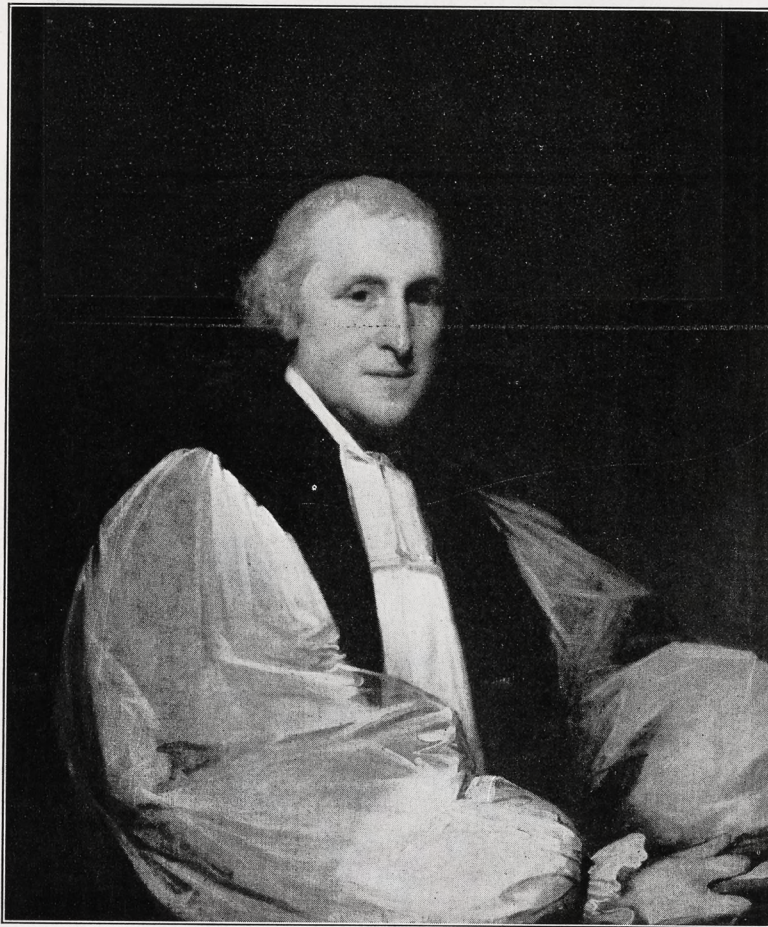
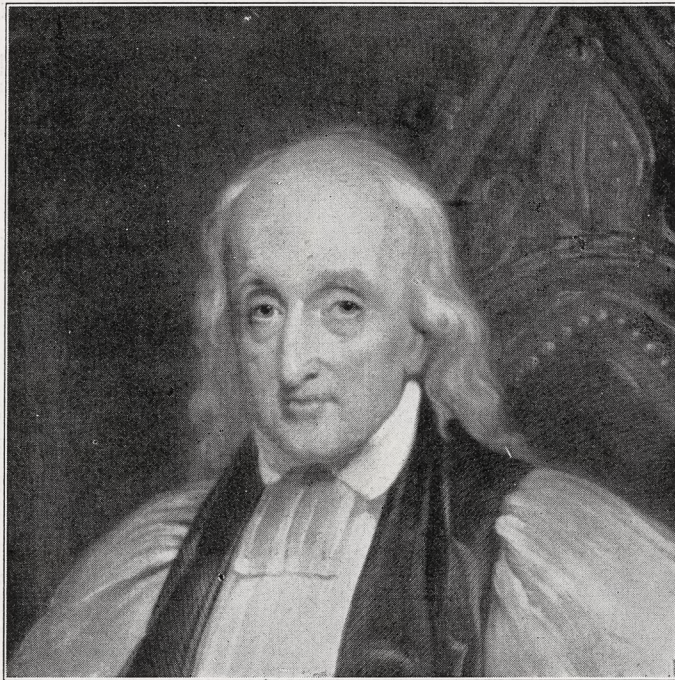


The **WITNESS**

CHICAGO, ILL., DECEMBER 13, 1934



BISHOP WILLIAM WHITE
From Portrait by Gilbert Stuart



BISHOP WHITE
From Portrait by Inman

At the

UNIVERSITY OF PENNSYLVANIA

there stands the Bishop White House, a dormitory erected in memory of the Rev. Dr. William White, who was presiding Bishop of the Episcopal Church in the United States from 1787 to 1836. A graduate of the College of the University in the Class of 1765, Bishop White later received the degrees of master of arts and doctor of divinity from Pennsylvania, and served his Alma Mater with distinction as a member of her Board of Trustees and as president of the Board.

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THE WITNESS

A National Paper of the Episcopal Church

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SPIRITUAL PIONEERS

By
BISHOP FRANK WILSON

A CENTURY and a half is a short time in the life of the Kingdom of God. But in a quick-changing country such as our own it is long enough to register startling changes when viewed from both ends. At the close of the eighteenth century our ancestors in this country were pioneers in two senses of the word. The first sense is fairly obvious. The second is less so but even more important.

First of all, our ancestors lived what to us would seem a very primitive kind of life along a narrow strip of land on the Atlantic seaboard, with a huge enigmatic wilderness behind them. It is hard for us to visualize their condition because it is so very difficult for us to divest our imaginations of all those conveniences and accessories of modern life which we have come to count as simple necessities. How could men and women of one-hundred-fifty years ago achieve what they did achieve in a new country without railroads, steamships, automobiles, telephones, radios, electricity, and all the other things which seem positively essential to us of the present day?

Conditions must have been very difficult for Bishop White in Pennsylvania. For many years he was rector of three city churches at the same time and was also bishop of the whole state of Pennsylvania. He was the adviser and confidant of many of the prominent national leaders of his day. He had a large corres-



pondence, all of which had to be done with his own pen. He was also the author of several scholarly books written by hand. He was actively engaged in educational projects and held a number of positions of leadership in the philanthropic work of his city. He trained his own candidates for Holy Orders. He not only organized his new diocese but was instrumental more than any other one man in perfecting the organization of the Episcopal Church in this country as a branch of the Holy Catholic Church throughout the world. He presided over the first General Convention and for forty years was Presiding Bishop of the growing Church. Having made the long and hazardous trip to England for his own consecration, he himself consecrated twenty-seven other

bishops in the United States to carry on the divine commission. And the travelling which these many duties entailed he accomplished under conditions even more primitive than those of the much maligned horse-and-buggy age. When he was an old man he made a missionary tour across the Allegheny Mountains covering a distance of nearly nine hundred miles with six weeks of steady going.

