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The Living Church

Established 1878

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

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 REV. GEORGE L. RICHARDSON, D.D. ..Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor



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Church Calendar



FEBRUARY

- 24. St. Matthias. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

MARCH

- 1. (Thursday.)
- 4. Third Sunday in Lent.
- 11. Fourth Sunday in Lent.
- 18. Fifth (Passion) Sunday in Lent.
- 25. Sixth (Palm) Sunday.
- 29. Maundy Thursday.
- 30. Good Friday.
- 31. Easter Even.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 5. St. Andrew's, Stamford, Conn.
- 6. St. Stephen's, Plainfield, N. J.
- 7. St. James', Hackettstown, N. J.
- 8. Christ, Williamsport, Pa.
- 9. Calvary, Bayonne, N. J.
- St. Luke's, Somers, N. Y.
- 10. St. Edward the Martyr, New York City.

Clerical Changes

APPOINTMENTS ACCEPTED

BOND, Rev. WILLIAM H., canonically resident in the diocese of Harrisburg; to be locum tenens at Christ Church, Lykens; St. Bartholomew's, Millersburg; and Saul of Tarsus, Williamstown, Pa. (Har.). Address, Wiconisco, Pa.

BURROWS, Rev. G. SHERMAN, D.D., dean of DeLancey Divinity School and secretary of the diocese, has been appointed honorary canon of St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.).

CHRISTIE, Rev. ELMER B., formerly rector of Trinity Church, Hoquiam, and priest in charge of St. Mark's Church, Montesano, Wash. (Ol.); has accepted a call to become rector of St. John's Church, Olympia, Wash. Effective March 15th.

GRINDY, Rev. ROY M., formerly priest in charge of Wyman Memorial Chapel, Marblehead, Mass.;

is rector of Wyman Memorial Church of St. Andrew since July 1, 1933, when parish incorporated.

GUILLEY, Rev. H. AUGUSTUS, formerly curate at St. Ann's Church, Brooklyn; to be rector of the Church of the Holy Apostles, Brooklyn, N. Y. (L.I.). Address, 622 Greenwood Ave.

PATTERSON, Rev. FRANK S., who has been in charge of the work at Attica, N. Y. (W.N.Y.) for some years has been appointed Dean of the District of the Genesee.

TREDER, Rev. OSCAR F., D.D., is in temporary charge of St. Paul's Church, Winston-Salem, N. C.

WHITE, Rev. RICHARD K., formerly rector of Trinity Church, Elkton, Maryland (E.); to be rector of St. Paul's Church, Georgetown, Del.

NEW ADDRESSES

HARRINGTON, Rev. FRANK P., formerly 75 Irving Ave., Providence, R. I.; 18 Clinton St., Homer, N. Y.

NEWKIRK, Rev. CHARLES D., formerly R. F. D. 3, Jamesville, N. Y.; 237 Richfield Ave., Syracuse, N. Y.

RESIGNATIONS

BROWN, Rev. THOMAS J., as rector of St. Luke's parish, Washington, D. C., which he served for twenty-nine years.

JONES, Rev. PERCY W., as priest in charge of St. Luke's Church, Stamford, Texas; to be retired.

MOORE, Rev. GEORGE S. A., as rector of Emmanuel parish, Racine, Wis.

SASSÉ, Rev. LEWIS, II, rector of St. Luke's Church, Newtown, Pa.; has given up any connection with St. Wilfred's Mission, Dolington, Pa.

WEST, Rev. G. STANLEY, as rector of Emmanuel Church, Corry, Pa. (Er.). Address, 40 West Smith St., Corry, Pa.

ORDINATIONS

PRIESTS

FOND DU LAC—BROTHER ANDREW of the Order of St. Francis was ordained to the priesthood by the Rt. Rev. R. R. Smith, D.D., Bishop of Algoma, Ont., in the Church of St. Mary the Virgin, New York City, February 12th. The Rev. Granville M. Williams, S.T.D., rector of the church, preached the sermon.

Brother Andrew's name before entering the Brotherhood was ARTHUR GEORGE KEMP.

NEW YORK—The Rev. JAMES V. KNAPP, assistant minister at St. James' Church, New York City, and the Rev. FREDERICK W. COOPER, assistant minister at the Church of the Ascension, New York City, were advanced to the priesthood in the Cathedral of St. John the Divine, January 25th, by Suffragan Bishop Lloyd of New York.

SOUTH DAKOTA—The Rev. EARL T. KNEEBONE was advanced to the priesthood by Bishop Roberts of South Dakota, in St. Peter's Church, Lake Andes, February 13th. The ordinand, presented by the Rev. Paul Barbour, will continue in charge of St. Peter's, Lake Andes, and St. Phillip's, Armour, S. Dak. The Rev. Edgar Siegfried preached the sermon.

DEACON

NEW YORK—EDWIN LATHROP BAKER was ordained to the diaconate by Suffragan Bishop Lloyd of New York, in the Cathedral of St. John the Divine, New York City, January 25th, being presented by the Rev. Nathan A. Seagle, D.D., rector of St. Stephen's Church, New York City, in which the Rev. Mr. Baker is now curate.

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By the Rev. Charles C. W. Carver

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The Russian Seminary

TO THE EDITOR: A most desperate and serious state of affairs at present exists in the Russian Theological Seminary in Paris.

As you so well know, this is the only seminary left for the education of priests in the Russian Church. Amid squalid surroundings, a few of the most brilliant minds in the Russian clergy, aided morally by the penniless refugees of Russia, are carrying on the work of educating young men for the priesthood of the Russian Church, while existing on "starvation" wages.

Under the direction of His Grace, the Archbishop of Canterbury, the English committee has been of able assistance, meeting its pledge in full.

The Massachusetts committee, of which the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, is honorary chairman, is endeavoring to raise enough funds to assist our friends in England and France to alleviate this unfortunate condition.

Unfortunately, our American committee has not yet done its share, hence this appeal that we of the American Church may prove our sincerity.

May we count on your valued assistance? Every dollar donated goes to the project, as the committee has no expense.

ARCHIBALD F. CHENEY,
Secretary, Russian Orthodox
Church Committee.

c/o The National Rockland Bank
of Boston,
30 Congress St., Boston, Mass.

THE LIVING CHURCH heartily endorses this appeal and will be glad to receive and transmit contributions.—THE EDITOR.

Excerpts from Letters

Bishop Spencer's Address

OF COURSE, according to the parallels in THE LIVING CHURCH of January 13th the reporter for the Kansas City *Star* misquoted the address of Bishop Spencer to the Women's City Club, but did he really misconstrue or misinterpret the Bishop's words? Who, may I ask, believing in the Virgin Birth, believes "a merely human baby" (in the case at issue) was born at Bethlehem? And who, believing in "a merely human baby" excludes the demand for a human father? It is clear that very divergent things, irreconcilable concepts, are brought into correlation in the attempt to make a category incorporating the Virgin Birth and a merely human baby, or another embracing a merely human baby exclusive of the dual human parentage. It seems the Bishop, with studied intent, omitted some words of far-reaching importance in his quotation from the Nicene Creed. In comparing the two expositions, it is obvious the reporter misquoted the Bishop in imputing to him the expression, "I neither affirm nor deny," but he neither affirmed nor denied. In commenting, you said the address was doubtless well over the head of the reporter, and you suspected a bit deep for the rest of his audience. Quite so, indeed. It is over the head of everybody except the Bishop himself; for he alone, of all mankind, can certainly know, from what he said, exactly what he meant.—(Rev.) GEORGE FRAZIER MILLER, Brooklyn, N. Y.

Church Leaders

WHEN THE ORDINARY LAYMEN are conscious of an ever increasing amount of inefficiency manifested by Church leaders, when they see justice flouted, and favors granted to the morally unfit, when they see innocent people persecuted, no one need wonder when people say, "Well, if that is religion, I am through." These remarks so often heard indicate to a certain extent where the responsibility lies, while the voice of the people seeking to be enlightened is proof positive of the fact more harm is done to the cause of religion by its leaders than by all the rank and file put together. When religious leaders become true fathers in God, instead of executive autocrats, when souls become more precious than dollars, then the world may confidently look forward to a new and better day, and not before.—(Rev.) W. J. GRATTON, Rosendale, N. Y.

THE PROVINCE of New England now has a Council of Advice on Student Work. Its members are President Sills of Bowdoin College, President Ogilby of Trinity College, the Rev. C. Leslie Glenn of Christ Church, Cambridge, Mass., and the Rev. Edric A. Weld, headmaster of Holderness School.

American Catholic Congress Report, 1933

THE CATHOLIC REVIVAL AND THE KINGDOM OF GOD

If you think the Catholic Revival is impractical, or Roman, or concerned only with rites and ceremonies, read this book. It will help you to understand the spirit and the achievements of this great movement in its devotion, worship, personal religion, social responsibility—all the various aspects of man's relation to God and to his fellow man.

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EDITORIALS & COMMENTS

"God Save the Church"

IF THE Rev. David Carl Colony accomplished nothing else by his article, *God Save the Church*, in the February *Harper's Magazine*, at least he succeeded in becoming a nine days' wonder among his fellow clergymen of the Episcopal Church. "As bold a philippic as we have read in a long time"—so the editor of that periodical describes his paper, and adds that "certainly his call is timely, and we venture to believe it will not fall on deaf ears."

That it has not fallen on deaf ears is shown by the number of priests who have written to *THE LIVING CHURCH* and other Church papers to protest that the picture of the clergy and the Church painted by Fr. Colony is not a true one. Curiously enough, few laymen have taken the trouble to comment on the article, and they do not seem to share the feeling of the clergy that a trenchant and immediate rebuttal is in order. Perhaps, therefore, the observations of an editor who is a layman and so not one of the group from whom, apparently, Fr. Colony wants the Church saved by divine intervention, will not be amiss.

Let us admit at the outset that there is a great deal of truth in the observations of this writer. Stevenson wrote, in a day that was not so conspicuously uncomfortable for crowned heads,

"The world is so full of a number of things
I'm sure we should all be as happy as kings."

Among other things, the world is full of a great many undeniable facts. It seems to us that Fr. Colony has chosen among these facts very skillfully indeed, and has selected just the ones that he needed to build up his thesis—that the clergy are lazy and the Church is neglectful of her divine mission—without bothering to include the other facts that do not fit into his plan quite as satisfactorily.

To begin with, Fr. Colony devotes several pages to Russia. The Church failed there, he tells us, because it was closely allied with the State and subordinate to it. He elaborates upon the ignorance of the clergy, which he describes as "frequently as great as that of the common people." Religion was, he says, truly the opiate of the people. Since the Revolution of 1917

Communism has come nearer to the doctrines of Christ; "there are still, according to Maxim Litvinov, forty thousand churches in Red Russia."

Granted most of the above, it is still only one side of the picture. The Church, insofar as it has failed in Russia, has done so not only for the reasons given but also because it has been systematically suppressed and persecuted by the Soviet government. The clergy were ignorant, judged by Western standards, but they were not generally as ignorant as the common people, and indeed they were for the most part the only teachers devoting their lives to improving the literacy of the masses, to the best of their ability. Nor were they as uniformly reactionary and subservient to the State as they are often pictured. It was, for instance, a priest named Gapon who, in January, 1905, led a parade of several thousand working men, carrying ikons and singing religious songs, to the Czar's winter palace to present a plea for justice. They were greeted by the imperial troops with a rain of bullets, which killed about a thousand and marked the beginning of the first revolution. If Litvinov is correct in his statement that 40,000 churches remain in Red Russia, it is equally true that they exist only under the most adverse circumstances due to the opposition of the government and the Bolshevik party; and it is also true that during the Red Terror literally thousands of priests and bishops were executed or exiled because of their loyalty to the Faith.

WHAT the house of Romanov was to Russia, Fr. Colony tells us, the economic order is to present-day America. The generalization is one of those sweeping ones that won't bear analysis in detail. In a sense it is true, but not, we think, in the sense in which he is using it, that is, in relation to the religious situation. There is no union of Church and State in this country as there was in pre-war Russia. The relationship is, in fact, about as different as it could well be. But our writer does not labor the point. Instead he goes on to a historical summary that carries us back to the Industrial Revolution and forward again to the present day in less than a page. On our hasty journey we have barely time to observe that the Church

has uniformly been on the reactionary side for four centuries. "Through it all," we are told, "it was the voice of literature rather than that of the ministers of Christ which pleaded for a better economic day." The fact that not a little of that "voice of literature" came through the clerical lips of a Swift, a Kingsley, or a Gore is passed over without mention, nor is anything said of the thousands of parish priests who have in all ages devoted their lives to the service of their humbler fellow-citizens without thought of earthly gain or reward.

In this country, we are asked to conclude from our brief excursion into the realm of history, "it would not be difficult to trace . . . many evidences of social injustice." Granted, but the implication that the Church has invariably been on the side of the unjust is another of those sweeping generalizations that simply won't stand up. Fr. Colony is particularly unfortunate in the example that he chooses to illustrate his point, for if there was any issue in the past century in which a very considerable part of the clergy was vociferous in demanding reform it was that of slavery. While the clergy of our own Church did not generally share the radical views of Henry Ward Beecher as to the method of abolition, they quite generally, both in the North and in the South, saw the evils of the institution and favored its gradual elimination from American life. Bishop Meade of Virginia, for example, though he held that slavery was lawful, emancipated slaves himself, only to find the freedmen helpless in the midst of a slave-holding society.

Nevertheless there is a great deal of truth in the charge that the Church has generally "remained quiescent" in the face of social and economic injustice. The Church has too often been content with society as she finds it, unmindful of her mission to build a Divine Society here on earth, as well as to prepare men for the life beyond the grave. She has tended to magnify too much the ecclesiastical at the expense of the social and the spiritual; in the words of Fr. Hamlin, she has blessed bread at the altar but has not blessed grain in the elevators.

But when we look to Fr. Colony for a remedy for these things, we find ourselves up against an absurd anachronism. He would have the Church apply the old remedy of excommunication to "such men as Wiggin, Insull, and the operator of a vicious sweatshop." He grants that the sentence "would have no effect whatever" on the excommunicates, but at least it would keep the Church's skirts clean. This is certainly a counsel of expediency and despair. The Church can't help society, but she can disassociate herself from its bad companionship by denouncing the most conspicuous representatives of its corruption. We are not interested in that kind of Church.

BUT FR. COLONY'S article is not entirely devoted to generalities as to the failure of the Church. He makes three specific charges against the clergy: (1) They are guilty of "luxurious and easy living when hunger stalks abroad throughout the land"; (2) "They have made religion a competitive business"; and (3) they have failed in preaching the Gospel to the poor.

Once more, the force of Fr. Colony's charges is the element of truth that there is in them. There are lazy priests, without doubt. There are rectors of large metropolitan parishes who receive salaries out of all proportion to the amount of energy that they devote to the spread of the Kingdom of God on earth. But these men are, fortunately, exceptions in the Church life of America. There are not enough clergymen of this type to justify the description of them as "a host . . . who have turned the altar into a source of profit." That is a grave charge, and one that is often made by irresponsible individuals

outside the Church's fold, who simply don't know what they are talking about. When the same charge is made by a priest who ought to know the facts, it seems to indicate rather a desire for sensationalism than for the pursuit of truth.

"These are the men," says Fr. Colony, referring to the priestly profiteers that he believes to be so numerous, "who place all religion in jeopardy by their selfishness." But there are also men who, by publicly charging that such priests are the norm rather than the exception in the Church, cater to the prejudices of the enemies of religion and so do their part as well to place all religion in jeopardy.

It is true that Fr. Colony pays passing tribute to "the great army of devout ministers who get little for their labor and give most of that little to the poor." But by taking the report of one diocese, apparently Pennsylvania, and averaging the statistics of contributions, salaries, expenditures for music, and alms, he manages to give the impression that the parson in that diocese who is not an "expensive loafer," with a salary far higher than that of his parishioners and little to do to keep himself busy between Sundays, is a *rara avis*.

We are not going to enter into the question of clerical salaries in this editorial. We know, as do most of our readers, that few clergymen today live in the lap of luxury; certainly not on the salaries paid by their parishes. It would be far more true to call attention to the hundreds of them that cannot find clerical employment at all, and to the thousands who are living on stipends inadequate for the reasonable needs of themselves and their families—and those all too often in arrears.

As to laziness, it is a trait to which all of mankind is prone, but we do not believe it is exceptionally prevalent among the clergy of the Church. The clergy are generally masters of their own time, and that makes a rule of life the more important. Pastoral visitation is not the sinecure that Fr. Colony represents it to be, and the priest who is ever ready to carry the Sacrament to the sick and dying is not as carefree as Fr. Colony seems to think. As to study, it is true that most priests are not scholars of note, but they do, for the most part, make a sincere effort to keep abreast of the times, and that requires extensive reading in many fields. Dr. Shipler's article in a recent issue of *Publishers' Weekly*, in which he gives a cross section of the average clergyman's reading, is worth mentioning in this regard.

AT ONCE the gravest and the truest of Fr. Colony's charges is that the clergy have not been sufficiently diligent in their ministry to God's poor. The Church, despite her high claims, has been more respectable than universal, more exclusive than all-embracing. Let us confess that the Episcopal Church has been particularly guilty of this fault, and that it has again and again lost its opportunity to be a real spiritual force among the masses in order to cater more particularly to the socially elect. The old pew rental system, now fortunately almost extinct, was a large element in this attitude. But there is still entirely too much of a feeling on the part of Churchmen that one must be a Nordic of Anglo-Saxon ancestry and fairly well dressed to qualify as a one-hundred-per cent Episcopalian in good standing.

This attitude is, fortunately, becoming less and less characteristic of the Church. The sooner it is completely eliminated, the better. The more fully we recognize that the Church is a society for all sorts and conditions of men, women, and children, regardless of the color of their skin, the fatness of their pocketbooks, the stylishness of their hats, or the national background from which they spring, the more fully we shall live up to our ancient heritage, and be a true branch of the

Holy Catholic Church rather than a fashionable sectarian club for Protestant Episcopalians.

When Fr. Colony contrasts the statistics for "priestly salaries" and for "luring people into church" through highly paid choirs with the small amount "to feed the hungry poor of God," he is drawing a false antithesis. The official figures that he is using do not even take account of all the charitable expenditures of the parishes and other Church organizations in the diocese under consideration, to say nothing of the contributions of Church people to community chests, the Red Cross, and the hundreds of other agencies that have, in our modern civilization, assumed most of the alms-giving functions of the Church of former days. The Church has, directly or indirectly, been the original stimulus that set these secular organizations into operation, and they derive the bulk of their support from the same individuals who make up organized religion. Never before in the history of the world has society, through both government and private agencies, made so thorough and conscientious an effort to protect its least fortunate members from want and privation. The fact that the Church has so aroused the public conscience that society as a whole has assumed this function in a systematic manner, instead of leaving it to the haphazard method that characterized the charity of an earlier day, is to her credit rather than a ground of criticism.

WE HAVE not dealt with every point that Fr. Colony raised in the article under discussion. Neither have we attempted anything like a rebuttal of the wholesale charges he has made. As we observed at the outset, there is a great deal of truth in his observations as to the shortcomings of the Church. We have not tried to "whitewash" the Church or the clergy. We hope that Churchmen generally, and the clergy in particular, will give serious thought to his indictment.

But we do feel that Fr. Colony could have made his points in a more constructive manner, without indulging in sensational generalities that cannot be supported and that encourage a false view as to the state of the Church and her ministry. The Church is not the social parasite nor her clergy generally the expensive loafers that he pictures. For the most part the Church is doing her duty conscientiously as she sees it, sometimes failing, sometimes succeeding; never achieving the highest of her ideals, but with a growing consciousness of them and an increasing desire to play her true rôle in a changing society.

