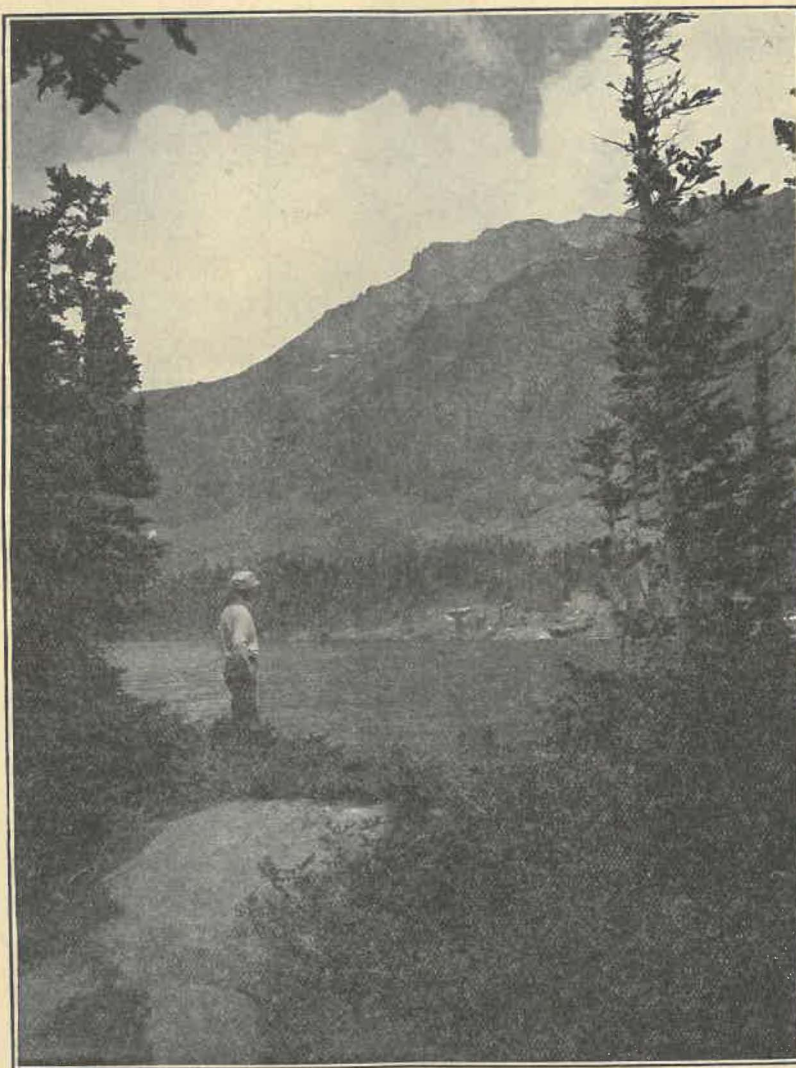


# The Living Church



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## NATURE'S CATHEDRAL

Memories of the majestic setting of last autumn's General Convention are recalled by this glimpse of golden Colorado.

*Within the Church and Without,  
the Prevalent Need Is a  
New Realization of*

## THE PROMISE OF POWER

*"The Weakness of God is Stronger Than Men"*



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is a Spiritual Quest  
Based on That Promise



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**NOVEMBER 27**  
to  
**DECEMBER 11**

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## THE NATIONAL COUNCIL

*The Field Department*

Church Missions House

281 Fourth Avenue

New York

# The Living Church

Established 1878

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

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 ADA LOARING-CLARK.....Woman's Editor  
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## Church Kalendar



### SEPTEMBER

- 11. Sixteenth Sunday after Trinity.
- 17. Seventeenth Sunday after Trinity.
- 21. Wednesday. St. Matthew. Ember Day.
- 23, 24. Ember Days.
- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

### OCTOBER

- 1. Saturday.
- 2. Nineteenth Sunday after Trinity.
- 9. Twentieth Sunday after Trinity.
- 16. Twenty-first Sunday after Trinity.
- 18. Tuesday. St. Luke.
- 23. Twenty-second Sunday after Trinity.
- 28. Friday. SS. Simon and Jude.
- 30. Twenty-third Sunday after Trinity.
- 31. Monday.

## KALENDAR OF COMING EVENTS

### SEPTEMBER

- 10. Newark Teaching Mission for Laymen at Delaware.
- 12. Regional Conference on Rural and Social Work at Manlius School. Newark Teaching Mission for Clergy at Delaware.
- 13, 14, 15. Synod of the Fourth Province at Kanuga Lake, Hendersonville, N. C.
- 14. Diocesan Clergy Conference, Versailles, Ky.
- 15. Newark Teaching Mission for women at Orange, N. J.
- 16. Diocesan Laymen's Conference, Versailles, Ky.
- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo. Annual Conference of Connecticut clergy at Choate School.

### OCTOBER

- 4. Provincial Synod at Manchester, Vt.
- 15. Newark Teaching Mission.
- 18. Provincial Synod of the Southwest at St. Louis.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SEPTEMBER

- 19. St. Mary's, Salamanca, N. Y.
- 20. Grace Church, White Plains, N. Y.
- 21. Annunciation, Philadelphia, Pa.
- 22. Trinity, Bridgeport, Conn.
- 23. Order of St. Francis, Mt. Sinai, L. I., N. Y.
- 24. St. George's, Philadelphia, Pa.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## The Arkansas Election

**TO THE EDITOR:** We note that in your issue of August 27th there appears a news article under date of Little Rock, August 20th, and in it a quotation is made from T. E. Wood, secretary of the convention of the diocese of Arkansas, denying the allegation that the Negro Suffragan Bishop and four Negro priests were denied the Communion at the diocesan corporate Communion at the opening service of the recent diocesan convention held in Newport, and also denying that the ecclesiastical authority of the diocese was cognizant of the fact that these men were told not to commune at this service.

As we are referred to by name in this article, we beg leave to make the following statements concerning that communication:

(1) That Bishop Demby reaffirms most positively the statements made in his letters to the bishops, namely—that he was told by the rector of St. Paul's Church, Newport, in which the convention was held, that he (Bishop Demby) and the Negro priests were not to commune at that opening service, and that the ecclesiastical authority did know about it. He further says that he is ready to make such affirmation under oath, if necessary.

We have known Bishop Demby for many years and know him to be one of our most Godly bishops, a thoroughly trustworthy man whose word at all times has always been found reliable. Furthermore, we would state, it has been admitted in the public press that the letter which caused Bishop Demby and his priests to abstain from taking the Holy Communion was actually sent to him; this, under the circumstances, and as Bishop Demby himself so considered it, was nothing less than excommunication.

(2) The meeting of the chapter of the Cathedral, of the standing committee, and of the executive council of the diocese, were wholly one-sided affairs. Neither Bishop Demby nor anyone else protesting against the treatment accorded this Bishop and those priests were asked to appear and answer any questions, or make any statements before those bodies. The hearing was entirely *ex parte*, only one side being heard, with no opportunity afforded even for cross examination of witnesses on that side. The assumption of all three of these bodies seems to be that they were right and that others were wrong, notwithstanding the written evidence and certified facts about the matter which are altogether against them.

(3) We stated in our letter to the bishops that we do not know what the attitude of the Rev. John Williamson was in regard to this gross indignity placed upon the Negro brethren, but taking our stand upon Bishop Demby's uncontroverted testimony we hold that that is not an essentially relevant point. The real point in regard to this is that the exclusion from the Communion at that service was instigated and carried through by those responsible for the election of the Rev. John Williamson.

(4) In conclusion we wish to express our deep regret that Messrs. Wood and Holt should have thought it necessary to throw this matter into the daily press in an appeal to the galleries and to racial prejudice, instead of confining their presentation of the

matter to the House of Bishops where it rightly belongs. By such action we think they have wrought against the dignity, peace, and welfare of the Church in Arkansas, and perhaps elsewhere.

(Signed) W. S. SIMPSON-ATMORE,  
 (Rev.) SAMUEL H. RAINEY,  
 Presbyters, Diocese of Arkansas.  
 Winslow, Ark.

**TO THE EDITOR:** In the first paragraph of the letter signed by T. E. Wood, secretary of the convention of Arkansas, and sent to the members of the House of Bishops as quoted by you in your issue of August 27th, is the statement: "third, that one of the Negro priests who attended the convention and who has since left the diocese did not do so by reason of anything that occurred at the convention according to his own words." As I am the only Negro priest who has left the diocese of Arkansas since the convention in May, the quotation undoubtedly refers to me; hence this letter.

Nothing that I have said or written should be taken to have any bearing directly or indirectly on the protest which has been made against ratification of the election of the Very Rev. John Williamson to the see of Arkansas, because I left the diocese of Arkansas first and did not know that ratification of the election was being protested until it appeared in THE LIVING CHURCH of August 20th.

Upon my arrival in Little Rock, the afternoon of May 10th, on my way to attend the convention at Newport, I was told that it was planned that the colored clergy should have a separate celebration of their own in the basement, or crypt, of the church. This we refused to do, but attended the regular celebration at which Bishop Saphoré celebrated. After all the white people, clergy and lay, were communed, a conference took place at the altar, the participants, Bishop Saphoré and the priests who assisted him, then held up the paten and chalice as if in invitation to us. We did not commune.

I understood that there was an exchange of words between the rector of the parish and Bishop Demby, after the service, relative to the unchristian plan. Later in the day I was told that the rector had made an apology to Bishop Demby. Though a very unchristian plan, at the hearing of the rector's apology Christian charity led me to consider the matter closed.

While in Newport, seat of the convention, from what seemed a reliable source, I received information that the whole affair as to where the Negro clergy should receive their communion was planned in an office in one of the local bank buildings by officers and members of St. Paul's, Newport. Because of this information, I do not think Dean Williamson, or any of the other men who were nominated, should be held responsible for the plan.

Again, I want to assert most emphatically, that nothing drove me from the diocese of Arkansas. I left because work which offers a wider field of usefulness was offered me elsewhere. Any statement to the contrary, I deny. I am not a party to the protest. In fact, I voted to make the election unanimous. So far as I am concerned, that vote stands.

Tulsa, Okla. (Rev.) SHIRLEY G. SANCHEZ.

"Religion of the Prayer Book  
and Christian Unity"

TO THE EDITOR: Seldom have I read a more closely reasoned discourse on a controverted subject than Dr. Charles L. Dibble's treatise on the Religion of the Prayer Book and Christian Unity [August 13th]. For legalism and logic this article can scarcely be excelled. But is that all there is to the matter of religion and methods?

Since Dr. Dibble referred to this writer by name in defending his "legalism," I ask for the privilege of inquiring through your columns, "How long will it be before pure legalists and ecclesiastics within the Church learn what the Scripture means when it asserts, 'The letter killeth, but the Spirit giveth life?'" Men have clashed from the first over rules and statutes and "the letter" of the law—and perhaps they always will so clash. But Christ struck the death blow to such a system. It was this phase of Jewish religious life that He condemned most mercilessly. Against this religious legalism He hurled His great Free Spirit—and it was this that cost Him His place in the established Hebrew cult, but He willingly paid the price, even to the death).

No man and no Church can cabin and crib God and claim sole right to administer Christ. I know Catholicism claims so to do, in the Roman and no less in the Greek and the Anglican folds—but it cannot be done. And no man and no Church can limit the actions of free souls in all their relations to their fellows—both Christian and non-Christian.

Dr. Dibble's reasoned logic and cold legalism would have cost the Church of the first century its greatest mind and its most Christlike life! It would have cost the early Church no less a figure than Paul—the unepiscopal, non-episcopal (whether written with capitals or not) crusader for the most holy life, under the "freedom with which Christ has made us free"—free from traditional, hair-splitting legalism in matters religious and spiritual. Paul may not have been a Catholic and he may not have been entitled to Communion with any of the so-called Catholic churches (just as much at odds with themselves, by the way, as are the groups who stress "personal religion" and "Evangelical Protestantism")—but he was a mighty good Christian and a power in the pre-Catholic Church, and he was "filled with the Holy Ghost."

My contention is that when prophets like those now under Catholic condemnation in connection with the St. Louis episode rise up and assert their right to fraternize with other of Christ's followers, they do not commit the Church to anything whatever! The Church's position is just where it was before this inter-communion service was held! Not a jot or a tittle of the law of the Anglican communion has been altered. That is what I meant when I contended that the Missouri bishops were not acting in an "official," but rather in a "personal," capacity. Not being official representatives, appointed or elected by due process of ecclesiastical procedure, of the Church, they could not commit the Church to any new doctrine, discipline, or worship! The doctrine, discipline, and worship of the Church were not one bit affected by this gesture of fraternity-in-Christ on the part of the Missouri bishops and the dean of Christ Church Cathedral. What was affected was the pride and the hauteur of a self-assertive group of ecclesiastics, apparently more bent on legalism (though not one of them has yet cited specifically the canon or the rubric under which the alleged "offenders" might even technically be brought to trial!) than on manifesting the inclusiveness of the Christ spirit.

I commend my own critic, and all who are like-minded, to that passage of Scripture which reads, "And think not to say unto yourselves, 'We have Abraham to our father—for I say unto you that God is able of these stones to raise up children unto Abraham'"! (St. Matthew 3:9). Here were religionists who could lay claim to a traditional religious heritage quite as formidable in their day as that of apostolic succession in our day! But that was not tantamount to unique standing with the Almighty! Rather, it was "by their fruits" that they were to be known. By the way, what unique fruit, harvest, spiritual results are to be discovered in the lives of those who are constantly prating about "valid" sacraments, etc.? What are the evidences of this "validity," not appearing in the lives of "Protestants," and those of a purely "prophetic" ministry? If actual evidence could be produced, the Anglo-Catholic would indeed be able to make out a strong case. Until then, let there be no quarrel between us—for we be brethren.

Olney, Md. (Rev.) THOMAS F. OPIE.

"The St. Louis Affair"

TO THE EDITOR: I am a convert to the Episcopal Church, having been brought up in a Protestant denominational church, of which my father was a pastor. Even as a little child, I felt there was something lacking in my church. Just what it was I did not know, until I attended an Episcopal church and heard the beautiful, inspiring Liturgy and experienced the uplift of its dignified, orderly worship.

It was my good fortune to receive confirmation instructions from one of America's most able and devout priests, who not only drilled the class in the essentials of the worship and doctrine of the Church, but in its historical background and traditions. At the close of the period of instruction, each member of the class was handed a mimeographed copy of the ground covered. This has proven a precious, indispensable document. I feel that I owe to the conscientious, painstaking instructions of this splendid priest and outstanding Churchman the devotion and loyalty I entertain for my beloved Church, a love and loyalty that has grown with the years.

All of the foregoing is only preliminary to stating that I have just read with a distinct shock the account in THE LIVING CHURCH of the St. Louis incident and cannot refrain from saying a word from the viewpoint of a proselyte.

On turning to the formulary for the consecration of bishops, we read the following: ". . . promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church."

"In the Name of God, Amen. I, . . . chosen bishop of the Protestant Episcopal Church in . . . do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the U. S. of America. So help me, God, through Jesus Christ."

This is plain enough language, is it not? How in the face of this solemn vow at the altar of God can any bishop violate the trust imposed in him? To whom can we look, if not to our bishops to preserve inviolate our Church polity?

Why should the Episcopal Church be called upon to surrender the essentials of her faith and order to those who have voluntarily separated themselves from the apostolic Church and view with indifference the rich heritage of her history and traditions? In doing so, is she not simply tearing down the structure on which she stands and benefiting no one? Might she not more consistently seek to influence the Protestant denominations to come back to the Mother Church?

