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THE NEW TRINITY CHURCH, GENEVA, N. Y.  
Architect's drawing of the restored chancel.  
[See also page 338]

## Clerical Changes

### APPOINTMENTS ACCEPTED

CREAMER, Rev. FRANCIS B., formerly vicar of Christ Church, Detroit, Mich., to be rector of that parish.

HASTINGS, Rev. A. ABBOTT, rector of the Cathedral Schools at Laramie, to be dean of St. Matthew's Cathedral, Laramie, Wyo.

HENNING, Rev. DONALD G. L., formerly vicar of Church of the Incarnation, Dallas, S. Dak.; to be vicar of St. Paul's Chapel, Vermilion, S. Dak.

HEUSS, Rev. JOHN, tutor at the Western Theological Seminary, to be assistant at St. Luke's Pro-Cathedral, Evanston, Ill. (C.).

HILLER, Rev. G. IRVINE, formerly of Emmanuel Church, Athens, Ga. (At.); to be rector of Trinity Church, Miami, Fla. (S. F.), February 1st. Address, 464 N. E. 16th St., Miami, Fla.

JONES, Rev. W. NORTHEY, S.T.D., of Perth Amboy, N. J.; to be in charge of St. John's Church, Tampa, Fla. (S.F.), until March 1st.

MADARA, Rev. CHARLES BUTLER, of the diocese of Harrisburg; to be deacon in charge of Zion Church, Avon, N. Y. (Roch.).

PARKER, Rev. CHARLES L., formerly of St. Paul's Church, Carlinville, Ill. (Sp.); to be rector of St. James' Church, Cheboygan, Mich.

WEAVER, Rev. JOHN O., formerly on the City Missions staff, New York City; to be priest in charge of Church of the Good Shepherd, Chicago.

### TEMPORARY ADDRESS

McKIM, Rt. Rev. JOHN, D.D., Bishop of North Tokyo; The Gregson, Santa Barbara, Calif. Until March 1st.

### WINTER ADDRESS

SUTER, Rev. JOHN W., D.D., 49 Chestnut St., Boston, Mass.; 350 Interlachen Ave., Winter Park, Fla.

### NEW ADDRESSES

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KAPPES, Rev. HAROLD G., 2107 E. Windsor Place; 2447 N. Richards St., Milwaukee, Wis.

MULLIGAN, Rev. W. A., 1860 Vine St.; 1224½ Flores St., Hollywood, Calif.

ROWELL, Rev. JOHN E., 5491 Harper Ave., Chicago, Ill.; 924 Lake St., Oak Park, Ill.

### RESIGNATION

MORFIT, Rev. CHARLES C., Jr., as canon on the staff of the Cathedral of St. John the Evangelist, Spokane, Wash., owing to a throat affection which only complete rest will correct permanently.

### ORDINATIONS

#### PRIEST

CALIFORNIA—In Grace Cathedral, San Francisco, on December 22d, the Rev. CHARLES WILLIAM NELSON was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Edward L. Parsons, D.D., for the Bishop of Pittsburgh. The Rev. John T. Sakurai preached.

The candidate, presented by the Rev. Kenneth A. Viall, is to be curate of the Church of the Advent, San Francisco, with address at St. Joseph's House, 293 Molinos Ave., Mill Valley.

#### PRIESTS AND DEACONS

PENNSYLVANIA—On January 6th in St. Matthew's Church, 18th and Girard Ave., Philadelphia, the Rt. Rev. Francis M. Taitt, Bishop of the diocese, advanced to the priesthood the Rev. RALPH EDWARD COONRAD, presented by the Rev. C. Herbert Reese; and the Rev. WENDELL WEST PHILLIPS, presented by the Rev. H. Cres-

son McHenry. Mr. Coonrad is to be curate of St. Matthew's at Philadelphia, and Mr. Phillips is to be assistant chaplain at Columbia University, New York City.

At the same service the Bishop ordained to the diaconate GEORGE CHRISTIAN ANDERSON, presented by the Rev. Stanley V. Wilcox; CHARLES SAMUEL MARTIN, presented by the Rev. John E. Hill; and JOSEPH COURTNELL SETTLE, presented by the Rev. Royden K. Yerkes. Mr. Anderson is to be in charge of St. Anne's Mission, Willow Grove; Mr. Martin is to be assistant at the Episcopal Academy, Overbrook; and Mr. Settle is to be missionary in South Dakota with address for the present at the Philadelphia Divinity School. The Rev. John Mockridge preached the sermon.

#### DEACON

MINNESOTA—VICTOR ROYAL HATFIELD was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Frank A. McElwain, D.D., on January 1st in St. Mary's Church, St. Paul, the Bishop Coadjutor, the Rt. Rev. Stephen E. Keeler, D.D., assisting in the service. The candidate was presented by the Rev. Frank Zoubek and the Rev. V. E. Pinkham preached.

Mr. Hatfield, who is to be deacon in charge at St. Andrew's Church, South St. Paul, will continue his studies at Seabury Divinity School, Faribault.

### CORRESPONDENTS FOR THE LIVING CHURCH

UTAH—Add. Miss Marguerite F. Knapp, 444 E. 1st South St., Salt Lake City. Omit, Rev. A. Leonard Wood.

### NEWS IN BRIEF

RHODE ISLAND—On Twelfth Night, the Eve of the Epiphany, the St. Stephen's Players of Providence gave the miracle play, Christ Mass. The young men in the Bible class of the Rev. John Kuhns, the curate, served as attendants. The music was under the direction of Canon Walter Williams. The offering was given half to the poor fund of the rector, the Rev. Charles Townsend, and half to the St. Stephen's Players.

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## Church Calendar



### JANUARY

- 15. Second Sunday after Epiphany.
- 22. Third Sunday after Epiphany.
- 25. Conversion of St. Paul. (Wednesday.)
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

## CALENDAR OF COMING EVENTS

### JANUARY

- 17. Conventions of Mississippi, Upper South Carolina, Western Michigan.
- 18. Conventions of Alabama, Nebraska, Tennessee.
- 22. Convention of Texas; convocation of North Texas.
- 24. Conventions of Duluth, Harrisburg, Indianapolis, Kentucky, Lexington, Milwaukee, Missouri, Pittsburgh, Southern Virginia; convocations of Salina and San Joaquin. Long Island special convention for election of Junior Suffragan Bishop.
- 25. Conventions of Atlanta, Dallas, Louisiana, Maryland, Oregon.
- 26. Convention of Florida.
- 31. Convention of Southern Ohio.
- Convention of West Texas.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JANUARY

- 23. St. Luke's, Easthampton, N. Y.
- 24. Holy Cross, Jersey City, N. J.
- 25. Grace, Jersey City, N. J.
- 26. All Saints', Bergenfield, N. J.
- 27. Christ, Elizabeth, N. J.
- 28. St. Margaret's, Brighton, Mass.

## NEWS IN BRIEF

**BETHLEHEM**—Two eucharistic candlesticks, executed by Gorham and Company of New York, have been dedicated to the memory of the late Miss Bessie L. Dickson at St. Luke's Church, Scranton. Miss Dickson was a member of the Companions of the Cross, was a leader in the conference at Adelynrood at Byfield; and was one time missionary serving in the English Hospital at Canton, China. At Albuquerque, New Mexico, besides her regular nursing service, she gave valuable assistance in the different departments of the Church's work.

**PITTSBURGH**—The Rev. Dr. Frederick Kempster, rector of St. Mark's Church, South Hills, delivered greetings from the United States to Great Britain upon the annual New Year's broadcast of the pioneer broadcasting station KDKA, Pittsburgh, December 31st.—For the second year the women of Christ Church, Brownsville, are feeding the undernourished children of the public school once each week.

# 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.

## "Our Provincial System"

**TO THE EDITOR:** Sincere thanks for your series of able articles on the provincial system. You have given a strong impetus to the movement that seeks to make effective one of the great unused, or partly used, resources of the Church's organization.

There might have been added to your historical review, in connection with the note concerning the article authorizing provinces in the constitution of the Church of the Confederacy, a further note that the "Protestant Episcopal Church in the Confederate States of America" was in a real sense a southern province, and its general council a southern synod, both anticipations of the provincial organization effected fifty years later.

In another way the subsequent provincial organization was anticipated in the south. On July 4, 1857, a group of southern dioceses united in a great interdiocesan educational project, the University of the South, still maintained and operated by this group. This project, although not officially provincial, is on a provincial scale of magnitude. In fact, it is the largest interdiocesan project in the Church, of less than national scope. In nearly every year of the seventy-five since 1857, the meetings of the board of trustees of the university have brought bishops and other leaders of the Church in the south together on behalf of this common undertaking.

Partly because of these historical associations, and more because of the unity of problems and principles that still makes the whole south one rather distinct region, the ideal provincial system would include the whole south in one province. In a similar manner, the other three great regions of America, the east, the north (commonly called the mid-west) and the west, would indicate the natural provincial areas. Although the consciousness of regional unity is no doubt strongest in the south, the reasons that justify the inclusion of the whole south in one province would also forbid the divisions of the east, the north, or the west, into smaller and feebleness units.

These four provinces, corresponding to the four natural, historical, industrial, and cultural divisions of American life, would have sufficient solidarity, adequate size, strength of resources and of personnel. They would be big enough, strong enough, important enough to command their own self-respect, and also the respect of their own constituent dioceses and of the national Church. They would be worthy to take their places with the other provinces of the Anglican communion.

If the provinces are to be made strong enough to carry out the program suggested by THE LIVING CHURCH, it would not be well to have too many of them. The largest work of the provinces will continue to be carried out through provincial councils and through staffs of provincial workers. There is need and work in the Church for four well-equipped provincial headquarters, with four efficient provincial staffs of workers in education, missions, social service, evangelism, field department, etc., but is there room for seven or eight of them? There may be need and work for four provincial metropolitans, or archbishops, but do we want seven or eight of them?

But by far, the greatest need of the prov-

inces has been and is *adequate financial support*. It has never been true that the problem is "to give the provinces something to do." Their hands have been tied by pitifully inadequate support, with abundance of work waiting to be done by them.

For instance, though the province of Seewanee has had as large a budget as most of the provinces, still there are from fifty to one hundred parishes in this province with larger parochial budgets than the administrative budget of the whole province. There are multitudes of parishes in the Church with larger parochial budgets than the combined administrative budgets of all eight provinces.

Give the provinces adequate financial support, and the most difficult part of the provincial problem will be solved. One great advantage of the four-province plan is that each province would have adequate resources for efficient equipment.

(Rev.) GARDINER L. TUCKER,  
Educational Executive Secretary,  
Houma, La. Province of Seewanee.

## "The Church and Unemployment"

**TO THE EDITOR:** The letter in THE LIVING CHURCH for December 31st by the Rev. G. Croft Williams interested me because the Church League for Industrial Democracy has issued a call for a conference to consider just the matters which he feels the Church must tackle immediately. The program for it is still in the formative stage, but as we have it in mind at the moment we will consider such questions as: "What do we consider the fundamental principles upon which a Christian order of society must be built?" "What are the elements in the present system which might be built into the new?" "What are the elements which must be discarded before the new can be created?" And then after having arrived at some conclusions on these matters we plan to attempt to work out a technique for action for Church groups.

The conference is to be held at Grace Church, New York City, on February 21st and 22d, that date being selected because of the convenience of the holiday for most people. There has been invited to it not only the people of our Church who have shown concern over such matters but also leaders of other Churches like Reinhold Niebuhr, Worth M. Tippy, James Myers, Ernest Johnson, A. J. Muste, Charles Webber, Kirby Page, and others.

If there are those reading this who care to have further information about the conference I shall be glad to see that it reaches them if they write me at 154 Nassau street, New York City.

New York. (Rev.) W. B. SPOFFORD,  
Executive Secretary, Church League  
for Industrial Democracy.

## Bishop Brent Memorials

**TO THE EDITOR:** In connection with the biography of Bishop Brent which I am completing, I desire to have a complete list of all memorials that have been put up to his memory. I know of many such, but naturally desire that the list be complete. May I ask you of your courtesy to insert this letter in your columns so that full information may be sent by your readers?

Hartford, Conn. (Rev.) R. B. OGLBY.

### The Church Pension Fund

**T**O THE EDITOR: Can your columns stand one more letter in regard to the Pension Fund? The letter of the Rev. Mr. Scratchley in a recent issue [December 31st] charges the trustees with administering the fund as if it were a dole or a charity. That is a new charge. It is the one thing the trustees have not done and cannot do. Most of the criticism directed against them is that the fund is not charitable in its working and most of the critics want the trustees to run the fund on a charity basis.

In spite of constant reiteration of the facts, numbers of the clergy and laity have not yet realized that in establishing the Church Pension Fund the General Convention quite deliberately abandoned the charity method of providing for aged clergy and their dependents, and in its place adopted and set up an insurance system for guaranteeing annuities to clergy retired for disability or age, and to the wives and minor children of deceased clergy, provided the assessments have been paid in full. It is not, and was never meant to be, a promise to be kind in particular circumstances. It is, and was meant to be, an exact contract to do certain things under certain conditions. Individuals may prefer one or the other method. That is not now the point. The Church has established a method. Of course the Church can change the method, but that would have to be done by the Church in General Convention and not by the trustees.

There is another point quite generally overlooked. The contract is not simply between the fund and the individual clergyman, it is what insurance people call a group system, the Church insuring the whole body of the clergy. There are rules, and of course, must be rules, and they were stated definitely in the original proposals adopted by the General Convention. To receive a pension a clergyman must be either permanently and completely incapacitated for ministerial work, or he must have reached the age of 68 and be retired from active service as a clergyman. For his dependents to receive a pension at his death, they must have been either his wife or minor children. That is the contract made and on those conditions and terms the rate of assessment is based. The amount of the assessment will purchase that amount of protection, no more and no less. You cannot have a system that guarantees a contract and trustees who use the funds to exceed the contract. That spells bankruptcy, untold distress to future clergy, and dishonor.

There are two criticisms commonly made against the trustees: First, there is the criticism that the fund makes no provision for the dependents of unmarried clergy. The contention is that a man has remained unmarried through his ministry and a sister, or a mother, or a cousin or an aunt, has been the lady of the rectory and should be entitled to receive the same benefits a wife would have received had he been married. And that it is an injustice to assess the unmarried clergyman at the same rate as the married one and yet give him no benefits comparable to those received by the family of the married man. Whether or not that ought to be the way to handle the question and make the contract is at least a question on which there would be room for some difference of opinion. The fact is that it is not the way the Church decided on, and it is not the contract the Church has made. The contract covers only wives and minor children. As to the injustice to the unmarried clergy, here again the group system comes in, the contract is for a group and not for an individual. The rate of the assessment is based on the group and not the individual. It is

possible for the Church through the General Convention to change the system so as to include the dependents of unmarried clergy. It is not possible for the trustees to do so. Of course it would mean raising the rate of assessment from seven and one-half percentum to something higher. The more people included in the contract of protection the greater the cost of that protection. That is so obvious that it ought not to be necessary even to state it. The present rate is based on actuarial calculations which include the fact that there is a known percentage of unmarried clergy in whose behalf the fund will not have to pay to dependents, and therefore it does not have to have a higher rate of assessment. But the moment you make the dependents of unmarried clergy eligible to pensions, you at once increase the amount of money needed to finance the system and the rate of assessment must be raised. You cannot have benefits without paying for them.

The second common criticism is that clergy who are receiving pensions are restricted as the remunerative services they may perform. It is, we are told, none of the business of the pension fund what a man does. But it is. The contract calls for a pension when a man has retired from the active work of the ministry. That is a perfectly sound provision and essential to any pension system in many ways. When has a man retired from active work? Is it just because he is no longer rector of a parish but is steadily the year around employed in supply work or as a locum tenens, receiving a salary and a pension both, doing work that may well be done perhaps by a man who is not retired and is dependent on what he actually earns from his work week by week? Some rules have to be made and some definition has to be authoritatively given as to what constitutes retirement from active service. . . . It is quite certain that an employee of the Pennsylvania railroad in Philadelphia could not be retired on a pension and then move to St. Louis and accept a different position in the same railroad. The pension fund, recognizing that in the first years of the system the pension was small, has made it possible for retired men to exercise their ministry with remuneration up to a certain point. Perhaps the point has not been "up" enough. But surely it must be admitted that "retirement from active service" and not receiving "remuneration from ecclesiastical sources" must mean something and receive some definition and be enforced by some rules. . . .

(Rev.) GILBERT E. PEMBER.

Germantown, Philadelphia.

### The St. Louis Protest

**T**O THE EDITOR: I am in receipt of the letter from the "Committee of Twenty-five," which has been sent to all of the clergy of the Church, together with a statement to the House of Bishops, which the clergy are asked to sign. I was asked to be one of the committee responsible for the letter, but, owing to circumstances which were unavoidable, permission to use my name did not reach them in time to have it included.

May I be permitted to express, through your columns, my hearty approval of the letter and statement, and to venture the hope that they will receive from the clergy throughout the entire Church the attention and support they deserve. I seek this privilege because I feel that the diocese of Missouri should have representation in this action. It was in the Cathedral of our diocese that the service was held last May which prompted the letter and statement, and the vestry of my parish were the first to protest. St. Louis, Mo. (Rev.) J. BOYD COXE.

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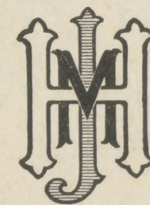
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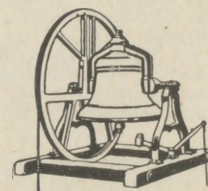
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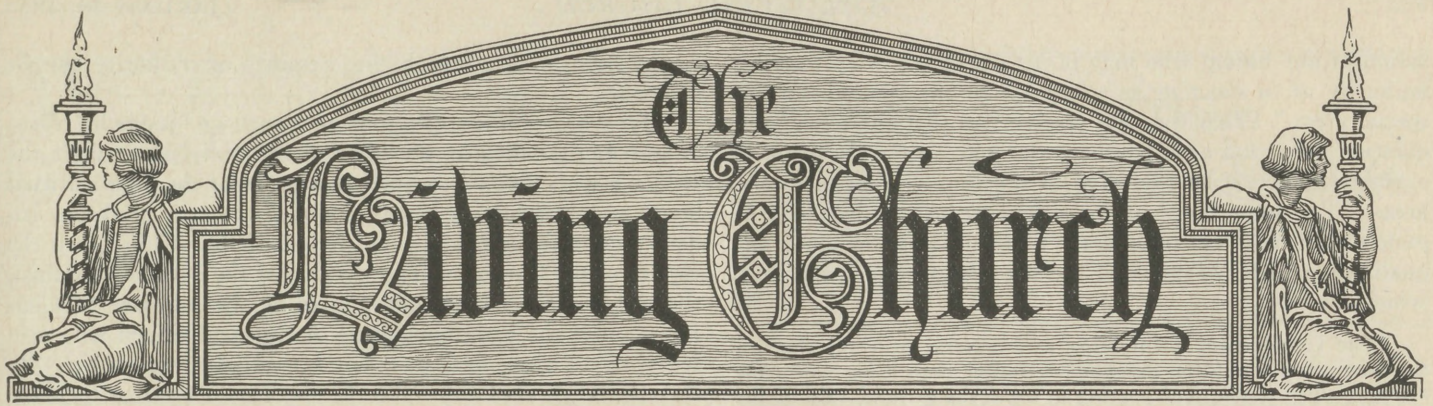
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## EDITORIALS & COMMENTS

### “St. Louis and the Eucharist”

WE ARE PUBLISHING as our leading article this week a paper by the Bishop of California which, so far from expressing our views with respect to the question discussed, is almost diametrically opposed to them. Why, then (it may be asked), do we publish the article at all? We do so for two reasons: first, because Bishop Parsons has asked that it be published in our columns since “THE LIVING CHURCH goes to far more men who would be troubled by the St. Louis matter” than other Church papers; second, because the paper shows clearly what is the purpose and intention of those Churchmen who sponsor interdenominational Communion services, and sets forth their views as clearly as any recent statement that we have seen. One may heartily disagree with Bishop Parsons’ thesis, as we do, but it is only fair to permit him to state his position. If we are to object to his claims, surely our reasons for objection will be the more intelligent if we have before us a reasoned statement of that to which we are objecting. Although the article has not heretofore been published, it was delivered by the author as an official statement to the clergy of his diocese last September. While it was sent to us shortly after that time, we have only now been able, because of other demands on our space, to give it the attention that it deserves.

With these preliminary observations, let us turn to a critical examination of some of the main points raised by the Bishop. His paper falls logically into four parts: (1) consideration of the canonical question involved; (2) “the attitude of the Anglican communion in relation to this whole question”; (3) consideration of certain protests against the St. Louis service; (4) the question of expediency.

It is not our intention here to discuss the first of these points, as it has already been ably treated in our columns by Dr. Charles L. Dibble [L. C., August 13, 1932]. Nor are we interested at this time in discussing the third point in detail, since this has to do with a particular incident, and we feel that the whole issue will be clarified if we confine our discussion rather to the general principles involved.

What are the general principles involved? We would state

them as follows: Does the Church to which we belong require as invariably essential that the Holy Eucharist be celebrated only by a priest episcopally ordained? If so, what does the Church consider to be the value of a Communion service celebrated by a minister not episcopally ordained? Does she permit those who acknowledge allegiance to her to participate in such services? If so, under what circumstances?

That the Church requires episcopal ordination as a *sine qua non* for her own clergy and for any persons executing priestly functions “in this Church” is abundantly clear from the preface to the Ordinal, as well as from the whole context of her Prayer Book and canons. “No man,” says the Ordinal, “shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the Form hereinafter following, or hath had episcopal consecration or ordination.” Certainly this is more than a mere matter of discipline, as Bishop Parsons suggests. From the earliest days of Christianity the apostolic ministry has been, in the words of Bishop Gore, “the guarantee at once of the continuity and of the breadth and Catholicity of the Church” (*Orders and Unity*). It is true that in the century of confusion following the Reformation there were notable exceptions to the rule of episcopal ordination, in the cases of men having continental Protestant orders admitted to English benefices, but the most notable fact about such cases is that they were exceptions, and everybody recognized them as such. When the Church really “found herself,” after the Reformation, such cases became less and less frequent until they disappeared entirely.