The truly constructive critic of the Church will neither paint the black picture of her worst side, as Fr. Colony does, nor gloss over her shortcomings in an endeavor to achieve a smug sense of satisfaction that is not justified by the facts. Rather his spirit will be that of the splendid prayer for the Church in our revised Prayer Book:

"O gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord."

THE LIVING CHURCH takes great pleasure in announcing the appointment of Clinton Rogers Woodruff as associate editor. Mr. Woodruff, who is Director of Public Welfare in the city of Philadelphia, has been our social service editor for many years and is well known to our readers.

THE NEWS that the general Church has had to close its books for 1933 with a deficit of \$500,000 is not only discouraging but alarming. It means that the "pay-as-you-go" plan has definitely broken down, at least for the time being. By the time General Convention meets next October, the Church will be faced with the old situation of an ever-growing indebtedness, and no relief seems to be in sight.

An Alarming Situation

What is the reason for this situation? Of course the general financial stringency is responsible for it in large measure, but it is too easy to blame everything on "the depression," and let it go at that. The fact is that the partnership principle between the dioceses and the general Church has broken down. We have seen it in a number of diocesan conventions. Where formerly there has been a sharing between diocese and general Church on a 50-50 or 60-40 basis, the diocese, driven by its own needs, has appropriated an ever-increasing proportion of its receipts for its own use and the general Church has suffered accordingly. It has been easier to visualize the distress caused by cutting off a diocesan grant of \$500 to a nearby mission station than that caused by withholding a \$5,000 appropriation from a missionary district in China or from the even less tangible though invaluable work being done by the Department of Social Service or that of Religious Education.

It is the same situation that occurs in civic government when a city or village succeeds in collecting only a fraction of its taxes and keeps its own share in cash, turning over its obligations to the county in the form of delinquencies. The difference is that the civic situation can be remedied by mandatory state legislation, compelling a fair distribution of tax receipts between the participating units of government; but there is no legislative body capable of enforcing the sharing principle on the dioceses of the Episcopal Church. The dioceses must voluntarily respond to the Macedonian call, they must be able to see beyond their own borders, or the far-flung missionary organization of the Church will break down and a group of loosely affiliated autonomous bodies, each concerned solely with its own internal affairs, will supplant that part of the universal Church that is the Anglican communion. In short, the Church Militant will give place to the Church Self-Contained and Self-Satisfied. Is that what we want?

THE WIDELY prevalent view that child labor has been entirely and permanently eliminated by the National Industrial Recovery Act and the codes promulgated under its authority is not justified by the facts. A recent statement by the National Child Labor Committee points out that hundreds of thousands of children engaged in industrialized agriculture, domestic service, and certain forms of industrial home work and street trades are not protected by any code. The statement continues:

Child Labor and the New Deal

"It is estimated that the industrial codes have released 100,000 children under 16 years from industry. Another 30,000 boys and girls 16 to 18 years have been removed from especially hazardous work. On the other hand there are still approximately 240,000 children under 16 years working in occupations not covered by codes. These children are employed largely in industrialized agriculture, such as the production of sugar beets, cotton, tobacco, and truck farm products, in street trades, especially newspaper selling, and in domestic service."

The fight of the daily press against the codification of the newspaper industry has been one of the most unhappy phases of the attempt to place American industry on a basis of coöperation instead of unrestrained competition. The Amer-

ican press has so often been valiant and courageous in its championship of social advance that it is disheartening to find it almost a unit in opposing such advance when its own interests are threatened. Particularly is this true in the case of an industry that virtually controls the dissemination of information and propaganda to the public, so that it is able to use its vast publicity organization to put over the idea that somehow such things as the elimination of child labor are desirable everywhere except in the newspaper industry itself, where the employment of youngsters, elsewhere a menace, is beneficial to all concerned. The newspaper code is still pending, largely owing to this obstructionist attitude on the part of a major section of the daily press.

But even where child labor has been forbidden by the codes, the elimination is not necessarily a permanent one, for the codes will expire in 1935. In addition to the necessity of securing protection for children employed in work not yet brought under any code, therefore, there is the urgency of making permanent the gains achieved under the National Recovery Administration. This can only be done by the speedy ratification of the pending Child Labor Amendment to the constitution and the enactment of state legislation to re-enforce that of the Federal government.

To date twenty states have ratified the amendment, leaving sixteen more to take favorable action before the constitutional abolition of child labor will be achieved. If our country is not to be exposed to the danger of slipping backward in this respect it is important that such action be taken by enough remaining states to fulfil the constitutional requirement before the present codes expire next year.

But it is also necessary for the states to improve their own legislation on this important matter. The 16-year minimum age for employment has received approval under most of the codes, but few states have enacted this into their own laws. During the past year bills for that purpose were introduced into eleven legislatures, but in only two states, Wisconsin and Utah, were they passed. Two other states, Ohio and Montana, already had a 16-year minimum.

Child labor is on the way out. Now is the time to take the remaining steps necessary to abolish it entirely and permanently from the American scene.

ALBERT OF THE BELGIANS was probably the most universally popular monarch of modern times. To the world he was known as the courageous defender of his nation in her hour of need; the king who, faced by the humiliating and impossible demands of a power many times stronger, with its armies ready to invade his country, could reply unequivocally: "The Belgian government, if it were to accept the proposals submitted to it, would sacrifice the honor of the nation and at the same time betray its duty toward Europe." In all the intrigues and counter-intrigues preceding the World War that have been revealed with the publication of the archives of governments since that time, not one breath of suspicion has attached itself to Belgium or to the king who gained the love and admiration of the world by his bravery. But to the Belgian people he was more than a national hero; he was a friend and big brother to his subjects of every class. His monarchy was the more secure because of his democracy. His family life was a model upon which his people could pattern their own. His death is mourned by them, not merely as the loss of the official head of government, but as the passing

of one who was personally beloved. In that sense of personal loss, all lovers of the high ideals that marked King Albert's life can join. May he rest in peace.

LAST WEEK we called attention to the splendid way in which the diocese of Central New York is carrying out the Presiding Bishop's call to the spiritual movement in the Church which is so greatly needed and which is meeting with such gratifying response, despite its awkward name of Church-Wide Endeavor. Here is another diocesan plan for carrying the Endeavor into effect. This one is embodied in a set of suggestions sent by Bishop Mann of Pittsburgh to all of his clergy:

Pittsburgh Answers the Call

"1. To relate the program of the parish to the Church-Wide Endeavor, beginning with Lent and continuing throughout the year.

"2. In all services to use the special prayer for the Church-Wide Endeavor (clergy and people in unison).

"3. Throughout the year sermons on God's Purpose in the life of the individual; in family life; in educational life; in recreational life; in business life; and in missions."

One of the best things about the Church-Wide Endeavor is the fact that it can assume a variety of forms to meet varying needs in different dioceses and parishes. But the keynote of all of them is the right relation of the individual, the Church, the nation, and society to the eternal Purpose of God. That is the emphasis that all of us need in order to obtain a true orientation in life.

Through the Editor's Window

EARLE WOOD EVANS, president of the American Bar Association, is quoted as having given the following advice to Harvard law students: "Go to church, even if it is hard for you to take. You'll meet the best citizens. It isn't so important for you to see them as it is for them to see you." Mr. Evans seems to have overlooked the fact that people who are not hypocrites go to church neither to see nor to be seen, but to worship God.

ALL HONOR to the Chicago Medical Society for its condemnation of the board of health in that city for suppressing the news of a serious epidemic in that city until the World's Fair was nearly over, presumably in order not to discourage the attendance of out of town visitors.

IDAHO'S HIGHEST mountain has been officially named Borah Peak, in honor of that state's famous senator. We suggest that Louisiana institute a search for its swampiest bayou, and name it after Huey Long.

THE CONGREGATIONAL-CHRISTIAN Church is recording sermons and organ music for the use of small churches without pastors. We recommend as a text for the first sermon Job 16:19 (Authorized Version).

ANSWERS TO CORRESPONDENTS

F. C. M.—(1) The Armenian Church is an Eastern Church using a variant of the Byzantine liturgy showing Greek and Antiochian influences. It has come in touch with Western Catholicism and this fact finds expression in some of its ceremonies and vestments. (2) The monophysitism of this Church, although probably due to linguistic peculiarities, became for political reasons a norm. The Armenians were able to maintain themselves as a Christian Church under Persian rule only because they could assure the government that they were loyal and that they were not in communion with the Byzantine Christians. This anti-Byzantine attitude was sharpened just before and during the Crusades. In fact Western Armenia sided with the Crusaders, and in that period there was much commerce between the Armenians and the Italians. (3) The Armenian bishops wear the Western mitre, but the Eastern mitre is still worn by the Armenian priests.

The Sacrament of Penance

By the Rev. John Rathbone Oliver, M.D., Ph.D.

Associate in the History of Medicine, Johns Hopkins University

THE WORD PENANCE is used in a very loose way because it has so many connotations. We read of public penance which was a form of discipline in the early Church imposed upon Christians who had fallen away from their faith and then wished to be restored. This public penance is no longer a part of our ecclesiastical discipline, although in mission work among primitive people some sort of a general public penance is still occasionally demanded. For instance, in the Anglican Mission on Thursday Island in Queensland, a native unmarried woman who has born a child is debarred from the sacraments by the Bishop until she has made a public general confession, has appeared as a penitent and been publicly absolved. But even among such primitive people as these this system is apparently losing its value and I am told that the ecclesiastical authorities are at a loss to know how to change or to readapt it. I mention this fact only to point out that public penances even among primitive Christians seem to be no longer possible and that the Church was wise in establishing little by little a private confession to a priest instead of a public confession and penance performed before a whole congregation.

When we speak of a *penance* nowadays most of us mean that small work of satisfaction which we are told by our confessor to carry out after we have made our confession. Usually we are to repeat a psalm or the *Anima Christi* with a certain number of Our Fathers and Hail Marys. When one compares the almost ferocious and cruelly lengthy penances of the early Church with those penances that the modern Catholic performs after confession, one feels that the Christian consciousness has lost somehow or other its real concept of the sinfulness of sin and its results.

Again we speak of penance or penitence as one of the Christian virtues. It involves a hatred of sin and a firm purpose of amendment. Not a hatred of sin in general, but of one's own sin. This virtue is one of the prerequisites of sacramental absolution. Without it no absolution can be really valid.

Finally we speak of penance as one of the seven sacraments and we call it the Sacrament of Penance or *Sacramentum Poenitentiae*.

All these four connotations of the word penance center around the theological dogma that mortal sin committed after baptism cuts the soul off from the grace of God, but that God has provided a means whereby the life of grace may be restored to the soul. This reunion with God can be reached only through an act of penitence. The sinning soul must feel a hatred for its sins as an offense against God. The motive of this hatred must be the realization that sin offends God and we must be unwilling to offend Him because we either fear Him or love Him. The fear of God's punishment for sin may be a motive for penitence, but the higher motive without doubt is the love of God. No Christian can really love God without a sense of sorrow for having offended Him by past sins. We know that a true sense of sorrow for sin together with a firm purpose of amendment creates in the soul a change that opens that soul once more to the grace of God and restores it to God's favor. An adequate act of penitence is sufficient in itself to reunite the soul of God. If, for instance, a man is dying alone and has no possibility of finding a priest, we know that if he is truly penitent, his sins will be as completely forgiven as if he had received at a priest's hands the Sacrament of Penance. The Church, however, by divine commission holds what is called

THIS paper is one of a series on "*Liberal Catholicism and the Modern World*," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

the Power of the Keys. It is for her to determine the manner in which it is to be exercised. To every deacon when he is ordained priest, the bishop gives the old commission which our Lord gave to his apostles: "Whose sins thou dost forgive, they are forgiven. And whose sins thou dost retain, they are retained." Our Lord evidently left to His ministers this divine power in order that they might reconcile

the penitent sinners with God.

The General Confession at the beginning of the Book of Common Prayer does not mean that *only* an attitude of penitence is necessary for the forgiveness of sins. If this were true, the way back to God would be made much too easy. God requires of the repentant sinner a definite outward sign of his penitence. The sinner, if he is not deceiving himself and desiring to evade an unpleasant experience, knows this well enough. If he is honest, he wants to do something more than kneel down on a soft cushion in a comfortable pew on Sunday morning at 11 o'clock and murmur with a crowd of other people that he has "erred and strayed from God's ways like a lost sheep." He knows that this is not enough. If he does not know it, he is not truly penitent. He neither fears God nor loves Him very much. The test therefore of a real love of God, of a real penitence, of a real desire to amend and to seek God's help in the amendment, always involves a determination to express all these feelings by some outward act. This outward act the Church calls the Sacrament of Penance. In the early Church it used to be a public one and in those days a sinner who had to do penance for five or ten years really learned what sin meant and what it meant to have cut himself off from God. We often say nowadays, "A man cannot set himself right with others until he has set himself right with God." In the early Church the penitent had first to set himself right with God by a public confession; and then, by a long period of public penance, he had to set himself right with other Christians and with the Church.

IN THE seventeenth century there was a type of heresy called "Quietism." Its most prominent teacher was the Spaniard, de Molinos. One of the deductions from his theological system was the concept that the sinful soul could attain to a new union with God without the interference of man. In other words, that the Sacrament of Penance was not absolutely necessary. Many of us who used to know our *John Inglesant* by heart will remember Inglesant's attraction to de Molinos and his teachings. Inglesant was attracted by the intensely individualistic and egocentric ideas of Quietism and he describes how Quietism was definitely stamped as heretical because it did not lay adequate stress on the sacraments except Baptism and made it possible for a Christian to make his Communion without having first sought sacramental absolution. This offshoot of the Quietistic teaching seems to have influenced the quasi-protestant reformers who drew up the Book of Common Prayer and who added to the Office of Matins a Penitential Office which might supposedly take the place of sacramental confession. I imagine that this is what they hoped to attain. And time has brought these hopes fulfillment. For whatever their original ideas may have been, time has proved that this penitential office before Morning Prayer has actually in many Anglican parishes come to take the place of the Sacrament of Penance. Many people say "We do not need confession or confessionals in

our church. What need of them, when we have Morning Prayer and can say the General Confession together?"

Some moral theologians hold that when a certain way of doing things has been done over and over for years, it becomes a custom, a kind of "ecclesiastical right of way" and acquires the force of law. On this theory it may be argued that because non-fasting Communion has been so long a practice in the Anglican Church, the force of this custom has indirectly abolished the old law of fasting Communion. One may pursue the same line of argument in connection with confession, and say that it has been the custom for several hundreds of years for the average Anglican to confess his sins to himself before Matins on Sunday and that this custom has therefore abrogated the old law of the necessity for auricular confession. However, an abuse should never create a sound use. Just because a law has been persistently broken for many years it does not follow that the law is abrogated. It does follow that the people who break that law persistently are either habitual law-breakers or else they have never been told what the law really is.

Nevertheless, it is evident that the Church at one time did alter the way in which a lapsed Christian was restored to full communion in the Church of God. In early days, as I have already said, this reconciliation was a public one preceded by a public confession of sin, a long penance, and a public absolution. Circumstances made it necessary for the Church to abolish this practice and to establish in its stead the present method in which the Sacrament of Penance is administered, that is by private confession to a properly ordained and authorized priest.

INASMUCH as this paper on the Sacrament of Penance is appearing under the general head of "Liberal Catholicism," one may logically ask oneself whether auricular and private confession is out of date—not "liberal" and whether or not the Church ought to evolve some other means of reconciling the sinner to God. If the Church once changed the method of administering the Sacrament of Penance from public to private confession, she might conceivably make some other change and perhaps abolish private confession in favor of a public one. As a matter of fact that is what has already happened in many Episcopal Church parishes and the General Confession in public on Sundays is considered amply sufficient. This, however, is much too easy. The method of the primitive Church was to have the repentant sinner confess *openly* before the whole congregation, mentioning his sins in public and not merely thinking of them in his own mind. One sees a tendency to the restoration of this form of public individual confession among that body of earnest young men and women who follow the example of the Lutherans and are designated by the name of their principal teacher and founder. The so-called "Oxford Groups" insist on a *public* confession or a sharing of past sins. They have, however, made no provision for any priestly absolution.

In other words, many modern Christians have split up the old primitive discipline into two parts. The average Protestant Episcopalian is satisfied with a public confession of sinfulness without the unpleasant necessity of mentioning his individual sins, which is followed by the priestly declaration of absolution. The "Oxford Groups" have the primitive public confession of individual sin, but they do not seem to need the priestly absolution at all. Are they not all priests in a sense? Can they not all absolve themselves and one another?

These two tendencies to put something new or something that is old and maimed and partial in the place of the Church's complete teaching on the necessity of auricular confession is a sign that modern people, like the Christians of the early centuries, realize the necessity of some sort of a confession and absolution and are trying to invent new less unpleasant ways of obtaining what they want. Perhaps then we Catholics also may ask ourselves whether the Sacrament of Penance as it is traditionally administered does need some new adaptation to modern needs.

Any priest who hears a great many confessions must be alive to the inadequacy in many cases of the whole procedure. As an extreme example go some day to a Roman church where crowds

of people are determined to make their Communion on the first Friday of each month in honor of the Sacred Heart. Before they can make their Communions, they must go to confession. The confessionals are crowded. Long lines of people are waiting outside of each one. Each penitent knows that he must be as brief and as rapid as possible. He must say the *Confiteor* outside of the box and must begin with the list of his sins the moment that he plumps down on his knees. The priest sits between two kneeling places for two penitents. The little grating on each wall, on his right and his left, is covered with a shutter. He opens the shutter on his right, puts his ear to the grating, hears the rapid murmur of the penitent, mutters absolution, closes the shutter, turns to his left, opens the other shutter and does the same thing. If you happen to be standing near the confessional you can hear the slap, slap of the shutter as it opens and closes. The average interval between each slap is not more than a minute or two.

Of course the penitent receives absolution and goes to his Communion in a state of Grace, but there is something almost ludicrous about the whole procedure that makes into a purely formal act a thing that ought to be a deep spiritual experience. The priest who sits for hours in such a confessional deplors the necessity of haste as much as any one else, and I have known many devout Roman Catholics who will not go to make their Communions under such circumstances because it distresses them intensely. On the other hand, go some Sunday to a comfortable, well-to-do Episcopal Church parish, where High Matins are sung on Sunday at eleven. There you will see absolution dealt out "en masse." You do not hear the slamming of the shutters. All you hear is the murmur of a number of fairly self-satisfied people muttering into the back of the pew in front of them that "there is no health in us." Which of these two scenes is the most instructive I do not take upon myself to say. Neither is very edifying. The Roman sinner is at least assured of his absolution. I am not so sure about the Protestant Episcopalian.

HOWEVER, between these two extremes there lies, thank God, a happy middle way. The middle way of the quiet church on a Saturday evening when almost the only light is the light of the red lamp before the Blessed Sacrament. There are confessionals in two corners of the church or perhaps there are no confessionals at all. In the latter case the priest is sitting close to the altar rails and a penitent is kneeling beside him. There is no hurry. There is no rush. Here is nothing mechanical. No mere empty repetition of words. Here are souls that come hesitating, and sorrowful but willingly and lovingly to the source of all forgiveness, to the outpouring of the Precious Blood. There is plenty of time for each penitent. There is time for questions on one side of the grill or on the other; and the quietly spoken words of absolution fall on the ear of both priest and penitent as if they were really being spoken by our Lord Himself.