I am a communicant of the Episcopal Church because a careful study of Church history convinces me that it is the primitive Church founded by Our Lord when He was on earth, and not by a European reformer in the sixteenth century. . . .

In these days of doubt and uncertainty in worldly affairs, one feels more strongly than ever the necessity of a firm anchorage in one's religious and spiritual life. It is most disquieting to live in constant dread of what will happen next to tear asunder the very foundations on which the Church of God rests.

After what has occurred at St. Louis what hope can the Church have that her bishops will defend and hold inviolate the Catholic sacraments and polity of the ancient Church. And does not this act of the bishops of Missouri involve the American Episcopal Church in a question of schism?

Cincinnati, Ohio. G. A. H. SEAMINGEN.

Rochester Dioceses

TO THE EDITOR: Perhaps I might be permitted one final letter on the subject of the proper name for the present diocese of Rochester, in view of the letters appearing in your issues of July 30th and August 20th identifying specific flaws in the criticism from your Canadian correspondent who returned undismayed to the attack in your issue of July 9th.

Waiving the point that a national Church may with complete propriety control matters not involving any fundamentals of faith, without explanation to neighboring Churches, the name of the see city was tentatively selected for the new diocese with the approval of the Bishop after an investigation sufficient to determine: (1) That this reflected the practice of the primitive Church; (2) That this practice had been since generally followed throughout the world except in the case of missionary dioceses or in sparsely settled regions having no natural administrative center; and (3) That it followed recent practice in the American Church.

There was found no precedent for the calling of a diocese by the popular name for a region. The Genesee Valley is a very beautiful region and those who live in or near it are justly proud of it, but it is not sufficiently known throughout the whole world, to serve as an exact identification of a diocese. Attempts were made by the minority at the primary convention of the new diocese to show that the Genesee Valley was more widely known than the city of Rochester, N. Y., and it seems safe to assume that but for the skillful preparatory work of those who were more interested in preserving in future Church history the name of their beautiful valley than in following the generally established practice of the Church, the initial majority for the proper name of Rochester would have been convincing. Further discussion as to a reversal of the position taken would seem futile. At the first regular convention of the new diocese such an effort was informally made but voted down most emphatically.

As indicating the departure from traditional practice which might have been made, it should be noted that one parish voted to call the new diocese that of the Finger Lakes. Besides the possible confusion between Genesee and Genesee, mentioned by your Germantown correspondent, the county of Genesee is not in the diocese of Rochester but in that of Western New York.

Rochester, N. Y. DONALD S. BARROWS.

Further discussion of this matter seems unnecessary, and the subject is now closed.—THE EDITOR.

**The Buchman Group Movement**

**T**O THE EDITOR: The letter appended hereto appeared in the *Church Times* of August 19th. It would seem appropriate that it should have the further publicity of appearing in your correspondence columns.

(Rev.) W. D. F. HUGHES.

New York City.

[Enclosure]

Sir—I write to protest against the growing tendency to call the Group Movement "The Oxford Group Movement." It neither began in Oxford nor does it represent Oxford sentiment and traditions.

Surely the old American name, "The First Century Christian Fellowship," is far more appropriate and expressive of its true character? One can well understand that the inclusion of the name "Oxford" in the title will give the society added prestige in the eyes of the ignorant; but that alone does not justify the means, however desirable its end may be!

E. W. LEES MAY.

Oxford.

**"The Unpardonable Sin"**

**T**O THE EDITOR: It has been held that the "Unpardonable Sin" is committed by any person who sins gravely after having been baptized—a view which may be commended to those who reject the Sacrament of Penance. It has been held to be involved in any approach, to the Holy Communion, which is contrary to the divine law or the ecclesiastical precept. It has been associated with the sin of Simon, with that of Ananias and Saphira, and with that of Judas Iscariot. But the Catholic Church has never defined this sin and condemns some, if not all, of the definitions just mentioned.

To pass from the sublime, I have heard the "unpardonable sin" described as involved in opposition to prohibition, in votes cast at conventions and conferences, in any opposition to the South India proposals: and I have seen a letter, written by one of our bishops to a Japanese priest warning him that he had come close to "blasphemy against the Holy Ghost" in urging the election of a certain priest to the episcopate.

And now we have, in your issue of August 27th, the letter signed by (Rev.) Ruter W. Springer, in which he imputes this same sin to those who, in defense of Catholic teaching and discipline, have protested against the recent improprieties at St. Louis.

He tells us that it would be "unforgivable intolerance" to deny (1) "the presence of the Holy Spirit in any body of true believers" or (2) "their power to function as a true branch of His Church." I pass over "true believers," though it begs a question.

(1) It would certainly be rash to deny the presence anywhere (if only to be "grieved") of the Omnipresent: but, as no one seems to have done this in connection with St. Louis, it is irrelevant.

(2) Strictly construed, the expression "His Church" in Mr. Springer's sentence (just quoted) means *Church of the Holy Spirit*. This may relate to something so hidden from human senses that it would be as rash to deny, as it is to assert, that a particular group, of human invention, is functioning as a part of it.

I do not profess to know what the "unpardonable sin" is; though I think the probable opinion is that which refers it to the moment of death. But I am appalled by the suggestion that those who have protested against the St. Louis incident have shut themselves from all hope of God's mercy and must live the residue of this life under irrevocable sentence of eternal loss in the next: and I think it a grave matter to invoke divine warnings and to talk of theological

virtue in what is, though perhaps unconsciously, an effort to cloud facts.

The fact is that, according to Catholic teaching, the valid and regular offering of the Sacrifice of the Mass is assured only through the ministry of Catholic priests. For those who are formally committed to this teaching (to which Anglican disciplines are assimilated) to act as though they do not accept it, or to participate in what is, for those who do subscribe it, a "mock Mass," is to perform what may be properly and dispassionately described as an act of sacrilege.

May I suggest to Mr. Springer that, if Catholic teaching with regard to the divine charity and justice is correct, it must be impossible for any man to commit the unpardonable sin without knowing that he is sinning?

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

**Vivisection**

**T**O THE EDITOR: Permit me to call the attention of our readers to the anti-vivisection movement, which has recently brought out sympathetic letters from such Churchmen as William Mercer Green, William Hoster, James E. Freeman, Harry S. Longley, James Winchester, Frederick B. Howden, William P. Shearer, and Arthur J. Dessaerte, endorsing the Dog Exemption Bill now in the United States senate and known as Bill S. 2146.

The tortures endured by animals in medical laboratories are extremely horrible, and may be read in medical journals from which abstracts are sent out by the Vivisection Investigation League, 88 Lexington avenue, New York City, copies of which may be had from any anti-vivisection society. All this torture, we are informed, is necessary in the interest of progress and for the benefit of humanity. But Hamilton Fisk Biggar, A.M., M.D., LL.D., tells us that "vivisection, unfortunately, is too frequently performed for no other purpose than to advertise the vivisector, or for the gratification of the vivisector's curiosity."

It is claimed that the animals are first anesthetized, then vivisected. Official returns on animal experimentation in England for 1930 show: 432,519 without anesthetics, with anesthetics 18,303. I have no figures on experiments in this country where there is no pretense at regulating vivisection, but it can easily be believed that vivisection, or animal experimentation, without anesthetics is even larger.

In addition to the cruelty practised by vivisection on the animals there is to be considered the callousness which must result in the atrophy of the finer attributes of the vivisectors themselves, by his or her calculating infliction of pain on the dumb, helpless creatures in their power; also the demoralizing fact that numbers of these animals are stray or stolen pets.

Cruelty has no part in the teachings of Christ. It is its very opposite. Not by any mental adroitness can Christians persuade themselves that Jesus Christ would lend His presence or give His blessing to the deliberate cruelty practised in laboratories as published in medical journals. Nor can they believe "that God should have so arranged the avenues of knowledge which it is His will that we should master, only through the unutterable agonies of His creatures."

Cruelty to animals and cruelty to humans spring from the same source of evil. Fourteen hundred humane societies from all parts of the world were received on April 21st, by the Rt. Hon. Arthur Henderson, before the Disarmament League at Geneva, where cruelty to animals was forcibly denounced, with the object of showing that protection

of animals and humane education is part of the movement of universal peace.

Some leading magazines and papers have referred to anti-vivisectionists as racketeers, hysterical and misguided ladies, controlling great wealth. Investigate and judge for yourself. No doubt occasional self-seekers do creep in, but where are they not found?

Sentiment against cruelty is not enough. Active coöperation of Churchmen against the horrible practice of vivisection is necessary to prove that the same Christ spirit which controlled the early Church is still with us.

MAUD S. WEEKES.

Baltimore, Md.

**"Christian and Churchwoman"**

**T**O THE EDITOR: Miss Scudder's contribution to your August 13th issue is an interesting and valuable one, but my attention is caught by a sentence in her last paragraph: "*The Church is but the sum of all her members.*" God forbid! If it were true then we are fools for not attempting an organization in which we shall be more careful of the qualifications of our brother members (Pharisee!).

Even in a worldly sense we cannot accept such a statement. Certainly Miss Scudder would not admit that a college "is but the sum of all her members." Take Wellesley, for instance; is it nothing but the student body plus the faculty plus its buildings and equipment? There is something more than that to Wellesley. And there is more to the Church than the statistics in the *Living Church Annual*. It is more than a club (though even an old club has something other than the "sum of all its members"); no, there is something about it "man did not make and cannot mar"—permanently.

Dover, N. J. (Rev.) JOHNSTONE BEECH.

**Western Seminary's First Dean**

**T**O THE EDITOR: In the various articles in the Church press *re* the union of Seabury with the Western, it seems, thus far, as if scant notice has been given to the founder and first dean of the Western, Bishop McLaren, whose purpose was to send out Catholic priests.

To this end the choice of the first warden was most happy. When the seminary opened, Michaelmas, 1885, the internal life was placed in the hands of Dr. William J. Gold. To quote the late Dr. F. J. Hall:

"The curriculum and routine had never been approached before in the Anglican communion. A new precedent was established which revolutionized one other seminary, and improved methods elsewhere. Here for the first time in the Anglican communion was a seminary found in which the Eucharist was offered daily, in which spiritual exercises were a systematic and central feature."

During the seventeen formative years Dr. Gold's influence was dominant, and was continued by his earliest pupils after his death in 1903.

(Rev.) EDWARD H. CLARK.

Portland, Ore.

**ST. KATHARINE'S, BOLIVAR, TENN., BEGINS 60TH YEAR**

BOLIVAR, TENN.—On September 6th in historic St. James' Church, St. Katharine's School, Bolivar, began its sixtieth year. The faculty that served so well in 1931 has been retained for this term. Though there is a falling off in enrolment from that of previous years, prospects look good for this year.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BRANT, Rev. GORDON E., formerly curate in charge of St. Paul's Church, Le Center, Minn.; to be rector of All Saints' Church, Minneapolis, Minn. Address, 3041 Park Ave., Minneapolis.

CARNS, Rev. WILLIAM B., formerly curate at Church of the Epiphany, Bellevue, Pa. (P.); has become rector of St. Luke's Church, Charleston, W. Va. Address, Ohio and Randolph Sts., Charleston, W. Va.

HAUPT, Rev. DAVID R., formerly rector of Calvary Church, and student pastor at the University of Missouri, Columbia, Mo.; to be rector of St. Matthew's Church, Chatfield, and priest in charge of Emmanuel Church, Rushford, Minn.

HERNDON, Rev. H. N., rector of St. Philip's Church, Uvalde, with charge of the missions at Montell, Asherton, Carrizo Springs, Crystal City, and Hondo, Tex. (W.T.); to be rector of Trinity Church, Plattsburg, N. Y. (A.) Address, Trinity Rectory, Plattsburg, N. Y.

JONES, Rev. CLARENCE W., formerly rector of St. Mary's Church, Luzerne, N. Y. (A.); to be rector of St. John's Church, Delhi, N. Y. (A.) Address, St. John's Rectory, High St., Delhi, N. Y.

McDOWELL, Rev. J. KEENEY, rector of Christ Church, Hudson, Ohio; to be vicar of St. Christopher's-by-the-River, Gates Mills, Ohio. Address, The Vicarage, Gates Mills, Ohio. October 1st.

PECK, Rev. HERBERT M., formerly rector of St. Bartholomew's Church, Ely, Nev.; to be in charge of St. Christopher's Church, Boulder City, Nev.

PHILLIPS, Rev. ROBERT T., formerly rector of Trinity Church, Miami, Fla. (S.F.); has become rector of Christ Church, Greenville, S. C. (U.S.C.)

RIDOUT, Rev. JOHN, JR., formerly instructor at U. S. Naval Academy, Annapolis, Md.; to be rector of Moore parish, Altavista, Va. (Sw. V.) Address, Box 356, Altavista, Va.

ROBERTSON, Rev. JOHN F., curate at St. Matthew's Church, Kenosha, Wis. (Mil.); to be curate at Church of St. Stephen and the Incarnation, Washington, D. C. Address, 1515 Newton St., N. W., Washington, D. C. October 1st.

### RESIGNATION

MADDUX, Rev. E. H., as curate at St. Paul's Church, Clinton and Carroll Sts., Brooklyn, L. I., N. Y. (L.I.)

### NEW ADDRESS

KEELER, Rt. Rev. Stephen E., D.D., Bishop Coadjutor of Minnesota, residence, formerly Fairbault, Minn.; 201 Ridgewood Ave., Minneapolis, Minn.

### ORDINATIONS

#### PRIESTS AND DEACON

TEXAS—On the Feast of the Transfiguration, August 6th, the Rt. Rev. C. S. Quin, D.D., Bishop of the diocese, advanced to the priesthood the Rev. LOUIS R. GOODRICH of Wharton and the Rev. ORIN G. HELVEY of Houston in Christ Church, Houston. On July 20th in the same church WILLIAM HENRY MARMION was ordained to the diaconate by the Bishop.

#### DEACONS

SOUTH DAKOTA—On August 21st, at the Niobrara convocation held in the Cheyenne Mission, the Presiding Bishop ordained to the diaconate the following native workers: JOHN RED HAWK, PAUL JOSEPH CHEKPA, HARRY RENVILLE.

Mr. Red Hawk was presented by the Rev. K. Brent Woodruff and will have charge of St. Thomas' Chapel, Standing Rock Reservation. Mr. Chekpa was presented by the Rev. Paul H. Barbour and will have charge of All Saints' Chapel, Ponca Creek, Rosebud Mission. Mr. Renville was presented by the Rev. John B. Clark and will have charge of St. James' Chapel, Enemy Swim, Sisseton Mission.

## Books Received

THE BEACON PRESS, INC., New York City:  
*For America. An Interpretation and Plan.* By William F. Fowler.

COKEBURY PRESS, Nashville:

*The Pastoral Ministry.* By Hampton Adams. \$1.00.

*Pastoral Psychology.* By Karl R. Stolz. \$2.00.

COLUMBIA UNIVERSITY PRESS, New York City:

*Prostitution and Its Repression in New York City, 1900-1931.* By Willoughby Cyrus Waterman, Ph.D., Instructor in Social Sciences, Brooklyn College of the City of New York. \$3.00.

FLETCHER DOBYNS, PUBLISHER, New York City:

*The Underworld of American Politics.* By Fletcher Dobyns.

