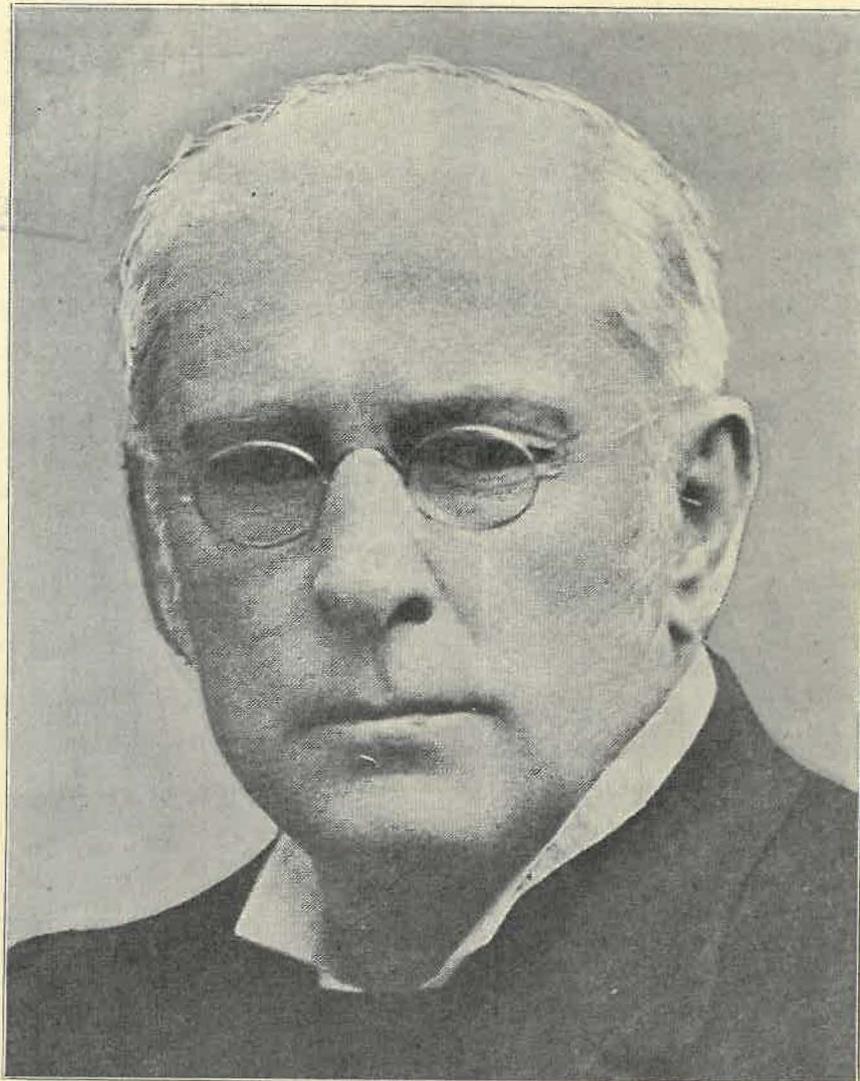


LIBRARY  
RECEIVED  
MAR 12  
HARTFORD, CT

# The Living Church



THE LATE BISHOP BOYD VINCENT  
(See pages 96 and 107)

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. SMYTHE H. LINDSAY.....Managing Editor  
 REV. FRANK GAVIN, Th.D. }  
 CLINTON ROGERS WOODRUFF }...Associate Editors  
 ELIZABETH MCCrackEN }  
 REV. GEORGE L. RICHARDSON, D.D. ...Devotional Editor  
 ELIZABETH MCCrackEN .....Literary Editor  
 ADA LOARING-CLARK .....Woman's Editor



Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN - AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND.... 4.50 per year  
 OTHER FOREIGN COUNTRIES..... 5.00 per year

## Church Calendar



### JANUARY

27. Third Sunday after Epiphany.  
 31. (Thursday.)

### FEBRUARY

1. (Friday.)  
 2. Purification B. V. M. (Saturday.)  
 3. Fourth Sunday after Epiphany.  
 10. Fifth Sunday after Epiphany.  
 17. Septuagesima Sunday.  
 24. Sexagesima Sunday.  
 25. St. Matthias.\* (Monday.)  
 28. (Thursday.)

\* Transferred from February 24th.

## KALENDAR OF COMING EVENTS

### JANUARY

27. Social Service Sunday.  
 28. Church Periodical Club meeting.  
 29. Convention of Milwaukee.  
 29-31. Convention of Lexington.  
 30. Conventions of Dallas and Michigan.  
 30-31. Conventions of Los Angeles and Oregon.

### FEBRUARY

- 2-4. Kansas Convention.  
 3. Episcopal "Church of the Air" broadcast, 10 A.M., Eastern Standard Time, over Columbia network with Bishop Hobson of Southern Ohio speaker.  
 Haiti and Dominican Republic convention.  
 5. California, Chicago conventions.  
 5-6. Olympia, Western North Carolina conventions.  
 6-7. Pacific Conference on Preaching.  
 8-10. Honolulu convention.  
 8, 9, 11. Meeting of executive board, Woman's Auxiliary.  
 10. Race Relations Sunday.  
 10-12. Spokane convention.  
 12. Iowa convention.  
 12-14. National Council meeting.  
 13. Sacramento convention.  
 17-18. Colorado convention.  
 22. Panama Canal Zone convention.  
 25. Church Periodical Club meeting.  
 27-28. Forward Movement Commission meeting in Cincinnati.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### FEBRUARY

4. The Oratory, Wyckoff, N. J.  
 5. Trinity Church, Woburn, Mass.  
 6. St. Mary the Virgin, New York City.  
 7. St. Mary's, Salamanca, N. Y.  
 8. Our Lady of Grace, Cedar Rapids, Iowa.  
 9. St. Elisabeth's, Philadelphia, Pa.

## Clerical Changes

### APPOINTMENTS ACCEPTED

GREENE, REV. FRANK C., formerly in charge of St. James', Marshall, and St. Mark's, Tracy, Minn.; to be rector of St. Mark's Church, Wau-paca, Wis. (F.L.). Effective January 27th.

GUERRY, REV. EDWARD B., formerly priest in charge of Trinity Church, Pinopolis, and St. Stephen's Church, St. Stephen, S. C.; to be in charge of South Farnham Parish, Essex county, with address at Tappahannock, Va.

HORNBY, REV. RAYMOND S., formerly connected with City Missions, New York City; is curate in charge of St. John's Church, St. John's Parish, Jersey Channel Isles, England.

LANGLEY, REV. OSCAR MALCOLM, formerly rector of Christ Church, Benson, Minn.; to be rector of the Church of the Transfiguration, Ironwood, Mich. (Mar.) Effective February 1st.

ORR, REV. WILLIAM D., formerly assistant at St. Andrew's Church, Ann Arbor, Mich.; to be rector of St. Ann's Church, Amsterdam, N. Y. (A.), effective February 1st.

POWELL, REV. CHARLES HEATH, Ph.D., formerly vicar at St. John's Mission, Porterville, Calif. (SanJ.); to be probation officer Inyo county, Calif. Dr. Powell assumes charge of St. Paul's Church, Bishop, until that mission shall be merged into Community Church. Address, Bishop, Calif.

TAYLOR, REV. TUCKER WATKINS, formerly priest in charge of Calvary Church, Royal Front, Warren County, Va.; to be rector of St. Mark's Parish, Palatka, and St. Paul's, Federal Point, Fla., effective March 1st. Address, Palatka, Fla.

### NEW ADDRESS

KNELL, REV. ALVIN P., resides at 11 High St., Springfield, Mass.

### RESIGNATIONS

BRESELL, REV. R. E., D.D., as rector of St. Paul's Church, Camden, N. J. Effective March 1st. Address remains Camden, N. J.

COX, REV. RALPH HARRIS, deacon, as curate at St. John's Church, Stockton, Calif. (SanJ.); to attend Church Divinity School of the Pacific, Berkeley, Calif. Address, 2451 Ridge Road.

EWING, REV. QUINCY, formerly vicar at St. James' Mission, Lindsay, Calif. (SanJ.); to be retired. Address, Gulf Springs, La. Effective January 31st.

### ORDINATIONS

#### PRIESTS

FLORIDA—The Rev. ROBERT LEE GORDON was ordained to the priesthood by Bishop Juhan of Florida in Christ Church, Monticello, January 13th. The candidate was presented by the Rev. William Pressey Alfriend, and is in charge of the Church of St. Michael and All Angels, Tallahassee, with address at 503 S. Boulevard. The Bishop preached the sermon.

The Rev. ALFRED ST. JOHN MATTHEWS was advanced to the priesthood by the Bishop of Florida in Christ Church, Monticello, January 6th. The ordinand was presented by the Rev. Thomas A. Schofield, and is rector of Christ Church, Monticello, and in charge of St. James', Perry, St. Clement's, Lloyd, and St. Mary's, Madison, Fla. Address, Monticello. The Bishop preached the sermon.

MICHIGAN—The Rev. EDWARD R. A. GREEN was advanced to the priesthood by Bishop Page of Michigan in St. Peter's Church, Tecumseh, January 17th. The ordinand, presented by the Ven. Leonard P. Hager, continues in charge of St. Peter's Church, Tecumseh. The Rev. C. L. Ramsay preached the sermon.

#### DEACONS

RHODE ISLAND—SYDNEY RALPH PETERS, a former member of the American Church Army group, was ordained to the diaconate by the Most Rev. James DeWolf Perry, D.D., in St. John's Chapel,

Ashton, January 6th. The candidate was presented by the Rev. William Pressey, and the Rev. Irving A. Evans preached the sermon. The Rev. Mr. Peters will be in charge of St. John's Chapel, Ashton, R. I., of which the Rev. Mr. Pressey is rector emeritus.

WESTERN MASSACHUSETTS—CLINTON LINCOLN MORRILL was ordained to the diaconate by Bishop Davies of Western Massachusetts in Christ Church Cathedral, Springfield, Mass., January 15th. The Rev. Mr. Morrill will serve at St. Michael's Mission, Worcester, Mass.

## Books Received

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

ABINGDON PRESS, New York City:

*Psychology and Life.* By Leslie D. Weatherhead. \$2.00.

ASSOCIATION PRESS, New York City:

*Economics and the Good Life.* By F. Ernest Johnson. Cloth, \$1.75. Paper, \$1.00.

THE ARGUS BOOK SHOP, INC., Chicago, Ill.:

*The Bible as Religion and Literature.* By G. George Fox. \$1.50.

FARRAR AND RINEHART, New York City:

*Destiny's Man.* By T. F. Tweed. \$2.50.

HARPER AND BROTHERS, New York City:

*Arrows of Light.* By Boynton Merrill. \$1.00.

*The Inexhaustible Christ.* By Carl Hopkins Elmore. \$1.00.

*The Protestant Church as a Social Institution.* By H. Paul Douglass & Edmund deS. Brunner. \$2.50.

*The Revealing Christ.* By James DeWolf Perry and Nine Other Authors. \$1.50.

*What Shall We Play?* By Edna Geister. With decorations by Elizabeth MacKinstry. \$1.50.

HENRY HOLT AND COMPANY, New York City:

*Medieval Latin Lyrics.* Translated by Helen Waddell. \$2.50.

*The Wandering Scholars.* By Helen Waddell. \$2.50.

JOHN HOWELL, San Francisco, Calif.:

*The Rainbow Bible.* Compiled by Lolo E. Kilfol. Cloth, \$1.50. Morocco, \$3.00.

OXFORD UNIVERSITY PRESS, New York City:

*Wayfarer's Essays.* By Thomas Alexander Lacey. \$2.50.

ROUND TABLE PRESS, New York City:

*The Church and Civilization.* By Lynn Harold Hough. \$2.00.

SHEED AND WARD, New York City:

*Poetic Experience.* By Thomas Gilby. \$1.00.

YALE UNIVERSITY PRESS, New Haven, Conn.:

*Permit Me Voyage.* By James Agee. \$2.00.

### PAPER-COVERED BOOKS

SAMUEL FRENCH, New York City:

*Easter and the Spring.* By Nina B. Lamkin. 50 cts.

THE HARTER PUBLISHING COMPANY, Cleveland, Ohio:

*Baby Animals and Their Mothers.* With illustrations. By Edna M. Aldredge and Jessie F. McKee. 10 cts.

*Children Around the World.* By Otta T. Johnston. With illustrations. 10 cts.

*Houses Around the World.* By Otta T. Johnston. With illustrations. 10 cts.

SEABURY-WESTERN THEOLOGICAL SEMINARY, Evanston, Ill.:

*Social Teaching in Modern Russian Orthodox Theology.* By Sergius Bulgakov.

JERRY WALLACE, Springfield, Ill.:

*A Parson at Large.* By Jerry Wallace.

# CORRESPONDENCE

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

## The New York Cathedral Work

**TO THE EDITOR:** May I make one or two points clear in the excellent account of the carrying forward of work on the Cathedral which appears in your issue of January 12th.

The Women's Division is not making an active campaign for funds at this time. In 1925 the Women's Division undertook to raise \$1,000,000 toward the erection of the north transept and of this amount they raised more than \$870,000 before the beginning of the financial depression. About \$130,000 of the above sum remained unexpended in the hands of the treasurer and it is this balance, with the addition of a number of unsolicited gifts made recently with the object of giving employment to the workmen, which has made it possible for us to resume work on the north transept. As your article states, the workmen were in tragic need of this employment and it is a great help to them and their families.

It is significant that this transept with its chapels is to be built entirely by the gifts of women and is to be dedicated to the Blessed Mother of our Lord.

It is said to be the first time in history that women, as women, have undertaken to build a major and distinctive part of a great World Cathedral, a fact which indicates the place which women hold in our life today and which they have gained through the influence of the Christian religion. Should additional funds be received through gifts or bequests we shall most gladly carry on the work still further and thus give more employment to the men who are so much in need of it. (Rt. Rev.) WILLIAM T. MANNING, New York City. Bishop of New York.

## Pledges and Business Men

**TO THE EDITOR:** I am writing this letter for the benefit of Mr. Frederick S. Tyler, whose letter appeared in THE LIVING CHURCH of January 12th, and his smoking car acquaintance.

It seems that Mr. Tyler and his friend do not realize that the money was used for exactly the purpose that it was given. The pledge card used in most parishes asks, on the black side, for a contribution for the support of the current expenses of the parish, and current expenses, as defined by General Convention, includes such items as he has enumerated; and the red side, at least in my parish, asks for pledges for the convention fund (bishop's salary) and the work of the diocese and general Church. There is no request for alms for the poor and the sick.

Are Mr. Tyler and his friend unaware of the universal practice of the Church to use the Communion alms for relief or are they not acquainted with the organizations of good women in every parish of the Church who definitely ask for and raise in the name of the Church huge sums not only for the poor and sick of their parishes but for any case that is brought to their attention in the neighborhood? If Mr. Tyler's friend did not want to contribute his \$300 to the current expenses of his parish, as he surely and definitely indicated on his pledge card if he signed one, he could have lessened his pledge and turned the balance over to the Ladies' Guild of his parish church and they would have gladly put it to the use he desired and would even

have furnished him with an itemized statement of where it went and there would be no overhead or anything else connected with it.

Mr. Tyler's letter is a splendid example of the muddled or haphazard thinking business and professional men use in connection with the Church. If they used the same kind of thinking in connection with their business or professions I am afraid there would not be many of them who would have \$300 to give to the Church.

(Rev.) J. WARREN ALBINSON.  
Elkton, Md.

## Negro Suffragan Bishops

**TO THE EDITOR:** The missionary district plan must, eventually, obtain, if any large work is ever done among the Negroes of the southern states; for the real meaning is *suffrage*. But, it will be some time before such is realized. In the meantime, the suggestion of Bishop Winchester (L. C., January 5th) is in the right direction, and may serve to "sell" the Episcopal Church to the race, and, at the same time prove of immense value to every southern bishop, who, in the midst of the various perplexities, really wants to advance the work among the Colored people.

A Bishop Suffragan of Sewanee, a Bishop Suffragan of the Mid-West, and a Bishop Suffragan of Washington, provinces, elected say, by the conventions of Tennessee, Chicago, and Maryland, with salary provided by the National Council (of the Negro race), could prove of immense value to the Church. But the efficiency of the whole plan depends upon the selection of men who are neither deaf nor dumb, who know the Church, who know the race, and who by their knowledge, character, and eloquence can create an enthusiasm for the Church; who know the men already in the field, and the various congregations, and who can be helpful to the bishops in the placement of men where the best results can be obtained; who are well and favorably known to the great leaders of the Colored race, presidents of schools and colleges, and who at all times would have a gracious welcome among them. Such men must have *personality*, and be well versed in "Negro-ology."

(Rev.) GEORGE F. BRAGG, JR.  
Baltimore, Md.

## "An Offering From the Clergy"

**TO THE EDITOR:** In your correspondence columns (L. C., January 12th) the Rev. Edward M. Lindgren presents an article: An Offering From the Clergy. This is certainly a startling presentation of the assumed lack of giving by one class or profession of men. (The clergy with, whom the writer is associated prefer still to be listed as men.)

Does the Rev. Mr. Lindgren believe, or conclude, that there is an appreciable number of the clergy who do not support the Church with their actual monetary gifts? Certainly I believe that nearly all of the clergy give systematically and proportionately, as they must teach and urge upon the membership of their cures, of their income through the regular parochial and diocesan channels. Surely they all had a part in that Evervman's Offering, and have aided in every special gift that the men of the Church have offered at General Convention or elsewhere. Also, if the writer of the above mentioned article happens

to be in the class with a large majority of the clergy he must know that even the giving from his family that is done in the name of the Woman's Auxiliary and the children comes from the clergyman's salary.

If the situation among the clergy as a profession is as the Rev. Mr. Lindgren would infer, and I am confident it is not (certainly not among a vast majority of those whom I know personally), then what the Church needs is not a new channel for giving, but rather missionaries to an insincere clergy.

(Rev.) J. T. CARTER.  
Clarksburg, W. Va.

## Social Problems and General Convention

**TO THE EDITOR:** In your issue of November 3d is printed the Pastoral Letter issued by the House of Bishops, at the conclusion of the recent General Convention, from which I quote the following excerpt:

"We hold that the recognition of a partnership relation between employer and employee is required not only by principles of Christian brotherhood but as a policy insuring the largest measure of economic satisfaction to all concerned."

"We hold that the right of employees to organize and to bargain collectively is necessary."

Our Right Reverend Fathers in God also take a progressive stand on several other highly important topics of the day, more power to them.

On page 549 of this same issue of THE LIVING CHURCH is printed A Summary of General Convention, and I quote paragraph 3—Industrial and Economic Problems:

"Although the resolutions proposed by the Committee of Ten endorsed the principle of social insurance in industry, and the right of collective bargaining on the part of labor, there was such general dissatisfaction with the form in which these questions were dealt with, that they were first amended in the House of Deputies, and then stricken out entirely in the House of Bishops. No resolutions on these subjects were therefore adopted, though the Bishops' Pastoral speaks of an economic order of lamentable inadequacy."

Considering the time and money spent by General Convention of this Church of ours, one wonders if it were not possible for the delegates to put themselves on record on these questions, that are vital to a great many communicants of the Church.

Are the questions of avarice, human greed, the forgotten man, and social justice of such small importance that the delegates neglected or refused to adopt any resolutions on them?

WARREN S. JOHNSON.  
New Haven, Conn.

## Army and Navy Chaplains

**TO THE EDITOR:** At a time when some religious organizations are reported to have under consideration such action as would prevent members of their clergy from becoming chaplains in our army and navy, the sad news in a recent number of THE LIVING CHURCH of the untimely death of Chaplain Silver brings sorrow to many an officer of our army and a realization of the privilege that was his to be ministered by that Christian gentleman.

As a chaplain at Fort Leavenworth and at our military academy at West Point, he inspired his listeners with the ideals of that Happy Warrior of whom Wordsworth wrote and in his daily life set the example of Christian manliness. May our Church never take any action that would deprive our armed services of the ministrations of men like Dr. Silver.

A. T. W. MOORE,  
Captain, Corps of Engineers, U.S.A.  
Fort Leavenworth, Kans.

# ST. BARTHOLOMEW'S, NEW YORK. 1835-1935



A CENTURY OF GROWTH  
(See editorial on page 94 and  
news story on page 113)



This prominent New York City parish observed its 100th anniversary with an elaborate program. Bishop Manning of New York preached January 13th at the opening of the celebrations marking the anniversary. He is shown in the picture at the upper right in the sanctuary. This photograph of the interior of the church is by Wide World Photos. The first church building is shown at the upper left, and the magnificent building as it is today is shown below, including (in the extreme right) the Community House, with the main entrance into the Auditorium.



VOL. XCII

MILWAUKEE, WISCONSIN, JANUARY 26, 1935

No. 4

## EDITORIALS & COMMENTS

### Social Security

**C**OURAGEOUS and far reaching is the program for social security laid down in the President's message to Congress. Whereas the last Congress was concerned primarily with emergency measures for immediate relief the present Congress is asked to enact plans for a permanent national economy.

We do not intend in this editorial to discuss the legislative details of the President's proposals, or even the advisability of the measures recommended. Next week we hope to present a critical analysis of the program from the point of view of Catholic sociology. At present we shall be content with a few general observations.

Two things should be said at the outset, without respect to the merits of the particular measures proposed. First, the President is to be commended for the depth of inquiry that his message reveals. The social legislation that Mr. Roosevelt proposes is based upon intensive study over a long period and the detail into which he enters in presenting it is an encouraging indication of the attention that has been given to this important subject. Second, the President has urged upon Congress haste in dealing with this legislation, and in this particular we think he is wrong. He and his counsellors have not arrived at their convictions in regard to necessary social legislation over night or even in a few weeks, and he is not justified in expecting Congress and the nation to do so. Haste is important in emergency legislation, but in a long time plan of social security it is better to go slowly and be sure that we are building firm and desirable foundations.