THE POSITION of the Lambeth Conference on the questions at issue is very pertinent, and we are glad that Bishop Parsons has devoted so much space to it. Unfortunately, however, in citing Resolution 42 the Bishop has not given the exact text that he purports to quote and has therefore, we think, drawn unwarranted conclusions from the resolution. The bishops emphatically did not agree not to “question the

action of any bishop who may in his discretion so exercise his authority as to sanction an exception to the general rule in special areas." What they did resolve was that they "will not question the action of any bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas." The importance of the difference in wording and in punctuation will be recognized when it is noted that the qualifying words "so exercised" refer to the preceding sentence, which reads:

"The Conference, maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that 'members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church,' holds, nevertheless, that the administration of such a rule falls under the discretion of the Bishop, *who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional, or provincial authority of the Church in the area concerned*" (italics ours).

Did the Bishop of Missouri exercise his dispensing power in accordance with principles set forth by any "national, regional, or provincial authority" of this Church?

Again, what are the "special areas" in which, *with permission of his national Church or province*, a bishop may exercise this dispensing power? The Lambeth resolution clearly limits them to places "where the ministrations of an Anglican Church are not available for long periods of time or without traveling great distances." Is the Church in the diocese of Missouri so weak that its see city falls into this classification?

Moreover, in quoting this resolution Bishop Parsons has not mentioned the explanatory note appended to it, in which it is clearly stated that "the very special circumstances and the very strict regulations specified in this resolution of themselves show that we are not departing from the rule of our Church that the minister of the sacrament of Holy Communion should be a priest episcopally ordained."

Properly quoted and in its context, Lambeth Resolution 42 not only does not afford authority for a service such as that defended by Bishop Parsons, but rather condemns it in clear-cut and unequivocal language.

Again, Bishop Parsons refers to the Lambeth commendation of the South India Union Plan, but he apparently overlooks the evaluation of the status of the proposed United Church as outlined in the bishops' encyclical letter. "The United Church in South India," the bishops observe, "will not itself be an Anglican Church. . . . *No right to minister in the Churches of that communion will be acquired by those ministers who have not been episcopally ordained*" (italics ours). It will readily be seen that this Lambeth action is no more authority for an intercommunion service such as that at St. Louis than is Resolution 42.

WHAT, then, does the Anglican Church teach as to the value of a Communion service celebrated by a minister not episcopally ordained? Wisely, she makes no dogmatic statement on that score. She does not force what Bishop Parsons refers to as an either/or situation. She contents herself with the positive side of the question; the requirement that so far as she is concerned she will remain loyal to the principle that authority to minister the sacrament of Holy Communion is derived from the apostolic possessor of that authority. The experience of the universal Church through twenty centuries has been that the apostolic commission is transmitted from ordainer to ordained through the historic episcopate. She recognizes this

as the only way in which the certainty of authority can be secured.

But what of Bishop Parsons' plea that we "judge by fruits, as our Lord indicated we must"? We fully agree with the Bishop's wish that our people show more of the high spiritual qualities found among many of our Protestant brethren. Indeed, we go further, and covet for our fellow-Churchmen the loyalty of the Orthodox Jew, the zeal of the devoted Buddhist, the piety of the consecrated Parsee or the follower of Confucius, even the high-mindedness of the good citizen who professes no religion, or whose creed is purely humanistic. "By their fruits ye shall *know* them"—but it is not for us to *judge* them; that is the prerogative of Almighty God. And certainly it does not follow that, however much we admire their faith and manifest consecration, we should invite the Jewish rabbi, the Buddhist bonze, or the ethical Free Thinker to minister the Bread of Life in our churches; yet that would seem to be the logical result of Bishop Parsons' argument.

WHILE we honor Bishop Parsons and his associates in their zeal for Christian unity, we must protest, as we have protested many times before, that true unity cannot be built on disregard for the standards of the particular Church to which one owes allegiance. "The Christianity from which nothing can grow," says Bishop Gore (*op. cit.*, p. 207), "is the Christianity which ignores the obligation of definite membership and a definite creed."

"I do not attempt," he adds, "to decide what an officer of the Church of England may or may not, consistently with his loyalty to his own Church, do for or among members of other communions. But of this I am quite sure, that whatever he may think it right to do, so far as his own judgment goes, he should ask himself before he does it what its effect will be on his own communion. It is, I am persuaded, in the making our own communion more coherent and more intelligible that our real contribution to the cause of unity must for the present lie."

We think Bishop Parsons himself must have had this same idea of loyalty to one's own Church in mind when he wrote, in another connection, "The bishop in the exercise of his liturgical rights . . . cannot in any way 'take liberties' with the Book of Common Prayer" (*Episcopacy Ancient and Modern*, p. 164). What greater liberty with the Prayer Book could a bishop take than the authorization of a non-Prayer Book service of Holy Communion in his own cathedral, celebrated by a minister whom the Prayer Book specifically commands him not to "suffer to exercise" the functions of a priest of this Church, and participation in that service himself? Yet that is the liberty that Bishop Parsons is now so concerned to defend.

That is one danger of making intercommunion a means, rather than the goal, of unity: the danger of disrupting the unity of an existing communion for the vain hope of a wider and vaguer unity. Equally grave is the danger of "watering down" the truths of historic Christianity in the hope of finding a comprehensive formula, a sort of least common multiple, on which all who profess and call themselves Christians can agree. It was, we believe, the late Archbishop of Armagh, William Alexander, who pointed out the steps in that disintegrating process:

1. No historical Church.
2. No historical Christianity.
3. No dogmatic Christianity.
4. No Christianity at all.

Leaving aside all questions of canons, rules, and precedents, those are the two real and important dangers inherent in services, such as that at St. Louis, professing to express a unity that does not in fact exist.

**W**HAT place history will assign to Calvin Coolidge, it is too early to say. His name has become the symbol of the decade of prosperity that is so near us in time, but to which the present day offers such striking contrast. No one would rank the thirtieth President of the United States with Washington and Lincoln as the greatest of American chief executives, yet his quiet modesty, his sterling honesty, his resolute guidance of the Ship of State into calmer waters, deservedly won him a high place in the affections of his countrymen. He was not a reformer, not an idealist, but a practical man of sturdy New England stock—a man of integrity, industry, and patriotic devotion to duty. Not the least of his achievements was the dignified, unostentatious way in which, when his service to the State had been fulfilled, he voluntarily returned to the role of private citizen. Yet in his retirement his experience and counsel, never forced upon his successor, were ever available when sought for the welfare of his nation. That was the ancient ideal of Rome's noblest days; it is still the ideal of modern democracy: the citizen serving the State and returning, his service honorably completed, to the ranks of the citizenry.

Calvin  
Coolidge

May he rest in peace, and may light perpetual shine upon him.

**I**F ANYONE doubts that religion is being persecuted today in Mexico, let him read the account of the closing of Hooker School. The law provides that no school may be incorporated if it derives, has derived, or expects in future to derive any support from a religious organization. Some Protestant bodies have, we understand, managed to evade the law by contending that their schools are owned by a small group of laymen not connected with the Church; we have followed the more honorable policy of withdrawing, except for the permissible Commercial Department.

Persecution  
in Mexico

How long we shall be able to maintain any religious work at all in Mexico remains an open question. The permission to foreign clergymen to officiate in a limited sphere expires, we understand, January 18th, but it may be extended as it has been several times before.

The Church in Mexico, indeed all of Christianity in Mexico, is undergoing severe trial. It should be very much in our prayers these days.

**ANSWERS TO CORRESPONDENTS**

E. W. W.—(1) Candles are a symbol of joy and a token of the Risen Christ, the Light of the World; hence the appropriateness of their use at a Christian funeral. (2) The Creed is sometimes omitted at requiems on the ground that after death faith is lost in knowledge, therefore the declaration of faith is no longer required.

**ACKNOWLEDGMENTS**

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

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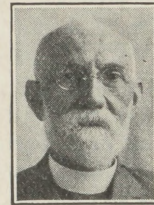
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**The  
Living Church Pulpit**

A Sermonette for the Second Sunday  
after Epiphany

**MANIFESTING GOD**

BY THE REV. E. J. H. VAN DEERLIN, D.D.

CANON OF ST. PAUL'S CATHEDRAL, LOS ANGELES

*"A light to lighten the Gentiles, and the glory of thy people Israel."*—ST. LUKE 2: 32.

**I**T WOULD BE HELPFUL to us in many ways if we tried more frequently than we do to place ourselves in the position of those faithful souls who lived before the Lord Christ came to this earth to be Man among men. God's people in the days of the Old Dispensation lived and moved in dim twilight, but we have God's blessed sunshine flooding us with light.

What has effected this change? It was the Epiphany, the Manifestation of making known the Mystery of God Incarnate. The Epiphany has given us a better conception of God.

In those old days, as always, God's way was not man's way. Those ancient people, the Jews, looked for the coming of a King. Instead of the Great King there was the helpless Babe, cradled in the manger. Yet, though man knew it not, that Babe in the manger was the "true Light which lighteth every man that cometh into the world." His truth was the dawn of an endless day.

This is no mere fancy. It is simple fact. Look at the life of Jesus. Contrast the spiritual knowledge possessed by the company of the few faithful ones gathered together in Jerusalem at the close of the day of Pentecost with the knowledge possessed by those who lived before the Lord Christ came to earth. It is the contrast of the ocean with the river. The simplest and the humblest of those disciples knew God is above all a God of love, they knew that through Christ they might always call God their Father, they knew that through Baptism they were gathered into a visible family, the Church, they knew at last what death meant, and what lay beyond death, they knew that beyond on a still higher plane lay the City of the Great King, heaven itself, the final home in which each should dwell at last.

All this we know to be true. But does not this very fact stir in us questionings and heart-searchings? Why is it that so many professing Christian people seem to be so far below the level of the early Christians? Why is it that they do not differ much from the non-Christian Oriental in motive, in purity, in hope? Is it not because the teachings of the Christ have not been fully put into practice? The Church has been more concerned with the exoteric side of Christ's Holy Religion and has neglected the esoteric. I believe that the tremendous unrest that now prevails will produce a longing for more spirituality and reality in our religion. There is at the present time a world-wide revival in Mysticism which concerns itself much with the subjective and spiritual side of Nature. The Lord Jesus, St. John, St. Paul, and many on the roll of saints, have been mystics. Humanity will awake through the teachings of the mystics to a spiritual consciousness of the Immanence of God. God desires to realize Love in us and to manifest love through us. God means us to realize the oneness of the human race and to reach out of the limitations of our own personality and blend with other lives, and feel their sorrows as our own. To do that is to fulfil the prime object of life. It is to let the Immanent God manifest love through us. Love lays down, distributes its life for the brethren. To realize this truth and to live it is without doubt the secret of happiness. This is the life that Christ taught and lived. Let us try to live it.

LIVING WITHIN ONE'S MEANS is good—especially in these days; but giving meaning to life is far better.

—Rev. William Porkess, D.D.

## "IF THERE BE REASONABLE DOUBT"

BY THE REV. DONALD C. STUART  
RECTOR OF ST. GEORGE'S CHURCH, UTICA, N. Y.

EVERY YEAR hundreds of children and adults ask for Confirmation in the Church, saying they were baptized by a Methodist minister, or by a Universalist, or a Baptist, or some other clergyman outside the Church. Have these persons received the sacrament of Holy Baptism? Let us see.

The denominational religious bodies look upon Baptism in various ways. Some intend to be orthodox, and administer the rite in the proper form and with the proper matter, with the intention of doing what Christ intended should be done. Many of the denominational ministers, however, regard Baptism as only a symbolic act, to be performed without particular regard to the form and matter. Others are quite strict about baptizing with water, In the Name of the Father, and of the Son, and of the Holy Ghost, but they do not believe in regeneration; they do not believe that Baptism is a new birth unto righteousness. Certainly the Church cannot accept a person as baptized if the Baptism were not administered with water, In the Name of the Father, and of the Son, and of the Holy Ghost; and how can the Church accept as valid the Baptism of one who does not believe in the necessity of Baptism as the Church believes it?

Not a few of the denominations nowadays administer Baptism with a form like this, "I baptize you in the Name of God." Now such a Baptism may be performed with the best of intentions, but it is not Christian Baptism, no matter what it is called. When we are asked to receive into the Church persons who have had this sort of rite administered to them, there is nothing to do but disregard it entirely, and prepare the person for receiving the sacrament of the Church. We do not question the religious fervor and devotion to Our Lord of those who administer Baptism in ways different from the ways of the Church, but, in all charity, we cannot accept their Baptism as the Baptism of Christ and His Church. To us, Baptism must be administered with Water, In the Name of the Father, and of the Son, and of the Holy Ghost; and to us Christ hath said, "None can enter into the kingdom of God except he be regenerate and born anew of Water and the Holy Ghost." Baptism is generally necessary to salvation. The Baptism a person receives must be the Baptism of the Church, administered in the way Christ directed and for the purpose He intends.

The Church readily and gratefully believes that there are other ways than Baptism whereby God can save a soul. Many men and women never had opportunity to receive the sacrament, many never knew the need of it, many received it invalidly without knowing of the valid rite. The Church does not say that such souls are lost; she believes it is possible for them to reach heaven by other ways than visible membership in the Body of Christ; but nevertheless the Church holds firmly to the need of Baptism, and, where it may be had, insists on the necessity of it.

With what diligence, then, should the pastors of the Church seek to administer the valid sacrament to all inquirers. "Where were you baptized?" should be the first question a priest asks a person seeking Confirmation. Those who answer that they never have been baptized, or that they were baptized outside the Church will need more thorough instruction than our own children who have come to the age of Confirmation. And the Church takes it for granted that the priest will administer Conditional Baptism "if there be reasonable doubt whether any person was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism)." There is no doubt at all about the Baptism of those who come from some of the denominations; we know they have not been baptized at all, since the proper form was not used. There is doubt—reasonable doubt—about the Baptism of all others who say they were baptized outside the Catholic Church, and to them the Church gives Conditional Baptism.

It may be a bit difficult to convince some converts of the need of Conditional Baptism, but this difficulty will be over-

come if the convert receives the instruction the Church expects him to receive. The Conditional Baptism "of such persons as are of riper years" requires, obviously, the same preparation that would be given if it were certain the person never had been baptized. The Church specifies "that due care be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament." Failure to observe this rubric results in laxity toward the sacrament, inevitably; and laxity toward the sacrament results in the admission of many who have not been baptized to a position of membership in the Church. A pastor who is always careful to provide instruction for converts will also be careful to make sure they are validly baptized. An inquirer will be told, of course, that the sacrament of Baptism is never repeated. But Conditional Baptism is not a repetition of the sacrament: it is effective only when the person receiving it has not been baptized properly; and it is perfectly harmless, of course, when unwittingly administered to one who has been baptized properly.

If pastors will see to it that the candidates they present for Confirmation have been baptized in the Church, there will be a meaning in the question the bishop asks the candidates: "Do ye here . . . renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism?" This is a senseless and meaningless question if the candidate formerly belonged to a denomination which does not believe in the devil or in the Apostles' Creed, and has not received Conditional Baptism.

"Hath this Child (Person) been already baptized, or no?" is a question which must always be asked at the time of Baptism, and how much better it would be if the question were seriously asked every time the priest finds a strange face in his parish.

### THE CHILD JESUS

**J**ESUS' little eyes were bright,  
Because His soul was made of light.  
Jesus' little cheeks were red,  
Because on love His heart was fed.  
Jesus' little lips were fair,  
Because they often moved in prayer.  
Jesus' little arms were strong:  
In Joseph's shop they labored long.  
Jesus' little feet were quick  
To take Him to the poor and sick.  
Jesus' little face was tanned:  
He sailed the sea, explored the land.  
He slept on hillsides, feared no harms,  
This Child who'd dreamt in Mary's arms.  
He loved each tree, each stone, each clod,  
This Child who was Himself true God.  
The smile of Jesus cast out fear:  
There's only trust where God is near.  
The laugh of Jesus rang with joy,  
For He was such a happy Boy.

BENJAMIN I. HARRISON.

### THE NEED OF TODAY

SUPPOSE we get back prosperity, what will we do with it? Go back to the old ways? Play the game by the same old rules? Forget everything but pleasure and profit and neglect everybody but self? That will mean a temporarily peaceful breathing spell to preface the final blow-up.

We are sick to death, now, of old ways of living, or at least we are beginning to be nauseated by the remembrance of them. Perhaps a pain in the stomach may serve an ultimate purpose almost as well as an idea in the head; but I suspect we need now not so much a sense of pain, or the discomfort of new ideas, as the compelling purpose of new motives. I bid you look for this new light towards Him who is the light of every man coming into the world.—*Rt. Rev. Charles Fiske, D.D.*



# St. Louis and the Eucharist

## *Some Considerations On the Matter of Inter-Communion\**

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

TWO YEARS AGO the Christian Unity League held a conference in St. George's Church, New York. The rector and vestry had offered them the church not only for the conference but for a common Communion service to be celebrated at its close, ministers not of this Church officiating. The rector and vestry of St. George's had taken legal advice and believed themselves to be justified in their invitation. The conference was successfully carried through but the Bishop of New York informed the parish authorities that he could not consent under the canon to the use of an Episcopal church for such a Communion service. There was much discussion at the time of the canonical and moral and spiritual issues.

In April of this year the same League held a conference in St. Louis and, on invitation of the Bishop and Bishop Coadjutor of the diocese, the closing Communion was held in their Cathedral, a minister of another communion officiating but both Bishops being present and, I believe, assisting. The Bishop of New York interpreted the canon in one way; the Bishops of Missouri in another.

The two incidents have raised many questions in the minds of many people, some of ecclesiastical order; some of expediency; some of Christian responsibility. In response to requests and advice from among your number I propose to lay before you my views upon some of the major questions involved. I do so officially, for you have a right to know my position on matters of this kind; but I do so in no way dogmatically. There are so many limitations to the knowledge and wisdom of all of us that, where Christian men of the highest character and finest ability differ, no one has a right to be dogmatic.

There is first the canonical question. The canon concerned reads:

"No Minister in charge of any Congregation of the Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

The proviso which follows does not bear on the matter in hand.

The present form grows out of a canon adopted in 1792 when the ecclesiastical conditions in America were such that there was constant danger of congregations being imposed upon by fraudulent clergy. It had nothing to do with the Church buildings. It was concerned with protection of the people. There have been several changes in its form but none in its intent. The only case arising out of it so far as I know, that in Alabama some years ago, was decided on that interpretation. It follows that the question of the use of the building by some other body than one of our congregations must be answered on other grounds. The canon is not concerned with that. Nor do I think we can attach any importance whatever to the contention that the vestry of a church, being trustees of property which belongs to members of the Episcopal Church and which has been consecrated for the uses of that Church, has no right to permit any

*I*N THIS ARTICLE Bishop Parsons, one of the ablest representatives of the Liberal school of thought in our Church, presents the view of those who approve the interdenominational Communion service recently held in St. Louis. ¶ A reply to some of the Bishop's contentions will be found in the editorial columns of this issue.

other body to use it. Trustees always have the right to use their trusts as they believe furthers the best interests of those persons or that body for which they act. The vestry of St. George's New York, and the chapter of the St. Louis Cathedral undoubtedly believed that the use to which they proposed to put the buildings was directly in line with the fullest achievement of

the aims of the Church. Any parishioner could sue; but in my judgment must have lost the suit.

While then I am sure that the Bishops of Missouri violated no canon, I wish before passing on to the next consideration to note that this is an excellent illustration of the way in which, as a general rule, law of any kind is almost inevitably interpreted in accordance with the principles and purposes of the interpreter. No one has the least objection to the loan of the altar at St. John the Divine or in any of our parish churches to an Orthodox congregation. It is constantly done. Since no one objects, we ignore a canon which, when it is a question of something we don't want or some of us don't want to see done, we immediately call into operation. The situation in connection with this canon reveals very definitely that the attempt to codify at any given time the views of a corporate body whether it be in Church or State is bound to break down with the movement of time and the change of attitude.

**I**PASS ON now to discuss the attitude of the Anglican communion in relation to this whole question. It will be well to note in the beginning that the provisions of the Prayer Book in regard to ordination and the celebration of the Holy Communion only by priests who have been ordained with our Prayer Book service, or in branches of the Church in communion with us, is treated as a matter of discipline and not of doctrine. There can be no doubt whatever about this. The provisions of Prayer Book and canons are such as to be patient of more than one interpretation of doctrinal position on the ministry. But neither the Church of England nor the Anglican communion has ever made any authoritative definition of it which would carry with it the implication that episcopal ordination is necessary to a real sacrament. It is quite well known that in the seventeenth century men ordained in other ways coming from the continental Reformed Churches were given benefices in the Church of England. Indeed the spirit of fellowship with the Reformed Churches on the continent was very great. Archbishop Usher, for example, in 1655 writes as follows:

"I do profess, that with like affection I should receive the blessed Sacrament at the hands of the Dutch ministers, if I were in Holland, as I should do at the hands of the French ministers, if I were at Charenton. For the agreement or the disagreement in radical and fundamental doctrine, not the consonancy, or the dissonancy in the particular points of ecclesiastical government, is with me (and I hope with every man that mindeth peace) the rule of adhering to, or receding from the Communion of any Church."

It is quite clear that such action as Usher suggests would not today be looked upon favorably in the Anglican communion, but in all questions of this kind we must take into account the past as well as the present.

The attitude today on the whole matter is well marked by

\* A statement presented to the clergy of the diocese of California at their annual conference September 14, 1932.

the action of the last Lambeth Conference. As I pointed out in a published letter some two years ago, any attempt on the part of the conference to affirm that an episcopally ordained ministry is necessary to the being of the Church or to the reality of the sacraments would have met with instant and widespread opposition. It would have been impossible for the conference to have declared itself in any such way. Its action on other aspects of the matter shows that clearly. Two important decisions may be noted. The first is Resolution 42, which states that the bishops of the Anglican communion "will not question the action of any bishop who may in his discretion so exercise his authority as to sanction an exception to the general rule in special areas," the general rule being that members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church. The exceptions were in cases in the mission field where an Anglican service was not available. Furthermore, and this is important, it was recognized that the administration of the Anglican rule falls under the discretion of the Bishop. Now it is quite true that this resolution of which I have given only the substance is very carefully hedged about. I may also add without violating confidence that the committee which framed the resolution had under consideration a proposal that where the cause of unity might appear to be advanced by it, the Bishops would not question the action of any bishop who would give permission to members of the Anglican communion to join in a service where the officiant belonged to another communion. There was very serious consideration of this proposal but, so far as I know, a large majority of the bishops accept the principle which is stated at the beginning of Resolution 42, namely that as a general principle intercommunion should be the goal of, rather than a means to, the restoration of unity. It is very difficult to frame a resolution which would be sufficiently guarded to suit many who would not have objected to the proposed action if proper safeguards were taken.

