

The Living Church

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VOL. LXXXIV MILWAUKEE, WISCONSIN, DECEMBER 27, 1930

No. 9

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God?

Rev. Henry S. Whitehead, Ph.D.

An Excerpt From
THE NEW YORK TIMES

St. Thomas' to Seek Fund of \$3,000,000 To Hold Site Forever

Plan to "Stave Off Lean Years Which Will Inevitably Come in
a Decade or So."

NEW YORK, May 11—

"St. Thomas' Protestant Episcopal Church will seek to raise an endowment of \$3,000,000 to keep forever its site at Fifth Avenue and Fifty-third Street, it was decided at the third annual meeting of the Men's Association of the church, which was held Thursday at the Bankers' Club.

"The announcement of the project was made yesterday.

"The purpose of seeking the endowment, according to the announcement issued from the church, is to stave off the lean years that will inevitably come a decade or so hence, when the trading zone will have drawn its coils ever so more tightly around the territory."

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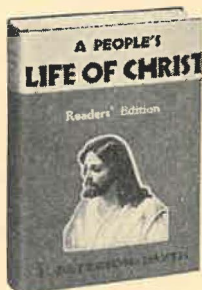
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MILWAUKEE, WISCONSIN, DECEMBER 27, 1930

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EDITORIALS & COMMENTS

New Every Morning

NEW YEAR'S DAY is the one and only day in the whole year that can be celebrated every day. Easter Day we celebrate every Sunday, and on every Friday we commemorate Good Friday. But most of the days we "keep" only on the day itself, in the case of what we call "secular holidays," and (except for Christmas) not longer than eight days, when the days are "Church days," as we say. Nor could we very well do otherwise. Even during the Twelve Days of the Christmas season, there is progression from Christmas to the succeeding "holy days." Through the Christian Year, we follow the Life of our Lord, and His teachings. Just because we do this, the emphasis changes from week to week; and this changing brings about the celebration of each "day" on its date, or in its place—and only then, or, at most, during the octave. New Year's Day, perhaps more decidedly than other holidays, is celebrated only on its date. To most persons, also, it is regarded as the most "secular" of all the holidays.

Yet even Church people think of New Year's Day as the beginning of the New Year. Who ever heard anyone at all, even the most carefully liturgical person in the community, say, "Happy New Year!" on the First Sunday in Advent? And does even the most determined folklorist ever say it at any other time: such as on St. Martin's Day, or on All Saints' Day, or on Lady Day? This greeting is given on New Year's Day, and at no other time, by practically everyone. Those whose "fiscal" year begins on some other date, still celebrate New Year's Day as the beginning of the "real" year.

Although not in the kalendar, the Church takes special note of New Year's Day as such. In an increasing number of parish churches, there is a celebration of the Holy Communion, which is commonly called a "midnight service," but is really an early service, for it begins with the first moment of the New Year. Not only do many Church people attend such services, but a great number of other people come—among them passers-by who see the lights or hear the music. In not a few parishes, this service is held at the urgent request of the parishioners; it is in response to an expressed desire that the rector has it at this hour; instead of,

or in addition to, a celebration at seven or eight in the morning. It would seem that a great many people not only wish to begin the New Year religiously, but actually to begin it at the beginning. It is the only "secular holiday" which the clergy, without any difficulty at all, can make a "Church day."

WHY is this? We all know that, in the earliest religions, the beginning of the New Year, whenever celebrated, was the great festival of the year—the highest holiday. But, as we all also are aware, it was a harvest festival: absolutely unlike, in underlying feeling, our New Year's Day. For what is this? It is a beginning, a new start. And this beginning is in the spiritual, not the material, realm.

New Year's "resolutions," for example, that famous custom of our grandparents: these "resolutions" all indicated a new start. Needless to say, this custom did not begin with our grandparents; but neither did it begin with the primitives. No: it began with Christianity, or at least with what we designate as "organized Christianity." It was one of the earliest ways in which the old "heathen day" was "converted" to the Church. It is one of the latest also. Making New Year's "resolutions" did not cease with our grandparents; either: a surprising number of Christian people still follow the custom!

Making a new start is one of the fundamental opportunities which the Christian religion offers. It is interesting to study the Prayer Book with this idea in mind. Not only the central service of the Holy Communion, but also Morning Prayer and Evening Prayer: all send the Christian forth, renewed—shriven, refreshed, ready to begin again. Small new starts, great new starts: provision is made for them. With every feast, with every fast, this opportunity is given. On the whole, there is large use made of these days. But what of the other days, the "ferias"? Being "neither feasts nor fasts," to many persons they are "nothing special." And yet they might be, each one of them, a New Year's Day. So might every feast and fast, in concurrence with its own particular commemoration. New Year's Day can be celebrated every day in the year.

The question, of course, is: How? The first thing:

would seem to be the greeting of each day as a new day, not simply as another day. We might well cultivate the spirit of the child who said, on awakening: "Here's today—not even touched yet!" Nowhere is this spirit more happily expressed than in Keble's "Morning," the very first selection in *The Christian Year*, six verses of which constitute the first hymn in the Hymnal. There are sixteen verses in the poem itself; and they all tell the glory of the "new day," that day which is here—"not even touched yet." "New every morning": the mere daily recollection of this, at the beginning of each day, would do much to make of the New Year a year of "new days."

There are other things. The many good books of devotions take up the best of them; kalendars of various kinds indicate them; "day books" of several sorts describe them. All these helps are familiar to most Church people. But is New Year's Day celebrated every day by most? We can hardly think so. For, occasionally, when some one makes a special point of celebrating it every day, we are all so interested! The young man, for instance, who resolved, on a New Year's Day, that he would read the Lessons, both Morning and Evening, and both First and Second, every day, throughout the year, it interested all his friends—those who felt sure that he would never be able to do it, and those who were pretty certain that he would. On the Second Sunday in Advent, he had chanced to hear a fine sermon on regular Bible-reading. Like many persons who have the habit of daily Bible-reading, he had "read what he liked." The preacher recommended several available plans of directed Bible-reading, ending with the words: "And then there is the Lectionary, appointed to be read in the churches, but good to be read anywhere." There had always been a Church Kalendar, with the Lessons on it, hanging on the wall in the young man's home. It was new on the Second Sunday in Advent, too, the old one having given place to it only a week earlier. He did not begin that night. But he did start on New Year's Day. For on *that* day, he usually put into effect new resolutions. His family and friends were much interested, mostly in seeing how long he would keep it up without a break!

Did he, for the entire year? This query is surely being put. He did—with unexpected results. Once, when on a journey, he almost did miss. On the train, which was moving, he remembered that he had no kalendar with him, no way to find the Lessons. At the first stop, he telegraphed to his home: "Wire collect tonight's and tomorrow morning's Lessons." Another time, he lost the slip on which he had written the Lesson-places for the period of his absence. He telephoned to a clergyman in the town in which he was, asking if he might call. That clergyman not only sympathized with his errand; he presented the young man with a copy of the Lectionary in easily portable form. "He was as pleased as a child," the clergyman said afterward, when relating the occurrence to a mutual friend. Keeping the resolution led to other little experiences. And it led to a great experience: the young man found that he had a vocation to the priesthood. No one would be so bold as to say that he would not have discovered his vocation through some other means. But the fact remains that he actually did discover it by using the Lectionary, "each day, and every day." He celebrated New Year's Day every day.

We all know about the way of the Boy Scouts: that kind deed, every day! In addition to the value of the act to the person in whose behalf it is done, the boy himself must find that it makes every day a "new day" to him. It is a good way to celebrate; young and old might well choose it.

THERE is another way: intercession. Most Christian people do pray for others, and do it daily. To plan it, to shape it, beginning on New Year's Day, is to make a memorable year of it—a year of "new days." A clergyman, one year, resolved that he would, every day, pray for the particular persons who, that very day, most needed such remembering. He made a note, each morning; through the day, he added to it; at the end of the evening, his "Intercession Paper" for that day was ready. And he used it. He said, afterward, that what amazed him was the sense of fresh opportunity that every morning brought to him. Who would need his prayers that day? He awoke with the question in his mind. Gradually, he added thanksgivings; the next year, his daily note was an "Intercession and Thanksgiving Paper." This is a good way to celebrate New Year's Day every day.

There are others. The great thing is to find one, and to keep to it. Resolutions: are these "resolutions"? Perhaps they are that; but they are less resolutions than opportunities, privileges. To celebrate New Year's Day every day is, possibly, a duty; but far more is it a privilege. Let us do it, saying from our hearts every morning: "Here's today—not even touched yet!" And then, let us make sure that our "touch" of it transmutes it. We speak of a New Day, meaning a better epoch. By a year of "new days," making up a fully rounded New Year, we shall bring it nearer.

IT MAY not be amiss to suggest to "all and sundry" that they make a little allowance for excitement when they read various accounts of what is happening in the Church. Thus we have, ourselves, not been able to locate a single person who actually heard anybody in attendance at the Cathedral of St. John the Divine at the time of the recent momentous occasion cry, "Lynch him," with reference to Judge Lindsey—or anybody else. Perhaps Judge Lindsey *thought* that somebody cried that out; but perhaps he was mistaken. At any rate we are confident, from examination of the evidence, that there was no such audible cry. After all, if Judge Lindsey attended church oftener—perhaps he does—he might have observed that it is rather unusual nowadays to lynch a man in a Cathedral during service; and it is also unusual for a member of a congregation to stand on a table and demand the right to speak on any subject, then and there. Most people are safe from lynching even in a Cathedral—if they behave themselves.

And then, it appears from New York papers, that somebody makes affidavit that Bishop Manning did, over the telephone, actually forbid an association of Churchmen to accord a hearing to the same Judge. But it must be difficult for one who hears, or even overhears, a telephone conversation to tell whether a Bishop, at the other end of a line, is *forbidding* a group of his clergy to do something or other; or is acting as a member or a friend of an association in urging a particular course of action on the secretary of the said association, in the absence of its president; or, merely as an innocent bystander, is counselling a certain course which he deems advisable. When the same Bishop *says* that he was not "forbidding" as Bishop that which he was counselling as friend or member of the association, after first having taken counsel with the president of the association, and in the absence of the latter from the city, most people would feel that he ought to have the benefit of any doubt.

From a great mass of newspaper comments from everywhere that our friends have been good enough to

The New York
Controversy

send us, perhaps the most sensible of the editorial comments is the following from our friend and neighbor, the Milwaukee *Journal*:

"But ought Bishop Manning, who had filled the cathedral to overflowing by announcing the sensational subject of 'companionate marriage,' to have been preaching about it? We cannot see why not. The church, any church, could be charged with cowardice if it feared to speak out on this. Clergy of Dr. Manning's diocese, by having Judge Lindsey give his views to their association, had given Bishop Manning his occasion, or made his necessity, as one may think.

"Churches have to believe some things. They have to stand up and speak out for or against, or else become merely more or less comfortable places for listening to the comforting parts of religion. Churches are concerned with the personal standards of the individual, his personal way of life—with truth, with honesty, with justice, with purity, with those things that are of good report. Inconceivable would be a religion that had no concern with that fundamental of society, the marriage relationship. It is not the church's function to prescribe the legal form, but the church would be a lame and hopeless institution if it had nothing to say about the pattern of man's life. . . .

"Judge Lindsey gains a lot of publicity; he will be more read and listened to, someone will say to you. Yes, and how are you going to attack the institution of marriage as our civilization has known it through many centuries and not have publicity? Not every church, not every pulpit, has the occasion to take it up that Bishop Manning had. The position of the churches can be assumed unless it is challenged. But if it is, a church that has nothing to say will be a dead church, for religion is nothing that is not concerned with human living."

Was it all a publicity "stunt" on behalf of Mr. Lindsey's books and lectures?

We do not know; but the *Publishers' Weekly*, relating the incident now well known, observes:

"We called — (Mr. Lindsey's publishers) to ask the effect on sales and find that it has been instantaneous: orders from every state in the Union and of from one copy to five hundred. People really want to form their own opinions, and good book distribution helps them do this."

We observe also that the *Churchman* of the following week carried a rather extended advertisement of Mr. Lindsey's lectures beginning "Banned by Bishop Manning! The Significant Lecturer," etc. Evidently the former Judge is making hay while the sun shines.

All this, however, does not constitute a "crisis" in the Church. Bishop Manning has been brave when courage was needed. Some others have been disappointing. But probably enough has been said and written on the particular incident—or series of incidents.

BUT "companionate marriage" is not a subject that the Church or even the world will treat as merely a harmless eccentricity. In the *Forum* for November, a woman writer treats of "We Try Trial Marriage." Whether it is she, or only the editor, who describes her as "neither maid, wife, nor widow" we cannot say, but her own narrative seems to testify to the accuracy of the description. There was a time when it was not esteemed a compliment to justify such a description.

The article plainly depicts the anomalies of the situation which a young man and a young woman are said to have created for themselves by embarking upon a course that is euphoniously termed "trial marriage" but which has resulted in creating for the woman-partner to the contract the condition which is quoted above. "For days we didn't tell anyone," she says, "and went blithely along, shopping and moving." Contrasting this author's viewpoint with that of a previous

writer on "sex experiments," the editor calls the present article "a personal confession empirical and concrete." And so it is. It deals with the practical difficulties involved in a relationship of which, obviously, the parties themselves are ashamed; a relationship that is certainly not new in human affairs but which has not, until recently, been described as "marriage" in any sense at all. It used to be supposed, in those days of the effete civilization that is passed, that the Church, at least, stood unanimously and wholeheartedly for the institution of marriage with no qualifying adjectives attached; one was married or one was not. And sometimes, at least, they proceeded to "live happily ever after."

Well, to make a long story short, these young people entered heartily into their trial marriage, and they found that it didn't produce happiness. The writer's final paragraph in the article is this:

"We had learned that the way to liberty is not always by non-conformity to the accepted order. I may still believe that an alliance such as ours should become the accepted order. But until it is, I do not think individual happiness can be achieved by an arrangement which attempts to defy the existing order with impunity. It now seems to me that there would be so much more freedom in marriage."

We hesitate to say that a voluntary association of Churchmen might do worse than to get a reprint of this article and circulate it broadcast. We hasten to add that we are not "commanding" them to do it, nor "forbidding" them from devising and circulating an antidote to it. Tastes differ; but we rather covet those days that are gone when the clergy could invariably be depended upon to try to protect their own daughters and even the young women of their congregations from entering into any sort of limited marriage.

And we are ready to thank God that we have a Bishop right on the firing line who is brave enough and strong enough to stand for the oldtime sacrament of Holy Matrimony when it is attacked.

THE Editor's great regret, a brief editorial printed last week regarding the late Dr. Barton was marred, in a part of the edition, by describing Dr. Barton as a Presbyterian and as a former moderator of the Presbyterian general assembly; whereas Dr. Barton was a Congregationalist, and a former moderator of the National Council of Congregational Churches. Fortunately the error was discovered while the paper was running on the press and was corrected, so that a considerable part of the edition was correctly printed. Fortunately, too, Dr. Barton was so well known, at least by reputation, that very many readers were in position to make the correction from their own knowledge.

To explain in detail how such an error could occur would scarcely be of interest. It did occur, and we make our profound apologies for it. Dr. Barton would have graced any ecclesiastical company; but in fact he was a Congregationalist of Congregationalists.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

THE END AND THE BEGINNING

*Sunday, December 28: The Holy Innocents:
First Sunday after Christmas Day*

READ Zechariah 8:1-6.

OLD men and old women, and boys and girls in Jerusalem—so the prophet saw in his vision of the city redeemed from captivity. Childhood and old age, the beginning and the ending of life—nay, rather the ending and the beginning, for an end implies a new beginning. The dear old Genesis story of the Creation repeats the declaration: "The evening and the morning" (Genesis 1:5). "Every fulfilment has at its heart the power of a new beginning. Nothing is ever finally done. All the gathering of the results of one period's experience has for its purpose and natural issue the opening of a new period in which that experience shall become effective with new form and face" (Phillips Brooks). The little ones put to death by Herod were the firstfruits of the centuries of long struggle as they were welcomed into God's Home. Age-long desire and hope gave birth to new life.

Hymn 363

Monday, December 29

READ I Samuel 3:1-10.

SAMUEL and Eli—youth and old age, the end and the beginning! "The old order changeth, yielding place to new." For Samuel brought a new revelation of God's love and care for His chosen people. It was a strange experience for God to reveal His will to a little child, and the child-like answer, "Speak, Lord, for Thy servant heareth," must have seemed to the aged high priest a singular proof of the fulfilment of God's promise to the patriarchs and to himself. Age does not mean a cessation of activity, but rather a blessed continuity. Generation succeeds generation, but God's work goes on and each generation builds upon that which has been. So as the end of the year draws near, the hope of years to come flashes out a signal which calls for new consecration. "Experience worketh Hope" (Romans 5:4).

Hymn 359

Tuesday, December 30

READ I Corinthians 15:24-28.

THERE is to be an end of God's work of redemption, but it will also be a beginning of the great and blessed life when "God shall be all in all." And the long-delayed ending will be so glorious that we shall hardly remember the centuries of struggle and temptation and longing. Indeed, there will be such a light of understanding flashing over the years that we will rejoice in the review as we see how Christ was ruling and teaching and guiding always and everywhere. The end will be merged into the beginning, and the whole of life's history will be a great unit, just as one reviews from a hilltop the path which he has followed and then sees the glorious vision from the summit, and finds that they are not separate experiences but parts of a completed whole.

Hymn 449

Wednesday, December 31

READ Deuteronomy 8:2-10.

GOD was constantly bidding the Israelites to "remember." He joined the experiences of the past with the blessings of the future. So Christ said to His disciples: "These things have I told you that when the time shall come ye may remember that I told you of them" (St. John 16:4). As the old year closes we may well recall in loving faith the past days and cry "Happy Old Year," even as we cry "Happy New Year" as we begin the untried way. So many blessings have been ours, and so many trials have become transfigured into rich gifts of God's care. In Heaven we will remember, and

the glorified Christ will be doubly worthy of our adoration as we "count each sacred wound in Hands and Feet and Side." I doubt whether we can be ready to enter the new until we have laid the past at the Master's feet and asked Him to consecrate it. So each day's close prepares us for the morrow as we ask God's blessing upon the hours which have gone.

Hymn 49

Thursday, January 1: The Circumcision of Christ

READ Joshua 3:1-4.

WE ARE quite right in our New Year's greetings if they are sincere. While earthly happiness is not the most important thing for us, nevertheless to wish for each other real happiness is in accord with our Christian teaching. But there is a hesitation as we begin the year. We "have not passed this way heretofore," and we know not what awaits us. Is there a Guide to call to us: "This is the way, walk ye in it" (Isaiah 30:21)? It is significant that Joshua told the Israelites: "When ye see the Ark of the Covenant of the Lord your God—then ye shall go after it." Christ leads us and we are to follow Him. Where He leads us let us follow all the way. We may not see His face or hear His voice, but when we desire to follow Him He will certainly lead us in the right path.

Hymn 245

Friday, January 2

READ Philippians 4:13.

FREDERIC W. H. MYERS, in his wonderful poem "St. Paul," makes the great Apostle sum up his faith and loyalty in these words:

"Yea, through life, death, through sorrow, and through sinning
He will suffice me, for He hath sufficed.
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

So St. Paul cried: "For to me to live is Christ!" (Philippians 1:21.) What he meant was that His Master was so real, so precious, so all powerful, that he could not think of his daily life as separate from Christ. He was the beginning and the ending, the first and the last, the all in all of Paul's existence. When our faith reaches that height then there is no such thing as past or future, today or tomorrow. We have entered into the endless life of our blessed Lord so completely that He is everywhere and in everything.

Hymn 386

Saturday, January 3

READ Revelation 21:3-7.

THREE times in his Patmos vision St. John heard the Christ say: "I am Alpha and Omega, the Beginning and the Ending." It carries us back to Genesis: "In the beginning God." And to St. John's Gospel: "In the beginning was the Word." The fulness of the revelation will show us that there is no time with God. But more than that. For "the fountain of the water of life" will give such refreshment that an eternal present will make us forget the little human beginnings and the half-dreaded endings, and we shall see the whole at once as if in a great and marvelous vision. What a glory it will be for us mortals when we shall have put on immortality! No more yesterdays or tomorrows. No regrets or anticipations. No grievings over what "might have been" or fear of what may be. And in the midst of all, the Blessed Lord with outstretched hand taking us into His unending life and making us a part of eternity.

Hymn 241

Dear Lord, I thank Thee for the revelation of Thyself as the eternal Present. So Thou canst take our little beginnings and endings and complete them by Thy loving might. Only, dear Christ, do Thou be my Guide so that I may safely pass through things temporal to things eternal. Amen.

The Mechanical Age and the Church's Point of Attack*

By the Rev. Gregory Mabry

Rector, Church of the Holy Cross, Kingston, N. Y.

OUTSIDE my window there is a small yard where plays the nineteen months' old infant of the people next door. His toys are interesting to me. They are all mechanical contrivances, and his favorite is a miniature Zepelin. There are no teddy bears, woolly sheep, nor wooden horses among his playthings. He will certainly grow up to be "motor-minded" and "air-minded," but I am wondering what other kind of mind he will have.

Strange as it may seem this baby's forebears have remained closer to nature than is the case with but few American children today. Unbrokenly for two hundred and sixty years his ancestors have lived right here on this little group of islands off the coast of Massachusetts. They have been whalers and fishermen, sailing boats and using hand-made implements in following their business of going down to the sea in ships. But Bobby won't know anything about hand-made things unless he is taken to the museums in Nantucket and New Bedford, for his toys are typical of the age in which he was born and in which he will grow up. I must confess I am sorry there are no dogs, and sheep, and bears, and horses among his possessions. But I suppose it is right that a child should grow up playing with toys like the things he will use when he is older. Certainly Bobby will not use horses, or sail boats, and probably he will not ride on railroads when he goes to the mainland.

II.

