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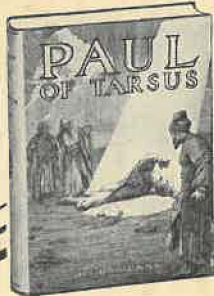
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MILWAUKEE, WISCONSIN, JANUARY 24, 1931

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EDITORIALS & COMMENTS

The Family Pew

WE OFTEN hear at the present time that there no longer exists any such institution as the family pew. In some churches, it is conceded, pews are rented, or even owned; on many of these, silver nameplates are to be seen; in a few of them, on Sunday mornings, members of the family thus indicated may be seen. All this is granted. But, it is maintained, the family pew, as an institution, is a thing of the past. No more, it is insisted, do parents and children, as a regular practice, go to church together every Sunday morning. "Certainly not, in cities," some one usually says by way of conclusion, whenever this subject of the family pew comes up for discussion.

What does happen, in cities? When Phillips Brooks was rector of Trinity Church, Boston, it was still so decidedly the custom for a family to go together to the family pew that many of the young people of that time (which was not so very remote!) never heard Phillips Brooks preach until he became Bishop of Massachusetts and visited their parish churches. And yet the various churches in Boston are almost all within a few minutes' walk of Copley square. This would not happen now. It is safe to say that every boy and girl, if at all interested, would be sure to hear so great a preacher. Moreover, not only parents but also rectors would freely consent to attendance at another church for such a purpose. Very likely, too, not only parents but rectors as well would be genuinely interested in talking the sermon over afterward with the boy or girl. This is one thing that happens in cities. And, of course, it presents no problem whatever. No one questions its desirability. Other things happen. A boy or a girl goes to a Church boarding school. The Churchmanship of the school is not considered by the parents; they select the school because it is "one of the best schools in the country." A boy from a family pew in a church in which the ways are all, as the saying puts it, "moderate," goes to a school with a distinctly Anglo-Catholic interpretation and practice. Of course, he "may not think anything about it," as parents occasionally hope will be the case. On the other hand, he may think a great deal about it. He may have become a server at the altar of the school chapel. When he comes home for the holidays, he may wonder why there are no servers at the altar of the parish church of his

family. Like one such boy, he may approach the rector on the subject and offer to serve and to "show the other boys how"; and his offer may be accepted. Or, like another boy at home for the holidays, he may inquire about the customs in the other churches in town, and either leave the family pew or occupy his old place in it very restively. All this is rather hard on parents who are loyal parishioners of the "moderate" parish. They speak, apologetically, to their rector about it. "It is only a phase," perhaps they say; "the boy will get over it, if little or no notice is taken of it." Or, possibly, they are much disturbed and urge the rector to "speak to" the boy. Fortunately, rectors are, usually, too wise to say or do anything unless the boy takes the initiative; they let him speak first. Then what? It all depends upon the kind and degree of friendship already existing between the boy and his old rector. If this amounts to mutual confidence, the old rector will remain a potent influence in the boy's Christian life, even should the boy actually become a member of another, quite different, parish.

To be sure, the parents may not allow anything so radical as this. Yet, in cities, they are more likely to permit it than not. "I am glad to have him want to go to church *anywhere!*" We often hear the father or the mother of a fourteen-year-old boy make this statement.

A GIRL may show her interest in a different way; but she shows it as unmistakably. She may show it as did the girl who was the only daughter of the rector of a "moderate" parish, and had never, until she went away to school, been out of the family pew, so to speak. She dated a letter to her father: "Vigil of All Saints." This was, of course, during her first term, and not so very far from the beginning of it at that. She heard about other things, in the school chapel, of which she had not heard in the family pew; and those things appealed to her tremendously! Happily, her father had "a gift for work with young people." He exercised that gift in his dealings with his daughter, as with other youthful parishioners. She was by no means the first girl in his parish to find and bring to him just what she found and brought. He made it clear to her that she could believe and do and think in the family pew just what she believed and did and thought in the school chapel. So she stayed.

BUT the great majority of young people do not stay in the family pew. As school children, most of them may. But suppose they go to college: then what? We all know that a large number of them give up any pew at all, for the time being. That skeptical phase of the college student is well known to everyone who has anything much to do with young people of that group. But a far larger number retain the interest they had in the Church, in an altered form, or with another emphasis. What of them, when they come home for the holidays? Many of them, in order "to be with the family," are seen in the family pew. Most of them, however, if their home is a large city, are off in many different directions. In New York, for example: the members of one family will be seen in two or three, or even four, different churches. Where are the parents? That is the question. They may be with one or another of their children; this is possible. They may be in the family pew; this is probable. And how are they feeling about it all? Some of them are, as they say, "glad to have the children so vitally interested." Parents who feel as these words indicate are, needless to say, among the most affectionate and solicitous and responsible fathers and mothers in the world. They care deeply about the religious life of each individual child. This very fact may have had a good deal to do with the development in every one of their children of a vital interest in the Church. And this same fact is beyond a doubt the reason why family disruption is not the result of the emptying, in such diverse directions, of the family pew. In such a family as this, the various members are practically certain to exchange experiences and to compare notes—and to do this with a considerable amount of mutual courtesy and respect.

As for the eventual outcome: who can say? There is sure to be some proselytizing, or some attempt at it. It is extremely probable that every member of the family, in due course, will attend the services that are meaning so much to the several others. After that? There is no knowing. Perhaps, finally, the old family pew again. This happens.

Other parents whose children have left the family pew may not feel satisfied to have the children "vitally interested" in any other parish. It may be a real grief to them that what their children have learned in the family pew does not content nor suffice them. This happens, whether the church in which that pew is situated be "moderate" or "extreme." It may be that they will try to coerce the children, or try to persuade them, to keep to the parish of their so recently passed childhood. What then? It depends. Sometimes, the young people do stay. Occasionally they break away for a while; then they return. Many times they hold to the newly found parish. But always, if the old rector has been in close pastoral relations with them, they regard him as they learn to regard no one else; finally, he is their pastor.

ALL this while, we have been considering the children and young people who have a vivid interest in religion and the Church. The problem they present is largely: What parish? And we have been thinking of the great city, with its many differing parishes. Is it quite otherwise in the small town, where there is only one parish? An observant visitor to the small town would surely find it so. Such an observer is sure to be impressed by the number of children and young people in church—in family pews. Nothing comparable is likely to be seen in any city church. There are several reasons for this. In most city parishes the Church school has its own separate service. Moreover, the members of the Church school are very often children whose

parents are not Church members or church attendants. So many, who do not come themselves, will send their children. The Church school children too frequently have no family pew. Another reason for the greater number of children in the small town church is that parents, more generally than in the city, take their children regularly with them. Distances are not so great, for one thing; for another, people are all acquaintances—church-going is one of the events of the week even to the children and young people who are not intensely interested in religion. Here, then, the family pew is still seen, as an institution. Or so it appears to a visitor.

Yet we hear that it no longer exists! Why do people say that? Perhaps they have seen parents at church, without their children; perhaps they have seen the young people at church without their parents. Or perhaps they have seen the whole family going off in the automobile, or sitting at home on Sunday morning listening to a sermon over the radio. But *does* the family pew still exist? And if so, where—or when?

We find it wherever—or whenever—parents care profoundly about religion and the Church, and have manifested this unmistakably to their children from the very beginning. How? By the ancient ways: precept and example. Family prayers, grace before meals, daily Bible reading: these things, done with genuine devotion throughout the week, prepare the way for a Sunday that is indeed a festive day. Children brought up in such a household will believe in the reality of the Church. The family pew will exist for them; it will never cease to exist. No matter where they may be, in whatever church they may be, they will yet in spirit worship with their parents. However different the parish church in which these children bring up their own children may be, the old parish church of their parents will always be to them a holy place, with a sanctity such as no other can have. The family pew! They never really leave it. But the *Church* is more important than the pew.

Yes—we still have the family pew, as an institution; and we shall always have it. How many such family pews we have must depend upon the number of families we have in which there is daily, corporate religious, and devotional living. There are a great many. And many more might qualify, if they would. *All* might. If they should, then we should have a family pew for every family. This may happen.

ANSWERS TO CORRESPONDENTS

R. A. W.—In modern liturgical documents "feria" has come to signify any day, not a Sunday, on which is said the Office of the Season. A "feast" is a day on which the commemoration of some saint or Mystery is observed in place of the Office of the Season. Sundays are regarded as feasts, being the weekly commemoration of the Resurrection, although the Mass, and to a certain extent the Office, of Sunday is that of the Season, said after the manner of a semi-double feast. All fast days are classed as ferias, even though, as in the case of vigils, they may have an Office which displaces that of the Season. The classical meaning of "feria" corresponding to our term "legal holiday" survives only in the application of the term to days within octaves (e.g., *Feria II Hebdomadae Majoris*) and in the term "festa feriata" to designate feasts on which the faithful should abstain from work and assist at Divine Worship, in popular usage "days of obligation."

FREE

GOD makes no beggars of His own,
When asked for bread He gives no stone:
With fishes two, five loaves of bread
A multitude was fully fed.

They did not ask, they did not plead,
Kind Jesus felt and knew their need;
So Jesus will provision me—
In faith I rest on His mercy.

MARTHA YOUNG.

DAILY BIBLE STUDIES

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

THE HEAVENLY VISION

*Sunday, January 25: Conversion of St. Paul.
Third Sunday after the Epiphany*

READ Acts 26:12-20.

THERE is a fascination in the story of St. Paul's conversion. Evidently the Holy Spirit would have us study it, for we have three accounts of the wonderful experience, one given by St. Luke, a history of the actual occurrence (Acts 9), and two by St. Paul himself (Acts 22 and 26). He spoke of it as a "heavenly vision," and such indeed it was. The glorified Christ claimed him as a messenger to preach the gospel to the Gentiles. So also heavenly visions come to us, in a fashion less graphic perhaps, but none the less real. Our Christ speaks to us when we are in doubt, when we complain, when we lose heart, and He cries: "My child, why persecutest thou Me by these doubts and fears when thou knowest I am thy Friend and Redeemer?"

Hymn 271

Monday, January 26

READ I Corinthians 15:3-10.

ST. PAUL was not proud because of the heavenly vision. Indeed, it seemed to humble him to think that he who had persecuted the Christians should be given this personal and direct honor. All true Christians are humble when they think of what Christ has done for them, and what they are and have been in their daily lives. Redemption is a free gift. While we were yet sinners Christ died for us (Romans 5:8), thus proving His great love. When our souls are lifted up by some blessed spiritual gift there is always a sense of unworthiness. Indeed, we feel this when people are kind to us in our daily lives, and our gratitude is always associated with humility. It is a healthy emotion. We should be clothed with humility (I Peter 5:5). And then there comes a desire, not to return the kindness as if we would balance the relationship, but to prove our gratitude by showing in some way our loving appreciation.

Hymn 323

Tuesday, January 27

READ Ephesians 4:14-16.

DR. GEORGE MATHESON has written a helpful book entitled *The Spiritual Development of St. Paul*, in which he traces the Apostle's spiritual history from the day of his conversion until the day when he declared himself "ready to be offered." And as we study the many letters of the Apostle we can see how he grew up unto Christ in all things. It was not an easy progress. "Without were fightings, within were fears" (II Corinthians 7:5). We also are called to grow in grace and it is a slow progress. "Wings for the angels, but feet for men," sings Holland, and we grow discouraged. We are "Gospel plodders" as we walk and try not to faint. But oh, the joy of progress as we love God more, and find a richer comfort in prayer, and come to the Lord's Supper because we cannot stay away, and long to help others in their troubles!

Hymn 113

Wednesday, January 28

READ I Corinthians 13.

IT IS not difficult to trace the characteristics of St. Paul's life. They are revealed in his letters. Love comes first, a sincere love for Christ born out of Christ's love for him. Everything centered in Christ Jesus. Hence he rebelled against mere obedience to the law unless that obedience resulted from love. Faith follows, and it is a wonderful faith as we find it in this great Apostle. It seemed to take his complete self and bind him to God in a humble fellowship without which he could not live. Courage was there, physical daring if you like, but especially spiritual bravery which made him glory in his in-

firmities because they drew him nearer to his Master. Friendship came and surrounded him with a multitude of men and women for whom he was ready to sacrifice himself that they might be drawn nearer to God. And then loyalty to truth made him the great theologian of the Church, but always his theology was founded upon Jesus Christ, the Son of God.

Hymn 215

Thursday, January 29

READ II Corinthians 5:14-21.

ST. PAUL was a great missionary. He made three missionary journeys which may well be studied as examples of apostolic zeal, and the churches he founded and frequently visited were the beginnings of the Apostolic Church. It was a superb effort, which was made through danger and severe toil and within the space of fifteen years. His missions were mostly to the Gentiles, but he did not neglect the Jews whom he loved and for whom he prophesied a return to the fold (Romans 11:25-27). The missionary work of the Church is her chief work and a privileged work to which Christ calls. Through our desire and effort to answer the prayer, "Thy Kingdom come," we prove our loyalty and love and find our own faith strengthened. The heavenly vision comes to us of a world saved, redeemed, purified through Him who came to earth to reveal God's love.

Hymn 474

Friday, January 30

READ Galatians 6:14-18.

ST. PAUL'S heavenly vision led him to the Cross of Christ, for He who appeared to him on the Damascus Way was the glorified Jesus Christ who died for human sin and rose from the dead for our justification before God (Romans 4:25). And because he gloried in the Cross he gloried in his own sufferings resulting from his loving ministry, because they drew him nearer to his divine Master (II Corinthians 12:9). We must center our praise and glory in the Cross if we would be true believers. "He died for me," cries the Christian, and then he worships and goes out to serve in his Master's name. At every Holy Communion service we remember Christ's death upon the Cross. Every Friday is a Good Friday, sacred to the memory of the Christ who died. And blessed indeed is he who bears his own cross after Christ.

Hymn 152

Saturday, January 31

READ II Corinthians 12:1-7.

ST. PAUL'S visions were many, resulting from that one heavenly vision when Christ called him to a life of holy service. He was caught up to the third heaven and heard unspeakable words. Christ appeared to him in the Temple at Jerusalem (Acts 22:17-18); and again, when shipwrecked, an angel stood by him (Acts 27:23-24). Such heavenly visions are seldom vouchsafed to us, and yet the sincere Christian can see by faith the Christ whom he loves and hear that blessed voice speaking words of comfort. Although the glories of Paradise and Heaven are hidden since we could not bear the sight, yet the child of God as he worships and sings can find the words of St. John describing Heaven as very real, bringing an assurance of divine love and care, calming his wild alarms, and imparting peace to his troubled soul.

Hymn 507

Dear Master, grant me a heavenly vision which shall consecrate me anew to Thy service. Call me back when I wander. In Thy still small voice speak to my troubled heart. When the burdens are heavy, touch them and make them light, and when I pray for others whisper to me and tell me my prayers are heard. Amen.

A Soldier Faces Facts: or Sensible Catholicism

By the Rev. Philip P. P. Baird

Rector of St. Paul's Church, Riverside, Conn.

DON Quixote charged a windmill. He did a great many other foolish things. His heart was in the right place, but his spear wasn't. Don Quixote wasn't a soldier; he was a dreamer, because Don Quixote faced windmills and a soldier faces facts.

A great many of the priests of the Anglo-Catholics are Don Quixotes. Their hearts are in the right place, but they are continually charging at windmills. Then they can't understand why the army keeps slipping from behind the windmill and refuses to be conquered, stays Protestant, stays rabid. The great fact that our Catholic priests refuse to face is that the background of the average non-Roman in these United States is decidedly non-Roman, just that and always that. Most of us born without the sanctuary of the Roman Church have from childhood up breathed the atmosphere of anti-Roman prejudice. This prejudice is mostly all wrong, it is sinful, it is untruthful—but that doesn't for a minute alter the fact that the majority of non-Roman United States is as full of non-Roman prejudice as the Puritan meeting house was full of whitewash. This prejudice is absolutely unreasoning and it extends to the most far-fetched matters. If a thing sounds like Rome, if it feels like Rome, it is taboo. If it looks or smells like Rome, it is panic. It's too bad; it's a shame; people ought to be educated away from it—but it's a fact. A soldier faces facts. A priest of the Church is a soldier of Christ. He is not going to conquer the enemy and seat Christ in the throne of the victor by refusing to notice that the enemy is armed with the poisoned darts of prejudice and insisting upon leveling his spear to ride against a windmill.

One of the greatest obstacles today in the way of the Catholic faith is this refusal of her priests to face this fact and to make use of it in his attack. Many of the Anglo-Catholic priests one meets are busy as can be trying to force perfectly splendid Catholic truths down the throats of the laity *via* vehicles which, in themselves, are abhorrent to them. As long as a charger gets his soldier into battle what on earth does it matter whether or not that charger is a dapple grey or a roan? Yet, many of our priests spend all their time trying to force their laity to ride a dapple grey when the laity hate that color. What they ought to do is to place the laity on the roan horse which appeals to them and which they will gladly ride into the center of the battle. Then, when they get interested enough in the ideals for which they are fighting, the priest will find out that they will grab any charger that may be handy, be he dapple or roan, so keen are they for the fight.

All of which being interpreted is simply this: What the Catholic wants to make his people know and feel is the Real Presence in the Bread and Wine of the Mass. He wants the sinner in his parish to know that the absolving power of her Lord has been committed to the Church and that sin may find relief within the quiet of her portals. He wants the man on the street to realize that the Holy Spirit is a very real power in the every-day life of every person. He wants the human being to understand that the gospel of Christ is a complete instrument which applies to the whole man—body, mind, and spirit. That's what our Catholic priests want to teach—and to lead their fellows to the sacramental life of the Church so that they may receive these things.

But what happens so often? The priest goes in and immediately stresses his appeal, not to the great truths he is trying to teach, but to the superficial prejudices of his people. During the ages certain forms have grown up to surround the sacraments of the Church. These forms have two characteristics—they are expressions of a religious emotion already aroused within the heart of the believer, and they compose a technical

language for use among fully educated Christians much as medicine has developed its technical terminology or as art has formed its peculiar terms. Now to take these forms which are the after-expression of truths already known, practised, and believed, and make people use them prior to their holding the belief for which they stand, is charging the windmill—failing to face facts.

Again, to take this technical language of the Church and continually talk it (through its use) to people who are only partly educated Christians and who don't understand it—that once more is a fatal failure in strategy. Now, add to this the fact that many of these forms and expressions forced upon the laity by our priests have within the minds of the laity a positive Roman connotation and the wreck is complete. It isn't a case of these forms not being beautiful nor of their failure to express the thing that they are intended to express. They are beautiful, magnificent. Rightly understood, they are perfect vehicles for expressing the fine, religious truths, but the fact is that to the average non-Roman American these forms are prejudices, connected all his life, wrongly, it is true, with the Roman Church. Thus, they are stopped before they are even allowed to enter well into the consciousness of the individual; their beauty is not even permitted to register; their meaning doesn't matter one whit—they are pet prejudices and that's that—"Let's go over to the Baptist Church where they don't bother us with that Roman stuff." This is hard for us as Catholics to face, but it is a fact. A soldier faces facts.

DOWN in Jersey there is a small town which was settled by good, old-time German Protestants. In the town there is a Methodist, a Presbyterian, a Baptist, and an Episcopal Church. Most of the inhabitants are non-Episcopalians, associate with non-Episcopalians, and have the usual Protestant background. Scene: Sunday morning, the first Sunday of the month, and the first day of a new rector's incumbency. The church crowded with craned necks to see "what the new minister is like." Now the sermon. Of course, the sermon had a text, but that didn't appear much. What did appear was the unmistakable fact that the new rector would be very much displeased, indeed, if the congregation didn't promptly genuflect at the *Incarnatus* in the Creed. Most of the poor people didn't even know how to say "genuflect" and one woman thought that *Incarnatus* was a species of geranium.

The point is, that the priest's heart was right, but his spear was all wrong. He wanted to teach a deep reverence for the wonderful love of God who would come to earth and take upon Himself the frail nature of man in order to save His creatures. All he accomplished was a smaller congregation and plenty of parish chatter. Why couldn't that priest first have taught the beautiful truth and made it so real in the hearts of his parishioners that they would gradually have instinctively knelt at its mention in the Creed?

There was another case where a priest introduced a four-chime Sanctus bell without explanation. After Mass as one of the men shook the pastor's hand at the door he warned him, "You had better have your children keep the radio quiet in the rectory during service. Several times we heard the broadcasting company giving its signature during the service." No irreverence was meant by this. The man simply didn't know. That bell didn't mean a thing to him. There was another woman, the head of the parish altar guild, who hid a newly introduced Sanctus bell under the dishpan in the kitchen of the parish house, for, she said, "We are not going to have the Pope singing in this church."

There you are, what these priests wanted to teach was

the solemnity, the world-stirring depth of the Consecration. Instead they distracted their congregations and made enemies. "I have fed you with milk, not with meat, for hitherto ye were not able to bear it . . ." (I Cor. 3:2).

It is not only these customs that are made to retard the spread of the Catholic doctrine, but it is also the matter of terms. Terms are constantly insisted upon by our priests, terms which arouse in the minds of their parishioners prejudices that are as old as the Reformation. One of the prime rules of pedagogy is that the teacher must speak in words which can be understood by the pupil. No Church school teacher would think of opening her class by saying, "Now, children, let us talk of the omnipotent, omnipresent, and omniscient Jehovah." Instead, she might say, "We are going to talk of our Father who loves us dearly." Yet one continually hears priests exhorting people with long Protestant background to "come to Mass." In this case "Mass" is worse than not understood; it is misunderstood. In most minds it is in some vague way connected with the popular misconception, held during the Middle Ages, of the Roman teaching of Transubstantiation. Immediately mental mules begin wreaking havoc in the pews and half-formed ghosts of ideas scare people half to death. And it isn't the doctrine of the Real Presence that scares them—it is that plain, little, four-lettered word "Mass." That same priest could teach the Real Presence of our Blessed Lord in the Sacrament to a happy congregation of respectful listeners were he willing to speak to them in terms that mean something to them and that are free from the gnawing that is prejudice.

