquainted with China while working for it.

THIRD PROVINCE COLORED FOLK MEET AT ST. PAUL'S SCHOOL

LAWRENCEVILLE, VA.—Thirty clergy and a number of lay delegates were in attendance at the ninth provincial conference of colored Church workers when it convened at St. Paul's School, this city. The papers read were many and varied, but the address by the Ven. J. S. Russell, D.D., archdeacon of colored work in Southern Virginia and founder and principal emeritus of St. Paul's, was the highlight of the conference. Mr. Russell traced the school's half century from its incipency to its present magnitude. The property of the school at present is valued at more than \$1,000,000 and contains over 1,600 acres.

A survey of Washington province, given by Dr. Scott Wood, showed the conditions of the Church in the province to be generally healthy. He stressed the need of more young men from our best families for the priesthood of the Church. Dr. George F. Bragg, D.D., in an address on the Future of Negro Work in the Church, traced the history of the Negro in America and in the Episcopal Church down to the present.

CALIFORNIA CHURCH PAPERS "LOOKING UP" TOO

SAN FRANCISCO—On the cover of THE LIVING CHURCH, October 22d, the legend used with the cut of Grace Cathedral, this city, read "A Sign of the Departure of Depression?" Of course an interrogation point was used, but we wonder now if it were necessary, for since then two more signs at least are evident in the perking up of Church work. For instance:

The *Pacific Churchman*, the diocesan paper of California, which had only 750 subscribers when the present business manager took charge, with monthly receipts not sufficient to pay the cost of each issue, most subscriptions in arrears, and a loan of \$200 due, has since then paid all debts, increased its subscribers to 4,300, and is proving a financial success, as well as maintaining a really influential position in the life and interest of the diocese.

Then at old St. Stephen's, this city, which is really a "community church," a recent venture is the publication of a community paper: the *Parkside Pacific*. This publication, a weekly, is carried on by the men, under the direction of the rector, the Rev. G. H. B. Wright. It has a circulation of about 3,000, is printed by one of the members, in very artistic form, is paid for entirely by the advertising. The "community church" in the neighboring district and the clergy in the neighboring Roman Catholic Church contribute to the columns, and advertise their services in it.

CHURCH WELL REPRESENTED IN CENTRAL NEW YORK COLLEGES

UTICA, N. Y.—There are 1,425 Church men and women registered as students in the eight higher educational institutions of the diocese of Central New York. Cornell has 541; Syracuse, 490; Colgate, 141; Hamilton, 83; Wells, 60; Cortland, 48; Elmira, 37; and the Oswego Normal, 25. In Syracuse University 50 of the faculty are Churchmen.

UTICA, N. Y., RECTOR IS AWARDED SERVICE MEDAL

SYRACUSE, N. Y.—Captain Edward M. McCabe, adjutant of the 108th Infantry, New York National Guard, has received word that the Rev. Donald C. Stuart, rector of St. George's Church, Utica, and chaplain of the 108th Infantry, has been awarded the Order of the Purple Heart by the War Department.

Before his ordination to the priesthood, Fr. Stuart served for twenty-six months as private, sergeant, and second lieutenant of the 108th Infantry, and this award has been made for burns by mustard gas received by Lieutenant Stuart while he was with his regiment in action at St. Souplet, France, on October 15, 1918. The chaplain of the 108th Infantry at that time was the Rev. John Ward, now Bishop of Erie. Bishop Ward recently received the Purple Heart for wounds received in the engagement at St. Souplet. After his ordination to the priesthood Fr. Stuart returned to the 108th Infantry as chaplain and has served with the regiment since 1923.

SAN ANTONIO PARISH FEEDS UNDERNOURISHED CHILDREN

SAN ANTONIO, TEX.—St. Mark's Church, San Antonio, is endeavoring to meet the unemployment crisis in that city by feeding undernourished children. Three soup kitchens have been opened in various parts of the city by St. Mark's Guild, and one hundred and fifty or more children of the unemployed are being fed each day. For many of the children, the meals served them by St. Mark's are the only substantial food received by the children throughout the day. A trained social worker investigates the families from which the children come, keeps in contact with them, seeking to aid in other ways. Women of the parish have voluntarily assumed supervision of the soup kitchens.

MINNESOTA YOUNG PEOPLE ISSUE WEEKLY BULLETIN

MINNEAPOLIS—The young people's division of the department of religious education in the diocese of Minnesota is issuing a weekly bulletin setting forth detailed plans for young people's fellowship programs. These include a service of worship, giving a call to worship, suggested hymns, lesson and prayers; also some suggested menus for inexpensive suppers, and an objective for the meeting with suggestions for handling the subject, ways and means of presentation, and questions for discussion.

The copy for the bulletins is prepared by the program committee of the division of which Jack Hanstein, provincial representative on the national federation of Episcopal Young People, is chairman.

IOLANI SCHOOL IN HONOLULU ACCOMMODATES 200 PUPILS

HONOLULU—Iolani School opened with a registration of 200 pupils. Besides a general and a commercial course of study, the school is offering a strictly college preparatory course designed to meet the requirements of the best colleges on the mainland. The enrolment in this course is especially gratifying. Iolani is modeled on the lines of a truly diocesan school, and every racial group to which the school ministers in the islands is represented.

