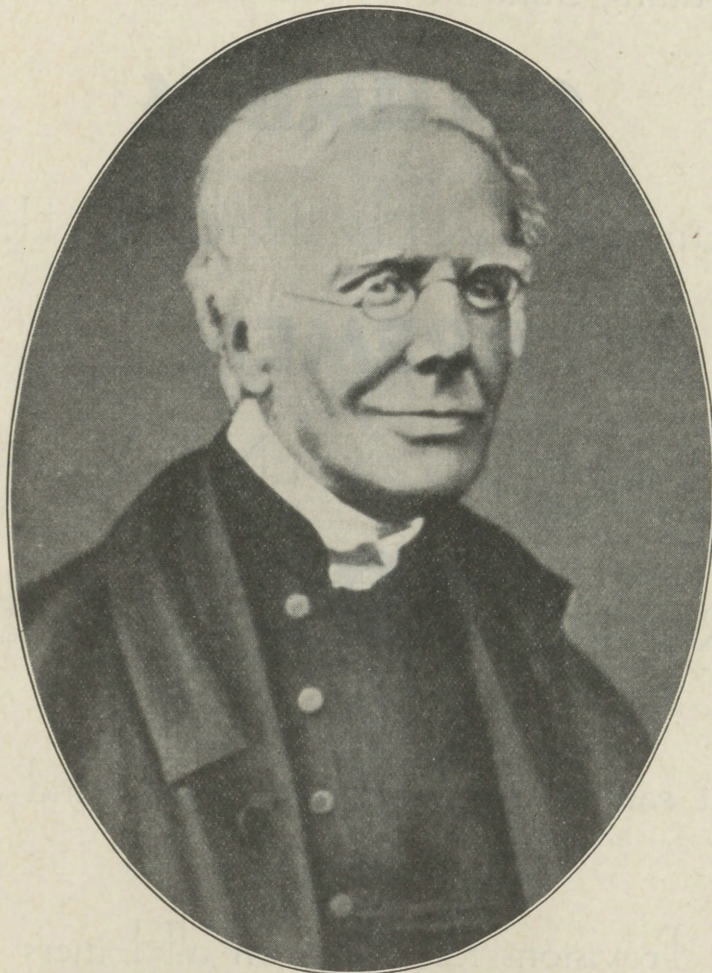


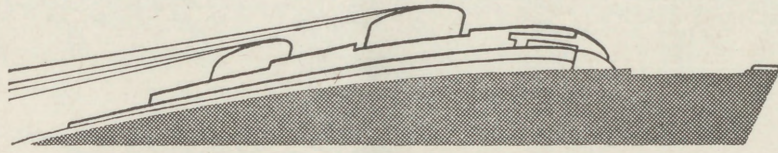
THE
Living Church

First Oxford Centenary Number



JOHN KEBLE

Who, according to Newman, was the "true and primary author" of the Oxford Movement, which the Anglican communion is officially commemorating this year.



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

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Church Calendar



FEBRUARY

- 5. Fifth Sunday after Epiphany.
- 12. Septuagesima Sunday.
- 19. Sexagesima Sunday.
- 24. St. Matthias. (Friday).
- 26. Quinquagesima Sunday.
- 28. Tuesday.

CALENDAR OF COMING EVENTS

FEBRUARY

- 7. Conventions of California, Chicago, Olympia. Quarterly meeting of the National Council.
- 9. Regional Conference of diocesan field department leaders in or near New York.
- 12. Conventions of Georgia, Kansas. Convocation of Puerto Rico.
- 14. Conventions of Iowa, Ohio. Regional Conference of diocesan field department leaders at Denver.
- 15. Conventions of Colorado, Nebraska, Sacramento.
- 21. C. L. I. D. Conference at Grace Church, New York.
- 24. Christian Unity League Conference at Berkeley, Calif.
- 25. Bishop Perry sails for the Orient.
- Convocation of Honolulu.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 13. St. Andrew's, Rochester, N. Y.
- 14. St. Peter's Memorial, Geneva, N. Y.
- 15. St. John's, Pleasantville, N. Y.
- 16. All Saints', Fulton, N. Y.
- 17. St. Mark's, Clark Mills, N. Y.
- 18. St. Luke's, New York City.

NEWS IN BRIEF

MICHIGAN—The pupils and teachers of St. Thomas' Church School, Detroit, gave a party on January 27th, for all the boys and girls of the neighborhood, regardless of Church affiliation. Those between the ages of 8 and 15 were invited, and no charge was made.—The annual patronal luncheon of the Woman's Auxiliary League of St. Paul's Cathedral, Detroit, was held on January 27th. Bishop Page was the speaker. The group was entertained with readings by Mrs. Charles P. Larned, and selections from the song cycle, "Alice in Wonderland," by the junior quartet. Melvin Zeidler, assistant organist of the Cathedral, was accompanist.—A conference on the Development of the Spiritual Life was held in Trinity Church, Detroit, January 21st attended by about 150 members of the Young People's Fellowship in the Detroit region.

CORRESPONDENCE

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

The Antioch Patriarchate

TO THE EDITOR: The two years old schism in the Orthodox patriarchate of Antioch is ended. For two years this apostolic see had two Patriarchs, one Arsenius, residing at Latakia and recognized by seven Archbishops, members of the nomination assembly, the other Alexandrus, residing at Damascus, the seat of the patriarchate, and recognized by four Archbishops and twelve members of the nomination assembly. Delegates from the patriarchates of Constantinople, Alexandria, and Jerusalem, then, investigated and reported. Soon the three patriarchates of the East with all branches of the Orthodox Churches in the East and Europe confirmed and recognized Alexandrus as canonical Patriarch of Antioch. The schism continued till the second of this month when Arsenius was taken to a hospital in Beirut for operation.

Upon receiving the news, Alexandrus hurried with two of his Archbishops to visit his rival where the two embraced and kissed each other in brotherly love in the presence of Archbishops from the two sides. This visit washed out previous differences and caused the Archbishops adhering to Arsenius, after his death the second of January and his burial in Latakia the fourth of January, to meet in Latakia and agree to recognize Alexandrus the only Patriarch of Antioch.

Cablegrams received expressed the greatest joy and the eternal memory of the late Patriarch Arsenius with the utmost confidence in His Beatitude Patriarch Alexandrus the Third to guide his Church in a continuous peace to progress.

EMMANUEL,
 Bishop of Montreal and head
 of the North American Syrian
 Orthodox Mission.

St. Nicholas Syrian Orthodox Cathedral,
 Brooklyn, N. Y.

A dispatch from our correspondent for Orthodox affairs, Dr. W. A. Wigram, published in the news pages of this issue, gives the background of this dispute.—THE EDITOR.

Provinces and Other Matters

TO THE EDITOR: The *impasse*, at which the American Church finds itself in the matter of provinces, harks back to the adoption of the constitution and canons in 1789, at which time several radical mistakes were made. This Church, while professing in the Preface "that it is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require," started out straight away to violate all Catholic precedent in several essential respects. Needless to say, the Church has been embarrassed ever since by the erroneous action taken at that time.

Instead of being guided by the example of the Church of England, as the Preface states was its intention, those pioneer American Churchmen were influenced by two quite different considerations. In ecclesiastical organization, instead of looking to the Mother Church for precedents, they turned their eyes to the political arrangements of the young Republic. For each State in the Union they erected a Diocese coterminous in limits and

all on the same level because it was that way with the States. This was direct departure from Anglican usage and Catholic custom everywhere, as the Universal Church from the earliest times has always divided its jurisdiction into Primacies, Provinces, and similar divisions with their corresponding heads, namely, Primates, Metropolitans, Archbishops, and Bishops.

This leads us to ask why this young Church, with its undoubted right to take its lawful place in the great Catholic family, proceeded to put itself into its present awkward and indefensible position. The answer is very plain. It was partly unworthy fear of offending its Protestant environment and partly a compromising wish of winning Protestants into its fold by not insisting too rigidly on the so-called "prelacy" of England, which had alienated their forefathers. The result was a name and ecclesiastical system which has no counterpart elsewhere in the world.

Even in the following of the political divisions of the Nation, the young Church was not consistent, as may be seen by the composition of the General Convention (a new thing under heaven, by the way), supposed to be a parallel to the House of Congress but not corresponding as we shall see. The House of Bishops may be taken to offset the Senate, but certainly the House of Clerical and Lay Delegates is not the equivalent of the House of Representatives, in which all the members are of one Order, while the clerical and lay delegates belong to different Orders and are often called upon to vote as such. The outcome has been a large, unwieldy, and growing assemblage, extremely difficult to manage in the passage of needful and constructive legislation.

But this is the negative and uncatholic side of the medal. When the saintly Seabury, the first American Bishop, was in the flesh presiding in Connecticut, the American Church had its great opportunity to make some town in that state the Canterbury of America and quite naturally and logically the Primatial See of America. What it did or has not done is very painful to contemplate. It has left the matter of Primacy, Provinces, with their Archbishops and all that goes with decent and practical procedure in ecclesiastical affairs very much up in the air and all because this Church made a series of mistakes in the beginning.

There is nothing mysterious nor unduly complicated about the Provincial System as followed in England or elsewhere in the world. All that it requires is the courage and determination to organize the American Church aright upon Catholic precedents. The Provincial System implies a fixed Primatial See, preferably Seabury's jurisdiction, whether in Connecticut or Rhode Island, a number of Provinces with their Archbishop and Suffragans for each, and in general the system followed throughout the Anglican communion.

With regard to the number of Provinces various writers have suggested such natural groupings as New England, the Middle Atlantic States, the South, the Middle West, the Southwest, and the Northwest, with the chief cities in each Province being made the See of the Archbishop.

One other consideration which has played so prominent a rôle in the Protestant Episcopal Church in the United States of Amer-

ica (rather a lengthy title, isn't it?) is the unwarranted and groundless fear which has been uppermost in the minds of many staunch Episcopalians. In the past they have been timid about such august ecclesiastical personages as a Primate and Archbishops. Of course, they have not called it timidity. With them it has seemed the prudent, conservative policy of old-line Episcopalianism. But why so fearful, especially when there is nothing to fear? In England, Canada, Australia, India, everywhere in fact, there are Primates and Archbishops, yet one does not hear of any subtle plots being hatched against the safety and welfare of these Churches. On the contrary, they like it and thrive on the Provincial System, and furthermore they have the satisfaction of knowing that the Church in those countries is conducted along the lines which have always prevailed throughout Catholic Christendom.

And may it be said in conclusion, that when the American Church begins to set its house in order along Catholic lines, that they make a thorough job of it? The time is ripe for changing the name of the Church. It is a sorry state of affairs when the present title of the Church is made a subject of ridicule by speakers in public assemblages under Church auspices. It was not very pleasant at the last Lambeth Conference for the American visitors to hear the Archbishop of York poke fun at the name of the American Church. . . .

In the general house-cleaning it might be well to restore the fourth note of the Church in the Nicene Creed, so that we shall be able to say with other Catholics, "I believe One, Holy, Catholic and Apostolic Church."

(Rev.) EDMUND SMITH MIDDLETON.
Baltimore, Md.

A National Day of Prayer

TO THE EDITOR: In a recent message to the world, Pius XI said: "It will be no slight benefit that the world should not hear any longer and practically not talk about conflicts, antagonisms, lack of confidence, armaments and disarmaments, damages and reparations, debts and payments, moratoriums and insolvencies, economic and financial interests, individual miseries and social miseries: that it should not only not hear these notes, but instead those of high spirituality."

This is excellent counsel. Let me suggest two ways in which this "high spirituality" may be put into actual practice.

First, let the nation observe a day of fasting and prayer. Mr. Hoover refused to appoint such a day. But Mr. Roosevelt may do so, for the Bible mentions days of fasting and prayer, and Mr. Roosevelt wrote a correspondent of mine that he believes the Bible from cover to cover, and tries to order his life by its teachings. Great nations used to observe days of fasting and prayer in times of calamity. Lincoln appointed such a day, and it was followed by the victory at Gettysburg.

Second, let all the ministers in the land appoint a certain Sunday, and on that Sunday let them preach on the following words of Jesus, each man preaching his own sermon according to his lights: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

If these two suggestions are put into practice, a wave of spirituality will sweep over the nation, start the wheels of industry, and fill men's hearts with new courage, hope, faith, and happiness. CHARLES HOOPER.

Coeur d'Alene, Idaho.

Prohibition

TO THE EDITOR: Your editorial of January 7th, relative to the invitation of Bishop Hughes, has evidently been misunderstood. I think it is quite clear in the minds of many people that prohibition should not be made a doctrinal question and that is what many of our Christian brethren have tried to do. One is not accusing Bishop Hughes of such an intention, but it is true that our Christian brethren so often seem to see red the minute any one dares to differ with them on the prohibition question, and it certainly is the better part of wisdom to decline to take part in a conference, which, unless past experience cannot be trusted, is more than apt to be intemperate and intolerant. This peculiar spirit is revealed by the accusation that is hurled at any one who questions the wisdom of continuing our present system: "You ought to be ashamed of yourself to favor the return of the old saloon system." It is useless to confer with people who have already made up their minds that there is but one side to the question.

(Rev.) EDWARD A. DEMILLER.

Biloxi, Miss.

TO THE EDITOR: Your editorial on prohibition brought down a hailstorm of disapproval, I see.

But if St. Paul could come back and live where I do, and see what the noble experiment has done to Washington and Baltimore and all around Maryland and Virginia he would doubtless preach temperance, but I cannot believe he would refer to any portion of his epistles in support of prohibition. If he did, he would have a fine following of bootleggers. They are strong for it.

Not one member of our Church that I can think of wants prohibition in any form. All of them, so far as I know, are advocates of temperance. Your editorial was splendid, and it cut clean. P. G. MELBOURNE.

Laurel, Md.

The "Christian Fellowship" Group

TO THE EDITOR: May I protest against the use of the term "Oxford Group" in connection with the First Century Christian Fellowship?

In the first place, this Fellowship Movement did not originate in Oxford and, in the second place, its use tends towards confusion with the Oxford Movement whose centenary is to be celebrated this year.

I do not know whether the use of the designation is deliberate, but I trust the matter will be brought to the attention of those responsible for it so that they may take steps to prevent the confusion incident to its use.

CLINTON ROGERS WOODRUFF.

Philadelphia, Pa.

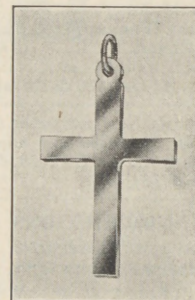
The Bargello Lion

TO THE EDITOR: The editor may be glad to hear from one who lives here that the Lion on the Bargello, the disappearance of which brought forth a couple of letters in your correspondence page in the early fall, has long since been replaced, after a much-needed cleaning and repairing. The Fascist Government I am sure had no idea of hurting anyone's feelings. That is really not their policy. Orderliness and good house-keeping are much in evidence everywhere in this extraordinarily well governed country and it is rather a joy to us who find our lot cast here and is conducive to happiness of a very sane kind to all the Italian people.

Florence, Italy. (Rev.) K. A. STIMPSON.

This, we think, may be regarded as the last word in this discussion, which has had even more than a lion's share of space in these columns.—THE EDITOR.

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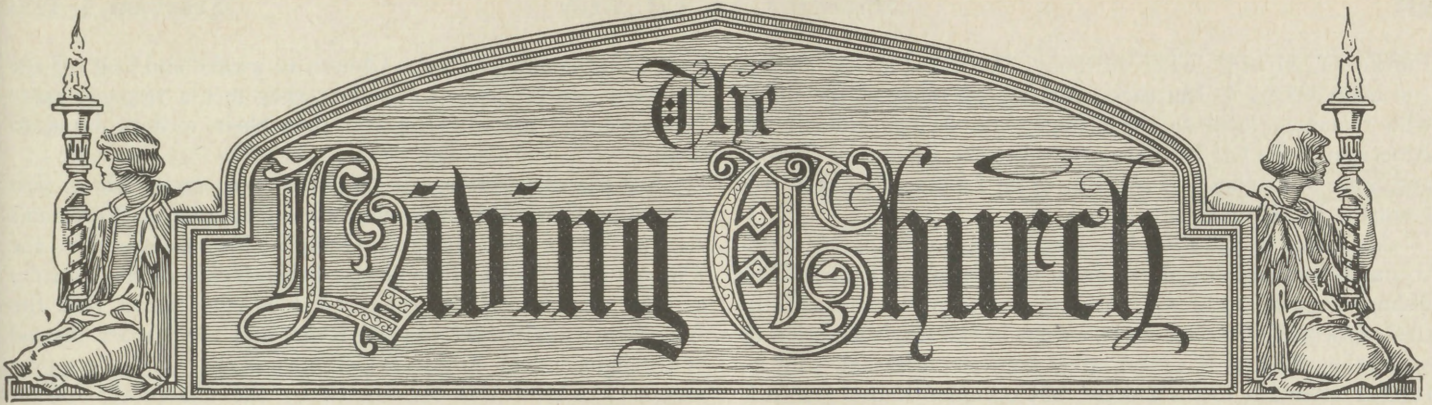
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EDITORIALS & COMMENTS

The Oxford Movement

THE entire Anglican communion, of which the American Episcopal Church is a part, is celebrating this year the centenary of the Oxford Movement. One hundred years ago—on July 14, 1833, to be exact—the Rev. John Keble, a Fellow of Oriel College, Oxford University, preached a sermon at the university church on the subject of National Apostasy. It was, as Canon Ollard has said,¹ “a ringing call to Churchmen to realize the immediate danger in which the English Church stood, and to rally to her aid.” It aroused echoes that have reached to every part of Christendom, and that have not yet ceased to reverberate. The movement that it set on foot has been characterized by so sober an historian as Bishop Stubbs as the greatest religious change since the sixteenth century, wrought by influences “more intellectual and more spiritual than those which effected the Reformation”;² while a distinguished German observer confessed amazement at its restoration of new life into a Church that had seemed to be dying.³

What is this great Movement, and why are we, American Churchmen far removed in time and space from the pulpit in which an English priest delivered his strictures on evils of the Church in Georgian England, interested in commemorating that event? Simply because, whether we consider ourselves “High,” “Low,” or “Broad” Churchmen, indeed whether or not we are Anglican Churchmen at all, we are profoundly indebted to the spiritual renaissance inaugurated a century ago by Keble and his associates for a multitude of the religious privileges that we enjoy today.

THE Church in the first third of the nineteenth century had sunk to a sorry state, both in England and in America. In both countries it was heavily encrusted with worldliness, but in the former country especially, largely because of its establishment, it had almost wholly lost its sense of divine commission in the eyes of the bulk of its adherents, and was generally regarded as little more than an ethical department of the State.

Baptisms and Communion were neglected; in many churches the font was filled with an accumulation of debris and the altar was a rickety table that served more often as a convenient place for the minister's overcoat, hat, and riding whip than as God's Board.⁴ The Bishop of London recorded that in 1800 there were only six communicants in St. Paul's Cathedral on Easter Day. “Confirmation,” says a recent historian,⁵ “was administered to hordes of candidates, for the most part unprepared. Sparke, Bishop of Chester (1810-12), informed Blomfield that at his last visitation he confirmed eight thousand children at Manchester in one day.”

As to the parish clergy, “it would not be difficult to find districts of England and Wales where drunkenness was very common” among them, though “such men were by no means in the majority.”⁶ For the most part, they were simply rather worldly men, with no high standard of clerical duty and only a commonplace view of the nature of their office. The bishops were wealthy as well as worldly; they held many preferments and often did not even live in their dioceses. “The abuses of plurality and non-residence,” wrote Mr. Gladstone half a century later,⁷ “were at a height which, if not proved by statistical returns, it would now be scarcely possible to believe.”

In short, the words of Thomas Arnold, written in 1832, must have seemed to thinking persons of his day to summarize the entire situation: “The Church as it now stands no human power can save.”