Two things, however, will be noted here—that the matter of the administration of the rule in regard to Communion falls under the discretion of the bishop, and on the other hand that permission given to join in the Communion with other Christians administered by other than episcopally ordained ministers obviously implies the recognition that such a Communion has reality. It would be unthinkable that such action should be taken if the weight of opinion of the conference was that such other Communion services were mere pious rites or shadows of the kind of reality which we find in our own Communion service. That would have been trifling with sacred things.

The important action which I have been discussing is associated with another equally important matter—the action taken in regard to the widely discussed South India plan for union. In commending the main points in that plan and giving itself to support of the Anglican bishops in their desire to move forward in accordance with that plan, the conference distinctly approved of proposals in which the ministers of the South India United Church and the Wesleyan Methodist Church of South India were recognized as ministers of the Word and Sacraments. It will perhaps be remembered by some of you that in 1923-24, after conference on unity at Lambeth, the English group issued a statement declaring that they recognized the ministers of the Free Churches as being "in their several spheres" ministers of the Word and Sacraments. In that group was the present Archbishop of Canterbury. I do not know what interpretation the members of the group would put upon the phrase "in their several spheres." I suppose they meant to make a distinction between the comparatively small sphere in which the ministrations of the sacraments by a Presbyterian minister would be accepted as compared with the wider sphere in which an episcopally ordained minister would be accepted. That is probably true, but on the other hand one cannot help smiling as one recalls the fact that a Presbyterian minister ordained in the Church of Scotland would find his ministry accepted by a vastly larger number of Christian people than would

any Anglican priest unless in the constituency recognizing the Anglican should be included all those who recognize the Presbyterian.

To go back, however, to the point which I wished to make clear. It is that the Lambeth Conference has quite definitely assumed the reality of the ministry of the Word and Sacraments as it is found in bodies other than those which have episcopally ordained ministers. It is true that the Lambeth Conference is not an authoritative body. But it is distinctly representative. In the light of its action it seems to me quite clear that while the conference declined to give any formal approval of such action upon the part of an individual bishop, any bishop who in his discretion felt that participation by members of the Anglican communion in a Communion service administered by others would contribute to the cause of unity is entitled to feel that his action, while going farther than the exceptions recognized by the conference, is not in violation of the principles upon which those exceptions are based.

Before I pass to the next cognate matter, let me note again that the great majority of bishops of the conference unquestionably regard intercommunion as the goal of, rather than a means to, unity. It was also recognized under the rule of what the Greeks call *economy* that if negotiations had advanced far enough to express a definite purpose of unity, actions could be approved which would not be approved if there was no pledge to unite preceding. Both these positions taken by the conference would indicate that great care should be taken in the recognition of exceptions to the general rule. But turning now to the question in regard to the St. Louis services, I again point out that no principle involved in the exceptions which the conference recognized was violated in the participation of our bishops in that service.

NEXT I must call your attention to the position which appears to have been taken in some of the protests made about this St. Louis matter. Some of the protests have gone so far as to imply that the action of the Bishops of Missouri in this matter was not only in violation of the rules and traditions of the Church but that taking part in a rite of this kind was in some way disloyal to the whole position of the Church; that it was in fact sacrilege, for it treated as a true sacrament that which could not be regarded as such. The words "blasphemous" and "sacrilegious" have been used with these protests. There have also been, as for instance in the careful statement by Mr. Dibble, attempts to show that the view of the sacrament held by Protestants is so utterly different from ours as to make it somewhat of a mockery for us to take part in such services. I have only indicated the position which so far as I am able to determine it the Anglican communion in its most representative body holds towards that matter. I now add two considerations. The first is that the attempt to distinguish in some clear-cut fashion between the so-called Catholic and the so-called Protestant view of the sacrament breaks down altogether upon the fact that in our own communion the widest latitude of interpretation is permitted. The Church offers the Communion with its historic liturgy as the use by which it shall be celebrated but it requires of those who minister or those who receive the sacrament only the recognition of that service as adequate. There lies embedded in the office, of course, much that is doctrinal and there is no question whatever that back of it there is the deep and abiding religious experience of the presence of Christ in the sacrament. But just how that presence is to be conceived or just what is meant by it the Church leaves to the thought of its members. I state that not because the Church has ever said so explicitly but because it corresponds to the actual facts of Church life today. No one would think, for example, of bringing to trial any clergyman who administered the sacrament in accordance with the liturgy provided by the Church and who in his exposition of it was reverent.

Indeed it is very difficult for us to define the conception of the sacrament which others hold. But we may note certain things. A few years ago some of us found ourselves in a Scotch village on Sunday morning. There was no Anglican church. We went to the kirk. On entering we were asked for our tokens—the signs that

we had been to the preparatory service and were prepared to receive the Communion. Having none, we were sent to the gallery and there participated in the worship. The solemnity of the occasion, the serious and reverent devotion of the communicants, the dignity of the service reached to the heart. It was certain that Christ was present. That there was a real presence, a real sacrament, no one, it seems to me, could doubt. And that service was only typical of millions of others through the Protestant world. The doctrine may differ widely; but the religious experience, I am sure, is the same.

Again, if we are to judge by fruits as Our Lord indicated we must, I can see no evidence that the people of Roman Catholic or Orthodox Churches reach greater holiness of life, greater passion for righteousness, or greater personal devotion than the people of the Protestant world. I could wish that our own people showed more of the faith in prayer, the deep concern for communion with God, and the readiness to give to the cause of Christ's Kingdom which one discovers in many Protestant churches.

But more important still, we must remember that in all the Protestant churches the intention in the Communion is to do what Christ commanded. Their appeal is to the New Testament just as is ours. And while I agree with the Lambeth report that episcopacy holds the field after the second century and that that makes a presumption that there is a divine ordering in it, I can find nothing in the New Testament which suggests that bishops are necessary to the Church and therefore to the sacraments. And in our ordination vows we pledge ourselves to teach nothing as necessary to salvation save what can be proved from Scriptures.

Indeed, as Bishop Headlam has stated with clarity and precision in his *Christian Unity*, it is quite inconceivable that in Germany and Holland, in Switzerland and Scotland and Norway, and among the millions of Protestants in America Christians have been left for centuries without any real sacraments. To say that the sacraments are generally necessary to salvation and then to rule these people out, to claim that their sacraments are not efficacious is to shut our eyes to the facts of the Christian life. We have no moral or spiritual right to make such assertions. Certainly we cannot make them with the sanction of the leaders of the Anglican communion.

If, however, we accept the general principle that inter-communion is the goal of, rather than the means to, unity the question must arise as to whether such a service as that at St. Louis is expedient; whether, in other words, we are justified in making another exception to the general rule and policy. Clearly we would not be justified in violating the canon and introducing a non-episcopally ordained minister to celebrate Communion in one of our churches. We would not be justified in any action which would put upon any of our people the alternative of either foregoing the sacrament or violating their conscientious scruples. But nothing of the kind was or is proposed. We are dealing with a group of people brought together for the sole purpose of finding ways to unity. The fundamental unity of faith in Christ binds them together; and if it seems to us that receiving the sacrament together will help to express that common faith, I cannot see that we are not justified. The letter counts; but in matters of this kind as in everything else it is the spirit that gives life. We know that the spirit of exclusiveness hurts. We know that it blocks the way to unity again and again. I have no word of reproach for those who feel they cannot join in such a service. Freedom of conscience is of the very essence of the Reformation movement and the Anglican communion is pledged to that. But where men see it otherwise, freedom of conscience must also be admitted.

And that brings me to my last point. We in the Anglican communion are engaged in what I like to describe as a great experiment. We are engaged in the effort to show that the two great types of Christianity, types which have co-existed from the beginning but which after the Reformation came to be for the most part widely severed, can actually live and worship and work together. Mr. Dibble's fine statement, which I hope everyone has read, fails to bring conviction because it fails to see the character

of the experiment upon which we are engaged. He regards what he calls the religion of the Prayer Book as something quite different in kind from the religion held by Protestants. Now at the Lausanne Conference nothing was more apparent than the fact that Catholic and Protestant (using those terms in the ordinary sense) run over into each other and the contrasts for which they stand when viewed abstractly are constantly being overcome in practice. Hegel warned us against the either/or philosophers. In Christianity it is no either/or situation which we face. We have both types showing the same utter devotion to Christ and both types sharing in one another's life. The recent report on Grace of the theological commission of the Lausanne Conference indicates throughout the same fact. But it is only in our communion that the two are living together in full freedom and fellowship. If we cannot cherish and enlarge both, our experiment fails and Christian unity is put back indefinitely.

But if that is the case then it is our business to see that we cherish both and give to both freedom of action. We shall never attain unity on any basis of careful doctrinal statement. Beyond the fundamental Christian experience enshrined in the two Catholic creeds we cannot hope to go and achieve unity. The facts of life are against it. It is only in the agreement to live and worship and work together that there is hope. I have emphasized this many times. Some of us are eager for the unity which seems to be coming rapidly with the Orthodox and Old Catholic Churches. I am one of those. Others are eager to do all that they can to bring us closer to our Protestant brethren, to emphasize those things which we have in common rather than those upon which we may differ. I am also one of those. What I desiderate in this diocese is not that we shall all think alike—certainly not that you my brothers of the clergy shall all think as I do, but that we shall all be in profound sympathy with the great Catholic tradition of comprehensiveness and shall be tolerant and understanding of those with whom we differ. Be Christian in our judgments, look to the things of Christ, live and worship and work in unity, aware that God's truth is greater than any of us can grasp and that as we live in love with our Christian brethren we shall learn more and more of that truth. After all, in every one of these controverted points, the real question is not of canons and rules but of the spirit of Our Lord and Master.

#### GOD AND THE DEPRESSION

IN TIMES PAST, mankind could be blamed even less than now for many calamities owing to the defective state of human knowledge. In view of the backward development of medical science, most epidemics until within a very recent time were beyond human control. With the advancement of science the field narrowed within which human misfortunes could be described as acts of God. As knowledge has increased and man's power over natural forces has broadened, his own responsibility for what happens has deepened to a corresponding degree.

Within the historical period there have been many severe and prolonged economic crises for which man could not be blamed. Today man's sphere of control is seen to include most of the conditions of modern life which have contributed to the economic collapse of the world.

The human race now knows enough to avoid war. It knows enough to avoid the excesses of trade competition between nations and the evils of over-built tariff barriers. It knows enough to restrain the speculative spirit. It knows enough to organize industry so as to maintain an equilibrium between production and consumption. It knows enough to establish a monetary system free from convulsive swings of inflation and deflation of prices. It knows enough to make capital and labor cooperate in service for society as a whole. It knows enough, in short, to avoid panics, depression, far-reaching economic catastrophes which are more harmful in range than cataclysms of Nature.

Not acts of God but acts of man these misfortunes are, by general admission. People wonder if there is progress in the world. Here is a sign of it. The depression is not being blamed on God.

—*Springfield Republican.*

## ORIENTAL CHURCH AFFAIRS

BY CANON W. A. WIGRAM

WE ARE GLAD to be able to announce that, after a delay of nearly two years and a half, the Church of the Armenians has a Catholicos once more, and one who was unanimously elected by the bishops of that Church.

In theory, all Metropolitans of the ancient Church of Armenia ought to come together to their Lambeth or Rome, which is Etchmiadzin in the province of Erivan, Transcaucasia, and elect there. We do not know how many present circumstances would allow to assemble in body, but have no doubt that those who were not there sent their consent formally, and were present in spirit. It was on May 9, 1930, that the late Catholicos, Kevork V, was called to his rest. Since then the prelate who has been now elected to the post has been acting as *locum tenens*, so that the formal election makes no very great practical change. All Armenians will, however, be relieved to have the position regularized. Let us hope that the patriarchate of Jerusalem will soon be able to congratulate itself on similar good fortune.

The new Catholicos is by name Monsignor Khoren Mouratbekian, and is of a Caucasian family. He is now of the age of 59 years. Thus it may be hoped that he has many years of efficient work before him. As Catholicos of the Armenians—and it may be noted that, in this one instance, Catholicos is a higher title than Patriarch—his official style will be, "Khoren, servant of Jesus Christ, and by the almighty will of God, Over-Bishop and Catholicos of all Armenians; High Patriarch of the National Apostolic See of the Universal Mother Church of Ararat of Holy Etchmiadzin."

There is no universal rule for the use of titles in the Church at large. We all know what is meant by "the Pope," but actually the word only means Father, and is applicable to any priest and actually used by any Russian. Rome has always scorned high titles for her highest throne, and the "Holy Father" describes himself officially as no more than "the servant of the servants of God." We used to be told by those who prefer to cut knots, that only a general council can give the title "Patriarch," but in that case there is no such title, for no general council uses the name at all! Used loosely at first for a Metropolitan who had other Metropolitans under him, it has come to mean the head of a national Church. Actually the first to employ the title was the head of the "Eastern" or "Nestorian" body, and he and his have used it continuously since 433. Both that Church and the Armenians used it as equivalent to Catholicos.

As for the term Catholicos, it seems to mean one who is "universal Bishop" not over the whole Church, but within the particular sphere over which he claims jurisdiction.

Roman Catholic observers who have some opportunity of judging—we rely for the most part on statements communicated to the editor of the magazine, *Irenikon*, which is normally very accurate in its information—have been much struck by the instinctive way in which the religious instinct seems to keep itself up in Russia and to find means for its own manifestation, no matter what effort may be made by authority to suppress it.

In theory, it is a criminal offense to teach any religion to any child under the age of 18 though he or she may, of course, be carefully grounded in Atheism before that period! Yet even the atheistic press admits to finding the children of whole districts carefully keeping up the old Epiphany solemnities, quite by themselves. As the Epiphany solemnity in all the East implies keeping the feast of "New Waters" by breaking the ice over the nearest pool and taking a plunge into the same, it hardly seems likely that they are keeping it up merely for the fun of the thing! The same press both admits and laments the great power exercised by the clergy in many districts. The instinct of the Russian for his old faith comes out in another way. All monastic property has been confiscated, of course, and all monks turned out into the world. Still, it seems to be impossible to prevent groups of men who have voluntarily adopted community of goods as their way of life, from living this communistic life together, and giving the whole a

markedly religious color. This is being done and after all this is the way in which the old monastic or religious life began.

Among the Intelligentsia too, one finds, according to our authority, repeated instances of clandestine monachism. A lady doctor, who worked most effectively for years in a hospital, died recently. As she was much respected, there was a sort of "lying in state" for her body, when it was put in an open coffin in its robes, for all who wished to visit. The robes upon the corpse were those of a nun, and what is more, of a nun of the "grand habit," a grade given seldom, and only by the bishop himself. It was noted that the fact that their dead benefactor had been a nun did not in the least diminish the respect paid by those who came to do her honor.

Similarly we hear of cases of bishops and priests working as doctors in the hospitals, and everywhere the atheistic authorities admit with sorrow that "*arrive quelque malheur, tous se tournent envers Dieu.*"

As all our readers know, the expected pro-synod of the Orthodox Church, which was to meet last June, has been postponed *sine die*. We fear that one of the people most responsible for this regrettable fact has been Sergius, the acting Patriarch of Moscow, who refused to take any part either in it or in the Lambeth conversations that preceded it.

The fact is that he feels that the other Orthodox Churches have not kept him sufficiently informed of what they have been doing, and indeed have not paid adequate respect to Russian opinion and sensibilities for many a day—in fact since the beginning of the Great War, or at any rate since the Revolution. It is not impossible that this is so, and in consequence the Patriarch makes no secret of the fact that he feels aggrieved. It is human, of course, but regrettable notwithstanding.

## RELIGIOUS "BEST SELLERS"

December, 1932

Morehouse Publishing Co.

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| 2. Outline History of the Episcopal Church— <i>Wilson.</i> | 5. The Episcopal Church— <i>Atwater.</i> |
| 3. Charles Henry Brent— <i>Slater.</i>                     | 6. Message of Francis— <i>Mackay.</i>    |

## Devotional Manuals

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| 3. Studies in the Ministry of Our Lord— <i>Mackay.</i> | 6. Way of Light— <i>Robbins.</i>          |

## Devotional Manuals

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| 2. In God's Presence.    |                                |

## "OF SUCH IS THE KINGDOM"

THE OTHER DAY we left a man in his office with knitted brow and tense features, filled with anxiety and a spirit of discontent. He was disposed to find fault with the Church of which he was a member and to discount the efforts of good men who were trying to serve in an unselfish way their day and generation. On the train, half an hour later, we saw a little child who had the face of an angel. Near her was an older child by the side of her mother who seems to have been making her first trip on the train. Gladness, wonder and, at times, surprise beamed from that eager face and those big, wide open eyes. Heaven lay all about this child that eventful day. Such as she, and not the man in his office, Jesus set in the midst of the new world that is to be. The child is the typical citizen of the kingdom.

—N. C. Christian Advocate.

# Can the Church Heal the Sick?

By the Rev. John Gayner Banks

Director of the Christian Healing Foundation, San Diego, California

**C**AN THE CHURCH HEAL THE SICK? It is a fair question to ask—now that we have in the Standard Book of Common Prayer an Office of Unction (see page 320) and a rubric authorizing its use when “any sick person shall in humble faith desire the ministry of healing through anointing or laying on of hands.”

For nine years in this country and for a still longer period in England, archbishops committees and “commissions on Christian healing” have labored to articulate the mind of the Church on this subject, their reports reflecting too often the theories and ideals of the writers rather than a crisp statement of actual work done. It is well known, too, that reports of this kind, though bearing the names of a commission or committee specially appointed for the purpose, usually express largely the beliefs or conviction of the one who writes the report.

Discouraged by these reports and convinced that they have led to very little actual practice of healing, I went to England this past summer to study at first hand (for the fourth or fifth time) what the English Church is doing in this direction.

The results were highly encouraging and reassuring.

For while the reports, above referred to, are concerned largely with warnings against premature effort and exhortations to give loyal support to the scientific work of physicians and psychologists, one finds among the active clergy a surprising spirit of enterprise and a willingness to take our Lord at His word and to exercise the power He promised to His faithful followers.

I was delighted not only with the quality of work done but with the spirit in which it was undertaken. The clergy do not wish to be regarded as “healers,” though a few of them believe in a charismatic gift to be exercised under due regulation. Rather is their salubrious ministry a practical and humble response to the charge given to them at their ordination: “Be thou a faithful dispenser of the Word of God and of His holy Sacraments.”

I think I speak the literal truth when I affirm that the clergy who are engaging most successfully in healing ministrations to the sick regard their work as just as normal and natural as any other part of their ministry. It is a phase of their regular vocation in “dispensing” the Word of God and “His holy Sacraments.”

## BREDE PARISH CHURCH

The observation just made is best illustrated and its truth demonstrated by a visit to the parish church at Brede, Sussex, where the rector, the Rev. Cyril Frewer, has carried on a successful ministry to the sick for many years past. No one could accuse the rector of any pretensions or of any erratic tendencies. He does not even claim any charismatic gift. Yet hundreds of people from within his parish and from the adjacent parts testify to the healing blessings which have come to them at this rural center.

St. George's, Brede, might indeed be a healing shrine, for it has an “atmosphere” about it which induces the spirit of prayer and worship in even the most casual visitor. In every niche and corner one finds artistic little statues and pictures; there are book tables where volumes can be perused on the spot or taken home for careful study; there are quantities of “free literature” and also inexpensive books and tracts which may be purchased. This part of the work is handled by lay helpers, under the leadership of Miss C. M. Biddle who is a licensed catechist and “Bishop's messenger.” In collaboration with the rector, Miss Biddle has published some forty or fifty different leaflets on different aspects of Christian Healing, in teaching and practice—all of which are labelled *The Church's Ministry of Healing—Brede Centre*. This one little detail impressed me strongly, since it unconsciously did

away with any “cult” ideas and frankly claimed this beneficent ministry as belonging to the Church and to the Church only.

**W**E SAW tangible evidences of “cure” during our week of residence in Brede; yet the “cures” are never exploited or advertised by the parish; they are taken as a matter of course and are hardly mentioned except at the services of thanksgiving. I say “except,” for the thanksgiving service is something you will never forget. During the “week of healing” which is held every year in June or July, the rector reads out the long list of people who have been helped or prayed for during the year, and the proportion of complete recoveries or substantial improvements is indeed amazing. Only when the work is pursued week after week and month after month, faithfully and perseveringly, intelligently and with loving kindness, do those results begin to show up which really prove the efficacy and importance of the Church's healing ministry.

Mr. Hickson was present for one afternoon during the “week of healing,” and he was warmly welcomed and conducted a healing service which lasted for more than two hours. Yet the presence and personality of Mr. Hickson were not given undue prominence. His visit was just an interesting and thrilling episode in a full and blessed week of inspiration.

“*Ad Clerum*” I would say that what Fr. Frewer is doing at Brede parish church, any parish priest could do at any parish church if he so desired. His success is due to systematic visitation; the development of true pastoral relationships; a genuine belief in the vital efficacy of the Christian sacraments as agents of spiritual power; willingness to do some “team work” with others—both inside and outside of his own parish; a recognition of the Holy Communion as the central act of worship and intercession; a judicious use of helpful literature and a constant endeavor to make his parish church an attractive resort at all times for those who need help and rejuvenation.

More than twenty years ago Mr. Hickson started a monthly magazine which he called *The Healer*. It was the best magazine of Christian healing I have ever read (and I have subscribed to more than a dozen magazines devoted to this subject).

Less than a year ago Mr. Hickson resumed his magazine on the old lines and under the old name. The monthly editorials are written by the Rev. Charles Gardner, vicar of West Hoathly, Sussex. I think it is worth while to print here the message given by Mr. Gardner upon undertaking the editorial work for *The Healer*, to which he also contributes a monthly article. His message was as follows:

“I was glad when Mr. Hickson asked me to write the editorial notes in *The Healer*. I am glad, for I have, myself, been occupied with the Ministry of Healing for 38 years, and during that time I have seen many cults of healing spring up and flourish for a while. Each cult has had some obvious weakness and I have wished for many years that a sound theology of healing might be formulated, which should be in complete harmony with the great Christian Tradition, above all that the Sacred Name of Jesus Christ should be exalted and glorified.