The faculty has been augmented by new teachers from the mainland.

Extensive plans for new buildings are now under way in charge of the Bishop LaMothe Memorial Committee. The United Thank Offering for the present triennium is to be applied to the building of the new school chapel.

LITTLE CALIFORNIA PARISH REGAINING STRENGTH

SAN FRANCISCO—Taking a new start from the mission held in Lent this year by the Rev. Kenneth L. A. Viall, S.S.J.E., St. James' Church, Monterey, has now a Sunday school, a vested choir, a guild of thirty women, a class of eight for confirmation, and has built a parish house. The parish has been under the pastoral care of the Rev. Ernest Bradley, rector of St. John's, Del Monte. A new vicar has now been appointed, however, and is already at work there.

Memorial Paten, Chalice Made of Antique Jewelry

Gift Is Presented to San Rafael, Calif.,
Church in Memory of R. P. Rathbun

SAN FRANCISCO—On October 29th a silver and gold chalice and paten were blessed in St. Paul's Church, San Rafael, the gift of Mrs. Porter Ashe in memory of her son, Robert Packer Rathbun.

The vessels are modelled after those of the sixteenth century. The base is hexagonal and entirely covered with a design of grape and leaf. The border of the base of the chalice, in which is marked the inscription, and the ornaments are of heavy raised gold. The plain cup is ornamented with a heavy gold cross and is lined with gold. The paten has a wide border of grape and leaf and a raised gold cross. The vessels were made entirely by hand by Olga Bujannoff, a Russian silversmith of San Francisco. All the gold and silver used were the old, prized personal possessions of Robert Packer Rathbun in whose memory they are given.

SARATOGA SPRINGS, N. Y., PARISH IS LEFT BEQUESTS

SARATOGA SPRINGS, N. Y.—Bethesda Church, this city, has been made the recipient of two bequests recently. By the will of the late Mrs. Joseph H. Clark, the sum of \$3,000 has been left to the parish, and by the will of Miss Frances M. Swan a gift of \$1,000 has been received. Mrs. Clark was a benefactor of all the charities of this community. With her husband she gave the Skinner Memorial organ to Bethesda Church and also one to Trinity Church, Miami, Fla. These sums will be added to the principal of the Centennial Endowment Fund, initiated in 1930, and maturing with the Church Life Insurance Fund in the sum of \$100,000 over something less than fifteen years.

Bethesda was the first parish in the United States to initiate such a fund, using the available offices of the Church fund to complete it successfully. Governor Franklin D. Roosevelt and George Foster Peabody were honorary associate chairmen of the centennial campaign.

HAWKINSVILLE, GA., COLORED WORK MAKES GREAT ADVANCE

HAWKINSVILLE, GA.—Splendid work, both in social service and religious education, is being done by Miss Ada R. Speight at St. Philip's Church (colored) and in the Negro community of this city. Miss Speight, who is a graduate of the Bishop Tuttle School, Raleigh, N. C., is a U. T. O. worker and came to Hawkinsville on July 1st. When one considers that only a few years ago there were only two or three Negro families belonging to the Church in this community, the growth of the Church is remarkable.

To Dr. R. A. Tracy, a Negro physician and Churchman, belongs much of the credit

for this growth. The congregation, with the assistance of the white people in the community, the Rev. Q. E. Primo, then vicar of St. Philip's, the Rev. John C. Skottowe, vicar of St. Luke's Church, Hawkinsville, and Bishop Reese, bought a house and converted it into a church. The Rev. Mr. Primo resigned about a year ago and lay services have been conducted by Dr. Tracy, who is also superintendent of the Church school. The mission now has thirty-seven communicants.

Since Miss Speight's arrival interest in the Church and community has increased to such an extent that a house has been obtained for use as a parish and community house.

VERMONT RECTOR RESIGNS; SERVED PARISH 17 YEARS

WOODSTOCK, VT.—After serving St. James' Church, Woodstock, for 17 years, the Rev. Lawrence Amor has resigned his charge and joined the ranks of the retired clergy. The resignation took effect November 1st.

On October 25th a farewell dinner was given in Mr. and Mrs. Amor's honor by the 200 members of the parish and Clarence E. Davis, senior warden, on behalf of the parishioners, presented them with a purse containing more than \$500. The Rev. Morgan Ashley, rector of Trinity Church, Rutland, in behalf of Bishop Booth and the clergy of the diocese, presented him with a traveling case. Otis Skinner, the actor, was the parish supervised the dinner.

The farewell dinner served a double purpose—for on that day Mr. Amor celebrated his 68th birthday, and a feature of the party was the cutting of a birthday cake with 68 candles on it. The women of the parish supervised the dinner.

NEW YORK SEAMEN'S INSTITUTE CATERS TO JOBLESS SAILORS

NEW YORK—A report of the first week's work in the free barber and shoe repair shops established November 2d at the Seamen's Church Institute of New York indicates a tremendous demand for the services offered. Between 800 and 900 merchant seamen of every age, race, and rating have applied to the barber shop for free haircuts, the report shows. With one barber in attendance, an average of thirty-five seamen have received free hair cuts each day, a total of eighty-eight for the first week, and the number of seamen applying has totaled about nine hundred.

