

The Living Church



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[See *New York letter*, page 146.]

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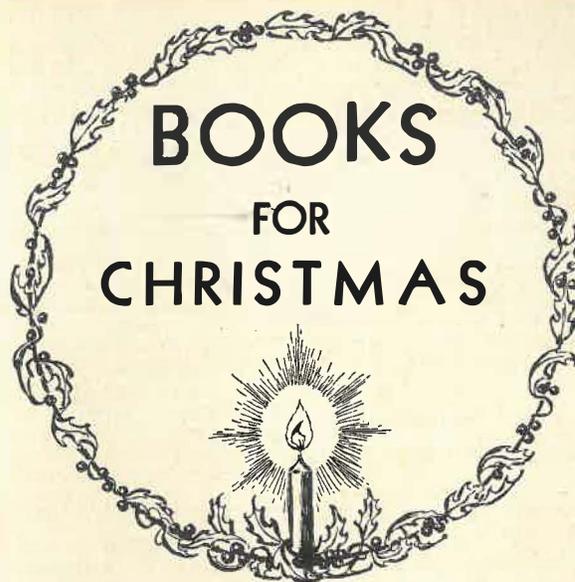
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Church Calendar



DECEMBER

- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.
- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas.
- 25. Christmas Day.
- 26. Monday. St. Stephen.
- 27. Tuesday. St. John Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. New Year's Eve.

KALENDAR OF COMING EVENTS

DECEMBER

- 14, 15. National Council meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 12-17. Grace Church, Albany, N. Y.

NEWS IN BRIEF

MINNESOTA—For three years the junior workers of St. John's parish, Linden Hills, Minneapolis, have been working for a new altar and reredos. On November 27th they saw the culmination of the project when the Bishop, the Rt. Rev. Frank A. McElwain, D.D., consecrated the new altar along with other chancel furniture. For the effort put forth by these junior workers had inspired other persons and the result was that at the same service six panels, a sedilia, and a bishop's chair were consecrated. Four of the panels were given by parish organizations—the Woman's Auxiliary, the senior choir, the Church school, and the Young People's Fellowship; the other two are memorials given by individuals, one by Miss Mona Case and the other by Dorothy and Edmund Swanson. The bishop's chair is also a memorial and is given by Mr. and Mrs. A. R. Moore, and the sedilia is given by the parish altar guild. In preparation for this event a group of men of the parish had entirely redecorated the chancel and nave, buying the material and doing the actual work themselves. They expect to continue this effort until the entire church and parish house has been gone over.

OREGON—At the request of the rector, the Rev. W. E. Cooper, the Very Rev. Horace M. Ramsey, M.A., D.D., dean of St. Stephen's Cathedral, Portland, conducted a four days' teaching mission, beginning November 13th and ending November 17th. There was a good attendance, and it had a good effect.

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.

Washington's Baptism

TO THE EDITOR: My attention has been called to the fact that in the past two months there has appeared in the *Kansas City Times*, the *Delta* (magazine of the Sigma Nu Fraternity), and in *Time*, a story to the effect that General George Washington was baptized by immersion by a Baptist preacher, the Rev. John Gano, during the Revolution. These publications also carried a cut of a picture painted 25 years ago which is supposed to depict that scene.

The story of this alleged baptism of Washington was, I understand, denied by Rupert Hughes in a letter appearing in a later issue of *Time*, but a great many persons who read the story have failed to see the denial.

The same tradition was formerly extant among the Baptists in Virginia, that Washington was immersed . . . by a Baptist preacher.

The most authoritative history of the Baptists in Virginia is *A History of the Rise and Progress of the Baptists in Virginia*, by Robert B. Semple, published about 1810 and republished in a revised and extended edition by the Rev. G. W. Beale in 1894. The question of Washington's immersion is definitely settled in the revised edition of that work in a footnote on the Rev. John Gano appearing on page 66. This footnote contains the following statement: "The recently published account of his having secretly immersed General Washington is without the slightest warrant in fact."

Apart from this definite denial in an authoritative Baptist History there does not seem to be the slightest evidence of Washington's immersion in any contemporary record. If he had been so immersed, Mr. Semple, the historian, would undoubtedly have mentioned the fact in his history. He could not have helped doing so. General Washington was a fluent diarist and wrote into his diary every incident of importance. It would have been unbelievable if he had changed his religious faith to an extent requiring immersion by a Baptist minister that he would not have made some mention of this event in his diary. The statement that he was secretly immersed is additional ground for denial of the tradition. I do not think the Baptists of that day or this would boast of a convert even so distinguished as Washington if he did not have the spunk to tell the world of his change of faith.

It is interesting to note that both the Baptists and the Roman Catholics have traditions of Washington's baptism whereas the only authenticated fact is that he was baptized before the age of two months in Washington parish in Virginia, in which he was born. The Roman Catholic tradition is that when Washington was on his death-bed a Roman Catholic priest was sent for and rowed across the Potomac and baptized Washington. There is no more authority for this tradition than the Baptist. It is, however, easy to understand how both traditions arose among uneducated people. Neither the Baptists nor the Roman Catholics would accept baptism of the Church of England as being true baptism, and as they all believed that baptism was necessary to salvation, they wished to give the Father of his Country a chance of eternal salvation.

(Rev.) G. MACLAREN BRYDON.
 Richmond, Va.

The Laymen's Inquiry

TO THE EDITOR: The Laymen's Inquiry represents the leading denominations only to this extent, that there are five laymen from each denomination who form the directors of the Inquiry. Perhaps it is because of the paucity of the English language that we cannot find a word which exactly describes the position of these laymen. They represent the donors in the great mass of men and women in our churches who have given money to foreign missions and who have been not particularly vocal in regard to mission policies. The committee does not in any way represent the ecclesiastical organizations, nor does it wish to.

ALBERT L. SCOTT,
 Chairman, Executive Committee.
 New York City.

Mr. Scott's letter is in reply to our editorial note of November 12th objecting to the misleading (and untrue) statement that "The Laymen's Inquiry represents seven of the leading Protestant denominations." We cannot feel that "paucity of the English language" is adequate justification for what is admitted to be a misstatement of the true relationship of the Inquiry to these seven religious bodies.—
 THE EDITOR.

Inexcusable Errors

TO THE EDITOR: The article of the Rev. W. Harold Weigle regarding St. Paul's Church at Mount Vernon, New York, in *THE LIVING CHURCH* for November 19th, contains some extraordinary errors.

The article refers to "Aaron Burr, who lost the election to the Presidency by a single electoral vote to his opponent, Joseph Jefferson."

Joseph Jefferson was a noted comedian who was not born until over twenty-five years subsequent to the election mentioned.

Thomas Jefferson and Aaron Burr were not opponents. They belonged to the same political party and ran against John Adams and Charles C. Pinckney.

Burr did not lose to Jefferson by a single electoral vote. The electoral vote was a tie. There being a tie, the election was consummated by the House of Representatives. On the final ballot Jefferson had ten votes, Burr four votes, and there were two blanks. As the Constitution then stood, Burr became Vice-President.

The article further states that "When John Quincy Adams was President and the yellow fever raged in Philadelphia" he removed to St. Paul's parish.

There was no yellow fever epidemic in Philadelphia during the Presidency of John Quincy Adams; and if there had been, it would have had no effect on his residence at the White House in Washington. There was a yellow fever epidemic in Philadelphia in 1798 when John Adams was President.

The Rev. Mr. Weigle might have added that President-elect Roosevelt was elected a deputy to the General Convention by the diocese of Washington in 1919 but was unable to attend.

ARTHUR S. BROWNE.
 Washington, D. C.

Sunday Supplements

TO THE EDITOR: A year or two ago you were kind enough to publish a request of mine for picture supplements of the Sunday papers. Many friends responded and heaps of them came, but not too many—as there is a tremendous demand for them from all sorts of people, such as students, hospital patients, wounded soldiers, policemen and guards, besides guests and neighbors. Just now the supply is very meager. All honor to those who continue to send. I am sure if friends at home could see how much pleasure and profit they were giving by sending these picture papers they would need no further incentive. I am constantly making new contacts and friendships by means of them. Do please send some more and even though I do not write to thank each kind benefactor individually be assured that the gratitude is there.

And may I add further that the friends of last year who helped us with our flood sufferers, enabling them to get back on their land and start afresh, would have their souls stirred within them if they could see how wonderfully things have worked out for the glory of God and the extension of His Kingdom! In last year's flooded district out beyond the city we have established five centers for evangelistic work and opened five schools for children, 500 in all.

The people are under instruction and many come to the Sunday High Mass at St. Michael's. The children come by turn, one school each Sunday. But last Sunday we had all five schools at once for an afternoon service with an entertainment following in the parish hall. Mrs. Gilman, wife of our Bishop Gilman, addressed them and she had a wonderfully attentive audience. It was quite thrilling. From the number of Catechisms on Christian doctrine given out by us already there are hundreds of people and children under instruction for the catechumenate and Holy Baptism.

These schools for the poor (not St. Michael's parish school of a hundred and more pupils which is permanent) were only opened for four months as we haven't funds for more but we do so want to organize the best of these pupils into a permanent school in the central country station where we have a temporary mat shed. The people out there have offered to give us a piece of land for a permanent school and chapel if we will only carry on. . . .

Really, mission life isn't so dull!

Wuchang. (Rev.) ROBERT E. WOOD.

Infant Baptism in the New Testament

TO THE EDITOR: In response to Dr. Crosby's letter [November 12th] I wish to say to him and all the clergy interested in the subject that they will find exactly what they want in Acts 2:39, where the King James Bible translates the passage referred to as: "For the promise is to you and your children." An exact and literal translation is: "for the proclamation is to you and your babies." I believe St. Peter meant the Gospel—for that meaning is in the root of the word *epangelleia*. The words *tois teknois* can bear no other translation than babies—it is the only word in the Greek that by the greatest stretch of freeness in translation can mean other than babies. Ask any Greek you meet what the words *tois teknois humown* mean and he will say instantly "to your babies." The King James version was not intended to be accurate—nor could it have been so, but for the laity. Also the Church was not then confronted with such denial as would occasion such concern for an accurate translation of that passage. . . .

(Rev.) G. P. SOMMERVILLE.
Hammondspont, N. Y.

Books Received

D. APPLETON & CO., Brooklyn:

Marlborough. By the Honorable Sir John Fortescue, LL.D., D.Litt. An Appleton Biography. \$2.00.

Leonardo. By Clifford Bax. An Appleton Biography. \$2.00.

THE BEACON PRESS, INC., New York City:

For America. An Interpretation and Plan. By William F. Fowler. Second Revised Edition.

COLUMBIA UNIVERSITY PRESS: New York City:

The Contribution of Religion to Social Work. By Reinhold Niebuhr. \$2.00.

E. P. DUTTON & CO., INC., New York City:

Book of Common Worship. For Use in the Several Communion of the Church of Christ. Including the Psalter and prayers for use in colleges, the family, and for personal devotion. \$1.50.

FRANCISCAN EDUCATIONAL CONFERENCE, Washington:

Report of the Fourteenth Annual Meeting. Carey, Ohio. June 30th, July 1st, 2d, 1932. The Franciscan Educational Conference. Vol. XIV. No. 14. November, 1932. (Paper Bound.)

HARPER & BROTHERS, New York City:

Re-Thinking Missions. A Layman's Inquiry After One Hundred Years. By the Commission of Appraisal. William Ernest Hocking, Chairman. \$2.00.

When Christ Passes By. By Walter Russell Bowie. With an Introduction by Joseph Fort Newton. \$1.00.

HARVARD UNIVERSITY PRESS, Cambridge:

Mysticism and Democracy in the English Commonwealth. By Rufus M. Jones, Professor of Philosophy in Haverford College. \$2.00.

HOUGHTON, MIFFLIN CO., Boston:

America In the Pacific. A Century of Expansion. By Foster Rhea Dulles. \$3.50.

Biography and the Human Heart. By Gamaliel Bradford. With Illustrations. \$3.50.

Palestine. Land of the Light. By Frederick De Land Leete. With illustrations. \$2.50.

LINCOLN MACVEAGH, THE DIAL PRESS, New York City:

According to Cardinal Newman. The Life of Christ and the Mission of His Church as told by John Henry Cardinal Newman. Compiled by A. K. Maxwell. \$2.00.

Frail Anne Boleyn. And her fateful loves with Henry VIII. By Benedict Fitzpatrick. \$3.50.

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

Not To Be Repeated Merry-Go-Round of Europe. Anonymous. \$3.00.

LONGMANS, GREEN & CO., New York City:

Christmas and Twelfth Night. Reflections by Sigrid Undset. \$1.00.

THE MACMILLAN CO., New York City:

Criminals and Politicians. A History of the Rackets' Red Rule. By Denis Tilden Lynch. \$2.00.

Prize Sermons. Edited by Rev. Edwin A. Mc Alpin, D.D., Chairman. Rev. C. Wallace Petty, D.D., Rev. Hugh T. Kerr, D.D., Rev. J. Newton Davies, S.T.D. \$2.00.

The Cambridge Shorter Bible. Arranged by A. Nairne, T. R. Glover, and Sir A. Quiller-Couch. \$1.50.

NATIONAL URBAN LEAGUE, New York City:

The Urban League in the Economic Crisis. Report of Urban League Accomplishments During 1931. (Paper Bound.)

ROUND TABLE PRESS, INC., New York City:

Religion in Our Times. By Gaius Glenn Atkins. \$2.75.

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EDITORIALS & COMMENTS

Our Provincial System

1. Its History

IN OCTOBER, 1861, while hostilities between the Northern and Southern states were raging, a convention of bishops, clergy, and laymen of the South met at Columbia, S. C., to adopt a constitution for the newly-organized "Protestant Episcopal Church in the Confederate States of America." That short-lived but historically important document contained a strange new article, different from any previous enactment in the history of the American Church, and destined to blaze a new trail in the organization of the Church. It read as follows:

"Article IV. Whenever any one of the Confederate States shall contain more than one diocese, said State may, with the consent of all the Dioceses in said State, constitute an Ecclesiastical Province, in which a Provincial Council may be held at least once in every three years. . . . Whenever such Council shall legislate, its acts shall be of force within all the Dioceses embraced within the Province."

Thus the South, even in the heat of the bitter warfare that temporarily divided it from the North, led the way in the introduction into our American Church of the historic principle of grouping adjoining dioceses into the larger governmental entity of the province. True, this provision of the constitution was never put into effect, and the Constitution itself was abrogated at the close of the Civil War, when the two sections of the Church were reunited, but it bore fruit nearly half a century later, when a similar provision was embodied in the Constitution, and later carried out in the canons, of the united Church. We are beginning today to realize the prophecy of the Southern bishops who, commenting in their pastoral letter upon their newly-adopted basic law, wrote:

"We have introduced into it a germ of expansion which was wanting in the old constitution. This is found in the permission which is granted to existing Dioceses to form themselves by subdivision into Provinces, and by this process gradually to reduce our immense Dioceses into Episcopal Sees, more like those which, in primitive times, covered the territories of the Roman Empire. It is at present but a germ, and may lie, for many years, without expansion, but being there, it gives promise, in the future, of a more close and constant Episcopal supervision than is possible under our present arrangement."

BUT the provincial idea did not enter the Church with the Southern Constitution of 1861. It had been agitated for many years before that, and had already been discussed in several General Conventions, though without resulting in constitutional or canonical action. Bishop DeLancey of Western New York was (according to Dr. White) the first to bring the subject before the Church's legislative body, in 1850, though seventy-five years before Bishop White had anticipated eventual division of the Church into provinces, and had indicated some of the features of a provincial system.

Bishop DeLancey introduced into the 1850 General Convention a resolution for the appointment of a joint committee "to report on the expediency of arranging the dioceses according to geographical position into four provinces, to be designated the Eastern, Northern, Southern, and Western Provinces, and to be united under a General Convention or Council of the provinces, having exclusive control over the Prayer Book, Articles, Offices, and Homilies of this Church, to be held once every twenty years." Curiously enough, Bishop DeLancey's proposed division is substantially the same as the second recommendation of the present Joint Committee on Provincial Boundaries, published in *THE LIVING CHURCH* of October 15, 1932.

The House of Bishops deferred consideration of the DeLancey resolution until 1853, when it was passed, then reconsidered and postponed to the new Convention, while in the House of Deputies the matter was tabled. In 1856 the House of Bishops again took up the resolution, only to postpone it indefinitely.

The subject of provinces again came before General Convention in 1865, when memorials and resolutions were received from the dioceses of New York and Pennsylvania, asking for provinces or, as resolutions adopted by the latter diocese termed them, "federate councils" in states having more than one diocese. The committee to which consideration of the question was referred did not recommend the establishment of provinces, but did propose a canon establishing "federate councils." This failed in the House of Deputies by a single divided lay vote.

FROM that time until the present day every General Convention has had the matter of provinces up for discussion in one form or another. We cannot here undertake to review in detail the many proposals and counter-proposals that were made, sometimes tried briefly, and abandoned, but perhaps a compact tabulation of the principal steps taken by General Convention may help to place the subject in its proper historical setting and help us to understand its present status:

1868—A committee appointed in 1865 proposed a canon dividing the Church into six or eight provinces, with a Primate at the head of each. But a new committee to which this proposal was referred substituted for it the federate council plan, by which dioceses in the same state might combine in a council. This canon was adopted, and remained on the statute books until the general revision of canons by the Convention of 1904.

1874—The committee on amendments, in the House of Deputies, condemned unreservedly the whole provincial system, denouncing it as an "evil" that "would dismember the Church, and out of this now compact and now united body, create five or ten separate Churches," and the project was once more tabled.

1877—In the House of Bishops, a special committee reported a resolution that "the time has arrived when it is expedient that the Church shall take order for the association of its dioceses into provinces." This resolution was carried over to the next Convention. Meanwhile the House of Deputies had passed a new canon on federate councils, but this was defeated by the Bishops.

