

The Living Church



Courtesy Chicago Tribune.

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The Bishop, accompanied by Lady Cecil, was met at the Union Depot by Bishop Stewart

[See Chicago letter, page 86]

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FIELD DEPARTMENT

Church Missions House 281 Fourth Avenue

New York

The Living Church

Established 1878

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

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Church Kalendar



NOVEMBER

- 20. Sunday next before Advent.
- 24. Thursday. Thanksgiving Day.
- 27. First Sunday in Advent.
- 30. Wednesday. St. Andrew.

KALENDAR OF COMING EVENTS

NOVEMBER

- 27. National Every Member Canvass.
Nation-wide Communion for Men and Boys.
- 28. Three-day First Wisconsin Ministers' Convocation at Milwaukee.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 28. St. Luke's, Somers, N. Y.
- 29. Calvary, Pamrapo, Bayonne, N. J.
- 30. Annunciation, Philadelphia, Pa.

DECEMBER

- 1. Grace, Cedar Rapids, Iowa.
- 2. All Saints', Buffalo, N. Y.
- 3. St. George's, Philadelphia, Pa.

NEWS IN BRIEF

DULUTH—St. Paul's parish, Duluth, is having the Church school at the same time as the 11 o'clock service, patterning after St. Mark's, Minneapolis. The children from the fourth grade up attend the service with their parents. Just before the sermon they proceed to the parish house for their class work. There is a nursery school for children from 2 to 4, and a primary school from first to fourth grades. Thus far this plan has resulted in increased attendance in both Church school and Church service. On a recent Sunday, a processional cross, an anonymous gift, was dedicated for the use of the junior choir in St. Paul's.

PITTSBURGH—The department of religious education, Miss Evelyn Buchanan, directress, conducted a pilgrimage for a large group of Church school teachers of the diocese to a selected list of public schools. The itinerary was so carefully arranged that the Church school teachers enjoyed lessons in teaching and school room management. The board of education of the city cooperated in the plan.—The Rev. Edwin J. Van Etten, rector of Calvary Church, Pittsburgh, celebrated the fifteenth anniversary of his rectorship at Calvary on November 6th.—Trinity Cathedral, the Very Rev. N. R. H. Moor, dean, was crowded October 31st, for a civic memorial service for the late Rev. Carl Wallace Petty, well known pastor of the First Baptist Church. The sermon was preached by Rabbi Samuel Goldenson of Rodef Shalom Temple.

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.

The Election and the Church

TO THE EDITOR: It is really too soon for a complete analysis of the vote and dogmatic conclusions. "The shouting and the tumult" have not yet died, nor are all the alibis in.

There are some matters, however, which Church leaders and religious people might lay to heart. The partial returns from the election might give us a tip on shaping the future religious policies.

The so-called wet plank in the winning platform apparently turned away very few votes and probably won very many. The drier (?) plank in the losing platform seems to have held very few in line. Is it too much to conclude that in this election the Churches have a mandate from the people that moral legislation and enforcement must show results in the way of benefit to all the people just the same as economics; that people will not support a synthetic law which is not getting the greatest good for the greatest number of people no matter what dogmatic endorsement it may have from the Churches?

Again, overwhelmingly the people have rejected Facism on the one hand and socialism on the other. They have returned again to "government of the people, by the people, and for the people." This might suggest a warning to Churches, especially the Episcopal Church, to abandon the Facism which has grown so rank in their polity the last decade. In a democratic land a Church cannot hope to make substantial progress when a small band of self-appointed or ring-appointed leaders dictate the policy and often the teaching in the minutest details.

The Church might profit by a great popular vote for democracy in the Church. It would certainly be a great help in ministering to the religious needs of people, if the Church would permit all the people, irrespective of wealth, education, or social recognition, to participate in shaping the plans, policies, and activities of the Church.

(Rev.) R. R. PHELPS.

Cincinnati, Ohio.

Clergy Pensions

TO THE EDITOR: The proposition "to extend the benefits of the Pension Fund to other dependents of the clergy" than wives and children does credit to the heart but not to the head. First, there are no moneys now in the treasury of the fund available for such purpose. All moneys now in the hands of the officials of the fund were contributed or paid solely to be expended in pensions to the retired clergy, their widows, and children. It was found possible to include \$1,000 to be paid to the widow of a clergyman dying in active service. This was an increase of pension, and was within the terms of the trust. To expend moneys belonging to the fund to any other persons other than the above widows and children would be "conversion," which is a crime under our laws, in other words, theft. Secondly, to take money from the fund and pay it to mothers or adopted children of the clergy will deplete the fund, and the result will be to deprive the true beneficiaries of the fund of the benefits to which they are now entitled. It will impair the capital of the fund beyond hope of repair, and will be the opening wedge to further at-

tacks. The General Convention authorized the creation of the fund, but it did not create it. Any attempt to carry into effect the extending of benefits to mothers and adopted children will justify carrying the matter into the courts, and will be a source of embarrassment to the trustees. It is hoped to increase the pensions of the retired clergy to \$1,200 a year. Diverting money to other sources than those provided for by the Fund will surely prevent this greatly to be desired end. For any sake do not harm us aged men, now safe, through the unselfish and skillful services of the trustees, and leave us in poverty or destitution.

(Rev.) R. ALAN RUSSELL.

Albany, N. Y.

TO THE EDITOR: The action of the Province of the Midwest in asking the Church Pension Fund to consider the advisability of extending its benefits to the dependent survivors of unmarried clergy is hardly likely to lead to any result, due chiefly to the numerous and serious difficulties inherent in any such extension. It should not require any argument to demonstrate that a plan to take care of the clergy, their wives, and minor children, all on the basis of a $7\frac{1}{2}\%$ tax on the salaries of all the clergy, could not be widely extended to take care of "dependents" of unmarried or widowed clergy without increasing the tax so as to produce a sufficiently larger income. Moreover, even if it were decided to do that, we should be faced again by Old Man "Accrued Liabilities," so that either a large lump sum of money would have to be raised, or the going into effect of the extension would have to be postponed many years. These are certainly no times for increasing pension premiums or soliciting large sums.

But even if the above hurdles were surmounted, an even more difficult one would remain. Before the present system was devised a careful survey was made of the clergy and their families, the number of the clergy and their ages, their wives and their ages, and the number and ages of their children. From this information not only could the amount necessary to take care of the accrued liabilities be calculated but also the amount that would be needed each year to keep the fund going and solvent. The introduction of an additional class of "dependents" of unmarried clergy would throw the whole system into inextricable confusion, because there is not and cannot be any similar information in regard to them and therefore no possible calculations as to what taking care of them would cost. You mention "the mother or other dependent relative of an unmarried priest." Precisely! Such might be a grandmother, father, aunt, sister, etc. It would be quite impossible to foresee how many "relatives" might turn up upon the deaths of unmarried or widowed priests and qualify as "dependent" on them. Then there would arise the question whether certain relatives of the surviving dependent should not take care of her rather than the Fund. A clergyman's wife is primarily and normally dependent upon him, and therefore there passes primarily and normally to the Church the duty of caring for the widow when the priest dies. The Church has no such primary and normal duty to take care

of any relative of a priest who may have made her home with him. To include such persons in any way within the protection of the Fund would very greatly increase its obligations. When a priest in rather advanced years is still unmarried or becomes a widower the chances that the Fund will have to care for a widow or children in his case are very slight, but the chances that there will be living with him at his death some relative claiming to be dependent are great.

The same objections apply to extending the gratuity of \$1,000 now given at once to the widows of clergy dying in active service to the dependents of such. The administrators of the Fund know now just how many clergy are married, their ages, and the ages of their wives, and therefore, by mortality tables, can know roughly the number of wives likely to outlive their husbands and become objects for the gratuity each year, and can judge whether the gratuity is safely within the possibilities. It is something quite outside the original plan, and is not guaranteed. But much less could it be guaranteed if dependents were added, for the number of such could not be foreseen, as such an one might come to live with a priest at any time. The clergy are by no means altogether satisfied with the gratuity plan, not only because it is limited, perhaps necessarily, to the widows of clergy in active service, but because they have a feeling that it operates more for the benefit of the parishes in which such clergy die than for their widows and families, and that it would be more in the interest of the latter if they were left dependent upon the natural feeling of responsibility of the parishes for the expenses of the funeral, etc., and had at least ten per cent added to the widow's pension over a long period of years. For the very inadequate widow's pension is the weakest feature of the whole scheme as at present operating.

One word more as to your statement that neither the parish nor the dependents of an unmarried priest derive any benefits from the Fund in the case of his death, and that the only value to the unmarried priest of the premiums paid by the parish for him is "a modest pension if he lives beyond the age of 68." You have overlooked the "protection," as insurance people always call it, which he has had all along against a total and permanent breakdown, for if that should happen he would receive his pension long before the retiring age. Besides, a "modest" pension of at least \$1,000 a year (and in many, if not most cases, much more) after 68, is no small comfort to have before one as one approaches the ending of the time of self-support. And it is no small benefit to parishes that clergy can retire or practically be retired when they become inefficient through age without exactly starving.

But it is a pity for any parish to think of its payments of pension premiums as made solely for the benefit of any particular priest or priests, especially when those particular men may not seem very likely ever to reap any benefits from those payments. The parish in paying pension premiums is really making its appropriate contribution to a great fund that does a most beneficent work, and in this matter the parishes fulfil the law of Christ by bearing one another's burdens. It is only because the Fund saves money on the unmarried clergy that it is able to take care properly of the widows and children of the married. I have in mind a family where, due to the comparative youth of the deceased priest and the number of his children, the Fund will probably pay out from \$15,000 to \$20,000 over a course of years. All the pension premiums paid in his parish during those years will not likely equal that sum. It is the payments on the unmarried

and those who live long that make such a thing possible. Many an unmarried priest may naturally feel he would rather have the pension premiums paid to him in addition to his salary and himself left out of the Fund. But if that were possible widows and children would suffer. Besides, the unmarried priest may marry; it has happened; and if he should and should then want to come into the Fund it would either not be possible or on such conditions that it might be his widow and children who would suffer. The source of the Fund's income is the total salary payments of the Church. Nothing less.

(Rev.) F. C. HARTSHORNE.

Bala-Cynwyd, Pa.

Books Received

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

THE ASSOCIATION PRESS, New York City: *Our Economic Life in the Light of Christian Ideals*. Prepared by a Special Committee for the Department of Research and Education of the Federal Council of the Churches of Christ in America. Paper bound.

CHURCH MISSIONS PUBLISHING CO., Hartford:

The Church in Story and Pageant. Quarterly. Paper, 25 cts.

A Brief History of the North American Indians. No. 36. September-November, 1932. *Supplement to Indian Tribes and Missions*. No. 36-A. September-November, 1932.

F. S. CROFTS & CO., New York City: *A History of American Economic Life*. By Edward C. Kirkland. Frank Munsey, Professor of American History, Bowdoin College. \$5.00.

LONGMANS, GREEN & CO., New York City: *Swords Against Carthage*. By Friedrich Donauer. Translated from the German by Frederic Taber Cooper. Illustrated by James Reid. \$2.00.

The Unicorn With Silver Shoes. By Ella Young. Illustrated by Robert Lawson. \$2.00.

William the Conqueror. By Lucie Delarue-Mardrus. Translated by Colin Shepherd. \$2.50.

The Way To Glory, and Other Stories. By Marian Hurd McNeely. Illustrated by Joan Esley. \$2.00.

Nobody Starves. By Catharine Brody. \$2.00.

LOTHROP, LEE & SHEPARD CO., Boston:

Benito and Loretta Delfin. Children of Alta California. By Dorothy Lyman Leetch. Illustrated by Jo Mora. \$1.50.

The Chinese Riddle. A Mystery Story for Girls. By Nina Brown Baker. Illustrated by J. Clemens Gretta. \$1.50.

Cunning-Cunning and His Merry Comrades. (A "Really True Story" of City Birds.) By Mary Irving Husted. Illustrated from photographs and drawings by the author. \$1.00.

When I Was a Girl In Australia. By Lorna M. Ryan. Illustrated from Photographs. \$1.25.

The Whistlepunk. Nat's Adventures in a Redwood Camp. By Burnita Collins. Illustrated by the author. \$1.50.

THE MACMILLAN COMPANY, New York City:

Blessed Spinoza. A Biography of the Philosopher. By Lewis Browne. \$4.00.

Development of The League of Nations Idea. Documents and Correspondence of Theodore Marburg. Edited by John H. Latane. Two volumes. \$8.00.

My Friendly Contemporaries. A Literary Log. By Hamlin Garland. Decorations by Constance Garland. \$2.50.

What's the Matter With New York. A National Problem. By Norman Thomas and Paul Blanchard. \$2.00.

BY THE WATERS OF BABYLON

A Story of Ancient Israel based on modern Biblical scholarship

By LOUIS WALLIS

(See advertisement elsewhere in this issue)

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MILWAUKEE, WISCONSIN, NOVEMBER 19, 1932

No. 3

EDITORIALS & COMMENTS

Shall We Practice What We Preach?

BISHOP WILSON in his Hale Sermon, published in this issue, has gone to the heart of a most important matter. Briefly, his thesis is that for fifty years we have been preaching Christian reunion, and have defined the terms upon which we are willing to negotiate with other Christian bodies to achieve the end that we so loudly profess to desire. Now we are faced with a number of opportunities to translate our preaching into practice. What are we going to do about it?

In order to confine his subject within practical limits, Bishop Wilson has concentrated attention upon one particular phase of it: the relationship of the Episcopal Church to non-Anglo-Saxon elements in this country. And in so doing he has let several important cats out of the ecclesiastical bag. We hope that the Church will heed the meowing that these are sure to set up.

Here are some of the facts that the Hale preacher brings to light as a challenge to the Church:

1. Two hundred thousand Polish Old Catholics, already in communion with the Church of England, wish a practical basis of intercommunion and coöperation with the Episcopal Church.

2. Half a million Eastern Orthodox communicants in this country are willing to coöperate more closely with us.

3. Twenty thousand "South European Christians" have asked to be received bodily into this Church.

4. Two thousand Ukrainians have made the same request.

5. Twenty thousand Jacobites and Assyrians have made the same request.

6. Two groups of Protestants of foreign extraction, totaling fifty thousand, have made, or are planning to make, the same request.

What are we going to do about these people? They have taken us at our word, and are ready to negotiate with us on the basis of our boasted Lambeth Quadrilateral—the Holy Scriptures, the Creeds, the two greater Sacraments, and the Historic Episcopate. Shall we follow the brave trail we have blazed, or shall we shrink back from the difficulties that undoubtedly make that path a rocky and perilous one?

It all depends upon what we mean by the Church and by reunion. If our interpretation of our Lord's Divine Commission is to go into all the world and make Protestant Episcopalians of all peoples, then our course is comparatively easy. If all of these foreign-born groups want to become respectable, correct, frigid, "Nordic" Episcopalians, let them enter our parishes and conform to our customs—unless, of course, our vestries decide their souls are not sufficiently white for us. If they don't want to "come in" on those terms, why then the matter is equally simple—let them stay out!

But if, like the saint at Patmos, we have a vision of "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues" all united together in one fellowship and singing in unison the praises of the Most High—then we are lifted out of our parochialism, our provincialism, our self-satisfied sectarianism, and we have a glimpse of nothing less than the Holy Catholic Church, the Kingdom of God on earth. It is a magnificent vision, a blinding, staggering revelation. It leaves us speechless in awe at the vastness, the comprehensiveness of the Divine Plan. But it also furnishes us with a clearer orientation of ourselves in relation to the perspective of the heavenly purpose, and inspires us with a better conception of what our Lord intends His Body the Church to become.

IN THE PAST our Church has been inclined to sidestep the complicated problems involved in Christian reunion. Bishop Wilson cites one illustration of our failure to recognize opportunity when it knocked on our door. The correspondence between Dr. Coke, one of the first two Methodist superintendents, and Bishops Seabury and White, which is rather an obscure chapter in our history, shows what an important opening for reunion our Church failed to follow up at the very beginning of its separate existence. But there have been other instances in more recent years, in which our regard for our own canons and rubrics has outweighed our passion for the unity and Catholicity of the Church.

Bishop Wilson points out three changes that ought to be

made in the structure of our ecclesiastical government if we are to place ourselves in a position which will enable us to meet these challenging answers to the invitation we have extended, and to consider each one on its merits without being hampered by restrictive regulations that were never designed to apply in such circumstances and that serve only to tie our own hands. They are the status and jurisdiction of the Presiding Bishop, the dispensation of foreign groups uniting with us from the compulsory use of the Prayer Book, and a provision in the Ordinal for supplementary ordination of ministers of other Christian groups. Whether or not his recommendations touching these points are desirable ones is, of course, open to difference of opinion, and we are not prepared to give them full and unqualified endorsement without further study. What we do recommend and urge, however, is that the Church awake to the unparalleled opportunities with which it is faced, study and discuss the whole question with its many ramifications, and be prepared to take definite constructive action when General Convention meets in 1934.

WE WELCOME to the fellowship of the Episcopal Church Dr. Chester Burge Emerson, noted Congregational minister. As reported in our news columns, Dr. Emerson has been confirmed, admitted as a candidate for holy orders, and called to be Bishop Rogers' assistant with the title of canon residentiary at Trinity Cathedral, Cleveland. After his ordination to the priesthood it is anticipated, he will become dean of the Cathedral.

An Unusual Situation
There will, of course, be varying views among Churchmen as to the propriety and wisdom of filling so important a post as Trinity Cathedral with a man, no matter how able, called from without the Church and not yet in episcopal orders. For although Dr. Emerson will not have the title of dean, he will perform all except the priestly functions of that office.

Turning for the moment from the particular to the general, we feel that such a course is ordinarily most unwise, for a number of reasons. One of the chief of these is that the minister newly received into the Church cannot have the Churchly background which, intangible though it may be, is so important an element in the relationship between a priest and his people. Even in what may, for want of a better description, be termed Protestant-minded parishes of our Church, there is a very essential something, that can be sensed but not described, marking the church as essentially different from the denominational meeting house. It is partly, of course, the difference in emphasis as between the priestly and the prophetic offices, but it is something more than that, too, and something that is an essential part of Churchmanship. But if this quality, this spirit, this *je ne sais quoi*, cannot be defined, neither can it be taught; it can be acquired only by a process of absorption over a long period of time. The person born and raised a Congregationalist cannot become a Churchman in the twinkling of an eye, no matter how apostolic the hands that are laid upon his head. So, as a matter of policy, it is generally better for the clergyman received from one of the denominational bodies to serve his periods of candidacy and diaconate either in academic surroundings or as assistant to some wise priest and pastor from whom he may learn the ways of the Church in a quiet and more leisurely way than he can possibly do when thrust into a position of prominence and responsibility.

There is another consideration that ordinarily makes this course an injudicious one. No matter how carefully the canonical requirements and restrictions may be observed (and they

exist for definite and important reasons), the minister so received is placed in an anomalous, embarrassing, and generally unfair position. He is not a priest in the eyes of the Church; yet he is expected to perform the pastoral duties of that order. He is not a layman; yet his status is that of a lay reader and he cannot perform the priestly functions of his office. He can preach, officiate at Matins and Evensong, and visit his congregation; but he cannot celebrate the Holy Eucharist in his own church, nor say the words of priestly benediction and absolution.

Then, too, in these days of unemployment and want, even among the clergy, there is naturally the feeling that the Church's first duty is to provide for her own clergy. In general this is true, though it does not follow that an important cathedral or parish post should be offered to the first unconnected priest or newly ordained seminary graduate that offers himself for it. In the present case, we know that a sincere effort was made to fill the vacancy with an able, qualified clergyman of this Church before the decision to go beyond her borders was reached. If it was unfair to appoint to this post a denominational minister sincerely desiring admission to our priesthood and convinced of the doctrines and order of the Church, while priests of the Church remain unemployed, then it is quite as unfair to ordain any candidate or to graduate any seminarian until every man now in Orders has a cure. As a matter of fact, there is much to be said on both sides of this question, but it is not at issue in this case alone, but in every ordination as well.

Whatever may be said as to the wisdom of following such a policy in general, in this particular instance the Bishop of Ohio and the chapter of Trinity Cathedral have, rightly or wrongly, decided that the appointment of Dr. Emerson is the best solution of the problem they have faced. They are entirely within their rights in reaching this decision, and there is ample precedent to justify it. Moreover the minister they have called is one of exceptional talent, ability, and experience. There is no reason to question his motives in making this change. Therefore, while we feel that in general it is unwise to all concerned to place in such a responsible position a man who has not yet had time to orient himself in the atmosphere of the Church, nevertheless we welcome Dr. Emerson cordially, wholeheartedly, and without reservation. He has taken a brave and difficult step. We honor him for it, and wish him every success in his new environment.