The seamen are indicating a preference for short hair cuts and tough leather soles on their shoes, in order to make them last a long time. The Women's Associations of the Institute are knitting sweaters, helmets, and socks which are being distributed free to needy seamen as soon as they are completed. Another service which the Institute offers to destitute unemployed seamen is the ten cent meal, served daily, morning and afternoon. Dormitory beds have been reduced to 20 cents each, and 200 emergency beds are available in private rooms on the sixth, seventh, and eighth floors, and given to needy seamen free of charge.

**EPISCOPALIANS IN
"PRIZE SERMONS"**

NEW YORK—Three representatives of the Church are included in the list of twenty-five accorded honors in the recent Macmillan sermon contest. Out of the 690 manuscripts received but twenty-five are to be published as Prize Sermons.

The three Churchmen are: the Rev. Roy Rolfe Gibson, rector of St. Peter's Church, Salisbury, Md. Title of sermon: A. D., 1932. The Rev. C. Paterson-Smyth of Grace Church, Syracuse, N. Y., has a very unusual sermon on The Last Seven Days. His whole treatment of his subject is original and stimulating. The Rev. Ebenezer Scott, of St. Andrew's Anglican Church, Abuntsic, Montreal, has a fine sermon on The True Meaning of Sympathy.

These representatives of the Church indicate the high type of men whose sermons are found in *Prize Sermons* now being published by the Macmillan Company. The twenty-five authors in this book represent fourteen different denominations.

The sermon contest was won by the Rev. Herman F. Reissig of the King's Highway Congregational Church, of Brooklyn, N. Y.

**MISSIONARY WORK IN
CHINA HAMPERED**

NEW YORK—There is now, besides Bishop Huntington, only one foreign priest in the missionary district of Anking, China. The Sisters at St. Lioba's Mission, Wuhu, and Miss Alice Gregg, whose work is specifically religious education, and Miss Margaret Monteiro are the only other foreigners doing evangelistic work exclusively. Miss Sada Tomlinson, a nurse, has returned to do chiefly evangelistic work.

"Which leaves me," Miss Monteiro says, "to commute from Anking to Nanchang in the vain hope of keeping up with all the chance for women's and children's work. The opportunity is great. Just a little help and things go so well. But we are so short-handed that, when as just now I have malaria, it makes me uneasy."

**NEW HAMPSHIRE PARISH
HONORS WASHINGTON**

PORTSMOUTH, N. H.—In St. John's Church, Portsmouth, on October 30th, a service of twofold significance was held as part of the bicentennial celebration of the birth of George Washington.

On November 1, 1789, George Washington attended services in Queen's Chapel—which was later succeeded by the present St. John's Church—and the visit of Washington was the cause of the celebration which called together a congregation widely representative of Portsmouth and vicinity. The other feature of the celebration was the fact that this year is the bicentennial anniversary of the erection of Queen's Chapel on the site of the present St. John's.

The Hon. E. R. Page, justice of the superior court of New Hampshire and author of *George Washington in New Hampshire*, gave an historical address.

**FR. HUGHSON DEFINES A PRIEST
AT CHOATE CONFERENCE**

HARTFORD, CONN.—At the Choate School clergy conference held recently, the Rev. Shirley C. Hughson, O.H.C., in his address, The Priest and Pastor, defined a priest as "one who ministers to the Lord in behalf of the people, and to the people in behalf of God."

Fr. Hughson pointed out that all the Israelites could not attend the daily sacrificial services yet they were represented in the Temple by the priest who ministered to God in their behalf. From that he concluded that every priest should so stand before God daily in offering up by representation the sacrifice of the altar and receiving its blessing for the people of his cure.

One of the most impressive statements of the speaker was that it is by daily standing before God in sacrificial prayer that the priest receives power in prayer, which is a gift from God; and also power in his pastoral work. "If priests were more faithful as priests," he said, "they would be more successful as pastors."

Other speakers on the program were: Dr. Thaddeus Ames, Spencer Miller of New York, Prof. Johannes Hempel of the University of Göttingen, Bishop Creighton, and the Rev. George A. Buttrick, D.D., of the Madison Avenue Presbyterian Church in New York. These addresses were decidedly helpful. Bishop Acheson and Bishop Budlong presided at the conference.

**DEAF MUTES SERVICE IS HELD
AT SAVANNAH, GA., CHURCH**

SAVANNAH, GA.—The Rev. Robert C. Fletcher of Birmingham, Ala., in charge of the work among the deaf and deaf mutes in the province of Sewanee, preached to the congregation of St. John's Church, Savannah, on October 30th, and in the afternoon, assisted by the Rev. Mr. Carpenter, celebrated the Holy Eucharist and preached to deaf mutes. There were sixteen white persons at this service, one of whom was not only a mute, but blind, and nine young Negro men, and a number of visitors. The service, which was entirely in sign language, was most impressive, the deaf mutes making the responses and taking part in the service in that language.

It is interesting to note that during the celebration, the priest in order that his congregation, who sat in the choir, might follow the service, stood for the most part facing the people, only facing the altar for his own devotions.