“I first met Mr. Hickson about twenty years ago. After that slice of time I have come into touch with him again. I wish to testify that he has never wavered or changed in his teaching. Always, at home and abroad, he has insisted that the healing power is not in himself, but from Jesus Christ. He has consistently glorified the Holy Name. In an age when the love of many has grown cold he has kept his first zeal and fire. Instead of being carried away with theories and fads he has healed the sick, and his teaching has remained simply Christian. Hence my gladness when he asked me to help with *The Healer*. I shall strive to put

into a form of sound words a theology of healing which shall define our position and distinguish it from the many cults that are occupied with the work of healing." (From *The Healer*, January, 1932.)

#### ST. HILDA'S, OXFORD

In this beautiful college for women, we spent nearly a week, attending the annual conference of the Guild of Health. This is the oldest healing society of its kind in Great Britain and today it seems to have taken on a new lease of life. For the first time in history it made the actual *work* of healing the main feature in its conference and the conference concluded with an impressive healing service in the Chapel of St. Hilda's College.

The chief lecturer was the Rev. Dr. H. E. England, a Presbyterian minister and psychologist whose work on the south coast and elsewhere has been much blessed. He lectured for four consecutive days on the practice of spiritual healing. He showed that the example of Jesus, both in theory and practice, was still our pattern and inspiration; also that to follow this example did not necessarily imply any departure from the teachings of modern psychology.

The Rev. Lovell Clarke of Leeds delivered a challenging message and indicated how large a part this ministry played in the pastoral care of his large and influential parish. He also referred in a most impressive manner to the work of the Rev. Fr. Fitzgerald, C.R. (Mirfield), in the nearby mental hospital.

#### CHESTER CATHEDRAL

We visited Chester Cathedral which symbolizes the transition from the old appeal to credulity for the securing of healing results to the newer policy of coördinating agencies which exist for this purpose. Almost side by side with the old healing shrine of St. Werburgh which is still preserved within the Cathedral fabric, are book tables with Dean Bennett's books on healing, which frankly use much of the knowledge and technique of modern psychology. It should be added, however, that the main appeal of the Cathedral is to stimulate worship and to help the pilgrim to realize the Divine Presence which avails for the meeting of every human need. The dean or one of the canons or other priest member of the staff will always be found ready and willing for personal conference by those who need help.

#### A CHRISTIAN ALWAYS A CHURCHMAN

SOMETIMES we hear or read a remark something like this "one can be a Christian without of necessity being a Churchman." A great deal of harm has been done to our Lord by thoughtless expressions such as that, expressions which obscure the Church as the Body of Christ which Jesus loved and for which He gave His life.

Our Lord said some very definite things about His Church. He said, "I will build my Church." He promised that the gates of hell should never prevail against it.

There were other statements of His of a mystical character which also refer very definitely to His Church. When He said, "I am the Vine, ye are the branches," He was speaking of the Church as a Life shared with Him in an indissoluble union.

In fact the more we think about the relationship between Christ and His Church the more we realize how fundamental that relationship is to Christianity.

There was, for example, no narrow sectarianism in the dictum of the Church Fathers—"Extra ecclesia non salus"—it was but another way of declaring that Jesus Christ is the Saviour of the world. The Church today declares the same thing when she tells us that when we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven in Holy Baptism we are made members of the Church.

A Christian is a Churchman. He is a member of Christ by virtue of the fact that he is a member of His Body the Church.

Historically the Church is called the Body of Christ, the Way, or the One, Holy, Catholic, and Apostolic Church. In that Church there is forgiveness of sins, resurrection of the dead, and life everlasting through Jesus Christ our Lord.

—*St. Mary's, Amityville, N. Y., Bulletin.*

#### A COWLEY PILGRIMAGE

(Special Correspondence)

VISITORS to Oxford next year, if they have benefited from the work of the Cowley Fathers in Boston, New York, San Francisco, or Canada, will naturally "look unto the Rock from which the American Congregation has been hewn," and give thanks for their founder-father at the mother-house of the Society of St. John the Evangelist, founded in 1865 by the priest, mystic, scholar, saint, Richard Meux Benson, who was the contemporary at Christ Church College of Canon Henry Parry Liddon. Both, the founder of this active contemplative Order, and the famous preacher of St. Paul's Cathedral, as they were respectively to become, played their part in picking up the Church's torch from the failing fingers of Pusey and Keble, to the scene of whose labors we shall go on pilgrimage bye and bye.

We are visiting the society's church in the Advent season, and so find its chaste simplicity even more marked than usual. The altars are draped in Sarum blue, and the vestments are of the same color. Set in the north wall is the figure of the patron, St. John the Evangelist, in the west wall St. Michael the Archangel, and outside the rood screen a simple shrine of our Lady, who presides over a temporary altar fixed in the center of the screen, for the people's Mass.

The children are not neglected, but have their beautiful children's corner at the west end of the church.

First, we attend for Communion, a Low Mass—the importance of which is, as with every Mass, simple or solemn, anywhere, that our Lord is there—and here the faithful throng the church's altars, to be fed with the Very Bread from Heaven.

At 9:30 o'clock the church is filled with children and adults for the people's Mass, the music of which Royle Shore's *Merbecke* is played by a grand piano, tiny harmonium, and three violins. A priest-novice, expert in this kind of service, and conductor of the Catechism also, leads the devotions of the congregation and in his address urges the danger of thinking repentance can be postponed till we get another chance after death. The Church teaches that we do not wait for judgment till that great Day, but shall have to answer for our use of God's gift of life at the moment after death, and so we cannot afford to postpone repentance, because death may come at any moment. Since this is a Sung Mass for the people, congregation and choir mean the same thing, and so the popular tunes and the familiar Ordinary of the Mass are sung lustily by them.

In contrast to this very joyful Mass, there comes, at 11 A.M., a High Mass of quiet, devotional beauty. Here the congregation is present by courtesy, but it is essentially the community Mass, and as such, in the hands of the choir and Religious who offer it in thanksgiving for the Masses the fathers have said, and the lay brothers who have served that day.

The sermon reminds us of the Advent note of hope, "The God of hope fill you with all joy and peace in believing"—the hope which makes us look forward with joy and *hope* even to Judgment—because our Judge is One who shared all our sorrows, joys, and temptations.

At 6 P.M., a simple Evensong with office hymn runs its smooth course, and is followed by a sermon which reminds us of St. John's vision, which promises the reward of eternal life to him that overcometh, and that he will be a pillar in the Temple, the heavenly Jerusalem, and be given a new name. God saw His own Seal on Pilgrim's head. Can He see Himself in us? At baptism we were made inheritors of the Kingdom, that in this world we might overcome, in prayers, daily lives, our thoughts, in charity, and in our attitude toward others. But all this is an incomplete pilgrimage.

The spirit of Cowley is its hidden life, inspired by meditation before the Tabernacle, and its chief work that of glorifying God through the Monastic Hours which it offers daily, its following of the threefold counsels of poverty, chastity, and obedience, its spirit of prayer, of hiddenness, and dependence upon God.

# Economic Issues

By Clinton Rogers Woodruff

WE ARE TOLD on every side, political, social, elsewhere, that economic issues are paramount, as if they had not always been in the realm of the secular. Just at this time, however, there seems to be a more general recognition of the fact, hence the feeling on the part of the average citizen that here is a new discovery. As a matter of fact economic issues are as old as recorded history and the recognition of their prime importance likewise. The following is from a letter sent me by a valued correspondent (Father Scratchley):

"Joel predicts that upon the new prosperity of the land, the lowest classes of society shall be permeated with the spirit of prophecy. Is it not part of the secret of the failure of Christianity to enlist large proportions of our population, that the basis of their lives is so sordid and insecure? Have we not yet to learn from the Hebrew Prophets that some amount of freedom in a people and some amount of health are indispensable to a revival of religion? Lives that are strained and starved, lives that are passed in rank discomfort and under grinding poverty, without the possibility of the independence of the individual or the sacredness of the home, cannot be religious except in the most rudimentary sense of the word. For the revival of energetic religion among such lives we must wait for a better distribution, not of wealth, but of the bare means of comfort, leisure, and security. When to our penitence and our striving, God restores the years which the locust has eaten, when the social plagues of the rich man's selfishness and the poverty of the very poor are lifted from us, then may we look for the fulfilment of Joel's prediction: 'even upon all the slaves and upon the handmaidens will I pour out My Spirit in those days.' The social problem (and he might have said the economic problem), therefore, has also its place in the warfare of the Kingdom of God."

Apropos of these remarks I looked up Sir George Adam Smith's two substantial volumes on *The Book of the Twelve Minor Prophets* (now out of print, I believe) and I was impressed by the emphasis which these twelve men placed on economic issues, an impression which was further strengthened by the following letter which appeared recently in the *Philadelphia Ledger*:

"Panics, it seems, are not of recent origin. They have afflicted mankind for centuries. The depression of 536 B.C. was even more severe than the present one. The popular economists of the time assigned many reasons for the crisis but were not intelligent enough to blame the 'hard times' on overproduction!

"How the master economist, Nehemiah, handled the situation may be found in the Book of Nehemiah, fifth chapter—in the Douay version, II Esdras.

"This chapter should be read by everyone interested in the solution of our financial troubles."

THE LIVING CHURCH has never apologized for its early and long continued discussion of social and economic questions and political ones in the broader sense. It has always felt that it had ample warrant in scriptural authority and especially in the second Great Commandment laid down by Our Blessed Lord.

That economic issues are "particularly paramount" (if I may coin that phrase) at this time there is abundant evidence to be found in the long, yes, one may say, lengthening list of books dealing with economic and social problems now issuing from the press. I can only touch upon a few, but they are all interesting and helpful in their respective ways.

Perhaps Stuart Chase's *A New Deal* should be mentioned first. I do this because I feel it is perhaps the most significant and I do it all the more readily because his father, Harvey Stuart Chase, has been a friend of many years' standing. To my mind young Chase is one of the most stimulating writers of the present day. This does not mean agreement with all he says, but it does mean that he challenges thought.

Among some of the pertinent questions he asks are: "Why

must we go through such scarifying periods of mental panic and physical deprivation as the present? How can they be avoided? What is an economic system for, and what effect does man's desire for individual power, prestige, wealth, and amusement have on such a system?"

Violent revolution he believes to be a good though bitter medicine, but it is most unlikely in this land of ours. Neither leaders nor followers are available, he asserts. Neither is Fascism, ruled by the Black Battalions, to be feared. It would standardize us, regiment us, and give us material prosperity for the masses just as violent revolution would give us a sense of interdependence, but, like the violent revolution theory, the Fascist idea has no effective support.

We must have, he declares, progressive revision of the economic structure, drastic in its scope but avoiding an utter break with the past. We must have more social control, more governmental activity, less freedom for the private business man. Hopelessness, for business men and politicians stand in the way and scientists and professional men have never been very helpful to us anyway. Just how are we to develop more effective collectivism is the problem to which he addresses himself in his usual trenchant style and he does it in his usual trenchant way, which does not altogether commend him to the classical economists.

TWO most substantial volumes come from the Hague dealing with *World Social Economic Planning*. Their title describes them and certain advance reprints have already been referred to in the columns of THE LIVING CHURCH. These pages offer to the reader the unique material resulting from the World Social Economic Congress which took place in August, 1931, at Amsterdam (Holland) under the auspices of the International Industrial Relation Association.

The "Call for the Congress," which accompanied the program, made the following appeal:

"Unemployment today is widespread throughout the world. Markets are restricted by lack of purchasing power. Yet productive capacity has been enhanced at an increasingly rapid rate by mechanization and the advance of technological invention. In a world of enlarged economic resources, employment is insecure and standards of living have not been raised or maintained in proportion to the increase in production. Maladjustment exists between economic capacity and buying power.

"In the present state of economic life, the task of achieving balance seems to demand international economic coöperation. Development of means of transport and communication is day by day establishing unity as the coming state of economic evolution. The process is not yet complete. Some regions of the world remain largely self-sufficient. Others are more closely interdependent. But interdependence is rapidly taking the place of self-sufficiency. This constitutes the factual aspect of the subject."

In America this movement is represented by our fellow Churchwoman, Miss Mary Van Kleeck, whose address at Philadelphia last spring before the Girls' Friendly Society in connection with our Church Conference on Social Work was an outstanding feature.

The Rev. Joseph Husslein, S.J., of *America*, is editing a Science and Culture Series to be published by the Bruce Publishing Co. of Milwaukee, and the first volume is by another Jesuit father, the Rev. Thurber M. Smith. It is entitled *The Unemployment Problem*. After describing the nature of this perennial problem, discussing its earlier and later developments and causes, the author proceeds to explain various suggested methods of dealing with it. Is a permanent solution at all possible or shall we have to be satisfied with palliatives? Fr. Smith indeed urges the use of the palliatives at hand as a practical program for the present, such as

public works, employment exchanges, stabilization of industry by an organization of the labor market, and particularly unemployment insurance, but he does not find any permanent cure in these measures. The only solution worth the name he finds is a more equitable distribution of the produced value among the producing factors in industry, notably labor. With other economists he contends that the problem is one of distribution, not of production, which can only be achieved by the coöperative system. The activity of the State, religion, especially justice and charity, a return to the guild ideals of medieval days, at least in spirit; these are the solutions.

Elisha E. Garrison, economist and expert accountant, contributes *The Riddle of Economics*, his thesis being that "all political and economic problems depend for their solution upon the sound solution of the money question." In his opinion the only statesmen who have realized this are Aristotle and Alexander Hamilton. Another volume dealing with the present situation is Prof. F. Cyril James' *The Road to Revival*, in which he suggests the measures that might be employed to solve our difficulties. He begins with a survey of the monetary and financial situation, and continues with a study of American industry. There is included also a new appraisal of the relation of government to industry. This discussion makes clear that many of the economic influences at work have had their origin outside the United States and that account must be taken of these world factors. The interrelation of these factors is set forth and just what can be done in this country is briefly suggested from the point of view of economic policy. The book does not advance any panacea, but is definitely a mature and liberal consideration of how we might more efficiently utilize some of the constructive forces at work to help business in this country.

In *Boycotts and Peace* we have a different phase of economics. It contains the report of the Committee on Economic Sanctions of the Twentieth Century Fund on the possible expediency of the use of international boycotts to prevent war. Recent events in the Far East have shown the weaknesses in the existing organization of the nations to keep the peace. Herein we have a constructive program designed to remedy these defects, and having an important bearing upon the Disarmament Conference at Geneva. The Committee on Economic Sanctions is headed by President Nicholas Murray Butler of Columbia University, and includes Prof. Joseph P. Chamberlain of Columbia, William H. Crocker of San Francisco, John Foster Dulles, Lucius R. Eastman, Alanson B. Houghton, former Ambassador to England, Edward N. Hurley, James D. Mooney, Harold J. Moulton, Bolton Smith, and Silas H. Strawn. Mr. Evans Clark, the director of the Twentieth Century Fund, is the secretary of the committee, and the editor of the volume. President Butler has himself written those parts of the book which explain and defend the committee's findings. This is the first authoritative American book on the possible use of boycotts to put a stop to war, an issue made vital in world affairs by the Japanese hostilities at Shanghai. While the committee made a number of suggestions, some of which found their way into the platforms of the Republican and Democratic platforms, economic boycotts was not one of them.

China unquestionably presents one of the serious and challenging problems of the day. The volume just mentioned is a result of the situation there and so is Dr. J. D. Condliffe's *China Today: Economic*. What are the prospects of future foreign trade with China? Can China be successfully industrialized, or is she doomed to continue indefinitely in the "wheel-barrow" stage? Does the improvement of farming methods offer a solution to China's gigantic problem of overpopulation? Can China, faced with a possible increase of 37,000,000 people in the next ten years, find an outlet for her surplus millions? Here we have a searching and informing analysis of these and many other momentous questions bearing on China by a well known economist who is also an authority on the Far East. Dr. Condliffe was for several years research secretary of the Institute of Pacific Relations, and was called from that post to the Secretariat of the League of Nations to undertake the task of preparing the League's *World Economic*

*Survey*. He passes in review all the major factors of the situation, the population question, agriculture and the prospects of its improvement, urban industry and the possibilities of successful industrialization, financial reconstruction, and the future of international trade.

In passing, it is interesting to note that the director of the World Peace Foundation which is responsible for Dr. Condliffe's informing book, was one of the leading advocates of the boycott as a means of enforcing peace.

Prohibition has its economic side as Malvern Hall Tillitt brings out in his book, *The Price of Prohibition*. A special writer on social and economic subjects and formerly a supporter of Prohibition, he outlines the staggering burden of enforcement, the loss of revenue in taxation, the deleterious effect on allied industries and its contribution to unemployment. He records the tremendous size of Uncle Sam's bootleg liquor bill, the unadorned facts about individual and social tragedies, such as the increase in arrests and divorces, the increase in illness and insanity, in disrespect for law and order, and in gangsterism. He likewise discusses hypocrisy in politics and maintains that the results of Prohibition have been miserable and ironic when compared with the fair promises of 1916.

#### BOOK LIST

- A New Deal*. By Stuart Chase. New York: The Macmillan Co. \$2.  
*World Social Economic Planning*. World Social Economic Congress. New York: International Industrial Relations Institute. \$2.50.  
*World Social Economic Planning*. World Social Economic Congress. New York: International Industrial Relations Institute. Addition to first volume. \$3.50.  
*The Unemployment Problem*. By Rev. Thurber M. Smith, S.J., Milwaukee, Wis.: The Bruce Publishing Co. \$2.00.  
*The Riddle of Economics*. By Elisha E. Garrison. New York: The Macmillan Co. \$2.50.  
*The Road to Revival*. By F. Cyril James. New York: Harper & Brothers. \$2.75.  
*Boycotts and Peace*. Edited by Evans Clark. New York: Harper & Brothers. \$4.00.  
*China Today—Economic*. By J. B. Condliffe. Boston: World Peace Foundation. \$1.50.  
*The Price of Prohibition*. By Malvern Hall Tillitt. New York: Harcourt, Brace and Company. \$1.00.

#### GOD'S PEACE

**T**HE PEACE OF GOD that passeth understanding  
 Comes gently stealing into wounded hearts  
 When, in humility, they cease demanding  
 Some recompense; for then His love imparts  
 Power to bear the crushing weight of sorrow,  
 The dazed misunderstanding of His will,  
 And with new faith they look unto the morrow,  
 Believing God is kind and loves them still.

HELEN R. STETSON.

#### THE LATE PRESIDENT COOLIDGE ON SECONDARY SCHOOLS

"OUR DOCTRINE of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the Fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business rests upon religion. Unless our people are thoroughly instructed in its great truths, they are not fit either to understand our institutions or provide them with adequate support.

"For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason not only to the cause for which they were founded but to man and to God.

"It is for this reason that our secondary schools are of such great importance. When students now enter the college, they are no longer of an impressionable age. Habits of thought have become fixed. The college cannot altogether refashion its students. About the best it can do is to carry them on in the course they have already begun."



# Christ, Liberal Protestantism, and Liberal Catholicism

By W. Norman Pittenger

WE HAVE BECOME ACCUSTOMED in recent years to the claim of the Liberal of the Protestant school that doctrinal definition, so far as the Founder of the Christian religion is concerned, is unfortunate and unnecessary. We have been told that all that matters is "the simple gospel," by which is usually meant the Sermon on the Mount. "I am not concerned with all this talk about the relation of Jesus to God," says the Liberal Protestant. "The Fatherhood of God and the Brotherhood of Man—that is Christianity and that is sufficient for me." He urges that we should get away from discussion about the significance of Jesus in any metaphysical sense, and confine ourselves to an honest attempt to follow His ethical teaching and religious principles.

Now this school of thought obviously has much to commend it to our attention. The sincerity and reverent scholarship of men like Harnack must not be questioned; and it is indeed valuable to be reminded that Christians are bound to take the words of Jesus Christ quite seriously. Far too often they have been content with a formal assent to His person, and have forgotten that the Lord Jesus Himself said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven."

The teaching of Christ has a most tremendous significance. But the Anglican Liberal Catholic feels that Liberal Protestantism misunderstands the vital point about that teaching. To put that point dogmatically: the fundamental value of the teaching of Christ is that it helps us to learn, by concrete illustration, the essential quality of His personality. He brought God into the heart of human life; and the Christian vocation is not to follow as closely as possible the precise commands of our Lord, but rather to catch that life of God, to reproduce the "Christ-life" in our own day and generation, under the guidance and with the assistance of the Holy Spirit. As the French devotional writers did not hesitate to say, we are to be *des autres Christs*.

Many years ago, William Blake pronounced his judgment on the attempt to reduce Christianity to an ethic. "If Christianity were morals," he said, "Socrates is the Saviour." It is a hard saying, but we believe that in essence it is true. Jesus is not primarily the teacher or sage; He is the bringer of the divine fire, a fire which is still burning after twenty centuries. Christianity has an important ethical aspect, but that is a by-product; in itself, Christianity is a religion, a relationship between God and man, made effectual through the living Christ in the fellowship of His Church.

What then of the person and work of Christ? From the earliest days Christians have been compelled, as a result of their experience of what He is and has done for them, to put their Lord at the very center of spiritual Reality. Even if it were possible to assert that the gospel of the Liberal Protestant is a "better religion," it cannot be seriously maintained that in point of fact it is Christianity in its proper historical sense. The Christian experience, so far as the main tradition is concerned, has always been that of God made known to men and through man in Christ, who is both an historic figure and a present reality. In view of the current tendency to water down the meaning of Christianity until it has become for many synonymous with proper conduct, we must insist unwearingly upon that plain fact.