THE Mechanical Age is a present fact which controls modern life even down to a baby's playthings. Some of us regret this New Age, some of us resent it. Nevertheless the fact has got to be faced, and ultimately accepted. We cannot ignore it, even should we wish to do so, much less drive it out. It would seem that it is a part of the evolution of life. Change is always disturbing to those of us who were raised, or partially raised, in an age when things were very, very different from what they are today; but, paradoxically, the quicker we adjust ourselves to uncontrollable situations the quicker we get them in hand. It is of utmost importance that we do not play Lot's wife but rather accept our Age and enter into our day. The Machine Age is here: it is our environment, so we must seek to understand it, we must winnow the good from the bad, for it has already made, and is making, contributions to life which no man may deny.

Because of the facilities of communication and transportation which it has brought about there is a possibility that some of the evils which have heretofore beset the human race may be alleviated, or even eradicated. Already it has made the world wider in its understanding: nations now find it to advantage to know and to cooperate with other nations. National detachment is recognized now to be but national ignorance. To refuse to be concerned with the affairs of other peoples is not only an ignoble attitude, detrimental to national character; but such an attitude is now recognized as impeding world growth. The parable of the Good Samaritan goes beyond the individual, even beyond nations and races. The mere mechanism of our times can enable men and nations to gain a more ecumenical point of view than has ever before been possible. Christianity is essentially a social religion, teaching a social salvation; but so far conditions have limited its practice to individuals and groups, or states at best. But now it can be different, for all nations have a mutual border—a common boundary in the air, which means that more and more our problems will be mutual problems.

Purposely I do not itemize the so-called comforts which the Mechanical Age has contributed to our personal living. To

do so would be to take too low a view of its greatness. But the mere fact that a United States of Europe could be discussed is indicative of the recognition of the necessity for nations seeing eye to eye. No more can a tariff wall be built high enough to protect either workers or industries of any particular nation. Before the enactment of the present Tariff Bill, bricks made in Belgium could be delivered in my town, which is a great brick-making center, cheaper than we could produce them. It was right that we did not wish to see our brick industry killed off, and that we did not desire to see our workmen living on a lower scale; but the recent Tariff Act has not solved the problem, for the problem is not confined to Kingston nor to the United States. Today we have to consider all workmen, not only American workmen; to consider Belgian industry, not only American industry. Retaliation is too easy, and consequences are too serious. Tariff walls break down because national boundaries are breaking down. Apparently the solution of protection, along with other matters, has passed out of the power of particular nations. As with bricks so it is with nearly every other commodity and element in life. It is an obvious fact that the world is expanding, an expansion owing in no small degree to the mechanical inventions of our time. There has been real progress, and the mechanical means at our disposal can be a further medium of such an advance of the human race as has never before been witnessed, and these are the means wherein lie the solution of many of humanity's problems. The spectacle of the City States of yesterday contending among themselves is laughable today. Tomorrow nations competing with nations may be equally ridiculous.

Do not lose patience with me and call me a Socialist. I am not advocating anything. I am simply recognizing what has happened, what is happening before our very eyes, and what is likely to happen. Besides, I have something to say on the other side.

III.

FOR the Mechanical Age has presented us with some grave problems, even perils, which strike at the very roots of human existence.

The conceit of us moderns is perhaps the most amazing product of our time. This proclivity to discount the contributions of other ages distorts our sense of proportion and value. Generally speaking, the average man of the present day is entirely forgetful of the achievements of the past; he even disparages them. He has the self-made man complex, and nothing is more blind and pathetic than such an attitude; it is the strongest bar to human progress.

Moreover, for all the inventiveness which characterizes the Machine Age it has a decided proneness to destroy originality and experiment, and therefore, eventually, further invention. It is making push-button minds and dependents. Admiral Byrd conducted an amazing exploration at the South Pole, but all too many of us are very willing to let the movies do our adventuring for us. The difference is that Admiral Byrd used the advantages which the Age of Machinery puts at our disposal, whereas the world in general is agreeable to letting machinery use us.

Too, it has taken the native flavor out of many lives. "If the salt have lost his savour, wherewith shall it be salted?" Men themselves are meant to be the salt of life. If men lose their saltiness truly their lives are fit only to be trodden under. Life to be worth the living has got to have a savor of itself. But most of the flavor of modern life comes not from man's innate saltiness; it is composed of concocted sauces.

Mass production has done all sorts of horrible things to us. It has even persuaded us that uniformity is the most desirable thing there is. Hence we are getting a mechanical standardiza-

* Prepared for and read before the Philadelphia Branch of the Clerical Union for the Maintenance and Defense of Clerical Union for the Maintenance and Defense of Catholic Principles.

tion in everything. That standardization is prostrating craftsmanship and robbing man of the enjoyment and satisfaction and legitimate pride which he may take in his work. Machinery has destroyed the convincing beauty of craftsmanship which compels not alone our wonder, as does the machine, but our reverence. I marveled recently at a block of wood being put into a machine from which finally issued a basket, complete to the last nail, no human hand having touched it. But I have real joy in the old split basket made for me by a mountaineer. The machine will turn out countless thousands of useful baskets, but the mere fact that they will all be identically alike indicates that they are lacking interest. On the other hand, my basket has an individuality all of its own, it has artistry, it reminds me of books of stories, and it will last; it enriches my life, for it is not alone useful, it is inspiring. It was made by a man!

IT IS easy, then, to understand the present craze for antiques. People want to possess things which are not only useful but can tell tales. They want something which has life in it. The machine-made is dead, and the dead tell no tales.

Recently Mrs. Gerould complained bitterly that the Machine Age has made for us substitute lives. It is true. We have come to the point where the substitute is the usual rather than the unusual; we have an ever diminishing acquaintance with the real. If I may be facetious, synthetic gin is the least of our worries.

The present passion for bank merging may be to the immediate interest of Big Business, but it is doubtful whether it will ultimately make for the foundation of human relationship, mutual trust. What is true of banks is equally true of all business. A great deal has gone out of life even with the disappearance of the little grocery store. May it not be that size will eventually destroy not only quality but organization itself? The "contact" men and women who greet us in a shop today are but poor substitutes for knowing the owner. Human nature is not satisfied with substitutes either in goods or in persons; it wants to exchange life with life. Legitimately I do not wish to read Mr. Efficiency's name on a beautiful gold and black card. I want to ask Mr. Efficiency if his peas have come up. I do not wish to eat either in cafeterias or automats because I want to talk to the waiter.

But worse still is the increasing standardization of education. What an uninteresting lot should it happen that we all come to think alike! Intellectual differences are the progenitors of new ideas. Our institutions of learning are turning out men—even specialists—who would be afraid to think. The fact is most of our college students never come in contact with a great mind. The tendency in our colleges is to make the leading minds on its faculties factory departmental superintendents. Such a system strikes at the very root of real education, the leading of men to think. We all know that the way to learn any art, trade, or profession is by inspiration and imitation. How can a college boy be inspired by a lad, scarcely older than himself, who has the direct charge of his course? I suppose young men come cheap. Talk about sweat-shop labor! True, it may be a fine opportunity for the youngster, but what about the students who are in his classes to be educated? It is very nearly impossible to get a course in one of our larger colleges conducted by men whose names are known. Recently a young friend of mine graduated from one of our greatest universities having vainly sought for four years to get a course under some one of the great lights on its faculty. Obviously the colleges are too large, and it is well that they are trying to limit the number of their students. It is equally obvious that too many young people are going to college simply to use their "going" as a society or business asset. We are forgetful that education may be got outside of the ivy-covered classic halls. The colleges are recognizing all of that, but they are not trying to stop organizing like factories. Radio universities are now proposed! They are one step further from real education than correspondence schools. They both may inform, but they cannot educate, for education is dependent upon contact with human personalities. Mass instruction is simply not education; it is ignorance on a stupendous scale.

To say that the home is the basis of civilization has been reiterated so often that it sounds trite. It is nevertheless true. In America, at least, home, with all it connotes, has

largely disappeared. With it has gone the opportunity of learning early the invaluable lessons of discipline, coöperation, family love, the sense of belonging and counting, and the development which comes from interchange of ideas and ideals. In this age we live pretty much in machinery, going mostly to some undetermined and inconsequential place to do nothing in particular. The one place you can be reasonably sure we are not going to until every other possibility has been exhausted is the place which has lost the meaning of home.

There is but little provision made for family life, and no feeling of obligation to have children. One of the most astounding things which enter my everyday life is the number of parents who are eager to turn their children over to other people. We are quick to speak of the leisure conferred by the Mechanical Age upon modern women. I believe it questionable whether any leisure has been gained since the beginning of the present century; rather does it appear that people are worse driven than before. Certainly no greater vitality has been derived. If there has been any time gained it has not been used in the home, nor in the parental care of children. A week never passes but what I have to prevent some mother from turning over her children to some institution and going to work to partially support them there. Invariably back of it is a desire to get away from what she thinks of, in the secret recesses of her soul (perhaps unconsciously), as the drudgery of their care. How much more petty is the filing of things in an office! She exchanges her kingdom for serfdom. But she perceives none of that. She is only conscious of being chic-chic rather than matronly. It means that she is free of what should be the most sacred duty and the greatest pleasure granted to men and women, the training of the future generation. Anyone connected with the conduct of homes for children can multiply my experience. The love for home and children has abated alarmingly.

Along with this has gone man's sense of security and permanence. He not only feels disconnected, he feels unconnected. Restlessness is the basic problem of our modern life: excitement is our passion, life is a whirl, instability is our reward. There seems to be no firmament upon which to land and begin building; we send out the dove of peace, and it returns with no reassuring olive branch. We have lost our sense of values. Even our pleasures and pastimes have become maddening and nerve exhausting. Our new toys—our motors, our movies, our stock market—wear out nerves instead of tiring our muscles as does healthy play. Our frantic search for amusement and our almost ferocious energy at play, the sexual film, the salacious novel, the leering drama, the unhealthy absorption in the prowess of the paid athlete suggest that an overwhelming boredom has settled down upon modern man like a thick and oppressive fog. Machinery has detached us from human relationships and human joys.

Hence, we are a badly upset people emotionally. We suffer from an ever increasing, new variety of illnesses. Our nervous health is broken and our physical health is disturbed. Psychoneurological hospitals cannot be built fast enough. The problem of the medical world now is not organic disease but that which lies within the realms of neurosis and of psychosis. We have lost our balance because we have lost our peace.

So, at the end, the Machine Age has brought us fear. Fear of what? Fear of the worst bugaboo from which man can suffer: Nothing; the fear that there is nothing; the fear that life has no meaning; the fear that life began in the mud and, at the end of our allotted span, will end in the mud. Lost souls wandering in a vague spirit world could know no greater hell.

So much for the indictments which can be brought against the Mechanical Age.

IV.

OF COURSE, mechanisms are not evil in themselves. It is not mechanical inventiveness which we have to look out for; it is something vastly worse, the philosophy which has accompanied the Mechanical Age, and that philosophy is not Humanism, as is seemingly thought in some quarters. Humanism is not the intellectual counterpart of the Age, nor is it the way of thinking which will save man from being destroyed by his own inventions.

Strangely, the philosophy which flourishes so readily in the soil of the New Age is very old indeed, older than Christianity. The Epicureans and the Stoics were both Materialists.

Though standing poles apart apparently the end at which they aimed was identical. Democritus produced a full-fledged materialistic philosophy four hundred years before Christ. Epicurus, the Sceptics, Pyrrho of Alexandria, and Zeno, were Materialists among the Greeks; Lucretius among the Romans; the Renaissance produced Telescio, Campanella, and Bruno, while Bacon was called the first modern man. Hume was the first Empirical Materialist, and Comte was a Sociological Materialist. Hobbs, the first Materialistic Psychologist, was the reincarnation of Democritus. Schopenhauer, to mention but one of the Materialists of the last century, helped prepare the way for Bertrand Russell who is a perfect example of the thorough-going intellectual of Machinery. If we wish to examine the thoughts of Materialists we have but to go to those men. If we wish to see the social consequences of their teaching in life and morals we have only to pick up any newspaper. So instead of there being anything new or original in the thought and philosophy of the New Age we find it is almost as old as man himself.

Earlier in my paper I have advocated not only recognizing the fact of the Mechanical Age but the acceptance of it. What I am not advocating is the acceptance of the philosophy which is springing up anew under the conditions brought about by Mechanism.

V.

WE CHILDREN used to balk now and again at accepting a perfectly plain situation, and one which neither we nor our old Negro nurse could alter. When we had arrived at the stage of kicking and screaming she met our resistance with as fine a bit of reasoning and wisdom as ever I have heard, "There you go again trying to butt the bull off the bridge." Her epigram fits the reaction of many of us to our Age. How foolish we are! We cannot get the bull off the bridge by kicking and screaming; we only succeed in exciting him. Not being treading it is well we do not attempt to engage him in battle. The fact is he may prove to be a very useful creature to us in obtaining our end if we can but learn to control him. What a job! To get use of him we have first got to make a friend of him. The bull is very suspicious of us; he is certain we are his enemy; he estimates our strength and feels sure of the superiority of his own. Besides, he cannot for the life of him see why we should want to cross the bridge. In fact, he is determined we shall not. But even H. L. Mencken becomes possessed of the tender passion and is now in the estate of holy matrimony, married by a priest in a church. Bulls have hearts, though we may have long ignored the fact. Bulls, too, have minds . . . minds which can be changed by changing their hearts.

If the truth were known, Mr. Chesterton is a gory man. He would don the betasseled sombrero, the velvet jacket, and the embroidered, skin-tight trousers of the matador and engage the bull in battle. Waving his graceful cape of paradox in the face of the bull he would trip lightly about the ring for a time and then run him through with his rapier of wit. Bearing aloft his trophies, the amputated tail and ears of his late opponent he would make a triumphal procession about the arena to the plaudits of the *senoritas*, at the end gracefully tossing them to his beloved Holy Church. Mr. Chesterton has slain his bulls by the tens of thousands, but all too frequently they do not stay dead.

But I for one am not at all in favor of slaying the bull, even if one could. I think the Mechanical Age has a real contribution to make to the progress of mankind. The all-important thing is to get control of its mind. If we do not it may destroy us. It is the philosophy of the Age which we must get at; it is Materialism with which we have to deal. We must not allow Materialism to be the thought of the day simply because it grows lush in the soil of Mechanism. Rather must we direct and save the mighty things Machinery can do for us.

VI.

TO ME the Church has the key to the situation, if we will but use it. The Church has appeared in various ages, and under various circumstances to be too weak to combat anything. But her very weakness has more than once confounded her detractors. We are told from within the Church and from without it that she does not count in the present situation, that she is retreating before the very forces she should conquer. It is pointed out to us that she cannot present a solid front. So, in a panic various Christian bodies are thinking far more

of uniformity than they are of principles. What a catastrophe if we should attain a union which would turn out not to be Christian! But is Christianity as divided as it appears to our standard of deadly uniformity? I am much reminded of the French Army in the late war. It had no such uniformity as did the British and our own. To watch them "take over" a sector was to watch an unbelievably casual procedure. Yet neither the British nor ourselves had any such unity of purpose. And it is unity of purpose which makes Christianity strong. Present-day paganism can find many weaknesses in our lines, but it finds it very hard to dislodge the purpose of Christ from the forces. We look like a poor lot of soldiers, and in many ways we are, but the Head is impregnable. Our vitality is of the Spirit. We cannot be defeated because man cannot defeat God. As long as we hold to the Spirit of God we are the sons of God. I do not for a moment believe Christianity is disintegrating and that the opposing forces are mightier. My great prayer is that we may hold true to the principles of Christ and have patience with God. Man for better or for worse split his Army; only God can reunite it visibly.

But that does not relieve us of the responsibility of doing what we can. Miscalled Christian resignation is but another name for Fatalism, and Fatalism has no place in Christianity. A Christian cannot be resigned to anything which is wrong. "Be vigilant for your adversary the devil walketh about seeking whom he may devour, whom *resist*." We cannot rest in our billets while the Captain leads the attack.

After all, Materialism is a weak opponent if we but examine it. Its power is negative; it is a purely disintegrating force; it can have no constructive program. Its chiefest weapon is in teaching man to think the worst of himself; it reduces humanity's strength by separating men instead of binding them together. It is terribly dangerous, but it is not irresistible. Its method of attack is to laugh its opponents out of countenance, to ridicule to surrender, to wither by accusation, to label the fruit of the opposition as artificial and imaginary, to frighten by uttering the word "neurotic," to charge that fear is the basis of our system, to say that religion is a narcotic for timid minds. But scorn has never yet been characteristic of progress. Finally, while Materialism is in the ascendancy, yet it has no future. At the end of the nineteenth century both Philosophy and Science were convinced that matter was all there was. Science has abandoned that position and the New Science stands on the brink of the Spiritual world; it has worked itself beyond the Material. Philosophy has not kept abreast of Science. Hence, one can almost hear the death knell of Materialism in the distance. Undoubtedly, humanly speaking, before the present materialistic wave breaks, Christianity is going to suffer a loss of numbers, but it will in proportion gain in quality and strength. Perhaps the forest must be burnt off that the new growth may be without the rot which inflicts it at present.

Roman Catholicism is a car hindered by gripping brakes: it is always afraid of the new. "The Church of Rome has never recovered from the terror of the Reformation. Honest and good thinking seems to her merely to threaten division." Atheism is all engine, if we may stick to the analogy of the automobile, unequipped with brakes, and runs away with itself. Agnosticism has no engine; it cannot move without being pushed. When pushed it will go in any direction, particularly down hill. But one thing sure, it won't take you up hill, it never surmounts obstacles; it is easily deflected from its course by any difficulty. Philosophically, Protestantism has no power to influence the mind of any age in which it lives, for it itself assumes the mind of every age in which it lives; it does not direct, it succumbs. Is it, then, from the despised tribe of Benjamin, the smallest of all the tribes, from which the king is to come? It seems possible. To go back to the metaphor of the automobile, Anglo-Catholicism has brakes and it has an engine; its brakes are a recognition of the past, valuing and utilizing it; it has the speed of the future, it is not afraid of the new, rather does it seize upon it and test it, keeping what is good. "The future lies with those who are prepared to justify their faith at the bar of reason," and Anglo-Catholicism is not in the least fearful of submitting to the cross-examination at that bar. As Fathers Milner-White and Knox have said in *One Faith, One God*, "We are not in the position of the Church of Rome which interprets Catholic truth as something different from and unaffected by the advance of

knowledge and the progress of scholarship." They go on to add: "Such an outlook is a counsel of despair and is faithless to the purpose of God, who gave us minds to use to His glory, and bade us worship Him with all our mind no less than with all our heart." No, Anglo-Catholicism is not afraid of the Mechanical Age. Rather does it welcome all the good it can offer. But it will not allow Materialism to pass over man as a great caterpillar tractor, flattening him into the dust. It has a great vocation, a vocation to save, or to be more modest, to help save, man from the robot he has made.

Self becomes the logical God of Materialism. Materialism says, "Thou shalt love the Lord thy God thyself with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor only in so far as it suits the ends of thyself." It restates the Golden Rule to read, "Do others but do not let them do you." It can make nothing at all out of the Beatitudes; it doesn't even try to parody them. Imagine its opinion of humility! And yet humility is the starting point of truly great life, for humility is knowing self for what it is, not under-estimation any more than over-estimation. And the standard to which self seeks to approximate is spiritual, Christ. There can, therefore, be no compromise with Materialism on the part of the Christian: he must believe, and act upon, the thesis that all things were made for man, and not man for things. Materialism teaches us that we are but one of the things. For the Christian the Machine Age is full of wonders which he must use to raise himself to the highest spiritual plane, they are to be tools of the spirit. For the Materialist the marvels at man's disposal are for the use of the body. The matter ultimately reduces itself to the old, age-long war waged between the flesh and the spirit.

So it is the God of Love with which the Church must impregnate the Machine Age; again and again must self be taught that to gain life it must give its life; that service of God and fellow man in and through and for God is the royal way to reality; that spiritual progress is the only progress; that a right emphasis is the main need of man. In short, the Gospel of Love is the only Glad Tidings.

It may be news to the world that it is this Gospel of Love with which Anglo-Catholicism is entirely concerned. The world has insisted that we are taken up with rules and Roman rubrics, unbending dogmas, and flowers, and candles, and smoke, ossifications and pretties all. It insistently overlooks that sacrifice is the warp and woof of its life, and it probably chooses to make this oversight because the ideal is so foreign to worldliness. It is Love lived by sacrifice which is Anglo-Catholicism's message. That is the balm which it offers our harassed Age; it is the philosophy of St. John which it desires shall become the philosophy of the New Age. We know that the things with which Anglo-Catholicism is faulted are not wrong but right some way or other (rather vaguely we know it), but we want above all to make the present-day comprehend the high contribution we are trying to make. "Why," we shall be asked, "do not all forms of Christianity aim at that?" Yes, but we have already tried to show that they are hindered in one way or another. Anglo-Catholicism's slogan is "Back to Christ and on to Christ." "Christ only" is its watchword. It emphasizes that self is important only in its ability to serve the Highest. The battle, then, is not against Machinery; it is against self which has ensconced itself in Machinery.

Perhaps we should not have used the term Anglo-Catholicism at all, for what we really mean is the old Catholic Church of Christ. We are not at all concerned with something which arose a hundred years ago, we are occupied with a Life which began on earth nineteen hundred years ago. As He came to give that Life abundantly that all men might live, so His Church comes to give that Life to the men of today. We are a part of Him; we are commissioned as priests to "go out" into all the world, not to stay at home and wait for the world to come to us. We must go out and understand men and movements in order to fulfill our commission. It is your duty and my duty to work hard at changing the mind of the Mechanical Age by changing its heart. I have alluded earlier to the secrets of the Spiritual world which the New Science will reveal. It will explain all the good in Christianity. Things which you and I accept today on faith will be made plain, on the grounds of Science. The Virgin Birth probably will be easily comprehended, the Diety of Christ will be understood. The Catholic Church and the Truth as she teaches it will be illumined in

letters of red, and purple, and blue, and gold. It is going to be very hard in the future to be an Agnostic. You and I must tenaciously hold the fort until the ally comes to our aid; we must prevent Materialism from bringing man so low that he cannot use the fruits of the New Science.

VII.