HERE in America, at the opening of the nineteenth century, conditions were little better. The enthusiasm with which the Church was reorganized following the Revolution had waned. In that struggle the lay members of the Church had been among the foremost patriots. Indeed “the main leadership of the national cause came out of the Colonial Church. Washington himself was a Churchman. So also were Franklin, Hamilton, Madison, Marshall, Jay, Livingston, the

⁴ See the description of a typical parish church in *The Memories of Dean Hole*.

⁵ Clarke, *The Oxford Movement and After*, p. 25.

⁶ Wakeman, *History of the Church of England*, p. 459.

⁷ Gladstone, *A Chapter of Autobiography*, p. 49.

¹ Ollard, *Short History of the Oxford Movement*, p. 3.

² Stubbs, *Charge*, 1899, p. 349.

³ Heiler, *Im Ringen*, p. 433.

Pinckneys, Morris, 'Mad Anthony' Wayne, Patrick Henry, and many others."⁸ But there were a good many of the clergy who remained loyal to the Crown, and it was difficult for Americans, who had been accustomed to the alliance of Church and State in England, to conceive of an Episcopal Church free from the bonds of Erastianism.

Moreover it was a worldly age, here as in the parent country, and the Church suffered from the prevailing laxity. "The bishops were all rectors of parishes, and regarded the work of their episcopal office but little, except in the single function of ordination. Bishop Madison, after his first visitation, paid no further attention to his diocese, but occupied himself entirely with his duties as president of William and Mary College. The first Bishop of South Carolina never confirmed at all. After his death no successor was chosen for eleven years. Bishop Provoost resigned in 1801, and busied himself with making a new translation of Tasso, and the study of botany. During this time he entirely neglected the services of the Church and the Holy Communion."⁹ Bishop White, who had probably never been confirmed himself, did not judge the rite to be of much importance for his people. With such laxity among its nominal leaders, it is not remarkable that the spiritual life of the Church was at a low ebb. As one observer has put it, "the Church's course for a long period was marked with all the obstinacy of a weak mind and a strong constitution." And Chief Justice Marshall almost echoed the words of Thomas Arnold when he declared there was no future for the Episcopal Church.¹⁰

IN THE MIDST of these dark days in the Church the Oxford Movement was born. It gained its name from a small but scholarly and enthusiastic group of young Oxford graduates, who bravely launched the great adventure that was to reawaken the Anglican Church to the glories of its ancient Catholic heritage. "They were vastly different men in temperament: John Keble, shy and retiring; . . . Hurrell Froude, . . . playful, gay, venturesome; . . . John Henry Newman, . . . sensitive and scholarly; Isaac Williams, a first-rate Harrow cricketer and Latinist, and, like Keble, one of the future poets of the Movement."¹¹ Later Edward Pusey, one of the most distinguished scholars of his day, gave the Movement a strong and certain leadership.

It was nothing new that these men sought. The doctrines they set out to revive were firmly imbedded in the Bible and the Prayer Book, but they had grown dusty and mouldy with neglect. All of them may be summed up in the conception of the Church as a Divine Society, the living Body of Christ; and the sacraments as vital, personal channels of grace. From these two cardinal concepts stem all of the fruits of the Movement that are apparent today—the beauty and seemliness of our churches, the dignity of our divine worship, the increased appreciation of the sacraments, the application of our religion to our daily lives. We do not mean, of course, that the Oxford Movement was the sole cause of these things, but it was a powerful stimulus that gave a mighty impetus to all of the forces working in that direction, dormant though many of them were at the outset.

After Keble's famous sermon in 1833, the chief feature of the Movement for the next decade was the series of *Tracts for the Times*, mostly written by Newman. These dealt with many of the neglected treasures of the Church. They were a

compelling summons to the Church to awake and cast off the chains of worldliness, and at first they met a response more favorable and more widespread than their writers dared to hope.

But the early success of the Movement met with its first severe check in 1841, following the publication of Newman's famous Tract 90, giving a Catholic interpretation to the Thirty-nine Articles. This alarmed the officials of the Church, as well as many of the rank and file, who feared that the Movement might lead toward Rome and the Papacy instead of the independent Anglican Catholicism that its leaders professed. Tract 90 was condemned by the university, and in 1843 Dr. Pusey was suspended for a year for preaching a sermon on the Real Presence. This beginning of persecution was too much for Newman. He retired to the village of Littlemore, and in 1845 he was received into the Roman Church.

THE loss of Newman was a blow to the Oxford Movement, but by no means a fatal blow. Rather it entered into a new phase, in which suffering and unpopularity were to broaden and deepen its scope. We cannot trace that development here—the application of the principles of the Movement to social work, especially in the slums of great cities; the influence of its leaders in applying modern Biblical scholarship to the ancient faith; the enrichment of liturgical worship, and so on. Suffice it to say that there is not a parish in the Anglican communion today, and not many churches among our separated brethren, without witness to the influence of the Oxford Movement. Daily services, weekly or daily celebrations of the Holy Communion, vested choirs, candles on the altar, a reverent and ordered liturgy—these are but the outward signs of the growing recovery of our rightful heritage. More important far are the inner evidences of healthy spiritual vitality—the living of Christian lives, nourished by the Church and fed from her altar—and these things are not the exclusive possession of any one party or sect or group; they are the common inheritance of all English-speaking Christians, but especially of those whose allegiance to the Church of our fathers has continued unbroken.

In this country the seed of the Oxford Movement fell on fertile ground. Not only were there no official ties to hamper and retard its growth, but the zeal of leaders such as Hobart, Griswold, Moore, and Chase had begun to stir the Church into wakefulness even before the influence of the Tractarians began to be felt. Indeed Bishop Hobart seems to have given Newman and his confreres the initial suggestion that resulted in the *Tracts for the Times*, as Dr. Clarke has recently demonstrated.¹²

As in England, the followers of the Oxford Movement in America met with misunderstandings, opposition, and petty persecution. No one in this country was sent to jail for his convictions, as several priests were over there, but they had their own problems to contend with. Jackson Kemper, the first missionary bishop of the Church, carried the Church idea into the wilderness of the Middle West. Starting with one priest and no church in Indiana, and one church building but no priest in Missouri, he built up his vast jurisdiction by his indefatigable labors, so that when he accepted election as Bishop of Wisconsin and relinquished Indiana, Missouri, Iowa, Minnesota, and the parts of Kansas and Nebraska that had formed his huge territory, he could see there as the result of his work six dioceses and one hundred seventy-two clergy. William

⁸ Wilson, *Outline History of the Episcopal Church*, p. 25.

⁹ McConnell, *History of the American Episcopal Church*, pp. 283-284.

¹⁰ Wilson, pp. 33, 38.

¹¹ *What Is the Oxford Movement?*

¹² Clarke, *The Oxford Movement and After*, pp. 61-62. See also his article, Bishop Hobart and the Oxford Movement, in *THE LIVING CHURCH* of November 12, 1932.

Augustus Muhlenberg, one of the most picturesque and unique characters in our Church history, established the first free church, the first weekly celebration of the Holy Communion, the first schedule of daily services, and the first Sisterhood in the American Church. He it was who, when someone objected to the use of a processional cross, replied: "Very well; then we'll change the processional hymn to

"Onward Christian soldiers,
Marching as to war;
With the Cross of Jesus
Stuck behind the door."

James Lloyd Breck, the itinerant missionary, left a train of monuments to his name in the form of schools and missions from Lake Michigan to the Pacific coast. James DeKoven brought the question of the Catholicity of the Church squarely before her leaders and the public. These and hundreds of others carried into the remotest corners of the American continent the flame of the torch lighted by John Keble at Oxford on that historic day a hundred years ago.

SO, whatever the nature or name of our Churchmanship, be it "High" or "Low," Catholic, Evangelical, or Liberal, we are the heirs and beneficiaries of the Oxford Movement, and it is fitting that we join in the commemoration of its centenary. A few of us can do so by participating in the great Church-wide celebrations to be led by the Archbishop of Canterbury in London and Oxford next July; more of us can take part in the observances next fall in Philadelphia, or in the many diocesan commemorations; all of us can give thanks in our prayers for this great spiritual awakening, and in our own parishes can join in the world-wide corporate Communion—the Eucharistic thank-offering to Almighty God—in which all churches are asked to join on Sunday, July 9th, the Lord's Day just preceding the actual centenary of Keble's historic sermon in the Church of St. Mary at Oxford.

WE HAVE received from widely separated sources clippings of a curious news dispatch from Rome published by a number of newspapers early in January. The story is signed by one Anthony Lane, who appears to be the Rome correspondent of an American press syndicate, and its nature may be gathered from the headlines it has been given in two of the papers we have seen. "Irresponsible Journalism" is the caption one paper gives it, while another stresses the other side of the picture: "Return to Catholicism," is the caption one paper gives it, while another stresses the other side of the picture: "Vatican Hopeful of Reconciliation with Anglicans."

The basis of this story is the manifesto issued about two months ago by some fifty clergymen in England, attacking "the inconsistency of many who are looked upon as Anglo-Catholic leaders," objecting to the "spirit of compromise and modernism" in the Catholic movement, and declaring that "the real and essential goal is reunion with the apostolic see of Rome." This protest was published in THE LIVING CHURCH of December 10, 1932, together with the comments of the *Guardian* and the *Church Times*, both of which answered it adequately and sufficiently. The former periodical pointed out that "what the manifesto is attacking is the whole tendency that from *Lux Mundi* to *Essays Catholic and Critical* has done so much to call out enthusiastic devotion to the Catholic foundation of Anglicanism," and observed truly that "if Newman could not convince Pusey, it is unlikely that those who have signed this manifesto will be any more successful in their task of persuasion." The *Church Times* branded the document as "a regrettable example of irresponsible mischief-

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

AGAIN the Church is asked to offer intercessions for the guidance of its National Council. At our meeting on February 7th to 9th we shall be facing many difficult and serious problems. The nation is in distress, financial resources are reduced, world-wide unrest and uncertainty complicate our program of service. Yet we must find a way to bear continued and adequate witness for the Christ whose servants we are. Will not the Church pray that we may be led by His Spirit?

To this end I would suggest the following prayer for public and private use:

ALMIGHTY FATHER, who dost order all things in heaven and earth; Grant to us, in these difficult and trying days, the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith, and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord.

(Signed) JAMES DEWOLF PERRY,
Presiding Bishop.

making," and continued: "Almost from the beginning of the Catholic Revival there has been a small party of Romanizers within the movement. Today they are no more numerous, and even less considerable in influence and character, than they were a generation ago." We think that these two comments adequately dispose of this document from the Anglican standpoint.

The particular line of comment taken by the Lane dispatch from Rome is the alleged effect that this manifesto has had in Vatican circles. We can only say that its statements of fact are so erroneous that the expressions of opinion contained in it cannot be regarded as at all reliable or authoritative. Discussion of enlarging the College of Cardinals to make places for Anglican dignitaries in a reunited Church is as premature and unwarranted as the false report of Mark Twain's death which the humorist characterized as "greatly exaggerated."

The noted Jesuit, Fr. Woodlock, adequately disposed of the document in question when he assured his congregation that Anglo-Catholics "are far from submitting to Rome, either individually or as a group, because they still believe that the Anglican Church is a true part of the Catholic Church."

The Lane dispatch is nothing but a particularly blatant example of irresponsible journalism.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose 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 fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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ANSWERS TO CORRESPONDENTS

G. A. B.—We know of no canon that prevents clergy of the Episcopal Church from participating in services in non-Episcopal churches.

SOME WOMEN OF THE CATHOLIC REVIVAL

By FREDERICA EDMUNDS

I. ELIZABETH M. SEWELL

CHURCHMEN throughout the Anglican communion are soon to honor with especial reverence that group of leaders who brought into being the so-called Oxford Movement. Accordingly, it may not be amiss to direct some attention to certain noble women who, in their measure, fostered that great re-awakening.

ELIZABETH MISSING SEWELL was one of this receptive band who held fast to the obscured belief in the historic position of the Church, who greatly valued the cardinal sacraments, who grieved over the irreverence and laxity of worship and discipline, and who were accordingly eager to welcome a better day.

Born in the Isle of Wight, in the year of Waterloo, she was one of the youngest of a large family. Her father, a lawyer of political influence and high standing, was also a generous and interested Churchman. Two of her brothers entered the priesthood and held high rank as Oxford scholars. The Rev. William Sewell attained some distinction as an apologist and as a writer of religious fiction.

The young child, Elizabeth (with her sisters) had some years' experience of harsh schooling under a just but severe mistress who dealt out endless rebukes and penalties. The little girl, being treated as a grave sinner, believed herself to be such. She relates that this belief worked upon her lively imagination to the development of a morbid conscientiousness and the scrupulous habit of accusing herself of the minutest and most preposterous faults. Happily, her mother, aware of the danger to a delicate conscience, took her sensibly in hand.

No doubt it was this experience which caused the adult Elizabeth at one time to write that she considered children's confessions "very undesirable." Of her own later practice of seeking absolution, there can be little doubt. Indeed, she probably withdrew her dictum, for the very serious preparation for confirmation and for Holy Communion was a point that she most earnestly stressed in all her teaching.

Certainly, opportunities both of worship and of sacramental help were meager in the youth of Elizabeth and her contemporaries. Ritual and Penance were alike regarded with extreme caution, if not with open abhorrence and opposition. The fear of "Romanizing" was a constant bugbear. In the Isle of Wight, as elsewhere, the administration of the Eucharist was sadly infrequent. The Sewell family, though left cruelly straitened by the father's death, provided for the maintenance of services at Bonchurch, their village home. It was with the greatest difficulty that these could be had with any regularity. As late as 1857, it was "an advance almost undreamed of to ask for a celebration of the Holy Communion more than once a month." Saints' Days were quite unprovided for, and there was even no recognition of Holy Week.

Miss Sewell tells us that the rector invariably "took a rest" before the sermon, when he sat facing and scanning the congregation. This bit of ritual (?) she leaves quite unexplained. When a service (upon bold demand) was arranged for Ascension Day, rumors that the Sewell family were "going to Rome" were freely circulated.

The *Tracts for the Times* the youthful Elizabeth Sewell had come across quite accidentally. She was greatly impressed. Later she met many of the Movement leaders, notably Newman, Keble, Isaac Williams, and Bishop Wilberforce. She reports Newman and Keble as both "shy," at least in regard to formal social functions. She writes of Keble taking her in to dinner. Again, she owns that, on another occasion, she maneuvered herself into a position alongside of Mr. Newman, being certain in advance that he would choose the least comfortable place as regarded fire and draughts. She comments on Newman's habitual reverence for sacred things and on his "stillness" in preaching. "He spoke always as if in

the presence of God," she testifies. His sister, Mrs. Mozley, became one of her closest personal friends.

During these years, Miss Sewell was teaching in parochial schools. When books she had been using for this purpose were objected to as breeders of Romanizing germs, she promptly consigned the offending volumes to a personally conducted *auto da fe*. Always her real humility stood out in all that she did, or wrote. For as a necessity for family support, and as a direct contribution to constructive Churchmanship, she was now writing. *Amy Herbert*, her first extended fiction, came out in 1844. At once it was popular, and was thereafter many times reprinted or translated. *Laneton Parsonage* is really an exposition of the creed, sugar-coated, of course. In that day, at least, it was not true to write, "It is quite unconscionable to expect children to read *Laneton Parsonage*." Certainly, it is neither dull nor bigoted in its inclusion of dogmatic medication. In fact, all of Miss Sewell's fiction is very alive and cheerful, and sometimes brightly humorous. Yet one must grant that her widespread influence was founded on a solid substratum of learning, piety, and thoroughly informed Churchmanship. Nor is the germ of Catholic teaching hard to isolate in any of her writings.

DIRECT INSTRUCTION belongs to her *Readings for Lent*, from Jeremy Taylor; *Thoughts for Holy Week*; *History of the Early Church*, and many other volumes and periodical contributions. Even one of her novels, *Margaret Percival*, was considered "alarming" in its teaching, and was accordingly taboo among Evangelicals. To her valuable contributions to secular education, we may just allude.

In her later years, Miss Sewell owned herself as disappointed that religious novels were no longer "good sellers." Medicine must now be medicine and jam, she sadly admits. Although her writing is of extreme delicacy of touch, there is no doubt that its high purpose eclipsed in some degree its literary quality.

With Newman's defection imminent, she quotes from one of his own sermons, "Obedience, the remedy for spiritual perplexity." With herself, respect for authority was an abiding principle. She comforts herself that Bishop Andrewes and Jeremy Taylor lived and died in the English Church. She writes thus to a friend her five reasons against submission to Rome: "(a) Wrong to join another communion with the notion of growing holier. (b) A mistake to leave the Church upon a doubt (as the Nag's Head fable). All historical questions are open to doubt. The evidence upon this point sufficiently strong. (c) The positive errors of Rome against the negative ones of the English Church. (d) The 'Visible Head' is of late date. (e) We cannot be heretical as our creeds are primitive. We cannot be schismatical as Roman claims of supremacy over national Churches are recent."

As Miss Sewell's several brothers were widowed, she and her sister took nine motherless nieces and nephews to their hearts, home—and purses. The religious and secular education of these young people, their introduction to society, their preparation for marriage or for death fell to the care of the aunts. The scholarly persons at Oxford were doubtless quite lacking in resources and perhaps a little oblivious of mundane needs.

One of Elizabeth Sewell's latest interests, and perhaps her greatest work, was the founding of St. Boniface School at Ventnor. This was part of a project—the most successful part—fostered by the diocese of Oxford. Church schools were to be established for girls of the middle class, that they in turn might train the younger generation.

Strong Church teaching was given at St. Boniface's. In the confirmation preparations, Miss Sewell herself took an intense interest, always having a personal talk with each pupil. In addition, she made herself acquainted with their families. What wonder if those under her care rose up in after years to call her blessed and to extol the nobility of her character!

Elizabeth Missing Sewell died August 17, 1906, at over ninety years of age. "I am Thine—O save me!" was her self-chosen epitaph.

The English Centenary Congress

By the Rev. C. Clarke Kennedy

THE MAIN PORTIONS of the program for the London and Oxford Centenary of the Catholic Revival are now in their final form and are given below. There are still a few speakers to be chosen, but the times and places of meetings are now definitely settled.

It will be noted that, for visitors from this country, the Congress really begins with Evensong at the stadium, Shepherd's Bush, London, at 6:30 on Sunday evening, July 9th. The opening reception is Monday evening, July 10th. Tuesday, Wednesday, and Thursday the meetings will be at Albert Hall, London. On Friday, July 14th, the Congress goes to Oxford to celebrate the anniversary of Keble's Assize sermon. The next day, Saturday the 15th, there will be a pageant, afternoon and evening, in Albert Hall, London, and on Sunday, July 16th, the great Congress Mass in the stadium of the White City, London. On Monday, July 17th, there will be a service in Winchester Cathedral and a pilgrimage to the tomb of John Keble at Hursley.

The ordinary membership badge of the Anglo-Catholic Congress admits to the chairmen's reception on Monday, July 10th. No other tickets are needed. For numbered and reserved seats at each open air service 1 shilling is asked. These may be obtained in London. The membership badge will also admit to the open air Mass in Oxford. Of course, for the anniversary sermon in St. Mary's, Oxford, only a limited number can be accommodated in the church. For the meetings at Albert Hall boxes for five, eight, and ten persons may now be reserved at two, eight, and ten pounds respectively for the whole week, that is seven sessions and the children's pageant, while places in the arena (the floor of the hall) can be booked for 1 shilling for each meeting, and in the stalls, that is the space surrounding the arena, at 2/6 for each meeting. These tickets can be obtained when you secure your passage or at our Congress office, 94 Broadway, New Haven, Conn.