1880—The subject was again discussed in both Houses, and again postponed.

1883—The canon on federate councils, adopted in 1868, was slightly amended. In the House of Bishops the special committee on provinces, wearying of its nine-year effort to gain favorable consideration for the subject, asked for and received a discharge.

1886—Again discussion but no action, except for an amendment to the federate council canon, passed by the Deputies but defeated by the Bishops.

1889—The Convention appointed a joint committee to study the whole question and propose a plan to the next Convention.

1892—The committee appointed in 1889 enthusiastically approved the provincial idea, but asked another triennium in which to work out details.

1895—The committee again asked and received a three-year continuance. Meanwhile the House of Bishops approved a constitutional amendment providing for the establishment of provinces, each consisting of five or more adjoining dioceses and each with an Archbishop at its head. This proposal was referred by the Deputies to the Joint Commission on Revision of the Constitution and Canons, which was working on a general revision and codification of the Church's laws.

1898—The Convention, after overwhelmingly defeating a proposal for state provinces, approved the present Article VII of the Constitution, subject to ratification three years later.

1901—With the ratification of the action taken three years previously, General Convention finally made provision in the Constitution for a provincial system. Article VII, which remains today as adopted in 1901, reads:

"Dioceses and Missionary Districts may be united into Provinces in such manner, under such conditions and with such powers, as shall be provided by Canon of the General Convention; *Provided, however,* that no Diocese shall be included in a Province without its own consent."

Two proposed canons, designed to translate the new constitutional provision into action, were referred to a new joint commission charged with the task of drawing up a canon to make Article VII effective.

1904—A canon proposed by the joint commission was discussed, but no action was taken by either House.

1907—Again the joint commission proposed a canon on provinces. It was passed by the House of Bishops, with slight amendments, but defeated by the lay order in the House of Deputies. Instead the Convention adopted an amendment to the canons establishing "missionary departments," with very limited powers.

1910—No action was taken, in order to allow the missionary departments more time in which to prove their value.

1913—After six years the Convention agreed that the missionary departments were a failure, and they were abandoned.

Then, at last, an effective canon was passed, establishing the

present eight provinces, each with its own synod. This was Canon 54, renumbered 52 in 1931. To each of the provincial synods were granted the following powers:

"(1) to enact ordinances for its own regulation and government; (2) to act as or to provide for (a) a Provincial Board of Missions, (b) a Provincial Board of Religious Education, and (c) a Provincial Board of Social Service, to be severally auxiliary to the general Boards having jurisdiction of these subjects; (3) to elect judges of the Court of Review; (4) to perform such other duties as may be committed to it by General Convention; (5) to deal with all matters within the Province, provided that no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent Dioceses or Missionary Districts, and provided further that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitutions and Canons for the government of this Church."

ON JANUARY 1, 1914, the provincial system went into effect, substantially as we have it at present. But at once it was apparent that the provincial synods had little real power, and three of them presented memorials to the General Convention asking increased powers.

1916—By resolution, Convention voted "that whenever practicable the joint commissions may at their discretion submit to the annual meetings of the provincial synods suitable reports for discussion." Approval of a provincial Suffragan Bishop for racial groups was also expressed. (In 1918 Bishop Demby was consecrated Suffragan Bishop for the colored race in the province of the Southwest.)

1919—The canon on provinces was extensively revised, but only a slight increase in powers was granted. The synods were to be bi-cameral, the number of deputies from each constituent diocese and missionary district was specified, the synods might "consider" subjects referred to them by General Convention and "report" their judgment to the next Convention, and they might establish provincial boards of examining chaplains.

1922—Other slight amendments were adopted: providing for the election of a provincial President, granting the synod the right to determine qualifications of its deputies, and bringing its departments into harmony with those of the general Church.

1925—The Commission on Enlargement of the Powers of Provinces presented a detailed report, recommending: (1) that notices of amendments to the constitution and Prayer Book alterations be referred to the synods for consideration, (2) that reports of commissions of General Convention be transmitted by the Presiding Bishop to the synods before presentation to the Convention, (3) that the provinces have a share in missionary contributions, (4) that diocesan requests for National Council appropriations be subject to approval by the synods, and that Council appropriations be made in bulk to the province and be apportioned by the synod among the dioceses. Other recommendations, on which the commission was divided, were: (5) that missionary bishops within a province be elected by the synod; (6) that consent for the election of a Bishop Coadjutor, (7) confirmation of an episcopal election, (8) and acceptance of the resignation of a bishop be acted upon only within the province; (9) that the first trial court for a bishop be the provincial House of Bishops. No action was taken on these proposals, except to refer them to a joint committee to report to the next Convention.

1928—Section VIII of Canon 54 was amended to redefine the powers of provinces as follows:

"(1) to enact Ordinances for its own regulation and government; (2) to elect judges of the Provincial Court of Reviews; (3) to perform such duties as may be committed to it by General Convention; (4) to deal with all matters within the Province; *Provided, however,* that no Provincial Synod shall have power to regulate or control the internal policy or affairs of any constituent Diocese or Missionary District; and *Provided, further,* that all actions and proceedings of the Synod shall be subject to and in conformity with the provisions of the Constitution and the Canons for the government of this Church; (5) to adopt a budget for the maintenance of any Provincial work undertaken by the Synod, such budget to be raised in such manner as the Synod may determine; (6) to create by Ordinance a Provincial Council with

power to administer and carry on such work as may be committed to it by the General Convention, or by the Presiding Bishop and the National Council, or by the Synod of the Province."

A new section was also added, providing that a province might "take over from the National Council, with its consent, and during its pleasure, the administration of any work within the province."

1931—No amendments were made to Canon 54 (now changed to 52 by the general renumbering), but the joint committee was instructed to consider the matter of the number and boundaries of the provinces.

This committee met in June, 1932, and set forth two alternative plans, one reducing the number of provinces to five, the other to four. These have been submitted to the several synods for consideration, with a view to formulating recommendations to General Convention in 1934. They were published in full in THE LIVING CHURCH of October 15, 1932.

So much for the history of our provincial system. Next week we shall have some suggestions to offer as to its future.

THIS "word about beautiful churches," quoted from the parish paper of Trinity Lutheran Church, Detroit, and written by its pastor, the Rev. Gilbert T. Otte, is worthy of attention:

"What is a church building for, anyway? Isn't it a treasure chest for those precious jewels from heaven, God's Word and holy Sacraments, and not a club house or entertainment auditorium? If it is God's house and not mere man's, can anything be too good, too fine for Him? Dare the best of things be withheld from His purpose—to seek and to save that which is lost? If it can be demonstrated that an attractive hotel or an attractive bank building will draw more patronage than a cheap, bleak looking structure, is not the same true in the case of one's parish church? To argue that our churches must be quite bare of all color and symbolism is as foolish as to argue that a woman in a faded house dress, old slippers, and her hair in curl-papers is more beautiful than the same woman in her 'Sunday best.' If God designed a beautiful tabernacle and temple in the Old Testament, He certainly is pleased to see churches built in the New Testament which are not an expression of greedy covetousness but which by their structural honesty and beautiful adornment fill men's minds with greater reverence for His glorious Majesty and affect their hearts with more devotion and humility in His service."

Dr. Otte's own church is, judging from the illustration in the same periodical, a notable example of the dignity of Christian architecture. It is an encouraging fact that so many modern churches, Roman, Anglican, and Protestant, are truly setting forth the beauty of holiness which is so strong a characteristic of Christianity at its best.

ANSWER TO CORRESPONDENT

M. W. E. D.—The representative of the Society of the Nazarene for the diocese of Pennsylvania is the Rev. F. M. Wetherill, St. John's Church, Germantown, Philadelphia.

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The Living Church Pulpit



A Sermonette
 for the Second Sunday in Advent

THE GOD OF HOPE

By THE REV. GRANVILLE TAYLOR
 VICAR, CHAPEL OF THE MEDIATOR, PHILADELPHIA, PA.

THESE ARE DAYS of deep distress. The gospel for the Second Sunday in Advent expresses the feelings of many of us: "And upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

A few years ago we had hope that peace on earth was at last to become an accomplished fact. We had hope that a new era of justice and righteousness was to be inaugurated among men. We dared to hope that the day was at hand when "the kingdom of the world is become the kingdom of our Lord and of His Christ." Now we are settling back again into the old channels of thought—considerably disillusioned. It seems as though the world's travail was all for naught. Making the sons of men to act like the sons of God seems a hopeless task.

The collect, epistle, and gospel for the Second Sunday in Advent constitute an annual summons to look to the holy Scriptures, "written for our learning," and seek there the only source of true hope. We all need that summons. Christian men and women do sorely neglect the admonition to "read, mark, learn, and inwardly digest" the holy Scriptures. Men have a habit of turning every way but the right way until forced to do so by the stress of circumstances. If man's desire to know and to do the will of God is at all measured by his reading and study of that will as revealed in the Scriptures, not much can be said for it. The general neglect of the Bible is a fair barometer of the superficial character of much of our present-day Christianity. True lovers of God would seek Him frequently and faithfully in this great treasury of Sacred Writings.

There is much "patience and comfort" to be gained from a prayerful reading of the Bible. More than that, there is hope; the kind of hope the world needs. When we have diligently weighed the whole of man's experience in this world, and when we have read the holy Scriptures, we reach the same conclusion as the Psalmist when he said, "And now, Lord, what is my hope? Truly my hope is even in Thee."

The Scriptures point us to the only certain hope we have and that is in the character of God. God is holy, just, righteous, and loving. God is eternal and changeth not even as the gospel states, "Heaven and earth shall pass away; but my words shall not pass away." In God's eternal holiness, truth, justice, and love, we find new hope and confidence which strengthens us to go forward despite all the hopelessness around us.

This God of hope, as St. Paul says, fills us "with all joy and peace in believing." In a world of sadness we can live as St. Paul did, "rejoicing in hope." In external circumstances of sorrow and depression we can have an inner joy. In a world of conflict and bitter struggle we can have an inner peace "which passeth all understanding." All this because of the character of our God of hope.

This message, coming as it does so near the end of the year, is providential. We begin the year with high hope for better things. As the days go by our failures and disappointments wear away our hope until it is well nigh gone. Then comes this Second Sunday in Advent with its message of hope, directing our thoughts to the coming of our Lord at Christmas—so well called the "birthday of Hope." How timely! How providential! How sorely needed! Truly God, as revealed in His holy Word, is our only sure hope and consolation.

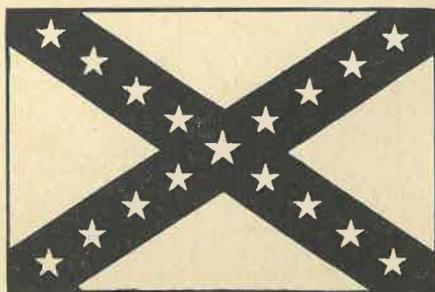
MUCH MORE will be gained by discussing our certainties rather than our doubts. —Rev. William Porkess, D.D.

SEWANEE'S PROVINCIAL EMBLEM

BY THE REV. GARDINER L. TUCKER, D.D.
EXECUTIVE SECRETARY, PROVINCIAL DEPARTMENT OF
RELIGIOUS EDUCATION

THE EMBLEM of the province of Sewanee was adopted by the provincial synod, meeting at Columbia, S. C., November 7, 1929. The flag of the province, identical with the emblem except for the omission of the lettering "Province of Sewanee" upon the emblem, hangs on the walls of the chapel of the University of the South at Sewanee.

This flag is a modification of the Stars and Bars, the historic flag of the South. "The red and blue of the old flag have flowed together and formed purple, the hue of the royal garment of service in the Kingdom of God." To the thirteen stars of the old flag have been added four. That in the center stands for Sewanee, the site of the university that is the common undertaking of the dioceses of the province. The other stars represent the sixteen ecclesiastical units of the province: fifteen dioceses and the missionary district of the Panama Canal Zone.



THE CROSS OF STARS

The flag stands also for certain principles and ideals, for which this province has by the facts of its history and the conditions of its life been in a special way commissioned to bear witness, though in no sense can it or does it claim any exclusive right of championship.

1. Regional Fellowship With National Loyalty

The unique sense of fellowship in the Church in the South, manifested by its corporate enterprises during seventy-five years, is not sectional bigotry. This regional fellowship is valued as giving increased ability to serve loyally the Church and commonwealth of the Nation.

2. The Integrity of Race in the Brotherhood of Man

The Church in the South has consistently championed racial integrity as a principle of divine authority. It is pledged to apply this principle with regard for the welfare of all races, and in accordance with the principle of human brotherhood.

3. Protestant Liberty and Catholic Unity in Christian Life

The original suggestion from which was developed the Lambeth Quadrilateral, a pioneer movement on behalf of Christian Unity, came from a layman of the diocese of Louisiana in the province of Sewanee. The Sewanee Formula of Comprehension, endorsed by Dr. W. P. Du Bose of Sewanee, and widely accepted in principle throughout the Church, was drawn up by a presbyter of the province of Sewanee. The caption of this paragraph is a condensation of this formula.

The "Sewanee type" of Churchmanship, almost universally prevalent in this province, claims both Protestant liberty and Catholic unity as necessary elements in the fulness of Christian life.

4. The Harmony of Truth and Faith, of Science and Religion

The University of the South has officially adopted a platform of principles, concluding with this assertion: "The University of the South states this to be the end and objective of its efforts in any and all of its departments: the realization of the Kingdom

of God, which is the kingdom of love, as interpreted in the life and teaching of Jesus Christ."

The South is often called, sometimes in derision, the "Bible Belt." Accepting this as a badge of honor, the Church in the South stands for the permanent validity of the Word of God, reinterpreted in the light of modern knowledge, and has established and maintained as its largest corporate enterprise an institution of higher education for the interpretation, teaching, and propagation of this principle.

THIS EMBLEM, adapted from the "Stars and Bars" of the Southern Confederacy, stands as a symbol of the best traditions of the South, now woven into the larger life of the Nation.

The cross of stars of the province of Sewanee is "banner radiant of hope reborn," not as indicating the faintest desire for political or any other kind of separation from fullest participation in national life, but as sign of the hope that the Church folk of this province, united as they are by the strongest ties of common convictions, coöperative enterprises, and affectionate comradeship, may thereby be better enabled to do the work particularly committed to them, and make their best contribution to the larger tasks which they share with their brethren of north and east and west, in the unity of *Ecclesia Americana* and the Church Universal.

THE CROSS OF STARS

(Tune, "Rise, Crowned with Light")

HAIL, Cross of shining stars, our chosen sign!
Standard of fellowship in Cause Divine.
Once dragged in sore defeat, bloodstained and torn,
But now banner radiant of hope reborn.

Call us to guard the trust committed to each folk,
Each its own task, each its own service-yoke.
All in God's Kingdom one, each several race and kind
Its own gift shall bear, its destiny shall find.

Bid us cease not to guard from evil stain
Our homes, that peace and love therein may reign;
The Cause of God to serve with loyal love,
And holding His Name and Word all else above.

Our own appointed load call us to bear,
Glad of our best to give, beyond our share;
Service and substance and ourselves offering
That our whole land may hail our Christ as King!

Our hope shall stand in pledge of thy bright sign,
Banner with cross of stars, promise Divine!
Covenant of our God, and His own surety
Of our handiwork prospered to victory!

FULL-TIME CHURCH CHAPLAIN AT MAYO CLINIC

AN ENCOURAGING STEP forward in social service is the appointment of a full-time resident chaplain for the Mayo Hospital in Rochester, Minn. He is one of our clergy, the Rev. George L. Brown. This has been a long standing need, carried at first by the rector of Calvary Church, Rochester, the Rev. Guy Menefee, who is also social service chairman for the diocese. Then Fr. Brown did what he could from Chatfield, where he was rector, but this meant much loss of time in travel and less time for the hospital work than it required.

As chaplain he has been caring not only for Church patients but for over 1,600 people, last year, who registered no Church affiliation whatever. One man who was visited for six weeks asked to be referred to our rector in his home town when he left, and he and his wife have since been confirmed. Correspondence with clergy, to follow up contacts made at the hospital, takes much of the chaplain's time. Sundays he looks after three near-by dioceses and missions.

People come to the hospital from all over the world. New Zealand, South Africa, Calcutta, Manchuria, have been represented.

Religious Life of Germany Today

By Prof. Johannes Hempel, Ph.D., Th.D.

Professor of Old Testament, University of Göttingen

WHEN WE TRY to understand the actual religious situation today in Germany, we must remember at first three facts: the difference in the situation of Protestantism and Catholicism, the change produced by the revolution of 1918 in the inter-relations between the State and the Protestant Churches, and the new theological movements: the renaissance of Lutheranism on the one side and the renaissance of Calvinism known as the so-called Barthian school on the other.

The idea of a German Reich rose first at the end of the eighth century and this idea has been in its deepest conception a Catholic one. Two swords are delivered by God into the hand of man, the spiritual sword into the hand of the pope and the temporal one into the hand of the emperor. In this conception are included the struggles between the pope and the emperor during the middle ages and also included the Catholic opposition against the Reich founded by Bismarck—to speak with Strindberg—the Reich whose crown was gotten not from Rome but from Versailles. The idea of the Reich of Bismarck has been a political conception; the union of the German princes and free towns to protect together the frontiers of their territory and to develop the economic and cultural powers by assuring peace and opportunities for industrial work, trade, and liberal arts. I said: by assuring peace and opportunities, because the development especially of the spiritual powers was not the aim of the Reich but only the task of the German states united in the Reich. The states supported the schools and the universities, and the churches were a part also of the administration not of the Reich but of the states. The Reich government has no department of culture. This regulation gives to the states with the Catholic majority, especially to Bavary, the liberty to follow Catholic politics in cultural questions, but the idea of the Reich itself is an uncatholic one; its base is the national idea, not a universal one, a profane and a liberal, not a religious one. The idea of a Protestant emperor needs not to be an anti-Catholic one, but tensions between the Catholic Church and the Reich were given in the fact of the Reich itself.