It is really impossible to get behind the religion which is centered about our Lord. Even the gospel narratives were written, not by disinterested observers who were recording historic events, but by convinced believers in Christ. Our only knowledge

of "the historic Jesus" is through "Christ in the experience of men," to use the titles of two of Dr. Glover's books. The Sermon on the Mount has never been all, nor even a major part, of Christianity, nor can the Christian religion be defined as a realization of the Fatherhood of God and the Brotherhood of Man as taught by Jesus. From the strictly critical point of view, the Liberal Protestant position is quite untenable. The classical statement of the position, found in Harnack's beautiful *Das Wesen des Christentums*, was completely demolished by the scholarly work of Loisy, Schweitzer, Burkitt, Heiler, Rawlinson, Hoskyns, and others. No matter how much the earlier eschatologists may have exaggerated their thesis, they and their modern followers are clearly right in their insistence that our Lord, both in His own belief and in that of His immediate followers, was the central figure in the central act of history, and that it was as such that He was accepted by the primitive Church.

We do not wish to claim that the full Christian experience of Christ or the developed Christology of the Church may be found in the New Testament. Even if there were much less embryonic "Christology" in the New Testament than there happens to be in actual fact, the essential point which we are here making would remain true. There has always been and under God there always will be, a continual development of experience and doctrine as the Spirit guides the Church into more and more of the truth about Christ. But no matter what may be discovered in the purely critical field, the Liberal Catholic asserts with complete confidence that the total Christian fact—which includes our Lord's life and teaching, His death and resurrection, the primitive attitude towards Him and the claims (whatever they were) which He made for Himself, the effects of His life and death on the world, the existence of the Christian community, and the experience of His continuing personal activity—this total fact presents an organic whole which can be adequately interpreted in only one way, and in the main that is the way in which the Christian tradition has presented it—as God's supreme self-manifestation to men.

WHATEVER our Lord may have taught about Himself in His limited earthly life, one thing remains certain: that the Incarnate, Crucified, and Ever-living Christ came almost immediately to have for the Christian community the value of God (and that in no Ritschlian sense), and that in the devotional life of the great mass of humble Christians throughout the ages and today He retains precisely that same place. The ancient principle holds good here as elsewhere in religious experience: *lex orandi lex credendi*. There is an overwhelming *consensus fidelium* behind this Incarnation faith; and we should attend carefully to the witness of saints and scholars and "holy and humble men of heart."

Liberal Catholics believe that it is possible to develop a doctrine of Christ in line with the best modern thought but loyally maintaining the essential Christian belief in the divinity of Christ. Here we have only tried to show that there is a sound basis for the central Catholic valuation of our Lord. There is no doubt that the doctrine of the Incarnation needs re-statement; and quite certainly the manner in which we conceive this crowning condescension of God to have taken place is not so important as the fact itself. Nevertheless, we must agree with Dr. E. O. James that "upon this bedrock truth the Church must take its stand as the irreducible minimum of the historic faith of Christendom."

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**T**HE REV. MORDECAI JOHNSON, D.D., speaking in Denver to the Woman's Auxiliary, said: "I count it as one of the great signs of advance in the matter of race relations that the laity of the Episcopal Church is becoming deeply interested in race relations." Twenty-five years of service have been completed to the Negro people of the southern states by the American Church Institute for Negroes. The original idea of attempting to create typical examples of successful correlation and development, through a system of coördination in education, continues to be the policy and to fill the need. The standards of education in the eight states in which institutions are located conform to the requirements of the state boards of education. There is an average annual enrolment of 3,600 pupils, a larger number than the student bodies of Hampton and Tuskegee combined. In addition, in the summer schools, and in special training schools, there are enrolled 3,600 more. Thus more than 7,000 young men and women of the Negro race receive, in the course of the year, systematic training in academic work and in useful industry. The Normal Training School at St. Augustine's, Raleigh, N. C., and the State College at Orangeburg, S. C., are doing notable work and it is hoped that diocesan authorities will share with Negro Churchmen their entire program of religious education.

## Interracial Work

**T**HE NAME of the Fort Valley High and Industrial School, diocese of Atlanta, has been changed to that of Fort Valley Normal and Industrial School. This change has been made in order to designate more accurately the type of work that has been done at the school during the past few years. The gradual improvement in the public schools and the growth of high schools for Negroes throughout the state made it not only desirable but well nigh imperative that a few of the better equipped institutions give more attention to a higher grade of work, especially in teacher training. For some time there has been an insistent demand from patrons and school authorities that this should be done; the board of trustees has considered the matter and has taken the necessary steps to legally adopt the new name.

## Fort Valley School

**S**T. PHILIP'S Junior College, San Antonio, Texas, was established by the late Rt. Rev. James Steptoe Johnston, D.D., of the diocese of West Texas, in 1898. Since that time the school has kept up its work, the object of which is to train Negro youth so that it may be better fitted to live and to give service. Miss A. Bowden, the esteemed principal, tells us that: "From the beginning the training has been academic and vocational. The religious side has been stressed. Each morning the whole college gathers in chapel for a short period of worship. A course in religious education is offered for the purpose of guiding the student into sane ways of thinking and believing."

## St. Philip's College and Institute

St. Philip's has been given "B" rating by the Texas State Department of Education. The faculty is thoroughly equipped for its work, each one being a master of arts in his respective field. The college looks forward to a program of continued expansion. Through the United Thank Offering of the Woman's Auxiliary, made in 1931, St. Philip's was given \$10,000 toward a Home Economics building. It is planned that this building shall be a reality within the next two years. The plan for expansion calls for a nurse training department within the second three-year

term; a social service department within the third term of three years, with a commercial course following that.

"Great encouragement has been recently received. Bishop Creighton paid the school a visit and conferred with the educational committee of San Antonio in the interests of the college. On December 6th, Dr. Arthur Wright, president of the John F. Slater Fund, made a special visit to San Antonio and to St. Philip's Junior College, and interviewed a group of San Antonio's leading citizens concerning the possibilities of the college. Dr. Wright said, "St. Philip's is making a definite contribution to the cultural development of San Antonio Negroes. Its accomplishments are reflected to the credit of San Antonians and especially to the credit of Artemisia Bowden, its president."

St. Philip's, like most other schools, has felt the effects of the depression, and is now faced with the necessity of raising \$5,000 by April of this year. The people are anxious to continue the life of this most worthy institution, which stands out as a monument to its founder and the Church he represented.

**T**HE HOLY CROSS LIBERIAN MISSION is an outpost, situated about halfway between the terminus of the Sierre Leone railway at Pendembu and our mission at Pendemai. The chief of the Gbande tribe—himself a Mohammedan—gave the land, and a monastery, a school, and a chapel have been built.

## Gbande Girls

Interesting things have happened for the women and girls here recently. Miss Earthy, an English lady, has come to help the Sisters. She is particularly interested in child welfare and will be a real factor in the school at Bolahun. The Sister Superior, writing about the school, says:

"We go on quietly, and, I think, very happily. There are six girls at present, and we hope for two more. We can take three more boarders or even more, if necessary, as some of the children who live in Bolahun could go home to sleep. But we would rather have them completely under our control, if possible, and at present the threat that most quickly reduces them to order is to say that they must go home. We have just sent them all away for a six-day holiday as they have been here three months, and we are not giving them any real vacation until at Christmas. They were very reluctant to go, but finally trotted off each one with her bundle on her head.

"A very happy occasion was the blessing of the school building whose patron saint is to be St. Agnes. It was a charming little ceremony, performed by Fr. Whittlemore.

"About thirty of the women 'hearers' are in attendance at the required services and the weekly teachings at Bolahun. Most of them are persevering faithfully. It is hoped that at least ten will shortly be ready for admission as catechumens. Of course, there is always the difficulty of finding out regarding the details of their everyday life and how far they realize the necessity of observing the Christian law. The evening hour is found to be the most convenient for these meetings as the women are busy on the farms all day.

**T**HERE IS URGENT need for additional work among Negro women and children. Religious training must be carried into remote places. Community centers, with trained nurses and other social workers, should be established in neglected communities. The object of these centers should be to carry religious and educational training to the race and to give aid in bettering conditions in order to build up well-rounded, Christian lives.

## A Need

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**C**ASSIUS M. CLAY sympathizes with big business toward non-interference in the *Regulation of Public Utilities* which he calls "a crucial problem in constitutional government." The author brings out the intimate relation between economics and the law in current controversies with respect to the decisions of the Supreme Court relating to public utility rates, the moot line of demarcation between state and national control, and the disputed question of whether holding companies have outgrown the instrumentalities of the law. The book is a timely one because these questions now bulk large in the regulation and control of electrical utilities. While written by a lawyer and from the lawyer's standpoint, the book is of interest and value to the general reader. If Professor Taussig of Harvard is right in saying that "the future of democracy will depend upon its success in dealing with the problems of public ownership and regulation," then this book is important because it presents a clear and incisive analysis of what these problems entail. The author's treatment is sane, temperate, and vivid because of the liberal use of provocative extracts from such authoritative sources as judicial opinions, public reports, and the writings of various well known scholars and experts. (New York: Henry Holt & Co. \$3.50.) C. R. W.

**THE IMITATION OF CHRIST.** By Thomas à Kempis. Set forth in Rhythmic Sentences, according to the Original Intention of the Author, with a preface by Henry Parry Liddon, D.D. A. R. Mowbray & Co., Ltd., London and Oxford; Milwaukee: Morehouse. \$1.40.

**T**HIS REPRINTING of Canon Liddon's edition of the *Imitation*, with the excellent arrangement suggesting the rhythm of the original carried out by the translator, is timely, inasmuch as "Church Music" stands next to the Holy Scriptures in its use as a devotional manual. From his cell on Mount St. Agnes, this "last of the mystics" sent out into the world a treatise which was destined to bring countless souls nearer to God. Strange that it should have incurred the condemnation of Dean Milman, and the admiration of George Eliot; but possibly understandable in the light of Dean Liddon's preface which stresses the moral teachings of our Lord there set forth, and with the translator's notes which reminds us that à Kempis was mainly intent upon something higher as its end; that is, communion with God. For the current teachings of the moment have much to say about "ethics," about "character-building"; while commonly ignoring personal recognition and love of God. Only with the spiritual realities reckoned with can ethics and character-building be living values and motives in our lives; then ethics become morals, and character-building becomes the making of saints and friends of God.

The volume is attractively but simply printed and bound; the type large enough to be readable, easily. P. R. F.

**THE QUEEN MOTHER.** By Wallace Edmonds Conkling. Milwaukee: Morehouse, 1932. 35 cts.

**T**HIS ATTRACTIVE LITTLE BOOKLET pays a noble tribute to Motherhood, especially as exemplified in the Mother of the Saviour. It will surely foster a deeper reverence and appreciation of the humble handmaid of the Lord, the Virgin blessed by all generations, and exalted by God Himself to the very pinnacle of glory. W. A.

**THE SACRIFICE:** Meditations in Verse on the Life and Words of Jesus the Incarnate Lord. By Benjamin Thomas Trego. Milwaukee: Morehouse, 1932. \$2.00.

**T**HESE MEDITATIONS in blank verse trace the history of sacrifice from the entry of sin into the world on through the Incarnation and up to the final consummation. They are readable and smooth and would quite well lend themselves to reading aloud; sometimes suggestive of Milton. The conception is well rounded and Catholic and appealing. The meaning of redemption through sacrifice is finely traced. P. R. F.

**ERNEST GRUENING'S** book, *The Public Pays*, might very properly be entitled "high powered propaganda." It is of value not only because it tells the story of how the power interests work to mold public opinion, but because of its revelation of methods which are by means confined to this special group. It is to be taken as authentic because it is based on the disclosures made before the Federal Trade Commission (New York: The Vanguard Press. \$2.50). C. R. W.

**APPRECIATION.** By William Lyon Phelps. E. P. Dutton, Inc., \$1.00.

**P**ROFESSOR PHELPS has made another fine contribution to ethical literature. Though at first this essay seems so personal as to be a trifle too egoistic, yet as we advance in the thought of the writer, the empirical style makes the meaning more trenchant; and when we finally lay the little volume down it is with the feeling that we shall soon pick it up again. One dollar is too much for the physical aspect of the book, but far too little for the ultimate gain of an appreciative reader. W. S. H.

**TALKING WITH GOD: A Book of Prayers for Many Occasions.** Edited by Alfred Franklin Smith. Cokesbury Press, Nashville, Tenn., pp. 137.

**T**HE PRAYERS of this collection cover a large range of subjects. It is a small paper covered volume which has been arranged "for young people and others who have need of assistance in their private devotions and in their efforts in meetings to speak aloud their praises and supplications." The list of contributors includes ministers and laymen from many denominations in all parts of the United States and Canada. Among these are a few well known Anglicans. R. D. R.

## THE CHRISTIAN'S EPITAPH

**H**IS place is in men's hearts  
 where he made his home with the living  
 His ways were the path of truth  
 and so did he walk with God  
*The Everlasting Arms*  
 are underneath his sleeping  
*The Light of the Eternal*  
 above his couch of sod.

LILLA VASS SHEPHERD.

# NEWS OF THE CHURCH

## Hooker School Forced to Close

Mexican Government Will Not Permit Schools Supported by Religious Organizations

MEXICO CITY—Work in the Hooker School will be discontinued this year and one hundred and fifty of its pupils will be forced to look for their education in the government schools. This is due to the fact that the Hooker School is unable to function under the terms of the law that came into effect on April 19, 1932, which makes it impossible to incorporate schools which had in the past received support from religious organizations or were receiving support at the present time or expecting to receive support from religious organizations in the future.

The law also forbids any clergyman or religious teaching in the schools. The teaching of religion and all acts of devotion or worship and religious pictures and images are forbidden. All but five of the native teachers will be dismissed and all but two of the Americans will leave the plant. The law requires three months salary to be paid to the dismissed teachers and under the circumstances the American teachers will have their expenses back to the United States paid as well.

### COMMERCIAL DEPARTMENT CONTINUED

In order that the buildings may be used, the Commercial Department, which had twenty pupils last year, will be continued. Business training and domestic science do not come under the law. It is also hoped to use the school buildings as a home for girls who will go to other schools for their education. If possible the infirmary will also be kept open, not only for the children of the Home but also as a means of doing some social service work in Tacuba.

Some school properties have been taken over by the government and turned into public schools. So far no *oficio* has been received from the government intimating that we will receive the same treatment. Mr. Hilary Branch, the chancellor, is doing all that he can do to remedy the situation.

Miss Martha Boynton is returning to the United States on leave and Miss Osgood, assisted by Senorita Hermilinda Reyes, will remain in charge of the buildings and grounds. Miss Babbin is remaining to teach in the Commercial Department and to help in the training of the girls in the Home.

The Escuela del Triunfo, connected with the Church of San José de Gracia, was closed the first of the year on account of not being able to meet government requirements.

## BISHOP CARSON RECEIVES HAITIAN AWARD OF HONOR

PORT AU PRINCE, HAITI—Independence Day in Haiti coincides with New Year's Day, the festivities beginning on December 31st and continuing until noon of January 2d. On the morning of the 31st, accompanied by the Very Rev. Leopold Kroll, the Ven. George E. Benedict, Franz von Schilling, treasurer, Martial B. Coulanges, chancellor, with other members of the council of advice, Bishop Carson presented the greetings and good wishes of the Church to the President of the Republic and his cabinet.

On the same day, the President of Haiti conferred upon Bishop Carson the decoration of *Honneur et Merite*, with the rank of commander, for "eminent services rendered to the Haitian people."

## Bishop Perry to Sail for Orient February 25th

Work of the Diocese to Be in Charge of  
Bishop Bennett During His Absence

PROVIDENCE, R. I.—If present plans materialize, Bishop Perry will set out for his tour of the missions of the Orient on February 25th to be gone until June 1st. He will sail from Vancouver on the *Empress of Canada*. And because of this contemplated sailing, he announced to the diocesan clerical club at its meeting in this city recently, he will not be able to attend the diocesan convention in May.

It was clear from the spirit and content of his farewell talk to his clergy that the thought of his long absence weighed heavily upon his heart.

Bishop Bennett, who is assisting him in Rhode Island, will take his duties during his absence and preside at the diocesan convention. That he might get in closer touch with the clergy, Bishop Bennett is calling them in for luncheon once a month at the parish house of the Cathedral of St. John. In an informal hour or two, they all discuss their problems and the result is a finer spirit of brotherhood and more efficient methods.

## HEADMASTER OF EATON IS GUEST IN AMERICA

NEW YORK—Dr. Cyril Alington, headmaster of Eton College and chaplain to King George of England, has come to America on the invitation of one of the American branches of the English Speaking Union. While here he will do some lecturing and will visit schools.

Dr. Alington is the author of a recent Macmillan book entitled *Christian Outlines*, an introduction to religion, and of a delightfully amusing novel, *Through the Shadows*.

## Bishop Stewart Says Lay Report Biased

Shows Only Humanistic Protestant  
Viewpoint — Churchman Would  
Abolish "Collection"

CHICAGO, Jan. 7.—Criticism of the report of the Committee of Appraisal of the Laymen's Foreign Missions Inquiry as "the view of a group which sees only from the Protestant point of view," is made by Bishop Stewart in a statement published this week.

"The report may be considered as an arresting and valuable piece of photography," says Bishop Stewart. "The lights and shadows are artistically handled and the exposure may be said to be well-timed. My one criticism of it is not of the technique, nor of the tone, which is a soft sepia. It is simply this: the point of view of the photographer is clearly that of Protestant humanists. And it does make an amazing difference to a photograph, the angle from which it is taken.

"The photographer in this case has not the New Testament or Pauline or apostolic point of view. Church does not mean to these reporters the Body of Christ, the pillar and ground of truth. It means a sectarian preaching station. Christ to them does not mean the Incarnate Saviour of a world, but rather a beloved Teacher who ranks highest among religious teachers. Sacraments are not mentioned unless they be included either in symbols which may be permitted or superstitions to be sloughed off. The Eucharist as the supreme social mystical union with a contemporary Christ does not appear. The Atonement has no place apparently in the writers' soteriology and they have a distinct grudge against the Christology or theology of the Church, making no distinction between Protestant doctrines and ecumenically accepted Catholic truth.

"The whole message reflects a definite hostility to what is broadly known as the teaching and practice of historical Christianity and reveals the views of a group which seems attached to Christianity only in a nobly sentimental way."

### "ABOLISH SUNDAY COLLECTION"

Abolition of the customary "Sunday Collection" as a means of attracting larger numbers of poor and financially embarrassed to churches is advocated by Angus S. Hibbard, well known Churchman and Chicago capitalist. Mr. Hibbard has issued a statement on the subject after discussing it before several bodies, including the clergy's Round Table. Mr. Hibbard believes the action suggested is necessary as an emergency measure growing out of the economic depression.

"Today it is well known that many more desire to join in the fellowship of worship but present conditions and an existing custom keep them away," says Mr. Hibbard's article. "In ancient times churchgoers made voluntary offerings. The 'widow's mite' was deposited of her own free will. Nowadays

churches ask for money from those who attend. They 'take up the collection,' pass the plate, basket, bag, or other receptacle.

"The stranger at a church service who is hard up probably tries to conceal some small coin as he gives it. If he gives nothing, he stares ahead fixedly and tries to appear unaware. In any case, he feels that those around him have noticed and that the plate passer has sized him up. He is uncomfortable and embarrassed. The money-getting has spoiled the spirit of the service and he doesn't soon come again."

As a remedy, Mr. Hibbard suggests that alms basins be placed at the entrance to the church or other suitable location and that attendants be permitted to deposit their free-will offering as they enter or leave the church. He would suggest a brief announcement by the priest of such free-will offerings and an invitation to those who are able to make regular pledges. In discussing the plan, Bishop Stewart suggested that the open offering might be designated each Sunday for some specific missionary project.

DR. FLEMING VISITS CHICAGO

The Rev. Dr. Frederick S. Fleming, newly elected rector of Trinity Church, New York, paid his first visit to Chicago since his recent installation this week. He was in the city on Tuesday and was the preacher at a special Evensong service at the Church of the Atonement, where he was rector for fifteen years. After the service, a reception was given in the parish house for him.

BISHOP ANDERSON SERMON ANNOUNCED

The third annual Bishop Anderson Memorial sermon will be preached Friday afternoon, February 24th, in the Anderson Memorial Chapel at the Western Theological Seminary, at 5 o'clock. The preacher will be the Rev. Frank F. Beckerman, class of 1895, member of the Chicago City Missions Staff.

It is beneath the altar of the memorial chapel that Bishop Anderson is buried. Dr. J. H. Dennis, rector of Holy Apostles' Church, preached the first memorial sermon, and Dr. George H. Thomas, rector of St. Paul's, the second.

HONOR PARISH ORGANIST

For twenty years of service to All Saints' Church, Ravenswood, as organist and choirmaster, Mr. Lester J. Heath was honored Sunday night. Following the evening service, a reception was given to him and he was presented with a purse on behalf of the parish. It is estimated that Mr. Heath has trained nearly 500 choir boys during his long service at All Saints'. One of his former choir boys, Edwin C. Anderson, is now choirmaster at St. Ansgarius' Church.

PRESENT WORLD'S FAIR DRAMA

The first public presentation of *The Light*, a dramatization of the life of Christ which is planned as one of the outstanding features of Chicago's Century of Progress this summer, was given at St. Luke's Pro-Cathedral, Evanston, Sunday night. Ottis Lucas, author, personally supervised the presentation. Evanston churches of various creeds cooperated in the endeavor.

It is proposed to erect a huge theater at the Century of Progress grounds for the

CANON INSTALLED IN OHIO CATHEDRAL

CLEVELAND—Dr. Chester Burge Emerson, formerly of the North Woodward Congregational Church, Detroit, was on New Year's Day installed in his new office as canon residentiary of Trinity Cathedral, Cleveland. The Bishop of Ohio, vested in cope and mitre, received Dr. Emerson at the chancel steps and placed upon his shoulders the tippet, which can properly be worn by a lay officiant.

Dr. Emerson preached his first sermon to the Cathedral congregation, and the feeling of eminent satisfaction was expressed in the starting out of the new year with the Bishop as acting dean and rector, together with a competent clerical staff and Dr. Emerson as the special preacher. He will pursue his studies in preparation for his ordination under direction of the bishop and the examining chaplains of the diocese.

staging of the spectacle. A cast of more than 500 will be required.

SHELTER OPENS CLINIC

Announcement of the opening of a medical clinic to care for some of Chicago's thousands of needy, is made by the Rev. Canon David E. Gibson, priest-in-charge of the Cathedral Shelter. Dr. C. N. Becker has volunteered his services in the conduct of the clinic and already the new department is functioning.