MR. ERNEST HELFENSTEIN, Frederick, Md.:

*History of All Saints' Parish in Frederick County, Maryland, 1742-1932.* By Ernest Helfenstein. Registrar of the Parish.

THE MACMILLAN COMPANY, New York City:

*A New Deal.* By Stuart Chase. \$2.00.

PRISONERS RELIEF SOCIETY, Washington:

*The Trail of the Dead Years.* By Earl Ellicott Dudding. \$2.50.

G. P. PUTNAM'S SONS, New York City:

*The Insolence of Office. The Story of the Seabury Investigations.* By William B. Northrop, assistant counsel in the Magistrates' Courts and District Attorney Investigations, Associate Counsel in the City Investigation and John B. Northrop, Member of the New York Bar. \$2.50.

WHITTLESEY HOUSE, McGRAW-HILL BOOK CO., New York City:

*The Coming of a New Party.* By Paul H. Douglas. With a Foreword by John Dewey. \$2.00.

### PAPER-COVERED BOOKS

MR. FRANZ MARKUS, Medford, Wis.:

*Miss Iris Angelus' Lecture on the Basis of All Religion.* By Franz Markus.

THE RAVEN, St. Meinrad, Ind.:

*Titanic's Knell.* By Henry Brenner. 50 cts.

### NEWS IN BRIEF

NEW YORK—Holyrood Church, 179th street, New York, has lately acquired a new crucifix, candlesticks, and an altar desk, in addition to the two new tablets recently erected. An interesting feature of the crucifix is that the original model of the figure of Our Lord was made at the request of Bishop Brent for his private oratory, and shows the arms extended, not pendant. Bishop Brent wished to emphasize the all-enfolding power of the arms of Our Lord. This furniture was designed and executed by the J. & R. Lamb Studios.

PITTSBURGH—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was elected a delegate to the state convention of Kiwanis recently.

SOUTHWESTERN VIRGINIA—On August 14th, the Rev. Frank Mezick consecrated two brass candlesticks for the altar at Trinity Church, Arrington. These were presented by Mrs. J. M. Bowen and Mrs. M. P. Snyder in memory of their mother, Mrs. Otelia Powers Ponton, a member of Trinity who died two years ago.—The Nelson picnic was held this year from August 21st to 23d inclusive, with the Bishop of the diocese, the Rt. Rev. Robert Carter Jett, D.D., as honored guest. Going to the Nelson picnic is one of the chief pleasures of the Bishop's life. Rather than just a parish picnic it is a community affair, for people of all religions make it their annual outing.



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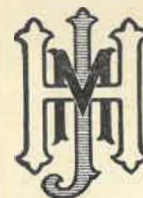
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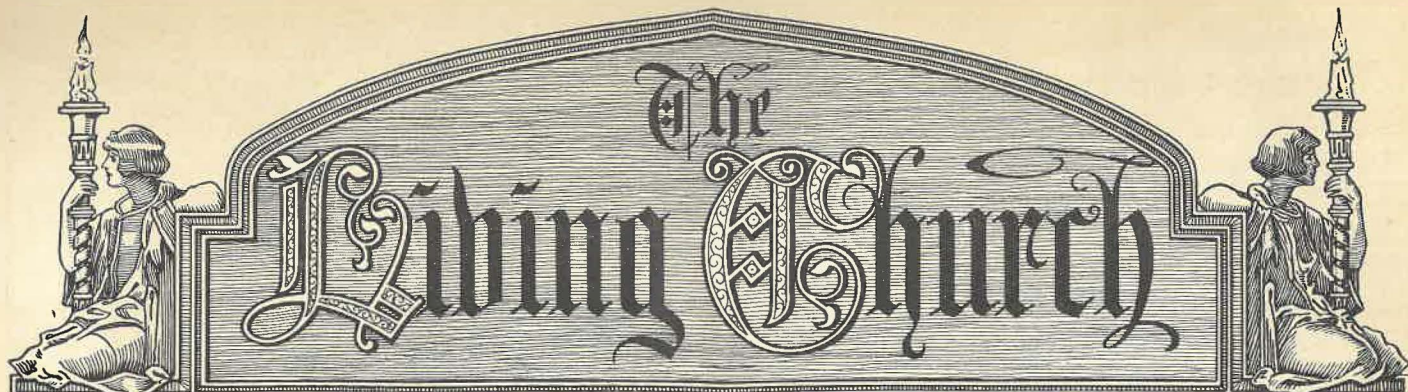
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VOL. LXXXVII

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No. 19

## EDITORIALS & COMMENTS

### The Arkansas Election

ON MAY 11, 1932, in St. Paul's Church, Newport, Ark., the Very Rev. John Williamson, dean of Christ Church Cathedral, Little Rock, was elected Bishop of Arkansas. Reports that reached the Church press at that time were brief, but so far as the general public could observe, the election took place canonically, decently, and in order. During the ensuing three months the election was, we understand, duly ratified by a majority of the diocesan standing committees of the Church, as provided by canon. There remained only the consent of a majority of the bishops exercising jurisdiction within the United States to complete the legality of Dean Williamson's election and make it possible for him to be consecrated.

At this juncture, protests against confirmation by the bishops of the Arkansas election began to appear. First came two letters from the diocese of Arkansas; one from the Negro Suffragan, Bishop Demby, the other from two white priests, the Rev. Messrs. Samuel H. Rainey and W. S. Simpson-Atmore. These two letters, which reinforced one another, alleged the following facts:

1. That prior to the convention the Rev. W. T. Holt, rector of the parish in which the convention was held, wrote Bishop Demby asking him to have a separate celebration of the Holy Eucharist for the Negro clergy, in a chapel of the church, instead of participating in the regular convention celebration.

2. That upon arrival of the Negro clergy, Bishop Demby refused to hold the separate service, "because of the condition of the place, . . . the uncatholic proceeding of the whole affair, and with justice to the race which we represent."

3. That "reception of the Holy Communion under this racial condition," which was declined, meant "nothing less than . . . excommunication" of the Negro clergy.

4. That the action taken by the Rev. Mr. Holt was not merely parochial but diocesan, "for the services at a diocesan convention are always arranged for by the Ecclesiastical Authority, and in this case were actually made by such Ecclesiastical Authority (Bishop Saphoré)."

The letter of the two white priests made the further contention that the Rev. Mr. Holt "nominated the Rev.

John Williamson, led the forces responsible for his election, and engineered the whole matter before and during the convention," while Bishop Demby "was not in favor of the election of Dean Williamson." Thus was established, according to these two clergymen, "the direct connection between those responsible for the election and the outrage against both the rights of a section of the convention and the true Catholicity of the Church."

The clear implication of both of these letters is that the bishops ought to refuse consent to the Dean's election because of the alleged racial and partisan discrimination shown at his election.

Hard upon the heels of these two letters, a communication from Bishop Oldham of Albany was made public, objecting to the election of a Bishop of Arkansas "solely on the ground of policy and economy," observing that the diocese of Arkansas receives heavy grants from the National Council and is already maintaining three bishops (Dr. Winchester, retired; Dr. Saphoré, Suffragan; and Dr. Demby, Negro Suffragan), although he found it "hard to see . . . why a single bishop could not administer such a diocese with comparative ease." Therefore Bishop Oldham also asked his fellow-bishops to refuse confirmation of the election.

AT ONCE things began to happen in Arkansas. The chapter of Trinity Cathedral adopted resolutions declaring that Dean Williamson was canonically elected, and stating that the arrangements at Newport were "a matter of strictly parochial judgment." The standing committee adopted resolutions denying the charges of racial discrimination and calling upon the bishops to ratify the election. The executive council of the diocese did the same, and also replied to Bishop Oldham's charges. The diocesan secretary sent all of this material to the bishops and to the Church press, together with copies of correspondence bearing on the subject and a strong letter of his own. On the other hand, the colored convocation adopted resolutions backing Bishop Demby's protest.

Last week brought a further extension of the controversy, with the injection of a more personal note. Bishop Capers of

West Texas, writing as president of the province of the Southwest, asked his fellow-bishops to refuse confirmation of the election because the Bishop-elect's abilities "are far below the requirements of a bishop in the Church of God," and because "all that led up to this election has split the diocese wide open."

But Dean Williamson is not without his episcopal defenders. In a vigorous reply to Bishop Capers, copies of which were sent to the Church press, another bishop of the same province, Dr. Moore of Dallas, objects to the right of the former Bishop to issue such a letter "in his official capacity as president of the province of the Southwest." He also defends the abilities of the Bishop-elect, and observes:

"The important fact is, were there any irregularities in the matter of the election itself? Was Mr. Williamson guilty of any acts unbecoming a presbyter on that occasion? So far as one can judge the matter from the facts submitted, there are, and can be, no such charges brought, and if the Bishop of West Texas is in possession of such evidence, it is his responsibility to produce it. If he cannot do so, he must either hold his peace or he must accept the responsibility of condemning the action of a properly appointed diocesan council in which he has no concern."

And finally, there is the letter from Messrs. Simpson-Atmore and Rainey, and the disclaimer of a Negro priest who has since left the diocese of Arkansas, published in our Correspondence department this week.

Not one of these documents, so far as we recall, makes any reference to the Holy Spirit, who, presumably, has something to do with the choice of a bishop.

**T**HE WHOLE AFFAIR of the Arkansas election is a most unhappy one. We have summarized the situation, as briefly, fairly, and impartially as possible, not because we enjoy scandal-mongering, but because we wish to see justice done—justice to the colored clergy of Arkansas, to the Bishop-elect, to the diocese, and to the Church. The tissue of assertions and allegations, many of them irrelevant, that have been thrown about the facts do not help the cause of justice, nor are they edifying to the Church and the public. We feel that many of them, on both sides, were ill-advised and not as temperate as befits Christian gentlemen; we regret all of them.

We have no wish to prolong the dispute, nor do we feel that it is incumbent on us to judge between the contending factions. From the mass of charges and counter-charges it is difficult for an outside observer to tell what are the actual facts in the matter. It appears that someone acted in a shortsighted and blundering manner in setting up racial bars at the celebration of the Holy Eucharist preceding the election. The Negro clergy, not unnaturally, resented what they considered a reasoned affront to them. But one would suppose that a group of Christian priests and laymen could settle such a matter amicably among themselves, without making a Church-wide issue of it and hurling epithets at one another through the secular and religious press. It strikes us that a generous measure of Christian charity on the part of both white and colored members of the Arkansas convention, and a determination to go forward in the work of the Church in a spirit of tolerance and mutual respect would settle the matter more satisfactorily than any number of appeals to the House of Bishops and letters to the Church press.

But since the issue has been put up to the bishops (belatedly—almost, it seems, as an afterthought) it is up to them to decide it. In so doing, it does not seem to us that they have to go into all of the maze of charges that have been made. If the Bishop-elect possesses the canonical requirements and is not guilty of any grave error in conduct or doctrine (which has not been alleged), and if the general and diocesan canons have

been duly observed, we do not see what reasonable grounds the bishops can have for refusing to confirm the election.

It does not seem to us that the facts that have so far come to light connect the Bishop-elect with any affront to the Negro clergy at Newport. Perhaps there was such an affront; it does not follow that the election was void or illegal. The letter of Fr. Sanchez in this issue indicates that the Rev. Mr. Holt assumed responsibility for the objectionable arrangements and apologized to Bishop Demby; that, it seems to us, should have closed the matter.

Perhaps the diocese is receiving too large a grant from the National Council; the fact remains that it is without a Diocesan, and every diocese in the Catholic Church is entitled to a bishop.

Perhaps (we do not know) Dean Williamson is not the strongest man that the diocese of Arkansas might have elected, but that is primarily the affair of the diocese. The House of Bishops is an assembly of successors of the apostles, not a private club.

Is it too much to hope that further recriminations will be avoided and the matter amicably settled in a spirit of Christian charity? We think not, for curiously enough we have a considerable amount of respect for the wisdom and godly judgment of our bishops.

**T**HE NEWS that the diocese of Quebec will officially celebrate the centennial of the Oxford Movement is welcome as showing the appeal that that commemoration has for all Churchmen. The Church in Canada, and perhaps especially in Quebec, has not developed generally along the lines that are usually associated with the Catholic revival; indeed in Quebec the desire to appear as different as possible from the Roman Church has led to an exaggerated emphasis on the differences between the two communions. Even Churchmen, for instance, refer to their see church in Quebec as the "Protestant Cathedral." Yet that diocese is among the first to emphasize its indebtedness to Keble and the Tractarians. The fact that the diocese can unite in the splendid observance planned by its synod is at once a tribute to the soundness of Churchmanship in Quebec and a witness to the inclusive appeal of the Oxford centenary.

**R**ELIGIOUS NEWS, as distinct from sermons, church services, and sacred music, may now be heard over the radio. Every Sunday afternoon from 4 to 4:30, Eastern Standard time, Dr. Stanley High, journalist and Congregational pastor, is presenting over the N. B. C. network a program called *The World of Religion*. Not as a preacher but as a reporter Dr. High comments on the religious angle of world news as well as the activities of Churches and such social agencies as the government Children's Bureau. In short, Dr. High is to be a veritable "Lowell Thomas of Religion"—in which capacity we wish him every success.

**M**AYOR WALKER has resigned, and will probably "submit his case to the people" at the polls whenever an election is held to choose his successor. In doing so he has relieved Governor Roosevelt of an embarrassing situation for the time being, but is likely to cause him even greater embarrassment if he should be a candidate either for governor or for mayor in November. However, it is not the political but the moral phase of the situation that interests us.

#### The Oxford Centenary in Quebec

#### Religious News by Radio

#### Mayor Walker's Resignation



Whatever may be the facts as to the fairness of the "trial," more than enough evidence was produced (and not disproved) to show that the dapper little mayor was not over-scrupulous in his administration of a public trust. Will America's largest city place colorful personality above political integrity next time Jimmie runs for office? It will be interesting, and enlightening, to see.

ANSWERS TO CORRESPONDENTS

E. G.—(1) The permanent binding character of vows varies with their nature and the circumstances under which they are taken. Simple vows taken in connection with membership in a Religious community are, we think, generally subject to dispensation by the superior or the episcopal visitor for sufficient cause. (2) The name James occurs a number of times in the Gospels and Acts, and identification of the several persons indicated has never been definitely settled. There are probably three and possibly as many as five men bearing this name mentioned in the Gospels and Acts. We cannot enter into a full discussion here, but see the authorities cited in the article "James" by Professor George Milligan in the *Encyclopedia Britannica*. (3) James "the brother of the Lord," who is probably the same as James the son of Alphaeus, and so an apostle, is the one whom tradition counts as the first Bishop of Jerusalem.

H. I. O.—There are several symbols of St. Paul: (1) An open Bible bearing the words *Spiritus Gladius*, and behind it a vertical sword, cross-hilted; (2) a shield with three fountains of water, treated heraldically; (3) two swords saltire (crossed); (4) a serpent cast into a fire; (5) the Phoenix; (6) a palm tree; (7) a rayed Latin cross; and others. The first three named are probably the most commonly used. See Webber, *Church Symbolism*, for illustrations.

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VISIONS

**H**OW MANY visions crowd upon our hearts,  
 And with them drift what numberless, dim shades!  
 From some young hope or keen affection starts  
 The vision first; and then it droops and fades  
 Into the ghost of all that might have been.  
 As prodigal as nature is the mind,  
 Breeding these dreams, when but so few can win  
 A living hold against Time's scattering wind!