In this way the Catholic party has been able to be at the side of the government jointly with the parties of the Protestant conservatism, especially in the states when matters of cultural life of organization of schools and of treatment of churches were to be regulated. It has been able to be in opposition against the government jointly with the socialists, especially in the Reich, whose government should not be too mighty and independent of Catholic wishes and aspirations. This possibility to be either a governmental party or an opposition party enabled the Catholic party to embrace men belonging to all social groups, peasants and townspeople, nobility and industrial workmen, learned and unlearned people, connected not by social or economic aspirations, not by political conceptions, but only by their Catholicism. The end of the Protestant empire changed the situation, but added a third opportunity to the two already mentioned, the opportunity to exercise the balance of power in the democratic system. Practically no government has been possible in Germany since the revolution and perhaps will be possible for a longer time without the votes of parliament's members belonging to the Catholic party.

So the political situation of Catholicism is very good in Germany. Let us now ask for its religious life. Its force to resist

IN THIS ARTICLE, recently delivered as a lecture at Western Theological Seminary and at Yale Divinity School, a distinguished German scholar describes religious conditions in his country today, emphasizing especially the Lutheran and Barthian revivals of the past few years.

unchristian movements is very remarkable. A much higher percentage of Catholic workmen remain good sons of the Church than Protestants do, who become socialists not only in the economic and political sense, but are also drawn into the conflicts of German socialism with the Christian churches. In the last two

years we have seen that national socialism, whose roots are not primarily Christian ones, has less success in the Catholic countries than in those with the Protestant majority. This Catholic power to resist is joined with a great power of propaganda. Many Catholic people hope to regain the Protestant north of Germany for their Church, to bring the confessional schism in our country to its end. It is said that no heresy lives longer than 400 years and that the time has therefore come for Protestantism to die. But the results of the Catholic propaganda are much less important than people generally think. The statistical figures show that every year more Catholic people become Protestant than vice versa. Nevertheless the Catholic part of German people is growing a little more rapidly because the Catholic resistance to birth control is stronger than the Protestant resistance.

TO DESCRIBE the inreligious life of German Catholicism is not so easy for a Protestant man. We see that Roman central administration tries to increase the dependence of German Catholic theology. The books of the most famous Catholic teacher of Old Testament science, Professor Hehn, who died a few weeks ago in Würzburg, especially his splendid work on the Babylonian and the biblical idea of God, have been put on the index of forbidden books, and his colleagues have been forbidden to form with us a German society for biblical literature. On the other side we see popular movements like the deep impression produced by the stigmatization of Therese Neumann of Konnersreuth. German Catholicism seems to be losing its individual character of freer thinking and greater independence and to be becoming more and more a part of Catholicism ruled over by Italian thinking and faith. The German resistance to the infallibility of the Pope and to the condemnation of modernism have practically disappeared so far as I can see.

The situation of Protestantism is completely different. Protestantism is not a political factor. Today there is no powerful Protestant party in Germany. The Protestant Christian social party that embraces members of all Protestant Churches is now nearly without greater political influence. But the spiritual power of Protestantism is a much greater one than it seems to be. The religious feeling of Protestant people has twice shown its power in the last years. We have the system that in every school the parents elect a committee to confer with the rector and with the teachers as to the best methods of learning and education. For these elections, which must be in every third year, usually two lists may be proposed, a Christian and a socialist—anti-Christian—and the figures of votes show that many people who vote for socialism in the political elections vote for the Christian lists in the elections of these *Elternbeiräte* because they know that Christian influence is indispensable for the good education and development of children. The last elections of this kind show that the percentage of Christian votes has become greater now than two or four years ago, not only in the country districts, but also in the big towns.

THE second fact that proves the spiritual influence of Protestantism is this: when the Hitler party started, at first many unchristian ideas and unchristian ethical propositions were set forth by its leaders, e.g., by Mr. Rosenberg, the chief editor of the *Voelkische Beobachter*—the leading newspaper of the party. This newspaper published in 1924 a book in which the saying is ascribed to Hitler that the Old Testament is the devil's Bible. There was no objection to this on the part of Hitler, or of other leaders of this party, although its official program always mentioned the defense of a positive Christianity. Now the situation of this party has almost completely changed. I disputed in perhaps no less than twenty-four meetings with national socialist speakers and frequently I found a great respect for Christ the Lord Himself and for the Christian faith. The book mentioned before has now been retired by the publisher by order of Hitler himself. Every party must take care for the religious feeling of Protestant people, otherwise it would lose too many of its members. I am not sure that these Christian influences in the National Socialist Party will be strong enough to expel yet other unchristian forces, namely the faith in the eternal value of human blood, in the natural goodness of men, especially of those belonging to the Nordic race, and the naturalism of ethics, especially in the sexual field. But we see that there is a deep Christian feeling among Protestant people, a feeling, that perhaps will be the foundation of a new life of our Protestant churches, and I know that their future will depend to some extent on the question of whether they will find the inner unity between the national idea and feeling on the one side and the faith in the creation of God and in God's spirit as the only good and holy Ghost on the other.

OUR CHURCHES are seriously interested in giving a home feeling to boys and girls who are in danger of seeing nothing but the national idea and faith. Perhaps it may be that in the last years a kind of discovery of the church has happened in certain groups of them, a better understanding of its necessity and value, therefore the tendency to military obedience, to be a good follower of a Lord, of a Hero, or of a King will give them a readiness to accept the doctrines with less criticism than the generation before us. In our universities a younger clergyman has the task of caring for the souls of our students. He must be a very well-trained man, not only in the field of theology, but also in natural science, in history and psychology, to answer the very different questions and doubts that may move his protégés and to give an inner support in the ethical temptations of their life, and in the hours of despair that may come when they see that there is no hope for them to get later on a job to earn their daily bread. Everybody who is interested in their economic and spiritual situation may read the very good and instructive article by William White about Germany's lost generation in the *Atlantic Monthly* of July, 1932, and then he will understand that there is a necessity for such an inner support. This clergyman has also the task to deliver special discourses for the single student associations in their club-houses, to show them that Christian faith is the only foundation on which either their personal life or the future and the welfare of their people and of humanity may be surely based. The Lutheran Church of Hanover has appointed a young woman to be pastor for the women students only.

The Church has come to understand that the thought of the learned people, the teachers, the physicians, and the lawyers, will be of great influence on the thoughts of the whole people in the future. Materialism was a philosophical point of view taught in the universities before it became a popular one which unlearned people would believe and would follow in their daily lives. So we may hope that a better understanding of Christian faith and the Christian ethics among the young men and women who leave our universities will also have a good influence on the thinking and the behavior of the whole people. In the same way we have special pastors for the youth in the bigger towns and special divine services conducted for them in the

forms they like. Perhaps the pastor will then be dressed like our so-called *Wandervoegel*, the wandering birds, or like our *Pfadfinder*, our Boy Scouts, not as for a regular service, and perhaps they will not meet in a church but will have the service in the woods, or in the evening sitting around a good warm fire singing their songs and seeking new religious expressions for their new forms of religious feelings. Also it may be that in a bigger town a woman who has studied theology will be appointed—not ordained—by the parish, to take care of the souls especially of the young girls and of the women during their stay in a hospital or in a prison.

IN the same way we may observe other religious movements in German Protestantism, which have risen by the side of the official churches. There are many young people who like to sing old German songs and they have discovered the beauty of the Protestant music of Bach and the days before him, e.g., the beauty of songs by Schuetz. The fact of a living religious feeling is also confirmed by some traits in the literature of our workmen, especially in many of their poems. There is a searching for God, a demand for God, and also a deep veneration of Christ and His Grace. It may be that Christ the Lord is represented by them as a social revolutionist, not at all as the Son of God, shown by the Christian faith, so as for the young singers Christ may be the elder brother and the hero they want to follow.

Because of the spiritual and the religious situation of our workmen new obligations rise for our churches. For a better understanding of the feeling of the German working class against the Church we must remember that there has been practically no independentism in Germany. Since Luther's time our churches have been a part of the administration of our states. The two great ideas of the German people in the last century, the striving after national unity and the social idea, have not been the leading political ideas of our states. National unity could not be attained without a renunciation of certain rights of sovereignty they had gained by the destruction of the old German Reich in 1803. There had been a certain antagonism against that restriction in the politics of some of our states, an antagonism which was united in some churches with the fear that the political unity would be the beginning of a religious uniformity. Such a uniformity might become dangerous for confessional peculiarities, especially of our Lutheran churches. As the Reich has been founded on a union of different states, so after the war only a confederation of Protestant churches, the *Deutscher Evangelischer Kirchenbund*, has been possible in 1922, a confederation that does not prejudice anything in the faith, the inner life, and the liturgy of the single churches. So our people were obliged to find their national and political unity not without the help but without the leadership of their churches and in this way a great part of their spiritual life, hopes, and fears were outside them and they themselves outside of the feeling of many people, especially of young people. The politics of our states was turned more towards the past than towards the future, also in their inner policy which has been in its deepest intention an anti-revolutionary one. It would be wrong to say that the German inner policy has been without social feeling. The German social legislation has been the first and the best in Europe, the labor laws for help in the days of illness and invalidity after the war also for the days of unemployment.

But this legislation of 1881 came too late. The enmity of our workmen towards the state was already too strong to be won over. There was one point in this legislation that did not satisfy their feeling. The social legislation brought only a financial help to the individual workman and the individual workman's family in the days of need and distress but did not change the position of the working class in society, was not united with an acknowledgment of trades unions to have the same rights as the employers and their organizations. The individual workman remained in a strong dependence on employers' and their organizations' good will. Social help should be a political act of government's better understanding of life's necessities, not an expres-

sion of a popular movement towards a new society without strong differences in the position and the rights of different classes. Our churches have not the opportunities that American churches have and use in a great extent. Till today the American churches preserved something of the brotherhood that united the Pilgrims fathers in the same faith, the same good will, and the same feeling. The beginning of an American society has been one without social classes and the European observer may find till today in the American life a certain class-less feeling nearly unknown in Germany.

Nevertheless the differences in the economic situation between the big leaders of the American business life and the workmen without illness assurance and without age pensions are much greater than they are in Germany. In the larger parishes of our churches—especially in the larger towns in which perhaps 40,000 members belong to the same parish—and in those it is an ideal that was not reached until today that each priest should not have more than 6,000 souls to care for—it is practically impossible to develop a social life in the American manner and in this way the social influence of our churches is much less than the influence of yours. Nevertheless there has been much individual help in our churches and it would be a very great injustice to them not to recognize the eminent power of brotherhood's feeling in the works of our Inner Mission, in the work of our deaconesses, our Christian hospitals, homes for old men and old women, for ill and incorrigible children, for deflowered girls, and in the preventive work. But it is the tragedy of our churches that they have not understood before the war that individual help is not enough, that ethical and religious life is not independent of the economic and social conditions of life, that it is impossible to preach patience and the necessity to obey God's will when the daily life made them practically impossible. Man must see the influence of Christ's love on the conditions under which he lives and works when he believes in its reality, and at last we must say that it is not only the close connection with the state that has hindered our churches from being leaders in the social field, but also a religious interest which must not be overlooked. In 1525 Luther wrote a rough and severe book against the rebelling peasants whose aims were partly religious ones called forth by himself and partly economic ones. He was not only disturbed and troubled by some atrocities committed by the rebels, not only too conservative in his economic and social feelings to be just towards a revolutionary movement, but he was at first anxious to see the eternal confounded with the temporal, the salvation of the soul confused with the welfare of the body. The Gospel should not be removed from its purely religious meaning. To change the economic conditions of life and to convert a sinful heart these two things should not be confused. So the social and economic conservatism of our churches has a rightful religious root in the belief that the Gospel is the same for all classes and for all men, that the Christian hope is the hope to be at home with the Christ in God's heavenly world. It will be a task for the future to find the right way to join a new social feeling with the purity of faith. So with the new freedom that our churches have gained by the revolution, the better understanding for the social necessities as shown by the so-called Bethel Declaration of 1924, let us hope that the right way will be found.

On the side of our workmen good will is not to be lacking completely. An American journalist, William Skinkle Knickerbocker, tells in his very instructive book about his trip through Germany that in one of the poorest districts, where now 94%



Prof. Johannes Hempel, Ph.D., Th.D.

unemployed men are living, in Falkenstein, in Saxony, he has found a great religious movement in some different forms. Our churches must be able to find a language to be understood by this people. They must preach the Gospel in a new tongue to extinguish such a suspicion, they must have the charity that beareth all things, hopeth all things, endureth all things. And our churches are willing to do such work. Special clergymen are now appointed to inquire into the development of the economical and social situation and to find out the best way to preach the Gospel to men who are far away from the churches and to help them in their religious and ethical abandonment.

THE theological situation has in the same way been influenced by the political events and the historical facts since the beginning of the great war. These facts have destroyed the faith in a sure progress of culture and in the development of humanity in the spiritual and ethical field. They have shown too much the reality of the sin, the reality of the animal in man, if I may speak in such unchristian terms, or the reality of the devil, according to the terms of the Christian dogma. In the same way the purely scientific interest for historical questions, either in the history of Christianity or in the general history of religion, or in critical and psychological researches in biblical fields, exists less now among our students and among the younger generation of clergymen than it did about 1900, in the classical time of German critical and historical theology. Young people long for eternal realities and long to know the eternal truth of the Christian faith, but they do not long for their development and their temporal expressions. There is only one exception, only one historical form of Christian faith, which is studied with a real interest, because many people among us have the feeling that this form is more than only a temporal expression of Christian faith. For the religious conviction of a great number of our theologians, nearly a new revelation has been given by the religious experience of Luther. His works are studied with the utmost interest, especially the works of the young Luther. And there are indeed close connections between Luther's inner experiences and the experiences of St. Paul, experiences which are not only given by the fact that a word of St. Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law," has shaped his faith, but these connections are given also in his general psychological situation. Just as St. Paul lives in an age of profoundly individualistic feeling, in an age in which each man tried to be saved personally by the grace of such and such god or goddess or Lord, so the time of Luther also was an age of profoundly individualistic structure. The question, how this one would find God's forgiveness, that is the starting point of his new life and that is the problem that is still the center of our Lutheran sermons today. The certitude of God's grace is given only in the person of Jesus the Christ and so the Christological problems are the most talked about in our Lutheran theology.

In this way the Lutheran theology and the Christology and the age of modern individualism and personal culture belong together. But it seems to me that the end of this age will now come. In a new manner we see the inner dependence of every spiritual and personal life from the life and the fate and the behaviour of man's social group. A new collectivism in new forms will rise. The great organizations of every class and every profession, the wide dispersion of the national idea and the national feeling, are signs and symbols of a deep change of psychological structure. So it may be, that the temptations to

despair which are given in the political and economic distress of our people will oblige our theology, when it wants to show the reality of God in the realities of our life, to treat with a new earnestness the problems of the first article, the problems of the reality of God's creation behind the sinful acts of man. May the real world and the real history of mankind be the field where God can work, this is the question. And it seems to me that in giving an answer it will be necessary to understand in a new way also the problems of the third article, the problems of the real presence of the Holy Ghost in the Christian churches, in the whole Christianity, nevertheless it is separated in many nations, which are opposite to each other. In Germany there is now one theological group that is so much overwhelmed by the unholiness of the real world and the real life that they scarcely see anything but the distances between God and man and the world. This group, whose leader is Professor Barth in Bonn, is primarily not influenced by Luther but by Calvin. The old Calvinistic mind pretends that "*finitum non est capax infiniti*" that means that the infinite may not enter into the finite. This meaning, by which we may understand better the differences between the Lutheran and the Calvinistic doctrines of Christian sacraments, obliges the Barthian school to be strictly opposite to Schleiermacher and to the development of German Protestant theology in the nineteenth century that is deeply influenced by the connection of theological understandings of Christian faith with personal Christian experiences of man that it has inherited of him. God is not to be found in the life of nature, God is not to be found in the profane history of mankind, and God is not to be found in the history of Christianity, and we are unable to find God in our own religious mind, this is the meaning of the Barthian school. There is only one contact of God with our world—the Person and the words of Christ. The only task for the Church is to preach the word that is given, but if this word that is preached may become for the listeners the word of God, or may remain only a word of a man, this is only God's act. Man's work is for nothing in the conversion and in the beginning and the growing and the preservation of faith.

I hope that this sketch of religious life in Germany today may help you to understand better the religious feeling of German Protestant people. It would be the end of our culture if our people would cease to feel the community of Christian faith, the communion of the Holy Spirit, that shall be with us all till Christ our Lord comes.

OUR WONDER WORKER

THE EYE to see, the Brain to understand,
The eager, facile Hand
To do the Brain's command.

*Here is our wonder-working trinity.
Let him who has the hand, the brain, the eye
Try that he use them worthily.
Count it a part of the day's story
To do some service to His glory
Who gave the eye and brain and hand
Life's vexing problems to command
And, at the end, the victor stand.*

*Some service, small or great
Befitting to your state;
Great, as to be of the world-news a part,
Or small, a secret hidden in the heart.*

*May eye and brain and hand unite to laud
And serve their Great Creator, the Good God.*

SARAH S. PRATT.

ST. LUKE'S HOSPITAL, MANILA, CELEBRATES A QUARTER CENTURY OF USEFULNESS

BY MRS. BAYARD STEWART

ST. LUKE'S HOSPITAL, Manila, has just concluded the observance of a dual anniversary, which began on October 14th and continued through St. Luke's Day, honoring their patron saint and commemorating the twenty-fifth anniversary of the occupation of the main building.

St. Luke's Hospital, dispensary, nurses' training school, church, Church school, kindergarten, the house of the Holy Child (an institution for *mestizo* girls), and various clubs and associations, all trace back to the settlement work begun in the old Spanish house on Magdalena street. The house was not large and it quickly became inadequate to meet the demands for Christian social service of one of the most crowded districts of Manila.