BUT it is another phase of his pioneering ability which strikes us most forcibly in a retrospect from the present state of the Episcopal Church. At

the close of the Revolutionary War a new and bewildering situation had to be reckoned with. Out of the chrysalis of the colonial Church an autonomous national Church was at the point of emergence and there were no precedents to follow. The Episcopal Church was to blaze the trail for those succeeding branches of the Anglican Communion which now circle the earth from Canada to Australia. And the trail was beset with serious perils. The Church was impoverished, disorganized, and in many places very unpopular. Though corporate in principle, it was fragmentary in fact. From England the Church had been planted at different times in different colonies. The lines of connection ran from the several colonies back to England and had never been properly laid between the colonies so as to bind them together in actual organic life. After the war rivalries and suspicions between the colonies seriously threatened the possibility of uniting the Church across colonial lines. This was particularly true in regard to New England where a movement started immediately upon the cessation of hostilities, resulting in the consecration of the Rt. Rev. Samuel Seabury as the first bishop in the United States. There was a disturbing prospect that this separate action on the part of Connecticut Churchmen might create a definite division between the Church in New England and the Church elsewhere. Moreover no experienced leadership had ever been developed in the colonial Church capable of wrestling with a major emergency. For nearly two hundred years most of the clergy had been supplied and were supported by missionary agencies in England and the supervision of the colonial Church had always been in the hands of English bishops. Indeed it was the traditional figure of the English bishop which made the episcopate itself a doubtful blessing to the colonial mind—a stiff and starchy prelate living in a huge palace, riding in a luxurious coach, served by many servants, the recipient of a swollen income, a functionary of the state as much as a dignitary of the Church. In spite of the apostolic caricature, it was the organic life surrounding this historic episcopate which was the distinctive feature of the colonial Church and yet at the close of the Revolutionary War the Church found itself without any bishop to surround.

Truly such an aggravated complex of practical difficulties created an apparently hopeless situation. It was not only necessary to rehabilitate the shrunken resources of the Church but to live down the aftermath of war-time irritations and restore a spirit of confidence. It was necessary to smooth out sectional differences and clear the atmosphere for harmonious cooperation. It was necessary to stimulate initiative and arouse conviction. It was necessary first to secure the episcopate and then to disarm opposition to it by producing a new type of bishop capable of fitting into the picture of simplified American life. And in order to do all this it was necessary to induce many people to bear the expense and hardship of travel incident to attendance upon meetings at any given point.

HERE was a situation tough enough to test the hardihood of any stout-hearted pioneer. It took a man like Bishop White to step boldly into the lead. A man of less courage or of feebler faith might well have quailed before such an ominous task. It was an uncharted sea—a new task to be done in a new world where the Church must prove her catholic adaptability. Bishop White was not afraid of the lack of precedents. Because such a thing had never been done before was no reason why it should not be done then if conditions warranted it. He was convinced that timidity or procrastination would be fatal to the cause he cherished and in the very novelty of the opportunity he recognized a call of God to Christian adventure. He was willing to risk possible failure in action rather than succumb to inevitable failure by doing nothing.

So it came to pass that in the year 1784, this young man of but thirty-six years of age initiated the series of meetings which led up to the first General Convention of the Church. It was in Philadelphia, under the chairmanship of Dr. White, that meetings were held for erecting an ecclesiastical government for the parishes in the state of Pennsylvania—in other words, the beginning of a diocese. But he and his companions decided that such an important step should not be taken except in conference with leading Churchmen from other states. Thereupon Dr. White opened an extensive correspondence with the clergy and laymen of adjoining sections of the country and travelled to New Brunswick, New Jersey, for the first inter-state meeting, over which he presided. He was also chairman of a subsequent meeting in New York where plans were laid for the first General Convention in the following year. His well-known loyalty to the American cause during the Revolution dissipated the public hostility toward the Church because of its English extraction. His sagacious judgment won the New England party into the fold and reconciled incipient differences with Bishop Seabury. He was chiefly responsible for the drafting of the constitution under which the Church has flourished and for revising the Prayer Book for American use. He secured apostolic Orders from the Church of England and set the standard for a new type of bishop such as would win the approval and admiration of American Churchmen. And for forty years he occupied the position of Presiding Bishop of the Church during that formative period when the character of its chief officer was a matter of supreme importance. Over all those early years his presence brooded like a benediction. The Episcopal Church owes more to Bishop White than to any other one man in its brief history. With a boldness of faith that stirs our spiritual sensibilities, he pioneered in an heroic departure in the life of the Historic Church, answering unafraid his Lord's command—"Go ye therefore."

A CENTURY and a half ago the Church was facing new conditions which had to be met by a venture of faith. Well, today the Church is facing another set of conditions equally new which can be met only by a similar venture of faith. The ques-

tion is whether we have retained enough of his pioneering spirit to take the risk? The next twenty-five years will be a unique transitional period in the history of our country. Since Revolutionary days we have had unrestricted immigration. Only yesterday that immigration ceased and it will never return again. Our country has turned a corner. Our immediate task is to digest the many different racial elements we have received into our body politic and evolve an American people. It is of the utmost importance from a religious as well as from a social point of view that this process should be sound and permanent. For many reasons the Episcopal Church is the chief center around which the ecclesiastical settling revolves. As an acute observer once said: "The Episcopal Church is the residuary legatee of American Christianity; most American Christians of other persuasions would claim it as second choice if a choice had to be made."