Only ourselves can know what has been lost  
 In living, at the setting of each sun—  
 What harvests we had dreamed before the frost,  
 What webs of rainbow stuffs we would have spun—  
 How this, that should have been a lavish day  
 Has gone so faltering, so mute, away!

KATHARINE SHEPARD HAYDEN.

OPEN DOORS IN RELIGIOUS EDUCATION

WE MUST LIVE closer to our children, learning to know them better; we must live closer to God, growing daily in our understanding of Him; and we must consciously set about building between these two that bridge which is religious education. For that, more than anything else, is what religious education boils down to: the effort to place at the disposal of our children, for their practical use, what we have found to be true about God; and the joyful, confident marching in their company along the dizzy, winding road that is the Way, the Truth, and the Life.

—John W. Suter, Jr.

The  
 Living Church Pulpit

For the Sixteenth Sunday after Trinity

BY THE REV. WILLIAM THOMAS JOHNSON  
 PRIEST IN CHARGE OF CHRIST CHURCH,  
 PUERTO PLATA, DOMINICAN REPUBLIC

*O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church, and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.—(P. B., p. 212.)*

WHAT CHURCH? The Holy Catholic Church of Christ.

We have our denominational differences, yes, and we have something more than denominational divisions in these days of stress and strain. The whole world groans together under the burden of an all-encompassing economic depression. How can that burden be lifted? Various ways and means have been devised, but, alas, there still remains a spirit of fear and jealousy and narrow nationalism. Business men, statesmen, and men of prominence and intellect in all parts of the world are beginning to see that so long as the old spirit prevails very little can be done. A new spirit is needed, a spirit of linking up—a coming together, a working together, a realization of the good of all. Where is that New Spirit to come from and what is that New Spirit to be? Belief in the Holy Catholic Church of Christ will bring about what every honest man in the United States and Europe desires today—*viz.*, a desire to work for the benefit of all, a recognition that the good of each is the good of all, that the hurt of each is the hurt of all, to give to even former enemies the benefits they desire for themselves, to work together not as rivals but partners for the common weal. What is that but the Spirit of the Holy Catholic Church of Christ working in the heart and life of the individual and ever fanned and kept alive by a living faith in a living, loving, personal, and reigning Christ; all that is worth having or desiring or honoring in either country or religion is summed up in these two words "Catholic Christian." But within the Holy Catholic Church of Christ there is need today to keep alive something of this ever-present and ever-living Christ. What is wanted today within the Holy Catholic Church of Christ is a wider conception of God, to know God in the length and breadth and height and depth of His love and fulness. We are to think of God no longer in abstract terms, but as Friend, Helper, Protector, and Guide, and let us think these thoughts in conjunction with the living Christ of history and the gospels which has ever been the inmost care of Christianity. The Christian life can only reach its height when we have the fulness of the Spirit of Christ dwelling in our hearts by faith, rooted and grounded in His love, and a knowledge of a strength stronger than our own to fortify us in the midst of dangers, trials, and temptations, and all this comes from a close personal friendship with Christ, nourished and strengthened by the greatest and best of all Christ's gifts—the Sacrament of His dying love, the Holy Eucharist—for then we know by the assurance of His own Word that He is present with us and person to person we can bind ourselves to Him. Let me sum up what I have written with a deep sense of imperfection and weakness in these words borrowed from the epistle for the Sunday for which I write: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church of Christ Jesus throughout all ages, World without end. Amen."

LETTERS TO THE EDITOR—the spice of the Notebook's life. But why will the writers persist in making them so long? Most of these writers never heard of the sound advice given the cub reporter: "Write it as though you were cabling it to Australia at your own expense." —*Christian Century's Office Notebook.*

## WHY I AM A CHRISTIAN AND A CHURCHMAN

BY WILLIAM F. PELHAM  
PRESIDENT, WILLIAM F. PELHAM CO., CHICAGO

I CANNOT CLAIM to be a Christian and a Churchman because of any deep, intellectual study of religion, but through a very natural and very wholesome evolution, from childhood to manhood, in a religious home where the Bible was read and where church attendance by the whole family, and Church school instruction were just as much a regular part of our life as the family meals (and, during a previous depression, more so).

Born in New York shortly after the arrival from London of my parents, who were of the Anglican faith, I was baptized by the Rev. Henry Codman Potter, later Bishop of New York. Subsequently moving to Massachusetts, to a city where there was no Episcopal church, my parents registered all of us seven children in a Congregational Sunday school, and we all (later, nine of us) had a processional of our own down the aisle to our pew-and-a-half. (In the early days the recessional was sometimes on the installment plan.)

In due time the various members of the family "joined" the Congregational Church by profession of faith, and I feel indebted to this body for a knowledge of the Bible and the meaning of personal prayer, augmenting that acquired in my parents' home.

Later, after I left the family home, I often attended services at Episcopal churches, until I found myself greatly attracted, perhaps inherently, to the beauty, the dignity, the ritual, and, most impressive, the frequent Communion, with its mysticism—these all held a great appeal for me.

Having married a young woman of the Congregational denomination, also of a godly family, we tried to make our spiritual home in that Church; however, our attendance occasionally at the services of the Episcopal church (Grace, Oak Park, where the Rev. E. V. Shayler, now Bishop of Nebraska, was rector), made us both feel that our life would be happier in our association with the Episcopal body. So, thirty-one years ago, we were confirmed at Grace Church, and have tried to be loyal workers in, and supporters of, the two parishes where we have resided.

Following in the example of our parents, our children, four of them, have all been confirmed and brought up in the Church atmosphere, with family prayers and Bible reading in the home.

I know now why I would prefer to be a Churchman rather than a member of any of the denominations—because, as I have grown older, I have been able better to appreciate the great heritage, scholarship, breadth of Catholicity, and the beauty of her services.

I owe a great deal to the splendid clergy with whom it has been my good fortune to come in contact as my rectors and associates. By Bishop Shayler, my former rector and for thirty years a constant friend, I was given instruction in Church history, value of personal witness and service, and constant loyalty to the Church in the spread of Christ's Kingdom.

I recognize the human imperfections that creep in and retard the growth and the fulfillment of the great purpose of the Church, but these will and must be overcome by the Holy Spirit in man developing an unselfish service and overcoming his petty whims for the benefit of the whole Body of Christ.

While there is perhaps more Bible reading provided by our Church, there is a great field and need for an education that the man on the street can comprehend and apply to his daily life. My contacts with the leaders of the Brotherhood of St. Andrew, and the conferences sponsored by them, have done much toward making my relationship with the Master more intimate, and have given me a clearer vision of God's purpose for me.

## THAT OXFORD GROUP

BY THE REV. LYMAN P. POWELL, D.D., LL.D.  
RECTOR OF ST. MARGARET'S CHURCH, NEW YORK

LONG AGO convinced that there are enough debunkers and muckrakers in the writing world, I chose the lonelier rôle of mediator, looking for the points of agreement, not of difference, among Christians—a rôle grown more important as many churches, now drawing more than ever to their services, appear to be insolvent, or near insolvency.

Home from Europe where I talked with such interpreters of religion as Sir Henry Lunn, Sir Maurice Hyslop, Count Helmuth von Moltke, and Dr. Walter Simons, former President of the German Republic, I now feel less lonely. Something close to agreement is evidently emerging, that general depression is bringing general yearning for that peace which passeth understanding and which the Church can satisfy provided the end comes to:

1. The disorganization of over-organization and the careless multiplication, wrong placing, and often extravagant construction of churches, with the consequent burden of overhead and of indebtedness as discouraging and difficult to lift as the war debts of the world.

2. The committee-izing of religion. Responsibility is always personal. Religion is nothing if not personal. Church societies are never substitutes for preparing to meet God. Church membership alone furnishes no satisfying evidence that the "kingdom of heaven is within."

When I landed in England in July, the Houseparty, which had brought to Oxford some 800 from many lands and different social spheres, was much in English talk. Evidently English people are taking notice of the Oxford Group. I heard little of disparagement and much of appreciation. Understanding is widening of the potential value of the movement in spiritualizing folk of many folds at a time when the world tests Churches only by their spiritualizing power. Not one European with whom I talked in London, Paris, Berlin, and Amsterdam, but recognized that to criticize the color or mechanics of the fire truck when the world may be ablaze is unworthy of the thoughtful.

The technique of the Oxford Group, with its surrender, guidance, democratic sharing, quiet hour, Bible reading, prayer, faith, challenging of sin, and its inevitable life-changing needs no description. But England now seems to recognize that, like Methodism two centuries earlier, the Oxford Group is making religion personal.

Sir Henry Lunn commended Mr. Russell's book entitled, *For Sinners Only*, and bookshop after bookshop reported to me a considerable demand for it. The book confirmed my observations that the Oxford Group, which has no membership, is not adding another denomination to the already too many, and in our own Church is not neglecting the sacraments. Like the First Century Christian Fellowship over here, the Oxford Group is simply seeking to develop among all sorts of Christians a spiritual comradeship springing out of the apostolic life revived in an atmosphere free from argument and disputation.

As over here, at Calvary Church, so over there, nobody—however important—is taken for granted. Ministers testify to "the bad time" they have had with "Frank" or "Sam" in friendly talks.

In the wider sharing of experiences Frank Buchman at Brown's Hotel in London and Sam Shoemaker at Calvary Church in New York make a pair of world leaders, the more efficient because they set an example to their associates which Jesus prescribed when he said: "If any man desire to be first, the same shall be last of all, and servant of all."

## SPIRITUAL COMMUNION

*ON PEAKS and ranges far and near,  
Soft early mists like still lakes lay—  
A setting star shone golden clear,  
Pink fragile clouds—the break of day.*

*Alone upon a mountain side,  
Where forest trees grow green and fresh,  
I kneeled before the Crucified,  
To drink His Blood and eat His Flesh.*

LUCY A. K. ADEE.

# “Omnes Qui Relinquunt”

By a Convert from Romanism

WHILE overhauling the library, preparatory to the usual annual elimination, I find that I have a whole shelf of books ranging from Newman to Delany of “apologia” for joining the Church of Rome; of Dr. Oliver’s reasons why we should not; of the pathetic self revelations of Father Tyrell and Bishop Kinsman; the illuminating mentality of Dr. Boyd Barrett; and the cold-blooded ferocity of Joseph McCabe.

Everyone who secedes from the Anglican communion seems to feel it his or her duty to write a book on the subject. Each individual seems to find his reasons convincing, and none of them seem to be able to impress those reasons upon the intellects of those whom they are intended to convince.

I have just finished reading *Tomorrow’s Faith* by Dr. John Rathbone Oliver. In his first chapter he gives a vivid and impressive picture of what the Anglican must expect if he follows the line of least resistance and enters the Roman obedience. If I may, as an ex-member of the Roman Church, be allowed to express an opinion, he has only the most cursory knowledge of the subjects he discusses, and has viewed the matter from the most superficial aspect. Only one who has been a Romanist *ex nato* can realize the attitude of that Church toward the stranger within her gates, and only one who has entered the American Church from the Church of Rome can paint the parallel picture of the spiritual and intellectual loneliness of a newcomer to our communion. As a matter of fact, ecclesiastical converts to the Episcopal Church are few and far between. The ordinary Romanist who leaves his mother Church may, like McCabe, drift into utter infidelity, or may retain, with Barrett, his belief in the essentials of the Roman faith, and at the same time be unable to recognize the practice which she has built upon her primitive theology. There is no doubt that in many cases suspended priests or candidates for matrimony enter the Episcopal Church, and that many more of us feel that, much as we yearn for a wider Catholic freedom, we are unable to accept the lack of authority, diversity of doctrine, and the historical position of Anglicanism.

To get hold of the Roman idea of one desirous but unable to join the Episcopal Church, I would advise everyone to read *A Catholic Without a Church* by the Rev. Thomas Hardy in the *Hibbert Journal* for January, 1926. It has the more force from being written by a priest of the Church of England and not by a present or former Roman priest.

As I have not yet read the reactions of an ex-Romanist who has become a priest of the Episcopal Church, and who perhaps, like most converts has become more Episcopalian than the Episcopalians, the following brief account of the reactions of such an individual may be of some interest to his fellow Churchmen.

In this article I am endeavoring to avoid all bitterness, self pity, psychological reactions, theology, and neurosis, and to give a plain account of the experiences of a newcomer in the Episcopal Church, now of some years’ standing. I understand from a friend of mine, who later followed my example, that his experiences in another branch of the Anglican communion were more fortunate than mine, probably through my own fault.

The reasons that caused me to abandon the Roman communion I shall not discuss. They were intellectual and theological, and had nothing to do with either the celibacy of the clergy, my moral character, a desire for an improved social position, loss of

*MANY BOOKS AND ARTICLES have been written by converts from Anglicanism to Romanism, but few by those who have had the courage to leave the Church of Rome for our own communion. ¶ In this article a well known Anglican priest, formerly a professor in a Roman Catholic college, tells something of the suffering that he has had to undergo in following the path of his convictions. ¶ In order to spare the author’s family further pain, it is necessary to preserve his anonymity, but the Editor vouches for the genuineness of the article.*

faith, or any of the many other reasons so kindly and generally attributed to me by members of both my late and new communions. When I left, I had ceased to believe in the doctrine of infallibility, and in certain theological tenets dependent thereon. I was convinced that both theologically and historically the Anglican position as to Catholicity and holy orders was sound, although I knew that, in the centuries of her comparative isolation, many practices and policies had accrued that were contrary to the general tradition and usage of the Catholic Church. I was

willing to give my loyal and wholehearted adherence to the Anglican Church, believing sincerely that while yielding that adherence I could retain and maintain those essential Catholic principles in which I had been reared. This intention I have, by God’s providence, been able to carry out, and I am learning daily and hourly the essential Catholicity and the liberal “ethos” of my new communion.

WHILE at this point it is interesting to note that I had not the faintest idea that the Anglican Church possessed an indigenous branch in this country. It never occurred to me that “the Protestant Episcopal Church in the United States of America” had any connection with the Church of England. I was just making preparations to leave for England or Canada, when I discovered the fact of our Church’s existence, and have been its loyal son ever since.

Fortunately for myself I possessed some private means, and had a certain reputation as an author and a lecturer that enabled me to enjoy a position of much greater independence than would otherwise have been the case. In due course I became a priest of the Episcopal Church, and I hope that, please God, I have been able to prove by my ministry my thanks for the great gift of holy orders, and for the liberty to which I have been called, and which I am sorry to see both my Anglo-Catholic and Liberal friends do not seem to value. A little persecution—real persecution—would do both parties a world of good.

I have read Dr. Oliver’s description of the sufferings of a newcomer to the Church of Rome. Personally, I believe that he has exaggerated the facts. Some of the best priests in Rome are ex-Anglicans, and nobody realizes their ability better than Rome itself. Of course there are misfits. One gets these among converts in any communion. There is a certain type of ecclesiastical megalomania, peculiar to the Anglo-Catholic variety of Episcopalian, that does not fit into the Roman theory of vocations. A man may be admirably suited to be a Protestant minister and absolutely void of vocation to the Catholic priesthood. There is considerably more to the Roman priesthood than ecclesiastical millinery, and to the confessional than the Protestant idea of a psychologist’s parlor with a dash of religion. There is also a duty of implicit obedience that is lacking in the Episcopal and Protestant Churches and that must come as a severe shock to the neophyte in the Roman Church.

I have never met a man who went to Rome except from honest conviction and I have never met a convert who became a priest who was not welcomed, and placed in a position where he could, with his training, experience, and background, be of the greatest service to the Church of his adoption. In contradistinction to the Episcopal Church, Rome rarely puts round pegs in square holes.