On January 19, 1903, a dispensary was begun and at the same time regular religious services were held in an oratory in the old house. Bishop Brent and the Rev. Messrs. Mercer Green Johnston and H. E. Studley were the first to hold services of the Church in Trozo. G. C. Barrter (now rector of the Church of the Resurrection, Baguio) was the first man to function as chaplain of the rapidly expanding mission work.

The year 1906 was a splendid one at the settlement, for the dispensary and hospital of Luke the Beloved Physician (housed in the one old building) had grown to include eight beds for temporary cases; the beginnings of a new building had been made; and the former St. Stephen's Church had been removed to the hospital compound and renamed St. Luke's.

The first pavilion was named in honor of the University of Pennsylvania, the money having been given by friends of the university, and by the Woman's Auxiliary and the Junior Auxiliary of the Church in the States.

At the time funds were on hand to erect Harvard ward and a nurses' home. Until the fall of 1912 the hospital was called the University Hospital, and it was planned to memorialize various universities, but when the University of the Philippines was founded it seemed wise and expedient to avoid confusion and to use again the original name, St. Luke's Hospital.

The hospital building stood vacant for three months until nurses were available. On October 23, 1907, the formal inauguration of the building was held with the first address given by the rector of the Cathedral, the Rev. Mr. Johnston, and the second by the Hon. William H. Taft. In the building at that time there was provision for thirty beds "if needed." Dr. N. M. Saleeby and Miss Ellen T. Hicks (now connected with the Church's Mission in Puerto Rico) assumed charge and immediately plans were made for enlarging the scope of the work. In 1915 Bishop Brent held the first confirmation in the new church building.

All the various activities associated with St. Luke's are in need of expansion. The church building is permanent, but there are many additions for which the priest in charge sees definite need. There is no parish house nor space for many needed spheres of recreational and educational activity. The other buildings on the compound are not fireproof, and so are not permanent or adequate.

On Sunday in the church there were two services, one at 8:30 in the morning and one at 7:30 in the evening. In the morning there was a procession through the hospital compound with banners, torches, music and all the accompaniments of ecclesiastical pageantry.

On one afternoon the woman's board tendered a *despedida* or farewell to Dr. and Mrs. J. E. Reed. Dr. Reed has been identified with St. Luke's Hospital for twelve years, and under his able direction the scope and work of healing—especially along lines of surgery—have grown and broadened. The many races and people treated are making of St. Luke's almost an international institution.

Sixty-five Years Ago

Report of the Historiographer of the Province of Sewanee

By the Rev. Gardiner C. Tucker, D.D.

Rector of St. John's Church, Mobile, Ala.

AS A VARIATION from the usual form of historical articles, it seemed to me not unfitting that I should try to give my impressions of our Church when I first became acquainted with it, some sixty-five years ago. I was then a lad of 16, and having been raised in an ecclesiastical environment whose ideas and ways were quite different from ours, the variations made a sharp impression on my mind.

Yet in many things there was a similitude, for the Churchmanship was of an extremely Low kind, Evangelical, I suppose it might be called. The newer and more active members of the congregation had come into the Church from the Protestant denominations, bringing with them, as I did, habits of thought and usage of that training, and particularly desirous of avoiding anything that savored of Roman Catholicism. Many of them had been accused of taking a long step in the direction of the hated and dreaded Roman Church when they announced their intention of becoming Episcopalians. So they were watchful and suspicious of everything that even smelled Romish. Then, too, the older members were aristocratically conservative, and resented any change in the form and order to which they had been accustomed. Many a sermon have I heard from texts similar to "Cursed be he that removeth his neighbor's landmark." Only, the landmarks were highly imaginary, and varied with the speaker's ideas.

So the church building was quite plain, the main difference between it and a Protestant "meeting house" being the possession of a steeple or tower, and a recess chancel and a bell, which last was as necessary an element of church furnishing as a pulpit. But inside there was always the broad aisle, reaching from the front door to the chancel, instead of the two side aisles customary in the meeting houses. The windows varied; some were pointed, some square, but the glass was almost always plain. The altar was distinctly a table with some sort of legs, and without a cross or flower vases or lights of any kind. A white linen cloth covered it, sometimes having a fringe five or six inches wide. I do not remember whether the three steps up to the altar were usual or not, but I know that in some cases the altar was on the same level as the rest of the sanctuary. In one church there were tall tablets on each side of the chancel arch, facing the congregation, one bearing the Lord's Prayer and the Creed, the other the Ten Commandments, in large illuminated lettering.

The minister wore a black cassock, and a quite full surplice that reached to his ankles. The stole was almost universally black, long, below the knees, six or eight inches wide, and with fringed ends. Sometimes there was a design worked in gold thread on the ends, but that was considered rather foppish.

On the high festivals of Christmas and Easter, considerable latitude was allowed in the decoration of the church, and the preparation and placing of the Christmas decorations was a time of great fun for the young people. A party of them would go out in the woods and bring back large branches of pine and cedar to the churchyard, where they would be cut up into small bunches and woven into festoons and wreaths. Sometimes they would divide into teams, and great was the rivalry as to which could make the largest number of wreaths, or the longest rope of cedar in a given time. And it had to be good work, too. The red berries of the holly and the white ones of mistletoe gave a pleasing touch of color to the dark green of pine and cedar, though some parishes strictly forbade the use of mistletoe because of its connection with heathen worship.

The draping of the festoons along the walls required the use

of ladders, and it was the height of mischievous pleasure to persuade a girl to mount a ladder, and then gently tip or shake it. Her protests could generally be heard for some distance.

Early celebrations were not common. The principal service was at 10:30 or 11, and consisted of full Morning Prayer, with the ante-Communion and often the litany, and lasted about an hour and a half. The sermon was long, a half hour at least, and was almost always written, "extemporary" preaching being regarded as undignified, and too much like the "exhorters."

On the first Sunday of the month, the Holy Communion followed Morning Prayer. Wafer bread and the mixed chalice were regarded as Romish practices and consequently abhorred. The bread was commonly prepared specially by some devout woman of the parish, and was cut into small cubes, about half an inch in size. When I came to St. John's, Mobile, in 1885, Bishop Wilmer had recently introduced the use of wafer bread in the diocese, which was prepared by the Sisters of the Church Home, and was one of their sources of revenue, but there were a number of persons in the parish who felt that their Communion was polluted by its use. So for a year or more, I always prepared ten or twelve pieces of leavened bread for their benefit at the 11 o'clock service. As they never attended the early celebration, that was sufficient. But after the year or so, these good people—for they were among the best of the parish in every way—came to me and said that they had come to realize that their opposition to the wafer bread was really only a prejudice, and that I need no longer provide the leavened bread for them.

Whenever possible the organ and choir were placed in a loft or gallery over the entrance to the church, and the members wore their ordinary Sunday clothes. There was little chanting, even the Glorias being—how shall I express it—tuneful? And I must say that some of those tuneful settings of Glorias and canticles were much more beautiful, inspiring, and generally joined in by the congregation than most of the chants are. If you could have heard, as I have, a congregation of several hundred singing the Venite to a well known tune, and compare it with the ordinary rendering of the same canticle in chant, you would understand.

A favorite book for choir use was called *The Church Choir*. It was much larger than the hymnals of today, and would be rather hard to manage in a procession. Even the men in the congregation would sing, for men can easily catch a tune, when they cannot, or will not, chant. To my mind, the canonical music of the Church is the most unsatisfactory, and uncommendable, part of all her services. It is so scientific and dignified that it is almost dead. Chanting is right and proper, but it is not the only, nor always the most fitting, method of rendering the music of the Church.

IN THOSE DAYS the psalms (metrical) and hymns were bound together with the Prayer Book. The hymnal that we use now was then unknown. The Sunday—not Church—school was a rather dreary affair. Lesson papers, picture cards, banners, and the other aids and paraphernalia, had not come into use. As I remember, the instruction book was a small volume containing lessons on the Bible and the Catechism. The songs we sung were very pious and very boring. As a rule, the children stayed for the service and sat in the pew with their parents.

When many of the older churches were built the subscribers to the building fund were given the right to own a pew in the proposed building in fee simple, which they could sell or dispose

of by will the same as any other item of their property. In several churches that I know of, these pews had doors with locks and keys, so that the pew owner could be certain that his property in the House of God could not be used without his consent. Sometimes, when his family was large, his pew occupied a double space, and the partitions around it were about breast high. The seat proper faced the chancel, while on one end and the other side was a broad bench on which the babies and young children were laid to sleep.

It must have been somewhere in the '50s that the movement for free Church sittings began. Naturally, it was strongly opposed by the conservative element, who felt that they had the same exclusive right to their places in church that they had to their personal homes. Where the church had galleries, strangers and visitors were assigned places in them, but as these had formerly been the quarters of the Negroes, white people did not care to occupy them. As a compromise, the vestries bought back, or reserved, a number of pews in the back of the church, and assigned them for the use of strangers.

There was also an economic side to the pew ownership question. Bishop Wilmer of Alabama told me that his experience had tallied with that of Bishop Meade of Virginia, that it was the revenue from the churches with rented pews which enabled the church to carry on her work. The few free churches were always in financial difficulties, and rarely had more than a pittance to spare for anything outside of themselves. It was not until after the Civil War that the idea of responsibility to God for all material possessions became an active factor in the lives of the people. True, there had been some missionary work, but it was largely an individual enterprise. By most people it was looked on as a piously romantic adventure, a sort of modern crusade. And something of the sort seems to have been in the minds of the missionaries themselves. It was William Carey, the first English missionary to India, who said to friends on his departure: "Yes, I am going down into the pit of heathen darkness, but you must hold the rope." I wish I had time to speak longer of this matter.

Nearly every self-supporting parish had some kind of a rectory, but parish houses were few and far between. Sometimes a parish had an office or rooms in the business section, but there were few buildings erected for the work of the parish itself.

Sunday was a quiet, peaceful day. Every store and office was closed all day. All the children went to Sunday school, and all the respectable grown ups went to church. To habitually stay away from service marked one as a social delinquent, to say no worse. Denominational lines were pretty carefully observed. One had to have a reasonable excuse for attending any other church than one's own. It gave the young people, say of the Presbyterian congregation, a sort of a thrill to go to the Methodist church, as if one were venturing on hostile ground. Of course this feeling was intensified if a Protestant strayed over to the Episcopal service.

The quietude of the day was not broken by excursions, either going or coming; there were no Sunday papers, no "movies" or radio; no baseball or golf. After dinner, always the most bountiful and elaborate meal of the week, the seniors went to sleep, while the younger ones took decorous walks, or if fortunate, went buggy riding although this was regarded as rather "sporty." The children were not confined to the house, nor restricted in their reading. They could play in the yards, provided they made no loud noise.

The time of Evening Prayer was either about 5, or else "early candlelighting." It was considerably shorter than the morning service, and was well attended. Pretty much everybody was in bed by 11 o'clock. Even the dogs seemed to know that it was Sunday, and behaved accordingly.

Looking back at those days from this distance of years, one would think that life then must have been flat, dull, and unenjoyable. But we did not find it at all so then. True, we were limited, prejudiced, and ignorant as compared with today, yet

were very happy in our quiet way. We loved God and tried to serve Him, and He gave us much pleasantness and peace. As for knowledge, I am quite sure that it has brought to us, as to our first parents, more of evil and sorrow than it has of goodness and peace.

However, I have no wish to go back; I am glad to be alive and fighting today, and I realize the eternal verity of the poet's words:

"I doubt not through the ages one unceasing purpose runs,
And the thoughts of men are widened with the process of the suns."

JOURNEY'S END

I COME, I come,
O Lover of my soul
I am the lesser part
Thou art the leavening whole.

I come, I come
As to its deeps the sea
No boundary is set
Between Thy life and me.

I come, I come
As homing birds ascend
With undivided heart
Back to the Journey's End.

LILLA VASS SHEPHERD.

THE NEED OF A TRANSLATED GOSPEL

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

THE GOSPEL has been translated into many languages, but the great need today is that it be translated into many lives.

The principles of the Gospel and the Life behind it are always available, but what often makes the difference between effectiveness and weakness, social consciousness and social indifference, is the fact that these eternal precepts are not translated into modern phrases, affecting modern situations. The Bible is highly translatable as literature, and it must be made highly translatable as religion and philosophy and social guidance.

When we say we want the "real" or the "old" Gospel, I think that we then really are expressing a need for a more perfectly translated Gospel, a Gospel which is fitted to our need, which is interpreted to satisfy our lives. It is for us to find the right words to translate these old masterly sayings; to translate into something which lives again that which once lived so masterfully.

The power we have, but we must put it to work. The fuel we have, but we must start the engine. We have, too, the stories of successful operation in the past; what we need now is to get busy and produce them in the present and future.

The Gospel remains dormant and inactive until touched with the vitality of human consecration. It remains Greek to those who have no will and heart to translate it into the language of today. It remains a puzzle and foolishness to those who will not give it speech for the present hour.

All of us, young and old, experienced and inexperienced, are in a real sense translators. We take each day many powers and values and translate them into useful forces. We must do no less for the Gospel of Jesus Christ.

"There never was a time since Christ drew His agonized dying breath on Calvary when the world more needed, not only the preaching of His Gospel, but the translation of it into such terms of civil and governmental action. . . . The times call for Christian statesmanship, for broad vision, unselfish, patriotic leadership," stated Chief Justice Pattangall of Maine recently.

We believe that the Church can translate that Gospel into the language and lives of all men everywhere.

Will we do our share of the translating?

Heroes of the Catholic Revival

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

VII. ISAAC WILLIAMS

ISAAC WILLIAMS is one of the overlooked heroes of the Catholic Revival, although his hymns "Lord, in this thy mercy's day," and "Be thou my Guardian and my Guide" are beloved by Protestant and Catholic alike.

Williams was born near Aberystwith on December 12, 1802, but his early days were spent in London, where his father practised law.

"We lived," he says, "at a corner of Bloomsbury Square, in a small street, where, I believe, Newman also must have been living at the same time."

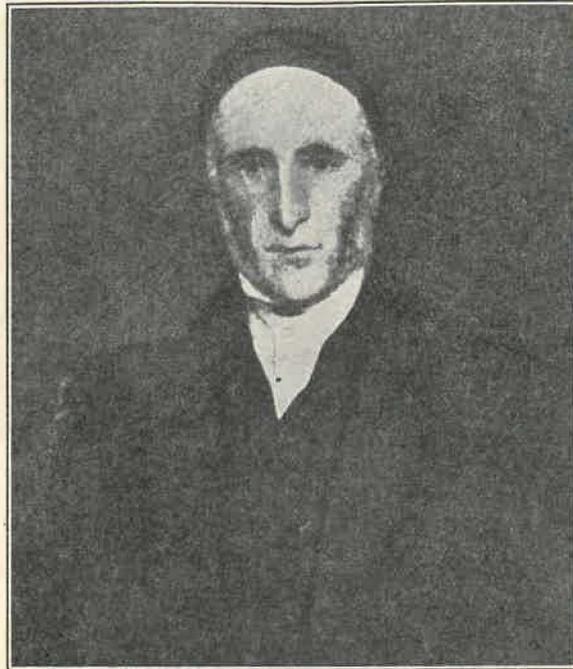
He had three brothers and one sister, and lived a happy and uneventful childhood, being keen on everything that normal boys like, especially rabbits and cricket. He showed great talent in Latin, his knowledge being brought to such a perfection that when he was at Oxford he could only write an English essay by first thinking it in Latin.

In his *Autobiography* (a book sadly forgotten, but one of the vital documents of the Movement) he frequently hints that he was affected for evil by his early companions. Of a gloomy temperament, evidently, he read and enjoyed *Sherlock on Death*, the sentences of which were to haunt his mind like strains of music.

Later, at Harrow, he was happier, and lived a freer life, his primary passion being cricket. He idled badly, though he loved Latin still. He became companionable and popular, and ran in the slippery paths of youth.

He entered Trinity College, Oxford, set fair toward a life of sin and skepticism, but one vacation was detained, by seeming chance, and Keble called on him. He told Keble that he had made no plans for holiday reading, and Keble, after a few moments' thought, said, to his astonishment: "I am going to leave Oxford now for good. Suppose you come and read with me. The Provost has asked me to take Robert Wilberforce, and I declined, but, if you would come, you might be companions." How little Keble dreamed that his generous offer (for it was to be at his own charges) was to save a sinner, nay more, give a saint to an as yet unborn Movement which has saved a Church. Isaac Williams says: "If a merciful God had miraculously interposed to arrest my course, I should not have had a stronger assurance of His Presence than I have always had in looking back to that day." During this memorable vacation he made the acquaintance of Richard Hurrell Froude, but it was Keble who converted him. "Religion a reality, and a man wholly made up of love, with charms of conversation, thought, and kindness, beyond what one had experienced among boyish companions—this broke in upon me all at once."

The friendship with Froude, begun at Southrop, ripened later at Oxford. Isaac Williams was changing rapidly. Where he had been idle, he was now studious; where he had been prominent, he became retiring; where he had been merry-hearted, he became consumed by secret shame and sorrow. He fell into a new set altogether.



ISAAC WILLIAMS

About 1825 he broke down completely through over-study, and consulted an eminent doctor, who forbade him to read any books. It was singularly unfortunate advice, as cessation from study made him more introspective than ever, but he recovered sufficiently to be ordained to a quiet curacy in 1829. He returned to Oxford as a Fellow in 1831, two years before the Movement began, and through Froude became the friend of Newman, whom he was to serve later as curate at Littlemore.

This reflective and sober parson was to be the cause of two great explosions, which almost wrecked the Movement. The first was his Tract 80, *On Reserve in Communicating Religious Knowledge*. It appeared in 1839. Bishops denounced it, in some cases without having read it, and Churchfolk who had a little sympathy only with the Movement scuttled away like hunted rabbits, and those who distrusted the Movement said: "We always said so."