Not long ago a young, very capable, and certainly devoted priest went to look at a prospective parish. The bishop had told the priest that this parish might easily be led to the Catholic faith, but to be careful because they had the usual anti-Roman complex. The priest was taken to the parish and introduced to the senior warden as "Mr. ———." Quickly the priest corrected the introduction, "Father, please—call me Father!" That settled his chances before another batting of a Protestant eyelash. It is a fairly common occurrence for a priest to go into a parish and make a great point of being called "Father." Presto! some are alienated entirely; others are prejudiced into chronic kickers; others, born gentlemen, politely mouth "Father," though one can see the "Fa" running back down the throat and can feel the "er" stick as it leaves the tongue. The truth the good father wants to teach is beautiful—that the Church is the spiritual guardian of her children and that the priest loves and guides his parishioners as a father his children. The truth, however, is lost in the sea of prejudice which connects "Father" inevitably with the Church of Rome, and the potential real father of his people turns himself into an upholder of petty things and, too often, in that parish the Fatherhood of God is lost upon the rock of the fatherhood of man.

ONE might go on for many pages citing instances of soldiers of Christ who failed to face facts and therefore lost the day, but the large point is yet to be brought out. That is that the Catholic religion rightly taught is bound to win with all people, for the Catholic religion is the truth and when truth once actually comes in contact with man, he accepts it.

It is one of the wonders of the day how science in general and psychology and philosophy in particular and the humanities all are backing Catholicism. It is in different terms that they speak, it is true, but "iove" spoken in Chinese or English or Swedish has the same meaning.

Psychoanalysis tells us the value of confession as anciently practised by the Church and hundreds of people are flocking to psychoanalysis to heal their broken selves. If our priests should make their approach to confession through the terms of modern psychology, the sacramental absolution would easily follow in the people's mind. Thus would the result of sacramental confession be reached *via* the words and ideas understood by the average American. He would not be repelled by an approach through the fields of prejudice with which he surrounds the words "confession" and "confessional" and "confessor."

Catholicism has always held that we should teach through sacraments, that is, outward and visible signs of an inward and spiritual grace. Now comes along modern pedagogy and

tells us that the best way to teach is through an appeal to as many senses as possible. It says, "Use form. Use color. Use sound. Use motion." That is just exactly what the Catholic Church has been doing for centuries in her Church Year and her seasons and her seasonal colors and her rich patterns of music and architecture. If, then, the priest will approach his people with these pedagogic offerings of the Church, making them fully understand that they are vehicles for teaching; that each one means some definite truth, that the Church is merely applying the same principles to her teaching that the university is applying to its teaching, he will find that the common sense of his people will readily say, "Yes, I see it perfectly. It is an excellent scheme." Instead of that, he lights his six vesper lights, for example, and refuses to face the fact that nine out of ten of his congregation haven't the faintest idea of their symbolism. Then, someone in the parish will resent them as savoring of Rome. Instead of explaining them and using them for teaching, he asserts his authority, on Catholic principles, to order the altar. He keeps them there to burn cankers in the heart that would love them if she knew that they represented the Christ-given Christian virtues and that they were extinguished at the end of the service as a token that these virtues were to burn, a light, in her heart all through the week to come.

Mental therapy and the Apostles of old join hands to say that man's ailments can be healed in Christ. We learn in our college psychology class, maybe from the mouth of a professor who says he is an atheist, that the mind has gigantic power over the body and is all-important in the healing of its ills. The professor talks as though he were teaching something new. But hundreds of years ago the Church anointed with oil in the name of Jesus of Nazareth and minds were strengthened in faith and men were restored to health. If the priest, instead of emphasizing the ceremony of blessing the oil, would approach his people through the channels of popular thought about mental healing, how easily would he lead them to the Catholic position of unction for the sick! How splendid would be his service to his community.

And the matter of the Real Presence—today that is an easier truth to teach than it ever has been, because science, the people's earth-god, seems to say it is true. The priest will see, if he will only approach by popular ideas, that a people who have succumbed to the wonder of the radio, and to the healing light of the violet ray, and to the mastery of the air, have gained a habit of thought which makes it seem absolutely logical to them that an unseen force can make itself effective through a seen vehicle. They find it no more difficult to believe that Christ the Spirit comes to humanity through the vehicle of substantial bread and wine than that electricity becomes power through the vehicle of wires and metals. The priest who will bring this splendid truth to his people through this roadway will find that the forms he stresses so much will follow, for, after all, these forms are beautiful; they do express the heart's devotion; they are the language of belief.

This article leaves the typewriter with a scarcely-breathed prayer. For, of course, it will be read and a flaw picked here in its technique and a letter written from somewhere arguing on some minor matter put in for the sake of illustration and not important at all. But still the Don Quixotes will canter on. Their hearts are all right—it's their spears that are all wrong. If only the Catholic priests of the Church would come to realize that they are soldiers fighting in a world of hard, stern facts—soldiers—and a soldier faces facts.

HELPING OUR NEIGHBOR

WE ALL OWE so much to others. As members of society we are dependent upon our fellows for all that makes life worth living. This creates the obligation to help others. A world which suddenly became selfish like the priest and Levite would go to pieces in no time. Helping our neighbor is not merely the kind thing about which we can please ourselves. It is a duty which we dare not neglect. It is the criterion by which our lives will be judged. "Inasmuch as ye did it unto one of the least of these . . ." or "Inasmuch as ye did it not."

There is the closest possible connection between eternal life and helping our neighbor. Eternal life is not a reward for service, it is the quality of life at its very best, that is, when it is dominated by love. The Samaritan was expressing this eternal life in his unselfish act, and his life was enriched still further by it.

—*The Healing Church.*

STANDING COMMITTEES AND EXECUTIVE BOARDS

BY THE REV. WILLIAM FREDERICK HOOD

CHAIRMAN, COMMITTEE ON CANONS IN THE DIOCESE OF FOND DU LAC

THE past ten years immediately following the World War have seen the growth of a situation in the American Church that is shortly going to require the services of the proverbial "Philadelphia lawyer" to unravel its intricacies and give us a clear cut canonical definition of the powers and duties of the two elements involved.

We have reference to the constant overlapping of the powers and duties of the standing committees and of the executive boards of the several dioceses.

The standing committee is, of course, an old institution in the Church. Its duties are defined to a certain extent by the general canons, and each diocese, in its own basic law, enumerates still other duties. From what source this committee was derived, it is not our purpose to discuss in this present article. One thing seems to stand out quite clearly, however—that the standing committee as an institution was to be a sort of legal check upon the episcopate, and that its mission was especially to guard the liberties of the clergy and laity against any encroachments. When we stop to realize that the early fathers of our Church refused the title of "archbishop" to their Primate because it seemed undemocratic to them, we can readily understand that they would be especially interested in placing checks upon the undue development of episcopal authority.

Time, no doubt, has dissipated to a certain extent the bugbear of episcopal autocracy, but the theory on which the standing committee was founded still continues. Out of seventy-three dioceses in the United States, fifty-eight have equal representation of clergy and laity on their standing committees. Twelve dioceses have more clergy than laity. One alone has more laity than clergy, and only two have committees composed entirely of clergy.

Before the late war the standing committee was the only body with power in any diocese, with the exception, of course, of mission boards and other groups organized for specific and limited purposes. With the organization, however, of the National Council in those early days of the first Nation-wide Campaign, there immediately sprang into being in every diocese and missionary district a similar organization diocesan in its scope.

There is no question in the minds of many that the National Council is a direct outgrowth of the war, and is an attempt to establish within our army of peace the general staff system which had become so familiar to everyone during the days of the war. The situation is entirely different, however, in the army than in the Church. There the authority is centered solely in the commanding general, who assumes all responsibility for everything that takes place in his command. If his work is not satisfactory to the higher command, it is but a moment's work to relieve him and place a more competent officer in command. It necessarily follows, then, that the general staff in an army command must be completely under the domination of the commander and prepared to carry out his orders at any cost.

In the Church we have a different situation. The diocesan cannot be removed, nor does he alone share the responsibility of command. The three elements, bishop, clergy, and laity, all enter into the situation in varying degrees. For that reason we find that most dioceses have boards that are elective either in whole or in part. Some of the dioceses, with a clearer perception of the legal principles involved have not used the term "executive" in connection with the board, but have brought in some variation of the directorate idea.

Whatever the designation or composition of the board, the fact remains that we now have in every diocese an organization, rapidly taking upon itself functions of every description, until there remain only certain functions prescribed by the general canons that can be exercised by the standing committee. This situation does not appear in the National Council, for the reason that we never had a national standing committee, and the present National Council therefore had a clear field from the beginning. Nor does the difficulty present itself in the parishes, for the reason that wherever there is an efficient and well organized vestry there is little need for a

parish council, except perhaps as a consulting body in certain cases. It is in the diocese alone that the problem becomes acute.

What will be the outcome? The standing committee has both law and custom behind it, but on the other hand the executive board has earned its place in the sun in most dioceses by hard work and by distinctive leadership, and is apparently here to stay.

We feel very certain that if this situation were confronting a large corporation of national scope the decision would go out in favor of the executive board. Nor can we see any valid reason why this dual system should be continued in the dioceses. An elective executive board is certainly just as capable of guarding the liberties of the clergy and laity as an elective standing committee, and would certainly be in just as good a position to exercise a sound judgment. This is particularly true of the smaller dioceses where usually it will be found that the members of the standing committee are also members of the executive board in one capacity or another.

We hope that some of the legal minds of the Church may give this matter attention before the next General Convention, and that the standing committee may be either abolished in favor of the executive board, or its duties more clearly expressed by a general canon.

THE EPISCOPAL MEMORIAL IN OBERAMMERGAU

BY FRANCES REUBELE

THE majority of American visitors spend too short a time in Oberammergau. They arrive in the village the afternoon before the play, witness the performance of the Passion Play all the following day, and hurry off to Munich or Innsbruck the next morning.

The small number who love the village from old memories and associations linger on a few days to enjoy life among these Bavarian peasants, to visit the many places of interest in Oberammergau, and to climb these Tyrolean Alps that are so beautiful.

One of the finest and most hallowed of these peaks is Mount Kofel from which the view over the Tyrol is magnificent, and from whose summit in the old days the Palm Sunday procession of the Passion Play used to start. All the people of the village, two thousand or more, composed this throng. They sang, as they descended, some old German choral. We could hear the singing almost a half hour before the procession, with the Christus at the head, appeared on the stage. It seemed a mistake to me this summer to omit this procession.

But Mount Kofel holds other memories for Americans. At the base of the mountain is a beautiful crucifixion group presented to the village by the romantic and art-loving but unhappy king of Bavaria, Ludwig II, to express to the villagers of Oberammergau their ruler's appreciation of the faithfulness with which they had carried out their vow. Near this group is a great unhewn boulder, surmounted by a stone cross.

Here lies buried the Rev. John Henry McCracken, rector of the American church of Munich and curator of the church's library which he founded in 1903. The Episcopalians had many years ago discovered this unique mountain village, and long before the touring companies were advertising the Passion Play, many American rectors were going there and conducting parties to see the Play.

As Munich is but a few miles distant, Mr. McCracken spent much time in Oberammergau where he was known and loved by every one. He often remarked that he wished to be buried in Oberammergau. When he died in 1907, his small parish carried out his wishes and brought their rector to the village for his last resting place. The villagers all accompanied his body to its grave. The boys and girls covered the coffin with flowers and the Liederkrantz sang hymns as the rector's body was lowered into the earth.

Mr. McCracken had often climbed Mount Kofel and had said to a member of the Lang family that a great stone near the footpath would make a fine monument. The Lang family cherished this chance remark as a sacred request. Andreas Lang himself had the boulder brought down and he carved the stone cross that surmounts it. The monument bears this inscription: "He came not to be ministered unto but to minister."

The Sunday Question

By Clinton Rogers Woodruff

THE question of Sunday and its observance is one that seems to command general and continuous attention both here and in England. Opinions are divided between the "strict Sabbatarians," as they prefer to call themselves, and the advocates of a "liberal Sunday," with Catholic Church men occupying the *via media*. The first group may be said to embody the spirit and practices of Nehemiah as set forth in the thirteenth chapter of that Old Testament prophet (verses 19-22):

"And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath. I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath, and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kinds of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day." Likewise they exemplify the spirit and teaching of Jeremiah as set forth in Jeremiah 17:21, 22, 24-27.

The *Churchman* (in its issue of January 8, 1921), under the editorship of the lamented William Austin Smith, set forth the liberal Church view. Here it is:

"The Churches are here faced with a marvelous opportunity which as yet they have neither undertaken to measure nor use. One day in every seven has been placed, so far as Church members are concerned, at the disposal of the churches for a demonstration in Christian humanism. One seventh of all the days in the year have been given to us with which to show forth what we mean by Christian fellowship and a Christian use of leisure. It should be a type and a demonstration that confers benefit upon all the other days and hours of the year. We do not think that a Puritan Sunday can make such a demonstration or create such a type. We are certain that the sort of Sunday which our commercialized civilization is creating cannot do so. The Church can. There was a time when in its stewardship of humanism it understood better than today by what principles and in what right the Christian Church can make Sunday a glad day for the release of the highest and happiest forces of body, mind, and soul.

"For example, may it not be well for the Churches to consider seriously, and at once, means by which they may legitimately and in the normal pursuance of their mission compete with the purveyors of a commercialized Sunday? Have not we human resources and versatility deeper and more appealing than any which they can command? We know that we have. The Christian Sunday is adapted to the needs and desires of men, women, and children. Because it is God given, we know that it is human. If we have created boredom in a vacuum, then what we have created is not a Christian Sunday at all, but some stupid perversion of a beautiful thing.

"Morning and Evening Prayer, with an early Communion for those who desire it, and a Sunday school attached for the children, do not exhaust the responsibility—or rather shall we say, opportunity?—which the setting aside of the one day in seven confers upon the Churches. People hunger for fellowship. They got it in the early Church. They got it in the Middle Ages. Christian fellowship, just plain, human getting together, is, we are moved to think, a divine thing. What are the Churches making of it? We must confess, very little. Why should not whole parishes meet, say at 6 or 7 o'clock on Sunday night, in church for Family Prayer and then go direct to the parish house for refreshments and an evening together? How many things have been tried to make a Sunday night service "go"? Might not Family Prayer and a family meal afterward help to create Christian fellowship in our Churches?"

IN THE Apostles' days, the days of the founding of the Christian Church, we are told that it was the general and unquestioned custom for the disciples to come together weekly on the first day of the week—the Lord's Day—for the Holy Eucharist. There was little emphasis placed on the sermon, indeed it was not until the Calvinists got in control that the sermon became the center of Sunday services (I do not use the word worship, for sermons are instruction) and the offices of Morning and Evening Prayer were substituted for the Holy Eucharist. (Personally I prefer to use the word "Mass" be-

cause it has a wider connotation and has come to have a deeper spiritual meaning, but in the eyes of some it has a controversial aspect and in discussing so highly a controversial subject as Sunday observance it is better to avoid bringing in another controversial issue.)

After attendance at the weekly Eucharist the rest of the day is at one's disposal as one's training, conscience, and taste dictate, provided always of course that one does not interfere with another's taste and inclination.

As that highly informed and interesting authority, the lexicographer in the *Literary Digest*, has pointed out, the earliest recognition of the observance of Sunday as a duty dates from a constitution issued by Constantine in the year 321 A. D. It enacts that all the courts of justice, the inhabitants of every town, and all workshops, be required to be at rest on Sunday. This was evidently based on the Mosaic Law—"Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God," etc. Now, the question of the first day of the week and the seventh day has been one of controversy in the Church for centuries, and we still have among us the Seventh-Day Baptists and the Seventh-Day Adventists who observe the seventh day of the week as the Sabbath. In ancient times Sunday was the day set aside as a day of adoration paid to the sun. Among Christians, it was commonly called *dies dominica*, or the Lord's Day, because of the Saviour's appearance after His Resurrection on that day.

AMONG the other New Testament events that occurred on the first day of the week may be noted:

Jesus rose from the dead on the first day of the week (St. John 20:1);

Jesus appeared to ten of His disciples on the first day of the week (St. John 20:19);

Jesus waited one week and on the next first day of the week appeared to the eleven disciples (St. John 20:26);

The promised coming of the Holy Spirit was fulfilled on the day of Pentecost, which by law came on the first day of the week;

On the same first day of the week the first gospel sermon on the death and resurrection of Jesus was preached by the Apostle Peter (Acts 2:14);

On that same first day of the week the three thousand converts were united into the first New Testament *ecclesia* and the sacrament of Christian Baptism in the name of the Father, Son, and Holy Spirit was administered for the first time (Acts 2:41);

At Troas the Christians assembled for worship and St. Paul preached to the assembled Christians (Acts 20:7);

St. Paul instructed the Christians at Corinth to make contributions on the first day of the week (I Corinthians 16:2).

The Sabbath ordained by God (Genesis 2:2) was observed by the Jews as the seventh day in commemoration of the creation of the world and of their redemption from the bondage of the Egyptians. The Christian observation of the first day of the week is in commemoration of the Resurrection of Christ from the dead and the redemption of man and followed our Blessed Lord's forty days' instruction between His Resurrection and His Ascension.

From the history of the various countries we find that at different times it was necessary to reaffirm the observance of Sunday. In 538 the Council of Orleans, France, prohibited country labor. In 960 the Sabbath Day was ordained to be kept holy in England from Saturday at three in the afternoon until the break of day of Monday according to the fourth canon of Edgar. In 1606 the British Parliament by the third Act of James I levied a fine of one shilling on every person absent from church on Sunday, but twelve years later, under the same king, Parliament authorized that certain sports might be indulged in after divine services. In 1625 under

Charles I, restraint was put upon Sunday amusements.

In England the law as to Sunday recreation mainly depends on the first Act passed in the reign of Charles I in 1625. Similarly, the statute which still dominates Sunday trading is the Sunday Observance Act of 1677. The text of these measures (that of 1625 refers to bear-baiting, bull-baiting, and neglect of divine service) is obviously out of date. Perhaps this would not be of much practical importance if their spirit was in accordance with modern opinion. As Alfred Fellows recently remarked in *The London Observer*, "It may be so in certain rural districts, and even in urban districts in the North and East of England, but it is certainly otherwise in London in the twentieth century. Lawn tennis, for example, is played in almost every private garden with a court in London on Sundays, and in innumerable clubs." Given that people who can afford to possess a lawn tennis court, or to belong to a lawn tennis club, can lawfully play their games on Sunday, a veto on the cheaper games of cricket and football may be regarded as unfair. Whether a by-law forbidding Sunday games altogether is valid is a question, as Fellows points out, on which a lawyer might write a long opinion either way. Perhaps a veto on games requiring the services of an attendant on Sundays might be valid, though the supply of teas and refreshments certainly involves such labor.

As to Sunday trading, the penalty of offending against the main provision of the Lord's Day Observance Act is five shillings, in default of which the offender must be placed in the stocks publicly for two hours (the pillory has, but the stocks have not, been formally abolished). The Act, in fact, was so disregarded, even in the middle of the nineteenth century, that in 1871 the not very happy expedient was adopted of a temporary Act, afterward made permanent, requiring prosecutions to be authorized by the local chief constables or two magistrates. Apart from this legislation, the old Act is, of course, honeycombed with later exceptions, and there are permitted Sunday hours for the sale of drink, though the ordinary calling of a publican can hardly be regarded as a work of necessity or charity within the meaning of the old statute.

In 1855 efforts were made to suppress Sunday trading entirely, but these met with such opposition as to be abandoned. When the Jews were re-admitted into Great Britain under Cromwell the compulsory observance of Sunday was imposed on all persons alike, and not until May 28, 1721, was this compulsory observance abrogated.

In 1875 efforts were made in England to maintain and enhance the value and importance of the English Sunday and the agitation received the support of Dean Stanley of Westminster, Professors Tyndall and Huxley, and other prominent men, with the result that certain places of entertainment, such as the Aquarium at Brighton in Sussex, were cited for violation of the Sunday Observance Act and their directors were fined. The penalties were remitted by Act of Parliament, but the Aquarium Company was again cited and fined, April 28, 1877. In the summer of 1878 the Grosvenor Gallery opened its doors to a public exhibition of works of art. The proposal for the opening of museums and galleries in London introduced in Parliament was negatived by the House of Lords, mainly with the support of the Church, by 67 votes to 59, on May 5, 1879; by 41 to 34 on February 22, 1880; and by 91 to 67 on May 8, 1883. But on March 19, 1886, it was assented to by 76 to 62 votes, and finally agreed to by resolution of the House of Commons, 178 to 93, on March 10, 1896.

THE late C. F. Moberly Bell, managing editor of the *London Times*, writing in 1904, said: "Socially, London is ruined and become a provincial town by the hideous habit of weekends, much aggravated by the new House of Commons rules, nearly every one going away on a Friday." This situation has continued in England and has developed in this country. Irrespective of the views one may hold on the subject, it must be recognized that the observance of Sunday in the old-fashioned way is changing, one might almost say, is changing rapidly. This situation has naturally disturbed thoughtful people. The causes of the change and the dangers involved have recently been expounded with force and clearness by the Lord Bishop of Durham in his diocesan paper, the *Bishoprick*; and the sometime Lord Bishop of Manchester (now the Archbishop of York) devoted the greater part of one of his presidential addresses at a diocesan conference to the same subject. The

two bishops agree in the main that the principal causes of the changed views are to be found in the prevalent dislike of every kind of authority, and in a shallow individualism which leads people to imagine that they can live without regarding the influence of their lives on their neighbors. Dr. Temple put clearly the root difference between the true and the popular view.