The priest in such a parish may tell you that not all his people come to confession: that he wishes they did through his confessional, Saturday after Saturday. I am not so sure that he is right. I sometimes feel that there is more real religion in the parish in which one-half of the communicants go regularly to their duties and so set up an example to the other half that is gradually learned and assimilated than in another parish where the hard and fast rule is "no confession, no Communion." In the former parish, if the non-confessing half were absolutely forced into the confessional, I somehow feel that the confessions they would make might rob the whole dispensation of the Sacrament in that church of something very precious, very unusual, and very powerful.

PERHAPS this admission is too *liberal*. I do not know what a "liberal" Catholic is unless he be one who gives alms of his goods and never turns his face from any poor man. This is the only sense in which I myself can claim to be a liberal Catholic. I do not like new ways of doing old things badly. I prefer the old ways because they have been tested out and tried by generations of believers. I do know, however, that a priest is often dis-

ressed by the way in which he is sometimes forced to administer the Sacrament of Penance. For instance, a penitent whom I have not seen for two or three years turns up in the parish church some Saturday and wants to make his or her confession to me. I know that that person has a whole mass of difficulties that need advice and help. I know also that he or she has no opportunity of sitting down quietly with me, of talking things over. I am too hurried. The penitent probably wants to catch a train or to get to the theater. I hear the confession. I hear nothing but a routine list of things that are commonly called sins, which are merely the surface reactions of that whole personality. When I pronounce the words of absolution I know that I am absolving the penitent from certain definite sources of guilt, but I do not feel as if I had really helped him very much. In a routine way, I have given him the gift that was entrusted to me when I was ordained, the forgiveness of sins. I have not, however, given to him very much of myself. I have been too tired, I have not wanted to keep him waiting there on his knees and so the whole thing comes to a flat end. I feel somehow that I have missed a great opportunity. An opportunity that may never be given to me again.

However, these difficulties are not connected with the sacrament itself. They are the fault of the administrator, of the priest, of the circumstances that surround the whole institution of reconciliation. The fault lies in myself, and not in the Sacrament of Penance as it was instituted by our Lord and adapted by the Church to varying conditions. If those of us who hear confessions could make ourselves real physicians of souls, if we were intensely interested in each person that knelt beside us as a penitent, we should be able to rise above all pettiness of detail and to give each penitent not only absolution, but something valuable if not so important, namely an understanding, a sympathy and a love that would at once lift the relationship between us above mere routine and make of it all a new revelation of Divine Power. Almost all the difficulties that surround the practice of the Christian religion in our modern world would be swept away if we, who are priests, could really live a Catholic life as well as believe the Catholic faith. It still remains true today that

"The fault, dear Brutus, is not in our stars,
But in ourselves."

Signs of the Times

By the Rt. Rev. Harry T. Moore, D.D.
Bishop of Dallas

I AM ONE of the many in our country who believe that America is at least on its way to a turning point in our national affairs, which once reached and turned, will mean better times for our people. Therefore, in that spirit I would wish to pay my humble tribute to Mr. Franklin D. Roosevelt, President of the United States, national leader and gentleman as he is.

Since he took office last March he has given himself to the recovery of our national life and to the best interests of the people of our country; he has made drastic reforms in our banking system, he has turned loose a flood of relief affecting many classes of our people. No one can as yet predict full success for these efforts, but if all goes well, and if the people, you and I, will give our support to his plans, then I believe that the end of this year will see America stabilized and going forward.

But even apart from such official acts on his part I believe America should thank God for the personal example of our President. I know of no other president who, on the way to his inauguration, found time as he did to visit his parish church, to make his communion with God, and ask God's blessing on his life as he began his service as President.

If you and I want to find the way out, if the country wants to find the way out, then they can find it with the President, as he and they kneel at God's altar, the source of life and living. Surely it stands out, in all he has said and done, that he is not only a President—he is a Christian President, and he has done all he could to keep that vision clear, and to work out God's purpose in his administration and life. So perhaps my faith in our future is because I know such a leader cannot fail.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

A Study of Temptation

READ I Corinthians 10: 12, 13.

WE ARE TAUGHT to pray: "Lead us not into temptation," which St. Paul says is common to man. He means that it is an inevitable part of human experience, something which no man can evade.

We are all conscious of the constant movement about us and within us, of impressions and sensations, good and evil, trivial or important. But perhaps it is not so easy to think of oneself as a being apart from this stream, who stands as an observer might stand on the bank of a river in flood time watching the swift current whirl by him all sorts of objects. Some of these he may reach down and grasp as they whirl by. Others he rejects, still others he may try to seize and fail. So one is constantly through every waking hour selecting this or that sensation or suggestion out of the many that come to him, and seeking to incorporate it into his own life. It is this process of choice which in the fullest sense constitutes temptation. For without freedom to accept or reject, retain or discard, there can be no such thing as temptation. The idiot or the insane person cannot be tempted, because he has no capacity for discriminating, and therefore is not responsible for his choices. On the other hand, in every sane human being there resides a power of choice. Sometimes this is unintelligent, as in childhood; sometimes it is perverted, but it is always there. It is common to man.

When I consider the fact of temptation as a part of my own life, it is very important that I should make a clear distinction between the suggestions that come to me and the act of choice by which I make them my own. To go back to the figure of the stream sweeping by, an observer on the bank clearly is not responsible for the stream, nor has he anything to say about what is borne toward him on this current. He is only responsible to the extent of choosing. There is nothing wrong about evil suggestions.

Instead of blaming myself therefore because I am tempted, I should, as St. James urges, count it all joy when I fall into divers temptations, and especially thank God for conscience and moral judgment. Conscience is often spoken of as if it were some distinct and separate faculty in the mind of man. It should rather be thought of as the power of objectifying self. It means that we, because we are God's children, can by a creative act set up ourselves detached from ourselves and view what we are and what we may be as if the self were another person. I can stand off and say of myself, "I like you *that way*; *this way*, I do not like your looks at all." That is conscience.

Conscience, however, wonderful gift as it is, needs to be trained and strengthened, needs to be tested often for accuracy much as the mariner must test his magnetic compass and compute his error. One of the weaknesses of modern education lies just here; so little emphasis is laid upon the need of moral education, yet even with a much more efficient training in the moral life, we shall need something more. Our choice between right and wrong needs not only the trained conscience, it needs also the supernatural aid of God's grace and direction. "God is faithful," writes St. Paul. He will not fail us when we turn to Him. He has provided in prayer and sacrament abundant means of Grace. This constitutes the soul's equipment for meeting temptation. I need not rely simply upon my own wisdom or strength, but as the swift current whirls past me bringing on its surface both treasure and trash, I can listen to the voice within which bids me choose or reject and strengthens me hour by hour. God never fails His children. As one of the old fathers wrote, "The evil spirits keep away from lips which are touched by the blood of Christ."

"Teach me to do the thing that pleaseth Thee, for Thou art my God" (Psalm 143:10).

Good Will

By the Rt. Rev. A. W. Moulton, D.D.

Bishop of Utah

GOOD WILL? That, if I am not mistaken, was the heart of the chorus which ushered in the birth of Jesus. It is the heart of most permanent things. It is the secret of international peace. What the angelic chorus really chanted was "You will never have permanent peace on earth until you found it upon good will among nations."

The world was at peace at the very moment the angels startled the shepherds out of their meditations; it was the *Pax Romana*. The battle of Actium had been fought and Augustus had called the people to peace. There were nations and races and peoples then even as now and Cæsar Augustus had brought warfare to an end and to the people peace. But it was a peace enforced by the Roman legions—a peace yes, but a peace held in its place so to speak by spears and javelins and battering rams. It was not a peace which rested in good will. Of course it could not last.

As we look out upon the world 2,000 years after we behold it at peace and we are thankful. But think you it is a peace founded upon good will? Let no one deceive himself. I see no cessation in the creation of armaments; I read of the feverish haste to pile up munitions and drill battalions. Whatever peace there is today rests upon bankruptcy exhaustion and armaments—on the Roman legions, the wonderful soldiers of a long ago. It would almost seem that God Almighty had broken the nations in order that the forces of good will might get a chance.

I do not know how to bring peace among the nations. I think it will always be a contingent thing. It will only come to stay, however, when it is planted upon a spiritual foundation. And the next war will exterminate the world.

I wonder if you realize how close the parallel is between the closing days of the Cæsars and our own. The aristocracy of the day was an aristocracy of wealth and force. Great fortunes had been built up out of plunder and pillage. Politics was full of graft; there was no honest politics. Sometimes an honest Plebeian might forge to the front. Political appointments and offices went sometimes by personal favor and sometimes by way of less worthy considerations. Mounting costs of governmental administrations meant grievous burdens and struck an axe at the root of the imperial tree. What struck a sharper axe at the root however was the declining birth rate which will ruin any nation.

What saved it? Nothing. It died. But just as St. Augustine wrote his *City of God* upon the ruins of the Roman Empire, so a small group of people erected a new state upon a fallen structure. A new, brand-new, invigorating force had seized and been seized by men in the palaces, men in the market, men in public office, men in slavery—a whole cross section of life had been inoculated by a new religion which had come into the world through the preaching and life of a Man from Nazareth, a man from Ephesus, a man from Tarsus, some men from Galilee. And as the spring sunshine and the spring rains fetch the dead earth back once more into a live and growing body, so the vigor—both spiritual and physical—brought a new vitality to the greatest empire in history.

Life seems to be doomed today. Nations appear to be cracking. Old sanctions appear to be passing away. Old institutions seem to be going out. Old systems seemed to have had their day. But nobody seems to be crying. There seems to be as much fun in the world as ever. Our losses we are taking with a gracious smile. There is something rather fine in the human animal after all. What travail and pain there are may not be the travail and pain of death—it may be the travail of birth. I think it is. The more reason therefore to catch the lesson from our forefathers of 2,000 years ago and as they of the Christian Church built a new world then so we with the same forces at our hands must build a new world now.



Churchwomen Today

Ada Loaring-Clark, Editor

IN WRITING to the Daughters of the King, Mrs. Leon C. Palmer, chairman of the educational committee, sends a stimulating and pertinent message. She says in part: "Psalm 107 brings us a vivid description of a storm at sea, with this significant statement: at their wit's end, they cry unto the Lord. There is no doubt that

Friendly Circles

people today, being at their wit's end in their search for happiness through material things, are turning toward religion. But because people are interested and are seeking practical help in attaining that peace which passeth understanding; and because it would seem that so many will go to pieces nervously unless they find help, there is a great responsibility placed upon everyone who has any faith at all to share it with others. How can we help? is the question before us as Daughters."

A plan is outlined which has been in use for the past two years and which has proved most successful. It is that of holding "Friendly Circles" in homes for the discussion of religion. A simple form of invitation is used and sent to a selected group who would appreciate not only the discussions but the friendship and fellowship of the group. It is suggested that the basis of discussion be the notes *What It Means to Be a Christian*. These notes grew out of a practical experience with similar groups, and are outlines and illustrations which were found inspiring and helpful. With such notes the leading of discussion is very simple. I am glad to pass it on to my readers, for it could be adapted to the requirements of other organizations and other groups and should prove most helpful. The notes can be obtained from The Daughters of the King, 150 Fifth avenue, New York City. (Price 50 cts.)

MRS. VIRGINIA E. HUNTINGTON, wife of the Bishop of Anking, says that it was a particular joy to see the fine leadership throughout the sessions of the Chinese who comprise the Woman's Service League at their annual meeting in Anking.

In the Diocese of Anking

"My mind went back to the earnest but feeble beginnings of twenty years ago, when so much of the burden fell upon the faithful shoulders of Miss Elizabeth Barber," she said. "How hard we worked to get women to express themselves in meeting; to take responsibility; how we dreaded the ill-advised, if well-meaning, suggestions for allocating the offering. Those days are long passed, and if one is reminded of Robert's *Rules of Order* in the infringement rather than in the strict observance, at least business is done with efficiency and despatch."

The literature used by the Churchwomen in this country on the Day of Prayer was translated into Chinese and on that day prayers were voiced everywhere and East and West were linked in a great chain of prayer; a renewal of purpose to larger and more earnest service.

The return of Sister Constance from furlough, to the True Light Industrial Work and Dispensary, was celebrated by a welcome like a moving picture. Some two hundred or more walked to the river bank to meet the steamer. Solid lines of people greeted her from the boat to the compound. Police forgot to worry the crowd and the customs seemed to have no time to inspect baggage. Fire crackers added to the jubilation and for many days friends came with thank offerings for her return, bringing eggs and chickens and what not.

PRESENT-DAY CONDITIONS demand unselfish men and women of far seeing vision as leaders to care for the present era in an orderly manner and upon a high level of social intelligence. Otherwise we may face a toboggan slide in civilization.

The Spanish and Portuguese Reformed Churches

By the Rev. C. B. Moss

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THE REFORM movement in Spain and Portugal, though contemporary with the Old Catholic Movement in Central Europe, does not appear to have had any connection with it. It was, indeed, based on different principles. The Old Catholics repudiate the authority of the Councils of Trent and the Vatican, and various Roman abuses in doctrine and practice, but they remain part of Latin Christendom. They claim to be the heirs of the anti-papal or Gallican party in the Roman communion, though in repudiating the Papal Supremacy they have gone far beyond Gallicanism. Still, their theology, their canon law, and their worship are Latin, and they have no connection with the Reformation. The present Archbishop of Utrecht once said to me: "The word Protestant in the title of the American Episcopal Church is not at all agreeable to us."

But the Reform Movement in Spain and Portugal was a definitely Protestant movement. It was not, like the Old Catholic Movement, the consequence of the Vatican Council, but of the religious freedom brought about by the Spanish Revolution of 1868. This made it possible for certain Spaniards, who had been influenced by the Evangelicals in England and Ireland, and perhaps also by the Bibles distributed by the British and Foreign Bible Society, to start work at Seville in 1871, where the foundation of the congregation and the purchase of the church were due to the Rev. L. S. Tugwell, the English chaplain.

Earlier than this, in 1867, Angel de Mora, who had been a Roman Catholic priest in Spain and had joined the American Episcopal Church, began to preach and hold services in Lisbon. At first those who rallied round him were recognized by the government as the Spanish Evangelical Church. The movement was supported by the Rev. Godfrey Pope, an Irishman who was the Anglican chaplain at Lisbon.

In 1878 the nine reformed congregations, which existed by then in Spain and Portugal, sent a memorial to the Lambeth Conference, stating that their principles were in general those of the Preamble to the Canons of the Church of Ireland, and asking that a bishop might be consecrated for them, who should be a clergyman of the Church of England, acquainted with the Peninsula and able to speak Spanish and Portuguese. In reply to this request, acting on the resolution of a committee of the Lambeth Conference, Archbishop Tait wrote a letter commending Bishop Riley of Mexico to the congregations of Spain and Portugal. He also had a letter from Lord Plunket, the Bishop of Meath.

Bishop Riley presided at the first General Synod of the Spanish Reformed Church, in March, 1880, when the basis of doctrine and discipline previously agreed upon was confirmed, and the Rev. Juan Cabrera, a former Roman Catholic priest, was elected to be Bishop. Bishop Riley then visited Portugal and explained the situation to the congregations there. In July, 1880, the first synod of the "Lusitanian Church" was held, the Rev. Godfrey Pope being president, and a declaration on faith and order similar to the Spanish one was passed. At this time there were five congregations in Portugal. In 1881 Bishop Plunket visited Spain and Portugal, and from that time until his death in 1897 he was the leader of the Anglican supporters of the movement.

The Lambeth Conference of 1888 passed the following resolutions:

1. That with regard to the reformers in Italy, France, Spain, and Portugal struggling to free themselves from the burden of unlawful terms of communion, we trust they may be enabled to

THESE CHURCHES are episcopal Churches without bishops, but they are partly guided by Anglican bishops. ¶ Their orders, doctrinal basis, and a large part of their liturgical formularies are Anglican. But they are not recognized as part of the Anglican communion. Nor are they a part of any other communion.

adopt such sound forms of doctrine and discipline, and to secure such Catholic organization, as will permit us to give them a fuller recognition.

2. That without desiring to interfere with the rights of Bishops of the Catholic Church to interfere in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and

the interests of the whole Anglican communion.

These resolutions were interpreted by Lord Plunket, who had been translated to the Archbishopric of Dublin in 1885, as permitting the consecration of a bishop for the Spanish Reformed Church, as Bishop Reinkens had been consecrated for the German Old Catholics by the Bishop of Deventer, provided that this Bishop took no territorial title, and claimed no jurisdiction over any but his own flock.

A violent controversy arose in the English Church press, and the subject was hotly debated in the convocations. In 1889 the Irish bishops formally resolved that they could not see their way to granting the Spanish request for the consecration of a bishop, in view of the strong differences of opinion on the subject in the Anglican communion, and the doubts of some people whether Irish bishops had the right to consecrate a bishop for a foreign Church, using for the purpose a foreign rite.

Archbishop Plunket conveyed these resolutions to Spain, and then attempted to get the Old Catholic bishops to consecrate Cabrera. But here difficulties of another sort were in the way. The Old Catholic bishops would have had no objection to consecrating a bishop for a Spanish Old Catholic Church. But the dogmatic basis of the Spanish Reformed Church was not the Declaration of Utrecht, but the Thirty-nine Articles. At that time there were only five Old Catholic bishops, three of whom were Dutch; and the other two were precluded from consecrating bishops without the consent of their colleagues, by the Agreement of Utrecht (1889). But the Dutch Old Catholic Church, which had had scarcely any contact with the Anglican communion, regarded the Thirty-nine Articles as heretical (an opinion which she has since rejected, being now better informed). And though both appealed to the primitive Church, the Old Catholics did not interpret the teachings of the primitive Church in the manner which the Spaniards had learned from their Anglican Evangelical friends. So the negotiations fell through. But the Old Catholics have always taken an interest in the Spanish and Portuguese Reformed Churches, members of which have sometimes attended Old Catholic Congresses. In *Die altkatholische Bewegung der Gegenwart* (*The Old Catholic Movement in the present day*), by Pfarrer Max Kopp (1911), the Spanish and Portuguese Reformed Churches are called "Old Catholic," and their history is sympathetically related.

IN 1891 Archbishop Plunket ordained Andrew Cassels, a member of an English family naturalized in Portugal (to which also belonged the well known Bishop Cassels of Western China), for the Lusitanian Church. For this he was censured by many in England, and the subject was even debated in convocation. The Irish bishops, however, issued a declaration refusing to protest against the Archbishop's action. On February 21, 1894, the Archbishop of Dublin and the Bishops of Clogher (Dr. Stack) and Down (Dr. Welland) presented to the Irish bishops a memorial stating that there was no longer any reason why the Spanish request for a bishop should not be granted. In spite of

some opposition from the Bishops of Derry (Dr. Alexander) and Cork (Dr. Meade), the bishops decided that they would not regard it as an indefensible exercise of the powers entrusted to the episcopate if the Archbishop of Dublin, accompanied by two other bishops of the Church of Ireland or of some Church in communion therewith, should proceed to Spain and Portugal and consecrate as bishops the clergymen chosen by the representatives of the congregations, provided they were satisfied of their spiritual fitness.

As there were some people who thought that the Irish General Synod ought to be consulted, the matter was brought before it, and a resolution was passed leaving the decision in the hands of the bishops. This was, I think, the only occasion on which the General Synod had anything to do with the question, and few will doubt that the action it took was the only proper one. The consecration of a bishop for a foreign Church is a question for bishops alone to decide. It is, however, remarkable that the General Synod, usually so jealous of episcopal authority, should in this very important matter have given the bishops a free hand: and it may hereafter prove a valuable precedent.