Its title was admittedly unfortunate, suggesting "a love of secret and crooked ways," although its aim was to prevent a careless use of sacred words and phrases.

IN 1842 Williams, whose candidature for the poetry professorship vacated by Keble had been withdrawn after bitter opposition, retired to a country parsonage. Although three great, terrific years were to tick away before Newman went, he had in part foreseen the debacle, and had become distrustful of the new party that had cut across the Movement, seeking to deflect it from sober Anglican principles; and he made it his own contribution to produce *Devotional Commentaries* in the Keble tradition. But his genius for friendship remained, and he, almost alone among the Tractarians, kept in touch with Newman after '45.

Their last meeting was singularly pathetic. In 1865 Newman stayed with him. Williams was in a weak state of health. He had for years been a martyr to chronic asthma. He insisted on driving his guest to the station, and the exposure provoked the illness to which he succumbed.

Newman wrote, on hearing of his death:

"My first sad thought is that in a certain sense I have killed him. . . . He has really been a victim of his old love for me. He has never lost sight of me—ever inquiring about me from others, sending messages, or writing to me. I so much feared he was overdoing himself—but he would not allow it. I wanted him to let me walk down, but he wanted to have more talk; and then, when he set off, he could not say a word. . . . Poor John Keble, how will it be broken to him?"

Strange endings to beautiful friendships!

AS WE TRACE the development of events which shook the earth to its foundations we shall see that finally the selfishness of evil defeats itself, and God rules in the affairs of men.

—George Bancroft.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

FIVE YEARS' RESEARCH has located 887 persons in the United States and Canada who are both deaf and blind. The present study of the deaf-blind and their problems is the first extensive survey ever made. It started with a few cases furnished by the American Foundation for the Blind in 1927. The report is made to the American Braille Press and is published in the current issue of *And There Was Light*. It summarizes the conclusions of an exhaustive survey of deaf-blindness conducted by Mrs. Corinne Rocheleau Rouleau of Washington, D. C., and Miss Rebecca Mack of Cincinnati, Ohio. Mrs. Rouleau has been deaf since childhood but has perfect sight, and Miss Mack has been partially blind since childhood but has perfect hearing.

The Deaf-Blind

Mrs. Rouleau says:

"As a class, the deaf-blind in our midst are not only the most heavily handicapped and most lonely of all human beings, but also, as a class, the most neglected. We even know of deaf-blind children who have been placed in asylums for the feeble-minded without proper trial—the so-called intelligence tests being quite worthless in evaluating their potentialities.

"How often have we learned of deaf-blind children or adolescents being refused entrance in schools for the deaf because they are blind, or in schools for the blind because they are deaf; or because schools have no trained teachers available; or because they fear that such pupils will prove too difficult, expensive, and burdensome.

"Of our cases most are white persons, though a number of Negroes also figure, and one Indian. There are men, women, and children of all ages. Many of them are maimed as well as deaf and blind. A small handful are war veterans. In addition to Braille, the deaf-blind have various other methods of communication, such as the sign language, the Morse code, etc. In most of the listed cases the persons have retained or acquired the faculty of speech of the spoken word."

EARLY IN DECEMBER in the Cathedral of St. John the Divine, New York City, the Class of 1932 will be commissioned as Church Army evangelists. Among them will be the first three Church Army women workers in this country. Two of these Sisters took special courses at Chase House, Chicago, and one received nursing experience at the Reynolds Memorial Hospital, Glendale, W. Va. All have done practical work in the field.

Church Army Sisters

IT IS A COMMON THING today to hear our clergy say: "If she would only do her part, what a strength she could be!" Some of us have let our depressions and anxieties so overwhelm us as to hamper our activity.

Are You Doing Your Part?

Inaction indicates lack of development in responsibility for service. If a member of an organization is inactive in the performance of her duty, it means the work is undone to the extent of her part in it and the organization fails to produce the desired results. Improvement in individual consecration and responsibility is best evidenced by an activity on behalf of others. Individual activities must be of strength to the organization. No member is justified in being negative or even half-hearted, but must be enthusiastically positive in the support of the organization to which she belongs. Are we willing to do our part?

INTERNATIONAL GOLDEN RULE WEEK will be observed from December 11th to 18th. It was never more needed than this year. Twenty-one "unseen guests" representing as many types of need, are featured in the annual Golden Rule

Golden Rule Foundation

Week appeal of the Golden Rule Foundation.

The public this year—the tenth in which Golden Rule giving has been observed officially—is asked to consider the needs of its local community, particularly as they are related to the present depression and unemployment. In order to simplify giving and avoid working a hardship upon any one group the Foundation has arranged, through a Home Economic Advisory Committee of eighteen prominent food specialists, for a series of twenty-one low cost meals, to be used during Golden Rule Week.

By this method, it is pointed out, substantial savings may be made without diverting money from other planned contributions or reducing bank balances. By following the Golden Rule Economy Menus a family of five can live on \$8.88 per week. A striking feature of the plan as outlined in the forty-eight page illustrated booklet issued by the Foundation is the entertainment of an unseen guest at each meal. Among these tragic types are: little not-wanted Dorothy, one of the 250,000 orphaned children of the United States; Rose, who saved her family from eviction by telling their story direct to the Welfare Agency; George and his treasured new shoes, one of the 35,000 undernourished children of unemployed miners in our southern states; blind Allen, typical of 14,400 children thus afflicted in our country; Harry, smiling in spite of his crutches, one of 300,000 crippled children of the nation who must be trained for self-support.

The recital of these and other tragic cases inspires a desire to do one's share in the relief of this many-sided problem, always present but intensified just now by the 1932 emergency. The method proposed of saving funds by eating simpler meals is one that can be adopted by millions of families throughout the land without loss of nutrition or money, while the satisfaction of having sacrificed even so slightly, in order to help those in adversity, should be its own reward.

Copies of the Golden Rule Economy Menus, containing menus, recipes, and much supplementary matter on methods of observing Golden Rule Week by Church and missionary groups as well as families, may be had free on request to the Golden Rule Foundation, 60 East 42d street, New York City.

One of our young people's societies last year arranged a Golden Rule Dinner and secretly planned a simple program for the hour. At each table the place of the Invisible Guest was marked. Stories were movingly told of the Invisible Guest at each girl's side. After the last story, a representative came from one table and asked to have the dinner repeated on two other days. Each table enthusiastically concurred.

THE STATE PARLIAMENT of South Australia has been asked to pass legislation for the introduction of Bible Reading in schools.



BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE PASTORAL MINISTRY. By Hampton Adams. Cokesbury Press, Nashville, Tenn., \$1.00.

THIS BOOK is suitable for seminary students and clergymen just entering upon pastoral work, because it furnishes guidance as to what is to be expected of the pastor of a Protestant church and gives timely advice, with reasons, against trying some of the experiments to which the inexperienced are always inclined. Mr. Adams is pastor of the Christian Church (Disciples of Christ), Frankfort, Ky., and has been in successful pastoral work for ten years. His book is biased against the Roman Catholic Church and would be better without some references, written from a limited perspective of the work of that communion. Passing over these and chewing on the meat of the book we may be benefited by a fresh portrayal in modern language of the diligent young pastor at work. One good sentence of the author's states the theme of the book: "Let the preacher lose himself in his concern for his people, and he will find himself, both in the pulpit and in the parish." W. S. H.

HOW TO USE YOUR CHURCH. By the Rev. Louis Jabine. New York: Macmillan Co. 1932, pp. vii-96, \$1.00.

THIS LITTLE BOOK by the rector of St. James' Church, Irvington, Baltimore, aims to put the newly-confirmed into a more intimate touch with the privileges and responsibilities of their status.

"It aims to tell nothing new, but just the old facts about your Church, that every pastor would like to have his people know, but which he does not have the opportunity to tell each one separately" (p. v).

It is full of sanity and common sense; it deals with the everyday and normal experiences of the ordinary Christian—and at every point links up the Church's life with that of the individual member. To master and apply its injunctions and suggestions would change the quality of lay-life in our Church. It is homely, direct, simple, and wholesome, of the nourishing quality of some of the less exciting items in diet—but just as essential as are they despite the fact that no one seems so far to have thought of this particular provision save the author of *How to Use Your Church!* F. G.

ST. PAUL. By the Rev. Wilfred Knox. Appleton, \$2.00.

THE SELECTION of Fr. Knox to write the life of St. Paul for the series of Appleton biographies was in many ways an excellent one; for the author possesses two important gifts which should be required of all such biographers, *viz.*, a knowledge of scholarship and a facile pen. As a result this new "life" of one who has been the subject of many books well deserves a place among its predecessors. It is vividly and simply written as popular biography should be, and it is not encumbered with footnotes and references to puzzle the uninitiate. Yet the author's scholarship protects the reader from the glaring inaccuracies which so often blemish books of this type. In fact, one criticism might well be that theories of scholarship lacking general acceptance are occasionally set forth as statements of fact. But in spite of this defect, perhaps inevitable in the brevity of a truly popular biography, Fr. Knox has given us a clear and living portrait of one of this world's great men. W. F. L.

IN THE PRESENCE: A GUIDE FOR COMMUNICANTS. By K. F. Jones and R. M. Prichard. Edited by John W. Suter, Jr. Macmillan, \$1.25.

THIS appears to be just what the moderate Churchman requires in the way of a helpful manual to use in preparing for the Holy Communion, guiding him through the service and helping him with his Thanksgiving prayers afterward. Three other parts of the book explain ceremonial acts in moderate worship, furnish a calendar of all important days of commemoration, and offer Private Prayers to assist the communicant. Some of us, who have been getting along with English books, will find this adaptation to the American service (with foreword by the Bishop of Worcester) a happy assistance for ourselves and for those whom we bring to the bishop to be confirmed.

W. S. H.

WORSHIP GOD! By James I. Vance, D.D., LL.D., pastor, First Presbyterian Church, Nashville, Tenn. New York: Revell Co. \$1.50.

THIS VOLUME of sixteen sermons completes a set of twelve books by Dr. Vance. Those who have been pleased with the others will undoubtedly find this one a welcome addition. This time the addresses are compiled on the thesis that the great need of our times is a return to wholehearted worship of God. Dr. Vance begins with a straightforward attack on atheism, and then develops the Christian idea of God. He has an excellent preaching style and it is the writer's opinion that no one slumbers in his congregation.

W. S. H.

THE NATIONAL PROBATION ASSOCIATION (450 Fifth avenue, New York) is one of the organizations that publishes a worthwhile annual report, a report that represents something more than mere figures. In fact it is a valuable Year Book recounting the progress made while supplying a discussion of current problems and new phases. It ought to be near the hand of every priest and other social worker. (Paper, \$1.) C. R. W.

BOOKS RECOMMENDED FOR CHRISTMAS GIFTS

AMONG THE BOOKS of the past year the one that impressed me most as being of great and permanent value was Kirk's *Vision of God*. It is a work which reveals an amazing degree of scholarship combined with deep spiritual insight. It is not altogether easy reading; it is not always possible for the hasty reader to see clearly just where the argument is leading; and its very size will be a deterrent to some, for it is a large book. But it will amply repay one for the time and patience expended in its study.

Another book which ought to prove of great usefulness to the clergy is Harton's *Elements of the Spiritual Life*. Here we have, what has long been needed, a systematic treatise on ascetical theology. Is it necessary to say that this has nothing to do with hair shirts, the use of the discipline, or standing on a pillar? It deals with practical religion, the way in which the soul may be trained in the knowledge and service of God, guidance in the path of devotion—the things in which the priest, and especially the confessor, must be proficient. This volume will help him.

CHARLES C. EDMUNDS.

NEWS OF THE CHURCH

Church Assembly Has Full Fall Calendar

Ministry of Deaconesses Measure Among Those to Be Considered
—Lincoln Cathedral Service

BY GEORGE PARSONS

LONDON, Nov. 12.—When the Church Assembly meets for its session on November 15th, and the following three days, at the Church House, Westminster, it seems probable that much of the business will have to be carried over to the spring session.

The legislative business will include the consideration of the Benefices (Application of Income during Vacancies) Measure, the Clergy Pensions (Widows) Measure, and the Benefices (Purchase of Rights of Patronage) Measure.

The Bishop of Liverpool will present the report of the committee appointed to prepare a scheme for the promotion of a central council for religious education. Notice has been given of a motion to refer back the report in order that alternative schemes may be explored. More than thirty motions have been placed on the agenda.

On the Ministry of Deaconesses, Lord Hugh Cecil will move:

"That, seeing that the laity are deeply concerned about the proposed permission to deaconesses to minister in the ordinary services in church (other than Holy Communion), it is in the opinion of the assembly desirable that the House of Laity should have an opportunity of expressing an opinion as to the acceptability of such ministry to the laity generally before such ministry is permitted."

THE LINCOLN CATHEDRAL THANKSGIVING SERVICE

On Thursday in last week the Duke and Duchess of York attended a Thanksgiving service for the restoration of Lincoln Cathedral. The Minster was crowded with a congregation of more than three thousand.

The dean, the Very Rev. R. A. Mitchell, bidding welcome to all present, referred to the skill, labor, and sacrifice of the late Dean Fry, the late Sir Francis Fox, consulting engineer, Sir Charles Nicholson, architect, Robert Godfrey, Clerk of the Works, and workmen. He recalled with thankfulness that those who had labored had been wonderfully preserved in many dangers.

The Bishop of Lincoln in his address said:

"We could not have accomplished our work if it had not been for the generous and encouraging help received from many friends outside our own border. Especially would I mention the most noble help received from kinsmen in America, of whom the most munificent donor is worshipping with us today."

Dean Williamson's Election Not Confirmed by Bishops

Arkansas Will Not Hold New Election Until Convention Meets in April

LITTLE ROCK, ARK.—Official notification that his election as Bishop of Arkansas had failed of confirmation was received November 21st by the Very Rev. John Williamson, dean of Trinity Cathedral, from the Most Rev. James DeWolf Perry, Presiding Bishop. In advising Dean Williamson that he had not received a majority vote of confirmation from the seventy-three bishops in the United States, Bishop Perry said:

"I wish to repeat that there has been no intimation in communications from the bishops, of reproach attaching to you, or of any attitude on their part except personal regard for you."

No further action will be taken toward the election of a new bishop until the next annual convention to be held at St. John's Church, Fort Smith, April 26th.

Referring to the gift of £20,000 from the Pilgrim Trust, Dr. Swayne said:

"It was just when we seemed to be faced by the possibility of a great disappointment that the Pilgrim trustees came to our aid, and by their splendid gift made it possible for us to complete the work."

NEWS BRIEFS

Dr. F. C. N. Hicks, Bishop of Gibraltar, is to be translated to the bishopric of Lincoln, just vacated by the resignation of Dr. W. S. Swayne. Dr. Hicks, who became Bishop of Gibraltar in 1927, had for three years previously been vicar of Brighton. He was for twelve years tutor of Keble College, Oxford, and from 1909 to 1920 he was principal of Bishop's College, Cheshunt.

The British and Foreign Bible Society were the recipients, this week, of a packet containing three £500 bank notes. Enclosed with them was the following note: "The donor remits herewith three five-hundred pound bank notes in aid of the General Funds of the Bible Society." For very many years three such notes have reached the Bible Society anonymously. This year's gift is in almost unbroken succession with a similar amount given in 1909.

Sincere regret will be felt at the news of the total wreck of the steam yacht *Southern Cross VI*, of the Melanesian Mission, on November 2d, on the island of Aneityum, New Hebrides group. The *Southern Cross VI* was on her maiden voyage to the Pacific. It will be recalled that she was dedicated last July to the Service of the Melanesian Mission, the ceremony being performed by the Archbishop of Canterbury while the ship was in the Thames off Greenwich Pier. The total cost of building, equipping, and getting her into service was about £25,000.

The usual ceremonies at the Cenotaph and at the Tomb of the Unknown Warrior in Westminster Abbey were held Armistice Day and the two minutes silence observed throughout London.

BISHOP COLMORE reports that the sum of \$12,000 should cover damage to our mission property; \$6,000 for the church and rectory totally destroyed at Vieques; \$6,000 for smaller but essential repairs in several missions.

Appraisal Commission Report Given Hearing

Leading Church Men and Women at Meeting Held in New York Hotel; Further Study to Be Made

BY HARRISON ROCKWELL

NEW YORK, Nov. 25.—The Episcopal Church was represented by a notable group at the meetings held last Friday and Saturday at the Hotel Roosevelt when the Laymen's Foreign Missions Inquiry presented its report. Bishop Perry, Bishop Burleson, Bishop Creighton, Dr. John W. Wood, officers of all the departments of the National Council and of the Woman's Auxiliary, and many others actively concerned with the project of foreign missions sponsored by our communion, were in the company of about a thousand persons who gathered for the hearing of this epoch-making report.

Inaugurated in 1930 as a Baptist investigation, under the leadership of John D. Rockefeller, the inquiry has developed since into a movement participated in by laymen of seven communions, including our own. Stephen Baker of St. James' Church, New York, was invited to interest a group of laymen of the Episcopal Church. This he has done, having secured the cooperation of Lincoln Cromwell, George Wharton Pepper, John E. Rousmaniere, and George W. Wickersham. There is also reason for our concern in this inquiry in that Mr. and Mrs. Harper Sibley of Rochester, the former a member of the National Council, gave of their time to go to the Orient as members of the Appraisal Commission. Mrs. Sibley spoke before the National Council at its October meeting and asked careful study of the completed report. A committee consisting of the Bishop of Virginia, the Rev. C. W. Sprouse of Kansas City, William R. Castle, and John S. Newbold was appointed to study the result of the inquiry and report on the same at the December meeting.