I do not think from my own experience that the conditions as suggested by Dr. Oliver are a patch on the actual suffering a man has to go through who leaves the Church of Rome for another communion.

**T**O BEGIN. The words at the head of this article are literally true. The instant one has taken the fatal step, one is "anathema." My own family, God bless them, look on me as dead. I have before me now the letter in which my mother accused me of being a second Judas and ordered me never during her life to write to her or attempt to see her again. The same is true of brothers, sisters, cousins, and friends. The loss of every friend and intimate associate in forty years of happy, successful, prosperous life. The loss of all worldly position. In my case, thanks to the terms of a parental will, the change from comparative wealth to a bare competence. The whispering hints concerning one's motives. The sneers in the Roman Catholic press; the averted faces of old friends; and the sneers of new acquaintances. Does your Roman convert get all that?

Then there is the purgatory of new adjustment. The desire for purely human contacts among one's new surroundings. The realization of what the Catholic Anglican faith might be, and the actual facts. The "spikes"—poor creatures—like Bunyan's Man with the Muckrake, turning aside from the glorious realities of their own Church and the priceless heritage of their English and American tradition to wallow in imitation Roman liturgies they do not understand, and aping a theology the meaning of which they cannot even realize; the ecclesiastical milliners, who think souls can be saved by chasubles, and that salvation depends on the number of candles on an altar or the color of an acolyte's cassock; the futile discussions; the whole lack of Catholic obedience and "Godly discipline" that must be realized and practised before this or any other Church can hope to become the spotless City of the New Jerusalem and the haven in which we fain would be.

Then there are brother priests whom one endeavors to get to know in the desperate need for help and spiritual sympathy, and whose only idea would seem to be curiosity about the habits of the Roman clergy, the morality of their housekeepers, and giggling enquiries about the sacrament of Penance.

When, in fear and trembling, one finds a woman brave enough and strong enough to share one's burdens, and realizes that in the eyes of your own family, and of the friends and associates of forty years, she is neither more nor less than the concubine of a renegade ecclesiastic, when you hear the triumphant sneer that "Now we know why he left the Church"; when prurient members of your own Catholic party come and talk to you as if you had outraged the Ark of the Covenant, and even feel it their duty to explain her ecclesiastical position to your wife—can you wonder that fallible human nature rebels and that one wonders if the agony of spiritual rebirth is compensated by the joys of one's spiritual regeneration?

**W**OULD I DO IT AGAIN? I would. We are told that after the pangs of childbirth, the suffering is forgotten in the joy that a man child is born into the world. It is not, thank God, necessary to participate in the eccentricities of some of the brethren to be a faithful priest of the Church of God. The essentials, the simple essentials, of the Catholic Christian faith are there, temporarily overlaid it may be by the inventions of fallible humanity, as in all Churches, Roman, Greek, and Anglican, but there they are for all discerning eyes to see.

I do not believe that, to take my own case, I could ever be a good rector in a typical Episcopal parish. Thanks to early training I lack the necessary pliability. I have too much of the "*Aut Caesar, aut nullus*," and too much respect for the traditions and heritage of this Church either to play at Rome or to pander to Liberal Protestantism. I do know this. I can follow to the best of my ability the example of Our Lord, I can minister to those poor, wandering souls that only the Catholic priest and his sacramental ministry can reach. I have, I believe, a feeling for

fallen humanity and a sympathy for the sinner that the Protestant minister has not. I know from bitter experience the troubles, mentality, and spiritual needs of those who have had my upbringing, and who are now cast as flotsam and jetsam upon this new and strange America of ours, and whom this Church ought to, but through lack of knowledge, cannot reach. I can, again by the blessing of God, occasionally voice through the Church press, on the platform, and in the pulpit the age-long tradition of the Church Universal of which we sometimes forget we are a part.

I can give loyal obedience to the bishop of the Church of Christ whom divine Providence has set over me, and I can, to the best of my ability, preach the word of God and "rightly and duly administer His holy sacraments." I can humbly and prayerfully hope that in the Providence of God I may see the dawn of that day when the Church of God will be again the seamless coat of Christ, without spot or wrinkle or any such thing.

Would I do it again? I would. I might do it differently, but I had to fight out my own salvation. I would advise any one who follows in my path, and I would even now, after five years, like to become the assistant of a wise, liberal, and Catholic-minded priest in a large parish, under whom, with the help of God, I could learn the true spirit of the Anglican Church, and the polity and economy of its working, together with the practice of the lessons of charity and humility that I so sadly lack. I believe, however, that I have, after my apprenticeship, captured a portion at least of the vision glorious; the Catholic spirit of the Episcopal Church; the glory of liberty in Christ, and a humble spirit of thanksgiving.

And the more especially would I thank God, who has guided me through difficult paths, often with bleeding feet, for those of his servants of the American Church who have been guides, friends, and pastors to one who sorely needed friends, and for the memory of the late Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, through whose ministry I was led into this Church, and whom to my life's end I shall remember daily in the Holy Sacrifice.

#### SOMETHING TO KEEP

**M**AY THERE BE LIGHT *but if the dark  
must come*  
Some song to keep:  
*Because you know the canticle of home  
Sing me to sleep!*

*May there be love and if the song must wait  
Some voice to call:  
One memory alone is adequate  
And summons all.*

LILLA VASS SHEPHERD.

#### A PRAYER FOR THE AGED

**A**FRIEND sends the following Prayer for Aged People, received many years ago and said to have been written for the elder Mrs. Vanderbilt by a young clergyman then on the staff of Trinity Church, New York:

"O God our heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years. According to our strength apportion Thou our work. As Thou hast pardoned our transgressions, sift the ingatherings of our memory that evil may grow dim and good may shine forth clearly.

"We bless Thee for Thy gifts and especially for Thy presence, and love of friends in heaven and on earth.

"Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought, and quiet faith.

"Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways; blind eyes that will not see the good of change; impatient judgments of the methods and experiments of others. Let Thy peace rule our spirits through all the trial of our waning powers.

"Take from us all fear of death and all despair of undue love of life, that with glad hearts at rest in Thee we may await Thy will concerning us, through Jesus Christ our Lord. Amen."

# The Negro and the Catholic Religion

By the Rev. Harry Ellsworth Rahming, S.T.M.

Examining Chaplain of the Diocese of Colorado

**C**AN THE NEGRO BECOME A CATHOLIC? This is a question prolific with implications, for it involves problems of spiritual ability and capacity that not only have reference to the Negro group but also to the essential genius of the Catholic Church. Let it, however, first be understood that by the Catholic Church is meant the Anglican communion and Orthodox Churches of the East as well as the Roman obedience. The interrogation, therefore, resolves itself into the twofold question of whether there is a share in the normal spiritual inheritance of the Catholic Church for Negroes and whether the members of this racial group possess the capacities and abilities not only to share in the privileges of the corporate heritage but also to assume an equal portion of the responsibilities thereof.

So far as the Church in America is concerned, answers to the question have been sought almost entirely in the ecclesiastical norm of the Episcopal and Roman Catholic Churches without regard to the fact that the former is an admitted attempt to combine Catholic and Protestant elements in a Catholic forum, while the latter is the attempt to graft alien standards upon an inherently English civilization. Both of these situations create difficult conditions for the manifestation of legitimate Catholic principles, for while the second subordinates these traditions to the promulgation of an irregular Catholic practice—namely, the Italian papacy—the first tends to test the validity of Catholic faith and practice by reference to a rather unhistoric axiom of rugged American individualism, the sole justification of which is found in the irregular dogma of political expediency and racial convenience. If it is true that the ultimate objective of Roman Catholicism is the stabilization of the papal theory, it is equally true that the ultimate objective of Anglo-Catholicism in the United States is the making stable of the secular hypotheses of Nordic supremacy in things spiritual as well as material. Therefore, neither the Roman obedience in America nor the Episcopal Church can be scientifically used as a canon to measure the capacity and ability of the Catholic Church to convert the colored race to the Catholic religion. On the other hand, the Orthodox Churches of the East fall out of the problem, since the limits of their ecclesiastical jurisdiction do not extend to geographical boundaries where there are large groups of colored people. One must, therefore, seek those places of spiritual jurisdiction of the Anglican and Roman Churches where large groups of Negroes live.

Instantly, one is forced to consider South Africa and the West Indies, especially as concerns Anglo-Catholicism. However, of the two sections, South Africa bears closest resemblance to the United States, for the social, political, and economic conditions of the latter are quite similar to those of the former. If anything, they are more acute in South Africa than in the United States. The question, therefore, logically arises as to the capacity and ability of the Catholic Church in South Africa to evangelize and convert the Negroes of that section, as well as of the ability and capacity of these people to participate in the normal spiritual heritage of the Church.

**W**HILE the English Church followed the colonists from England into South Africa, the ultimate purpose was not to organize a branch of the Church of England in that land but rather to lay the foundation for the development of a Catholic Church of Africans, the latter term being geographical and not racial. With few exceptions, the early Anglican missionaries conceived of themselves as teachers and ministers of Catholic faith and practice rather than as advocates of Anglo-Saxon

supremacy. For them, the ultimate test of truth was legitimate Catholic history and tradition rather than the secular theories and hypothesis of the established Church in England. Catholic faith and practice was not made subordinate to political expediency and racial convenience; the latter was made subordinate to the former. Hence, from the very beginning, one finds the bishops of the Church in South Africa not only alive to injustices to the native peoples, but also advocating, in the face of social and political unpopularity, fraternal and humane treatment of the natives by the Nordic government and white South Africans.

Today, the brightest jewel in the crown of Anglo-Catholicism is the province of South Africa. In a period of less than seventy-five years, amidst greater difficulties, the Church in South Africa has accomplished what the Episcopal Church in the United States has not begun to accomplish in more than one hundred and fifty years. Negroes have been converted from paganism to Catholicism by the tens of thousands, a Negro priesthood has been established and developed, and five Negro sisterhoods are at work in various dioceses of the province. In many dioceses, the number of Negro clergy exceeds that of the white clergy, yet the expediency of racial ecclesiastical disfranchisement has not been considered profitable. In a recent address at the annual meeting of the Society for the Propagation of the Gospel, gathered in London, the Archdeacon of Zululand made the following important statement, that the

“synod, in which there was no distinction whatever between black and white, and when they last had occasion to elect a bishop, it was the Zulu vote that carried the election and rightly. The Zulus chose, and chose rightly, the best man to be their bishop.”

That the example of South Africa cannot be safely ignored is clearly evidenced from the editorial remarks of the *English Church Times* of May 6, 1932. The editor remarks:

“It is in Africa that the Catholicism of the English Church is seen at its very best, and if the world of the future is to be saved from the Armageddon of a racial war, it will, we believe, be largely due to the members of the Church in Africa who are being so magnificently faithful to the Frank Weston tradition.”

The race problem of the United States is not half as complex and intricate as that of South Africa. While it is true that the Church in both places must meet obstacles invented by the repressive tendencies of secular government, and the need exists for the very highest Christian statesmanship, material for which is not forthcoming at the present time; yet the fact remains that what Anglo-Catholicism has accomplished in South Africa under most complex conditions can also be done in the United States, where secular handicaps are less obtuse, and civic leadership is far more sympathetic. The problem is largely one of loyalty to legitimate Catholic tradition.

**T**HE FAILURE of Negroes in America to be converted to the Catholic religion as taught by the Episcopal Church, therefore, is due almost entirely to the tendency of that Church to subordinate legitimate Catholic tradition to political expediency and racial convenience. To this tendency must be laid the historic development of the distinctly Negro religious bodies. If the Episcopal Church had remained loyal to her Catholic heritage, and realized that the sole justification for her existence in American civilization would be found in her ability and capacity to develop a Catholic Church of all English speaking people in the United States, she would not now be confronted

by the rather difficult situation of being the one part of the Anglican communion that has demonstrated marked inability to convert alien racial groups to the Catholic religion. From the more than six and a half millions of black people, south of the Zambesi, the Church in South Africa has made three-quarters of a million converts in less than fifty years, while from the more than ten millions of Negroes in the south of the United States the Episcopal Church has secured less than fifteen thousand communicants, many of whom are not the result of evangelization and conversion, but were transferred from English dioceses in the province of the West Indies.

The secret of the success of the African Church is her appreciation of the fact that she exists primarily to do her best not only for the white population, but for the black. She has no sympathy so is not *par criminis* with the tendency of the secular authorities to "repress a perfectly natural desire of the Negro for full citizenship with the white man." The inability of the Episcopal Church to make her household the spiritual home of the Negro lies completely in her ignoring of these legitimate spiritual truths. Not only does she endorse the tendencies of civic authorities to repress natural desires of full secular citizenship, but she also practises canonical and diocesan disfranchisement and proscription in her own household.

Negroes in South Africa can become Catholics because they are given a full share in the legitimate spiritual inheritance of the Catholic Church; Negroes in the United States cannot consistently become Catholics because they are denied a full share of the corporate spiritual inheritance of the Episcopal Church.

English Catholicism in South Africa has ever been on the side of justice. Not only has it ever been on the lookout for people with powers of leadership but it has also sought to find white missionaries who could do the very difficult thing "of putting themselves voluntarily under principles of alien races, whose capacity for leadership was rather crude, and whose experience of the Christian faith was rather young."

While the Church in South Africa has led in bringing economical and social justice to the Negro in that land, the Episcopal Church has always taken "the broad view"—that is, the easy way of avoiding responsibility. That Church has yet to condemn the crime of lynching or point out the errors and handicaps of racial proscription and segregation. In this regard, she is somewhat behind various bodies of American Protestantism, that have openly condemned racial discrimination by voting not to hold general meetings where that evil is the rule. However, the Episcopal Church goes her way with a tranquil mind, convinced that charitable gestures and the expenditure of vast sums of missionary funds for projects seeming to create an efficient leadership for the secular state will justify the neglect of Catholic faith and practice, so far as Negroes are concerned.

The condition of the Church in South Africa when compared to the Episcopal Church in the United States proves conclusively that Negroes do become Catholics when the Church is faithful to the Catholic tradition, and that, in spite of abundant educational opportunities provided by the Church, Negroes do not become Catholics when education is a charitable gesture, and the primary interest of the Church is in the perpetuation of Nordic supremacy.

The future of the Negro in the Episcopal Church will be determined, not by the Negro, but by the willingness of that Church to be guided by the Catholic tradition, and to accord to all races an equal share in the heritage of a Church which is Catholic because it not only has a common faith and practice, but is also made up of all racial groups in the United States.

AS IN CREATION God is our Potter, so in redemption. He makes and He remakes. And even as He took pleasure in His ancient people, a pleasure He will show yet again, so in those of a later day, whom He designates beforehand, He calls and justifies, and glorifies.

—William Mealand.

## THE CHURCH IN ST. LUCIA

(Diocese of the Windward Islands)

By THE VEN. H. G. PIGOTT

THE ANGLICAN CHURCH in St. Lucia has a membership of only 6% of the population, while 90% adheres to Rome. The prevailing language is Patois; hence the Roman priests have generally been of French origin. Thanks to a grant-in-aid from the government, the Anglican Church is able to keep two priests in the Island, who minister to congregations composed mainly of officials and immigrants. There are three Church schools and five churches. At the principal church, which is in Castries, the capital, a chime of three bells has lately been dedicated.