The President's program of social security is embodied specifically in a bill drafted by Senator Wagner and now before Congress. It comprises five essential points: Compulsory unemployment insurance, compulsory old age insurance, old age pensions for the needy aged not covered by the compulsory insurance, a voluntary federal annuity system, and large federal grants to states for aid to needy and ill mothers and children. All of these are to be controlled by three essential principles: The system is to be self-supporting except for the money necessary to initiate it, management is to be left in the

hands of the states subject to federal standards, and the funds and reserves are to be protected and assured by the treasury of the United States.

**S**UCH SWEEPING social legislation is new to the United States, though it has long been familiar in European countries. In this country it has not been attempted except in a few states, notably New York and Wisconsin, which have done some important pioneering in these fields.

The evils that this legislation is intended to remedy are today widely recognized and there is general agreement that constructive steps must be taken to avoid them in future. On the other hand, such organizations as the United States Chamber of Commerce and the recent congress of American industry called by the National Association of Manufacturers are afraid of "government control over our destiny by national economic planning." It is significant that the former body on December 12th indicated its fear that unemployment and general social insecurity have created sufficient discontent to warrant legislation to suppress subversive doctrines and activities, which it defines as "advocacy of or attempts to overthrow by force our present form of government." If social insecurity has reached the point where a new sedition law is necessary, then surely it has long since reached the point where effective government measures must be taken, not to suppress the victims of the insecurity but to restore social security to them. Certainly peace and prosperity cannot be restored and maintained through deporting a few aliens and putting a few agitators in jail.

Most of us recognize that sweeping social legislation is necessary to modify the most shocking results of depression and to remedy the widespread poverty and dependence in this country. Minimum standards of life must be raised to the point where the need for public relief is reduced to a minimum.

The legislation proposed by the President and embodied in the Wagner bill is an attempt to meet this need. Whether it is properly designed to do so or not requires careful study and analysis on the part of Congress, business, labor, the press, and all groups and organizations affected. Despite the President's

plea for haste we think that a sufficient amount of time ought to be given for that study and for the registering of public opinion. But critics of the program here proposed must make their criticism constructive; if they do not like the President's program it is incumbent upon them to suggest something better. The time for emergency measures has passed and we have come to the point where a constructive permanent program is vital to the welfare of the nation.

### St. Bartholomew's, New York

**WE CONGRATULATE** St. Bartholomew's Church, New York, on its centennial being celebrated this year. For one hundred years this parish has played a conspicuous part in the life of America's largest city and in the life of the Church. May it continue to do so in future.

In connection with the celebration, Dr. E. Clowes Chorley, official historiographer of the Church, has written a monumental work of some 500 pages entitled *The Centennial History of St. Bartholomew's Church*. We have just been reading it with great interest and we do not hesitate to pronounce it one of the finest pieces of local Church history that has come to our attention. In addition to being written in a style at once scholarly and interesting to the casual reader it is beautifully illustrated, printed, and bound. In short, it is a splendid specimen of the beauty of the graphic arts.

Dr. Chorley begins his book with an interesting picture of the Church life of New York one hundred years ago. There were already twenty-five Episcopal churches in that city in 1835, the most venerable being of course Trinity, the mother of them all, which was still worshipping in the second frame church at the head of Wall street. In the entire diocese of New York there were 198 clergy, including a number of notable men—William Creighton at St. Mark's in the Bowerie, Francis Lister Hawks at St. Thomas', Manton Eastburn at the Church of the Ascension, and Henry J. Whitehouse at St. Luke's, Rochester, among them. Bishop Onderdonk was the Diocesan. The Rev. W. R. Whittingham, described by Dr. Chorley as "the first and finest of the Anglo-Catholics" and later Bishop of Maryland, was a member of the diocese without pastoral charge, while Alonzo Potter, later Bishop of Pennsylvania, was professor of Moral Philosophy at Union College, Schenectady. Dr. William Augustus Muhlenberg was then principal of the Institute at Flushing, and the *Churchman* was edited by the Rev. Samuel Seabury. The first rector of St. Bartholomew's was the Rev. Charles Vernon Kelly, who had lately been transferred from the Church of Ireland to the diocese of Ohio. Thus was one of New York's wealthiest parishes founded, by the irony of fate, under the leadership of an Irish priest from the Middle West!

There are some other queer quirks of history to be gleaned from Dr. Chorley's book. The author notes that the records shed no light upon the reason for the founding of a new parish in New York in 1835, but observes that party feeling in the diocese as well as in the Church at large was acute at the time and "inasmuch as the first three rectors of St. Bartholomew's were stalwart Evangelicals, it may be conjectured that one of the main reasons for the creation of the parish in 1835 was to aid the Evangelical cause." If so the founders of the parish would certainly be astounded were they to attend a service at St. Bartholomew's today. Their stout Protestantism would have caused them to view with horror the recessed chancel, with its altar, cross, flowers, and candlesticks. They would have been shocked at the entry of the vested choir led by a processional cross, with the rector in surplice and stole bringing up

the rear. On the other hand, their rigid fundamentalism would be outraged at the liberal preaching of its recent noted rectors, Dr. Parks, Dr. Norwood, and Dr. Sargent. Truly St. Bartholomew's has changed mightily in a hundred years.

Dr. Chorley quotes an interesting contemporary account of the laying of the cornerstone of the first St. Bartholomew's Church. From this record we learn that "a numerous concourse of persons attended the solemnity of the 24th, among whom a bystander remarked, with some interest, the drivers of two charcoal carts which happened to be passing at the time, who joined, apparently with heart and voice, in the hymn which formed part of the proceedings." The dignified members of the vestry must have overlooked this evidence of unseemly proletarian interest in the proceedings, for Dr. Chorley quotes from another source the observation that "the vestry record of the laying of the first cornerstone in 1835 quaintly described 'the audience' as being 'large and respectable.'"

In justice to the vestry, however, it should be observed that its members took their work very seriously, so much so that in 1837 they adopted a resolution to the effect that any member not present within fifteen minutes of the time specified by the notice should pay a fine of \$1.00, to be credited to the music of the church. Is it to this humble source that one must trace the history of one of the finest choirs in America, which later was to bring to this country as choirmaster Leopold Stokowsky, now the distinguished conductor of the Philadelphia Symphony Orchestra?

To St. Bartholomew's goes the honor of being the pioneer among the New York parishes of our Church in the field of Christian social service. Through its parish house and later the Community House the parish has exercised a strong social ministry, dating as far back as the early 1890's. The foreign-born too, and the large foreign-language-speaking element in the population of New York, were recipients of the ministry of St. Bartholomew's. In the year 1915 every Sunday witnessed religious services in six languages: English, German, Swedish, Chinese, Armenian, and Syriac; occasionally also in Turkish and Persian. This type of ministry goes back to the interest of Dr. Greer, fourth rector of the parish and later Bishop of New York, in the Swedish population and the opening of the Swedish mission in 1889. Today much of this work has been taken over by the City Mission Society but it owes its origin to the vision of a rector of St. Bartholomew's and the parish's never-grudging financial support of it.

Once more our congratulations to St. Bartholomew's. May its future under the promising leadership of its present rector, Dr. George P. T. Sargent, and his successors be even more glorious than its past.

### Berdyayev on the Contemporary World

**I**N THIS ISSUE, THE LIVING CHURCH presents the first half of an important article by the Russian philosopher, Nicholas Berdyayev, under the title *Can Man Survive?* It has been sent to us by the author in advance of its publication in book form, and translated for us from the original Russian by the Rev. William H. Dunphy.

Nicholas Berdyayev has attained a world-wide reputation as one of the most profound and original thinkers of our day, especially in the field of religious and social philosophy. His works have been translated into many languages and have aroused the most lively discussions. He is perhaps the keenest living critic of Russian Communism, yet the upholders of Capitalism and Fascism will find scant comfort in his pages. He himself was banished by the Czarist government to northern

Russia, and only the outbreak of the Revolution saved him from a second exile. Yet he was one of the leaders, along with Sergius Bulgakov and others, in the movement of the intelligentsia back to idealism and finally to the Orthodox Church. His strong religious convictions and powerful influence made him an object of fear and hatred to the Bolsheviks, who in 1922 banished him from Russia as an "ideological opponent of Communism." After a brief sojourn in Berlin, where he helped found the Academy for Philosophy and Religion, he went to Paris, where he has become one of the most powerful intellectual and spiritual forces in the present marvelous rebirth of the Russian Orthodox Church.

In the present article, which is perhaps the first of his writings to be translated into English directly from the Russian, he shows how the loss of the image of God in man has led to the loss of the image of man himself—to the dehumanization and mechanization of human life, and the loss of the values of personality. The recovery of the sense of the value and sacredness of human personality and the building of a social order enshrining this (he shows) can be brought about only by the recovery of the Christian Gospel of human nature, which is an integral part of the Christian faith. His treatment of the problem of liberty, and its spiritual (rather than social) basis, is one of the most penetrating in many a decade, and may be expected to give rise to some animated debates. It may be that we have here the true diagnosis of the sickness of our age and the true prescription which alone will lead us to health and renewal.

We feel that this is one of the most important documents that THE LIVING CHURCH has ever had the privilege of publishing, and we take great pride in presenting it to our readers. The second and concluding installment will appear in next week's issue.

### The Anglo-Finnish Approach

THE RECOMMENDATIONS of a joint commission of English and Finnish theologians which has just been reported to the Archbishops of Canterbury and Turku, Finland, are reported in our news columns. This report is of exceptional importance and deserves careful consideration throughout the Anglican communion since it recommends formal intercommunion between the two Churches—a highly desirable result if it be based upon a genuine agreement in faith and order.

Frankly, we are not only disappointed at the recommendations of the commission but would be alarmed if we felt that there was any likelihood of their adoption by the Church of England. It is recommended that members of a body which possesses only a titular episcopate and permits presbyterian ordinations should be admitted to Anglican altars, and it proposes a sort of utilitarian method of securing in time the historic episcopate for the Finnish Church. In the words of the *Church Times*: "The idea seems to be that real episcopacy must at all costs be imposed on Protestant communions which disbelieve in it. The presumed gain would be that in future negotiations for reunion the practical question of Holy Order might not need to be raised. The stumbling block is to be removed by putting it carefully on a shelf, where it may be displayed for purely decorative effect. But the certain loss would be that, by entering into mutual recognition with a non-episcopal Lutheran body, the Church would compromise its own Catholic claim."

Our English contemporary has summarized the situation in a nutshell and there is little that we can add to it except the observation that a commission whose members are almost entirely of a Protestant theological point of view can hardly be

expected to arrive at any but Protestant conclusions and therefore cannot be truly representative of the Church. We in America have often been guilty of the same mistake. We appoint commissions primarily Protestant in character to negotiate with Protestant bodies and other commissions primarily Anglo-Catholic to negotiate with such bodies as the Old Catholics and Eastern Orthodox. The result is inevitably that the findings of such partisan groups are negated by General Convention and general misunderstanding is the result.

Moreover, the commission of the Church of England did not, so far as we are aware, represent any other national Church in the Anglican communion. Although the Church of England is the mother Church of Anglicanism it is today but one among many autonomous units in a world-wide communion. We respectfully call the attention of our mother Church to the grave impropriety of negotiating for intercommunion with other Christian bodies except in coöperation with the Anglican Churches of the United States, China, Japan, and the British commonwealth.

### Statistics

THE REV. GARDINER M. DAY, able book editor of the *Witness*, in reviewing the 1935 *Living Church Annual* in the January 17th issue of that periodical raises the question, How vital are statistics to the life of the Church? Fr. Day wants to know why the editor of the *Living Church Annual* thinks that statistics are so important, and the editor of the *Witness* has given him approximately three columns to list the many activities in which a clergyman has to indulge and to indicate the small time and patience that he has left for compiling parish statistics.

Probably when the first edition of the Book of Numbers was issued, and the Hebrew Publication Society sent out press copies, some early Levite reviewer made substantially the same comments on that statistical survey. We can almost visualize his caustic review in the columns of the *Nomadic News*; yet two great religions have seen fit to include this prototype of the *Living Church Annual* in the canon of Holy Scripture.

Well, this editor is also the editor of the *Living Church Annual*, so he can perhaps relieve Fr. Day's mind on one or two points. First of all he begs to assure Fr. Day that he does not like statistics and, in fact, that he heartily dislikes them. He deals with them only because it is a part of his job and because he believes in doing his job as well as he possibly can. The same ideal he humbly believes ought to animate the parish clergy, most of whom doubtless dislike statistics as heartily as he does.

Just at present the same editor is trying to get around to the task of filling out his income tax blanks—not only the federal one but the even more complicated Wisconsin state return. Statistics again—and highly disagreeable. Nevertheless, curiously enough Uncle Sam and Brother Phil LaFollette require these statistics and, surprisingly enough, they insist on having them accurate. They maintain institutions at Fort Leavenworth and Waupun respectively for those who are too busy or for some other reason neglect to supply this information promptly and accurately.

Now if the Episcopal Church does not want any statistics, this editor will breathe a sigh of relief and chuck all of the paraphernalia of the *Living Church Annual* into Lake Michigan. Possibly thereafter the statistics will at least be not quite so dry.

But until that time comes the editor considers it his duty to compile the statistics of the Episcopal Church and to make them as accurate as possible. This he cannot do without coöperation

from bishops, diocesan secretaries, rectors, and missionary priests throughout the Church. It requires, moreover, practically the full time services of a managing editor throughout the year in order to keep track of these statistics.

Most of the clergy fortunately find it possible to organize their time in such way as to keep up their parish registers accurately and completely. This is the basis for all Church statistics. If a parson makes it a part of his regular, orderly, daily procedure, it is not an overwhelming task and becomes as much a part of his second nature as the driving of his car. Of course if he permits himself to be overwhelmed by the heterogeneous mass of details that Fr. Day enumerates it will be a considerable job, but in that case his need is not the abolition of the *Living Church Annual* but an elementary course in business methods and the adoption of a personal rule of life.

Statistics? Away with them, say we. Let's muddle along with no idea at all of how many communicants we have in the parish or how many baptized persons in the entire Church. Let's cut the red tape once and for all and substitute for it black ignorance on all of these dry and dull matters. Since Fr. Day has raised this banner, the editor of the *Living Church Annual* begs to be among the first to enroll for service under it.

But meanwhile, until the cause is entirely successful and the millennium reached, we suppose we shall have to juggle these perplexing figures about as best we can, not because we like them but because that is our job.

### Provinces and Summer Schools

IT IS OFTEN said that the provincial system in this Church is a failure and that the provinces do not amount to anything. That may be true with reference to some provinces but it certainly does not apply to Sewanee, as one can readily see by reading the article, *A Province in Action*, a review of Sewanee activities in 1934, published elsewhere in this issue. The province of Sewanee has a real provincial consciousness and a program of which it may well be proud.

One of the most interesting and important of the provincial projects is the Sewanee Summer Training School. This was established in 1910 and the session last summer was the twenty-fifth annual one, marking a quarter of a century of notable service to the Church. Dr. Tucker claims in his article that the Sewanee conference was the first in the Church, and doubtless it was the first to be held on any such large scale. As a matter of fact, the Sewanee Summer School idea goes back a good many years before 1910. In *THE LIVING CHURCH* of November 14, 1903, there is an announcement of a Summer School of Theology to be held at Sewanee the following year, 1904, to be open not only to the clergy but to missionary workers, and Sunday school workers, members of the Woman's Auxiliaries, and other Church people.

In the same issue of *THE LIVING CHURCH* there is an announcement that the American Church Missionary Society is planning to adopt "the suggestion made some time since in *THE LIVING CHURCH* to the effect that the society should arrange summer conferences for Church people." *THE LIVING CHURCH* had been advocating such conferences for some time and in this issue urges that at least one such conference be held during the coming year, continuing: "Our own impression is that it would perhaps be simpler and easier to begin with an Eastern conference and allow the expansion into conferences in other sections to be deferred to the future; especially since the Summer School of Theology is already announced for Sewanee, as related in this issue under the diocesan head of Tennessee. Whether so or not, however, we shall gladly welcome

the proposed conferences. The plan only requires that the programme should be of an inspiring and helpful character, with men of sufficient eminence and trustworthiness to ensure the confidence of Church people, to be almost certain of success."

We wish some Church historian would look into the whole question of the origin and development of Church conferences and summer schools. We think it not unlikely that he would find the initial suggestion and most pronounced agitation for them came from *THE LIVING CHURCH*, and that the South was the first to respond to it. If so it is an interesting example of coöperative effort between two sections of the country and two schools of Churchmanship that were generally considered in those days to be antagonistic to one another.

### Bishop Vincent

IN THE DEATH of Bishop Vincent the Church loses a true patriarch. Not since the days of Bishop Tuttle has there been any bishop in the Church so generally looked up to by his fellow-members of the episcopate or so universally loved.

Bishop Vincent himself liked to tell the story of an old lady who met "five foot six" Vincent but remembered his predecessor, "six foot three" Bishop Jaggar, and tactlessly remarked: "Well! I am disappointed, I had expected a bigger man." In point of fact, one might search very diligently without finding a "bigger man" than Bishop Vincent.

Despite his ninety years Bishop Vincent retained his vigor and his sparkling wit undiminished. As recently as the General Convention last October, when this editor congratulated him on his refusal to surrender to old age he replied with a twinkle in his eye that he was merely continuing to walk around because he could not afford funeral expenses. When he gave the benediction at the opening service in the great Atlantic City auditorium his voice was clearly heard in the farthest corners of the building without the aid of amplifiers.

Bishop Vincent touched the Church life of America and the world at many points and his touch was always kindly, constructive, and Christian. One cannot read his *Recollections*, in which he tells amusing stories of many prominent individuals with whom he has come in contact, without catching frequent glimpses between the lines of his own beauty and simplicity of character. He was equally at home in his audience with the Pope of Rome, to whom he extended as one bishop to another the invitation to attend the World Conference on Faith and Order, and with the humblest Churchman in his diocese.

Ohio has given many great men to Church and state but never a more lovable or more truly Christian gentleman than Boyd Vincent. May he rest in peace.

### West Texas Second Our Appeal

IN OUR ISSUE of January 12th we addressed an editorial message to the National Council appealing to that body to put forth an official statement of the position of our Church with regard to educational and evangelistic work in Mexico, together with a clear evaluation of the state of the Church in that country in its relation to the government and federal law. It is interesting to note that this appeal has been taken up by the council of the diocese of West Texas, which unanimously adopted a resolution memorializing the National Council along the same lines. The Texans are very close to Mexico and are under no illusions as to religious conditions in that unhappy country. We hope therefore that the memorial of the diocese of West Texas will be given the weight and consideration that it deserves when the National Council assembles for its next meeting on February 12th.

# Can Man Survive?

## *I. The Breakdown of the Humanistic Theory of Progress*

By Nicholas Berdyaev

Translated from the Russian by the Rev. William H. Dunphy

THE FUNDAMENTAL PROBLEM of our age is at the same time the fundamental problem of history—the problem of the destiny of man. That which is taking place in the world today is not even the crisis of Humanism—that is a secondary problem—but the crisis of man. The question is raised whether the being to whom the future belongs will be that heretofore signified by man. We are entering upon a process of dehumanization in all the spheres of culture and social life. And first of all the moral consciousness is dehumanized. Man has not only ceased to be the highest value, but in general he has ceased to be a value at all. The youth of the entire world, whether communistic, fascist, national socialistic, or simply absorbed in technics and sport, is of a frame of mind which is not simply anti-humanist but frequently anti-human. Does that mean that we must in opposition to it support the old humanism?

I have written much about the crisis of humanism, and I have endeavored to show that it lapses fatally into anti-humanism, that its end is the negation of man. Humanism has become impotent and must be surmounted. Humanism, associated with the revival of classical antiquity, was a fragile thing; its flowering presupposes an aristocratic structure of society, and it is being dealt terrific blows by democracy, the invasion of culture by the masses, and the power of technics. The machine is dehumanizing human life. Man, who did not wish to be the image and likeness of God, is becoming the image and likeness of the machine. Humanism, made democratic, from the eighteenth century on, travels the road of the subordination of man to society, it socializes man, humanism loses itself. Democratic and socialized humanism ceases to be concerned with man, it is interested in the structure of society, but is not interested in the inner life of man. Such is the fatal process. Therefore humanism may not be a power capable of opposing the process of dehumanization. From humanism, as the triumph of golden-mean humanity, there is possible a movement in two opposite directions, above and below, toward God-manhood<sup>1</sup> and toward God-beasthood. The movement toward supermankind and the superman, toward superhuman power, too often manifests itself as nothing else than bestialization. Contemporary anti-humanism takes on the forms of bestialism. But humanism is better than bestialism. The unfortunate and tragic Nietzsche is made use of for a lofty justification of dehumanization and bestialization—the “blond beast.” Toward God-manhood, toward authentic superhumanity, advance a few; toward bestialism, toward God-beasthood, advance the many.

Distinctive of our time is a bestial cruelty to man, and it is striking in this respect, that it is disclosed at the summit of refined humanity, when the new compassion should have made impossible the old forms of barbaric cruelty. Bestialism is barbarism within an already refined civilization; it is not at all the old, natural, healthy barbarism. Here the atavism of barbaric instincts has been broken in civilization and therefore has

a pathological character. Bestialism is a phenomenon of the human world and of a world already civilized. It does not exist in the animal world, which belongs to a different hierarchical grade of existence, and has its own justification and significance. The animal stands much higher than bestialized man. Therefore we even speak of a fall of man. Bestialism today considers itself above humanism; we are summoned to pass over to it from humanism. But bestialism in any case is worse than humanism and beneath it, even though humanism is powerless to oppose it.