The English Congress Committee has appointed the White Star Line as their transportation agents and the White Star has designated the *Adriatic* as the Congress ship, sailing from New York June 24th, at 11:30 A.M. There will, of course, be many Congress visitors who desire to go at other times, and the steamship companies are providing for them also. For those who engaged their passage before January 1st, the rates were exceedingly low and for those who engage passage within the next month or two, there will be but a very slight increase. For instance, the round trip on the *Adriatic*, cabin class, which is the highest class the boat carries, was from a minimum of \$264. The tourist class, which is very comfortable on most ships, had a round trip of \$184. These rates are now increased by only a few dollars. Further information may be obtained from, and reservations made by addressing the White Star Line, 1 Broadway, New York City, or any local agent, or through our Congress office; or, if you are interested in tours, a very complete service may be obtained through the Bristed-Manning Travel Agency, 11 East 57th street, New York City, The Transatlantic Tours, Inc., 452 Fifth avenue, New York City, or The American Express Co., 65 Broadway, New York City. The North German Lloyd Line is also making special arrangements for Congress members on the *Columbus*, sailing June 30th.

In connection with the Congress, Sir Henry Lunn is coöperating with the White Star Line by providing a number of short tours through the British Isles, leaving London immediately after the Congress and costing from \$80 up. There are also several continental tours provided. The American Express will also have a considerable number of tours and the Bristed-Manning Travel service will be glad to make plans for individual trips.

The Anglo-Catholic Pilgrimage Association has organized a

Pilgrimage to the Holy Land, leaving London on April 19th, under the leadership of the Bishop of Guildford, going to Venice, Athens, Constantinople, Patmos, Rhodes, Haifa, Nazareth, Tiberius, Jerusalem, Jericho, the Jordan Corfu, and back to Venice. This pilgrimage may be joined from London or at Venice, and the inclusive cost from Venice to Venice will be a little over \$150, as the exchange is at present. Those interested may obtain more information through our Congress Office, 94 Broadway, New Haven, Conn.

THE English Committee has formed an hospitality committee which will pay especial attention to visitors from America, and they will provide reading and rest rooms near Albert Hall for the use of American members of the Congress, and everything possible will be done to make them feel at home.

Priests desiring entertainment during the time of the Congress will please notify the American Congress office as early in the year as possible. The American Congress secretary, the Rev. C. Clark Kennedy, will have an office adjacent to the English Congress office, in Albert Hall, during the sessions of the Congress and at 238 Abbey House, Victoria street, when the Congress is not in session. He and his staff will be glad to do anything in their power to assist American visitors, and he hopes that all Americans attending the Congress will make themselves known to him.

Enrolment in the English Congress is 50 cents and may be made through, and badge obtained from the Catholic Congress of the Episcopal Church, 94 Broadway, New Haven, Conn. This office will be glad at any time to give further information or answer questions.

The Mid-Lent number of the *American Congress Bulletin* will contain the final program and any further travel information that may be available. A revised booklet of travel information is being prepared by the White Star Line and will be issued shortly. Those who are planning to go to the Congress are urged to make their reservations as early as possible so that the best accommodations will be available for them.

PROGRAM OF THE CELEBRATIONS

Saturday, July 8th

Day of Preparation for the General Communion.

Sunday, July 9th

General Communion throughout the world with the Intention for Peace and Unity.

6:30 P.M.—Evensong at the stadium, the White City, Shepherd's Bush. The Lord Bishop of London will preside. There will be a procession before the service from the Church of St. John the Baptist, Holland Road, W. 14.

Monday, July 10th

Morning—A party will be arranged to visit the convents at Thames Ditton Woking (High Mass) and Clewer.

7:00 P.M.—Reception by all the Chairmen at the Royal Albert Hall, followed by a lantern lecture on the Catholic Revival.

Tuesday, July 11th

"Let us now praise famous men and our fathers that begat us."

11:00 A.M.—High Mass of Requiem for the Heroes of the Catholic Revival at the Royal Albert Hall (under license of the Bishop).

2:30 P.M.—Session of the Congress.
Subjects: I. "Challenge."
II. "Adventure."

4:00 P.M.—Garden party.

6:00 P.M.—Evensong at the Royal Albert Hall.

8:00 P.M.—Session of the Congress.
Subjects: III. "Battle."
IV. "Advance."

Wednesday, July 12th

"And the cities that the Philistines had taken were restored again unto Israel."

- 11:00 A.M.—Low Mass with hymns at the Royal Albert Hall, followed by an instruction.
 11:30 A.M.—High Mass at the Priory, Ascot. Admission by ticket only.
 2:30 P.M.—Session of the Congress.
 Subjects: I. "Truth."
 II. "Worship."
 4:00 P.M.—Garden party.
 6:00 P.M.—Evensong at the Royal Albert Hall.
 8:00 P.M.—Session of the Congress.
 Subjects: III. "Beauty."
 IV. "Justice."

Thursday, July 13th

"Reaching forth unto those things which are before."

- 10:15 A.M.—High Mass at the Royal Albert Hall.
 11:30 A.M.—International meeting of priests at the Royal Albert Hall.
 2:30 P.M.—Session of the Congress.
 Subjects: I. "Penitence."
 II. "Discipline."
 4:00 P.M.—Garden party.
 5:00 P.M.—Evensong at the Royal Albert Hall.
 8:00 P.M.—Session of the Congress.
 Subjects: III. "Consecration."
 IV. "Liberty."

Friday, July 14th

- 9:30 A.M.—Open-air High Mass at Oxford.
 10:30 A.M.—Procession to the tomb of Edward Bouverie Pusey in Christ Church.
 12:00 noon—Sermon in the University Church by a Religious.
 N. B. For those unable to attend the High Mass there will be Mass at St. Mary the Virgin, Oxford, at 11 o'clock, and at many provincial centers.
 6:00 P.M.—Evensong at the Royal Albert Hall.
 7:30 P.M.—Meeting in the Royal Albert Hall.
 8:45 P.M.—A second meeting with the same speakers.
 Subject: "The Next Hundred Years."

Saturday, July 15th

- 10:15 A.M.—Low Mass with hymns at the Royal Albert Hall, followed by instruction.
 4:00 P.M.—A pageant for children. Admission by ticket only at a charge of 3d.
 8:00 P.M.—The same pageant, for adults. Seats reserved at the usual prices.

Sunday, July 16th

- 11:30 A.M.—Pontifical High Mass by the Bishop of Colombo in the stadium of the White City in the presence of the Bishop of London. Admission is limited to members of the Centenary Congress; badges must be worn. For the convenience of those visiting London, the grounds will remain open until 4 P.M.

Monday, July 17th

- 11:30 A.M.—Service in Winchester Cathedral, arranged by the Dean and Chapter. A pilgrimage to the tomb of John Keble at Hursley.

THROUGHOUT THE WEEK

Continuous Intercession day and night will be maintained throughout the days of thanksgiving.

Two churches near the Royal Albert Hall, St. Augustine, Queen's Gate, and St. Mary Abbots, will provide specially for the needs of the faithful. Volunteers to maintain watches, preferably in parochial groups, should inform the office.

An exhibition of Arts and Crafts at the Imperial Institute, open from 10 A.M. to 8 P.M. daily.

Two large rest rooms will be available for members at the Imperial Institute.

THE AMERICAN CENTENARY CONGRESS

TWO WHOLE FLOORS in the Bellevue-Stratford Hotel, Philadelphia, are to be set apart for the use of the American Centenary Congress visitors when they meet in that fair city October 23d to 26th. There in the immense auditorium will be held the general meetings, the smaller sectional meetings being held in the rooms throughout the two floors. The main lobby of the hotel is to be turned over to the Congress as its office. For the entertainment and comfort of the visitors, Philadelphians with their customary graciousness and hospitality are making great plans.

The great Congress Mass will be held on Tuesday morning, October 24th, at 11 o'clock, the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., preaching the sermon. It is expected that this service will be largely attended. Churchmen are expected from New York and elsewhere who cannot afford the time and money for the full term of the Congress, but will be able to avail themselves of the special rates and special trains for a day's trip to Philadelphia.

Wednesday evening the Congress dinner will be held in the hotel to hear addresses by the Rev. Bernard Iddings Bell, D.D., president of St. Stephen's College, Annandale, and Prof. Robert K. Root of Princeton, a layman. The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, will preside.

There will be a number of events connected with the Congress. On the Sunday preceding there will be special sermons in many of the Philadelphia churches and Sunday evening a service for young people. Monday afternoon there will be an informal tea where those arriving may get acquainted. Each morning, other than that of the Congress Mass (Tuesday), there will be a Votive Mass in some church. On one of these mornings a Requiem will be celebrated for those of the Congress who have passed to the Larger Life during the year. The Mass on Monday morning will be the conclusion of the nine day local novena for the work of the Congress.

The Bishop of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., is general chairman of the Congress.

The speakers are repeated here for the reader's convenience.

First Session: the Rev. William A. McClenthen, D.D., rector, Mt. Calvary, Baltimore, Md.; the Rev. Frank Gavin, Ph.D., General Theological Seminary, New York City.

Second Session: the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Ralph Adams Cram, LL.D., New York City;

Third Session: the Rev. James O. S. Huntington, D.D., O.H.C., Holy Cross, West Park, New York; the Rev. Julian D. Hamlin, rector, Church of the Advent, Boston, Mass.

Fourth Session: the Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass.; the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada.

Fifth Session: Wilbur M. Urban, Ph.D., professor of Philosophy, Yale University; the Rev. George D. Rosenthal, D.D., vicar of St. Agatha's, Birmingham, England.

Sixth Session: the Rt. Rev. William T. Manning, D.D., Bishop of New York; and the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

As a part of the preparation for the centenary celebration, the Catholic Congress has announced the publication of eleven new numbers in the little series of American Congress Booklets, in addition to the six already available. The new titles, which will be issued by Morehouse Publishing Co., in time for Lent, are as follows: (7) *The Sacrament of Hope*, by Rev. George D. Rosenthal; (8) *The Catholic and the Sacraments*, Rev. Franklin E. Joiner; (9) *The Presentation of the Faith*, Rev. Archibald Campbell Knowles; (10) *The History of the Catholic Revival in America*, Rev. Edward R. Hardy, Jr.; (11) *Prayer for the Catholic Revival*, Rev. Shirley C. Hughson, O.H.C.; (12) *Catholicism in the Modern Temper*, W. Norman Pittenger; (13) *The Spiritual Value of the Doctrine of Apostolic Succession*, Rev. W. E. Conkling; (14) *Omnipresence and the Real Presence*, Rev. W. E. Conkling; (15) *The Religious Training of Children*, Rev. Archibald Campbell Knowles; (16) *Bishop Hobart and the Oxford Movement*, Rev. Canon C. P. S. Clarke; (17) *The Oxford Movement*, Clifford P. Morehouse.

THE NEW YORK BIBLE SOCIETY is the only organization of its kind having for its sole work Bible distribution in the city and harbor of New York. During the society's 123 years of existence, a total of 18,177,452 volumes have been given out. In 1932 the total number of volumes of the Scriptures distributed was 802,563. Of this number 143,271 Bibles were given to the crews of steamers and freighters; 58,546 were given to immigrants upon arrival; and 600,746 volumes were distributed in hotels, hospitals, prisons, institutions, and in the homes of the needy of all races.

Personalities of the Oxford Movement

By the Rev. Laurence F. Piper

Executive Secretary, Diocese of New Hampshire

IN THE PROVIDENCE OF God there were certain individuals in His Church of England one hundred years ago who in their positions of responsibility saw eye to eye the problems created by the condition into which their beloved Church had fallen and the terrible dangers which threatened her, and brought their individual gifts and personalities to bear upon her great need. As a result of what they were even more than of what they could do, they caused a tremendous revival to spring up in the Church, and assisted in the restoration of, not only ancient forms and customs with their attendant helps, but of ancient zeal and loyalty to God. The Oxford Movement, which a careful scholar has called the New Reformation, was very largely a matter of personalities rather than a matter of organization. There was no constitution, no by-laws, no executive secretary, only a very informal governing committee. The famous Assize Sermon of July 14, 1833, for which we have the authority of Newman as constituting the official date for the beginning of the Movement, came without any advance publicity, no newspaper releases, seemingly as part of no plan at all. But the fact that John Keble was moved as he was to say what he did was quite enough to cause others to assure him that he has spoken for them as well, and from that moment these others (and some of them were most unexpected allies) began to plan with one another as to how best they might bring to pass those things that were so close to their hearts. It was their personalities which brought about all that the Movement initiated and produced, not any well functioning organization.

Dean Church, in his careful review of the course of the Movement, declares that Keble had given the inspiration, Froude had given the impetus, then Newman took up the "work." As we discover what manner of men these were, and learn the personalities of those others who later labored with them, we may learn the influences exerted on each other and on all with whom they came into contact. As we recall that a great deal of that "contact" was through letter writing and the printed Tracts, where certain traits of personality would not count as heavily, we may well wonder at the work which they accomplished. Surely the Holy Spirit of God was upon them, leading them into all truth.

When they began their active work in the Movement, Keble was 42, Newman 32 or 33, Froude about 31. It was essentially a "youth movement," led by men as yet untried and beyond their immediate circle as yet unknown.

JOHAN KEBLE entered Oxford at a very early age. He was a Scholar at 14 and a Fellow of Oriel (as were later both Froude and Newman) at 19. His university record was of the highest, and he won the Latin and English essays in the same year and seemed destined to go much further in scholastic directions. The year after Newman's election at Oriel, Keble made up his mind to live the life of a country clergyman and became curate to his father. He was, says Dean Church, "a strong Tory, and by conviction and religious temper a thorough High Churchman. But there was nothing in him to foreshadow the leader in a bold and far-reaching movement. He was, at this time, absolutely without ambition." He watched, with growing concern, the increasing estrangement of the State from the Church, and foresaw with alarm the measures to which this estrangement might lead. At this time there seems to have been no indication that he would be,

IN THE SERIES of sketches of Heroes of the Catholic Revival, lately concluded, the lives of Keble, Newman, Froude, and Pusey have been individually outlined. ¶ In this article Fr. Piper shows how the interaction of these four personalities set in motion that great revival, the Oxford Movement, of which we are now celebrating the centenary.

or had the qualities of, a leader in the seemingly inevitable conflict. He was, to all appearances, just "an old-fashioned English Churchman, with a great veneration for the Church and its bishops, and a great dislike of Rome, Dissent, and Methodism." He was of a quiet and retiring nature, making almost no friends, and keeping much to his own counsel. Had he been left to his

own devices it would appear that we might have heard no more about him than we have of the many other excellent scholars that the universities have trained and sent out into comparatively quiet spheres of work, where they labored faithfully and all but unknown. But Keble was not destined to this hidden life, which would undoubtedly have satisfied him. For just two years before he left Oxford there matriculated at Oriel a young man who was the first to give Keble an entirely new conception of life and duty, and then to impress this new conception upon the very evident genius of Newman. Richard Hurrell Froude was Keble's pupil till the latter left Oxford, and a friendship, almost the first in the experience of Keble, was to grow into the closest kind, and the pupil had as much to do in the formation of the teacher's character as the teacher in that of his pupil. Years after, Froude wrote, "Keble is my fire, but I must be his poker." Keble had vast stores of knowledge at his command, which might never have been used; he had a steadiness of character and a cautiousness of spirit which nicely balanced the impetuosity and stimulating force of Froude. Froude came to appreciate the great reverence which Keble displayed to the Church and its bishops, and shared Keble's dislike of Rome, Dissent, and Methodism; but unless it had been for the conviction of Froude that it was necessary to bring to practical result these feelings it might well have been that Keble would never have endeavored to put into action the thoughts that had shaped themselves in his mind. It was Froude who continually goaded Keble into discussing what it was in the Church that merited devotion, that made Keble translate his convictions into action. It was Froude who forced Keble to coordinate his hitherto vague impressions of mistrust in Rome and Dissent into definite reasons. These reasons, once clearly arrived at and expressed, were made to result in further study and search for truth and finally into concrete action and active opposition. Under the guidance of the Holy Spirit those ideas which had been little more than prejudices were developed into such convictions as forced Keble to act upon them and become, against his will at first and almost without his realization of what it was leading to, a protagonist of those things in which he so fully believed and an active antagonist of those ideas which he had been inclined to hold without doing anything about them. At the end of his university career Keble was an instance of that all too familiar type which is willing to express an opinion when asked but feels no responsibility to act on that which he has expressed. The unquestioned powers of Keble were brought to light and made to function by the impetuous Froude. But even Froude could not make Keble into a great leader of men. He could, and did make him an admirable assistant, of great devotion to the cause, of utterly self-forgetfulness, and of undaunted courage in carrying out the directions of the leader who was to arise. Froude saw, perhaps more clearly than any other, the work that must be done, and he soon saw that Keble, while of the utmost value to the work, was not destined to be the ultimate leader. Nothing daunted, Froude watched his opportunity, and in John Henry Newman saw at

length the master who should, for a while at least, be the instrument of power and true leadership. "The discontent of Keble with things as they were, the clear vision of what they might become that possessed Froude, became, when Newman joined them, a determination to make them what they should be." In the pungent phrase of one historian of the period Keble was always "the strong background on which others relied." By himself he would probably not have accomplished much, without him the others might not have been so ultimately successful. If one cannot accord him the qualities of a leader, neither can the work of the leaders be adjudged complete without him.

OF RICHARD HURRELL FROUDE, considerable has already been indicated as to his dynamic personality. Again, had he tried to work alone the things which he clearly saw must be accomplished, the Oxford Movement might well never have started and would almost certainly have reached an untimely end. One of his salient qualities was that he realized his own limitations. He possessed the qualifications of a great scholar but not the inclinations, but when compelled by necessity he could follow to the end an investigation. He was a rapid reader, with the ability to skim the cream from what he read without needing to give careful scrutiny to all the material. In his reading and thinking he was ever impetuous to arrive at concrete results, and he needed, as he himself realized, the steadying influence of others if his results were to be lasting. There was a youthful audacity about Froude that won him many friends and inevitably made him many enemies. These enemies, however, were seldom malicious or harmful; but he did manage to antagonize some who might have been of help to his cause, but his personal charm was great and usually these "enemies" contented themselves with keeping clear of him and avoiding further consequences of his sometimes unbridled tongue. It was Froude who used to rail at the Reformers and described the Reformation as the bad setting of a broken bone. His tongue it was that spoke of Newman as a heretic in later years. Froude's character had developed only with severe self-discipline, for in spite of his impetuosity he had a trick of self-analysis (too often after the event), and his judgments on himself, as shown in many of his letters, are quite fair though severe.

"He was a man of great gifts," Dean Church wrote of him, "with much that was attractive and noble; but joined with this there was originally in his character a vein of perversity and mischief, always in danger of breaking out, and with which he kept up a long and painful struggle. . . . The self-chastening, which his private papers show, is no passion or value for asceticism, but a purely moral effort after self-command and honesty of character. . . . The basis of Froude's character was a demand, which would not be put off, for what was real and thorough; an implacable scorn and hatred for what he counted shams and pretenses. . . . It was as unbearable to him to pretend not to see a fallacy as soon as it was detected, as it would have been to him to arrive at the right answer of a sum or a problem by tampering with the process."

Froude knew that he needed steadying and Keble steadied him. He needed to learn many things and in Keble he found just the one who could teach him with understanding and sympathy. He was trying to bring that "vein of perversity and mischief" under control, and he recognized in Keble the pattern to which he wished to conform himself. But Froude was too honest with himself and too independent in mind to be content with being the mere copy of another. All that he gained from Keble he more than repaid by encouraging Keble to proceed from thought to action. Under the inspiration of Keble, Froude was led to read his Church history with a new purpose. Froude was the first to put the Anglican Reformation in the place that properly belongs to it. Keble had been content to approach the subject with an academic interest and been content to assert the Catholicity of the English Church and to avoid finding an explanation of the great difference between her and the Roman Church. Froude insisted on getting at the root of the matter and in most outspoken language showed that the Reformation had not been quite the fine

thing that many good Churchmen thought it to have been. He showed up in no flattering light the time-serving weaknesses of many of the leaders of the Movement, stressed their shifting opinions, their over-done subservience to Lutheran and Calvinistic elements, and their weak acquiescence with worldly powers.