AND the Church can restore the sense of permanence of which Materialism has bereaved man; she can give him order for restlessness; she can give his life meaning and make him sure of a future; she can steady his nerves and his body; she can cause him again to laugh and sing with the pure joy of living; she can make his life to glint with color; she can teach him to use the marvels of the New Age sanely and profitably; she can unchain his mind from the millstone of uniformity; she can restore justice and equality of opportunity for all men. Because she clings to the old while adopting the new the people of the New Age shall know where to find sympathy and rest. "We shall turn once more to the things that abide, things deeply graven on human hearts."

Butting the bull off the bridge! It cannot be done, but we can change his mind.

CAN'T SOMETHING BE DONE?

THE malaise which afflicts us whenever we purpose to set in action something which shall redound to the glory of God and to the advancement of His kingdom is symptomatic of very deep-seated unrest.

Individualism, the child of private judgment, thwarts all our attempts at united action. The agreement which appears to animate us at congresses and conferences is dissipated when we are face to face with a situation which demands a real expression of unity.

The fact of this disintegrating force at work within our own ranks should compel us to ask again and again whether all is well.

Somehow we have survived thus far the serious inroads on our energy which the Prayer Book controversy made. There is, however, no guarantee that another controversy will not injure us more gravely still.

We look forward to celebrating with thankfulness the hundred years' existence of the Oxford Movement. Are we prepared to face the facts which a pastoral survey of the past century and of our own day may reveal?

There will be, there can be, no peace so long as we shirk the issues which the four marks of Catholicism put before us. In effect our strivings after righteousness will be fruitless so long as we refuse to recognize that without a unity, a holiness, a catholicity, an apostolicity which are absolute, we have no adequate foundation on which to build, no grace sufficient for our need.

The attempt to "anglicize" these root principles would produce despair were it not for the fact that optimism earns for itself in our days a right to be heard.

The preface to the third edition of *Essays Catholic and Critical* and *One God and Father of All* should have laid the ghosts of our disquiet, if ghosts they be. The plain fact that such apologetic still leaves many with the thought that the victory is not ours, would suggest that there is still room for much more frank and full discussion than has yet been attempted.

For the sake of sheep unshepherded, for the hope of proclaiming Christ as King, how many are prepared to devote themselves anew to fervent prayerful exploration of the possibility of a united Western Catholicism?

—REV. W. J. W. TUNNICLIFFE, in *The Commonwealth*.

GOLDEN OPPORTUNITIES

THE OPPORTUNITIES of every day life are tremendous. We may never know how much good we unconsciously do by our words, by our actions, by our mere presence, in giving faith and strength and brightness and solace to those about us; and if at all times we have it as our purpose to be fair and kindly in every way, the sunshine which will radiate from our lives will be worth millions. Every one of us has experienced happiness throughout some day of our life by the mere twinkle of some eye or the kindly tone of some voice. How much, then, should each of us strive never to let our actions misrepresent us.

"Speak of the beautiful, speak of the pure;
These to eternity, fadeless endure.
Error shall vanish soon, evil decay;
God and the beautiful pass not away."

—*Christian Advocate*.

Lambeth and Moral Enlightenment

By the Rev. Richard Flagg Ayres

FOR one who had almost despaired of the pioneering spirit in the Christian Church as it faces the moral problems of today, the Lambeth Resolutions on the Christian Community, under the sub-heading "Marriage and Sex," come as a refreshing draught to a weary pilgrim. In them there is both a sound adherence to tested principles of Christian morality, as evidenced by the emphasis placed upon the Sacramental character of Marriage, and a sensible departure from unsubstantial traditional precepts, as witness the recommendations with regard to conception control. Further discussion upon the subject of these latter recommendations is called for by the opposition which has arisen to them. The primary purpose of this article is to call forth a more adequate and semi-popular treatment of the subject.

In the Encyclical, the bishops write that "We must lift the whole subject of sex into a pure and clean atmosphere." Very true. But that it has not been so elevated, even in the councils of the Church and the deliberations of individual Churchmen, is evident. The inability of nominal Christians to discuss problems of sex in a pure and reasonable manner, with strict honesty, is a tragic example of the degrading influence of false standards. The admission that such a condition exists is a brave one; the challenge to a new spirit of thinking is heartening.

The Conference shows in these Resolutions a willingness to turn from a tradition of ecclesiastical legalism (which we abhor in other bodies but refuse to recognize in our own), to the freedom of the Mind of Christ, in urging that principles of human conduct, not the *minutiæ* of their application, should be the chief concern of the Church. The Church to bear aloft the standard of Christian perfection; the individual to apply that standard, with what help may be necessary, to his or her personal life's problems. Only in such a balancing of corporate authority and individual responsibility can true liberty be preserved and moral advance assured. Individual vigor, initiative, independence, and intelligence are essential to the health of any social organism, and the Church is no exception to this rule.

The *Church Times*, in connection with the statement of the sixty-seven bishops who dissented from the majority report with regard to conception control, is quoted as stating that the admission of this principle "constitutes a positive revolution in Christian morality." It is a revolutionary admission, from the standpoint of legal tradition, but it is about time that a revolution were worked in the sex thinking of the Christian Church. It is not one whit more shocking that we should temper the application of Christian standards by sane and scientific thought today, than it was for our forefathers to surrender those standards in one age to medieval misconceptions, and in another to mid-Victorian prudery. In the Lambeth Resolutions there is no "surrender" to modern secularity. There is, however, a very definite opening made for a renewal of free and sensible discussion and sound reconstruction in a field of morals where such is very much needed.

As a Catholic, I am well aware of the value of the conclusions drawn from the experience of the Church. As an Anglican, I am also aware of the limitations placed upon the validity of such conclusions; limits which are determined by the adequacy or inadequacy of the data-producing experience itself. The great principles of Christian morality, as received from our Lord and worked out in the lives of generations of men and women in the Church, have been found substantially valid for men under all conditions. Certain conclusions, on the other hand, which have been drawn from inadequate experience, independent of direct revelation, are not valid. The traditional attitude towards conception control would seem to be of this latter category.

To turn to Resolution No. 9, under the topic, "Marriage and Sex," we read as follows:

"Where there is a clearly-felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete ab-

stinence from intercourse as far as may be necessary in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience."

There would seem, to the youthful observer, that therein there is very little concession made to "the world, the flesh, and the devil."

ONE of the chief issues is man's right to control reproduction by rational and scientific means. That it is largely a question of motives cannot be denied, though no motive considered apart from the results of the action motivated is either "right" or "wrong." Ultimately motives and acts must be tested by results. But the Conference does successfully combat one common plea of sociologists and economists, by stating (Res. 10) that "while the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion." So much for the social question, but what of the individual? Overstressed as the economic factor may be, it must be admitted that it becomes a moral one when economic conditions are such as to force upon unwanted children a premature life of labor, malnutrition, congested and unhealthy living conditions, and a pair of overburdened parents (broken by the economic struggle into which they are thrust and for which their strength is not sufficient). Chaining a man to a treadmill for the sake of unwanted children is a peculiar application of Christian principles!

The matter of health is vital. There is no need for argument here. It is nothing short of criminal to force oft-repeated motherhood upon a woman who is physically unfit to bear children. That is the case whether the force be that of a brute husband, uncontrolled passion, ignorance, or false moral teachings.

The Church and the State have not been guiltless in the matter of specious propaganda when it comes to urging an increase in the birth rate. The Church calls for saints. The family is the basis of Christian civilization, but the expansion of the Kingdom of God on earth must depend upon missionary effort, not upon human over-production. The State calls for citizens and warriors. But it is far more ethical (if ethical standards have anything to do with the problem) to limit population by scientific control of conception, than it is to cut it down by wholesale slaughter as we did in the blood-stained years of the World War. Too many Church leaders at such a time enthusiastically betray their Master by consecrating engines of destruction for their murderous work, and blessing the boys whom they are sending to their doom.

But limitation of reproduction is not the only, nor perhaps the most important, factor in stimulating opposition to conception control. The principle of limitation *per se* is granted by theologians, both as a by-product of the celibate life and as a natural result of an often advocated "abstinence" in marriage (though, it must be added, if it were thought widely practicable or advisable to expect limitation by complete continence, it would not be advocated with the zeal that it often is).

The issue, to put it plainly, is one of FEAR—fear that, given an opportunity, man uncontrolled by the powerful restrictions of nature will revert to animal morality. Nor is this consideration of minor importance. History is replete with examples of individuals and national groups lapsing into animalism. Every war bears testimony to the thinness of the barrier which divides civilized man from his brute ancestry. But though we may understand this fact, and make due allowance for those who fear the consequences of giving freedom to mankind, it should not be allowed to determine the moral

teaching of the Church. The Church's mission is to bring such spiritual strength to men that they will prove able, morally and intellectually, to meet successfully the problems and temptations of the world. It is not the mission of the Church to enslave her members in the meshes of legalism—"precept upon precept." Men and women who are nurtured in the Christian faith, and who live in fellowship with the Holy Spirit, can be trusted to apply the results of scientific inquiry and modern thinking to problems of their lives in the light of the "Christian principles" to which the Lambeth Resolutions appeal.

The fact that sex expression in the human race is not alone a matter of procreation has too often been lost sight of by the medical profession, and has never received the adequate consideration of the Church. Ultimately, the physician and the psychiatrist will have to settle upon the effect which the use of contraceptives, or which the practice of complete abstinence in married life, has upon the health of the individuals concerned. Certainly no teaching on sex morality which does not take into account all of the available facts concerning the full and normal sex life of married couples deserves the consideration of thoughtful men and women. The whole range of human experience must be observed and evaluated, scientifically and spiritually, before any conclusions as to the application of moral standards may be drawn which are worthy the acceptance of Christian people.

That there are those whose selfishness will impel them to an irresponsible use of conception control, under the cover of misinterpreted sanctions, is to be expected. But any attempt to make such people the norm for which Christian moral standards are to be adapted is not to be countenanced. The Church's mission is to strike at the root of selfishness itself. Certainly uncontrolled nature should not be called upon to force upon people a responsibility to which we have been unable to awaken them. Ignorance is a means that disgraces the noblest cause.

The time has come when the Church must definitely abandon its attack upon the attempted control of natural processes by the human intellect. Churchmen bitterly fought the use of anesthetics on the ground that pain was sent by the "Will of God." Many opposed the use of vaccines, seemingly because it was an attempt to thwart the pestilential designs of the Almighty. Today, having lost those tilts with science (or, to be diplomatic, let us say having adapted Christian teaching to modern conditions), they turn with renewed enthusiasm to the attack upon any attempt rationally to control the production of human life. Certainly if we are justified in regulating nature in any sphere of her activity, we are justified in intelligently fore-planning the begetting of children. That this is not commonly possible under "natural" conditions is obvious to the observer of human nature.

What, then, of the Church's moral leadership in this sphere? The Anglican communion is looked to for such leadership, and she has an opportunity to supply it which is possessed by no other contemporary Christian body. Rome is so tied and bound by pre-scientific legislation, and so limited by the fact that her legislative body is the clergy, the disciplinary regulations of which make it impossible for it to have direct access to the facts of normal sex life, that her leadership is not trusted. Protestants, old style, are still vainly trying to identify the gospel message with the Puritan mentality, and neither can nor will take the lead. Protestants, new style, seem largely to have substituted the post-war standards of secular life for the Christian ethic, and do not inspire confidence in those outside of their own circles. The Anglican communion is free of these particular limitations, and is both free and able, if she will but awaken to this part of her mission, to step into the lead.

This article is not so much an attempted contribution to sane thinking on this subject as an appeal for such thinking from older and wiser men. Leaders are needed whose moral judgments rest upon honest thought and high ideals, and whose presentation of those judgments will be divorced from the common appeal to cheap motives and unworthy fears. The world is not interested in hysterical sensationalism, nor in the learned Latin notes sent from one moral theologian to another. The world is interested in, and greatly in need of, words of the Spirit written in letters of fire by men of vision and human sympathy directly to the questioning minds and hungry hearts of the common people.

THE KULING SCHOOL FOR CHILDREN OF MISSIONARIES

By THE RT. REV. ARTHUR SELDEN LLOYD, D.D.,
SUFFRAGAN BISHOP OF NEW YORK

THE school for the children of American missionaries was re-opened at Kuling last autumn, after a lapse of nearly two years. This step was not taken without grave questioning on the part of the trustees, but the need of our people already in the field and of others expecting to return, coupled with the fact that it was possible again to secure Albert H. Stone as headmaster, led to the decision to try the experiment. Many friends who have been solicitous because of the disturbed conditions in central China will be interested in and reassured by the following paragraphs from Mr. Stone's recent letters:

"We closed school according to schedule and had a very interesting commencement. The pupils of the music department gave a recital on the evening of June 13th, and all did remarkably well. On the evening of the 14th the children of the school presented *Alice in Wonderland* in dramatized form, and it was very well done. Bishop Huntington gave us a good commencement address, and we closed a very successful school year, despite bandits, communists, war, and rumors of war. . . .

"Kuling is lovely now. I have never seen the mountains so green. . . . The school grounds are beautiful too. Nine years ago we didn't have a single tree or shrub. Now we have abundant shade. . . ."

On May 1st Dr. John W. Wood visited Kuling. Commenting with satisfaction on the improvements he observed, he goes on to say:

"When I think of the condition of the school in February, 1919, on the occasion of my last visit, and its condition and equipment today, I feel that the trustees and those who have worked with them, especially Mr. Stone, have accomplished a remarkable bit of constructive work.

"The school building is excellently planned and well built, and is in good condition. . . . The school grounds are in fine shape; Mr. Stone did an excellent piece of work in securing title to the playground immediately in front of the school and on a level about twenty feet below. . . . At present there are sixteen boarding and seven day pupils. Mr. Stone has done his best to keep down the cost of operation, but with such a small number the per capita cost is high. . . . My net impression is that the school is accomplishing, in a small way now, all the purposes of the trustees, and that the trustees are mighty fortunate in having Mr. Stone at the head of the school."

A missionary mother, serving in an emergency as matron during the second term, wrote Bishop Lloyd:

"I have never told you how grateful we all are to have this school opened once more. It was a big venture of faith for some of you, but we hope out here that it will not prove a venture. I have heard on many sides that families can return now because this school is open and the children can come right up here."

Plans are being made for next year when a larger registration is anticipated. It may be necessary to move the school temporarily from Kuling to Hankow or Wuchang, but the important factor is that the school is open and will remain so unless the situation makes it unsafe.

Meantime the friends who have stood by so loyally are asked to remember three things: That the earned income must of necessity be decreased for some time to come. That operating expenses, partly because of soaring prices, partly because of the smaller number in the school, are high. That contributions towards the maintenance fund should be marked "Special for Kuling" and sent to Dr. Lewis B. Franklin, treasurer, 281 Fourth Avenue, New York City.

AT LIFE'S EVENTIDE

MAY GOD'S peace be with you,
May His strength sustain you,
His Ineffable Love guide you,
'Till you reach the land
Of seers and sages,
Where fadeless glory shines.

HELEN MCKIM.

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.

SUBMISSION TO ROME

To the Editor of *The Living Church*:

IN THE CURRENT issue of the *Christian Century* there is a remarkable review by Winfred Ernest Garrison of Dr. Delany's recent book, *Why Rome?* From it I cull the following:

"Whether the position of the Anglo-Catholics is right or wrong as a matter of fact, there is nothing inherently illogical or untenable about it. To declare, from the Protestant side, that they ought logically to make their submission to Rome is not only bad strategy but, what is worse, it is not true. Let us suppose that a man believes, on grounds which seem to him sufficient, in the doctrine of transubstantiation, the invocation of saints and the Blessed Virgin, auricular confession, and purgatory; that he finds spiritual value in the use of rosaries, scapulars, relics, images, incense, holy water, and what not; that he believes in one authoritative Holy Catholic Church outside of which there is no salvation, commissioned and empowered by God to preserve and transmit the faith and to administer the sacraments. It does not follow by any rule of logic that he must also believe that the criterion of catholicity is submission to the authority of the Bishop of Rome and acceptance of his infallibility."

Precisely, Romanism consists not in holding certain doctrines nor in following a certain ceremonial in worship, but in "submission to the authority of the Bishop of Rome and acceptance of his infallibility."

Well were it for us all, Catholic and Protestant, if this could clearly and constantly be kept in mind.

Winter Park, Fla.

(Rt. Rev.) JOHN D. WING,
Bishop Coadjutor of South Florida.

COMPANIONATE MARRIAGE

To the Editor of *The Living Church*:

IF WE MAY JUDGE from the flood of irrelevant comment, there are many people who fail to realize the significance of the controversy which has arisen over the Ben Lindsey theory of sex relationship. The real issue is this: Shall we substitute "companionate marriage," so called, for Christian marriage or for Jewish marriage? Are we as a community, whether Christian, or Hebrew, Catholic or Protestant, prepared for that? It is time that the people of the whole country realized just what is at stake. It is not a question of whether this or that protagonist committed a breach of good taste, or of a city ordinance, but of whether or not the most venerable social institution in the world shall survive—an institution which has gathered about it all the sanctities of morality and religion.

In the light of this issue we shall the more clearly understand the significance of Bishop Manning's ringing message, and of the incidents which preceded and followed it. It makes it obvious that ex-Judge Lindsey was the real aggressor, and not the Bishop. So long as the "companionate marriage" propaganda was carried on through ordinary channels, the Bishop treated it as impersonally as any other current issue. But when through the connivance of one of his own clergy, who has since confessed himself a disciple of Lindsey, the propaganda was carried into the very heart of the Bishop's diocese—when the ex-Judge himself was invited to expound his theories to a group of the Bishop's clergy—then he was clearly justified in upholding the good name and moral discipline of the Church through a vigorous denunciation of the offending theory. He spoke for himself, for his Church, and for the whole community, Christian and Jewish alike. Had he done less, or had he done it less emphatically, he would have been recreant to his vows. He was also justified in advising his people of Lindsey's status before the law of his own state. . . .

Anyone who violently assails an established social or religious institution, puts himself, *ipso facto*, in the roll of aggressor, and must expect to encounter a vigorous defense. He has no right to expect either Church or community to admit the debatability of their most cherished ideals. The full measure of the ex-Judge's aggression is seen in his reaction to the Bishop's sermon. Instead of replying lawfully, at a lawful time, in a lawful place, and in a lawful manner, he committed one of the most outrageous breaches of the peace that New York has ever

known. He violated the sanctity of a great Cathedral church at the time of public worship. . . . He did it, not under impulse of the moment, but deliberately and with premeditation. He had announced through the press that he would probably do that very thing; and he did it. Then it was that the police, not the congregation, forcibly ejected him from the Cathedral and put him under arrest. Even then the Bishop declined to prefer charges against him.

Lindsey's action upon this occasion can only be construed as an act of intimidation, and as such it is a challenge to every Christian church and to every synagogue in the land. It was a flagrant endeavor to intimidate a preacher of righteousness in his own pulpit; and if it is allowed to go unrebuked, we may expect many similar endeavors in the future. It is a challenge to the freedom of the pulpit, and to free speech. Shall the ministers of religion, of whatever name, be free to advocate righteousness and to denounce evil, or shall they not be free? That issue also is involved. (Rev.) LEFFERD M. HAUGHWOUT.

Great Kills, Staten Island, N. Y.

COLORED COMMUNICANTS

To the Editor of *The Living Church*:

FROM A CAREFUL COMPILATION taken from the *Living Church Annual* for 1931 we find in separately organized congregations of our group a total of 40,474 communicants, distributed by states, as follows:

New York, 8,552; Pennsylvania, 4,065; New Jersey, 2,714; Florida, 2,691; Illinois, 2,358; Virginia, 2,110; diocese of Washington, 2,080; North Carolina, 1,902; Maryland, 1,752; Ohio, 1,651; Massachusetts, 1,619; South Carolina, 1,557; Michigan, 1,312; Georgia, 1,123; California, 620; Missouri, 600; Connecticut, 546; Alabama, 420; Tennessee, 333; Colorado, 315; Kentucky, 305; Arkansas, 263; Rhode Island, 239; Kansas, 215; Minnesota, 196; Nebraska, 179; Mississippi, 168; Louisiana, 116; Texas, 114; Indiana, 96; Oklahoma, 73; Delaware, 71; Iowa, 52; Oregon, 52; Wisconsin, 20.

The bishops in the one state of New York report more colored communicants, in congregations made up exclusively of colored persons, than are reported from the entire province of Sewanee, including the states of North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky.

In the northern and western states the number of colored communicants is very much larger than that enumerated above, because any number of colored persons are reported as communicants in white congregations.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

PARISH ROLLS

To the Editor of *The Living Church*:

MAY I TAKE THIS OPPORTUNITY of raising the question, "When is a communicant not a communicant"? Every parish priest is required to make a yearly report of the number of communicants in his parish. This is supposed to be based upon the actual number of communicants in said parish who are recognized as belonging to that particular parish. The canon of the Church requires that a letter of transfer be secured by a communicant when removing from a parish and affiliating with a new parish. In some dioceses the bishops have ruled that all communicants be kept on the register until such time as a letter of transfer has been secured, or until by a priest's diligence the said communicant is committed to the care of some other parish. Yet year after year there is an apparent falling off in the number of communicants of the whole Church. In other words, there is not a steady growth of communicant strength in lieu of the steady growth in population of the country.

Some years ago in a certain diocese a committee on the state of the Church was appointed by the diocesan convention to report on such matters as concerned the well-being of the Church. The chairman of that committee was requested to take under consideration this whole matter of transfer. However, it seemed

to the chairman of that committee either unnecessary or unwise to raise the question before the Church. Recently the same chairman reported to a diocesan meeting that his parish covered almost the whole world, for, he said, I have members scattered all over the face of the earth. In other words, it seems the custom of that parish to retain hold on every communicant without an attempt to relate that communicant to the parish in which he or she may be residing at the moment. Surely the Church cannot afford to continue a custom like this. It means either of two things: that the parish priest is unwilling to lose whatever glory there may be in numbers, or else he is lacking in his follow-up of his members to relate them to a parish church.

Is it not possible for the Church to urge her priests to be urgent and careful in this very important matter? If the canon requires a letter of transfer to be secured, should not the priests of the Church insist upon such procedure before attempting to enroll persons in their parish register, as seems the case in some parishes today?