Most of the churches are comparatively bare of decorations or adornments. Only quite recently has any effort been made to spread the ideals of the Oxford Movement. It means much, therefore, that the Blessed Sacrament is perpetually reserved in two churches in the country, where the reverence of the people is all that could be desired. The strong Roman influence tends to secure for our people an atmosphere of devotional worship. It is an inspiration to see Roman Catholics of all ages curtsy, or raise their hats, and cross themselves as they pass outside their churches, or go by the Wayside Calvaries. And all this reacts on our own people favorably.

The general depression is being felt throughout the island, and cuts in salaries are to be expected.

In the capital, Matins is still the chief Sunday service, and is not well attended. Mass is said at an earlier hour. In the rural parish, it is the rule for the Lord's Service on the Lord's Day.

One church has a daily Mass, which is appreciated by the flock. In addition to Sunday schools, provision is made for children's services of various kinds during the week. Requiem Communion is held as occasion requires; Holy Unction is not in use, nor have there been any Nuptial Masses. This may be explained by the fact that there are few marriages performed in our churches, owing to the lamentable way in which many Churchpeople comply with the conditions of the *Ne Temere* clause. This also accounts for the scarcity of baptisms, of which there were only thirteen last year; though it is worth recording that six of these were of persons born in wedlock. As a rule in these parts of the mission field the percentage of illegitimacy is appalling. Nor is this confined to people of the lowest classes.

The sacrament of Penance is regularly administered in the rural districts. The observance of the Oxford Centenary will offer opportunity for careful teaching on this subject, to which there would probably be a large response.

The Scout and Guide Movements have met with little encouragement in this island. And it is the general opinion that our Church is not holding its own there. The *Ne Temere* clause, referred to above, is obviously a bar to great numerical increase. But there are signs that St. Lucia is no exception to the rule that, where opportunities for full Catholic worship are provided, congregations increase, and the spiritual life of the people is deepened.

### THE CHURCH

OF ALL Thy gifts to us there is this one  
That bears above the rest my dearest praise—  
As the high altar bears the pulsing rays  
Thrown trembling, golden, from the candles on  
The shining cross; on the pure linen spun  
Of flax from sunlit fields; on the fair maze  
Of arching traceries—so my heart lays  
Its touch upon this boon from heaven's Son—  
This gift: that I, so baffled and so frail,  
Whose spirit breaks like a perpetual sea  
Upon life's mysteries and dark alarms,  
Know here such peace, though all earth's wisdom fail;  
Glimpse, through the shadows, Christ, preceding me,  
And feel, beneath, the everlasting arms!

KATHARINE SHEPARD HAYDEN.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**T**HERE ARE as many kinds of Church work as there are missionary women in our flourishing diocese of the Philippine Islands. From Deaconess Massey, in the extremely isolated mountain station in the north of Luzon, to Mrs. L. G. McAfee in the isolated station in the plateau country at Upi in the extreme south. These two women are types of what our home Church develops and trains for the blessing of these neglected spots.

In the Philippines

Deaconess Massey is the cultivated, charming daughter of a priest of the Church who years ago came to the Philippines and, after working in Manila and Alab, most of the time under Bishop Mosher's jurisdiction, begged to be allowed to open work further north than Bontoc. She had found a spot with beautiful surroundings, a river and mountains, and moved up there alone. That meant difficulties of a physical nature hard to understand in America. At first she lived in a native hut, but the slowness of transportation was harder to bear than the smallness and inconvenience of her house. The carriers of baggage or burdens are few and unwilling. Household goods are often six months coming from Manila to Balbalasang. Mail takes anywhere from two weeks to two months. There were no Church services, of course, except such prayers as were read and taught by the Deaconess herself. For an ardent and devout worshipper this is the greatest strain of all. Deaconess Massey quickly made friends of the children and the adults, but to lead them to a knowledge of God and to a sincere desire to lead earnest Christian lives is a matter of years of faithful, courageous work. Their outlook is so limited, confined to the little valley where they live and raise crops. It is like beginning with Adam and Eve after their knowledge of good and evil.

Some of these people have now traveled to Manila. One little girl was brought down by our nurse, Miss Mantz. This child had tonsils removed to help her deafness and she stayed six weeks in our Manila Mission. She wept bitter tears when Deaconess Massey took her home to her mother. "Hilda, why do you not want to leave Manila?" said one. "Because I like bread."

Poor little girl, the semi-American food in the House of the Holy Child seemed nectar and ambrosia to her. Her brother, Andrew, has been for two and a half years a servant in Bishop Mosher's house and is greatly trusted. His brain sometimes fails but his willingness never! He is a regular worshipper in the Cathedral.

Balbalasang added a priest to its staff five years ago, an able son of an able father—Arthur Richardson. His solid work with the language, regular instruction and services, have completed the beginnings made by our pioneer deaconess. Two years ago a lovely wife came back with him from America and in April last a son was added to the family. Deaconess Massey has always managed a dispensary. At any hour she is accessible to those who need her and recently a "dormitory" (at the cost of \$80) was added to the mission.

On St. Paul's Day of this year a small wooden church was consecrated by the Bishop: St. Paul's Church. The station at Balbalasang is on the map as a complete whole—small, it is true, but an entire plant. There are four hundred and sixty-four Christians in Balbalasang.

FANNY S. MOSHER.

**A** DESIRE, planted in the heart and life of that beloved servant of God, and Archdeacon of the mountain work in Virginia, the Rev. Dr. Frederick W. Neve, has sprung to life and fruition in the Order of the Thousandfold. The immediate pointing of the way to the formation of this Order came through a touching incident which is told by the archdeacon:

The Order of the Thousandfold

"I was praying alone one day in the church when I heard the door open and the pattering of little feet up the aisle, and then I found that my little girl of 4 years was kneeling by my side. It had evidently come to the child's mind, perhaps inspired by the Holy Spirit, that I needed help. Anyway, there she was, and then I noticed that she had her best-beloved doll with her, too, and that she was holding the doll in the attitude of prayer. So there we were, the child, the doll, and myself, kneeling before the altar. From that time on the child came every day and knelt by my side."

One by one, others hearing this incident, joined in the prayer that they might be made a thousandfold more useful in the vineyard, and so grew the Order of the Thousandfold. It emphasizes the fact that our usefulness will be measured not only by what God does through us but more particularly by what we do for Him. This means a receptive attitude on our part with the full expectation that He can and will use us far more abundantly than we can ask or think. The prayer has taken hold of all sorts of people and has spread far and wide, not only in this country but in many others. Last year the cross of honor, given by the Order of the Sangreal, was presented by Archdeacon Neve.

PRAYER OF THE ORDER OF THE THOUSANDFOLD

*ALMIGHTY GOD, our Heavenly Father, who with Thy son Jesus Christ hast given unto us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory for Jesus Christ's sake. Amen.*

**S**EVERAL correspondents have written asking me to mention the fact that, at the opening of the National Democratic Convention, Commander Evangeline Booth of the Salvation Army was present, on special invitation, to offer the invocation. This was the first time a woman had ever opened a major political convention with prayer—a considerable honor to the Commander and to womanhood.

Tribute to Women

**T**HE CHURCH, the School, the Hospital! how much they all mean to those who are only now learning their value. At our hospital at Bolahun there are two alert, finely trained young German surgeons, Dr. Junge and Dr. Kreuger, with Miss Kolbe, an efficient technician. They are helped by the Fathers, the Sisters, and some native nurses. Last year they handled more than 20,000 cases. Not infrequently more than a thousand patients wait in and around the Compound.

Liberia

**M**RS. L. C. LANCE, president of the Auxiliary in the Province of the Pacific, in her annual message gave the following yearly objectives for the program of service, for the triennium: 1. Fellowship in Thought and Prayer: 2. Fellowship in Witness: 3. Fellowship in Service.

It is both comprehensive and adequate.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**G**RACE is one of the old Christian words, used so much and so long and so freely that it has been worn smooth like an old coin, and means nothing much but a vague sort of something nice in religion. Then, just lately, in discussions on Church reunion, it dawned on the Christian world (as represented in conference) that "grace" was the very thing on which Christendom was most really and essentially at odds. Hence we have been given an excellent composite work showing the different doctrines of grace held by the different Churches. Very opportunely now comes *Grace in the New Testament*, by Professor James Moffatt (New York: Ray Long and R. R. Smith, 1932, pp. 419). It is a richly documented word study, with expert handling of the *nuances* in words and ideas. Naturally, that means Greek; but the book has been worked into a form as suitable as possible for the "Greekless," and in fact is not difficult reading. It is a beautiful case of putting erudition charmingly.

Grace in the New Testament means almost as many things as it has ever come to mean since. Mere arbitrary, capricious favor, and mere mechanical force, quasi-electricity, or quasi-juice infused—these extremes are ruled out. But much variety remains. For grace in various connections means something esthetic (cf. *graceful!*), or something moral, or something religious. Especially it is the last of these, the favor of God toward undeserving man, showing itself in goodwill and saving action for man's benefit, not simply reckoning up a man's merits and demerits, and not simply canceling them either, but in self-sacrificing love seeking sinners and repairing, remaking, them. So understood, even where (as in the teaching of Our Lord) the word is scarcely used at all, the idea is there, a gospel of God's active loving-kindness as the very essence of Christianity. One might almost say, of religion as such. So understood, grace is the touchstone to distinguish humanism, moralism, anthropocentrism, as radically different from Christianity, in which God's activity is the root of all. This was the teaching of Christ, and in this St. Paul (and in some measure the primitive Church at large) truly followed His teaching.

It would be over-long to describe here the many shadings of this great belief traceable in the New Testament writings, and it would be presumptuous for any one but a New Testament technical expert to pass judgment on the book as a scientific history of an idea. But the reader can confidently expect here a rich contribution to his knowledge of the vital content of our religion.

M. B. S.

**JONATHAN EDWARDS.** By Arthur Cushman McGiffert, Jr. Harper & Brothers, 1932. \$2.50.

**W**E ARE INCLINED to think of Jonathan Edwards as an austere, terrible individual, with a Dantean insight into the geography and temperature of the nether regions, which he never wearied of presenting to his hearers with direful threats from an angry God. Our author introduces us to another Edwards—a man with a deep sense of beauty, with keen intellectual interests, and with a charming home life.

The eighteenth century revival movement, of which Edwards was the first great American exponent, extended over a large part of western Europe. It was in the beginning a reaction against formalism and moralism in religion; it was a protest against the identification of worship with either ritual or creed. Edwards had already aroused the people of New England to a

keen searching of souls before George Whitefield paid his first visit to Northampton. Edwards seems to have been a man of more profundity than Whitefield but with inferior oratorical gifts. While Whitefield evidently regarded hysteria as a normal symptom of an awakened spiritual life, Edwards sought to curb such phenomena. In 1741, when "the Great Awakening" was at its height, Edwards criticized some of the manifestations of the very movement to which he had lent power. He declared that the revival was based on a sound theory, but was subject to easy perversion by those who could not recognize the difference between counterfeit and genuine religion. He spoke of the credulity with which the friends of the movement accepted everything that happened as a work of the Spirit of God.

The book is written by a man of great discernment, well acquainted with the different religious points of view. While he is not blind to the uncompromising positions which Edwards seems to have taken, he sees a man of unimpeachable integrity, of an all-absorbing sense of God's presence, and of constructive zeal. Edwards, he tells us, "strove for perfection of knowledge, beauty, and holiness with all his heart and mind because he found them so altogether desirable. He commended them to others for the same reason. He rebuked himself as candidly and as vigorously as he did others whenever he detected any falling short."

EDGAR L. PENNINGTON.

**CHRISTIAN LIBERTY AND CHURCH UNITY.** By M. G. G. Scherer, D.D., Secretary, United Lutheran Church in America. Fleming H. Revell Co. Chicago, 1932. Pp. 204.

**T**HIS BOOK is called by the official organ of the Protestant Federation "one of the notable publications of the current year." The recent death of its earnest and able author accentuates its message.

Here is Lutheranism at its best; a fervent belief in the Incarnation; a devout reliance on the Bible; a cheery spirit of Christian kindness. Yet one reads the book with deprecating sympathy.

Here is a strong presentation of the prevailing Protestant position, and its glaring weaknesses and inconsistencies are equally evident. The Bible is regarded as the only basis, regardless of the indisputable fact that the canon of Holy Writ is the work of the early Catholic Church, guided, as we believe, by God the Holy Spirit. The utter inconsistency of accepting the Catholic Church's Bible, and of rejecting most if not all of the other features that are equally Catholic and credentiated, especially the Episcopate, penetrates and weakens most of the author's plea for unity. His conception of Liberty would have satisfied the poor Israelites in the time of the Judges. He never quotes Our Lord's wondrous statement that "the Truth shall make you free."

An interesting, but disappointing book.

J. H. H.

**GOD AND THE ORDINARY MAN.** By the Rev. R. P. Tinsley, M.A. A. R. Mowbray & Co., Ltd., Morehouse Publishing Co. 60 cts.

**T**HIS LITTLE BOOK came out of a conversation speculating as to why the "better class" of men (intellectually, I presume) stand aloof from the Church. So it is not precisely for the "man in the street" but for a little higher strata of mental makeup. It deals with the Personality of God, and His main attributes; that is, with foundation matters. It might do well as an introductory study of religion for a discriminating reader.



# NEWS OF THE CHURCH

## Bishop Moreland Bids Sacramento Farewell

Requested Leave of Absence is Granted by Diocese; Resignation Effective in January

SACRAMENTO—The two convocations of Sacramento met in joint session in Sacramento on August 24th to say goodbye to the Rt. Rev. William Hall Moreland, D.D., Bishop of the diocese for nearly 34 years. Speakers at the luncheon included the Hon. James Rolph, Jr., Governor of California, and James Dean, city manager of Sacramento. At the afternoon session representative speakers of the diocese paid fitting tribute to the Bishop: Mrs. I. E. Baxter, president of the Woman's Auxiliary, speaking for the women of the diocese, George N. Merritt for the laymen, and the Very Rev. E. S. Bartlam for the clergy. A pectoral cross was presented to the Bishop by Mrs. Baxter on behalf of the Woman's Auxiliary, and a purse of gold made up by contributions from all over the diocese was given him by the Ven. Barr G. Lee.

The Bishop, after expressing his appreciation, reviewed the accomplishments of his long episcopate.

Bishop Moreland left for New York on September 3d for a leave of absence, his salary to be continued until January when his resignation takes effect. In his years of service as Diocesan, the Bishop has never missed nor cancelled an engagement because of illness.

All communications for the ecclesiastical authority are to be sent to the Rev. Mortimer Chester, secretary of the standing committee, Box 275, Woodland, Calif., or to the president, the Very Rev. E. S. Bartlam, 2620 M street, Sacramento.

## RECTOR THIRTY YEARS IN ONE PARISH; STILL GOING STRONG

ROANOKE, VA.—Those persons who feel it is best for a clergyman to move from one parish to another every five years or so would perhaps be interested in the case of the Rev. Frank Mezick at Arrington.

Mr. Mezick attended Washington and Lee University and Virginia Seminary and was ordained deacon in 1899 and priest in 1900. In September, 1902, he became rector of Nelson parish and he has been there ever since, so that this September he will have held the same charge thirty years.

Nelson parish covers Nelson County. Christ Church at Schuyler, in the extreme eastern edge of Nelson, is being cared for by the Rev. W. Roy Mason of the diocese of Virginia. Mr. Mezick has all the rest of Nelson County with three churches: Trinity at Arrington, Grace at Massies Mill, and Christ Church at Norwood.