Accordingly, the Archbishop of Dublin and the Bishops of Clogher and Down, who formed the provisional council of the Spanish Reformed Church, went to Madrid, and there September 23, 1894, consecrated the Rev. Juan B. Cabrera as first Bishop of the Spanish Reformed Church. The Lusitanian Church had elected the Rev. Godfrey Pope as its bishop: but he did not think it right that the Bishop of the Lusitanian Church should be a foreigner in Portugal, and though he was president of the synod, he was never consecrated: nor has the Lusitanian Church ever had a bishop.

The consecration of Bishop Cabrera was performed by Archbishop Plunket and his two colleagues on their own responsibility. Archbishop Benson of Canterbury disapproved of it, and did what he could to prevent it, because of the opposition that it aroused in England. The upper house of the convocation of Canterbury passed an unanimous resolution repudiating all responsibility for it. Lord Halifax went so far as to write a letter of sympathy to the Archbishop of Toledo, describing Cabrera as "a certain schismatic": which gave Cardinal Vaughan a much desired opportunity of telling the Archbishop of Toledo exactly what was the status of Lord Halifax and the "sect" which he represented!

The conditions imposed by the consecrating bishops, and accepted by the Synod of the Spanish Reformed Church, before the consecration, were:

1. That until these Churches shall have, in each case, three bishops of their own, there shall be associated with their own bishop or bishops a provisional council consisting of two or three bishops of the Church of Ireland, or of some Church in communion therewith.
2. That during the same interval the synod of each Church shall be pledged
 - a. Not to permit the election or consecration of any bishop for the said Church without the written consent of the provisional council of bishops:
 - b. Not to alter or add to the doctrines, formularies, or discipline of the said Church without the previous approval of the provisional council:
 - c. To submit for the examination and sanction of the provisional council every resolution of a fundamental character that may be proposed for adoption by a future synod.
3. That no bishop consecrated should have power to consecrate for another Church without the consent of the other bishops forming the council.

Archbishop Plunket died April 1, 1897, and the Spanish and Portuguese Reformed Churches lost the chief supporter of their cause. The Lambeth Conference of 1897 renewed the resolution of its predecessor: but the Irish bishops refused to consecrate a bishop for Portugal. On April 20, 1902, Canon Pope died, and was succeeded as president of the Lusitanian Church Synod by a Portuguese.

A theological college was established in 1903 at Oporto, and

the first principal was the Rev. J. M. Harden, afterwards Bishop of Tuam. About this time the American Episcopal Church decided to consecrate bishops for Latin-American countries, not only for the sake of its own people but also "to give the privileges of the Church to Christian people deprived of them unless they submit to unlawful terms of communion." This was claimed as justifying the action of Archbishop Plunket in consecrating Cabrera.

In 1897 a committee of the Lambeth Conference "welcomed the successful efforts made by the Spanish and Lusitanian Reformed Churches to bring their liturgies into closer accord with Catholic standards" (quotation slightly altered).

BISHOP CABRERA died May 18, 1916, at the age of 79. No successor has been consecrated, and the Spanish Reformed Church, like the Lusitanian, is governed by its synod, with the advice and under the control of the provisional council of bishops. The Rev. Fernando Cabrera, the second son of the Bishop, was elected president of the synod on the death of his father. He was later succeeded by the Rev. Daniel Regaliza.

In 1920 the Lusitanian Church petitioned the Lambeth Conference, through the provisional council, for the consecration of a bishop. The committee dealing with relations with episcopal churches replied sympathetically, but the Lambeth Conference passed no resolution on the subject. In 1922 the Rev. J. S. Figueiredo, president of the synod, was given the title of Bishop-elect of the Lusitanian Church.

Today the Spanish Reformed Church has eight ordained men and two lay evangelists, working in 14 centers, and with 540 communicants. The Lusitanian Church has eleven ordained men, working in 15 centers, with 660 communicants. Each Church is governed by its own triennial synod, which includes all the clergy and an equal number of lay representatives, subject to the control of the provisional council of bishops in important matters. The provisional council has, however, not been called upon to intervene for many years, as nothing has happened which required its intervention. The present members of the council are the Archbishop of Dublin, the Bishop of Ossory, and Bishop Plunket (son of Archbishop Plunket, and formerly Bishop of Meath). Vacancies on the council are filled up by coöption. The Archbishop of Dublin goes to Spain and Portugal every two or three years to administer confirmation and ordination: he uses the Spanish and Portuguese languages and rites.

Such is the history of the Spanish and Portuguese Reformed Churches. It will be seen that they are in an abnormal and unique position. They are episcopal churches without bishops. Their orders, their doctrinal basis, and a large part of their liturgical formularies are Anglican, and they are partly controlled by Anglican bishops, and partly financed from Anglican sources: yet they are not recognized as part of the Anglican communion, nor are they part of any other communion.

The reason for this is the strong opposition within the Anglican Churches which was aroused by the action of Archbishop Plunket and his colleagues in consecrating Cabrera. The causes of this opposition we must now examine.

FIVE PRINCIPAL objections were raised to this consecration. (1) It was an intrusion on the Church of Spain, in fact an act of schism. (2) The doctrine of the Spanish Reformed Church was unsound, if not heretical. (3) The Church was too small to need a bishop. (4) Archbishop Plunket had no commission from the Church of Ireland, still less from the whole Anglican communion, to act as he did. (5) The liturgical formularies of the new Churches were unsatisfactory.

Those who brought these charges were by no means all advanced Anglo-Catholics. The opposition was led by such men as William Bright, professor of Ecclesiastical History at Oxford, and Charles Gore, afterwards Bishop, both well known for their attacks on the Papal Supremacy (it was Dr. Bright who invented the word "spike" as a term of reproach for a person with a rigid Latin outlook): it was supported by Dr. Luckock, the Dean of Lichfield, and Wickham Legg, the great liturgical scholar, whose

researches prepared the basis for the "English Use" in ceremonial. In several English dioceses strong protests against the consecration were sent up, and such men as Bishop Ellicott received them with sympathy. Even in Ireland a protest was signed by 151 priests, including J. H. Bernard, afterwards Archbishop of Dublin and Provost of Trinity College, Professors Hemphill and G. T. Stokes, the Dean of Derry, and several archdeacons. The great central mass of the Church never approved of what was done, and, as I said before, the bishops of the province of Canterbury passed an unanimous resolution repudiating all responsibility.

The most powerful attack was that made by an article in the *Church Quarterly Review* of July, 1894, which should be carefully studied by those who want to understand the nature of the opposition.

THE first charge was that of intrusion upon the territory of the Church of Spain. The view of territorial jurisdiction implied was probably too rigid. If the Old Catholics had consecrated Cabrera, and if the Spanish Reformed Church had been self-supporting like the Old Catholic Churches in Germany and Switzerland, the attack would have been much weaker. But Anglican consecration and Anglican financial support made the enterprise look like the planting of an Anglican Mission in Spain; which would have been contrary to the Anglican tradition and to the Anglican principle that we never separated ourselves from the Churches obedient to Rome, but only from their errors (Canon 30 of 1604). Archbishop Plunket's reply was that the Spanish Reformed Church had already been 25 years in existence and had suffered considerable persecution. That Cabrera had waited 14 years for consecration, and that without a bishop the Spanish Reformers might drift into Presbyterianism.

It was unfortunate that it was just then that Lord Halifax was trying to induce Leo XIII to recognize Anglican Orders: but in reality this made no difference, for if the Pope had recognized Anglican Orders, the doctrinal gulf between the two communions would have remained. From the Roman standpoint, a heretical bishop in Madrid is no worse than one in Gibraltar, or even in London.

At the same time, the proselytizing of the Spanish Reformed Church raises a practical difficulty. The Anglican churches in Spain were built on the condition that there should be no interference with the religion of the country, and the Church of England cannot give full recognition to the Spanish Reformed Church without breaking that condition. Nor could we honestly protest against Romanist propaganda in England, if our communion were doing the same in Spain.

The second objection, that of doctrinal defect, is more serious.

The doctrinal basis of the Spanish Reformed Church is the Thirty-nine Articles of the Church of England, slightly altered: Article 36 (On Homilies) is entirely omitted, all reference to the Apocrypha is omitted from Article 6, the statement that General Councils can only be assembled by the will of princes is omitted from Article 21, "vain" is substituted for "blasphemous" in Article 31, and Articles 34, 35, and 36 are altered to meet the circumstances of Spain. The Constitution of the Church is based upon that of the Church of Ireland. Every clergyman on taking office has to accept the Prayer Book, the Articles, and the Constitution.

The nature of the criticisms on the doctrinal position of the Spanish Reformed Church is best shown by a comparison of the Spanish with the English forms.

Not only are the books of the Apocrypha not read in church (as in the Church of Ireland), but the passage in Article 6 referring to them is omitted. Archbishop Plunket makes no attempt to defend this departure from the Anglican standards: perhaps he thought it of no importance, but on the contrary, it is extremely significant, as we shall see.

In the Baptismal Service, the words "Seeing that this child is regenerate" are omitted. Baptism is called, it is true, the "sacrament of regeneration": but the doctrine of Baptism is clearly set

forth in the following prayer, which is a new one, taking the place of the prayer "Almighty and everlasting God" after the Gospel.

"O most merciful Father, Who hast not left us strangers from the covenants of promise, but hast called us to be partakers of the innumerable benefits which Thou dost vouchsafe unto Thy children: and Who, for our great and endless comfort, art pleased in Thine appointed Sacrament to certify us, as by a Seal, of this Thy gracious goodness towards us: we yield Thee hearty thanks, and humbly pray that, through these pledges of Thy love, and by the power of the Holy Ghost, Thou wilt increase in us the knowledge of Thy grace and strengthen our faith in Thee. And now, O Lord, hear, we beseech Thee, our petitions on behalf of this child whom we have in faith brought to Thy holy Baptism. Visit him, O Lord, now at this time and evermore, with Thine abundant favour: and so fill up, according to his wants, the needful measure of Thy grace, that he may lack no one of those manifold gifts which in Thy mercy thou hast promised to all that are born anew of water and the Spirit, and grafted into Thy Holy Church. Hearken, we beseech Thee, to these our prayers which we offer in the name and through the mediation of Thy dear Son our Lord."

The writer in the *Church Quarterly Review* says that this prayer clearly teaches the "obsignatory" view of sacraments according to which the sacrament is a seal or pledge of God's good will, but not a means of grace by which the recipient of the sacrament is necessarily benefited. This doctrine was especially characteristic of Calvin: but it is not the doctrine of the Anglican Prayer Book, or of the primitive Church to which the Anglican appeal is made.

In the Preliminary Observations in the Spanish Prayer Book, Section 6, appears the following passage: "Liberty is given regarding the position of the communicant in the act of partaking the Bread and of the Cup: for, while no one can object to those Churches which have the custom of communicating kneeling—so long as this act is not performed as an adoration of the elements, or of a supposed presence of the Body and Blood of Christ in them or with them—neither can one criticize those who for conscientious reasons prefer to take the Communion standing; for it should be borne in mind that in the early Church both ways of communicating prevailed." (On which it has been observed that this passage seems to permit the Presbyterian practice of communicating sitting, since "liberty is given regarding the position of the communicant": and also, that while undoubtedly it was customary in the early Church, as in the Orthodox Church today, to communicate standing, that is no precedent for those who "on conscientious grounds" refuse to communicate kneeling: for neither the early Church nor the modern Orthodox Church could understand such "conscientious grounds.")

THE formula for the ordination of a "presbyter" (the word priest is apparently not used, but this may be only a matter of translation) is as follows:

"God Almighty grant unto thee the gift of the Holy Ghost for the office and work of a Presbyter in the Church of God, now committed unto thee by the imposition of our hands. Be thou a faithful dispenser of the Word of God, and of His holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

(The Anglican form is as follows:

"Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.")

The form of absolution in the English Office for the Visitation of the Sick does not occur in the Spanish Prayer Book (as it does not occur in the Irish Prayer Book either, having been removed in the revision after Disestablishment): nor is there any

reference to the power of the priest to absolve sins in any other part of the book. Archbishop Plunket argues that the particular forms here omitted did not exist in the old Mozarabic Rite: but this argument does not meet the critic's point. No one doubts that the Church of Spain in early times believed in priestly absolution: but the deliberate omission of these passages throws doubt on whether the Spanish Reformed Church believes or teaches anything of the kind.

In the form for Morning Prayer, in the place occupied in the English Prayer Book by the Absolution, there appears a prayer, written by Bishop Cabrera, which runs as follows: "Almighty God, Father of our Lord Jesus Christ, . . . vouchsafe to pardon all your offences, clothe you with the spotless robe of the righteousness of Christ, and grant unto you the graces of His Holy Spirit, that your desires being brought into subjection, you may not be hindered in lifting up your souls towards heaven, but may obtain the fruits of repentance, faith, holiness, and good works, which things are acceptable unto him, through Jesus Christ our Saviour."

The words "clothe you with the spotless robe of the righteousness of Christ" were criticized as teaching a doctrine of imputed righteousness which was neither Anglican nor Catholic.

The Spanish Prayer Book contains nothing corresponding to the Church Catechism: and therefore lacks the definite sacramental teaching which in the Anglican Prayer Book balances the ambiguity of the Articles. The Prayer of Humble Access also does not appear in the Spanish Prayer Book: it is of course a prayer of the Reformation period, but it is an important witness to Anglican doctrine, which was not needed in earlier times.

The Portuguese Prayer Book (1928 edition) appears to be less unsatisfactory. As it does not include the Articles, there is no means of knowing the attitude of the Lusitanian Church toward the Apocrypha. In the Baptismal Service, the words "seeing that this child is regenerate" are found as in the English rite: the "obsignatory" prayer is also there, but its presence is less significant. The "Preliminary Observations" are not there, but kneeling for Communion appears to be prescribed by rubric. At the ordination of priests, either the Anglican or the Spanish form may be used. The prayer to be clothed with the spotless robe of the righteousness of Christ is not found. In other respects also the Portuguese Prayer Book is better than the Spanish: thus it includes proper epistles and gospels for Saints' Days, whereas the Spanish book only includes proper collects.

THESE divergences of the Spanish Reformed Church from the Anglican standards which it rather strangely accepted have a history which makes their origin plain. The objection to the Apocrypha, and the denial of the invariable regeneration of the baptized, of the real presence in the Eucharist, as connected with the consecrated elements, and of the power of the priest to absolve, are all characteristic of the Calvinist form of the Reformation. None of them are found among the Lutherans of Sweden and Finland, which shows that they do not belong to Evangelical Christendom in general, but only to Calvinism. The extreme or Calvinist party in the Church of Ireland tried to remove from the Irish Prayer Book all traces of Baptismal Regeneration, the Real Presence (as defined above), and Priestly Absolution: and they succeeded in removing all lessons from the Apocrypha out of the Lectionary. Now Archbishop Plunket was closely associated with this party. In his preface to the Spanish Prayer Book he explicitly states that he would have liked to see the passages which had been omitted in it omitted in the English Prayer Book as well. Moreover, the writer in the *Church Quarterly Review* says that Bishop Cabrera, after his succession from the Roman communion, was for ten years connected with the Presbyterians; and that most of the members of the Spanish Reformed Church had come to it through Presbyterian Missions. They preferred episcopal government, but they regarded the difference between themselves and the Presbyterians as a difference of organization rather than of principle. There is a Presbyterian Mission in Spain, and the two denominations share a the-

ological college in Madrid. They are on the most intimate terms with one another, and intercommunion between them is freely practised, and is defended on the ground that Episcopalians often find themselves in places where the only Protestant church is Presbyterian, and vice versa. Such a position explains the Calvinist emphasis in the formularies. It may be consistent with the Presbyterian doctrine of the Church, but it is quite inconsistent with the principle which the Anglican communion derives from the Undivided Church, that there cannot be two Churches, in full communion with one another, in one country, except where difference of race and language makes an exception necessary.

So the Spanish Reformed Church, in spite of its close connection with the Anglican communion, holds in some respects doctrines which are Calvinist and not Anglican. Archbishop Whitgift would perhaps have approved of a Church with episcopal government and Calvinist doctrine, but the Anglican communion today is less under the influence of Calvin than at any time since the Reformation.

THE third objection that the Spanish Reformed Church was too small to be given a bishop is not very serious. Normal Church life cannot exist without a bishop, and there are Anglican dioceses, such as St. Helena, which are even smaller than Bishop Cabrera's flock. There are serious dangers in the establishment of small self-governing Churches, but these have been avoided in this case by the institution of the provisional council of bishops.

It was pointed out, fourthly, by the critics that the consecration of a bishop is the act of the corporate Catholic episcopate, and that bishops have no right to consecrate as individuals. The contrary opinion depends on a single passage in the works of the learned eighteenth century divine, Bingham. But the Irish bishops did not commission Archbishop Plunket and his two colleagues to consecrate a bishop for Spain. They merely declared that they would not "hold it an indefensible exercise of the powers entrusted to them" if they did. The three bishops consecrated Cabrera on their own individual responsibility. If the Church of Ireland had made itself formally responsible, it might have endangered or at least weakened its relations with the rest of the Anglican communion: but it did not do so. However, so important a departure from the Anglican tradition of non-interference on the Continent ought to have been undertaken with the full consent of the Lambeth Conference; not by a single national Church, still less by three bishops as individuals. The consequence has been that the Spanish and Portuguese Reformed Churches have never been recognized as Anglican. No one can say for certain whether they are in communion with the Anglican Churches or not. If they are, why was Bishop Cabrera never invited to a Lambeth Conference? If they are not, how could Dr. Harden, after being ordained in the Church of Ireland, become a minister of the Lusitanian Church, and then, after being headmaster of two schools in Ireland and vice-principal of a theological college in London, be consecrated Bishop of Tuam? If they are in communion with us, we ignore them in a manner which is not only wanting in charity, but would, one would have thought, have aroused resentment. If they are not, they are not in communion with anyone, but just one more schismatic sect. The present state of things, in which these Churches are like illegitimate children of the Anglican communion, owing their existence to it and yet not recognized as members of the family, is really intolerable, and cannot be allowed to continue indefinitely.

IN REGARD to the fifth objection, the Liturgy and other services of the Spanish Reformed Church contain a large number of prayers from the Mozarabic Liturgy, taken from a collection of such prayers made by Dean Hale. But other parts were written by Cabrera, others were taken from other sources, such as the Irvingite Liturgy, and the general arrangement, as well as large parts of the services, is more or less Anglican. The Lusitanian Prayer Book, which has not been translated, appears to keep much closer to the Anglican model, while also making use of the ancient Portuguese Use of Braga and other sources. It

would be impossible to describe or criticize these books in detail. But it must be mentioned that both of these have quite a good Canon in the Liturgy, with an *Anamnesis* and *Epiclesis* after the Words of Institution in the Spanish book, but not in the Lusitanian, it is immediately followed by the recitation of the Creed, according to Mozarabic Use, and then comes the Lord's Prayer. The calendar in both books includes the Red Letter Days of the English Prayer Book.

The celebrant stands behind the altar, facing the people: a position undoubtedly primitive, but also reminiscent of Presbyterian practice. He wears a surplice and white stole. The churches contain no pictures and few ornaments of any kind: in some of them the Lord's Prayer and Creed and Ten Commandments, according to the Anglican practice now obsolete, are placed on the east wall. Or a large cross may be placed there. One must remember that these churches, living in a country where Romanism is almost universal, are obliged to mark their difference from it with an emphasis which most Anglican churches do not need.