THE EXTENT OF THE DAMAGE inflicted, the loss of life, and the thousands rendered homeless by last week's hurricane in Cuba and elsewhere in the West Indies is appalling. The daily papers have been filled with accounts of the suffering that has ensued. As usual in emergencies, the American Red Cross has

The Hurricane in Cuba
been among the first to render aid, through a prompt contribution through our State Department in response to an appeal by the Cuban Red Cross.

Reports from Bishop Hulse and others of our missionaries indicate that a number of our churches and rectories have been demolished or seriously damaged, but no casualties are reported among the mission personnel. The new church at Camagüey, built by funds contributed by the New York Woman's Auxiliary, is not damaged.

We hesitate to appeal again for relief funds, but we know that the needs are many and varied. Any contributions sent to THE LIVING CHURCH RELIEF FUND marked "For Cuba" will be sent promptly to Bishop Hulse for use at his discretion.

What Will We Do With It?

The Episcopal Church and Non-Anglo-Saxon Elements in the United States

By the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

"It is a most invaluable part of the blessed 'liberty wherewith Christ hath made us free,' that in His worship different forms and usages may without offense be allowed, provided the substance of the Faith be kept entire; and that in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended or otherwise disposed of as may seem most convenient for the edification of the people, 'according to the various exigency of times and occasions.'"

—Preface to the Book of Common Prayer.

NEARLY HALF A CENTURY ago the Episcopal Church set forth a platform for Church unity. Today we are faced with unprecedented opportunities to make this platform effective. What are we going to do about it? Bishop Wilson in his Hale Sermon, delivered at Western Theological Seminary last week and here published, flings out the challenge and makes some important suggestions

IN THE SUMMER of 1923 I was a guest at a luncheon in England followed by a few short addresses. One of the speakers, an Englishman, made a courteous but pointed reference to the tardiness on the part of the United States in its entrance into the World War. Later I was called upon to speak and could not refrain from reminding my English hearers that the people of the United States comprised men and women from every quarter of the globe, with home interests running back to every nation in the world. Therefore anything like unified national action by the United States was, of necessity, a very different thing from similar action on the part of older countries in which national sentiment was the normal product of many centuries of uninterrupted national loyalty. England, for instance, had had no appreciable intermixture of foreign blood since the days of the Norman Conquest. On the other hand, the peak of immigration into the United States came just at the time of the outbreak of the World War when, in the two years of 1913-14, nearly two and one half million aliens were admitted to residence.

"If you would understand the situation," I continued, "you might take the proportionate figures and, in some fanciful moment, try to imagine England with more than a million native-born Italians and their immediate children; with a million Poles, a million Germans, and three-quarters of a million Austro-Hungarians; with nearly a million Scandinavians and about the same number of Russians; with a quarter of a million Bohemians and nearly as many Greeks; and all of this complicated by the addition of more than three million Negroes. Imagine the city of London containing more Italians than the city of Rome; whole villages where German or Norwegian is spoken more freely than English; a city like Manchester with more Negroes than whites, or Brighton as the second largest Mexican city in the world. With such an England how readily would national sentiment be consolidated in support of any foreign policy?"¹

This unprecedented condition creates for the United States both an embarrassment and an opportunity. The situation has, I think, no historical parallel. The United States is the world in miniature. It has nearly every kind of climate and nearly every kind of topography. It has crowded cities, comfortable villages, and rural areas and desert land. It is possessed of nearly every natural resource which the world knows. There is scarcely any social, political, or economic problem with which it is not obliged to wrestle. And its strange intermixture of people has brought conflicting customs, traditions, and racial points of view from the remotest corners of the earth. Academic questions of world harmony have become everyday matters of internal adjustment for the United States. World problems have been domesticated in this

country. Any solutions we may achieve are not only important for the regulation of our own affairs but they also stand as sample demonstrations of what might be done internationally. We are a proving ground for a distressed and agitated world. It is a heavy responsibility and a humbling one. If we fail, other nations will suffer for our failure. Success in our national venture will be a gift to all which no other people can possibly

make. This, I believe, is our real mission of world leadership.

Moving into the sphere of religion, the picture presented is not far different. The United States has been a fertile field for the multiplication of religious diversities, and this for two reasons. In the first place, the constitution of the country provides for absolute freedom of religious expression, and this has naturally resulted in the unrestricted propagation of religious eccentricities. And, in the second place, most of the immigrants have brought their religious convictions with them. The consequence is that the United States today affords hospitality to every kind of religion or pseudo-religion from Roman Catholicism to the Holy Rollers, Humanism, and Voodoo worship. We have Orthodox cathedrals and Buddhist temples. We have Jewish synagogues and ethical societies. Anyone possessed of a voice and an idea has the privilege of hiring a hall and fishing for followers. The religious census of 1926 shows 212 organized religious bodies in the United States, representing practically every variety of Christianity and a large number of non-Christian cults. Nowhere else in the modern world can there be found such an assembly of religious differences gathered together in the spiritual proximity of a single national household. This means that the world's religious problems have also become domesticated in the United States. With us it is no academic question of establishing friendly relations between national Churches; it is the very practical matter of gathering scattered fragments into the one Family of God where they can live, worship, and serve in unison.

FIRST and foremost we are concerned, of course, with the reunion of a broken Christendom. Many phases of the subject have been treated elsewhere and, for the present discussion, we are narrowing down the field to a consideration of the relationship of the Episcopal Church to non-Anglo-Saxon groups in this country. Obviously this cannot be separated from the whole range of the Anglican communion in its contacts with the home Churches of the older countries. But the situation in this country is unique, to such a degree that the Episcopal Church is particularly called upon to address itself to a local concentration of a world condition. What we do with it here may well produce startling repercussions throughout the whole spiritual realm of Christendom.

As much as fifty years ago certain of our brethren foresaw something of the impending course of events. Several memorials signed by more than a thousand of the clergy of the Episcopal Church, and by 2,000 laymen, were presented to the General Convention of 1886 which met in Chicago, asking for a definite statement of basic principles upon which approaches might be made to other Christian bodies looking toward eventual Christian unity. The platform put forth by that convention consisted of

¹ See comparative tables in the *World Almanac* and the American volume of the *World Survey* by the Interchurch World Movement.

four items. Two years later the Lambeth Conference, comprising all the bishops of the Anglican communion, took over this platform declaring it to be "the most important and practical step" which had been taken. As set forth by the conference it reads as follows:

1—The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

2—The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

3—The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

4—The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.²

This was the genesis of the now famous Chicago-Lambeth Quadrilateral which soon provoked world-wide discussion and which was largely instrumental in producing a reverse swing of the pendulum from sectarian disintegration toward corporate reunion. Other supporting pronouncements followed from succeeding Lambeth Conferences. In 1910 General Convention appointed a Commission on Faith and Order which was to prepare for a world conference, including representatives of all Christian bodies.³ The preparations for this conference were delayed by the World War but it was finally held at Lausanne, Switzerland, in 1927, the greatest and most significant gathering of representative Christian leaders since the Middle Ages. A continuation committee is now arranging for a second world conference to be held in 1937.

While all this was going on, smaller meetings were held in various parts of the United States, and the Church of England was busy promoting friendly discussions with the Scandinavian Churches, the Old Catholics, the Eastern Orthodox, and, for a time, with representatives of the Roman Catholic communion. Very definite progress has been made with the Swedish Church and very cordial relationships established with the Church of Finland. Within the past two years a formal basis of inter-communion has actually been achieved with the Old Catholics and what it is hoped may be final negotiations are now on the way with the Eastern Orthodox.

The significance for us of these international contacts may readily be seen when one considers the large representative groups from these other national Churches which are settled in our American population. To be sure, the Augustana Synod of Swedish Lutherans in this country is quite independent of the national Church of Sweden but its quarter of a million members can scarcely escape the implications of growing inter-communion between the Church of England and their own home Church. Out of this emerges a very hopeful promise of closer contacts with that larger number of two and a half million Lutherans of various synods now resident in the United States.

The Polish National Catholic Church is the body recognized in this country by the Old Catholics in Europe and they report a membership of 200,000.⁴ We are even now confronted with the prospect of working out a *modus vivendi* with them on the basis of accepted inter-communion from both sides.

The various Eastern Orthodox Churches are credited, in this country, with half a million members over 13 years of age, though their total of Church population will probably run to two or three times that number. The Episcopal Church has been able to be of great assistance to these Churches and we are now developing a working policy of mutual coöperation with them, pending authoritative action to bring us formally together.

² See *Journal of General Convention, 1886*, pp. 79-80, and Davidson's *Lambeth Conferences*, pp. 280-281 and 335-6.

³ See *Journal of General Convention, 1910*, pp. 153-4.

⁴ These are the latest available figures provided by the Committee on Ecclesiastical and Racial Relations of the National Council.

But while these movements on a large scale are gradually reaching conclusions, a number of other highly significant developments are demanding our immediate attention and prompt action. Within the past two or three years the following proposals have come to us. A group of 69 congregations of South European Christians, numbering about 20,000 souls, have asked to be received bodily into the Episcopal Church. Another group of eleven congregations of Ukrainians, numbering about 2,000, have made the same request. Several other groups of Arabic-speaking Jacobites and Assyrians, to a total number of some 20,000, have approached us with the same object in view. From a very different background a body of foreign-speaking Protestants, numbering about 10,000, have asked to be received. And one of the most difficult of all is still another body of foreign-speaking Protestants, numbering as many as 40,000, who are endeavoring to settle certain questions among themselves in order to take the same step.

Plainly something must be done about these things. They are not only important in themselves but they are of far greater importance as responses to our own proposals. When people approach us on the basis of the very platform we ourselves have put forth, simple honesty insists that we meet them more than half way. It is not enough for us to announce that the door is open and that others are privileged to enter if they so desire. The genius of true Catholicity is against any policy of mere absorption. We are not the Catholic Church—we are only part of it. We cannot demand that all others shall become Episcopalians if they are to dwell together with us in Christian unity. That is Romanism unrefined and is sectarian to the last degree. Here are people of German, Hungarian, Greek, or Polish background and tradition. Their Christianity is just as real to them as ours is to us and they have a right to the benefits of their own racial inheritance. Theoretically we are committed to the ideal of a Catholic Church, preserving the essentials of historic Christianity, of which the Episcopal Church shall be a part, with plenty of latitude for those of different antecedents. The theory clamors for practical expression. An Anglican type of Christianity is not the last word. Christ did not die for Englishmen or Americans but for all people of every race, color, and condition. His Church must be large enough to embrace them all with their cultural variations properly respected.

It is manifestly absurd for us to think of requiring these people to conform to the canons, rubrics, language, and habits of worship which we have evolved for our own spiritual edification. But as matters stand at the present moment there is little else that we can do. We are a constitutional Church, bound to operate according to definite legislative enactments. For a century and a half we have been chiefly concerned with our own internal requirements. We have followed our normal course of development, meeting new conditions as they have arisen by slight modifications of our established canonical procedure. By doing so, we have evolved a reasonably comfortable Church life for our own Church people and have acquired traditions which make a powerful appeal to the loyalty and ecclesiastical taste of our constituents. We like our own ways and are reluctant to change them unless the need for such change is really a pressing one. But now, all at once, everything becomes different. Never before have we come face to face with the concurrent movement of large bodies of Christians toward the very goal of Church Unity which we ourselves have pointed out. We have talked about it and longed for it. Now it is here and we are called upon to meet it. The first blast of it took our breath away some ten years ago. At that time the emissaries of several foreign-speaking groups of Christians claiming to represent 750,000 souls, who had become very restless under their attachments to another communion, came to us with a request that we should take them under our general administration, supply them with episcopal supervision, and admit them to communicant fellowship with our own people. Meetings were held about it but it was discovered that in addition to certain complications of property and funds, there was no canonical method in our recognized scheme of things by which such an un-

precedent situation could be handled. The matter was never made public, which, to my mind, was a great mistake. The Church should have been told so that people could have seen that a new day was dawning in which the Episcopal Church was called upon to prove itself more than Episcopalian. If that had been done, we might by this time have been possessed of such enabling legislation as would permit us to meet this second phase of the inevitable which now comes to us largely from the same quarter. The great danger is that a sentimental attachment to the forms, methods, and traditions which we all love and cherish should negative our claim to a central place in Catholic Christendom and silence our response to the prayer of Christ "that they all may be one"—not that they all may be Episcopilians. May it not be possible for us to preserve the integrity of our own Church life and, at the same time, make formal provision for wider affiliations without sacrificing our distinctive inheritance? More and more of us believe that this can be done.

THAT HIGHLY SIGNIFICANT REPORT on the Anglican communion, prepared at the last Lambeth Conference of 1930, paints the picture in a few telling strokes. "Our ideal is nothing less than the Catholic Church in its entirety. Viewed in its widest relations, the Anglican communion is seen as in some sense as incident in the history of the Church Universal. It has arisen out of the situation caused by the divisions of Christendom. It has indeed been clearly blessed of God, as we thankfully acknowledge; but in its present character we believe that it is transitional, and we forecast the day when the racial and historical connections which at present characterize it will be transcended, and the life of our communion will be merged in a larger fellowship in the Catholic Church."⁵ Indeed it is not too much to say that the feeling at the close of the last Lambeth Conference was that the next conference of 1940 might be inclusive of but far broader than a collection of Anglican bishops as it has been in the past.

In making the above statement the bishops were, of course, thinking primarily of world-wide, international Church relationships. But, as we have already said, these world questions have become home questions in the United States because the whole world has come to live here. Therefore what the bishops say of the Anglican communion is thoroughly applicable to the Episcopal Church—namely, that the Episcopal Church is seen as in some sense an incident (even though a very important one) in the history of American Christianity.

It is scarcely necessary to remark that the world is irretrievably changed over what it was a quarter of a century ago. Peoples and nations are entering on a new era politically, socially, economically. The whole temper of things is different. It would be strange indeed if the Church were to escape such wholesale revaluations. The Council of Constance in 1414 marks the beginning of the end of the feudal period and the tentative opening of the period of nationalism. When the Reformation convulsed western Europe in the sixteenth century, it was only natural that the great emphasis should be placed on national Churches. Ever since that time an impression has prevailed in many countries that each nation had a right to develop its own Church according to its national needs and peculiarities. There is an element of truth in this but the highly competitive spirit of virulent nationalism of the past couple of centuries has corrupted the National Church idea to such a degree that we have seen more than one sorry spectacle of a legally established Church sometimes supported by the State, often controlled by the State, and generally restricted in the exercise of its spiritual functions by the pressure of State officials who may or may not be even Christians. Since the World War, however, competitive nationalism has encountered growing disfavor and the status of the national Church is already undergoing marked changes. Nearly twenty years ago Canon Lacey anticipated the turn of events when he wrote as follows: "You may talk about a National Church, but you must be careful to know what it means. It must be a Church with a

special mission to a Nation, not a Church issuing from the thought of a Nation, controlled by the genius of a Nation, or established by the laws of a Nation."⁶ In the United States the State itself has, by constitutional enactment, precluded the possibility of the old-fashioned established Church but it cannot restrain the Church with a special mission to the Nation. May it be going too far to hold out the hope that the Episcopal Church, with its many-sided appeal to Christians of all persuasions, might in this sense aspire to function as the American National Church—not in any spirit of exclusive privilege but by the exhibition of a generous comprehensiveness in the Name of the Christ of all the peoples who have come to live within our borders?

This, I take it, is the essence of the opportunity which is even now knocking at our doors. If we fail to meet the issue, we shall, just as surely as night follows day, become a party to the erection of new sects and the creation of new schisms, which are the very things we are dedicated to prevent.

IN THIS we are not without precedents of both a positive and negative description. Examples out of the history of our own Church life will point a moral in either direction. At the close of the Revolutionary War the Methodist Society was still a movement within the Anglican Church. John Wesley was a priest in good standing in the Church of England, a status which he continued to hold until his death. The Society in America was without adequate leadership and Wesley was persuaded to appoint the Rev. Thomas Coke, also a priest of the Church of England, as superintendent of the work in the new United States. Over Wesley's strong protest Dr. Coke assumed the title of *Bishop* and let the Methodist Society out of the Church into a separate ecclesiastical organization of its own. Meantime the Episcopal Church had secured its complement of bishops from the English succession and had opened a new chapter as an American branch of the Anglican communion. Then Dr. Coke had a change of heart. As early as 1791 he wrote similar letters to Bishop Seabury and Bishop White proposing to return the Methodist Society to its old relationship with the Church, on condition that he and his fellow superintendent, Asbury, should be consecrated bishops. In his letter to Bishop Seabury he writes as follows:

"For five or six years after my union with Mr. Wesley I remained fixed in my attachments to the Church of England; but afterwards, for many reasons which it would be tedious and useless to mention, I changed my sentiments, and promoted a separation from it as far as my influence reached. Within these two years I am come back again; my love for the Church of England has returned. I think I am attached to it on a ground much more rational, and consequently much less likely to be shaken, than formerly. I have many a time run into error; but to be ashamed of confessing my error when convinced of it has never been one of my defects. Therefore when I was fully convinced of my error in the steps I took to bring about a separation from the Church of England in Europe, I delivered before a congregation of about 3,000 people in our largest chapel in Dublin on a Sunday evening after preaching an exhortation, what in fact amounted to a recantation of my error. Some time afterwards, I repeated the same in our largest chapel in London, and in several other parts of England and Ireland; and I have reason to believe that my proceedings in this respect have given a death blow to all hopes of a separation which may exist in the minds of any in those Kingdoms.

"On the same principles I most cordially wish for a re-union of the Protestant Episcopal and the Methodist Churches in these States. . . . But how can this be done? The magnitude of the object would justify considerable sacrifices. A solemn engagement to use *your* Prayer Book in all our places of worship on the Lord's Day would, of course, be a *sine qua non*, a concession we should be obliged to make on our parts (if it be called a concession); and there would be, I doubt not, other concessions to be made by us. But what concessions would it be necessary for you to make? . . . (If) the two Houses of the Convention of the clergy would consent to the consecration of Mr. Asbury and me as bishops of the Methodist Society in the Protestant

⁵ Report of Lambeth Conference, 1930, p. 153.

⁶ T. A. Lacey, *Catholicity*, p. 19.

Episcopal Church in these United States (or by any other title if that be not proper) on the supposition of the re-union of the two Churches under proper mutual stipulations; and engage that the Methodist Society shall have a regular supply on the death of their bishops, and so *ad perpetuum*, the grand difficulty in respect to the preachers would be removed—and they would have the same men to confide in, whom they have at present, and all other mutual stipulations would soon be settled.⁷

THREE WAS AN OPPORTUNITY indeed! Looking back upon it from our present vantage point, it seems incredible that such an offer should have been allowed to sink into oblivion. Yet such appears to have been the case. Nothing was done about it. No doubt there were ruffled feelings and mutual irritations to be reckoned with, but what are they when the welfare of Christ's Kingdom is at stake? The plain fact is that the Episcopal Church was so much occupied at that time in rearranging its own household that it was unwilling to extend itself for the sake of the greater good. Surely we are not so obtuse as to repeat the same blunder today with our own history staring us in the face.

On the other hand, consider the situation created for the Church by the Civil War. When, in 1861, the southern states saw fit to erect a separate government under the title of the Confederate States of America, southern Churchmen considered that a new Nation had been formed and could see no other alternative to the launching of a distinct Church to be known as the Protestant Episcopal Church in the Confederate States of America. The Church in the North refused to recognize any such ecclesiastical separation. They treated the Church as still one, but temporarily impeded in the unity of its functions because of a state of war. At the General Convention of 1862 in New York City, the entire roll of dioceses was called as at previous conventions, beginning with Alabama. Six months after the war had ended another convention met in Philadelphia. The southern dioceses were notified and seats were ready for their deputies to occupy. It was a delicate situation on both sides. Feelings still ran high. The war fever had scarcely abated. A permanent rupture was a distinct possibility when two southern bishops and deputies from three southern dioceses tentatively took their places in the convention. A false move from either side could have produced serious consequences. The quivering atmosphere was rendered still more combustible by the fact that, while the war was being fought, the Rev. Richard Hooker Wilmer had been elected Bishop of Alabama and had been consecrated by the southern bishops without reference to their brethren in the north. Clearly this was a flat violation of the Constitution and Canons under which that very convention was sitting. Legalists might have been justified in demanding that Wilmer's consecration be declared irregular and out of order. Then the fat would have been in the fire. Fortunately, wiser and more Christian counsels prevailed. In spite of the canons a special resolution was adopted in both Houses regularizing the consecration of Dr. Wilmer and closing the incident in the interest of harmony and Christian unity.⁸

Again—can we be so obtuse as to shut our eyes to the obvious benefits of the Christian charity and the ecclesiastical statesmanship of our forefathers of only two generations back? The Methodist Church today offers a powerful warning against the hesitant reluctance of the Church to sacrifice something of its internal spiritual complacence to the higher claims of a world-wide mission. On the other hand, the sound and loyal Churchmanship of our dioceses in the South bears convincing testimony to the fact that, so long as essentials are adequately preserved, an emergency justifies the amelioration of customs, habits, and regulations, however well established they may have become.