In view of the *Guardian* the Christian religion is not the expression of spiritual aspirations, but a revelation to which, as members of the Christian society, we must make a fitting and adequate response. It is easier to diagnose the disease than to provide the remedy. We cannot and ought not, the *Guardian* maintains, go back to the Victorian "Sabbath," but it suggests that "the guiding principle is to be found in the thought that worship and recreation are complementary and not competitive. The acceptance of that principle involves the discovery of suitable hours of worship, and demands fearless experiment by the parochial clergy, especially in the urban areas.

English papers, like the American, are filled with discussion, pro and con, of the question of the right to regulate the use and observance of Sunday. Mr. Fellows in his *Observer* article pointed out that this state of uncertainty and disregard of written law cannot be deemed satisfactory and the Carolean statutes require remoulding and bringing up to date. Probably, indeed, they would have been revised long ago but for the fact that as in the gaming and divorce laws, highly controversial issues would arise, so the task has been shirked by politicians in every party. Having regard to the great local differences of public opinion, possibly the problem, he said, can only be solved by some kind of local option. There should be a universal law, however, that if Sunday trading is to be extended, the available leisure of shop assistants should in no circumstances be curtailed.

SEVERAL years ago a professional reformer in New Jersey dug up the New Jersey Sunday Law and in the campaign for enforcement a Roman Catholic priest in Union Hill was convicted of the heinous offense of presenting the Passion Play in his school hall on a Sunday and was fined one dollar. The law in question, an expansion of the colonial acts of 1693 and 1704, with its fines ranging from one to one hundred dollars is, however, mild when compared with the Sabbath laws in other of the colonies. Under the Virginia law of 1610 the third absence from "divine service and sermons," one in the morning, the other in the afternoon, might be punished by death. In 1705, the penalty for Sabbath-breaking was a fine of five shillings or fifty pounds of tobacco or "on the bare back ten lashes well laid on." Death was the penalty by a New Plymouth law of 1671, "if the sin was proudly, presumptuously, and with a high hand committed." New Haven established the same punishment for this offense in 1656. I do not think these penalties were ever inflicted, fines, stripes, and the stocks being held sufficient. In 1792 the commonwealth of Massachusetts required every citizen to attend service. Throughout the colonies not only servile works, but amusements, games, hunting, fishing, drinking in public houses, and traveling, except to and from church, were forbidden. It is said that Washington on his return by stage from Boston was stopped on Sunday morning by a tithing-man and ordered to interrupt his journey. It is further related that the chief executive at once set the example of observing the law of the state, it was Connecticut, in which he found himself.

W. H. Lecky, in a famous chapter on "Democracy and Liberty," recorded some of the abuses of the Sabbath which mankind has borne or inflicted for the consummation of what at the time was considered to be righteousness. Every historical period has witnessed the conduct of a section of society which claimed the right to set the world in order by imposing its views on the whole community. Mr. Lecky was far from having exhausted his subject, as the *Municipal Journal* (London) pointed out. Every member of a local authority is aware that sincere persons are obsessed with a passionate dread that the Continental Sunday is concealed in the pores and interstices of society. In one place the fear takes the form of a fiery objection to Sunday concerts; in another, the battle is fought around a motion that a refreshment room in an open space under the council's control should be open on a Sunday afternoon. "In our father's England" it declared, "more oratory was

released by contemplation of the perils which attend the consumption of buns and lemonade on the first day of the week than by municipal trading in the twentieth century."

One of the latest attempts to revive the Act of Conformity came from Inverness. Elsewhere it had come to be assumed that the people were not visibly corrupted by the opening of museums or the opportunity of an excursion on a Sunday, but as the *Journal* said, "We counted without the pastors to the Highlanders. A few days since a deputation of clergy requested the Inverness Town Council to petition the railway companies, beseeching that trains should not run to Inverness on the Sabbath. With praiseworthy emphasis the Council declined to assist in the imposition of a tyranny. Trains have made Inverness a stopping-place on Sundays since 1867, and as a member of the Council observed, it is a legitimate matter for comment that its ministers have only just perceived the enormity." "Can it be due" the *Journal* asks, "to recognition on their part that conformity and the good life are not necessarily related to each other?"

Nevertheless it is unquestionably true that while there is an increasing number of advocates of an "open" or liberal Sunday such as the *Churchman* in this country and the *Municipal Journal* in Great Britain advocate, and while there is likewise a steady liberalizing of Sunday, and while it is true that perhaps a majority of people hold that there should be opportunity on Sunday for open-air exercises and a measure of healthful recreation, there is undoubtedly a great body of opinion against an alteration of Sunday's quiet character and restfulness. It is all a question of degree. As a matter of interest in the social life of Britain it is interesting to note the figures which were arrived at by a poll conducted by the Manchester *Evening News* in the Manchester district. Voting papers were distributed in equal quantities to churches and cinemas and the ballot was limited to adults over 18 years of age. This was the result:

Sunday Games—For, 37,609; against, 108,063.

Sunday Cinemas—For, 30,078; against, 205,643.

The Dean of Durham, in commenting on this ballot, suggests that it reveals a love for Sunday as Sunday. While it is true that these straw votes show a love of Sunday as Sunday, a condition likewise revealed in the votes of our state legislatures, nevertheless there seems to be a general disregard of the provision of the laws in the larger communities, both American and English.

EARLY in the year (1930) the Philadelphia *Public Ledger* published a series of first-hand reports on the observance of the Blue Laws, with what must have been regarded as startling results to some. To quote the headlines of some of the dispatches is illuminating. Here are some of them:

"Cleveland has its Blue Laws, but everything is wide open. Code is strictly enforced, however, in Cleveland Heights, and citizens of both communities seem contented"; "Detroit Sunday law strict, but theaters are crowded. Few empty pews at services, but baseball games flourish in afternoon and many stores are open"; "Twin Cities of northwest (Minneapolis and St. Paul) have no strict Sunday Code. Theaters and other amusement places crowded as well as downtown churches"; "Sunday statutes nullified by custom in Indiana cities. Sports unmolested and movies and pleasure resorts have busiest day"; "Sunday most fruitful day for Cincinnati amusements. Few attempts to impose Blue Laws are defeated"; "Sunday, Milwaukee Play Day in spite of obsolete statutes"; "New Orleans is wide open"; "Dallas ignores Sunday law."

In Philadelphia a councilmanic committee is seeking to determine the extent to which the Blue Law of 1794 is observed.

According to an investigation made in 1925 by the Dearborn *Independent* forty-four states of the Union have statutes intended to "safeguard Sunday" and four have none. In twenty-five years (prior, of course, to 1925) twenty-nine states made no change in their Sunday laws; sixteen states modified their laws, three strengthened them. There were twenty-six anti-Sunday bills pending before the legislature of sixteen states at one time during the recent legislative sessions of 1925, while Pennsylvania in the last twenty-seven years has defeated upward of one hundred anti-Sunday bills (four in 1925). New York in fourteen years has passed eighteen anti-Sunday laws. The survey of the situation which gives this information was contributed to the Dearborn *Independent*, under the title "Smashing Sunday in the States. Shall the Humanized or the

Commercialized Sunday Prevail?" Looking backward, the writer points out that all the original colonies had laws protecting the Christian Sunday as a day of rest and worship; that the Constitution of the United States safeguarded the President's Sunday by providing that for the consideration of every bill the President shall have ten days, "Sunday excepted"; that Sunday exception has been written into more than two-thirds of our state constitutions; that the validity of Sunday laws has been sustained by federal and state supreme courts.

The relation between Sunday laws and foreign-born population was given as follows:

"The eighteen states having the best Sunday laws have 8 per cent foreign-born population.

"The eighteen states having next best Sunday laws have 14 per cent foreign-born population.

"The eight states having the weakest Sunday laws have 14 per cent foreign-born population.

"The four states having no Sunday laws have 23½ per cent foreign-born population."

Some years ago the Rev. Jules L. Prevost prepared a report for the Social Service Department of Pennsylvania in which he pointed out that the attempts to secure the recognition of a rest day antedates all codes of law. It was man, he said, seeking a season for the inward craving and the outward expression of the divine in him, as well as rest from the ordinary occupation of secular life, and this divine force in him was recorded in a law which was recognized as from God. The law was not in its primary intention to enforce religion but rather to nourish, encourage, and promote it, and to guard against intrusion upon the sacred observance of the Sabbath, and it may be assumed that Christ Himself did not do away with the law when He reached down below the formal obedience of it into the secret motives of the heart undreamed of by the Pharisees, and leading us as Christians to lay emphasis on the association of the Lord's Day to the spiritual life of the individual rather than the more formal observance of the rest-day.

UNQUESTIONABLY every community would be largely benefited by dedicating the sacred day to worship, and it would be found advantageous if every one could, during some part of the day, be found in church, but we realize, he pointed out, the weakness of a mere civic enactment to create religion in the hearts of the people. Law may legalize a day into a holiday, but is powerless in sanctifying it or making of it a Holy Day unto the Lord.

Yet the civic enactment of the observance of this day is not without its beneficent influence on the life of the community, he declared. We must recognize that Sunday has a bearing on the social rights and duties. As a day of rest it touches social economics as well as religion, bodily as well as spiritual health, serving the best interests of humanity and social welfare. We recognize that no civil institution has done as much to give Christian color to the life of our commonwealth as the American Anglo-Saxon Sunday, which should be upheld in all its essential humane and social elements.

Notwithstanding the fear of drifting away from the immortal value of spiritual things by dealing with what may seem to be the more outward observance of a sacred ordinance, Dr. Prevost went on to say:

"We are nevertheless confronted with an immediate and grave danger of losing even this check against the sordid spirit of money-getting which is imminently becoming a dominant influence in our land, and we deem it our duty to protect or at least to go slowly concerning the removal of an ancient landmark which the forefathers have set up. We have reason to believe," he said, "that the present activity against this ancient restricting law for an open-wide day for every form of amusement is an organized effort to commercialize Sunday, which, if realized, would be detrimental to the best interests of the Church and the welfare of our social structure. We are not blind to the fact that Sunday is the only day given to many of the laboring classes for recreation; and to deny innocent amusements to these, such as the opening of the parks, art galleries, and other free recreation, educational, and cultural opportunities, would only open up the way for vicious pastimes that would lead into every form of social unrest and even crime itself. Here we are seemingly in harmony and sympathy with the efforts of the several mayors and yet we have a dread of the proposed modification of the old law which would give a mayor a free hand."

For a careful and thorough-going discussion of Sunday and its place in a well-ordered life I want to commend Kenneth

Ingram's brochure, *Sunday*, in the publications of the Guild of St. Francis de Sales (published by the Morehouse Publishing Company of Milwaukee, 40 cts.). It approaches the subject from the point of view of the thoughtful Anglo-Catholic:

"If there is any doubt," he says, "remaining as to how Sunday, in principle, should be kept we have only to turn to that one festival in which, in all circles of English society, the Catholic tradition still remains. Ideally every Sunday should be a Christmas, a day in which religious worship plays an integral part, and in which merrymaking has its share, not in spite of, but because of, the religious associations which it commemorates. The difference between the Catholic and the non-religious man in regard to Sunday is this: that the one has a focus and a direction for his pleasures and the other has none."

THE CHINESE MISSION TO LEPERS

BY VIRGINIA E. HUNTINGTON

THE Church at home is hardly aware of her share in China in one of our modern miracles, the cure of leprosy by the use of chaulmoogra oil. There are about 1,000,000 lepers in China, and this discovery will make possible a total, if gradual, eradication of this fearful disease. What is the share of the Church in this great work?

The central committee in Shanghai is entirely Christian, two of its members being communicants of our own Church. There are fourteen asylums for lepers in China, some at Hangchow, Foochow, Amoy, Pakoy, Siaokan, Nanchang. The Nanchang Asylum is financed by a local committee, our own Chinese priest, the Rev. Kimber Den, being chairman. The nearly completed asylum there is costing the sum of \$10,000 Mexican practically all of it given by Chinese. It is located in the open country five miles out from the city, and in the interval of building, forty lepers are living in rented quarters, entirely inadequate. The modern treatment is used, and the central committee finances the cost of treatments. A trained nurse, Chinese, is in charge, while a foreign missionary doctor is medical attendant.

Equipment for the new buildings to the amount of \$1,000 Mexican was promised at the meeting of the committee in Shanghai in November, attended by Bishop Huntington and the Rev. Mr. Den.

The Chinese Mission to Lepers coöperates with the London Mission to Lepers and the American Mission to Lepers. This year it begins a five-year program which includes the calling of a National Leper Conference; organization of a Central Leprosy Council; enactment of leper laws; establishment of at least one leper hospital in every affected province; opening of leper clinics in every large city: care and training of untainted children of lepers.

Will the Church at home give thanks with us for the development of this great work, and help with their prayers all those who are furthering in this practical way the cause of Christian brotherhood in the Kingdom of God?

TWO VOICES

BARE, sunlit coast! The lonely ocean glides
To hide its aimless living—even here!
Dark stones! The tramping of unhurried tides
Has ground you into hopelessness and fear.
Fierce cliffs—flung at the poor, defenseless sky—
Are sneering with the sneer of creedless kings
And all is chance! The very sea gulls' cry
At knowing the brutality of things!

Look farther still! The waves run smooth and free;
The unforgetful sunlight—just and true—
Makes every pebble smile upon the sea.
Who could mistake the ardor of that blue
Above the cliff? While over supple swell
The gulls are wheeling in their own weird joy.
All these great, gracious things are here to tell
The fact of God—which nothing can destroy!

ALAN B. CREIGHTON.

THE opposite of joy is not sorrow, but sin. Pure joy and pure sorrow can live together.—*Temple Gairdner.*

TRANSLATING

BY RICHARD KNOWLES MORTON

TRANSLATING we ordinarily associate with schoolbooks and language courses. We think of it as the process of transposing the thought molded in the forms of one language into the word-forms of the other. We have reason, however, to regard this process as having a much broader scope.

Translating is the art of changing word-forms, ideas, desires, ideals, values, forces, conceptions, from a crude, undeveloped, and less useful form into forms which will aid us and our fellow men to be stronger and finer.

The universe is constructed so as to make this process of translation supremely important. Matter and all its functions involve the translation of powers and values from one form into another. Bits of matter, molecules, become violently active, and heat and light are the results, and by this action the radiant body casts off energy and matter into space.

Take a simple example. The steam engine transforms the inchoate, disorderly violence of the action of the molecules in the steam into the orderly cosmos which exerts its constructive force upon the work which the engine is designed to do. The human body, too, is a marvelously complex organism designed to translate the raw, chaotic forces and values in life—spiritual, intellectual, and physical—into those which will minister more effectively to the advancing life of mankind. All the life which Nature guards has its own power to translate natural forces into energies which bring forth fruits, flowers, and other vital benefits to mankind.

Even though we may know all the words in a passage, we may have difficulty in making an accurate translation. In the same way we may know all the separate elements which combine to make life glorious, and yet we may be, for some reason, unable to combine them advantageously in our own lives. To do this, however, is the function of Christian living—to take all the elements of experience: suffering, joy, elation, disappointment, anxiety, etc.—and translate them into forces which will make us, and all our fellow men, better followers of Christ and more capable of living a truly spiritual life and achieving our highest intellectual and social possibilities.

We are the means of translating fear into faith, languor into love, scoffing into sympathy, indifference into interest. It is for us to translate life's great messages over which others are puzzling in perplexity. It is for us to put to constructive work all the energy that is now going for the support of needless or unworthy work. Christianity means translation of values and powers into modes which will build up mind and heart and give us character and personality.

We need to know not only a catalog of all the elements of life, but also how to combine them so that, working in human lives, they will make them noble and strong. We must be striving toward mastery of the language of God's love and power. We must love that which we translate, and those in whose interest we translate. We really know about life only as much as we can translate and make significant for ourselves and others. We think sometimes that anyone can translate, and that the only real work is that which is purely creative and original. We, however, did not share in the original creation of the world nor of man; it is for us rather to take all that God has given us and give it forms which will best serve our needs.

Life has a message, and they who translate it acquire beauty and power of life. God has not simply placed everything in simple form before us. We must strive to go ahead, to become better, to understand. Even the flower, in all its beauty and complexity, is not easily understood. Only as we come to know it in greater detail and more of what it may mean to people, do we come to know it with any degree of thoroughness.

We achieve much more in life if we humbly but earnestly set out to translate into our own lives and into the lives of others the values, principles, and powers which Christ makes available for us. While we are thus translating, we are learning more of life, more of others, and more of what Christ can mean and do for those who are willing to follow Him.

Translating! What a glorious task it can be for us! Let us therefore seek the highest messages, powers, values, that we may translate them for others and for the enrichment of our own lives.

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.

ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

BECAUSE a number of your readers have been asking me for further information about the endeavor of St. Stephen's College to maintain itself through these times of depression, I venture to ask from you the courtesy of a little space. It will be remembered that St. Stephen's College has been in serious financial embarrassment because of the collapse, due to the hard times, of those voluntary contributions upon which it has in the past almost wholly depended. We had to raise \$50,000 by the first of the year and \$50,000 more for 1931, by July 1, 1931.

Everyone will be glad to know that the college reached its first objective. By the first of the year we had secured \$50,560. Everyone will also be glad to know that toward the second \$50,000 we have in hand, in cash and pledges, slightly over \$10,000. Some of these pledges are contingent upon our raising the whole sum.

The college feels immensely grateful, not merely that it has secured this money, almost all of which has come from Church people, but also because it has resulted in an assurance to us from a very large number of people of general enthusiasm for what we are attempting, in the name of the Church, to contribute to higher education in this country. A large number of people have told us that, as soon as times are better, they will do more to help us than is now possible.

It is now plain that, if we may continue to have a large number of gifts, even though each of them be comparatively small, gifts ranging from \$100 to \$1,000, between now and the first of July, we shall not only maintain the college through this difficult year but we shall demonstrate to the whole world that the Church has no intention whatever of abandoning one of the greatest educational opportunities in its history. Those who read this are asked to say a thanksgiving, to pray God for a continuance of His blessing, and to spread the information to as many of their friends as possible.

St. Stephen's College, (Rev.) BERNARD I. BELL.
Annandale-on-Hudson, N. Y.

"PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

I AM PROMPTED to write in regard to the letter of J. B. Blanchet (L. C., January 3d) in which he quotes the dean of the DeLancey Divinity School in explaining how the term Protestant Episcopal came to be applied to the Anglo-Catholic Church in America. Now far be it from me to contradict a Church scholar, but from my studies of history and unless my seminary professors at Bexley Hall were misunderstood by me, I am informed that there is a definite historical reason why such a name was given the Church in America.

The applying of the term Protestant Episcopal was, I am told, in this wise:

After the consecration of the Rev. Dr. Samuel Seabury of Connecticut as bishop by the Scotch bishops, the General Convention, although Bishop Seabury was not in attendance, held that he constituted a House of Bishops, and in again petitioning Parliament that the British bishops might consecrate the Rev. William White and the Rev. Samuel Provoost, at that time in England seeking consecration, stated that the American Church had a valid episcopate (in Bishop Seabury) and was "protesting" against the refusal of England to recognize such and to consecrate the two candidates then seeking consecration. England, in finally giving recognition, gave it to the "Protesting" or "Protestant" Episcopal Church in America, and the name, for the want of importance, and due to the pressure of many other matters at that time much more important, stuck. Thus it was in no sense protestant ecclesiastically, but rather only politically.

Faribault, Minn. (Rev.) JOHN QUINCY MARTIN, JR.

THE SCHOOL IN KANAGAWA, JAPAN

To the Editor of *The Living Church*:

I DO WONDER, if you can find a bit of space in your good paper to let me tell of a very interesting event in my long life in my beloved Japan. So many of my dear friends are subscribers and readers of *THE LIVING CHURCH* that I can reach in this way, that otherwise, on account of partial blindness, will be impossible.

Just-fifty years ago, in our pioneer life of blazing the trail in missionary work in North Japan, with my husband's assistance, in a corner of our compound on the bluff in Yokohama, I started a day school under great difficulties, of course, for we were not wanted in Japan, and except from the very few missionaries then on the field there was no welcome.

We lived under passport regulations and space was limited. Christianity was violently forbidden, but we felt that we were divinely called to this field to labor and that He who had called us would keep us if we walked circumspectly, "without offense toward God or man." I'd love to tell you of those early strenuous, almost impossible, but very happy days, but this is not now my object. Our little school grew and grew until it has climaxed in such a beautiful way.

Early in November I was invited to be present at the dedication of a memorial kindergarten in Kanagawa, to the dear sainted lady who took charge of the school when I was no longer able to carry on, and only two weeks before she had been called to higher work in paradise.

The sight that met my eyes and melted my heart cannot be told nor written. Here was our little school of a few children prayerfully gathered in from the street, grown up, and without any limitations; not only this, but housed in a beautiful, exquisitely equipped school and kindergarten building which cost ten thousand yen, and was the result of dear Mrs. Ninomiya's own efforts and was a contribution from her friends and the kindergarten mothers, not a penny of foreign money was in the building. (The architect and the builder were entirely Japanese.)

It is a fitting memorial to the dear teacher who toiled so lovingly for forty beautiful years to bring it to pass. Not only was it no longer forbidden to teach the "Jesus religion" but here, sitting conspicuously before the great audience, were the city officials. The Mayor and the Chief of Police made congratulatory addresses, but the climax was reached when the president of the board of education spoke in grateful terms of the moral and religious influence of this school, and its great teacher and said, "as class after class had graduated and entered the Middle School, the influence was still going on and in this time women and men had gone out into the world and in every department of daily life were living Christian lives and exerting an influence for the uplifting of the human race and making the world a better place to live in because of their early training in this school."

Is it not true that "a little leaven leaveneth the whole lump"? As I sat with the multitude that day in that consecrated house, I felt that the invisible multitude which no man can number were there and among them those whom I love and lost a while, and my soul sang for joy.