The deep interest shown at the Hotel Roosevelt meetings by members of the Episcopal Church would indicate that, while our Church is far from being committed in any way to the findings, it will likely be considerably influenced in all future foreign missions work by many of the recommendations of the committee. It should be pointed out, also, that the report is not for us, or for any of the other communions interested, a matter for acceptance or rejection. A remarkably thorough and intelligent investigation has been made of the needs of the present-day mission field and of the policies adopted by the leading non-Roman Christian denominations in presenting therein the religion of Christ. The results of this inquiry are now submitted, not to coerce but to show the opin-

CONGREGATIONAL LAYMEN FAVOR CO-OPERATION

NEW YORK—A group of Congregational laymen and leaders meeting in New York November 20th following the meetings at which the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry was presented to the Mission Boards adopted resolutions strongly favoring further interdenominational meetings throughout the country for the presentation and study of the report.

This group also warmly commended the report and approved in principle its recommendations and adopted resolutions recommending to the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches (1) that it shape its policies along the lines recommended in the report and (2) that it cooperate with the laymen's committee and other denominations in working out the measures to be taken toward united action in mission work.

ions of the Appraisal Commission as a possible guide to those whose business it is to direct this great part of the Church's work.

Rethinking Missions is the title of the book, published by Harpers at \$2, which gives the material of the Appraisal Commission. There is much in it pertinent to our own work; what it lacks the Church can supply. Of great interest will be the report on this by the National Council committee. It is not exaggeration to declare that a new day has dawned for the foreign mission work of the Christian Churches in the submitting of the findings of this commission.

THE BISHOP'S SERVICE IN WESTCHESTER

The huge county center building of Westchester was the scene of a most impressive mass meeting last Sunday afternoon when over 3,500 people of the parishes and missions of that county assembled in response to the invitation of Bishop Manning. The speakers were the Bishop, Bishop Burleson, and J. Mayhew Wainright of Rye, a grandson of the Rt. Rev. Dr. Wainwright, provisional and fifth Bishop of New York. All of the clergy of the county, save one who was ill, were in attendance. A parish to parish hike by members of Church Army in preparation for this meeting contributed much to its remarkable success.

So moving a witness to Christ and His Church was the above meeting at White Plains that a similar gathering is being arranged for to take place on the afternoon of December 11th at Grace Church, Middletown, the Rev. Roman L. Harding, rector, for the Church-folk of the neighborhood west of the Hudson. Bishop Manning, Bishop Gilbert, and Chancellor Elliott will be the speakers.

ITEMS

The Advent meeting of the Woman's Auxiliary will be held at the Cathedral on the morning of December 6th. Speakers of the day include Bishop Manning, Bishop Budlong, Bishop Bennett, the Rev. Dr. Sherman, and Mrs. Harper Sibley.

Leaning Toward Socialism Shown by C. L. I. D.

Capitalism Decried By Speakers at League Meeting In New York

NEW YORK—At a meeting held in this city November 19th under the auspices of the Church League for Industrial Democracy, a group of clergymen and lay leaders held a lively discussion on the present-day status of the Church, and made suggestions as to what might be done to improve upon that status.

Miss Mary Van Kleec opened the discussion by asking how the Church could promote the ideal of fellowship and cooperation. The Rev. Bradford Young, associate rector of Holy Trinity, Brooklyn, said the ideal could be realized by having the Church break with tradition, renounce its tacit acceptance of capitalism, and commit itself to socialistic principles.

"The present economic system as a whole is unchristian and impossible of operation along humanitarian lines," Mr. Young said. "The present economic order is based on greed."

Miss Lucy R. Mason, general secretary of the National Consumers' League, contended that a "new kind of brotherhood must be preached."

Mr. Young then called for a vote on the premise that "effective application of Christian principles today calls for common ownership, on a national or international scale, of the means of production." Sixteen favored the declaration; none of the forty persons present opposed it.

The Rev. Worth M. Tippy, secretary of the social service commission of the Federal Council of Churches, said that capitalism was not a success.

The Rev. Ernest F. Johnson, research director of the Federal Council, suggested that the Church attempt to educate its members to the fact "that the profit system is irreconcilable with Christian ideals."

The Rev. William B. Spofford, secretary of the league, declared that those who felt capitalism had failed could bring about a new system by actively allying themselves with labor groups and "standing the gaff with labor."

Twenty-nine local patriotic societies, represented by over 1,000 members, observed their annual Thanksgiving service at the Cathedral last Sunday afternoon. An address was made by Dr. John H. Finley of the *New York Times*.

On December 11th at 4 o'clock a group of Church Army candidates will be commissioned by Bishop Perry.

The St. Hilda Guild, Inc., of 131 East 47th street, makers of ecclesiastical vestments, announces that it will not hold an exhibition this year.

On the third Sunday of each month at 9 o'clock a service in the Dutch language will be held in St. Boniface's Chapel in the Cathedral.

On Thanksgiving Day morning in Temple Rodeph Shalom, the Rev. Dr. Frank Gavin of the General Seminary was the chief speaker at a community service sponsored by the Baha'i Society, the Community Church, and seven synagogues.

Dr. Fleming, now functioning as rector of Trinity parish, will be inducted into that office in a parish service on December 12th. This is according to an office compiled for such occasions, and has been used when all previous rectors of Trinity have formally taken office. The new rector will be instituted by the Bishop of New York on January 25, 1933.

Cambridge, Mass., Church Dedicated

Bishop Lawrence and Sons Take Part in Service; Reconstruction Made Possible by Loring Bequest

BY ETHEL M. ROBERTS

BOSTON, Nov. 25.—The reconstructed and enlarged St. Peter's Church, Cambridge, was dedicated last Sunday morning at a service which will long live in the memory of those privileged to be present. History, family association, and a justifiable spirit of thanksgiving united in making the occasion in some measure unique. The remodeled church itself, dignified on the exterior, beautiful within, will, it is hoped, meet the needs of the apartment house development around it and take its part in the life of that section of Cambridge with which St. Peter's has been connected since the spacious days when "Cambridgeport" was a country residential district.

The reconstruction was made possible through a generous bequest from Susan Mason Loring, wife of the late Chief Justice Loring and sister of Bishop Lawrence. The latter, acting as one of the trustees of his sister's bequest and as a Bishop of the Church, officiated first by presenting the Instrument of Donation and Endowment to Bishop Sherrill and, later, by preaching the sermon at the service of Morning Prayer following the Service of Dedication. The rector of St. Peter's is the Rev. Frederic C. Lawrence, younger son of Bishop Lawrence. The Rev. William Appleton Lawrence, rector of Grace Church, Providence, R. I., assisted in the services marking the dedication of his brother's church.

After Bishop Sherrill, in accepting for the diocese the building, had emphasized the strategic location of the new St. Peter's for the accomplishment of a really great work, the formal prayers of dedication were recited both in the chancel—for the church itself, altar, communion rail, and the Andros Memorial window—and at the opposite end for the new chapel. The memorials are interesting and lovely; over the main altar is a window in stained glass given by Mrs. George Hawley in memory of Mrs. Adelaide Andros who for more than fifty years served St. Peter's as organist and choirmaster. The altar is the gift of the Misses Emily and Elizabeth MacFarland in memory of their parents, John and Margery MacFarland. The communion rail is a memorial to the Small family. The chapel window is in memory of the benefactor, Susan Mason Loring. The vestibule windows are in memory of the much-loved Mrs. Frederic Cunningham (Hetty Sullivan Lawrence). The Prayer Books in the chapel and narthex are in memory of the late Bishop Slattery. David A. and Lizzie Mildred Marshall are commemorated by Bible markers; Dorothy Josephine Strassell by the chapel hymnals; Mary J. Taylor by ten chancel Prayer Books; departed members of the

Women's Club by the cross and candlesticks in the chapel.

Clergy of the diocese and friends of St. Peter's gathered for a service there on Monday afternoon. On Monday evening a recital was given on the new organ.

DR. A. L. KINSOLVING IS SPEAKER AT
OLD SOUTH FORUM

The Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, when speaking last Sunday afternoon in the Old South Forum on the Need of God in Modern American Experience, declared, "A depression in fidelity to God has grown up during the last ten years; and getting riches has become more and more a primary interest. Referring to the motto on our coins, In God We Trust, Dr. Kinsolving contrasted the devotion to God in the life of this nation in its early existence, a devotion which caused the placing of the motto, to the present serious situation when there is preoccupation with the thought of money-getting and a diminution in religious fervor and in the taste for spiritual things. When questioned from the floor as to what he believed Jesus Christ would do if He were on earth and found 13,000,000 unemployed in the United States, Dr. Kinsolving replied that he believed Christ would perform some such human welfare work as that of Dr. Grenfell among the Labrador fisher folk, and that he believed Christ seeks to prompt those in authority to provide employment for the needy.

A vacant chair in front of the meeting house pulpit was a silent reminder of Mary Caroline Crawford, executive director of the Old South Forum since it was first started, who died a few days ago. Miss Crawford was also a parishioner of Trinity Church and both the presiding officer of the forum and the speaker of the afternoon paid a tribute to the work for the community enlightenment that she had accomplished.

STANTON H. KING HONORED

Stanton H. King, superintendent of the Sailors' Haven, Charlestown, was given a luncheon on November 17th when eighty guests gathered in the Women's Republican Club in honor of Mr. King's 40th anniversary in connection with the work for seamen, carried on under the Episcopal City Mission. Bishop Lawrence presided; Bishop Sherrill, Bishop Babcock, Rear Admiral Nulton, commandant of the Navy Yard, Mrs. Wallace M. Leonard of the Women's Aid of the Sailors' Haven, and Archdeacon Dennen made brief speeches. Mr. King was presented with an illuminated testimonial. Bishop Lawrence announced that a project dear to Mr. King's heart had become, through the gifts of friends, an accomplished fact, namely the placing of a doorway and iron steps, to be known as the King steps, so that easy access may be had from the Haven into a newly developed garden.

CHURCH SERVICE LEAGUE SUPPLY
BUREAU BUSY

Five thousand yards of material were cut into 1,050 garments for the Red Cross by our Church Service League Supply Bureau. The material was furnished by the Red Cross; the work is all being done

in the Episcopal parishes. It is in the nature of a record that when the emergency call came and the Supply Bureau responded, the material was cut and distributed in five weeks. The finished work will be returned to the bureau not later than December 15th. In connection with the busy, efficient Supply Bureau, lodged at the top of the Diocesan House from whence the allotments of sewing, knitting, and surgical dressings are distributed for work in parishes, the labor is entirely volunteer with the exception of two workers. Six tons of finished work is shipped yearly from this bureau under the direction of the volunteer director, Miss Laura R. Little.

NEWS BRIEFS

Mrs. Caroline H. Nicholson, office treasurer of the Episcopal City Mission for twenty-three years, was the guest of honor at a tea given to her by members of the diocesan house staff and interested friends upon the announcement of her retirement. The pourers were Mrs. Ernest J. Dennen, wife of the Archdeacon of Boston, and Mrs. Frederick B. Allen, widow of the Rev. F. B. Allen who started the Episcopal City Mission.

The old English festival of Harvest Home, instituted by Bishop Dallas when he was connected with St. Paul's Cathedral six years ago, was observed in that Cathedral church last Sunday evening when, as usual, those of the congregation bringing gifts of vegetables or fruit followed the clergy and choir and placed their gifts before the altar.

REV. F. C. WISSENBACH TO
TAKE CHARGE IN MUNICH

NEW YORK—The Rev. Frederick Charles Wissenbach, of Sheridan, Wyo., has accepted the appointment of the Presiding Bishop to take charge of the American Church of the Ascension in Munich. Mr. Wissenbach comes of an old German family and was born in Darmstadt, Hesse. He is a graduate of Heidelberg and the Sorbonne, and was trained for the diplomatic service. He came to this country and entered the ministry under Bishop Thomas in Wyoming, and has rendered twelve years of service in that missionary district.

Mr. Wissenbach with his family expects to sail in the near future.

Chicago City Missions Under New Leadership

Rev. E. J. Randall is Appointed to
Succeed Rev. J. F. Plummer, Re-
signed—The Emergency Appeal

CHICAGO, Nov. 26.—Announcement of the appointment of the Rev. Edwin J. Randall, S.T.D., secretary of the diocesan council, to be superintendent of City Missions in Chicago, succeeding the Rev. John F. Plummer, was announced this week by Bishop Stewart. Fr. Plummer has resigned as superintendent of City Missions and rector of Epiphany Church to accept the rectorship of St. Michael and All Angels' Church, Berwyn.

In appointing Dr. Randall to his new post, Bishop Stewart has asked him not only to take charge of the work carried on by the staff of priests and deaconesses in twenty-two institutions throughout the diocese, but also to act as advisor and supervisor of all our work in the eight Church institutions in Chicago.

In connection with the appointment, the Bishop stated Epiphany Church has accepted a suggestion of closing all but the chapel, of saving the cost of choir and rector, and of using the income from its endowment to clear off its accumulated current obligations and, in a word, to conserve its resources awaiting the opportunity of investing them later in such work as shall carry forward the tradition of its past. Next door to Epiphany Church is Chase House. Attached to Chase House is the Chapel of Epiphany, and the parish house will continue to serve the community under direction of the new superintendent of City Missions and his staff. Dr. Randall will be in direct charge of the chapel services, assisted by members of the City Missions staff.

Before assuming his duties with the



A MASS OF THANKSGIVING

On the Sunday after the hurricane of November 9th the communicants of the Church of the Most Holy Trinity at La Gloria, Cuba, met for their usual service.

diocesan council in 1922 by appointment of Bishop Anderson, Dr. Randall was priest in charge and rector of St. Barnabas' Church, Chicago, for twenty-six years. He is a graduate of Hobart College and Western Theological Seminary and was ordained by Bishop McLaren in 1896.

Dr. Randall assumes charge of City Missions immediately. The new arrangement with regard to Epiphany Church will start January 1st, when Fr. Plummer relinquishes his work there to go to Berwyn.

EMERGENCY APPEAL SENT OUT

The emergency fund appeal for diocesan institutions went out this week to all of the 36,000 communicants in the diocese. In it, Bishop Stewart sent a letter calling upon Church men and women to contribute liberally to the \$43,000 fund necessary to carry on the "plus" work of the various institutions this winter.

"In the midst of emergency measures for relief," said the Bishop, "stand those sturdy stations for service among the needy which have been at work for years. They have not sprung up in the last two years. They were here before the depression. They will be here when it is gone. They are strategically placed. Their workers are trained, experienced. And when this great emergency came, they took the heavy load. Among these are the eight Episcopalian institutions and organizations which are our direct responsibility. They are yours and mine. They should be primary channels for our charity. They are the Church, our Church, on the firing line of a terrific battle against hunger and cold and broken morale and despair."

Thanksgiving Day offerings will be devoted to the fund in a number of places.

APPOINT KEMPER HALL CHAPLAIN

Kemper Hall, Kenosha, has appointed the Rev. Leonard C. Wolcott, son of the late Rev. Peter Clarke Wolcott, for thirty years rector of Trinity Church, Highland Park, to be its chaplain. For the past eight years, Fr. Wolcott has been assistant at the Church of the Ascension, Denver. He

will supervise the department of religious education at Kemper Hall and be assistant at St. Matthew's Church, Kenosha.

ARCHDEACON DEIS ADDRESSES BROTHERHOOD

Declaring that the American people as a whole are not religious, the Ven. F. G. Deis, archdeacon of Chicago, told Brotherhood of St. Andrew men and boys gathered at All Saints' Church, Friday night, that a "release from the depression and beer" seem to be the chief wants of Americans.

Archdeacon Deis was the principal speaker before a joint meeting of the Junior and Senior Assemblies of the Brotherhood.

"The American people do not want salvation," said Archdeacon Deis. "A release from the depression and beer—those are the great desires of Americans today. We must present to the people religion as something from which there is no escape; something which is absolutely essential to their lives. There are many today who feel no need whatever for God."

To counteract this irreligion, the Archdeacon called upon Brotherhood men to experience something of the romance of religion through personal work in un-churched communities.

NEWS NOTES

Early reports from the Every Member Canvass indicate a favorable result for the program for the coming year. Church of the Redeemer, Hyde Park, was the first to report its budget in sight.

Fifty thousand persons gathered at the University of Chicago chapel on Thanksgiving morning when a union service was held. The new seventy-bell carillon, given by John D. Rockefeller, was played for the first time.

The Diocesan Young People's Association will present proceeds of the Cathedral Ball to Bishop Stewart at a diocesan rally to be held at St. Luke's pro-Cathedral, December 4th. Bishop Stewart will address the group. The fund will amount to nearly \$1,000.

Dr. Edwin J. Randall is taking the Advent Mission services at the Church of the Advent, in the absence of a rector there.

The first of a series of "family reunions" was held at St. James' Tuesday night.

Proposed Canadian Diocese Is Endowed

Though Plan to Divide Saskatchewan Still in Its Infancy, Donor Appropriates \$80,000

TORONTO, Nov. 22.—An anonymous donor in England has given \$80,000 for the endowment of a new diocese in Northern Saskatchewan, which will comprise the northern half of the present huge diocese of Saskatchewan and have its see city at Prince Albert.

WORK OF THE SUNDAY SCHOOL MISSION VANS

Miss Eva Hasell, of the Sunday school mission vans, is now visiting eastern cities telling of this year's work, before returning to England on December 9th. This year there have been sixteen vans at work, with thirty-two workers, eight of whom were Canadians, the rest Englishwomen. This year vans have worked in the remoter parts of the dioceses of Brandon, Qu'Appelle, Saskatchewan, Calgary, Edmonton, Athabasca, Caledonia, Cariboo, Kootenay, and New Westminster. In many cases they reached families and children who otherwise would have been quite out of touch with the Church. The names of children are sent in to the Sunday school by post, and the names of families needing clothing to the Woman's Auxiliary.

REMEMBRANCE DAY

Remembrance Day, November 11th, and the following Sunday were very generally observed with special services of thanksgiving for peace and of commemoration for the fallen.