The bestialism of our time is in the first place a product of the war, it is the poison of war in the blood. The morality of war has become the morality of “peaceful” life, which in reality is a continuation of war, a war of all against all. In accordance with this morality everything has become permissible, you may treat man as you please for the attainment of inhuman and anti-human ends. Bestialism is the denial of the value of human personality, it is the denial of all sympathy with the human lot. The humanism of modern history is coming to an end. That is inevitable. But the end of humanism is considered likewise the end of humanity. And that is a moral catastrophe. We are entering upon an inhuman régime, a régime of inhumanity, inhumanity not only in practise (of which there was always plenty) but on principle. Inhumanity has taken to representing itself as something sublime, enveloped in a halo of heroism. Over against man stands class or race, a deified collectivity or state. Contemporary nationalism is taking on the features of a bestial inhumanity. Not every man is recognized as man, as a value, as the image and likeness of God. The “Arian Paragraph,” proposed to German Christianity, is the project of a new form of inhumanity within Christianity. But that is not so new. Too often Christianity, *i.e.*, Christian humanity, has been inhuman in the past. But the old bestialism was naïve, barbaric, instinctive; it was not self-conscious, but pre-conscious; while contemporary bestialism is conscious, rationalized, developed through reflection and through civilization, self-justified. The inhumanity of contemporary nationalism is confronted by the inhumanity of contemporary communism. The latter likewise does not consider every man as man, as a value, as the image and likeness of God. With a class foe you may deal as you please.

IT IS POSSIBLE for the image of man to be not yet revealed, for man to exist as it were in a potential state. So it was in the past. But today it is altogether different. The image of man has been dealt a staggering blow; it has begun to decompose after being revealed. That is what is taking place today in all spheres. Dehumanization has entered into all spheres of human creative power. It has been shown that the self-deification of man leads to dehumanization. This is, of course, the breakdown of the humanistic theory of progress. The destiny of man is infinitely more complicated than men supposed in the nineteenth century. The reorganized world is moved by other values than the value of man, or the value of truth—by such values as the power of technics, race, nationality, the state, class,

<sup>1</sup>The reference is to the Pauline-Johannine conception, summarized by Athanasius: “God became human that man might become divine.” The resulting state of man as united to God in Christ is called God-manhood (Bogochelovechstro) [Translator's note].

collectivity. The will to truth is vanquished by the will to power. The dialectic of this process is very subtle. Man desires power, power of his own, but this leads to his exalting power above himself, above man, to his being ready in the name of his power to sacrifice his own humanity. Power is objectified, and abstracted from human existence. The value of the power of technics, of the power of the state, of the power of race, of the power of class, bestializes man; in the name of these powers it is permissible to perpetrate any cruelty whatever upon man.

It would be an error to suppose that contemporary bestialism and the dehumanization connected with it are based upon the triumph of raw instincts and appetites and on the negation of all values which are recognized as ideal. Contemporary bestialism and dehumanization rest upon idolatry, upon an idolatrous attitude toward technics, race, class, the state, production, etc., and upon the employment of atavistic instincts in their service. The war aroused old instincts—racial and national instincts, instincts of power and violence, instincts of revenge—but these instincts exist within the forms of a technical civilization. In reality there is taking place today the return of the masses of men to the ancient collectivism, with which human history began, to the condition preceding the development of personality, but this ancient collectivism assumes civilized forms, it takes advantage of the technical devices of civilization.

In contemporary tendencies there is now being felt the very powerful influence of two nineteenth century thinkers, Marx and Nietzsche, who mark the collapse and the end of humanism. Marx and Nietzsche struggle together and divide the world. The influence of Nietzsche is indubitable in Fascism and National Socialism, in the contemporary apotheosis of powerful leaders, in the development of a cruel type of youth without a trace of pity. Nietzsche himself was a lonely aristocratic thinker; surely he would have recoiled in horror from the social consequences of his own preaching. Nietzsche was not at all in love with the ideas of Pan-Germanism, he was not a German nationalist, and probably would have felt a shudder of disgust at the contemporary spirit, void of all nobility. But his influence is at work underground and in the sphere of the subconscious, and often arouses forces of a sort which their author did not aim at arousing in the exertion of his influence.

The influence of Marx on Communism is evidently far more direct, but the Russian Communist Revolution surely would have surprised Marx, for it completely contradicts his teaching and even refutes it. Today Marx and Nietzsche show their influence in tendencies toward the dehumanization of society and culture. And this dehumanization is at the same time a dechristianization. Christians of conservative mind and feelings have not at all observed to what an extent dehumanization is dechristianization. They are prone to think that humanism was already dechristianization, but at the same time they do not seem to connect dehumanization with the fact that in man the image and likeness of God has been dealt a staggering blow, and that man is losing the consciousness of his divine sonship, revealed to him by Christianity.

**I**N THE cultural and ideational currents of our day, dehumanization goes on in two directions—on one side, of naturalism, on the other of technicalism. Man is subordinated either to cosmic forces or to a technical civilization. It is putting it mildly to say that he is subordinated to them; he is being dissolved, and is disappearing either in a cosmic life or in all-powerful technics; he receives either the image and likeness of nature or the image and likeness of the machine. But in either

case, he loses his own image and is decomposed into elements. Man disappears as an integral being, as a being possessed of a center within, a spiritual focus, preserving coherence and unity. Divided and partial elements of man lay claim not only to autonomy but even to supreme significance in life. The self-assertion of these sundered elements in man, *e.g.*, of the unsublimated elements of the subconscious, of the sexual impulse or the will to domination and power, testify to the fact that the whole image of man is disappearing and giving place to inhuman natural elements. *Man* is not; there are only functions of man.

[Exigencies of space compel the translator to abridge and summarize the argument. This summary is made very largely in the author's own words. It is to a great extent simply a condensation.—TRANSLATOR.]

There are, then, a multitude of forces at work tending to dehumanize man, to make of him either the image and likeness of nature, as in Romanticism, or the image and likeness of the machine. But man is meant to be neither; he is the image and likeness of God. Today this high estimate of the worth of human personality, which began in the Biblical and even in the Greek world, and came to its full flowering in Christianity, is everywhere threatened. We see the process of dehumanization in contemporary literature, in such noted French writers as Proust and André Gide, with whom man is reduced to a bundle of sensations or of intellectual states. In the contemporary psychological novel, exhibiting often the greatest skill and subtlety, the subconscious and subhuman elements are treated as all-powerful, and man as man disappears. In general, creative imagination is sadly lacking. Even where it is present, as in Juandeau, the human is depressed, and subordinated to demonic elements. Dostoyevsky, to be sure, recognized the demonic forces at work in man, but he perceived also the image and likeness of God, which contemporary writers forget. In others, *e.g.*, D. H. Lawrence, sex ceases to be a function of man, and man becomes a mere function of sex. In Huxley, the image of man is hard to discern. We have only to compare present day writers with Dickens, Tolstoy, Balzac, Dostoyevsky, with their truly creative imagination, their world of richly varied human characters and personalities, to perceive how far the dehumanizing process has gone. The modern novel reflects truly what is actually happening in man.

In contemporary science likewise the process of dehumanization is observable. Science prides itself on its perfect indifference to man and human interests. And the amazing technical progress consequent upon the discoveries of modern science further dehumanizes human life and converts man himself into a function of technics.<sup>2</sup>

**T**HE question of the process of dehumanization in philosophical thought is more intricate. We see dehumanizing trends in Empiricism, in Idealism, in Positivism, in Naturalism, and in Materialism. But at the same time there is in current creative philosophy a reaction against these tendencies, for philosophy after all seeks meaning and sense, it cannot be content with non-sense. Therefore philosophy raises more acutely than before the problem of man and of human existence. But here too the integral image of man is lost. We see this in the pessimistic philosophy of Heidegger, with its ontology of nothingness, characteristic of our age, in the melancholy and tragic Kierkegaard, with his nihilistic tendencies, and in others. Current philosophy, even when it is absorbed in human exist-

<sup>2</sup> See article by N. Berdyaev "*Chełovek y machina*" ("Man and Machine") in *Put*.

tence, reveals not man but the decomposition and ruin of man. So far as there is a metaphysic in Freud, it is a metaphysic of death and nothingness. To the power of the sexual instinct is opposed only the instinct of death as more exalted.

Even in religious and theological thought, dehumanizing tendencies are powerfully at work. Karl Barth and the Dialectical Theology represent the dehumanization of Christianity. They see in the created world nothing but sin, futility, and impotence. There remains a fervent faith in God, but in a God absolutely transcendent, separated by an abyss from the world and man. In man, the image and likeness of God is demolished. The Word of God is the solitary bond between God and creation, and to man there remains only the hearing of the Word of God. Here too the influence of Kierkegaard is felt. The world and man are deprived of God, de-godded.<sup>3</sup> Here is a terrific reaction against humanism in Christianity which has passed over into a degradation and negation of man. Even Thomism, so powerful in Roman Catholic circles, contains some tendencies of this sort, though to a far less degree. Man is not denied but is relegated to a being of a secondary sort, a being of relative insignificance, divested of creative freedom. The war against religious and philosophical modernism discloses anti-humanistic elements. But more powerful trends toward dehumanization are to be seen in contemporary societies and states. To these we must now turn.

<sup>3</sup> To coin an English equivalent for Berdyaev's "obezbozheny" [Translator's note].

(To be concluded)

### The Oldest and Youngest Bishops

WITH THE DEATH of Bishop Vincent the Most Rev. Alfred George Edwards, who retired last year as Archbishop of Wales, becomes the senior bishop of the Anglican communion in point of consecration, having been consecrated Bishop of St. Asaph March 25, 1889. The senior bishop of the American Church is the Rt. Rev. Lemuel H. Wells, consecrated Bishop of Spokane December 16, 1892, retired since 1913.

In point of age, Bishop Wells, born December 3, 1841, and so four years older than the late Bishop Vincent, is the patriarch of the Anglican communion. The only other bishop over 90, to the best of our knowledge, is Dr. Cornish, retired Bishop of Grahams-town, Africa, who was 92 last October.

The youngest bishop in the American Church, and perhaps in the entire Anglican communion, is the Suffragan of Alaska, Bishop John Boyd Bentley, who will be 39 on February 9, 1935.

### NUNC DIMITTIS

**I**N PEACE, O Lord, shall be now our departing,  
In faith of sure fulfilment of Thy word.  
In trust Thy purpose shall not end in thwarting—  
Thine olden promise, by our fathers heard.

Our eyes have seen, O Lord, the dayspring lighten,  
Our ears have heard, O Lord, the song of morn.  
Our hearts have glowed, as dimming embers brighten  
Into new flame, with ancient hope reborn!

For not as they whose early dreams have vanished  
We hold to visions that our young eyes fired.  
Nor as whose prudent souls their hopes have banished  
Still seek we that to which our youth aspired.

In peace we go. Thus is our trusting told,  
In Christ Thy pledged salvation we behold.

GARDINER L. TUCKER.

## Melbourne Observes Centenary

By the Rev. Robert Harley-Jones

Rector of St. Chad's Church, Cremorne, Sydney, Australia

THE city of Melbourne, Victoria, has recently drawn thousands of visitors from all parts of Australia to take part in a magnificent display of civic pride and commemoration.

The month of November, 1934, marked the centenary of the founding of the great southern metropolis of Australia in a series of events of such worthiness as would be creditable to any of the great cities of the world. Long and elaborate preparations were carried out with such thoroughness and organizing skill that success was assured from the commencement. Even a great air race from England to Australia was arranged to focus the eyes of the world on Melbourne. To crown the importance of the time and to mark the imperial significance of the centenary, a son of the Royal House of Windsor, Prince Henry, Duke of Gloucester, came as the special ambassador of King George. Melbourne has never known such a wonderful time, and when the Prince dedicated a great war memorial as a shrine of remembrance the celebrations reached the climax in the presence of 300,000 people.

The Church was fully represented and busily active in the centenary affairs. A great All Australian Anglican Assembly was organized in which all sections of religious activities were given a place. Two special visitors from England were Dr. David, Bishop of Liverpool, and Canon Barry of Westminster Abbey.

A few of the features of the assembly program will indicate the attempt of the Church to use the opportunity of the centenary to voice the Christian message to a great modern city, and will also reveal the vigor of the Church in the southern state of Victoria. The title of the assembly subject was The Vision and the Task, and all public addresses were delivered in the Melbourne Cathedral. Under the sub-title Principles of Action, a series of mid-day addresses were given by archbishops and bishops. In the evenings selected speakers dealt with such subjects as Biblical Scholarship, The Church and Modern Science, Modern Industry and the Sermon on the Mount, Unemployment Remedies, Politics and Christianity, Missions, Religious Education, and Church Union. Special clerical conferences were held to discuss evangelization, liturgical worship, sacraments, and doctrine; in addition there were general conferences to talk about general Church subjects.

On Armistice Day two great religious services were held. The first was the dedication of the magnificent war memorial and shrine of remembrance which was attended by the largest number of people ever seen in the southern capital. A local newspaper styled the event "Melbourne's most glorious hour" and such indeed it was. The Duke of Gloucester at this function fulfilled his special mission of dedication, and did it worthily as the son of a king. The second Armistice Day event was a wonderful service of witness, when more than 20,000 Anglicans gathered in the grounds of Melbourne Grammar School. A choir of 600 robed choristers was preceded by a procession of school children, in front of whom was a large gold cross upheld by four bearers. Archbishops and bishops and other clergy were there in abundance, the Archbishop of Melbourne being conspicuous in his scarlet robes and train as Metropolitan. The Bishop of Liverpool, who gave the address, said "This is the most memorable Armistice service since the first one. Armistice Day is becoming like a second Good Friday of the post-war world."

Archbishop Head has proved himself to be a true leader

since his arrival from England five years ago. An illustration of his sense of episcopal responsibility was given at the very commencement of the centenary celebration. An elevated platform was erected on one of the towers of the Cathedral and the Archbishop broadcast his blessing upon the city. His voice was distinctly heard by the many who had gathered for the benediction. One of the features of the All Anglican Assembly was the series of lectures by Canon Barry of Westminster. The Moorhouse Lectures is an institution of importance originated in honor of Bishop Moorhouse who was in possession of the see from 1876 to 1886. The lectures are given annually by leading Churchmen. The title of Canon Barry's subject was The Church in the New Age which he divided into four parts: the recovery of faith in the new age; the task of redeeming the social order in the new age; the new morality; the influence of worship in the new age.

### Blessed Are the Peacemakers

**I**CAN ALMOST SEE JESUS as a lad, sitting on the brow of the hill at Nazareth that overlooked the valley of Jeexreel or Esdraelon, with His chin cupped in hand dreaming of that mighty message that was to change the face of the earth. This valley is very famous, running from the Mediterranean on the west to the valley of the Jordan on the east. It was a funnel through which had passed through countless ages the travelers, the merchants, and the armies of the world.

From the dawn of history it had been a battle ground; it was a causeway over which passed the armies of Egypt and Babylon, Assyria, and Chaldea in their centuries of contest for the domination of the world.

Alexander the Great passed this way when he set out to conquer the east; and Napoleon when he dreamed of emulating the example of the former met defeat upon this plain, and as late as the great war Gen. Allenby flanked the Turks through this passage and conquered Jerusalem.

The soil was fertilized by the blood of countless thousands who had died on this field of battle. It was an epitome of the folly of mankind as exemplified in war. May it not have been that Jesus formulating His program received the impression that framed itself in that Beatitude: "Blessed are the peacemakers, for they shall be called sons of God." —*Very Rev. Douglass Matthews.*

### Grins

**M**UST OUR STATESMEN be always "snapped" laughing the false, forced laugh, so that their countenance shall suggest no serious sense, will, or skill to serve people and nation? Nothing but the prosperous moron on a spree?

It was not always so. Cleveland and even little "Mac" didn't go the rounds of the press like circus clowns caught in their magic trick, or tumblers greedy for handclaps. Is it memory of party platforms of deception, or looking forward to the ease with which the multitude can be propogandaed into distracted attention or good natured imbecility? What makes these photographers' "Look pleasant" result in the now conventionalized "teeth and tonsil" display without life or humor? Is that servility to the demos? If so, shouldn't the U. S. A. be made safe for democracy?

We don't ask for "beauticians" to groom our celebrities, but do let us grant them the right to be themselves in effigy before the public, even if they can't always manage to look fit *in propria persona*. The long run tries any man's wind, pluck, and truth to himself. It helps however if the "snaps" don't make a fool of a man in advance, and in the running.

Let grins be appropriate to a sincere hope of service to the people, if they are to have confidence in competent political order, and honest reform.

—*Rev. W. N. Guthrie, D.D.*

WORK is our business; its success is God's.

—*German Proverb.*

## Churchwomen Today

Ada Loaring-Clark

Editor

### Churchwomen in Minnesota

**H**ERE IS a constructive and well-balanced program which comes from Miss Margaret Densmore of Red Wing, Minn. The year's work commenced with a Quiet Day in September. In October, at a luncheon meeting, reports of General Convention were made. November's topic was The Call to Go Forward and the Response. A book review on *The Lights and Shadows of a Long Episcopate* (Bishop Whipple) will hold the interest in January. In February, at another luncheon meeting, The Five Fields of Service will be discussed. During Lent short talks on some of our foreign work will supplement the study of Orientals in America. For March, China, Japan, and the Philippines will be considered and in April, Hawaii, Mexico, and India. The Missionary History of Christ Church, Red Wing, is the topic for May at the closing session. For the Auxiliary which meets once a month this program is exceedingly well prepared. It sets a goal to be attained and there will be a feeling of accomplishment when it is finished. Congratulations on giving our Churchwomen in the smaller parishes so fine a missionary program.

In order to increase missionary interest and to give valuable information, the women in this diocese use the partly-printed paper of the Publicity Department of our Church. On the blank pages a news-letter is printed which gives diocesan and parochial information.

### The Vacation Church School and Its Teachers

**T**HE TIME is not far away when we must plan for the Vacation School. Every summer thousands of children meet together for vacation Church school activities for periods varying in length from two to six weeks. Miss Edna M. Baxter, of the Hartford Seminary Foundation, tells us that: "Some of the schools are taught and supervised by very able teachers and offer children rich experience in group living. Many other schools are boisterous, badly organized gatherings of children directed by untrained and unskilled teachers. Because children are assembled under the auspices of the Church offers no guarantee that the teacher understands children, knows how to teach, or has information which is accurate or valuable enough to give children. A survey of nineteen vacation schools held last summer revealed very little good teaching. Three-quarters of the teachers were volunteers without any training and without trained supervision. Teachers in the vacation school should have some guidance in the understanding of children. Not only must the teacher be informed about the child but she must have some grasp of their religious culture through their varying ages and be alert to the current social, economic, scientific, and cultural problems and interests. The uneducated teacher can administer a catechism but it requires a trained and cultured spirit to guide a child into creative living. The Vacation Church School needs to make greater use of the leisure time of trained and cultured people, and provide more generously for the preparation of the less skilled teachers who teach. . . ."

"If vacation schools are directed by trained and noble personalities and provide worthy social and religious experiences, they will become practice schools in Christian living."

# A Province in Action

## *Review of the Activities of the Province of Sewanee During 1934*

(Condensed from the report to the Provincial Council)

**I**N RECOUNTING the activities of the province of Sewanee, we use the term Sewanee Movement because we are telling the story of something larger than an organization and the sum total of its several activities. We are speaking of something vital, ongoing, and achieving, whose stream has been widening, deepening, and strengthening for over a century. It is animated by a spirit which we know as the Sewanee Spirit. Its principles, ideals, and convictions are those for which Sewanee stands, and its focus and rallying point is our "Mother Mountain," Sewanee.

In the area of the province of Sewanee, which is the domicile of this Movement, we have during this year not only "held the line" but we have gone forward. Not one of the important features of the Church's educational program has been neglected or abandoned. Beyond that, we have put the "Sewanee Stamp" on the Church's educational movement as we have taken part in it, both by our own manner of carrying it out, and by the special developments which we are perfecting, as our own particular contribution.

### A REAL PROVINCE

**W**ITH US, the province is not merely a geographical expression, but it is a vital unity, with its own corporate life. It has its own emblem, "The Cross of Stars." It has its own educational program, which includes many corporate projects, carried on by the province as a whole. It has its own staff of leaders and its own corps of associated workers. Its people are united in a fellowship of loyal and affectionate comradeship. It is an embodiment of the Sewanee Spirit and the chief organ of the Sewanee Movement. We may say, without boasting, that we have not only *explored* but *demonstrated* the possibilities of the province as a Working Unit.

### LEADERSHIP TRAINING

**O**NE OF THE FIELDS of our most special effort has been that of leadership training. We have from the beginning taken the first place and during the year we have maintained and increased this lead, so far as a matter of this sort can be measured by figures. According to the official reports of the National Department, on August 1, 1934, the number of diplomas in Leadership Training held in this province was 218. Since the total in the whole Church was 644, we had then one-third of all, although we have only one-tenth of the Church's membership. The diocese of Alabama continues to lead all the dioceses of the whole Church in this activity. It should be noted that for every diploma holder there is a much larger number of persons that have taken credits not sufficient for a diploma. And there is a still larger number of persons that have attended lectures and have studied, but have not secured credits. This means that there is a healthy amount of study of Christian knowledge and of definite training for Christian service in our province.

The mark of the "Sewanee Stamp" on this activity is this, that it has been actively promoted both *in* our province, and *by* the province. The provincial educational staff have given a major part of their time and interest to this work. They have

taken part in diocesan and interdiocesan schools of leadership training, and have stimulated diocesan leaders and diocesan activities. The Sewanee Summer Training School, which is under immediate provincial direction, has made leadership training its main concern.

### SUMMER CONFERENCES

**T**HE THIRD FIELD of our noteworthy achievement and of our characteristic special contribution has been that of the summer conference. The official figures show that we have gone further in this activity than any other province. During the past summer fifty Church gatherings have been held in sixteen conference centers. In nearly all of these (39) the program has been built around regular courses of study, most of them leading to credit. The number in attendance is estimated at from three to four thousand. The most largely attended single conference center in the Church is in the province of Sewanee. This is Kanuga Lake, in North Carolina, which brought one thousand registrants to its series of meetings, with an added number attending during the guest period.