Such a state of affairs is more than a curious phenomenon. It is a trumpet blast, sounding the reveille of a new day. Are we equal to it? Have we the courage and the faith to adjust ourselves to a novel condition? Where is the pioneering spirit of a Bishop White and his followers? To display timidity when our brethren look to us for leadership is little

short of apostacy. At the present time the insistent demand upon the Episcopal Church is for *boldness*. Are we afraid we might make a mistake? It's possible. But what if we do? If we make mistakes, by the grace of God we can correct them. Our greater concern should be that we do not commit the sin of doing nothing after we have prayed for opportunities. What if Bishop White had shrinkingly refused to engage in novel proceedings and had settled down to spend the rest of his life in the safer calling of a simple parish priest? Where would the Episcopal Church be today? It would be safe—yes, safely interred in the archives of Revolutionary history. "All power is given unto me," said our Lord, "*Go ye therefore.*" Surely it is just as true today as it has ever been. There is no question as to the power of Christ. The only real question concerns our willingness to "go." Is God to be blocked because we are fearful? Is His Church to creep in chains because we are timid? Christ forbid. Pioneers is what active Christians have ever been. The apostles pioneered in a new nation. It is inconceivable that Christ's apostolic Church should decline to pioneer in a new era. The apostolic age may be written in the records of past history. But the age of Christian apostles never ends.

MEXICO, ROME AND 281

By

WILLIAM B. SPOFFORD

MEXICO is to the front, quite properly, in both the religious and secular press. Bishop Creighton, for seven years the Bishop of our Church in that republic, outlined our policy at General Convention in one of the outstanding addresses delivered at Atlantic City. The address was criticized by Mr. Clifford Morehouse in an editorial in the *Living Church Daily* the following day, it being his contention that Bishop Creighton had shown too much enthusiasm for the accomplishments of the Mexican government and not enough sympathy for the Mexican Roman Catholic Church, whose rule over the masses of the Mexican people is being curbed.

Following the Convention, at the request of the publicity department of "281", New York headquarters of the Church, Bishop Creighton prepared another statement setting forth our policy in Mexico. This article was sent to the press well in advance, "to be released on or after December first". THE WITNESS, being dated Thursday, November 29th, instead of Saturday, December first, had planned to publish the article in the December 6th number, thus observing the release date. However a note came from the publicity department informing us that the release date did not prevent us from using the article in the issue of the week ending December first. The article was therefore sent to our publication office in Chicago with instructions to give it the leading place in the November 29th number. It was ready to go

to press when we received a telephone call from the Rev. G. Warfield Hobbs, publicity secretary of the National Council, informing us that it was not to be printed until corrections were made in the manuscript. When we told Mr. Hobbs that it was too late since we were about to go to press we were informed rather heatedly that we had no right to break the December first release date. We of course pointed out that permission had been received from his office to use the article in our November 29th issue, only to be told that nobody in his office had been authorized to give any such permission, and that under no circumstances was the article to be used. Therefore, at considerable expense and inconvenience to THE WITNESS, the article was killed and another substituted. The article did appear in the December first number of the *Living Church* which readers received before the release date—a matter which we leave Mr. Hobbs to straighten out with the editors of that weekly.

All of this journalistic to-do is presented merely as background for an important question. Why was the article not allowed to appear as originally received, and by whose order were the subsequent corrections in the manuscript made? Are we to understand that Bishop Creighton suddenly changed his mind? Or were they made because an officer, or officers, at the Church Missions House did not approve of what was said by a man who served as Bishop of Mexico for seven years and certainly knows more about the situ-

ation in that country than any official stationed at headquarters in New York City?

These are not unimportant questions, for if it is true that officers at "281" have the authority to withhold the information and opinions that a Bishop, for years in a mission field, wishes to present to the communicants of the Church, it means that a centralized control has been set up at the Church Missions House that now goes so far as to censor opinion.

It is not without significance that the sentences "killed" in Bishop Creighton's original article were, in our opinion, the very heart of what he wished to say. He there stated that the Mexican Roman Catholic Church was frankly opposed to every ideal of the Mexican government and that her difficulties were due largely to that fact. Did Bishop Creighton himself order corrections in his manuscript because he had suddenly changed his mind, or were the changes ordered by officers at the Church Missions House who, possibly, might have feared giving offense to the Roman Catholic Church?

MR. MOREHOUSE, in an editorial in the number of the *Living Church* containing Bishop Creighton's article, finds the Bishop's remarks less than satisfactory and calls for "an official statement of our Mexican policy." No doubt such a statement is highly desirable. But we would like to raise the question, "Who is to make it?" Mr. Morehouse indicates throughout his editorial that an authorized statement can come only from the officers at headquarters in New York. How long since? Bishops are the heads of our missionary jurisdictions, elected by General Convention. It is they who determine policies, not secretaries at "281." For these policies, and their administration, they are responsible to the whole Church as it is represented in General Convention. And they surely have the right to present policies, opinions and facts to the Church membership without having what they wish to say censored by officers at the Church Missions House, as Bishop Creighton's article appears to have been.

Mr. Morehouse shows great sympathy for the Mexican Roman Catholic Church. He writes of the oppression suffered by our fellow Christians; declares that the Mexican government has stolen property from the Church; states that the Mexican government "is not only anti-religious in avowed intent, but also is determined by force to stamp out religion in the interest of a godless Collectivist program built on the Russian model" He concludes by implying that the government should be opposed by Christians, even at the cost of martyrdom. "It would not be the first such experience for Christians," writes Editor Morehouse, a statement which is more true than possibly he realizes since members of our own Church during recent years have been murdered, not by the Mexican government but by Roman Catholics, who are now engaged in a counter-revolution, the purpose of which is to re-establish the old order which they dominated.

We do not set ourselves up as authorities on Mexican history, either past or present. Nevertheless when

a man of the standing of Bishop Creighton, who served our Church in the Mexican field with distinction for years, declares that Mexico is very much concerned about religion, but is a bit fussy about what kind of religion it is, we think we understand what he means and are disposed to go along with him, at least until such new facts are brought to light as to persuade us to change our minds.