Yotsuya, Tokyo, Japan. MRS. IRVIN H. CORRELL,
Missionary in Japan—1873-1930.

PATIENCE

A FRIEND of mine said the other day that the trouble with the clergy is that we look at our work through a microscope instead of a telescope. When you examine that saying it is very potent. A telescope brings things that are far away nearer. A microscope makes smaller things larger. Hence if you look at your troubles through a microscope they become larger and if you look at the landscape through a telescope you see more of it, it becomes more beautiful. So what we need in the Church today is a little patience to try and see the goal of our ambition rather than the details of arriving there.

—Rev. Fred W. Clayton.

BOOKS OF THE DAY

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

ROMANISM, CATHOLICISM, PROTESTANTISM

NO POPEERY. CHAPTERS ON ANTI-PAPAL PREJUDICE. By Herbert Thurston, S.J. New York: Longmans, Green and Co., 1930. pp. 319. Price \$3.00.

THE REFORMATION, CATHOLICISM, AND FREEDOM. By J. W. Poynter. With a Preface by the Rt. Rev. Dr. A. C. Headlam, Bishop of Gloucester. London: S. P. C. K. New York: The Macmillan Co., 1930. pp. 209. Price \$2.40.

ROMANISM AND TRUTH. By G. G. Coulton, Litt.D., D.Litt., F.B.A., Fellow of St. John's and Hon. Fellow of St. Catherine's College, Cambridge. London: The Faith Press, Ltd. Milwaukee: Morehouse Publishing Co., 1930. pp. 70. Price \$1.40.

THE SPIRIT OF PROTESTANTISM. By Harris E. Kirk, D.D., LL.D., professor of Biblical Literature in Goucher College, Baltimore. Nashville, Tenn.: The Cokesbury Press. 1930. pp. 233. Price \$2.00.

FATHER THURSTON is one of the ablest living English Jesuits. He has done his best on behalf of the papacy in these sixteen chapters. It is an excellent thing, for one feels, on laying down the book, that an institution which can evoke nothing better than this apology had better be abolished as soon as possible.

The uninformed reader is surprised a bit at the scandals of which Pius X was accused by Italian revolutionists. Fr. Thurston makes good his defense of this Pope. He has an easy task when showing why Clement XII condemned some of the Freemasons of his day in 1738. But when he devotes a whole chapter to "The Popes and The Bible," trying to show the whole-souled devotion of the Vatican to Holy Writ, and then includes the statement that "for faithful Catholics the Bible is not the supreme, much less the only, rule of faith, tradition, preserved and communicated through the magisterium of lawful ecclesiastical authority, must always take precedence of Scripture"—we seem to see the tongue in the cheek indeed.

The gem of this extraordinary book is perhaps the chapter where our Jesuit friend tries to explain away papal interest in the massacre of St. Bartholomew. It is almost as funny when he attempts to explain away the words *Ecclesia Anglicana* in Magna Charta. His argument here is the quintessence of speciousness.

English Church authorities generally are assailed by this doughty Jesuit's pen. Bishop Stubbs, G. G. Coulton, Percy Dearmer, Bishop Browne, and many others are waived aside without ceremony.

All in all we are glad that Fr. Thurston has written this book. It will be of considerable service in showing any Anglo-Catholic how strong comparatively is his own position, and how grateful he should be that he is not obliged to try to sponsor the papacy as essential. It will help him to comprehend why Cardinal Manning's celebrated conviction was uttered about the heretical character of the appeal to history.

Bishop Headlam states in his preface that Mr. Poynter was once a Roman Catholic, and that he has ceased to be a member of the Roman Church because he finds that it represents a narrow form of Catholicism, and does not understand religious tolerance. The Bishop further states that "the most sinister result of the fairness with which the Roman Church in England has been treated during the past one hundred years since the Emancipation Acts of Parliament is the controversial bitterness it displays toward the Church of England. There is no word of gratitude to the nation which gave it its freedom a century ago."

All this and much more is brought out calmly and clearly by this able writer in ten chapters of unusual history. There are gruesome pages which give the long rolls of English martyrs, both Roman and non-Roman. Vivid is the terrible story of the unsparing severity of the anti-Roman laws after the fifteenth and sixteenth centuries, especially during the reign of Anne. The author shows why England's shudders at the very thought of the papacy in those critical years were not unintelligible.

The reader closes the book in utter wonderment that any modern apologist can be found for an institution which has caused so much ill-feeling, bad blood, determined and desperate antagonism among self-respecting people, as has the papacy. Incidentally the writer handles Mr. Hilaire Belloc without gloves. The style is restrained, fair, and well written. There underlies much of the book a kind of sadness that so much good is so sorely marred by such dogged intolerance as that which the author still finds in modern Romanism. It is a helpful book on a very timely theme.

Dr. Coulton calls this outspoken challenge to modern Roman Catholics, "The Fatal Heritage." He sent quite recently a letter (published as Appendix No. 1, in this book) to seven prominent Roman Catholic controversialists in England inviting them to public debate. Most of them ignored the invitation. The others declined. The author's reason for the challenge lies in his conviction that English Romanists are secretly at work on revising for English schools in the interest of papal claims the long history of Romanism in England. . . .

Dr. Coulton gives us nine terse chapters: "How Romanism Grew" is one. Another "Heaven, Hell, and The Bible," as Rome teaches. A third on "Humanitarian Heresies." Still another on "War Against Truth," and "No Salvation Outside the Church."

The author pays his respects to Chesterton, Belloc, and also refers to Fr. Thurston. He says frankly that he does not like controversy, but that there are times when it cannot be avoided. The present seems to be one of those times. And those who are interested in the Roman question will be grateful indeed that authors who are so fully equipped do not shrink from the unpleasant task of telling the facts and the truth.

English people seem to be well posted, for after all that has been done in a century of (Roman) Catholic emancipation in England, that Church has advanced only one per cent on the population according to Dr. Coulton. One of the most important items consists of two quotations from John Henry Newman. One is from a personal letter in which he declares, "This country (England) is under propaganda. How can I fight with such a chain on my arm? It is like the Persians driven to fight under the lash."

All in all this is a very important book by Dr. Coulton.

Dr. Kirk is a Presbyterian minister. He has written six very interesting chapters in this valuable volume. The gist of the first three is that Secularism, in our day, prevailing as it has done so largely, in all lines of thought and kinds of life, is breaking down from its own interior weaknesses, while there is a distinct longing and a widespread groping after some kind of a religion. This is taking place outside the pale of Church enrolment, and is a very important and hopeful sign of the times.

One reads along, through well written pages, with distinct satisfaction at first. This is heightened when the fourth chapter is reached, which definitely proclaims the deity of our Lord, and the necessity of a share in His Redemption. Dr. P. T. Forsyth, of England, is quoted with apt force in this section.

The disappointment of the book, which is keen, comes from its ending, which is veritable pathos. The author can think of nothing that will redeem our times from their barren secularism except Protestant preaching of the kind which was so common at the time of the Reformation. The last chapter's heading tells us this sad story. It is headed, "The Choice Before Us: Altar or Pulpit?" And he decides squarely for pulpit, as against altar. As if the Protestant pulpit had not had for generations in the United States full swing and ample opportunity, and as if many of the ills which are called Secularism cannot be fairly traced to the limitations and denials of just this Protestant preaching! The book should be read widely, because it states the conditions around us so finely and clearly. It is a thousand pities that it should end so weakly.

JOHN HENRY HOPKINS.

The Living Church

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OTHER PERIODICALS

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THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



JANUARY

- 25. Conversion of St. Paul. Third Sunday after Epiphany.
- 31. Saturday.

FEBRUARY

- 1. Septuagesima Sunday.
- 2. Monday. Purification B. V. M.
- 8. Sexagesima Sunday.
- 15. Quinquagesima Sunday.
- 18. Ash Wednesday.
- 22. First Sunday in Lent.
- 24. Tuesday. St. Matthias.
- 25, 27. Ember Days.
- 28. Saturday. Ember Day.

KALENDAR OF COMING EVENTS

JANUARY

- 25. Convention of Alabama. Convocations of Nevada and North Texas.
- 26. Convocation of Southern Brazil.
- 27. Conventions of Duluth, Harrisburg (to elect Bishop), 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.

FEBRUARY

- 2. Conventions of Lexington and Spokane.
- 3. Conventions of California, Chicago, Iowa, Olympia, and Sacramento.
- 4. Conventions of Colorado and Oklahoma.
- 6. Convocation of Honolulu.
- 8. Conventions of Kansas and Salina.
- 10. Convocation of Arizona.
- 17. Annual conference of Diocesan Secretaries and Chairmen of Field Departments, National Center of Devotion and Conference, Chicago.
- 23. Convocation of Panama Canal Zone.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 24. Order of the Holy Cross, West Park, N. Y.
- 26. Grace, Jersey City, N. J.
- 27. All Saints', Bergenfield, N. J.
- 28. Christ, Elizabeth, N. J.
- 29. Order of the Holy Cross, West Park, N. Y.
- 30. St. James', Washington, D. C.
- 31. St. Margaret's, Brighton, Mass.

APPOINTMENTS ACCEPTED

BROWN, Rev. GEORGE L., rector of St. Matthew's Church, Chatfield, with charge of Emmanuel Church, Rushford, Minn.; has relinquished the charge at Rushford, and has accepted the appointment as chaplain of the work of the Church at the hospitals connected with the Mayo Clinic, Rochester, Minn. Address, Chatfield, Minn.

BURTON, Rev. CHARLES J., formerly rector of St. Alban's Church, Silver Creek, with charge of St. Peter's Church, Forestville, N. Y. (W.N.Y.); has become priest-in-charge of the Kane Mission field, with charge of St. John's Church, Kane; St. Margaret's, Mt. Jewett; and Christ Mission, Tidioute, Pa. (Er.) Address, 115 Haines St., Kane.

CHARLTON, Rev. CHARLES MAGNUS, rector of Christ Church, Providence, R. I.; to be senior associate rector of St. Stephen's Church, Lynn, Mass.

DAVIES, Rev. CHARLES R., priest-in-charge of St. Paul's Church, Coffeyville, and Ascension, Neodesha, Kans.; to be in charge also of Grace Church, Chanute, Kans. New address, Box 14, Chanute.

EDWARDS, Rev. DEAN R., formerly rector of Grace Church, Chanute, Kans.; has become vicar of All Saints' Church, Miami, Okla. Address, 18 E. Southwest, Miami.

GILMORE, Rev. AUBREY C., formerly priest-in-charge of St. Paul's Memorial Church, Philadelphia; has become chaplain of U. S. Veterans Hospital, Oteen, N. C.

HARRIS, Rev. JOHN U., vicar of St. George's Church, Lee, Mass. (W. Ma.); to be rector of St. Thomas' Church, Hanover, N. H. After Easter.

HUNTINGTON, Rev. M. PAUL S., formerly priest-in-charge of St. Mark's Church, Millsboro, and of the churches at Delmar, Indian River, and Little Hill, Del.; has become rector of Christ Church, and All Saints' Chapel, Red Hook, N. Y. Address, Christ Church Rectory, Red Hook.

MOOR, Rev. N. R. HIGH, formerly rector of St. Luke's Church, Atlanta, Ga. (At.); to be dean of Trinity Cathedral, Pittsburgh. Effective May 1st.

SHELMANDINE, Rev. DEVERE LAV., formerly priest-in-charge of Grace Church, Stamford, and St. Peter's Church, Hobart, N. Y. (A.); to be rector of Christ Church, Duaneburg, N. Y. (A.) Address, The Rectory, Delanson, N. Y. February 1st.

SWEET, Rev. SIDNEY E., formerly rector of St. Paul's Church, Columbus, Ohio. (S.D.); to be dean of Christ Church Cathedral, St. Louis. Address, care Christ Church Cathedral, St. Louis.

SILL, Rev. JAMES B., formerly priest-in-charge of St. Francis' Mission, Rutherfordton, N. C. (W.N.C.); has become missionary at large in the diocese of Western North Carolina. Address, Rutherfordton, N. C.

TALBOT, Rev. RICHARD C., Jr., formerly rector of St. Luke's Church, Dixon, Ill. (C.); to be rector of St. Elizabeth's Church, Glencoe, Ill. (C.) February 15th. Address, 380 Hawthorne Ave., Glencoe.

NEW ADDRESSES

RENNENBERG, Rev. WERNER F., priest-in-charge of Church of the Redeemer, Louisville, Ky., formerly 4104 River Park Drive; 606 S. 41st St., Louisville.

SHAW, Rev. GILBERT A., recently retired as rector of Trinity Church, Canaseraga, N. Y. (W.N.Y.); Macedon, N. Y.

UNDERWOOD, Rev. EDWARD, vicar of St. Matthew's Church, Berkeley, Calif., formerly 7966 Hillmont Drive, Oakland; Apt. 3, 2627 Fulton St., Berkeley, Calif.

TEMPORARY ADDRESSES

CARTER, Rev. J. FRANKLIN, associate rector of St. John's Church, Williamstown, Mass.; 101 E. 74th St., New York City, for the winter.

HOOKE, Rev. SIDNEY D., formerly of Helena, Mont.; 1021 Laguna Ave., Los Angeles.

CAUTION

DRYEDALE—Caution is suggested in dealing with one FORREST DRYEDALE, who claims to be a communicant of the Church and says he is from Melbourne, Fla. He is reported to have a fine voice and is familiar with the Church services, seems interested in choir work and in Church schools. Often ingratiating himself with the congregation, he is said to get the clergy and Church people to endorse checks that have not been paid him. He is reported to be driving through the states and is said to have been expelled from several organizations in Melbourne. Further information may be obtained from the Rev. ALEXANDER R. MITCHELL, rector of St. Andrew's Church, Greenville, S. C.

ORDINATIONS

DEACONS

LONG ISLAND—HAROLD PATTISON, formerly a minister of the Washington Heights Baptist Church of New York City, was ordained deacon in Trinity Cathedral, Phoenix, by the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, acting for the Bishop of Long Island, on Friday, December 12th. The sermon was preached by the Very Rev. Edwin S. Lane, dean of the Cathedral, and the litany was read by Rev. Harwood Pattison, a lay reader of the Cathedral and son of the ordinand.

The Rev. Mr. Pattison is spending the winter in Arizona and is helping with the Cathedral services during his stay. He plans to visit Europe this summer before taking up work in the diocese of Long Island in the fall.

WESTERN NEW YORK—LELAND B. HENRY was ordained to the diaconate by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of Western New York, in St. Paul's Church, Rochester, on Thursday, December 18th.

The Rev. Dr. George E. Norton, rector of St. Paul's Church, presented the candidate. The Rev. Walter E. Cook, assistant at St. Paul's, read the preface to the ordinal; the Rev. Jerome Kates of St. Stephen's read the epistle, the Rev. Charles C. W. Carver of Christ Church read the litany; and Bishop Ferris preached the sermon.

The Rev. Mr. Henry will continue as an assistant at St. Paul's Church.

PRIESTS

GEORGIA—On January 15th the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, advanced the Rev. CHARLES HENRY DUKES (colored) to the priesthood in St. Mary's Church, Augusta.

The sermon was preached by the Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta. The candidate was presented by the Ven. J. Henry Brown of Savannah, archdeacon for colored work in Georgia; and the Bishop was assisted in the laying on of hands by the Rev. J. A. Schaad, rector of St. Paul's Church, Augusta, and the Rev. H. H. Barber, rector of the Church of the Good Shepherd, Augusta.

The Rev. Mr. Dukes is a graduate of the Bishop Payne Divinity School, was ordained to the diaconate in July, 1930, and took charge of St. Mary's Church, Augusta. He will continue in his present charge.

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, advanced the Rev. JOHN B. OSBORN to the priesthood in St. Paul's Church, San Diego, on January 9th. The Rev. Charles L. Barnes of San Diego presented the candidate and preached the sermon.

Other priests joining in the laying on of hands were the Rev. Messrs. Maurice Kain, Charles E. Spalding, W. A. Archibald Shipway, Charles Bailey, John Grainger, and William B. Belliss.

The Rev. Mr. Osborn is to be vicar of Trinity Mission, Ocean Beach, with address at Box 491, Ocean Beach.

On January 15th, Bishop Stevens advanced the Rev. FRANCIS P. FOOTE to the priesthood in All Saints' Church, Pasadena. The Rev. Dr. Leslie E. Learned, rector of All Saints' Church, preached the sermon.

The Rev. Ray O. Miller of Los Angeles presented the candidate; the Rev. C. Rankin Barnes of South Pasadena read the litany; the Rev. Hervey C. Parke of Los Angeles read the epistle; the Rev. Stephen C. Clark, Jr., of St. Mark's Church, Pasadena, read the gospel; and the Rev. John W. Williams of Pasadena, with the above, assisted in the laying on of hands.

MARYLAND—On January 11th the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, advanced the Rev. WESTWELL GREENWOOD to the priesthood in Christ Church, Baltimore. The candidate was presented by the Rev. Horace W. B. Donegan, rector of Christ Church, who also preached the sermon.

The Rev. Mr. Greenwood will continue his work as assistant at Christ Church with address at 1110 St. Paul street.

WESTERN MICHIGAN—On Wednesday, December 3d, the Rev. GEORGE ALFRED PALMER was advanced to the priesthood in Christ Church, Fitchburg, by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, acting for the Bishop of Western Michigan. The candidate was presented by the rector of Christ Church, the Rev. Vincent Bennett. The Rev. Levi Miller acted as sub-deacon. The sermon was preached by the Rev. Frederick H. Sleep.

DIED

BURTON—Of your charity, pray for the repose of the soul of CASPAR HENRY BURTON, father of the Rev. Spence Burton, S.S.J.E., who entered into eternal life at his home in Cincinnati, Ohio, on January 15th, in his 73d year.

MEMORIALS

Henry Ogden Huntting

In loving memory of HENRY OGDEN HUNTING who departed this life, January 9, 1925. "Of your charity pray for him."

Thomas Jefferson Taylor

In loving memory of THOMAS JEFFERSON TAYLOR, a priest for more than sixty years, who entered into paradise January 26, 1919. "Lord all pitying, Jesu blest, Grant him Thine eternal rest."
"Of your charity pray for his soul."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. **Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE.** Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITION OFFERED

CLERICAL

S. LUKE'S, SARANAC LAKE, N. Y., wants assistant priest. **THE RECTOR.**

POSITIONS WANTED

CLERICAL

EXPERIENCED CLERGYMAN NOT afraid of hard work. Extempore preacher, excellent worker with young people. Overseas chaplain during World War. Present salary \$3,000 and rectory. Highest testimonials. Desires a change. Address, "PADRE" F-467, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-475, care **LIVING CHURCH**, Milwaukee, Wis.

THE VERY REV. FRANCIS S. WHITE, dean of Trinity Cathedral, Cleveland, Ohio, informs **THE LIVING CHURCH** that the executive committee of the Cathedral chapter notified him on January 3d that it had reluctantly accepted the resignation he proffered the Bishop and the committee last October, to take effect at or about Easter, 1931. The dean invites correspondence with himself from bishops and parishes looking for adequate pastoral and priestly assistance.

YOUNG MARRIED PRIEST, WITH INDE-pendent experience before serving as assistant in large eastern parish, desires rectorate. Regarded as excellent preacher and pastor; highest recommendations. Address, B-474, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

A CHURCHWOMAN OF TRAINING AND experience would like position as parish worker, or as religious educational director. Good recommendations. Would like position as soon as possible. S-472, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OF LONG EX-perience and recognized ability seeks new position. Boy or mixed choir. Expert trainer and director. Good organizer. Recitalist. Churchman. Excellent references. Reply, Box J-469, care **LIVING CHURCH**, Milwaukee, Wis.

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

IRISH LINEN. BUY NOW AND SAVE. ON all orders received before March 1st, we shall give 10% discount, on orders of \$25.00 and up, 15%. Qualities absolutely unchanged. This temporary offer is to encourage early buying. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANG-ings, 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 DE-signs. 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.

PALMS FOR PALM SUNDAY

PALMS FOR SALE. WOMAN'S AUXILIARY, Church of the Holy Cross, offer Palmetto Palms, 15 for \$1.00, express C. O. D. Mrs. T. E. GULFORD, Aurora, N. C.

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

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.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOS-pital, 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.

BOARDING

Los Angeles

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. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE.**

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.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR-ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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HOUSE OF RETREAT AND REST

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

RETREATS

PRE-LENTEN PRIESTS' RETREAT. FR. Huntington, O.H.C., will conduct the pre-Lenten retreat at Holy Cross, beginning Monday evening, February 2d, and closing on Friday morning, February 6th. Please write promptly to **GUESTMASTER**, Holy Cross, West Park, New York.

INFORMATION BUREAU

and

BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

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.

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

Massachusetts

Church of the Advent, Boston
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 Bene-
diction, 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

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, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

**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.
Noonday Services Daily 12:20.

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.

CHURCH SERVICES—Continued

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 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.
CONFESIONS:
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

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain 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 KILO-
cycles (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 KILO-
cycles (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 JOUR-
nal, 820 kilocycles (365.6). Choral Even-
song from Christ Church Cathedral every Sun-
day, 4:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (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 Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. 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 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector

WRVA, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:15 P.M., E. S. Time.

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

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days 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 KILO-
cycles (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 Cath-
edral. Morning service, first and third Sunday,
11:00 A.M., P. S. Time.

WTOC, SAVANNAH, GEORGIA (1260 KILO-
cycles, 238 meters.) St. John's Church.
Vesper service every Sunday, 6:00 P.M.,
E. S. T. Chimes, 5:45 P.M. Rev. C. C. J. Car-
penter, rector. W. B. Reeve, organist.

BOOKS RECEIVED

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

The Bruce Publishing Co. 524-544 N. Milwaukee
St., Milwaukee, Wis.