The mark of the "Sewanee Stamp" upon this activity is that the province itself has promoted this movement, participated in it, and has undertaken to organize it and systematize it. The mother conference of them all is that held on "Mother Mountain," the Sewanee Summer Training School. The others are "Mother Mountain's Offspring," a numerous, active, and loyal family. With these diocesan and interdiocesan conferences the province keeps in active touch, and the workers of the provincial staff participate in them. The movement has been specialized through the provision of conferences for special groups: clergy, laymen, adult workers, college students, woman's auxiliary members, young people, boys and girls, and Colored people; and has been systematized in its time schedule so that diocesan conferences are commonly held in the early summer, leaving the latter part of July and all of August for the Kanuga Adult Conference and the Sewanee Summer Training School. Further, the courses have been systematically graded to meet the needs of the several special groups.

Another important feature of the movement with us is the acquisition of conference centers, of which there are six owned by the Church.

### FELLOWSHIP

**W**E HAVE used the summer conferences for the promotion of leadership training, and it is because of their great service in this function that we stand first in this activity. But they have served another, and not less important purpose also, the promotion of *fellowship*. The diocesan conferences, especially those in which the bishop of the diocese has taken an active part, have served to knit together the members of every diocese, young and old, as into one family, and the unity of the province of Sewanee is due in no small measure to the fellowship inspired by the influence of Sewanee and Kanuga. Because of the presence of national leaders in these conferences, and the attendance of students from all sections, they have served to promote fellowship on a national scale.

## THE SEWANEE SUMMER TRAINING SCHOOL

THE mother conference of the South deserves a special chapter in this story, not only because it was the first of our summer conferences, but because of its special relation to all the provincial educational activities. It remains among all the conferences the central one, and in a real sense, it is the headquarters. It is under the immediate direction of the province, in partnership with the University of the South.

The session of the Sewanee Summer Training School of 1934 was a commemoration of its twenty-five years of service as a center of training, of inspiration, and of fellowship for the Church in the South. Here also the Sewanee Movement achieved that stage in its progress, after a century of growth, that it began to know and to accept this name. This naming of the Movement, with all that it means in clarification, definition, and conscious distinctiveness may be rated as one of the important educational events of the year.

## THE UNIVERSITY OF THE SOUTH

IN OUR regional life, the University of the South has been since 1857 the great common project of the Southern dioceses, the maintenance of which has been the principal bond of unity among us. As an academic institution, a training school for laity and for clergy, it has been the Southern Church's demonstration of its ideals and principles of Christian collegiate and theological education.

Further, through the Sewanee Summer Training School the university has found a great enlargement of its service. The summer school has made Sewanee a great rallying place of our Church folk. They have come thither by thousands. And there the university has served their needs through courses given by its own professors, as well as by other leaders. *It is a project of university extension in religious education.* Through it the university is reaching out to serve the immediate and practical needs of those who are now doing the work of the Church. This it is doing on a large scale. For every one clergyman that received his training at the Sewanee Theological School and for every one layman that has received in the university's regular curriculum academic instruction and religious influence, there is at least one man, woman, or youth that has been practically helped in his immediate sphere of service, and has been uplifted in heart and strengthened in loyalty by attendance upon the summer school.

## YOUNG PEOPLE

WE HAVE set the "Sewanee Stamp" very deeply on this part of our work. The Young People's Service League with us is distinctively a provincial organization. The diocesan units are in very immediate relation to the provincial organization. It maintains an annual convention which meets every year at Sewanee, and the provincial officers, councilors, and advisors are in close touch with the diocesan organization. There is a very strong sense of provincial unity.

Our young people have done what the young people have done in the rest of the Church, following the same ideals, and working along similar lines. But there have been noteworthy developments, peculiar to our own field, that should be told of in this story.

*The Young People's Curriculum of Leadership Training* has been so far worked out as to permit its introduction into several of the summer camps this year. This curriculum, the product of the study of a group of councilors during the past few years, provides courses in leadership training better adapted

to adolescent students, and to the conditions of summer camps, than those of the N. A. L. A.

The Young People's Division, as an expansion of the Young People's Service League, is under trial in the diocese of Georgia. The plan contemplates that the Young People's Division of the parish shall include all the adolescents of the parish, and that the Young People's Division of the diocese shall include all the adolescents of the diocese. The ideals and many of the working methods are similar to those of the Y. P. S. L. The aim of the Young People's Division is to develop the Y. P. S. L. in such a way as to serve the needs of *all* the young people in parish and diocese.

Every diocese of the province provides a summer camp conference for its young people, either separately or in association with neighboring dioceses. The result of our work with our young people, so far, has been to enlist the active services of a considerable number of them in an organization which they feel is their own, to unite these in loyal diocesan groups and in a provincial fellowship with a strong corporate consciousness and loyalty, to direct into the ministry many boys and to lead into the full-time service of the Church many girls. We may say that we have at least laid the foundation for a Youth Movement for Christ in our region of the Church which will be capable of great enterprises.

## COLLEGE STUDENTS

ALONG diocesan lines there has been progress. Every diocese accepts the responsibility for its student congregation. Every diocese makes special provision of workers whose time is given entirely or in part to certain groups of college students. Seven dioceses, separately or with other dioceses in the same state, have built handsome and expensive buildings as student centers at the state universities. The Church maintains its own university, the University of the South at Sewanee, together with a number of junior colleges and secondary schools for boys and girls. We hope soon to resume the maintenance of provincial workers among college students, provincial student conferences, and a provincial student publication.

And we have made our special contribution in this field also. The "Memphis Plan," which organizes all college students in any one city into local campus groups, provides an organ of co-operation in a city-wide federation with an executive council, and holds city-wide rallies of all Church college students—this admirable plan has been worked out in the past two or three years, and has received wide attention.

## WORK AMONG COLORED PEOPLE

BISHOP POLK, the leader of the founders of Sewanee, had foremost in his purpose the calling into being of an agency for the Christian solution of the race problem. This is also one of the chief tasks of the province of Sewanee. Noteworthy work is carried on in this province in the schools under direction of the American Church Institute for Negroes. St. Augustine's College, Raleigh, N. C., is doing for the Colored Churchmen what Sewanee is doing for our white Churchmen, with this addition, that St. Augustine's educates women and gives academic degrees to them as well as to men. These schools are under the direction of the National Church. The province of Sewanee is, however, deeply interested in them, and actively takes part in work for Colored Churchmen through the participation of members of the provincial staff in the summer conferences for Colored Church Workers. There are two in this province, the diocesan conference in Orangeburg,

S. C., and the St. Augustine's Conference at St. Augustine's, Raleigh, which is regional in its scope.

MRS. JONES AND HER SIX BOYS

THE GREATEST mission field of the Church is that of the children in the Church schools. The greatest force of missionary workers is that of the teachers in our Church schools, represented graphically by "Mrs. Jones" as Dr. McGregor calls her, struggling with her six wiggling boys or six giggling girls.

In this province, we have undertaken to do our part in the field of the Church school, its teachers, its curriculum, its methods, and material. That, of course, has always been our principal and ultimate concern.

And we have made our special contribution here. We have promulgated our provincial standard of excellence for Church schools, we have produced the Sewanee system of Church school records, we have included parish projects in our provincial educational program, we have made courses on methods and materials in Church schools the main elements in our curriculum of leadership training. We have developed our own course on the educational program of the parish. We have our own *Sewanee Exhibition*, which includes specimens of Church school work from all the dioceses of the province. Through that exhibition we try to give recognition for excellence in work. Throughout the whole of the school year, classes and departments of Church schools are working with the Sewanee exhibition in mind.

So, we have put the "Sewanee Stamp" on this activity also.

RURAL WORK

THIS ACTIVITY is the special work of the provincial department of social service, but members of the educational staff have taken part, and it may be appropriately included in a survey of provincial educational activities, as it is largely educational.

The department maintains a regional rural conference, meeting triennially, and drawing its membership from the whole South. It also furthers the holding of diocesan conferences.

The outstanding services of our own provincial leaders have been recognized by the election of Bishop Green, Coadjutor of Mississippi, as chairman of the Joint Commission on Rural Work of the General Convention, and by the choice of the Rev. Val H. Sessions as editor of the official organ of the Rural Fellowship, the *Rural Messenger*.

Agrarianism is one of the great principles for which the South has consistently stood. It is the task of the Christian Church to furnish Christian ideals for this and every other human activity.

MINISTERING TO THE DEAF MUTES

THIS ACTIVITY is the special responsibility of the provincial department of missions, which maintains the provincial deaf-mute missionary, the Rev. Robert C. Fletcher, who extends his ministry to his fellow-sufferers in deafness throughout the province, and further to those suffering from the almost ultimate defect of combined deafness and blindness.

This activity has also its educational aspect. In fact, missions, religious education, and social service blend into one another.

PERSONNEL

THE PROVINCE OF SEWANEE has its corps of officers, together with the loyalty and services of many hundreds of workers, serving in many fields and functions. Its executive staff is composed of the following:

*Missionary*, the Rev. Robert C. Fletcher, missionary to deaf-mutes; *Educational*, the Rev. Gardiner L. Tucker, D.D., executive secretary, the Rev. Homer W. Starr, Ph.D., D.D., field worker, and Miss Annie Morton Stout, field worker.

The Newly Ordained

IT CANNOT be denied that the popular idea of a priest and his duties requires to be considerably revised. He is ordinarily expected to do many things which are not the purposes for which he was ordained. He ought not to be expected to be in continual attendance at every organization, every meeting of a club, every entertainment, concert and sale of work. There are many useful parts of things parochial which laymen ought to undertake. In certain congregations the laity are doing their utmost to relieve the priest of matters which are outside his function. But the layman's responsibility requires to be realized far more widely than it is. A layman's reluctance to bind himself down to regularity of attendance, or to take an office which involves some sacrifice, is one of the causes of serious weakness to the Church, because it imposes on the overburdened priest occupations which distract him from his real duty.

Many an anxious question may be asked about the newly ordained. What sort of religion do they think themselves sent to preach? Will it be the old religion or the new—the religion of Redemption through the Incarnation of the Father's everlasting Son, or some diluted version adapted to suit the modern mind? What proportion of the newly ordained are Catholic-minded? What proportion belong to the Liberal Evangelical school? Will a section of the one do their best to neutralize the exertions of the other? How many among them made their confession before they were ordained? Among the questions lately set in a certain diocese, the candidates were requested to state what there is to be said for Matins as the principal service on Sunday. It would be of interest to know their replies. How many among them contemplate, in spite of episcopal advice, becoming engaged to be married at the earliest opportunity, or have faced the possibility of a call to celibacy? How many consider the question of a call to work abroad, and will on that account keep themselves free from attachments by which such mission would naturally be embarrassed or frustrated? Will any one among them all find his ultimate vocation in the life of the Religious?

It is notorious that priests are being overworked in the huge industrial areas. Their splendid sacrificial labor in uncongenial surroundings is one of the strongest witnesses to the reality of the Faith. But it means that men are exhausted before their time, overwhelmed by burdens beyond all human power to bear. Whatever the prospects of increase in the ministry may be, the work of the Church in these vast centers of the population will never be adequately met unless the parochial clergy are supplemented by preaching orders and communities of mission priests. The vision of this ideal has for the past sixty years and more floated before the minds of English Churchmen. But as yet it has only been very partially realized. We know what some of our communities have been enabled to achieve. But their numbers are out of all proportion to the need. The ancient prediction is of a time "when your young men shall see visions." Will that vision be realized by younger priests at the present day?

—Church Times.

THE BUSINESS of the Church today is to matriculate tadpoles and graduate archangels. —Rev. Herbert Booth Smith.

# A Letter to Vestrymen

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

*My Dear Vestrymen:*

**I**N MY LETTER to Church wardens (L. C., January 19, 1935) I pointed out among other things the antiquity of their office. The same antiquity can not be claimed for the office of vestryman. It will have to rely on its efficiency rather than its historicity for the world's esteem. The vestry of our times is probably traceable to the "Select Vestry" of Queen Anne's time; but this is scarcely ancient, and the relationship is somewhat remote.

The vestry system, as it exists today, is quite modern, and wholly American. It is none the worse for this. Shall we not say, it is so much the better for this? At any rate, it is spreading, with some modifications, throughout the whole Anglican communion. For my part, I am an out-and-out "modernist" in respect to the vestry system. I thoroughly believe in it—with one qualification. I thoroughly believe in it, provided it is represented by faithful and conscientious vestrymen. No system which depends upon the human personality works automatically. Unless the right kind of men inhabit the system, the best system will fail. There have been vestries that blocked the progress of the Church, and brought reproach upon her good name. This species is not entirely extinct. On the other hand, there have been vestries that made the name of the Church glorious, even under adverse conditions. Thank God, this tribe is multiplying in our day and generation. So it is, that in the last analysis, the vestry system depends upon the caliber of the vestrymen.

Many years ago I heard a young lad read a paper at a Church gathering. I have forgotten all of it except one definition, which unhappily clings in my memory. "What is a vestry?" he asked. "A vestry is a body of men which meets once a month, except in summer, to disburse the money raised by the women." If this were true, I could not pen my loyal allegiance to the vestry system.

In this diocese (Chicago) the title of the board of directors of an incorporated parish is "The Rector, Church Wardens, and Vestrymen." They are the corporate trustees of the parish. When the parish is without a rector, the same corporate trusteeship lies in the wardens and vestrymen. In some few particulars the trusteeship is a subordinate one. For instance, the religious uses to which the church edifice shall be put are to be determined by the rector, under the Bishop. The Bishop's written consent is required "to encumber or alienate" the church property. The removal or secularization of any church building; or the changing the location of the church requires the previous consent of the Bishop and standing committee. Subject, however, to certain specified limitations, "the rector, church wardens, and vestrymen" have the custody and administration of the property of the parish for the uses for which it exists.

There is a distinction, which I do not undertake to elucidate, between "the rector, church wardens, and vestrymen" and "the vestry." The former is composed of three separate and component parts. In Canon 20 of our canons, "the vestrymen, together with the wardens," are given the title of "the vestry." The rector, however, presides at all meetings of the vestry and of the parish, and has a vote. In his absence, or in the case of a vacancy in the rectorship, the church wardens

preside according to seniority. Unless the rector or a warden is present, a vestry meeting is not valid. Nor is it valid unless it be called by the rector, or in case of vacancy, by the wardens. But a special meeting for specifically designated purposes must be called by the rector, or if there be no rector, by the wardens, upon the written request of a majority of the vestry. It is necessary to bear these and similar regulations in mind, in order to give legality to meetings of the vestry.

The duties of the vestry are in part defined as follows:

"The vestry shall transact all the temporal business of the parish; see that all things needful for the public services are provided; shall collect and disburse all moneys due for church purposes, and provide that under officers shall be suitably appointed, and faithfully discharge their duties; shall pay with punctuality and at the intervals agreed the stipulated salaries of the clergyman and others; shall inform themselves of the order and time of all collections required by the canons of the diocese, and of assessments which may be imposed by the diocesan convention, and take measures for the obedient fulfilment and due liquidation of these obligations, and before the close of each parochial or ecclesiastical year, if the treasury be deficient, the vestry shall collect as far as practicable, by subscriptions or otherwise, a sum sufficient to liquidate all the current annual expenses of the parish."

So reads one of the canons. Others are equally important. My object, however, is not to assume the rôle of the ecclesiastical lawyer, but, in the tenderer relation of Bishop, to say only enough to indicate to vestrymen the great importance of familiarizing themselves with those rules and regulations, technically known as canons, under which vestries operate. Many of the pitfalls into which well-meaning people innocently walk would be avoided if Church officers were to take pains to ascertain their privileges and powers, their functions and duties. Neighbors get on best with each other when the line-fence is well kept up. So it is in the parish. Troubles frequently arise because wardens, vestrymen, treasurers, choirmasters, Sunday school superintendents, guild officers get all mixed up, so that no one knows which duty belongs to which. Even more frequently stagnation ensues because the various officers of the parish expect the rector to do *his* duty and *theirs*, too. Let each one try to do well that specific work which the Church, in her orderly way, assigns to him. This being done, there will be abundant opportunity for further service to God and His Church, without overlapping or trespassing on the territory that has been assigned to another. Let there be work for every man, and every man at his work.

**T**HE powers and duties of vestrymen (and wardens are vestrymen, though vestrymen are not wardens) may be summed up as follows, so far as they pertain to temporal affairs:

1. "They are the trustees, and have the custody and administration of all the corporate property . . . of the parish, as specified by statute or canon law."

2. They have power to erect, alter, repair Church edifices, parish houses, rectories, and such other buildings as the parish may require for Church purposes; and to alienate, encumber, or remove Church property under certain specified conditions.

3. They regulate the raising of the parish revenues. They dispose of the revenues accruing from contributions for the support of the parish, whether from weekly envelopes, pew rents, open offerings, or other sources. But canonical offerings for specific purposes do not, of course, belong to the vestry, except to receive, record, and forward immediately. It ought not to be necessary to add that money contributed for any definite purpose, such as a building fund or a missionary fund, or any special fund, through open offerings or private contributions, can not be temporarily borrowed or used for any but designated purpose.

4. Vestries may make their own "by-laws for the orderly management of the temporal affairs of the parish, provided they be conformable to the laws of the State and canons of the Church."

5. The vestry elects the rector. In accordance with the general and diocesan canons, this is done in conference with the Bishop and is preceded by a certificate from the Bishop that the clergyman or clergymen to be nominated to the vestry is or are duly qualified. The rector's salary is determined by the vestry, and can be altered only by mutual consent.

6. The vestry determines the salaries to be paid to all the employees of the parish, makes contracts, and undertakes to meet its financial obligations promptly as becometh a religious corporation. In a word, the vestry is the parish in everything pertaining to the administration of its temporalities.

But, my vestrymen, I am wearying you with the length of this letter, and as I have not yet said what I chiefly set out to say, I shall bring it to a close by asking leave to trespass upon your patience in another letter.

### Personal Religion

By the Rt. Rev. Benjamin Brewster, D.D.

Bishop of Maine

**D**O NOT GIVE GOD a half-hearted allegiance. The Church has too many nominal Christians. We all need to know God better through real prayer. We need to take time for prayer. Even a short time, with concentrated attention, will help if that is all the time we can honestly give to definite acts of conscious devotion. I fear that many among our communicants are leaving prayer out of their lives. They may "say prayers" in a conventional way, repeating old formulas about God keeping them at night or protecting them by day. But prayer means the communing with God that we may learn His will for us, and then seek grace to do His will, each one of us, conformably to our position in life, our tasks, our relations with society, and above all with the Church. I am sure that the clergy need to teach more about prayer, about its technique, about regularity in prayer, about freshness and sincerity in prayer, how it means hard work, but richly rewarding work, how simple and natural it really becomes, if we only will keep at it, and give definite time to it. It stands to reason that Church-going and public prayer will be irksome and seem unreal if one has abandoned the effort to pray genuinely in secret, as our Lord directed.

The practice of personal religion is the first thing needed in the revival of the life of the Church. Other things will follow if this is honestly and perseveringly attended to. When the generality of our communicants wake up to what is involved in that language of the great Communion prayer, about offering "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice," there will be no slackness in church attendance, no niggardly support of the parish, no wilful ignorance as to the Church's missionary undertakings, nor grudging of gifts for its maintenance.

### Bishop Vincent

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop of the Church

**F**OR A HALF CENTURY Boyd Vincent has been known as a pastor and apostle of the Church. When rector of Calvary Church, Pittsburgh, before 1889, his name was taken by the younger clergy and students in theology as a symbol of what the parish priesthood should be. From the time that he entered the episcopate the traditions of the Church in Southern Ohio gathered round him and Churchmen in all parts of the country turned to him as to a wise and courageous leader. Every good cause, especially in the movements toward Church Unity, had his support. Every new member of the House of Bishops received the benefit and blessing of his sympathetic friendship. The position to which he at last attained, as senior bishop in the Anglican communion, carried more than the prestige of long experience and service. Through the later years of active episcopate and retirement the judgment of his alert mind was sought, his unwavering voice was heard and his presence cherished. For the Christian household of faith he continued to the close of life, as he will never cease in our remembrance, to be a beloved Father in God.

### A "Knightly Saint"

By the Rt. Rev. William Lawrence, D.D.

Retired Bishop of Massachusetts

**T**HE EXPRESSION that I should use if asked to describe Bishop Vincent in two words would be "Knightly Saint." He was in all points official and informal, virile: he was a man: strong and deep like his voice with a richness of sentiment that was also felt in his speech. He was fully consecrated and never, so far as I know, thought of himself, his comfort, or his promotion.

I remember that when a canon had been passed which enabled Bishop Jaggard who had been an invalid for years to resign, he immediately arose and presented his resignation of his see: at which Vincent, who as Bishop Coadjutor had done all the work for years, arose and in a most decided and affectionate voice protested: he would be happy to remain coadjutor and do the work for the rest of Jaggard's life, but he was finally prevailed upon to accede.

When the Prayer Book amendments were up a few years ago he and I worked together to get the formula of baptism simplified but we made up a small minority; as we left the House together he said: "Lawrence, we have started something which will not rest until it has gone through." Later, he presented as a first step an amendment which resulted in the second question in the confirmation office.

As member and chairman of the Committee on Amendments to the Constitution his thought and work were in the Constitution and foundation of the Church's Order and Administration; a position of great importance but of little personal recognition. He was a man of doubtless courage; physical, intellectual, and spiritual. It never seemed to occur to him to falter or wince under opposition. He moved steadily on and took the blows as they fell with cheer and with humor.

His was a tender heart, his affectionate care of the widow of his brother, Strong Vincent, who fell in the Civil War, beautiful. What a handsome face he had and how it lighted up among friends, and also too when indignation moved him.

His service in the episcopate has been a long one during which one may safely say he had the respect and affection of every bishop in service during that period.

## Books of the Day

Elizabeth McCracken

Editor

NATURE, MAN, AND GOD (Gifford Lectures, 1932-33 and 1933-34). By William Temple. Macmillan. 1934. Pp. xxxii, 530. \$6.00.