At the present moment we are confronted by a major emergency. If the course of events had continued to advance on the safe and conventional lines to which we had become accustomed, we might have been saved the searchings of heart which now actually come upon us. But, in the Providence of God, the Chris-

tian world is undergoing rapid and unexpected changes. In a breath-taking sequence Christians of other backgrounds are asking us to make good our declarations and to be truer to the Church than biased in favor of Episcopalianism.

We are often accused of being starchy, superior, and very well satisfied with ourselves. That is only another way of saying that we hold to some convictions and have an inbred feeling for ecclesiastical good taste. There is no harm in either one so long as convictions do not degenerate into prejudices and good taste is not counted as necessary to salvation. What is good taste to the Anglo-Saxon may not taste quite so good to others, without any reflection on their powers of discrimination. When Christ said, "Ye are the salt of the earth," He was not thinking exclusively of Episcopalian brine. Naturally we must think of the really vital trust of Faith and Order which we have inherited and which we are bound to protect. Nevertheless with that trust sufficiently safeguarded, we cannot face our Lord in any other spirit than that of St. John Baptist: "He must increase, but I must decrease." For it is true of a Church as of any individual Christian that "he that loseth his life for My sake shall find it."

This brings us to the question of what we ought to be doing about it. Obviously a full-fledged program would be a reckless thing to propose under the complex conditions we have attempted to describe. We must, of course, feel our way and meet concrete issues as they arise. But the point is that we must begin to do it. And there are some specific steps which merit our immediate consideration.

In the first place, special canonical leeway should be provided for those racial groups which desire spiritual affiliation with the Episcopal Church. Canonical exceptions should be introduced which would not make the Book of Common Prayer the necessary standard for their public worship. Fundamentalism is as unattractive and as unhistorical when it touches the Prayer Book as when it touches the Bible. There were first-rate Christians before either of them came into existence. The way should be opened within the communion of the Church for such groups to receive episcopal oversight and holy orders for their clergy without the normal, customary subscription to the "doctrine, discipline, and worship" of the Episcopal Church. They should be at liberty to regulate their worship, organize their parishes, and conduct their affairs after the manner which best suits their condition. It is a matter of unity in diversity. In order to be one, it is not necessary that we should all be alike. The essentials are already stated in the Quadrilateral previously referred to. Other matters belong in the realm of discipline which, as the Preface to the Prayer Book explains, "by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, 'according to the various exigency of times and occasions.'"

To be sure, any group ought to be accountable to some responsible leadership, and that brings us to the second point.

THE PRESIDING BISHOP of the Church should have some specific jurisdiction as Presiding Bishop. There should be a Primate See. At the present time, any bishop who is elected Presiding Bishop still retains his jurisdiction over the diocese from which he comes. For many practical reasons this is not desirable as a permanent policy but it also has a special bearing on the matters we are here considering. Take, for instance, a foreign-speaking body of Christians in the Middle West who desire connection with the Episcopal Church. It would be out of the question to expect them to achieve normal conformity to the regulations of, let us say, the diocese of Ohio or the diocese of Iowa. They would better be made directly responsible to the Presiding Bishop. But if it is absurd to assign them to the diocese of Iowa, it would be still more absurd to assign them to the diocese of Rhode Island. If there were a Primate See, such groups could be attached to that jurisdiction, not in the normal diocesan relationship but as being responsible to that jurisdiction which symbolizes the central authority of the whole Church.

⁷ See *Facsimiles of Church Documents*. Papers issued by the Historical Society of the American Church (privately printed). Pp. 149ff.

⁸ See *Journal of the General Convention of 1865*, p. 57.

The Presiding Bishop would, of course, take such action only with the approval of the House of Bishops. This would apply to independent or potentially independent groups of Christians. When it comes to such established bodies as the Old Catholics or the Orthodox, questions of concurrent jurisdiction could be adjusted by the individual bishops concerned, in counsel with their brethren.

In the third place, provision should be made in the Ordinal for something in the nature of supplementary ordination. Ministers who have received other than episcopal ordination should not be expected to begin *de novo* when they transfer their allegiance to the Episcopal Church. As the matter now stands, it is generally understood that they in no sense are repudiating any previous ordination but are accepting an additional commission. Out of courtesy to those concerned, this might well be made clear in the new ordination. Moreover, the Ordinal should afford opportunity for consecrating bishops and ordaining priests for particular spheres of work, parallel but not identical with the usual ministry of the Episcopal Church and without the necessity of the usual pledges of canonical obedience. This principle is already incorporated in our present Canon 11 which was adopted with quite a different object in view.

These are matters for our canonists to deal with and, like all canonical amendments, will require much time and discussion. Meanwhile the issue presses for action. Already some of these fellow Christians have been waiting for several years while their proposals have been under friendly but thus far unproductive consideration. Further delay is both discourteous and perilous. They have approached us on the grounds of our own official representations. Pending the necessary legislation, could not something be done by the application of that very useful doctrine of "economy" which we learn from our Eastern Orthodox brethren?

We may be told that all this is unusual, extraordinary, and perhaps a bit revolutionary. Of course it is, but such adjectives are descriptive of the very world in which we live. A Church regimented to the conditions of thirty years ago is speaking in an obsolete tongue. None should be more conscious of this than we who have been chiefly responsible for initiating a recrudescence of primitive Catholic principles in a modern age. We have called God to witness that His Church has only one passion, namely, to accomplish the will of our Blessed Lord. We have called men to see that historic Christianity may be soundly rooted in the rich experience of the past without being oblivious to the new riches of God's continuous revelation. We have not been so presumptuous as to manufacture an artificial program of Christian unity but we have honestly sought the friendly understanding and coöperation of other Christians in faith that God would open the way. We expected it would be a long, slow process. But the accelerated course of world events is crystallizing conclusions far more rapidly than we had dared to hope. God seems to be taking us at our word. We must not fail Him.

Sectarian Christianity has become an anachronism and is fast becoming a by-word. A united Christendom is the call of the hour. Startling opportunities are upon us to make answer to that call. They are pregnant with still greater possibilities to come. Once let us achieve just a few of these things which are now at hand and, by the grace of God, we may precipitate new developments which might well open a momentous chapter in the progress of Christ's Kingdom. After all, it is only what we have hoped for, longed for, worked for, and prayed for. Now God seems to be giving it to us. What will we do with it?

REJOICING WITH THOSE THAT REJOICE

DR. S. PARKES CADMAN, one of the great preachers of this generation, says: "Just now the people need to be heartened, not by clerical clowns but by cheerful ministers. St. Paul is their exemplar. He laughed at bonds, persecution, and imprisonment. If your preacher inspires you for the work ahead, lightens your load, and makes you merry in the Lord, he is doing the Lord's work when it needs to be done. As a rule, clergymen are good at weeping with those that weep, but not so good at rejoicing with those that rejoice."

—N. C. Christian Advocate.

THE PARIS RUSSIAN ACADEMY

BY THE REV. FRANK GAVIN, TH.D.

PROFESSOR OF CHURCH HISTORY, GENERAL THEOLOGICAL SEMINARY

AGAIN we should be considering the needs of the splendid and courageous group of Russian Orthodox scholars, students, and devotional leaders whose modest institution is of such vast importance to Orthodoxy. They are a fine corps of men. Professors serve for mere pittances. Students live in barracks with the scantiest provision even of necessities: books, food, warmth, and clothing. Men of the quality of Fr. Bulgakoff, Professors Bezabrazoff, Zamkowsky, and Glubokovsky insure for the theological preparation of the seminarians a very rare—and almost unique—provision of intellectual and spiritual fare.

It might be suspected that the disposition of the academy would be reactionary politically. It is emphatically nothing of the sort. The point of view is distinctly modern and progressive. In few educational institutions for teaching theology, if anywhere else, is so much attention directed to the need of building or rebuilding a Christian sociology and economics.

I wish I could convey to the readers of *THE LIVING CHURCH* some of the vivid perceptions a visit to the academy arouses. There is, first of all, the note of happiness, even of hilarity; for adversity and hardships make the Russian Christian extraordinarily cheerful. The reality of the religion and piety is so striking that no one can fail to feel it: in the majestic splendor of the worship, the simple and direct expression of it in ordinary intercourse inside and outside the classrooms; in the rich diversity of personalities (for there's no trace of either the effort or the achievement of a "standard model" outlook, type, or personality). Colorful and vivid individuals, banded together under the impulse of a common passion of effortful loyalty and devotion, have come to re-appreciate their religion and realize varied kinds of new applications and interactions of the ancient faith on a topsy-turvy world. There is no self-consciousness—and no trace of self-pity anywhere. There is rapt devotion, strenuous work, and great merriment.

The students are boarded at the rate of a little more than 30 cents per day. Even in France that does not constitute a margin erring on the side of adequacy! There are not books enough to go around: students are assigned their period for use of a text book—which might be 2 to 4 A.M.

One young priest was sent to a smaller industrial town where many Russians were employed, to found a parish. He had no money—and most of the Russians had long since despaired of religion and the Church. He went to work as a common laborer in the factory—partly as a means of livelihood, and partly by a sanctification of astute shrewdness. For weeks his life was most miserable by taunts, practical jokes of a crude and offensive type, foul speech, and railing. Within a period of six months he had conquered. His people were being reconverted to their faith. He had justified Christianity as the supreme guide in the art of life. Employer and owner did their best to express their appreciation—but: one such life of consecration, of hope-giving vindication of the ideals of Christianity, more than justifies the existence of the Paris Academy.

Is it now to be left to fail of its great purpose because of the lack of even the small means necessary to its frugal and self-denying life? American Churchmen can help—even in their own need and present stress. No where else will a dollar count so greatly. Never was critical need so unadvertised, or the stringency of life so little made known. One man has said that the sustenance of the Paris Academy is very likely the most serious obligation now devolving upon Christians of the West. Every small amount will help, out of all proportion to its dimensions. Nothing will be spent on overhead, advertisement, or publicity. The joy of giving will be its own compensation in the coöperation it bespeaks and achieves in so splendid a task as that being achieved by the Paris Academy.

EDUCATION is the long sought "moral equivalent for war."

—L. P. Jacks.



The Living Church Pulpit

For the Sunday next
before Advent

STIR US UP!

BY THE VERY REV. GERALD G. MOORE
DEAN, ST. LUKE'S PRO-CATHEDRAL, EVANSTON, ILL.

"Stir up, O Lord, we beseech Thee, the wills of Thy faithful people."—COLLECT FOR THE DAY.

EVERY AFTERNOON while I was a cadet at Shattuck School, the bugle would peal out the call to drill. We dropped everything we were doing, went to the armory, buckled on our belts, seized our rifles, and rushed to the parade grounds. Again the bugle sounded "assembly," lines were formed, and drill began.

On this last Sunday of the Christian Year, Mother Church sounds a clarion call: prepare for action! bestir yourselves! Another year is closing, but the Church is ever looking forward. Drop those petty, useless duties that take so much of your time, arouse yourselves from carelessness and indifference. It is "Stir Up Sunday." Today the whole Church must be aroused and made ready. On Sunday next the trumpet sounds the great Advent message. "The Lord is at hand. Awake thou that sleepest."

Stir up! The everyday routine of life tends to settle and harden us, makes us stagnant and drowsy. In the practice of our religion there is the same danger of stagnation; prayers become mechanical, church-going a matter of routine; even our Communions lack vitality. There must come a time of revival to bring new life and zeal. Christ is the great giver of life and power. St. Paul found Him and exclaimed, "I can do all things through Christ who strengtheneth me." There was a dark period in the Middle Ages but suddenly the power of Christ found entrance and the Renaissance began. In the eighteenth century the Church was going through a period of dullness, and the power of Christ found John Wesley, and the whole Church received fresh vitality. A hundred years ago there was another time when the Church was asleep, and Newman, Pusey, and Keble were filled with the power of Christ, and through them the Church once more was filled with life. Today we are going through a time of depression. There is a lack of faith and vision. Men's hearts are failing them for fear. This Advent the Church must sound a new call to faith and stir up the wills of all Christian people to attempt great things for Christ.

"Stir up, O Lord, the wills of Thy faithful people." It is the *will* that matters most in our religion. Stir up our hearts! The heart must be living unto God. Stir up the mind! We must love God with our minds as well as with our hearts, and we must be thinking of and studying God's design. Stir up our conscience! The conscience must be keen and living. But more important than all this is the stirring up of the will that energizes the whole life.

Here is an automobile, new and beautiful, with perfect finish to the body, rich upholstery; but the one thing that really counts is the power of the engine. Without this the car would stand useless in the garage. The will is the engine of the human life. It gives the driving power—perseverance that carries through to the end and never wavers. The one element that seems most feeble in our religion is the will. Heart, mind, conscience, and spirit are easily stirred up, but until a man's will is aroused there is something uncertain about his Christianity. . . .

"Stir up Thy faithful people." Very soon in every parish of the diocese of Chicago a mission will begin. Today is the preparation, a bugle call to stir up our wills that we may become a living force; so that we may be spiritually active and ready to take part in this great Advent Mission. "Great souls have wills, and feeble ones wishes." So runs an ancient Chinese proverb. Today the Church would call us to change mere wishes for the good life into the driving force of a human will wholly dedicated to the will of God.

HEROES OF THE CATHOLIC REVIVAL

By the Rev. DESMOND MORSE-BOYCOTT (English Series) and
the Rev. EDWARD R. HARDY, JR. (American Series)

VI. RICHARD HURRELL FROUDE

YET ANOTHER of the pupils of John Keble became a leader in the Movement, in fact I am not sure one should not call him *the* leader. To the modern Anglo-Catholic, Froude is a singularly attractive figure because he was born out of due time. He belongs to the twentieth century. He was an *enfant terrible*; merry to the verge of flippancy; caustic in criticism of shams; a ruthless controversialist when his antipathies were aroused, and a disconcerting friend when careless thinking was voiced in his presence. His restless spirit was a spur. There was no sitting still with him about, and even when illness and long absences abroad removed his presence he was, like St. Paul, weighty and powerful in letters. Beneath his gaiety and brilliant conversation and rapier-like wit there was a hidden sadness, however, which affected sensitive souls acutely, as if his ardent spirit was ever yearning for that which he could not attain unto.

Froude was not a widely read man—his life was too short for his brilliant reasonings to be tempered by experience and knowledge—but he had the capacity of the journalist to assimilate facts very quickly, and reason from them, if superficially, at any rate sincerely. He wrote poetry of fierce grandeur; was a mathematician, architect, and student, if not of pure theology, of the nature of the Church (for which he had a passionate affection) and the grounds of her authority. For that reason he could never see Rome as anti-Christ, as Newman did at first, or Rome as the whole Truth, as Newman did at last. He saw the weakness of Rome at many points, but also her splendor, and desired the Anglican communion to gain strength by turning to her for the correction of those weaknesses which arose from separation. His views were published after his death in the *Remains*, a book which caused painful crisis.

His hidden life was very beautiful. There was about him "an awful reality of devotion"; and his self-discipline was terrific.

He brought Newman and Keble together. He said at the close of his life: "Do you know the story of the murderer who had done one good thing in his life? Well, if I was ever asked what good deed I have ever done, I should say I had brought Newman and Keble to understand one another."

"No one," says Dean Church, "ever occupied Froude's place in Newman's heart."

The seven years that stretched from his ordination to his death were spent mainly abroad. Although a dashing and daring sportsman, an intrepid sailor and horseman, he knew that he had not long to live, and worked while it was yet day with a noble eagerness to be of use ere the night should come in which no man can work. His companion in the memorable journey which gave the marching song of "Lead, Kindly Light" to the Movement was Newman, its writer. It is idle to speculate what course the Movement would have taken if Froude had lived; but his abhorrence of continental Romanism would probably have kept him from following Newman. He was just a splendid English Catholic, such as may be found today in hundreds of parishes, believing in the Real Presence and venerating the Blessed Virgin Mary, abhorring the crudities of the Reformation, and finding an excellence in the Medieval Church that the undiscerning never see.

THE OSSERVATORE ROMANO in Vatican City on August 19th made known a secret decree of the Soviet government that all houses of prayer in Russia were to be sold save twenty, and this liquidation must be completed by December 31, 1933.

"According to those rules," the *Osservatore Romano* said, "Catholics who live in Russia to the number of more than two million will be able to hire altogether only twenty churches, eight of which will be at the disposition of German Catholics."

"The Bolsheviks have decided to give effect as soon as possible to their diabolical plan, elaborated down to the last detail, for a battle against religion."

A New Reformation

By the Rt. Rev. Thomas Jenkins, D.D.

Bishop of the Missionary District of Nevada

A NEW REFORMATION is due; but this time not in the realm of doctrine and ceremonial.

The word *crisis* has been rung so frequently of late that we are beginning to believe it factual. Because of my belief I say a new Reformation is due. The Church may be at the cross-roads: I do not dogmatize on that. Here, however, is a fact related to the crisis: *There is an abundance of money in the Church to meet all our needs. And there are more workers than we can employ.*

Of course no one will question the fact that our lay people could meet the present needs without any strain. And, after being at large in the Church for a few weeks I am sure of it. Here, then, is the first fracture in our system. *The laity have the money but are indisposed to invest it in the Church's service.*

There must be reasons for this. Obviously they do not believe the service is greatly needed. This, also obviously, must be largely due to the teaching and training they have received. Their Churchmanship is deficient; and they belong to no single party. I have observed both the able-and-unwilling and the willing-and-unable all the way from Nashotah to Cambridge. The fact to stress is that our resources are ample; also that our distribution system has failed. Our business, therefore, ought to be to discover the causes and lay them bare.

Some of them it is to be feared are long-rooted. They may go back to a time when some individuals felt their wisdom to be more understanding than the corporate judgment of the Church. I think I see this sowing now white to harvest. At many points in our practice individualism is ascendant. For instance:

One seldom sees a public baptism today.

The "shall" exhortations are rarely ever read.

The children are seldom if ever "instructed and examined openly in the Church."

Parents and sponsors do not bring their children to the Church for such instructions.

What of the other things young Churchmen "ought to know and believe to their souls' health"?

What of the abstinence and Fast days?

What of unchurchly marriage practices so generally in vogue?

Whoever saw the "Churching" office used?

Why is it that many churches haven't heard a Burial Office said in years?

Why are there so few week-day opportunities for worship?

What do custodians do with the door keys to many churches between Sundays?

Why do so many parochial authorities know so much more and know it so much better than our field and finance experts?

Why are our official teachers so remiss in fulfilling their duties? (See Canon 21 in particular.)

Why are so many clergy so undisciplined as to be rarely willing to follow, and equally rarely willing or able to lead?

Why are some Church officials above reproach in world affairs and allowed to be under reproach in Church affairs?

Why is it that one rarely hears Congress or the peace of the nations prayed for?

One very simple rule would answer all the difficulties implied in my strictures, and it would be a comparatively easy solution. As boys we used to play Follow the Leader, and that is what I mean. The Church is our leader. Solemnly and after long labors she authorizes and establishes her Book of Common Prayer. And it is not to be capriciously used or altered. Seriously and prudently she recasts her machinery and reorganizes her forces. And loyalty doesn't throw "monkey wrenches" into the wheels nor circumvent their operations.

This individualism of which I speak is not clannish; it runs through the whole body.

Clergy are willing where often the laity are weak. And not infrequently the laity wait on their parish clergy, as sometimes the same clergy wait on their bishops for leadership. Like priest, like people. The crisis is due, then, primarily to the teaching the people have had. The clergy are the key to the solution. And the Reformation of which I speak must begin with them.

It goes without saying that we must both teach and lead. The fall campaign I know is too little educational and too feebly engineered. Some have not entered upon it at all. It was last February I saw lying in the office of a substantial parish, which does not pay its apportionment, the untied bundles of campaign literature of the fall before; and in March I visited a parish where the envelopes had not yet been distributed. In parishes that are alive to the urgency of the King's business such things could not happen.

NOW I BELIEVE there is not only more than enough money in the pockets of our people to meet our requirements *but that there is enough actually in the possession of the Church to do the same thing.* It has been given and presented at the altar, but in the distribution it has not reached the place of need in right proportions.