The clinic is open three days a week, Mondays, Wednesdays, and Fridays, from 2 to 4 in the afternoon. Dr. Becker not only diagnoses cases but provides medicines. If the patient is able to contribute some small sum for the services, he is at liberty to do so. The clinic quarters are on the second floor at the clergy house of the Shelter.

NEWS NOTES

Chicago deanery west will meet at Grace Church, Oak Park, January 29th. Evensong at 5:30; supper at 6:30. Col. Alex M. Davis will speak at the evening meeting on the Oxford Movement Centenary.

The Northern deanery of the diocese is meeting at Trinity Church, Aurora, Monday, January 8th, with the Rev. E. S. White, Church of the Redeemer, Chicago, as the speaker.

Christ Church, River Forest, has just received the gift of a Calvary group from Messrs. Howard and Robert Perkinson, in memory of their wife and mother, Mrs. Louis Perkinson.

A baby girl was born to the Rev. and Mrs. Alfred Newbery of the Church of the Atonement, at the Wesley Memorial Hospital, last Tuesday morning.

The Church Periodical Club of the diocese is providing approximately 300 magazines monthly to the Rev. Joseph Higgins, church chaplain at the County Jail, for distribution among the inmates there.

The Church Bureau of Architects, an inter-denominational body, is holding its national convention in Chicago, February 16th-18th. Bishop Stewart has been asked to address the body and the diocesan Architects' Guild to have a leading part in planning the program.

Bishop Oldham Participates in Governor's Inauguration

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese made the invocation at the inauguration of the Hon. Herbert H. Lehman, succeeding President-elect Roosevelt as Governor of New York.

Bishop Taitt  
71 Years Old

Diocesan Clergy and Ministers of the City Denominational Churches Pay Their Respects

BY ANNA HARRADEN HOWES

PHILADELPHIA, Jan. 6.—On January 3d, the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, celebrated his 71st birthday. Due to the fact that he had planned to spend the day attending to his regular duties, the luncheon planned in his honor by the clerical brotherhood of the diocese was held on the following day. At noon on January 4th, the clergy gathered in the ballroom of the Penn Athletic Club to attend this testimonial luncheon. Dr. Washburn, rector of Christ Church, Second above Market street, presided. Other speakers were the Rev. Carl E. Grammer, rector of St. Stephen's Church, and the Rev. George C. Foley, a member of the Philadelphia Divinity School faculty.

On Friday the ministers of all denominations in the city of Chester, which is Bishop Taitt's home, gave a dinner in his honor in the parish house of St. Paul's Church, where he served as rector for more than thirty-three years before becoming Bishop of the diocese of Pennsylvania.

Bishop Taitt was called as Coadjutor to the late Bishop Garland in June, 1929, and with the death of the latter on March 1, 1931, he became Bishop of the diocese.

FIRST OF DOCTRINAL LECTURES AT ST. CLEMENT'S WELL ATTENDED

On Monday evening, January 2d, the first of a series of five Doctrinal Lectures was held at St. Clement's Church, Philadelphia. The subject was "The Sacramental Principle and Confirmation," and the speaker, the Rev. Frank Gavin, professor of Ecclesiastical History at General Theological Seminary, New York. This lecture, which was preceded by an organ recital, was very well attended.

Among other things, Dr. Gavin said, he deplored the "child-mindedness of most of our moderns" and the self-pity apparent in religious matters. He urged upon his audience the fact that the world should reach a condition of spiritual maturity.

DR. OLIVER TO GIVE NEXT LECTURE

On January 9th the Rev. John Rathbone Oliver will speak on "The Sacrament of Penance"; on the 16th "The Sacrament of Holy Orders" will be the subject of the address by the Rev. William Pitt McCune. On January 23d, the Rev. Granville Mercer Williams, S.S.J.E., will speak on "The Sacrament of Holy Matrimony" and on the 30th the Rev. Leicester C. Lewis will have for his subject, "Holy Unction and a Review of the Sacraments."

These lectures on "The Five Lesser Sacraments" are under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles. They begin at 8:15 in St. Clement's Church and are preceded by an organ recital at 7:45.

## Bishop of Bristol, Ill, Resigns See

Cannot Longer Fulfil Duties Competently, He Says; King Approves Resignation

BY GEORGE PARSONS

LONDON, Dec. 23.—The Bishop of Bristol has represented to the Archbishop of Canterbury his desire to vacate the see of Bristol on grounds of health, and the King has been pleased to approve the resignation.

Dr. Nickson, who is 68 years old, and has been Bishop of Bristol for eighteen years, had an attack of apoplexy in August, and since then has been in poor health. Though better now, he has been advised by physicians that he would run considerable risk if he continued his work. After consultation with the Archbishop, he felt it his duty to resign, as it was clear that he would not be able to fulfil adequately the duties which fall to a diocesan bishop. His resignation will become effective next February.

Dr. Nickson was ordained in 1888, and, after serving as curate at Holy Trinity, Cambridge, for four years, was appointed vicar of St. Benedict's, Cambridge. From 1897 to 1905 he was vicar of St. John the Divine, Liverpool. He was consecrated Bishop Suffragan of Jarrow in 1907, and translated to Bristol in 1914.

Nominated for the bishopric of Southwark on Bishop Talbot's resignation, he had accepted it, but subsequently withdrew, fearing his weak state of health.

BISHOP OF BIRMINGHAM  
AGAIN IN OPPOSITION

The Bishop of Birmingham persists in his attitude of aloofness from all things Catholic. He now announces that he does not propose to have any official celebrations in the Birmingham diocese of the centenary of the beginning of the Oxford Movement. He adds further that he is convinced that the Church of England would today be better fitted to give religious guidance to the English people had the Oxford Movement never taken place.

Thus speaks the oracle! But there are many in the Birmingham diocese, clergy and laity, who think otherwise, and will join (even if unofficially) in the thanksgivings at next year's centenary for the blessings which have been vouchsafed to the Church of England through the Oxford Movement.

BISHOP BANNERJI RELATES  
CONDITIONS IN INDIA

On Sunday evening last, the pulpit at Westminster Abbey was occupied by Bishop Bannerji, Assistant Bishop of Lahore, who, in a striking sermon, said that in India, a continent populated by 350,000,000, or one-fifth of the human race, there was a live Christian Church of 6,000,000. Belonging to the Church were the highest of the high and the lowest of the low. Seventy-five per cent of the

### DEAN OF DURHAM SUFFERS MUSCULAR TROUBLE

LONDON—While celebrating Holy Communion last Sunday in Durham Cathedral, the dean, Bishop Welldon, suddenly fell prostrate in front of the high altar. He was found to have ruptured the muscle of the left leg, which, it is anticipated, will keep him indoors for several weeks. Bishop Welldon, who is 78, has been Dean of Durham since 1918.

Church come from the lowest of the low—the "untouchables" and even the "unapproachables." Many lepers had become members. A son of a scavenger, whom he had sponsored at baptism, was now a Church of England parish priest in a prominent city in India. The Church has produced some of India's finest poets and thinkers.

RECTOR OF STIFFKEY'S DEPOSITION  
APPROVED BY ARCHBISHOP

The appeal of H. F. Davidson, rector of Stiffkey, Norfolk, against the sentence of deposition from holy orders pronounced upon him by the Bishop of Norwich on October 21st, was heard at Lambeth Palace on December 7th. After giving the fullest consideration to Mr. Davidson's statement of the grounds of his appeal and to all the circumstances of the case, the Archbishop of Canterbury has decided that in his judgment the Bishop

of Norwich was justified in pronouncing the sentence of deposition, and has dismissed the appeal.

CLERGY PENSIONS

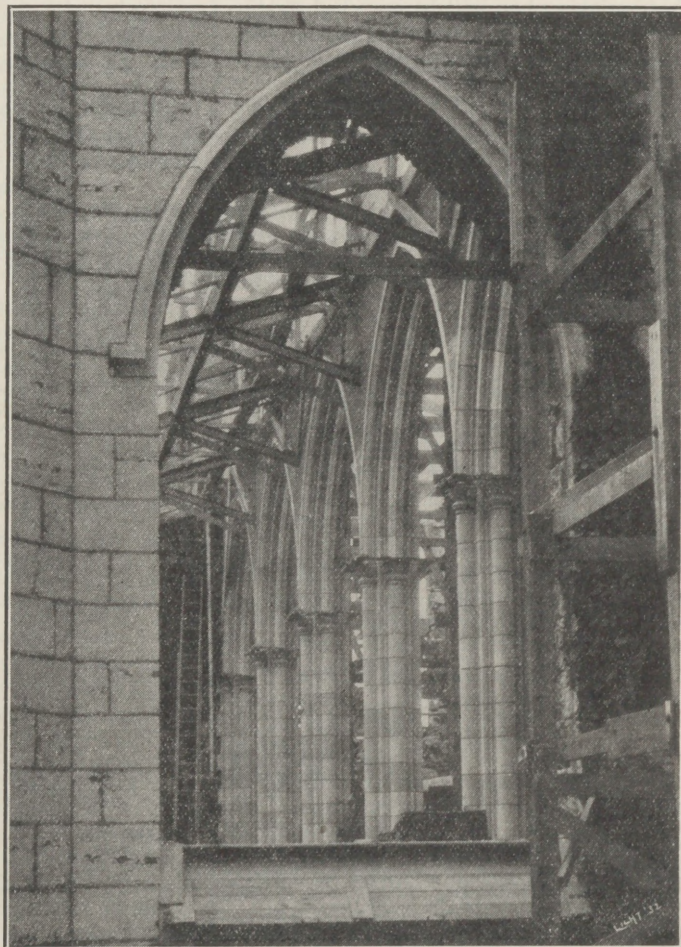
The Queen has sent £10 towards the funds of the Corporation of the Sons of the Clergy. At their monthly meeting the governors authorized grants to a total of about £3,000 to clergymen of the Church of England for personal needs, to their widows or aged daughters, or for educational purposes. This figure includes a considerable sum given in special Christmas benefactions to curates who are in actual duty and have been some years in holy orders.

### REBUILDING OF GENEVA, N. Y., CHURCH PROGRESSES

[See also cover illustration]

GENEVA, N. Y.—Work on the reconstruction of Trinity Church, Geneva, has gone steadily forward during the summer and autumn, and the builders have just succeeded in getting the roof over the structure so that the building can be heated and work can continue during the winter months.

The picture shown herewith shows the new stone columns which support the clerestory. It is taken from the walk in front of the church just south of the central tower. The English ivy, undamaged by the fire which razed the church last March, still clings to the old walls. It is expected the new building will be ready for dedication late in the spring.



AT TRINITY  
CHURCH,  
GENEVA, N. Y.

This recent photo shows  
the present stage of re-  
building.

## Rupert's Land Funds Soon to Be Restored

With the Forming of the Restoration Fund Committee, Hopes of Canada's Unfortunate Dioceses Rise

TORONTO, Jan. 2.—With the gigantic task of replacing various missing trust funds of the ecclesiastical province of Rupert's Land, aggregating \$750,000, the work of organizing the appeal of the executive council of the Anglican General Synod is proceeding rapidly under the direction of the Rev. Canon S. Gould, general secretary of the missionary society of the Church of England in Canada.

A strong committee to be known as the Restoration Fund Committee—its personnel drawn from the House of Bishops, the clergy, and the laity—has been set up to direct the campaign which will culminate in an every member canvass to be carried out in every congregation of the Church in the Dominion during the week of April 23d. The joint chairmen are the Bishop of Toronto and J. L. Jellett, manager of the Canada Trust Company, Montreal; the joint treasurers, Messrs. L. A. Hamilton, treasurer of the General Synod and J. M. McWhinney, treasurer of the missionary society; the executive director, Canon Gould; secretary for publicity, Canon Vernon; secretary for work among the Sunday schools and young people's organizations, Dr. Hiltz.

Prominent members of the Restoration Fund Committee in addition to these officers are: the Most Rev. C. L. Worrell, the Primate; the Most Rev. I. O. Stringer, Archbishop of Rupert's Land; the Most Rev. A. U. de Pencier, Archbishop of New Westminster; the Rt. Rev. C. A. Seager, Bishop of Huron; Archdeacon G. F. Scovil, Guelph; the Rev. Canon Q. Warner, London; the Rev. Canon R. A. Armstrong, Toronto; the Rev. H. F. D. Woodcock, Toronto; the Rev. J. F. Morris, Montreal; the Rev. D. B. Rogers, editorial secretary of the G. B. R. E., Toronto; Mrs. G. Ferrabee, president of the Dominion Board of the Woman's Auxiliary, Montreal; Mrs. D. B. Donaldson, treasurer of the Dominion Board of the Woman's Auxiliary, Toronto; Miss M. Cartwright, principal of St. Hilda's College, Toronto; F. H. Gisborne, chancellor of the diocese of Ottawa; G. B. Woods, treasurer of the Council for Social Service, Toronto; F. B. Venables, Toronto; R. W. Allin, Toronto; J. Elliott, Belleville; G. C. Copley, Hamilton; F. W. Sutherland, St. Thomas.

The total amount reported by the auditors as missing from the different trust funds, managed and controlled by the Winnipeg investment firm of Machray and Sharpe is \$758,641. The loss to the Episcopal endowment fund of the five missionary dioceses in the province of Rupert's Land is placed at \$359,752; to the clergy, widows' and orphans' fund and the clergy superannuation fund, \$119,594; to the Episcopal endowment fund of the diocese of Rupert's Land, \$131,238, and to the various trust funds of St. John's College, Winnipeg, \$119,560.

Diocesan and district committees are in the process of formation, and on January 8th announcement of the campaign will be made in all Anglican churches in Canada through the medium of a letter signed

by the Primate and all diocesan bishops. Throughout the Epiphany and Lenten seasons the various committees will continue the work of instruction, and intercession will be made for the success of the appeal.

The first Sunday after Easter will be known as Culmination Sunday, when a second letter from the bishops will be read from every pulpit. The week following, the every member canvass will be undertaken.

Declaring that a revival of the spiritual life of the nations and individuals is the world's greatest need, the Most Rev. Clare L. Worrell, Archbishop of Nova Scotia, Primate of the Church of England in Canada, has issued a combined "call to prayer and New Year's message."

His Grace said in part:

"It is not only the private prayer of the individual, but the common prayer of the many which is called for. In the sorry condition of the world today and with the failure of human methods to check distress the words of Christ may have a real meaning, 'If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in Heaven.' National days of prayer or the devotion of a week to prayer may find more things wrought than men dream of. It means the gripping by the world of the truth of God as a loving Father to whom we may come boldly with full assurance of the help we need. We hear today and sympathize with many laments over the failure to obtain a fuller share of worldly goods, but it may be asked whether there is not a kindred failure which in only too many cases preceded that, the failure of the spiritual life."

### MISCELLANEOUS NEWS

The Rev. Joseph Fletcher, the oldest living clerical graduate of Trinity College, will celebrate his 88th birthday on January 3d. Mr. Fletcher is living retired in Whitby with his daughter.

Wycliffe College will confer on one of its graduates, Archdeacon Burd, Bishop-elect of Saskatchewan, the degree of Doctor of Divinity at a special convocation on January 9th.

An annual contribution of \$3,545 has been undertaken by 77 clergymen of the diocese of Montreal toward the Bishop and Clergy Maintenance Fund now being raised in order to replace the income lost in the Winnipeg disaster, upon which five missionary dioceses of the Church in the west of Canada have depended.

## "Come Unto Me, All Ye That Travail"

Los Angeles Midnight Mission Serves the Man or Woman Down on His Luck—Christmas Services

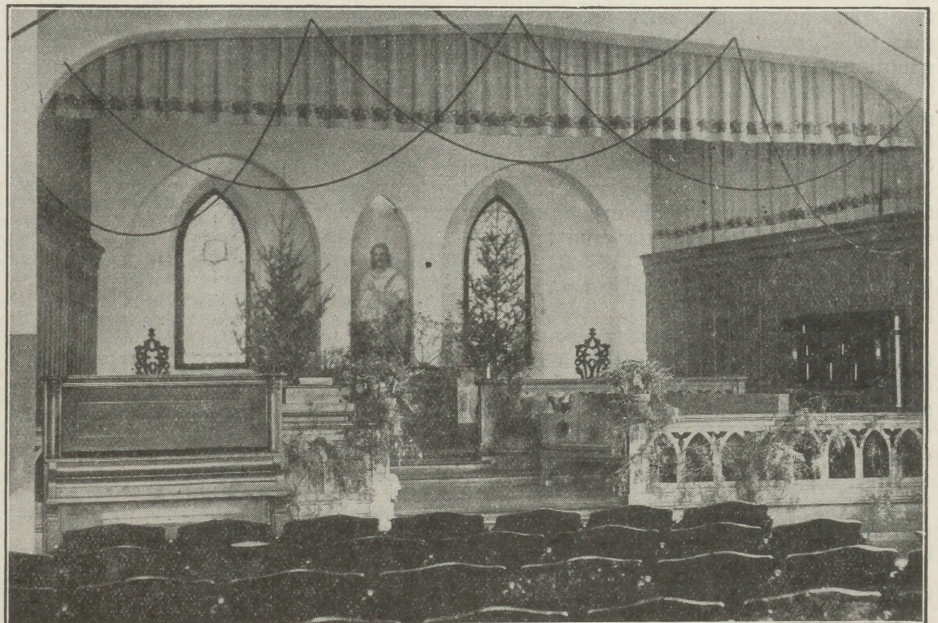
LOS ANGELES—Paying a tribute to the work of the Midnight Mission of Los Angeles as "Christian social service in action" the city's mayor, the Honorable John C. Porter, during a recent inspection of the House of Opportunity for homeless men declared himself satisfied that wayfarers of the west are cared for best in the southern metropolis.

Nationally recognized as the mission caring for the largest number of homeless men in the eleven western states, the Midnight Mission has been operating on a reorganized basis during the past three years. Mary S. Covell, superintendent and executive secretary, has been publicly cited for the drastic improvement made in methods of handling destitute men. No longer operated as a "flop house," the mission today, and for the three years of Mrs. Covell's stewardship, has been a rehabilitating station for the man who is down.

Every member of the present mission staff is a man who came there broke, homeless, and depressed. That they remain in none of these categories is obvious to any visitor. The first vision of every newcomer, as he enters the recently enlarged chapel, is a painting of Jesus smiling down with hands raised in benediction.

"Come unto Me all ye who are weary" the painting seems to say.

Forty-thousand pounds of reindeer meat, 14 carloads of potatoes, equal to 53,200 pounds, and 10 tons of sugar were items on Mrs. Covell's shopping list, made before handling the Christmas crowds. Over one million free hot meals were served in the headquarters dining rooms at 396 South Los Angeles street during 1932.



CHAPEL OF THE MIDNIGHT MISSION, LOS ANGELES

## New York Is Host to "The Oxford Group"

Under the Leadership of the Rev. Samuel Shoemaker, Jr., Movement Rapidly Gaining Impetus

NEW YORK, Jan. 6.—Some know of the First Century Christian Fellowship by the unfortunate title of "Buchmanism," a word referring to the Rev. Frank N. D. Buchman, pioneer sponsor of the movement. Others call these ardent religionists "the Oxford Group," also an unfortunate choice of a title; it is a seemingly limiting designation, and it may be confused in some minds with the Oxford Movement, the Catholic revival in the Anglican communion.

Some fifty people affiliated with the First Century Christian Fellowship came to New York for last week-end. With them was the Rev. Samuel Shoemaker, Jr., rector of Calvary Church, who is at the present time utilizing a six months' leave of absence from his parish to further in other parts of America, notably in Canada, the influence of this movement.

Their public meeting in the ballroom of the Waldorf-Astoria last Monday evening is the chief Church news item of the week. It was an unique occasion. Whatever be one's opinion of the movement or the extent of one's agreement with its policies he can scarcely fail to be impressed by the nature of the response it is receiving from young people. And scarcely less interesting is the list of names of notable people of this and other countries who are actively and enthusiastically affiliated with the Fellowship. Some twenty-five hundred people filled the Waldorf ballroom at Monday's meeting, a large proportion of them being of the ranks of the city's socially prominent. Bishop Manning had expected to be present but was prevented by a mild case of the grippe from attending. He did, however, send a telegram, praying for God's blessing on the work, and stating that the "group is making a great contribution to the life of the Church at large by emphasizing the need and the power of personal faith in Christ. Among the speakers at the meeting were a professor from Oxford University; 84-year old "Bill Pickle" who is an ex-bootlegger; a former Communist; a former lady-in-waiting to the late Empress of Austria; and several of the younger members of the party that has come over from England for an evangelistic tour of America.

In his sermon of last Sunday morning in Calvary Church, Mr. Shoemaker made an urgent plea that Churchmen support this movement thoroughly and keep it within the Episcopal Church and not let it be sponsored and taken from us by others.

Priest members of this Fellowship from England are to preach this coming Sunday morning in the Cathedral and at the Church of the Transfiguration.

### CENTENNIAL AT CHURCH OF THE EPIPHANY

The First Sunday after the Epiphany this year will be observed by our Manhat-

tan parish, named in honor of that festival, as its centennial anniversary. Bishop Manning will preach in the parish church at Lexington avenue and 35th street at 11 A.M., and on the Sunday following the new rector, the Rev. Dr. John W. Suter, Jr., will begin his ministry there.

### GENERAL SEMINARY ALUMNI REUNION

The annual reunion of the alumni of the General Theological Seminary will take place on January 17th. Professor Gavin will be the preacher at the choral requiem at 11 o'clock; his topic will be: "The Development of Religious Thought During the 117 Years of the Seminary's Life." Following luncheon, Bishop Matthews will preside at a meeting in Seabury Hall, at which the Rev. Creighton Spencer-Mounsey of the class of 1887 will read an historical sketch of the seminary. The hostesses at the reception and tea to be given at 4 o'clock include Mrs. Fosbroke, Mrs. Perry, Mrs. Manning, Mrs. Matthews, and Mrs. Seabury. The alumni dinner will be served at 7. The scheduled speakers are Dean Fosbroke, Bishop Urban, Dean Gates, and Judge Seabury. This year's reunion is to be observed with unusual consideration as it marks the 100th anniversary of the alumni association.