Someone has said that when Froude got through with them the leaders of the Reformation in England could never again be saints and heroes to Churchmen. Isaac Williams said of Froude:

"He used to defend his startling way of putting facts and arguments on the ground that it was the only way to rouse people and get their attention."

Newman wrote of him when he was elected Fellow of Oriel (1826):

"We were in grave deliberation till nearly 2 in the morning. Froude is one of the acutest and clearest and deepest men in the memory of man."

In much that has been written in these days of the centenary the part and influence of Froude has not drawn the attention it deserves, but the importance of the gad-fly, as Socrates to Plato, should never be lost to sight.

THE THIRD MEMBER of this original trio, John Henry Newman, is probably more familiar to us than the other two, for as the acknowledged leader (and because of his more picturesque history) his name and personality is more vividly before us. Perhaps the most prominent characteristic of Newman was his self-forgetful sincerity of purpose. He was conscience-driven, and had the courage of his convictions. When Froude had convinced Newman of the task before them, Newman threw himself into the work with heart and soul. Not emotional in character, Newman possessed a moral sense and strength that was impossible of deflection, coupled with a keenness of intellectual insight that prevented the moral purpose from becoming a mere obstinacy. He could change his mind, which is an evidence of greatness, because such a change in Newman meant that it had come as the result of intense thought and study and was sure to be a well balanced, sane, and direct approach to the truth. Newman was greatly strengthened in his efforts by the consciousness that he possessed the power to make the truths for which the Movement stood recognized. In later years he wrote of himself,

"I had supreme confidence in my controversial status, and I had a great and still growing success in recommending it to others. . . . I thought that the Anglican Church had been tyrannized over by a party, and I aimed at bringing into effect the promise contained in the motto to the *Lyra Apostolica* 'They shall know the difference now.' I only asked to be allowed to show them the difference."

But the stating of this difference won Newman friends instead of losing them. His personal character was so gentle, the breadth and sensitiveness of his mind so keen, the deepness of his sympathy with unbelievers and their difficulties was so great, that he was greatly beloved even by those who could not follow all his teachings. One has said of him "He was one of the sweetest English gentlemen who ever walked the earth." In him was that other-worldly heroism of life that could cause him to blight a great career by honestly following his conscience. His leadership in the Movement was invaluable and perhaps by his secession to Rome he gave it, finally, its greatest impetus, for that event which had loomed up "like a certain but delayed death" caused those who were left to study with renewed intensity their position and proclaim anew and with increased force their utter conviction of the rightness of the things for which they stood.

EDWARD BOUVERIE PUSEY was not one of the original group which initiated the Movement, but he came to it about two years after the Assize Sermon, in 1835. As long as Newman was in the Movement he was regarded as the natural leader and the force of his personality was such that he could have been nothing else. When Newman left, his mantle was seen to have already fallen on Pusey. The transition was so apparently natural

that no surprise was occasioned, although the character of the latter was so profound that he shrank in every possible way from putting himself forward or allowing himself to be regarded as a leader. The graciousness of the man was such that he quietly accepted more and more responsibility as it was suggested to him, and being swept into the full stream of the work he assumed more and more command, without, it would appear, quite realizing it. Newman never assumed an attitude of leadership and neither did Pusey. They would have shunned such title; and it is the glory of the Movement and perhaps a real reason for its success that it never was entirely under the direction of any one person. Those vitally interested worked in absolute harmony together, and if some of the group felt that a particular man could best do a piece of work he would accept that responsibility and do his best. So it was that Newman, better qualified than any other, gave more to it in some ways than the rest; and after his departure there was more than Pusey could do and he willingly threw himself into it. Most truly it was a Group Movement.

"God raised up for the blessing of the English Church a body of men learned and devout, conspicuous among whom, for the vastness of his learning and saintliness, was Pusey. He was a man of gigantic learning, vast acquirements, intense nature, profoundly spiritual; and more remarkable for the sweetness of his nature and his profound humility."

In later years Newman wrote of him, "I had known him well and felt for him an enthusiastic admiration. I used to call him 'the Great.' His learning, his immense diligence, his scholar-like mind, his simple devotion to the cause of religion overcame me."

Pusey's personal appearance is of interest. He was short and stout, with clear blue eyes. His face was firm, and he had a look of remarkable refinement. His mouth was mobile, with every kind of expression—serious, humorous, intense. His figure was bent. He wore a white neckcloth and a swallow-tailed coat, his clothes were of a shabby black cloth. As he fixed his eyes upon one, one felt that he was reading one's very soul.

Pusey was preëminently a scholar. It is said that he could have easily passed examination for entrance at Oxford at the age of 10. He could spend sixteen hours a day at study and the tenacity of his memory was remarkable. His mind was unsatisfied until he had examined all that could be known relating to any matter. There was a fixed determination, before arriving at conclusions, to make his investigation thorough and complete. We are told that he had none of the graces of the pulpit orator, little of literary finish. He had no pliancy of voice, no command over accent or tone. "He did not relieve or assist the attention of his audience by changing from fast to slow, or pausing between paragraphs, by looking off his page; his eye throughout was fixed on the manuscript before him and his utterance was one strong, unbroken, intense, monotonous swing, which went on with something like the vibrations of a deep bell." Dean Church thus describes him:

"His perfectly pallid, furrowed, mortified face, looking almost like jagged marble, immovably serene withal, and with eyes fixed in deep humility on the ground, bore the impress of that other world in which he so constantly dwelt. When he stood in the pulpit, even before he uttered a word, you felt yourself in the presence of a saint."

His saintliness was even greater than his intellectual powers. He lived most simply and with great personal mortifications. It is said that he always ate slowly, making a secret confession of unworthiness to use God's creature before each meal. One of his biographers tells about his rules of speech.

"He determined not to speak of himself or his work whenever he could help doing so; to blame another only after asking himself the question, 'Would my Lord have me say it?' And to accompany the blame with an act of self-humiliation; he softened, if possible, any unfavorable judgment of others he had heard. He resolved always to give way in argument whenever it was not a duty to maintain his opinion; to interrupt no one else when speaking; to stop if interrupted; never to complain of anything which happened to himself or to the Church, since his own sins were

the cause of the one and might contribute to the other; not to mention bodily pain except as an explanation of silence which might be misunderstood; to address every one, especially his inferiors in rank, as his superiors in the sight of God."

Pusey practised to the utmost all that he preached, but he never preached all he practised; for his unflinching commonsense held him from insisting that others should do what he so gladly undertook. He might call himself a miserable sinner but he would speak with charity of the failings of another. It is quite in keeping with his character that while Keble, Froude, and even Newman had times of violent hostility against the Roman Church, Pusey never did. Just as his perfect charity prevented him from vituperation, so his (I had almost written perfect) scholarship prevented him from taking advantage of another's ignorance. In the early days of the Movement the definite objective had been to arouse the careless and thoughtless. When Pusey came into "command" (how he would have shunned such a thought), he brought a new manner to bear. Now the clergy were aroused and interest had been awakened and Pusey set about to supply the knowledge on which the New Reformation must rest. This he did gladly and untiringly, giving freely of what he had with a spirit the most generous.

Such were the four men whose personalities gave such foundation steadiness to the Oxford Movement. No others, I think, made such great contributions to it. There were indeed many others who shared in the initial work and were proud to be associated with it. It is perhaps too much to include them as Personalities of the Movement. Many of that day and of the days immediately following gratefully accepted the new light that had risen upon them and were living exponents of the truths that had been presented afresh; but for the most part they were doing exactly what the original movers had wished and hoped: they applied in their own lives and work the lessons received, and in the case of most of them their influence, instead of being given directly to the Church at large, was expended in their own fields of work. They were not so much leaders of the Movement as faithful followers and doers of the work. As with them, so with us. At a distance of these hundred years we have shared wondrously in their labors and may count ourselves fortunate in being able to carry on their traditions.

TO A SIMPLE SOUL LATELY CONVERTED

TEACH US, grown gospel-hardened, worldly wise,
To see again with fresh-anointed eyes:
Teach us for callous sins again to weep,
To trust the Shepherd-hand guiding His sheep.

M. E. HENRY.

"EVERYBODY'S BISHOP"

FEW MEN ever come to know a pagan people. They read them as one reads a foreign language, getting the meaning word for word, but missing the finer touches in the style. It takes not only long experience, but deep humility, imagination, intuition, creative faith. Perhaps it was the poet in Bishop Brent, quite as much as the priest, that enabled him to see the strength and fineness in those unpolished lives—imagination, quite as much as faith. At any rate, he was so little blinded by the primitive that he later wrote: "It was among the pagan peoples that I learned that equality before God of all men which I count the chief treasure which I have honestly made my own in a lifetime." He might pity, or criticize, but he did not patronize. He gave them respect, if not always for what they were, at least for what they might become. Each stage in the evolution of the human soul had in his eyes its aspects of dignity. Religion in its crudest form summoned his reverence. "The old idea of missionary work has passed away and passed away forever," he wrote. "No longer does the missionary go out with iconoclastic hammer to beat down every religion he meets in order to substitute Christianity. He goes, rather, to turn men's attention to the beauty of native religions in order that he may lift into the fulfilling religion of Christianity all that is good and all that is holy in Oriental cults."

—ELEANOR SLATER, in *Charles Henry Brent*.

The Oxford Movement and Choral Tradition

By G. Edward Stubbs, M.A., Mus.D.

THE APPROACHING CENTENARY of the Anglo-Catholic Revival, which began with Keble's famous sermon on National Apostasy, preached on Sunday, July 14, 1833, at St. Mary's Church, Oxford, recalls not merely the restoration of the ancient principles of ceremonial worship, but also the resumption of certain choral rules and precedents included in those principles, and inseparable from them.

Much of the choral teaching of the Oxford Movement is to be found in that profound instruction that is generally known as the *Motu Proprio*. In fact, subdivision V of the Instruction, relating to "the singers," applies just as forcibly to choristers of the Anglican Church as it does to those of the Church of Rome. With the exception of perhaps three or four sentences relating to plain-chant, the *whole* of the subdivision reads as though written by the Archbishop of Canterbury.

The subject of the Oxford Movement is a vast one, and volumes have been written about it. The restoration of ancient choral principles has been mentioned in almost all of the well known works of such authors as Church, Ollard, Sparrow Simson, Dilworth-Harrison, and Rogers. When mentioned, however, these principles have in some cases been treated rather briefly because they have been involved in the general teaching, and treated as a matter of course.

Canon Ollard in his *Short History*, and Dilworth-Harrison in *Every Man's Story of the Movement*, have devoted special attention to choral matters. Baden Powell, in his sterling work on ritual music entitled *Choralia*, has based his theories on the Oxford Movement. He speaks of "real chancel choirs of boys and men" in distinction from other forms, and gives valuable hints for the formation of choirs in small parishes where the "real" material cannot be had.

Nothing has checked the choral advance in England. In this country, from 1850 to 1895, there was progress both in architecture and music. Churches of the "dry goods box" type disappeared; hymnody improved; eucharistic music came into use; male choirs multiplied.

Since the latter part of the last century, however, "vested females" have made their appearance in our chancels, and in numerous cases they have crowded out the traditional form.

Invented in England by the talented author of *Music and Morals*, the Rev. H. R. Haweis, the innovation went at one time by the extraordinary name *Angelic Choir*! It found scant support in the land of the Oxford Movement, but took root in Australia, Canada, and the United States.

Various excuses have been made for the Haweis eccentricity, such as "Modernism," "Expediency," and the wisdom of "Getting rid of the grave clothes of tradition." The fact remains that there are practical methods, even in small places where vocal material is not abundant, for dealing with choral worship *without* violating ancient custom.

In a country three thousand miles wide there are numerous undeveloped missions and small parishes; the question of musical procedure is not an easy one.

But the problem has existed in England, and still exists, although in a less complicated form. It has been fully disposed of in the recent report of the Archbishops' Committee, entitled *Music and Worship*, which can be ordered through any book agency, or obtained from the Society for the Promotion of Christian Knowledge, 9 Northumberland avenue, London.

Mention should also be made of the school of English Church Music, recently established by Sydney H. Nicholson, Mus.D., formerly organist and choirmaster of Westminster Abbey. This school is exerting a wide influence, and is teaching successfully practically everything connected with traditional music.

At the College of St. Nicolas, Chislehurst, the headquarters of the school, there is a chapel where choral services are held twice daily. There is a resident choir school for the boys of the choir, and model services are provided for students who come from all parts of the country. This college is of enormous importance to the cause of ecclesiastical music. Americans can secure the publications of the college, and especially the *Quarterly of Music* upon application. The subscription fees are very reasonable.

Music and Worship is the report of a committee appointed by the Archbishop of Canterbury and the Archbishop of York. It is in reality an instruction, and it is similar in some respects to the famous *Motu Proprio*. The committee was made up of the most eminent musicians in England, among whom were Sir H. P. Allen, Dr. Bairstow of York Minister, Sir Walford Davies, the Rev. Dr. Frere, Harvey Grace, Dr. Nicholson, and Geoffrey Shaw. This valuable report is constructive, and covers every phase of musical worship. One of its most striking features is that it totally *ignores* the question of "vested women in the chancel"—for the simple reason that if in England the innovation exists at all it is not worthy of discussion.

In numbers of our larger and more wealthy parishes chancel choirs of vested females have been organized *not* from practical necessity but from deliberate *choice*! In New York, for instance, the most costly choir in the city is of the Haweis type, and it has served as a "model" for other parishes to copy. On Manhattan Island more than a dozen "traditional" choirs have disappeared within twenty years, and if we include what is known as Greater New York this number would have to be doubled.

Paradoxical as it may seem, two of the three choir schools of the city have been founded in parishes where formerly there were "mixed" choirs with more or less of a "mixed" history—while the one parish that is known throughout the length and breadth of the land for its wealth and fidelity to tradition has persistently neglected the school system!

IN MANY of our larger cities there are parishes that have served as shining examples of loyalty to the musical teaching of the Tractarians. Prominent among them we must make mention of the Church of the Advent, Boston. As far back as 1852 the choir of men and boys was organized, and ever since that date it has exerted a stimulating effect upon choral worship in the diocese of Massachusetts—an effect that has extended far beyond the diocese. We do not know of any other choir in this country that has had such an *uninterrupted* history. Other choirs have had an earlier history, but they have either passed out of existence or have been overcome by the Haweis craze. Choral Eucharist was also established at the Advent at an early date. This fact has a peculiar significance when we bear in mind that it was not until 1841 that choral settings of the Communion Office began to multiply in England as a direct outcome of the Revival.

If we are to experience a renewed interest in choral tradition, in honor of the coming centenary, it would be well for us to study anew the standard works on the Movement, and also such valuable treatises as *Choralia* by Baden Powell, and the report of the Archbishops' Committee, already mentioned.

We are strongly of the opinion that the musical influence of the Oxford Revival is not dead. And we express the hope that July 14th, 1933 will witness a rejuvenescence of ancient choral usage.

If there should be such a Revival, one of the major benefits would be the religious and musical education of boys who are lost to the Church through the decline of the traditional choir.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

ALREADY several letters have reached me asking for suggestions for study during Lent this year. It is none too early to consider and prepare for this objective. A well spent Lent should include very definite study and certainly more reading in order to enlarge our vision, draw us nearer to Christ and to add to our store of information.

Lenten Study

Those of us who have found help and encouragement in the former Lenten study books of the Church of England will find inspiration in *The Christian in His Blindness* by the Rev. W. H. Elliott, M.A., vicar of St. Michael's, Chester Square, London (Longmans, Green and Co., \$1.00). The Bishop of London has written another of his inimitable introductions in which he says, "I like this book for its frankness, its humanity and its faith." It is simply written and carries a direct challenge to consider the things that really matter in our lives. It is difficult to lay it aside and draw oneself away from its fascination. One would like to complete it at a reading and then go over it slowly as a subject for definite study.

The Daughters of the King recommend *The Prayer Book Reason Why* by Nelson R. Boss (Morehouse Publishing Co., 90 cts. cloth; 45 cts. paper). Its study will brush up some forgotten information and give us much that is new.

Mr. and Mrs. Leon C. Palmer have drawn up a discussion course on *Knowing the Christ—The Door to a Satisfying Life*. While prepared especially for the Brotherhood of St. Andrew this course is entirely suitable for all of us; for groups of college age young people as well as for adults. Its purpose is to lead us out of a morass of defeatist thinking and sense of futility into a knowledge of the fulness of the Living Christ, "who is the Way, the Truth, and the Life." It is inspirational, evangelistic, and practical, and is sold at the cost of production. Mimeographed copies may be obtained from the Brotherhood of St. Andrew, 202 South 19th street, Philadelphia, Pa. (35 cts. per copy or 25 cts. per copy when as many as twenty copies are ordered to be sent to one address), or from the Morehouse Publishing Co., 85 cts.

The Great Intercession by Gertrude Hollis, is another book I commend to you. It is from the pen of a writer who is always stimulating to our thought and most helpful. Based on the Prayer for the Whole State of Christ's Church its study will be repaid by adding to our love for, and deepening our appreciation of this great prayer of intercession.

MRS. SAMUEL SALINAS, president of the Woman's Auxiliary of the district of Mexico, has, owing to ill health, recently resigned. She has been succeeded by Senora Enriqueta de Salinas y Velasco. In a notable final message to the women of the Church, in session at Toluca, she said in part:

A Message from the Foreign Field

"The blessings we receive from our Celestial Father are innumerable, and we are instruments to be used in His holy service. Have we employed those innumerable blessings during the time transpiring from our last reunion? No doubt each one of us has either a satisfactory reply, or we reproach ourselves if, unfortunately, we have failed in our Christian duty.

"This is the first year in the history of our society in which we may congratulate ourselves upon the force we have put forth to gather together the sum we have imposed upon ourselves as our gift for the United Thank Offering, a sum that in this time of low exchange value of silver reaches to the respectable amount

of \$400. This will mean for us true sacrifice which we will make gladly. This needed force and sacrifice teaches us an excellent lesson, the beautiful lesson of the Master: 'All is possible to him who believes.'

"Each day that passes makes it more necessary for us to reveal our energy for the good of our Church, 'because the days are evil.' These are days of economic and spiritual crises in which we find ourselves besieged by the cares of the world and the forces of evil. For this reason these are days in which we must bring into play all the armament of God, that we may triumph. Vigilance, prayer, consecration—here are three powerful agencies that will enable us to realize our end. We are assured that God is with His Church. God is with us and He will bless us if we will but put ourselves unreservedly in His divine hands. Let us launch our barque upon the ocean and leave it to Him to move it with His own impulse. He will bring us safe to port."

Following this splendid exhortation, which is applicable to each one of us, Mrs. Salinas continues:

"Convinced that the headship of the Woman's Auxiliary should be assumed by a youthful person, with capacity to inject into it the wisdom and enthusiasm of youth, and that it should have new orientations compatible with the necessity of the present time, I have presented my formal resignation—an act that signifies in no manner my separation or lack of interest in its future progress, but on the contrary the desire that new, vigorous elements may impel it and give it still greater prosperity, and that thus it may continue in more efficient work for the furtherance of our dear Church in Mexico.

"May God bless you, my dear friends, is the ardent prayer of your faithful sister in the Lord."

SARA Q. DE SALINAS.

THE LAST ISSUE of *The Record*, the magazine of the Girls' Friendly Society, announces its subject, China, by its appearance; the cover is gaily printed in Chinese red and yellow and carries a Chinese New Year's Message.

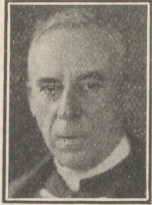
Understanding China

Outstanding among the contributions to this *Record* are those of Chih Meng, associate director of the China Institute in America, the Rev. Arthur Sherman, secretary for missionary education of the National Council's Department of Religious Education, and Mother Ursula Mary, O.S.A., superior of the House of the Merciful Saviour, Wuchang, China, toward which the Girls' Friendly Society has pledged \$2,000.