IN CONCLUSION, I do not feel justified in giving any opinion as to the future of these Churches. The recent revolution has given the Spanish Reformed Church greater freedom than it had before: and an Anglican priest who knows Spain says that this Church possesses some able men, and may have a greater future before it. But it is obvious that the present anomalous relations with the Anglican communion cannot be permitted to continue indefinitely. Hitherto it has been only one section of Anglican opinion which has shown these Churches any sympathy. If they are to receive full recognition by the Lambeth Conference, some way must be found of bringing the whole Anglican heritage, not merely one narrow piece of it, within their reach. Whether the founders of these Churches were right in setting them up or not, they are there, and they have been made what they are by Anglican influence and Anglican money. It is unworthy and dishonorable to ignore them. After all, they have valid sacraments and orders, and are a good deal nearer us than some equally "schismatic" bodies with which we are seeking union.

It is certain that they will not return to the Roman communion. There is no possibility at present of their joining the Old Catholics. It is surely better that they should be Anglican than Presbyterian. And it is certain that since the school of thought that has hitherto supported them is far less influential than it used to be, they will drift into a position corresponding to that of English Nonconformity, if they find that Nonconformists sympathize with them while the Anglican communion takes little interest in them. Of course we cannot recognize them until we can be sure that their doctrinal position is the same as ours in all essentials: but we are never likely to be sure of that while we continue to ignore them. I don't venture to suggest how it is to be done, but the reunion of Christendom presents far more difficult problems than this.

Facing the New Age

WE ARE FACING today a new age and a new challenge. Both open enemies like anti-Christ Communism and even more dangerous and more subtle foes working here at home are seeking to blight faith in Jesus Christ, and expel from men's hearts the sense of God's authority. Over wide areas Democracy has broken down because of hypocrisy and corruption, and in many countries the Church has been weakened and discredited, partly because natural man is a rebel against God, but largely because of the sins of those who make up the Church.

Let us then today with mingled thankfulness and penitence pray: "O Lord, let Thy continual pity *cleanse* and *defend* Thy Church." "Fill it with all truth in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it." For the Church of the living God is the hope of this sin-estranged world. Over against the divisions of race and continent she raises her witness to universal brotherhood. Over against the hatreds and pessimism of men the Church lifts up a perpetual Eucharist of love and praise.—*Rev. Arthur B. Kinsolving, D.D.*

The German Religious Situation

Struggle Driven Underground

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

LETTERS FROM GERMANY, Switzerland, and England in the last few days, taken in conjunction with the newspaper despatches, indicate clearly enough that the struggle of the Church in Germany has been driven underground—if it has not been for the moment checked through an adroit use of political and financial power. The question as to why the southern bishops have apparently put their convictions behind them and have bowed to the Reichsbishop seems to be at least in part answered by the fact that General Goering definitely threatened to cut the whole contribution from the State of more than 100,000,000 marks which provides the principal support to the Churches, unless the Reichsbishop were given a free hand. It is probably not clear to many Americans that the German Evangelical Church has no such method of voluntary support as that with which we are familiar. While at times this may seem to be an advantage, it is clear at the moment that it is terribly disadvantageous. Under that system the Church is in no sense truly free.

Strong protests have continued to come from Church officials in other lands, including the Bishop of Chichester—to whose letter reference was made in last week's issue of THE LIVING CHURCH. Moreover, I learn from a friend who is in continuous communication with the German leaders of both sides of the Church controversy that Archbishop Eidem of Sweden has gone further and has severed connections with the German Church. He has been exceedingly restless about the whole situation. Many are freely predicting that the German Church may take the initiative in breaking with the rest of the Christian world. Personally I am not impressed with this as a likelihood, although the same psychology may apply in this instance as in connection with the League of Nations. The German tendency to totalitarian thinking results in a constant inability to understand how a person can be friendly and critical at the same time. It also results in inhibiting many Germans from comprehending at all the reasons for foreign opposition to some of their actions and policies.

If, as is alleged, the battle is temporarily won by the superior forces of the State—fists, swords, and money bags being the main weapons—it seems necessary to admit that part of the cause lay in some bad mistakes of strategy on the part of the resisting group, the Pastors' Emergency Federation. They were evidently not sufficiently aware of the activities of the secret police, and one hears authoritatively not only of the use of wax cylinders such as I mentioned last week as providing a witness against Pastor Niemoeller but also of tapped telephone wires by which conversations with Churchmen in other lands were intercepted and quite naturally interpreted as evidence of plotting against the government. An evidence of the unrest which has resulted from all of the recent events in the Church is seen in the continuously increasing number of requests from German Church leaders for assistance in finding work in other lands.

Eight Silesian Church superintendents were dismissed February 16th for reading a protest against the Reichsbishop.

One may see increasing reason for the statement which has appeared on several occasions that the Reichsbishop has announced his intention of employing lay preachers in parishes where the clergy have been dismissed because of resistance to his methods and policies. While this might be endured in some non-ritualistic churches of extremely Low Church tradition, it is not easy to see how it can long be endured in the Lutheran churches of Germany. Obviously the same type of policy will not work at all in the Roman Catholic communion, although if it could have been employed one would suppose it would have been since more than 200 priests are reported to have been arrested in recent months—although how many were held permanently in prison is not clear.

Books of the Day

Rev. William H. Dunphy
Editor



NORTHERN CATHOLICISM: Studies in the Oxford Centenary and Parallel Movements. Edited by N. P. Williams and Charles Harris. Macmillan. 1933. Pp. xvi, 555. \$2.50.

THE CONTRIBUTORS to this volume endeavor to set forth the principles—to some extent ideal, to some extent actually realized—underlying a Catholicism which is neither Roman nor Byzantine, and which, though rejecting papal supremacy, is specifically western in temper and outlook. With this in view, they have made a study not only of Anglican Catholicity, as it has grown to full self-consciousness under the impact of the Tractarian movement and the subsequent revival, but also of the Old Catholics and of pro-Catholic movements among German Lutherans, the Dutch Reformed, the Scottish Presbyterians, and the Methodists. It is a fascinating study, though the title may be objected to—as having affinities with the “Nordic myth” or in any case suggesting a racial or geographical Catholicism which is in fact not always avoided. After all there are only two fundamental divisions of Catholicism—papal and non-papal. The positive value of the work, however, far outweighs such criticisms.

The most remarkable article is that of N. P. Williams on *The Theology of the Catholic Revival* (pp. 130-235). Dr. Williams offers (what Anglicans so sorely need at present) a theory of authority which is consistent at once with liberty and modern thought, on the one hand, and with Catholic tradition (including the historic Anglican appeal to the Undivided Church) on the other. The view here presented truly deserves the appellation “Liberal Catholic,” in contrast with some recent expositions parading under that banner which seem to consider the Catholic religion as a sort of highly decorated skepticism, or at best as a series of tentative (oh so *very* tentative) “working hypotheses,” which may at any time go on a strike and refuse to work any longer. Dr. Williams’ conception of authority has obvious affinities, as he himself points out, with that of modern-thinking Orthodox theologians, notably Boulgakoff, and is in the best Anglican tradition.

Among the most instructive of the essays are those of Dr. E. R. Hardy, the one American contributor (*The Catholic Revival in the American Church, 1722-1933*) and of Dr. Francis Underhill (*Pastoral Ideals and Methods*). All of our clergy ought to read and ponder the latter—it might among other things do something to check that ceaseless flow of platitudinous piffle which characterizes the majority of our contemporary pulpits. Other articles deal with the history of the Catholic Revival, its moral, spiritual, æsthetic, and social ideals, the revival of the religious life, and the movements toward the corporate reunion of Christendom. This is a book of solid and permanent value.

W. H. D.

CREATIVE CHRISTIAN LIVING. By the Rev. W. Brooke Stabler. University of Pennsylvania Press. 1933. Pp. 157. \$1.50.

THE AUTHOR, formerly National Secretary for College Work, is now chaplain at the University of Pennsylvania. His little book is a presentation of “a Christian ethic for the college student,” first given as addresses under the Boardman Lectureship in Christian Ethics. Despite a rather dull and academic sounding title the book is really a provocative and interesting statement of the author’s enthusiastic convictions. Written in a “language understood of the people” rather than the sterile vocabulary of the classroom, it is assertion rather than argument. The college pastor will find it a handy volume to pass on to his less critical charges.

Because of its obvious, and self-admitted, limitations as a philosophical, sociological, or theological consideration of the subject, this essay would carry little conviction to the university

student who has had even an introductory course in ethics. To say that its appeal is primarily to sentiment is not to give a negative criticism of the book but to define the realm of its effectiveness.

A. D. K.

A NUMBER of valuable contributions have been made recently to the list of books on Prayer. One of the recent ones is the American edition of *Direction in Prayer* edited by Patrick Thompson for the Society of Retreat Conductors in England (Morehouse. \$1.50). A very compact and in many ways excellent treatise, it does, however, share the weakness of so many “digests” of original sources, *viz.*, no matter how good, the sources are so much better. It is primarily a book for experts, not beginners in prayer; but should be valuable to all who expect to hear confessions, or conduct retreats, and lack time or opportunity for careful study of the literature of prayer at first hand.

W. C. L.

ADVENTURES IN CHURCH WORSHIP. By Maurice Clarke. Morehouse. Pp. viii, 133. Paper 50 cts.; boards, 70 cts.

ADVENTURES IN CHURCH WORSHIP. Teacher’s Book. By Maurice Clarke. Morehouse. 1933. Pp. x, 144. \$1.00.

THIS IS ONE of the new courses for Church schools sponsored by the Department of Religious Education of the National Council. The basis of the course is Worship. The children are led to the worship of God in the fellowship of the Church through the Prayer Book. This is not a course on the Prayer Book, though through this course a child would acquire a good working knowledge of the Prayer Book. The child is led through a series of adventures to know the meaning of worship. Great responsibility is placed on the teacher or rector in selecting and leading the adventure. The Teacher’s Manual is very full and suggestive, so that this course should be within the range of the average Church school teacher. The coöperation of the parent and home is sought through the use of the pupil’s book, a collection of short stories to be used at home, which illustrates the “adventure” of the class. The pupil’s manual might well be used by anyone responsible for the homily to children in Church even where this course was not adopted. The course has been tried out for two years in selected centers so that the author and sponsors are sure of the practicability of the course.

J. K.

CHRISTIANITY AND COERCION. By Francis John McConnell. The Fondren Lectures, 1933. Cokesbury Press, Nashville. 19½ cm.; pp. 128. \$1.00.

IT CANNOT surprise us that men of high ideals and lofty standards of ethics and right should grow impatient with current trends, and seek to bring about better conditions forcibly when moral suasion seems to fail. The great reformers, both in Church and State, were unquestionably men of exalted motives. But their methods often led to serious consequences, and brought about reactions unexpected and deplorable.

Dr. McConnell avows that force exerted to compel assent or action can bring no permanent good. “There are no absolute standards we can set up—and no fixities except those of reaction.” He leads us back to the task of creating such a true sense of values that the brutalities and stupidities of the age will be righted. Perhaps the good doctor is more optimistic than human nature justifies.

E. L. P.

MIXED PASTURE. By Evelyn Underhill. New York, Longmans, 1933. Pp. 233. \$2.00.

THE FUNDAMENTAL principles of the spiritual life, the Christian bases of social reform and social action, the spiritual significance of the Oxford Movement, and the personality of Von Hügel, are among the subjects treated in this fascinating volume. There is also a number of studies of individual mystics and various types of spirituality. Though not a Lenten book, in the technical sense, it is to be recommended for those who wish to do some hard thinking on the basic and eternal verities of the soul’s relation to God and to the social order alike.

W. H. D.

IN THE FACE of the challenge of Bolshevism on the one hand and of Fascism on the other, certainly our democracy must be drastically reformed or perish.—*Canon B. I. Bell, D.D.*

NEWS OF THE CHURCH

Divinity School Adds 5 Instructors

New Faculty Members Include
Canon Ridgely and Rev. E. S.
Harper; Increased Enrolment

BERKELEY, CALIF.—The Church Divinity School of the Pacific opened the spring term January 15th with an increased enrolment and five new instructors.

The Rev. Canon L. B. Ridgely, S.T.D., of Grace Cathedral, is conducting a course on Church History. The Rev. Emile S. Harper is instructor in Homiletics. Other new instructors and their subjects are: J. Sidney Lewis, Grace Cathedral organist, Church Music and Choir Training; Harvey Loy, Church Arts; and James M. Mallock, Christian Ethics.

National Cathedral Service On Maryland Anniversary

Blair Lee Principal Speaker and Governor
Presents Flag

WASHINGTON, D. C.—Blair Lee was the principal speaker at the service held in the National Cathedral February 4th commemorating the 300th anniversary of the organization of the diocese of Maryland. Albert C. Ritchie, Governor of Maryland, was in the procession and presented the state flag of Maryland to be hung in the cathedral, on behalf of Chapter One, Colonial Dames of America.

Bishop Helfenstein of Maryland, members of the standing committee and of the cathedral chapter of the diocese of Maryland were guests of honor and many members of the Colonial Dames were in attendance. The diocese of Maryland formerly embraced what now constitutes the diocese of Washington.

Rector Gets Golf Balls and Golfer, Literature

MEMPHIS, TENN.—Something went wrong somewhere in the mails between New York City and Memphis, and the Rev. M. L. Tate, rector of Holy Trinity Church, having ordered Church-Wide Endeavor literature for distribution to his people, received a package marked "in bad condition," and opened it only to find that it contained 24 nice new golf balls. Now he is wondering about the whereabouts of an irate golfer who, expecting a package of new balls, has received a parish supply of Church literature.



STATUE OF LINCOLN AT PRAYER

This statue, executed by the late Herbert Houch of Harrisburg, Pa., has been presented to the National Cathedral in Washington by his sister, Mrs. William T. Hildrup, Jr., of New York.

Order of St. Vincent Elects Bishop Stewart Chaplain-General

NEW YORK—Bishop Stewart of Chicago was elected chaplain-general of the Order of St. Vincent, national guild for acolytes, at the annual meeting of the council of the Order January 25th at the Chapel of the Intercession. The Rev. Harry S. Ruth, rector of St. Barnabas' Church, Burlington, N. J., was elected director-general.

New members of the council are the Rev. Dr. Wallace J. Gardner, vicar of the Chapel of the Intercession; the Rev. James M. Niblo, rector of St. John's Church, Norristown, Pa., and the Rev. D. H. Cope-land, rector of Christ Church, Lima, Ohio.

Record Western Nebraska Confirmations

HASTINGS, NEBR.—More candidates, a total of 305, were presented to him for confirmation in 1933 than in any of the 22 previous years of his episcopate, Bishop Beecher of Western Nebraska said.

Priest Returns From Iraq

NEW YORK—The Rev. John B. Panfil and his sister, Miss Elsa Panfil, who have been in Iraq, Mosul, since their last furlough in 1928, arrived here February 8th.

California Priest Heads Federation

SAN FRANCISCO—The Rev. Charles P. Deems, D.D., rector of Trinity Church, has been elected president of the San Francisco Church Federation.

\$500,000 Deficit For 1933 Reported

First Failure to Meet Expenses
Since "Pay-As-You-Go" Plan
Inaugurated in 1925

NEW YORK—A deficit of slightly more than \$500,000 for the year 1933 was reported to the National Council at its meeting February 21st and 22d by Lewis B. Franklin, treasurer.

This is the first deficit incurred since the year 1925 when the "Pay-As-You-Go" plan was inaugurated. Last February, the Council acting under the instructions of General Convention, reduced its appropriations for the year to an amount not in excess of the income reasonably to be expected. Due to the upheaval in business these expectations were not realized.

\$128,571 UNPAID BALANCE

Of the \$618,282 due December 1st to complete the full amount which the dioceses notified the National Council to expect, there was paid \$489,711 leaving an unpaid balance of \$128,571. The payments for the year were 91 per cent of "expectations," but only 41 per cent of the quotas, the latter figure including gifts to the "Supplementary Offering."

Out of 99 dioceses and districts to which quotas were allotted, 51 paid 100 per cent or more of their "expectations," every diocese in the province of New England being in this class. Seven missionary districts paid 100 per cent of their quotas. No diocese was in this 100 per cent group.

The breakdown of the partnership principle, due to the pressure of parochial and diocesan needs, is evidenced by the fact that total payments from the dioceses averaged but \$1.06 per communicant per annum as compared with an average expenditure per communicant for all Church purposes estimated at \$23. The average paid is less than two cents a week per communicant while in 27 dioceses the rate is less than one cent per week.

SUPPLEMENTARY APPEAL UNSUCCESSFUL

The Supplementary Appeal was issued just prior to the bank moratorium, and brought in less than one-third of the \$158,692 needed.

Receipts from interest were lower but the fact that the trust funds produced cash income of four and one-half per cent for the year is a cause for congratulation in view of the delays experienced in the collection of interest on real estate mortgages.

Chiefly because of the shrinkage in the value of estates and delays in the settlement thereof the receipts from undesignated legacies were more than \$100,000 below the estimate.

Due to the decline in the value of the dollar expenditures were more than \$70,000 in excess of the estimates.

Bishop of Olympia Is Upheld by Court

Decision Permits United Parish
in Tacoma to Dispose of Old
Church Building.

TACOMA, WASH.—The supreme court of the state of Washington February 15th gave a seven to one decision in favor of Bishop Huston of Olympia and Christ Church parish, Tacoma, upholding the power of the Bishop to deed his rights in St. Luke's Memorial Church to the parish with which the old church was merged in 1926, and permitting the united parish to dispose of the building.

The church was built by Charles B. Wright, of Philadelphia, president of the Tacoma Land Company, 50 years ago and given by him to the bishops of the diocese. After St. Luke's and Trinity parishes had united under the name of Christ Church, the Rev. Sidney T. James, rector of the parish, held afternoon services for a year, until the attendance dwindled to two persons, when he discontinued his services. This rendered the property liable to taxation, and the delinquent taxes amounted to a considerable sum, whereupon the vestry decided to sell the property and apply the proceeds on the liquidation of the debt on the parish house of the united parish.

This proceeding was opposed by former members and friends of the old church. They instituted suit to restrain the vestry from disposing of the property and claimed that the Bishop had no power to relinquish his rights therein.

The case was tried in the local county court and lost more than a year ago. An enlarged fund was then raised by the petitioners and the case appealed to the state supreme court.

Connecticut Cathedral Preachers

HARTFORD, CONN.—Preachers at Christ Church Cathedral during Lent are Bishop Brewster of Maine; the Rev. William Grime, Great Neck; the Rev. H. F. Dunn, Windsor; the Rev. H. Francis Hine, Torrington; the Rev. Albert Jepson, Warehouse Point; the Rev. Joseph H. Titus, Jamaica; the Rev. L. A. Mansur, Middle Haddam; the Very Rev. Dr. P. T. Edrop, Springfield; Canon John F. Plumb of the cathedral; the Rev. Dr. George L. Richardson, Peterborough, N. H.; the Rev. Samuel Budde, Waterbury; the Rev. Albion C. Ockenden, Northampton; the Rev. Percy F. Rex, Wethersfield; Dean S. R. Colladay of the cathedral; Bishop Budlong of Connecticut; the Rev. H. E. Kelly, Bridgeport; the Rev. H. W. B. Donegan, New York, and the Rev. J. D. Hamlin, Boston.