### ANNUAL MEETING OF CATHEDRAL TRUSTEES

The Rev. Dr. Bowie, Prof. William H. Burr, and Lewis Spencer Morris were re-elected trustees of the Cathedral of St. John the Divine at the annual meeting held December 27th. Bishop Manning, in reporting on Cathedral affairs, referred to that phase of almost every undertaking which in these days is of greatest interest, saying that the finances of the Cathedral are in a very sound condition. The Very Rev. Dr. Gates, the dean, declared that attendance at the Cathedral services has increased. In 1932, including December 26th, the total attendance was 137,000, being greater than for each of the preceding three years, and 6,000 more than for 1931.

### ITEMS

The Rt. Rev. William Hall Moreland, now a resident of New York, has returned to the city after spending several weeks in Texas in the direction of three parochial missions. These were held at St. Andrew's, Fort Worth; St. David's, Austin; and at the Church of the Redeemer, Houston. The Bishop returned to New York by way of Sacramento, his former see city, where he spent Christmas.

At the annual election of officers on Monday last, the members of the Churchmen's Association chose the Rev. Frederick Burgess, rector of the Church of St. Matthew and St. Timothy, New York, to be president for the ensuing year. He succeeds in that office the Rev. Dr. Bowie of Grace Church.

The Rev. Dr. Aldrich of the Church of the Ascension begins his New Year's greeting to his parishioners with the significant news that the parish has completely cleared its current debt of \$16,000.

Charles J. Connick of Boston, designer and builder of the great rose window at the Cathedral, will give on January 20th at 8:30 o'clock in Synod Hall an illustrated lecture on "Jewelled Windows—Adventures in Light and Color." The meeting is open, without charge, to the public.

In memory of John Bland, for more than twenty-five years organist at Calvary Church, a window placed there was unveiled on Christmas Day by the rector, the Rev. S. M. Shoemaker, Jr. The window, given by a number of Mr. Bland's friends, originally had its place in St. Martin's Church, Littlemore, the one-time scene of John Henry Newman's ministry.

## Spiritual Movement Inaugurated in Boston

Service League Meeting to Be Featured by Conferences on Religious Subjects

By ETHEL M. ROBERTS

BOSTON, Jan. 6.—The first note in a movement to deepen the spiritual life of the members of this diocese will be sounded on January 18th, the occasion being the thirteenth annual meeting of the Massachusetts Church Service League. After a service of Holy Communion at 10 A.M. in the Cathedral church, two conferences will be held simultaneously, beginning at 11 A.M.: one for clergy and laymen in the crypt of the Cathedral, when the Rev. Dr. Howard C. Robbins of the General Theological Seminary will take as his subject The Preaching of God; one for the women in Ford Hall, where the Rev. Dr. J. Thayer Addison of the Episcopal Theological School will give An Appraisal of the Laymen's Foreign Missions Inquiry. At the women's meeting the annual business and elections of the Woman's Auxiliary will take place.

God and Ourselves is the subject announced for the afternoon session in Ford Hall when Bishop Sherrill will preside and compress, in a pleasing and magical way that is unique, the year's elections within the space of half an hour. At 2:30 P.M., the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, and well known to Massachusetts through his former connection with the staff of the Cathedral, will give an address on Our Need of God; Dr. Robbins will speak at 3 P.M. on God's Gifts to Us; and Bishop Sherrill will follow with a short address on Deepening Our Spiritual Life in the Diocese. Tea in Ford Hall will close the day's program.

This annual meeting of the diocesan Church Service League is one of the really great days in our diocesan life. Last year, Ford Hall was crowded to capacity at the afternoon meeting; the crypt of the Cathedral is not large enough to hold the women who gather from all parts of the diocese for the morning session. The number of clergy and laymen attending is surprisingly large. Of course, the reason is that the tenets of the Church Service League, expressed in a wider vision and coöperation in the making of parish program enlisting all the force of the parish, has become through faithful practice and endeavor an integral part of the parish life in the majority of our parishes. Each parish will be officially represented by four delegates, in addition to the rector and his wife, at the meeting on the 18th; in addition, of course, all the interested members of the diocese will be welcome although the voting at the business meetings is naturally limited to the accredited delegates.

"Well! this is one of the few places where it works!" say visitors to Massachusetts with reference to the Church Service League. There are good reasons why it works, as anyone who has followed its



history through the past twelve years knows. For one thing, Bishop Lawrence saw its potentialities. Bishop Slattery, when Coadjutor, was at the head of the League and fostered it throughout his administration. Miss Corey, working with the women, has been able to graft the wider principles on the old stock of existing organizations and, without undue heartburnings and aches, those organizations have taken their place in the women's division of the League and have worked smoothly and harmoniously to the mutual good. The masculine hand is strong in our League; a goodly number of the officers are men; the men's organizations form the men's division with its own vice-president. Bishop Sherrill holds a monthly meeting of his Church Service League Council and the latter is responsible for the launching and conduct of ideas of worth.

**RHODE ISLAND FELLOWSHIPS  
CONDUCTING PLAY CONTEST**

PROVIDENCE, R. I.—A dramatic contest will be given by the Young People's Fellowship of the diocese during the month of January, the proceeds to be applied to charities of the Church in Rhode Island. Twelve organizations have entered the contest which is limited to one act plays that can be produced in thirty minutes or less.

On January 12th, plays will be presented at the Church of the Advent, Pawtucket, by the Fellowships of that church; Christ Church, Lonsdale; St. Peter's Church, Manton; St. George's Church, Central Falls. On January 25th, the contest will be resumed at the Cathedral of St. John, Providence, by the Fellowships of that church; the Church of the Transfiguration, Edgewood; St. Paul's, Providence; St. Mark's of Warren. Later, plays will be given by St. Paul's, the Church of the Good Shepherd and Trinity Church, all of Pawtucket. A trophy will be presented to the winning Fellowship.

The committee in charge is composed of George Roche, Hubert Edson, Doris Hall, Jessie Gladding, and Edward Hitchen.

**SOUTH ORANGE, N. J., PARISH  
HAS "WHAT HAVE YOU" SYSTEM**

SOUTH ORANGE, N. J.—The following item, from St. Andrew's *Parish Record*, South Orange, is of especial interest in these times of economic difficulty:

"Parishioners having anything to sell (cakes, candy, clothes, etc.) or wishing to do any personal work (like taking care of children or old people, tutoring, secretarial work, or sewing) are invited to register in the parish house, stating the facts precisely in writing. This information will be kept on file. Other people desiring to buy such things as are mentioned above or to employ such people are invited to ring up the parish house office to make inquiries. This interchange may prove helpful to many in the coming months. At any rate, it is worth trying. Of course, the first group of persons should let us hear from them without delay."

The Rev. F. Creswick Todd is rector of St. Andrew's.

**CLERGY SUPPLY BUREAU  
DISCONTINUED**

NEW YORK—In the interest of economy at the Church Missions House, the National Council has been obliged to discontinue, as of January 15th, the service rendered for the past ten years to parishes needing temporary clergy supply. The Council felt that this could be done without inconvenience to those who have looked to the supply bureau at the Church Missions House, in view of the fact that the *Churchman*, 19 East 47th street, New York City, has been conducting a personnel and supply bureau, and is ready to serve the parishes and the clergy heretofore using the supply bureau.

The Personnel Bureau for the permanent placement of clergy was discontinued on January 1, 1930. It is understood, of course, that the Speakers' Bureau maintained by the Field Department of the National Council for the supply of missionary speakers, is in no way affected by this action.

**PITTSBURGH TO HONOR  
BISHOP MANN**

PITTSBURGH—The Sixty-eighth annual convention of the diocese of Pittsburgh, which will be held January 24th and 25th, will mark the tenth anniversary of the episcopate of Bishop Mann. The program for the convention has been announced with this in mind. The convention preacher will be the Rt. Rev. Cameron J. Davis, Bishop of Western New York and a life long friend of Bishop Mann. The father of Bishop Davis was senior warden when Bishop Mann's father was rector of the church at Watkins Glen, N. Y. The Church Club will give a banquet with the Bishop as honor guest.

At this banquet representatives of the various religious bodies will make addresses. The diocesan clergy will also be guests of the Church Club. The convention will tender the Bishop a reception the first afternoon of the convention.

Trinity Cathedral is continuing the noon-day services through the Epiphany season with speakers from the various religious bodies of the city. The attendance has been very good.

**ATLANTA COLORED WORKERS  
IN ANNUAL CONVOCATION**

ATLANTA, GA.—At the annual convocation of colored Church workers of the diocese of Atlanta, which with the Woman's Auxiliary met at St. Stephen's Church, Griffen, on December 6th and 7th, a five-year building program and the expenditure of \$35,000 "for the purpose of making the Negro work sightly and healthy" was proposed by the Ven. H. Randolph Moore, archdeacon. This was the salient feature of the business meeting.

Bishop Mikell preached the annual sermon which presented both an appeal and a challenge to clergy and people alike during these times and during the every member canvass. The Bishop also was the

celebrant at the Holy Eucharist assisted by the archdeacon and the Rev. Locke W. Blackwelder who is in charge of the work at Griffen.

The convocation with the Woman's Auxiliary also heard an able address delivered by Prof. Forrester B. Washington, director of social work at Atlanta. Professor Washington, a graduate of Tufts College, Columbia University, and the New York School of Social Work, is a vestryman of St. Paul's Church, Atlanta. He concluded that the Episcopal Church, of all Churches, was the best "speaking from a social worker's point of view for it intelligently directs the emotions which, when excited by some Churches, produces immorality of the worst sort." Mrs. H. A. Hunt of the Fort Valley School, president of the Woman's Auxiliary of the convocation, addressed the women.

The Rev. W. H. Marshall, chaplain of the Fort Valley School, is secretary of the convocation.

**OKLAHOMA DEBATES CUTS  
IN APPROPRIATIONS**

OKLAHOMA CITY, OKLA.—The date of the 1933 convocation of the missionary district of Oklahoma has been changed from January 18 to 19th, to May 3d to 4th, at All Saints' Church, McAlester.

Bishop Casady held a conference on January 5th, in St. Paul's Cathedral, Oklahoma City, for the discussion of the grave situation facing the Church in Oklahoma, by reason of the sixteen per cent cut in appropriations for domestic missionary districts, and other decisions made by the National Council on December 13th. The day's discussion resulted in a letter being addressed to the Presiding Bishop, expressing the whole-hearted loyalty of the conference group to the Church and the National Council; drawing attention to the unique opportunities afforded the Church in Oklahoma by the population of 2,400,000, and to the fine results being achieved through the vigorous leadership of Bishop Casady; and asking the National Council not to enforce the policy of permitting only a maximum of \$1,200 annually to be paid from appropriations towards the salary of any white clergyman.

It was also decided to wage a church attendance campaign from now until Easter; and to make every effort to increase the district endowment fund.

**Braille Christmas Cards**

FIVE HUNDRED BLIND Church people scattered throughout the whole United States received Braille Christmas cards made by members of St. Paul's Church, Chattanooga, Tenn. The National Council foreign missions department has a committee on Church literature for the blind, of which Mrs. W. J. Loaring-Clark of Jackson, Tenn., is secretary. St. Paul's, Chattanooga, has a "Helen Keller Chapter" of this national committee. The chapter includes about twenty members who help in various ways, financial and secretarial, and in writing Braille. The national committee could not afford to send the usual Church calendar this year, so the Christmas cards were all the more welcome.

### KNIGHTS OF SS. JOHN ADDS NEW CHAPTERS

PHILADELPHIA—During December the Knights of SS. John, a Church Fraternity for young men, increased its membership in the following parishes: Burlington, N. J.; Dalton, Mass.; Mt. Vernon, Ohio; Pottsville and Schuylkill Haven, Pa.; Middlebury, Vt.; Christ Church, the Ascension, and St. Stephen's, Washington, D. C.; St. Thomas', Baltimore, Md.; Falls City, Neb.; Holy Nativity, Chicago.

Many chapters are in process of formation, and inquiries keep coming in to the headquarters at 3012 W. Coulter street, Philadelphia.

*The Notes*, a publication of the fraternity, Paul E. Quirin of St. Mark's, Malone, N. Y., editor, describes an inter-chapter contest taking place at this time. This was put together by Messrs. Fred B. Bryant and Warner S. Wright, both of the grand council of the Knights of SS. John located in Middlebury, Vt.

The points emphasized in the contest are church attendance, members engaged in church and welfare and missionary activities, hobbies, dramatics, teams, and scholastic and parochial activities.

Recent additions to the grand council are Richard T. Viguers of the staff of the University of Pennsylvania Christian Association and the Rev. John R. Hart, Jr.

Field secretaries in the various dioceses of America from the Canadian border to the Canal Zone are listed in *The Notes*. A copy of this may be secured without charge from the Rev. Dr. F. M. Wetherill, grand commander at East Falls P. O., Philadelphia.

### BISHOP CHESHIRE BURIED AT TARBORO, N. C.

RALEIGH, N. C.—The burial service for the Rt. Rev. Joseph Blount Cheshire, Bishop of North Carolina, was held at the Church of the Good Shepherd, Raleigh, on December 29th. As the Bishop wished, the service was marked with extreme simplicity. Bishop Penick read the sentences and the prayers, and the rector of the parish, the Rev. Theodore Partrick, Jr., read the psalms and the lesson. Bishops Darst, Finlay, Thompson, Thomas, and Tucker were in the chancel, and almost all the clergy of the diocese were vested and in the procession. Interment was made in the family plot in Calvary churchyard, Tarboro. The service there was conducted by the Rev. B. E. Brown, rector of Calvary, and Bishop Penick.

Three sons, four nephews, and one brother-in-law served as pallbearers.

### GUEST, McCLURE SPEAKERS AT DETROIT DINNER

DETROIT—Distinguished visitors at the Fellowship of St. Paul's Cathedral, Detroit, on January 12th, were Edgar A. Guest, famous Detroit poet, and Dr. R. D. McClure. Mr. Guest and Dr. McClure were members of the expedition to Central America last summer which made a study of the Mayan civilization. They brought their own motion pictures to illustrate the talk.

## Canon Morfit Resigns from Spokane Cathedral Staff

### Continued Throat Affliction Makes Necessary a Three Years' Rest

SPOKANE, WASH.—The Rev. Charles C. Morfit, Jr., canon on the staff of the Cathedral of St. John the Evangelist, Spokane, since January, 1932, has resigned owing to a chronic throat affection. It was with the hope that the trouble with his throat might be overcome that Canon Morfit left Holy Trinity Church, Bellefontaine, Ohio, to accept the call to Spokane. According to his physicians, however, only complete rest—covering a period of at least three years—will effect a cure.

The resignation is to take effect not later than January 15th.

Canon Morfit, before studying for holy orders at Bexley Seminary at Gambier, took preparatory school work at the Virginia Episcopal School and at West Virginia University. He is 24 years old.

### DIOCESE OF WASHINGTON TO ISSUE MONTHLY PAPER

WASHINGTON, D. C.—Under the title, the *Washington Diocese*, a monthly paper of from thirty-two to thirty-six pages will begin publication some time this month as a diocesan organ. Edwin N. Lewis and Miss Elizabeth Poe will be the editors, and headquarters will be at 1329 K street, N. W., Washington, D. C.

### RALEIGH, N. C., PARISH BROADCASTS SERVICES

RALEIGH, N. C.—For the thirteen Sundays in the first quarter of 1933, the Church of the Good Shepherd, this city, the Rev. Theodore Partrick, Jr., rector, is to broadcast its services every Sunday morning at 11 o'clock through Station WPTF. The first two broadcasts have already been given.

Mr. Partrick has received many complimentary letters from "shut-ins." The broadcasts have been made possible through the generosity of a layman of the parish and the liberal policy of the Durham Life Insurance Co., operators of the station.

### MISSION CHAPEL DEDICATED AT ALBANY, N. Y.

ALBANY, N. Y.—The new chapel of St. Alban's Mission on Whitehall road, a rapidly growing section of this city, was dedicated on January 1st by the Rt. Rev. G. Ashton Oldham, D.D., assisted by the Ven. Guy H. Purdy, archdeacon, and the Rev. William Garner, rector of Trinity Church, Rensselaerville. Mr. Garner has been appointed in charge of the St. Alban's Mission, and regular services and a Church school were instituted January 8th. Miss Ruth Pember has been appointed director of the Church school and parish visitor.

There is a good nucleus of Church people in the neighborhood and a deep interest has been shown in the erection of the new church. The church is an attractive structure, solidly built, with the chancel arranged so that it may be closed off.

### FOUNDER OF DU BOSE SCHOOL DIES

MONTEAGLE, TENN.—The Rev. Dr. William Stirling Claiborne, founder of DuBose Memorial School, died suddenly on Saturday, January 7th, at Fort Lauderdale, Fla., where he had gone for a rest cure. Death was due to angina pectoris. A Requiem Communion was held on Tuesday morning and the funeral was from the University Chapel in Sewanee in the afternoon, conducted by Bishops Gailor and Maxon.

### MISSISSIPPI CHURCHES HOLD TEACHING MISSION

JACKSON, MISS.—Seven missions and four preaching stations, a strictly rural field in four Mississippi counties, under the charge of the Rev. Val H. Sessions of Bolton, have been having a teaching mission. It was spread over eleven days, the plan being to reach every home in the community and persuade every member to pledge worship, prayer, service, and money.

The program in each center included a morning service with the celebration of the Holy Communion and prayers for the mission and the whole Church, a half-hour talk to children and teachers at the public school, an afternoon spent in pastoral visiting, and an evening meeting to make out a budget and subscribe it. Pledge cards were used; all members not present had their cards sent to them by special messenger. Amounts were small but the underlying aim was to have every member doing his full part, in spite of much financial distress in the whole field.

At St. Luke's, Brandon, a 1932 deficit of \$25.15 was made up in less than a minute; the 1933 budget was determined and over-subscribed, including an un-reduced pledge from at least one member whose salary had been cut forty per cent.

Cold rainy weather at Bovina brought out the largest congregation St. Alban's Mission ever had for a week-day service. Among those present were two women who live two miles out on a dirt road too deep in mud for a car to pass; they put on rubber boots and walked to each service.

St. Mark's, Raymond, reported all obligations, including those to the diocese and general Church, paid to date, and 1933 budget over-subscribed.

Beyond all this a general sense of good cheer and spiritual uplift and progress resulted from the mission.

### PAWTUCKET, R. I., RECTOR SERVES PARISH 15 YEARS

PAWTUCKET, R. I.—The Rev. Arthur J. Watson on January 1st observed his 15th anniversary as rector of St. Luke's Church, this city. When he assumed charge of the parish, it was just a mission, but under his leadership, it became a self-supporting parish in three years. The present gothic church was dedicated by Bishop Perry on Easter Day, 1926.

At the open house party on New Year's Eve, the rector was presented by the parish units with two embroidered stoles, white and green. Bishop Perry sent his felicitations.

**SOUTH CAROLINA OPENS NEW FIELD OF MISSION WORK**

CHARLESTON, S. C.—Under the leadership of the Rev. Edward B. Guerry, who was ordained to the diaconate in October and placed in charge of Pinopolis and associated missions, a new territory is being opened in Berkeley county. Mr. Guerry is endeavoring to establish several new centers of work and also to restore regular services at St. Stephen's.

At this point we have a fine old church which has not been used for many years as practically all our Church people had moved away.

Two new mission Church schools have recently been established in the neighborhood of Florence under the general direction of the Rev. W. S. Poyner, rector of St. John's Church, Florence. These are at Muses Bridge, Black Creek, about six miles from Florence, and at old Christ Church which has been reopened. At Christ Church, Dr. E. M. Matthews is serving as lay superintendent, assisted by three teachers. The membership includes twenty-five children and twelve adults. Lamar Holden is in charge of the new mission at Muses Bridge, assisted by two teachers. There is an average attendance here of thirty-five, of whom fifteen are adults. As there is no church building of any kind in this community, the services and sessions of the Church school are being held in a private home which has two large rooms and a smaller shed room. Few of the people at either mission have had any previous contact with the Episcopal Church, but it is confidently expected that, after due instruction, a number of them will be baptized and confirmed.

**NEW SOCIETIES ORGANIZED AT PITTSFIELD, MASS**

PITTSFIELD, MASS.—Two new societies for young people have recently been organized here in Pittsfield: Mrs. George H. Heyn, wife of the rector of St. Stephen's Church, has started a Young Married Couples' Society, and Mr. Heyn has started the Young People's Fellowship.

The young couples' society is purely social and meetings are held the third Tuesday of each month. The purpose of this society is to bring the young couples together for a general good time—games, parties, musicales, sleighing parties, etc. No dues are asked, and Mrs. Heyn is chairman.

The Fellowship society, with a membership of forty, is of course organized in the interests of the Church, and meets every Sunday evening. A corporate Communion is held every other month, followed by breakfast.

The group sang Christmas carols at the rectory on Christmas Eve for the rector, who has been very ill.

Mr. Heyn edits a monthly paper called *The Spirit of Youth* for the members of his Church school. The purpose of the paper is to develop a school spirit and to report items of interest. Each class has a reporter for the month.

**Wyoming's New Dean to Be Installed January 15th**

**Reorganization of Present Diocesan System to be Major Duty**

LARAMIE, WYO.—Installation of the Very Rev. A. Albert Hastings as dean of St. Matthew's Cathedral, this city, will take place January 15th, it has been announced by the Bishop, the Rt. Rev. Elmer N. Schmuck, D.D., and not only the diocesan clergy but many clergy from the neighboring dioceses have expressed their desire to be present.

The new dean assumed his new duties on January 1st.

For the past six years he has been warden of St. Michael's Mission to the Arapahoe Indians at Ethete, Wyo. In addition, for the past two years, he was rector in charge of the Church's work throughout Fremont County, including Lander, Riverton, Dubois, Atlantic City, and several preaching stations. Associated with him in this work among the white people have been the Rev. Frederick M. Morris and the Rev. Laurence D. Stueland.

On September 1, 1932, Dean Hastings left St. Michael's Mission to become rector of the Cathedral Schools at Laramie and student pastor at the University of Wyoming also executive secretary of the missionary district of Wyoming.

With the appointment of Mr. Hastings as dean of the Cathedral, there will be the carrying out of the Bishop's plan of unifying diocesan and institutional work of the Church in Wyoming for more efficient and economical administration.