Mr. Meng writes with equal charm a lucid key to the understanding of China, an historical account of the position of Chinese women from Mu-lan of the fifth century to Madam Sun Yat-sen; and a play which is an imaginative fantasy on a Chinese folk tale.

In "New Wine in Old Bottles—What Is Happening in China Today," Dr. Sherman accomplishes the difficult task of surveying in brief space China's cultural and political past with a view to understanding the present situation.

Mrs. Harper Sibley, a member of the Laymen's Foreign Missions Inquiry, granted the Girls' Friendly Society a special interview regarding the commission's report and her experiences in China. Brief sketches of Mrs. Sibley's experiences are included. In addition there are glimpses of Chinese life today, lists of books and handcraft materials, and guides to planning programs on China. Copies of this issue of *The Record* may be ordered from the national office of the society, 386 Fourth avenue, New York City, at 20 cts. a copy.



The Living Church Pulpit

A Sermonette for the
Fifth Sunday after Epiphany

WHY DO PEOPLE GO TO CHURCH?

BY THE REV. JOSEPH PATTON MCCOMAS, D.D.
VICAR OF ST. PAUL'S CHAPEL, TRINITY PARISH, NEW YORK

"Ye are called in one body."—COLOSSIANS 3: 15.

DURING THE WHOLE EPIPHANY SEASON, Jesus has been put before us as God Incarnate, the Son of Man. Into His Body we have been incorporated by one Baptism, holding one Faith, worshipping one Lord. This Fifth Sunday after the Epiphany directs our thoughts to this Mystical Body, the Church, the Household of God, where He keeps us in His true religion.

Why do people go to church? They certainly do go, in ever increasing numbers. Here at Old St. Paul's, in downtown New York, they go three times a day, seven days in the week. Briefly, they go to gain, to give, to become, to learn, and to find Christ. They go to receive the grace of the Sacraments. "There was corn in Egypt" to feed them in their need. Let us go and buy that corn, the divine life, that we may live and not die, here and hereafter.

They go to give as well as to get, to offer worship, particularly the chief act of worship in the Eucharist, foreshadowed in the Old Testament, patterned after the revealed worship of heaven. They know they must offer that which costs them something, of self, substance, effort. Sacrifice is the very essence of religion. They know they are not free to worship when and where they please, and do not prate about the blue dome or the inspiring landscape, but worship as did our Lord in a consecrated place. They recognize the duty of common worship in a congregation, for ours is a social gospel, "called in one Body." The earliest recorded tragedy concerning sacrifices, the story of Cain and Abel, hinges upon the carelessness of Cain in offering his sacrifice.

They go to be changed, to become what they were not before, to grow in power, in hidden strength which is not their own. This is neither getting nor giving, but being. Exceptional men who astound us would be even greater and more powerful if they went to the appointed places of worship, and the world would take knowledge of them that they had been with Jesus.

And people go to church to learn. In all humility they seek instruction in the ways of God, that they may walk in His paths. What they see, do, hear while there holds tremendous lessons, and offers the safest expression of emotion, directing intellect, heart, and will. They go in trouble and in victory, to solve doubts and to confirm faith. Religion is the sole rival of the rulers of this world, only strengthened by opposition. Materialism and pragmatic industrialism would try to wean us from worship, but our one stay and consolation is found in going where grace may be had in time of need, and homage rendered to Him who giveth all.

Above all, people really go to church to meet with Christ. They find Him in the Holy Scriptures, which testify to Him from beginning to end. Not upon the surface is He to be found, for He is the Truth and lies deep within, yet permeating all. While there is much in the story of Creation to interest the scientist, yet Christ, Creator of all things, is the center of the whole narrative. We find His Presence all through the Eucharist, but especially stressed in the introit, gospel, and canon. Every Sunday and Holy Day has its proper introit, with its Old Testament antiphon and psalm, the prophecy of His coming, and the Church's call to Him. We rise to meet Him in the gospel, to hear His words and listen to His deeds. With the words of consecration, His own words, He is sacramentally with us, and the prophecy is fulfilled. Messiah has manifested Himself. *I AM* has come to dwell with us, to deliver us from bondage, to bring release from all who oppress us, and from our own foolish ways. And so we come to church where He may be found.

Books of the Day

Rev. William H. Dunphy, Editor

PSYCHOLOGY AND THE FRANCISCAN SCHOOL: A Symposium of Essays. Edited by Claude L. Vogel. Bruce Publishing Co., Milwaukee, 1932. Pp. 4 and 168. \$3.00.

THIS is a very interesting book—to anyone, I believe, but surely to the present reviewer. I have long had an intense interest as a student of Christian dogmatics and apologetics in the question how far the scholastic psychology, which has played so great and useful a part in both these fields, can still hold its own in the light of all that modern psychology has established, or made in varying degrees probable.

The book throws much light on this question and in my judgment chiefly along right lines. I would not say that it is shown that the whole of scholastic psychology can stand as completely valid without revision or even restatement. Nor is so much even attempted. And it is frankly conceded that much in modern *speculative* or *theoretical* psychology is quite incompatible with the scholastic psychology. But it is maintained, and rightly, I think, that modern experimental psychology can be easily assimilated by scholastic rational psychology which is the only form of *rapprochement* between the two that is needed. And there is the most clear evidence that these scholastic psychologists are keeping fully abreast of the modern trends and are able to give a good appreciation of, e.g., Freud, and in general of the importance of abnormal psychology. The chapter on Freud is really a splendid brief exposition of the salient points of the system. A helpful though by no means finally satisfying essay is contributed on the question of the "plurality of forms" which is one of the chief differentia between the Thomist and Scotist schools. There is a good historical sketch of the Franciscan school and its development in the first essay. But the chief essay is by Fr. Longpre on the modernity of the psychology of Scotus and is both of a high standard of quality and, on the whole, fairly convincing. No exaggerated pretensions are made in this direction, however, on behalf of Scotus. The essay on Theory of the Origin of Our Knowledge is also splendid. And the advantage of the Franciscan school over the more strictly Thomistic schools is at several points in the book as a whole made to seem quite likely. The book is to be highly recommended to those interested in such matters and able to understand it. It is rather too difficult for the reader untrained (at least to some extent) both in modern psychology and in scholasticism. F. L. C.

THERE has been a marked improvement in religious teaching during the past generation and the Protestant bodies have made substantial contributions. Some of the most important have been through the Institute of Social and Religious Research, of which John R. Mott is chairman. One of its latest is *Case Studies of Present Day Religious Teaching*. The joint authors are Dr. Hugh Hartshorne and Dr. Elsa Lotz, and the publisher is the Yale University Press (New Haven, Conn., \$2.00). It is based on actual happenings in classrooms and is an investigation of practice and not theory, and accordingly has a special value for all who are interested or engaged in teaching religion. It is a companion volume of *Community Organization in Religious Education*, by Dr. Hartshorne and J. Quinter Miller. C. R. W.

"THERE IS NO DUTY that we so much under-rate as the duty of being happy: by being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves. When discovered they surprise nobody so much as the benefactor.

—T. Hsieh, the Theodore Roosevelt of China.

NEWS OF THE CHURCH

Alexander Chosen Patriarch of Antioch

Death of Rival Claimant Preceded by Reconciliation—Greeks Upset Over Calendar Reform

By W. A. WIGRAM

[Editor's Note—The dispute over the patriarchate of Antioch has apparently been settled by the reconciliation of the rival claimants at the deathbed of one of them, Arsenius of Laodicea. Following his demise, Alexander of Tripoli has been recognized as Patriarch, according to the letter of the Syrian Bishop of Montreal published in the correspondence columns of this issue.]

WELLS, ENGLAND, Jan. 15.—There are at last definite hopes of a settlement in the painful dispute that has caused a schism in the Orthodox patriarchate of Antioch. There are still two rival claimants to that see, both of whom have received consecration from their followers: namely, Alexander, Metropolitan of Tripoli, and Arsenius, Metropolitan of Laodicea. It is the former who is recognized by all the Orthodox Church outside the limits of the diocese, and this decision has been arrived at after a study of the question by experts on the spot, so that it must command the respect of outsiders who do not know and cannot understand the details. However, it seems to be the fact that the majority of the local episcopate follow his rival.

Many attempts have been made at the healing of the schism, and it has at least been agreed that one ought to rule for his life and then the other to succeed without further election, but it is to be feared that both agreed that the rule is an excellent one and the other ought to do it!

Further, it is agreed that, if only the present dispute can be settled somehow, all parties must get together and formulate rules for a patriarchal election—those that have broken down in the present case are admittedly obsolete, but there are no other available at the moment—which may prevent such a lamentable occurrence in future.

However, in the East, and for that matter all the world over, much depends on personality and personal contact and friendly discussion. It is therefore a good omen that these two rival prelates should now be getting on to terms of friendly contact with one another.

They have found it possible to meet, to dine together, and to discuss the question without personal heat or feeling. Further, they have actually met on a public and ceremonial occasion and conducted, conjointly, the funeral service of a distinguished local layman of the Church of Antioch. That is a good omen for the future

BISHOP CREIGHTON ELECTED SUFFRAGAN OF LONG ISLAND

BROOKLYN, N. Y.—The Rt. Rev. Frank W. Creighton, S.T.D., Bishop of Mexico, was elected junior Suffragan Bishop of Long Island on the second ballot at the annual convention of the diocese in Queen's Village, January 24th. The convention had previously approved the request of Bishop Stires for a second Suffragan, by a vote of 90 to 39 in the clerical and 62 to 25 in the lay order. This vote was subsequently made unanimous, as was the election of Bishop Creighton.

At the time of his election to the missionary episcopate, Bishop Creighton was rector of St. Ann's Church, Brooklyn, and he is widely known in this diocese. During the past few years his position as executive secretary of the Department of Domestic Missions has kept him in New York, so he has been a frequent visitor to Long Island parishes.

and we must hope and pray that a dispute that can benefit nobody but the common enemy of the pair may be brought to an end.

CALENDAR REFORM

In Hellas, the weary question of the "reform of the Calendar" still continues to cause friction, and those who have the magnificent name of the sect of the "Palaeo-Hemerologitae" or "Old Calendarists," are still to the fore. What is more serious, the matter is now getting mixed up in politics (though what necessary connection there is between the revolution of the earth round the sun and the revolutions of the body politic we do not know) for the "Old Calendarists" are for the most part Royalists and they are apparently important enough to make a republican government anxious to conciliate them, so as to remove at least one possible cause of political trouble.

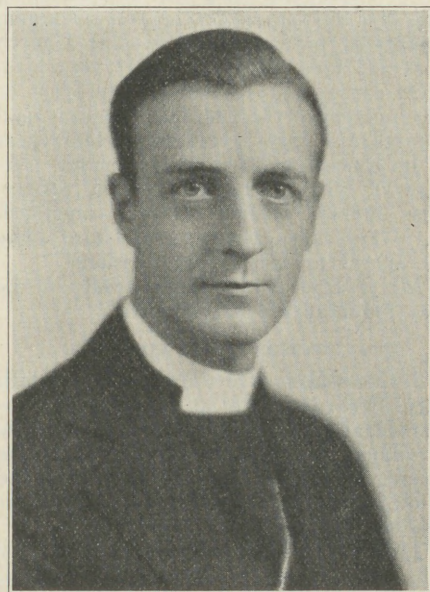
We in England made a fuss in the year 1752, when the government adopted the new calendar, and ruled that the day after Tuesday, September 3d, was to be Wednesday, September 14th. "Give us back our eleven days!" How many folk realize that the Lord Mayor of London is to this day an obstinate and bigoted "Old Calendarian," a "Palaeo-Hemerologitist"?

By charter of King William I, he is to be inaugurated on "October 28th, being the feasts of SS. Simon and Jude." Yet in that year 1752, when eleven days dropped out, on October 28th the Most Worshipful had not sat his full 365 days. Should he then turn out? Perish the thought; he sat on till November 9th, and the Lord Mayor's banquet and the Lord Mayor's show, those twin pillars of the British state and constitution, are on November 9th to this day. May we not then have some sympathy with the Old Calendarists?

Chicago Entertains Fellowship Group

Large Crowds Attend Meetings in Drake Hotel—Laymen's Inquiry Conference Held at Hotel Sherman

CHICAGO, Jan. 28.—The Christian Fellowship Group, headed by Dr. Frank Buchman, took Chicago by storm this week. Coming to the city Tuesday morning, the group held three meetings during the day at the fashionable Drake Hotel, climaxed with an evening session



THE REV. JOHN S. HIGGINS
New rector of Church of the Advent, Chicago.

which packed the grand ballroom and balcony of the hotel.

The Rev. Samuel Shoemaker, rector of Calvary Church, New York, had been in the city several days in advance of the party and laid the groundwork for the meetings. He invited Bishop Stewart to speak at the opening of the night session and the Bishop accepted. A meeting for clergy was held Tuesday morning; a businessmen's luncheon at noon and a women's meeting in the afternoon.

There followed the witnessing of some fifteen members of the Buchman troop to which the large audience listened intently.

The whole thing attracted probably more attention than any religious affair in Chicago in a year. The newspapers gave the stories front page space. The Chicago Tribune reporter wrote of the evening meeting:

"Chicago learned last night that a religious revival can be elegant and still be effective. . . . Hundreds looked and listened and liked what they saw demonstrated—that a dinner jacket may conceal and an Oxford accent reveal as much simple fervor for the godly

life as tattered overalls and a mountain twang."

The group plans to come back to Chicago some time in March, it was stated.

HOLD LAYMEN'S INQUIRY CONFERENCE

An interest in foreign missions is essential if the Church is to hold youth, Stephen Baker, New York, declared before a group of Church men and women meeting at the Sherman Hotel Friday noon. The meeting, sponsored by the Church Club, was preliminary to a two-day conference on the Laymen's Missionary Inquiry and the findings of that group. Mr. Baker is here for the conference.

Bishop Stewart outlined the position of the Episcopal Church on the inquiry report, *Re-Thinking Missions*. He pointed out that the discussion over the report is not a controversy between conservative and liberal elements. The Church agrees with the recommendations, particularly with regard to increased emphasis upon the personnel and equipment of those going into the mission field; the self-sustaining aspects of foreign churches. The Church does not agree with the report, he added, in its conception of what the Church is or the function of the Church. The Episcopal Church also takes exception to the report in its conception of the fundamental purpose of foreign missions—social service. The findings, Bishop Stewart concluded, have "laid down a barrage and torn away the apathy toward foreign missions."

Mr. Harper Sibley spoke briefly of the way the inquiry was conducted.

CONVENTION PLANS COMPLETE

Business sessions of the convention which opens February 7th at St. Luke's Pro-Cathedral, Evanston, will be held Tuesday afternoon, and all day Wednesday. The budget of the diocese will be one of the prime subjects to be considered at the business sessions.

The pre-convention dinner, February 6th, under direction of the Church Club, will be addressed by Bishop Stewart, Edward L. Ryerson, Churchman and head of emergency relief work in Illinois, and Miss Sallie Phillips of Washington. Young people's work and colored work will be subjects for consideration before mass meetings Tuesday night at St. Luke's. Dr. Robert W. Patton, director of the American Church Institute for Negroes, will speak on the work among colored people.

The Woman's Auxiliary will hold its annual meeting February 9th, at St. Luke's with Miss Elizabeth Matthews, provincial president, as the principal speaker. Election of officers also will take place.

ST. ANN'S PRIEST RESIGNS

The Rev. Walter P. Crossman, priest-in-charge of St. Ann's Mission and principal of St. Ann's Parochial School, has resigned and gone to Knoxville, where the Sisters of the Holy Name, sponsors of St. Ann's school, will be located hereafter. Fr. Crossman will have charge of several missions in the Knoxville neighborhood.

The Rev. John S. Higgins, rector of the Church of the Advent, has been appointed priest-in-charge of St. Ann's by Bishop Stewart and will be assisted in the work by a student from the Seminary.

Institute Dr. Fleming As Rector of Trinity

Becomes Twelfth in Line of Oldest Anglican Parish in New York— Middletown Church Memorials

By HARRISON ROCKWELL

NEW YORK, Jan. 27.—Parishioners and other friends of the Rev. Dr. Frederick Sydney Fleming thronged Trinity Church on Wednesday morning last, the Feast of the Conversion of St. Paul, to witness his institution as twelfth rector of the parish of that church. It was the third time that Bishop Manning had taken part in that service in Trinity Church; first, when in 1908 he was instituted as tenth rector, and then in 1921, as Diocesan, when he officiated when the late Dr. Caleb R. Stetson became eleventh rector.

Among those in the procession Wednesday morning were Bishop William Hall Moreland, Dr. Bell, warden of St. Stephen's College, Dean Fosbroke, and Dean Gates. The good wishes of two neighboring parishes were evidenced in the presence of the Rev. Dr. Guthrie of St. Mark's, and of the Rev. Dr. Bowie of Grace Church.

Bishop Manning's sermon paid notable tribute to the witness to Catholic faith and practice which Trinity Church has given, especially in the rectorships of Dr. John Henry Hobart, third Bishop of New York, and of Dr. Morgan Dix.

Trinity parish is the oldest Episcopal church in the city. It was organized by royal charter 236 years ago. A few weeks

ago Dr. Fleming was inducted at a civic ceremony as the rector.

REREDOS AND OTHER MEMORIALS DEDICATED
AT MIDDLETOWN

A reredos, sedilia, clergy chair, and credence table, all memorials, were recently dedicated by Bishop Charles K. Gilbert at Grace Church, Middletown, the Rev. Roman L. Harding, rector. The reredos is a hand-carved unit of oak with a border of lace-like carving which greatly enhances the beauty and simplicity of the altar. In addition to the reredos and sedilia, the remaining portions of the wall of the sanctuary have been lined with a wainscoting harmonious with the details of the other new portions.

Grace Church, Middletown, is one of the largest and most influential parishes of this diocese beyond New York City. It was there in December last that the parishes and missions west of the Hudson held a second "Bishop's Service," similar to that in November at White Plains for the Church-folk of Westchester.

ITEMS

Bishop Manning was the preacher last Sunday morning at St. Paul's Chapel, Columbia University.

The Rev. Dr. Sutton, vicar of Trinity Chapel, is to conduct in the afternoon of January 29th, at Trinity Mission House, a retreat for women, lasting from 3 until 9 P.M.

The Rev. Francis S. Bancroft, Jr., formerly assistant at the Church of the Epiphany, has become rector of Trinity Church, Garnerville.

The Rev. Dr. Aldrich conducts "a service of healing" in his church, the Ascension, Fifth avenue at Tenth street, on Saturday afternoons at 5:30.

The Rev. Dr. Granville Williams, S.S.J.E., will conduct on Washington's Birthday a day of retreat for men, at the Church of St. Mary the Virgin. The meditations are to be at 11, noon, and 2 P.M. Holy Communion at 9:30.

The Rev. Donald H. Morse of the Church of St. Edward the Martyr will be the speaker at the January meeting of the Clerical Union, to be held on the 31st at St. Peter's Church, Westchester avenue.



AT INSTITUTION OF THE REV. DR. FREDERIC S. FLEMING
Wide World Photo.

Bishop Herbert Bury Dies at Age of 79

Was Former Suffragan for Northern Europe — Bishop Wakefield Also Dead—Other English News

BY GEORGE PARSONS

LONDON, Jan. 16.—Bishop Herbert Bury, for fifteen years Suffragan for the Bishop of London among the English communities in Northern and Central Europe, died January 15th at the age of 79. As Suffragan he saw much of Russia and before the Soviet régime he had been a leader in bringing about an entente between the Church of England and the Greek Orthodox Church.

Bishop Bury had been Bishop of British Honduras previous to entering the European field. Following his college days in Cambridge he went to Argentina, where he took up cattle raising. Since 1878, however, he had been active in many posts of the Church of England.