It is undoubtedly true that the Mexican government is confiscating Church property, but before charging them with stealing would it not be well to inquire how the Church came into possession of it in the first instance? It is our understanding that one of the tasks the government has assigned itself is to liquidate the Mexican Roman Catholic Church of its large land holdings, acquired by questionable methods, returning the land to the people in order that they may be raised from a state of peonage. It is of course true that the Mexican government is opposed, not only by a propertied Roman Church, but also by many Americans and Mexicans not members of that Church. Lucrative investments, based largely on large land holdings and a cheap labor market, are threatened by a government that is bent on restoring life to its citizens. Naturally there is a powerful opposition, presenting a united front.

OUR Church in Mexico, to quote Bishop Creighton, "is doing an effective and helpful piece of work and growing stronger every day in numbers, in the work we are doing and in zeal". We have arrived at this happy state, under the capable leadership of Bishop Creighton, and now Bishop Salinas y Velasco, because these leaders of the Church had the good sense to cooperate with a government determined to carry through a humanitarian program. The Mexican Roman Catholic Church, on the other hand, launched a counter-revolution, with Archbishops, Bishops and Priests leading private armies. On at least one occasion they set fire to a train and stood by while people were roasted to death, and they have slaughtered in cold blood hundreds of opponents, including not a few officers of our own congregations. There may be those of our Church who wish to support such a program, largely because to do otherwise is apt to offend another branch of the Catholic Church. As for ourselves we prefer to follow the duly elected leaders of our own branch of the Holy Catholic Church, Bishop Creighton and Bishop Salinas y Velasco, who, it seems to us, have shown rare good judgment in handling one of the most difficult situations on the face of the earth.

It was Bishop Creighton who said at Atlantic City that a Church that did not serve the people was doomed. A similar statement was made by Mr. Francis B. Sayre, assistant secretary of state, when he declared: "I believe that God desires the Church to be a powerful influence for good in human affairs; but the Church can go down in failure. If the Church becomes merely a passive ornamental institution, other competing social forces will rob it of its power effectively to influence human conduct; and once it is

bereft of this the Church is down and out." These observations were not opinions about possible far-off events, but rather statements of fact. We know what has happened to churches in European countries in recent days, and it is quite possible that the same history is now being repeated on the American continent. And it might be well for all of us to remember that Churches can go down—and have gone down—even though they hold the historic faith and are led by successors to the Apostles. Catholicism is not enough. God is not thus limited in establishing His Kingdom.

Inward Capacity

By

BISHOP JOHNSON

THERE were cynics in the Master's day. "Where is your kingdom?" said they, "We do not see it!" "It comes not from observation," was the reply. "It is within you." What did He mean? I think we can understand His meaning if we transfer His statement from a religion to a scientific connotation. Supposing we go back a thousand years to our own barbaric ancestors. Let us take with us a modern scientist fully equipped to tell the Knights of King Arthur's Court about this world in which we now live. As he describes the automobile, the telephone, the radio, these knights would be incredulous. "Where is this kingdom?" they would ask. "My friends," he would reply, "The metal is in the hills, the oil is in the wells, the electric energy is in the streams. When you develop the capacity within your skulls, you will discover the treasures that are in the world, but not before."

You cannot appreciate the values without, until you develop the capacity within. This would certainly be true if the same God Who made the hidden things also implanted the desire to discover them.

Let us trace the process by which we inherited this kingdom which we now enjoy. Some eight centuries ago, a few young men determined to develop their intellects. Why? No one had demonstrated that it would be worth while; in fact, nearly everybody either ridiculed them or persecuted them. And yet these students went from town to town, from lecturer to lecturer, taking down notes which they read by rush lights in their hovels, trying to find out what there was to know. They certainly were seeking the "substance of things hoped for and the evidence of things not seen," and "They died without receiving the promise," but they believed in a kingdom that was within them, and so formed a kingdom without. You owe your electrical devices today to the fact that they believed in something which no one had ever demonstrated to them as worth while, and what little encouragement they received was from a religious zeal to study instead of to fight.

So the next assumption that one must accept if he is to travel the way of faith, is that this is God's world and that man is His creature. The world has certain

treasures; man has certain capacities. In order to appreciate the values without, he must develop the capacity within.

I was travelling recently through the state of Nevada, and as I looked out the window, I thought that the world outside looked like an unfinished job. Then it occurred to me that all the world looked that way once. And I asked myself, Why? Why didn't God give us a finished world? Possibly because He willed to make man a partner with Himself in the creation of a world. God made the raw material and then God and man together made the world in which we live. It was due to this partnership that man has found adventure in living. This apparent blemish in the creation has given man the zest of initiative, invention and industry. It is a synthesis too wonderful to have come from electrons, blindly coordinating. One little mishap and the whole process would have been arrested. It is marvelous how credulous folks can be, if their logic so intrigues them.

Possibly the same Providence works the same way in the Kingdom of Heaven as it has worked in nature. He gives us only the raw material of spiritual character, and of course, it is very raw.

Some time ago I was looking at some alligators in a pool, and it occurred to me that if I had been able to observe the world when an alligator was the most intellectual specimen on it, I would probably have criticised the creation as futile. It is hard to believe that some lovely women whom I know descended from these ancestors, but if they did, what was the cause of this transformation? The Psalmist seems to have sensed it when he said, "Blessed is He that took me out of the mire and clay and set my feet upon a rock and ordered my goings."

It was either he or it—either pronoun is an assumption. I prefer the more probable one. Again I am not particularly interested in the theory that my ancestors were monkeys, but I am tremendously interested if this were so, in the question, "Why did a monkey become a man?" He was such a good monkey and such a poor man. I am sure his simian brethren ridiculed him; I am sure that he himself was humiliated and I am sure that no simian philosopher told him that it could be done.

Surely the story of unfolding life as graphically elucidated by modern science demonstrates one thing: that life unfolds itself in a marvellous way, due to a power within more than from any direction from without. Whatever life is, it is not mechanical. A machine has no power of propagating; no ability to reproduce itself; no tendency to develop as it increases in age. You cannot plant a Ford and take out a Packard, or even a score of Fords. Why liken organisms to machines when the chief characteristics lie in their differences and not their similarities?