Bishop Cook Conducts Quiet Day

WILMINGTON, DEL.—A quiet day for the clergy of Delaware was conducted by Bishop Cook, diocesan, in the chapel at Bishopstead February 7th. The meditation was on the Purpose of God.

Montana Priest "Breaks Loose" and Forms Parish Of 15,000 Square Miles

HELENA, MONT.—The Rev. T. Malcolm Jones, who has a field of 15,000 square miles in the northeast corner of Montana, organized his field into a group parish and late in the fall "broke loose" from the department of missions, depending on his field for his support. The diocese is still paying his pension premiums and expenses, but he hopes soon to be wholly independent.

"He has adopted a form of scrip so that those who cannot give money may give any kind of produce and receive credit for the same toward his salary," said Bishop Fox of Montana. "He has received chickens, turkeys, eggs, milk, wheat, corn, hogs, and, I think, a horse. Merchants in town take such things as he cannot use in exchange for groceries and other necessary things. One group of families planted 60 acres of wheat for him but only 200 bushels were harvested because of the drouth."

Special Lenten Preachers In Wilmington, Del., Parishes

WILMINGTON, DEL.—As is usual in the diocese of Delaware during Lent, special preachers will make addresses at two services each week. The services are held each Tuesday and Thursday evening in the different parishes in Wilmington, the series being begun by Bishop Cook of Delaware on the evening of Ash Wednesday and will be closed by him on Wednesday in Holy Week.

Among the visiting preachers will be Auxiliary Bishop Bennett of Rhode Island; Coadjutor Bishop Strider of West Virginia; Suffragan Bishop Creighton of Long Island; the Rev. J. Howard Melish, D.D., of Holy Trinity, Brooklyn, N. Y.; the Rev. Loring W. Batten, D.D., of General Theological Seminary; the Very Rev. Kirk B. O'Ferrall, D.D., of Detroit, Mich.; the Rev. Horace W. B. Donegan of St. James', New York City; the Rev. D. Wilmot Gateson, Church of the Saviour, Philadelphia, Pa.; the Rev. Chauncey E. Snowden of St. Paul's Church, Overbrook, Pa., and the Rev. Frederic S. Fleming, D.D., of Trinity Church, New York City. The parishes cooperating in these services are Trinity, St. John's, Immanuel, Calvary, St. Andrew's, and Holy Trinity.

In addition to these services the diocese is cooperating in the interdenominational noonday services at St. Andrew's Church. Here again the series is begun and closed by Bishop Cook.

Lent at St. Mary's

NEW YORK—At the Church of St. Mary the Virgin, where there are already in use a large number of the devotional opportunities afforded only during Lent in many parishes, the additional services in Lent are the Stations of the Cross at 4 P.M. on Wednesdays, the Stations with sermon and Benediction on Fridays at 8 P.M., and a week-day Mass at 10:10, with a brief address following.

C.L.I.D. Members in Unemployed March

Take Part, Under Leadership of
Rev. W. B. Spofford, in Demon-
stration to Express Coöperation

NEW YORK—Members of the Church League for Industrial Democracy, led by its executive secretary, the Rev. William B. Spofford, managing editor of *The Witness*, took part in the demonstration of the unemployed February 15th as a practical expression of their desire to coöperate.

The demonstration began with a meeting in Union Square. This was scheduled for 3 P.M., but by 2 P.M. marchers and interested spectators had gathered to the number of about 2,000, and at 3 P.M. there were at least 5,000 marchers and twice that number of spectators in and around the square.

NO DISORDER

Police reserves, mounted and on foot, were on guard, and a patrol wagon was kept conspicuously in readiness. To the outspoken disappointment of the spectators, however, there was no disorder.

The purpose of the demonstration was twofold, the speakers told the throngs in a series of speeches which lasted for two hours. The first purpose was to demand the continuance of the C. W. A. jobs and restoration of wage cuts; the second was to demand jobs or unemployment insurance for the 400,000 out of a million unemployed registered in New York City alone. One speaker pointed out that the problem is not a local matter, since the C. W. A. depends upon Federal appropriations. For this reason the marchers were going to see Frederick Daniels, State C. W. A. Administrator, instead of to Mayor La Guardia.

DELEGATION SEES DANIELS

The march, preceded by mounted police, started shortly before 5 P.M. There was a small band, but the music did not reach far, and the marchers kept time by shouting "Left, right! Work, pay! Left, right! Work, pay!" Up Broadway, and across 28th street to Madison avenue, they went to Mr. Daniels' office. Here a delegation went in to see him, while the marchers waited. On the return of the delegation, they all went back to Union Square to hear the report of the delegation.

This report was unsatisfactory. Mr. Daniels simply explained that he could do nothing.

THREE PRIESTS PARTICIPATE

Only three of the Episcopal Church clergy were in the march, and they joined with the Ministers' Union, an interdenominational association. On the banner of this unit of the march were the words: "Give Us This Day Our Daily Bread." The Rev. Eliot White, the only clergyman present in clericals, was given the banner to carry. Directly behind Mr. White were the Rev. Mr. Spofford and the Rev. Bradford Young.

Bishop Booth Leads Shrine Mont Retreat

Virginia Theological Seminary Senior Class Hear Meditations Upon Fellowship With God

ORKNEY SPRINGS, VA.—Shrine Mont welcomed Bishop Booth of Vermont with a fine touch of his own winter climate when he conducted at Shrine Mont a pre-Lenten retreat, February 7th to 9th, for the senior class of the Virginia Seminary. Between the bright, mild weather of the day of their arrival and the sunny, but sub-arctic cold at departure, there intervened a 12-hour driving snowstorm and a fall of nearly 50 degrees in temperature to a minimum of 20 degrees below zero, the coldest of many winters.

The challenge of the weather without was well met within the refectory hall, the lodge, and Gibson cottage used for the retreat. Roaring fires of great logs in stone fireplaces and ample stoves gave cheer and comfort—the more grateful by contrast with the rigors without. The Rev. Edmund L. Woodward is director of Shrine Mont.

Of the 23 students in attendance, more than half hailed from the milder climates below the Mason and Dixon Line and two were from Japan. Some had never experienced sub-zero weather, and for nearly all it was enough of an unusual thrill.

But memorable far beyond such outward circumstance were the spiritual experiences of the retreat. It was conducted under the rule of silence and centered in the early celebrations and the heart-searching meditations on Fellowship with God by the Bishop. These retreats began in 1930 as a special preparation for ordination. The one held in 1932 was also under Bishop Booth.

At the fifth Shrine Mont Summer School for Clergy to be held the first two weeks in next July Bishop Booth will conduct a series of devotional meditations for the clergy. The faculty and their themes will be announced after Easter.

Massachusetts G. F. S. Elects

BOSTON—The Girls' Friendly Society in the diocese of Massachusetts held its annual meeting and election of officers at the end of January. Beatrice M. Hamilton of the diocesan department of religious education was elected chairman of publicity; Helen T. McQuillen of the Younger Girls' Department of the Y. W. C. A., chairman of activities; Caroline E. Mars-ton, chairman of younger members. Miss Louisa R. Addy, Miss Margaret Bellamy, Miss Elizabeth L. Hopkins, Miss Martha L. Johnson, Mrs. Cumner Pevere, and Mrs. Samuel Tyler were elected to the council. Miss Clarissa Townsend, president, appointed Miss Mary Chester Buchan, Miss Beryl Roberts, and Mrs. Samuel Tyler as representatives from the council to the executive board.



LENTEEN OFFERING POSTER

Lenten Offering Material Sent to 6,200 Churches

Additional Material Ordered by Schools as Desired

NEW YORK—About 6,200 Church schools received sample sets of this year's Lenten Offering material from the National Council.

This included six stories entitled *Builders of the Kingdom*, an *Office of Prayer for the Kingdom*, and *Leader's Helps*, and a four-color lithographed poster. Schools order additional copies as desired.

Before Quinquagesima, orders had been received for about 2,800 extra copies of the stories and leader's helps, 500 posters, and 18,800 of the *Office of Prayer*. Mite boxes to the number of 600,000 had been sent out.

Chicago Men and Boys Attend St. James' Church February 22d

CHICAGO—Men and boys of the diocese of Chicago assembled at St. James' Church February 22d for the annual Washington Birthday corporate Communion. Bishop McElwain of Minnesota was the celebrant. He was assisted by the Rev. Messrs. J. R. Pickells, Trinity Church; E. S. White, Redeemer, and F. E. Bernard, All Saints'.

Noonday Preachers at New York Church

NEW YORK—The noonday Lenten preachers at the Church of the Transfiguration include the rector, the Rev. J. H. Randolph Ray, D.D.; the Rev. J. O. S. Huntington, O.H.C.; the Rev. Robert S. Chalmers; the Rev. Charles L. Gompf; Bishop Ivins of Milwaukee; the Rev. William A. McClenthen, D.D., and the Rev. Shirley C. Hughson, O.H.C.

Optimistic Outlook Reported by Dioceses

Conventions Held by California, Colorado, Iowa, Mississippi, Olympia, Sacramento

OPTIMISTIC reports were received at several recent diocesan conventions. Conventions were held by the dioceses of California, Colorado, Iowa, Mississippi, Olympia, and Sacramento. The convention reports follow:

California Cathedral Choir Consecrated

SAN FRANCISCO—The first act of the 84th convention of the diocese of California, February 6th to 8th, was the consecration of the new choir of the cathedral in memory of the Rt. Rev. William Ford Nichols, second Bishop of California and founder of the building which housed the convention this year for the first time.

In his opening address Bishop Parsons of California spoke warmly of the sin of not giving to every communicant the right to contribute to the missionary work of the Church. Those parishes that refuse to make such a pledge are depriving their people of a sacred right and it is to be hoped that never again will such a condition exist in the diocese.

Reports from the field showed a marked growth through following the plan of putting young and exceptionally gifted men in some run-down places. Pledges have tripled in a few months and congregations have remarkably increased.

The Rev. J. P. Turner, D.D., San Francisco, and General R. H. Noble, San Francisco, were elected to the standing committee, succeeding the Rev. W. H. Cambridge, D.D., and L. C. Lance. The Rev. Canon G. B. Wright was appointed registrar.

Clerical deputies to General Convention: the Rev. Drs. J. P. Turner, San Francisco; Mark Rifembark, San Jose; the Ven. W. R. H. Hodgkin, Berkeley, and the Rev. H. H. Shires, Alameda. Alternates: the Rev. C. P. Deems, D.D., San Francisco; the Rev. K. L. A. Viall, S.S.J.E., San Francisco; and the Rev. Messrs. Oscar Green, Palo Alto, and Lloyd B. Thomas, Oakland. Lay deputies: H. C. Wyckoff, Watsonville; L. F. Monteagle, San Francisco; General Noble, San Francisco; W. H. Crocker, San Francisco. Alternates: F. M. Lee, Oakland; S. Waldo Coleman, San Francisco; Clifton H. Kroll, Oakland; H. R. Fairclough, Ph.D., Stanford University.

Woman's Auxiliary delegates: Mrs. L. C. Lance, Berkeley; Mrs. H. M. Sherman, San Francisco; Mrs. J. W. Mitchell, Palo Alto; Mrs. N. B. Livermore, Ross; Mrs. T. Piggott, San Francisco. Alternates: Mrs. C. P. Deems, San Francisco; Mrs. Waldo Coleman, San Francisco; Miss Harriet Bakewell, Oakland; Miss Ethel Sherman, Berkeley.

Colorado Rejects National Aid

DENVER, COLO.—The action of the board of trustees of the diocese of Colorado in withdrawing from National Council aid was ratified by the unanimous vote of the 48th annual diocesan convention, meeting

in St. John's Cathedral, Denver, February 5th.

Confirmations during 1933 totaled the largest in the history of the diocese, Coadjutor Bishop Ingley of Colorado reported.

The breakdown in the world today is due to the lack of spiritual ideals in the individual rather than to the inadequacy of political systems, Bishop Johnson of Colorado said in his annual address. He pointed out that the remedy is spiritual, that there never was a time in our history when this Church of ours had a greater responsibility or opportunity.

The Rev. Messrs. H. S. Kennedy and Albert Martyn, of Denver, were elected to the standing committee succeeding the Rev. Messrs. G. A. C. Lehman and W. L. Blaker.

Clerical deputies to General Convention: the Very Rev. B. D. Dagwell, Denver; and the Rev. Messrs. Paul Roberts, Colorado Springs; C. H. Brady, Denver; John S. Foster, Montrose. Alternates: the Rev. Messrs. H. M. Walters, Boulder; Harry Watts, Denver; H. S. Kennedy, Denver; H. E. Rahming, Denver.

Lay deputies: C. A. Johnson, Denver; Thomas H. Powers, Colorado Springs; Dr. P. M. Cooke, Denver; D. K. Wolfe, Jr., Denver. Alternates: Carney Hartley, Denver; E. G. Fine, Boulder; Major John Teicher, Denver; F. W. Standart, Denver.

Woman's Auxiliary delegates: Mrs. J. E. Kinney, Denver; Mrs. C. C. Moore, Denver; Mrs. Howard Moore, Colorado Springs; Mrs. R. J. Niedrach, Denver; Mrs. M. V. Driscoll, Denver. Alternates: Miss Letitia Lamb, Denver; Mrs. M. B. Holt, Denver; Miss Jean Anderson, Denver; Mrs. Fred Ingley, Denver; Mrs. Welton, Sterling.

Situation in Iowa Better

BURLINGTON, IOWA—Bishop Longley of Iowa reported at the 82d annual diocesan convention in Christ Church here February 6th that he believed the situation of the diocese of Iowa, "after four of the most depressing years this country has ever known, not merely compares favorably with our neighbors, but drawing conclusions from interviews I have had, we are far above many others."

The secretary, treasurer, and members of the standing committee were reelected.

Clerical deputies to General Convention: the Rev. Messrs. Thomas Horton, Clinton; Rowland F. Philbrook, Davenport; Harold B. Hoag, Burlington; LeRoy S. Burroughs, Ames. Alternates: the Rev. Messrs. Harry S. Longley, Jr., Des Moines; Robert M. Redenbaugh, Mason City; Ernest B. Mounsey, Waterloo; W. Ernest Stockley, Fort Dodge.

Lay deputies: E. G. Moon, Ottumwa; Ira R. Tabor, Davenport; John L. Powers, Ames; Arthur Poe, Cedar Rapids. Alternates: Thomas F. Wettstein, Keokuk; James M. Chamberlain, Davenport; Clarence M. Cochrane, Davenport; D. Nelson McClelland, Davenport.

Woman's Auxiliary delegates: Mrs. Harold B. Hoag, Burlington; Mrs. Lester T. Jackson, Cedar Rapids; Mrs. Ira R. Tabor, Davenport; Mrs. LeRoy S. Burroughs, Ames; Mrs. Arthur Poe, Cedar Rapids.

Mississippi Reports Gain

CLARKSDALE, MISS.—A slight increase in the number of communicants in the diocese of Mississippi was reported at the

Children's Gift Nucleus Of Fund Ending Deficit

SPokane, WASH.—An Advent Offering of \$4.23 from children was the means whereby the deficit of about \$200 on the Church's Program of the missionary district of Spokane was largely eliminated.

This offering from the Church schools of Sunnyside, Prosser, Zillah, and Granger was presented by the vicar, the Rev. G. L. Graser, at the recent convocation, with the request that it be used for any purpose the Bishop saw fit. The Bishop announced at the luncheon that this gift would be applied to the deficit in last year's pledge to the general Church. During the morning session, convocation had voted to assume the obligations of this deficit in addition to the new pledge of the year. The \$4.23 began to grow by voluntary contributions and by noon the next day the children's gift had grown to more than \$150, enough to nearly wipe out the deficit.

107th annual diocesan council here January 23d to 25th in St. George's Church.

The secretary, treasurer, and members of the standing committee were reelected.

Clerical deputies to General Convention: the Rev. Messrs. W. B. Capers, Jackson; Val H. Sessions, Bolton; Girault M. Jones, Pass Christian; C. E. Woodson, Vicksburg. Alternates: the Rev. Messrs. Duncan M. Gray, Columbus; E. A. DeMiller, Biloxi; R. E. MacBlain, Clarksdale; H. W. Wells, Laurel.

Lay deputies: Capt. T. H. Shields, Battle Hill, Jackson; P. S. Gardiner, Laurel; T. W. Yates, Jackson; John M. Wilson, Meridian. Alternates: R. H. Green, Jackson; F. R. Hawkins, Winona; E. H. Bradshaw, Jackson; R. N. Poindexter, Meridian.

Woman's Auxiliary delegates: Mrs. P. S. Gardiner, Laurel; Mrs. G. D. Perry, Hollywood; Mrs. T. W. Yates, Jackson; Mrs. C. R. Coers, Meridian. Alternates: Mrs. B. F. Saunders, Webb; Mrs. Joe Garrett, Vicksburg; Mrs. P. C. Williams, Yazoo City; Mrs. E. M. Hemphill, Greenwood; Miss Delia Gardner, Greenwood.

Olympia Bishop Protests Salary Cuts

TACOMA, WASH.—A strong protest against reduction of rectors' salaries was made at the 24th annual convention of the diocese of Olympia in St. Mark's Church here by the diocesan, Bishop Huston. The convention met February 6th and 7th.

"Some vestries," he said, "are endeavoring to reduce their current expenses by the expedient of reducing their rector's stipend. If they would figure out the actual amount of saving by such a process, to the individual communicant, they would be ashamed of a method which saves a dollar or two per capita to the parish's constituency, by taking the whole sum out of the pocket of one man. This coming at a time when the United States government itself has thrown the mantle of respectability over the shoulders of union labor would seem to indicate that the time is ripe for the formation of a clerical union in the interests of self-protection."

The Rev. Walter G. Horn was elected secretary. I. L. Hyland and H. B. Wilbur

were elected members of the standing committee, succeeding F. L. Young and W. J. Smith. New members of the diocesan council are the Rev. S. P. Robertson, the Very Rev. J. D. McLauchlan, Ph.D., A. M. Harris, and Dan McGirr.

Clerical deputies to General Convention: the Rev. Dr. George A. Wieland, Seattle; and the Rev. Messrs. S. P. Robertson, Aberdeen; Walter G. Horn, Snohomish; E. C. Schmeiser, Puyallup. Alternates: the Rev. Messrs. T. D. Tanner, Bellingham; Paul B. James, Seattle; Dr. J. D. McLauchlan, Seattle, and the Rev. E. C. R. Pritchard, Seattle.

Lay deputies: H. B. Wilbur, Seattle; N. B. Coffman, Chehalis; R. B. Wolfe, Longview; H. C. Force, Seattle. Alternates: W. Yale Henry, Tacoma; Dean Milnor Roberts, University of Washington, Seattle; W. N. Redfield, Seattle; A. J. Quigley, Seattle.

Woman's Auxiliary delegates: Mrs. S. Arthur Huston, Seattle; Mrs. N. H. Latimer, Seattle; Mrs. H. L. Timm, Seattle; Mrs. N. B. Coffman, Chehalis; Mrs. M. B. Mayne, Seattle. Alternates: Mrs. Robert Arneson, Seattle; Mrs. H. B. Wilbur, Seattle; Mrs. J. D. McLauchlan, Seattle; Mrs. C. S. Mook, Seattle; Mrs. O. W. Jones, Seattle.

Remarkable Sacramento Progress

SACRAMENTO, CALIF.—Growth in morale, the opening of 15 new Church schools, and the doubling of the number of parishes and missions were cited by Bishop Porter, diocesan, as evidence of renewed vitality in the diocese at the annual diocesan convention February 7th in St. Paul's Church here.