DEATH OF BISHOP WAKEFIELD

On Monday last, at Hove, Sussex, Dr. Henry Russell Wakefield, formerly Bishop of Birmingham from 1911 to 1924, died at the age of 78. Ordained in 1877, he held livings at Lower Sydenham and Sandgate, until 1894, when he was appointed rector of St. Mary's, Bryanston Square, where he remained for fifteen years. During that period he was a member of the old London School Board, and was twice elected Mayor of Marylebone. In 1909 he was appointed to succeed Dr. Lefroy as dean of Norwich, but only two years after he was nominated by Mr. Asquith as the successor of Dr. Gore as Bishop of Birmingham. It was a great responsibility, but the new Bishop faced it fearlessly, and his broad vision and ready sympathy with all good causes, especially with movements designed to help the poor, enabled him to succeed.

After his retirement to Hove, in 1924, Bishop Wakefield was always ready to serve the Church. As he grew older, he became more and more in sympathy with the Oxford Movement, and this was no doubt due to his admiration for the work of the Anglo-Catholic clergy in Birmingham.

During the war, the Bishop undertook an official mission to Canada and the United States, in which he traveled some eighteen thousand miles, setting forth the moral issues of the conflict. For his services he was created C.B.E. in 1920.

BILLS TO BE CONSIDERED

Convocation of Canterbury assembles on January 18th, in the Church House, Westminster.

In the Lower House, Prebendary C. Harris and the Rev. P. T. R. Kirk will ask for the appointment of a joint committee to present a report or reports on the following subjects, containing practical pastoral guidance to the parochial clergy:

(a) Religious and moral preparation for the duties and responsibilities of Christian citizenship.

(b) Religious and moral preparation for betrothal, marriage, and parenthood.

(c) Religious and moral preparation for the duties and responsibilities of Church membership.

(d) Pastoral ministry to married persons, in particular to those who are at variance, or are alienated, or have separated, with a view to their reconciliation.

Canon C. P. S. Clarke and Prebendary Harris will urge that the necessary steps be taken to restore the name of King Charles I to its place in the Prayer Book Calendar.

The Bishop of Croydon will move:

"That in view of the coming into force of the Sunday Entertainment Act, 1932, this House is of the opinion that the Church should approve the opening of cinemas on Sunday evenings; provided that, in addition to the safeguards laid down in the Act, the hours of opening should not be before 6 P.M., and that the pictures to be shown should be of a wholesome character."

The appointment of a joint committee to consider the status of the unbeneficed clergy will be urged by Canon Scott-Moncrieff, D.D., and the Rev. C. E. Douglas.

INTERCOMMUNION IN INDIA

Lord Hugh Cecil, in a letter to the *Times*, expresses, with his usual clarity, the regret of thousands of Churchmen at the recent intercommunion at Bangalore. He says:

"At Bangalore, Episcopalians received Communion from non-Episcopal ministers. This is against the rule of the Church of England and the teaching of the whole Catholic Church. And if we believe that Episcopacy has been instituted by the Church under the guidance of the Holy Spirit, it cannot be right, at least for those who hold that belief, to receive Communion from non-Episcopal ministers; for so to receive is to disobey an ordinance of divine authority. I cannot suppose that the Episcopalians who received from non-Episcopal ministers acted in conscious disobedience to a divine ordinance. Probably they had already abandoned the Catholic standpoint and adopted the undenominational one—that episcopacy or non-episcopacy is only a question of expediency. What happened at Bangalore was not Catholic, it was undenominational. But if the South India Scheme has in this unhappy prologue led Episcopalians to an undenominational act, is it reasonable to hope that in the future it will lead non-Episcopalians to Catholic order? Is not the undenominational influence likely always to triumph as it did at Bangalore?"

"Might not the Indian bishops try to reassure those who are now scandalized at and alienated from the South India Scheme, by declaring that, whatever may be the merits of the controversy about Bangalore, they recognize that the upshot has been to do much more harm than good to the cause of Christian reunion, and that they will in future always dissuade Episcopalian communicants from receiving from non-Episcopal ministers? This would at any rate diminish the present alarm."

NEWS IN BRIEF

CANAL ZONE—A sentence in the report of the December National Council meeting in THE LIVING CHURCH of December 31st referred to the Rev. Robert Wayne Jackson as "Our only white priest serving at the northern end of the Zone." This statement was not quite correct as it overlooked the work of the Rev. Edward J. Cooper who has been in charge of Christ Church, Colon, for nearly thirty years and whose notable accomplishments in the mission field are widely known.

Bishop of Ottawa Becomes Archbishop

Succeeds to Position Through Election as Metropolitan by Provincial House of Bishops

TORONTO, Jan. 25.—At a fully attended meeting of the House of Bishops of the Ecclesiastical Province of Ontario at Hamilton this afternoon (the Feast of the Conversion of St. Paul), the Rt. Rev. J. C. Roper, Bishop of Ottawa and senior Bishop of the province, was elected metropolitan and thus becomes Archbishop of Ottawa. The new Archbishop is a graduate of Oxford. His ecclesiastical appointments have included the rectorship of St. Thomas' Church, Toronto, professor of dogmatic theology at the General Theological Seminary, New York, and Bishop of British Columbia, from which see he was transferred to Ottawa.

In the morning the Very Rev. L. W. B. Broughall, dean of Niagara and rector of the Cathedral, was consecrated Bishop of Niagara in succession to the Rt. Rev. D. T. Owen, who was lately transferred to Toronto.

The service took place at Christ's Church Cathedral, the Bishop of Ottawa being assisted by nine other bishops. The Bishop of Algoma sang the litany, the Holy Eucharist was celebrated by the Bishop of Ottawa with Bishop Newnham (formerly of Saskatchewan) as epistoler, and the Bishop of Ontario as gospeller. Provost Cosgrave of Trinity College was the preacher, his text being "Moreover it is required of stewards that a man be found faithful." The Bishop-elect was presented by the Bishops of Toronto and Huron.

The certificate of election and its confirmation by the House of Bishops were read by Chancellor F. H. Ingersoll, K.C. After the consecration, the newly consecrated Bishop was conducted to the throne, and after the letters of consecration had been read and he had taken the customary oath he was duly installed.

JUNIOR WING OPENED AT BISHOP STRACHAN SCHOOL

The new junior wing of the Bishop Strachan School, Toronto, was formally opened by His Honor, the Lieutenant Governor of Ontario. The government house party was received at the entrance of the junior school by the Bishop of Toronto, who is president of the school, members of the executive committee, the principal, Miss Lowe, and the headmistress of the junior school, Miss Rossiter. In his speech to the corporation, council, and principals of other schools in the city who were gathered in the great hall, the Lieutenant Governor gave a brief outline of the history of the school from its earliest days. He congratulated the architects, Messrs. Sproatt and Rolph, who, with the building of the new wing, have completed their whole architectural plan for the school.

KANSAS CITY WELCOMES THE "FELLOWSHIP" GROUP

KANSAS CITY, Mo.—The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, acting as an advance herald of the new religious movement sponsored by an organization that calls itself the Oxford Group, was the guest of Grace and Holy Trinity Church, Kansas City, on January 15th. In a stirring sermon he explained the movement of the First Century Christian Fellowship Movement.

A unit of the Oxford Group, which included about twenty-five members, followed Dr. Shoemaker's visit, and was in Kansas City from January 20th to 26th. On their first evening a public reception was held at the Muehlebach Hotel at which the Rev. Claude W. Sprouse, rector of Grace and Holy Trinity Church, was called upon to make the address of welcome. He read a letter of greeting from the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, who was unavoidably out of the city. Most of the Protestant churches of the city were represented at the gathering.

The movement was heartily endorsed by the leading clergy and Churchmen of the city as perhaps the most powerful and far-spreading spiritual influence in our generation.

On the last day the Rev. Dr. Frank N. Buchman, leader of the Group with a number of members, joined those in Kansas City, all of whom were on their way to the west coast.

Every evening while in Kansas City they held meetings in the ballroom of the Hotel Muehlebach. Most of the Episcopal churches took advantage of the opportunity to have them speak at their Sunday morning and evening services, also Church organizations held informal meetings with the members of the Group.

KNIGHTS OF SAINTS JOHN SPONSOR TOURNEY

PHILADELPHIA—The Knights of Saints John are having an Inter-Chapter Contest which began on St. John the Evangelist's Day and closes six months later. The judges are Warner S. Wright and Frederick B. Bryant, both members of the Grand Council of this fraternity. These sir knights are located at Middlebury, Vt.

The points of the contest cover every field of activity among young men—for example, the fourth test is concerned with dramatics, orchestra, debating team, class officers, student councils, school publication boards, and other intramural activities of student groups. Then there are the usual sports, contests in which the younger boys can enter, with points on general missionary activity and things which inculcate the spirit of leadership among our youth.

The young men are responding to this kind of activity with avidity. It is making the fraternity grow with a jump.

To any young men who would be interested in forming a fraternity among the older group of their parish, information will be sent on request by the Rev. F. M. Wetherill, D.D., 3012 W. Coulter street, Philadelphia.

Dr. H. H. Gowen to Conduct Tour of the Mediterranean

Itinerary Includes Sightseeing in the
Holy Land

SEATTLE—If the plans of the Rev. Herbert H. Gowen, D.D., associate rector of Christ Church, this city, materialize, he will conduct a Mediterranean tour which will include in its itinerary France, Italy, Egypt, and Turkey besides a week spent in the Holy Land. The entire tour is scheduled to cover a period of about two months—the party setting sail on the S.S. *Montrose*, of the Canadian Pacific Lines from Montreal June 21st, and returning on the S.S. *Empress of Britain*, arriving in Quebec August 17th.

Of especial interest to members of the Church is the week of sightseeing in the Holy Land—visits to all points of general interest in Jerusalem, Nazareth, Palestine, Bethlehem, Damascus, etc., being included in the itinerary.

The main part of the tour will include one to eight days spent in and around the cities of Paris, Naples, Rome, Cairo, Ishtanbul. While in Egypt, camp will be made one night on the Libyan Desert, breaking camp early in the morning to make a tour of inspection of the pyramids and the sphinx.

Further information as to fees, etc., may be obtained by writing Dr. Gowen at 5005 Twenty-second avenue, N.E., Seattle, Wash.

CHURCH MUSIC CONFERENCE TO BE HELD AT EVANSTON, ILL.

EVANSTON, ILL.—An all-day conference for ministers, Church music leaders, and committee members to be held on February 16th, at Evanston, has been announced by the Church and Choral Music Department of Northwestern University School of Music.

A general invitation is issued to all who may be interested in considering the general theme of Church Music Problems in a Changing World. Due to the need for new vision and more efficient leadership it is expected that many will attend even from a distance outside the northern Illinois area.

The program is being sponsored by the Chicago Church Federation, the Evanston Ministerial Association, the American Guild and the National Association of Organists, the Choir Directors' Guild, and the Illinois Federation of Music Clubs.

As a musical climax the conference will conclude with the dedicatory recital to be held in the evening at Thorne Auditorium on the Chicago campus of Northwestern University. Edwin Arthur Kraft, organist of Trinity Cathedral, Cleveland, will be the guest artist, and President Walter Dill Scott and Carl M. Beecher, dean of the School of Music, will participate in the service. The recital and all meetings of the day are open to the public without charge. Inquiries may be addressed to professor O. S. Beltz, 1822 Sherman avenue, Evanston.

BERKELEY ALUMNI HOLD ANNUAL MEETING

NEW YORK—Thirty-four members of the New York Berkeley Alumni Association were the guests of the Rev. Karl Reiland, D.D., at luncheon at the rectory of St. George's Church, New York City, on January 17th, when the members met for their annual gathering.

The president, the Rev. George K. MacNaught, of Harrison, conducted the official business meeting, after which the Rev. William P. Ladd, D.D., dean of Berkeley, presented the present problems of the seminary which, like most similar institutions, is struggling with a serious financial shortage. Dr. Ladd seemed confident the Church would not permit any radical curtailment of the work of Berkeley because of its present service and the splendid record of the school in the past. He called attention to the fact that Berkeley, although not a large seminary, has exerted an influence on the destiny of the world out of all proportion to their numbers.

C. C. Burlingham, New York lawyer and member of the board of trustees, spoke seriously of Berkeley's problems, but was also encouragingly optimistic. He feels that Berkeley is making a most valuable contribution to the education of men for Church leadership in that the seminary is laying foundations deeper than mere scholarship and is integrating modern conditions with theology. Col. E. L. Taylor, of New Haven, treasurer of the school, presented some concrete figures showing what is immediately needed if Berkeley is to go on beyond the present academic year.

The Rev. John Henry Fitzgerald, rector of Christ Church, Bay Ridge, Brooklyn, continues as secretary of the New York Association, and the Rev. Cranston Brenton, whose present address is St. George's Rectory, Astoria, N. Y., was elected president.

CHURCH COLLEGES DISCUSSED AT ASSOCIATION MEETING

ATLANTIC CITY, N. J.—At the meeting of the Association of American Colleges, held here January 12th and 13th, the chairman of the Committee on the Church Colleges, established by action of the last General Convention, held an informal meeting with the presidents of the Church colleges in attendance at that meeting. The discussion had to do with the question of the committee's possibilities of service to the colleges and the form of report that should be made by the committee to the next General Convention. The persons present were: Walter Hullahen, president of the University of Delaware and chairman of the committee; President William F. Peirce of Kenyon; Vice-Chancellor Benjamin F. Finney of Sewanee; President Remsen B. Ogilby of Trinity; and President Murray Bartlett of Hobart.

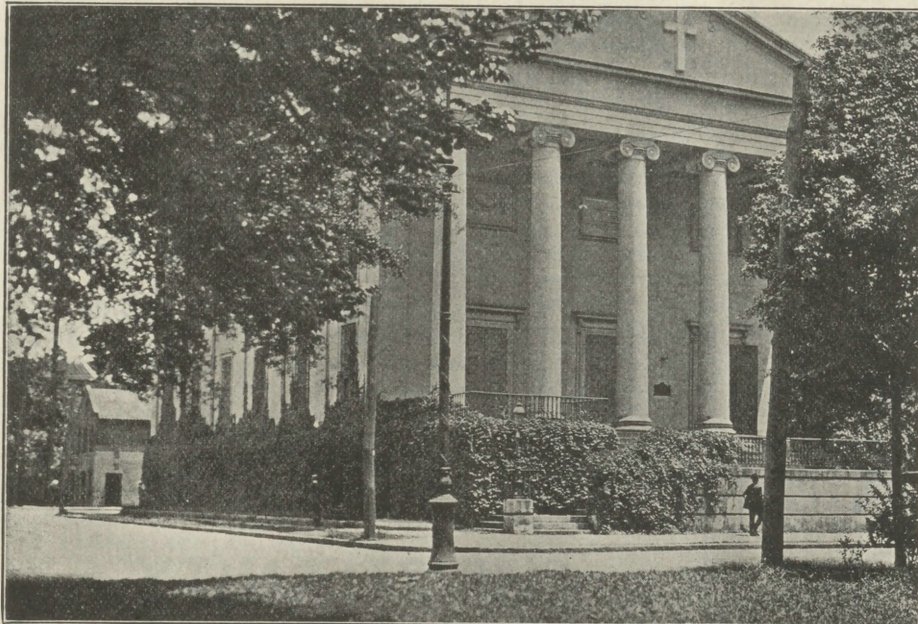
Other members of the committee are Dr. Niles Carpenter, University of Buffalo; Dr. Jared S. Moore, Western Reserve University; the Rev. W. G. Thayer, St. Mark's School, Massachusetts; the Rev. W. R. H. Hodgkin, St. Mark's School, California.

Church to Observe Georgia Bicentennial

Church and Colony to Celebrate
Jointly at Service in Oldest House
of Worship in the State

SAVANNAH, GA.—The plans for the bicentennial celebration to be held in Christ Church, February 12th, have been announced by the Rev. David Cady Wright, D.D., rector. This celebration will mark not only the founding of the Church in Georgia with the establishment of Christ Church, the oldest church in the state of Georgia, but also the founding of the colony.

Twelve bishops have signified their intention of taking part in the celebration,



CHRIST CHURCH, SAVANNAH, GA.

which will also open the 110th annual convention of the diocese. Among the bishops are the Most Rev. James DeWolf Perry, D.D., and the Bishops of Southern Florida, Atlanta, South Carolina, Florida; the Co-adjutor Bishop of New Jersey; the Rt. Rev. Boyd Vincent, D.D., retired Bishop of Ohio, and Bishop Reese. Bishop Perry will be the celebrant at the morning service and the speaker at the evening service. Bishop Mikell will deliver the patriotic address at the morning service, which will be a corporate Communion of all parishes.

The afternoon service will be conducted under the auspices of the Georgia Society of the Colonial Dames of America, and the Society of Colonial Wars in the state of Georgia. Bishop Reese has arranged the form of service to be used and Mrs. James P. Andrew, of Hartford, Conn., national president of the Dames, will be the speaker. The evening service will officially open the convention which will assemble at Christ Church during the week.

The Young People's Service League of the dioceses of Atlanta and Georgia will also meet in convention at this time.

NEW CHURCH REPLACES OLD AT VANCOUVER, WASH.

VANCOUVER, WASH.—A new St. Luke's Church has recently been built in the residential district of Vancouver. The old church was burned down about a year ago, including the tower, a well known landmark 118 feet high to the top of the cross, and the bell, which crashed, broken and melting, to the basement.

The metal of this old bell has been recast into miniature replicas of the original.

The new building, dedicated on the Third Sunday in Advent by Bishop Huston, consists of nave and chancel, with side chapel and tower. The rectory and parish hall remain on the old site downtown.

The Rev. Coleman E. Byram, Ph.D., rector of St. Luke's, suffered a heart attack recently and on the advice of his physician he is now on a trip to South America.

BISHOP SHAYLER IN HOSPITAL

OMAHA, NEB.—The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, is a patient in Clarkson Hospital, where physicians say he must remain at least ten days. He is being treated for laryngitis and complications.

BROOKLYN, N. Y., CHURCH OBSERVES 21ST ANNIVERSARY

BROOKLYN, N. Y.—Celebrating the 21st anniversary of the founding of St. Simon's Church, 2910 Avenue M, Brooklyn, the Rev. Charles Henry Webb, founder and first rector of the church then known as St. Simon's Mission, preached at the anniversary service held recently. Mr. Webb is now director of the Church Charity Foundation.

For almost 20 years after its organization the church remained as a mission. It was accepted as a parish when the Rev. Louis A. Parker, M.A., present rector, took charge. The present church building was first used for services on June 5, 1927.

Recent advances in the church history have made it one of the most progressive parishes in the borough.

The present rector of St. Simon's Church, the Rev. Mr. Parker, who celebrated in January his fourth anniversary as priest in charge, is a graduate of New York University. Prior to becoming rector of St. Simon's he was with the American Relief Commission operating in southern Russia and Asia Minor. Was decorated by the king of Greece in 1921 for valiant service rendered among the Greek refugees, who, to the number of 1,500,000, were stranded along the shores of the Bosphorus. During the World War Mr. Parker saw service on the fields of France, having been a member of the 416th Railroad Telegraph Battalion. He was among the first American soldiers to land in France and was stationed there for more than a year and a half.



INTERIOR OF CHRIST CHURCH, SAVANNAH, GA.

Fr. Williams Speaks on Marriage Sacrament

Sanctification of This Human Relationship Means Restoring It to the Purpose God Intended

By ANNA HARRADEN HOWES

PHILADELPHIA, Jan. 27.—St. Clement's Church was filled on the evening of January 23d, by those who came to hear the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City, give the fourth of the five doctrinal lectures.

He presented the conflicting ideals of the early Church between marriage and celibacy and also called attention to the fact that there has always been in the Church a strong ascetic tendency. He feels that the Christian attitude toward marriage has suffered from the fact that so many of our Christian guides and teachers have been unmarried men, celibates and ascetics.