Blue Ridge Archdeacon Honored

NEW YORK—A worker in a rural field who has stayed at his post is the Ven. Roy Mason of the Blue Ridge archdeaconry in the Virginia mountains. His missions have been celebrating the twenty-fifth anniversary of his coming to that field. For eight years he was rector of a near-by parish in Charlottesville; then returned to direct the mountain work since Archdeacon Neve's retirement.

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THIRD ANNIVERSARY OF SPOKANE CATHEDRAL

SPOKANE—The third anniversary of the Cathedral of St. John the Evangelist in Spokane was celebrated on October 23d. There was a corporate Communion of the entire Cathedral congregation. Celebrations were held at 8 o'clock with Canon C. C. Morfit, Jr., as celebrant, and there was a festival celebration of the Holy Communion with sermon by the Very Rev. Charles E. McAllister, D.D., Litt.D., dean of the Cathedral, at 11 o'clock. In the afternoon a processional service for the Church school took place. The children marched in procession through the ambulatories and down through the nave, having the various ecclesiastical and architectural features of the Cathedral explained to them.

The evening service was broadcast over Station KFPY and congregations which taxed the capacity of the Cathedral were present during the day. The congregation now numbers 1,500 communicants with a Church school of nearly four hundred, and twenty-one active guilds and organizations.

The attitude of the people of Spokane towards the Cathedral is evidenced by the appointment of a civic committee made up of non-Episcopalians to cooperate in the furtherance of the Cathedral project.

ST. GEORGE'S CHURCH, UTICA, N. Y., OBSERVES 70TH BIRTHDAY

UTICA, N. Y.—St. George's Church, Utica, is celebrating the seventieth anniversary of its founding this year.

The Rev. Dr. William M. Gibson established St. George's parish in 1862 and continued as its rector until 1880. In that year he retired and the Rev. William B. Coleman became rector. Fr. Coleman died in 1904 and was succeeded by the Rev. Jesse Higgins, rector emeritus of the parish. The Rev. Donald C. Stuart, the present rector, came to St. George's when Fr. Higgins retired in 1926.

St. George's will round out its seventieth year with a parochial mission to be conducted by Fr. Joseph and Fr. Stephen of the Order of St. Francis. The mission will begin on November 13th, and will continue for eight days.

Bishop of Ohio Honored

TOLEDO, OHIO—A homecoming dinner was given by Trinity Church, Toledo, on October 27th, which was attended by more than four hundred people. The guest of honor was the Bishop of the diocese, the Rt. Rev. W. L. Rogers, D.D.

At the dinner, announcement was made that the parish had recently received as additions to its endowment fund \$25,000 from the estate of the late Morrison W. Young, long its junior warden; and \$10,000 from Mrs. Frank Swayne, whose husband was at one time senior warden.

THE BOARD OF SOCIAL SERVICE of the diocese of New Jersey has two full-time institutional chaplains who hold regular services in seventy-two institutions within that diocese. This is in addition to services provided by parish clergy and by lay readers.

NEWS IN BRIEF

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of the diocese, on November 2d entertained at luncheon at the Bishop's House the wives of the diocesan clergy. Three years ago Mrs. Oldham organized the Clergy Wives Club to promote fellowship among the rectors' families, and her luncheon in the autumn is an annual event for the members.—On All Hallows' Eve, October 31st, Bishop Oldham lighted the first fire in the dining hall fireplace of the new St. Agnes' School, as a feature of the traditional observance of this festival which has continued since the days of Bishop Doane for some sixty years. A gay party with a pumpkin lantern parade was held in the gymnasium.

CONNECTICUT—A new memorial window was dedicated in Christ Church, West Haven, on October 30th by the rector, the Rev. Floyd S. Kenyon. It is called the Parable Window by the artist, Mr. Guthrie. The window is in memory of Mrs. Alice Hine Hall, given by her husband, Judge Henry A. L. Hall, and their children, and is a worthy companion of a window given last year by the family.—On All Saints' Day, Arthur Priest celebrated his 30th anniversary as organist and choir director of Christ Church Cathedral, Hartford. A reception was tendered Mr. Priest in honor of the event.

HARRISBURG—A retreat for the women of St. Paul's Church, Lock Haven, Pa., was conducted by the Rev. Louis D. Gottschall, on All Souls' Day. It was attended by forty-five women.

RHODE ISLAND—The Girls' Friendly Society of St. Paul's Church, Pawtucket, the oldest Girls' Friendly Society in Rhode Island, observed its 50th anniversary on November 7th. The occasion took the form of a birthday party and an informal reception, the local branch and diocesan officers receiving. At least five of the present members have been associated with the branch throughout the one-half century of its life. In its history the society has had seven presidents—Mrs. Emory H. Porter, Miss Ella Mason, Mrs. Edward W. Blodgett, Mrs. Julian A. Chase, Mrs. Walter B. Clark, Mrs. George M. Tyler, and Mrs. Roberts A. Seilhamer, the wife of the rector.

TENNESSEE—The installation of Gownsmen of the Sewanee Seminary was held in St. Luke's Chapel October 18th, St. Luke's Day falling on that date. Thirteen theological students received gowns at this time. The candidates were presented by Dr. W. H. DuBose, and were received by the dean, Dr. C. L. Wells.