ARCHBISHOP TEMPLE, in this major work, views again the same ultimate subjects of enquiry as in *Mens Creatrix* and *Christ the Truth*; with no radical departure from positions there maintained, but with a much more richly extensive application of those principles, so that even if we were contented with the earlier presentations, we should find this new one valuable. There were a few criticisms of the former which bespoke some reply, a few over-facile statements that needed amendment, and many more recent works of others in the same field that needed to be digested into the organism, notably Whitehead's and Thornton's. (Also there were the works of the German theocentrics, crisis-theologians, and existentialists; but these are not yet digested into the organism.)

Not so much loftiness, majesty, poetry, but a certain clear splendor of intellectual statement characterizes these lectures. The Archbishop is a master at saying luminously what he means—he is not hard reading at all; but lack of darkness is not lack of depth.

As before, the dialectic proceeds from the outside of the universe to the center, and then out again; from the Immanent to His transcendence, and then from the Transcendent to His immanence. This time the outside is more decidedly outside, external, material, than in the earlier works; the author has clearly advanced in the direction of realism, even of materialism. ("Christianity . . . the true faith . . . is the most avowedly materialistic of all the great religions," p. 478.) Descartes is discarded, as usual, in an unusually audacious and brilliant bit of history of philosophy. His divorce of thought from extension was the great *faux pas*. The truth is that "consciousness presupposes experience, not experience consciousness" (Whitehead); mind emerged late in the course of the world-process; it emerged *from* the process; but it becomes increasingly the dominant feature, the only satisfactory "explanation," of the whole process. (Scheler says this too, but uses it *against* the claim of mind to be causally efficacious upon the whole process; Scheler's argument is not met here.) The only satisfactory "explanation" of the universe is its values as appreciated by mind. Yes, but an explanation of it may be a mere statement of sufficient *causes* without purposes or values—not so *satisfying* an explanation, but is not that simply saying that the only *valuable* explanation is an explanation in terms of *value*? The same consideration bothered us in *Christ the Truth*.

There are some splendid chapters: on self-determination by attention to what appears to be good (not indeterminism, nor crass determinism, but for once a theistic recognition of the real strength of determinism); on revelation, which is not reduced to inspiration, since its primary *locus* is God-caused *events*, all events generally, but some events more significantly, and then, secondarily, enlightened appreciation of the events; and on "the Sacramental Universe," a good furthering of what others have already well said.

A few slips there are. Upton Sinclair is credited with *Arrow-smith*. It is said (326) that "the psychology of the God-Man must necessarily be beyond our grasp." But surely the psychology of the God-Man is just *human* psychology, unless one seriously attributes psychology to the divine nature. And if it is just *human* psychology, it is not beyond whatever grasp psychological study may achieve in any case. Of course psychology does not reckon with *grace*, either in Christ or any man.

The great impression one gets, however, is of an intensely virile intellectual energy, superbly trained to force and facility in expression, with breadth of appreciation for all sorts of views, and with loyalty to the historic Christian religion (*i.e.*, he is catholic and Catholic), holding up to us the Christian view of nature, man, and God, as the most adequate all-round Natural Religion.

M. BOWYER STEWART.

WISH-HUNTING IN THE UNCONSCIOUS. An Analysis of Psychoanalysis. By Milton Harrington. Macmillan. 1934. Pp. 189. \$2.50.

IN THIS TERSE, quiet, unemotional volume psychoanalysis is dissected, evaluated, and found wanting. Even more, it is heaped with a crowning insult. "Astronomy had to have its astrology; chemistry its alchemy; medicine its witchcraft. Psycho-pathology, in the same way, has had to have its psychoanalysis." Could any possible comparison be more disturbing to Prof. Freud?

Dr. Harrington, known to social workers for his able service as psychiatrist at the Institution for Male Defective Delinquents at Napanoch, New York, challenges the fundamental structure of psychoanalysis rather than those newer theories developed upon the Freudian base. He feels that if these foundations are sound a study of the superstructure will become pertinent; if not, any study of the superstructure would be irrelevant.

In his anxiety to be just to Prof. Freud's position the author quotes largely from him in analyzing the psychoanalytic theory and technique. Yet he is completely frank in appraising the method of transference. "Stated in plain, everyday language, what the analyst does is to cause his patient to fall in love with him; only he does not speak of it as making the patient fall in love with him; he calls it getting a transference."

Particularly informing is the author's canny analysis of how the psychoanalyst proves his case and why he has gained such popularity. He maintains that psychoanalysis relies fundamentally on a belief in evil spirits, a "psychoanalytic demonology," not unlike that of the older witch doctors and divine healers, except that this time the demon is Pervert Sexual Desire. With restrained sarcasm he summarizes the method. "Psychoanalysis has given us a new technique, but it is one by which each individual worker can find practically anything which suits him. It is, therefore, without scientific value." He feels it furnishes neither a mental hygiene nor a treatment for the psychoses, and asserts that for the treatment of neurotic patients it offers nothing more than an expensive, time-consuming form of suggestion therapy.

Dr. Harrington, anticipating a later volume, contends that the alternative to psychoanalysis, with its motivistic psychology, is a psychopathology based on a mechanistic psychology which shall substitute for wish-hunting the findings of the anatomists and physiologists and those students of normal psychology who see their subject from the physiological point of view.

This psychiatrist's volume contains wholesome tonic for unthinking worshippers at the Freudian shrine!

C. RANKIN BARNES

THREE BOOKS by Helen Waddell will be welcomed by students and lovers of the Middle Ages. One of these is new; the other two are new editions. The new book, *Saints and Beasts* (Holt, \$2.50) is, as Miss Waddell says in a prefatory note, a selection of "stories of the mutual charities between saints and beasts, from the end of the fourth to the end of the twelfth century, translated from the Latin of the period, without sophistication." A few of the stories are familiar, but most of the forty-four are new, even to the collector of saints' legends. There are stories of the desert fathers, of the saints of the West, and of the saints of Ireland. Among the most "mutually charitable" are the stories of lions, particularly The Unsociable Lion: he let the saint rest in his cave, but not liking society, "left and went outside" himself. The woodcuts by Robert Gibbings, with which the book is embellished, are really illustrative. There is a full bibliography.

The other two books are *The Wandering Scholars* and *Medieval Latin Lyrics* (Holt, \$2.50 each). *The Wandering Scholars*, published first in 1927, was begun as an introduction to a book of translations of the Latin lyrics of the period. But, so plentiful and so valuable was the material, that the introduction became a volume of 300 printed pages. The lyrics came out two years later. Moreover, they had two different American publishers, and were expensive. Now Henry Holt has taken over both, reprinting them in less costly form. *Medieval Latin Lyrics* is an exact reprint. *The Wandering Scholars* has been amended in the light of newer scholarship, and its fine bibliography has been still further enriched.

JESUS. By Edmond Flegg. Dutton. 1935. \$3.00.

A FICTIONAL life of Christ that has the unusual merit of knowing something about Judaism; the characters really act and talk like Jews.

# NEWS OF THE CHURCH

## Six Bishops Present at Vincent Funeral

Bishop Hobson Officiates at Service  
for Retired Bishop of Southern  
Ohio; Burial in Erie

CINCINNATI—With five other bishops in the chancel, Bishop Hobson of Southern Ohio officiated at the funeral service for the Rt. Rev. Dr. Boyd Vincent, retired Bishop of Southern Ohio, January 16th in St. Paul's Cathedral.

Bishop Vincent, the oldest bishop of the Anglican communion in point of consecration, and for 40 years Diocesan of Southern Ohio, died at his home here January 14th at the age of 89. He suffered a heart attack January 7th and became unconscious January 14th, dying in his sleep.

Bishops Francis of Indianapolis, Gravatt of West Virginia, Page of Michigan, Ab-

*(Continued on page 108)*

## Y.M.C.A. International Budget is Balanced

NEW YORK—Improved economic conditions are being reflected in fields other than business and industry. The International Committee of the Young Men's Christian Association has balanced its 1934 budget according to a statement issued from the headquarters of the organization here.

The amount of \$416,011.90 required was exceeded, with a total of \$417,603.52 recorded when final reports were received from the Pacific coast prior to closing the books. This was the first time since 1929 that a balanced budget has been achieved.

## China Colleges Conference Held in Boston January 13th

BOSTON—The China Colleges Conference, held in Boston January 13th and 14th, endeavored to awaken interest and sympathy for the work of Christian colleges in China through a Sunday evening mass-meeting and luncheons on Monday for men and for women. In addition, the visiting speakers were placed in Sunday morning pulpits.

The Episcopal Church was represented by Dr. Francis C. M. Wei of Central China College, and Francis S. Hutchins, vice president of the Yale-in-China Association. The main speaker at the mass-meeting was President C. J. Lin, of Fukiien Christian University.

## Rev. G. S. Gresham Heads Raleigh Clergy

RALEIGH, S. C.—The Rev. George S. Gresham, rector of St. Stephen's Church, Goldsboro, has been elected president of the Raleigh Clerics. The Rev. Harvey Cox, rector of the Church of Our Saviour, Raleigh, was reelected secretary-treasurer.



**ELECTED COADJUTOR OF GEORGIA**  
Bishop Barnwell of Idaho was unanimously chosen by the Georgia convention after it had ended a deadlock over two other clergymen.

## San Francisco Cathedral Lectures Prove Popular

SAN FRANCISCO—A very unusual course of addresses for the Epiphany season is being given at the Sunday afternoon services in Grace Cathedral. The general subject is Our Total Christianity and Some Contributing Elements. The addresses are on the Presbyterian, Methodist, Congregational, Baptist, Anglican, Lutheran, and Eastern Orthodox Churches.

## Morehouse Company President Recuperating from Injuries

MILWAUKEE—Linden H. Morehouse, president of Morehouse Publishing Co., is recuperating from injuries received in a fall on an icy pavement Christmas Eve. He is, however, still confined to his home and will not be able to resume his duties until about the middle of February.

## Long Island Church Sponsors Programs

BROOKLYN—Programs for the eight Wednesday evenings from January 9th to February 27th are being held in Zion Church, Douglaston, Long Island, under the direction of the rector, the Rev. Lester Leake Riley.

## Georgia Elects Bishop Barnwell

Head of Idaho District Unanimously  
Elected Coadjutor at Recent  
Diocesan Convention

### NO DECISION YET

BOISE, IDAHO—Bishop Barnwell of Idaho, in response to an inquiry from THE LIVING CHURCH, said "no decision is possible for some time" as to the acceptance or rejection of his election as Coadjutor of Georgia.

AUGUSTA, GA.—The Rt. Rev. Middleton Stuart Barnwell, Missionary Bishop of Idaho, was elected Bishop Coadjutor of Georgia on the ninth ballot at the recent diocesan convention. The election was made unanimous.

An attempt to elect a coadjutor Novem-

*(Continued on page 112)*

## New York Church Club's Dinner January 29th

NEW YORK—The 48th annual dinner of the Church Club of New York will be held in the grand ballroom of the Waldorf-Astoria the evening of January 29th. This dinner celebrates the 150th anniversary of the diocese of New York.

The guests of honor and speakers will be: Bishop Manning of New York, Bishop Budlong of Connecticut, and Dr. Francis Parkman, headmaster of St. Mark's School, Southboro, Mass. The president of the club, Edward Kunhardt Warren, will preside. The chairman of the dinner committee is Col. George W. Burleigh.

## Chicago to Consider Plans for Refinancing Diocesan Debts

CHICAGO—Plans for the 98th annual convention of the diocese of Chicago, to be held at Grace Church, Oak Park, February 5th to 7th, are complete. Plans of far-reaching importance to the diocese, including the diocesan centennial program and proposals for re-financing the obligations of the entire diocese, will be submitted to convention.

The pre-convention dinner, sponsored by the Church Club, will be held the night of February 4th at the Hotel Sherman, at which time Bishop Stewart of Chicago will make his annual awards of Crosses of Honor for distinguished service in the diocese.

## Bishop Moreland to Aid Bishop Taitt

PHILADELPHIA—Bishop Moreland, retired Bishop of Sacramento, will assist Bishop Taitt of Pennsylvania with his confirmations during February.

## Six Bishops Present at Vincent Funeral

(Continued from page 107)

bott of Lexington, and Jones were in the chancel during the funeral service at 2 P.M. There was a memorial Communion in St. Paul's Cathedral that morning at 9 o'clock. Afterward the younger clergy of the diocese stood vigil until 1 P.M. Burial was in Erie, Bishop Vincent's old home. Bishop Hobson accompanied the body to Erie.

### BOYD VINCENT'S CAREER

Boyd Vincent was born May 18, 1845, in Erie, not far from his father's iron foundry and warehouse. He was the fourth son of Bethnen Boyd and Sarah Vincent. At Yale he received the undergraduate honors of the Scroll and Keys and Phi Beta Kappa, the scholarship mark. He won his Bachelor's degree with special honors. Although a good scholar, he was no dull book worm. He bore his part as singer, instrumentalist, nature lover, athlete, and fun maker all through his course.

### SUSPENDED FROM COLLEGE

It is strange that a bit of boyish waywardness is linked with his destiny as clergyman. Having "overcut chapel" in his junior year, he was suspended three months and sent to visit the theological students at the Berkeley Divinity School. The punishment fitted the crime. He received such an impression from earnest young seminarians that his mind was turned to that ministry for himself.

### HIS TWO POSTS

After an apprenticeship of three years (1871-74) as curate and missionary in his home town of Erie, but two posts in two great cities—Pittsburgh and Cincinnati—claimed all the rest of his long life. In 1874 he became rector of Calvary Church, Pittsburgh. He found it a wreck. Its previous rector had just gone off into the "Reformed Episcopal Church" and had carried off with him half the congregation. They built a small chapel nearby. Young Vincent found only 50 communicants and a Sunday school of 25 children. Within six months the seceders were all back in the old church. When Vincent left 15 years later for Cincinnati, he had two clerical assistants, four parish missions, 615 communicants, and 800 Sunday school scholars. Today that parish numbers 2,500 communicants, its services are broadcast by radio to millions, its missions have become parishes, and its edifice is one of the Christian glories of America.

### BISHOP OF SOUTHERN OHIO

It was fortunate for Southern Ohio that in the late eighties, a few laymen of the diocese of Delaware, not knowing the young Calvary rector, failed to join with their clergy in electing him Bishop. In 1888 he was elected Assistant Bishop of Southern Ohio. In fact, he was to be Bishop from the start, for the Diocesan, Dr. Jaggard, retired broken in health and turned over all his authority and powers to Bishop Vincent. For 41 years he carried on as Diocesan to parishes and missions scattered through the 42 counties of his see. In the past 15 years of this period he took the help

of a devoted Coadjutor, Theodore Irving Reese.

### AN INTERNATIONAL FIGURE

The news of his passing will have sorrowful meaning of world-wide extent both within and without his communion. When his friends in his see city of Cincinnati celebrated his 89th birthday on May 18, 1934, it was revealed that nearly 300 prominent Churchmen had joined in the congratulations by cable, telegraph, and letter. These messages of respect and affection read almost like the world roster of the Anglican episcopate: the Archbishops of Canterbury and York; the Primates of Scotland, Ireland, Wales, Canada, Australia, Africa, India, China, Japan, Korea, Central and South America, the Isles of the Sea, in addition to scores of Anglican bishops and most of his fellow bishops in the United States.

### OLDEST OF 500 BISHOPS

Serving some 30,000,000 adherents of the Anglican communion in the world are about 500 bishops. Of all these, Bishop Vincent was for long the eldest in date of consecration. But it was his unflagging persistence in service and leadership rather than persistence in living that won him his homage. At his Church's General Convention in Denver in 1931 when approaching 87, he mounted the rostrum to address a mass meeting. Strangers noting his slow approach to the pulpit were heart to murmur: "That poor old man! We shall not be able to catch a word!" They changed their minds as the famous clarion voice rang out, heard by all. Bishop Vincent's address was voted the most stirring and impressive of the whole two weeks of speaking. Again, when at Atlantic City 35,000 Churchmen gathered for the opening service of General Convention, the voices of all the speakers had to be amplified by radio. But when Bishop Vincent came forward to pronounce the benediction his voice, remarkable always for its appeal and solemnity, carried, without help of amplifiers, to the farthest corner of the huge auditorium.

### PHENOMENAL VIGOR

At 90 his only signs of physical decline were his scholar's stoop and slowed gait, the use of a cane, and the necessity of speaking to him in a clear voice. Of mental decline, not a trace. At Atlantic City he was promptly and regularly in his place in the House of Bishops at nearly 30 sessions, taking part in debate with all his old-time humor, sober judgment, and support of measures looking to the future rather than to the past. He came home from Atlantic City wearied, but not because of his regular duty. It was his patience in allowing hundreds to stop him, granting kindly audience on the board walk and at his hotel, that exhausted him.

### BOYD'S BROTHER, STRONG

One hillside scene, beside the incomparable self-sacrifice of his Master on the Hill of Calvary, was Boyd Vincent's lifelong pain and pride from his 18th year. It was the hill of Little Round Top on the battle field of Gettysburg. Seventy years later, the pilgrim finds the world-famed spot virtually unchanged: a tangle of scrub oaks unable to mask great jutting rocks.

There in life-size bronze on a plinth resting where he fell, stands the figure of Gen. Strong Vincent, the Bishop's older brother. At the age of 26 he was a seasoned veteran in command of a brigade of the First Division of Syke's Fifth Corps, men of Maine, Michigan, and Pennsylvania. In reserve on the morning of July 2d, he had snatched from a courier his general officer's urgent call for a brigade to close the unprotected Union left wing at Little Round Top. Without waiting for a relayed order from his division commander, Strong Vincent rushed his brigade—now only 1,200 men—into the key position on the flank of the Round Tops. And not a moment too soon, for barely in position, they received wave after wave of nine attacking regiments of Hood's Corps, men of Alabama, Arkansas, and Texas. It was savage fighting, ammunition spent and then the bayonet. Hood's attack was routed. Longstreet had been too slow, and Vincent too swift. Longstreet himself, writing in 1901, conceded that Vincent's brigade had saved the whole Union line. But the commander exposing himself to direct his own Pennsylvanians fell wounded and died five days later.

### FAMILY LIFE

Strong Vincent left a beautiful young widow, Elizabeth Carter, and a baby daughter who survived him little more than a year. Until 1876, the General's widow made her home in Erie with his parents. Then, at the father's death the two widows, mother and sister-in-law, came to Pittsburgh with the invalid brother Ward, none of them ever to part from Boyd Vincent again until he himself should say the burial office over their bodies from his worn old Prayer Book. Bishop Vincent never married. His fatherhood was expressed in care of his widowed mother, his brother's widow, his helpless youngest brother, his diocese, and of suffering children.

### THE HUMORIST

Bishop Vincent was a born raconteur. He had the racy, Lincolnesque style of a boy nurtured among frontier pioneers. At his 89th birthday a fellow bishop prefaced his speech by saying "Boyd Vincent and I have this much in common: we both love a good dog—" Before the speaker could proceed Bishop Vincent broke in with "And thereby hangs a tale," setting the company into roars of laughter. When asked for the secret of his youthfulness his eye would twinkle and he might quote a bit of "Old Father William" from *Alice in Wonderland*, or credit it to the force of the motto of the Vincent coat-of-arms, *Vincit qui patitur*—"He conquers who endures." "Talking about coats of arms," the Bishop would say, "What do you think my farmer, horse-loving father said once to a fellow who inquired about the Vincent family coat-of-arms? 'Yes, our family has a coat-of-arms. Very simple. Just a curry comb and a sawbuck—both rampant!'"

### THE SPORTSMAN

Right in line with his forefathers' dependence on rod, trap, and squirrel-rifle, and not at all for the name of the thing, was the Bishop's love of the outdoors and his skill as a hunter and fisherman. He was an expert woodsman and camper, and up



**ALL SAINTS' CHURCH, OMAHA, REBUILT AFTER FIRE**  
This picture shows the interior of the church after its reconstruction. Flames last year damaged the building.

to an advanced age spent his summer vacations in the wilds, in the Adirondacks, Maine, Michigan, the Rockies, and Florida, Canada and Nova Scotia. Once a caller entering unannounced, found the Bishop down on the floor of his study, drawing a bead on his rifle and explaining to his brother cleric and life-long friend, the Rev. Dr. S. D. McConnell: "That's how I got him!" To these vacations in the wilderness he attributed his unusual health and strength, as much as to the fact that he came from long-lived stock. Speaking of rifles: though a man of peace and a staunch advocate of world peace, Bishop Vincent had a tender spot in his heart for soldiers. In 1918-19 when Prohibition became a national issue, he braved a storm of misunderstanding and condemnation by opposing Prohibition as an unwise and unfair measure: unwise because too drastic to find genuine support; and unfair because nearly two millions of our men under arms were deprived of any say in the matter.

**THE SCHOLAR**

Despite the exactions of administering a large diocese in days when the automobile and business-office aids were unknown, Bishop Vincent kept up the scholar's part of his sacred obligation. At many Lambeth Conferences to which Anglican bishops returned from the wide world, he was recognized as easily on a par with learned bishops and scholars from the universities. Retirement from the active episcopate meant more time in his beloved library, ever a place for the best of the newest thought as well as of the old.

**THE STATESMAN**

It was his learning as well as his native good sense which led him to plead with the Church for more comprehensive and magnanimous actions: notably his proposal so early as 1890 to recognize as valid existing presbyterial orders in other communions

provided that subsequent ordinations should be conferred by bishops; the concordats with the Disciples of Christ and with the Congregationalists; his simplifying and making more evangelical the questions in adult baptism; and his leadership in the World Conferences on Faith and Order. This last enterprise caused him to go with five others to the Lutheran Churches of Northern Europe, the Greek Orthodox Churches of Eastern Europe, and to the Church of Rome with preliminary overtures for the Reunion of Christendom. To make such a journey, hardihood was needed as well as scholarship and good manners. The World War was just over. Suspicions had not yet died down. Transport was disordered and accommodations rudely uncomfortable. Bishop Vincent was 75, but he braved the trip with younger men. They visited Athens, Smyrna, Constantinople, Alexandria, Cairo, Jerusalem, Damascus, Sofia, Belgrade, Bucharest, Christiania, Stockholm, and Rome. The fruit of all this was the great conference of Christendom at Lausanne in 1927: a step toward reuniting the divided followers of Christ.