Without doubt I could find, even with my limited acquaintance, a hundred parishes which are spending more on their own overhead than we are spending in the whole district of Nevada. There can be no mistake; I have seen some of their budgets and I know our own. Take a parish with a budget of \$50,000, out of which probably are paid not more than six salaries, of which not more than two carry pensions; not more than three buildings to maintain and insure, and not more than two autos to keep up. Out of a similar sum in Nevada we pay nineteen salaries, own and insure eight and operate and maintain fourteen busy automobiles; and insure and maintain fifty buildings. But suppose one takes \$70,000 and \$80,000 budgets, which are not imaginary; the disparity is even more obvious. I am sure there are parishes which spend as much on music alone as the National Council spends in supplementing the clerical salaries in this district; and most curates, not to speak of choirmasters, receive more than our seasoned priests who have families to support.

I am not complaining that our salaries are what they are, but that on account of reduced appropriation we had to reduce our staff last year. And with us this means leaving faithful, small groups to starve spiritually in their isolation.

Of course if conditions had been understood it would not have been done, for it was grossly unfair to make a flat cut of all salaries paid by the national Church. (And this is what one hears everywhere the subject is mentioned.) For instance, our women workers—and all of them are stationed where living expenses are highest—now receive \$67.50 a month. And in the case of five of them the winters are severe and fuel is costly. In one instance the coal she uses has to be hauled by wagon over a desert road 75 miles from the nearest railway, which brings its cost to more than \$20 a ton.

Not far from where I write these words men and huge machines are frantically battling to save the bodies of a group of people from physical starvation. Shall the people of the Church be less concerned by the spiritual famine which must ensue unless someone comes forward to share our reduced income? It is not that Nevada is giving less herself. She is giving more than for many years. In three years the people have doubled their giving for local support and overpaid their national apportionment each year.

(Continued on page 78)

AN HISTORIC PARISH AND ITS HISTORIC PARISHIONERS

BY THE REV. W. HAROLD WEIGLE

RECTOR OF ST. PAUL'S, EASTCHESTER, MOUNT VERNON, N. Y.

SHORTLY AFTER MIDNIGHT, Standard time, when the Associated Press flashed from Palo Alto, "Hoover Concedes Defeat," the old bell in historic St. Paul's Church, Eastchester, Mount Vernon, N. Y., was rung, notifying the parishioners that its most distinguished descendant, the Honorable Franklin Delano Roosevelt, had been elected to the Presidency of the United States.

The President is a descendant of James N. (Jacobus) Roosevelt, who was a pew-holder and vestryman in St. Paul's as early as 1787. James N. Roosevelt purchased pew No. 11, purchase price being 16 shillings.

Modest and unassuming as St. Paul's has been during its long history since 1665, many men prominent in the affairs of the Nation have been associated with it.

In the immediate days following the Revolution, when St. Paul's Church was the largest building in Eastchester, Aaron Burr, who lost the election to the Presidency by a single electoral vote, to his opponent, Joseph Jefferson, was a practising lawyer in the Court, which met on week days in historic St. Paul's Church.

When John Quincy Adams was President, and the yellow fever raged in Philadelphia, his son in law (Col. W. S. Smith) who lived within a stone's throw of historic St. Paul's, opened his home to the President and his family, and it thus became the White House of the Nation for a period of more than three months. It was during this time that George Washington Adams, the son of the President and Mrs. John Quincy Adams, was drowned in the Eastchester Creek, his body being discovered by the senior warden and later brought to the church and placed in one of the vaults of St. Paul's churchyard. President John Quincy Adams and his family worshipped in St. Paul's during his sojourn in Eastchester. Mrs. Adams gave a set of Communion silver to the church.

In 1931, the President-elect was the guest of honor at the first Descendants' Day celebration, which was inaugurated as an annual event in this parish, and the Governor addressed a gathering of 7,500 people. Those who were present on that occasion will remember how forcefully the Governor spoke about the necessity of preserving this historic shrine. In addressing the throng on the village green, he said:

"I am happy to come here in a dual, if not a triple, capacity; first, I bring the greetings of the people of all New York to this historic parish; second, I come as senior warden of St. James' parish, of which this is the older sister; finally, I come by virtue of descent. In honoring this place, we are not simply honoring the Township of Eastchester, or Westchester County, or New York State, but the whole country. In my travels throughout the United States I find that there are descendants of the original founders of this mother parish in every state in the Union. The roots of this parish have sunk deeply into every state in the Union, and it is my sincere hope that this shrine will become more and more the embodiment of the principle upon which this country was founded. I also hope that as the years go on, St. Paul's will be recognized throughout the Union as a symbol of the spirit which made this Nation what it is today, not just to those in charge of the parish, but to those of all faiths and creeds—something that will lead us all to be better Americans."

Curtis B. Dall, son in law of the President-elect, is the junior warden of the present vestry of historic St. Paul's.

Among the earliest trustees of St. Paul's were Philip Pell, Benjamin Drake, Thomas Bartow, Isaac Ward, Philip Pell, Jr., Lancaster Underhill, Nehemiah Marshall, and Lewis Guion. The box pews were sold for the first time in 1787 and the following names were attached to the name plates: Philip Rhinelander, Benjamin Morgan, Daniel Townsend, Alexander Fowler, Gilbert Valentine, Moses Fowler, William Fowler, James W. Roosevelt, Moses Hunt, Theodosius Bartow, Anthony Bartow, Jr.,

Israel Honeywell, William Pindner, Daniel Williams, William Crawford, Jr., James Morgan, Charles Guion, Samuel Webb.

During the historic celebrations which this church has had these past three years, many descendants of these original families have been present. The church was used as a hospital during the Revolutionary War. Following the Revolution, the church served as a court house for the township of Eastchester.

The rector, the Rev. W. Harold Weigle, has been rector of the parish since 1929. He has been devoting a great deal of his time toward interesting the American people in the restoration of this priceless landmark. The plans are to restore the original box pews.

A NEW REFORMATION

(Continued from page 77)

Our distribution system breaks down at still another point. It is not only a better system for placing the clergy but a *more equitable one for paying them that calls for attention*. Nevada's appropriation was reduced by the National Council this year by about \$4,000. Now there are some clergy who could out of their own salary and without strain or self-denial absorb half, and some all, of that amount. Our paying method is certainly not an equitable, much less a brotherly, distribution of the Church's income. Ye are my brethren—we are fellow laborers. The strong are to help bear the burdens of the weak. Those are still binding duties and inviting privileges. If my \$8,000 rector friend of St. Somebody's parish were to just take up our \$4,000 slack, he would still have considerably more than any of our clergy now receive and \$1,500 per annum more than my family had to do with when seven were in school, and three of them in college.

I have today heard from the lips of a diocesan bishop a disheartening story. The parishes of his diocese which took the least interest in the Whitsunday Offering were those most able; and the clergy who now resist a reduction in salary are those receiving the most.

Can it be, as someone has suggested, that the past decade of inflated prosperity and increased clerical salaries has given us a money-mindedness which is not good for the work to which we solemnly dedicated our lives at our ordination? Can it be that some of us may have forgotten the binding words said by ourselves on bended knees at our Institution to be shepherds of the flock: "To Thee and to Thy service I devote myself, body, soul and spirit, with all their powers and faculties"—or may have failed to recognize their deep and long implications of loyalty to our over-shepherds—and above all to the Great Shepherd, Christ and His Church?

If my belief as here set forth is grounded on fact, then the need of a new Reformation in the sphere of equity, not to say of fraternity, is due and should not long be delayed.

BROOK AND RIVER

THIRTY little maidens in cottage Number Two;
Thirty little mysteries—with these I have to do.
They see the same stars shining, they hear the same
winds blow,

*They live beneath the selfsame roof, the same instruction know.
Yet who can guess the pictures that swim beneath their curls,
And who can sound the dreamings of thirty little girls?
And who can say, this seed, or that, will blossom in the heart,
When thirty thousand forebears in their destinies have part,
And thirty thousand progeny (from these they may inherit)
With kinder hands may backward reach to lift the reaching spirit?*

*Thirty little mysteries, would that I could bring,
Wise as magi, largess for each tender bourgeoning.
Awed, I bow my head, fearing to blunder with them
While thirty little hearts dance to life's strange rhythm.*

CHARLOTTE YOUNG.

The Orphanage,
Oxford, N. C.

THE RUSSIAN CHURCH AND "LAPSED" PRIESTS

By CANON W. A. WIGRAM

IF THERE BE A PAPER in the world, the editor of which has occasion to walk warily, lest his gazette and himself should come to an unpleasant end together, that is a Church paper in modern Soviet Russia. Not even a newspaper in Fascist Italy has greater need to look to its steps. Nevertheless, a Church paper, known as the *Journal*, is permitted to the Acting Patriarch Sergius of Moscow, that by it he may communicate his directions to those who voluntarily put themselves under his spiritual rule, and it is as significant as it is interesting to see that the first rulings that have to be given are those which are to govern the action of bishops towards priests who have "lapsed," if we may use the third century term that is so appropriate to times which have once more become those of persecution. There are now in Russia, it would seem, many priests who have either renounced their office, or their religion, or both, in the pressure of materialist persecution, and who now wish to return to take up the duties of their calling. It is as interesting historically as it is spiritually to see the third century brought back again in this twentieth century, and to see how the Church, without conscious imitation of the rules laid down by, e.g., St. Cyprian of Carthage, finds itself following his principles in like circumstances.

Naturally these *lapsi*, (for we may well use the appropriate ancient term for them) fall into two classes, as was the case in the third century. First, there are those who, from fear, or from government pressure, or from the force of public opinion, have simply ceased to act as priests and have taken up a merely lay status. Second, there are those who have gone further, and have openly abjured both their office and their faith, and have signed a declaration to that effect. These declarations show, by the stereotyped pattern to which they generally adhere, that they have been issued by some one authority. They usually run much as follows: "I, A. B., having served for X years as a priest (or perhaps deacon) do now recognize that religion is the opium of the people and renounce my status as priest, wishing to consecrate my life to the real good of the people."

Sometimes, there are additional expressions that we need not repeat. Students of Cyprian's life will see at once that the two classes correspond roughly to the *Thurificati* and the *Libellatici* of third century Carthage, to men, that is, who have absolutely apostatized, and men who have sheltered themselves by some subterfuge to which the authorities were willing enough to lend their collusion. It is equally true that now as then, every case is really an individual one and ought to be judged as such.

Broadly, by the Patriarch's rulings, where there has been no open abjuration, the Bishop is entitled to use his discretion, and may inflict a punishment that may be anything from the merest admonition up to reduction to lay status. Where there has been open abjuration, particularly if it has been accustomed, as has sometimes been the case, by gratuitous blasphemy of both faith and God, the penitent may be restored to lay communion, but cannot be permitted to act as priest. In every case, a priest who has "remounted his priesthood" must not act again upon his own authority, but must put his case to the Church, as represented by the bishop, and abide by his ruling. It will be seen that this falls in exactly with the Orthodox conception of ordination as not so much a rite or sacrament conferring "character"—though, of course, they regard it as a sacrament—but as a right, conferred by the Church, to act in her name and use her powers, a right forfeited by, e.g., apostasy. The thought "once a priest, always a priest," which enables a Romanist to envisage a renegade priest as still able to celebrate a Black Mass, would be foreign to an Orthodox-trained mind.

There is, naturally, appeal from the judgment of a bishop to that of the patriarch, allowed to any priest who thinks that he has had less than justice.

There is at least one bishop who thinks that the rulings put out by the patriarch err on the side of mildness, as is always the

case in restoring order after a time of persecution. Cyprian had to face this difficulty, and we hope that this will not lead to another Novatian schism.

The fact that rules like this should be necessary, in a land that is still under such a rule as that of the Soviet, shows how ineradicable is the religious instinct of the Slav type of man.

It is known that, by Orthodox rule, confession before Communion is obligatory, but during the troubles the practice of "general confession" and absolution, something like Anglican fashion, has grown up, and the patriarch has to deal with the position thus created. He rules that the practice has been adopted far too lightly, and though he does not altogether forbid it, it can only be allowed in special cases, where there is an experienced priest in charge, and after a careful preparation involving retreat, devotion, and fasting. Even so, though the confession may be general, the Prayer of Absolution is to be said over each penitent individually.

The "Living Church" or Church of the Renovators, which grew up in the early days of the troubles, still exists in Russia, though it has ceased, we believe, to have any real religious importance. Having been treated with favor by the Soviet authorities at first, however, it still retains possession of a good many churches, and sometimes of the only church that is licensed for use in any place. In such cases as these, it is permitted to the Orthodox to share a church with these separated folk, though in that case the Orthodox must erect a temporary altar for their own use, and not approach the Holy Table of those who are in schism.

All the East over, the calendar and the question of calendar reform is a barbed one, and in Russia it is complicated by the fact that the Soviet government has adopted, as of course, the conclusions of modern science, and so follows the western calendar. For convenience's sake, if for no other reason, the Church in her borders has adopted the same rule. This, however, has at once caused a difficulty with the various Churches of the emigration, which cling in this point as in so many others, to the faith for which they feel that they are suffering, and declare that any departure from the custom of the fathers is itself equivalent to apostasy. Further, in the Orthodox Church calendars as these are published in Russia, it is necessary to recognize the national solemnities, and these are pronouncedly republican and communistic. Hence in the calendar, orthodox saints sometimes find themselves appearing in unexpected company. We cannot say, at the moment, exactly what holy men of old are honored on say, January 22d, March 12th and 18th, May 1st, and November 7th, but those days are also declared as the public holidays in honor of Lenin, of the Fall of Autocracy, of the Paris Commune, of "International Labor," and "the Day of the Proletarian revolution." Hence the saints of those days find themselves in strange society! It is true that the connection has this advantage, that those days being public holidays it is possible to go to church. Still, though the connection would not perhaps appear very serious to an American, it is a great grief of mind to a Russian. Yet, the mere fact that this journal has been permitted to appear may be itself an omen of the coming of better days for the Martyr Church of all Russia.

CHURCHMEN IN THE WHITE HOUSE

WHEN FRANKLIN D. ROOSEVELT takes the oath of office as President of the United States next March, he will be the ninth Episcopalian to hold that office. The other Churchmen who have been Presidents were Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce, and Arthur. No other religious body can number so many chief executives among its membership. There have been six Presbyterians, four Unitarians, three Methodists, two Dutch Reformed, and one each of the following: Quaker, Baptist, Disciple, Congregationalist.

Incidentally, Mr. Roosevelt will also be the fourth Harvard graduate to become President. Princeton and William and Mary have each had two graduates in the White House, but no other college or university has had more than one. Kenyon, one of our own Church colleges, was the alma mater of President Hayes, who, however, was not a Churchman.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

IN RESPONSE to several requests as to how small groups of women who must largely rely upon themselves for spiritual growth, because of no resident priest, and who wish to meet together with a realization of the power of prayer always, and especially at this important time of the **Suggestive Plans for Intercessions** Church year when the Every Member Canvass is uppermost in all our minds and the responsibility of every communicant looms large; I am suggesting two plans, each of which might be carried out even in a very small group and which must be adapted to local conditions.

The first has been provided by Mrs. C. Herbert Gale of New York. It is for an individual intercessor and will take, approximately, half an hour of her time. It can, of course, be repeated by many intercessors according to the number of hours given to intercession.

1. Kneel and pray the Holy Spirit for Quiet and the realization of His Presence.

Let us first confess our sins and ask God to forgive us before we dare to pray for others and for the great causes in the Church, using the General Confession (Prayer Book, page 75).

2. Read the *Veni Creator Spiritus* (Prayer Book, page 541).

3. Say the Lord's Prayer.

4. Pray for Purification (Prayer Book, page 67).

5. Pray for the Church (Prayer Book, page 74).

6. Meditate on each petition.

7. Pray for fellow parishioners (Prayer Book, page 557-558).

In all intercessions name on your lips those for whom you pray.

8. Pray for Social Righteousness (Prayer Book, page 44).

9. Sit and read the Gospel: St. Matthew 9:9 (Prayer Book, page 251).

Consider that Jesus called a none too respectable man.

The call was accepted.

The acceptance demanded witness.

Witness led to the great saying, "They that be whole need no physician but they that are sick."

Consider that the morally and spiritually dissatisfied are the ones that come to Jesus.

The self-satisfied want nothing, so Jesus can do nothing.

But us sinners He calls to repentance today.

11. Make a Thanksgiving (Prayer Book, page 33).

12. Make a resolve—to help someone: to witness to Jesus: to serve: to make a well-prepared Communion.

"O Holy Jesus, Most Merciful Redeemer, Friend and Brother, may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly day by day."

Go WITH GOD

Our second plan is one of directed intercession. The group being assembled and a leader chosen, she shall say:

The Lord be with you
And with thy spirit

Let us pray for the Church (Prayer Book, page 37).

Unity of God's people (Prayer Book, page 37).

Spirit of Prayer (Prayer Book, page 571).

Guidance, (Prayer Book, page 572).

Then will follow a time of silent prayer, leaving three minutes for each petition. Topics for intercession are inexhaustible and might embrace the diocese; the mission, minister, and officials; the family; the consecration of love; friendship; fellowship; happiness; trouble; time; social life; intellect; service; missionaries, known and unknown; those who carry heavy burdens today; open minds; and for the outpouring of the Holy Spirit. The leader will preface each petition by saying: "Let us pray for....." The prayer for Missions (Prayer Book, page 38), with any other prayers the leader selects, would close this quiet time of directed intercession.

THE PLEDGE of the Girls' Friendly Society of \$2,000 for St. Augustine's parish house, Kohala, Hawaii, has been oversubscribed and now this enthusiastic band of missionary workers turn their attention to China where they will help to build the convalescent home for women and girls **Accomplishment** at the House of the Merciful Saviour, Wuchang. Mother Ursula of the Sisterhood having charge of the House of the Merciful Saviour is now in this country and is telling groups about the work done there. I know she is happy, and so is Bishop Roots, that the G. F. S. is to help make possible this much-needed addition.

HOLYROOD CHURCH, New York City, has the unique distinction of having three chapters of the Daughters of the King. The Stuart Crockett Memorial Chapter, with Mrs. Lydia Howe Spry, directress; St. Agnes' Chapter, Miss Grace E. Baker, directress; and a junior chapter which **"Magnanimititer Crucem Sustine"** Mrs. Charles Andruss directs. The record of achievement of these groups whose object is the spread of Christ's Kingdom among women and the strengthening of parish life through prayer and service, is a very notable one. Bible classes, prayer circles, visits to the sick and shut-in, the making of vestments and linens, the care of the altar, together with Christian social service work are among the many things recorded.

FOR THE SECOND YEAR the School of Religion at the University of Washington, under the auspices of the Campus Christian Council, has arranged a splendid schedule of courses for the fall and winter. The Rev. Herbert H. Gowen, D.D., professor of Oriental Studies, will lecture on the History of the Christian Church.

This will be a study of the beginning and spread of the Christian Church up to modern times. Rabbi Samuel Koch will take the Prophets of the Old Testament, a study of the Old Testament Prophets, and the value of their message today. The Rev. Elmer A. Fridell, D.D., will discourse on the Social Teachings of Jesus. These will concern wealth, war, marriage, etc., and their application to modern life, and the Rev. Chester H. Loucks will conduct a seminar in Current Religious Plays and Novels. The Campus Christian Council is the co-operative agency of the religious groups at the university whose purpose is to promote Christian interests and ideals. Our Church, through its student secretary, takes an active part in the work of this council.

THE FOLLOWING POINTS are approved by the League of Nations and are promulgated by the Save the Children International Union.

1. The child must be given the means requisite for its normal development, both materially and spiritually.
2. The child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succored.
3. The child must be the first to receive relief in times of distress.
4. The child must be put in a position to earn a livelihood and must be protected against every form of exploitation.
5. The child must be brought up in the consciousness that its talents must be devoted to the service of its fellow men.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MODERN WORSHIP AND THE PSALTER. By E. B. Cross. New York: Macmillan, 1932. Pp. x, 257. \$2.00.

THIS METHOD for using the psalms which the writer suggests could only be tested by practical experiment; personally the reviewer is left with an increased sense of gratitude that the Church's use is already prescribed for him and that he has not to launch upon such experimentation. The subjective element is large. Only forty-three psalms are included, though others "in part are acceptable" (p. 27); some are "unfit for modern use by reason of their vindictive spirit, or their lugubrious wailings" (p. 102). Some express a "militaristic note which is of questionable worth in modern worship" (p. 28), for "Christianity is meekness, gentleness, peace" (p. 29); this is, of course, true, yet the Founder of Christianity could speak of one aspect of His work as the bringing of a sword. Psalm 60 "pictures the deity coming up to the help of his people with all the verve and swagger of a top sergeant. The deity of this psalm is the 'buddy' God." The view, becoming more and more general, that the psalms have a history of many centuries and are by no means of purely post-exilic origin is accepted, but to pick and choose among them as the writer suggests is to lose entirely the development of conceptions which they show. The renderings given may be excellent paraphrases, but are in no sense translations.