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JAMES T. CARNEY, PRIEST

WASHINGTON, CONN.—The Rev. James Theodore Carney, rector of St. John's Church, Washington, since 1923, died at 5 o'clock the afternoon of October 30th in the Waterbury, Conn., Hospital, where he was taken following an accident earlier in the day. Mr. Carney was struck by an automobile as he crossed the street in front of his church. He leaves besides his widow, three sons: Francis, Joseph, and Michael. Funeral services were held in the church on All Souls' Day, a requiem Mass being celebrated at 9 A.M.

Thirty priests of the diocese, in procession, sang the recessional, "O What the Joy and Glory Must Be," all the way to the cemetery. Bishop Brewster said the committal while Bishop Acheson cast earth upon the casket. Dr. Tertius Van Dyke, Congregational minister, who had been a classmate of Mr. Carney's at Yale, took part in the services.

Before taking charge of the Washington parish, Mr. Carney had served at Chalice, N. Y., and at St. John's Church, Waterbury, Conn.

EDWARD N. MCKINLEY, PRIEST

KINGSTON, N. Y.—The Rev. Edward Nason McKinley, chaplain at the Convent of St. Anne in this city, and secretary of the Congregation of the Companions of the Holy Saviour, died of a heart attack at the convent November 2d at the age of 36.

Previous to coming to St. Anne's a year ago, Mr. McKinley had been stationed at Annapolis, Md.

A Solemn High Mass of Requiem was sung at Trinity Church, Bridgeport, Conn., and interment made in Mt. Grove Cemetery, that city, on November 4th.

GUSTAV A. SCHWEITZER, PRIEST

APPONAUG, R. I.—The Rev. Gustav Adolph Schweitzer, rector of St. Barnabas' Church, Apponaug, and registrar of the diocese, died at the age of 45 on October 31st of peritonitis which developed after an operation for appendicitis. The body lay in state at St. Barnabas' Church from Wednesday afternoon to Thursday morning. Funeral services were conducted by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church and Bishop of Rhode Island.

Fr. Schweitzer was ordained to the diaconate in 1927 and two years later raised to the priesthood by Bishop Perry.

Surviving Fr. Schweitzer are his mother, Mrs. Bertha E. Schweitzer, a brother, Emil F. Schweitzer of this city; and four sisters, Mrs. James M. Murray of Garden City, Long Island, N. Y., Mrs. Alvin A. Ziegler, Westerly, and the Misses Edna and Mae H. Schweitzer of Apponaug.

JOHN A. BINGHAM

TALLADEGA, ALA.—John A. Bingham, 77 years old, member of a pioneer Talladega family and widely known throughout the state because of his activities in the interest of progress and community betterment, died at his ancestral home north of this city on October 9th after an illness of several months. Funeral services were conducted in St. Peter's Church by the Rev. J. H. Harvey, rector, assisted by the Rev. J. L. Jenkins, rector of All Saints' Church, Homewood. Interment was made in the Oak Hill Cemetery.

Mr. Bingham had served as postmaster of Talladega under Presidents McKinley, Roosevelt, and Taft, and had always been a staunch Republican. He had served as chairman of the building committee for St. Peter's Church and, for a number of years had been a vestryman and its treasurer. He was also a member of the board of directors of the Talladega Chamber of Commerce and a director of the city's National Bank.

HENRY GIERE

BAYONNE, N. J.—On October 19th a High Mass of Requiem was held in Trinity Church, Bayonne, for Henry Giere who died October 15th after a lingering illness. The Rev. Fr. H. Link, rector of Trinity Church, was the celebrant assisted by the Rev. V. H. Loope, rector of All Saints' Church, Sunnyside, L. I., who acted as deacon, and by Howard S. Giere, a son, layreader of Grace Church, Washington, Kan., who acted as sub-deacon.

Mr. Giere leaves, besides the widow and the son, Howard S., another son, Edwin C., and a daughter, Gertrude A., both of Bayonne.

Interment was made in Silver Mount Cemetery, Staten Island, N. Y.

HAROLD McGRATH

SYRACUSE, N. Y.—Funeral services for Harold McGrath, noted novelist, who died suddenly at his home, recently, were held from St. Paul's Church, this city, on November 1st, where he lay in state.

Interment was made in Oakwood Cemetery.

JANE WHIPPLE SCRANDRETT

FARIBAUT, MINN.—Funeral services for Mrs. Jane Whipple Scrandrett, widow of the late Henry A. Scrandrett and daughter of the late Rt. Rev. H. B. Whipple, first Bishop of Minnesota, were conducted by the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, at the Cathedral in this city on October 13th, the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor, and the Rev. F. D. Butler, rector of the Church of St. John the Evangelist, St. Paul, assisting. Interment was made in Maple Lawn Cemetery.

Mrs. Scrandrett died October 11th at her home in St. Paul, and on the 12th a short service was conducted by the Rev. Mr. Butler at the home. She leaves two sons: Henry A., of Evanston, and Benjamin W., junior warden of the St. Paul church; two daughters: Mrs. J. W. Burt and Miss Cornelia Scrandrett.

MRS. L. L. TRUMBULL

WATERBURY, CONN.—In this city on October 29th, Mrs. Sarah Judson Trumbull, widow of Lyman L. Trumbull, shoe merchant, died at the grand age of 100. On October 16th she celebrated her centennial.