In all these affairs Boyd Vincent showed that vision and leadership which will mark him in history as a statesman in the Church, and a Bishop of world-ecumenical stature.

His published volumes include two which are historical: *Our Family of Vincents and Recollections*; and two devotional: *God and Prayer*, and *The Pastoral Epistles for Today*. Besides these in print are a score of "Charges" valuable to research students. Four institutions gave him honorary degrees: Trinity College, Berkeley Divinity School, Kenyon College, and Yale University.

**Former Knaresborough Suffragan Dies**

LONDON—The Rt. Rev. Lucius Smith, formerly Bishop Suffragan of Knaresborough, died recently at the age of 74.

**Appeal to Churchmen  
Issued by Congress**

**Urges that Time from Ash Wednesday to Easter be Observed as Season of Penitence, Prayer**

NEW HAVEN, CONN.—An appeal to all Churchmen has been issued by the Catholic Congress.

"General Convention has come and gone," says the appeal. "Its work, as a legislative and deliberative council of this part of Christ's Church, has been written into her history. The work of the Church remains, and certain goals have been set before us for the next triennium.

"In many utterances the need for a great spiritual awakening throughout the American Church has been given special emphasis. The whole Church is aware of this need today, as it has not been for many years past.

"We, who feel constrained to issue this appeal to all who love the Church, are reminded that in such times when the need of renewed zeal and fresh dedication is very evident, there are certain definite steps which Christian people ought to take. The procedure is known. It has the authority of our Lord and of His Church. It has been tested in the age-long experience of the Church, and from the days of the Apostles down to the most recent times, it has not been found wanting. *First*, we ought to set aside a time when we shall humbly unite to wait upon God in penitence and prayer—*penitence*, for our past sins of indifference and neglect—*prayer*, that the Holy Spirit may again revive the Church with power. It will be essential that during this time, we shall 'all continue with one accord in prayer and supplication.'

"*Second*. Following upon this, a special time should be set apart for the proclamation of the whole Gospel of Christ, and for the reaffirmation of our own faith and of our own loyalty and devotion to Him, and to His purpose of love, in and through His Body, the Church, with special study of the history, nature, and function of the Christian ministry.

"In order that this may be definite and possible of accomplishment by all, we venture to suggest to our fellow-Churchmen, and particularly to the clergy upon whom the burden and privilege of leadership must rest—(1) that the time between Ash Wednesday and Easter, 1935, be observed as a season of united penitence and prayer and (2) that the period between All Saints' and Christmas, 1935, be set aside for a special proclamation and reaffirmation of the whole Gospel of Christ by means of instructions, lectures, and sermons."

**St. John's, Bridgeport, Conn.,**

**Pays Honor to First Rector**

BRIDGEPORT, CONN.—Honoring the Rev. Philo Shelton, first rector of St. John's Church, Bridgeport, a tablet was unveiled in the church December 16th. The Rev. Stephen F. Sherman, present rector, spoke on The Seabury Sesquicentennial and the Historic Significance of the Rev. Philo Shelton's Rectorship.

The Rev. Philo Shelton served St. John's Church for 40 years. At the same time he was rector of Trinity Church, Fairfield, and the church in Weston, visiting both places regularly on horseback.

## Anglican-Finnish Reunion Favored

Joint Commission of English and  
Finnish Theologians Reports  
Agreement on Fundamentals

LONDON—A joint commission of English and Finnish theologians has just reported to the Archbishops of Canterbury and Turku, surveying certain points of difference between the two communions, and recommending an advance toward formal reunion.

The proposals are of great importance, as the Church of Finland, a Lutheran body, possesses only titular bishops, without true episcopal consecration, and permits its ministers to be ordained by presbyters. The report is as follows:

"We have considered with great care the agreements and differences in the doctrine and customs of the two Churches, and have to report that on the most fundamental points of doctrine there is agreement. Such relations between the two Churches as we recommend do not require from either communion the acceptance of all doctrinal opinion or of all sacramental or liturgical practice characteristic of the other, but imply that each believes the other to hold the most fundamental doctrines of the Christian faith. We are of opinion that both Churches hold the most fundamental doctrines of the Christian faith.

"We recommend therefore:

"1. That if the Archbishop of Turku (Abo) shall invite the Archbishop of Canterbury to appoint a bishop to take part in the consecration of a bishop in the Church of Finland, he shall commission a bishop for such a purpose; and in the same way, if the Archbishop of Canterbury shall ask the Archbishop of Turku (Abo) to appoint a bishop to take part in the consecration of a bishop in the Church of England, he shall commission a bishop for such a purpose.

"2. The Anglican delegation recommends the admission of communicants of the Church of Finland to communion in the Church of England, and takes note of the fact that the Church of Finland is already accustomed to admit to communion at its altars communicants not belonging to the Lutheran confession.

"3. That if at the time of the Lambeth Conference or at any other time there shall be a conference between bishops of the Anglican communion and bishops of other Churches in communion with it, bishops of the Church of Finland shall be asked to attend it, and that the Church of Finland shall invite Anglican bishops to similar conferences if they are held in the future."

### THE BISHOP OF GLOUCESTER'S LETTER

The following extracts are taken from the report signed by the Bishop of Gloucester, to the Archbishop of Canterbury.

#### DOCTRINE

"We had already examined carefully the theological position of the two Churches, with regard particularly to the Christian faith and the sacraments, and we had, as your Grace is aware, come to the conclusion that there was substantial unity between the two. . . .

#### CONFIRMATION

"Strong criticism has been directed from time to time against the Lutheran form of

confirmation. It is maintained that it is not the same in any way as the English rite. It was pointed out that the Lambeth Conference had definitely avoided demanding any agreement with regard to Confirmation, and that it was probably wise in doing so, as there was no rite about which there was greater variation in the Christian Church; but it did not seem fair to say that the rite in the Church of Finland had no resemblance to our own confirmation. Although the ceremony of laying-on of hands is only occasionally used, the service contains a prayer which covers very much the same ground as our own, and implies strengthening by the Holy Spirit and the gifts of perseverance.

#### EPISCOPACY

"Our main discussions were on the question of order. There are two difficulties. The one (which I think is well known) that in the year 1884 all the bishops in the Church died at the same time, and the succession was broken; nor would it have been possible to obtain the assistance of bishops from outside to continue the succession. The members of the conference were prepared to recommend that, as occasion occurred, any irregularity there was should be corrected, and that bishops from Sweden and England should be invited to take part in consecrations.

"A much more serious question is raised by the canon of the Church of Finland, which allows the dean of a diocese to ordain during a vacancy. The reasons which had caused its adoption were explained; and we emphasized the importance which the Church of England attached to episcopal ordination.

#### VALUE RECOGNIZED

"We were asked what was the official teaching of Apostolical Succession. I pointed out, in reply, that the term Apostolical Succession did not, as far as I was aware, occur in any official document of the Church of England, that it was a deduction from the rule in the Ordinal. But I referred at some length to the statement on the Ministry in the Report of the Committee on Unity in the Lambeth Conference of 1930, quoting in particular a considerable part of pages 114 to 116. I emphasized the great importance of the Succession as an external sign of Christian continuity and of Christian unity, and the need for a unified ministry, pointing out at the same time the statement: We emphatically declare that we do not call in question the spiritual reality of the ministries now exercised in non-episcopal communions. All the representatives were prepared to recognize the value of the Apostolical Succession in relation to continuity and unity.

"As regards the canon permitting ordination by a presbyter in emergencies, it was pointed out that it would be extraordinarily difficult to alter it. It is part of the law of the state as well as the law of the Church. All the Finnish delegates were prepared to undertake to eliminate as far as possible presbyterian ordination, but they could not bind their Church.

#### RECOMMENDATIONS

"The essential thing is that all the delegates of both Churches recommend that gradually the ministry should be unified by each taking part in the other's consecration; that we grant the members of the Church of Finland the right to communicate in the Church of England; and we recognize the possibility of members of the Church of England communicating in Finland without making any recommendation; and that we look forward in the future to mutual conference between the Church of England and other Churches in communion with it."

## West Texas Demands Mexican Work Stand

Calls on National Council for State-  
ment; Resolution Modeled on  
"Living Church" Editorial

CORPUS CHRISTI, TEX.—The annual council of the diocese of West Texas January 16th unanimously called upon the National Council to put forth an official statement of the position of the Episcopal Church in Mexico.

The resolution, sponsored by J. T. Canales of Brownsville, follows closely the request made of the National Council in an editorial in THE LIVING CHURCH of January 12th.

The full text of the resolution follows:

"Be it resolved by the annual council of the diocese of West Texas that we hereby respectfully request the National Council at its next regular meeting in New York on February 12th to put forth an official statement of the position of our Church with regard to educational and evangelistic work in Mexico, together with a clear evaluation of the state of the Church in that country in its relationship to the government and federal law, and in this connection we respectfully suggest the elucidation of the following matters:

"1. Has the property of the Episcopal Church in Mexico been confiscated?

"2. Under what government restrictions do our Bishop and clergy in Mexico perform their clerical duties and proclaim the Gospel of Jesus Christ.

"3. What effect has the government prohibition of religious education had on the Christian conduct of our schools in Mexico?

"4. How has our mission in Mexico met the moral, practical, administrative, and legal problems raised by the dilemma of educational work supported by missionary funds but forbidden by the government to derive its support from religious sources or to impart religious instruction?

"5. Has our Church, either in this country or in Mexico, done anything to protest against the persecution of fellow Christians in Mexico on religious grounds?

"Be it further resolved that the secretary of this council shall immediately transmit a copy of these resolutions to the Secretary of the National Council."

Steps were taken to save the property of St. Philip's Junior College for Negroes from foreclosure proceedings.

H. C. Stribling was elected to the standing committee, succeeding C. T. Vaughan. The other members were reelected.

## Funds Sought for Memorial to Late Bishop Edward Talbot

LONDON—An appeal is being made for £12,000 to carry out a memorial scheme to the late Bishop Edward Stuart Talbot, whose episcopate lasted for 28 years and comprised in succession the sees of Rochester, Southwark, and Winchester.

The memorial will take the form of a church, closely associated with Bishop Talbot's name, in the new and growing district of Mottingham, Kent, and a statue on the south side of the sanctuary of Southwark Cathedral, near to that of another great bishop, Lancelot Andrewes.

## Bishop Manning Opens C. A. Building

New Headquarters Consists of Four-Story Structure; Grace Church Gives Three-Year Lease Rent Free

NEW YORK—The new headquarters of the Church Army, on the East Side, was formally opened by Bishop Manning of New York, January 14th.

The new home of the organization is a four-story building on Fourteenth street owned by Grace Church. The Church Army has received a three-year lease rent free, from the rector and vestry of Grace Church. The building contains 35 rooms, 24 of them being bedrooms. There are three common rooms, a chapel, and a lecture hall.

Captain and Mrs. Laurence Hall will be in charge of the house. It is expected that the work will be greatly extended, owing to this larger headquarters. The old headquarters on LaFayette street, in the old Diocesan House, consisted of only five rooms. In addition to other work, the house will be used as a training center for full-time lay missionaries, under the direction of Capt. B. Frank Mountford, executive secretary of the Church Army in the United States.

## Chicago Parishes Study Annual Budgets Totaling \$1,000,000

CHICAGO—Chicago parishes are engaged in holding their annual parish meetings from January 13th to 27th and at such will consider budgets for 1935 involving expenditures of approximately a million dollars. The meetings will have a direct bearing upon the pledge of the diocese of Chicago to the General Church, to be voted at the diocesan convention in February.

St. Mark's Church, Evanston, formally opened its new \$50,000 parish house as a feature of its meeting, January 17th.

Plans for a new parish house were considered at the annual meeting of All Saints' parish, Ravenswood, January 24th.

The other programs varied all the way from Sunday afternoon meetings, as in the case of St. Chrysostom's, to dinner meetings with formal programs. St. Luke's Pro-Cathedral held its meeting January 21st and at that time adopted plans for its jubilee year.

## Memorial Crèche Dedicated

ROCHESTER, N. Y.—A crèche, designed and executed by Robert Robbins of New York in the manner of the thirteenth century, was dedicated in Christ Church, Rochester, before the Midnight Eucharist, Christmas Eve, by the Rev. Charles C. W. Carver, rector. The crèche was erected in memory of the late Rev. Edward P. Hart, sometime rector of St. Mark's parish, this city, and his sisters, the Misses Mary and Florence Hart. The crèche is the gift of a friend in thanksgiving for their lives.

## Many Non-Churchmen Give Funds to Texas Church

MIDLAND, TEX.—Midland members of the Methodist and other Protestant churches, and a number of Roman Catholics have subscribed funds that nearly paid in full for the local Episcopal church's brass cross, two three-branch candelabras, two brass vases, and two large candlesticks. The Rev. W. H. Martin is in charge.

## Two Prominent Churchmen Masonic Parley Delegates

Milwaukeean and Bostonian American Deputies to European Conference

MILWAUKEE—Two prominent Churchmen, Herbert N. Laffin, 33d degree, of Milwaukee and Sovereign Grand Commander Melvin M. Johnson, 33d degree, of Boston, are members of a delegation of three representing the Supreme Council of the Northern Masonic Jurisdiction of the United States at an international conference of the Supreme Councils of the Ancient and Accepted Rite of Freemasonry at Brussels, Belgium, in June.

Mr. Laffin is a communicant of St. Mark's Church and a member of the standing committee of the diocese of Milwaukee and prominent in Milwaukee Church affairs. Mr. Johnson is a member of Trinity Church, Boston.

The other member of the delegation is Lieutenant Commander John S. Wallace, 33d degree, of New Castle, Pa.

After the meeting in Belgium, the delegation will visit Sweden for an audience with the Swedish king, who is Grand Master of the Masons in Sweden. Afterward a trip is to be made to Norway, Scotland, and England.

The conference is called for the purpose of determining possible action to counteract the bitter and widespread attacks upon the institution of Freemasonry in continental Europe. Masonry has been entirely suppressed in Italy and Germany, and in every country of continental Europe, with the exception of Belgium, Sweden, and Denmark, is being seriously attacked.

## Nebraska Friendship House Celebrates

OMAHA, NEBR.—The diocesan community settlement Friendship House celebrated its second anniversary at a tea on a recent Sunday when representatives of several young people's groups and city churches were visitors. A program given by children of the district and harp solos by Miss Carol Wirts, the director and "Chief Friend," were features.

## Memorial Service

WASHINGTON, D. C.—A memorial service was held January 6th at St. John's Church for the late Dr. Roland Cotton Smith, former rector.

The Rev. Dr. Howard Chandler Robbins of General Theological Seminary delivered the address.

## Bishop Darst Praised on 20th Anniversary

East Carolina Diocesan Preaches in Wilmington Church; Newspaper Pays Tribute

WILMINGTON, N. C.—Bishop Darst of East Carolina January 6th observed the 20th anniversary of his consecration as Bishop of East Carolina, by celebrating the Holy Communion and preaching in St. James' Church, Wilmington.

Using as his theme "I thank God and take courage," Bishop Darst pointed with pride to the record of the diocese and the support given him by its members, who, he added, "have given the Bishop strength to go forward."

He stated that since his consecration he had confirmed 7,262 persons; ordained 42 deacons, and 42 priests. He also stated that 26 new churches and parish houses have been built in the diocese in the past 20 years and included in these are 12 places in which there was no church before.

The next morning the local paper, after reporting at some length his sermon, paid tribute to the Bishop in the following editorial:

### "A BISHOP HAS AN ANNIVERSARY"

"Yesterday marked the twentieth anniversary of the consecration of the Rt. Rev. Thomas C. Darst as Bishop of East Carolina, an event celebrated by a special sermon by the prelate at St. James' Church.

"The *Star-News*, often critical, sometimes cynical and occasionally accused of radical views, takes this occasion to felicitate the Bishop and to add its own humble appraisal of his two decades' work in the vineyard of the Lord, with particular emphasis on that part of his anniversary sermon which declared that his prayer at consecration was to be kept 'simple,' in order that he might persuade and lead his flock rather than drive it.

"We admire that expression, particularly when coming from a high ranking Churchman, for it is our belief that such sentiment is indeed the fundamental of religion. Bishop Darst is outstanding as a leader of the Church, and one who is perhaps more loved than any clergyman in North Carolina. The reason is not hard to find. There is nothing of the driver or the potentate about him. In his ecclesiastical robes he is human and understanding. Without them he is a man of such lovable character as to command and hold the respect of all who come in his contact, and as such he does more to spread religion than scores of lesser lights who may dwell for hours on the threatened end to a sinful life.

"So, on this occasion, Bishop, we congratulate you and commend you as a gentleman who almost perfectly typifies what we consider an exemplification of a Christ-like life, and we wish for you many years more in the active service of a cause to which you have contributed so materially."

## Nyasaland Bishop Succumbs

LONDON—The Church in Africa in Nyasaland, one of the four dioceses of the Universities Mission to Central Africa, has been bereaved of its Bishop (the Rt. Rev. G. W. Douglas), who died December 20th.

## Idaho Church Hospital Increases Service

Total of Patients Treated More Than 1,000 Larger Than 1933; Finances Strained

BOISE—St. Luke's Hospital, Boise, has just completed the largest year in its history, with a patient increase of almost 1,000 over the year 1933. There were 92 more babies born in 1934 than in 1933. This increase has strained the finances of the hospital, since much of the work is entirely free, or for part-pay rates. For several years now the hospital has been operating a barter system by which services are exchanged for produce.

The Second Section of the Woman's Auxiliary in St. Michael's Cathedral parish has bought \$1,000 worth of new equipment through the year as well as maintaining the nursery. Miss Emily Pine is the superintendent of St. Luke's.

## Long Island Church Now Has Parish Motor Bus

BROOKLYN—A parish motor bus is a new acquisition at St. Luke's, East Hampton, Long Island, to be used on Sunday to gather members of the congregation from distant points, and on Thursday afternoons to bring children from the public school for religious instruction at the church. The latter use is not new; the children have heretofore been packed into an old station wagon.

## Many Gifts in Rochester Church Dedicated at Christmas Service

ROCHESTER, N. Y.—There were several dedications on Christmas Day at the Church of the Ascension, Rochester, the Rev. Dr. W. C. Compton, rector. In the south transept of the church there was dedicated the Ingle Memorial Chapel in memory of Albelin Ingle who was a faithful member of the church. It was presented and furnished by her sons, Arthur H. and William O.

A sanctuary lamp was presented in memory of E. C. Irvin by his widow and son. Eucharistic candlesticks were presented by Mr. and Mrs. Lewis G. Ames in memory of their fathers. Altar vases were presented by the Girls' Friendly Society. Flower vases were dedicated in the Children's Corner as a gift of Beverley Ledléy. A pew was set aside by Harry E. Beach in memory of his mother.

## Mrs. Glenn to Speak in Philadelphia

PHILADELPHIA—Mrs. John M. Glenn, president of the national Church Mission of Help, will be the speaker at a luncheon to be given by the department of Christian social service of the diocese of Pennsylvania January 28th at Holland's. Mrs. Glenn is going to speak on child welfare and her address will mark the beginning of a series of talks on various problems relating to children and families generally.

## Malone, N. Y., Chapter of Knights of SS. John Provides Church Leaders

MALONE, N. Y.—The chapter of the Knights of Saints John in St. Mark's Church here has brought 12 boys from outside the Church into the Church and three of them are candidates for holy orders. In addition, the chapter has a postulant in college, two teachers in the foreign mission field, and another member in high school who plans to study for the priesthood.

## Georgia Convention Elects Bishop Barnwell Coadjutor

(Continued from page 107)

ber 8th ended with the convention deadlocked after 11 ballots.

Bishop Barnwell was consecrated December 30, 1925. He is a graduate of Center College (1900) and Virginia Theological Seminary (1909).

His first cure was at Shelbyville, Ky., 1908-09. He was assistant at Christ Church, Baltimore, 1909-11; rector of St. Andrew's Church, New Bedford, Mass., 1911-13; rector of the Church of the Advent, Birmingham, Ala., 1913-25, and field secretary, National Council, 1924.

### DEADLOCK ENDS

Bishop Barnwell's election came after the convention became hopelessly deadlocked between the Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, and the Rev. Dr. Henry D. Phillips, rector of Trinity Church, Columbia, and their names were eliminated.

This convention being a continuation of the 112th annual convention held at Camp Reese, St. Simon's Island, in May, and the convention called in Waycross for the purpose of electing a Bishop Coadjutor, and which adjourned when it became hopelessly deadlocked, did not nominate new candidates. The delegates took up the balloting just where they had left off in November and, as a result, became again deadlocked between the two favorite nominees. After this had continued through the fourth ballot, it was decided to have a joint committee of the clergy and laity, three of each, go into executive session and try to work out some plan to break the deadlock.

The committee after two hours stated to the convention that it was believed that if the clergy would confine themselves to one of the nominees that it would show the laity where they stood and it might lead to a decisive vote. It had no effect, and when the deadlock continued through the sixth ballot, a motion was made and unanimously carried, that the names of the Rev. Dr. Phillips and the Rev. Mr. Carpenter be eliminated and new nominations be made from the floor. Bishop Barnwell was among those nominated and was elected on the ninth ballot.

Notwithstanding the strong partisanship that existed, at no time was there any other feeling than that of good will exhibited. It was the Rev. Dr. James B. Lawrence, rector of Calvary Church, Americus, and himself one of the prominent nominees throughout the session, and particularly after the sixth ballot, who moved that Bishop Barnwell's election be made unanimous.

## Chicago Club Hears Bishop of Washington

Temporary Relief Measures Cannot Bring Permanent Social Peace, Says Bishop Freeman

CHICAGO—A crutch, a sedative, or temporary relief measures will never bring about permanent social peace, Bishop Freeman of Washington declared before the Chicago Sunday Evening Club in Orchestra Hall, January 20th.