Let us have a definite ruling from someone in authority on "who and what are communicants of the Church."

Newark, N. J.

(Rev.) J. FRED HAMBLIN.

THE NATURE OF THE CHURCH

To the Editor of The Living Church:

I HAVE JUST RECEIVED my copy of the *Cambridge Review* for November 14th, in which there is a full report of the sermon preached in Great St. Mary's Church, on Sunday, November 9th, by His Grace the Archbishop of Canterbury.

Considering the fact that Bishop Manning's sermon, *The Apostolic Ministry*, has been questioned by certain people in the Protestant Episcopal Church, it is of more than mere interest to see that His Grace said much the same thing in his sermon to the congregation at Cambridge. He said:

"Turn your thoughts from the Realm to the Church of England . . . as a Church which had responded to the spirit of the new learning and of the Reformation, and yet had retained its ancient Catholic Faith and Order." And again: "In the words of the Encyclical issued at Lambeth 'every Church of our communion is endeavoring to do for the country where it exists, the service which the Church of England has done for England—to represent the Christian Religion and the Catholic Faith in a manner congenial to the people of the land. . . .'" And again: "Again, in the nineteenth century, two memorial movements in the Church of England strengthened its position as both Evangelical and Catholic."

Thus, the Bishop of New York seems not to have been making some party pronouncement, which his critics have declared him to have done, but was actually saying the very same thing that the head of the Anglican communion has said.

New York City.

FRANCIS DOVER.

CANON 23

To the Editor of The Living Church:

IT IS SUGGESTED by the writer that many unhappy situations could be avoided in our relations with ministers of other Christian communions by effecting a slight change in Canon 23. The concluding portion of the canon now reads as follows: "Nothing herein shall be so construed . . . to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church on special occasions."

In the minds of some, there is doubt as to what constitutes a "special occasion." Once, while discussing this subject with a bishop, it was learned that the factor of time was the sole determining consideration in his mind in deciding whether an occasion was or was not "special."

If the regular hours of Sunday services in a particular church were 11 A.M. and 8 P.M., there could be no "special occasion" within the terms of the canon, at those times. This in spite of the fact that advertisements were appearing in the papers of a special service for Knights Templar or a special rally of men under the auspices of the Brotherhood of St. Andrew, etc. It is probably true that not a few bishops would gladly grant permission to other than ministers of this Church to speak in our churches were it not for their conscientious scruples with reference to the provision of the canon. A slight amendment would retain all the safeguards which Dean Robbins has shown were the original purpose of the canon, and would at the same time save from some embarrassing situations.

It is suggested that the words "on special occasions" be dropped. Also some misunderstanding might be avoided, and no principle be affected, by a slight change in wording, so that the canon would read, "or prevent a Bishop, etc., from giving permission to ministers and laymen who are not members of this

Church to preach or make addresses in the Church." This leaves the matter of permission with the bishop, unhampered by the dubious words "special occasions."

Another slight change would have beneficial effect. How often because of family relationship, or intimate friendship, request is made that a clergyman not of the Episcopal Church be asked to assist in a service of marriage or burial. In many instances no objection is raised, but there are bishops who have conscientious scruples which compel them to refuse consent to such request, because of the word "officiate" in the canon, and by the implication that the only permission which a bishop is authorized to give to one not a minister of this Church is to make address on a special occasion. Even to read or offer a prayer might, under a strict literal interpretation, be disallowed. It would seem that the time has come for a canon more felicitously worded. (Rev.) ROMILLY F. HUMPHRIES.

Baltimore, Maryland.

MODERNISM AND THE BIBLE

To the Editor of The Living Church:

IN YOUR current issue Josiah Hollies and your heading-writer unite in implying that changes in the wording of Biblical passages in the Revised Prayer Book are in the interests of Modernism. Now, certainly the King James Version is one of the three great monuments of English literature, as your correspondent maintains, nor should we lightly tamper with its beautiful cadences. But it is pure modernism to put the inspiration of the translation on a par with the inspiration of the Holy Scripture of which it is a fallible version. It is important that our Blessed Lord's words should be rendered into English as beautiful as we can make it, but it is still more important that they should be rendered into English that means what He meant. So far from "impairing" the gospel for the Fifteenth Sunday after Trinity, the new Prayer Book frees us from the obligation of commanding the people in our Lord's name, to "take no thought for the morrow"; something that He never advised nor practised, nor any sane servant of His after Him.

Considering the Scriptures as a revelation rather than as a piece of literature is not "modernism."

Further, while it may be poor literary taste on my part, I cannot see that the few changes that have been introduced into the new Prayer Book have ruined the beauty of the King James Version. I have been using the Marginal Readings Bible in public services ever since it was published, and have never had a complaint from even the most conservative member of the congregation.

Ithaca, N. Y.

(Rev.) HENRY P. HORTON.

BISHOP MANNING'S SERMON

To the Editor of The Living Church:

MAY I VENTURE to say that all sound and convinced members of the Episcopal Church should be most enthusiastic in their commendation and endorsement of the splendid sermon of Bishop Manning at the consecration of Dr. Gilbert. Short and simple as is this sermon, it is the strongest possible summary of the ancient faith in the Church and her ministry, which the Anglican communion holds and most definitely and explicitly sets forth in the Prayer Book. And this sermon is all the more to be admired because while it comes from a great Bishop and one who has many times proved himself a real defender of the faith he is a conservative Churchman and is speaking for no party.

The matter is really not open to argument. Notwithstanding what some priests or people wish to think, the Anglican communion, and our part called the "Episcopal Church," has spoken definitely in the Prayer Book. No stretch of imagination, no special pleading, no valid argument of any kind whatsoever can disprove or alter the fact that the Prayer Book unequivocally and unmistakably, definitely and explicitly sets forth, teaches, and stamps her approval on the ancient faith, the apostolic ministry, and all that goes by the name of Catholic religion. It is all there, embodied in the words and in the worship. For all the occasional need of enrichment or revision, the necessary form, matter, and intention of the Catholic Church safeguard the ministry and the sacraments as Apostolic and Catholic. No one who is loyal and true to the Prayer Book and its teaching can possibly fail to endorse and commend Bishop Manning's sermon. Bishop Manning indeed needs no defense. Those who oppose, criticize, object, or deny are not only against the sermon of Bishop Manning but also against the Church and the Prayer Book, which Bishop Manning knows and stands for, in accordance with his vows and promises. The whole Church really owes a great debt of gratitude to the Bishop.

Philadelphia. (Rev.) ARCHIBALD CAMPBELL KNOWLES.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE BAMPTON LECTURES FOR 1930

PSYCHOLOGY AND GOD: A STUDY OF THE IMPLICATIONS OF RECENT PSYCHOLOGY FOR RELIGIOUS BELIEF AND PRACTICE. By the Rev. L. W. Grensted, M.A., B.D. Canon Theologian of Liverpool; Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford. New York: Longmans, Green and Co., 1930. Price \$4.00.

MR. GRENSTED, who since the delivery of these lectures last spring has been elected to succeed Professor C. C. J. Webb in the Oriel professorship, has long been known to be particularly interested in the study of psychology from the Christian standpoint. Consequently it was no surprise to hear that he had proposed this subject for his Bampton Lectures, and their publication enables a wider audience to share the fruits of his researches. Christianity, he says, thinks of human life as growing through faith in God into love of God, both faith and love being essentially personal activities toward a personal Object. The investigations of psychology do not contradict this; on the contrary, though many psychologists have failed to see it, the philosophical implication of their discoveries is the Christian view of human life as God-centered.

After two introductory lectures dealing with some fundamental principles of psychology, and the claim of certain psychologists to have explained away the grounds of religious belief, Mr. Grensted has four lectures on Faith and Worship, Spiritual Healing, Sin and Spiritual Direction, and the Church. In each case his aim is to exhibit the correspondence between the principles upon which Christianity attempts to mould human life, and those which psychology discovers to be well grounded in the nature of man. After the discussion in detail of these four departments, he concludes with two general lectures on Objectivity in Religion and the Claim of Christian Theism.

It would be a fair judgment, I think, to say that this is a good book, but not a great book. It falls between two stools. Considered as a philosophical defense of Christian Theism, it begs multitudinous questions through concentration on the psychological interest. Mr. Grensted holds certain views about comparative religion and the meaning of the Incarnation, for example, which are certainly not shared by all Christian Theists. These are dogmatically stated, and then their correspondence with psychological teaching is regarded as having shown that Christian Theism is justified. On the other hand, Mr. Grensted is so thoroughly convinced of the truth of his interpretation of Christian Theism, that one wonders from time to time whether it has not prevented him from seeing clearly just what the psychologists had actually discovered. The plan of Mr. Grensted's book inevitably invites comparison with the second volume of his predecessor's Gifford Lectures, those on Divine Personality and Human Life. There, too, the hypothesis that human life is personal response to a personal Object was tested by application to various departments of activity. The impartial objectivity of treatment, the unshrinking determination to pursue the truth into every nook and cranny of its hiding places, the burning passion for knowledge which was so marked a feature of Professor Webb's work are what one misses in Mr. Grensted's. One feels that he cares more about edifying his fellow human beings than dissecting them; and this is a defect in a task which requires drastic surgery as a preliminary to convalescence.

Nevertheless, there is much of very real value in the book. Mr. Grensted is clearly a priest of great pastoral gifts, whose love of God and his fellow men has given him real insight into human life and its needs. What he has to say about spiritual healing and the treatment of sin (despite an open contradiction as to the nature of sin!) is especially helpful. His psychological studies have undoubtedly deepened his pastoral

capacity, and he has many words of wisdom to pass on to his brothers. Universities, seminaries, and the academic world generally may have to find many things to criticize in this book; but for the working parish priest it is probably the best comprehensive treatment of the subject available.

L. H.

DR. ARTHUR C. HEADLAM, Lord Bishop of Gloucester, is a prominent leader among Anglican promoters of reunion, and so far as the ministry is concerned has proposed that we begin by a mutual recognition of both episcopal and non-episcopal ministries, but that all future ordinations should be episcopal, and that until the ministries are thus "completely unified," "there should not be inter-celebration without special episcopal sanction." The fatal obstacle to this scheme is the impossibility that the great Catholic world—seven-tenths of Christendom—would be able consistently with essential principles to recognize non-episcopal ministries as of the Catholic Church.

But in his little book on *Christian Unity* (Macmillan, 1930), he reiterates his plea for this scheme, along with a futile attack on the doctrine of "apostolic succession," based largely on the misleading plea that that precise phrase in patristic literature refers to succession in sees—not to succession by ordination. He ignores the fact that the ancients never, so far as evidence is available, recognized non-episcopal ordination as valid, so that the thing—succession by episcopal ordination—is not less essential in ancient estimation because the phrase under discussion was not yet used to describe that thing.

The book at large is interesting, and contains much useful thought, as might be expected of any book written by one so competent. None the less his interest in reunion leads him into various errors.

He exaggerates the unity of faith exhibited at Lausanne, disregarding the ambiguities in its affirmations of agreement, and the explicit and implicit significance of its reports of disagreement. He is certainly wrong in limiting the Catholic Faith by the Creeds. They are not exhaustive, and their sufficiency as Creeds lies in their containing leading articles full acceptance of which will secure acceptance of the whole Faith so far as apprehended.

He naively puts departures from Catholic Faith and Order on a level of relative unimportance with accretions which leave the Faith and Order intact. And he seems to regard acknowledgment that all the baptized belong to the Catholic Church as involving acknowledgment of their denominational churches—even if non-episcopal—as parts in their organized aspect of the Catholic Church. He confuses "validity" of ministries and sacraments with their "efficacy," and assumes that if those of non-episcopal churches are "efficacious" they are "valid," which means fulfil divinely instituted requirements. He seems to need the reminder that to call a sacrament "invalid" does not in proper use mean that they are "null and void."

There are other points open to adverse criticism; but these are enough to show that in admiring the character and gifts of the author of this book we need not accept his guidance in handling the problem of reunion without important reservations.

F. J. H.

ZEPHINE HUMPHREY'S *The Beloved Community* (Dutton, \$2.50) is a book for quiet, probably elderly people, the sort who used to like H. W. Mabie and David Grayson. It is still another collection of essays on her life in the Green Mountains of Vermont, a beautifully serene, neighborly existence filled with all the rewards of culture—surely the finest type of American living. Readers of THE LIVING CHURCH will be impressed by the constant witness of this writer to the presence of God in nature and in the souls of plain country folk like these rock-ribbed Vermonters.

H. M.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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Church Calendar



DECEMBER

- 27. Saturday. St. John Evangelist.
- 28. Holy Innocents. First Sunday after Christmas.
- 31. Wednesday. New Year's Eve.

JANUARY

- 1. Thursday. Circumcision. New Year's Day.
- 4. Second Sunday after Christmas.
- 6. Tuesday. Epiphany.
- 11. First Sunday after Epiphany.
- 18. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. Third Sunday after Epiphany.
- 31. Saturday.

CALENDAR OF COMING EVENTS

JANUARY, 1931

- 6. Annual Institute on Work with Young People, St. Margaret's House, Berkeley, Calif.
- 18. Convention of Texas.
- 20. Conventions of Mississippi, South Florida, and Upper South Carolina.
- 21. Conventions of Florida and Nebraska. Convocation of the Philippine Islands.
- 25. Conventions of Alabama and Nevada. Convocation of North Texas.
- 26. Convocation of Southern Brazil.
- 27. Conventions of Duluth, Harrisburg (to elect Bishop), Milwaukee, Missouri, Pittsburgh, San Joaquin, Southern Ohio, and Southern Virginia.
- 28. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Los Angeles, Maryland, Michigan, Oregon, Tennessee. Convocation of Liberia.
- 31. Convention of Louisiana.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 27. Sisters of St. John the Divine, Toronto, Canada.
- 29. Sisters of the Holy Nativity, Oneida, Wis.
- 30. Christ Church, La Plata, Md.
- 31. St. Paul's, Endicott, N. Y.

JANUARY

- 2. St. James', Boston, Mass.

APPOINTMENTS ACCEPTED

BAKER, Rev. RICHARD H., Jr., formerly rector of St. John's Church, Waynesboro, Va. (Sw. V.); to be rector of Church of the Redeemer, Roland Park, Baltimore. Address, Charles St. and Melrose Ave., Baltimore. January 1st.

CHAPE, Rev. ALBERT J., formerly curate of St. Stephen's, Lynn, Mass.; to be rector of Grace Church, North Attleboro, Mass. January 1st.

HUBBS, Rev. ROBERT C., formerly curate at Christ Church, Newark, N. J. (N.Y.); has become priest-in-charge of that church. Address, 81 Congress St., Newark.

JONES, Rev. ARTHUR D., formerly rector of St. James' Church, Fergus Falls, Minn. (D.); has become priest-in-charge of St. Mary's Church, Tomah, and St. John's Church, Mauston, Wis. (Eau C.).

NEWMAN, Rev. VICTOR E., rector of Emmanuel, Kellogg; Holy Trinity, Wallace; and St. Andrew's Mission, Mullan, Idaho; to be rector of Holy Trinity Church, Wallace, and in charge of St. Andrew's, Mullan, Idaho. Address, Rossi Apts., 308 2d St., Wallace, Idaho.

ROWELL, Rev. JOHN E., rector of St. James' Church, Oskaloosa, Iowa; to be rector of St. Andrew's Church, Asland, Wis. (Eau C.) February 1st.

SHIRMAN, Rev. ARTHUR M., S.T.D. of China, who has been assisting Bishop Littell in Honolulu; to be secretary for missionary education in the National Department of Religious Education.

TILTON, Rev. WILLIAM M., formerly in charge of Christ Church, Punxsutawney, Pa. (Er.); has become rector of Holy Trinity Church, Southbridge, Mass. (W.Ma.).

RESIGNATIONS

JARVIS, Rev. WILLIAM O., as assistant at Christ Church, Bronxville, N. Y.; to give full time to his work as Westchester County chaplain. Office address, Grasslands Hospital, Valhalla, N. Y.

JOHNSON, Rev. DANIEL E., D.D., as priest-in-charge of St. Michael's Church, Cairo, Ill. (Sp.); to retire. New address, 1811 Payton St., Little Rock, Ark.

NATTRESS, Rev. GEORGE, as priest-in-charge of St. Alban's Church, Portland, Me. Address, "The Sherwood," 88 Park St., Portland, Me.

WETHERILL, Rev. FRANCIS M., as rector of St. John Baptist's Church, Germantown, Philadelphia. January 1st.

NEW ADDRESS

JONES, Rev. STRATFORD C., chaplain to the Sisters of St. Margaret, Utica, N. Y., formerly 1431 Genesee St.; 14 Cottage Place, Utica.

TEMPORARY ADDRESS

CREIGHTON, Rt. Rev. F. W., S.T.D., Missionary Bishop of Mexico; Residence address for one year, 41 Fifth Ave., New York City.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. GEORGE LEON GURNEY, who has been in charge of Gethsemane Church, Sherrill, was advanced to the priesthood on December 17th in St. John's Church, Auburn, by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

The candidate was presented by the Rev. F. S. Arnold, rector of St. John's, who also preached the sermon. The preface was read by the Rev. C. N. Eddy, rector of St. Paul's Church, Watertown; the litany was said by the Rev. G. T. Lascelles, rector of St. John's Church, Oneida; the epistle was read by the Rev. Joseph A. Clark, rector of Christ Church, Jordan; and the gospel was read by the Rev. G. S. Burrows, warden of the DeLancey Divinity School at Buffalo. The newly-ordained priest was presented with a set of white linen vestments given by St. John's Church, Auburn.

NEWARK—The Rev. CHARLES H. CADIGAN was advanced to the priesthood in Grace Church, Orange, by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, on November 18th.

The candidate was presented by the Rev. George A. Trobridge of New York City and the sermon was preached by the Rev. W. Brooke Stabler of the National Council. The Rev. Mr. Cadigan is to be priest-in-charge of Grace Church, Amherst, Mass., and is also to have charge of the student work at Amherst College.

NEW YORK—On Friday, December 19th, at the Cathedral of St. John the Divine, New York, the Rt. Rev. Dr. Arthur Selden Lloyd, senior Suffragan Bishop of New York, acting at the request of the Bishop of the diocese, advanced two deacons to the priesthood. They are the Rev. CLARENCE W. BRICKMAN, in charge of the Chapel of the Redeemer, Yonkers, presented by the Rev. O. S. Newell, rector of St. John's Church, Yonkers; and the Rev. HEBER W. BECKER of the diocese of Harrisburg, now an assistant at St. Augustine's Chapel, Trinity parish, and who was presented by the Rev. George LaPlia Smith of St. Augustine's Chapel.

OKLAHOMA—On December 17th the Rev. JAMES E. STRATTON was advanced to the priesthood by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, in Trinity Church, Tulsa. The candidate was presented by the Ven. L. W. Doud, archdeacon of Oklahoma, and the sermon was preached by the Rev. E. H. Eckel, Jr., rector of Trinity Church.

The Rev. Mr. Stratton is to be vicar of St. Thomas' Mission (colored), at Tulsa. Address: P. O. Box 2115, Tulsa.

SALINA—The Rev. EDWARD MOORE MIZE was advanced to the priesthood on Wednesday, December 17th, at Christ Cathedral, Salina, by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina. The candidate was presented by the Very Rev. Donnon E. Strong. The sermon was preached by the Rev. James T. DeWolfe of Kansas City, and the litany read by the Rev. Norman R. Alter of Ellsworth.

The Rev. Mr. Mize, who is a graduate of the General Theological Seminary, will continue to act as chaplain of St. John's Military School at Salina, Kans.

DEACONS AND PRIESTS

PENNSYLVANIA—On Saturday, December 20th, in St. Stephen's Church, the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, ordained FRANCIS BELSTERLING DOWNS, ANDREW WILLIAM MAYER (formerly a Baptist minister), and WILLIAM BURNHAM STIMSON to the diaconate and advanced the Rev. FRANK HENRY ANDREW and the Rev. GEORGE LYNN GIBBS to the priesthood.

The Rev. Richard J. Morris was Bishop's chaplain; the Rev. Dr. Carl E. Grammer, rector of St. Stephen's, preached the sermon; the Rev. Franklin Joiner, rector of St. Clement's Church, read the litany; the Rev. Dr. Robert O. Kevin, assistant at St. Stephen's, read the epistle; and the Rev. William B. Stimson read the gospel.

The Rev. Mr. Downs, presented by the Rev. George H. Toop, is to be curate of the Church of the Holy Apostles, Philadelphia, with address at 4538 Sanson St.; the Rev. Mr. Mayer, presented by the Rev. Charles E. Tuke, is to be curate of St. John's Church, Lansdowne, with address at St. John's, Baltimore Pike, Lansdowne; the Rev. Mr. Stimson, presented by the Rev. Dr. Grammer, is to be curate of St. Mary's Church, Ardmore, with address at 1924 Panama St., Philadelphia; the Rev. Mr. Andrews, presented by the Rev. Mr. Joiner, is to be curate at St. Clement's Church, Philadelphia, with address at Clergy House, 2013 Appletree St.; and the Rev. Mr. Gibbs, presented by the Rev. Gilbert E. Pember, is to be curate of St. Michael's Church, Germantown, Philadelphia, with address at 52 E. Washington lane, Philadelphia.

MEMORIALS

Amelia Dennison

In the passing of the soul of Amelia Dennison, of Trinity parish, Geneva, N. Y., one is impressed with the thought that she is now realizing, in all its fulness, the glory of the Catholic faith which she so firmly believed and proclaimed in her life and character here. Her Christian fortitude, through trials of divers sorts, bore eloquent testimony to the reality and strength of her faith.

The Chancel chapter of the guild was very close to her heart and interest; and ecclesiastical embroidery was one of her personal contributions to the adornment of the sanctuary.

She organized a Boys' Club which was active for many years; and to her classes of boys in the Church school she taught the truths of the Church in no uncertain way.

"God grant her eternal rest, and let light perpetual shine upon her."

Richard Whitehouse, Priest

In loving memory of RICHARD WHITEHOUSE, priest. Entered into life eternal, December 28, 1926.

"May the souls of the faithful through the mercy of God rest in peace." Amen.