The next assumption of faith is that God pervades all organisms in the mysterious thing called life, which, because man cannot create, he cannot explain, and therefore, is driven to believe this or that hypothesis, whichever works out the more satisfactorily.

THE BURD FAMILY BIBLE CONTAINS HISTORIC FACTS

By MARGARET TAPPEN
Principal of Burd School

Our most treasured possession at Burd School is the old family Bible which contains valued records of the early days of the Church. There for instance we find a newspaper clipping that records the consecrations of Bishops White and Provoost, written at the time of the consecration of Bishop Bowman in 1858, presenting the facts as follows:

"On the 14th of September, 1786, Rev. William White, D.D., was unanimously elected Bishop of the Protestant Episcopal Church in Pennsylvania. The requisite testimonials in favor of Dr. White and Dr. Provoost (who had been elected in New York) having been signed by the Clergy in General Convention, the two Bishops elect, embarked for England on the 2nd of November, arriving at Falmouth on the 20th. On reaching London they were introduced by the American Ambassador, Mr. Adams, to the Archbishop of Canterbury, and were by the latter warmly welcomed. After a delay of a few weeks, the Archbishop, upon consultation with other Bishops, appointed the 4th of February, 1787, for the consecration. On that day, and in the Chapel of the Archiepiscopal palace of Lambeth, Dr. White and Dr. Provoost were ordained and consecrated by the most Rev. John Moore, Archbishop of Canterbury. The most Rev. William Markham, Archbishop of York, presented the candidates, and the Bishops who joined in the imposition of hands were Right Rev. Charles Moss, Bishop of Bath and Wells, and the Rev. John Hinchliff, Bishop of Peterborough. The services were conducted with great privacy, for with the exception of the Bishop, and the officiating clergy, the solemnities were witnessed only by the family and household of the Archbishop. Rev. Dr. Duché, who had been Chaplain to the Continental Congress, assisted in the ceremonies.

"The newly consecrated Prelates returned to this country in April of the same year, and immediately commenced to exercise the functions of the Episcopate."

In the old family Bible we read that in 1778 "Rev. Dr. William White" married Edward Burd and Elizabeth Shippen, sister of the beautiful Peggy Shippen who married Benedict Arnold. Miss Shippen was a daughter of Chief Justice Shippen who was one of the most distinguished and wealthy judges of the Revolutionary time. It is not hard to imagine the elegance of that

wedding or of the festivities at the "Christenings" of the children that followed.

Bishop White also baptized Eliza Howard Sims and married her to Edward Shippen Burd in 1810, and "christened" their eight children. Only two of these children lived to the age of maturity and it is said Mr. Edward Shippen Burd died of a broken heart when his oldest and last child Elizabeth died at the age of twenty-nine.

Among the old family books I find a "Paxson's Annual Philadelphia Directory and Register" of 1818 and "William White, D.D. bishop of the Episcopal church" is entered as living at "89 Walnut Street." All these records show how dear and close the Bishop must have been to the Burd family and no doubt it was a good deal due to his influence that prompted the widowed Mrs. Eliza Shippen Burd to leave the bulk of her fortune to found a home where fatherless girls should be trained and educated under the influence of the Episcopal Church.

By the provision of Mrs. Burd's will a preference is given to the daughters of clergymen, but any fatherless girl, coming from a home of good moral standing is eligible. The only conditions are that she must be fatherless, between the ages of four and eight inclusive, and in good health. The rector and vestrymen of St. Stephen's Church are the trustees for the Burd School as the endowment has been re-named instead of the old fashioned name of Burd Orphan Asylum.

The institution is modern in every way and stress is laid on a beautiful and homelike atmosphere. It is conducted like a first class boarding school, although the tuition is gratis. Only forty children are accepted. The girls attend the excellent public schools of Philadelphia. Pupils of special promise are sent to college or technical schools. The social service department of Pennsylvania regards the school as a pioneer institution opening new paths.

THE CORNER CLINIC IN NEWARK

The board of religious education of the diocese of Newark has established a Corner Clinic in the diocesan house in Orange . . . an attractive room in which meetings are held at intervals to discuss problems of religious education. One was held there on November 24th with over fifty persons present to discuss the Advent offering in the diocese and Christmas plays and pageants. The leaders were the Rev. A. Stewart Hogenauer, diocesan secretary of religious education, and a number of parochial experts.

PENNSYLVANIA ENDS ITS CELEBRATION OF 150TH ANNIVERSARY

Reported by W. B. SPOFFORD

The celebration of the post-Revolutionary reorganization of the Church in America, inaugurated last May, has just been brought to a close with two services in Philadelphia, one led by Bishop Booth of Vermont and the other by Bishop Wyatt Brown of Harrisburg. It was in 1784 that meetings were held at Old Christ Church, Philadelphia, that led to the organization of the Episcopal Church in the United States and to the obtaining from the Church of England of the Episcopate in the person of Dr. William White, the first bishop of Pennsylvania and the first Presiding Bishop of the Church.

Throughout the summer and fall great services have been held in the historic churches of the city, notably at Christ Church, St. Peter's and St. James, with addresses by notable leaders of the Church. Elsewhere in this number we present an article by Bishop Wilson about the many-sided Bishop White, but of course no single article can adequately present the genius of this pioneer. Among the many organizations and institutions that he founded was the Bishop White Prayer Book Society, founded one hundred years ago in the latter years of the Bishop's life. This society has just issued a pamphlet "William White; a Sketch of the first Bishop of Pennsylvania," written by William W. Manross, fellow of the General Seminary, with a preface by the Rev. Louis Washburn, the present rector of Old Christ Church. Also the Episcopal Tract Society of Philadelphia has brought out a most interesting and stimulating pamphlet on the early life of the Church and the great part that Bishop White played in it. This pamphlet, "Advancing the Kingdom" contains an historical article by Dr. Washburn; one by the Rev. Leicester C. Lewis on Bishop White's theology; another by the Rev. Edward M. Jefferys which presents interesting facts about Bishop White's Churchmanship.