Though born in Ulster county, New York, Mrs. Trumbull spent most of her youth in Michigan, where she also spent her early married life. Fifty years ago they came to Waterbury, and many of those years were spent as a teacher in St. John's Church school.

No close relatives survive Mrs. Trumbull. A stepdaughter, Mrs. J. Grace Trumbull, preceded her stepmother in death by one day, at the age of 86. A sister of Mother Trumbull died last year in California at the age of 102.

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 A.M.
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 Days, 10); Morning Prayer, 9:30; Evening
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 Week-days: Daily Mass, 7:00 A.M. Greater
 Holy Days, additional Mass, 9:00 A.M.
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 Daily: Masses, 7 and 7:45. Also Thursdays
 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

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 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

HARRISBURG—The Ven. A. A. Hughes, was re-
 elected archdeacon of Harrisburg for a term of
 three years at a meeting of the archdeaconry held
 on October 25th, at the Church of the Prince
 of Peace, Gettysburg.—Bishop Brown participated
 in the inauguration of Dr. Albert Lindsay Row-
 land as president of State Teachers College, Ship-
 pensburg, by pronouncing the invocation and the
 benediction, October 22d.

MICHIGAN—The most cordial and friendly re-
 lationships prevail between the clergy in the dioc-
 ese of Huron, Canada, and those in the diocese
 of Michigan. As an indication of this spirit of
 good-will, the Rt. Rev. Herman Page, D.D., Bishop
 of Michigan, at the invitation of the Rev. Ashlyn
 A. Trumper, rural dean, addressed a dinner meet-
 ing of the clergy and laymen's Association of the Es-
 sex Deanery, diocese of Huron, in All Saints' parish
 house, Windsor, on November 9th. Frequent visits
 are exchanged between the clergy of the neighboring
 dioceses, both official and otherwise.—Commemorat-
 ing the one hundredth anniversary of the founding of
 the parish, Bishop and Mrs. Page attended on Nov-
 ember 10th, a dinner and reception in St. Paul's
 Church, Jackson. Addresses were made by Bishop
 Page and the Rev. Charles L. Ramsay, rector of
 the parish and former archdeacon of the dioc-
 ese of Michigan.

MISSISSIPPI—On October 18th the new parish
 house of the Church of the Holy Trinity, Vicks-
 burg, was formally opened. Thus has the dream
 of the Rev. Gordon M. Reese and his parishioners
 been finally realized. In 1925 by a gift of \$500,
 the late R. C. Wilkerson instituted the fund for
 the building which was soon supplemented by
 another from Miss Rebecca Miller of All Saints'
 College. Since then several gifts and funds have
 been received.

NEW YORK—In Holyrood Church, New York,
 on October 23d, mural tablets were blessed in
 memory of George B. Heath and Clara S. Jame-
 son, two generous benefactors of the parish and
 at the same service the new mortuary chapel and
 the baptistry were blessed and dedicated along with
 sundry memorials, including altar, credence, altar
 cross, and candlesticks; missal stand; set of altar
 linens; candle lighter and extinguisher, etc.

NEW YORK—James H. Hogan, the well known
 artist, has designed three stained glass windows
 which have been placed in the western apse of
 the chantry of Grace Church, New York City.
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 Powell and Sons (Whitefriars) of London, represent
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NEWS IN BRIEF

ARKANSAS—October was Religious Education Month at Christ Church, Little Rock. Emphasis was laid upon the effectiveness of training the young in true Christian ideals both as to citizenship and Churchmanship.—The executive committee of the every member canvass is now busy with their plans for the canvass to be made commencing November 27th.—The Rev. W. P. Witsell, rector of Christ Church, Little Rock, has just been appointed chaplain of the Sons of Confederate Veterans.

CENTRAL NEW YORK—More than 200 acolytes attended the Acolytes' festival held in Grace Church, Syracuse, recently. Twenty-eight of the clergy were present and the dean of the Russian Cathedral was a guest. Following a dinner a festal service was held at which the preacher was the Rev. C. B. Runnalls, rector of Calvary Church, Syracuse.—On or about December 1st the diocesan offices now located at 54 Martin Building, Utica, will be transferred to 2218 Genesee street, Utica, in a house left to the diocese by Mrs. A. J. Perkins. This spacious place will care for the offices of the secretary and the fiscal corporation, the archdeacon, the department of religious education. Committee rooms and library space is also available. Bishop Fiske, in a recent address in connection with the seventeenth anniversary of his consecration, called attention to the fact that there are now only fourteen clergy, in active service, who were in the diocese when he came to Central New York. Fourteen others are on the retired list and all the rest of the 118 came since 1915 by ordination or letter of transfer.—St. Paul's Church, Aurora, has been given material for two new dossal curtains, the tapestry having been selected and ordered in Rome, Italy.

LONG ISLAND—A stained glass window of the Resurrection, designed and executed by R. H. Speir and Co., of New York, recently placed in St. Mary's Church, Amityville, was dedicated on October 30th, to the memory of John Whiting Crowell, priest, and sometime priest in charge of the church. The sermon was preached by the Rev. James Richards, assistant at Trinity Church, Princeton, N. J., and the Eucharist sung by the Rev. Bayard H. Goodwin, present rector of the parish. The memorial has been erected with funds given almost entirely by members of the parish.