DIED

DUNCAN—On Sunday, December 14th, at her home, Hotel Seville, New York City, **FRANCES JANE DUNCAN**, daughter of the late William A. and Frances Duncan.

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

SILLS—At St. Peter's Rectory, Westchester, New York City, December 15th, **NANCY BRASHEAR SILLS**, mother of the Rev. Edmund Silles. Aged 77 years. Requiem Mass at St. Peter's Church, Friday December 19th, the Rev. William B. Kinkaid of Trinity Church and the Bishop of New York officiating.

"Grant her rest, O Lord, and let light perpetual shine upon her."

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CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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YOUNG PRIEST, MARRIED, STRONG Churchman, able preacher, desires rectorship, associate rectorship, or curacy. Preferably in city parish. Reply, B-463, care of **LIVING CHURCH**, Milwaukee, Wis.

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COMPETENT HOUSEKEEPER AND GOOD cook, mature, refined. State salary. Address, Box V-465, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER URGENTLY in need of immediate work. Victim of most distressing circumstances. Highly competent, experienced man. Thorough knowledge of Church music. Boy or mixed choir. Well recommended. Communications invited. Address, **CHOIRMASTER**, Box 5841, Roxborough, Philadelphia, Pa.

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W.-301, care of **THE LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round.) **ST. EDMUND'S GUILD**, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

S. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

GOTHIC VESTMENTS, MEDIEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York

MESSRS. J. WIPPELL & CO., LTD., NOW have a Resident Agent in America, **MR. CHARLES NORMAN**, 392 Sherbourne St., Toronto, phone Randolph 4135, who can attend to all enquiries and orders.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. **GEORGIA L. BENDER**, 1706 Manning St., Philadelphia, Pa.

LENDING LIBRARY

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

BOARDING

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, **VINE VILLA**, 684 S. New Hampshire Ave., Los Angeles, Calif. Price, \$25.00 to \$35.00 per week.

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EVERGREEN LODGE. IN CATHOLIC PARISH. Easy commuting distance to New York City. Attractive surroundings. Good library nearby. Winter and summer outdoor sports. Moderate rates. Write, **CHRISTINE BOYLSTON**, proprietor.

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

HEALTH RESORT

S. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. **SISTERS OF ST. JOHN THE BAPTIST**. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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30 LBS. PALMETTO PALMS DELIVERED anywhere for \$5.00. Half orders, \$3.00. Address, **J. SWINTON WHEALEY**, Little Edisto, S. C.

APPEAL

TO MEET SOME OF THE NEEDS OF ITS parishioners in the unemployment crisis, All Saints, Henry St. (our only parish church in the extreme lower east side of New York City) needs a Relief Fund of at least \$200 (\$112 thus far received). This is to be secured by gifts of \$1.00. Who will send such a thank-offering? Address, 292 Henry St.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

REST HOUSE

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THE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. **Mountain Lakes, N. J.**

Church Services

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St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

St. Matthias' Church, Los Angeles
Washington and Normandie Ave.
THE REV. IRVING SPENCER, Rector
Telephones: Republic 5527, Empire 6660.
Mass, 7:30 Sung Mass, 9:30 High Mass, 11.
Solemn Vespers and Benediction, 7:30 P.M.
Daily Mass, 6:55 A.M., also Thursdays, 9:15.
Confessions, Saturdays, 4:30-5:30, 7:45-9.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Street
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
schools, 9:30 A.M.; Matins, 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30
A.M., and 8:15 (except Thursdays); Even-
song 5 P.M. Thursdays and Holy Days, addi-
tional Mass, 9:30 A.M. Confessions: Fridays,
7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Ben-
ediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednes-
days at 9:00.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00
P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noontday Services Daily 12:20.

CHURCH SERVICES—Continued

Church of St. Mary the Virgin, New York
139 West Forty-Sixth Street
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00 and 9:30.
Christmas Carol Service, followed by the Christmas Mystery Play, December 28th, at 4.
January 1st, Circumcision: High Mass and Sermon (Rector), 10:45. Full choir.

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

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays, 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall St.
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCRJ, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER JOURNAL, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church, every Sunday and Festivals, 11:00 A.M., E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

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BOOKS RECEIVED

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

Cambridge University Press. Cambridge, England. The Macmillan Co. 60 Fifth Ave., New York City. Sole American agents.

A *History of Vicarages in the Middle Ages*. By R. A. R. Hartridge, M.A., Camb., Ph.D., Lond., sometime scholar of Emmanuel College, Cambridge, and Sir William Meyer Student, University College, London. Thesis approved for the Degree of Doctor of Philosophy in the University of London. \$6.00.

Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

The Emergence of Emily. By Grace Goodspeed Van Zandt. \$1.25 net.

A *Tax Without a Burden; or The Individual Capital Augmentation Tax System*. By George Reiter. Second Edition Revised and Enlarged. \$1.50 net.

Horizons. By Janet Thomas Van Osdel. \$2.00 net.

Angie's Uprising. By Myra Churchill Holmes-Webb. \$2.00 net.

F. S. Crofts & Co. 66 Fifth Ave., New York City. *Quantitative Methods in Politics*. By Stuart A. Rice, professor of Sociology, Wharton School of Finance and Commerce, University of Pennsylvania. \$3.25.

Dorrance & Co. Drexel Building, Philadelphia, Pa. *Germany in the Post-War World*. By Erich Koch-Weser, chairman of the Democratic Party of Germany, former German Vice-Chancellor, Minister of the Interior, and Minister of Justice. Translated by A. Paul Maerker Branden. With an Introduction by Jacob Gould Schurman, American Ambassador to Germany, 1925-1930. \$2.00.

Ives Washburn. 119 W. 57th St., New York City. *The Magnificent Illusion*. By E. Boyd Barrett. \$3.00.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Religion and the Mysterious. By Rev. F. H. Brabant, chaplain of Wadham College, Oxford; part author of *Faith and Truth*. \$1.35.

Religion and the Reign of Science. By F. Leslie Cross, M.A., B.Sc., librarian of Pusey House, Oxford, and sometime Natural Science Scholar of Balliol College. \$1.35.

The Macmillan Co. 60 Fifth Ave., New York City.

The American Leviathan. The Republic in the Machine Age. By Charles A. Beard and William Beard. \$5.00.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The Living Church Annual, The Churchman's Year Book, and American Church Almanac. 1931. Cloth, \$1.50; Paper, \$1.00.

PAPER COVERED BOOKS

National Housing Association Publications. 105 E. 22nd St., New York City.

Light. By Lawrence Veiller. 50 cts.

Syracuse University. Syracuse, N. Y.

Crime Prevention as a Municipal Function. Prepared under the joint auspices of the New York State Bureau of Municipal Information and School of Citizenship and Public Affairs. By Hubert R. Gallagher. \$1.00.

BULLETIN

Greenwich House. 27 Barrow St., New York City. *The Cooperative Social Settlement Society*. December, 1930. Twenty-eighth Annual Report.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Selected Letters of Bishop Hall, Fourth Bishop of Vermont. Edited by the Rev. Charles E. Hill, rector of Christ Church Parish, Ballston Spa, New York. Soldier and Servant Series. Publication No. 161. November, 1930. 50 cts.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

Dr. Streeter and the Primitive Church. By the Rt. Rev. Charles Gore, D.D., Sometime Bishop of Oxford. A Paper Read at Stion College on November 4, 1930, and Subsequently Published in the *Church Times*, London. 25 cts.

The Virginia Diocesan Library. 110 West Franklin St., Richmond, Va.

The Established Church in Virginia and the Revolution. By Rev. G. MacLaren Brydon, D.D., historiographer of the Diocese of Virginia.

PIERREPONT MANOR, N. Y., CHURCH HAS RARE ORGAN

PIERREPONT MANOR, N. Y.—Built in 1840 by George Jardine of New York, carried on a canal boat from New York to Rome, and by ox team from Rome to Zion Church, Pierrepont Manor, the organ in that church is still in excellent condition. Recently Mrs. John Etheridge of Salem, Mass., whose grandfather, William C. Pierrepont, built and endowed the church, has provided an electric blower for the organ. It is said there are not more than three organs of this kind in the country.

Efforts to Find Meeting Place for 1931 Church Congress Not Successful

Consider "Sacred Area" Around London Cathedral — Bishop of Llandaff to Resign

The Living Church News Bureau
London, December 5, 1930

THE LAY SECRETARY OF THE CHURCH Congress (G. F. Emery) states that his efforts to find a meeting place for a 1931 congress have so far been without success. He approached a number of bishops, but without getting encouragement from any. Moreover, there is no possibility of a Canadian meeting. Unless a town equipped with a large hall and a bishop endowed with ample energy can be induced to join in inviting the Church Congress in 1931, that congress must fail to come into being. No doubt bishops and other overworked dignitaries may shrink from adding to their tasks, and may suppose that the Church Assembly and Convocation consume as much time as should be given to debate. But it is perhaps worth while to recollect that the appeal of a Church Congress is to another and a far wider public. A well-organized congress does much to stimulate Church life in the locality where it is held, and the reports of its proceedings interest lay folk who do not follow closely Church Assembly debates on pensions, dilapidations, or the status of honorary canons. What has chiefly hindered the congress of late years has been the tendency to choose threadbare topics for discussion and the same speakers to discuss them. That fault, however, could easily be remedied. A Church Congress could still do much to interest and instruct the nation concerning the work and problems of the Church, and these scarcely seem the days when any agency capable of such work should be allowed to fall into abeyance.

Meanwhile it is stated that the Ilkley (Yorks) District Council is considering a proposal to invite the congress to meet at Ilkley next year. Such invitation would need to be confirmed by the Bishop of the diocese, of course, but such confirmation will probably be forthcoming.

"SACRED AREA" AROUND LONDON CATHEDRAL

Careful consideration is being given by the City of London Corporation to the proposal to form a "sacred area" around St. Paul's Cathedral for the purpose of preserving the building from danger. It is proposed that a space shall be defined within which no excavations shall be permitted which might imperil the safety of the fabric.

The Cathedral authorities have long recognized the importance of the subject, the urgency of which has frequently been referred to. The recent large expenditure on the restoration of the building has led to a revival of the question, particularly in view of the expiration of leases of premises near the Cathedral and the possible erection of buildings which would require deep basements.

It has been stated that the level of the lowest floor of a building is determined by the corporation, but that the corporation has no control over the foundations, and that builders must go down low enough to secure safety of the superstructure. For the purpose of removing any

danger to St. Paul's, the Cathedral authorities have urged that powers should be obtained to insure that no deep underground works are constructed within a defined area around the building.

A plan has been prepared showing an area around the Cathedral in which it is suggested there should be no excavations that would be a source of danger to the building. Parliamentary powers, it is stated, will be required to give the corporation the necessary control over work of excavation.

BISHOP OF LLANDAFF TO RESIGN

The Bishop of Llandaff (Dr. J. P. Hughes) has intimated to the Archbishop of Wales that, on the recommendation of his medical adviser, he intends to resign the bishopric, which he has held for over twenty-five years. It is expected that his resignation will take effect about the end of February. The Bishop, who is a son of the late Bishop Hughes of St. Asaph, was born at Llandovery, Carmarthenshire, eighty-three years ago. He was formerly vicar of Newcastle, Glamorgan, and later of Llantrisant, in the same county. The Bishop has taken an active part in the reconstruction of the Church in Wales since the Disestablishment. The diocese of Llandaff formerly included nearly all of Glamorgan and Monmouthshire, containing one-third of the whole of the population of Wales, but in 1921 Monmouth became a separate diocese.

The resignation of the Bishop of Llandaff will leave only one survivor on the Welsh bench of the episcopate as it existed at the date of Disestablishment. The one survivor is the Archbishop of Wales, at that date simply Bishop of St. Asaph. Of his Grace's other episcopal colleagues at the time, Dr. Watkin Williams of Bangor has resigned, and Dr. Owen of St. David's has died.

NEW DEAN OF WINCHESTER

The Rev. E. G. Selwyn, D.D., rector of Redhill, Havant, and Hon. Canon of Portsmouth, has been appointed to the deanery of Winchester, vacant by the death of Dr. Sutton.

The new dean, who is 45, is well known as a theologian, and has been editor of *Theology* since 1920. But he is probably better known as the editor of *Essays Catholic and Critical*, an important re-statement of the Anglo-Catholic position by a number of scholars, both clerical and lay.

The report of the Knutsford Test School, which has just been issued, states that the school has been full throughout the year, and that examination results were the best on record. A chapel has been constructed in the school, and a new lecture room built at a cost of £1,363. An appeal issued for this purpose has so far realized £151. The remainder of the money, with the exception of £95, has been taken from the reserve funds of the school on the understanding that it will be paid back by annual installments. The income during the past year from subscriptions and donations amounted to £707, and nearly all of this was spent on bursaries.

GEORGE PARSONS.

Bulgarians Not Content With Ordinary Position of Autocephalous Church

The Church of Ethiopia—The Antiochene Patriarchate—Church and State in Constantinople

L. C. European Correspondence
Wells, Somerset, England, November 2, 1930

WE HAVE NOTED THE REASONS FOR THE Bulgarian separation in previous articles and also the hope that statesmen among the Orthodox prelates have been entertaining lately for the extinction of the same. If the Bulgars would only be content with the ordinary position of an autocephalous Church, Orthodox leaders are prepared to grant them that, without more ado. Unfortunately, the Bulgarian synod, at its recent meeting in the city of Sofia, is said to have adopted resolutions demanding a good deal more. They are said to have resolved that the "exarchate" of the Bulgarian Church must remain in Constantinople, instead of within the frontiers of the land to which it nominally belongs; further, that all Bulgarians, no matter where resident, must be subject ecclesiastically to its jurisdiction and not to that of the Orthodox Church within which they reside.

If this information be correct—and we hope that further information will produce at least some qualifications of it—then the hope that the Roumanian delegates expressed at the recent conference on Mount Athos does not seem likely to come to fruition. They had hoped that the

Bulgarian Church would be content with merely an autocephalous status, and Constantinople had replied that in that case Bulgaria had only to ask for it, asking if they desired through some intermediary such as the Patriarch of Jerusalem. The idea of this was, of course, to "save face" for the applicant as far as that could be done. The claim, however, that seems to be made is one that no Serb or Roumanian, let alone a Greek, would ever grant for themselves, even if the authorities at Constantinople would do so. Even the statesmanlike and experienced Patriarch of Alexandria declared to the Bulgarian delegate at Lambeth that he—though anxious for a reconciliation—could only support one on the understanding that Bulgarian jurisdiction would be limited to Bulgaria. "Better the present position than the constant friction such a plan would imply."

So, the schism seems likely to continue, and one fears that the fact of the failure of the negotiation will give a fresh impulse to that Roman propaganda in the land, for which the recent marriage of the Prince Boris to the Italian Princess Giovanna has already given the opportunity. Rome would readily recognize a Uniate Bulgarian Church—indeed she has already done so—and the "allegiance difficulty" would present no problem there.

One can only hope that the ultra-nationalism of the Bulgar, which has prevented this reconciliation with Constantinople, will avail to prevent the sacri-

face of the national independence in another direction.

THE CHURCH OF ETHIOPIA

The Ethiopian, or Abyssinian Church, is also tending more and more toward independence of the Coptic Patriarchate to which it has always owed allegiance hitherto. The recent consecration of an "abuna"—in this case the word means an archbishop—for Abyssinia, has been a concession to this feeling. Three bishops for the land were consecrated at the same time, though hitherto it has been judged sufficient for the "blameless Ethiopian" to have one only. The Abuna himself, Euthymius, is quite loyal to his Patriarch and to the understanding in virtue of which he was consecrated, as is evidenced not only by his pastoral letters to his flock, but also by the fact that he has sent learned priests from his country to teach the Ethiopic language in the Coptic theological colleges in Cairo.

The Patriarch Yohannes of Cairo, however, seems to be uneasy about the point, not only because of the independent feeling of the men of the land, but also on account of the honors paid lately to a Roman pontifical mission. He visited Addis Adaba for the first time on record, but returned home after a much shorter stay than he had intended, "for reasons of health." He was able to consecrate a fifth bishop to work in the land, but an offer that he made to crown the King of the country, Ras Tafari, was politely declined. The King had his own Archbishop to do all that was needful in that direction, and even the compliment of being crowned by a Patriarch did not appeal to him. So the ceremony is to be performed shortly by the Archbishop of the land, and in the presence—though this is a mere coincidence so far as Church matters go—of Prince Henry of York.

The Patriarch Yohannes had also hoped to get another ecclesiastical problem settled while he was in Addis Adaba, namely the question of the status of the strange Abyssinian monastery of Deir Es Sultan, in Jerusalem. Nothing was done about this either, and it was a rather disgruntled Patriarch that took boat down the Nile to Cairo.

While Copts are thus anxious about their claims to Abyssinia, and Romans are, of course, hopeful to renew old claims there, a third party is watching the whole, in the person of the able Orthodox Patriarch of Alexandria. His local representative, the Greek Metropolitan of Axum, is in close touch with the native court, where Greeks are, as always, a strong commercial interest.

THE ANTIOCHENE PATRIARCHATE

The unfortunate difficulty about the election of a patriarch to Antioch still remains unsolved, after nearly two years of disputing.

It was December, 1928, when Gregory IV, Hadad, was gathered to his fathers, and still the Metropolitans have found themselves unable to agree on the choice of any successor. A majority of bishops are stiff in their support of one man, while a minority, backed by the bulk of the laity of the city of Damascus, favor another. Any attempt to proceed to an election has been prevented by something very like mob violence, in the city where it ought to take place; and adjournments from Damascus to a monastery on the Lebanon have not solved the difficulty.

Congresses of laity, other patriarchs of the Orthodox Church, even [to his credit be it said] the normally hostile Maronite

Patriarch, have all begged them to put an end to what is at once a scandal and disaster, either by making choice of somebody themselves, or at the least by allowing the other patriarchs to appoint a candidate from outside, *pro hac vice*. It would seem that the Damascus party among the laity are not strong enough to carry their own candidate, but are strong enough, under the present electoral law, to prevent the election of any other. The only comfort in the position seems to be this, that if once a man can get properly elected now, all future elections will take place under a better law. Such a law—allowing the other Orthodox patriarchs to choose a man for the throne, if the proper electoral body cannot agree on a candidate within a certain space of time—has already been passed, but unfortunately does not apply to the present vacancy. At least, all the quarreling parties are giving a good object lesson of the necessity of some such rule.

CHURCH AND STATE IN CONSTANTINOPLE

By the treaty of Lausanne, all religious minorities in the Ottoman empire have a guaranteed right of organization and of self-government, in all matters that concern the life of the Church of each minority. Unhappily, it seems to be left for the State to decide what does concern the life of the Church and what does not, and the government of the modern reformed Turkey is now showing that it is informed by much the same spirit as that of the ancient régime. From days of old, in Turkey, if good laws made good government, no country on earth would be so well governed, or so happy. Unfortunately—as residents in the land know, and foreign critics do not—law and administration in Turkey have nothing to do with one another!

The Patriarchate in Constantinople, as is natural to an institution with its history, has the control of various big charitable organizations, including a large hospital just outside the city walls. In March of this year the delegates of the various parishes in Constantinople met, as they have done many a time before, to elect a commission to manage this, a charitable institution that they have built, and maintain.

Hakki Pasha of the National Party, however, summoned the men to his office—which corresponds to the "Home Secretary's office" in England—to inform them that now, of course, there are no longer Greeks, Jews, Armenians, and Moslems in Turkey, but all are equal before the law, and that therefore the government is naturally interested in the management of these philanthropic institutions. Hence, "Here is a list of the candidates, whom we recommend for election to the board of management." Subsequently, in an interview that he granted to the representative of a local paper, the minister explained, "Of course, we do not interfere in the internal matters of minorities, but when it comes to the management of their institutions, it is clearly our duty to see that proper people are selected for that purpose." What matters the law, if officialdom is allowed to interpret it?

In the same way, Constantinople papers are now demanding that, as the Ecumenical Patriarchate is a merely Turkish institution, set up to control the religious affairs of Ottoman subjects only, of course any correspondence that it may happen to have with other Churches, outside the borders of the country, must be submitted first for the approval of the national authority at Angora. Be it remembered

that there is no such thing as a free press in Turkey. Government only allows such views to be published as it may happen to approve of, and then, "in obedience to the manifest national demand, expressed in the newspapers" proceeds to embody the suggestions in a decree that has the force of law. That is how Turkey understands and administers the "freedom" to which she does such abundant lip-service.

W. A. WIGRAM.

A NEW CATHEDRAL IN NEW JERSEY

TRENTON, N. J.—A forward step of the utmost importance in the life of the diocese of New Jersey has been taken in the centering of the Cathedral work at Trinity Church, Trenton, and the consolidation of that parish with that of All Saints', Trenton.

There has been an active Cathedral organization in New Jersey for more than fifteen years, which has been functioning in the several departments of missions, social service, and institutional work, and of religious education, with an archdeacon and two canons who have all been field workers. The field department is under the care of a devoted layman who gives his whole time to the work without salary.

The work of the Cathedral has been centered so far as possible at Christ Church Pro-Cathedral in Trenton, with headquarters at the diocesan house; but it is now planned to build a cathedral church, a synod hall, and diocesan offices on land acquired and adjoining All Saints' Church. The new All Saints' Church, erected in 1926, will become the lady chapel of the Cathedral. Suitable houses for an episcopal residence, a deanery, and houses for the canons now stand upon the property.

The entire property and all the assets of the combined Cathedral parish are to become diocesan property, under the ultimate control of the existing Cathedral foundation, which body elects the dean. The financial support of the Cathedral will come from the congregation and will be administered by a lay chapter elected by the congregation.

The consolidation of Trinity and All Saints' will form not only a strong center of parochial life, but it will, it is hoped, be a strength and inspiration to the whole diocese, as it will give focus to, and add facilities for, the important diocesan enterprises already actively functioning, and new and rich developments affecting the life of the entire diocese are confidently expected.

It is hoped that the new Cathedral when built may stand as an important part of a general memorial thank offering for 150 years of the organized life of the diocese. This anniversary will be observed in 1935, and will be not only the sesquicentennial of the diocese, but the quarter-millennial anniversary of the Church's life in the provinces of New Jersey.