The Gospel of Divine Providence. Translated
from the French of Henri Morice by the
Rev. J. M. Lelen. \$1.50.

The Macmillan Co. 2459 Prairie Ave., Chicago,
Ill.

Humanist Religion. By Curtis W. Reese,
author of *Humanism*, editor of *Humanist
Sermons*. \$1.00.

A Free Pulpit in Action. Edited by Clarence
R. Skinner. \$2.50.

Studies of the Spanish Mystics. By E. Allison
Peers, M.A. sometime scholar of Christ's
College, Cambridge; Gilmour professor of
Spanish in the University of Liverpool;
member of the Hispanic Society of Amer-
ica. Vol. II. \$7.25.

The Lord's Prayer. By Friedrich Rittelmeyer.
Translated from the German by S. M. K.
Gandell. \$1.75.

Personality in Its Teens. By W. Ryland
Boorman, author of *Developing Person-
ality in Boys*. \$2.50.

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

Nurturing Young Churchmen. The Develop-
ment of the Idea of Spiritual Growth.
By Clifton Hartwell Brewer, B.D., Ph.D.,
author of *A Blackboard Catechism* and *A
History of Religious Education in the Epis-
copal Church to 1835*. \$1.50.

Oxford University Press. 114 Fifth Ave., New
York City.

Universities American, English, German. Sec-
ond Edition. By Abraham Flexner. \$3.50.

The Williams & Wilkins Co. Baltimore, Md.

Practical Applications of Heredity. By Paul
Popenoe. \$1.00.

BULLETIN

Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Vol. XXII. De-
cember, 1930. No. 1.

Catalogue Number, 1930-1931. Vol. XXIII.
January, 1931. No. 2.

PAMPHLETS

Association Press. National Council of Y. M. C. A.s.
347 Madison Ave., New York City.

The Fellowship of Prayer. For the Lenten
Season, 1931. 1 to 40 copies, 3 cts. each;
50 to 79 copies, 2½ cts. each; 100 or
more copies, 2 cts. each.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-
ford Circus, W. 1, London, England.

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

*Three Tempers in Prayer: As Seen in the
Saints.* By Sister Agnes Mason, Community
of the Holy Family. With a Foreword
by the Rev. Cyril Hefner, canon of Win-
chester. 15 cts.

The Church Catechism Explained. By the
Rev. A. E. Gledhill. Second edition. 15 cts.

A *Parochial Litany*. For Use before a Mission and at other times. Compiled by the Rev. Paul Elwin Millard, M.A., of the Community of the Resurrection. 10 cts.

Washington Cathedral. Mount St. Alban, Washington, D. C.

The Preaching Mission. Diocese of Washington. A Report of the Mission held throughout the Diocese November 16-23, 1930, together with the "findings" prepared in the hope that they may be of service in the future to Missions in Washington and elsewhere. Issued by the Diocesan Commission on Evangelism as a report to the Executive Council of the diocese, January, 1931.

PLAYS

S. P. C. K.

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

Small Plays of St. Cuthbert. His Life in Five Scenes. By Mrs. Arthur Stallard. 80 cts.

BISHOP REMINGTON ADDRESSES W. A. OF RHODE ISLAND

PROVIDENCE, R. I.—"It was one of the greatest slams on America that Sinclair Lewis was given the Nobel Prize for Literature," said the Rt. Rev. William P. Remington of Eastern Oregon at the annual meeting of the Woman's Auxiliary of Rhode Island, held at St. Stephen's Church, Providence, recently. The Bishop, who is here for the month of January in place of Bishop Perry who is engaged in work for the General Council, is noted for his optimism and his cheerfulness. He says that he knows the west and Main street as well or better than Lewis, and that he has found other classes of people besides the Babbitts and the Gantrys. There are rainbows there, he assured his Providence friends, to be found if one will only look for them.

Bishop Remington described his work in Eastern Oregon and said that in the last eight years over \$300,000 worth of building had been completed in his diocese, including the Bishop's residence, five rectories, two archdeaneries, four churches, and seven parish houses. Of this sum of money, more than one-half came from the people of Eastern Oregon.

Dr. R. B. Teusler, the other speaker, in pleading for the support of St. Luke's Hospital, Tokyo, spoke of the large sums of money that are now being spent in this country on Cathedrals and interior decoration of churches. The completion of St. Luke's Hospital, he argued, would be a splendid investment in international friendship and in religion. Japan he described as the only barrier and bulwark between the United States and the anti-Christian movements in Russia which had already laid China at its feet.

U. T. O. WORKER BEGINS WORK IN NEVADA

HAWTHORNE, NEV.—Miss Charlotte L. Brown, of the diocese of Massachusetts, and who for the past ten years has been working in Eastern Oregon, has come to Nevada to take up work as a U. T. O. worker under the direction of the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada. Miss Brown is the first permanent resident Church worker Hawthorne has ever had. The diocese of Southern Ohio has undertaken to help build a Church plant in Hawthorne to be used as chapel, reading room, and social center as well as containing an apartment for the worker. The chapel was opened last Easter and since that time temporary workers have been in charge. At Hawthorne is located the new munitions plant built by the U. S. Navy, many new homes and buildings having been erected by the government for the use of officers and other naval men stationed at the plant.

Archbishop of Abyssinia Officiates at Coronation of Emperor of Ethiopia

Ancient and Modern Meet at Pageantry—The Bulgarian Royal Marriage

L. C. European Correspondence
Cape Town, South Africa, December 19, 1930

THE CORONATION OF RAS TAFARI MAKONNEN as "King of Kings and Emperor of the land of Ethiopia" was a piece of pageantry that took the observer back to colorful medieval days, when men were not afraid of magnificence. Actually it is only the Church of Ethiopia among Eastern Churches that has been able to keep up the tradition of crowning a king. Not since Constantine Palaeologus ascended the throne of Constantinople in 1444 has an Ecumenical Patriarch put the diadem on the head of an emperor. The crown of Armenia is merely one of the relics kept in the Armenian Cathedral at Jerusalem. Abyssinia, alone among her mountains, may be as barbarous and as quaint as anyone could wish; but through the ages she has been Christian and free.

It was a magnificent ceremony that took place in the "new flower town" of Addis Adaba, where the old barbarous city is said to have undergone a drastic "clean up" which has not left much of its picturesque behind. One ancient monument that has vanished during this modernizing process was the public gallows. Ethiopia is still in that stage of evolution when it is felt to be for the public good that folk should see with their own eyes that criminals really have paid the penalty of the law; and when nerves are not so sensitive as to be shocked at it! So till quite lately, murderers dangled on the "justice tree"—even as in England less than a century ago. However, it has been removed now, and a statue of the Emperor Menelik adorns the site.

This monument stood close to the ancient Church of St. George, the Westminster Abbey of Abyssinia. It is this building that technically forms the site of the coronation. Technically only, for like all Abyssinian churches it is a very small building—far too small for any big pageant—and only the celebration of the liturgy, with which the rites of the day began, was performed within its walls. The actual coronation and enthronement took place in a far larger and temporary structure outside the church proper, and in the large compound that surrounds it.

Abyssinian churches are built on a plan peculiar to the nation, and one that has great architectural and devotional possibilities. They are neither basilican nor cruciform, but circular, a system of concentric circles. The altar—known locally as "the ark"—is the center. The circle immediately round it is reserved for the clergy; those outside for laymen and for women.

How magnificent an interior you can get by using this ground plan will be realized by anyone visiting "the Dome of the Rock" at Jerusalem, though the resemblance between its plan and that of an Abyssinian church is purely accidental. The Abyssinian church is a development of the local hut, a translation of it in stone. The "coronation church" then was merely a temporary structure, a great circular "tent," with wooden pillars and thatched roof. The altar stood in the center, raised a little so that all could watch

what took place before it, while the pillar-lines marked out the concentric circles of the building.

Here then, the Negus, Tafari Makonnen, Elect of God, conquering Lion of Judah, son of King Solomon, and Emperor of Ethiopia, was anointed and crowned as lawful holder of those high posts by the Abuna or Archbishop of the Abyssinian Church and received also, as sign of rule, the gold scepter that is the gift of the King of England. Ancient and modern, east and west, savagery and civilization, met there, when the Negus drove from the church to his palace in the coach that was once the property of Kaiser Wilhelm, followed by the representatives of all the civilized powers of the world, who had come to greet a brother (the son of the King of England was among them), and passed between the ranks of guards whose equipment and history take one straight back to the morning of the world. Their helmets bear long plumes and crests of lions' manes; each lion was killed by the hand of the man who wears it. (It is a proof of manhood, to be given ere the soldier takes a wife.) Their shields are of buffalo-hide—poor guard against a bullet—but belonging to an age before powder, and gold plated till they resemble the gold shields Solomon made for the "House of the Forest," for these are the guards of the King who is "Son of Solomon."

Where else in the world shall we find a pageant that links the ages so?

THE BULGARIAN ROYAL MARRIAGE

From royal coronations to royal marriages Boris, King of Bulgaria, is taking to wife an Italian princess, an act which has some importance in the kaleidoscope of Balkan politics, and in the uneasy balancing of state against state. It has, however, political significance also, for the lady is naturally Roman Catholic in her religion. It is true that her Montenegrin descent, if it gives her great beauty of person, does not make for any very fanatical zeal in religious matters!

Much feeling has been roused in Bulgarian Church circles that in the marriage service (which was performed, of course, according to the rites of both Churches concerned) the Roman rite was given precedence. Of course, say the Bulgars, it ought to have been the other way about, and there was a real idea of calling an emergency meeting of the sacred synod of the National Church, to protect against the slight.

However, Neophytus, the acting Patriarch (the actual Patriarch is ill), hurried to Sofia and had a personal interview with the King, who discussed the whole matter with him at length and gave him permission to use what he told him as the matter of a "pastoral letter" which the acting Patriarch sent to the Bulgarian press.

According to this document, King Boris declares that his personal fidelity to the Orthodox National Church remains unimpaired, and will so remain. The fact that his marriage by Roman rites preceded that according to the Orthodox was a mere accident and for temporary convenience.

Further—and this is, of course, of the utmost importance—he declares that all children of the marriage, and more partic-

ularly his heir, shall be baptized and educated as children of the Orthodox Church.

How this is to be reconciled with the pledge which the Roman authorities usually demand in all cases of "mixed marriages," we do not profess to say.

Of course, the position of Bulgaria is one to which Church statesmen in all

Orthodox lands turn a rather anxious eye. The question of dominion in Bulgaria was one of the causes that brought about the great schism, and the present schism in which its agents are far too shrewd not obvious opening for Uniate propaganda which that Church is concerned gives an to take advantage of. W. A. WIGRAM.

much less than might have been the case, said Captain Bewley, of the Canadian Church Army, who is in charge. He expected need for relief would grow as winter progressed.

WASHINGTON NOTES

The Living Church News Bureau
Washington, January 17, 1931

BISHOP FREEMAN AND MRS. FREEMAN at the present time are away from Washington enjoying a cruise through the West Indies on the S.S. *Staatendam*. The Rev. and Mrs. ZeBarney Phillips and Miss Sallie Hews Phillips are also members of the party. The itinerary of the trip includes stops at Haiti, Jamaica, Panama, Cuba, and Nassau. The party will return on January 24th.

LAYMEN PLAN ANNUAL DINNER

The annual dinner of the laymen of the diocese in compliment to the Bishop will be held this year at the Mayflower Hotel on February 11th. Hugh T. Nelson is chairman of the committee on arrangements. This dinner, which always brings together more than 500 men, has proved to be not only a delightful occasion of fellowship but also a most effective means of cementing diocesan solidarity and disseminating knowledge of problems and progress affecting the work of the Church.

PREPARE FOR COMMUNITY CHEST CAMPAIGN

Washington is in the midst of preparation for the annual Community Chest campaign, which begins on January 26th. This year the emergency appeal of the Red Cross for the relief of suffering in drought areas is incorporated in the appeal of the chest, making the total amount asked for almost \$2,000,000. Bishop Freeman is actively interested in the campaign, both as chairman of one of the committees and in appeals over the radio from the Cathedral and elsewhere in behalf of the effort.

CLERICAL CHANGES

Four Washington parishes are happy in the coming of new rectors. The Rev. Francis Alan Parsons on February 1st becomes rector of the Church of the Ascension in succession to the Rev. Thomas W. Cooke recently deceased. The Rev. E. A. Lemoine comes from the diocese of Delaware to succeed the Rev. W. W. Shearer as rector of St. Columba's.

The Rev. Thomas F. Opie fills the vacancy left by the Rev. Philip A. Dales of St. Bartholomew's parish, which included the churches at Brighton, Laytonsville, and Olney, Md. St. Mary's parish, Washington, has called the Rev. Ellis A. Christian of the diocese of Connecticut. Mr. Christian assumes his duties as rector on the feast of the Conversion of St. Paul.

RAYMOND L. WOLVEN.

DARIEN CENTER, N. Y., MISSION OBSERVES ANNIVERSARY

DARIEN CENTER, N. Y.—The mission at Darien Center observed its twenty-fifth anniversary recently. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, and the Rev. Dr. and Mrs. Charles Allison of Warsaw, with many people from Attica and neighboring points, partook of a delicious supper served by the ladies of the mission to the congregation and guests. After supper a historical sketch was read and an adjournment was then made to the church where Bishop Davis made an address and dedicated an altar and two chancel chairs.

Church in Canada Bids Farewell to Lord And Lady Willingdon, Leaving for India

Archbishop Matheson Preaches Farewell Christmas Sermon—Work for Homeless in Winnipeg

The Living Church News Bureau
Toronto, January 16, 1931

AMONG THE MANY FAREWELLS TO THEIR Excellencies the Governor General and Viscountess Willingdon, who have just left to take a similar post in India, the religious aspect has not been forgotten. Recently while their Excellencies were attending a service at Christ Church Cathedral, Ottawa, the Bishop of the diocese before his sermon spoke a few words of public farewell and good wishes from himself and his diocese and for the Church generally in which they have taken the deepest interest. The Governor General has always made a point of attendance at divine service wherever he has been and on one occasion, at least, when crossing Canada had his special train stopped so that he and his party might be present at a service on Good Friday. He has always been ready to read the lessons at the church he attended and his doing so has become a recognized custom in all parts of Canada.

An incident impressive in its simplicity took place in St. Bartholomew's, Ottawa, last Sunday. This modest little church, with so much charm about it, looks out on the grounds of Government House. In it each succeeding governor-general, with his family, has worshipped. Lord and Lady Willingdon have followed in the footsteps of their predecessors in this regard.

At the morning service their Excellencies were present. The rector, the Rev. J. M. Dixon, at the conclusion of his sermon, said: "In the name of the congregation of St. Bartholomew's, I would bid godspeed to their Excellencies. Our hope is that St. Bartholomew's has been to them during these years a true spiritual home where the Father of us all has been able to provide strength and refreshment in life's journey."

Lord and Lady Willingdon then shook hands with each of the parishioners.

FAREWELL CHRISTMAS SERMON OF ARCHBISHOP MATHESON

The Most Rev. S. P. Matheson preached his last Christmas sermon as Archbishop of Rupert's Land on Christmas Day in St. John Cathedral, Winnipeg.

His Grace, who is 78 years of age, made the occasion a memorable one for the large congregation that attended. He spoke in a touching manner of the many friendships he has made since being called to the priesthood in 1876.

His resignation as Archbishop of Rupert's Land will become effective January 31st. It will then be the duty of the senior Bishop in the province of Rupert's Land, Bishop Stringer, of the Yukon, to call

together the House of Bishops and the standing committee of the lower house of the provincial synod for the election of a successor.

WORK FOR HOMELESS MEN IN WINNIPEG

As guests of the Anglican clergy of Winnipeg, 105 homeless men sat down to a turkey dinner on Christmas Day in the basement of Christ Church. Every man received a sumptuous meal, and at each plate a card bearing the compliments of the season greeted the men who, though temporarily down, were from all walks of life.

Since October 6th the social service agency at Christ Church has inquired into the plight of well over 2,000 applicants, many of whom have been fed and clothed. Only men are being handled and especially those who have no claim on the City Relief.

CONCLUSION OF A LONG AND ACTIVE MINISTRY

February 1st of this year will see the long ministry of the Rev. R. T. Dixon as rector of Wolfville, Nova Scotia, come to a close. On October 11, 1899, Mr. Dixon accepted this charge and during his long rectorship he has filled many important offices. For some years he edited the maritime Church paper *Church Work* till he was succeeded by Canon Vernon, then stationed in Nova Scotia.

At a recent meeting of the executive committee of the diocese of Nova Scotia a resolution was passed expressing appreciation of the many and great services he has rendered in many different ways to the Church of England in this diocese and throughout the Dominion.

CHURCH HOSTEL FOR UNEMPLOYED IN TORONTO

This week the Anglican Relief Committee of the deanery of Toronto is taking over the old Granite Club premises on Church street, which for the time will be converted into a hostel for unemployed youths between the ages of 17 and 21, where it is hoped to provide accommodation for about 100.

An appeal is being sent to all Anglican churches in the province by seeking positions on farms for these young men in the spring, most of their number having drifted into the city from the rural districts, many being lads who emigrated from Britain but recently.

ANGLICAN MISSION OF HELP IN CALGARY

While the Anglican Mission of Help in Calgary has been in operation only twenty-eight days, nearly 1,000 men and women had been assisted by receiving clothing, food, and beds. The objective of the Anglican Mission of Help in Calgary was primarily the relief of single unemployed men, as it was discovered that numerous civic restrictions barred many of them from participating in city relief.

Favorable weather conditions which have existed so far have kept distress

Needs of Russian Seminary in Paris Presented at Cathedral in New York

The Rev. Floyd Van Keuren Takes Office—Service for Law Courts at Old St. Paul's

The Living Church News Bureau
New York, January 17, 1931

FOLLOWING CLOSE UPON THE EVIDENCES given at Lambeth Conference of marked progress in the establishment of complete unity between the Eastern Orthodox and Anglican communions, the laymen of the Church have an opportunity to show their concern for their brethren of the East. We are informed that since the closing of all theological seminaries in Russia only one such place remains today to provide this important training. We are learning about the needs of that one institution, the Russian Orthodox Theological Academy in Paris.

At the Cathedral last Sunday afternoon a large congregation was present to hear the Rev. Dr. Joseph Fort Newton of Philadelphia speak in the interest of this Russian Seminary. Of Americans the sum of \$16,200 is asked. The appeal gives American Churchmen an opportunity to attack in the most practical fashion the anti-religious policy of the Soviet government, for in this one theological school of the Russian people are being trained those who are to be the spiritual leaders of Russians of tomorrow. That means a great deal. And the appeal further affords Anglicans an opportunity to show concern for our needy brethren with whom, it is said, we are desirous of unity. Stephen Baker of 40 Wall street, New York, is the treasurer of this committee; others of the group include the Rev. Drs. Crowder, Fleming, Fosbroke, Gates, Gavin, Robbins, and Stetson. Rear Admiral Belknap of the General Theological Seminary is chairman of the local committee.

THE REV. FLOYD VAN KEUREN TAKES OFFICE

The Rev. Floyd Van Keuren, formerly rector of Christ Church in Indianapolis, has taken up his new duties as executive secretary of the diocesan social service commission. The Rev. Mr. Van Keuren was elected some weeks ago to this office to fill the vacancy caused by the consecration of Dr. Gilbert, the former secretary, to be a Suffragan Bishop of this diocese. The address of the new secretary is at the newly-acquired office of the commission, 297 Fourth avenue at the corner of Twenty-third street.

The Rev. Mr. Van Keuren has sent out a letter to the clergy notifying them of his arrival, and expressing his willingness to speak in their churches at any time on the work and plans of the commission. He has written also to urge parochial representation at the Church conference on unemployment to be held January 26th and 27th in Washington, a gathering sponsored by Catholic, Protestant, and Jewish social service agencies.

ROMAN CHURCH CONTINUES ATTACKS ON STAGE

From St. Patrick's Cathedral there continues an attempt to improve the standard of the plays being presented on the New York stage. Such an effort is greatly needed, and it is possible that, coming from the headquarters of our largest group of local Christians, it may lead to improved conditions. In an address last evening the Rev. R. E. Woods of the Cathed-

ral staff spoke on forms of censorship, describing police and self-censorship as inefficient. There seemed a contradiction in his statement that the present trend might bring about a play ban on the part of the Church similar to its restrictions on books, compared with his declaration that "we believe every adult Christian man and woman should and must be his own censor. The measuring rod of Christian faith needs no other restrictions."

SERVICE FOR LAW COURTS AT OLD ST. PAUL'S

When the headlines in the public press are concerned almost daily with investigations into the official acts of our city magistrates it is singularly timely that at St. Paul's Chapel there has been a revival of the old English Church custom of marking the beginning of the Hilary term of courts following the holiday season. The Rev. Dr. McComas, vicar of old St. Paul's, stated that the practice had been brought to his attention in English Church papers. The Hilary term in the English courts begins on January 11th, two days before St. Hilary's Day. At St. Paul's the service included a prayer of blessing upon our courts of justice and upon magistrates, praying for the latter wisdom, discernment of truth, and impartial administration of the law.

SEAMEN'S CHURCH INSTITUTE

Statistics of the Seamen's Church Institute for November show that 41,000 lodgings were registered. Some 8,000 special needs were administered to by the social service department, 193 were placed by the employment department, and 28 missing men located; \$42,000 was received from seamen for safe keeping. It is no disparagement of the policy of this splendid institution but a reflection of the trend of the times that of the 41,000 lodgers, 1,500 attended 24 religious services and 15,000 went to 23 movies and entertainments. Dr. Mansfield's recent anniversaries, his 60th birthday and his 35th anniversary in the service of the institute, brought him congratulatory messages in abundance. The Seamen's Church Institute and the City Mission Society are two great local works of the Church, ministering to groups that parish churches could not adequately reach. By their services thousands of people are brought under Christian influence, and especially in the case of the Institute we know how completely the neighborhood of its ministry has been bettered.