F. H. H.

PIETY VERSUS MORALISM. By Joseph Haroutunian. New York: Henry Holt and Co. \$3.

IF THE CONTROVERSIAL DEBATES which Mr. Haroutunian quotes so freely in his new book *Piety Versus Moralism* are indeed typical of the mental struggles through which New England Calvinism passed, it is small wonder that true Edwardian Calvinism has so largely disappeared from the current religious picture. The really sad part of the story is that, in the passing, so much of the best was lost and, as the author puts it: "the faith of the fathers (was) ruined by the faith of their children." What remained was irrational revivalism or very rational moralism produced by the failure of generation after generation of would-be devout Calvinists to grasp Edwards' conception of God's majesty and man's duty of "holy love."

It must be admitted, however, that the details of the death and burial of the true Calvinistic piety of New England make rather unprofitable and difficult reading; and, except as a warning against barren controversialism, the account will prove of little interest to those not specially devoted to the history of a theology now practically forgotten.

W. F. L.

"THE MINISTER, THE METHOD AND THE MESSAGE." Suggestions on Preaching by Harold Adye Prichard, M.A. (Oxon.), D.D. New York: Scribner's Sons. 1932. Pp., including Index, 303. \$2.50.

CANON PRICHARD has given us much fine material in the first two parts of this readable book. He is rightly convinced of the great and growing importance of preaching. He strongly stresses the fact that the preacher must have experience with people, and with God, in order to wing his message. In the pages about God, however, he minimizes far too much the

power of petitioning prayer, and the duty and influence of intercession. In the chapter on books he gives excellent counsel about the wide range of reading needed by him who would preach. The best part of the volume, which is as helpful as it is unique, is in the chapter on Method, where the author quotes from several of the ablest preachers of today, who give with detail their own methods of sermon preparation. Among these clergy are Dr. Bernard Iddings Bell, Bishop George Craig Stewart (to whom he pays a remarkable and merited tribute), Dr. Joseph Fort Newton, and the late Dr. Robert Norwood. One serious omission from his description of various types of important sermons is that he has said nothing about those which picture the great missionary field and the wonderful work being done therein. These are radically different from other sermons, for in them the anecdotes are the theme, whereas everywhere else they but illustrate the theme.

The weakest feature of the book (and it is very weak) is its closing chapters on The Message. Instead of a glowing description of the Catholic faith in our God and Saviour—the faith of the Bible, the martyrs, the saints, and the real scholars—the author writes a bewildering jumble of Arianesque denials of our Lord's deity, shot through here and there with glints of the old Gnostic and Nestorian speculations, as the only Gospel for today. There is much that is commendable in the earlier pages of his book. It is a pity that it ends in pathos.

A "good song in the air" ends with a squawk, which is as disappointing as it is entirely unnecessary.

JOHN HENRY HOPKINS.

IN 1927 the Rev. Dr. W. A. R. Goodwin, the rector of the historic Bruton parish, at Williamsburg, Va., conceived the idea of restoring the capitol, the governor's palace, the Wren building of the college, and other historic buildings. John D. Rockefeller, Jr., having become interested, work has proceeded upon this unparalleled project. When the larger buildings are completed, Williamsburg will have to solve the many complex problems coincident with the influx of numberless visitors. In the future the city will be in a unique sense a cultural center of the United States, bringing to the coming generations the reality of colonial America, and now Dr. Luther Gulick, director of the Institute of Public Administration in New York City, and a representative staff, are responsible for a survey of this unique and highly interesting city. Instead of the usual formal report, they present an interesting study *Modern Government in a Colonial City* with an historical introduction by Governor John G. Pollard, who, prior to assuming the office of Governor of Virginia, was Mayor of Williamsburg. A useful topographical map of the section gives it added value (New York: Jonathan Cape and Harrison Smith. Price \$3.00). The restoration of Williamsburg to its pristine beauty of colonial days has made advisable the establishment of an improved local government. This survey of the organization and finances of the city is designed to serve as a guide to that end, but it is of pertinence and value to other small American cities, and there lies the advantage of printing it in this readable form. The historical references to Bruton and other Virginia parishes enhances the interest of the book to Churchmen.

C. R. W.

NEWS OF THE CHURCH

Congregationalist Is Called to Cleveland

Dr. Chester B. Emerson Accepts Post at Trinity Cathedral; to Become Dean After Ordination

CLEVELAND—The Rev. Chester Burge Emerson, D.D., prominent Congregational clergyman and pastor of the North Woodward Church, Detroit, has accepted a call to become resident canon and, eventually, dean of Trinity Cathedral here. Dr. Emerson was confirmed on November 5th by Bishop Page in Detroit, and was received as a candidate for holy orders in the diocese of Michigan. Until his ordination he will be licensed as a lay reader and authorized to minister in that capacity and to preach at the Cathedral.

Trinity Cathedral has been without a dean since November, 1931, when the Very Rev. Francis S. White, D.D., resigned to become rector of St. Andrew's Church, Tampa, Fla. The rules of the Cathedral provide that a dean be nominated to the chapter and executive committee by the Bishop. It is understood that a number of such recommendations were rejected for various reasons. Although not included in the original nominations Bishop Rogers intimated that Dr. Chester B. Emerson of the North Woodward Congregational Church, Detroit, had for some time been desirous of entering the Episcopal Church. After hearing Dr. Emerson the executive committee unanimously asked the Bishop to nominate him.

As Dr. Emerson is not in episcopal orders, it was impossible to elect him at once as dean of the Cathedral. It was therefore arranged that Bishop Rogers should become acting dean and Dr. Emerson appointed a lay reader, with title of canon in residence, a position that may, under Cathedral statutes, be held by a layman. It will be necessary for Dr. Emerson to remain a candidate for a minimum of six months before being ordained to the diaconate, and serve as deacon for another six months before he can be advanced to the priesthood and become dean.

Dr. Emerson has tendered his resignation as pastor of the Detroit church, the congregation of which will meet November 22d to act formally upon it. He expects to take up his work in Cleveland by January 1st.

WAS CLASSMATE OF BISHOP ROGERS

A classmate of Bishop Rogers at Union Theological Seminary when both men were students there, Dr. Emerson has attained a position of great prominence in the Congregational Church. He is a native of Massachusetts, having been born in Haverhill July 28, 1882, the son of John A. and Abbie Jane Emerson. He was graduated from Bowdoin College in 1904 and from Union



Photo by J. W. Hughes.

DR. CHESTER B. EMERSON

Seminary in 1909, receiving his doctorate in divinity from the former in 1919. He is unmarried. Ordained in the Congregational ministry in 1909, he served for four years as pastor of the first parish, Saco, Me., and in 1913 entered upon the pastorate of North Woodward Church, Detroit. During his ministry in this church, it has become the largest Congregational group in the country, outside of New York City, and is one of the largest of any religious body in Detroit.

Dr. Emerson has been a prominent figure in his denomination. He is chairman of the executive board of the Michigan Congregational Conference, a corporate member of the American Board of Foreign Missions, a member of the executive committee of the state board of Congregational Churches, and president of the board of trustees of the Michigan Conference since 1919. He was moderator of the state conference in 1925 and is a member of the executive committee on missions of the national council of Congregational Churches. Last year he was president of the Detroit Pastors' Union and he is now president of the Detroit Council of Churches.

ACTIVE IN CIVIC AFFAIRS

Dr. Emerson has taken an active part in civic and cultural affairs as well as in the religious field. He is a member of the Founders Society of the Art Museum of Detroit and a member of the board of directors of the Detroit Symphony Orchestra. He was a trustee of the Civic Theater.

Dr. Emerson served under the Y. M. C. A. in France from 1917-18; was chaplain of General Hospital No. 36. He is an overseer of Bowdoin College, a member of the board of directors of Union Theological Seminary, a trustee of Hampton Institute and Olivet College, and a member of Alpha Delta Phi fraternity.

He is a member of virtually all the Masonic bodies in Detroit and last September

Cuba Windstorm Destroys Churches

Missionaries Generally Safe but Some Rendered Homeless—New Church at Camagüey Unharmed

NEW YORK—Churches at La Gloria, Céspedes, and Ceballos, in Cuba, have been demolished by the hurricane of November 10th, but missionaries generally are safe, according to information received by the Department of Foreign Missions.

A cable received November 12th from Bishop Hulse of Cuba reports the town of La Gloria destroyed, with Holy Trinity Church and rectory demolished. The missionary, the Rev. Frank S. Persons, and his family are safe. In Morón, the rectory was seriously damaged. The Bishop has received no word from Nuevitas. These towns are all on the northern coast, connected by a railroad.

The church and rectory in Céspedes were destroyed. The Rev. Salvador Berenguer and family were not injured. The majority of the houses in Ciego de Avila, Florida, and Ceballos have been destroyed. The Episcopal Church has work in all of these places but a church building only in Ceballos. These last-named cities are all on the main railroad line going through the center of the island and connecting Havana and Santiago.

At Camagüey, missionaries are safe and the new church is unharmed, according to a report to the Foreign Missions Department by the Ven. J. H. Townsend, archdeacon of the province of Camagüey. In other parts of the province several small churches were destroyed, but an estimate of the damage is not yet possible.

The new St. Paul's Church in the city of Camagüey was built by the New York diocesan Woman's Auxiliary as part of the advance work of the last triennium. It was consecrated only last spring. The province is in the central part of the island, and has a population of about 250,000. The Episcopal Church has work at twenty or more missions or preaching stations in the province, ministering chiefly through Cuban clergy and lay readers to Cubans, Americans, and West Indians. Practically every mission has two congregations, English-speaking and Spanish-speaking, and a number have three. New missions are started whenever funds permit, and usually they are in towns where no church of any kind is working.

at Indianapolis was awarded the highest honor in Masonry when he was made an honorary member of the thirty-third degree.

In the Detroit Scottish Rite he recently was elected orator of Mount Olivet Chapter of Rose Croix, Valley of Detroit.

Laymen Seek Change In Missions Policy

Commission's Report Indicates Complete Revision of Present Scheme Vital to Future Success in Orient

NEW YORK—"The critical point of the entire missionary enterprise," the proper selection of personnel, is dealt with in the twentieth instalment of the report of the appraisal commission of the Laymen's Foreign Missions Inquiry. The commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out, and that those appointed should have the benefit of a carefully planned training for their work. It feels that institutions should be established by the coöperative action of the mission boards for the special preparation of candidates for service in the respective mission fields.

The problems attendant upon the transition of foreign missions from temporary to permanent functions is dealt with in the twenty-first instalment of the report. "The development of true religion has become a matter of conscious and public concern in all civilized countries," says the commission, "and in this development there is an earnest desire to hear the voice of Christianity." The report continues: "We conceive a change in the conception of the foreign mission, in which functions and methods appropriate in earlier days shall gradually give place to permanent functions and methods." In the coming era it will be natural to maintain in foreign lands a relatively few highly equipped persons, acceptable to those lands as representing the Christian way of thought and life, holding themselves ready to give advice and counsel whether to the local church or to other leaders of religion and thought.

CONTROL OF MISSIONS BY NATIVE LEADERS

The twenty-second instalment deals with the importance of intelligent planning for the transfer of the control of foreign missions in the Far East to the hands of local nationals. To avoid friction and bad situations in the process of devolution the commission has laid down a few general propositions which it feels may safely be followed:

1. Devolution should be real, not nominal. There have been cases in which missionaries have adopted measures which nominally transferred authority and responsibility to nationals, but which in reality has no such effect.

2. In anticipation of devolution nationals should be trained by participation for the assumption of responsibility.

3. Probably the best way to accomplish devolution is not by the "handing over" from time to time of one project or institution after another, but by a gradual coalescence of the missionary and national elements in the control of all the activities of a mission, and the subsequent gradual withdrawal of the missionary participants.

CO-ORDINATION OF ALL CHURCHES PROPOSED

The twenty-third and concluding instalment of the report of the appraisal commission sets forth proposals for the coöordination of American Protestant Christian missions effort. The commission reports that the spirit of unity and coöperation is far more active in the field than at home, and that progress toward union on the field has been retarded by the lack of centralization at the base. Believing that the time has come for a plan of administrative unity on a comprehensive scale, the commission proposes a single administrative unit for the foreign Christian enterprise in place of the complex, costly, and duplicative machinery the existence of which is encumbering the great work that Christian good-will is trying to do. It outlines a general course as follows:

1. Denominations willing to coöperate should participate in the organization of a council for the administrative direction of missionary effort in all fields.

2. The functions of the council should include the formulation of general policies for their representatives on mission fields, the appointment of executive officers, field directors, and, by confirmation, of all field personnel.

Among the advantages which the commission believes ought to result are:

- "(1) A new view of the functions and responsibilities of the Christian Church: a call to wider allegiances, and a rebuke to unchristian divisiveness.

- "(2) An administrative basis, simple, adaptable, and economical.

- "(3) Centralized disbursement, accounting, and audit of funds.

- "(4) A body of creative leaders raised above the level of denominationalism.

- "(5) Experimentation under expert guidance.

- "(6) A united and coöordinated front on the foreign fields."

This final instalment concludes as follows:

"We trust that the churches at home will realize that the situation is far too serious to permit further drifting along in disunion; and that they will take prompt and vigorous measures to bring about such a realignment of forces as will evoke creative missionary statesmanship at home and abroad, command the enthusiasm of the finest and most adventurous type of Christian young men and women, and open the way for a more fruitful expression of good will, as followers of Jesus, toward the people of other lands."

The entire report is to be submitted November 18 to a meeting at the Hotel Roosevelt, New York, of some three hundred officials and members of mission boards. At about the same time it will be published in book form with the title *Rethinking Missions*.

NEWS IN BRIEF

ALABAMA—Three memorials presented to St. Peter's Church, Talladega, by Mr. and Mrs. J. C. Comfort of Wilmette, Ill., in memory of the late Rev. E. G. Hunter and Mrs. Hunter, were blessed on a recent Sunday. The memorials consist of a brass processional cross, a brass altar desk, and two brass altar vases. Mrs. Comfort is a niece of Mr. Hunter, who was rector of St. Peter's for fifteen years.

National Council Asks 1932 Quota Payment

Lewis B. Franklin, Treasurer, Warns That No Deficit Must Exist on Current Pledges

NEW YORK—On the eve of the every member canvass to raise funds for the support of the Church during 1933, Lewis B. Franklin, treasurer of the National Council, issued the following warning with reference to payments on the quotas for the present year:

"The situation with regard to the collections to November 1st on the quotas allotted to the dioceses is indeed serious. With only two months remaining in the fiscal year the dioceses have remitted to the National Council only 53 per cent of the total they notified the Council to expect and there is a balance still due of \$1,014,850.

"Up to the year 1931 the dioceses had paid to the National Council an average of 99 per cent of the amounts they notified the Council to expect on their quotas. In 1931 the payment was only 91 per cent of expectations with a total shortage of \$231,099, and the Council was in consequence faced with a deficit of \$252,855 only avoided by the use of undesignated legacies heretofore used for new buildings or other permanent objectives. This year legacies are an uncertain asset.

"Through large reductions in appropriations and the fine response of the Church to the 1932 deficiency fund appeal the budget for 1932 has been balanced *but only balanced if the dioceses pay what they have told the Council to expect*. Our whole system of the balanced budget depends upon the fulfillment of the expectations from the dioceses. A deficit must be avoided.

"Only twelve dioceses and districts out of ninety-nine have sent in the full proportion of their expectations, even after allowing one full month for collection and remittance. The receipts to date are \$355,234 below what they were last year, exclusive of the amounts received for the 1932 Deficiency Fund.

"It seems evident that some dioceses have been using most of the receipts to date in payment of their own diocesan expenses. Such a plan places the full burden of any shrinkage in the payment of pledges upon the National Council instead of a proportionate sharing in such shrinkage by the dioceses. Under the partnership plan now in effect the National Council is dependent upon the several dioceses for the collection of the missionary gifts of the people and relies upon the dioceses to divide all sums received between the diocese and the National Council on the basis of their proportionate share in the objective placed before the people.

"The Church is showing a fine spirit in preparation for the every member canvass. Let the same spirit of determination and sacrifice lead us to make good on our pledges for 1932 and provide the National Council with the money we have authorized them to spend in the support of our missionary work.

"Gird up your loins!"

FIVE YOUNG MEN have been preparing for the ministry in Haiti, at the seminary in Port au Prince. A sixth, from the Dominican Republic, has recently joined them.

Rector of Stiffkey Deposed by Bishop

Though Found Guilty of Several Charges, Mr. Davidson to Appeal to Archbishop

BY GEORGE PARSONS

LONDON, Oct. 28.—Sentence of deprivation was pronounced on October 21st by the Bishop of Norwich on the Rev. Harold Francis Davidson, rector of Stiffkey, Norfolk, who was found guilty by the chancellor of the Norfolk diocese on a number of charges brought by the Bishop against his moral character.

The Bishop of Norwich presided at the sitting of the Consistory Court, which was held in the Beauchamp Chapel of the Cathedral, where the sentence of deprivation was pronounced. Afterwards a service of deposition was held, the Bishop pronouncing from the high altar the sentence declaring Mr. Davidson removed and degraded from the offices of priest and deacon.

Mr. Davidson has availed himself of the section in the Clergy Discipline Act of 1892, which permits an appeal against such deposition to the Archbishop of the province.

ARCHBISHOP OF CANTERBURY CELEBRATES BIRTHDAY

Churchmen and Christians in general will unite in sincere good wishes and congratulations to the Archbishop of Canterbury on his 68th birthday, which occurs on All Hallows' Eve. His Grace, who was consecrated to the suffragan bishopric of Stepney on May 11, 1901, has been in episcopal orders longer than either Archbishop Tait or Archbishop Benson.

CHURCH ASSEMBLY MEETS NOVEMBER 15

The autumn session of the Church Assembly will be held at the Church House, Westminster, on November 15th, and the succeeding three days. There will be a separate session of the house of clergy on November 14th. The autumn session of 1931 was cancelled partly because of the dissolution of the convocations, partly on grounds of economy, and partly also because the agenda paper was unusually light.

SETTLEMENT WORK AT JOHANNESBURG

The Bishop of London presided last Tuesday at a meeting of the subscribers to the Bishop Maud Memorial Fund, held in the parish hall of St. Mary Abbots, Kensington. The fund has been established to endow the social settlement at Sophiatown, Johannesburg, known as Ekutuleni, or the "House of Peacemaking," where the late Bishop's daughter, Miss Dorothy Maud, is at work. It is proposed to keep the fund open until the anniversary of the Bishop's death—March 21, 1933. Up to date a thousand guineas have been received. Miss Maud, who will return to her work on November 4th, addressed the meeting on Tuesday and told the story of Ekutuleni, showing how it was the late Bishop's passion for justice between black

GLASGOW, VA., RECTOR AND WIFE INJURED

GLASGOW, VA.—On November 5th, the Rev. Arthur W. Taylor, rector of St. John's Church, Glasgow, and his wife were the victims of a serious accident when their automobile failed to make a curve a short distance west of Covington, and plunged about a hundred feet down the mountain. Each of them was badly injured about the face and head and suffered a great deal from the shock of the experience. They were taken to the Covington General Hospital where they are still confined. This is the seventh car wrecked on the same hill. Strange to say, the progress of Mr. Taylor's car down the hillside was stopped by its collision with the car which was last wrecked and which had been left at the spot. Another curious circumstance is that, although the front of Mr. Taylor's car was badly damaged and the car fell over on one side, not a glass in the car was broken except the lenses in the headlights.

Mr. Taylor has charge of churches at Buena Vista and Buchanan, besides St. John's at Glasgow. He and Mrs. Taylor were returning to Glasgow from a trip to Bluefield when the accident occurred.

and white which led in the first instance to its foundation.

KELHAM COLLEGE REUNION

The Bishop of Lincoln presided last Wednesday at the annual reunion in London of Kelham Theological College. He said that in these days they had not got as many clergy as they wanted. He was sorry to say they had as many as they could afford to pay for. The great industrial towns were dreadfully short.

The warden, Fr. Bedale, said that Kelham had always claimed that it demanded men of a consecrated life. Financial stringency in the parishes may provide a new opportunity for testing the reality of the will to sacrifice.