"Moving humanity to a cleaner sty will not solve the many ills of the present day," said the Bishop. "Better sanitation, more wholesome living conditions, a touch of color where conditions are drab, essential as these may be, they do not effect permanent cures. The ills that distress us lie deeper and will not yield to superficial remedies.

"Our practice seems to be to furnish a crutch, a sedative, or some temporary relief to those who experience misfortune. Well ordered social and economic conditions call for something more than a forced or arranged armistice that means only a temporary peace."

Speaking of "legislation, doles, a touch of altruism in industry, inhibitions, and prohibitions" which have been invoked by governments, Bishop Freeman said "there is little promise of change for the better," adding: "The universal practice of Jesus must be invoked to better society. He went much farther than the cleansing of the outside to change a nature that was morally and spiritually impotent."

## Chesterfield, Ill., Church

Observes 75th Anniversary

CHESTERFIELD, ILL.—The 75th anniversary of the first service held in the present building of St. Peter's Church here was observed Christmas Eve at the Midnight Eucharist. Bishop White of Springfield was the celebrant and preacher. The church's interior has been redecorated. The Rev. Ralph Markey is in charge.

## Organ Recitals at St. Mary's, New York

NEW YORK—Another series of six organ recitals was inaugurated at the Church of St. Mary the Virgin the evening of January 22d. Parvin Titus, organist of Christ Church, Cincinnati, and head of the organ department of the Cincinnati Conservatory of Music, played an all-Bach program. Clarence Watters, head of the music department of Trinity College, Hartford, Conn., January 30th will give the second recital. The programs for the Wednesday evenings of February will include Dalton McLaughlin of Toronto, Canada; Ralph Downes of Princeton University; and Ernest White of Philadelphia, Pa. No tickets will be required, but a collection will be taken at every recital for the organ fund.

## Law Courts Blessed

NEW YORK—In accordance with an old custom, God's blessing on the law courts of the nation was asked in a service held January 14th in St. Paul's Chapel, Trinity parish. The vicar of St. Paul's, the Rev. Dr. Joseph P. McComas, officiated.

## New York Parish Observes Centenary

Bishop Manning Preacher at Festival Service at St. Bartholomew's; 2,000 Persons Present

(See pages 92 and 94)

**N**EW YORK—The leading event, or series of events, during the week of January 13th to 20th was the celebration of the 100th anniversary of the founding of St. Bartholomew's Church. As Bishop Manning said in his sermon at the opening service of the centenary, the celebration was "not only of importance to the diocese and to the Church, it was also an outstanding event in the life of the city of New York." Every service, meeting, reception, or other gathering throughout the week was thronged with Church people and many others, interested in this great parish.

### 2,000 AT SERVICE

The commemoration began with a festival service January 13th, with more than 2,000 persons present. Bishop Manning preached on the text (Ephesians 1:2): "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ."

With Bishop Manning in the sanctuary were the rector of St. Bartholomew's, the Rev. Dr. George Paull T. Sargent, and the two assistants, the Rev. Eric C. Ericson and the Rev. Ernest E. Piper. The wardens and vestry were in the procession. There was special music, including compositions of two former organists, Leopold Stokowski and Arthur Sewall Hyde, and an anthem composed especially for the occasion by Mrs. H. H. A. Beach, who is the composer of the World's Fair Anthem.

### 1,000 AT RECEPTION

More than 1,000 men and women accepted the invitation sent out by the rector, wardens, and vestry of St. Bartholomew's to the parish reception given in the Community House the evening of January 15th. Among them were Bishop and Mrs. Manning, Bishop Lloyd, and Bishop Gilbert, Suffragans of New York, and many of the clergy of the diocese and of nearby dioceses. Mrs. Robert Norwood was present. An invitation had been sent to the President and Mrs. Roosevelt, and a personal note, regretting their inability to accept, was received by the rector.

After the formal reception, as many of the guests as wished were taken on a tour of the Community House. Explanations of the many and various kinds of work done by the parish through the Community House were given.

### BUST OF DR. NORWOOD UNVEILED

January 11th was a day of particular interest to the many friends of the late Rev. Dr. Robert Norwood, sixth rector, who served from 1925 to 1932. Following Holy Eucharist in the chapel, a bust of Dr. Norwood, by Mrs. Elizabeth Randolph Gardner, was unveiled. This beautiful piece of work has been acquired by the vestry, to be placed in the cloisters of the church, as a memorial of Dr. Nor-

wood's rectorship. A group, including both clergy and laity and representing many shades of theological opinion, came together for this occasion. It was easily the most moving of all the events of the week.

### PAGEANT PRESENTED

For months, the pageant, *The Vision of St. Bartholomew*, written by Leonard Young and presented by the members of the parish, has been in preparation. David McK. Williams, organist of St. Bartholomew's, wrote special music for the occasion. The costumes for the entire cast, numbering 200, were made at the Community House under the direction of Miss Louise C. Field. The pageant was given on the evening of January 18th, to a large and deeply impressed audience. To meet the desire of all who wished to see it, it was repeated on the afternoon of January 20th.

### IMPORTANT DATES AND NAMES

*A Centennial History of the Parish* has been written by the Rev. Dr. E. Clowes Chorley, and privately printed by the church. This admirable book traces the history of the parish from 1835, when the first church was built at the corner of Great Jones street and LaFayette Place; through the years 1872 to 1918, when the parish moved to a new church on Madison avenue at Forty-fourth street; and down to the present time. The beautiful edifice on Park avenue at Fiftieth street, of which the late Bertram Goodhue was the architect, with its supplementary buildings, is fully described. The rectorships of the hundred years just past were all notable.

### Miss Corey Gives Examples of Improved Program Plans

**BOSTON**—Miss Eva D. Corey, head of the women's division of the Massachusetts Church Service League, gave concrete examples of how women had progressed in the planning of a program from the days when a sewing circle and a fair bounded their yearly activities to the present, when the more progressive groups are faithfully working through a four point program—prayer, education, work, and gifts.

Miss Corey explained a new step ahead for the United Thank Offering by the election of diocesan associates of the U. T. O., each one to be responsible for presenting the great endeavor either to the women of a district, or to special groups of young people, and all, together, forming a central diocesan committee in charge of making the United Thank Offering known to all the women and girls of the diocese. While a diocesan treasurer and an assistant treasurer are retained, the idea is to enlarge the conception of the offering and take it out of the confines of any one organization.

### New Dover Bishop Consecrated

**LONDON**—The consecration of the new Bishop of Dover (Canon A. C. W. Rose, formerly vicar and rural dean of Brighton) took place in Canterbury Cathedral on New Year's Day. Bishop Carey, lately Bishop of Bloemfontein, delivered an address.

## Canon Bell Gives Lectures at Lafayette College

**PROVIDENCE**—The Lyman Coleman Lectures for 1935 at Lafayette College were given from January 13th to 17th by the Rev. Bernard Iddings Bell, Canon of St. John's Cathedral, Providence. The general subject was *A Preface to Contemporary Christianity*. The lectures will be published in April by Harper & Bros., under the title *Preface to Religion*.

### Memorial Chalice Consecrated

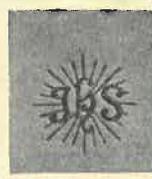
**ROCHESTER, N. Y.**—A carved silver chalice was consecrated Christmas Day in the Chapel of the Church Home in memory of Miss Florence Hart, a sister of Miss Mary Hart, who was the founder of the Little Helpers. The chalice is the gift of Miss Hart and Mrs. Frederick Pierson of Pittsford. Miss Hart was for many years a member of the board of managers of the home as was her mother before her.

## HANGINGS

Materials - Fringes - Ornaments  
Vestments for Choir and Clergy  
Clerical Clothing

Catalogs Free

THE C. E. WARD CO.  
NEW LONDON, OHIO



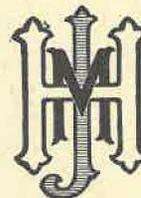
## W. & E. Schmidt Company

624 WEST CLYBOURN STREET  
MILWAUKEE, WIS.

### Beautiful Memorials

IN BRASS, SILVER, BRONZE,  
MARBLE AND WOOD.

WRITE FOR CATALOG, ADVISING  
YOUR NEEDS.



## Surplices, Cassocks ETC.

For the Clergy and Choir

Altar Linens, Embroideries, Materials  
by the yard, Tailoring.

J. M. HALL, Inc.

174 Madison Ave. (Suite  
702-3-4) (Bet. 33d and  
34th Sts.) New York.



## CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and  
Embroideries for half a century

COX SONS & VINING, Inc.

131-133 East 23rd St., New York



### Ready February 1st

• A reprint of an article which appeared in the 1934 Christmas number of THE LIVING CHURCH by the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.

## The Virgin Birth of Jesus Christ

Price 5 cts. each; \$5.00 per 100  
Postage Additional

Morehouse Publishing Co.  
Milwaukee, Wis.

## Pennsylvania Social Service Leaders Meet

Central Committee of Five Dioceses Reelects Chairman, Secretary, and Adviser

HARRISBURG, PA.—The Rev. Paul S. Atkins of St. John's Church, York, was reelected chairman of the central committee on Christian Social Service of the five dioceses of Pennsylvania at a meeting here January 10th.

Dean Ethel M. Springer of the Deaconess Training School was reelected secretary, and Clinton Rogers Woodruff of Philadelphia was reelected adviser.

The diocese of Pennsylvania was represented by the Rev. Stanley R. West, Conshohocken, Dean Springer and Mr. Woodruff; the diocese of Pittsburgh by the Rev. M. S. Ashton, New Brighton, and Mrs. Henry Braun, Pittsburgh; the diocese of Erie by Mrs. Albert Rockwell, Warren; the diocese of Harrisburg by Canon Atkins, Mrs. J. Charles Heighes, York, and the Rev. Squire B. Schofield, Muncy; and the diocese of Bethlehem by the Rev. T. B. Smythe.

The meeting was devoted to a consideration of legislation likely to be proposed in the current session of the Pennsylvania legislature. It was decided to support the hasty marriage bill requiring three days to elapse between the application for a license to marry and the celebration of

the ceremony and the homestead bill which forbids the mortgaging of the homestead by the husband without the consent of the wife. The committee further agreed to give support to the reorganization of the county relief situation sponsored by the Public Charities Association. At the present time there are upwards of 500 local relief units in the state and it is proposed to supplant these by a county unit system. Action was also taken endorsing the movement for securing funds for the enlargement of the institutions for the delinquent, dependent, and defectives.

These four measures have received the support of the committee in the past and will be actively supported this year.

The problems of the sterilization of mental defectives, unemployment insurance, old age pensions, workmen's compensation were studied and referred to sub-committees for detailed consideration, the plan being to have these sub-committees submit resolutions or statements embodying the attitude of the committee. These various measures were carefully considered by men and women who have given years of study to the questions.

### Manistee, Mich., Memorials Dedicated

MANISTEE, MICH.—An oak lectern and set of sanctuary chairs presented to Holy Trinity Church, Manistee, by Mr. and Mrs. Rolf Nielsen in memory of their son Scoville, an acolyte, and also a lectern Bible, presented to the parish in memory of Mrs. M. Mitchell by the Woman's Guild, were dedicated at the Midnight Eucharist Christmas Eve.

## Chicago Laborer Tells of Church's Help

Chase House Offers Facilities to Needy; New Officers Elected at Annual Meeting

CHICAGO—A laborer's story of how the Church helps Chicago's great west side through her social service institutions was related by B. Hrdina, leader in a workers' committee of the area, before the annual meeting of Chase House board.

Mr. Hrdina told how his group had been offered facilities at Chase House for meeting purposes; how gradually he and his friends had become acquainted with the settlement until it became as a friend to them and finally termed the institution a "second home" to hundreds and thousands who are served by it. He related some of the personal services which staff members at Chase House render unfortunate families in time of illness, death, relief tangles, or other emergencies.

### BISHOP STEWART PRESIDES

Bishop Stewart of Chicago presided at the annual business meeting of the house. Officers elected were: president, John D. Allen; vice-president, Mrs. L. J. Braddock; secretary, Miss Helen MacLean; treasurer, Carl A. Pfau. The Bishop of Chicago is honorary president of the corporation.

# CHURCH SCHOOLS TO THE RESCUE



A LARGER LENTEN OFFERING this year can save missionary work that otherwise will have to be abandoned. Never before has the need been so great, or the danger of retreat so imminent. THE SPIRIT OF MISSIONS will help increase the Lenten Offering by making it possible for Church School pupils to earn money for the Lenten Mite Boxes. The sale of a single copy of the Lenten Offering Number (March) nets five cents for the Offering. Commissions are also offered on subscriptions secured at One Dollar a year.

*The Edition of the Lenten Offering Number of THE SPIRIT OF MISSIONS is Limited to the Quantity Ordered in Advance.*

*Send Your Order NOW.*

Special terms for single copies, offered for this issue only:

1. As many copies as required may be ordered at 5 cents each.
2. Credit cannot be allowed for unsold copies.
3. Remittance should accompany orders for less than 30 copies.
4. Accounts are payable May 1, 1935.

**The Spirit of Missions**  
Church Missions House  
281 Fourth Ave., New York, N. Y.

-----

THE SPIRIT OF MISSIONS                      TOWN .....

281 Fourth Avenue, New York                      STATE .....

Send to the address below.....copies of the Lenten Offering (MARCH)

Number of THE SPIRIT OF MISSIONS at 5c each, for which find enclosed \$.....

SEND COPIES TO.....

ADDRESS .....

ORDERED BY..... OFFICIAL POSITION .....

BILL TO .....

ADDRESS .....

## Three Sisters Arrive at Filipino Mission

Enthusiastic Welcome by Natives as Members of Religious Community Reach Sagada

MANILA—The three newly arrived sisters for the Mission of St. Mary the Virgin were given a most enthusiastic welcome at Sagada.

The church bell rung at top speed as though to hasten the arrival, people came from every house in the mission and from the schools to the gate and were joined by those from the native *Ili*. The excited children broke into an Igorot dance, an interesting one in which they formed in two rows, swaying and dancing, and questioning and answering another alternately. The acolytes could not resist the contagion and came from the church in red cassocks and cottas to take part.

Rockets were set off and as the truck came in, cheer after cheer arose and the auto was surrounded by shouting, dancing, leaping, jumping children—the sisters being the center of a welcoming throng.

Some Igorots with ganzas began to play and literally played the sisters into church. Later there was held a Sung Mass of Thanksgiving—the beautiful *Missa de Angelis*. Early the following morning the sisters went to the Campo Santo to visit the graves of Sisters Brigit and Felicetas, who died in March, 1929.

The *Mountain Province Churchman* had the following report:

"The whole Mountain Province rejoices in the return to their convent in Sagada of the Sisters of St. Mary. Sisters Columba, Mary Michael, and Elfreda reached Manila after their long journey from New York via Panama Canal on Tuesday, December 11th, on Wednesday they came to Baguio as the guests of Mrs. Bartter, and on Friday went on to Sagada. Sisters Columba and Mary Michael had been in Sagada previously, Sister Elfreda is the new-comer.

"It is a joy to have these devoted women here, and their presence and their prayers will be of help to the whole mission. Very shortly they plan to receive in Sagada several girls who wish to test their vocation. A telegram received in Baguio stated that they reached their destination about 8 o'clock Friday night, were given a wonderful reception, and closed with an Alleluia!"

### Pictures Exhibited in Akron

AKRON, OHIO—During the third annual exhibition of religious pictures of St. Philip's Society in St. Peter's Church, Akron, Ohio, the Rev. Canon Stalker addressed the Advent meeting of the Akron regional Church schools on Religious Education. The Rev. Frederic J. Eastman also spoke on The Message of Christ in Art.

### RABAT VESTS

Alpaca, \$5.00; Serge, \$6.00; Silk, \$7.50. Kindly specify size of collar, waist measure, and length from collar band to bottom of vest front when ordering.

Effective at once, all goods sold on cash basis or C. O. D.

CENTRAL SUPPLY CO. WHEATON, ILLINOIS

## Massachusetts Bureau Sends Missionary Supplies Yearly Weighing 5 Tons Average

BOSTON—The Massachusetts Church Service League Supply Bureau, through its director, Miss Laura Revere Little, at the League's annual meeting in January presented interesting figures showing the growth of the work during the 15 years of its life.

Five tons yearly is the average shipment of missionary supplies to missionary stations both domestic and foreign. The value of the shipments for the 15 years is the rather imposing figure of \$303,741.

During 1934 alone, the achievement was 7,000 garments, 675 sheets, 726 pillow cases, 1,585 towels, 112 layettes, beside surgical dressings in the thousands.

Miss Little succeeded Mrs. Henry B. Chapin, the originator of the Massachusetts Bureau.

## "Utopia to Date" Subject of Symposium in New York Church

NEW YORK—The Church of St. Mark's-in-the-Bouwerie celebrated the feast of the Epiphany with a symposium on Utopia to Date, held the afternoon of January 6th. The speakers were Chester A. Arthur, secretary of the Utopian Society of America (East), on What the Utopian Society Hopes to Accomplish and How; Felix J. Frazer, research director of National Survey, Potential Product Capacity, who spoke on Utopia Within Our Reach—the Significance of the Findings of the N. S. P. P. C.; and the Rev. William B. Spofford, managing editor of the *Witness* and executive secretary of the C. L. I. D., who spoke on The Church and the Utopian Ideal. The rector of St. Mark's, the Rev. Dr. William Norman Guthrie, presided. There was a large and interested group present.

### Washington W. A. Elects

WASHINGTON, D. C.—At the annual meeting of the Woman's Auxiliary of the diocese, held in St. John's Church, Washington, January 8th, Mrs. Richard Winston Holt was elected president, for a three-year term, succeeding Mrs. William Partridge. Mrs. C. E. Buck and Mrs. Edward Meredith were elected vice-presidents, and Mrs. John Mutchler recording secretary. There were about 300 women present from all parts of the diocese. Bishop Freeman of Washington celebrated the Holy Eucharist and Miss Clara Neely, of Portsmouth, Va., for 35 years a missionary to Japan, was the principal speaker.

## A. MOWBRAY & CO. LTD.

### CHURCH VESTMENTS CHOIR OUTFITS

Cassocks Surplices Copes Chasubles  
Stoles Veils Burses Altar Linens

### METAL WORK WOODWORK

28 Margaret St., LONDON, W. 1,  
New York Distributor

J. M. Hall, Inc., 174 Madison Ave., New York

## Women National Council Members Will be Guests of New York W. A.

NEW YORK—The four women members of the National Council, elected at General Convention, will be the guests of the Woman's Auxiliary of the diocese of New York, on the afternoon of February 11th at the Waldorf-Astoria. After a reception and tea, each one of the four will speak.

The four women members are: Mrs. James R. Cain, of the diocese of Upper South Carolina; Miss Eva D. Corey, of the diocese of Massachusetts; Miss Rebekah L. Hibbard, of the diocese of Los Angeles; and Miss Elizabeth Matthews, of the diocese of Southern Ohio. The president of the New York branch of the Woman's Auxiliary, Mrs. J. Ralph Jacoby, will preside.

## Fort Valley Junior College Gets Higher Association Rating

FORT VALLEY, GA.—The Junior College department of the Fort Valley Normal and Industrial School, Fort Valley, was voted grade "A" rating at the recent meeting of the Southern Association of Colleges and Secondary Schools.

This elevation of the college department from the "B" rating of last year classes it among the outstanding institutions of the South, qualifying graduates for entrance into first grade colleges and universities without examination.

## MONEY RAISING

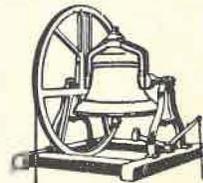
for the

### Episcopal Church

GATES, STONE & COMPANY

8 W. 40th St., New York

Write for copies of "How One Parish Got Out of the Red" for your Vestrymen.



## MENEELY BELL CO.

TROY, N.Y.

AND  
220 BROADWAY, N.Y. CITY

## BELLS

## CHRISTIAN THEOLOGY

### The Doctrine of God

By

ARTHUR C. HEADLAM

An important new manual of theology for all students, ministers, and laymen, by the Bishop of Gloucester. It covers first the Source of Religious Knowledge and then takes up the central question of the doctrine of God—including the doctrine of the Person of Christ and the historical Jesus of the New Testament. "Certainly one of the great works of our time in its own field and deserves to be widely known."—Dean Frederick C. Grant. \$4.50

OXFORD UNIVERSITY PRESS

114 Fifth Avenue, New York

## Indian Dioceses Act on Scheme for Union

Three Diocesan Councils Consider  
South India Plan; Resolutions  
Sent to General Council

**C**ALCUTTA—Three diocesan councils, Calcutta, Madras, and Chota Nagpur, have now met, and considered the latest edition of the scheme of union in South India. Whatever resolutions were passed will presumably be carried by the elected representatives of the councils to the General Council which is to meet at the end of January.

Calcutta passed no resolution; it rejected what was proposed, by a comparatively narrow majority of eight votes (42—34). The resolution which it rejected ran as follows:

"That this council, while earnestly desiring and praying for the union of all the followers of Christ in the one Holy Catholic Church, is of opinion that the present scheme, as it stands, will not promote this end inasmuch as it fails effectually to preserve some essential elements of the truth which the Church has received to hold as set forth in the Prefatory Statement attached to the Constitution of the Church of the Province of India, Burma, and Ceylon."

### RESOLUTION HELD TOO VAGUE

Speakers criticized the resolution as too vague, and so an amendment was moved by the Rev. J. Matthews, of St. James', Calcutta, and seconded by Fr. Strong, of the Oxford Mission, specifying two points in which the scheme failed: "Inasmuch as it fails effectually to secure the unqualified acceptance of the rule of episcopal ordination and involves the maintenance of relations of fellowship (inter-communion and inter-celebration) with bodies of Christians with which no part of the Anglican Church is in communion."