A CLERICAL HODMAN

The Rev. W. B. Williston, of Holy Trinity Cathedral, Cochrane, has taken an active part in the rebuilding of the little Cathedral destroyed by fire, acting as hodman in overalls to the bricklayer.

The bricklayer is considered to be one of the best in the north country. He applied to his employers for a fortnight's holiday so that he might have the privilege of doing his part gratis.

WORK OF THE BISHOP OF BRANDON IN THE NORTH

The Bishop of Brandon has been on an extended trip through the northern part of his extensive diocese. The bishop held confirmation services at the Pas on November 12th. On November 13th, he officiated at confirmation services at Devon Mission, Big Eddy, and at the church on the Cree Indian reserve nearby. During the week he visited the Flin Flon (the new mining area) and on November 18th, held services at Mile 42, Hudson Bay Railway. At that point Bishop Thomas dedicated the new church erected last summer in the little settlement of Cormorant Lake. He also visited the base of the Royal Canadian Air Force near Mile 42.



TEMPORARY SHELTER OF THE SCHOFIELD FAMILY

Mr. Schofield is organist and his son violinist at the Church of the Most Holy Trinity, La Gloria, Cuba. (See THE LIVING CHURCH of November 26th.)

St. Mark's, Frankford, Pa., History Published

J. H. Gossling, Author of the Book, Is Vestryman of the Century-old Parish

PHILADELPHIA—St. Mark's Church, Frankford, which has just completed the celebration of its one hundredth anniversary with a week of special services and reunions, is the subject of a history recently published by John H. Gossling, who has been a vestryman of the church for many years.

The story of the origin and growth of this unusually active parish is an absorbing one.

Prior to 1832, one or two attempts had been made to establish the Episcopal Church in Frankford, but they had not met with success.

By that year, many English people had moved to Frankford because of the new factories there. The Church was gaining more power in the city and a few residents of Oxford, where there was a church, had moved to Frankford.

Driven out of Philadelphia because of a dreadful pestilence, a number of families emigrated to Frankford. Among them there was one person, Mrs. Mary Glen, a communicant of St. Peter's Church, Philadelphia, who was determined to establish a Sunday school in the town. She, in conjunction with a few others, gathered in as many children as they could reach, and with some mothers, held a service. This was the foundation of St. Mark's, Frankford.

The small group which Mrs. Glen gathered together grew steadily. Services were first held in Morrow's school room

but were soon transferred to the "academy," where there was more room. In 1837, \$800 which had been gathered gradually, was used for the purchase of land "for the purpose only and forever, of an Episcopal Church in Frankford, to be erected there." This is the site of the present church.

In this year also, the chapel which had been used since 1835, was enlarged. This building was used until 1846 when the new church building was consecrated. As early as 1868 the renting of pews for income was discontinued and thereafter St. Mark's became a "free" church, supported by the offerings of its parishioners.

From time to time the church was enlarged as the rapid growth of the Sunday school and work of the church necessitated more room. On Easter Monday, 1896, ground was broken for the present parish house, a long hoped-for building. This was ready for occupancy on March 18, 1897.

Soon after this, plans were considered for the erection of a new church building. In 1905 Mr. and Mrs. John S. Wilbraham and Mrs. Mary Wright offered to give \$12,000 for the erection of a tower to the proposed new church. The offer was accepted and the tower was later erected. This offer served to stimulate interest in the project and it was not long before plans were prepared and adopted for the new church. Ground was broken on April 1, 1907 and on November 1, 1908 the church was dedicated.

The responsibility for clearing all debts was recognized by the congregation and organizations of the parish and by St. Mark's Day, April 25, 1915; this had been accomplished and the church was consecrated.

In the course of a hundred years, this parish has grown steadily until today it is one of the strongest parishes in the diocese.

St. Mark's has had six rectors. They

ORTHODOX, PROTESTANTS FIGHT GODLESS MOVEMENT

NEW YORK—The following interesting account of Orthodox-Protestant co-operation against irreligion in Esthonia is translated from *Der Kirchenbote*, a German Lutheran periodical published in Yankton, S. D.

"In Narva, Esthonia, there has just taken place a convention between Evangelical Lutheran and Greek Orthodox clergy dealing with an endeavor to repulse the Godless Movement. In addition to a number of Evangelical representatives, twenty-four Orthodox priests of Esthonian and Russian nationality took part. The border land of Esthonia and Latvia, heavily settled by Russians, is easily open to anti-religious propaganda, especially through the instrumentality of the radio. The danger is growing from day to day. A definitely planned anti-religious influence is evidently winning its way. The necessity of a closer co-operation on the part of the Protestants with the Greek Orthodox has become apparent."

have been the Rev. Henry S. Spackman, the Rev. Daniel S. Miller, the Rev. Robert C. Booth, the Rev. Frederick Burt Avery, the Rev. John B. Harding, and the Rev. Leslie F. Potter. In naming its rectors, it seems fitting to mention the Rev. George Sheets, who although never called as rector, was active in the establishment of St. Mark's and performed gratuitous services there for years. The Rev. Herbert Parrish is now serving as priest in charge to fill the vacancy caused by the death of the Rev. Leslie F. Potter on July 15, 1932.

Seven men have entered the ministry from this parish, among them the Rt. Rev. Frank W. Creighton and the Rev. John R. Hart, Jr.

St. Stephen's Church, Bridesburg, was for many years a mission of St. Mark's, finally receiving its charter in 1869. St. Paul's, Aramingo, received its charter one year later, also having been a mission of St. Mark's. In 1897 St. Mark's assumed full responsibility for the maintenance of St. Bartholomew's Mission at Wissinoming. This received its charter in 1922.

Today there are over eighty memorials in St. Mark's Church. One of the most interesting is the organ which is dedicated to Frank R. Watson, living architect of St. Mark's, St. George's, Oakmont, and many other beautiful churches, who was for many years organist and vestryman of St. Mark's.

The whole group of buildings which is considered to be one of the most beautiful in this section, has been called a memorial to Mr. Watson, the architect, and the Rev. John B. Harding, rector of the church from 1893 to 1921.

AN OFFERING of 398 pennies was given to Bishop Stewart for the deficiency fund in Chicago by Assyrian children of St. Michael's Church in that city. At the same time, the priest in charge, the Rev. Simon Yonan, presented twenty-one persons for confirmation. This is an affiliated congregation, canonically connected with the Assyrian Church.



CHOIR AND SANCTUARY AT ST. MARK'S CHURCH, FRANKFORD, PA.
Frank R. Watson, architect.

SOUTH CAROLINA CLERGY MEET IN CONVOCATION

GREENWOOD, S. C.—Only one clergyman was absent from the joint convocation meeting held in the Church of the Resurrection, Greenwood, November 3d and 4th. Conferences were held on retreats, schools of prayer, quiet days, with the Rev. Capers Satterlee of Holy Trinity, Clemson College, South Carolina, leader.

A service of preparation for the Holy Communion, following the quiet day, was held by candlelight. This quiet day was the first held in South Carolina for some time and was most effective.

The following morning session was given over to laying plans for the every member canvass to be held December 4th. In the afternoon convocational elections were held and plans formulated for a retreat to be held for the clergy of the two South Carolina dioceses before the Lenten season.

Attention was called to a very important question facing the diocesan convention to be held in January: namely, the status of the Negro parishes and clergy in the diocese. Vote is to be taken on giving them full rights on the floor of the convention.

HOSPITAL IN KANSAS CITY IS DOING WELL

KANSAS CITY, Mo.—With the recent bequest of \$100,000 left by the late H. T. Poindexter of Kansas City, St. Luke's Hospital at Kansas City has been the recipient of several generous gifts during the past few years. Three years ago Mrs. Herbert F. Hall gave the hospital \$250,000 as an endowment to open the hospital's service more widely to women and children unable to pay for treatment. Mrs. Zerelda E. Woodstock, who died at the age of 93, in her will set up a trust fund aggregating \$110,000 to pass to the hospital after the death of the named beneficiaries. St. Luke's Hospital also is one of the four Kansas City hospitals which Mrs. Gertrude Heim Remy named in her will. That estate, it has been estimated, would yield each institute between \$150,000 and \$200,000 on the basis of present worth.

St. Luke's Hospital, established thirty years ago with twelve beds, has housed 40,000 patients since its building on Millcreek Parkway was occupied.

40% OF PUEBLO, COLO., RELIEF WORKERS ARE CHURCH FOLK

PUEBLO, COLO.—Parish coöperation in community social work and the contribution of Church people individually has been illustrated in this city. This is a steel town of 50,000, with the stacks of the Colorado Fuel and Iron Company dominating the horizon.

The governor of the state recently appointed a committee of five to disburse emergency relief funds in Pueblo. Three of the five were members of the Church of the Ascension, three more from the parish served on a city relief sub-committee, two more on rural relief, a number of volunteers worked in other ways, and the rector, the Rev. Heber C. Benjamin, was in charge of the office and the entire delivery system. Out of the hundred volunteer workers from the whole community in this relief effort, forty were from the Church of the Ascension. The parish has something over three hundred communicants.

For the past dozen years the parish has had a vigorous and capable social service committee. The present emergency brought out the pastoral emphasis and social training received in more normal times.

BONTOC, P. I., CHURCH IS DEDICATED

MANILA, P. I.—On All Saints' Day, November 1st, Bishop Mosher consecrated the new building of All Saints' Church, Bontoc. The new church, chiefly an advance work project of the diocese of Rhode Island, is the culmination of the hopes and prayers of many years. Altar and reredos are to be a memorial to Bishop Brent from the Woman's Auxiliary of Western New York and other memorials to former missionaries are to be given, some of them by the young people of Bontoc.

The church has the severely simple plan of early Italian buildings, in which the sharply cut lines and the shadows of the arches form the chief decoration.

THE NEW FIFTY-FOOT MOTOR LAUNCH provided last year for Bishop Rowe of Alaska saved the mission over \$500 in freight on her first trip.



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Helen Dunlap School to Remain Closed for Present

Not to Resume Operation Until New Leader Is Selected

PINE BLUFF, ARK.—That the Helen Dunlap School for mountain girls, at Winslow, will not be reopened next year and when it is opened it will be under a new management was the decision made by the executive council of the diocese when it met November 22d. The council refused to make any appropriation for the school's expenses after the Rev. Dr. W. S. Simpson-Atmore, its head for the past ten years, had been dismissed. The school has been closed since last September.

Because the election of the Very Rev. John Williamson had not been confirmed by the House of Bishops, no appropriation was made in the 1933 budget for salary and expenses of a bishop.

The council announced that no action toward election of a bishop to succeed Bishop Winchester, who resigned last year because of ill health, would be taken until the annual diocesan meeting at Fort Smith in April.

The budget for next year, the council announced, contemplates use of only eight per cent of the income of churches for diocesan purposes, and five per cent for expenses of the Church at large.

CANAL ZONE CHILDREN'S HOME CARES FOR FORTY

NEW YORK—The Children's Home at Bella Vista, Panama Canal Zone, now has forty in the family, representing thirteen nationalities: American, Panamanian, Chinese, Colombian, Ecuadorian, Venezuelan, Greek, Turk, Dutch West Indies, Costa Rican, Puerto Rican, Italian, German.

The food budget allows only \$100 per month, or \$2.50 per child. The total cost for maintenance of one child is \$5 a month, but this includes no milk, no eggs, and meat only once a week.

The Panama Canal Zone has been under the jurisdiction of Bishop Carson of Haiti since the previous Bishop of the Canal Zone, Dr. Morris, left in 1930 to become Bishop of Louisiana. The Very Rev. S. Alston Wragg is dean of St. Luke's Cathedral, Ancon.

NOT A BAD IDEA FOR OTHER YOUNG PEOPLE'S SOCIETIES

SOUTH ORANGE, N. J.—The schedule carried out by the Girls' Friendly Society of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector, includes the following features: At the first meeting of the month, a lecture; the second, recreation; at the third, work, and also a service in church; and at the fourth, a stereopticon talk. The Young People's Society of the parish has as its special undertaking for most Sundays a 6 o'clock evening service, read by members of the society, and with organ music played by some one of their number. Then follows a supper and a discussion meeting.

Ready December 15th

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Arms Reduction Urged By Synod of New York

Second Province Sends Memorial to
President and Senators

UTICA, N. Y.—“One of the best and most successful synod meetings we have ever had”—so the various delegates characterized the 19th annual synod of the province of New York and New Jersey held in Syracuse. Opening on the evening of November 15th in St. Paul's Church, a massmeeting was held with the choirs and the clergy of the city in procession, in which also were ten bishops. On behalf of the Bishop of the diocese, the Rt. Rev. Charles Fiske, D.D., who was confined to his home with illness, the Rt. Rev. E. H. Coley, Suffragan Bishop of the diocese, extended greeting. Addresses were given by Bishop Stires of Long Island, president of the synod, and the Most Rev. James DeWolf Perry, Presiding Bishop of the Church.

The business session opened in the parish house on the morning of November 16th, among the highlights of which was the offering of a resolution instructing the secretary of the synod to transmit a recommendation to the President of the United States as well as to the senators from New York and New Jersey urging reduction in armaments.

Colonel Leydecker was elected president of the House of Deputies, other officers being reelected as follows: The Rev. John E. Gerstenberg of Merrick, L. I., secretary; the Rev. Charles H. Riker, Manhasset, L. I., assistant secretary; and Donald Ross, Scarsdale, treasurer.

In the afternoon a conference on rural work took place, the Rev. William J. Vincent of Whitesboro, declaring that the rural Church is the backbone of the diocese and should not be slighted by larger and more wealthy urban churches, but that the emphasis should rather be shifted.

“College Work” was another topic discussed at the afternoon session, the speakers being the Rev. Wendell Phillips, chaplain, Columbia University; the Rev. John Crocker, Princeton University, and the Rev. George Norton, Rochester.

The synod closed on the evening of the 16th with a dinner at the Onondaga Hotel, speakers being Chancellor Charles W. Flint of Syracuse University, and Mrs. Harper Sibley.

Preceding the synod the Woman's Auxiliary of the province held its annual meeting, opening with a mass meeting in St. Paul's parish house with greetings by the Rt. Rev. E. H. Coley, Suffragan Bishop, and by Mrs. E. S. Goodale of Watertown and Mrs. Frederick D. Hixon of Syracuse, acting president. Addresses were made by Miss Grace Lindley, executive secretary to the national Woman's Auxiliary, Mrs. Arthur G. Carpenter, and Mrs. Harper Sibley.

“Because women were not responsible for conditions which the world is facing today, because they had nothing to do with Wall Street and the economic and industrial orders, they can face the future with a better attitude” was the opinion of Mrs. Sibley. She told of her work in

the Orient as a member of the committee of inquiry on foreign missions, and suggested the whole continuance of missions possessed of religious certainty and obligation, saying that the Christian missionary cannot be a substitute for individual evangelism, and that second-rate Christianity is not as good as first-class Buddhism.

Sums of \$500 for relief work in Puerto Rico and \$300 for a scholarship fund in Haiti were voted. A resolution was adopted asking that women be permitted to be delegates to the synod, two from each diocese and one from each of the missionary districts.

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REJUVENATION OF THE CHURCH IN RURAL DELAWARE

LAUREL, DEL.—St. Andrew's, Ellis Grove, a little rural mission in Sussex county, was closed a number of years ago because all the communicants had died, moved away, or were willing to use the auto and hard roads and come to Laurel to find their Church home in St. Philip's parish. But along come a missionary who eventually opened a week-day Church school, which today caters to 21 children. And since there are no traditions to preserve or to follow, it affords the missionary, the Rev. R. Y. Barber, and Miss Nellie Smith, parish director of religious education, a chance to try many things that are somewhat experimental with a group with no Church background.

The building has recently been cleaned up and fixed for a school. The walls are beginning to tell their own message through pictures and handwork. Christian Nurture is being used as the basis but it is being taught after the diocese of Maryland unit system with the necessary changes to make it suit a new group. St. Andrew's, Wilmington, has given the mission a pair of candlesticks and vases for the altar.

Here is a case where the Church had died out in a rural community, but through the persistent effort of Mr. Barber much has been achieved. In an effort to find the Church people the missionary made a call in the home of a Church family and he was the first rector who had been there in 39 years. Since then he has called upon many families who have been so long "forgotten" that the Church must be brought to their lives as a new institution. Here in this county of Sussex is a field rich in opportunities for rural and scattered work.

CHURCH PUBLISHING SOCIETY IN JAPAN SHOWS SALES INCREASE

NEW YORK—The Church Publishing Society in Japan is composed of the bishops, who entrust its management to one of the clergy, the Rev. Charles H. Evans, as secretary and treasurer, and an advisory committee of six clergy, four Japanese and two foreign. The society's office is in Tokyo, with branches in Kobe and Osaka. Its business increased four per cent in 1931. In the four years previous, the annual increase had been about 14 per cent, so the effect of current hard times is plainly evident, but the fact that there was an actual increase instead of a decrease is noteworthy.

The society sold 19,403 books in 1931, and 12,111 tracts. Of the 19,000 books, the largest single group was over 6,000 Prayer Books and Hymnals; next came over 4,000 evangelistic books; the remainder included theological and biblical studies, juvenile books, and general books of biography, etc. The society works closely with the English Society for Promoting Christian Knowledge, receiving a grant from them and returning a sum received from sales.

Most of the publications are written originally in Japanese. Others are translations from the English, such as Bishop Gore's *Belief in Christ*. Canon Ollard's *History of the Oxford Movement* is to be translated this year.

"AND THE CHOIR SANG AN ANTHEM"

HAWTHORNE, NEV.—There is an old "don't" for reporters that reads: "it is never news to say the choir sang an anthem." But sometimes it is. St. Philip's Mission at Hawthorne has been worrying along with nothing but a parish hall and a tiny curtained-off chancel for its services. Just recently work was completed on a real chapel, which, though small, is to be used only for services. This completes an advance work project of Southern Ohio.