**ALBANY CLERGY CONFER ON SPIRITUAL ISSUES**

ALBANY, N. Y.—A conference and quiet hour, called by the Rt. Rev. G. Ashton Oldham, D.D., for the clergy of the diocese of Albany, was held January 4th at the Cathedral of All Saints, some sixty of the rectors attending. It was Bishop Oldham's object to provide an opportunity for the clergy to confer on the responsibilities which confront the Church.

The Bishop presented five topics to the conference, three applying particularly to the clergy and two to the parishes. The discussion resulted in a resolution that the clergy commit themselves to daily intercession for one another and for the diocese, that they hold regional group meetings for spiritual fellowship and study and that they adopt a simple rule of life bearing on these objectives. For the parishes, it was resolved to conduct a pre-Lenten search wherein personal endeavor should be made to bring families to Church, and to hold a week's mission in every church, preferably during Passion Week. The Bishop furnished a "Family Agreement" card for distribution on Quinquagesima Sunday, also a card with a special prayer for the diocese.

A central committee was appointed, to put into permanent effect this Lenten endeavor. Following luncheon at which the clergy were his guests, the Bishop conducted a quiet hour in the chancel of the Cathedral.

**NEWARK NURSES PLAY SANTA TO ST. BARNABAS' PATIENTS**

NEWARK, N. J.—By foregoing Christmas gifts which they usually make to one another, both the student nurses and the graduate nursing personnel of the High St. unit of the Hospital of St. Barnabas and for Women and Children, Newark, have this year provided necessities for those less fortunate than themselves. The first mentioned group has aided the families of poor patients, and the second a family of thirteen whose sole breadwinner is a newsboy.

Some seven churches, including three outside of Newark, have recently made donations of provisions or hospital supplies to the High St. unit. The Rev. John G. Martin is superintendent of the hospital.

**THE CHURCH AND FOREIGN MISSIONS**

*By the Rev. Frank Gavin*

This is a reprint in booklet form of the editorials in *The Living Church* of December 24 and 31, 1932, and January 7, 1933, dealing with the Report of the Laymen's Foreign Missions Inquiry; Christianity and 'Church'-ianity; Methods and Morals in Missions; Missions, Money, and Management.

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### CHURCH SCHOOL TEACHERS SHARE THEIR TROUBLES

NEW YORK—Any Church school teacher, experienced or otherwise, would be likely to find stimulation and practical help in the seven pieces of mimeographed material known as *Predicaments*, now being sent out for trial use by the child study commission of the National Council's department of religious education.

The *Predicaments* are concrete problems and the ways in which teachers met them, taken from actual diary records kept by teachers, in city and rural Church schools. They are arranged for discussion at teachers' meetings. Too often, it is said, teacher training and teachers' meetings go in for admirable but abstract educational principles without hitching them securely to the concrete problems to be faced at 9:30 or thereabouts on Sunday morning.

Among the *Predicaments* dealt with are these:

"I could get along all right with my class if that one boy were removed. What shall I do?"

"Frank feels that what he does with his money is his own affair. What shall I do?"

"I cannot carry on any activities with my class without disturbing the other classes. What shall I do?"

"The little children wiggle in the service."

"I teach fifteen eighth grade boys in the parish house kitchenette. There is no wall space for maps or blackboard."

"My boys aren't interested enough to ask questions."

"Imagine high school girls devoting lovely spring afternoons and evenings to contract bridge, so that the Church's work can go forward. One girl confided to me that her offering was entirely from her winnings at the card table. My class cannot see that the way they raise their money is more important than the amount they give."

Among the *Predicaments* on pupil participation is: "Everyone in my class wants to be chairman."

In the unit on measuring progress: "No one likes our report cards."

There are seven units in this *Predicament* material, one each on environment, behavior problems, measuring progress, money, planning the curriculum, pupil participation, and worship. An incident which led to the particular predicament is told, and what the teacher actually did. Six or eight questions follow for discussion as to ways of solving the problem, and one or two instances are described showing how other teachers handled a similar problem. Attached to each unit is a brief reading list suggesting where further help may be obtained.

Deaconess Frances Edwards, staff officer in charge of child study for the religious education department, 281 Fourth avenue, New York City, is the person to write to for this material.

### NEWS IN BRIEF

WASHINGTON—More than a hundred women gathered at St. John's Church, Washington, on January 3d for the annual meeting of the Woman's Auxiliary of the diocese. The Rt. Rev. James E. Freeman, D.D., administered the sacrament of Holy Communion and made a brief address. Mrs. Partridge, president, presided. There was present one member who has been connected with the Woman's Auxiliary since its founding, over fifty years ago. Miss Helen Skiles talked on Japan.

## † Necrology †

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

### ROBERT S. NASH, PRIEST

LOUISVILLE, KY.—The congregation of Trinity Mission, Louisville, had a sad Christmas, owing to the absence of their rector, the Rev. Robert S. Nash, who had been missing since the previous Thursday. Mr. Nash was a great lover of the outdoors and frequently took long rambles through the city parks. When he did not return to the Church Home and Infirmary where he was resident chaplain, the evening of December 22d, the matron became alarmed and notified the police who instituted a thorough search. However, it was not until nearly a week later, the following Wednesday noon, December 28th, that he was discovered, lying unconscious in a ravine in the neighborhood of Iroquois Park, stiff from cold and exposure. He was rushed to a hospital, but died that same evening without regaining consciousness, due to exposure and a cerebral hemorrhage. The funeral service was held at Trinity Mission December 30th, conducted by the Rev. Messrs. John S. Douglas and Harry S. Musson.

Mr. Nash was born in Ireland in 1876 and was ordained in 1914. He was priest in charge of Trinity Mission, Owensboro, and curate for a time at the Church of the Advent, Louisville. He had also held pastorates in Michigan.

### JOHN HENRY PARSONS, PRIEST

CHICAGO—The Rev. John Henry Parsons, retired priest, died at his home in Evanston Sunday, January 1st, at the age of 86. Seven years ago, Fr. Parsons retired. At the time, he was chaplain of Kemper Hall, Kenosha, Wis. Previously he had been rector of St. Ann's Church, Morrison, Ill.; had served several parishes in New York state and in Iowa. He was at one time chaplain of Howe School and also rector of St. John's Church, Grand Rapids, Mich.

Fr. Parsons was a graduate of Western Theological Seminary. He was ordained deacon in 1890 and priest the following year by Bishop McLaren.

Interment was in Cleveland, following services at St. Mark's Church, Evanston, on Tuesday, January 3d. Fr. Parsons is survived by his widow, Charlotte; three daughters, Mary, Charlotte, and Faith, and one son, John.

### ALFRED TAYLOR, PRIEST

CHESTERTOWN, N. Y.—The Rev. Alfred Taylor, retired priest of the diocese of Albany, died at Chestertown on December 21st at the age of 76.

Mr. Taylor, a native of England, began his ministerial work in the United States at Fairhaven and Hydeville, Vt., in the year 1897. From 1900 to 1904 he was rector of St. Paul's Church, Southington,

Conn., from 1905 to 1913 he was rector of Arlington, Vt., and from 1913 to 1918 of Crescent City, Fla. and Hertford, N. C. He closed his active ministry as assistant at St. Peter's Church, Albany, in 1924. Since that time he had made his home at Glens Falls and Chestertown.

The burial service was at the Church of the Messiah, Glens Falls, the Rev. J. A. Springsted officiating. Mr. Taylor is survived by the widow, who was Miss Nellie Agnes Knapp.

### A CENTENARY THANKOFFERING

It is proposed to build a choir as an addition to the Sanctuary of Our Lady of Walsingham in honor of the Incarnation and as a witness to the generations yet to come of the gratitude of English Speaking Catholics for the Religious Revival of the last hundred years, 1833 - 1933. The Guardians of the Sanctuary, the Ancient National Shrine of Our Lady, appeal to all Church people who are conscious that they owe anything to the Catholic Movement to send a generous donation towards the 12,000 dollars required to clear the present debt on the Shrine buildings and to raise the MEMORIAL CHOIR. The Shrine at Walsingham was originally founded in 1061.

Signed:

Argyll  
Halifax  
William Milner,  
John Shaw,  
Arthur F. Bowker,  
Derick Lingwood,  
Eric MacLagan,  
John Banson,  
George Long,  
(Church Warden of St. Mary's Parish Church, Walsingham)

M. S. O'Rorke, Ep.,  
Denys, O.S.B., Abbot,  
A. H. Baverstock,  
H. T. Fynes-Clinton,  
Reggie Kingdon,  
E. Elton Lury,  
A. Hope Patten,  
Roger Wodehouse,  
(Church Warden of St. Mary's Parish Church, Walsingham)

Treasurers: The Rt. Rev. Bishop O'Rorke, D.D., and the Rev. A. Hope Patten. Cheques should be made payable to Father Patten, crossed "Barclays Bank, Fakenham," and addressed to: The Vicarage, Walsingham, Norfolk, England.

### CENTENARY PILGRIMAGE

to the  
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Mr. D. A. Lingwood, Pilgrimage Secretary,  
Walsingham, Norfolk, England.

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By Father Hughson, O.H.C.

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**EDWARD S. DeG. TOMPKINS,  
PRIEST**

COXSACKIE, N. Y.—At his home in this city, the Rev. Edward Staats DeGrote Tompkins, retired priest of the diocese of Albany, died December 22d. He had been retired since 1896.

Mr. Tompkins received his bachelor's degree from Yale in 1881. He was ordained to the diaconate by Bishop Williams and was advanced to the priesthood the next year by Bishop Doane. His first year in the ministry he spent at the Cox-sackie church. He served as assistant at St. John's Church, Troy, from 1886 to 1891, returning to Coxsackie as rector of that parish and remaining there until his retirement. It was while he was assistant at the church in Troy that he wrote *David's Realm* and *An Honest Hypocrite*.

**DEBORAH PAYNE, DEACONESS**

CHICAGO—Deaconess Deborah Payne, for nearly forty years a layworker of the Church in Chicago, New York, and Providence, R. I., died at the Keystone Hospital here Thursday, January 5th. She had been in ill health for several weeks.

For the past six years, Deaconess Payne had been on the staff at the Church of the Advent. As parish visitor, she had been instrumental in fostering the work of several parish organizations, particularly the Church school, Mothers' Club, and Daughters of the King. She was at one time secretary to the late Dr. Crowder of New York. She lived with a sister, Mrs. Westley Paulson.

Funeral services were held at the Advent and the body was taken to Pittsburgh for interment.

**GEORGE FYSON**

CHICAGO—On his eighty-fifth birthday, George Fyson, friend of Henry W. Longfellow, restorer of the Lotta Crabtree window at St. Stephen's Church, Chicago, and a layreader there for twenty years, died at his home on January 1st. Funeral services were held at St. Stephen's Wednesday, January 4th, interment was at Oakridge Cemetery.

Mr. Fyson was one of the first laymen to receive the Cross of Honor of the Order of Sangreal. He was born in England and met Longfellow in Ely Cathedral when the poet visited there. He came to Chicago just before the fire of 1871.

**MRS. LAURA H. KINGSBURY**

NEW YORK—On December 14th at the home of her son, Dr. Isaac W. Kingsbury of Hartford, Conn., occurred the death of Mrs. Laura Davis Holmes Kingsbury, widow of Colonel Isaac Franklin Kingsbury and mother of Mrs. Vladimir Simkhovitch of New York. She was 93 years old. The Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut, conducted the funeral service in Trinity Church, Hartford, assisted by the rector, the Rev. Raymond Cunningham.

Laura Holmes, a direct descendant of Roger Conant, who founded the city of Salem, Mass., in 1626 was born in Bridge-

water, Mass. At the age of 17 she graduated from the Bridgewater normal school, and the next year opened an "experimental" school—a public school with a normal school rating, used as a visiting center for teachers in training. This was followed by another project—a private school—which was soon given up, however, to return to normal school for post-graduate work.

It was while at the normal school that Miss Holmes met Mr. Kingsbury, and when he enlisted in the Massachusetts 32d regiment she went to Yarmouth, Mass., to teach in the high school. On January 4, 1865, Laura Holmes became Mrs. Isaac Kingsbury. At the end of the war they moved to Chestnut Hill, Mass., near the old Kingsbury farm. Then in 1893 they went to West Newton to reside.

In 1911 the couple moved to Hartford to make their home with the son and for the next eight years spent much of their time in traveling—first to Europe, then from coast to coast, then north and south over the United States. In 1919 Colonel Kingsbury died, and though this ended the European trips Mrs. Kingsbury continued to spend her summers in Maine and to make her yearly trips to Greenwich House in New York.

At the age of 50, Mrs. Kingsbury mastered the German language; at 60 she acquired a goodly knowledge of French literature; and at 80 she began the study of Italian. She was always a devotee of the drama and is credited with saying that "no play is too poor to enjoy."

Though raised a Congregationalist, Mrs. Kingsbury in maturer years turned to the Episcopal Church and it was with these rites she was buried.

**Books Received**

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

BERKELEY DIVINITY SCHOOL, New Haven: *Berkeley Divinity School Bulletin*. Catalogue Number, December, 1932. Paper Bound.

CHURCH ASSEMBLY PRESS & PUBLICATIONS BOARD, Westminster: *The Church Overseas*. An Anglican Review of Missionary Thought and Work. January, 1933. Published Quarterly. Paper, 1/net.

CHURCH OF IRELAND PRINTING AND PUBLISHING CO., LTD., Dublin:

*The Church of Ireland, A. D. 432-1932*. The Report of the Church of Ireland Conference held in Dublin, October 11th-14th, 1932, to which is appended an account of the Commemoration by the Church of Ireland of the 1500th Anniversary of the Landing of St. Patrick in Ireland. Edited by the Rev. William Bell, and the Rev. N. D. Emerson. Paper, 2/, per post, 2/5.

GENERAL THEOLOGICAL SEMINARY, New York City:

*The Bulletin of the General Theological Seminary*. Catalogue Number for the Session of 1932-1933. Paper Bound.

GRACE HOUSE, New York City:

*Is Our Civilization in Jeopardy?* A Sermon Preached in Grace Church, in the City of New York by the Rector, Walter Russell Bowie on the Fourth Sunday in Advent, December 18, 1932. Paper Bound.

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## Church Services

### California

#### Church of the Advent, San Francisco

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

### Illinois

#### Church of the Ascension, Chicago

1133 N. La Salle Street  
 REV. WILLIAM BREWSTER STOSKOPF, Rector  
 Sunday Masses 8:00, 9:15, 11:00 A.M., and  
 Benediction 7:30 P.M. Week-day Mass, 7:00  
 A.M.  
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

### Massachusetts

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

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M. High  
 Mass and Sermon, 11 A.M. Sermon and Benedic-  
 tion, 7:30 P.M.  
 Week-days: Masses, 7 and 8 A.M. Thursdays  
 and Holy Days, 9:30 A.M., also.  
 Confessions: Saturdays from 3 to 5 and 7 to  
 9 P.M.

### Minnesota

#### Gethsemane Church, Minneapolis

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

### New Jersey

#### All Saints' Church, Atlantic City

8 So. Chelsea Avenue  
 REV. LANSING G. PUTNAM, Rector  
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
 Tuesdays, Thursdays, Fridays and Holy Days.

### New York

#### Cathedral of St. John the Divine, New York City

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

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
 REV. H. PERCY SILVER, S.T.D., Rector  
 Sundays 8, 10, 11 A.M., 4 P.M.  
 Noonday Services Daily (except Saturday) 12:20.

#### Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
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 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
 Vespers, Sermon and Benediction, 8.  
 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;  
 Saturdays, 3 to 5 and 8 to 9.

## CHURCH SERVICES—Continued

### New York

#### Holy Cross Church, New York

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

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
 REV. FRANK L. VERNON, D.D., Rector  
 Sunday: Low Mass, 8 and 9 A.M. High Mass  
 and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
 Daily: Masses, 7 and 7:45. Also Thursdays  
 and Saints' Days, 9:30 A.M.  
 Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
 VERY REV. ARCHIE I. DRAKE, Dean  
 Sunday Masses: 7:30, 9:30, 11:00 (Sung  
 Mass and Sermon).  
 Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

## Classified Advertising

### ANNOUNCEMENTS

#### Died

WHITMAN—JOHN FREEMAN, six-year-old son  
 of the Rev. Prof. Walter F. and Catherine Keeler  
 WHITMAN, of Nashotah, Wis., died at the Child-  
 ren's Hospital, Milwaukee, on January 9, 1933,  
 after a brief illness. Funeral services were held  
 at the Chapel of St. Mary the Virgin, Nashotah,  
 on Wednesday at 10 A.M., the Very Rev. E. J. M.  
 Nutter, D.D., Dean of Nashotah House, of-  
 ficiating.  
 "Blessed are the pure in heart, for they shall  
 see God."

#### Memorial

ALLEN KENDALL SMITH  
 In ever loving memory of my dear husband,  
 ALLEN KENDALL SMITH, priest, who entered into  
 life eternal January 17, 1913.  
 "Grant unto him, O Lord, eternal rest, and  
 let light perpetual shine upon him. Amen."  
 "To live in the hearts of those we leave be-  
 hind is not to die."

#### APPEAL

THE ALL NIGHT MISSION, 8 Bowery, now  
 in its twenty-first year of its career of service,  
 during which it has sheltered over 700,000 men,  
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## MISCELLANEOUS

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## RETREAT

THERE WILL BE A DAY'S RETREAT for  
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 Companions of the Holy Cross, at St. Margaret's  
 Mission House, 1831 Pine St., Philadelphia, Satur-  
 day, January 7, 1933.

Conductor, Rev. Leicester C. Lewis, Ph.D.  
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NEWS IN BRIEF

CALIFORNIA—The Rt. Rev. Theodore P. Thurston, resigned Bishop of Oklahoma, and Mrs. Thurston, and the Rev. and Mrs. John Grainger of San Diego who are aboard the *President Hoover* on a journey around the world, arrived in San Francisco Christmas morning, and attended service at the Cathedral, continuing their journey on Friday, when the ship sailed for Honolulu and the Far East.—On January 8th, Bishop Parsons delivered the second lecture in the course now being carried out by the Keble Society on the four subjects embodied in the Lambeth Quadrilateral. The Bishop's subject was, The Scriptures.

KANSAS—Two parishes in the diocese, Grace Cathedral, Topeka, and St. Paul's Church, Kansas City, are celebrating their 75th anniversary this year. As part of their celebration each parish has presented 75 or more persons for confirmation.—The Bishop of Kansas reports that last year he officiated at 508 confirmations with several classes still to be confirmed in the year 1933. This is the largest number of confirmations in the history of the diocese except for the year 1926, when the number reached 577.

KENTUCKY—Shortly before Christmas, Leon C. Palmer of Philadelphia again visited the diocese and conducted a three day conference for older boys at the Cathedral which was attended by representatives from the various parishes and missions in Louisville and its vicinity.—During the Advent season and as a preparation for Christmas, Bishop Woodcock conducted a quiet day for the women of the Church at the Cathedral using the morning hours between the regular Thursday morning Eucharist and closing before lunch. Bishop Woodcock's meditations this year were the equal of any previous.—The Handel Oratorio Society, of which the Rev. Harry S. Musson is president, which was formed for the purpose of rendering the Messiah each Christmastide in Louisville, gave its first annual rendition of that masterly work on the evening of St. John's Day at St. John's Evangelical Church. The chorus which consisted of representatives from various local choirs was accompanied by organ and stringed orchestra with marked effect and conducted by a Churchwoman, Julia Bachus Horn. It was conceded by critics to be the "best chorus that has sung in Louisville in some time."—The Church of the Advent, Louisville, was adorned at Christmas by the addition of twelve shields in heraldic designs, hand painted in correct colorings with the coats of arms allotted to the Apostles. The shields are the work of the rector, and were placed on the side walls of the nave.

MINNESOTA—Fifty-three young men attended the conference dinner held in Minneapolis, January 1st, for the purpose of presenting the ministry as a vocation to a selected group of Church youth. This conference is planned annually and sponsored by the diocesan department of religious education of which the Rev. F. T. Tyner, rector of St. Luke's parish, Minneapolis, is chairman. It is a part of the work of the adult division of the department of which the Rev. E. B. Jewell, rector of Christ Church, Red Wing, Minn., is chairman. The principal address was given by the Rt. Rev. W. Blair Roberts, Bishop of South Dakota.

NEWARK—Some sixty or more of the young people connected with St. Andrew's Church, South Orange, are in private schools or colleges. Those who were at home for the holidays were tendered a supper on December 18th, and there was also a special service for them. In this parish there has been formed a Sunday school council which includes the rector and the assistant minister, and officers and teachers of the school. One feature of the Christmas observance was that, at a pantomime given on December 24th by boys and girls of the parish, pound packages of suitable commodities brought by the young people were placed under the tree and afterward given to people in need.

RHODE ISLAND—The Most Rev. James DeWolf Perry, Presiding Bishop and Bishop of Rhode Island, recently consecrated a new altar given by Mrs. Alva E. Carpenter in memory of her late husband to St. Peter's Church, Manton, of which he was for many years the rector emeritus.

SOUTH CAROLINA—The church at Conway has been greatly improved by the installation of a new altar with hangings, a new lectern, prayer desk, and priest's chair. The altar was formerly used at St. Stephen's Church, Ridgeway, and at the mission at Rion, in Fairfield county.

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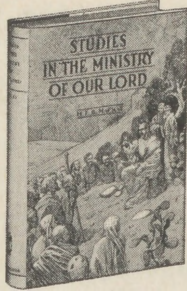
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## Charles Henry Brent—Everybody's Bishop

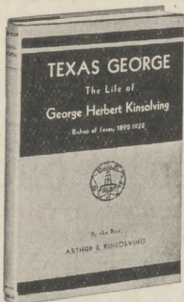
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difficult for any other reader to lay the book down without the impression of a strong and forceful personality . . . it would have been good to know."—*Southern Churchman.* **\$2.00**

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## The Ninefold Fruit

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"This small book actually covers a wide range, for it deals with the 'ninefold fruit' which the Holy Spirit is seeking to bring forth by His indwelling in every Christian soul. . . . This book would furnish excellent material for a series of sermons or instructions of a very practical sort. It would not be difficult to rearrange the subject-matter, taking each of the qualities by itself, describing it with illustrations, showing how it was perfectly manifested in the Sacred Humanity of our Blessed Lord, and then explaining how to make it an element in the character for which each of us must strive."—*The Holy Cross Magazine* **50 cts.**

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