## MONELL SAYRE HURT IN AUTO CRASH

TRENTON, N. J., Sept. 4.—Monell Sayre, New York financier and administrator of the Church Pension Fund, was treated at St. Francis Hospital here today for cuts, bruises, and shock resulting from an automobile collision near Bordentown.

Mr. Sayre, who has offices at 22 Wall street, New York City, is the Democratic candidate for Representative from the new Fourth New Jersey Congressional District, embracing Mercer and Burlington Counties.

## BISHOP JENKINS MAKES YEARLY VISITATION TO MISSIONS

RENO, NEV.—The Bishop of Nevada, accompanied by his son John and the Rev. Mortimer Chester of the diocese of Sacramento, has just returned from a 1,300 mile drive to Boulder City for the purpose of raising funds to complete the church building there. On the way south visitations were made at the missions in Hawthorne, Tonopah, Goldfield, Beatty, and Las Vegas.

At Goldfield arrangements were made to move the stone altar from the historic church in this deserted mining town to the new church in the town of Boulder City, a small chapel at Goldfield having been fitted up for the use of the few who remain there.

On Sunday the first service in the church building proper was held by the Bishop and the Rev. A. S. Kean, priest in charge, at which time the first confirmation service was also held.

The Rev. H. M. Peck of Ely has been appointed to take charge of the work in Boulder City and with his family has moved into the apartment adjoining the social hall on the ground floor of the church.

On the return trip a visit was made to the old and deserted mining town of Belmont where the first church in Nevada, built by Bishop Whitaker, still stands as mute witness of the prosperity that once existed there. Today there remains only one family in the community. The Bishop proposes now to tear down this church, have it carried across the mountains, and reassembled in the substantial gold mining community which has gathered at Round Mountain where a deaconess will be put in charge with spiritual ministrations given by the Rev. H. L. Lawrence. A grammar and high school and other amenities of civilization are there, but no church or religious organizations of any kind is working. Round Mountain is one hundred miles from the nearest railroad and entirely shut off from the outside world for some time in the winter.

NO ONE can be a disciple of Jesus Christ and escape discipline.

—William Pookess, D.D.

— 461 —

## Body of White Plains, N. Y., Rector Is Found

Death Due to Accidental Causes, Is Verdict; Fr. Colloque Temporarily in Charge at Grace

NEW YORK—The body of the Rev. Frank H. Simmonds, rector of Grace Church, White Plains, who was drowned August 28th while vacationing at the home of a friend in Portland, Me., was recovered the following day a half mile from Higgins beach, the place where he was last seen alive.

According to close friends of the late rector, it was his habit to leave the crowd at the beach for a secluded place near the mouth of the Spurwink River where he could remove his bathing suit and take a sun bath on the sand bar or swim in the ocean at will. Since the sand bar is under water at high tide, and it was low tide when he disappeared, it is thought that Fr. Simmonds probably waded out a long distance before finding water deep enough for swimming. The bathing suit was found by a Portland man shortly after Fr. Simmonds' disappearance was reported.

Fr. Simmonds was visiting Mrs. Clayton R. Caskey, also of White Plains, at her summer home at Prouts Neck, Me. He was to have officiated at services at the chapel at 4 o'clock on August 28th, and when he failed to return to the cottage in time to prepare for the services a search was instituted by coast guards and county officials. In the interim the bathing suit was found.

Fr. Simmonds is survived by two sisters and two brothers: the Misses Minnie Simmonds of New York City and Maud Simmonds of Troy, and Charles and William Simmonds, both of Troy.

The Rev. Orrok Colloque of the House of Mercy, Valhalla, has been called as temporary rector of Grace Church by the parish vestry.

## NATIONAL Y. M. C. A. ELECTS NEW SECRETARY

NEW YORK—The general secretaryship of the Young Men's Christian Associations of the United States, an office previously held by John R. Mott and Fred W. Ramsey, has been filled by the election and acceptance of John E. Manley, general secretary of the Y. M. C. A. of Pittsburgh. Mr. Manley has served the association movement continuously since 1902, notably as executive for Kansas, as a foreign department executive for the International Committee (Canada and the United States), as director of income production for the national organization, and as general secretary in Pittsburgh.

## Quebec Plans Oxford Centenary Congress

Celebration to be Held in May, 1933  
—Mrs. Stanley Baldwin Addresses  
Ottawa's Unemployed

**T**ORONTO, August 31.—The action of the synod of the diocese of Quebec in making the forthcoming celebration of the centenary of the Oxford Movement an occasion for uniting all Churchmen in a crusade for the deepening of spiritual life is being welcomed by the diocese as a whole. It has been arranged for Bishop Roper to deal, in his addresses to be made at a forthcoming retreat, with "the principles underlying the lives of the leaders of the Oxford Movement."

In a circular just issued by the synod committee it is said:

"Your committee feels that the main objects of the celebration must be a furthering of the happy unity which already exists among the various churches within this diocese, a remembrance of the benefits derived from the two great movements, namely, the Evangelical Revival and the Oxford Movement, a re-discovery of the Church of England, and a revival of our spiritual and sacramental life."

It is proposed by the synod committee that there shall be held three district meetings of the clergy and laity some time during the early part of the coming autumn: one in the district of St. Francis, one in the Quebec-Levis-St. Maurice district, and one in the Gaspé district, for the furthering of parochial efforts along the lines of teaching missions. Another excerpt from the same circular reads:

"It is further suggested that a Church Congress be held in the City of Quebec during the week of May 30, 1933, to which every parish and mission in the diocese will be asked to send delegates. It is also hoped that in every parish and mission there will be a special celebration of the Holy Communion on the Sunday nearest to the 15th of July, 1933, the one hundredth anniversary of the preaching of Keble's Assize Sermon."

MRS. STANLEY BALDWIN VISITS CHURCH HOSTEL FOR THE UNEMPLOYED AT OTTAWA

Mrs. Stanley Baldwin, who was in Ottawa with her husband, the Rt. Hon. Stanley Baldwin, president of the Council of Great Britain for the Empire Economic Conference, made a surprise visit to the Church hostel for the unemployed in St. George's parish hall, Ottawa.

Mrs. Baldwin was met at the hall by Captain A. Page (of the Church Army in Canada), in charge of the shelter, the Rev. C. G. Hepburn, the Rev. F. H. Wimberley, Mrs. H. Tyler, and William Newman.

Mrs. Baldwin and her husband are very much interested in the work of the Church Army.

MEMORIAL TO DR. CARTER AT NEW BRUNSWICK'S OLDEST CHURCH

Within historic Trinity Church at Kingston, the oldest Anglican church in New Brunswick, there was unveiled a me-

morial to the late Dr. William Samuel Carter, for 21 years chief superintendent of education for the province. Before he performed the act of unveiling, Dr. George J. Trueman, president of Mount Allison University, Sackville, paid a glowing tribute to his life and work.

The church during the 143 years of its existence has witnessed many impressive scenes but never has its congregation assembled to do honor to one more beloved. Dr. Carter had been a devout member of the church. The tablet, bearing an inscription to his memory, was placed on the wall near the pew in which he was accustomed to sit.

### MISCELLANEOUS NEWS

A Church school for girls is to be inaugurated at Montreal in the autumn, and will be housed in St. Columba's parish hall. It will follow the lines of the Woodard schools in England.

Steps are to be taken looking toward the transfer of the Magdalen Islands in the southern portion of the Gulf of St. Lawrence from the diocese of Quebec to the diocese of Nova Scotia. To reach these islands it is necessary for the missionary to travel through the diocese of Fredericton and Nova Scotia.

Canon A. P. Shatford of Montreal was honored by the Knights Templar of Canada when they elected him recently grand chaplain at the final session of the Sovereign Great Priory, in Halifax.

The 146th anniversary of old St. Edward's Church, Clementsport, N. S., was celebrated recently, with representatives present from many parts of Nova Scotia. After the service, the congregation decorated the graves of United Empire Loyalists who founded the church in 1786.

Archdeacon Draper, of Louisburg, Cape Breton, has just celebrated his jubilee. His whole ministry has been spent in the parish of St. Bartholomew's, Louisburg.

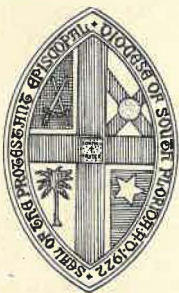
The Rev. Canon A. M. Bent, rector of St. James' Church, Kentville, N. S., has forwarded his resignation to Archbishop Worrell. Canon Bent has completed 47 years in the ministry, 15 of which he has spent as rector of Kentville.

A welcome visitor to Montreal was the Very Rev. Hewlett Johnson, D.D., dean of Canterbury Cathedral, who preached recently in Christ Church Cathedral in the morning and at the Church of St. James the Apostle in the evening.

The Very Rev. R. H. Robinson, M.A., D.D., announced from the pulpit of the Pro-Cathedral, Calgary, that he had tendered his resignation as rector of the Pro-Cathedral and Dean of Calgary to the Bishop of the diocese to take effect August 31st.

### SOUTH FLORIDA ADOPTS COAT OF ARMS

MIAMI, FLA.—At the annual diocesan convention of South Florida held in May at Lakeland a coat of arms was adopted as presented by the committee appointed to study this subject.



South Florida

The services of Otto W. Heinigke & Smith, New York, an authority on the art of heraldry, were enlisted. The arms devised show the indebtedness of the Church to the Bishop of London who sent the first missionaries to Florida. The seal of the State appears in the second quarter, while the third has a palm tree to set forth the southern portion, and the fourth indicates the province of Sevanee. A Book of Common Prayer on the Cross of the Church sets forth the Anglican communion.

## New C.M.H. Secretary Selected for Chicago

Miss Lena E. Grimes Successor to  
Miss Elise Walther—Diocesan  
Headquarters to Move

**C**HICAGO, September 2.—Appointment of Miss Lena Elwood Grimes as executive secretary of the Church Mission of Help in Chicago, succeeding Miss Elise K. Walther, was announced this week by Mrs. Theodore W. Robinson, president of the board. The new secretary takes up her duties October 1st.

Miss Grimes comes to C. M. H. directly from the emergency relief work in Chicago. She has been for a year supervisor of intake in the South Shore district of the relief commission. She brings to her new work a wide range of experience in social service activities. For two years she was district secretary of the Family Society of Boston. She was a scholarship holder of the national C. M. H. and organized the work in the northern districts of the diocese of New Jersey. Later she came to Chicago and organized the C. M. H. here, being the first executive secretary. In July, 1924, she went to the Family Society in Philadelphia, serving as district secretary; then she did relief work in the Florida hurricane area under the Red Cross. Before assuming her duties with the emergency relief commission she was for a year psychiatric social worker of Michael Reese Hospital in Chicago.

Miss Grimes is a graduate of the School of Social Work, Boston; Simmons College, Boston; and took special work at Smith College. She has long been interested in the Church, coming originally from Trinity Church, Melrose, Mass.

### PROGRAM PLANS UNDER WAY

Plans are nearing completion for the undertaking of an aggressive campaign in behalf of the program of the Church this fall in the diocese. The first phase of the work of a diocesan character will be the annual conference for clergy and laity at Doddridge Farm, near Libertyville. Clergy will assemble September 22d and 23d and laity the evening of September 23d to 25th. At these conferences, the program will be considered from various angles and methods of approach outlined. Parish campaign chairmen particularly are asked to attend the lay conference.

Following these diocesan conferences, the department of ways and means has recommended that each parish and mission hold a local conference during the early part of October. All of which will look toward a diocesan day of intercession about November 1st and finally the Every Member Canvass in late November.

### CHICAGO HELPS MISSIONARY WORK

A letter from Bishop McKim of the district of North Tokyo, Japan, to Dr. Edwin J. Randall, diocesan secretary, tells of the completion of a rectory at Tochigi with part of the advance work funds contributed by the diocese of Chicago. The

fund, \$5,000, has provided a permanent home for the Rev. Dr. R. W. Andrews, missionary at this station. Speaking of the gift, Bishop McKim says:

"It is a special pleasure to me personally that this gift should come from the diocese of Chicago. I believe I am one of the few clergy now living who became a postulant under Bishop Whitehouse so long ago as 1873. I was received as a candidate for holy orders by Bishop McLaren in 1876 and was appointed missionary to Japan from the diocese of Chicago in 1879, after serving at Lockport and New Lenox."

**DIOCESAN HEADQUARTERS TO MOVE**

Diocesan headquarters will be moved late in September from 664 Rush street to 65 East Huron street. The new building is just half a block north of the present offices. The new headquarters property is owned by the Cathedral Chapter and in moving to it the property will be released from taxation. The building will provide offices for all of the diocesan departments and organizations occupying the present headquarters.

**ACTIVITIES TO BE RESUMED**

Next week will see a resumption of Church activities generally over the diocese. Church schools will start their fall work in most parishes on September 11th. The fall conference for Church school workers will be held at Grace Church, Oak Park, September 10th and 11th, and at St. Luke's, Dixon, September 18th.

Bishop Stewart returns to the city next week after a vacation at Northport Point, Mich. Shortly after his return, he is expected to make some statement regarding his plans for a Pro-Cathedral.

**NEWS NOTES**

St. Barnabas' Church, Chicago, will be host to the West Side and West Suburban Church School Institute on September 21st.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, will deliver the annual Hale sermon in the Anderson Memorial Chapel of Western Theological Seminary, November 9th, speaking on the Church and non-Anglo-Saxon elements in this country.

Joseph A. Rushton has been elected junior warden of St. Luke's Church, Evanston, succeeding Gabriel F. Slaughter, resigned.

Miss Harriet Pelham of St. Mark's, Glen Ellyn, has accepted appointment to the staff of St. Agnes' School, Albany, N. Y., and will take up her duties there this month. During the past year she has been parish visitor at Gethsemane Church, Minneapolis, and prior to that she was on the staff of St. Chrysostom's Church.

**IDAHO'S SUMMER SCHOOL STRESSES FELLOWSHIP**

LEWISTON, IDAHO—At the seventh annual summer school of the district of Idaho, held the last two weeks in July at McDonald's Point on Lake Coeur d'Alene, a shorter and more flexible schedule was followed this year. Fewer and shorter periods with more contacts for fellowship and conference with the various leaders and lecturers created that spirit which should pervade at all camps and conferences. The total attendance was ninety.

The summer school idea is proving to be the most worthwhile venture in ministering to the young people of the Church who feel themselves too old for Church school, we are sorry to admit, and too young for full communicant participation.

**ORDINATION IS HIGHLIGHT OF TAHOE SUMMER SCHOOL**

RENO, NEV.—With the first ordination to the priesthood in Nevada in sixteen years as a feature of the fourth annual summer school of the district of Nevada and the diocese of Sacramento, the Tahoe Summer School closed its ten day session this year, having had a larger full time enrolment and the finest spirit of friendliness in its history.

The ordination of the Rev. Robert B. Echols took place the first Sunday during the school. As a result of daily instruction, there were two confirmation services during the ten days, conducted by the Bishop of Nevada.

The episcopate was well represented at the school in the persons of the Bishop of Olympia, who led the daily devotional hour and gave a course in social service, and the Bishop of Nebraska, who gave a course on pastoral work and preaching for the clergy. Miss Aline Cronshey of New Jersey gave a course in personal religion for the younger group of the school, while the children were cared for in a school led by Mrs. R. B. Echols, wife of the newly ordained priest.