ITEMS

On the Wednesday afternoons in Lent the National Church Club for Women will offer its members and others interested a course of lectures to be given by the Rev. John A. Richardson of the General Theological Seminary. His general topic will be Ancient and Modern Heresies; tickets for the course are \$5.00. Also, on the Fridays in Lent, the Rev. Dr. Fleming of Intercession Chapel will give a course of lectures in St. Thomas' Church.

The annual dinner and reception for the Bishop of New York given by the Church Club of New York will be held on the evening of January 29th at the Biltmore.

At Holyrood Church tomorrow morning there will be dedicated new clerestory windows on the south side of the church. These are a memorial to the late Mrs. Melissa J. Heath.

Many of our local parishes where the

Psalter is not sung but read are now following the custom of dividing the verses instead of reading them alternately.

The 105th diocesan assembly of the Daughters of the King will be held on January 21st at St. Mary's Church, West 126th street. At Evensong at 8:00 the preacher will be the Rev. S. T. Cooke of St. James' Church staff.

HARRISON ROCKWELL.

REPORT INCREASE IN BROTHERHOOD CHAPTERS

PHILADELPHIA—A net increase of ninety-five in the number of active Brotherhood chapters was shown by the report of the general secretary, Leon C. Palmer, submitted at the annual meeting of the national council of the Brotherhood of St. Andrew, held in Philadelphia, Saturday, January 10th. Through economies effected in the office, operating expenses had been reduced; the national junior convention was made self-sustaining, and the Brotherhood camps practically self-sustaining.

The Faith and Youth Program sponsored by the Brotherhood last fall was observed in seventy-four dioceses and missionary districts, with gratifying results. Plans were made for a continuation of this program during the coming year.

The resignation of George H. Randall, for fifteen years editor of *St. Andrew's Cross* and twenty-five years member of the national staff, was presented and accepted. For the coming year the general secretary was elected editor of the *Cross* and Mr. Randall, editor emeritus. A resolution of appreciation for Mr. Randall's services was adopted, and by unanimous vote he was made a member of the national council of the Brotherhood.

It was voted to proceed with plans for the Japan pilgrimage by Brotherhood representatives in 1932, and a committee with Courtenay Barber of Chicago as chairman, and Paul Rusch of St. Paul's University, Tokyo, as executive secretary, was appointed to have charge of arrangements.

The work of the national committee on clergy cooperation with the Brotherhood was reported by the Rev. W. N. Parker of Philadelphia, chairman, and appreciation expressed for the work accomplished.

Upon recommendation of the finance and executive committees, a budget providing for advance work in 1931 was unanimously adopted. Among the items included in this budget are the full time employment of two young men. Thomas Compton Walsh, Jr., of Boston, and Jack E. Lee of Detroit, as field secretaries for the new advance division of the Brotherhood. Marked progress in this division was reported.

Plans for the approaching national convention of the Brotherhood, to be held at Sewanee August 27th to September 3d, were discussed, and the acceptance of Bishop Perry, Bishop Stewart, Bishop Stevens, and others as participants on the program was reported by President Choate.

Resolutions commending the work among college students conducted under the auspices of the Department of Religious Education of the National Council were adopted. The circulation and general reading of the Lambeth encyclical by Brotherhood members was urged. Plans were discussed for the development of the rural work, under the leadership of John Q. Beckwith of East Carolina as chairman.

A general spirit of optimism regarding the future of the Brotherhood characterized the council meeting and it is expected that this year will mark unusual progress.

Bishop Sherrill Holds Office Hours in Localities of Diocese Outside of Boston

Conference on Retreats and Quiet Days Held at Advent Church—Order of Sir Galahad Anniversary

The Living Church News Bureau
Boston, January 17, 1931

BISHOP SHERRILL IS ABOUT TO START the innovation of holding office hours in localities of the diocese outside of Boston in an effort to be helpful to clergy and laity. On Wednesday, January 28th, the Bishop will be at Grace House, New Bedford, and on Friday, January 30th, at the parish house of Grace Church, Lawrence, from 10:00 until 12:30 or longer, if necessary.

CONFERENCE ON RETREATS AND QUIET DAYS

A conference on retreats and quiet days was held in the parish house of the Church of the Advent yesterday afternoon by the Rev. Gilbert Shaw of London, England. Clergy from neighboring dioceses as well as those of Massachusetts were invited. Fr. Shaw, who is well known in England as a conductor of retreats, is spending several months in the United States under the auspices of the College of Preachers in Washington for the purpose of meeting groups of clergy in various centers. The Rev. Julian D. Hamlin, rector of the Church of the Advent, completed arrangements for introducing to a New England group Fr. Shaw. The latter will conduct a day of devotion at the Advent tomorrow, preaching at the High Mass, and at the evening service, and giving an address in the afternoon.

ORDER OF SIR GALAHAD OBSERVES ANNIVERSARY

The tenth anniversary of the incorporation of the Order of Sir Galahad was observed on January 14th, when Bishop Sherrill and a number of the incorporators gathered for a luncheon. Archdeacon Dennen, founder and national director of the order, introduced the speakers. Addresses were given by Bishop Sherrill, Why I Believe in the Order of Sir Galahad; the Rev. Otis Rice, curate of Trinity Church, The Order of Sir Galahad as an Agent for Recruiting Boys for the Pews; and Frank W. Lincoln, Jr., How the Order of Sir Galahad Helps Parish Boys. Bishop Lawrence, always present at every anniversary of the incorporation of the order, was prevented attending by a slight cold and a message of loving sympathy was sent him. Luncheon ended, moving pictures of camp life during the past summer were shown.

ELIZA B. BAYLIES RETIRES FROM ACTIVE WORK

Clergymen all over the country who have from time to time taken supply work in this diocese will be sorry to learn of the retirement of Miss Eliza B. Baylies who was in charge of the bureau of clerical supply for a great many years. Miss Baylies had other duties besides that of caring for clerical supply; for forty years or more she was connected with the Episcopal City Mission. Miss Baylies' retirement, due to lack of strength after an illness, is keenly felt by all those who came in contact with her. Miss Mary B. Copeland, secretary to Bishop Babcock, is caring for the requests for clerical supply in Miss Baylies' stead.

CLERGY OF COLLEGE COMMUNITIES MEET

Clergy of New England working in college communities met in conference at the Episcopal Theological School, Cambridge, during the Christmas holidays, at the call of the Rev. Malcolm Taylor, secretary of the province. This is a gathering held annually and always a helpful and most enjoyable occasion. The Rev. Angus Dun, professor of systematic divinity in the Cambridge school, was the leader, devoting attention to the subject matter of the minister's message rather than to methods of work with students. The Christian Thought of God was the general theme. Eighteen clergy attended this conference.

MISCELLANEOUS

A little group of women interested in doing Church school lessons in order to be able to meet their children on common ground is the unique experience of a Church school teacher in one of the Newton parishes. The arrangement grew out of a definite request for help by the parent of one pupil and now the lessons are prepared for all the mothers and the pupils act as carriers of the lesson papers.

Before the Paling of the Stars composed by Dale was presented at the end of a special service of music in Trinity Church, Newton Center, last Sunday evening. This service as planned by Mr. Arnold, organist and choirmaster, marked the end of the Christmas music and the Christmas mood. The short, new, and beautiful work referred to will have its first concert performance in America in February by the ensemble choirs and the People's Symphony Orchestra with Thompson Stone as conductor.

A composition by Alexander D. Kastalsky, which had never been heard before in a Boston church, was sung last Sunday evening in the Church of the Advent, during one of the series of services which are making a special appeal to music lovers.

Alarm was aroused by the newspaper notice that the Rev. Dr. and Mrs. Elwood Worcester were knocked down by a motor car as they were about to enter a taxicab last Sunday evening after Dr. Worcester had finished preaching in St. Paul's Cathedral. Happily, minor injuries only were the result.

The Rev. Earnest K. Banner will be clothed as a novice of the Society of St. John the Evangelist on the morning of January 21st, at St. Francis House, Cambridge, anticipatory to his ordination to the priesthood on the following Sunday in All Saints' Church, Atlanta, Ga., by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta. The Rev. Fr. Burton, superior of the order, will present the candidate for ordination and preach the sermon at the invitation of Bishop Mikell.

Miss Eleanor Denman, diocesan lay missionary who has worked in Massachusetts for the past fifteen years, spoke in St. Paul's Church, Malden, last Sunday night as part of the rector's answer to the question "Do You Believe in Women Ministers?" raised at a recent meeting of the Young People's Fellowship.

Miss Gertrude Dame, former United Thank Offering worker with the Navajo children at Fort Defiance, Ariz., is a parishioner of the Church of the Incarnation, Lynn, and not of St. Stephen's as

was erroneously stated in a previous issue. The parish connection has always been a close one for gifts were sent by the parish to the mission where its representative worked and now Miss Dame is teaching in the Church school of the Incarnation where the Rev. Robert Miller is rector. ETHEL M. ROBERTS.

BEGIN NEW BUILDING FOR CATHEDRAL IN ARIZONA

PHOENIX, ARIZ.—An addition to the parish house facilities of Trinity Cathedral, to be known as the Bishop Atwood House, has been started and the cornerstone was laid on Sunday, December 28th. The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, conducted the service and the stone was laid by the dean of the Cathedral, the Very Rev. Edwin S. Lane. Addresses were made by Bishop Mitchell, Canon B. R. Cocks, Archdeacon J. R. Jenkins, and V. O. Wallingford, the architect.

This addition has been greatly needed for some time and will provide classroom facilities for the Church school, which this year has enrolled over 600, for adequate auditorium, guild rooms, and kitchen space, rooms for the fifteen different young people's organization of the Cathedral, and a large reception hall.

The structure, to cost in the neighborhood of \$60,000, will be named in honor of the Rt. Rev. J. W. Atwood, retired Bishop of Arizona, who, as rector of Trinity Church, and later as Bishop, did so much for the Church in Phoenix and in the entire district of Arizona.

The plan of the buildings is in the form of a "U" and the Bishop Atwood House thus completes the building program. It is expected that the work will be finished in time for the meeting of the provincial synod of the Pacific, which meets in Phoenix early in May.

A TOMAHAWK, A PIPE OF PEACE—AND A CROSS!

BRAINERD, MINN.—Imbedded in the foundation of the new St. Paul's Church, which will have its formal opening within a short time, is the old cornerstone used in the first mission at Crow Wing in the vicinity of Little Falls and Brainerd. While the old mission has long since disappeared, there are beautiful churches in these two towns, with attractive grounds and rectories.

In the old cornerstone are roughly carved three things of great significance in the history of this part of the country—a broken tomahawk, a peace pipe—and a cross!

This incident recalls the old wild days when Crow Wing flourished as a trading post, so graphically described by Bishop Whipple in his *Lights and Shadows of a Long Episcopate*. The trading post took its name from a crow-winged shaped island where the Crow Wing river joins the Mississippi. Not long since an out-doors service was held in memory of the first missionary, the Rev. E. Steele Peake, near the ruins of that historic mission, the Church of the Holy Cross.

The service was in charge of the Rev. Donald G. Smith, rector of Our Saviour parish, Little Falls, and the Rev. C. M. Brandon, rector of St. Paul's, Brainerd. A daughter of the Rev. Mr. Peake, Mrs. E. A. Pray of Valley City, N. D., related some interesting and exciting incidents of her father's work.

Enthronement of Bishop Stewart to Be Feature of Chicago Diocesan Convention

Western Theological Seminary Wins Award—New Rector of St. Elizabeth's Church, Glencoe

The Living Church News Bureau
Chicago, January 17, 1931]

THE PRE-CONVENTION DINNER ON February 2d; the enthronement of the new Bishop of Chicago, Tuesday morning, February 3d; mass meeting of all Church men and women Tuesday night with the Bishop speaking; a meeting of parish and missionary treasurers, and departmental conference, will be features of the ninety-fourth convention of Chicago, February 2d, 3d, and 4th, according to the program announced this week by the Rev. Dr. Edwin J. Randall, chairman of the program committee.

The pre-convention dinner at the Hotel Sherman, under auspices of the Church Club, will be addressed by Bishop Stewart and Edward L. Ryerson, Jr., chairman of the Governor's Relief Committee. A reception to the Bishop and delegates will precede the dinner. The opening convention service will occur in St. James' Cathedral, Tuesday morning, February 3d, at 10:30 o'clock, Bishop Stewart being the celebrant. The enthronement will be part of the opening service. Business sessions will begin immediately after the service.

The Bishop will address a dinner meeting of parish and missionary treasurers Tuesday evening at 6 o'clock. At 7 o'clock Tuesday night, there will be sectional conferences, including: Social Service, Dean Duncan H. Browne presiding; Girls' Friendly Society, Mrs. P. Q. Griffiths, chairman; diocesan Young People's Association, Lonsdale N. West, chairman. The Church Mission of Help is to have its conference Tuesday afternoon, Mrs. T. W. Robinson, presiding; also the department of religious education, Dr. Hubert Carleton, chairman, and Miss Mabel Lee Cooper of the National Department, speaking. A second conference on religious education will be held Tuesday evening. The Rev. Harold Holt will be the speaker at the social service conference scheduled for Tuesday afternoon, and Miss Amelia Sears of the United Charities will speak at the evening social service gathering. The mass meeting is scheduled at 8 o'clock Tuesday evening in the Cathedral. Business sessions of the convention will continue Wednesday morning and afternoon, with a reception given by Bishop and Mrs. Stewart at the conclusion of the business sessions Wednesday afternoon in the Hallam Room of St. James' Community House. The Church Periodical Club and the Daughters of the King will hold conferences Wednesday afternoon.

The annual meeting of the diocesan Woman's Auxiliary will be held Thursday morning, February 5th, at St. Paul's Church, Kenwood, Deaconess Kate Sibley Shaw of Bontoc, P. I., speaking. Bishop Stewart will preside at the business session of the Auxiliary Thursday afternoon.

THE REV. R. C. TALBOT, JR., TO GLENCOE

Announcement of the election of the Rev. Richard C. Talbot, Jr., of Dixon, to the rectorship of St. Elizabeth's Church, Glencoe, was made at the annual parish meeting Wednesday evening. Fr. Talbot has been rector for the past two years of

St. Luke's Church, Dixon. He will assume his new duties February 15th, succeeding the Rev. John K. Coolidge, who has taken a temporary charge at Ft. Lauderdale, Fla.

The election of Fr. Talbot inaugurates Bishop Stewart's plan of promoting clergy within the diocese. He was one of those recommended to the vestry by the Bishop.

SEMINARY WINS AWARD

A signal honor came to the Western Theological Seminary this week with the announcement that its new \$750,000 plant in Evanston has been awarded the 1931 prize for the finest example of public institutional structure erected in the north shore city during the past year. The award was voted by the North Shore Association of Architects of which Thomas E. Tallmadge is president. A shield designating the award will be presented to the seminary by the Evanston City Council next month.

Another pleasant surprise came to the seminary Thursday night at the annual meeting of the board of trustees when a representative of the general contractors of the new plant presented a check for \$13,339, representing the saving effected in the construction work below the contract price.

DR. MCALLISTER ACCEPTS CALL

Word of the acceptance by the Rev. Charles Eldridge McAllister, D.D., of the call to St. Luke's Church, Evanston, was announced last Sunday morning at services at St. Luke's. A telegram from Dr. McAllister just before the service gave his decision.

At a special meeting of St. Luke's vestry Sunday afternoon, the Rev. Gardner A. MacWhorter, assistant, was elected priest-in-charge until Dr. McAllister assumed his duties. On Wednesday of this week, the Rev. John B. Hubbard, who has been priest-in-charge, became rector of St. Mary's, Park Ridge.

Dr. McAllister is expected in Chicago the latter part of next week to confer with the vestry as to when he will come to Evanston. It is understood he is not likely to assume his duties until after Easter.

NEWS NOTES

Bishop Freeman of Washington, D. C. is to be the speaker before the Chicago Sunday Evening Club in Orchestra Hall, Sunday, February 1st. The service is broadcast over Station WMAQ.

The Rev. Joseph N. Barnett, national chaplain of the American Legion and rector of Trinity Church, Oshkosh, Wis., has been a visitor in Chicago this week. He is preaching at St. Bartholomew's tomorrow (Sunday) morning and at St. Luke's, Evanston, tomorrow afternoon.

Announcement is made of the engagement of the Rev. Samuel J. Martin, priest-in-charge of St. Edmund's Church, Chicago, to Miss Clarice Elizabeth White. The wedding will take place after Easter.

The Rev. Irwin St. John Tucker is giving a series of sermons on The Religion of Common Sense at St. Simon's Church, Chicago, Sunday evenings. He also is director of a series of Indian plays which are being given by native Indians of Chicago at St. Simon's.

Mrs. A. E. Percival of St. Martin's Church, Austin, was reelected president of the Cathedral Shelter Guild at the annual

meeting of the organization at the Shelter this week.

Bishop Stewart was elected chairman of the board of trustees of Chase House at the annual meeting Wednesday. Dean Duncan H. Browne was elected chairman of social service work.

DEDICATE NEW RECTORY AT ANDERSON, S. C.

ANDERSON, S. C.—The new Morris memorial rectory for Grace Church was dedicated at a simple and beautiful service by the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, on the feast of the Epiphany. Several clergy of the diocese were present as well as many friends of the church and of the rector, the Rev. R. Chipman Topping.

The rectory which has lately been completed was made possible by an estate left to Grace Church by the late Miss Margaret Ann Morris, for many years a devoted communicant of the parish.

Immediately before the dedication a beautiful candlelight service was conducted in the church by the Bishop, assisted by the rector and by members of the boys' choir of the parish.

APPOINT SAN FRANCISCO RECTOR TO BOXING COMMISSION

SAN FRANCISCO—The Rev. Leslie C. Kelley, rector of St. Paul's Church, San Francisco, was named by Governor James Rolph as a member of the boxing commission to succeed B. W. Gearhart, resigned.

The Rev. Mr. Kelley, a World War veteran, is known as the "fighting parson." Long a follower of boxing, he was a leader in furthering the initiative measure passed four years ago which gave boxing its present status. The Rt. Rev. Edward L. Parsons, D.D., Bishop of Los Angeles, announced he had no objections to the Rev. Mr. Kelley accepting the appointment.

CHANGES IN MISSION FIELD OF NORTH CAROLINA

GREENSBORO, N. C.—An important meeting of the executive council of North Carolina was held at Greensboro on January 7th. On the previous evening the various departments met and it was on their recommendations that the council acted.

Considerable changes were made in the diocesan mission field, both in the interests of economy and efficiency. The Rev. John C. Seagle of Salisbury and the Rev. Thomas L. Trott of Statesville are leaving the diocese this month, and their fields were rearranged so that neighboring missionaries and the executive secretary could take over the work. The Rev. Thomas Clarkson was transferred to Raleigh, with charge of Selma and Smithfield, and the Mt. Airy field, which he has been serving, will be in charge of the Rev. D. W. Allen of Walnut Cove, assisted by the Rev. J. R. Mallett of Greensboro. The Rev. F. Craighill Brown has recently taken charge of the parish at Southern Pines, and of the adjacent missions.

In the department of religious education, Mrs. F. N. Challen gives up her work as secretary of the Y. P. S. L., and from now on gives her whole time to the college work at North Carolina College for Women. The executive secretary, the Rev. E. L. Haines, has taken temporary charge of the Y. P. S. L.

Owing to a distinct falling off in the pledges for 1931, it was necessary to make some severe cuts in the budget.

Tablet in Memory of Betsy Ross Unveiled In Old Swedes' Church, Philadelphia

Woman's Auxiliary Notes—Bishop Creighton Describes Work to Be Done in Mexico

The Living Church News Bureau
Philadelphia, January 17, 1931

GLORIA DEI, THE LITTLE OLD BRICK church at Swanson and Christian streets, which is better known as Old Swedes', was filled to overflowing last Sunday afternoon, when a special patriotic service was held, at which a tablet in memory of Betsy Ross, maker of the first American flag, was unveiled.

The Rev. John Lowry Hady, rector, conducted the service. An interesting historical address was made by Edwin Satter-

in the State House on Chestnut street, had officially approved of the emblem she had fashioned the June before as the flag of the United States.

In those days, Gloria Dei was a little country church in the woods of Wicaco, which was the Indian name for what is now the Southwark district of Philadelphia. It was a favorite destination for summer rambles, particularly on the Lord's Day. Many also came to the church from Philadelphia by water, and during the services, a flotilla of boats could often be seen anchored out in the Delaware river, a short distance away. Along the highways leading to the church were the fenced-in gardens and the homes of well-to-do Philadelphians, and it is believed

ary 7th. The Rev. Mr. Johnson told of the need for a hospital at New Bern, for which work the diocese of Pennsylvania has pledged \$25,000 under the advance work program.

The Rev. James N. Deaver, rector of St. Thomas' Church, Philadelphia, who is in charge of the new colored community center which has been opened at 1301 Master street, and which will be called St. Christopher's Mission, spoke before the meeting of the diocesan committee in Holy Trinity parish house on January 7th.

The Rev. Dr. George P. Mayo, principal of the Blue Ridge Industrial School at Bris, Va., addressed the domestic committee last Wednesday morning. At the January meeting of the foreign committee, which will be held next Wednesday, the Rev. Reese F. Thornton, formerly connected with the missionary district of Cuba, will speak.

The Indians' Hope Association of the Auxiliary will meet in the church house at 11:00 o'clock on Wednesday morning, January 28th. The Rev. A. Abbott Hastings, priest-in-charge of St. Michael's Mission to the Araphoe Indians of the Wind River Reservation, at Ethete, Wyo., will address the meeting.