We find there also an article by the Rev. James A. Montgomery, professor at the Philadelphia Seminary, which straightens us out on Bishop White's many activities, as he himself says, in order to "counteract the Episcopal mirage of his being rooted in an Episcopal armchair." And among those particularly singled out for correction is our own Bishop-Editor Johnson whom Dr. Montgomery charges with helping to perpetuate the myth that White and his associates were men eminent for their inactivity, through an editorial

that appeared in *THE WITNESS* last January. The article is entitled "Bishop White's Business" and you will discover in it a great deal about how men and women lived in this country one hundred and fifty years ago.

The concluding article in the pamphlet is by the Rev. John Mockridge, rector of St. James Church, Philadelphia, also served by Bishop White as rector. Here we find listed the many institutions founded by Bishop White; the Episcopal Academy, today the largest Church School for boys in the country; the Philadelphia Dispensary, now a part of the Pennsylvania Hospital; the churches in Philadelphia which he served as rector; his diocese; the General Convention which he, more than any other person, was instrumental in creating and over which he presided for so many years. Then too he presents a brief outline of the many leaders of the Church whom Bishop White influenced: John Henry Hobart, later bishop of New York; William Augustus Muhlenberg, the founder of St. Luke's Hospital in New York; Jackson Kemper, the Church's first missionary bishop—to name but three of the men who were chosen, educated and trained by Bishop White.

It is a thrilling story, adequately and entertainingly presented in these two pamphlets, both issued this year by societies founded, one in 1810 and the other in 1833, by Bishop White himself. Read them and you will know why the diocese of Pennsylvania has been celebrating this year, and why the rest of the Church should have celebrated more than it has. To quote the Rev. Dr. Washburn; "From his own Memoirs and other rich writings he reveals himself as a growing soul, staunch and utterly without partisanship in the historic Faith; a Catholic Christian, indisputably, in its unperverted significance—and a Protestant Episcopalian absolutely; glorying in the heritage of the English Reformation. And yet further, an American Churchman of undying example around whom all schools of thought recover fraternity". And so throughout the anniversary, following Bishop White's example, an effort has been made to catch the spirit of unity, peace and concord which he so eminently showed forth, in order that we today may line up against the common enemy.

We Borrow the Methodist Church

A mission conducted at Grace Church, Hopkinsville, Kentucky, conducted by Bishop Abbott, was so successful that it was necessary to borrow the large Methodist Church for the final service. Several of the

churches in town omitted their regular evening services in order to join up with us, with 1400 people attending this closing service. Our correspondent writes of the mission:

"Coming as it did a week after the close of a protracted revival of the old-fashioned anti-dancing, anti-card-playing, anti-'cigarette sucking', and anti most other forms of enjoyment type, the mission proved a source of great religious and spiritual refreshment to the thinking people of the whole community."

Church Pension Fund Executive Is Honored

Mr. Bradford B. Locke, head of our Church Pension Fund, was recently elected vice-president of the Church Pensions Conference, comprising the pension boards of twenty-four denominations.

The report of our Pension Fund, given at the annual conference by Mr. Locke, was received with the greatest interest, partly because the Church Pension Fund is in such excellent shape, and partly because of the fact that it really was the first scientifically constructed pension system, upon a reserve basis, and is, therefore, somewhat of a pioneer and is so considered by the other pension systems, many of which are now modelled along the same lines.

Flying Squadron Welcomed in Olympia

The flying squadron which visited the diocese of Olympia to present the Missionary Program of the Church was very well received. Those on the team were Bishop Seaman of North Texas, the Rev. David Covell, field secretary of the National Council and Mrs. Charles Carver of Portland, Oregon. They ended their efforts with a service at St. Mark's cathedral, Seattle, and a well attended clergy luncheon the following day.

Bishop Juhan Is Honored

The tenth anniversary of the consecration of Bishop Juhan as bishop of Florida was celebrated on November 25th at St. John's, Jacksonville, where he was consecrated. The big event of the day was the evening service to which all the clergy and congregations of the diocese had been invited. Bishop Gailor of Tennessee paid tribute to Bishop Juhan, laying stress on the qualities of faithfulness and loyalty to the teachings and ideals of Christ, needed today as never before.

Death Takes Western Dean

The Rev. William E. Couper, dean of southwestern Oregon and rector at Marshfield, died on November

16th. He was at one time the rector of St. Paul's, San Francisco.

Two More Negro Clergy in Florida

Two Negro clergymen have been added to the clergy rolls in the diocese of Florida; the Rev. J. Herbert Jones is in charge of St. Philip's, Jacksonville, and the Rev. Robert Lee Gordon is at St. Michael and All Angel's, Tallahassee.

Training School for Laymen

A training school for laymen who will go into un-churched communities to establish missions and Sunday schools is apt to be established in the diocese of Chicago soon after the new year. The plan has been proposed by the department of religious education of the diocese and already has received the endorsement of Bishop Stewart and the diocesan council. The idea, briefly is for a select and limited number of laymen to attend a training school at the Seabury-Western Seminary—six months' course, one night a week. They would then be assigned to suburbs and other communities where the Church is not represented at present, giving their services without pay. The sponsor of the plan, the Rev. John S. Higgins, rector of the Advent, in discussing the idea says:

"There is a regular belt of communities on the edge of Chicago where the Church is not represented. Under existing financial conditions it is unlikely that the Church will be able to provide a clerical staff sufficient to cover these communities for years to come. This means we would be losing a tremendous opportunity and it is to meet this situation that we propose sending laymen into these communities."

In the course of ten or twelve years, Mr. Higgins believes flourishing mission stations can be created in at least fifteen or twenty communities which have no Episcopal churches at present. The training class would probably be limited to a dozen or fifteen men to begin with, and a new class would be trained each year. It is planned eventually to extend the bounds of the plan to include rural sections of the Diocese if the metropolitan area can be properly developed.

While Over in Brooklyn

Meanwhile over in Brooklyn, N. Y., the Rev. Bradford Young, assistant at the Church of the Holy Trinity, proposed to a group of ministers of various denominations, representing the churches on the Heights, that it was time for them to work out some plan looking toward the merging of

their congregations. He suggested that a committee of laymen should study the situation thoroughly, with the resignation of all the pastors in their pockets in advance so that any mergers that were finally considered desirable might not be blocked by present job-holders. At the moment, in Mr. Young's opinion, all of the congregations are carrying on at great overhead expense, none of them filling their pews on Sunday. Better work at less cost would be possible through mergers—and by mergers he proposed mergers of the churches of different denominations, with creedal and liturgical differences being adjusted one way or another. Just how the brethren responded to the idea I have not yet heard.