Fr. Williams pointed out that human marriage is the foundation of the human family, that the human family is in turn the foundation of human society, and therefore human marriage is one of the most important facts in the social and religious life.

He went on to say that our Lord's teaching about the indissolubility of mar-

riage was revolutionary, and that the rejection of this teaching of His can only mean in the end that we have rejected our Lord Himself as the Divine Teacher.

REV. LEICESTER C. LEWIS INSTITUTED

On January 22d the Rev. Leicester C. Lewis, Ph.D., was instituted as rector of St. Martin-in-the-Field, Chestnut Hill. Bishop Taitt instituted Dr. Lewis and preached the sermon. The Rev. John Mockridge, co-rector of St. James' Church, Philadelphia, and the Rev. Dr. William C. Emhardt of the National Council were present.

After this very impressive service, Bishop Taitt confirmed a class of thirty, the largest class to be presented for confirmation in the history of this parish.

Dr. Lewis is giving a series of community lectures at the Chestnut Hill Academy on Tuesday evenings. There are to be five lectures in the series. The subject of the first was "Hegel, Mussolini, and Nationalism"; the second, held on January 31st, is "John Newman and Sacramentalism."

HUNDREDS ATTEND WOMAN'S AUXILIARY MISSIONARY DAY

Nearly a thousand women gathered in St. James' Church on January 25th, for the annual all day missionary service of the Woman's Auxiliary in the diocese. The service opened with a celebration of the Holy Communion with Bishop Taitt as celebrant. After this, the Rev. Barrett P. Tyler gave a thrilling address upon the work of the Church among the Indians in the west, especially the work at Ethete,

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Wyoming. Among other things, he mentioned the profound religious feeling which the Indians have, and stressed the need of the Church to graft its work onto the already existing religion of the American Indian.

In the afternoon, Bishop Burleson briefly outlined the Domestic Mission Field, and urged upon the Church in the United States the carrying on of its mission work, stating that America was *born* Christian and from its earliest days had been the object of missionary zeal by such societies as the S. P. C. K. and the S. P. G. The Rev. Mother Ursula of Wuchang, China, told of the mission work there and made a plea for more workers in that very necessary mission field.

DR. STEELE READS SUPPLEMENTARY STATEMENT

The Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, made the following statement to his congregation at the morning service, January 23d, supplementing the announcement made the previous week of his resignation:

"I have had so many letters this past week, and have had so many questions asked, by people both within the parish but more especially without that, in view of their kindly interest and overwhelming solicitude, I feel I ought to make very plainly these few statements of fact, following the announcement of my resignation as rector on last Sunday morning.

"First, my stepping aside is not on account of age: the question of any so-called 'younger man' has never been under survey. Secondly, resigning a particular parish is not synonymous with retiring from the ministry: I have never thought of that. Thirdly, however, I have not resigned for the purpose of accepting at present any other parish; it is only to allow everybody the more freely to face the problem of this one. Lastly, the resignation does not take effect until June 1st and meanwhile I have no thought either now or then, of leaving Philadelphia."

THIRD BROTHER ELECTED TO SERVE ON VESTRY

The vestry of St. Clement's Church, at its recent meeting, elected Paul Augustus Casey to fill the vacancy caused by the resignation of his brother who has moved to Connecticut.

Mr. Casey is one of four brothers, all of whom served at the altar and have been faithful communicants of St. Clement's all their lives. He is the third of the brothers to serve on the vestry, the other two having moved away from the city. Mr. Casey's father, E. A. Casey, was rector's warden for many years, holding that office at the time of his death.

CAPTAIN MOUNTFORD RECEIVES FOUR SERVICE STARS

NEW YORK—One of the last of the lesser ceremonies in which Bishop Perry will take part before leaving New York for the Orient will be the bestowal of the fourth star of service on the uniform of Captain B. Frank Mountford, director of Church Army work in this country. The presentation will be made February 17th.

Each star represents seven years of commissioned service in the ranks of Church Army, and Captain Mountford completes twenty-eight years this spring.

ST. THOMAS', WASHINGTON, TO BE PRESIDENTIAL CHURCH

WASHINGTON, D. C.—St. Thomas' Church, Eighteenth and Church streets, this city, has been selected by the incoming President of these United States, the Hon. Franklin D. Roosevelt, as the presidential house of worship during his residence in the White House. It was his church also when from 1913 to 1920 he was Assistant Secretary of the Navy.

One of the largest churches in Washington, St. Thomas' is considered well adapted to serve as a presidential church. It is conveniently located, and is fitted for such expansion of use as circumstances suggest.

The Rev. Dr. C. Ernest Smith is rector of St. Thomas', and on November 1st completed 30 years in the service of the parish.

HISTORIC LEXINGTON PARISH CELEBRATES SEMI-CENTENNIAL

LXINGTON, KY.—On January 15th, the congregation of R. E. Lee Memorial Church at Lexington celebrated the fiftieth anniversary of the opening of the present church building in 1883. The rector, the Rev. Vincent C. Franks, D.D., was in charge of the service, the Rev. Dr. Berryman Green preached the sermon, and the Rt. Rev. Robert Carter Jett, D.D., offered the closing prayers and benediction.

The first service held in the present building was the funeral of the Rev. William N. Pendleton, D.D., rector of the church who, during the Civil War, had been General Pendleton of the Confederate Army.

The name "R. E. Lee Memorial" was given to the church in 1907. Previous to that time it had been called Grace Memorial. In attending a vestry meeting held in the rectory, the same house which is still used for that purpose, General Lee contracted the cold which caused his final illness.

BISHOP HUSTON'S HOME IS ROBBED

SEATTLE—A thief or thieves on two occasions entered the residence of the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, in Seattle. The first time was last summer, while the Bishop and his family were away at their country home on Bainbridge Island. The second was on January 14th. We regret to report that on the first occasion Mrs. Huston lost her sorority pin and Phi Beta Kappa key and that on the second visit her engagement ring was taken, together with other small articles of jewelry. Before the discovery of the second offense John Huston, the Bishop's son, had seen a strange man hurrying from the side door of the house.

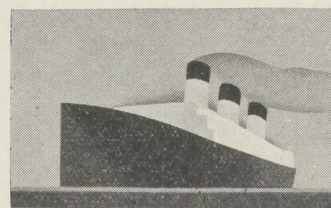
THE DELAWARE DIOCESAN C. P. C. has been concentrating on Iolani School, Honolulu, and has sent over 1,500 books for its library. The Bishop of Honolulu and the Delaware diocesan C. P. C. director are brother and sister.

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Dioceses Face Future Bravely

Conventions Meet Adverse Conditions With Courage—Bishop Bennett Announces Resignation

JANUARY is one of the principal months for the holding of diocesan conventions and district convocations, and of the Woman's Auxiliary. There are so many of them at this time of year that it is impossible to report them all fully in THE LIVING CHURCH. In the following paragraphs the main accomplishments of the recent ones are briefly summarized. In the space at our disposal we cannot report elections of diocesan officials or matters of routine. In practically every jurisdiction the cutting of the budget, often to a point that will mean the actual abandonment of important pieces of work, was a major and disheartening item of business; nevertheless a spirit of determination not to permit the Church's work to be defeated by worldly causes was in evidence.

Alabama. The council reported that while diocesan institutions have suffered for lack of funds, workers have continued at their posts undismayed by greatly reduced salaries, or even no compensation at all. Confirmations have reached their highest peak. A resolution, adopted by a very narrow margin, put the council on record as being opposed to any effort to change the laws regulating the manufacture, sale, and transportation of alcoholic beverages which does not adequately safeguard the cause of temperance.

Duluth. The resignation of the Rt. Rev. G. G. Bennett, D.D., as Bishop of the diocese was the issue of most concern to the members of the convention. The resignation was accepted, subject to approval of the House of Bishops. The missionary funds were placed on an emergency basis for this year, thus avoiding the necessity for closing any missionary field.

Lexington. The convention unanimously agreed that the Bishop should not be per-

BISHOP STEARLY GRANTED LEAVE OF ABSENCE

ORANGE, N. J.—A letter from Bishop Stearly to the clergy of his diocese announces that he has been given a six months' leave of absence by the standing committee, owing to poor health, and that he has authorized Bishop Washburn, his Coadjutor, to act as the ecclesiastical authority during that period. The hope is expressed by Bishop Stearly that before long he may renew his work in the diocese, and he voices his "gratitude for our fellowship in Christ, so rich and abundant through the years."

mitted to reduce his salary by 28% as he had requested. The salary is to remain at the same figure as in 1932. The convention agreed to accept Bishop Burton's relinquishment of the interest on the episcopate endowment fund not specifically allotted to him.

Haiti. The necessity of increasing self-support for the activities of the Church was emphasized in the Bishop's address. The second day of the convention coinciding with Bishop Carson's tenth anniversary of his consecration, was given over entirely to commemorative and social exercises.

Milwaukee. Instead of the usual 60-40 division, the diocesan council, meeting at All Saints' Cathedral January 24th, voted to retain \$17,000 of the amount pledged for the Church's Program for diocesan work, and send \$5,500 to New York for general Church purposes. An allocation of undesignated legacies and other miscellaneous items in the diocesan endowment fund was made to repay a bank loan of \$13,000, and the trust company holding these funds was directed to repay that amount from interest accruing at the rate of \$1,000 a year. Memorial resolutions in honor of the late Bishop Webb were adopted.

Mississippi. Splendid addresses were given on Wednesday evening on Mission Work, the Okolona Industrial School for Negroes, Young People's Work, and Laymen's Work. The council will meet next

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year at St. George's Church, Clarksdale, January 23d to 25th.

North Texas. A drive of forty miles to the site of the new Bishop Garrett Monument, erected where the first Prayer Book service was conducted in the present district of North Texas in 1878 by Bishop Garrett, was a feature of the council. The Rt. Rev. Harry T. Moore, Bishop of Dallas, gave the address. The council will meet next year in St. Paul's Church, Lubbock, some time in January.

Pittsburgh. Due to economic conditions the convention, which met at Trinity Cathedral, adopted a division of the missionary receipts for 1933 giving the National Council 40 per cent and the diocesan work 60 per cent. This was adopted as an emergency measure for the present year. The convention also marked the tenth anniversary of the consecration of Bishop Mann.

Tennessee. A shrinkage in anticipated revenue from apportionments of more than one-fourth from the 1932 figures forced drastic cuts in stipends and other reductions in the 1933 diocesan budget. The items for the young people's camp and publication of the *Tennessee Churchman* were stricken out altogether. However, the diocese has not thus far been obliged to "turn out of doors" a single clergyman or to close a single mission station. The convention congratulated Bishop Gailor upon the approaching fortieth anniversary of his consecration to the episcopate.

Western Michigan. Despite discouraging financial conditions the convention, which met at Grace Church, Grand Rapids, was marked by cheerfulness. At the dinner Burritt Hamilton of Battle Creek, a leading lawyer of the state, spoke ably on *The Layman and His Place in the Diocese*. A great religious service was held in the evening, at which the Bishop delivered his pastoral. The convention will meet next year at Trinity Church, Niles, which will be celebrating its centennial at that time.

West Texas. The presence of Monell Sayre, executive vice-president of the Church Pension Fund, added greatly to the interest of the council which met in St. Mark's Church, San Antonio. He spoke at several of the council sessions.

BISHOP OF NEVADA DEDICATES MISSION HE HELPED BUILD

RENO, NEV.—Another of Bishop Jenkins' new parish halls with a screened-off sanctuary has been finished, at Wells, Nev., and was dedicated by the Bishop on January 15th, as St. Barnabas' Mission.

Seventy people filled the little hall. Out doors the weather was twenty below zero. The sanctuary, six feet square, was aglow with lights and had a few imported flowers. The first offering was given to the American Church Building Fund, whose aid had enabled the building to be completed.

The Rev. Frederick C. Taylor of Elko, whose parish includes the whole 17,000 square miles of Elko County, has held services at Wells, from time to time, and in recent months Deaconess Allen has been stationed there. The Church school has fifty children. Last fall the Bishop was able to purchase property and material, and

with the help of two other workmen, Mr. Taylor and the Bishop put up the building.

Wells is a growing railroad town in the center of a large ranching area, one of the more promising and permanent towns of the state.

NEWARK PARISH CELEBRATES EIGHTIETH ANNIVERSARY

NEWARK, N. J.—The eightieth anniversary of St. Paul's Church, Newark, the Rev. A. Stewart Hogenauer, rector, was observed on the evening of January 22d, with Bishop Washburn as the preacher of the occasion. He also confirmed a class at this service. Afterward a reception was held, at which the Bishop was the guest of honor.

Founded in 1853, St. Paul's Church was first under the care of the Rev. Andrew Mackie. Other clergymen ministering to the parish in its early days included the Rev. Hannibal Goodwin, the inventor of the moving picture film, the Rev. William J. Roberts, and the Rev. Joseph H. Smith. Two sons of the Rev. Mr. Roberts are in the ministry, one being the Rt. Rev. W. Blair Roberts, D.D., Bishop of South Dakota, and the other the Rev. Paul Roberts, rector of Grace Church, Colorado Springs, Colo. The church building now used was begun in 1873.

PACIFIC DIVINITY SCHOOL NOW PROVINCIAL ENTERPRISE

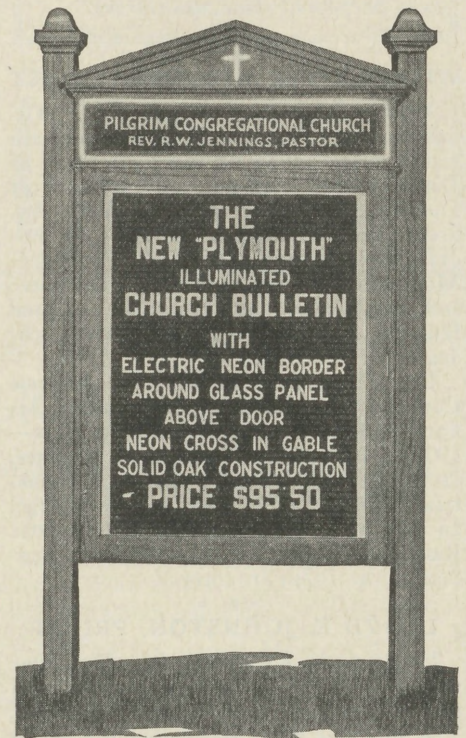
BERKELEY, CALIF.—The Rev. Charles Wesley Lowry, newly appointed instructor in theology at the Church Divinity School of the Pacific, was the principal speaker at the opening service of the school on January 9th. He discussed conditions in the Church of England as he found them during his recent period of study at Oxford and prophesied that central Churchmanship gave promise of dominating Anglican thought in the future. During the service Bishop Parsons, president of the board of trustees, announced the coming celebration of the fortieth anniversary of the school to be held next October and, on behalf of Bishop Gooden, reported that the provincial coöperative committee was rapidly developing plans to increase the financial support of the institution. The school has just been taken over by the province.

On January 12th, the Rt. Rev. W. Bertrand Stevens, D.D., lectured at the school on *Church Art and Architecture*. On January 17th the school was visited by the Rt. Rev. John McKim, D.D. (Oxon.), Bishop of North Tokyo, Japan.

Church Army Seeks to Aid Rural Parishes

NEW YORK—As part of its spring and summer activities, Church Army expects to send out from Washington, D. C., two automobiles, each manned by three troubadours, and these will be available for service of from one to three days in such parishes in the third and fourth provinces as care to make application for a visit. Request for a visit from a team should be made to the Church Army's field representative, Captain Earl S. Estabrook at 416 Lafayette street, New York City, who will send particulars as to dates and cost.

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WILLIAM S. CLAIBORNE, PRIEST

MONTEAGLE, TENN.—The Rev. William Stering Claiborne, D.D., whose death was recorded in THE LIVING CHURCH of January 14th, was not only founder of DuBose School, but he founded St. Andrew's Industrial School for Boys, St. Andrew's; refounded St. Mary's-on-the-Mountains School for Girls at Sewanee; and established the Emerald Hodgson Hospital. And since 1922 he had been arch-deacon of Sewanee.

Dr. Claiborne was born in Amherst County, Virginia, in 1877. He held his first appointment as rector for 14 years—1900 to 1914. This he served at Sewanee. It was to found the St. Andrew's Industrial School that he gave up this charge. In 1918 he went overseas with the famous Rainbow Division, serving as captain chaplain of the 167th Infantry.

LLOYD E. JOHNSTON, PRIEST

LOUISVILLE, KY.—For the third time within a month, the ranks of the clergy of the diocese have been reduced by death. The loss this time was again the senior priest of the diocese, when the Rev. Lloyd E. Johnston, rector emeritus of Grace Church, Louisville, succumbed on January 13th to an illness from which he had suffered for some months. In another month he would have celebrated his 75th birthday, and also have rounded out 35 years of service in the diocese.

Fr. Johnston was born in Springfield, Ill., and was in the wholesale grocery business before taking holy orders. He had a parish in Wisconsin before coming to Kentucky to assume, in 1898, the rectorship of Grace Church, which he held for twenty-eight years, after which he retired from active service and became rector emeritus. He continued, however, his keen interest in parochial and diocesan affairs and held prominent places on many diocesan boards and committees, notably the board of diocesan missions and the standing committee, of which he was for many years its president; also chairman of the committee on canons.

The body lay in state in Grace Church on Sunday afternoon, the Louisville clergy who acted as a guard of honor serving throughout the night until the Requiem Eucharist at an early hour Monday morning. The funeral was conducted by Bishop Woodcock, assisted by the Rev. Arthur H. Austin and the Rev. W. F. Rennenberg.

Fr. Johnston leaves, besides his widow, a married son, a sister, and a brother.

JAMES NOBLE, PRIEST

OMAHA, NEB.—The Rev. James Noble, a retired priest of the diocese of Nebraska, died in the Methodist hospital, January 25th, in his 74th year.

Fr. Noble was born in Scotland, May 5, 1859. He received his education at Kenyon

College and Berkeley Divinity School. He was ordained to the diaconate by Bishop Littlejohn and to the priesthood by Bishop Pierce. His ministry was spent at Amityville, N. Y.; Jefferson City, La.; and Monroe, Mo., before coming to Nebraska in 1910, where he served successively as rector of St. Matthias', Omaha; St. Thomas', Falls City; St. Peter's, Neligh; and St. Luke's, Wymore. He served as canon of Trinity Cathedral and as examining chaplain for several years. He was retired five years ago.

The funeral was held on January 28th, from St. Barnabas' Church. The burial office was read by John S. Hedelund, secretary of the standing committee and lay-reader, a close personal friend of Fr. Noble. This was followed by a Requiem, the Rev. Robert Dean Crawford being celebrant. Interment was made at Blair.

Fr. Noble is survived by two sisters, who reside at Brooklyn, N. Y.

WILLIAM S. GUMMERE

NEWARK, N. J.—The Hon. William Stryker Gummere, chief justice of the New Jersey Supreme Court for almost thirty-one years and an associate justice for six years previous, died on January 26th at the Hospital of St. Barnabas, Newark, in his eighty-first year. His death was due to pneumonia.

Educated at Princeton, of which he was a graduate in the class of 1870, Justice Gummere began the practise of law in 1873. He was a communicant of Grace Church, Newark, at which the funeral took place on January 29th. His wife, two sons, and a daughter survive him.

NEWS IN BRIEF

OHIO—St. Andrew's Church, Akron, celebrated on January 11th the tenth anniversary of the institution of the Rev. G. M. Brewin. Bishop Rogers commented on this being the first time he had shared in a tenth anniversary of a mission priest, though there are two others in the diocese with that length of service in one place. A week's celebrations closed with a reception at which Fr. Brewin was presented with a wrist watch by the congregation.