ACCEPTS POST AT MUNICH, GERMANY

WILMINGTON, DEL.—The Rev. Dr. Frederick M. Kirkus, rector emeritus of Trinity Church, Wilmington, has accepted the invitation from the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, to assume charge of the American Church in Munich, from January to June.

Dr. and Mrs. Kirkus expect to sail from New York January 9th.

Bishop Stringer of Yukon Celebrates Anniversary of Consecration to Episcopate

Plan Memorial to Late Dr. Willets of King's College—Interesting Gift to British Columbian Church

The Living Church News Bureau
Toronto, December 18, 1930

ON WEDNESDAY THE TWENTY-FIFTH anniversary of the consecration to the episcopate of the Rt. Rev. I. O. Stringer, the veteran Bishop of the Yukon, was fittingly commemorated. In the morning a special service of thanksgiving, including the Holy Communion, was held at Wycliffe College Chapel, Toronto. At one o'clock a hundred leaders in Church work met for a luncheon tendered by Wycliffe College in honor of the Bishop in one of the Robert Simpson Company's private dining rooms.

Shirley Denison, K.C., president of the council, presided, and addresses were made praising the striking missionary influence of Bishop Stringer in western and northern Canada, and the Church as a whole. The Rev. Dr. H. J. Cody proposed the health of Bishop Stringer, recalling many happy incidents of the Bishop's college and Church life, and the laborious years spent in the mission field of northern Canada, ministering to the Eskimos and the Indians.

Detailing some of the hardships undergone by Bishop Stringer, Dr. Cody emphasized the occasion when the Bishop ate his own moccasins to keep him from starving. This experience gave a thrill to the whole world, and the Bishop received suitable recognition from their Majesties the King and Queen on his next visit to London, England.

Modestly Bishop Stringer gave all the credit for the advances made in the missionary sphere to great leaders who had gone before. Very simply he coupled the names of the late Bishop Reeve, and Bishop Lucas, who was present. The Rev. T. W. Murphy, one of the Bishop's first ordinands, was the only other speaker.

In all the references to the heroic work of Bishop Stringer in the mission fields, the name of Mrs. Stringer was deservedly associated. A beautiful basket of flowers was handed to Bishop Stringer to be presented to Mrs. Stringer.

Messages of congratulation were read from the four metropolitans of the Canadian Church and the Bishop of Toronto, who was unable to be present on account of indisposition.

DEATH OF HONORED PHILANTHROPIST

The death on Wednesday of Col. R. W. Leonard at his home at St. Catharines removes from earthly service one to whom Canada and the Church owes much. He was a noted railway and mining engineer.

In 1905, when silver was first discovered in northern Ontario, Colonel Leonard was one of the first prospectors in the Cobalt district, who staked the Buffalo Mine, and in the following year he acquired a controlling interest in the Coniagas Mine.

Colonel Leonard was selected by the Dominion government in 1911 as chairman of the National Transcontinental Railway Commission, with jurisdiction over the construction of the government railway from Moncton, N. B., to Winnipeg. This position he occupied at much personal sacrifice until the virtual completion of the railway in 1914. During the Great

War he gave liberally of his time and means.

He was in 1919 elected president of the Engineering Institute of Canada. He was a member of the board of governors of Toronto University, during the war of the Khaki University, of Wycliffe College, and of Ridley College.

The benefactions of himself and Mrs. Leonard have been most generous. Outstanding among them was the creation of the Leonard Foundation with an endowment of half a million dollars used in scholarships at schools and colleges across Canada for sons and daughters of the clergy, of engineers, and of officers in the army and navy. To the Missionary Association of the Canadian Church he gave the hospital at Aklavik in the Arctic. At St. Catharines he gave the organ to St. Thomas Church, provided half the cost of the new parish hall, built the Leonard Nurses' Home, and gave largely to the erection of the new Lower School at Ridley College.

MEMORIAL TO LATE DR. WILLETS, OF KING'S COLLEGE

A movement has been started at King's College, Halifax, in which every alumnus will be keenly interested, a memorial to

the late Dr. C. E. Willets, who served so many years as headmaster of King's College School, and president and professor of classics at King's College. The proposed memorial is to be an east window in the new chapel. An appeal has been issued to every former student of Dr. Willets, and to the friends of the college to contribute to this object. It is hoped to have the window in place by Encaenia 1931.

The committee feels that at least \$2,200 should be secured in order to procure a window in keeping with the dignity of the college chapel.

INTERESTING GIFT TO BRITISH COLUMBIAN CHURCH

A beautiful altar book has been presented to the Church of St. John the Divine, Quesnel, British Columbia, in affectionate memory of Arthur Gordon Deedes, curate and vicar of St. John the Divine, Kennington, in the diocese of Southwark, the founder church, and from which in 1911 the Rev. A. G. Deedes, senior assistant priest, was sent in order to establish the work of the Church in the large mission district assigned to the new effort undertaken by the famous London parish. The death of Canon Brooke, vicar of St. John the Divine, Kennington, caused the recall of the Rev. A. G. Deedes to succeed him, and he has since passed beyond, not forgotten by the older members of the Quesnel congregation. The donor of the altar book is the Rev. S. Pollinger, of the Upper Fraser Mission and rural dean of Northern Cariboo.

New York Parishes Usher in Festival With Christmas Eve Midnight Eucharist

Cathedral Receives Gift from King of Siam—Dedication of St. Luke's, Haverstraw

The Living Church News Bureau
New York, December 20, 1930

THE CHRISTMAS ISSUE OF OUR *Diocesan Bulletin* has just been received, and in that it is quite free from the discussion of matters controversial it affords an excellent and authoritative model for news reporting at this time. So let this letter for the issue of Christmas week reflect only the peace and progress which now, as well as at all times, are characteristic of the work of the Church in New York.

Outstanding as a civic achievement, and one which certainly gives evidence of the Christ-spirit in our midst, is the attainment of its goal of \$8,000,000 by the Emergency Relief Committee. Under the really splendid leadership of Seward Prosser a sum of \$8,269,000 has been raised. Only by those familiar with the appalling results here of the financial depression can the worth of this campaign be realized. At any rate, it means this: that work for three days each week at the rate of \$5.00 a day has been made possible now and for weeks to come for the heads of 20,000 families. It is provided for them not as an act of charity but as payment for work that needs to be done, in the parks, on public roads, in municipal projects, and in non-profit making institutions such as churches, hospitals, settlement houses, etc. This goal has been reached this week; an appropriate achievement for Christmas-tide; a civic expression of wide social significance.

In our parish churches the usual pro-

grams are announced. A large proportion of them will usher in the festival with the Christmas Eve midnight Eucharist. Bishop Manning will deliver a Christmas greeting at the Cathedral at the 11 o'clock service. At St. John the Divine there will be celebrations of the Holy Communion at 6, 7, 8, 9, 10, and 11 on Christmas Day. Bishop Gilbert will speak at a carol service on Christmas Eve at the Church of the Holy Communion. More parishes than usual, it seems, will use the evening service on the Fourth Sunday in Advent as a time of preparation for Christmas Communion.

CATHEDRAL GIFT FROM KING OF SIAM

On Sunday afternoon, December 7th, there was received at the Cathedral of St. John the Divine a gift from the head of the Buddhist faith, the King of Siam. The gift is in the form of two teakwood cabinets inlaid with gold, each over six feet high. They were shipped to this country in hermetically sealed containers. For their construction were assembled all the workmen of Siam who still understand the well nigh lost art among the Siamese of such a production. In his speech of reception Bishop Manning said that to his knowledge it was the first time a Christian Cathedral has received a gift from the head of the Buddhist religion.

CHURCH ARMY HERE THREE YEARS OLD

In a manner worthy of a much older child of the Church the American branch of Church Army observed its third birthday on December 11th with a party in St. Thomas' guild hall. As a rule bishops do not have time to attend birthday festivities of three-year-olds, but Bishop Perry came to this one, as did Bishop Gilbert.

and it is evident from the reports of what they said that they expressed what every informed Churchman feels, namely our appreciation of the very great worth of this organization among us and our common desire to extend its invaluable services. The American director, Capt. B. Frank Mountford, stated that \$1,000 would provide a Church Army worker for a year in the rural districts of this diocese, west of the Hudson river.

DEDICATION OF ST. LUKE'S, HAVERSTRAW

Bishop Manning officiated on Sunday afternoon, December 14th, at the dedication of the new St. Luke's Church at Haverstraw. This community is on the west shore of the Hudson, opposite Ossining. In the construction of this new house of worship a remarkable spirit of community fellowship was manifested. Roman Catholics, Presbyterians, and people of other communions joined in giving materials, services, and money. The prayers of dedication included the building, the Bishop Shipman memorial altar, the reredos in memory of the Rev. William Masker, and chancel windows given by members of the Lavender family. The rector of St. Luke's is the Rev. Walter F. Hoffman.

UNITED SERVICE AT ALL ANGELS' CHURCH

Much of the spirit of Christmas is evident in the arrangement of tomorrow afternoon's service at All Angels' Church, West End avenue and 81st street. The children of St. Ignatius' school will participate in a carol service with the children from St. Paul's Methodist Church and from West End Collegiate Church school, together with youthful Churchmen from Christ Church, the Cathedral, St. Michael's and St. Mary's, Manhattanville. While adult Christians often find it impossible to unite for worship the Christ-spirit in the heart of a child shall lead.

CHRISTMAS MYSTERY PLAY AT ST. MARY'S

Immediately after the carol service at 4 o'clock on Sunday, December 28th, in the Church of St. Mary the Virgin, the dramatic society of the parish will present its annual Christmas mystery play. This will be an adaptation of an ancient mystery play presented through many generations by the people of Coventry, England. The action takes place on an inner and outer stage and in the aisles of the hall; the audience is drawn into the drama as the herald tells them they must all go to Jerusalem to be taxed, and St. Joseph goes among them asking a place "for to house Mary, full of Grace." There is no admission fee or tickets for this play.

ITEMS

The Very Rev. Dr. Marmaduke Hare, rector emeritus of Trinity Cathedral, Davenport, Ia., is spending the winter in New York and is resident at 321 West 94th street.

The Rev. John A. McDonald, who has been an assistant at Intercession Chapel, Trinity parish, for the past seven years, has resigned, effective January 1st, to become rector of St. Paul's Church, Woodside, which is in the borough of Queens and diocese of Long Island.

The Rev. William B. Kinkaid, priest-in-charge of Trinity Church, is the author of a 48-page booklet entitled *Religion and the Man in the Street*, which has been published by Trinity parish. The chapters are five addresses by Fr. Kinkaid delivered last Lent in Trinity Church. They constitute a frank and constructive discussion of popular objections to Christianity and the Church.

The life and work of the Rev. Henry Mottet, for nearly fifty years rector of the Church of the Holy Communion in Sixth avenue, was commemorated at the morning service there on Sunday, December 7th. Addresses were made by Bishop Lloyd, by Dean Gates who represented Bishop Manning, by Canon Nelson, and the Rev. Worcester Perkins, the present rector.

The dedication of a chancel floor and of new choir stalls in the Church of St. Mat-

thew and St. Timothy on Sunday morning, December 14th, marked the completion of the redecoration and refurnishing of the sanctuary and choir. The rector emeritus, the Rev. Dr. Arthur H. Judge, was the preacher. This parish includes the congregations of the former Church of Zion and St. Timothy and of St. Matthew's, now using the church of the latter at 26 West 84th street (not West 48th street, as given in the 1931 *Annuaire*.)

HARRISON ROCKWELL.

Boston Cathedral is Scene of Annual Christmas Party of Diocesan C. S. L.

New Rector of Trinity Church Gives Message to Youth—Silver Cross Sent to Missionary

{The Living Church News Bureau}
Boston, December 20, 1930}

EVERY YEAR AT THIS SEASON COMES the Christmas party of the women's division of the diocesan Church Service League. Last Wednesday afternoon was the day; the crypt of St. Paul's Cathedral the place. Miss Corey presided over the first part of the meeting which had a devotional aspect due to the season and giving recognition to every missionary representing Massachusetts in the field. It gave opportunity too for short addresses from Miss Charlotte Brown about to begin her new work in Nevada, and from the Rev. Thurston R. Hinckley, headmaster of the Iolani School for boys in Honolulu. The merry part of the meeting was heralded by the jingle of sleigh bells and the arrival of Santa Claus. Distribution of gifts to the missionaries, jokes to the diocesan officials, and remembrances to a little group of foreign students followed. The serving of tea closed the afternoon.

The foreign students at the Church Service League Christmas party were brought by Mrs. Paul Wakefield, acting secretary for the International Student Friendship Committee of the diocese. This committee is doing an ever-widening work in encompassing foreign students with an atmosphere of friendship and interest on the part of our Church members.

THE PHILLIPS BROOKS MEMORIAL SERMON

The Rev. Roland Cotton Smith, retired from active duty and now living in Ipswich, preached the annual memorial sermon in honor of Phillips Brooks last Sunday morning in Trinity Church. The large building was filled by those taking advantage of hearing about a rare personality from one who had been his assistant in Trinity Church for three years. The preacher gave as his subject Phillips Brooks the Liberal and, in the course of developing it, he gave many of those little aids to insight such as could only be given by one who had had the privilege of friendship with Bishop Brooks.

NEW RECTOR OF TRINITY CHURCH GIVES MESSAGE TO YOUTH

Young people filled Trinity Church last Sunday evening when the Rev. Arthur Lee Kinsolving gave his first official message to the youth of his new parish and to students and representatives from organizations for young people of other churches. All of the young people's organizations in Trinity parish were represented.

SEND SILVER CROSS TO MISSIONARY

A little silver cross with a history has been sent by airmail to Miss Anna Silberberg, one of our recent volunteers to the Alaskan mission field. Miss Corey told its story last Wednesday afternoon: How Bishop Rowe had given it years ago to Dr. Glenton, a woman missionary doctor who later went to China and finally to St. Augustine's Hospital, Raleigh, N. C., in the course of a really heroic missionary career. When Dr. Glenton died, this cross was given to Dr. Katharine Hayden who continued the work at St. Augustine's in the emergency created by Dr. Glenton's death. Dr. Hayden, now retired and living in Massachusetts, wished the little symbol to be given as inspiration and a blessing to some worker in the Alaskan field and this wish has been carried out in the interesting manner recorded.

MISCELLANEOUS

Bradford Washburn, son of Dean Henry B. Washburn of the Episcopal Theological School, Cambridge, gave two lectures in the parish house of Christ Church, Cambridge, last Friday afternoon and evening. The proceeds from the lectures is to be the gift of the parish toward mission obligations of the diocese. As is well known, young Mr. Washburn, who is only nineteen years of age, has had exceptionally thrilling experiences as a mountaineer and he has climbed a great many very difficult peaks including some never before climbed or peaks which had never been attained by his routes.

A crèche, famous for its beauty and considered by many to be the best example of this kind of art in the country, is now on view under very beautiful lighting conditions in the crypt of St. Paul's Cathedral. This crèche, which includes not only the manger scene but a large and very detailed background showing the countryside with the lights of the little habitations, was made in Italy to the order of two members of the Cathedral congregation. Several thousand persons annually visit this Christmas shrine.

Dr. John C. Bowker, traveler and physician and student of the Passion Play for more than forty years, gave an illustrated lecture on the Passion Play of Oberammergau in St. Paul's Cathedral Wednesday.

The Relation of the Work of the Doctor to that of the Minister was the subject of an address in St. Paul's Cathedral last Thursday noon by Dr. James Howard Means, chief of the medical service of the Massachusetts General Hospital and professor at the Harvard Medical School.

The Rev. R. Eliot Marshall was instituted as rector of the Church of Our Redeemer, Lexington, last Thursday by Bishop Sherrill. ETHEL M. ROBERTS.

Bishop Taitt Consecrates New St. Augustine's Chapel in Norristown, Pa.

Fall Meeting of West Philadelphia Convocation—Dr. F. M. Wetherill Resigns Rectorship

The Living Church News Bureau
Philadelphia, December 20, 1930

THE RT. REV. FRANCIS M. TAITT, D.D., Bishop Coadjutor of Pennsylvania, officiated at the consecration of the new St. Augustine's Chapel in Norristown, and at the dedication of the new parish house, on Sunday evening, November 23d.

St. Augustine's Congregation for Colored People came into existence some eighteen months ago, when fourteen men and women gathered with the rector of St. John's Church, the Rev. James M.

and was given to St. Augustine's, to complete the memorial church of Mr. and Mrs. Prevost, by the rector and vestry of St. Mark's Church, Philadelphia. It is peculiarly appropriate that both memorials should be together, in memory of two people who in so many ways gave large gifts of money to churches and hospitals during the years of their earthly life.

Adjoining the chancel is the lady chapel, with an altar of stone. A ceramic of one of El Graeco's Madonnas is built in above the altar. This, as well as the ceramic stations of the cross in the walls of the church, was brought from Spain. The chapel, accommodating over fifty people, will be used for week-day Eucharists. It is so placed that it can always be used for an overflow congregation from the church, being separated from the chancel and high altar by an open arch.

The parish house is built in conformity with the church architecture, with an auditorium capable of seating 400 people. A balcony surrounds the hall, and will be eventually separated into a number of



CHAPEL DEDICATED
New St. Augustine's Chapel, Norristown, Pa., consecrated by Bishop Taitt, November 29th.
Photo by Bussa Studio.



Niblo, in the rectory. A survey had shown a number of Negroes living in the community who had come from the West Indies, having been baptized and confirmed in the Church of England, besides a number who did not attend any church. In a few weeks' time, Sunday services were inaugurated in St. John's Church at hours which would not conflict with the parish services. Soon there were goodly congregations averaging thirty at 9:00 in the morning and eighty at the afternoon service, with the same number at Church school.

The work gave such promise from the start that Fr. Niblo purchased and presented to the parish a site for the future church buildings of the new congregation, a plot of ground about one hundred feet square, having a house on one end of the property. Ground was broken for the new church last May, and on the first Sunday in July, Bishop Taitt laid the cornerstone. The first service in the completed church was held on the Sunday in the octave of All Saints, the parish house being completed several weeks later.

The church is given in its completeness, except the high altar, as a memorial to Harriet Cornelia Prevost. The altar, some years ago, was presented elsewhere as a memorial to Sutherland Mallet Prevost,

class rooms for the Church school. The contour of the ground permits of a lower floor, most of which is above ground, in which is a large room for gymnasium, locker and shower room, kitchen and furnace room. Adjoining the property is a house owned by the Church, which will some day be renovated to conform to the other buildings and used as a home for Church workers.

Three classes have been presented for confirmation in the last thirteen months, sixty-three altogether having been confirmed. At the mid-week Eucharist on Wednesdays at 6:30 A.M., there is an average attendance of twenty-two people.

MEETING OF WEST PHILADELPHIA CONVOCATION

The fall meeting of the West Philadelphia convocation was held in St. Andrew's Church on the 29th of last month, with a large attendance.

Bishop Taitt made an urgent appeal for united support of the advance work program. Mrs. R. C. Loving, chairman of the social service committee of the Woman's Aid, read a report of that organization. An effective presentation of the Every Member Canvass was made by William A. Lippincott, Jr. A plea for the establishment of branches of the Young People's

Fellowship in every parish of the convocation was made by Charles W. Wood, Jr., convocation chairman of the fellowship. Plans for new work among 15,000 Italians were discussed.

The appropriate climax of the meeting was a stirring evening service in beautiful St. Andrew's Church, which was attended by over 200 people. This service was arranged in response to requests coming from all quarters of the convocation. It was conducted by the Rev. William J. Cox, rector of St. Andrew's, assisted by the Rt. Rev. Frank DuMoulin and the Rev. Robert J. McFetridge. Two addresses were made, one by Bishop Taitt, in which he briefly described the work of the Lambeth Conference, and the other by the Rev. Edward C. Kah-O-Sed, of the White Earth Reservation of the diocese of Duluth, in which an eloquent plea for support of the Church's work among the Indians was made.

DR. WETHERILL RESIGNS

After a rectorship of twelve years, the Rev. Dr. Francis M. Wetherill tendered his resignation to the vestry of the Church of St. John the Baptist, Germantown, on November 26th. Although the vestry requested him to reconsider his decision, Dr. Wetherill announced that his ministry at St. John's would cease January 1st.

Dr. Wetherill served as a chaplain in France during the World War, becoming rector of St. John's in 1918. He is the author of *The Heart's True Home*.

ELEANOR ROBERTS HOWES.

PRESIDENT ATTENDS SERVICES AT WASHINGTON CATHEDRAL

WASHINGTON—President and Mrs. Hoover, accompanied by their son, Allan, attended the special Christmas services on Sunday morning, December 21st, at Washington Cathedral. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was the preacher, and the service took place in Bethlehem Chapel. President and Mrs. Hoover were welcomed by the Rev. Dr. Anson Phelps Stokes, canon of the Cathedral. The epistle was read by the Rev. G. Freeland Peter, canon and chancellor of the Cathedral, and the gospel by the Very Rev. C. G. F. Bratenahl, dean of Washington. The President sat at the front of the chapel near the tomb of Woodrow Wilson, the war President.

The visit of the President and Mrs. Hoover to the Cathedral was their first since Mrs. Hoover accepted the honorary chairmanship of the Cathedral's national women's committee, which is working for the completion of the north and south transepts by 1932 for use during the George Washington bicentennial.

DENY CATHEDRAL THREATS

NEW YORK—According to the *New York Times*, a statement issued from the Cathedral of St. John the Divine on Friday, December 19th, denied reports that members of the congregation shouted "Lynch him," "Punch him," and "Kick him," as former Judge Ben Lindsey, advocate of companionate marriage, was being carried from the Cathedral after he had interrupted Bishop Manning at the morning service on December 7th.

The statement was signed by the Rev. Dr. Arthur H. Judge, rector emeritus of St. Matthew's Church, and three ushers who said that they had been in favorable places in the Cathedral to see and hear what happened.