* * *

An Interesting Chapel in Mississippi

A chapel in Mississippi, said to be one of the most perfect pieces of Gothic architecture in America, was built in 1849 by the owner of a famous plantation, with bricks burned and shingles hewed on the place. The morning services were for the master and mistress; afternoon services for their slaves. After the Civil War the chapel fell into disuse until in 1910 it was little more than a ruin, windows gone, doors down, cattle wandering in for shelter in a storm.

In recent years the Rev. V. H. Sessions of Bolton has taken it under his wing as one of fourteen centers in his extensive rural mission field. The Chapel of the Cross has been restored and partly furnished and is kept clean. Services are held there twice a month, attended by people of many communions, one family driving regularly forty miles each way.

* * *

Bishop Atwood Is Injured

Bishop J. W. Atwood, retired Bishop of Arizona, now living in New York, was injured on December 2nd when hit by an automobile....cuts and bruises, they discovered when they got him to a hospital and not considered serious. Anyhow the hospital reported "doing well" twenty-four hours later. Seventy-seven years of age is Bishop Atwood, having retired in 1925.

* * *

A Careful Thief at Chapel Hill

Some time between Sunday afternoon, Nov. 25th and the following Wednesday, the Communion vessels were taken from the vestry of the Chapel of the Cross, Chapel Hill, N. C. The vessels were kept in a locked closet. The lock was not forced, but opened with a key, and re-locked after the vessels were taken. The pieces taken are two

silver chalices, one of which has been in use since 1850, a silver paten, a silver cruet, and a silver lavabo. All were memorials, and were so engraved. No clue to the thief has yet been found. The theft is rather peculiar, in that no other things in the vestry were touched, nor was anything disturbed in the adjoining parish house.

* * *

Rankin Barnes in Philadelphia

Students at the Church Training School in Philadelphia have had a course of six lectures by the Rev. C. Rankin Barnes, December 14-17. The subject was the social program of the Church: its underlying principles; recovery of the social gospel; available resources; parish and com-

munity; the church and the family; the new social order.

* * *

Council President Cook to Divide Time

Bishop Cook of Delaware, new president of the National Council, after the first of the year is to divide his time between his diocese and the National Council.

* * *

Choir Festival in Chicago

The choir offers one of the finest training centers for young men at the command of the Church, declared the Rev. D. W. Crawford of St. Paul's, Kenwood, Chicago, on November 25th when choirs met there for a festival. It was one of three such services held in the diocese,

BURD SCHOOL — PHILADELPHIA

See Page Eight

(Referring to the Article on Bishop White and the Burd Family)

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others meeting at the Atonement and at Emmanuel, LaGrange.

* * *

Peace Conference in Dayton

Presided over by Bishop Oldham of Albany, representatives of thirty denominations gathered on December 6th in Dayton, Ohio, for the meeting of the national conference on the Churches and World Peace. There was a wholesome new emphasis in the report of the commission since for the first time the fact was stressed that "economic injustice breeds war." The report rang with such phrases as "the pursuit of private gain"; "concentration of wealth in the hands of the few and impoverishment and exploitation of the many"; "when the basic social and economic structure of modern life is examined we come closest to the roots of war." The reconstruction of our socio-economic order, the report declared, is even more important than creating a parliamentary structure looking toward a warless world.

* * *

Seattle Rector Resigns

The Rev. C. S. Mook has resigned as rector of Trinity, Seattle, Washington, but only after declaring that recent action of the standing committee of the diocese vindicated him in the controversy which has been going on there for some time. It was, if I remember correctly, a matter of salary—the vestry wanted to pay less, Mr. Mook would not accept less—the matter went to the bishop—he ruled in favor of the vestry—the matter went to court—the court ruled in favor of Mr. Mook—the matter was discussed in the House of Bishops behind closed doors and a new canon was passed to provide for similar cases. Well now the standing committee have taken the matter in hand and by a vote of four to three decided that they could see no reason for reopening the matter. Whereupon Mr. Mook wrote the following letter to his vestry: "I believe that in the interest of our church as a whole and the community at large the matters in controversy should be settled. I am willing to sacrifice myself to these more important considerations." He made his resignation conditional on the payment of the arrears in salary. The resignation is to take effect January 26th, the tenth anniversary of his assuming the rectorship.

* * *

Missionary Meetings in Florida

Bishop Remington of Eastern Oregon has been the headliner at missionary mass meetings in the diocese of Florida. The Rev. F. Percy Houghton, field secretary of the Na-

tional Council, was the speaker also at two conferences, and the Rev. Richard A. Kirchhoffer of Mobile, Alabama, at two others. Then Miss Edna Beardsley, Auxiliary educator from New York, addressed a number of women's groups. Interested congregations greeted the teams in every region visited.

* * *

A Gift of a Thousand Dollars

Another gift, of \$1,000, has just come in for the "Challenge," which is the amount needed to meet the budget as adopted by General Convention, in addition to expectancies. Receipts to December 1 toward the "challenge" are: one gift of \$1,000, one of \$500, one of \$2; total, \$1,502. These gifts are being put in a spe-

cial account and will be submitted to the National Council from time to time for appropriation to the several missionary fields to restore specific items which have been reduced or eliminated. The total needed to meet the entire challenge and restore the budget is \$386,885.