Hawthorne is the town that never had any church until St. Philip's was begun two years ago. The naval ammunition depot is two or three miles away. Work at St. Philip's is carried on by two women, Miss Charlotte L. Brown and Miss Edith Smith who is a Nevada girl and former student in training at St. Margaret's, Berkeley.

Naturally, great preparations were made for the opening of the new chapel. The Bishop was to come, and the priest in charge. It was felt that there simply had to be some special music for the event and Miss Smith set out to produce a choir. "I can't sing," one man later told the Bishop, "but when she said I had to, I just felt I must."

From the town and from the ammunition post came a choir of fifteen—the chapel holds only about twenty-five people in all—and they sang a choral Eucharist, the first one that most of them had ever heard, including a *Gloria*, and the choir sang an anthem, "Send Out Thy Light." It was certainly news in Hawthorne, and the Bishop says it was never so beautifully sung.

Fiction With a Soul—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnell, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

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ALEXANDER S. CORBETT, PRIEST

SIDNEY, NEB.—The Rev. Alexander Stuart Corbett, retired, died at the family home in Sidney, October 24th. He had been in failing health for several months. The funeral service was conducted by the Rev. J. B. Roe, rector of Christ Church, on October 27th and interment was made in Greenwood Cemetery.

Mr. Corbett was born November 9, 1852, at New Ross, County Wexford, Ireland, and was a graduate of Trinity College, Dublin. He came to this continent in 1889 and settled in Canada where he was ordained to the diaconate on Trinity Sunday, June 1, 1890, in St. George's Church, Goodrich, Ontario, by the Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron. On May 24, 1891, he was ordained to the priesthood by Bishop Baldwin in St. James' Church, London, Ontario.

Mr. Corbett returned to England for a time and was on the staff of St. Clement's Church, Liverpool, and was also connected with the Church Army in London. He returned to the United States where he held several pastorates during his long period of service and was at one time rector of Christ Church, this city. His last charge was as rector of St. Paul's Church, Omaha, during which time he was also chaplain of Clarkson Hospital at that place.

Besides the widow, Mr. Corbett leaves two daughters, Phyllis of Sidney, and Mrs. Glen Van Gorder of Portland, Ore., and four grandchildren.

DUNCAN McCULLOCH, PRIEST

GLENCOE, MD.—On November 19th occurred the sudden death of the Rev. Duncan McCulloch, rector emeritus of Immanuel parish, Glencoe, and head of Oldfields School.

Mr. McCulloch was born in Staten Island, New York, on September 15, 1853. He was a graduate of the Virginia Theological Seminary and served his ministry in Virginia, New York, and Maryland. He became rector of Immanuel parish in 1886, and had been head of Oldfields School since 1909.

The funeral service was conducted by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, and interment was made in the cemetery adjoining Immanuel Church, Glencoe.

He is survived by his widow, a son, Duncan McCulloch, Jr., two daughters, Miss Mary Winchester Carroll McCulloch and Mrs. George Watts Hill, and two brothers, James W. McCulloch of New York, and John Austen McCulloch, of Denver, Colo.

HENRY S. WHITEHEAD, PRIEST

ST. PETERSBURG, FLA.—At his home in Dunedin, the Rev. Henry St. Clair Whitehead, rector of the Church of the Good Shepherd since 1929, died November 23d at the age of 50. In addition to his priestly duties, Fr. Whitehead was a lecturer, an author, and a traveler.

Fr. Whitehead was born at Elizabeth, N. J., and attended Berkeley School in New York City before going to college.

He graduated from Harvard University in 1904 in the class with President-elect Roosevelt. He spent nine winters in the Virgin Islands as acting archdeacon. He wrote short stories and several novels, many of them about the West Indies. One of his stories, *The Passing of God*, won wide fame. He was a member of the National Geographic Society and the Authors' Guild of America.

Ordained to the diaconate in 1912 he was advanced to the priesthood a year later by Bishop Brewster.

From 1913-17 he served as rector of Christ Church in Middletown, Conn., and for the next three years was children's pastor at the Church of St. Mary the Virgin in West Forty-sixth street, New York. He was senior assistant at the Church of the Advent in Boston, 1919-23; rector of Trinity Church at Bridgeport, Conn., 1923-25.

Among his books was *The Garden of the Lord*, published in 1922.

FRANKLIN H. BEEBE

BOSTON—Franklin Huntington Beebe, son of the late James Madison and Esther Elizabeth (Lothrop) Beebe, died at the age of 79 years in this city on November 20th. He was known as a patron of good music and as the modest benefactor in many causes. He was closely connected with Falmouth, from early childhood, and

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in that town he, with his brothers, erected and endowed in the early '90s St. Barnabas' Memorial Church. This church was one of the closest interests of Mr. Beebe's life, serving as its senior warden and treasurer. To it he contributed liberally. His gifts included eight stained glass windows and the hangings.

The funeral service was conducted in the Lindsey Chapel of Emmanuel Church on November 23d, the Rev. Lloyd Gillmett, curate of Emmanuel, and the Rev. Leslie Wallace, rector of St. Barnabas' Memorial Church, Falmouth, officiating. Burial was in Mt. Auburn Cemetery where the committal service was read by the Rev. George Stanley Fiske, rector of St. Andrew's Church, Orient Heights, and nephew of Mr. Beebe. Mr. Beebe was never married. Besides the Rev. Mr. Fiske of Orient Heights, he is survived by a niece, Mrs. Esther Fiske Hammond of Santa Barbara, Calif., and another nephew, Charles Philip Beebe of Framingham Centre. Mr. Beebe is also survived by four great nieces and one great nephew.

ROBERT FORESMAN

MONTCLAIR, N. J.—The death of Robert Foresman, who had written a number of school children's songs and was the arranger of anthologies for group singing, occurred on November 10th.

Mr. Foresman was 76 years old. A native of Mount Bethel, Pa., he was a graduate of Lafayette College, class of 1879.

His wife, three sons and two brothers survive him.

The Rev. James T. Lodge, rector of St. John's Church, Montclair, officiated at the funeral on November 12th. Interment was made in Mt. Hebron Cemetery.

KATE CAMERON SHIPP

HENDERSONVILLE, N. C.—Miss Kate Cameron Shipp, founder and principal for many years of Fassifern School for girls, Hendersonville, and considered one of the leading educators in the state, died November 16th at her girlhood home in Lincolnton. A broken hip, sustained a year ago, is given as the indirect cause of death. The burial service was held at St. Luke's Church, Lincolnton, and interment was made in the churchyard. Clergy officiating at the service were: the Rev. Messrs. S. A. Guignard, Columbia, S. C.; J. P. Burke, Hendersonville; and Willis G. Clark, Charlotte. A Requiem Mass was said at St. James' Church, Hendersonville, the day of burial, the Rev. J. B. Sill, Rutherfordton, being celebrant.

Fassifern School was founded in 1907 at Lincolnton, moving to Hendersonville in 1914. The school passed from Miss Shipp's hands into those of Dr. Joseph R. Sevier in 1925.

Miss Shipp, the daughter of Judge William Shipp of Lincolnton, was a near relative of the Lord of Lochiel, chief of the Scottish clan of Cameron, who with his wife visited at Fassifern School in 1923. The school is named after Fassifern Castle on the estate of Lochiel in Scotland.

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A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

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Mass and Sermon, 11 A.M. Sermon and Benediction,
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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

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Sundays 8, 9:30, 11 A.M.; 7:45 P.M.
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New York

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Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5. Choral Saturdays: Organ recital at
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Sung Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
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Holy Days, additional Mass, 9:00 A.M.
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Saturdays, 3 to 5 and 8 to 9.

(Church Services continued on page 157)

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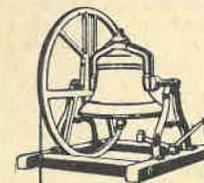
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 and Saints' Days, 9:30 A.M.
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Wisconsin

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 Mass and Sermon).
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 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Clerical Changes

APPOINTMENTS ACCEPTED

NEWELL, Rev. PAUL D., formerly rector of St. Paul's Church, Marfa, Tex. (N. Mex.); to be rector of Trinity Church, Van Buren, Ark.

SHARP, Rev. WILLIAM MACD., formerly curate of Chapel of the Prince of Peace, Philadelphia; to be rector of St. Paul's Church, Aramingo, Philadelphia. Address, 3825 Kensington Ave., Philadelphia.

NEW ADDRESS

KIRKUS, Rev. FREDERICK M., D.D., formerly of Munich, Germany, where he was serving as chaplain at Church of the Ascension; 2126 S. James Place, Philadelphia.

WINTER ADDRESS

WELLER, Rt. Rev. REGINALD H., D.D., Bishop of Fond du Lac; Wakefield, La.

TEMPORARY APPOINTMENT

MUTTON, Rev. JOHN W., formerly priest in charge of Christ Church, North Conway, N. H.; to be priest in charge of Grace Church, Manchester, N. H., during the absence of the Rev. G. R. Hazard rector, Address, 30 Mechanic St., Manchester, N. H.

ORDINATIONS

PRIESTS AND DEACONS

CHICAGO—Bishop Stewart advanced three deacons to the priesthood and ordered two deacons at St. Luke's pro-Cathedral on November 13th. A rather unusual feature of the service was the presence in the procession of Dr. Shailer Matthews of the Divinity School of the University of Chicago. Among the candidates was MYLES A. VOLLMER, University of Chicago graduate student, and in whom Dr. Matthews was interested. Bishop

Stewart invited Dr. Matthews to participate in the service.

The Rev. ROBERT GIFFIN, deacon in charge of St. Peter's, Sycamore; the Rev. JOHN HEUSS of New York; and the Rev. THOMAS K. ROGERS, deacon in charge of Holy Innocent's Mission, Chicago, were advanced to the priesthood. Mr. Giffin and Mr. Rogers will continue with their present charges. Mr. Heuss expects to continue his studies at the Western Theological Seminary. He has been taking special work in England and Germany during the past year.

Mr. Vollmer was ordered deacon, together with WALTER M. MCCrackEN of Los Angeles. Mr. McCracken has been appointed to assist in the work at the Church of the Messiah, Chicago, where Dr. George H. Thomas of St. Paul's, is temporarily priest in charge.

DEACON

MASSACHUSETTS—In All Saints' Church, Whitman, FREDERIC S. ARMSTRONG was ordained to the diaconate by the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of the diocese, for the Bishop of the diocese. Bishop Babcock also preached.

Mr. Armstrong was presented by the Rev. John Matteson, rector of Trinity Church, Whitman, and the Rev. W. W. Love, diocesan missionary, read the litany.

Mr. Armstrong is now a senior in the Episcopal Theological School, Cambridge, and at present is in charge of Trinity Church, Weymouth, with address at 99 Brattle St., Cambridge.

NEWS IN BRIEF

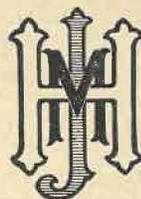
HARRISBURG—With an attendance of about one hundred, the annual meeting of the Woman's Auxiliary of the diocese of Harrisburg was held on November 15th and 16th at St. John's Church, York, Canon Paul S. Atkins, rector. Addresses were made by the Bishop of the diocese, the Rt. Rev. Wyatt Brown, and the Rt. Rev. Hugh L. Bursleson, Assistant to the Presiding Bishop. On Tuesday evening a golden jubilee birthday party was held in honor of the fiftieth anniversary of the establishment of the Woman's Auxiliary in the diocese of central Pennsylvania.

VIRGINIA—Christ Church, Alexandria, on Thanksgiving Day held its final bicentennial celebration of the birth of George Washington. The sermon was preached by Bishop Tucker, who is a grandson of John Augustine Washington and a son of the late Bishop of Southern Virginia, the Rt. Rev. Beverley Tucker, D.D. His mother was born at Mount Vernon. The Masonic bodies, Odd Fellows, Maccabees, and other fraternal and patriotic orders attended the service. The Alexandria Hospital received two-thirds of the offering, the remainder being given to the Anne Lee Memorial Home for the Aged.

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ANNOUNCEMENTS

Died

SISTER GERTRUDE—**SISTER GERTRUDE** of the Community of St. Mary, daughter of the late Rev. W. T. Webbe, departed this life on November 12th. The interment was November 14th at Mount St. Gabriel, Peekskill, N. Y.

ATKIN—Entered into life eternal on October 14, 1932, **MARGARET R. ATKIN**, widow of the Rev. Frank N. Atkin and mother of Jessie Carr, Mrs. Clara Carr Olson and Edward Atkin. "He giveth His Beloved Sleep."

BUCHAN—**FRANCES M. BUCHAN** at the home of her niece, Mrs. L. B. Steen, Houston, Tex., on Saturday, November 19th. The interment took place at Rochester, N. Y. Miss Buchan was a teacher of note many years ago. From 1878 to 1883 she was the principal of All Saints' Cathedral School, Milwaukee, Wis., and from there she went to Wolfe Hall, Denver, Colo. She also taught at All Saints' School, Sioux Falls, S. D., and at Hannah More Academy, Reisters-town, Ind.

"May she rest in peace."

Memorials

FRANKLIN HUNTINGTON BEEBE

FRANKLIN HUNTINGTON BEEBE, a life-long communicant of St. Barnabas' Memorial Church, Falmouth, Mass., entered into the larger life on Sunday, November 20, 1932, in the fullness of years and of devotion to the Christian Church.

For forty-two years Mr. Beebe was a constant attendant at St. Barnabas' Church; a friend, adviser, and constant benefactor. For sixteen years he served as treasurer and for six years as senior warden.

Abiding interest in the Church, in music, and in art was an outstanding characteristic. No detail was too small and no problem too large for his consideration. He will be remembered with gratitude.

May God grant him peace and a safe lodging.

EMMA FLORENCE LEHMAN

Entered into life eternal at Lancaster, Pa., November 20, 1925, **EMMA FLORENCE LEHMAN**. Jesu mercy, Mary help, Dominic pray. Of your charity pray for the repose of her soul.

APPEAL

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

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RETREATS

THE REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., will conduct a day of retreat for ladies on Saturday, December 10, 1932, at the Church of St. Mary the Virgin, 139 West 46th St., New York City. Mass, 9:30 A.M. Meditations at 11, 12:30, 3 and 5. Vespers and Benediction, 6. Breakfast and luncheon served. Applications should be sent, not later than December 8th, to **SISTER MARY VIRGINIA, S.H.N.**, 133 West 46th St., New York.

RETREAT FOR ASSOCIATES and other women at St. Mary's Home, Chicago, Monday, December 12th, beginning with Mass at 10 A.M., and closing with Vespers at 3:30 P.M. The Very Rev. Roland F. Philbrook, conductor. Dean Philbrook will conduct a devotional evening for business and professional women Monday night. Dinner will be served at 6:30, followed by a meditation and closing with Benediction. Those taking part are urged to come as early as possible and spend some quiet time in the chapel before dinner. Please notify the **SISTER SUPERIOR**, St. Mary's Home, 2822 Jackson Blvd., Chicago.

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NEWS IN BRIEF

FLORIDA—The Rev. and Mrs. Merritt F. Williams, on furlough from Fort Yukon, Alaska, have just completed a series of speaking engagements in the diocese of Florida. Churches in Jacksonville, South Arlington, Gainesville, Palatka, and Tallahassee, as well as several Auxiliary and parochial groups, a meeting of the clergy of the diocese, and the Florida Military Academy were privileged to have Mr. Williams tell of his work in Alaska. Classing himself as "the lucky fellow" and speaking to "the missionaries back home who make my work possible," Mr. Williams emphasized the fact that he and the congregations in the states were missionaries interdependent one on the other. His appeal was a most forceful one.

INDIANAPOLIS—On the Sunday next before Advent, in St. Stephen's Church, Terre Haute, Dr. Ivor G. Hyndman, formerly a Methodist minister, was confirmed with his wife and two children. Dr. Hyndman has applied for admission as a candidate for holy orders.—On November 22d, the Bishop visited the Indiana Reformatory at Pendleton and confirmed nine young men, presented by the Rev. F. P. Keicher. During the past fourteen months, Mr. Keicher has baptized twenty and presented twenty-one for confirmation. During the same period, fourteen of "our boys" have been paroled. The Bishop has designated the work at the Reformatory as St. Luke's Mission, Pendleton.

MINNESOTA—Mrs. Trygve Oas, a member of St. Mark's Church, Minneapolis, dramatized and played the principal rôle in Deborah, an historical novel by James Ludlow, at the annual guest day of the Buchanan Bible Study Club. Several hundred women witnessed this dramatic story of the Jews of the era of the Maccabees. At Linden Hills, Mrs. Oas presented Christ Rekindles a Faith, a personal-evangelism and missionary play written by Dr. A. L. Murray of Minneapolis. All Saints' Woman's Auxiliary recently staged a missionary play adapted from one produced by the Methodist Boards. Thus Minneapolis emphasizes the dramatic possibilities of the Christian religion.

NEWARK—The congregation of the House of Prayer, Newark, of which the Rev. William F. Venables has been rector for twelve years, commemorated its eighty-first anniversary on November 6th. Fr. Huntington, O.H.C., preached the morning sermon and the Rev. Henry A. Link, rector of Trinity Church, Bayonne, the evening sermon.—On November 7th the Girls' Friendly Society of St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector, had the privilege of hearing a talk by Miss Mary Schuyler Hamilton, of Elmsford, N. Y., a great-great-granddaughter of Alexander Hamilton. Various interesting heirlooms in the possession of her family were used by Miss Hamilton to illustrate her address.—There are now twenty-five members in the boy choir of St. Paul's Church, Paterson, an increase of seven over the previous number, and provision will also be made for ten probationers. At the close of the spring season there are to be three awards in the form of gold medals for the following types of service: distinguished service when the voice breaks; greatest improvement in singing and musicianship; and all round accomplishment in choir boys' activities. On the fourth Sunday in each month the boys will take a special part in the music of the Church. They are trained and directed by the organist and choirmaster, Frank H. Masher.

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