Dr. Charles E. McAllister of Baltimore Called to Rectorship of St. Luke's, Evanston

Architectural Commission Named for Diocese—Dr. Stephen Keeler Addresses Clergy

The Living Church News Bureau
Chicago, December 20, 1930

THE REV. DR. CHARLES E. MCALLISTER, rector of St. Michael and All Angels' Church, Baltimore, was called to the rectorship of St. Luke's Church, Evanston, former parish of Bishop Stewart, on Thursday. The vestry was unanimous in extending the call to Dr. McAllister, whose acceptance has not yet been received. Also the call met with the approval of Bishop Stewart.

Announcement of the decision was made by Thomas T. Lyman, warden of St. Luke's and chairman of the special committee of the vestry which has been making extensive investigations as to a successor to Bishop Stewart.

Dr. McAllister is widely known in the east as a preacher and organizer. He is 37 years old. In 1914, he was graduated from St. Stephen's College, and in 1917 received his master's degree from Columbia University. While at Columbia, he was awarded the Greek alumnae prize and the McVicar historical prize. He completed his theological training at the General Seminary in 1918, was ordered deacon in 1917, and ordained priest the following year by Bishop Harding.

For a time, Dr. McAllister was instructor in Greek at the General Theological Seminary. He also served as assistant rector of St. Michael's Church, New York, and volunteer chaplain at the Pelham Naval Base. Late in 1918 he became rector of St. Matthew's Church, Hyattsville, Md., serving there until 1922. He then became rector of St. John's Church, Hampton, Va. In 1926 he became executive secretary of the diocese of Newark, and in January, 1929, took up his present duties in Baltimore. For a year, in 1925-26, he was acting general secretary of the field department of the National Council. He has served as a lecturer in several summer schools of the Church and is the author of several books. He was a delegate to the General Convention in 1928.

Since Dr. Stewart's consecration in June, the Rev. John B. Hubbard has had charge of the work at St. Luke's. Fr. Hubbard recently accepted a call to St. Mary's Church, Park Ridge, and will assume his new duties there on January 15th. He will succeed the Rev. Ray E. Carr who last Sunday became rector of St. Peter's Church.

REV. HAROLD HOLT ADDRESSES STUDENTS

Complexes and neuroses, warped character, and joylessness and lack of sanity are not the price of being a Christian, the Rev. Harold Holt, rector of Grace Church, Oak Park, declared Wednesday night, speaking before Church students of Northwestern University, meeting at the Western Theological Seminary. Fr. Holt spoke on "Can You Afford to be a Christian?"

DR. KEELER ADDRESSES CLERGY

Churches are not filled today, for one reason, because many people do not feel the necessity of corporate worship, the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church, told the clergy's Round Table Monday. It was Dr. Keeler's

second discussion on the question of church attendance. He scored what he termed "check book" religion, the kind where a man feels he has done his part when he writes out a check to help meet the parish deficit and never goes near the church.

ARCHITECTURAL COMMISSION NAMED

Voicing the need of the diocese for well established ideals of Church architecture, Bishop Stewart announced the appointment of a diocesan commission on architecture, under the chairmanship of the head of the department of Church extension, the Rev. H. R. Brinker.

Three well known Chicago architects are on the commission: John N. Tilton, Alfred Granger, and Elmer C. Jensen. All are Churchmen. Other members are: the Rev. Hubert Carleton, Dean Duncan H. Browne, and Angus S. Hibbard.

The purpose of the commission, Bishop Stewart says, is to consider designs for all mission churches, to offer services to parishes, and to offer services to all diocesan institutions. The Bishop suggests that the commission provide lectures and articles on Church architecture as part of its work.

CHRISTMAS PLANS COMPLETE

Plans for perhaps the largest program of activity ever undertaken by the Church in Chicago during the Christmas season are complete. Children's services will be held in many churches tomorrow. A carol and candlelight service was held at the Western Seminary Wednesday evening, Bishop Stewart taking part. The Anderson Chapel was a bevy of lighted candles for this service.

Monday night, the Church Club begins its Christmas program with five sectional parties for poor children, 100 at each party. The club will devote the surplus of its Christmas fund to family relief through Church institutions.

The Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter, reports that the Shelter plans to provide baskets for 1,500 families, to feed 1,000 at the Shelter on Christmas Day, and to remember inmates of the county jail and bride-well, numbering about 3,200. The Men's Club of St. Luke's, Evanston, is giving a party for 300 poor children Tuesday night; St. Chrysostom's is giving a party for children of the north side the same night. Bishop Stewart will be at the Cathedral Shelter for services at 10:30 Christmas Day.

CORNERSTONE LAID AT MUSKOGEE, OKLA.

MUSKOGEE, OKLA.—A long felt need is being supplied in Muskogee, that of a suitable church building for the colored congregation. St. Philip's Church was founded May 1, 1910, by the Rev. A. C. Roker, and since that time the congregation has worshipped under many disadvantages, at one time in a rented home, at another in a rented hall, and now in the present property which the district owns, on which there is a home converted into a church which the congregation uses for worship. On Sunday, December 7th, the cornerstone was laid with appropriate and impressive services. The Rev. Herbert C. Banks is vicar of St. Philip's.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, December 18, 1930

BISHOP LARNED, IN THE DECEMBER ISSUE of the *Church Militant*, writes of the remarkable results of the recent weekly series of five fifteen-minute radio broadcasts under the auspices of this diocese. I have already reported that there were hundreds of requests for a copy of the Prayer Book, one having been offered by mail to any one who would ask. Bishop Larned says there were more than 2,000 such requests, and that many people wrote a second time to repay the postage on the book, some sending a contribution toward the expense of the broadcast. Furthermore, many congregations were increased by new attendants admittedly drawn by the radio addresses. In at least one case, souls were definitely won for the Church, for a young married couple, entire strangers to the Church, sent for a Prayer Book, read it, looked up the nearest church, introduced themselves to the rector, and are candidates for Confirmation. The names and addresses of all inquirers for Prayer Books were forwarded to the rector of the nearest church for following up. Messages from outside the diocese were very encouraging.

DR. GENNS CELEBRATES 25TH ANNIVERSARY

The congregation of St. Thomas' Church, Brooklyn, celebrated the twenty-fifth anniversary of the rectorship of the Rev. Dr. Duncan M. Genns on Sunday and Monday last. Dr. Genns preached an anniversary sermon on Twenty-five Happy Years. On Monday evening the parish house was crowded with a large gathering, William F. Leggo, churchwarden of the parish, presided. Bishop Stires made a felicitous address complimenting both pastor and people on the achievements of twenty-five years. In introducing Dr. Genns to speak, Mr. Leggo said that the rector had agreed to a commemoration of his anniversary only on condition that no purse or other gift to him should be made. The vestry, however, had thought it expedient at this time to vote a substantial increase in salary; and the applause that greeted the announcement showed that the vestry had the approval of the congregation. Dr. Genns made a characteristically happy address.

DINNER TO THE PRESIDING BISHOP

This diocese was honored on Tuesday night last by the presence of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D. A dinner in his honor at the Leverich Towers Hotel, Brooklyn, brought out 650 people. The only speakers were Bishop Perry and Bishop Stires.

This is the third time in five years that the diocese has had the pleasure of greeting a Presiding Bishop. At the first dinner given to Bishop Stires after his consecration. Bishop Murray was present and made a memorable address. A year ago we greeted Bishop Anderson at a mammoth gathering in the Brooklyn Academy of Music. Bishop Anderson's magnificent appeal will never be forgotten. And Bishop Perry's address this year struck a highly spiritual note, and called earnestly for realization of a vital national solidarity in our Church.

REMARKABLE ADDRESS ON THE PASSION PLAY

A most unusual address on the Oberammergau Passion Play was given today to the clericus of Queens and Nassau by the Rev. Walter E. Bentley of this diocese. Those who had never seen the play derived

PRAYER FOR THE UNEMPLOYED

Authorized by
THE BISHOP OF CHICAGO

O GOD, WHO HAST CALLED MAN TO BE a worker together with Thee in making the earth fruitful so that all may dwell in happiness and none may suffer want; forgive, we beseech Thee, the ignorance and wilfulness of selfishness and greed which have begotten poverty and hunger and crime among the sons of men.

Make us quick to minister in love to our brethren who seek work and cannot find it, who go forth in the morning in hope and come again at night in despair. Save them from utter discouragement and make us sharers of their burdens. Quicken our minds to find for them new fields of service where they may labor diligently and earn their own bread; open our hearts and hands to those who look to them for support; and hasten the coming of Thy Kingdom wherein dwelleth righteousness, through Jesus Christ our Lord who came not to be ministered unto but to minister and who now liveth with Thee in the Holy of Holies.

a far better understanding of both the play and its people than they had ever acquired by any other means.

CORNERSTONE LAID AT ST. ALBAN'S

The cornerstone of the Church of St. Alban the Martyr, at St. Alban's, L. I., was laid last Saturday afternoon by Bishop Stires. There was a good attendance of parishioners at the outdoor service, though the weather was wintry. Assisting the Bishop were the Ven. R. F. Duffield, archdeacon of Queens and Nassau, and the Rev. Harry J. Stretch, priest-in-charge of St. Alban's. The construction of the building has progressed far beyond the point at which cornerstones are generally laid; the walls are up and the roof is on. The building is of red brick, and pleasing in its proportions. The roof is carried in one span, without columns. The chancel is broad and spacious. The building is expected to be ready for use by Easter.

CHAS. HENRY WEBB.

CHURCH'S MISSION OPENED AT GREEN SPRINGS, OHIO

GREEN SPRINGS, OHIO—St. Julian's-on-Oak Ridge, a mission with an up-to-date hospital, and which plans to minister to the entire Church, was opened recently. Green Springs, where the mission is located, is the site of one of the largest and most beautiful sulphur springs in the world. A new corporation has been formed which has a building plan to include the remodeling of the present hotel building, the building of a separate hospital, and the building of a church for worship with two annexes, one for a Religious order for men and one for a Religious order for women. For the immediate present and future the religious work of the mission will be effective in several ways:

1. Services will be held in the temporary chapel in the hotel by the rector, the Rev. Franklin E. Hauck, and he will give himself even more fully to spiritual conversations with guests and travelers who visit this natural shrine in ever increasing numbers.

2. A special hospitality is extended to the official family of the Church. All clergymen and their dependents, members

of religious orders, lay readers, etc., who are ill or are just in need of a vacation, may come to Oak Ridge Hotel.

3. While the worship and religious life of the mission will be of a distinctly Anglo-Catholic type, its work and interests will be broadly interdenominational, and will provide from time to time for meeting of regional ministerial associations and interdenominational gatherings for the furtherance of such phases of evangelism as are of common interest.

MEMORIAL TOWER DEDICATED

LA JOLLA, CALIF.—At the Bishop's School for Girls, on December 13th, the Bishop Johnson Memorial Tower was dedicated by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

The tower is a fitting memorial to the Rt. Rev. Joseph Horsfall Johnson, D.D., first Bishop of Los Angeles, who founded the school in 1903. It is of Mediterranean

clergy present was the Rev. S. Tsuchida, who was the first person to receive Holy Baptism there, in the face of this persecution. The Rev. Mr. Tsuchida has served the Church for many years as a deacon, ordained in 1901, and now serving at St. Stephen's, Mito.

BISHOP OF MONTREAL ADDRESSES R. I. CHURCHMEN

PROVIDENCE, R. I.—The Rt. Rev. John Cragg Farthing, D.D., Lord Bishop of Montreal, spoke on a recent Monday night at a dinner of the Rhode Island Churchmen's Club on the need of bringing the two branches of the Anglican communion closer together and helping the Church to make its full contribution to international righteousness and peace. The subject of his address was Our Common Cause.

The Bishop came here at the invita-

MEMORIAL TOWER DEDICATED

The Bishop Johnson Memorial Tower, recently dedicated at St. Mary's Chapel of the Bishop's School for Girls at La Jolla, Calif.



type of architecture and completes the original design of St. Mary's Chapel.

The preliminary devotional service was conducted by the Rev. J. Godfrey Wilson, chaplain of the school. The speakers were Bishop Stevens and Wheeler J. Bailey of this city, for many years secretary and treasurer of the board of trustees. Reginald D. Johnson of Los Angeles represented the family of the late Bishop.

NEW BUILDINGS CONSECRATED IN NORTH TOKYO

MATSUYAMA, JAPAN—On December 1st, the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, consecrated the new building of St. Luke's Church in Matsuyama, Saitama Prefecture, not far from Tokyo, assisted by the Rev. R. Okumura, priest-in-charge, while the Rev. T. Nuki of Kusatsu preached an inspiring sermon. This is the latest of the new church buildings to be erected and placed in use in the district of North Tokyo, and is a very attractive building, complete with parish house, and most suitable for the small country town where Christian work was begun in the earliest time when all such efforts were greatly and persistently resisted.

Among the interesting historical mementos of the occasion were original posters advertising a meeting held in Matsuyama to protest against the new teaching, in which all loyal citizens were urged to destroy and drive out the new teaching and its advocates. And among the

tion of the Most Rev. James DeWolf Perry, D.D., Primate of the American Church and Bishop of Rhode Island, who is using his high office for closer relations among all parts of the communion. It is expected that there will be speakers from other countries and that there will be an exchange of high representatives of the Church between the United States and foreign nations.

NATION-WIDE BROADCASTS ON CHRISTMAS AND NEW YEAR'S

WASHINGTON—Through the medium of the radio, friends of the Cathedral in all parts of the country are to have opportunity of deriving inspiration at Christmas and on New Year's Day from services held in the Bethlehem Chapel. Arrangements have been made to broadcast services on both days over the coast-to-coast network of the Columbia Broadcasting System. Each will begin at 11:00 Eastern Standard Time and will continue until 12:00 noon.

On Christmas Day the usual festival Christmas service will go on the air with appropriate music provided by the Cathedral choir of men and boys. The sermon will be delivered by the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D. The service will be conducted by the Rev. G. Freeland Peter, canon and chancellor of the Cathedral.

The service on New Year's Day will follow an order prepared especially for broadcast purposes and will be distin-

guished by an address by Bishop Freeman concerning the opportunities of Christian Churches throughout the country to aid in relieving the unemployment situation. Officials of the President's Emergency Employment Committee have been in touch with Bishop Freeman and his New Year's Day address is regarded as one of the important phases of the program which is being outlined for the nation's churches. Special music by the Cathedral choir also will be included in the order of service for New Year's Day.

VETERAN CALIFORNIA PRIEST CELEBRATES GOLDEN JUBILEE

MONROVIA, CALIF.—On Friday, December 19th, the Rev. Dr. George E. Swan, rector emeritus of St. Luke's Church, observed the fiftieth anniversary of his ordination to the priesthood. He was celebrant at the Holy Eucharist at St. Luke's at an early hour, and after the service, with Mrs. Swan, was entertained by the vestry of the parish at a breakfast at the Hotel Aztec.

Dr. Swan graduated from the Seabury Divinity School in the spring of 1880, and was at once ordained deacon by Bishop Whipple. The following December he was advanced to the priesthood by the same Bishop. His early ministry was spent in Minnesota and Indiana. While rector of St. Mark's Church, Berkeley, from 1895 to 1904, he built the present beautiful church. He was then successively dean of Trinity Cathedral, Sacramento, and rector of the Church of the Incarnation, Santa Rosa.

Removing to southern California in 1911, Dr. Swan became rector of St. Mark's Church, Upland. Retiring because of ill health in 1918, he rested for several years and then became rector of St. Luke's Church in this city in 1921. Here he erected the striking new church which will stand as a monument to his aggressive leadership. He retired in 1927.

Dr. Swan has been historiographer of the diocese of Los Angeles since 1927, and received the honorary degree of Doctor of Divinity from Seabury Divinity School a year later.

THE CHILDREN'S CRUSADE IN MINNESOTA

MINNEAPOLIS, MINN.—Most interesting and challenging has been the children's mission, known as the Children's Crusade, held during the Advent season in the diocese for children between eight and thirteen years. Modern churches were turned into medieval chapels by the use of crosses, banners, shields, spears, swords, torches, and pictures and figures of knights.

The children showed their great interest and enthusiasm by regular attendance, by their hearty response to the questions, and by bringing with them children who had no Church school affiliation.

It is felt by many of the clergy that the children received much benefit from the crusade, that many members will be added to the Church schools as a result, and that prayer corners will be established in many homes. Several of the churches have added a children's prayer corner in the church, and others are planning to do so.

The object of the Children's Crusade is to revitalize the Church school by bringing in children who have no Church home; to deepen the children's devotional life; and to awaken leaders and parents to a realization of the spiritual rights of the child.

BISHOP OF MINNESOTA ASKS FOR COADJUTOR

MINNEAPOLIS, MINN.—A special council of the diocese of Minnesota was held in St. Mark's Church on Tuesday, December 16th, to consider the matter of the election of a coadjutor bishop.

After the Holy Communion the meeting was called to order by the Bishop as chairman, who read his request for a coadjutor by reason of extent of diocesan work. The council resolved that such request be granted, and the secretary of the diocese was instructed to obtain the consents of the bishops and the standing committees to the election, the same to take place at the 1931 council. The Bishop then appointed a committee of the twelve clergymen and twelve laymen to receive nominations.

It was also resolved that the 1931 council, to be held in the Cathedral, Faribault, be held on April 14th and 15th, instead of May 26th and 27th, 1931.

PLAN ENDOWMENT FOR GRACE CHURCH, ST. LOUIS

ST. LOUIS—A movement has been started to build an endowment for Grace Church, the income from which is to be used to aid its work there.

Owing to the fact that Grace Church is now located in a congested tenement district, because of changing conditions of the past few years, it has become necessary to supplement its income by the endowment method.

The Rev. Carl Reed Taylor is rector of Grace Church and director of Holy Cross House, located next to the church, but with a separate corporation.

TO ELECT NEW BISHOP OF HARRISBURG

YORK, PA.—The election of a bishop to succeed the late Rt. Rev. James H. Darlington, D.D., first Bishop of the diocese, will be the feature of the twenty-seventh annual convention of Harrisburg, which will be held in St. John's Church, Tuesday and Wednesday, January 27th and 28th.

The convention will open with a solemn service at 4:30 p.m., when the Rev. Dr. Oscar F. R. Treder, of St. Stephen's Church, Harrisburg, will be the special preacher.

CLINTON R. WOODRUFF HONORED BY BRITISH

PHILADELPHIA—Clinton Rogers Woodruff, social service editor of THE LIVING CHURCH, and honorary secretary of the National Municipal League, has been appointed an honorary adviser to the Civil Service University and Professional Association of England. This association is a new organization intended to bring together civil servants who are continuing their studies after appointment to the service.

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PHILADELPHIA CLERGY COMMEND BISHOP MANNING

PHILADELPHIA—Bishop Manning's address on Companionate Marriage, delivered at the Cathedral of St. John the Divine, New York, on Sunday, December 14th, and which was printed in full in THE LIVING CHURCH of December 13th, has been reprinted in pamphlet form, with a prefatory note, by the clergy of St. James' Church, Philadelphia.

The prefatory note, signed by the Rev. Joseph Fort Newton, D.D., the Rev. John Mockridge, D.D., and the Rev. G. W. G. Anthony, D.D., clergy of St. James' Church, is as follows:

"The clergy of St. James' Church desire to associate themselves most earnestly and without qualification, with the Bishop of the diocese of New York in his stand against the sinister attack upon the sanctity and stability of the home, which calls itself 'Companionate Marriage.' With the friction between Bishop Manning and a group of his clergy we have not to do, except to regret the fact and the occasion of it. But the issue is so vital and far-reaching that we dare not be silent, and we believe the people of St. James' Church will join with us unanimously and without compromise. When it is proposed to prostitute the holy fellowship of marriage into a sex-shopping excursion along the primrose path of dalliance, the time has come for plain speech, and those who advocate such an abhorrent dogma need to be told the truth in short, sharp words, such as Bishop Manning used. Without the psychology of permanence the soul of the marriage relation is destroyed, and we are left at the mercy of unriddled, unchecked impulse, ending in moral and social anarchy. As a timely and courageous protest, not simply against an individual, but against anti-Christian, anti-social teaching now widely current, we commend the sermon of Bishop Manning, both for its moral passion and for its rugged, forthright style."

AT MEETING OF NEW YORK CHURCH MISSION OF HELP

IDEAS WHICH have a wide application and may prove useful in various places were expressed by the speakers at the annual luncheon of the Westchester County branch of the New York Church Mission of Help.

The Rev. Dr. Charles W. Robinson, vice-president, introducing Bishop Gilbert, quoted as characteristic of him one of the vows from the consecration service: "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" Bishop Gilbert said he could in no better way fulfil that divine obligation than by supporting, and urging others to support, the Church Mission of Help, which exists to do that very thing.

He emphasized the fact that problems which may seem academic and abstract, problems of housing or wages or recreation, lead directly to the concrete evils of the dance halls, night clubs, and degrading movies, when girls make frantic efforts at readjustment and freedom. It may be that the warning, "Let him that is without sin among you," refers now, as when first uttered, to respectable citizens who are responsible for, but indifferent to, the conditions which lead to the sin.

Legal aspects of illegitimacy are matters for expert knowledge and hard to follow. They were outlined by the Hon. George W. Smyth, judge of the Westchester County Children's Court, who called attention to the fact that the law, in refusing to stigmatize the child and in plac-

ing responsibility for its support and education as fairly as possible upon the parents, agrees exactly with the viewpoint of the Church Mission of Help. For this reason CMH can work in closest coöperation with the courts, and does so in many dioceses. The court's task is not an easy one. The Judge said it was encouraging to know that there are sympathetic men and women willing to care for the homeless, outcast girl and her innocent child.

The chief of police was present at the luncheon by invitation. Dr. Robinson paid a tribute to the police of the towns in Westchester County.

The Rev. Dr. J. Wilson Sutton, president of the New York CMH, summarized its purpose by saying that it exists to adjust or readjust girls and young women to a right relation to their families, their communities to the Church and to God.

CHINESE CONGREGATION HELPS VIRGINIA CHURCH

THE CHINESE congregation of the Church of Our Saviour, Shanghai, sent a gift of over \$200 to the Church of Our Saviour, Montpelier, Va. The Rev. Robert Nelson, one of the early missionaries to China, had charge of the Chinese parish. Invalided home, he took up missionary work in Virginia and organized a mission, now a strong parish, which he named after his Chinese church. The Virginia church burned not long ago, and the Chinese gift is to help in rebuilding.