WREN TERCENTENARY

Christopher Wren's grave in the crypt of St. Paul's Cathedral was covered on Thursday last week with wreaths from architects in all parts of the Empire, in various European countries, and in the United States. They were laid on the tomb by the foremost representatives of Wren's profession, after the service held in the Cathedral to commemorate the tercentenary of his birth. The Bishop of London and the dean of St. Paul's took part in the service for which a great congregation had gathered to pay tribute.

After the service, the procession of the clergy to Wren's tomb in the crypt was followed by representatives of several institutions and societies. Wreaths were laid on behalf of the Royal Academy, the Architectural Society of Stockholm, the Royal Institute of British Architects and its allied societies throughout the Empire, the Central Society of the Architects of France, the Architectural League of New York, and the Danish Architectural Society.

Group Movement Is Introduced in Canada

Bishop of Montreal, in Message to Diocese, Appeals for Consideration of the Oxford Idea

TORONTO, Nov. 8.—In the course of a message to the diocese the Bishop of Montreal, the Rt. Rev. John Cragg Farthing, D.D., referred to the centenary of the Oxford Movement and to the Oxford Group Movement of today. He said in part:

"What is called the Oxford Movement was one of the most important happenings in our Church during the past century. It has had a great influence on our life. No one can deny that it has had a good effect on the worship, and has influenced the general thought of the Church. No impartial historian of the Movement could, I think, deny that some of the results have been injurious. . . . We are not celebrating because we all approve of its manifold results, or because we accept the extreme positions which many of its followers have assumed. We are examining it purely as an historic study.

"The Oxford Group Movement has nothing to do with the Oxford Movement. It is quite modern. It is on totally different lines. It seeks to bring all who profess to be Christ's to live the life just as Christ has taught us to do. It seeks to make us real Christians, to surrender ourselves wholly to Christ, to follow in every event of daily life the guidance of God's Holy Spirit.

"A number of men are coming out from the old country this month to bring the Movement to Canada. I had the Rev. S. M. Shoemaker, Jr., rector of Calvary Church, New York, who is doing such a remarkable work there and who is a leader in this Movement, with me for a day, and I have decided to 'father' the Movement here. . . .

"Some will say, there are dangers in this Movement. I see clearly the possibilities of this. I had to consider whether I should 'father' the Movement with the possibility of mistakes which would be largely personal, or whether I would strive to keep a Movement which has been the means of changing so many lives, within the Church, and so bring its blessings to the members of our Church who need it badly in these troublous days, and where it would be under the influence of the Church, and where the risk of the dangers which some fear would be minimized. The Church has lost much by timidity in not keeping the enthusiasm, devotion, and spiritual force of her children within her own household, and by showing them the 'cold shoulder,' forcing them out into the wilderness, where they have come under other influences and have been shipwrecked, and have shipwrecked many others. As a bishop of your Church I dare not take such a risk. I would rather do all in my power to keep this force of spiritual enthusiasm within, that we may all benefit by it."

CHAPEL NEARLY FINISHED FOR COWLEY FATHERS AT BRACEBRIDGE

The chapel at the Mission House of the Society of St. John the Evangelist at Bracebridge, Ont., is nearly finished. It is sturdily built of Muskoka granite, and it already looks as though it had always been there, so well does it fit into the site and the background of trees.

Dr. Fleming is Chosen by Trinity

Vicar of Intercession Chapel Called as Rector of New York's Most Famous Parish

NEW YORK, Nov. 14.—The Rev. Frederic Sydney Fleming, D.D., vicar of the Chapel of the Intercession, was elected rector of Trinity parish at a meeting of the vestry late today. His election fills the vacancy in the rectorship of New York's oldest, largest, and most famous parish, which has been without a rector since the death last June of the Rev. Dr. Caleb R. Stetson.

Dr. Fleming, who has twice declined



TRINITY'S RECTOR-ELECT

Rev. Frederic S. Fleming, D.D., vicar of Intercession Chapel, New York, who is to succeed the late Dr. Caleb R. Stetson as rector of Trinity parish.

elections to the episcopate, has had a distinguished career. A native of Maine and graduate of the Western Theological Seminary, he was ordained in 1911 by the late Bishop Anderson of Chicago. After brief periods as curate at St. Bartholomew's Church, Chicago, and priest in charge of St. Paul's, La Salle, Ill., he became in 1915 rector of the Church of the Atonement, Chicago. Here he served until 1927, during which time he also held various diocesan positions and represented Chicago twice in General Convention. It was in 1924 that he declined elections as Bishop Coadjutor of Northern Indiana and as Bishop of Olympia.

After three years as rector of St. Stephen's Church, Providence, R. I., Dr. Fleming came to this city in April, 1930, to become vicar of the Chapel of the Intercession, a part of the historic parish of which he has now been elected rector. If he accepts this call, he will become the twelfth in the distinguished line of Trinity rectors, which includes such notable names as William Vesey, Charles Inglis, Samuel Provoost, Benjamin Moore, John Henry Hopkins, Morgan Dix, and William Thomas Manning.

Canon Dewar of York Is Boston Speaker

Gives Several Addresses While in Diocese; Is Special Lecturer at Berkeley Divinity School

BY ETHEL M. ROBERTS

BOSTON, Nov. 11.—The Pastoral Application of the Mechanism of Suggestion was the subject of the address given by Canon Dewar of York Minster to the Massachusetts Clerical Association last Monday morning. This address, very practical and concrete, dealt with manner and method in preaching, pastoral visitation, and treatment of the individual. As might be well expected of one having pastoral oversight of the younger clergy during the first three years of their ministry and direction of clerical studies for the entire see of York, Canon Dewar laid emphasis on the suggestion of directed authority to be given from actual pulpit appearance, and the necessity for a very evident sense of God's presence in a priest's dealing with others. The address was closed by a discussion of the use of auto-suggestion for the clergy, and the obstacles thereto.

Sermons last Sunday in the Church of the Advent, Boston, and in Christ Church, Cambridge, were given by Canon Dewar in connection with his week end in the diocese. He is a comparatively near neighbor for a few months while at the Berkeley Divinity School, New Haven, Conn., as lecturer in the departments of Homiletics and Philosophy of Religion.

The Rev. Lindsay Dewar has had a wide range of experience and earned a distinguished reputation since his graduation from Oxford. Before being called to his present position in York Minster, he served in one of the large suburban parishes of London, was a chaplain in the Great War, lecturer in Bishop's College, Cheshunt, warden of a student hostelry at Manchester University, and rector in an influential Lancashire parish. His most recent book is one written in collaboration with the Rev. C. E. Hudson and entitled, *A Manual of Pastoral Psychology*.

GUSTAVUS ADOLPHUS TRICENTENNIAL OBSERVANCE

Trinity Church, in which 2,000 persons can be seated with a little effort, was taxed beyond capacity when the memorial service on the 300th anniversary of the death of Gustavus Adolphus was observed. The Rev. Dr. A. W. Sundelof, rector of St. Ansgarius' Church in this city, was chairman for the service arranged under the auspices of the Scandinavian Ministers' Association of Boston. The choirs of all the Swedish churches of Greater Boston marched into Trinity Church and were seated in the chancel. Four hymns were sung in Swedish and the congregational singing by this musically gifted people was magnificent. Bishop Sherrill was one of the two speakers and gave the benediction. In his address, Bishop Sherrill spoke of Gustavus Adolphus always winning against his

enemies on account of three things: insistence upon the best equipment for his men; insistence upon most strict discipline for his men; and the holding of his men to faith in God and the keeping of that faith alive through a daily religious service.

BISHOP LAWRENCE AT ST. PAUL'S CATHEDRAL

Bishop Lawrence, preaching in St. Paul's Cathedral last Sunday morning, placed the responsibility for financial integrity, real temperance, and right government in this country upon the people and not upon the heads of political parties. He pointed out the falsity of the casual attitude that the election of a president settles a matter for the next four years and that all is done for the time being. "All is not done, it is just beginning," said Bishop Lawrence. "Four very important years of our history! No matter whether we have a change in administration or continue as during the past four years, there are 120,000,000 people in the United States who will be affected by our government, no matter who is elected. These four years are of great importance. Think of the shortness of the history of our country. Why, I myself, have lived through one-third of this country's history! In view of the shortness of our history as a country, four years is a long time."

He called upon his listeners to have the habits and the will to back legislation; to cultivate clear vision on right and wrong and to stand by the right; to stand up and do their part, regardless of public opinion.

NEWS BRIEFS

Bishop Sherrill held three quiet days for his clergy in three centers: St. Paul's Church, North Andover, Church of Our Saviour, Brookline, and Christ Church, Swansea. A development, hitherto unusual, was the extempore prayer which followed the periods of meditation and silent prayer. After a morning of devotions, luncheon followed and then open discussion of three topics introduced by the Bishop: how a diocesan effort in personal religion might be promoted; the interpretation of the new canon on matrimony; the supply and placing of candidates for the ministry.

More than 3,800 persons attended a week's mission held in Christ Church, Quincy, toward the end of October. The spirit of the attendance may be gauged by the fact that the average attendance at the daily early service of Holy Communion at 6:30 A.M., was 95. Through the same organization as that in use for the every member visitation, namely division of the parish into eighteen districts with a captain in charge of each, the plans for the mission services were effectively brought to the notice of each parishioner. The rector of the parish is the Rev. Howard K. Bartow who is also the archdeacon of New Bedford; the conductor and preacher of the mission was the Rev. John Moore McGann, a resident of Boston since his resignation as dean of Christ Church Cathedral, Springfield, Western Massachusetts.

Support of two Church Army workers in Alaska was promised by the Church Army Associates in this diocese at a reunion of the Army members, associates, and friends, in the diocesan house last Monday night. One of the captains and one of the Sisters, the latter from the first commissioned class of Church Army Sisters, will be sent.

Rabbi Margolies delivered the sermon in St. Paul's Church, Malden, last Sunday morning when Malden Post No. 69, A. L., the Legion Auxiliary, representatives of patriotic organizations, and officers of the State Department of the American Legion were present at the Armistice Memorial Service. The Rev. H. Robert Smith, rector, is a state chaplain of the Legion.

Several hundred acolytes from parishes in New England took part in the annual festival of St. Vincent's Guild for Acolytes held in All Saints' Church, Ashmont, last Friday evening. The sermon was preached by the Rev. Benjamin I. Harrison, member of the staff of the Church of the Advent, Boston.

President-Elect Is New York Churchman

Governor Roosevelt is First Member of the Communion Chosen to Lead Nation in Fifty Years

BY HARRISON ROCKWELL

NEW YORK, Nov. 11.—For Churchmen, and especially for those of this diocese of New York, an added interest attaches to the result of Tuesday's national election because of Governor Roosevelt's religious affiliation. Not since the inauguration of Chester A. Arthur in 1881, fifty-one years ago, has a Churchman been the chief executive of the nation. President-elect Roosevelt and Mrs. Roosevelt are communicants; the Governor is senior warden of St. James' Church at Hyde Park in this diocese, a trustee of New York Cathedral, of St. Stephen's College at Annandale, and of the Seamen's Church Institute, 25 South street. Upon his inauguration next March Mr. Roosevelt will become the ninth President whose affiliation is with the Church.

THE BISHOP'S MEETING FOR WESTCHESTER

Bishop Manning, Bishop Burleson, and the Hon. J. Mayhew Wainwright are scheduled to speak at the great mass meeting on Sunday afternoon, November 20th, at 4 o'clock in the Westchester County Center at White Plains. The Bishop of the diocese has arranged this service for all the parishes and missions of Westchester County, and also for all Churchmen and their friends of the metropolitan area who find it possible to attend.

AT ALL SOULS' CHURCH

No new developments have taken place this week in the situation at All Souls' Church. The hostility of the vestrymen continues; the church is still cumbered with scaffolding, with the repair work halted because of lack of funds; the salary of Fr. Dodd continues to be withheld by the treasurer of the parish by order of the vestry, while Negro parishioners are endeavoring to raise funds among themselves to aid the rector in this item. Last Sunday was the first one in several weeks on which entrance to the church did not have to be forced by the rector and his sympathizers.

NEWS ITEMS

The Rev. John A. Wade, rector of St. John's Church, West Eleventh street, is ill in St. Luke's Hospital.

Canon J. L. Barkway of St. Albans, England, has been the preacher during this week at the noon-day services in Trinity Church.

During the severe storm of Wednesday a chimney on the rectory of All Angels' parish was blown over, the bricks crashing through the roof of the church. The rector, the Rev. George A. Trowbridge, reports that a large hole was torn in the roof over one of the side aisles.

The clergy of America are being solicited to approve the "immediate recognition of the Soviet Government of Russia by the United States, in the interests of world peace and as a measure of mutual economic advantage." The Bishops of Albany, Arizona, California, and Massachusetts have endorsed the appeal, and, of local clergy, the Rev. Drs. Bernard I. Bell and W. Russell Bowie, also, are signers.

In the first nine months of 1932 the 26 clergy

BISHOP COMPLIMENTS PRESIDENT-ELECT

NEW YORK—The Rt. Rev. William T. Manning, D.D., Bishop of the diocese, on November 9th sent the following telegram to the President-elect of these United States, Franklin D. Roosevelt, who is a trustee of the Cathedral of St. John the Divine:

"Congratulations and every good wish for you and your administration. May God give you strength and guidance to meet the responsibilities of the great office to which you are called in these troubled times."

Bishop of New Jersey Pays Tribute to Predecessor

Former Diocesan a Great Humanitarian, He says at Doane Centenary Observance

BURLINGTON, N. J.—At the diocesan memorial service held in St. Mary's Church, Burlington, on the eve of All Saints' Day in observance of the Bishop Doane consecration centenary, the Diocesan, the Rt. Rev. Paul Matthews, D.D., referred to the comparative simplicity of an episcopal election in those days, especially with General Convention in session. Bishop Doane, he said, then rector of Trinity Church, Boston, had only accepted his election twelve days before his consecration, and though but 33 years old was then serving as rector of one of the great parishes in the country.

Bishop Matthews laid stress on Bishop Doane's intense interest and leadership in the cause of missions, his poetic genius, his vision, the first in America, of what a diocesan Cathedral might be, his zeal for the spread of the influence of the Church in his own diocese, resulting in the great increase of its strength during the twenty-seven years of his episcopate. He also stressed his pioneer work in the interest of Christian education, the present-day memorial of which is St. Mary's Hall in Burlington, which enjoys today as great influence as at any period in its ninety-five years. He paid tribute to the Bishop's heroic steadfastness when facing in later days misunderstanding, criticism, antagonism, and vituperation, because of those same great ideals which he had endeavored to exemplify.

Bishop Knight was celebrant at the service, the Bishop of Nevada and the Bishop of Pennsylvania assisting. At the luncheon which followed, speakers were the Very Rev. Charles S. Lewis of All Saints' Cathedral, Albany, for many years canon of religious education in New Jersey; Miss Ethel M. Spurr, principal of St. Mary's Hall; and the recently elected Suffragan, Bishop Urban.

of the City Mission Society staff, serving in 58 hospitals, prisons and other city institutions, have presented for confirmation 496 candidates, or 140 more than the society's chaplains presented in all of 1931.

The New York City Congregational Church Association has passed a resolution commending Bishop Manning for his stand in the racial controversy at All Souls' Church, New York.

Lord Bishop of Exeter Bids Chicago Farewell

Capacity Crowds Greet English Guest Speaker Here in Interest of World Peace

CHICAGO, Nov. 12.—Making a plea for a kindlier feeling among nations of the world and among Christians of all faiths and communions, the Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, closed his Chicago visit Monday night when he addressed 650 Church men and women at the Church Club dinner at the Hotel Sherman.

The subconscious mind must be the starting point of peace among nations and unity of Christendom, said the Lord Bishop. It is this subconscious feeling of enmity, he declared, where all the trouble starts and finally bursts into open combat and difficulty. No peace and no Christian unity can be attained except through this inner avenue.

Monday night's dinner was attended by Lewis Bernays, the British Consul to Chicago, and other well known persons in social and civic life. It climaxed a series of public addresses by the Lord Bishop which included his appearance at the Sunday Evening Club in Orchestra Hall Sunday night, and preaching at St. Luke's pro-Cathedral, Evanston, Sunday morning. At each, capacity congregations heard him.

Before the Sunday Evening Club, the Bishop took as his theme for his address on world peace the story of the Prodigal Son. In a dramatic yet simple way, he related the story and the inner workings of the minds of those involved in it.

At Monday night's dinner, Bishop Stewart, prior to introducing the Bishop of Exeter, called upon people of the diocese to take part in the Advent Mission, November 27th to December 4th and spoke of his desire for an active interest among Church people in the one hundredth anniversary of the Oxford Movement to be celebrated next year.

BISHOP WILSON SPEAKS ON UNITY

Important changes in the canons of the Church, including the establishment of a primatial see, were proposed by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, Wis., in the seventeenth Hale Sermon at the Western Theological Seminary Wednesday night. Bishop Wilson told of various movements under way in recent years, most of them heretofore not made public, which he said tend toward unity.

The basis of Christian unity lies in the Chicago-Lambeth Quadrilateral, Bishop Wilson said. Recent steps looking toward intercommunion between the Church of England and the national Church of Sweden, said the Bishop, might well result in time in a similar relationship between the Episcopal Church in the United States and 200,000 members of the Augustana Synod of Swedish Lutherans in this country. "Out of this also emerges," he added, "a hopeful promise of closer contacts with that larger number of two-and-a-half mil-

lion Lutherans of various synods now resident in the United States.

Inter-communion with the Polish National Catholic Church, with a membership of 200,000, and with the Eastern Orthodox Churches in the United States, with 500,000 members, were other trends noted.

Bishop Wilson also spoke of certain other developments which he termed significant mentioning: a group of sixty-nine congregations of South European Christians, numbering 20,000, have asked to be received into the Church; another group of Ukrainians, numbering 2,000; several groups of Arabic-speaking Jacobites and Assyrians, numbering 20,000, have broached the subject of unity; a body of foreign-speaking Protestants, numbering 10,000, have done the same, and a body of foreign-speaking Protestants numbering about 40,000, are endeavoring to settle certain questions among themselves in order to take the same step. Bishop Wilson stated that several years ago a group of 750,000 Christians made advances looking toward union with the Episcopal Church but were prevented from going farther largely because of obstructions in the canonical law of the Church.

He proposed canonical exceptions which would not make the Book of Common Prayer the necessary standard for public worship and provision for a supplementary ordination for the benefit of ministers seeking affiliation with the Church.

HONOR LATE REV. N. B. CLINCH

Memorial services in honor of the late Rev. N. B. Clinch, noted American Legion chaplain, were a feature of Armistice Day services in Chicago. The services were held at the Kenwood-Loring School where Chaplain Clinch was connected for years. The Hyde Park Post of the American Legion, of which he was chaplain for ten years, directed the services. The Rev. Thomas N. Harrowell, Dr. George H. Thomas, and Mrs. Alfred S. Hope represented the Church on the program.

CATHOLIC CLUB MEETS NOVEMBER 22D

The Rev. John F. Plummer, Church of the Epiphany, will be the preacher at the monthly meeting of the Catholic Club of Chicago, to be held at St. Paul's Church, Kenwood, November 22d. Dinner and business meeting will be followed by the benediction of the Blessed Sacrament, with the Rev. A. E. Johnstone as officiant.

SETTLEMENT COMBATS GANGS

A survey just made by the House of Happiness, one of the Church's social settlements, located in the stockyards district, reveals twenty-seven gang hangouts within a radius of two blocks of the house, according to Miss Bertha L. Moore, head resident. Virtually the only protection which several thousand young people in the district have, according to Miss Moore, is the House of Happiness where a well-equipped gymnasium and club house serve as a magnet, drawing 400 boys each week from humble homes and providing them with clean activity and civic training.

NEWS NOTES

St. Mary's Home for Children will be the beneficiary of a Rose Show sponsored by St. Francis Guild of the home at St. Chrysostom's parish house, November 18th.

Dean Urban Consecrated Suffragan of New Jersey

Three Sons Serve as Crucifers at the Service; Two Brothers are Presbyters

TRENTON, N. J.—The consecration as Suffragan Bishop of the Very Rev. Ralph E. Urban, dean of the Cathedral of New Jersey, took place at the Cathedral on November 11th, the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., being the celebrant and consecrator, assisted both at the altar and in the consecration by the Rt. Rev. Paul Matthews, D.D., and the Coadjutor, the Rt. Rev. A. W. Knight, D.D.

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, preached from the text I Timothy 3:1, "If a man desireth the office of a Bishop, he desireth a good work" and the sermon was a clear presentation of the case for the permanency of the Episcopal office, and of the duties involved in it, preëminently that of bearing witness for Christ and the resurrection. In a personal address to the Bishop-elect, he referred touchingly to his long and happy acquaintance with the dean's father, the late Rev. Abram L. Urban, of Philadelphia, who died since the time of the recent election.