Clerical deputies to General Convention: the Rev. Messrs. Mortimer Chester, Woodland; W. H. Hermitage, Sacramento; Egbert B. Clark, Jr., Santa Rosa; W. M. Gage, Chico. Alternates: the Rev. Messrs. E. S. Bartlam, Sacramento; I. C. Baxter, St. Helena; Dr. Paul Little, Chico, and the Rev. C. T. Leechman, Eureka.

Lay deputies: Frank Denman, Petaluma; C. E. Clinch, Grass Valley; Henry Bush, Woodland; W. U. Stansberry, Sacramento. Alternates: William Shaw, Sacramento; W. W. Shuhaw, Santa Rosa; J. E. Knight, Willows; Dr. George Chiappella, Sacramento.

Woman's Auxiliary delegates: Mrs. Frank Denman, Petaluma; Mrs. I. E. Baxter, St. Helena; Mrs. J. L. Tucker, Sacramento; Mrs. A. Callam, Napa. Alternates: Mrs. M. Chester, Woodland; Miss Jean Govan, Sacramento; Mrs. H. B. Boudier, Napa.

Dallas Woman's Auxiliary Delegates

DALLAS, TEX.—Delegates recently elected by the Dallas diocesan Woman's Auxiliary to the national convention are:

Mrs. H. G. Lucas, Brownwood; Mrs. B. A. Fowler, Brownwood; Mrs. R. S. Watson, Sherman; Mrs. W. A. Porter, Dallas, and Mrs. Mitchell Langdon, Hutchins. Alternates: Mrs. W. A. Lang, Corsicana; Mrs. N. J. Lawther, Dallas; Mrs. James G. Oakley, Wichita Falls; Mrs. J. S. Herring, Waxahatchie, and Mrs. Allen Birge, Sherman.

Bishop Davis Addresses Clergy

BUFFALO, N. Y.—Discipline, devotions, ministry to the individual, and fellowship with men were suggested by Bishop Davis of Western New York to the clergy of the diocese as methods of gaining help during Lent. The clergy met for a quiet day at the Church of the Ascension here February 5th. Methods of carrying out the Church-Wide Endeavor were discussed.

Bishop Larned Gives E. T. S. Meditations

Alumni Meet February 7th for Annual Quiet Day; Dean Fosbroke Guest Speaker at Dinner

CAMBRIDGE, MASS.—The alumni of the Episcopal Theological School, Cambridge, met February 7th for the annual quiet day. Suffragan Bishop Larned of Long Island, choosing as his subject *The Realm of Individual Responsibility*, gave four meditations in St. John's Memorial Chapel.

Following luncheon, when the alumni were the guests of the Rev. Henry B. Washburn, dean, the Rev. Angus Dun read a paper on *Contemporary Substitutes for Christianity*, dealing with Communism, Nationalism, and Scientific Humanism. After tea in the Common Room when the students of the school were hosts, came the alumni dinner in the Harvard Faculty Club with the Rev. Raymond A. Heron presiding. The guest speaker of the evening was the Very Rev. H. E. Fosbroke, dean of the General Theological Seminary. His subject was *Trends in Education for the Ministry in the Past Third of a Century*. Discussion followed Dean Fosbroke's presentation of the great changes of the past 33 years and the tendencies of the present. Bishop Lawrence, retired Bishop of Massachusetts, spoke briefly in greeting the graduates.

Detroit Cathedral Dean Plans Special Lenten Sermon Series

DETROIT—Lenten plans for St. Paul's Cathedral include, on Sundays, a special series of sermons by the Very Rev. Kirk B. O'Ferrall, D.D., dean, on *Modern Perplexities*. The Very Rev. Chester B. Emerson, D.D., dean of Trinity Cathedral, Cleveland, will preach morning and evening in St. Paul's February 25th, and address the Young People's Fellowship at 5:30 P.M.

On Monday evenings, the Rev. C. W. Hughes, curate, will conduct a lecture course. On Tuesday through Friday of each week, noonday services will be held, conducted by Dean O'Ferrall, the Ven. Leonard P. Hagger, archdeacon of Michigan, the Rev. Irwin C. Johnson, rector of St. Thomas' Church, Detroit, and the Rev. Mr. Hughes. A preaching mission will be conducted from March 18th to 23d by Bishop Abbott of Lexington.

2,000 Sailors Attend Funeral

NEW YORK—Many distinguished men and women of the Church attended the funeral of the Rev. Archibald R. Mansfield, superintendent of the Seamen's Church Institute of New York, February 13th. Two bishops and six priests were in the chancel and took part in the services, which were held in the chapel of the institute. But the most impressive mourners present were the 2,000 sailors now being cared for by the institute.

Indian Payments Increase Despite Drouth, Plague

STOUX FALLS, S. D.—Notwithstanding the drouth and grasshopper plague of the summer of 1933 and the increasing poverty of the Indians in South Dakota, the Indian field gave five per cent more last year than in 1932 for the Church's program and its quota payments were proportionately more than the payments in the white field.

Preachers for Albany Lenten Services Listed

Bishop Oldham at St. Peter's Church on
Ash Wednesday

ALBANY—The usual noonday Lenten services are being held in St. Peter's Church here from Mondays to Fridays, with visiting preachers on four days and the local clergy successively on Fridays. Bishop Oldham of Albany was the preacher Ash Wednesday.

Visiting preachers are: the Rev. E. T. Carroll, D.D., Amsterdam, N. Y.; the Rev. Gerald A. Cunningham, St. John's Church, Stamford, Conn.; the Rev. Charles R. Brown, D.D., dean emeritus of the Yale Divinity School; the Rev. Walter B. Stehl, D.D., St. John's Church, Hagerstown, Md.; the Rev. Henry Lewis, St. Andrew's Church, Ann Arbor, Mich.; the Rev. Phillips E. Osgood, D.D., Emmanuel Church, Boston; the Rt. Rev. William Hall Moreland, D.D.

Preachers at St. Paul's Church on the Thursday evenings of Lent are: the Rev. Roelif H. Brooks, D.D., St. Thomas' Church, New York; the Rev. Karl Reiland, D.D., St. George's Church, New York; the Rev. William B. Spofford, managing editor of *The Witness*; the Rev. Horace W. B. Donegan, St. James' Church, New York; the Rev. Remsen B. Ogilby, president, Trinity College; the Rev. Herbert Parrish, D.D., New Brunswick, N. J.

There are a series of conferences on the Church at the Cathedral of All Saints, Wednesday evenings, at which the preachers are: Bishop Oldham; the Very Rev. C. S. Lewis; the Rev. C. V. Kling, Troy; the Rev. George F. Bambach, Schenectady; the Rev. J. L. Whitcomb, Hoosac School, and the Ven. Guy H. Purdy.

National Cathedral Special Preachers for Lent Announced

WASHINGTON, D. C.—Among the special preachers at the National Cathedral during Lent will be Bishop Rogers of Ohio; Coadjutor Bishop Strider of West Virginia; the Rev. H. A. Woolfall, of St. Peter's Church, St. Louis, Mo.; Canon A. P. Stokes, Canon G. F. Peter, Canon W. L. DeVries, Canon R. L. Wolven, and Canon Joseph Fletcher of the cathedral staff; the Rev. F. J. Bohanan, of Rock Creek parish, Washington; the Rev. Thomas F. Opie, of St. Bartholomew's parish, Md.; the Rev. Malcolm Taylor, and Bishop Freeman of Washington.

Central New York Pays 1933 Pledges

Promises Increase to National Council of \$2,000; Bishops Take Another Salary Reduction

UTICA, N. Y.—An unusual situation was revealed at the annual budget making of the diocese of Central New York at the meeting February 7th of the standing committee. Reports showed 96½ per cent of all missionary pledges paid, with no arrears in any of the diocesan missionary, social service, and religious education work, and with pledges for the coming year of over 95 per cent of last year's total. This was undoubtedly due to the careful management of diocesan business and the paring of the budget to necessary things.

The 1933 pledge to the general work of the Church was paid in full, together with additional subscriptions on last year's National Council deficit, and the pledge for 1934 was an increase of \$2,000 over last year's.

The unusual feature in the reports lay in the fact that with this splendid missionary offering for the year, the diocesan expense fund was "in the red," with some parishes and missions in arrears and with considerable loss in income from endowments.

Bishop Fiske, the diocesan, and Suffragan Bishop Coley had taken salary reductions in 1933 and 1932, and insisted in taking an additional reduction of \$600 each for 1934. Financial conditions in the parishes in 1933 were the worst of the four years of depression, but conditions are being met courageously.

United Lenten Services in New Haven

NEW HAVEN, CONN.—Preachers at the united Lenten services in New Haven, at Christ Church at 7:45 P.M. Wednesdays, are: the Rev. William M. V. Hoffman, Jr., S.S.J.E., St. Francis' House, Cambridge, Mass.; the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York City; the Rev. Frank Gavin, Ph.D., General Theological Seminary, New York City; the Rev. Charles C. Carver, rector of Christ Church, Rochester, N. Y.; the Rev. Granville M. Williams, S.S.J.E., S.T.D., rector of the Church of St. Mary the Virgin, New York City; the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, and Father Joseph, Superior of the Order of St. Francis, Mount Sinai, Long Island, N. Y.

Bishop Sanford Conducts Retreat

FRESNO, CALIF.—With all but four of the clergy of the district present, a one-day retreat was conducted February 12th by Bishop Sanford of San Joaquin in the chapel of St. James' Cathedral. The Bishop took for his theme *The Nature of Our Calling*.

Bishop Vincent's 45th Anniversary Observed

Bishop Matthews Also Celebrates 19th Consecration Anniversary at Clearwater, Fla., Service

CLEARWATER, FLA.—Bishop Vincent of Southern Ohio, retired, observed the 45th anniversary of his consecration on the feast of the Conversion of St. Paul at the Church of the Ascension here.

Bishop Vincent was celebrant at Holy Communion, with Bishop Matthews of New Jersey, who was observing the 19th anniversary of his own consecration, as the epistoler, and with Bishop Wing of South Florida as gospeler.

In the chancel were also present the Rev. Dr. S. D. McConnell of Easton, Md., who was ordained to the priesthood 63 years ago with Bishop Vincent; the Rev. Dr. Francis S. White of Tampa, one time member with Bishop Matthews of the Associate Mission at Omaha under the late Bishop Worthington; the Rev. Dr. C. B. Wilmer of Tampa, and the rector of the parish, the Rev. A. T. Cornwell. Dr. McConnell made the address.

Brief addresses were made by Bishop Matthews, Bishop Wing, and by the rector.

Danbury, Conn., Lenten Preachers

DANBURY, CONN.—Special preachers at the week-day Lenten services at St. James' Church here are the Rev. Frederic S. Fleming, D.D., rector of Trinity Church, New York; the Rev. H. H. Kellogg, rector of the parish; the Rev. James H. Price, Scarsdale, N. Y.; the Rev. Delmar S. Markle, Fairfield, Conn.; the Rev. H. Adye Prichard, D.D., Mt. Kisco, N. Y.; the Rev. Clarence Wagner, Greenwich, Conn.; Chaplain R. T. Foust, United States Military Academy, West Point; the Rev. Lynde E. May, Jr., Redding, Conn.; the Rev. Donald B. Aldrich, D.D., Church of the Ascension, New York; the Rev. William G. Wright, Newton, Conn.; the Rev. Roelif H. Brooks, S.T.D., St. Thomas' Church, New York; the Rev. Paul D. Wilbur, Bethel, Conn.; the Rev. Lyman P. Powell, D.D.; St. Margaret's Church, New York; and the Rev. John Chapman, Greenwich, Conn.

Noonday Services in Binghamton, N. Y.

BINGHAMTON, N. Y.—The five parishes in Binghamton, Johnson City, and Endicott are uniting in a special noonday service every Thursday in Lent at Christ Church here. Speakers are Bishop Fiske of Central New York; the Rev. D. H. Weeks, rector of Epiphany Church, Niagara Falls, N. Y.; the Rev. George H. Thomas, D.D., rector of St. Paul's Church, Chicago; the Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago; the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkinsburg, Pa.; the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass.; and the Rev. Floyd Van Keuren, D.D., secretary of the social service commission of New York.

Many Parishioners Appear In Colonial Costume for Centennial Celebration

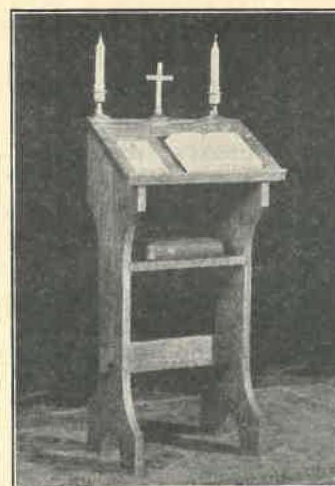
PORTSMOUTH, R. I.—St. Paul's Church, the Rev. John P. Beauchamp, rector, is celebrating its 100th anniversary. Bishop Griswold consecrated the first building, which was a Colonial affair. The parishioners sat in high back pews and at night read their Prayer Books by whale oil lamps. When the rector recently called his people together to celebrate the centennial, many of them came in Colonial costume.

Massachusetts Bishop Issues Request

BOSTON—Bishop Sherrill of Massachusetts, addressing every member of the diocese, in anticipation of Lent, asked for regular attendance at public worship; a certain period in every day set apart for the reading of the Bible and for prayer, with a practical application of Christ's teaching to every relationship of life; and, especially, that on the first Sunday in Lent every confirmed person receive the Holy Communion in renewal of Baptismal and Confirmation promises.

Special Service for Acolytes

BUFFALO, N. Y.—A special diocesan service for acolytes and servers of Western New York was held in St. Paul's Cathedral February 11th. Many parishes were represented. The Rev. E. G. Barrow of St. Andrew's Church, Buffalo, was the preacher.



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Priest Makes Definite Suggestions on Call

Providence Rector's Program for Lent Carries Out Recommendations of Church-Wide Endeavor

PROVIDENCE, R. I.—In carrying out the recommendations of the Church-Wide Endeavor, definite Lenten suggestions were made as follows by the Rev. Charles Townsend, of St. Stephen's Church, for the people of his parish:

Devotion of the life means the dedication of the heart, the mind, the will. Therefore it is sensible to make a threefold rule:

1. Your prayer life. A rule about your prayers, Mass, Communion, meditations; e.g., "I will make my Communion weekly this Lent with very earnest preparation," or "I will give fifteen minutes a day to meditation."
2. Devotion of your ininds to God. A rule about your reading and the course of instruction you will attend; e.g., "I will attend the Wednesday night mission service regularly."
3. Your self-denials. Some simple, definite self-denial in food and pleasures; e.g., "I will devote money saved by this self-denial this Lent to the poor or to my Easter Offering."

THREE SPECIFIC PLEAS

In view of the present tragic need of our world for God and His righteousness and the consequent immense significance of Lent this year I appeal earnestly to all of you who love God with desire to honor His Holy Name:

1. For a general Communion of all our people at the beginning of Lent, Ash Wednesday, or the First Sunday in Lent, with penitential preparation; as you are prompted by the Holy Spirit making a good confession on Shrove Tuesday or the week before.
2. Put into your Lent rule the resolve to be present at Mass in the week-time on certain definite days. I want to make here one definite suggestion, that families, as many as possible, will make a rule to come to Mass as a family on a certain day in the week through Lent. Think what that can mean for the unifying of your family life! In these days of aggressive unbelief we need to be aggressive for God.
3. Study your Bible and at least one stimulating book on the subject of your religion. For your Bible I suggest that as a parish we study individually the Epistle to the Ephesians and the First Epistle of St. John to open up for us the Purpose of God for our lives. For religious literature, you will find it in our excellent guild house library. Use it!

Washington Clergy Hear Fr. Huntington

WASHINGTON, D. C.—Preparatory to Lent, an all-day session of the Washington clergy was held at the Church of the Epiphany February 13th. Fr. J. O. S. Huntington, O.H.C., led the day's devotions. A number of the rural clergy were guests of the College of Preachers.

South Dakota Dean Conducts Retreat

SIoux FALLS, S. D.—The clergy of the eastern deanery held a pre-Lenten quiet day in St. Stephen's Church, De Smet, February 7th. The Very Rev. E. B. Woodruff, of Sioux Falls, conducted the retreat.

Summary of Church Army Activities in Virginia

DIocese of VIRGINIA: Church Army missionaries active—three. At Blackwell's Hollow (Blue Ridge), Archdeacon W. Roy Mason baptized more than 30 persons presented by Capt. Tom Moss; another class is being prepared. Bishop Tucker of Virginia confirmed a class of nine. At Marshall "23 men and women renew loyalty to Christ; five desire baptism, four confirmation."

Brotherhood of St. Andrew Sponsors Pittsburgh Services

PITTSBURGH, PA.—In keeping with the tradition of many years in Trinity Cathedral, the diocesan Brotherhood of St. Andrew sponsors the Lenten noonday services each day except Saturday.

Following is the list of noonday preachers: Bishop Mann of Pittsburgh; the Very Rev. N. R. H. Moor, D.D., dean; the Rev. E. J. Van Etten, D.D., Calvary Church, Pittsburgh; the Rev. F. B. Atkinson, St. John's Church, Sharon, Pa.; the Rev. John Gass, D.D., St. John's Church, Charleston, W. Va.; the Very Rev. Chester B. Emerson, D.D., Trinity Cathedral, Cleveland, Ohio; the Rev. Walter F. Tunks, D.D., St. Paul's Church, Akron, Ohio.

National Church Club Lecturers

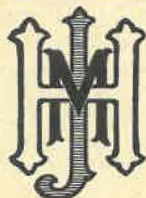
NEW YORK—The National Church Club for Women announces the following Lenten lecturers and invites members to come and bring their friends: the Rev. John W. Suter, D.D., February 28th; the Rev. Frederic S. Fleming, D.D., March 3d; and the Rev. Philip Du Mond Davis, March 21st. The lectures will be given in the Club Lounge at 3:30 P.M.

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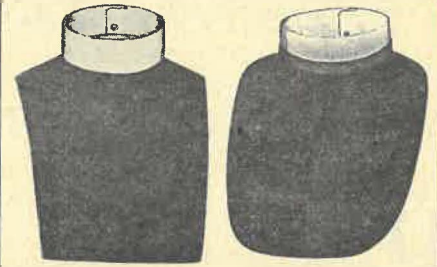
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Detroit Fellowship Opens 13th Session

Meetings, Under Sponsorship of
Religious Education Department,
on Monday Evenings in Lent

DETROIT—The Round Table Fellowship, sponsored annually by the department of religious education of the diocese of Michigan, opened its thirteenth session in the downtown branch of the Detroit Y. W. C. A. February 19th. The Fellowship will meet on the five Monday evenings in Lent, closing March 19th.

The weekly schedule, as developed by Miss Elizabeth S. Thomas, diocesan director of religious education, and the Rev. Irwin C. Johnson, chairman of the Round Table Fellowship, provides for dinner at 6:15 P.M., which is optional, followed by special after-dinner programs from 6:45 to 7:20. Two class periods follow, from 7:30 to 8:20 and from 8:30 to 9:50.

The after-dinner programs include, besides musical selections by the "Ford Eight" and an address by the Rev. Mr. Johnson on the opening evening, the following: February 26th, address by the Rev. Warner L. Forsyth, chairman of the department of religious education, on *The Conquering Christ*, the theme of the Fellowship; March 5th, *An Interpretation of Russian Music* by the Rev. Luakian Zemba of SS. Peter's and Paul's Church, Detroit, and selections by the Russian choir under the direction of A. J. Sura; March 12th, an address by Prof. William Haber, Ph.D., of Michigan State College; and March 19th, an address by Bishop Page of Michigan.