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Massachusetts Diocesan News

Memory of Phillips Brooks Recalled at Service in Newton Parish Church—Other Items of Interest

By ETHEL M. ROBERTS

BOSTON, Jan. 27.—It is impressive how the memory of Phillips Brooks lives in this diocese and its parishes. A case in point is the service of remembrance held in Grace Church, Newton, last Sunday morning when the Rev. Edward S. Drown, D.D., of the Episcopal Theological School Faculty, Cambridge, preached on Phillips Brooks and the Christian Ministry. Bishop Brooks died forty years ago last Monday; his last public engagement was in this same Newton parish where he addressed a gathering of the Choir Guild. In other parishes than Grace Church, Newton, a link with Bishop Brooks is remembered year after year and the latter's memory is vividly brought to mind through the address of the day.

The *Lighted Life*, that wonderful sermon on Phillips Brooks preached earlier in the winter in Trinity Church by Dr. Rufus M. Jones, is now available in printed form.

ORDER OF SIR GALLAHAD OBSERVES BIRTHDAY

That the Order of Sir Galahad makes a boy downright, upright, and square all round, was the statement of its supreme director, Archdeacon Dennen, at the annual birthday luncheon held in the diocesan Assembly Hall on January 14th. Bishop Lawrence sent the invitations and presided at this opportunity for prominent laymen in the diocese to hear of the work and progress of the Order. After Frank W. Lincoln, Jr., counselor for Boys' Work, had spoken, three expoundations of how the Order of Sir Galahad works in a city parish, a suburban parish, and a textile city were given, in order, by the Rev. Otis R. Rice of the staff of Trinity Church; the Rev. David K. Montgomery, rector of Emmanuel Church, West Roxbury, and the Rev. Paul Micou, rector of St. Mark's Church, Fall River.

AT ST. ANDREW'S SILENT MISSION

A major improvement, long desired by the Rev. J. Stanley Light, rector, has been effected at St. Andrew's Silent Mission whereby a uselessly large boiler room, big kitchen, and waste closet rooms have been transformed into a small boiler room, a small kitchen, and a large assembly room. Other improvements in this mission which ministers to those both deaf and mute are a new brass lectern in memory of the Rev. S. Stanley Searing, and a new baptismal font. This little mission center, loyally supported to the best of their ability by members struggling with the unemployment problem, has paid its bills and met its apportionment for 1932.

NEWS BRIEFS

Mrs. Robert M. Burnett of Boston and Southboro was elected member of the board of directors and of the corporation of the Church Home So-

ciety at a recent joint meeting of those two bodies. At the same time, Ralph Barrow, executive director, submitted a report showing that 507 children have been aided by the society during the past year. The society is now facing a deficit of \$8,-889.50 for 1932.

St. John's Church, Saugus, observed its fiftieth anniversary with a program covering eight days, January 15th to 22d inclusive. The Rev. Harold T. Handley is rector of this parish.

The Rev. Fr. Morse, S.S.J.E., newly returned from Korea after fifteen years of service there under the English Church, was the preacher last Sunday morning at High Mass in the Church of St. John the Evangelist, Bowdoin Street.

Bishop and Mrs. Sherrill, and all the members of the diocese too, are rejoicing in the birth of a baby daughter to Mrs. Sherrill on January 22d. The little girl is the fourth child of the Bishop and Mrs. Sherrill. The three older children are boys.

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Clerical Changes

APPOINTMENTS ACCEPTED

BEESELY, Rev. CLAUDE A., formerly priest in charge of the missions at Mineral Wells, Breckenridge, Graham, and Cisco, Texas (Dal.); to be rector of the Church of the Good Shepherd, Wichita Falls, Texas (Dal.). Address, 1826 Huff St.

FRANCIS, Rev. JOHN M., formerly rector of Trinity Church, El Dorado, Kans.; to be rector of St. Paul's Church, Leavenworth, Kans. Address, 7th and Seneca Sts.

GILBERT, Rev. GEORGE BLODGETT, Jr., formerly deacon in charge of St. Andrew's Church, Waterville; to be deacon in charge of St. Paul's Church, Pipestone, Holy Trinity Church, Luverne, and St. Barnabas' Mission, Slayton, Minn. Address, Pipestone, Minn.

GRIFFITH, Rev. JOHN HAMMOND, formerly locum tenens at Christ Church, Roanoke, Va. (Sw. V.); to be rector of Emmanuel Church, Bristol, Va. (Sw. V.). Address, Marthanne Apt., No. 1, 1007 7th Ave., Bristol, Va.

LOFSTROM, Rev. ELMER M., formerly of Christ Church, Albert Lea, Minn.; to be rector of Holy Trinity Church, Minneapolis, Minn. Address, 523 5th Ave., S. E.

PARKE, Rev. ROBERT I., who has been acting as vicar of St. Matthew's Church, Grand Junction, Colo., is to be rector of that parish.

NEW ADDRESS

EARLE, CHAPLAIN EDWARD HENRY LATOUCHE, U. S. Hospital, North Little Rock, Ark.; P. O. Box 693, Little Rock, Ark.

RESIGNATION

HOLCOMBE, Rev. WILLIS BRECKENRIDGE, as rector of Grace Church, Riverhead, Long Island, N. Y.; to be retired. Address, Dartmouth Farm, Eastport, Long Island, N. Y.

ORDINATIONS

PRIESTS

CHICAGO—Bishop Stewart on January 19th advanced to the priesthood the Rev. JOHN STRACHAN, former officer in the British naval marines. The service was at Holy Cross-Immanuel Church where Mr. Strachan has been deacon in charge for nearly a year. The Ven. F. G. Deis, Archdeacon, presented the candidate and the Rev. Dr. George H. Thomas of St. Paul's, preached.

Mr. Strachan will continue in charge of Holy Cross-Immanuel. He served in the British navy for four years during the War and after coming to this country taught at the Ford Trade School, Dearborn, Mich. He attended Northwestern University and Western Theological Seminary.

KYOTO—On December 21st in St. Peter's Church, Tatsuta, Japan, the Rev. KIYOO HAMADA was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Shirley H. Nichols, S.T.D. Mr. Hamada was presented by the Rev. Kishiro Hayakawa and the Rev. Stephen T. Nakao preached the sermon. He is to be rector of St. Peter's with address: Ikoma Gun, Tomigo Mura, Okidome, Nara Ken, Japan.

MISSISSIPPI—In the Church of the Incarnation, West Point, the Rev. CHARLES G. HAMILTON was advanced to the priesthood by Bishop Bratton on January 25th. The candidate was presented by the Rev. Duncan M. Gray, the Rev. W. G. Christian preached, the Rev. W. B. Allen read the litany, and the Rev. Lundy Sykes assisted the Bishop in administering the Holy Communion.

Mr. Hamilton will have charge at West Point, Aberdeen, Okolona, and Tupelo.

DEACON

HARRISBURG—On January 18th in Christ Church, Coudersport, FRANK FRANTZ SNYDER was ordained to the diaconate by the Rt. Rev. Wyatt Brown, D.D. He was presented by the Ven. Harold E. Schmaus and Canon Hiram R. Bennett preached the sermon.

Mr. Snyder is to be vicar at Christ Church, Coudersport, with address at the rectory.

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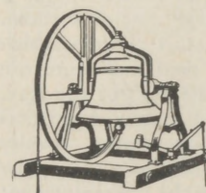
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ANNOUNCEMENTS

Died

GREEN—Entered into rest on the evening of
 January 2d, CORNELIA M. GREEN, wife of the
 late Rev. Stephen H. Green, at the home of her
 daughter, Mrs. Henry Heartt Wood, 436 Arroyo
 Drive, Pasadena, Calif. The service was held in
 the Church of the Angels, Pasadena. The inter-
 ment was in Middletown, Conn.
 "Underneath are the Everlasting Arms."

Memorials

THE REV. WILLIAM STERLING CLAIBORNE, D.D.
 The death of the Rev. WILLIAM S. CLAIBORNE,
 D.D., on January 7th brought sorrow to many
 hearts in Tennessee and will be heard with sin-
 cere regret by a host of friends throughout the
 country.

From his student days in the University of the
 South, Sewanee, Dr. Claiborne showed a special
 interest in the welfare of the mountain people, and
 when he was ordained and became rector of the
 Otey Memorial Church, Sewanee, he was untiring
 in his ministry to the physical as well as spiritual
 needs of his widely scattered parishioners. He often
 walked sixteen to twenty miles on Sunday, to hold
 service or visit those in trouble. And later on, as
 Archdeacon of Sewanee, he won the affection and
 confidence of men, women, and children all over
 Tennessee.

He was largely instrumental in founding the St.
 Andrew's School for mountain boys under the Holy
 Cross Fathers; and for many years he raised the
 money to carry on the charitable work of the
 Emerald-Hodgson Hospital at Sewanee.

His great enduring monument, however, is the
 well manned, well equipped, and partially en-
 dowed, DuBose Memorial School at Monteagle,
 Tenn., for the training and education of experi-
 enced men for the ministry. Already more than fifty
 graduates of this institution are doing efficient work
 in parishes and missions throughout the Church;
 and it is devoutly hoped that the work will be
 continued and the endowment completed by friends
 of this faithful and earnest servant of his Lord.

Dr. Claiborne was a man of courage and faith
 and unselfish devotion, generous and simple-hearted.
 "His strength was gentle; his gentleness was
 strong."

"Right dear in the sight of the Lord is the death
 of His Saints" and "Their works do follow them."

(Signed) THOMAS F. GAILOR,
 Bishop of Tennessee.

ANNOUNCEMENTS, Memorials—Con.

GEORGE COOLIDGE HUNTING

In loving memory of GEORGE COOLIDGE HUNT-
 ING, Bishop of Nevada. Entered into paradise,
 February 6, 1924.

Souls of the Righteous, in the hand of God,
 To eyes of men unwise they seem to die,
 They are at peace, O fairest liberty,
 Souls of the Righteous, in the hand of God.

GEORGE J. D. PETERS, PRIEST

In loving memory GEORGE J. D. PETERS, priest,
 who went Home on January 31, 1927.

FRANK HERBERT SIMMONDS, PRIEST

In grateful memory of FRANK HERBERT SIM-
 MONDS, priest. Born February 6, 1885. Entered
 into the higher life August 28, 1932.

"The song of triumph has begun. Alleluia."

WILLIAM WALTER WEBB, BISHOP

WHEREAS it has pleased Almighty God in
 the working of His infinite plan, to open the gates
 of larger life to our beloved Bishop and Father in
 God, WILLIAM WALTER WEBB, and to widen his
 vision of the eternal life which is the heritage of
 the saints of God, and

WHEREAS the entire life of our beloved Bishop
 in the Church Militant has expressed the true
 Christian virtues of humility, love, generosity, pa-
 tience, and unselfishness, and of devotion to the
 true Catholic cause and the further establishment
 of the Kingdom of God on earth, and

WHEREAS our beloved Bishop has, during his
 Episcopate, been a true Father in God to his people,
 an unwavering example of Christian godliness, a
 firm rock in the midst of seas of doubt and dis-
 trust, setting forth in every word, deed, and wise
 counsel that inner concept which animated his life,
 that "God so loved the world that He gave His
 only begotten son,"

BE IT THEREFORE RESOLVED that we, the clergy
 and lay delegates of the Diocese of Milwaukee
 in council assembled, express in so far as we are
 able, our great individual and personal loss, as
 well as the immeasurable loss which the Diocese
 and the Church have sustained in the death of our
 beloved Bishop. Always a true leader of his people,
 his greatness expressed itself in countless acts of
 service for them. Always a prince of God, his
 nobility found expression in daily and hourly acts
 of devotion to His Master. Always a Father in
 God, his life was a continuous example of the
 brotherhood of all men. Although his place among
 us in the Church Militant was such that his death
 to us is an irreparable loss, we shall constantly be
 sustained by the knowledge that he can be no
 further from us in our labor for the Church he
 loved than the space of his constant prayer for us.
 We shall always have with us his wisdom, coun-
 sel, and example of true godliness, which has been
 our help and inspiration throughout his life.

BE IT THEREFORE FURTHER RESOLVED that this
 council assembled record here summed measure
 of gratitude for his unswerving faith, his untiring
 labor, his unceasing love of souls, and the ever
 present example of the true Christian gentleman
 and servant of God.

BE IT FURTHER RESOLVED that a copy of these
 resolutions be spread upon the minutes of this
 council and a copy be sent to the members of the
 Bishop's family.

Signed for the clergy and for the laity of the
 86th Annual Council of the Diocese of Milwaukee

GEORGE F. WHITE,
 L. B. HASTINGS,
 JOHN TAYLOR.

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(Continued on next page)

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SCHOOL OF PRAYER conducted by Father Hughson, Superior of the Order of the Holy Cross. St. Ignatius' Church, West End Ave., and 87th St., New York. Four evenings: Thursday, February 23d—Sunday, February 26th, 8:15 P.M. Father Hughson will also preach at Mass at 11:00 A.M., on Sunday, February 26th. All welcome.

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NEWS IN BRIEF

CALIFORNIA—The diocesan convention is to meet on February 7th. Instead of the usual three dinners for clergy, laymen, and laywomen on the preceding evening, there will be this year one joint dinner, at the Fairmont Hotel, at which the speakers will treat of topics that will be coming up for action at the convention. The opening service will be held again at Trinity Church this year, as the new bays of the nave at the Cathedral are not yet ready for service. Sessions will be held in the assembly hall in the crypt of the Cathedral, the women meeting in the Fairmont Hotel. Among the important matters to be acted on will be a canon instituting the method of voting by preferential ballot in the diocesan elections.

CONNECTICUT—In the religious play competition sponsored by the National Commission on Religious Drama and the Morehouse Publishing Company, the play submitted by Miss Ruth Hays of New Haven was recommended for honorable mention by the national commission on religious drama. The Morehouse Publishing Company donated the prizes.—At All Saints' Chapel of Trinity Church, New Haven, the vicar, the Rev. Frederick Williams, held an Epiphany Pageant of Lights, January 8th. In it, three kings, twelve apostles, and the three orders of the ministry were prominent. The congregation carried lighted candles to their homes. A somewhat similar service was held that afternoon in St. James' Church, Grand avenue. The rector is the Rev. David Johns.

SPOKANE—An interesting service of baptism was recently held at St. John's Cathedral, Spokane, in which seven cousins, belonging to four different families and ranging in age from one month to ten years, were baptized at the same service. The families involved included several of the oldest and best known names in the city of Spokane. There have been a total of thirty baptized at St. John's Cathedral by the dean, the Very Rev. Charles McAllister, D.D., since September 18th.

Books Received

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

THE AMERICAN SOCIETY OF INTERNATIONAL LAW, THE RUMFORD PRESS, Concord:

Supplement to the American Journal of International Law. Vol. 26, 1932. Official Documents.

BOBBS-MERRILL CO., Indianapolis:

The Real New York. By Helen Worden. \$2.50.

COMMITTEE ON THE GRADING OF NURSING SCHOOLS, New York City:

Nurses, Production, Education, Distribution, and Pay. Report by the Committee on the Grading of Nursing Schools. Paper, 25 cts.

THE REV. SALOMAO FERRAZ, Sao Paulo, Brazil:

A Fé Nacional. By the Rev. Salomao Ferraz, Rector, Capela do Salvador, Sao Paulo, Brazil. \$2.00.

EDWIN S. GORHAM, INC., New York City:

Some Modern Hymns. By the Rev. Henry M. Saville. Paper, 50 cts.

HARPER & BROTHERS, New York City:

Blundering Into Paradise. By Edgar Dewitt Jones. \$1.00.

The Church Surprising. By Penrose Fry. \$1.25.

Profits Or Prosperity? By Henry Pratt Fairchild. \$2.75.

THE MACAULAY COMPANY, New York City:

The Mighty Thing. By Denison Clift. \$2.00.

THE MACMILLAN CO., New York City:

The Buddha and the Christ. An Exploration of the Meaning of the Universe and of the Purpose of Human Life. The Bampton Lectures for 1932. By Burnett Hillman Streeter. \$2.00.

He That Cometh. A Sequel to "Tell John," being further essays on the Message of Jesus and Present Day Religion. By Geoffrey Allen. \$1.35.

Two Saints: St. Bernard and St. Francis. By G. G. Coulton. \$1.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

The Church and Foreign Missions. A Series of Three Editorials in *The Living Church*. By the Rev. Frank Gavin. Paper, 10 cts.

NATIONAL CONSUMERS' LEAGUE, New York City:

The Conference on the Breakdown of Industrial Standards. New York City. December 12, 1932. (Excerpts from the Discussion.) Paper Bound.

OXFORD UNIVERSITY PRESS, New York City:

The Homes of the Pilgrim Fathers in England and America (1620-1685). By Martin S. Briggs. \$4.75.

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA, Alexandria:

The Bulletin of the Protestant Episcopal Theological Seminary in Virginia. January, 1933. Paper Bound.

THE SCHOOL OF PUBLIC AND INTERNATIONAL AFFAIRS OF PRINCETON UNIVERSITY, Princeton:

Report On a Survey of Administration and Expenditures of the State Government of New Jersey With Recommendations for Economies for the Fiscal Year 1933-34. Paper Bound.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, Westminster:

Worship in Other Lands. A Study of Racial Characteristics in Christian Worship. By the Rev. H. P. Thompson. 2/6.

NEWS IN BRIEF

COLORADO—The people of All Saints' Church, Loveland, have converted the former rectory into a guild hall. A delightful meeting place has been provided by re-decorating and furnishing a large room and as a result increased interest in church work has been stimulated.—As a way of overcoming the handicap created by limited funds, three mission stations in Colorado, more than fifty miles apart from each other, have worked out a plan of corporate Communion for their congregations once a month. All Saints' Church, Loveland, St. Andrew's Church, Fort Lupton, and St. Alban's Church, Windsor, each in charge of students at St. John's College, Greeley, meet one Sunday each month for a corporate Communion, alternating between the towns, the officiant being a priest from St. John's College. The plan is proving most practical and the services are well attended by members from all three congregations.

OLYMPIA—The Olympia correspondent desires to make a correction in his report of the celebration of the 91st birthday of the Rt. Rev. Lemuel H. Wells at St. Andrew's Church, Tacoma. It was not the endowment fund of that church that Bishop Wells found depleted and which he was able to restore to its former figure, but the building fund. The endowment fund is in the hands of the treasurer of the diocese.

ROCHESTER—At Christ Church, Hornell, the members of the Church school presented the annual Christmastide pageant. The cast was assisted by the three choirs of the church. The pageant was based on the Christmas cantata of C. B. Hawley, "The Christ Child," and was produced in the fashion of the old mystery play. Insofar as possible the naive style of the early miracle play was maintained and, despite a large cast of about fifty people, the effect throughout is one of adoration and realization of divine humility as represented by the coming of our Lord in the form of a little Child.—On Christmas this year every known unemployed and needy family in Hornell was supplied with useful and joyful gifts by the Hornell Welfare Association (American Red Cross and other associated agencies including the churches of the city) under the chairmanship of the Rev. John Gilbert Spencer. Dean Spencer is president of the Hornell Welfare Association and chairman of the state T. E. R. A. Home Relief Committee in Hornell.

WEST MISSOURI—Bishop Spencer was in Washington, D. C., for the week of January 29th conducting lectures and meditations at the College of Preachers.—One hundred and twenty women, representing sixteen Episcopal churches in the diocese of West Missouri, attended the first quarterly meeting of the year of the diocesan Woman's Auxiliary in Trinity Church, Independence, on January 19th. Holy Communion was celebrated by the rector, the Rev. Sears F. Riepma, and at the afternoon business meeting Bishop Spencer spoke on Church Finances. Mrs. Margaret P. Spillman, dean of women at Haskell Institute, Lawrence, Kans., gave a talk on the importance of Indians becoming economically independent and fitted for citizenship.

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—*Episcopal Church Sunday School Magazine*.

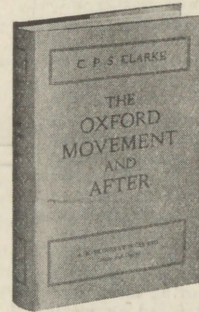
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