The presenting bishops were the Bishop of Erie and the Rt. Rev. Charles K. Gilbert, D.D., Suffragan of New York, and the litany was said by the Bishop of Bethlehem. The attending presbyters were the two brothers of the Bishop-elect, the Rev. Messrs. Lee R. and Percy L. Urban, and the crucifiers were the Bishop-elect's three sons, Richard G. Urban, recently ordered deacon, Joseph T. Urban, a candidate for orders, and William Urban. The certificate of election was read by Canon Moore, and the testimonial by the chancellor, the Hon. Edward L. Katzenbach. The certificates of ordination were read by the Rev. Robert McKay; that of the consents of the standing committees by the Rev. E. Vicars Stevenson, and that of the consents of the bishops by Bishop Washburn, recently consecrated Coadjutor of Newark.

All of the above bishops, together with Bishops Brown of Harrisburg, Jenkins of Nevada, and Booth of Vermont, joined with the Presiding Bishop in the laying on of hands.

The new Bishop Suffragan's ring and pectoral cross were executed by Mowbrays of London. His vestments also were made by Mowbrays.

At the dinner which followed the consecration service, at the Stacy Trent Hotel, Bishop Matthews was the toastmaster, and suitable testimonial presentations were made, not only to the Bishop Suffragan, but also to Mrs. Urban, and to Mrs. A. L. Urban, the Bishop's mother.

A union Thanksgiving day service of Lake Forest churches will be held at the Church of the Holy Spirit. Dr. Herbert W. Prince, rector, for several years has cooperated in such a union service with the Methodist and Presbyterian churches. St. Paul's, Kenwood, will take part in union Hyde Park services at the University of Chicago chapel.

Philadelphia Church Honors Its Rector

Dr. Louis C. Washburn Celebrates Quarter of a Century of Service to His Parish

BY ANNA HARRADEN HOWES

PHILADELPHIA, Nov. 11.—On November 19th, Christ Church, Second street above Market, will commemorate the 25th anniversary of the rectorship of the Rev. Louis C. Washburn, S.T.D.

Among those taking part in this service will be the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, who entered the ministry from this parish, the Rev. E. M. Jefferys, rector of St. Peter's Church, Third and Pine streets, the Rev. John H. Mockridge, rector of St. James' Church, Twenty-second and Walnut streets, and the Rev. James A. Montgomery, professor of Old Testament Literature and Languages at the Philadelphia Divinity School.

Christ Church and St. Peter's Church were originally one parish and, under the rectorship of Bishop White, first Bishop of Pennsylvania, were known as "the United Churches of Christ Church and St. Peter's Church." About a week ago the 100th anniversary of their division into two parishes was marked by a luncheon given to the rector, wardens, and vestry of St. Peter's by the rector, wardens, and vestry of Christ Church.

St. James' Church was a daughter of "the United Churches." Dr. Montgomery is a direct descendant of Bishop White.

Dr. Washburn, throughout his rectorship at Christ Church, has occupied a prominent position in all religious activities of the city. His ministry to the poor and unfortunate has not been bound by denominational lines and thus he has rendered invaluable service to the community.

It was under his direction that Christ Church Neighborhood House was erected to serve as a headquarters for social service work in that section of the city.

Dr. Washburn was born January 25, 1860, in Pottsville, Pa., the son of the Rev. Daniel and Sarah Stratton Carpenter Washburn. He was educated at St. Stephen's College, Annandale-on-Hudson, and Trinity College, Hartford. He was ordained deacon in 1884 and one year later was advanced to the priesthood. From 1884 to 1888 he was in charge of St. Peter's, Hazelton, Pa. He resigned this charge to become rector of St. Paul's, Rochester, N. Y. In 1890 he married Henrietta Saltonstall Mumford of Rochester. In 1895 he became archdeacon of Western New York. In 1907 he assumed his duties as rector of Christ Church.

Dr. Washburn has also served on many important committees and commissions. He has been a member of the standing committee of the diocese for a number of years. He has been a deputy to General Convention and is at present a member of the Church Foundation, the Board of

Managers of the Episcopal Hospital, and the Board of Managers of the City Mission. During the World War, he was a member of the diocesan War Commission and compiled the Soldiers and Sailors Prayer Book and Hymnal. He has also written a number of books.

FIELD DEPARTMENT CONFERENCES

Leaders of the diocesan field department conferences held at the Church Farm School, Glen Loch, presented to the clergy on October 27th and 28th and to the laity on October 28th and 29th the work of the general Church, the diocesan work, and the responsibility of each parish. The Bishop, Dr. Reinheimer from the National Council, the Rev. L. W. Pitt of St. Mary's, Ardmore, the Rev. Dr. Oliver J. Hart of St. Paul's, Chattanooga, Tenn., and Bishop Moulton of Utah were the speakers.

FEDERAL CHURCH COUNCIL TO MEET IN INDIANAPOLIS

NEW YORK—The quadrennial meeting of the Federal Council of Churches is to be held in Indianapolis, December 6th to 9th.

A full session is to be given to evangelism. Addresses on this subject include:

The Evangelism We Need. By President Albert W. Beaven, of the Colgate-Rochester Divinity School.

What Can We Learn from the Group Known as the "First-Century Christian Fellowship"? By President J. Ross Stevenson, of Princeton Theological Seminary.

In connection with the discussion of the relation of the Church to social problems, the following addresses are scheduled:

The Function of the Church in Developing a Christian Social Conscience. By the Rt. Rev. William Scarlett, Bishop Coadjutor of Missouri.

The Function of the Church in the Present Rural Crisis. By Professor Arthur E. Holt, of Chicago Theological Seminary.

The Function of the Church in Developing Christian Race Relations. By Miss Louise Young, professor in Scarritt College for Christian Workers, Nashville, Tenn.

The Educational Responsibility of the Church in the Fight Against the Liquor Traffic. By Prof. Alva W. Taylor, of the Vanderbilt University School of Religion.

The Hotel Severin is to be the headquarters for the meeting.

CHILDREN'S CHAPEL IN NEW JERSEY CHURCH IS BLESSED

BAYONNE, N. J.—A children's chapel, called the Chapel of the Holy Nativity, was dedicated and blessed at the children's Eucharist on October 16th by the Rev. John Quincy Martin, rector of Calvary Church, Bayonne. Located in what was formerly a side entrance of the church, this entrance being now closed from the outside, the chapel also includes the baptistry.

The chapel is a memorial to the children of Calvary Church who have died. Two whose deaths have occurred during the past year are commemorated by gifts, the altar, candlesticks, and vases being in memory of Catherine Nichols, and pictures entitled "All Things Bright and Beautiful," "The Nativity" and "The Madonna and Child" in memory of John Curtis.

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New Bishop of Melanesia to Be Consecrated Nov. 30th

But Mission Ship Is Wrecked, and Two Priests Missing

New York—From Suva, Fiji Islands, on November 10th came word that the "Southern Cross VI," mission ship of the Melanesian diocese, had been wrecked on an island November 2d. On November 7th, however, two clergymen and the ship's crew had departed in a small launch from the island on which they had been wrecked, and when last seen were heading for the island of Vila. They have not been seen since.

NEW YORK—On St. Andrew's Day a new English bishop is to be consecrated for the diocese of Melanesia. He is the Rev. W. H. Baddeley, M.C., D.S.O. The consecration takes place in Auckland, New Zealand.

The new Bishop goes out to a staff of more than fifty foreign missionaries, including a recently consecrated assistant bishop, an Oxford honors man, other clergy, medical staff, women workers, about thirty native priests and deacons, and more than six hundred native teachers. This is the diocese where just sixty-one years ago the first Bishop, the Rt. Rev. John Patteson, was martyred in revenge for the kidnaping of natives by English vessels. Old mission reports contain gruesome tales of cannibalism in these regions, and other stories of the hostilities and hardships of the early years, and the hardships are by no means over.

Melanesia, a long stretch of islands off the northeast coast of Australia, has a population of about 500,000, of whom more than 141,000 are Christians (30,000 Roman Catholic). The diocese has work on more than thirty islands and visits still others with the mission ship, the *Southern Cross*. The diocesan paper is the *Southern Cross Log*.

The diocese is one of nine which make up the Anglican province of New Zealand. The New Zealand Anglican Board of Missions carries on work not only in Melanesia but also in China, India, Japan, Africa, Polynesia, and Jerusalem. It is hardly necessary to add that finances have been and still are extremely difficult.

Missioner-Actor Is Honored

WILLIAMSPORT, PA.—An unusual honor was conferred recently upon the Rev. Walter E. Bentley, general missioner, when at the Astor Hotel, New York, he was unanimously elected a life member of the Catholic Actors Guild, which, from the Actors Church Alliance, he helped to organize eighteen years ago under the patronage of the late Cardinal Farley.

Mr. Bentley has just concluded a successful mission in St. Mary's Church, Whitechapel, Monashon, Va., which was organized in 1639, its Communion vessels dating from 1669. After preaching at Trinity and All Saints' Churches, Williamsport, Mr. Bentley is now holding a mission at St. Peter's Church, Hazleton.

† Necrology †

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

WILLIAM J. EHRHARD, PRIEST

ERIE, PA.—The Rev. William Joselyn Ehrhard, retired priest of the diocese of Rochester, died here November 8th at the age of 61. He had been in ill health for a number of years, and had been under the care of St. Barnabas' Brotherhood. Ordained deacon in 1899 and priest a year later by Bishop Potter, Fr. Ehrhard had served successively as assistant at St. John's, Stamford, Conn., and at Trinity, Hoboken, N. J., later as rector of Christ Church, Sidney, Neb., St. John's, Phelps, N. Y., and St. Paul's, Brooklyn, N. Y. He is survived by his widow, three children, and a grandchild.

EDWARD N. MCKINLEY, PRIEST

BRIDGEPORT, CONN.—The funeral of the Rev. Edward Nason McKinley, assistant at Trinity Church, this city, from 1926 to 1929, whose death occurred November 2d when he suffered a heart attack at St. Anne's Convent, Kingston, N. Y., where for the past year he had served as chaplain, was held from Trinity Church on November 5th, the Rev. J. A. Racioppi celebrating the Solemn High Mass of Requiem. The body lay in state in Trinity Church chapel after 7 P.M., Friday evening.

Fr. McKinley at the time of his death was secretary of the Congregation of the Companions of the Holy Saviour and chaplain of the Associates of that order. Previous to going to St. Anne's Convent in Kingston he had served parishes at Washington, Ga.; Northfield, Vt.; Bridgeport; and Annapolis, Md. At Annapolis he had established residence in 1929 because of ill health.

Fr. McKinley's body was found by the Mother Superior, who immediately called in Dr. F. E. O'Connor, whose office is just a few doors from the convent. Upon examination, Dr. O'Connor stated that the late chaplain had been dead five hours.

JOHN F. KEENE, DEACON

CLEVELAND, O.—John Farnell Keene, a deacon for many years on the staff of Trinity Cathedral, Cleveland, died in Cleveland on November 1st.

Mr. Keene was born in Mount Vernon, Ohio, in 1846. He was a graduate of Kenyon College and Bexley Hall and spent all of his ministry in the diocese, being in charge of Grace parish, Willoughby, for twelve years and St. Matthew's mission in Cleveland for two years. During his connection with Trinity Cathedral he was in residence in the Cathedral House. The burial service was said by the Bishop of the diocese, the Rt. Rev. Warren Lincoln Rogers, D.D., assisted by the Cathedral clergy. Interment was made in the village of his birth, Mount Vernon, Ohio.

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MACMILLAN

WILLIAM J. BOYD

NEW YORK—Nearly 600 friends attended the funeral services on November 9th for William J. Boyd, 78 year old sexton of Trinity Church, Broadway at Wall street, this city. Mr. Boyd had been connected with Trinity parish for seventy-three of his seventy-eight years, and for the past eighteen years had been its sexton.

Twenty clergymen were in the procession, including the vicars of Trinity's chapels. In the congregation were the retired Bishop of Arizona, the Rt. Rev. Julius W. Atwood; Mrs. Manning; Mrs. Caleb R. Stetson, widow of the late rector of Trinity parish; Mrs. W. M. Pope and Jacob Hayne, who seventy years ago attended Sunday school at St. Paul's Chapel with Mr. Boyd.

Bishop Manning read the burial service, and the choir of twenty men and twenty boys sang under the leadership of Channing Lefebvre. The sextons of Trinity's chapels were honorary pallbearers. They were led by Thomas P. Browne, of St. Agnes' who had served Trinity parish for fifty-one years.

Bishop Manning accompanied the coffin out to Broadway and stood with bowed head in the rain as it was placed in the hearse to be taken to the Pennsylvania Railroad Station for interment at Mumford, N. Y.

MRS. MARY M. DUNHAM

ORANGE, N. J.—On November 6th, at All Saints' rectory, occurred the death of Mrs. Mary M. Dunham, mother of the Rev. Clarence M. Dunham, rector of All Saints' Church, this city, and Albert N. Dunham.

A Requiem Mass was offered at the Church on the 9th. Interment was made at Elmwood Cemetery, New Brunswick.

JOHN QUINCY MARTIN

CINCINNATI—John Quincy Martin, for over twenty-five years a member of the diocesan convention of Southern Ohio and an active lay reader during the same period, died after a short illness at his residence on College Hill, this city, on September 15th. Funeral services were held in Grace Church, College Hill, the rector, the Rev. A. C. Lichtenberger, reading the burial office, and the Requiem High Mass being celebrated by the son of the deceased, the Rev. John Quincy Martin, Jr., rector of Calvary Church, Bayonne, N. J. Interment was made in the historic Martin graveyard at Aberdeen, Ohio, where four generations are buried.

Mr. Martin was for nineteen years superintendent of St. Mark's Church school, and treasurer of the parish, and for five years senior warden. He then became affiliated with the Church of the Redeemer, where he likewise served as superintendent of the Church school and was for two years senior warden. He was for many years secretary of the laymen's league of Cincinnati, and was one of the organizers and first secretary of the Cincinnati Church Normal School. He was well known as a historian and genealogist and was considered an authority on local history of Southern Ohio. In addition to his

son, Mr. Martin is survived by the widow, Mrs. Mary B. Martin, who for many years was active in religious education and Woman's Auxiliary projects.

EUGENIUS H. OUTERBRIDGE

NEW YORK—Funeral services for Eugenius H. Outerbridge, president of the firm of Harvey and Outerbridge, Inc., and former chairman of the Port of New York Authority, who died November 10th at the age of 72, were conducted in St. James' Church, Madison avenue and 71st street, this city, by the Bishop of New York, the Rt. Rev. William T. Manning, D.D.

The Bishop was assisted by the Rev. Sidney T. Cooke, priest in charge of the parish, and the Rev. F. Randolph Williams, curate.

A male choir of forty voices led the procession.

Seventy employees of the Outerbridge firm were in the congregation that numbered several hundred persons. The New York State Board of Commerce, of which Mr. Outerbridge was a former president, was well represented at the service.

Mr. Outerbridge leaves, besides the widow, Mrs. Ethel Boyd Outerbridge, a daughter, Miss Ethel; a son, Kenneth; a brother, Joseph, of Bermuda; and a sister, Miss Laura C. Outerbridge of Philadelphia.

DEXTER SELDEN PAINE

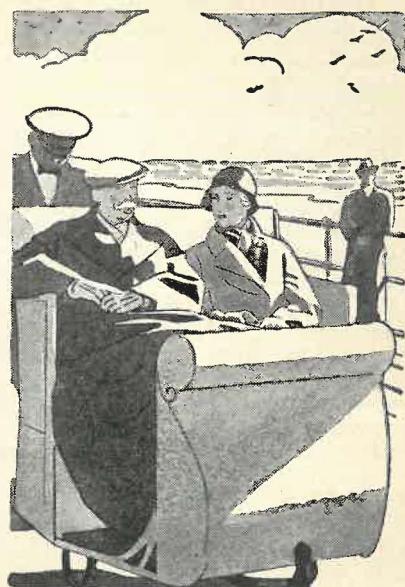
BOSTON—Dexter Selden Paine, diocesan missionary to three penal institutions, including the state prison, and a third year student in the Episcopal Theological School, Cambridge, died at his home in

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Cambridge, November 3d, from the effect of carbon monoxide fumes while repairing his motor car in a closed garage. The young man, aged 30, was making a special study of penology and had already won a reputation in the diocese for his aptitude for the work, and the sympathetic constructive service he performed. He was the son of Mr. and Mrs. William Dexter Paine of Brookline, and the son in law of the Ven. Ernest J. Dennen, archdeacon of Boston and superintendent of the Episcopal City Mission. Besides his parents, Mr. Paine leaves a widow, Anna Hayden (Dennen) Paine, to whom he was married in June, 1931, and an infant son. Funeral services were held in St. John's Memorial Chapel, Cambridge, November 6th. The Rt. Rev. William Lawrence read the prayers at the house before the church service and the Rt. Rev. Samuel G. Babcock read the sentences; the Rev. Dr. Henry B. Washburn, dean of the theological school, read the lesson; and the Rt. Rev. Henry K. Sherrill read the prayers. After cremation in Mt. Auburn Cemetery, the ashes were buried in Walnut Hill Cemetery, Brookline.

A tribute to a life spent in service for others was shown by great numbers, largely clergy and young men, attending the funeral service, for the seating capacity of the chapel was taxed.

CHARLES H. WHIPPLE

LOS ANGELES.—On November 7th in Los Angeles, at the age of 83, occurred the death of Brigadier General Charles

H. Whipple, son of the first Bishop of Minnesota, the Rt. Rev. H. B. Whipple.

Mr. Whipple was a retired paymaster general of the Army. His career sounds almost as exciting as that of a pioneer missionary bishop. Beginning mildly enough as a student at St. Paul's, Concord, N. H., and then as cashier in a bank at Faribault, Minn., a few years later he with five other men was conveying a \$30,000 Army payroll across Montana when seven bandits attacked them. The highwaymen were routed while Colonel Whipple gathered up the reins let fall by his wounded driver and dashed away with the gold. This record is taken from an official Army report.

In later years Mr. Whipple served in the Philippines, Cuba, and Puerto Rico. Mrs. Jane Whipple Scrandrett, a sister died October 11th at her home in St. Paul, Minn.

MRS. HERBERT A. WITCOMBE

MOUNT VERNON, N. Y.—At her home in this city, Mrs. Herbert A. Witcombe, a long-time resident here, died November 6th.

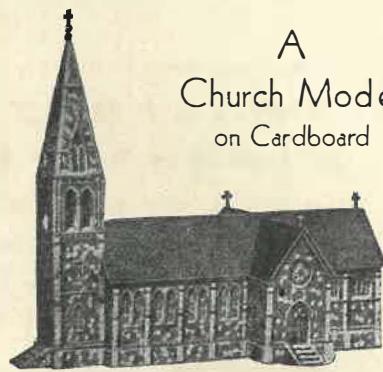
Mrs. Witcombe had been an active member in both Trinity and Ascension parishes. She was the first president of the Mount Vernon Federation of Christian Women.

DEPRESSION may mean financial decrease; expression should and can indicate increase—of another and more lasting kind.

—Rev. William Porkess, D.D.

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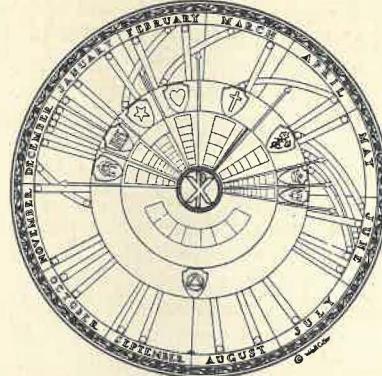
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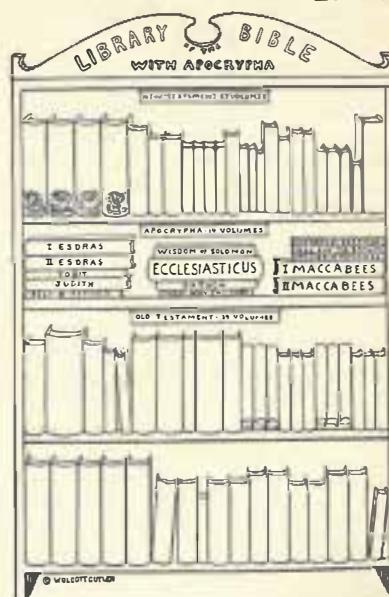
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Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-Day Mass, 7:00
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Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of St. John the Evangelist, Boston

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Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Ben-
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Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, Jr., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Sung Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M. Greater
Holy Days, additional Mass, 9:00 A.M.
Friday Mass: 9:00 A.M.
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Vespers, Sermon and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

New York

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Sunday: Low Mass, 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

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

NEWS IN BRIEF

ALBANY—A quiet hour for women was con-
ducted by the Rev. Nelson M. Burroughs, under
the auspices of the Woman's Auxiliary, at the
Cathedral of All Saints, Albany, on November
10th. Some sixty women from places in the capi-
tol district attended.—The Rt. Rev. G. Ashton
Oldham, D.D., was the speaker at the Armistice
Day service in St. Peter's Church, Albany, at
noon, November 11th, the congregation repre-
senting the Episcopal Churches of the city as well
as half a dozen of the Methodist, Dutch Reformed,
and Presbyterian Churches.