This was also lost by the same number of votes.

So the Calcutta diocesan council, as a council, has offered no counsel to the General Council as regards the scheme, but it has shown that a very considerable part of the diocese, though anxious for union, does not believe that the scheme, in its present form, will promote this end.

In the Madras council an important resolution was moved, and withdrawn after the council had heard a statement from the Bishop. The resolution was: "that the Bishop request the Episcopal Synod to issue instruction and advice to the clergy and other official teachers of the Church of India, Burma, and Ceylon to continue to teach that members of the Church should receive Communion only at the hands of episcopally ordained presbyters, and that

after the inauguration of the proposed union, the members who formerly had an episcopally ordained ministry should still observe the same rule."

### BISHOP EXPLAINS STAND

The Bishop told the council that he did not wish to take such a motion to the Episcopal Synod, because the rule of the Church of India, Burma, and Ceylon was plain at the present time, and the bishops had already made it clear that the rule of Communion still held. What they had also said was that in very limited and definite cases they would not discipline those whose consciences led them to partake of Communion when a non-episcopally ordained minister was celebrant. When the union was inaugurated we could not forbid any one to communicate anywhere in the United Church, but all would be at liberty to teach what their conscience dictated.

### CHOTA NAGPUR TAKES LEAD

The diocesan council of Chota Nagpur has set an example to the two senior dioceses by the clarity and decisiveness of its resolutions, and though the numbers voting are not in hand, it is understood that the majorities were large. Indeed it may be said that the council of this diocese, along with that of Bombay, has given a lead to the whole province. If the General Council would adopt Resolutions 2, 3, and 5, what are felt by many to be the gravest objections to the scheme would be removed.

The resolutions will, presumably, be brought before the General Council in this form by the representatives of the Council of Chota Nagpur. They are:

(1) That since the uniting Churches hope, after the inauguration of union, to grow into ever increasing agreement, all varying definitions of episcopacy should be excluded, both from the text and footnotes of the scheme.

(2) While recognizing that it may be justifiable to permit certain irregularities temporarily for the sake of the union, and that such permission may have to be repeated in the event of other bodies subsequently desiring to join the union; this council considers that such permission can only be justified on the distinct understanding that the period of irregularity may come to an end within a definite number of years, and it therefore asks that the United Church should pledge itself to the unification within a definite period, under the "historic episcopate," of the ministry of the three Churches now uniting.

(3) That the last paragraph of section 16 of the basis of union should end with these words: "In particular, during the thirty

years succeeding the inauguration of the union and preceding its completion, the united Church will not give authorization to any section of its members to disregard any rules or customs concerning the receiving of Holy Communion which may have been binding upon them before the union, and it will do all in its power to enable its members to observe such rules and customs without hardship."

(4) That this council asks that all such confessions of faith as are referred to in chapter 5, section 6, paragraph 3, should be enumerated and made available for the information of the uniting Churches.

(5) That since the deviation from traditional practice which the coöperation of presbyters in the consecration of bishops would constitute can be held to imply a particular theory of the episcopate, whereas adherence to the traditional practice has, in point of fact, allowed for liberty of view, this council asks that permission for such coöperation should be removed from the South India Union Scheme.

(6) That this council asks that after the scheme of union has reached its final form it should be translated in full into all the vernaculars in use in the various councils and synods which will have to vote on it.

EASTER, 1935

Before placing your order it will  
pay you to obtain Samples and Prices

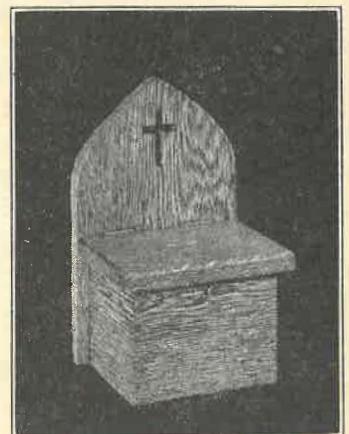
for **GOWNS**  
**CASSOCKS or SURPLICES**

Illustrated List on Application.

**J. Wippell & Co., Ltd.**

**EXETER,**  
ENGLAND.

## ALMS BOXES



A strong, well designed Alms Box of solid oak. The very moderate price enables a Church to use a number of these boxes in various places for various purposes.

**AMMIDON & CO.**

31 S. Frederick St.

Baltimore, Md.

## CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplice from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase,  
Washington, D. C., Tel. Wis. 2752

## ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery

Conferences with reference to the adornment of Churches

Old Embroidery Transferred  
147 E. 47th Street NEW YORK  
Telephone: Eldorado 5-1058

## EDWIN S. GORHAM, INC.

Established 1900

BOOKS: THEOLOGY, RELIGION, DEVOTIONAL.  
BIBLES, PRAYER BOOKS, HYMNALS, ALTAR  
BOOKS, PARISH REQUISITES.

Information on Request.

18 West 45 Street,

New York

†  **necrology** †

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

**AMBROSE D. GRING, PRIEST**

NEW YORK—The Rev. Ambrose D. Gring, a retired priest of the missionary district of Kyoto, Japan, died December 19th. After his graduation from Yale Divinity School in 1878, the Rev. Mr. Gring went to Japan as a missionary of the Reformed Church in the United States. In 1891 he was ordained to the diaconate of the Episcopal Church, and in the following year to the priesthood by Bishop Rulison. During his preparation for the ministry of the Episcopal Church he was in charge of the church at Forrest City, Pa. In 1892 he returned to Japan and for several years served in Kyoto in connection with Holy Trinity Mission. As the work in the great central city of Kyoto developed, the Rev. Mr. Gring moved forward to the west coast and for the latter years of his service in Japan he did pioneer work in west coast cities such as Kanazawa, Madsu, Kayo, Maizura, and Obama.

In 1908 the Rev. Mr. Gring retired to the United States, taking such occasional duty as his health permitted.

**WILLIAM E. MORGAN, PRIEST**

NEW HAVEN, CONN.—The Rev. William E. Morgan, who served as rector of St. Andrew's Church here for over 20 years, died December 17th. He was 70 years old.

Born in Wales, the Rev. Mr. Morgan came to this country when 19 years old and received his higher education here. He studied at Princeton, receiving the degree of Doctor of Philosophy in 1898. He was ordained deacon and priest in 1902. Following his ordination, he served churches in Vincennes and Peru, Ind., and Granville, N. Y., coming here in 1912.

His 20-year pastorate came to a close only a few months ago.

Surviving are his widow and two sons, William T. Morgan of New London, and Owen Morgan of Wallingford.

The funeral service was held in St. Andrew's Church December 19th with Bishop Budlong of Connecticut officiating.

**BRETT M. COBB**

DAVENPORT, IOWA—Brett M. Cobb of Davenport, father of the Rev. Rodney F. Cobb, rector of St. Paul's Church, Council Bluffs, died December 30th, from heart trouble.

Mr. Cobb, born January 15, 1873, in Tipton, Iowa, had lived in Davenport for the past 22 years and was a director and former sales manager of the Independent Baking Co., a former vestryman of Trinity Cathedral, and at one time secretary-treasurer of the Cathedral Church School. He retired from business a year ago on account of failing health and in order to spend more time at his summer home on Deer Lake near Grand Rapids, Minn.

Surviving beside his son is the widow, Fanny Fitzgerald Cobb, of Davenport.

The funeral was held on New Year's Day at Trinity Cathedral, Davenport, with Bishop Longley of Iowa officiating at the burial office and the Very Rev. R. F. Philbrook celebrating the Requiem and officiating at the committal in Pine Hill cemetery.

**MRS. HARRY MINTON**

BOSTON—Mrs. Florence Emily Minton, for many years an influential leader in St. Luke's, Chelsea, St. James', West Somerville, Grace Church, Everett, and the Church of the Advent, Boston, died suddenly at her home in West Somerville January 12th.

She is survived by her husband, Harry, two daughters, Miss Marion Grace Minton of West Somerville, and Mrs. Edward Vincent Kelly of Brooklyn; a son, the Rev. Chester George Minton, rector of St. Peter's Church, Salem; and three sisters,

Miss Annie Cragg of Boston, Mrs. Julia D'Orsay of Denver, and Mrs. Horace M. Foxon of Brockton.

A Requiem Mass was celebrated by her son in the home January 15th. The funeral service was held in the Church of the Advent, Boston, that day with the Rev. William H. Pettus, rector of Grace Church, Everett, officiating. Burial was in Woodlawn cemetery.

**MISS ELEANOR F. SHUNK**

HARRISBURG, PA.—Miss Eleanor Findlay Shunk, 80, a life-long member of St. Stephen's Cathedral, and a descendant of two former governors of Pennsylvania, died at her home, Katahmont, near Harrisburg, January 7th, from injuries suffered in a fall last November.

Miss Shunk was a daughter of William Findlay Shunk, engineer who designed the elevated railway system in New York and who was appointed by President Harrison in 1892 to head the Intercontinental

**Church Services**

**ILLINOIS**

**Church of the Ascension, Chicago**  
1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses: 8:00, 9:00, 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.

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

**NEW YORK**

**The Cathedral of St. John the Divine,**  
Cathedral Heights  
New York City  
Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

**Church of St. Mary the Virgin, New York**  
46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.  
Six organ recitals—January 22, 30 and February 6, 13, 20, 27 at 8:30 P.M. Titus, Watters, McLaughlin, Downes, White, Zeuch.

**NEW YORK—Continued**

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. GEORGE A. ROBERTSHAW, Minister in charge  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday) 12:20.

**St. Bartholomew's Church, New York**  
Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

**St. James' Church, New York**  
Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

**Trinity Church**  
Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

**PENNSYLVANIA**

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

**WISCONSIN**

**All Saints' Cathedral, Milwaukee**  
E. Juneau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, 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.

Railway System in America. Her paternal grandfather, Francis Rawn Shunk, was Governor of Pennsylvania from January 21, 1845 until July 9, 1848, when failing health caused him to resign. Her maternal great-grandfather, William Findlay, was Governor from 1817 to 1820.

Surviving relatives of Miss Shunk are two nephews, James Parker of this city, and Archer Harman of St. Paul's School, Concord, N. H., and a niece, Mrs. Carl Dana Hill, of Staunton, Va. Miss Shunk was active in the Women's Guild and the Woman's Auxiliary of the Cathedral.

The funeral service was held in the Cathedral, January 9th, the Very Rev. J. Thomas Heistand, dean, officiating. Burial was in Harrisburg cemetery.

### MASON SLADE

CHICAGO—Mason Slade, well known Church organist and choir leader in Chicago, died suddenly of a heart attack, January 14th.

Mr. Slade had been for a number of years organist and choirmaster of St. Peter's Church and Christ Church.

He was the youngest official organist at the St. Louis World's Fair and came to Chicago shortly after the exposition, serving as organist at St. Andrew's on the west side; Christ Church, Woodlawn, for 20 years; St. Peter's; Grace Church, Hinsdale and Emmanuel Church, LaGrange. He studied abroad for several years.

The funeral service was from St. Peter's Church.

## Classified Advertising RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
- Resolutions and Memorials, 3½ cts. per word, including one-line heading.
- All other classifications, 3½ cts. per word where replies go direct to the advertiser; 4½ cts. per word including box number and address when keyed in our care to be forwarded by us.
- Minimum price, \$1.00.
- No time, space, or cash discounts on classified advertising.

## ANNOUNCEMENTS

### Memorials

GEORGE J. D. PETERS, PRIEST

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

"And the streets of the city shall be full of boys and girls playing in the streets thereof."

HELEN C. MONTGOMERY

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

## ANNOUNCEMENTS—Continued

### Memorials

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

### ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

### BOARDING

#### General

ATLANTIC CITY. An exclusive retreat for a discriminating few. Four doors from ocean. Appetizing meals. Bright rooms. MRS. NEEL, 103 S. Stratford Ave.

### Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15.

### Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

### BOOK WANTED

CAN ANY READER SUPPLY a copy of *White and Black Under the Old Régime*, by Victoria V. Clayton? The book was published by the Young Churchman Co. in 1899. MOREHOUSE PUBLISHING Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis.

### CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Fonts—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, INC., 450 Sixth Ave., New York City.

### LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

FINE IRISH LINEN especially selected for Church use, 36 inches to 54 inches wide, cut any length. Samples of 12 qualities on request. MARY FAWCETT COMPANY, 812 Berkeley Avenue, Trenton, N. J.

GOTHIC VESTMENTS, hand-made, inexpensive, individually designed. Also stoles. Sent on approval. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

## MISCELLANEOUS

LADY IN ENGLAND spent 20 years in America, lonely and miserable. Will some one write to me. Americans preferred. H-385, THE LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED

### Miscellaneous

CHURCH WORKERS, or others desiring to increase their income, wanted as representatives of THE LIVING CHURCH. Liberal commission for new subscriptions. Write for further information and supplies. THE LIVING CHURCH, 1801 W. Fond du Lac Ave., Milwaukee, Wis.

WANTED: YOUNG MAN for organist, boy choir and lay helper, New England. Must be experienced and successful with young people. Write fully of experience. G-383, THE LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

### Clerical

M. A. DURHAM, ENGLAND. Formerly Greek and Bible instructor in finest American Prep School. Wide parish experience North and South, especially in social service. Desires parish where sound Church teaching is needed. Would take assistant's place to preach. Has own automobile. Salary: \$2,200 with house and some arable land. No dependent children. M-386, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST with a wide experience in parochial work, at present employed, desires remunerative employment. Having used all his savings, and income being less than \$700 in three years, it is now imperative for him to have cold cash. Accustomed to sacrifice, the question of stipend is not important, but there must be real money in the proposition. College and seminary graduate. Commended by bishops who cannot place him under the parochial system of the Protestant Episcopal Church. Does not ask for charity but for work plus a few dollars. H-382, THE LIVING CHURCH, Milwaukee, Wis.

YOUNG RECTOR desires change. Married, two children. Middle West preferred. Seeking \$2,000 and rectory. Information and references gladly sent. B-384, THE LIVING CHURCH, Milwaukee, Wis.

### Miscellaneous

A WOMAN OF CULTURE and refinement desires position as companion. Can do secretarial work. Has a pleasing voice for reading aloud. Write Box C-575, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires position in Church school, or in any other congenial Church work in the east. Has had one year at the New York Training School for Deaconesses. Special course with Columbia University in Accounting. Can use typewriter. Has had limited experience in social service work, and four months' experience in mission work in North Carolina. Also four years' experience in public library work. Good pianist. Write Box C-574, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHURCHMAN desires position at living wage. Good references. Address, DON REYNOLDS, Avalon Hotel, Hibbing, Mich.

ORGANIST AND CHOIRMASTER available for immediate service in any part of the United States. Boy or mixed choir. Brilliant organist. Experienced. Communicant. Best references. Address, Box P-366, THE LIVING CHURCH, Milwaukee, Wis.

### Anti-Religious Moves Condemned by Jews

Outlook for Religion in Russia is Dark, Report Says; Liberalized Policy is Hope

NEW YORK—The executive committee of the American Jewish Committee reaffirmed its faith in a program of cooperation with Protestants and Catholics in defense of religious freedom, at the annual meeting of the committee which was attended by 500 representatives of Jewish communities and organizations throughout the country.

The report of the executive committee, read by Dr. Cyrus Adler of Philadelphia, president of the organization, condemned the spread of anti-religious movements in both the old and the new world and declared, "Along with our Catholic and Protestant fellow citizens we voice our protest against the suppression of religious liberty and freedom of conscience wherever and whenever such suppression is attempted." Interfaith cooperation in defense of religious liberty was held to be the best means of convincing "our non-Jewish fellow Americans that the rights we demand for our co-religionists in other countries are those elemental human rights which constitute the basis of American civilization."

#### GLOOMY SITUATION IN RUSSIA

In a detailed analysis of the new decree in Soviet Russia allegedly liberalizing the attitude of the government toward the clergy, the report of the Executive Committee declared that the prospects for the survival of religion in Russia are "very dark."

"Your committee has been informed by a group of distinguished Jewish scholars in countries bordering Russia that the teaching of religion to children up to 18 years of age is still forbidden in that country, when done in groups of more than three, and a number of other restrictions on the free exercise of religion are still in force," the report declared.

Hope was expressed that in view of the diplomatic relations ushered in by the recognition of Russia by this country, "our government may find an appropriate occasion to impress upon the Soviet government that the American people, of all creeds, would cordially welcome a more humane attitude toward religious functionaries and a more liberal policy toward religious education."

#### Bishop Barnwell Preaches Series

BOISE—Bishop Barnwell of Idaho is preaching a series of 12 Sunday night sermons in St. Michael's Cathedral on the general subject Christianity and Modern Problems. The services are planned to interest chiefly the non-attendants in Boise. As the state legislature is in session, there are many visitors from various parts of the state.

### 40th Year in Episcopal Orders is Completed by Former Manchester Bishop

LONDON—Dr. E. A. Knox, who was from 1903 to 1919 Bishop of Manchester, has completed his 40th year in episcopal orders, having been consecrated Bishop Suffragan of Coventry by Archbishop Benson in St. Paul's Cathedral December 28, 1894. As he entered his 88th year on St. Nicholas' Day, he is now apparently the oldest living bishop who has occupied an English see; but he is five years junior to Bishop Cornish, late of Grahamstown, who was 92 in October, and seven years younger than Bishop Wells, formerly of Spokane, who is 93.

### "Montana Churchman" Officials Appointed

Rev. A. O. France of Townsend New Editor; Rev. W. F. Lewis Business Manager

HELENA, MONT.—The Rev. Alfred O. France of Townsend has been appointed by Bishop Fox of Montana the new editor of the *Montana Churchman*. The Rev. William F. Lewis of Bozeman is business manager and Miss Imogene Richardson, secretary to Bishop Fox, is circulation manager.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR GIRLS

#### California

### THE BISHOP'S SCHOOL

On the Scripps Foundation. Boarding and day school for girls. Preparatory to Eastern Colleges. Intermediate grades. Modern equipment. Caroline Seely Cummins, M.A., Vassar, Headmistress. Rt. Rev. W. Bertrand Stevens, President, Board of Trustees. Box 26, La Jolla, Calif.

#### New York

### ST. MARY'S SCHOOL

Mount St. Gabriel  
Peekskill-on-Hudson  
Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Secretarial Training. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

### WILLIAM SMITH COLLEGE

FOR WOMEN  
Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts course leading to the degrees of A.B. and B.S.

For catalog and information address  
Faye Huntington Klyver, Ph.D., Dean

#### North Carolina

### THE VALLE CRUCIS SCHOOL FOR GIRLS

Diocese of Western North Carolina. Beautiful and healthful situation in the mountains. Arts and Crafts, Music, Domestic Science, Nature Study and College Preparatory Courses.

Scholarships offered to girls of ability. Regular fee \$500.00. Scholarship fee for 1934-35, \$250.00. Apply to MRS. EMILY TOLL HOPKINS, Valle Crucis, North Carolina.

### SCHOOLS FOR BOYS

#### New York

### CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address  
THE PRECENTOR, CATHEDRAL CHOIR SCHOOL,  
Cathedral Heights, New York City

### THEOLOGICAL SEMINARIES

#### Massachusetts

THE EPISCOPAL THEOLOGICAL SCHOOL  
Cambridge, Massachusetts  
Affiliated with Harvard University  
Dean H. B. Washburn 3 Mason Street

#### New York

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

#### ADDRESS THE DEAN

Chelsea Square New York City

#### Pennsylvania

### THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42d & Locust Sts., Philadelphia.

#### Virginia

### The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

WHEN WRITING ADVERTISERS  
PLEASE MENTION  
THE LIVING CHURCH

— *Second Edition -- Revised* —

## The Marriage Service and After

**By the Rev. HERVEY C. PARKE**

*Vicar of the Church of the Angels, Pasadena, California*

*Cloth, 75 cts.; Paper, 35 cts.*

“Mr. Parke has done a most valuable piece of work in this little book. It is the outcome of experience with more than two hundred marriages in Pasadena and aims to set forth very simply the things which a couple should know about the service and the arrangements for their marriage and concerning the responsibilities and duties of the life into which they are entering. . . . We cannot imagine any simpler statement and explanation of the service and of all that it involves than this, nor one deserving a wider circulation.”—*Episcopal Church Sunday School Magazine.*

*A New Book on the “Three Hours”*



### Victory Through the Cross

By  
**WILLIAM R. MOODY**

**80 cts.**

A devotional book on the Passion of Our Lord. The subject matter is directly concerned with Our Lord's Seven Last Words from the Cross. The type is large and the book may be read from the pulpit within the limits of three hours, permitting other usual devotions such as special prayers and hymns.

*For a Book on the Episcopal Church Read*

### The Episcopal Church

*Heritage of  
American Christians*

By **THEODORE  
ST. CLAIR WILL**

*Cloth, \$1.50; Paper, \$1.00*



Facts that every Churchman should know about the Church, its customs, worship, its message and continuity. A clear, adequate discussion of the American Church, the teaching of the Church, Holy Baptism, Holy Communion, Confirmation, and the future of the Church. As a teaching text, this new book by Dr. Will will be found most helpful.

*Order Now at Pre-Publication Price*

### Reminiscences of a Parish Priest

**By ARCHIBALD CAMPBELL KNOWLES**

*Pre-Publication Price, \$2.00; After April 1, \$2.50*

The story of a clergyman's life spent in historic Philadelphia over a span of 35 years in charge of one of its notable churches. People and events pass in review through the pages of this absorbing book. Fr. Knowles is known to thousands through his popular manual, *The Practice of Religion.*

*Be Sure to Read*

### The Groups Movement

*By the Most Rev.*

**JOHN A. RICHARDSON, D.D.**

*Archbishop of Fredericton*

**75 cts.**

A new book by a well known Canadian Bishop on the Oxford Group (Buchmanite) Movement, who endeavors to point out both the merits and the faults of the movement. A vigorous, though adverse criticism, taking into account many of the recent books on the subject and the latest developments in the Group Movement.

*Postage Additional*

**Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee, Wis.**