Others on the faculty were the Rev. D. R. Covell who represented the national field department, the Rev. F. D. Graves who took a course in religious drama, Miss Charlotte L. Brown a course in handwork assisted by the Rev. H. L. Lawrence, Deaconess Margaret who conducted conferences on Vacation Church schools, and Miss Maryann B. Peck in charge of the recreational program.

At the sunset service each day an address was given by a member of the school on the life of some outstanding missionary leaders: the life of Bishop Chase was told by Bishop Shayler, Bishop Whipple by the Rev. Mortimer Chester, the Rev. James Lloyd Breck by the Rev. D. R. Covell, Miss Julia Emery by Mrs. F. B. Patrick, Florence Nightingale by Mrs. H. Lascelles, and Mother Eva Mary by Miss Alice Wright. On two evenings Deaconess Katherine E. Phelps, formerly of China, spoke on our work in that mission field, and Miss Olive Meacham, on furlough, gave a most clear and forceful description of the Church's work in Liberia.

Present at the school this year were representatives from our mission fields in China, Hawaii, and Liberia, as well as from the dioceses and districts of New York, New Jersey, Pennsylvania, Ohio, Nebraska, Olympia, Oregon, California, Los Angeles, Sacramento, and Nevada.

**CHICO, CALIF., RECTOR ELECTED STATE CHAPLAIN OF LEGION**

SACRAMENTO, CALIF.—The Rev. Dr. Paul Little, rector of St. John's Church, Chico, Calif., was elected state chaplain of the American Legion at its annual convention held recently. Dr. Little was one of the organizers and a charter member of the state order in 1919. He has ever since been post chaplain.

During the World War, Dr. Little was army chaplain and in addition was morale officer of his camp. Two years ago he was promoted to the rank of major chaplain of the officers' reserve corps.

**DUANESBURGH, N. Y., PARISH OBSERVES 139TH ANNIVERSARY**

DUANESBURGH, N. Y.—In this village on August 25th, Christ Church, the oldest church in the diocese of Albany, celebrated the 139th anniversary of its founding. The rector, the Rev. DeVere LaV. Shelmandine, was celebrant at the 10 o'clock Communion service. The Rev. Edward Diamond, of St. Paul's, Schenectady, and the Rev. Dr. E. T. Carroll, of St. Ann's, Amsterdam, were epistoler and gospeler. The preacher was the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa. The Ven. Guy H. Purdy, archdeacon of the diocese, read a pastoral letter from Bishop Oldham. Archdeacon Purdy also read excerpts from the diary of the Hon. James Duane, founder of the church, relating to its erection and endowment.

The building, which is an example of colonial architecture of the first water, remains as originally constructed and contains many interesting memorials: the Duane family pew, that stands immediately beneath the high pulpit; the tablets marking the graves of the Duane family which lie underneath the church. The chalices, patens, and baptismal bowl, of sterling silver, are said to be the gift of George Washington and others, though documents recording the fact were destroyed in a fire and its authenticity can only be vouched for by those who by written word say they read the original.

The Duane pew, endowed in perpetuity, was occupied on this anniversary by the Hon. George W. Featherstonhaugh, lineal descendant of Judge Duane, and other members of the family.

**SUMMER CAMP ESTABLISHED BY OKLAHOMA PARISHES**

OKMULGEE, OKLA.—Accompanied by eighty of his people on August 28th, the Rev. Walter L. Loflin, rector of the Church of the Redeemer, Okmulgee, and priest in charge of Grace Church, Henryetta, journeyed to the summer camp which has been created by the two congregations. After an open air celebration of the Holy Eucharist, at which there were seventy-five communicants, the rector blessed the newly erected cabin.

The cabin is situated in Cherokee County on the Illinois River, a mountain stream fed by springs. It was necessary only to purchase the material for the building, as the labor and furnishings were donated by members of the two churches. It is built of native lumber with screened porch entirely surrounding it, and has kitchen, dining room, and sleeping quarters. An outdoor altar is soon to be erected in the grove which surrounds the camp.

This summer camp is a part of the program of religious education for the young people under his care which Fr. Loflin inaugurated when he became rector at Okmulgee early this year. In June Fr. Loflin conducted a camp for twenty-five boys, which created so much enthusiasm among the people that the new cabin is the result.

The rector and thirty of the young people from both parishes remained at the camp for a three days' outing.

## † Necrology †

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

### CHARLES BULL

MONTCLAIR, N. J.—Charles Bull, for forty-three years a resident of Upper Montclair, died on August 4th in the seventy-fifth year of his age. He was born in Buffalo the son of Jabez Benedict and Sarah Elizabeth Bull. In 1887 he came to the General Seminary where he served as librarian and bursar until 1905. In that year he became associated with the estate of Eugene A. Hoffman, and later secretary of the estate of E. A. Hoffman, Incorporated. He retired January 1, 1932.

St. James' Church had been organized just four months when Mr. Bull moved to Upper Montclair. He was a member of the vestry, filling eleven years in this office, and was then chosen warden, serving a full term of twenty-five years when he insisted that he should be permitted to retire. For twenty years he was treasurer of the parish. Seldom absent from any service, he never overlooked any item of responsibility. He gave generously toward the support of his parish church and to the missionary work at large.

For many years as president of the Montclair Art Museum, Mr. Bull guided the affairs of that institution, while he gave liberally of his time to the local hospital board, the Community Chest, and the Mountain Society.

Mr. Bull was never married, and lived with his sister, Miss Jeannie Bull.

Burial services were held at St. James' Church on August 6th with a requiem Mass. The Rev. Robert W. Trenbath, who had been Mr. Bull's rector for the past seventeen years, officiated, assisted by the Rev. David N. Kirkby. Members of the vestry acted as honorary bearers. Interment was made in Mount Hebron Cemetery, Upper Montclair.

### HARRY J. CORWIN

PATERSON, N. J.—Harry J. Corwin, at one time city treasurer of Paterson, and from 1921 to 1926 postmaster of that city, died on August 22d at the age of 50.

He is survived by the widow, Mrs. Clara Gordon Corwin.

Funeral services were conducted by the Rev. William L. Griffin, Jr., curate of St. Paul's Church, and interment was made in Cedar Lawn Cemetery, Paterson.

### MRS. A. D. KING

PATERSON, N. J.—Mrs. Augusta C. King, for many years identified with the work of the Girls' Friendly Society of St. Paul's Church, Paterson, died on August 25th after a long illness. The Rev. William L. Griffin, Jr., curate of the church, officiated at the funeral, which was held on August 27th.

Mrs. King's husband, A. D. King, two sons, George C. and Arnot C. King, and three grandchildren survive her, as do a

brother, Capt. Richard R. Chiswell, and a sister, Miss Grace Chiswell. Her father was the late George S. Chiswell, a Paterson newspaper publisher many years ago.

### MRS. JACOB SUESSEROTT

NEW YORK—Following an illness of some three weeks, Mrs. Anna Bones Suesserott, 34, daughter of Mr. and Mrs. Louis Bones and wife of Jacob Suesserott, died at her home in New Brighton on August 21st. She was prominent in charitable as well as in the civic and social life of Staten Island. Besides being an active worker in St. John's Church, Clifton, she was president of the junior guild of the Tuberculosis Health Association and had been chairman of the women's division of the unemployment campaign.

### THOMAS C. WATSON

MEXICO CITY—Thomas C. Watson, father of the Ven. William Watson, archdeacon of the federal district, Mexico, died August 19th. Funeral services were conducted on August 20th, the Rev. Fausto Orihuela conducting the services at the home and holding a Requiem in San Jose de Gracia Church, and the Very Rev. F. W. Golden-Howes taking the service at the American Cemetery, with a number of the American Legion in attendance. The Masonic rites were also interposed at the grave.

Mr. Watson was born in Philadelphia, November 15, 1844, and at the time of his death was the only Civil War veteran in Mexico. He is survived by the widow who is living with the son in Mexico City, and by a daughter, Mrs. D. J. Lema, in Philadelphia.

### NORTHWEST PROVINCIAL SYNOD MEETS SEPTEMBER 27th

MINNEAPOLIS, MINN.—The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., will be conductor for the bishops' quiet day, Monday, September 26th, in preparation for the provincial synod of the Northwest, which convenes at St. Mark's Church, Casper, Wyo., on the 27th.

Other speakers appearing on the synod's schedule are: Miss Mabel Lee Cooper, of the national department of Religious Education; the new director of the national commission on Evangelism, the Rev. Malcolm S. Taylor; the Rev. Dr. Phillips E. Osgood, Minneapolis, who will have charge of an exhibition of the work being done in the Church schools; the Rev. H. E. Rahming, Denver, who will make a report on the survey of Negro population in the provinces.

Bishops Schmuck, Bartlett, and Kemerer will speak on the general subject, Loyalty to the Church's Program. Dean Woodruff of Sioux Falls will address the synod on Youth and Faith, and the Rev. L. W. McMillan of Lincoln will deal with the subject Reaching the College Student. The final session of the synod will be held on the 28th. Bishop Perry, Bishop Keeler, and Bishop Ingley are the speakers of the evening and they will deal with the Church's Responsibility Today.

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### ANNOUNCEMENTS

#### Memorials

##### HENRY MILLER BOLTON

HENRY MILLER BOLTON, for forty years the New York representative of the Bronx Co., converters of cotton goods, died at his home, The Crossways, Somerset Bridge, Bermuda, on August 25th, in the 82d year of his age. He had been an invalid for a long time, having suffered from shattered nerves since his youth.

In the passing of Henry Miller Bolton the Anglo-Catholic Church loses an ardent member—a soul costly and rare, an influence for good, a shaper of innumerable lives, a blessing to many. The earth has been made rich with his presence. The outstanding loves of his life were a passionate admiration for the late Fr. Brown and for the Church of St. Mary the Virgin, New York City.

Henry Bolton was also an enthusiast about the work of the late Rev. F. C. Ewer, S.T.D., and in his library are all Dr. Ewer's works complete, even to copies of catechisms. Many of these books have been treasured for fifty years.

Mr. Bolton was married in 1893 to Clara Augustine Hendrickson who survives him.

##### JOHN HARRIS GUTTERSON

Whereas, JOHN HARRIS GUTTERSON, junior warden of St. Andrew's parish in Hanover, Mass., has been taken from the parish by death, it is the wish of its members that some measure of the deep loss sustained thereby shall be recorded.

John Harris Gutterson came among us a stranger, in middle life, but soon made his presence felt in this community, becoming known to an ever-widening circle as a staunch friend. A man of warm, friendly nature, of quick sympathies, of wide interests, and of generous impulses, he was beloved by those who knew him well, respected and liked by all.

A musician by profession, he was drawn by the beauty of worship in St. Andrew's, and although of another communion in early life, was confirmed in the Episcopal faith, finding therein "a reasonable, religious, and holy hope." He was deeply interested in the music of the Church, and was generous, not only in gifts of music, but in words of appreciation and encouragement which will long be held in grateful remembrance. He served St. Andrew's as a vestryman for seven years, and as junior warden for three years.

Therefore, be it resolved, that this testimonial be entered on the parish records, and a copy be sent to his family.

##### ALBERT LENTHALL SYLVESTER

Whereas, ALBERT LENTHALL SYLVESTER, vestryman of St. Andrew's parish in Hanover, Mass., has passed from this life into life eternal, it is fitting that the deep sense of loss sustained thereby be expressed.

Albert Lenthall Sylvester's whole life was lived in St. Andrew's parish, where the members of his family have worshipped for several generations. The son of a devout mother, he was baptized and confirmed in this Church where he early accepted the duties and responsibilities of a loyal Churchman. He served the parish as a vestryman for thirty years with devotion.

A man of warm, friendly feeling, of generous nature, and of forthright simplicity, he was a tower of strength in the community and in the

Church. His sound judgment was sought in all undertakings in the parish, and he gave generously of his services and of his substance to every work of the Church. Not only within the Church, but throughout the whole community he was known and loved for his frank friendliness, his wholesome human sympathy, his sincere directness, and his unselfish sharing in the burdens of others.

Therefore, be it resolved, that this testimonial be entered on the parish records, and a copy be sent to his family.

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**RETREAT**

RETREAT FOR PRIESTS at Holy Cross, West Park, N. Y., commencing Monday evening, September 19th, and ending Friday morning, September 23d. Conductor, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Those desiring to attend please notify GUESTMASTER.

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**NEWS IN BRIEF**

LOS ANGELES—The Church of St. Mary of the Angels, Hollywood, was consecrated on a recent Sunday by the Bishop of the diocese, the Rt. Rev. W. Bertrand Stevens, D.D. This church has been erected under the leadership of the Rev. Neal Dodd, who has been responsible for the entire growth and development of this parish from its inception.—Upon the completion of his tenure of office as president of the religious conference of the University of California, at Los Angeles, Bishop Stevens was made the guest of honor at dinner. The speakers on this occasion were among the leaders in the unique work in religious fellowship which is being carried on at the university. The Rev. Dr. Gillis, superintendent of the Los Angeles area of the Methodist Church, presided, introducing as the speakers Fr. Charles Conaty, representing the Roman Catholic bishop who is abroad, Rabbi Edgar F. Magnin, and the Rev. Dr. Fox of the Baptist Church.—Under the leadership of the rector, the Rev. A. G. H. Bode, the facilities of the parish house of the Church of the Ascension, Sierra Madre, have been made available to the community as a hospitality center for the unemployed. For the past two months in considerable numbers these men have found in it a convenient meeting place for conference and discussion among themselves, representing as they do in many cases professional and cultural groups as well as skilled and unskilled labor. Social gatherings are held, bringing together families in happy intercourse. Dean Bode, himself a musician of note, adds the attractive note of music and dancing in the parish house, while on Sunday evenings he renders organ recitals in the church which draw music lovers from all classes.

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 Benediction 7:30 P.M. Week Day Mass, 7:00  
 A.M.  
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

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#### Church of St. John the Evangelist, Boston

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

### Minnesota

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4th Avenue South at 9th Street  
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 Service, 9:30; Morning Prayer or Litany, 10;  
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 Vespers and Benediction, 4:00 P.M.  
 Week-days: Daily Mass, 7:00 A.M.  
 Friday Mass: 9:00 A.M.  
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
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#### S. Clement's Church, Philadelphia

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 9:30. Other Days at 8.  
 Friday Benediction at 8 P.M.  
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 " 11:00 A.M. Sung Mass and Sermon.  
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 Matins; 5:30 P.M. Evensong.  
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 Confessions Saturdays, 5-5:30, 7:30-8:30.

## NEWS IN BRIEF

GEORGIA—The Rev. Robert H. Daniell, vicar of the Missions at Isle of Hope, Pooler, and Meldrim, has returned to his home at Isle of Hope, a suburb of Savannah, after a visit to his children, Mr. and Mrs. Stephen A. Daniell, Long Island City, L. I., and Mr. and Mrs. Wesley DeValinger, Wilmington, Del. St. Thomas' Church School, Isle of Hope, which closed for the summer with a membership of forty-one, reopened September 4th, with an even larger number registered for the winter's work.

NEWARK—For several weeks repairs to, and painting of, the steeple and clock of Trinity Cathedral, Newark, have been in progress, being completed the week of August 21st. Henry B. Rogers directed the work, which included repairs to other portions of the building. Plans have been made looking toward an extensive renovation at a later date.—J. Nordahl Rolfsen, chief draftsman in the construction of the Cathedral of St. John the Divine, New York City, died in Maine on August 17th at the age of 60. He was a resident of Ridgefield Park.

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