The Fellowship this year, according to the statement of Miss Thomas, will seek to "re-evaluate the forces of the present world, to find the place of great religious and world movements in the making of our day, and above all, to discover the Conquering Christ as He wins us individually to a worthy performance in the world task."

Devotional Addresses Planned

NEW YORK—On Friday afternoons, at 5:30, during Lent, a series of devotional addresses are being given at the Church of the Ascension. The Rev. J. O. S. Huntington, O.H.C., gives three, his subjects being: *Jesus, Our Leader*; *Jesus, Our Liberator*; *Jesus, Our Life*. The other three are being given by the Rev. Edgar F. Romig, D.D., his subjects being: *All Roads Lead to Him*; *He Finds Us Murdering*; *The Great Commitment*. Dr. Romig is the pastor of the West End Collegiate Church, Dutch Reformed.

Quiet Day for Washington Women

WASHINGTON, D. C.—A quiet day for the local council of the Daughters of the King was observed at the Church of St. Stephen and the Incarnation here February 7th. The Rev. W. A. McClenthen, D.D., rector of Mount Calvary Church, Baltimore, was conductor.

Canadian Church Choristers Travel Total of 900 Miles Each Sunday for Services

HAMILTON, ONTARIO—The choirmaster of All Saints' Church, Hamilton, has computed the number of miles traveled by his choristers every Sunday—a total of nearly 900 miles.

Bishop Talbot, Prominent Leader and Scholar, Dies

LONDON—Bishop Edward Stuart Talbot, who was Bishop successively of Rochester, 1896 to 1905; Southwark, 1906 to 1911, and Winchester, 1911 to 1923, died in London on January 30th in his 90th year. He was active and intellectually vigorous to the last.

By the passing of Bishop Talbot the Church Militant has lost another devoted son. His many years were years of most efficient service. Everything that he was called to do, he did with zeal and distinction. As first warden of Keble College, Oxford, he faced and overcame deep-seated prejudice and endless difficulties. As a scholar, he took his place with Gore, Scott Holland, and Lock, in the writing of the essays in *Lux Mundi*.

Two of the Bishop's sons entered the ministry of the Church of England, one becoming Bishop of Pretoria, and now vicar of St. Mary's, Nottingham, and the other Superior of the Community of the Resurrection, Mirfield. His other son, Gilbert, was killed in the War, and has his memorial in Toc H (Talbot House), which was founded in his memory.

Speakers at St. Peter's, New York

NEW YORK—Among the special speakers at the Lenten Friday evening services at St. Peter's Church are the Rev. Floyd Van Keuren, the Rev. Fleming James, D.D., the Very Rev. William P. Ladd, D.D., the Rev. Ernest E. Piper, the Rev. William H. Owen, D.D., and Samuel W. Patterson, Ph.D. The Friday services are at 8 P.M. At the Sunday afternoon services, of special interest to young people, the speakers include William E. Sweet, former Governor of Colorado; Joseph C. Chase, professor of Art in Hunter College; Charles C. Tillinghast, Ph.D., professor of Education, Teachers' College, Columbia University; Walter Rautenstrauch, LL.D., of Columbia University; Walter H. Hall, Mus.D., of Columbia. These services are at 4 P.M. The rector is the Rev. Richard A. D. Beaty.

Harrisburg Bishop Cathedral Preacher

HARRISBURG, PA.—Bishop Brown of Harrisburg is preaching a series of sermons on Immortality Friday evenings in Lent at St. Stephen's Cathedral. The honorary canons have been invited to preach in the cathedral on Sunday mornings. Canon Paul S. Atkins, rector of St. John's, York, was the preacher February 4th, and Canon Hiram R. Bennett, rector of Christ Church, Williamsport, February 18th.

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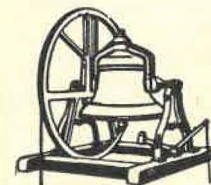


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Southern California Workers Convene

Rev. D. Stewart of Los Angeles Elected Chairman of Welfare Organization

LOS ANGELES—Members of Los Siervos, organization of social service and welfare workers representing every Southern California town from Santa Barbara to San Diego, met here February 1st to elect a chairman for the year and learn methods of furthering coöperative work between Church and welfare institutions.

The organization, meeting in the Midnight Mission dining rooms, named the Rev. Douglas Stewart of Grace Church, Los Angeles, to serve as 1934 chairman. A 10-cent dinner, made famous by Mrs. David R. Covell, mission executive secretary, was served to the 138 members and their guests.

Honor guests were Bishop Bartlett of North Dakota, secretary of Domestic Missions, National Council, and Dr. John Wood, executive secretary of Foreign Missions. The Rev. Thomas Marshall, chaplain of the Good Samaritan Hospital, presided and the Rev. Dr. George Davidson, rector of St. John's Church, Los Angeles, introduced the speakers. Lee T. Mullen, Midnight Mission president, and Bishop Stevens of Los Angeles, also spoke briefly.

Stating that the man in the street did not believe that the Church took a personal interest in his welfare Dr. Davidson stressed the need of such organizations as Los Siervos in furtherance of welfare work by Church members. He paid high tribute to Mrs. Covell, who in the past five years has turned the Midnight Mission from a "flophouse" into a house of opportunity for homeless men. It is such work as Mrs. Covell is doing that should inspire other social service workers, Dr. Davidson said.

Atlanta Laymen's League Sponsors Lenten Services

ATLANTA, GA.—The Laymen's League of Atlanta, composed of 10 voting members of St. Luke's, All Saints', St. Philip's, Incarnation, Our Saviour, Epiphany, St. John's, St. James', and Holy Trinity Churches, has announced a series of Sunday night union services during Lent to be held at the centrally located church, St. Luke's. Local clergy will be preachers.

Bishop Mikell preached the opening sermon February 18th and will be followed on succeeding Sunday nights by the Rev. Dr. G. W. Gasque, the Very Rev. Raimundo DeOvies, the Rev. Woolsey E. Couch, the Rev. Dr. W. W. Memminger, and the Rev. John Moore Walker.

Bishop Booth Conducts Quiet Day

NEW YORK—Bishop Booth of Vermont conducted the Ash Wednesday quiet day at St. Luke's Chapel, Trinity parish. A large number attended. The vicar of St. Luke's is the Rev. Edward H. Schlueter.

Newark Hospital's Expenses Decrease, Revenue Increases

NEWARK, N. J.—The annual report of the Hospital of St. Barnabas and for Women and Children, shows that a decrease of \$21,886.72 in operating expenses and an increase of \$15,138.88 in operating revenue have been effected. Income from invested funds and donations last year amounted to \$34,805.16. The number of patients admitted in 1933 was 5,458, representing an increase of 555 over 1932. Miss Alma M. Viehdorfer, R.N., and the Rev. John G. Martin are the superintendents of the hospital.

Vallejo, Calif., Church Renovated

SACRAMENTO, CALIF.—Recent repairs and improvements on the Church of the Ascension, Vallejo, include new roofs on the church, parish house, and rectory, and refinishing the interior of the church, a new tower, and entrance and sidewalks. The Rev. J. T. MacGovern is rector.

Banker Elected to Executive Board

ROANOKE, VA.—Daniel A. Payne, Lynchburg banker, has been elected to the executive board of the diocese of Southwestern Virginia, succeeding W. Russell Winfree, resigned.

Church Services

Illinois

Church of the Ascension, Chicago

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

Maryland

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

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Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine

Cathedral Heights
New York City
Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York

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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 6.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street
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11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
8 P.M. Service in Swedish Language.
Daily Lenten Service, 12:15 and 5 P.M.
Holy Communion, Wed., 8, Thurs., 10:30 A.M.
Junior Congregation, 9:30 and 11 A.M., 4 P.M.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

† Necrology †

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

JOSEPH J. CORNISH, PRIEST

SAVANNAH, GA.—The Rev. Joseph J. Cornish, for 15 years vicar of Christ Church, Valdosta, and St. James' Church, Quitman, died at the home of relatives in New Orleans February 6th.

The Rev. Mr. Cornish retired in 1932 and went to Jacksonville to live near his daughter, Mrs. Budlong. Much of his time, however, was spent in supply work. Last summer he spent three weeks at Christ Church, Savannah, and this fall a month at Thomasville, taking the services for the rectors of these parishes while they were on vacation.

Joseph Jenkins Cornish was born in Aiken, S. C., in 1855, the son of the Rev. and Mrs. John H. Cornish. After receiving a Bachelor of Science degree from the University of the South in 1881, he attended General Theological Seminary, and was ordained deacon in 1886 and priest in 1887 by Bishop Potter. He married Elizabeth Percy Hereford September 3, 1890.

He was assistant at St. Luke's Church, New York, 1886 to 1887; assistant, Calvary Chapel, New York, 1887 to 1889; rector of St. James' Church, Baton Rouge, La., 1889 to 1897; Bowling Green, Ky., 1897 to 1900; Forrest City and Marianna, Ark., 1900 to 1903; St. John's Church, Marianna, 1903 to 1907; city missionary, Charleston, S. C., 1907 and 1908; rector of St. John's Church, New Decatur, Ala., 1909 to 1917.

GEORGE B. VAN WATERS, PRIEST

SYRACUSE, N. Y.—The Rev. Dr. George Browne Van Waters, 77, retired priest and former archdeacon of Eastern Oregon, died February 10th at his home, 423 Allen street, after three weeks illness. Death was caused by pneumonia and complications.

His health had failed following his retirement in April, 1932, as rector of St. Paul's Church in Wellsboro, Pa., after which he came to Syracuse to live. Until recently, however, Dr. Van Waters had conducted services in various Syracuse churches.

He observed the 50th anniversary of his ordination to the priesthood June 29, 1933, by preaching in St. Mark's Church.

Born at Rensselaer Falls, St. Lawrence county, August 12, 1856, Dr. Van Waters attended Oberlin College five years and was graduated from Kenyon College at Gambier, Ohio, in 1883. He then studied at Bexley Divinity School, Gambier, where he received the degree of Bachelor of Divinity. He received the degree of Doctor of Divinity from Union College in 1901.

In 1883 he was ordained a deacon and later a priest by Bishop Whitehead of Pittsburgh in that city. He spent the early years of his priesthood in Pennsylvania,

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LINDSAY—To the Rev. Smythe H. Lindsay, managing editor of THE LIVING CHURCH, and Mrs. Lindsay, a son, GUYON MITCHELL, February 18, 1934.

RANDALL—To Mr. and Mrs. Dean E. Randall, Wauwatosa, Wis., a son, RICHARD MOREHOUSE RANDALL, February 5, 1934.

Married

APPLEBY-GLASS—In St. James' Church, Ormond Beach, Fla., on February 12, 1934, EVA LEE FAIRBANKS GLASS, daughter of the Rev. James G. and Eva Fairbanks Glass, of Sewanee, Tenn., and Ormond Beach, Fla., to FRANCIS STORM APPLEBY, of New York City, son of Edgar S. Appleby and the late Mrs. Appleby, of Glen Cove, L. I.

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth Ave., New York City.

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RETREATS

CHICAGO—A quiet day for associates and other women will be held at St. Mary's Home at 2822 Jackson boulevard, Chicago, Saturday, March 3d, beginning with the Mass at 10 and closing with Vespers at 3:30. The Rev. C. Winfred Douglas, conductor. Please notify THE SISTERS OF ST. MARY. Telephone Nevada 9061.

NEW YORK CITY—A day's retreat for women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. Frank Gavin, Th.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth St., New York City.

where he founded churches at Greensburg and Dubois.

Dr. Van Waters was the father of Dr. Miriam Van Waters, noted as an author, psychologist, and penologist, who is superintendent of the state reformatory for women at Framingham, Mass.

While archdeacon of Eastern Oregon, Dr. Van Waters founded St. David's and Grace Memorial Churches in Portland. He was also founder of some 15 other churches in that area, president of the standing committee of Eastern Oregon eight years, and a deputy to the General Convention six times in an 18-year period.

Dr. Van Waters also was the author of a book, *The Church for a Changing World*, and of numerous magazine and Church periodical articles.

He married the former Maude O. Vosburg July 15, 1884. Surviving are three daughters, Dr. Miriam Van Waters, Mrs. Norman Lee Burton of Buffalo, and Mrs. Lee R. Bartholomew of Cleveland, Ohio, and two sons, George V. Van Waters of Seattle, Wash., and Ralph Van Waters of Framingham.

Officiants at the funeral service February 13th in St. Paul's Church were Suffragan Bishop Coley of Central New York, the Rev. D. Herbert G. Coddington, retired, and the Rev. D. Henry H. Hadley, rector of St. Paul's Church.

RICHARD COYNE, SR.

EAST ORANGE, N. J.—The death of Richard Coyne, Sr., February 9th removed from Christ Church, East Orange, its oldest communicant. Mr. Coyne was 91 years old.

A native of Ireland, he had spent most of his life in this country, being in business for many years in East Orange and for eight years holding office as a member of the township committee when the community was under that form of municipal government.

A son, four daughters, nine grandchildren, and one great-grandchild survive him.

The Rev. Charles E. Hutchison, rector of Christ Church, officiated at the funeral.

MRS. MAUDE S. LIPPINCOTT

BRUNSWICK, ME.—Mrs. Maude S. Lippincott, widow of Dr. Edmund N. Lippincott, died suddenly February 10th in Winter Park, Fla., where she was spending the winter.

She was a native of Philadelphia, the daughter of Mr. and Mrs. Henry Lagen Sheip. Eighteen years ago she began a summer residence in North Harpswell. She was a member of St. Paul's Church and vice president of the guild, and always deeply interested in the Woman's Auxiliary diocesan organization.

She was state recording secretary of the Daughters of the American Revolution, and regent of the Brunswick-Topsham chapter.

Survivors are: a daughter, Mrs. Emily Lippincott Webster, Brunswick; two sons, Edmund of Philadelphia, and Henry, a student at Bowdoin College; a granddaughter, Anne Lippincott Webster, and a brother, Henry H. Sheip, Philadelphia.

**MRS. GRACE H. M'GOWAN
CHARLES W. TAYLOR
LEWIS BAKER**

ST. SIMON'S ISLAND, GA.—In the past few weeks Christ Church, Frederica, has lost three of its most faithful members and efficient workers.

Mrs. Grace Hopkins McGowan, organist, and a faithful member of the Woman's Auxiliary, died January 24th and was buried in the churchyard January 25th. She is survived by a brother, Herbert Hopkins of Jacksonville, Fla.

Charles William Taylor, a descendant of President Zachary Taylor, is another member lost by death. Mr. Taylor had been for years a member of the vestry and secretary of Christ Church and a commissioner of Glynn county. He is survived by his mother, Mrs. Isabelle Taylor; four brothers, Arthur, Douglas, Archibald, and Reginald Taylor; and three sisters, Mrs. D. C. McCaskill, Mrs. Malcolm McCaskill, and Mrs. James Shadman.

Lewis Baker died December 24th and was buried Christmas Day. He is survived by a sister, Miss Bertha Baker, of St. Simon's Island.

ALGERNON W. MOLLER

THOMASVILLE, GA.—Algernon Walner Moller, for many years a vestryman and for 28 years treasurer of St. Thomas' Church, died January 16th.

The funeral service was held from St. Thomas' Church January 17th with interment in Laurel Hill Cemetery.

Mr. Moller was born at Newcastle-on-Tyne, England, January 14, 1867, the son of Carl and Eleanor Hawthorn Moller. When a youth he came to Thomasville from his English home and entered the photography business. He became one of the best known artists in the South and his work was given many honorary awards in national competition.

Mr. Moller was married to Miss Annie Woodward of Shelbyville, Ill., November 17, 1891. She died in 1926. Four children survive them: Charles A. Moller, Mrs. Lucien Sykes, Mrs. Marion Watkins, and Miss Lillian Moller, all of Thomasville. He also leaves two sisters, the Misses Aurora and Adeline Moller of this city, and one brother, Carl Moller of Jacksonville, Fla.

MRS. W. J. H. PETER

PLATTSMOUTH, NEBR.—The burial of Mrs. William J. H. (Ethel May) Petter, wife of the rector of St. Luke's Church here, who is correspondent for THE LIVING CHURCH in the diocese of Nebraska, took place February 9th.

The service was held in St. Luke's Church, and interment was in Forest Lawn Memorial Park in Omaha.

The Very Rev. S. E. McGinley of Trinity Cathedral, Omaha, was the officiant. Clergy of the diocese present were the Rev. E. J. Secker, the Rev. G. St. G. Tyner, the Rev. F. W. Clayton, D.D., the Rev. V. E. Holly, all of Omaha, and the Rev. W. A. Cave, Ph.D., of Nebraska City. The Rev. C. O. Troy of the Plattsmouth Methodist Church, the Rev. H. G. McClusky of the Plattsmouth Presbyterian

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WHEN WRITING ADVERTISERS PLEASE
MENTION THE LIVING CHURCH

Church, and the Rev. G. A. Pahl of the Plattsmouth Evangelical Church were also present.

Ethel May McIntyre was born in Woodstock, Ontario, Canada, and graduated from Havergal College, Toronto, Canada. After living in British Columbia for a short time she was married in 1913 to the Rev. Mr. Petter, then a missionary in the diocese of Caledonia. She has been very prominent in Woman's Auxiliary and Young Peoples' Work throughout the years, and has made a multitude of friends wherever she has lived.

She died in Clarkson Hospital, Omaha, after an illness of some seven months. Her brother, the Rev. Edward A. McIntyre, D.D., was for some years before his death in 1926 editor of the *Canadian Churchman* and professor of Apologetics in Wycliffe College, Toronto, Canada.

She is survived by her husband, and her mother, Mrs. C. C. McIntyre of Toronto, Canada. "May she rest in peace and may light eternal shine upon her."

THOMAS S. RATTLE

DENVER, COLO.—Thomas S. Rattle died in St. Luke's Hospital here February 6th after an illness of about a month. The funeral service was held in St. John's Cathedral here February 8th by the Very Rev. Benjamin D. Dagwell and Coadjutor Bishop Ingley of Colorado.

Mr. Rattle was a prominent Churchman and citizen. For many years he had been assistant general freight agent in Chicago for the Chicago and Northwestern Railroad, until his removal to Denver in 1906, when he became Denver representative for the road.

Mr. Rattle was one of the organizers of Grace Church, Oak Park, Ill., acting as clerk of the mission when he was 23. He served on the building committee for the present structure, and after nearly 30 years as a member of the vestry was senior warden in 1904 and 1905. On his arrival in Denver he became an active member of St. John's Cathedral, serving on its building committee also and for many years as a member of the vestry and as senior warden.

He had been a member of the board of missions of the diocese of Chicago and became a member of the standing committee of the diocese of Colorado. Mr. Rattle was also for some time the executive manager of St. Luke's Hospital, Denver, and upon his retirement became secretary of the Hospital Association, holding this position until his resignation on his 80th birthday in January of this year. He is survived by a daughter, Elspeth, of Denver, and a son, Paul, of Pasadena, Calif.

Books Received

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

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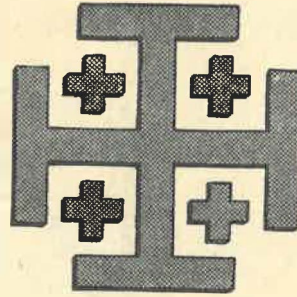
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