SCHOOL FOR MOSLEM CHILDREN

THIS is the tenth year of the school for Moro (Moslem) children at Zamboanga, in the Philippines. There are 110 children enrolled and for the first time the majority are boys. Eleven former mission school girls are going on to the government normal school, eight to prepare to be teachers, three to take the general course and a nurse's training later. Five of the mission boys are also attending the normal school.

CHURCH MEMBERSHIP IN VIRGINIA

LESS THAN HALF the people of Virginia are Church members. The religious census taken in 1926 by the federal government gave Virginia a total membership of 1,172,447, while the estimated population for the same year was 2,519,000. Total Church membership has increased from 40.3 per cent of the entire population in 1906 to 46.5 per cent in 1926. In 1916 the corresponding percentage was 43.3. This substantial increase seems to indicate that, contrary to popular belief, the Church is not losing ground in Virginia, but rather that it is in a healthy condition.

The Southern Methodist Church, with 237,903 adherents, has the largest white membership of any denomination in Virginia, according to the most recent reports. Next comes the Southern Baptist, with 223,270 white members in the state. The Southern Presbyterians with 63,598; the Protestant Episcopalians with 58,523; the Roman Catholic with 38,605; and the Disciples of Christ with 38,380. The Episcopalians show the greatest proportionate increase in total membership between 1916 and 1926 with gain of 74.2 per cent. The Conservative Dunkards are second with a 32.7 per cent increase, and the Lutherans third with a 31.8 per cent increase.

—University of Virginia News Letter.

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MICHAEL J. HOFFMAN, PRIEST

BARRINGTON, N. J.—The Rev. Michael J. Hoffman, a retired priest of the diocese of New Jersey, died on December 19th at his home in Barrington. He was 76 years of age.

Born in Louisville, Ky., the Rev. Mr. Hoffman served in the diocese of New Jersey twenty-three years, and in New York twenty-nine years. He was active in the Church Temperance Society of New York.

He is survived by his widow and several children. Funeral services were held in St. John's Church, Chews Landing, on December 22d.

J. YOSHIMICHI SUGIURA, PRIEST

TOKYO, JAPAN—In the passing hence of the Rev. J. Yoshimichi Sugiura, the Church in Japan has suffered a serious loss. After a very brief illness, the culmination of a malady only recently understood, but which must have been of long duration, cancer of the liver, he died in St. Luke's Hospital, Tokyo, on November 7th. The funeral services were held in Holy Trinity Church on November 10th, and were attended by a large number of clergy and other friends, presided over by Bishop Reifsnider.

The Rev. Mr. Sugiura was one of the oldest clergy, having been born in 1864, and a classmate in the old Trinity Divinity School with Bishop Naide of Osaka. As a youth he had been urged to become a Shinto priest but went instead at first to a school for doctors, but soon thereafter entered St. Paul's School in Tokyo. He was baptized and confirmed by Bishop Williams and then entered the postal training school, but shortly undertook evangelistic work and went on to the divinity school, graduating in 1888. He was ordained deacon in 1891 by Bishop Hare, and priest in 1894 by Bishop McKim. From the very beginning of his work as an evangelist he was connected with the church at Fukugawa in Tokyo, which was first called Trinity Church, but when this name was transferred to the church in Tsukiji, it was renamed True Light or "Shinko" Church. Here he became interested in the sorrows and hardships of the very poor, who made up the greater portion of his congregation, and gave to them devoted service, even among the ex-convicts, and was the means of restoring to usefulness many a wanderer. His church was the worst sufferer in the great earthquake and fire, and has not yet recovered. To the very last he gave of his best there, besides being of great help as a preacher throughout the diocese and in North Tokyo after the division.

WHEELER PECKHAM BLOODGOOD

MILWAUKEE—Wheeler Peckham Bloodgood, nationally known attorney and prominent Churchman, died at his home here on December 17th after an illness of a week. He was a member of St. Paul's Church and a former vestryman of that parish, as well as being very active in Church affairs in Milwaukee.

Mr. Bloodgood was a member of the law firm of Bloodgood, Stebbins & Bloodgood and was chairman of the committee on plan and scope of the National Civic Federation. During the last few years he had been active in the affairs of the American Academy of Political and Social Science. He was the first graduate of St. John's Military Academy at Delafield, Wis., and after studying law in his father's office, was admitted to the Wisconsin bar in 1894 and subsequently to practise before the United States Supreme Court.

Born in Milwaukee, November 4, 1871 Mr. Bloodgood was the son of Francis and Josephine M. Colt Bloodgood. In 1896 he was married to Elizabeth Twombly Farland of Detroit.

He is survived by his widow, four children, the Rev. Francis J. Bloodgood, rector of St. Andrew's Church, Madison; David Wheeler Bloodgood, who was associated with his father in the practice of law; Hugh McClelland Bloodgood, a student at the University of Wisconsin; and Elizabeth Bloodgood, attending Milwaukee Downer college; two brothers, Dr. Joseph Colt Bloodgood of Baltimore, Md., and Francis Bloodgood, Jr., of Milwaukee; and two sisters, Mrs. Frank J. Turner and Miss Margaret Bloodgood of Milwaukee.

Funeral services were held at St. Paul's Church on December 19th. The Rev. Holmes Whitmore, rector of St. Paul's, conducted the services assisted by the Rt. Rev. W. W. Webb, D.D., Bishop of the diocese, and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor. Burial was at Neshotah, Wis.

ISABEL BURTIS

LAWRENCE, L. I., N. Y.—Miss Isabel Burtis of St. John's Church, Far Rockaway, and the Mission of All Saints' at Cedarhurst, died at her home November 26th in her 65th year.

Miss Burtis made the Mission of All Saints her life's interest and it was largely through her efforts that the mission, which for some years had been located in a store and later in the fire house, was erected and furnished. Several of the memorials in the mission are her gift and for a great number of years she was organist and directress of the altar guild.

Funeral services were held at the mission she loved so well, the Rev. Francesco G. Urbano, rector of St. John's Church, officiating, assisted by the Rev. Henry Mesier of Garden City.

FRANK H. CHASE

HINGHAM, MASS.—Frank H. Chase, assistant librarian of the Boston Public Library, and a resident of Hingham, died on December 12th after several weeks of illness. Mr. Chase had served for some years as the secretary of the Episcopalian Club of Massachusetts and as junior warden of the Church of St. John the Evangelist, Hingham. Before removing his home from Boston to Hingham, he was prominent in the work of St. Paul's Cathedral, especially in connection with the Lawrence Club for men.

Mr. Chase was born in Portland, Me., April 22, 1870. He graduated from Yale in 1894 and two years later received the degree of Ph.D. from the same college. He filled teaching positions in English in Cheshire Academy, Connecticut; Yale University; Bates College; Centre College, Kentucky; and in Beloit College. In 1916, Mr. Chase became associated with the Boston Public Library. He was one of the organizers and the first president of the Wis-

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consin Association of English Teachers, the American Institute of Architects, and he was a Phi Beta Kappa. He was the author of *Bibliographical Guide to Old English Syntax* and *Bibliography of American Art and Artists before 1835*, and had traveled extensively.

Funeral services were held on December 15th in the Church of St. John the Evangelist, Hingham, by the rector, the Rev. Daniel R. Magruder, Jr. Interment was at Haverhill. Mr. Chase married Mary Hollands McLean of Haverhill in 1903 and she is his sole survivor.

ALEXANDER CATHCART

ST. PAUL, MINN.—On Thanksgiving Eve, Alexander Cathcart died very suddenly at his home here. He was buried from Christ Church, the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, and the Rev. W. S. Howard, rector of the parish, officiating.

Mr. Cathcart had always been a very active Churchman, serving as a warden and vestryman of his parish, and as president of the board of trustees of St. Luke's Hospital. He also occupied a prominent place in the business and civic life of St. Paul.

JOSEPH HONOR COATES

PHILADELPHIA—Joseph Honor Coates, novelist, editor, and publisher, died on December 13th at his home in Berwyn, following a short illness. He was 81 years old.

Mr. Coates was for many years a trustee of the diocese of Pennsylvania. Descended from a distinguished old Quaker family, Mr. Coates was a son of George Morrison Coates, a director of the Pennsylvania Railroad. A graduate of the University of Pennsylvania, his long life was filled with various activities. During his earlier years, he engaged in cattle ranching in the west, later entering the publishing house of Joseph T. Coates and Co.

Leaving this firm, Mr. Coates joined his brother, the late Henry T. Coates, in the firm of Porter and Coates, well known Chestnut street publishers and booksellers, which later became Henry T. Coates and Co.

After the dissolution of Henry T. Coates and Co., with the sale of its interest to the John C. Winston Company, Mr. Coates gave his attention to writing. He was the author of two novels, *The Counterpart*, published in 1909, and *The Spirit of the Island*, brought out in 1911. He was also a frequent contributor to the *North American Review* and other magazines on a wide variety of literary and political topics.

Mr. Coates was vice-president and one of the founders of the Franklin Inn Club. He was also a member of the Academy of Fine Arts, the Historical Society of Pennsylvania, the Academy of Natural Sciences, and the University Club.

Surviving Mr. Coates are a brother, William M. Coates; and seven children, all of Philadelphia.

Funeral services were held in Old St. David's Church, Radnor, on December 17th.

THOMAS H. DOBSON

BROCKPORT, N. Y.—Thomas H. Dobson, 78 years old, senior warden of St. Luke's Church, died at his residence here on Thursday, December 11th, after a week's illness.

Mr. Dobson served as Brockport's mayor for the year 1884, later holding the office of trustee for several years. He was also a member of the Monroe 173 Lodge of

Masons, secretary and charter member and founder of the Lake View Cemetery, and secretary of the local board of the Normal School.

For fifty-five years Mr. Dobson was a member of St. Luke's Church, and for eleven years its senior warden.

Funeral services were held from St. Luke's Church and he was laid to rest in Lake View Cemetery. The services were conducted by the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, with the Rev. Alexander N. Keedwell, rector of the church, and the Rev. McVeigh Harrison, O.H.C., assisting.

In 1884, Mr. Dobson married Miss Mary Gardner, daughter of the late Rev. Henry V. Gardner and sister of the Rev. Charles Gardner, late dean of the Cathedral at Omaha, and of the Rev. George Gardner.

**SARAH DROWNE
BELCHER HARDY**

NEW YORK CITY—Dr. Sarah Drowne Belcher Hardy, prominent woman scholar and investigator, died on Monday, December 15th, at St. Luke's Hospital after a short illness. She was 66 years old. She was the mother of the Rev. Edward Rochie Hardy, Jr., a professor at the General Theological Seminary.

Besides her son she is survived by her husband, Edward Rochie Hardy, Sr. Funeral services were held on Wednesday, December 17th, at St. Agnes' Chapel, Ninety-second street. Burial was in Providence, where she was born.

CHARLES M. MORSE

WINONA, MINN.—The death of Charles M. Morse occurred at his home in Winona, after a brief illness, on Saturday, December 13th. Mr. Morse was a prominent business man of this city, and for the past eighteen years had been senior warden of St. Paul's parish.

NANCY BRASHEAR SILLS

NEW YORK—Mrs. Nancy Brashear Sills, mother of the Rev. Edmund Sills, rector of St. Peter's Church in Westchester, Bronx, and of Dr. C. H. Sills, of London, died Monday evening, December 15th, in the rectory of St. Peter's Church, at the age of 77.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, conducted the funeral services in St. Peter's Church on Friday.

**WORK ON THE INDIAN
RESERVATION IN IDAHO**

BOISE, IDAHO—On the Fort Hall Indian Reservation in Idaho, the Church's boarding school has a fine reputation in the neighborhood, with the complete confidence of the Indians, and also of the government, and the entire field to itself. Not only is it badly crowded but it refuses admission to more children than it accepts. The number the Church is here teaching and training could be trebled in a year if space and money were available. Bishop Barnwell says, "We do no more than scratch the surface of the problem." About thirty little girls are in the school, ranging in age from five to twelve. They are taught the first three grades, and are given daily religious instruction and trained in household duties and health habits. Many little homes on the reservation give evidence that the young housewife has at some time been a pupil at the mission.



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BOSTON, MASSACHUSETTS

NEWS IN BRIEF

CENTRAL NEW YORK—Before a congregation which filled the large edifice of Calvary Church, Utica, on the evening of Sunday, December 14th, Bishop Oldham of Albany gave some impressions of his visit to the recent Lambeth Conference. The music was furnished by the united choirs of four of the Utica parishes and eleven of the city rectors and clergy from the environs of Utica were in the chancel. Bishop Oldham was introduced by Bishop Fiske, who referred to the interesting fact that Bishop Oldham was ordained deacon in this church.—The Junior Brotherhood of St. Andrew No. 209 of St. Luke's Church, Utica, fifteen in number together with their rector, motored to Oneida on the evening of December 2d, where they were the guests of the St. John's branch at dinner and a social evening. A delegation of boys from Zion Church, Rome, headed by their rector, who intends organizing a branch in his parish, were present.—A paper on Some Considerations of Pastoral Care for the Sick and an address on the Manlius Schools by one of its officers featured the meeting of the Utica Clerical Union in Grace Church parish house on December 8th.—Trinity Church, Camden, is placing a new roof on the church building at an expense of nearly \$700, replacing the present slate roof which has been a source of trouble, with a composition shingle roof.—What kind of social service a small parish or mission can do is exemplified by the activities of such a mission in this diocese. A clothing bureau has been maintained in a country district where used and cast off clothing, which has been donated, is sold at a very low price so that very poor people can get good clothes, not as charity, but at a bargain. The annual report of this organization shows that 200 dresses, 50 children's dresses and suits, 30 men's suits, 50 pairs of shoes, and 200 miscellaneous articles, underclothing, stockings, etc., have been sold. From the sum of \$139.39 realized, a considerable portion was spent in community work such as the Boy Scouts, the Girl Scouts, flowers and fruit for the sick, doctor for a sick baby, school books for children, etc.—Pewee golf has been something of a benefit to one of the parishes of this diocese, which owns an unused piece of land behind the church building in the downtown section in one of the larger cities. A proposition was made for a 5-year lease at a very good annual rental which was accepted with restrictions. In another smaller parish in a rural community, appreciating the need for recreational opportunities for the young people, an indoor course has been installed in the parish house.

HARRISBURG—At a meeting of the executive council of the diocese, held in the diocesan offices, Harrisburg, it was announced that the Woman's Auxiliary of the diocese had given a corporate gift of \$1,000 toward the budget of the executive council for the current year.

FLORIDA—The eighty-ninth annual council of the diocese together with the forty-first annual meeting of the Florida branch of the Woman's Auxiliary, will convene in St. Mark's parish, Palatka, Wednesday and Thursday, January 21 and 22, 1931. The twenty-third annual assembly of the Daughters of the King will meet at the same place on January 20th.

GEORGIA—Palestine Commandery, Knights Templar, attended Evensong at St. Paul's Church, Savannah, on the Third Sunday in Advent. The rector, the Rev. S. B. McGlohon, is a Knight Templar as is Bishop Reese. The Bishop, due to a previous engagement, was unable to attend the service.

LEXINGTON—On the Fourth Sunday in Advent a handsome processional cross was presented to Christ Church Cathedral, Lexington, by Capt. J. Esten Keller, in memory of his wife, Fanny Weir Berry Keller, and his two sons, Dr. J. Esten Keller, Jr., and David Henry Keller, both war veterans. Capt. Keller made the presentation speech, and Bishop Abbott accepted the gift on behalf of the Cathedral. Owen Keller, another son, assisted his father at the presentation.—The evening of Friday the 19th, the Cathedral choir gave a farewell dinner to the Rev. and Mrs. Charles E. Craik, Jr., Bishop and Mrs. Abbott, and Col. John R. Allen, chairman of the music committee, being guests of honor. A program of Christmas music was broadcast from WHAS on Christmas Day from 1 to 1:30 P.M., Central Standard Time. At the morning service the Sunday after Christmas, a special program of carols and other Christmas music will be sung. Dean-elect Sparling will assume his duties the first of January.

LOS ANGELES—The flourishing dual-community church of St. Stephen's, Beaumont-Banning, played host to the convocation of San Bernardino on December 10th, when Bishop Stevens and Bishop Gooden spoke at its annual

general Church program dinner.—Bishop Stevens laid the cornerstone of the new church and parish house of St. Paul's Church, Pomona, on December 14th.—Dr. Henry Norris Russell, professor of astronomy at Princeton University, addressed the Bishop's guild at St. Paul's Cathedral House, Los Angeles, on December 15th, on English Missions in Egypt.

LONG ISLAND—The Rev. Charles Henry Webb, director of St. John's Hospital, Brooklyn, has been elected chaplain-general of the Guild of St. Barnabas for Nurses. He is also chaplain of the Brooklyn branch of the guild, which has nearly 150 members. The new headquarters of the guild will be in St. John's Hospital, 480 Herkimer street, Brooklyn.

MARYLAND—The Rev. James H. Lloyd of Japan addressed the Maryland branch of the Woman's Auxiliary at their regular monthly meeting on Wednesday, December 17th. He gave a very interesting talk on the Etas of Japan. The Etas of Japan are like the "Untouchables of India" and Mr. Lloyd has been working among the people for the last three years. The work they are doing is progressing slowly but very successfully.—The Churchmen's Club of the diocese held their regular fall meeting and dinner on Wednesday evening, December 17th, at the Hotel Emerson. Dr. William Fox Albright, professor of Semitic Languages at Johns Hopkins University, gave an illustrated lecture on his recent excavations in Palestine. There was a very good attendance and Bishop Helfenstein carried out the custom established by Bishop Murray in shaking hands with every man present.

MASSACHUSETTS—Bishop Sherrill visited Grace Church, Everett, on the afternoon of December 14th, preached a most inspiring sermon to a congregation of over 600 people, confirmed a class of thirty candidates, presented by the rector, the Rev. William H. Pettus, who has presented 178 candidates for confirmation in less than two years.

MILWAUKEE—Holding the first eight days' mission which had been held in Grace Church, Madison, in many years, the Rev. Dr. C. B. Wilmer of the University of the South, Sewanee, Tenn., was at Madison from December 7th to 14th, inclusive. Three services were held daily during the mission.

MISSOURI—Over 400 Church members of the diocese, clergy and lay, attended a diocesan family dinner on Tuesday night in the Bishop Tuttle Memorial. The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri and chairman of the field department, announced that this dinner marked the end of the annual Every Member Canvass, which began November 30th. The program was held in the Schuyler Auditorium of the Bishop Tuttle Memorial and consisted of musical numbers and short talks.—As the National Commission on Rural Work was meeting that week in the Bishop Tuttle Memorial, three of the bishops on the commission were speakers of the evening: The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota; the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi; and the Rt. Rev. F. D. Goodwin, D.D., Bishop Coadjutor of Virginia. Bishop Scarlett presided at the meeting, and the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, gave the benediction.

NEWARK—Laymen from neighboring parishes are holding services every Sunday afternoon at the Newark Alms House at Ivy Hill. These services are under the direction of the rectors of Grace Church and St. Andrew's Church, Newark, St. Agnes' Church, East Orange, Trinity Church, Irvington, and Grace Church, Nutley.—On November 30th Bishop Stearly blessed the chapel at the Essex Mountain Sanatorium, Verona. St. Luke's is the name given to the new chapel, which has a seating capacity of 135, and in which, in addition to our own services, conducted by the Rev. Parker C. Manzer of the Newark City Mission, Mass is celebrated by the Roman Catholic chaplain, Father Fitzpatrick. Mr. Manzer's ministrations include the Protestant patients as well as those of our own Church.—On December 3d, the Rev. John W. Suter, Jr., conducted a quiet morning under the auspices of the Woman's Auxiliary for the women of the diocese at Trinity Cathedral, Newark.—The meeting of the altar guild of the diocese, held on December 1st at Trinity House, was addressed by the Rev. Parker C. Manzer, chaplain of the Newark City Mission.—The community as well as the Church in Mendham will benefit by the purchase of a building close to St. Mark's Church in that town. The upper floor of the building will house the Mendham Public Library, while the lower will furnish a place for Church school sessions, social gatherings, and educational enterprises of the town as well as of the parish.—The Bishop's Advent offering in the diocese, which the Church schools there

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make annually, will this year be given to the Mission of the Advent, Bloomfield.

NEWARK—Taking the name of Sister Margaret Raphael, Miss Margaret Smith, formerly of St. Elizabeth's Church, Ridgewood, has been professed by Bishop Stearly as a member of the Community of St. John Baptist, Itakston.—The twenty-fifth anniversary of the ordination of the Rev. Allen Greene, rector of St. John's Church, Union City, was commemorated on November 28th. Bishop Stearly and several other clergymen attended the reception which the parish gave that evening.

OKLAHOMA—On the First Sunday in Advent a special offering was made in every parish and mission in the district, in behalf of the advance work program. Oklahoma has agreed to provide \$2,000 to aid in the building of a rectory for St. Alban's Church, El Paso, Tex.—Captain Arthur Casey, of the Church Army, spent most of the Advent season in Oklahoma, conducting a mission in Trinity Church, Tulsa; a two-days' conference on Lay Evangelism at St. Thomas' Church, Pawhuska; making a survey for the Bishop in the oil fields at Oklahoma City and Seminole; and preaching in St. Paul's Cathedral, Oklahoma City.

OLYMPIA—On the Second Sunday in Advent Bishop Huston dedicated the new pipe organ recently given as an appreciation of the Rev. J. F. Pritchard's remarkable work in building the new St. Luke's Church, Renton, after retirement.

UPPER SOUTH CAROLINA—A feature of the annual parish supper of Trinity Church, Columbia, was the showing of moving pictures of the parish activities. In spite of heavy rain, the showing of the motion pictures was a distinct drawing card. At the suggestion of the rector, the Rev. Dr. H. D. Phillips, a few laymen provided the expense incident to having professional motion picture photographers visualize for the congregation the many phases and the far reaches of the parish's work. Some forty organizations with perhaps as many as 500 people appeared in the scenes covering all phases of Church life.

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