MARQUETTE—For eight months preparations have been under way for the holding of a series of preaching missions in all the larger mission centers and parishes of the diocese. The missions in the mission stations began on October 9th, and ended on October 12th. Those in the parishes began on October 23d, and ended on October 30th. From all over the diocese reports have come of fine congregations, renewed interest in Church work with the prospect of large confirmations later in the year. Bishop Ablewhite conducted missions at Manistique and Ishpeming.—The annual service in commemoration of the signing of the Armistice on November 11, 1918, which has grown to be almost a community institution in the city of Marquette was held as usual in St. Paul's Cathedral, on November 6th. Ministers of other churches took part in the service. The sermon was preached by Dean Clarke.

MILWAUKEE—The Rev. William M. V. Hoffmann, Jr., S.S.J.E., conducted a retreat for the diocesan clergy and the midwestern associates of the Society of St. John the Evangelist at Zion Church, Oconomowoc, the Rev. Daniel Corrigan, rector, beginning with Evensong on November 2d and closing with the Eucharist on the morning of November 5th. Fr. Hoffmann's meditations were on the Elements of Prayer Life.

NORTHERN INDIANA—The Rev. Henry Lewis Ewan was instituted as rector of Gethsemane parish, Marion, and St. Paul's, Gas City, by the Rt. Rev. Campbell Gray, D.D., S.T.D., Bishop of Northern Indiana, on October 16th.—More than 100 young people gathered at St. James' Church, South Bend on October 22d, when the diocesan Young People's Fellowship was reorganized. Plans were made for increasing the number of branches in the diocese during the winter months.—Some years ago the congregation of St. Mark's parish, Howe, acquired a parish house which has come to be a real community center and as such is doing an invaluable work. Recently the small band of Church members in this village redecored the building, adding a most attractive fireplace. The Rev. Charles Herbert Young, S.T.D., rector of Howe School, is also rector of the parish church.

LET US RESOLVE, then, in our reading of the sport pages, the economic reviews, fashion notes, and the modern novel, to invest some time in reading that which will direct our spiritual lives, and to make contact with like-minded people who will encourage us to higher living."—From a radio talk made by WILLIAM F. PELHAM over station WGN.

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ANNOUNCEMENTS

Died

CROMWELL—James W. Cromwell, prominent figure in the textile industry and senior partner of William Iselin & Co., died November 3, 1932, at his home in Summit, N. J. Funeral services were held November 4th at Calvary Church, Summit, by the Rev. Walter O. Kinsolving, rector, assisted by the Rev. Dr. Karl Reiland of St. George's Church, New York.

DEVOL—ELLEN D. DEVOL in Gambier, Ohio, on October 22d, after a brief illness. She was the widow of Russell S. Devol, for many years a member of the faculty of Kenyon College.

EDWARDS—Rev. MICHAEL EDWARDS, graduate of Trinity College and formerly a priest of the Episcopal Church but latterly a member of the faculty of St. Francis College and the Roman Catholic Seminary in Loretto, Pa., died November 4, 1932, at Mercy Hospital, Johnstown, Pa.

WARINER—MARGARET BOWEN YOUNG WARINER, wife of Donald Woodson Wariner, daughter of the Rev. and Mrs. Charles Herbert Young of Howe School, on Friday, October 30th. The funeral was from Christ Church, Woodlawn. The interment was in St. Bartholomew's Cemetery, Oak Hill, Chicago.

Memorial

MARGARET ELLEN JACKSON

MARGARET ELLEN JACKSON, a life-long communicant of the Church of the Holy Trinity, Middletown, Conn., entered into rest on Monday, October 10, 1932, in the fullness of years and ripeness of Christian character.

For twenty-five years, Miss Jackson was the trusted president of the Girls' Friendly Society, in the Diocese of Connecticut, and had gained the affection of all the members of the society, of all ages. Her presence carried an influence for good. She had the confidence of all. Many confided to her their troubles, and all who did so, were helped and directed to the fountain of all comfort.

The old barn on the farm of the summer "Rest House" of the society, was converted into a chapel by Miss Jackson, and possesses an atmosphere that elaborate architecture and expenditure cannot give. The barn became, under her guidance and use, "A House of Prayer." Up to the end of her life, this good lady lived, thought, and worked for others.

"Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her."

APPEAL

THE ALL NIGHT MISSION, 8 Bowery, now in its twenty-first year of its career of service, during which it has sheltered over 700,000 men, fed over 500,000, and helped over 70,000 to a new start in life, is in need of funds to carry on its much needed work during these distressing times. Contributions may be sent to DUDLEY TYNG UPHOHN, Treasurer, Box 81, City Hall Station, New York City.

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MISCELLANEOUS

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RETREAT

A RETREAT for the Associates of the Sisters of St. Margaret and other women, will be held at Trinity Mission, 211 Fulton St., New York City, on Saturday, November 26th. Mass at 8 o'clock, first Meditation at 10. Conductor, the Rev. Spence Burton, S.S.J.E. Those desiring to make the Retreat will please communicate with the SISTER-IN-CHARGE.