* * *

News Notes from Massachusetts

William G. Thayer, for 36 years the beloved headmaster of St. Mark's School, was buried from the school chapel on December first, the services, conducted by Bishops Sherrill and Lawrence, being attended by notables from all over the country. . . . Bishop Sherrill instituted the Rev. Benjamin Harrison as rector of the Advent, Boston, on December



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2nd, the ceremony being a part of the parish's patronal festival. . . . Two meetings to consider further issues raised at the General Convention were called by Bishop Sherrill at Trinity Church the first week in December. . . . A play for Advent was presented by the young people of Trinity and Emmanuel on successive Sundays at the two churches. It was "The Story of a Story," based on the book of Ruth, and written by Emmanuel's Dr. Osgood, but never before produced in Boston. . . . Two parishes where the personal work of members contributes to the worship of God: In St. Andrew's, East Boston, the processional cross was carved by a member of the church; the senior warden of Trinity Church, Melrose, recently completed a long labor of love, the erection of a lovely chapel. The altar was framed from the choir stalls of 45 years ago, the communion rail from pews in the original church of 75 years ago. . . . In the sacristy of the Church of the Holy Spirit, Mattapan, hangs a portrait of Benjamin Smith Rotch, and below it one of his daughter, Mrs. Horatio A. Lamb, thus uniting the one whose memory lives in the House erected in his memory, and her whose filial love and devotion to God made the beautiful gift. . . . On November 11 the offering in St. Paul's Cathedral, Boston, was carried to the altar by two men, distinguished for their service to God in this diocese, who were baptized in that church on that day 87 years ago, Gen. Appleton and Dr. R. M. Lawrence. . . . When parishioners of St. Paul's, Malden, brought their pledge cards on Advent Sunday, they were asked not to place them in the alms basin but to carry them personally to the altar.

Ordination in West Virginia

The Rev. Robert H. Gamble was ordained priest at Christ Church, Fairmont, W. Virginia, on December 2nd by Bishop Strider. He is the vicar of the Christ Church parish missions.

Mission Conferences in Georgia

Bishop Remington of Eastern Oregon, Miss Edna B. Beardsley of the national office of the Woman's

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Auxiliary, and the Rev. C. C. J. Carpenter of St. John's, Savannah, concluded on November 27th a series of successful conferences on the Missionary Program in the diocese of Georgia.

Clerical Changes in Newark

The following resignations have been announced in the diocese of Newark: Rev. D. D. Zuver as assistant at Christ Church, Short Hills; Rev. H. A. Link as rector of Trinity, Bayonne; Rev. Richard W. Baxter as vicar of St. Mark's, Phelps Manor; Rev. G. F. Collard as assistant at Christ Church, Hackensack; Rev. Oran Zaebst as assistant at Trinity Cathedral, Newark to become the rector of St. John the Divine, Hasbrouck Heights.

Seminary Students Hold Conference

Students of five theological seminaries in New York City, both Christian and Jewish, held an all day conference at the General Seminary on December 5th. They discussed "The relation of the individual to the Church-Fellowship," with papers by students representing the several seminaries, followed by discussion. This is the fourth year that such a conference has been held, other matters having been discussed being "Religious resources for social reconstruction," "The place of authority in religion," and "What do we mean by the worship of God?"

Bishop Mann at Orthodox Service

Bishop Mann of Pittsburgh delivered an address of welcome at the service of the Russian Orthodox Church, held at St. Mary's Episcopal Church, Pittsburgh, last week, the occasion being the first visit of Archbishop Vitaly to the city. Bishop

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Mann stressed the close relationship of the Anglican communion and the Orthodox Church.

Southern College Has Large Enrollment

St. Philip's Junior College, San Antonio, Texas, began its seventh year of operation this fall with an enrollment which is the largest in the history of the school. There are students from all parts of Texas and adjoining states. The College is the

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only institution of higher learning which the church is sponsoring west of the Mississippi River. It was established by the late Bishop James Steptoe Johnston of West Texas, and is now under the direct supervision of the Bishop W. T. Capers. Seven years ago it became accredited by the state department of education and three years ago it was chartered by the state.

The college, like most unendowed institutions, has felt the strain of the depression, but with careful management has accumulated a deficit of only \$3,000 which the city has pledged itself to raise through the local chamber of commerce. The trustees are desirous that the school close this year without a deficit. To this end they have released the president, Miss A. Bowden, for three months in order that her entire efforts may be given to the raising of \$5,000. Dr. F. G. Oppenheimer has made a provisional pledge of \$500 toward the raising of this amount when the sum of \$4,500 shall have been contributed.

* * *

A Mission Cross in South Dakota

Out on the South Dakota prairies there is a hill about six hundred feet high, visible for twenty miles all round, where in former days the Indians used to conduct their pagan worship. There are now eight chapels near this place, in what is known as the Corn Creek District. The Indian Church people from this district made a pilgrimage recently to erect a cross on the hill, and intend soon to replace it with a taller one that will be visible for miles around to tell the world that this Indian community is now Christian. These same Indians, in spite of drouth and poverty, increased their Church offerings last year.

* * *

Dedication Service at Ardmore Parish

An extension of the nave of St. Mary's Church, Ardmore, Pa., was dedicated on November 25th with special services. The addition, made possible through a bequest by the late Mr. and Mrs. Samuel M. Curwen, provides sittings for an additional 150, increasing the capacity to 500. New windows have been placed in the church, and also new lighting fixtures throughout. Also a children's corner has been erected. The Rev. Louis W. Pitt is the rector.

* * *

Renewed Interest in Social Service

Attendance at the social service mass meeting held during General Convention increased from 125 in 1928 at Washington to 1,250 in Denver, 1931, and 2,500 in Atlantic City.

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To be collected by the Dioceses in December for the work of the general Church

Relying on pledges of members of the Church the Dioceses notified the National Council to expect during 1934	\$1,269,832
Up to December first the dioceses had remitted	841,114
<i>Balance to be collected in December</i>	<i>\$428,718</i>

¶ The National Council has appropriated every dollar of this money and confidently depends on you, the loyal members of the Church, to make good on your pledges.

¶ Collections to December 1st this year are 67% of the amount pledged for the whole year as compared with 58% last year. This is most encouraging. The balance still due is nearly \$200,000 less than was due at this time last year.

SPECIAL NOTE

¶ Several dioceses which were able to report last January expectations amounting to only a small proportion of their quota, have already overpaid the expected amount. Every such overpayment will help directly in reducing the missionary deficit and it is hoped that many other dioceses will be able to do more than they had expected.

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