The annual educational day of the Woman's Auxiliary will be held on January 29th. The day will start with a celebration of the Holy Communion in the church house chapel at 8:30, followed by breakfast at Warburton house. The sectional conferences will begin at 10:15 and will continue until the afternoon.

BISHOP CREIGHTON TO PREACH

The Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico and secretary of the domestic section of the Department of Missions of the National Council, is now in Philadelphia, and will preach tomorrow morning at St. Paul's Church, Elkins Park. Bishop Creighton will speak about the advance work program, describing the work to be done in Mexico.

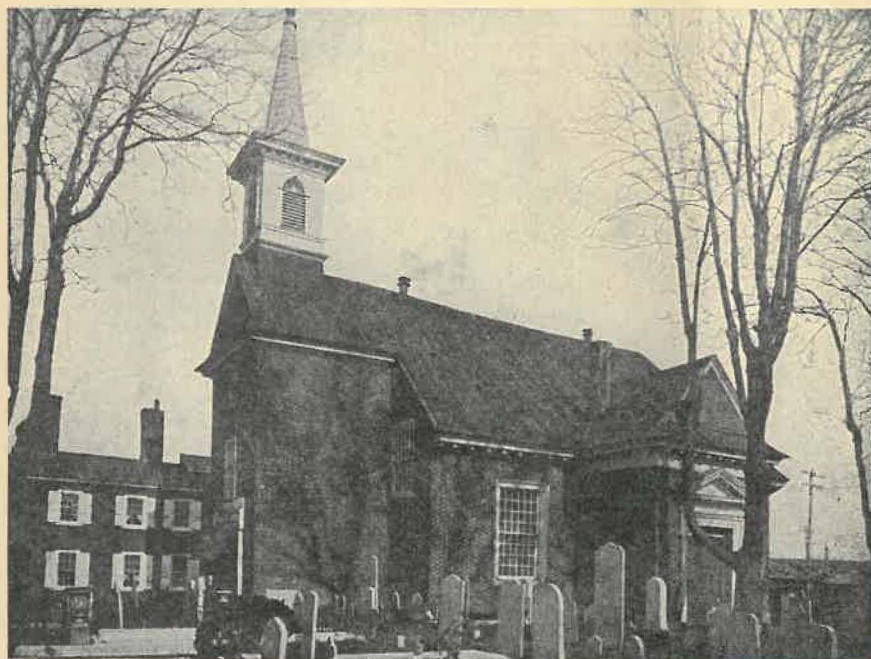
ELEANOR ROBERTS HOWES.

BISHOP T'SEN VISITS HONOLULU

HONOLULU, P. I.—Honolulu has been most fortunate in having as a visitor for about three weeks the Rt. Rev. Philip Lindel T'sen, D.D., Bishop Coadjutor of Honan, China. The Bishop is a forceful speaker and possesses a splendidly analytical mind coupled with a charming personality. He has thus given a most careful and clear picture of conditions in his section of China. He has spoken at most of the churches and addressed students in the University of Hawaii.

COLORED PARISH, ORANGE, N. J., CELEBRATES ANNIVERSARY

ORANGE, N. J.—Three hundred people attended the dinner held at the parish house of Grace Church, in celebration of the twenty-fifth anniversary of the Church of the Epiphany, a colored parish which now numbers 400 communicants. The speakers included the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, during whose ministry at Grace Church the Church of the Epiphany was founded; Dr. Walter G. Alexander, whose many years of medical practice among the colored people of Orange have well qualified him to speak of the work of the Church there; the Rev. Dr. Hutchins C. Bishop, rector of St. Philip's Church, New York City; and the Rev. Dr. Charles T. Walkley, present rector of Grace Church.



HOLDS PATRIOTIC SERVICE

Gloria Dei (Old Swedes') Church, Philadelphia, where a special service was held on Sunday, January 11th, for the unveiling of a bronze tablet in memory of Betsy Ross.

thwaite Parry, an authority on early Philadelphia history, and who is a lineal descendant of Betsy Ross. In searching the archives of Old Swedes' Church, Mr. Parry had come across the record of Betsy Ross' second marriage in that church to Captain John Ashbourn on June 15, 1777, and the information that she had attended that church after the marriage. For many years Betsy Ross has been identified with old Christ Church, Second street above Market, owing to the fact that she occupied a pew there as the wife of Lieut. John Ross.

In giving a brief sketch of the life of Betsy Ross, Mr. Parry told the congregation of the courtship of Joseph Ashbourn, which, he said, was one of long standing. "He had known Betsy in the days of his boyhood," he said, "when she went to the Friends' Meeting with her parents, Samuel and Rebecca Griscom. But Captain Ashbourn had stepped aside when the Quaker girl had given her heart to young John Ross, son of an Episcopal clergyman."

Mr. Parry went on to explain that after the death of Lieutenant Ross, who was killed early in the war, the young sea captain had renewed his attentions, which resulted in their marriage in Gloria Dei Church on June 15, 1777. This was the day after the Continental Congress, in session

that during the month of June, when the gardens and hedgerows were in full bloom, this church had been selected for the wedding of Betsy Ross on account of its attractiveness at that time of the year.

Both Lieutenant Ross and Captain Ashbourn gave their lives to the cause of the Revolution. Shortly after his marriage, the British Army seized the city, and Captain Ashbourn was captured as a privateer and died in an English prison. Betsy Ross was married a third time to another Philadelphia sea captain, John Claypool, who brought the word to her of Captain Ashbourn's death in Mill Prison, England, where they had both been prisoners of war.

Many patriotic societies were represented at the service. The memorial tablet was placed at the right of the entrance to the church, and reads: "To the Glory of God, and in memory of Betsy Ross, widow of John Ross, Maker of the First American Flag. Married in this church to Capt. Joseph Ashbourn, June 15, 1777."

WOMAN'S AUXILIARY NOTES

The Rev. Robert I. Johnson, priest-in-charge of St. Cyprian's Mission, New Bern, N. C., was the speaker at the January meeting of the committee on colored missions of the Woman's Auxiliary, which was held in the church house on Janu-

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, January 16, 1931

THE TREASURER OF THIS DIOCESE WILL present his report for the year 1930 to the diocesan council at its meeting next Monday.

First and foremost is the astonishing and gratifying fact that in this very difficult year of 1930 this diocese not only made progress in its gifts of money for the budget of the diocese and the quota of the national Church, but for the first time actually met in full its quota, giving to the National Council for "general" purposes the sum of \$135,000. After years of striving, to have made this last long step in a year of marked financial depression indicates a seriousness of purpose and a devotion to the task that are indeed gratifying.

A second achievement is shown in the fact that 101 congregations in the diocese met their quota, against ninety-five last year. Sixty-eight congregations fell somewhat short of the last year's attainment; but twelve exactly equalled last year's record, and eighty-two succeeded in bettering last year's mark. The total contributions of the churches of the diocese to the diocesan council for the diocesan budget and the National Council's quota was \$205,889.96. Payment of \$135,000 to the National Council left \$70,889.96 for the various items of the diocesan budget. The major part of this, about \$43,000, went to the missionary work of the three archdeaconries, \$10,000 to the Church Mission of Help, and the other \$17,000 to the departments of social service and religious education, the Church Charity Foundation, and other diocesan activities.

TRUSTEES AND DOCTORS DINE

The annual dinner of the board of managers and the professional staff of St. John's Hospital, Brooklyn, was held last Monday night at the Montauk Club. Judge Byers presided and Bishop Stires was the chief speaker. About sixty-five attended. The service of St. John's Hospital has just about doubled since the new building was opened two years ago. The managers consider that this pretty well justifies their judgment as to the need of a larger, as well as a new and better, hospital.

VARIOUS ITEMS

The Epiphany season has been emphasized in special ways in a number of the churches. At St. Luke's and St. Ann's, in Brooklyn, and probably at other churches, the Service of Lights was held on the evening of the first Sunday after the Epiphany. At the Church of the Holy Trinity, Brooklyn, on the same evening, there was a dramatic reading of Henry Van Dyke's *The Other Wise Man*, by Walter Speakman, with five tableaux.

The Quentin Roosevelt prize for character and influence was awarded at Christmas time for the ninth year, at Christ Church, Oyster Bay. This much coveted prize of a five-dollar piece comes from a fund created by Mrs. Roosevelt in memory of her son. It was awarded this year to Martha Hawxhurst.

Four centers in Brooklyn for courses in teacher training have been arranged by the diocesan board of religious education. Courses are available in the Bible, the Prayer Book, the elements of pedagogy, and Church school organization. The centers are located at Trinity Church, East New York, All Saints' on the Park slope, Christ Church in Bay Ridge, and the Epiphany in southern Brooklyn.

At the annual award of medals to choristers of St. Bartholomew's, Brooklyn, one was given to Henry Dieck for excellence in attendance, he having attended no less than 1,600 services and rehearsals in a period of seven years without missing one!

An evening branch of the Woman's Auxiliary in this diocese is to be established for the benefit of women who cannot attend the present monthly sessions at midday.

CHAS. HENRY WEBB.

TO BECOME DEAN OF TRINITY CATHEDRAL, PITTSBURGH

PITTSBURGH, PA.—The Rev. N. R. High Moor, rector of St. Luke's Church, Atlanta, Ga., has accepted the unanimous call of the Cathedral chapter of Trinity Cathedral, Pittsburgh, to become dean. He will begin his new work on May 1st.

The Rev. Mr. Moor is a graduate of Kenyon College and Bexley Hall, Gambier, Ohio. He succeeds the Rev. Dr. Percy Kammerer who resigned to become provost of Avon Old Farms, a preparatory school for boys, located at Avon, Conn.

ARCHBISHOP OF CANTERBURY ILL

LONDON—According to an Associate Press report, the Archbishop of Canterbury was ordered on January 18th to take a rest of at least three months by his physicians. An official statement issued from Lambeth Palace, and signed by his doctors, read as follows:

"The Archbishop of Canterbury is suffering from a severe neuralgia of the fifth nerve. The fundamental cause of this, in the Archbishop's case, is overwork. In order to recover health it will be necessary for the Archbishop to take a complete rest for at least three months.

"It is to be recalled that a year or more ago the Archbishop was ill from a duodenal ulcer. From this he made a complete recovery and carried through the responsible duties incidental to the Lambeth Conference without difficulty and until last month his health was excellent."

The Most Rev. Cosmo Gordon Lang became Archbishop of Canterbury in 1928. He is 66 years old.

FIRE DAMAGES HOLDERNESS SCHOOL

PLYMOUTH, N. H.—Fire broke out in the third floor of Holderness School, New Hampshire's diocesan school for boys, during the supper hour on January 5th. Damage was done to the third floor by fire and the other floors by water to the extent of \$25,000.

Prompt action by the trustees is rushing repairs so that school life may be resumed with less than two weeks' loss of time.

PLAN MEMORIAL SERVICES TO BISHOP DARLINGTON

BROOKLYN, N. Y.—In recognition of the distinguished services of the Rt. Rev. James Henry Darlington, D.D., who for twenty-three years was rector of Christ Church, and for twenty-five years was Bishop of Harrisburg, a memorial service will be held in Christ Church on Sunday, February 1st. The Rt. Rev. John I. B. Larned, D.D., Suffragan Bishop of Long Island, will preside. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will preach the sermon.

CONNECTICUT C. M. H. HOLDS ANNUAL MEETING

WATERBURY, CONN.—The Ven. Frank S. Morehouse, rector of the Church of the Good Shepherd, Shelton, and archdeacon of New Haven County, was elected president of the directors of the Church Mission of Help of Connecticut at the annual meeting of the society held at Hotel Elton, Waterbury, January 14th. The Ven. Sidney W. Wallace, archdeacon of Middlesex County, and rector of Trinity Church, Portland, was elected vice-president.

Representatives from social and religious organizations from all parts of the state were present at the dinner and meeting. William M. Harris, executive of the Lincoln House Association and chairman of the Mutual Aid Unemployment Committee of Waterbury, addressed the meeting. Other speakers were Mrs. John H. Howell of the Newark Church Mission of Help, and the members of the staff of the diocesan C. M. H.

Delegates elected to the national convention to be held at Denver are Archdeacon Morehouse and Miss Henrietta Thacher, secretary of the society.

LAYMEN OCCUPY CATHEDRAL PULPIT IN SPOKANE

SPOKANE—In the absence of the Rt. Rev. Edward M. Gross, S.T.D., Bishop of Spokane and acting dean of the Cathedral of St. John the Evangelist, the pulpit at the evening services is being occupied by laymen of the Cathedral parish.

On January 18th the Hon. R. M. Webster, judge of the superior court of the state of Washington and a member of the Cathedral chapter, spoke on Some Evidences of the Value of Religious Instruction.

W. S. Gilbert, junior warden, will speak at a special service for social service workers on the evening of January 25th.

A college president, Dr. Penrose of Whitman College, a Congregationalist, occupied the pulpit the evening of January 11th and spoke to a large congregation largely composed of graduates of his school upon The Small College and Its Value and Place in Education Today.

All of these services and addresses are broadcast over Station KHQ Spokane.

ANNUAL MEETING OF WOMAN'S AUXILIARY IN WASHINGTON

WASHINGTON—St. John's Church, Lafayette square, was host to the annual meeting of the Woman's Auxiliary of the diocese which was held on January 6th. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was celebrant at the corporate Communion, and gave the Auxiliary his annual message. The Rev. Claude Pickens, home from China on furlough, told of the Church's work for the English-speaking residents of China, and of the important work among the Moslems.

At the afternoon session the Rev. Charles T. Warner, rector of St. Alban's, told of the splendid work being done under adverse physical conditions, by the Bishop Payne Divinity School for Negroes, for which Washington has been asked to raise \$30,000 under the advance work program. The Auxiliary definitely assumed responsibility for the raising of this fund.

The annual reports showed growth of love, loyalty, knowledge, and gifts in every field of work.

DIOCESAN COUNCIL OF ALBANY MEETS

ALBANY, N. Y.—The annual meeting of the diocesan council of Albany was held at the diocesan house on January 16th with a large attendance of members, including the board of missions, members of which are ex-officio on the council and who held the annual meeting of the board just preceding.

The Rev. Robert P. Frazier, of the Field Department of the National Council, addressed the meeting, setting forth the missionary enterprise of the Church. The council voted to accept the American Church Institute for Negroes as an object of advance work for the diocese in 1931, and to endeavor to raise \$12,000 for the institute.

C. W. Betts resigned as treasurer of the diocesan council, and John S. Conover of Schenectady was elected to succeed him. Mr. Conover has retired from an important post in the General Electric Company and has offered his entire time and services to the Church.

WOMAN'S AUXILIARY OF BETHLEHEM MEETS

WEST PITTSBURGH, PA.—The Woman's Auxiliary of Bethlehem held its annual meeting in Trinity Church, January 14th and 15th. The usual reports of the different departments were presented. Mrs. F. H. Steenstra, wife of the rector of St. Mark's Church, Mauch Chunk, led a conference on Our Service Star: Work, Study, Fellowship, Gifts, Prayer. A representative of the Church Army spoke in the evening of January 14th, as did also Miss Sallie C. Deane, provincial representative of the National Executive Committee on Young People's Work.

The following officers were newly elected: president, Mrs. L. G. Barger, of St. Luke's Church, Scranton, in the place of Miss Laura F. Ruddle who held the office for many years and refused to serve any longer. She was elected vice-president. Mrs. E. R. Clark of Grace Church, Kingston, was elected United Thank Offering treasurer in place of Miss Farrer who served in this capacity for many long years. Other officers were re-elected.

NEW MISSION OPENED IN HONOLULU

HONOLULU, P. I.—On January 4th the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, consecrated and formally opened the new Mission of the Good Samaritan, situated in the Kaimuki section of Honolulu. It is most strategically located, being midway between a government public school and a Japanese language school, which clearly indicates an assurance of many permanent residents, upon which the mission should draw, and to which they should minister.

Due to the kindness of Mrs. Hore, a member of the Hawaiian congregation of the Cathedral, Bishop Littell obtained the land at a most modest sum. Then in October of last year several Japanese people, through the Rev. P. T. Fukao, made it known to the Bishop that they would aid materially in a financial way if he would make a combined chapel and community house, to which the Bishop gladly agreed. Not only is there to be a school for the children and chapel services, but in conjunction with that work Palama Settlement will hold child welfare conferences and pre-natal clinic, as is done so splendidly at St. Mary's, St. Mark's, and St. Elizabeth's Missions in Honolulu.

THE JAPANESE SCHOLARSHIP FUND

PHILADELPHIA—Andrew Tokuji Ogawa, one of the young Christian graduates of St. Paul's University, Tokyo, captain of the varsity football team and indefatigable leader of the Brotherhood of St. Andrew movement on the campus of the university, in which more than 100 Japanese teachers and students are now enrolled, arrived in America early in January as the first young Japanese Churchman under the Brotherhood of St. Andrew Japanese Scholarship Fund. He is beginning his two years of post-graduate work at the University of Pennsylvania, with the February term and will be ready to return to take up his life work as a lay teacher and Christian leader in the spring of 1933.

The Japanese Scholarship Fund was established at the national junior convention of the Brotherhood at Hobart College, Geneva, N. Y., in 1929, and was increased to nearly \$3,000 at the junior convention at Oberlin, Ohio, last August. It is being promoted as a concrete expression of world-wide Christian brotherhood. It is hoped that it may be increased so that other young Japanese students may be brought to this country for graduate work, fitting them for Christian leadership in Japan.

GOOD WORK OF THE CHURCH ARMY

BISHOP GILBERT, addressing the third annual meeting of the Church Army, on December 11th, emphasized the really tremendous contribution which the young men of the Church Army have been making to the spiritual enrichment of the Church. When they first arrived in this country, the Bishop said, they landed on the doorstep of his former office in the old diocesan house at 416 Lafayette street, twenty men who curled up in their blankets and went to sleep on the floor, a procedure typical of their simple living and their readiness to meet any conditions.

They have gone about uncovering needs, reaching communities and individuals not reached otherwise, connecting them with the parish clergy, and putting a new emphasis on the duty of every Church member, man or woman, to be active in some way in the work of evangelism.

One of the men, during the past year, visited a rural area in the state of New York which concerns three dioceses, New York, Central New York, and Albany, where their boundaries converge on the Pennsylvania state line. At the recent synod of the second province a committee representing these three dioceses was appointed to follow up the work thus begun.

It is said that the diocese of Albany contains the wildest country east of the Rocky Mountains, with any number of people who have never seen a town or a trolley car. Captain Abraham, exploring the region, stopped to talk with a man and asked, "What do you do for religion around here?" He received the characteristic answer, "Nothing." In this case, the man asked the captain to pray for a sick child, and a way was opened to begin and continue Church work.


The Church Army evangelist makes house to house calls, secures permission to use the school house, and starts Church school and simple services along Church lines, the nearest parish priest coming to help as often as he can. One woman told the Church Army captain he was

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the first minister to come to her house in fourteen years. Her husband has since been baptized and confirmed, and three more of the family are to be confirmed.

Out in Utah, working from a center, the Church Army men visited the coal camps that lie out in all directions. Among the people are Orientals, Mexicans, Italians. In one place a theater was secured for services. Sunday schools are often a good point for beginning, because even when the older people seem not to want religion for themselves, they want it for their children.

Mrs. David Clark of South Dakota reported that one Church Army woman now in the United States, Sister Annie Horner, working among white people and Indians, is doing such welcome work that people come from other reservations to ask why they also may not have such a person.

Back of the evangelists and teachers of the Church Army are the groups of associates. There are so far only eight such groups in this country, and more are needed. An associate is a man or woman, old or young, who promises to pray and to give for the work of the Church Army.

FREE LUNCH TO CHILDREN

A GOOD MANY children have been coming to school without any breakfast, in Newark, Ohio, as in other places. Trinity Church, Newark, asked the school superintendents to send some of the neediest over to the parish house each day for a free lunch. They have soup and milk and bread and butter and apples. Different members of the parish, ten or twelve each day, come in to help. They eat the same lunch as the children, but they each pay fifty cents for it, which pays for all the food. Some of them prepare the lunch; others preside at little tables of six, serving about forty children each day.

The rector of this parish, the Rev. L. W. Barton, has been instrumental in having the state welfare department make a survey to improve the methods of poor relief; he has helped to establish a confidential information exchange among the local social agencies. As in other parishes, repairs and improvements are being made, primarily to give work to men who need it.

ANNIVERSARY OF CHURCH IN INDIA

THE OLDEST British Church in India has been keeping its 250th anniversary. This is St. Mary's, Fort St. George, Madras. The East India Company was chartered in 1600 by Queen Elizabeth. Its first chaplain was appointed in 1614. Fort St. George was begun in 1640. St. Mary's Church was consecrated in 1680. It was built entirely by private subscriptions, the governor of Fort St. George heading the list with a contribution of 100 pagodas, about \$150. This governor's successor was Elihu Yale—yes, the same Eli Yale. He had been connected with the East India Company in Madras for many years. His marriage was the first to be solemnized in St. Mary's Church. He presented the Church with a silver alms basin which is still in use. Robert Clive was married there in 1753. The church is rich in history, in monuments, and regimental colors and memorials. One of its newest gifts, an altar frontal from St. Mary's, Oxford, was sent out by air mail.

† Necrology †

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

WALTER FREDERICK BORCHERT, PRIEST

EDGEWOOD, R. I.—The Rev. Walter Frederick Borchert, a non-parochial priest of Rhode Island, died on January 16th at West Hartford, Conn.

He was born in Newburgh, N. Y., graduated from Colgate Academy, Trinity College, 1914, and Berkeley Divinity School, 1917. Bishop Greer ordered him deacon in 1917 and Bishop Acheson priest in 1918. In 1917 he married Madeline Louise Andrews.