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NEWS IN BRIEF

COLORADO—St. John's College, Greeley, has this year been thoroughly reorganized by the dean, the Very Rev. B. W. Bonell. A five year course is now offered, divided into two district schools, junior college, and theological college. Twenty-five students are enrolled, with nine states represented.

NEVADA—A regional meeting of the Church Service League of Nevada was held in Trinity Church, Fallon, with fifty women present from eight branches, some driving as far as 175 miles each way, the closest driving 75 miles each way.—The Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., has left Nevada for a six weeks' eastern trip. On October 23d he preached at Kenyon College Chapel, Gambier, in the morning and at Mt. Vernon in the evening. On the 27th he took part in the program of the regional Catholic Congress at Bordentown, N. J., going the following Sunday to preach the sermon at the centennial celebration of the consecration of Bishop Doane as the second Bishop of New Jersey. During November the Bishop has daily speaking engagements in New York, New Jersey, Pennsylvania, Maryland, and nearby points.

NEWARK—At a meeting on October 23d for the young people of the town, sponsored by the Young People's Fellowship of Christ Church, Ridgewood, the speaker was Walter Drey, vice-president and business manager of *Forbes' Magazine*, whose topic was Faith in America.—At St. Philip's Church, Newark, a colored congregation of the diocese, on October 16th, the patron saint of the parish, St. Philip the Deacon, was honored at special services. In the evening the sermon was preached by the Rev. Ellis A. Christian, rector of St. Mary's Church, Washington, D. C. The Rev. Louis H. Berry is rector of St. Philip's.—The Church of St. Mary Magdalene, Newark, was dedicated on October 12, 1913. On October 9th of this year, the Sunday nearest the anniversary, a special service was held, Bishop Stearly preaching the sermon. The present rector, the Rev. Harry Bruce, has served the parish for four years.

NEWS IN BRIEF

NEWARK—The salient service of Vernon Eville, choirmaster of St. Andrew's Church, South Orange, whose death occurred on September 4th, was commemorated at a service in the church on the evening of October 30th. Previous to a stroke which he suffered six or seven years ago, Mr. Eville was also organist of the church. He was highly thought of for his devotion to his duties and the parish and for his work with the boy choir. Mr. Eville was also a composer. One of his songs was a setting of the Twenty-third Psalm.—Bequests of \$500 each for St. John's Church, Passaic, and St. Mary's Church, Haledon, were provided in the will of Miss Dora Leonhard, whose death occurred on October 16th. She had been very active in parish work at St. John's Church, and her parents, the late G. Theodore and Margaret C. Leonhard, had in their earlier years been communicants of St. Mary's Church, where the former had been organist and the latter a member of the choir.—Services in commemoration of the sixty-sixth anniversary of St. Mary's Church, Haledon, the Rev. Gordon T. Jones, rector, took place on October 30th. A former rector, the Rev. William H. Watts, chaplain of the Newark City Mission, officiated at the celebration of the Holy Eucharist, and the Rev. Herbert G. Coddington, D.D., rector emeritus of Grace Church, Syracuse, N. Y., preached the sermon. Dr. Coddington, while a student at the General Theological Seminary, read services at St. Mary's in 1887 and 1888. Bishop Stearly at the evening service confirmed two candidates and dedicated two memorial tablets. One is in memory of the Rev. Charles Mayo Augustus Hewes, who officiated at the first services at St. Mary's and was its earliest minister in charge. The other tablet is in memory of J. Henry Leonhard, senior warden of St. Mary's at the time of his death, for many years on the vestry and active as a member of the choir.

WESTERN MICHIGAN—In Trinity Church, Detroit, recently was consecrated another hymn board, the gift of Mr. and Mrs. S. G. Deam, which supplements the gift of other members of the Deam family who have since died. The hymn boards were made by the American Seating Company of Grand Rapids.



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Burial Information Form

Full Name of the Deceased: Thomas Edward Warren

Date of birth: Nov 24, 1933 Date of death: June 23, 2022 Age: 88

Cause of death: _____

Last Address: _____

Family Contact: Ann Warren Relationship: _____

Phone: 301-518-9599 Email: jessicasciulli@hotmail.com

Date & Time of Service: 11am July 9th Eucharist: Yes No Rite: One Two

Music: Yes No Soloist/Instrumentalist: _____

Officiant: Pastor Allison Other Clergy: _____

Lector(s): _____ Need Readings: Yes No

Lay Reader(s): Sophia Sciulli Acolyte: _____

Pallbearer(s): _____

Remembrances: Jessie Sciullij; Jim Warren

Casket: Ashes No Body Hangings White Purple Congregants: _____ Rows for Family: 2

Flowers: Outside Flower Guild None Stay for Sunday: Yes No

Florist & Delivery Time: _____

Flowers/Colors for Flower Guild: _____

Readings: Psalm 121:1-8 (Joe Sciulli), 2 Cor. 4:16-18 (Sophia Sciulli)

Hymns: Just as I am (693); How Great Thou Art

Solos/Anthems Organ: The strife is o'er (208)

Livestream: Yes No Use Technican: Yes No

Bulletin: Yes No Bulletin Image: Already Given

Interment: Columbanum Date & Time of Interment: _____