BETHLEHEM—The Laymen's League of the
Wyoming Valley held a big meeting in the in-
terest of the Nation-wide Campaign, on Novem-
ber 9th, in St. Stephen's parish house, Wilkes-
Barre. The Rev. Percy H. Silver, D.D., made
the principal address.—T. Edgar Shields, Mus.D.,
is celebrating his thirtieth anniversary as organist
and choirmaster of the pro-Cathedral Church of
the Nativity, Bethlehem. He is arranging for a
musical concert to be given in Nativity Church
this month. Musicians and singers of note will
help to make the occasion memorable.

CONNECTICUT—St. Paul's, Wallingford, was
host parish on October 26th to the clergy of New
Haven county. This convocation, for clergy only,
instituted by Bishop Seabury, is held four times
a year. At this particular meeting, however, stu-
dents of Berkeley Divinity School were guests,
since the guest speaker was Canon Dewar of Eng-
land, an invited teacher at Berkeley this year.—A
number of memorials were dedicated at St. Mary's
Church, South Manchester, recently: a white pulpit
frontal, the gift of the altar guild in memory of
Miss Sarah McAdam; purple pulpit frontal, the
gift of the altar guild in memory of Miss Anna
Irons; green pulpit frontal, the gift of Mrs. Mary
Irons in memory of Miss Anna Irons; red pulpit
frontal, the gift of Mrs. Albert T. Dewey in
memory of her sister, Mrs. Hilma N. Dillon; white
bookmarks, the gift of the altar guild in memory of
Mrs. Ruth Smith; purple bookmarks, the gift of Mrs. Richard
Ruddell in memory of her mother, Mrs. Abram Smith; green book-
marks, the gift of Mrs. Mary Irons in memory of
her daughter, Miss Anna Irons; red bookmarks,
the gift of Miss Gertrude Liddon, in memory of
her grandmother, Mrs. Letitia Glenney; green
altar superfrontal, the gift of Mr. David McIl-
vaine in memory of his wife, Mrs. Sarah L. McIl-
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NEWS IN BRIEF

GEORGIA—The Rev. Francis H. Craighill, Jr., vicar of St. Andrew's Church, Douglas, and of St. Matthew's Church, Fitzgerald, has resigned and on November 1st assumed the rectorship of Grace Church, Camden, S. C. The Rev. Mr. Craighill had served these churches for the past three years, or ever since his graduation from Sewanee.—The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah, was celebrant at the Holy Communion on November 6th in honor of his third anniversary as rector.

MICHIGAN—Closing the fourth annual diocesan lay readers' school, a complimentary banquet for the members of the school was held in St. Andrew's Church, Detroit, on November 17th. The banquet was given by the Rt. Rev. Herman Page, D.D., Bishop of the diocese, and the Ven. Leonard P. Hagger, archdeacon and director of the school. Mrs. Page and Mrs. Hagger acted as hostesses. The school enrolled over 60 laymen in this fourth series, which continued for six Thursday evenings.

MILWAUKEE—The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, recently conferred upon the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, and the Rev. L. B. Hastings, rector of St. John's Church, Milwaukee, the title of honorary canon, and has appointed them members of the Cathedral Chapter. The Rev. E. H. Creviston of the Cathedral staff was made a canon minor. Edgar W. Dodge was elected to the chapter at the annual parish meeting of the Cathedral.

MINNESOTA—The twentieth anniversary of the consecration of Bishop McElwain was celebrated with a special service in the Cathedral at Faribault on October 30th and a special Communion service in Shattuck School Chapel on the morning of the 31st, followed by a luncheon at which more than 250 persons gathered. At this time Bishop Keeler presented a painted portrait of Bishop McElwain, the gift of the women of the diocese. This was hung in the refectory of Shattuck School.

NEWARK—On October 15th, at Bonnie Brae Farm for Boys, Millington, there was opened and dedicated a new school building, to replace the one destroyed by fire in the spring. The new school building is located on the site of the old one.—The Church of the Incarnation, East Orange, the Rev. Carolus R. Webb, rector, is to receive \$5,000, according to the terms of the will of Miss Julia Y. Southmayd.—The Newark City Mission has been designated as the recipient of the Bishop's Advent Offering to be raised this year.—On the evening of November 1st, at the Newark Y. W. C. A., under the auspices of the Church Club of the diocese of Newark, there was a reception in honor of the Bishop Coadjutor and Mrs. Washburn and Bishop Stearyl. Representatives of diocesan organizations made addresses. The president of the Church Club is George W. Hulsart of Glen Ridge. The chairman of the committee of arrangements was John Fletcher, of St. Mark's Church, Paterson.—Ninety or more leaders of the parish chapters of the Young People's Fellowship of the diocese of Newark met for a conference at the Laura Augusta Home, Madison, on October 15th. Mr. Massina, of Drew Seminary, the Rev. Edwin P. Wright, rector of St. Paul's Church, East Orange, and the Rev. Oran C. Zaebst, curate of Trinity Cathedral, Newark, were speakers.

NEWARK—A memorial window was dedicated and blessed on November 6th in All Saints' Church, Orange, by the rector, the Rev. Clarence M. Dunham. The window is the gift of Mrs. F. E. Lowrie and is given in memory of Mr. Lowrie.

PHILIPPINE ISLANDS—The Rev. R. M. Ward, rector of the Cathedral parish of St. Mary and St. John, Manila, is district commissioner for the Boy Scout troops on the Island. He was instrumental in having a troop of deaf-mute boys, pupils of the school for deaf and blind children, entered in a recent athletic meet. These lads are good swimmers but as they could not hear the sound of the pistol shot a handkerchief had to be dropped for their starting signal.—A rest cottage at Baguio, Mountain Province, to be used as a vacation house for the Filipina nurses of the training school of St. Luke's Hospital, Manila, is soon to be a reality. For several years the Alumnae Association has been quietly raising funds for the purpose. The cottage will be small and can be completed about the end of the year.—Anent a paragraph appearing in a recent issue of THE LIV-

ING CHURCH about Boy Scout leper troops, it may be of interest to know that on Washington's birthday the Scouts' leper troop at San Lazaro Detention Hospital, Manila, held a memorial tree planting near the site of a small statue of Washington on the hospital grounds. The leper boys were grouped at one side, far distant from guests, and delegates from several other Scout troops were present as well as representatives of Masonic, fraternal, and benevolent organizations in Manila. Arthur H. Fischer, regional director of the Scouts and also head of the Bureau of Forestry in the Philippines, donated seedlings of walnut trees from Washington's home in Mt. Vernon.—The Woman's Auxiliary of the Cathedral of St. Mary and St. John, Manila, is making a special effort to assist mission schools in the Philippines, handicapped by drastic cuts in appropriations. Clothing outfits are being made for the House of the Holy Child, All Saints' Mission Dormitory, Bontoc, and the Moro settlement in Zamboanga. For several years the Auxiliary has carried the expense of a blind boy at the School for Deaf and Blind Children, watching "Banguire" develop from a frightened, unkempt waif, to a steady, reliable boy whose deft fingers have great success in gardening. The Auxiliary members think of him as a paying investment now and no longer an object of charity.

ROCHESTER—Christ Church, Corning, the Rev. F. F. Lynch, rector, is about to add a fourth priest to its clerical staff, who will devote his whole time as vicar of the Church of the Redeemer, Addison, and will live in that town.—The Church Home, Rochester, which lost its former efficient superintendent, Mrs. Eleanor Arthur, by death during the summer months, has called to her place Mrs. Thomas A. Blackford, a communicant from St. Thomas' Church, New York City, who has already entered upon her duties. Mrs. Blackford was formerly connected with the National Y. W. C. A., and has had experience in work that has fitted her for this new position.

SOUTH CAROLINA—The Rev. Robert B. H. Bell, assisted by his wife, held a healing mission in St. Luke's Church, Charleston, October 16th to 26th. The mission was declared by the rector, the Rev. Harold Thomas, a success. The large church was well filled every night for the healing service, and the parish hall every morning for Mrs. Bell's lecture. There was an ever increasing interest as the mission drew to a close. Mr. and Mrs. Bell were in daily demand as speakers in the educational and social institutions of the city. From thirty-five to fifty persons came to the altar rail each night seeking spiritual healing.

FOR CHRISTMAS THE INFANT KING

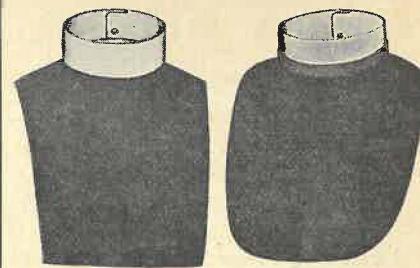
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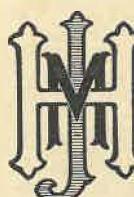
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ANNOUNCEMENTS

Died

ALLIEN—At Greystone, Derby, Conn., All Saints' Day, 1932, MARIANA SHELTON ALLIEN, daughter of the late Mary Jane de Forest and Edward Nelson Shelton, and widow of Victor Savoye Allien of New York City entered into the life everlasting in the 88th year of her age.

Hers was a life of most beautiful devotion to home, to kindred, to friends, and to the Church that she so dearly loved.

A rare character with ever an uplifting note and an inspiration in her loyalty, her courage, her fortitude, her patience, and her never failing faith.

"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city."

PLough—Mrs. MARY J. PLough, 70 years old, social worker for Grace Church, Brooklyn, died October 26th from injuries received while on her way to attend Dr. G. P. Atwater's funeral. Interment was made at Union, N. Y.

APPEALS

ST. ANDREW'S MOUNTAIN MISSION, Marshall, Va., has given employment all during the depression to men, women, and children seeking aid. A dollar goes a long way here in the mountains in providing the necessities of life, but our funds are now exhausted. Our prayer has always been answered; who will help answer it now? Who will send a dollar, or even less, to help a needy family? Every little bit will help. Address: Rev. W. B. EVERETT, Marshall, Va. Reference, Rt. Rev. H. St. George Tucker, Bishop of Virginia, Richmond, Va.

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 UPJOHN, Treasurer, Box 81, City Hall Station, New York City.

BOARDING

General

GIRLS' FRIENDLY SOCIETY, Washington National Center. Rates: \$3.00 per day, \$18.00 per week. By the month \$45.00 to \$60.00 according to location. Address, EXECUTIVE SECRETARY, 1533 New Hampshire Ave., Washington, D. C.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

BOARDING—Continued

THE ANCHORHOLD—a hostel for students and other women. Pleasant atmosphere free from restrictions save those of ordinary good breeding. Room and board \$10-\$15 weekly, two in room \$7 each. THE POOR SERVANTS OF THE CROSS, 247 West 103d St., New York City.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

FOR SALE

FOR SALE—Beautiful hand embroidered six-piece violet Gothic Mass set, silk brocade, velvet chrophyes. Brand new. Cost \$110. Cope and preaching stole to match. Cost \$135. Approval to clergy. Reasonable price. REV. RICHARD ROSS-EVANSON, 11029 South Park, Chicago, Ill.

DEVOTIONAL CHRISTMAS CARDS. Sample Packet "A" (for reordering) \$1.00. Packet "B" assorted, \$1.00. 20 selected cards in each packet. GRACE DIEU PRESS, Little Portion, Mount Sinai, L. I., N. Y.

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MISCELLANEOUS

CHRISTMAS CRIB SETS, \$20.00 and \$40.00 complete, according to size. Separate groups \$5.00 and \$10.00. Designed and executed by ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York, N. Y.

MISCELLANEOUS—Continued

OLD VIRGINIA PLUM PUDDINGS for sale by Epiphany Guild, Urbanna, Va. Two lbs. each, 90 cts., postage prepaid. West of Mississippi, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, MRS. ALFRED C. PALMER, Urbanna, Va.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION. Address, D-831, THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

COMPANION, SECRETARY to elderly lady, by daughter of clergyman. Seven years' experience. Exceptional references. Address, K-822, care of THE LIVING CHURCH, Milwaukee, Wis.

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POSITION WANTED AS COMPANION, OR ASSISTANT HOUSEKEEPER, by middle aged woman. Willing to take moderate wages. Reply, Mrs. J. L. SMITH, Box 8, Grayslake, Ill.

RADIO BROADCAST

WTAR, NORFOLK, VA., 780 kilocycles (384.4). Christ Church, Stockley Gardens, every Sunday at 11 A.M., E. S. Time.

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.

UNLEAVENED BREAD

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

NEWS IN BRIEF

CONNECTICUT—The Seabury Society for the Preservation of the Glebe House was held on October 21st at Woodbury. Regular reports were made, general business transacted, and officers re-elected with Bishop Acheson as president. The Glebe House where Bishop Seabury was elected is an American Church shrine.—The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, returned to his former parish, St. Mary's, South Manchester, on October 23d, to rededicate the church which has been renovated and improved in many ways. Bishop Coley was rector of St. Mary's from 1889 to 1893. Much of his sermon was devoted to reminiscing about Manchester 40 years ago.

MASSACHUSETTS—The Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, gave the address at the dedication services for the new Harvard Memorial Church, Boston, on Armistice Day. Harvard alumni from all over the country attended the services.

Clerical Changes

APPOINTMENTS ACCEPTED

BEATY, Rev. ARTHUR H., formerly rector of St. Paul's Church, Virginia, Minn. (D.); to be in charge of Cathedral of St. John, Providence, R. I. Address, 271 N. Main St., Providence, R. I.

GRESHAM, Rev. GEORGE S., formerly rector of Church of the Ascension, Norfolk, Va. (S.V.); has become priest in charge of St. Stephen's Church, Goldsboro, N. C. (E.C.) Address, Hotel Goldsboro, Goldsboro, N. C.

JHONSON, Rev. IRWIN C., director of boys' and young people's work in the diocese of Michigan; has become rector of St. Thomas' Church, Detroit. Mr. Johnson will continue his work among the boys and young people.

LYTE, Rev. JOHN B., rector of St. George's Church, Newport, R. I.; to be rector of All Saints' Memorial Church, Providence, R. I.

MILLER, Rev. LINDLEY H., rector of St. Clement's Church, Berkeley, Calif.; to be rector of Church of St. Matthew, San Mateo, Calif.

TYNDELL, Rev. CHARLES NOYES, S.T.D., formerly rector of Trinity Church, Fort Wayne, Ind. (N.I.); has become rector of St. Peter's Church, Niagara Falls, N. Y. (W.N.Y.) Address, The Jefferson, Niagara Falls, N. Y.

WOOD, Rev. ARTHUR, formerly assistant at All Saints' Memorial Church, Providence, R. I.; to be priest in charge of St. Barnabas' Church, Apponaug, R. I. Address until further notice, 182 Lexington Ave., Providence, R. I.

RESIGNATIONS

CAMBRIDGE, Rev. WALTER H., D.D., as rector of Church of St. Matthew, San Mateo, Calif.; to be rector emeritus of that church.

DURANT, Rev. FRANK, as priest in charge of Calvary Church, Red Lodge, Mont.; to retire. Address, Billings, Mont.

NEW ADDRESSES

ANDERSON, Rev. ROGER B. T., formerly of Holy Cross Monastery, West Park, N. Y.; care of A. Hatfield, New Canaan, Conn.

CLARKSON, Rev. DAVID H., non-parochial priest of diocese of Albany, formerly Albany, N. Y.; Red Hook, R. F. D., Dutchess Co., N. Y.

REazor, Rev. FRANK B., rector emeritus of St. Mark's Church, West Orange, N. J., formerly Paget, Bermuda; 22 Franklin Place, Morristown, N. J.

ORDINATION

PRIEST

OKLAHOMA—The Rev. PHINEAS McCRAY CASADY, eldest son of the Bishop of district, the Rt. Rev. Thomas Casady, D.D., was advanced to the priesthood on November 1st in St. Stephen's Church, Alva, the Bishop officiating. The candidate was presented by the Ven. H. B. Morris and the Very Rev. James Mills preached the sermon. He is to be vicar of St. Stephen's besides being in charge of missions at Woodward, Beaver, and Laverne. These missions are from 45 to 105 miles distant from Alva, in the ranch region of Western Oklahoma.

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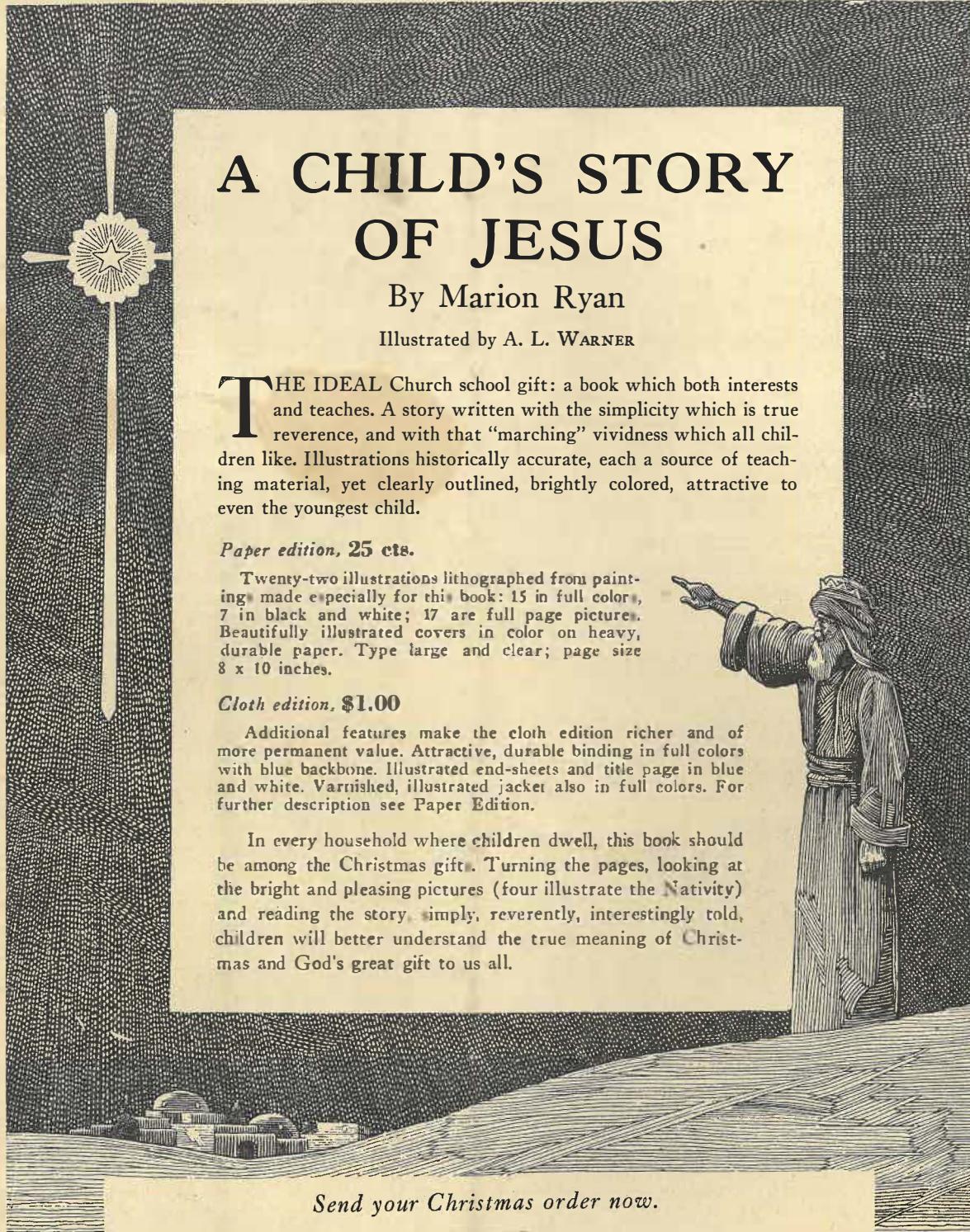
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