Before coming to Rhode Island, the Rev. Mr. Borchert was rector of St. Paul's, Willmantic, and St. Paul's, Windham, Conn. He was rector of the Church of the Transfiguration, Edgewood, for seven years, resigning in June of 1930 on account of failing health. He was especially successful in young people's work and was noted for his advanced and clear thinking. He is survived by his widow and two children.

WILLIAM THOMAS REYNOLDS, PRIEST

NEW YORK—The Rev. William Thomas Reynolds, a non-parochial priest of the diocese of Washington, died suddenly on Sunday afternoon, January 11th, while in New York. Burial was in Baltimore on Thursday, January 15th.

The Rev. Mr. Reynolds formerly served as curate at the Church of the Advent, Louisville, Ky.; as archdeacon of the diocese of Erie; and as priest-in-charge of St. James' Church, Manitowoc, Wis.

WILLIAM RUSSELL SCARRITT, PRIEST

BOSTON—The Rev. William Russell Scarritt, D.D., a retired priest of the diocese of Atlanta, who made his home on Commonwealth avenue of this city, died at the age of 84 years, on January 13th, in the Salem Hospital to which he had been moved upon being taken ill while visiting his daughter, Mrs. Leverett S. Tuckerman, II, of Salem.

Dr. Scarritt in his youth was a student at Yale and at Amherst, graduating from the latter in 1869. After taking a course in the Union Theological Seminary, he spent much time in philosophical research both at home and abroad.

He was ordained in 1901 by the late Bishop Tuttle. He served as assistant at St. George's Church, St. Louis, 1900-1901; rector of Trinity Church, Bridgewater, 1905-1908; St. Stephen's Church, Milledgeville, Ga., 1908-1911; and curate at the Church of the Advent, Boston, 1911. He was the author of *The Last Appeal in Theology* (1899); *Tests of Creed Statements* (1897); and *Riddle of the Universe* (1901).

It was not until his sight began to fail that he resigned as a member of the staff of the Church of the Advent, Boston. Dr. Scarritt is survived by his widow, Elizabeth Mariner Scarritt of Boston, by one son, William R. Scarritt, Jr., also of Boston, and by four daughters, Mrs. F. Taylor Evans (Enid Scarritt) of New York

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**CARROLL NEVADA SMITH,
PRIEST**

OSCEOLA MILLS, PA.—The Rev. Carroll Nevada Smith, a non-parochial priest of the diocese of Erie, died on Sunday, November 23d, at Osceola Mills, and was buried at Middleburg, Va. He was formerly in charge of the missions at Osceola Mills, Houtzdale, Hawk Run, and Gearhartville.

MRS. A. N. CLEAVER

BETHLEHEM, PA.—On Wednesday, January 14th, Mrs. A. N. Cleaver of Bethlehem died in her sleep, while visiting her sister, Mrs. James Randolph, of Morristown, N. J.

Mrs. Cleaver was a faithful and ardent member of the Pro-Cathedral of the Nativity, Bethlehem. She was always in her place and carried more than her share of the work. Mr. Cleaver died a little over a year ago. They had no children. This death means the breaking up of a home long known for friendship, hospitality, charity, and good works.

Services were held in the Pro-Cathedral on Friday, January 16th, by the Very Rev. D. Wilmot Gateson, dean, and the Rt. Rev. Frank W. Sterrett, LL.D., Bishop of the diocese.

ANDREW J. GREENFIELD

CHICAGO—While the annual parish meeting of Epiphany Church, in which for years he has been one of the most interested characters, was in progress, Col. Andrew J. Greenfield passed to his rest at his home here, on January 13th. Colonel Greenfield was probably the oldest Churchman in the city. He was 95 years old at the time of his death and had served as a vestryman for sixty-five years. Death was caused by a general breakdown due to his advanced years.

Colonel Greenfield has long been active and prominent in Church circles in Chicago. He first visited the city in 1855, when he was 19 years old. He had been a resident of the city since 1908. A retired merchant and financier, he devoted many years to Church work.

Funeral services were held from the Church of the Epiphany on January 15th, the Rev. John F. Plummer, rector, officiating.

MARY M. OLIVER

MILWAUKEE—Mrs. Mary M. Oliver, widow of Joseph B. Oliver, died on Monday, January 12th, at her home in Milwaukee. She had suffered a broken hip on the Friday following Thanksgiving and complications resulted from the injury.

Mrs. Oliver was born in Milwaukee on August 31, 1848. Her father, Hans Crocker, was one of the old settlers, and her mother, Augusta Potter, was a member of the family bearing the same name that produced three bishops for the diocese of New York. Mrs. Oliver was married in 1872 to Joseph B. Oliver, who died nine years ago. For a short time she attended St. Paul's Church, Milwaukee, but for the past fifty-five years was a devoted member of All Saints' Cathedral, and was also active in the Girls' Friendly Society and the Woman's Auxiliary. She was a very devoted Churchwoman and a real saint.

Funeral services were held in the Cathe-

dral on the following Wednesday morning, the Very Rev. A. I. Drake being the celebrant of the Requiem, assisted by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Interment was at Forest Home Cemetery.

Surviving Mrs. Oliver are a daughter, Mrs. Alfred Hulst, Amherst, Mass., and two sons, Kenneth, El Paso, Tex., and Fergus, Medford, Wis.

Mrs. Oliver had, of late years, lived as a member of the family of Miss Caroline Ogden, whose father was a lifetime friend of her father, and in his home she died.

R. FRANCIS WOOD

WAYNE, PA.—R. Francis Wood, widely known attorney and Churchman, died at his home here on Thursday, January 15th, from pneumonia. He was in his 81st year.

Mr. Wood was the oldest lay member of the standing committee of Pennsylvania, having been elected to the committee in 1900. He was secretary of the committee from 1904 until 1922. He was formerly president of the Church Club of Philadelphia, and president of the Corporation for the Relief of Widows and Children of Deceased Clergymen of the Protestant Episcopal Church in Pennsylvania. He was also rector's warden of old St. David's Church, Radnor, and served as a deputy to the diocesan convention for several years. He was senior vice-president of the Bishop White Prayer Book Society.

He also devoted a great deal of his time to activities of a civic nature, having been vice-president of the National Civil Service Reform League and former chairman of the executive committee of the Pennsylvania Civil Service Association.

Mr. Wood graduated from the University of Pennsylvania with the class of 1869, and became a member of the Philadelphia Bar in 1871. His wife, the former Miss Mary Emlen Leaming, died in 1911. He is survived by seven children.

Funeral services were held on Saturday, January 17th, in old St. David's Church.

**STUDENTS AT BOONE
LIBRARY SCHOOL**

MARSHAL CHANG SHUEH-LIANG of Manchuria, who has figured prominently in recent Chinese news, took a personal interest in sending a student from Mukden to the Boone Library School, and gave him a generous gift toward defraying expenses. The library school has two other students from Mukden, sent by the commissioner of education there. The president of Tsing Hua University in Peking (or Peiping, if one must call it so), has a sister in the library school; two other students come from Peiping; another comes from far off Szechuen, in western China; and others from many important centers nearer central China.

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NEWS IN BRIEF

BETHLEHEM—The Rev. Reginald Davis, rector of Trinity Church, Carbondale, wrote a very beautiful and appealing pageant, *The Manger of the King*, which was presented by his Church school recently. Representatives of all the churches in Carbondale were present.—The Reading convocation met recently in St. Luke's Church, Lebanon, of which the Rev. Rodney Brace is rector. The Rev. Spence Burton, S.S.J.E., made three addresses on the Epiphany.

CENTRAL NEW YORK—Manlius School, where Church services are held regularly, has no chapel, but it has an efficient and well-organized Society of Chapel Wardens, who every Saturday night go to the gymnasium and there place the altar, altar rail, and other chancel furnishings so that on Sunday there is a suitable place for the service. Recently this society held a fair and raised funds to purchase a pipe-tone organ, which has greatly improved the chapel music and added to the dignity of the service.—The Rev. Nelson M. Burroughs, who terminated his rectorship at St. Mark's Church, Syracuse, was presented with a white gold watch, chain, and knife at a meeting of the vestry, as a gift from the parish. Over 500 people attended the main service on his last Sunday in the parish.—At the regular meeting of the clericus of the first district in Grace Church, Carthage, in December, a memorial service was held for the late Rev. H. P. Grabau, rector of that parish.—St. Paul's Church, Constableville, has a new fine linen surplice; St. Mark's Church, Port Leyden, a purple stole of damask silk; and St. Margaret's in Lyons Falls a red damask stole, all presented by the Rev. A. Appleton Packard, in memory of a happy summer which he spent in this field while a candidate for orders.

COLORADO—Bishop Ingley has just issued his annual prayer card which is distributed to several thousand both within and without the diocese. This year's card was prepared especially with the needs of the isolated folk in mind, and includes a simple rule of life, morning and evening devotions, grace at meals, and a preparation for the Holy Communion.

CONNECTICUT—The Ven. James S. Neill, archdeacon of Hartford and rector of St. Mary's Church, South Manchester, has been appointed chaplain of the House of Representatives of the state.—At St. John's Church, Hartford, a series of windows was recently installed in the baptistry, the gift of Jean Wilson Brown and John C. Wilson in memory of their sister and brother, forming part of a children's corner that is gradually being developed.—The Rev. George C. St. John, headmaster of Choate School, has announced that one-half million dollars of the total foundation fund of \$1,850,000 has been raised by the fathers and alumni of the school.—At a recent meeting of the diocesan social service department the Rev. Prof. Fleming James, D.D., of the Berkeley Divinity School was selected chairman of a committee to report on the social service work done in the diocese by Church agencies and institutions.—The Rt. Rev. Julius Atwood, D.D., formerly Bishop of Arizona, is to assist Bishop Acheson during February and March and will make episcopal visitations to about twenty-two parishes and missions of the diocese.

DELAWARE—The Rev. Dr. Charles L. Candee, executive secretary of the Wilmington Council of Churches, a Presbyterian minister, was the guest preacher in St. Andrew's Church, Wilmington, on January 18th.—The Epiphany meeting of the Delaware branch of the Woman's Auxiliary was held in St. John's parish house, Wilmington, on January 8th.—The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, was the afternoon preacher in the Memorial Chapel at Valley Forge on "Delaware Day," January 3d. The service was read by the Rev. Joseph H. Earp, rector of Immanuel Church, New Castle.

DULUTH—When the Rt. Rev. B. T. Kemerer, Bishop Coadjutor of Duluth, went to Alexandria for his first official visitation, he recalled that forty-two years ago his father, the Rev. Samuel D. Kemerer, was minister of the Methodist church in Alexandria, which is almost directly across the street from the Episcopal Church, to which he returned as a Bishop for the first time after the intervening years since boyhood, to confirm his first class.—When Bishop Bennett celebrated the tenth anniversary of his consecration as Bishop of Duluth, he was showered with letters and telegrams of congratulation and affection from the clergy of the diocese and many friends. A group of laymen remembered him with a substantial check.—For the third time in the past seven years Bishop Bennett has been chosen

by the officials of the Interchurch Council, Duluth, to preach at the noonday pre-Lenten services in a downtown theater.

ERIE—Through the generosity of Lewis Emery of Bradford, what was formerly the Reformed Church in Grove City has been purchased and remodeled under the supervision of the Rev. Delbert W. Clarke of Greenville, who did much of the work with his own hands. Thus a house of worship is provided for the faithful group of resident Church people and the Church students of Grove City College.—To avoid misunderstandings that had arisen, the name of the diocesan paper has been changed from *The Diocese of Erie to The Erie Churchman*. The Rev. Harold B. Adams, rector of Christ Church, Meadville, has been elected to the staff to fill the vacancy caused by the removal to the diocese of Pittsburgh of the Rev. H. J. Cluver.—Capt. George Becker of the Church Army is in charge of St. Andrew's Mission, South New Castle, and St. Luke's Mission, Ellwood City, until such time as a priest can be secured.—Under the leadership of Archdeacon Foreman, an earnest effort to seek out and minister to the isolated and unchurched has been started in the diocese. Mrs. C. R. Edris of Trinity Memorial Church, Warren, has been appointed supervisor. In cooperation with the department of religious education, Miss Edna Eastwood of the national office gave five conferences from January 2d to 7th inclusive at several churches in the diocese. Miss Winona Thompson has resigned as social worker for the Ida Wood Boyd Fund and becomes diocesan director of the Girls' Friendly Society and of the Young People's Fellowship. Miss Margaret Roess, a communicant of Christ Church, Oil City, a student at the University of Wisconsin and the Philadelphia School for Social Workers, becomes social worker for the Ida Wood Boyd Fund.—Mr. and Mrs. Ernest R. Behrend of Erie have presented the Bishop with a new 8-cylinder 1931 Buick automobile.

HARRISBURG—The winter meeting of the archdeaconry of Harrisburg was held in St. John's Church, Lancaster, Monday and Tuesday, January 12th and 13th. The meeting opened with Choral Evensong on Monday evening, at which the special preacher was the Rev. Thomas A. Sparks, rector of the Church of the Good Shepherd, Rosemont. Tuesday opened with a celebration of the Holy Eucharist, the archdeacon being celebrant. After breakfast a business session of the archdeaconry was held, Archdeacon Hughes presiding. The reports indicated that the mission stations in the archdeaconry are in a healthy condition, and that in a few places an aggressive forward movement is under way. On motion, the archdeaconry took a recess, in order to discuss the names of possible nominees for the vacant bishopric, the election for which will be held in York on January 27th and 28th. Following luncheon, the meeting adjourned.

LOS ANGELES—A special service of thanksgiving for the missionary achievements of the diocese during 1930, held at St. Paul's Cathedral, Los Angeles, for the parishes and missions of the convocation of Los Angeles on the evening of Sunday, January 11th, was attended by a large congregation. Bishop Gooden made the address and twenty priests were present in procession. Hearty signing was led by the choirs of the Cathedral and St. Matthias' Church.—The new addition to the church and parish house of St. Mark's Church, Pasadena, was formally opened on the evening of January 14th. Costing \$2,500, it includes a large sacristy, kindergarten room, rector's study, and choir-master's office. At the same time the parish celebrated the fourth anniversary of the rectorship of the Rev. Stephen C. Clark, Jr.

MARYLAND—St. James' Church, Westernport, participated with the other churches of the community comprising Westernport and Luke, and Piedmont, W. Va., in the observance of Universal Week of Prayer, January 5th to 9th. Each evening a special service was held in one of the downtown churches, and an address was given by a guest speaker. The rector of St. James' Church, the Rev. R. J. Harkins, was the speaker at the service held Wednesday evening, January 7th, at the Methodist Episcopal Church, South. On Thursday evening, January 8th, a capacity congregation filled St. James' Church. The Rev. Frank B. Herzel, minister of Mt. Calvary Lutheran Church, licensed by the Bishop, was the speaker. The good will that exists among the various religious bodies was shown by the attendance of every Protestant minister and congregation.

MASSACHUSETTS—Grace Church, Everett, was filled with a large congregation on the first Sunday evening of the New Year, January 4th, when the service was conducted entirely

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MILWAUKEE—At the 11:00 o'clock service on Sunday, January 4th, the rector, the Rev. Kenneth D. Martin, dedicated a handsome stained glass window, the work of Powell and Sons, London. The window is in memory of Mr. and Mrs. William H. Purnell, who for many years were communicants of St. Matthew's parish, and is presented by their children, John Ritchie and William Purnell, and Mrs. Charles G. Thomas.

MINNESOTA—Miss Edna Eastwood, secretary of the Home Study Department of Religious Education of the National Council, held a conference for the rural clergy of the diocese in St. Mark's parish house, Minneapolis, on Friday, January 16th.

NEBRASKA—A most interesting work among Indian children is being forwarded at Genoa. Three hundred children in attendance at the government school are under the Church's tutelage. The first Sunday after Epiphany, Bishop Shaylor confirmed a class of twenty-three boys and girls. The Rev. Charles Harris is missionary-in-charge.

NEWARK—Speakers of great ability addressed the various meetings which made up the program of a week of religious services from January 4th to 11th, sponsored by the Ridge-wood Council of Churches. These included the principal meetings held on six evenings at different churches, two afternoon meetings for women, and three noonday meetings for men. These last mentioned gatherings were under the auspices of the Rotary, Exchange, and Lions' Clubs.—A number of churches in Boonton, including St. John's Church, observed a week of prayer early in January. Dr. Paul Harrison of Arabia was the speaker at a union service, held on January 11th, at the Reformed Church.—On the evening of January 11th there was a large attendance at a special service for District No. 1, Order of the Eastern Star, at St. Paul's Church, Paterson. Besides representatives from that city, delegations from at least ten other communities were present. A sermon appropriate to the occasion and the seasons of the Church year was preached by the rector, the Rev. Dr. David S. Hamilton.

NEWARK—In memory of her husband, Mrs. Henry J. Chase has given \$1,000 to the endowment fund of All Saints' Church, Glen Rock.—Meetings at convenient centers, rather than at one centrally located place in the diocese, are the plans of the Church Club of the diocese of Newark in its endeavor to reach as many men as possible. The places of meeting will include Paterson, Englewood, Morristown, Montclair, and Hackensack.—The members of the Altar Guild of the diocese, at their annual meeting held at Trinity House, Newark, on January 5th, elected Mrs. William J. Behr of St. Luke's Church, Montclair, president of the organization.—The annual dinner of All Saints' Church, Glen Rock, took place on the evening of January 7th. In addition to reports made by heads of parish organizations, there was an address by the vicar, the Rev. John E. Bailey, who touched upon the question of changing the status of the church from that of a diocesan mission to that of a parish, All Saints' being now practically self-supporting.—Mrs. Eugene Coleman Savidge, the mother of the Rev. J. Foster Savidge, rector of the Church of the Holy Communion, Norwood, presented to that parish a very complete Church school building, which was dedicated on December 14th.

NORTH CAROLINA—A Life Abundant Mission was conducted in the Church of the Good Shepherd, Cooleemee, December 7th to 14th, by the Rev. Robert B. H. Bell of Denver, Colo. Mrs. Bell, who accompanies and assists in the work, lectured each day on right living.

OKLAHOMA—The new altar for the Bishop Brooke Chapel in Trinity Church, Tulsa, was installed by the Svoboda Church Furnishing Company, on December 13th and, with the new Franchot memorial window installed in this chapel a few weeks ago, greatly enhances the interior of the church.—The members of All Saints' Church, Miami, are rejoicing in the completion of a new and beautiful edifice. On the first Sunday in January, Bishop Casady officiated at the consecration of the church. The Rev. Dean R. Edwards, lately of Grace Church, Chanute, Kans., has taken up the work of this new church in Miami. He entered upon his duties on January 1st.

PENNSYLVANIA—The Rev. Dr. E. C. Young, D.D., for over fourteen years vicar of Phillips Brooks Memorial Chapel (Holy Trinity parish), Philadelphia, has recently declined a call extended to him to become vicar of St. Cyprian's Chapel, under the City Mission Society, New York City.

PITTSBURGH—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilksburg, preached the baccalaureate sermon to the mid-year graduating class of the Wilksburg high school on a recent Sunday evening.

SOUTHWESTERN VIRGINIA—Dr. Larkin W. Glazebrook, of the Commission on Evangelism of the National Council, recently spent a very busy two weeks in Southwestern Virginia. He asked for a full schedule and Bishop Jett did not fail to map out one for him.—Except for a few details, the program committee has completed its plans for the council to be held May 19th and 20th in St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector.

WASHINGTON—A series of reports on the preaching missions held throughout the diocese during November, 1930, has been published and shows that these missions were generally very successful and have had serious endorsement since the missions were held. The missions were conducted under the direction of the diocesan committee on evangelism and included practically all of the churches within the diocese.

WESTERN MASSACHUSETTS—The Rev. Frank Gavin, D.D., of the General Theological Seminary, who recently conducted a retreat for the clergy of the diocese at Lenox, preached at the Cathedral in Springfield, on Sunday morning, January 4th.—A very helpful three-day conference and retreat was conducted by Bishop Davies for the clergy of the diocese at the Lenox School, Lenox, January 1st to 3d. Bishop Davies gave the opening address on The Renewal of the Idea of God, also the connecting addresses with the subjects set forth by the conference leaders. Dr. Adelaide Case of Columbia University gave addresses on the Renewal in the Laity, which were followed by general discussions. The Rev. Dr. Frank Gavin of the General Theological Seminary gave addresses and conducted discussions on The Renewal in the Clergy. The Bishop summed up the conference, its purpose and benefits, at the final meeting.

WESTERN NEW YORK—St. Michael's Church, Geneseo, celebrated the twenty-first anniversary of the rectorship of the Rev. J. W. D. Cooper with a number of very happy events recently. In addition to his work as parish priest the Rev. Mr. Cooper for years has been an inspiring leader in religious education in the diocese.—Christ Church, Rochester, recently installed a very effective lighting system in the form of lamps suspended from the ceiling near the side aisle. They are of rare beauty and are patterned after similar designs in one of the English cathedrals.—At a recent service held in Christ Church, Corning, the combined choirs of Bath, Hornell, and Corning very effectively produced Maunder's *Song of Thanksgiving*. The choirs, numbering seventy voices, sang this difficult work with a fineness of quality which gained high praise from competent critics. The cantata was repeated the following Sunday evening in Christ Church, Hornell.—The choir of St. Paul's Church, Rochester, gave a very splendid recital of Christmas carols in the church on the last Sunday in December. The carols were chosen from music of England, France, Germany, and Austria.—A very beautiful memorial window was recently placed in St. Paul's Cathedral, Buffalo. The window comes from Tiffany Studios, New York City.

CITY AND STATE HONOR MEMORY OF LATE PRIEST

AN HONOR rare if not unique was bestowed on the memory of one of the Church's clergy in December when the Council of the City and County of Denver expressed formally their appreciation of the late Rev. Charles Hughes Marshall. Their resolution was offered by Councilmen Doran and Dolan, and signed by the president of the council and by the Mayor. It said in part:

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