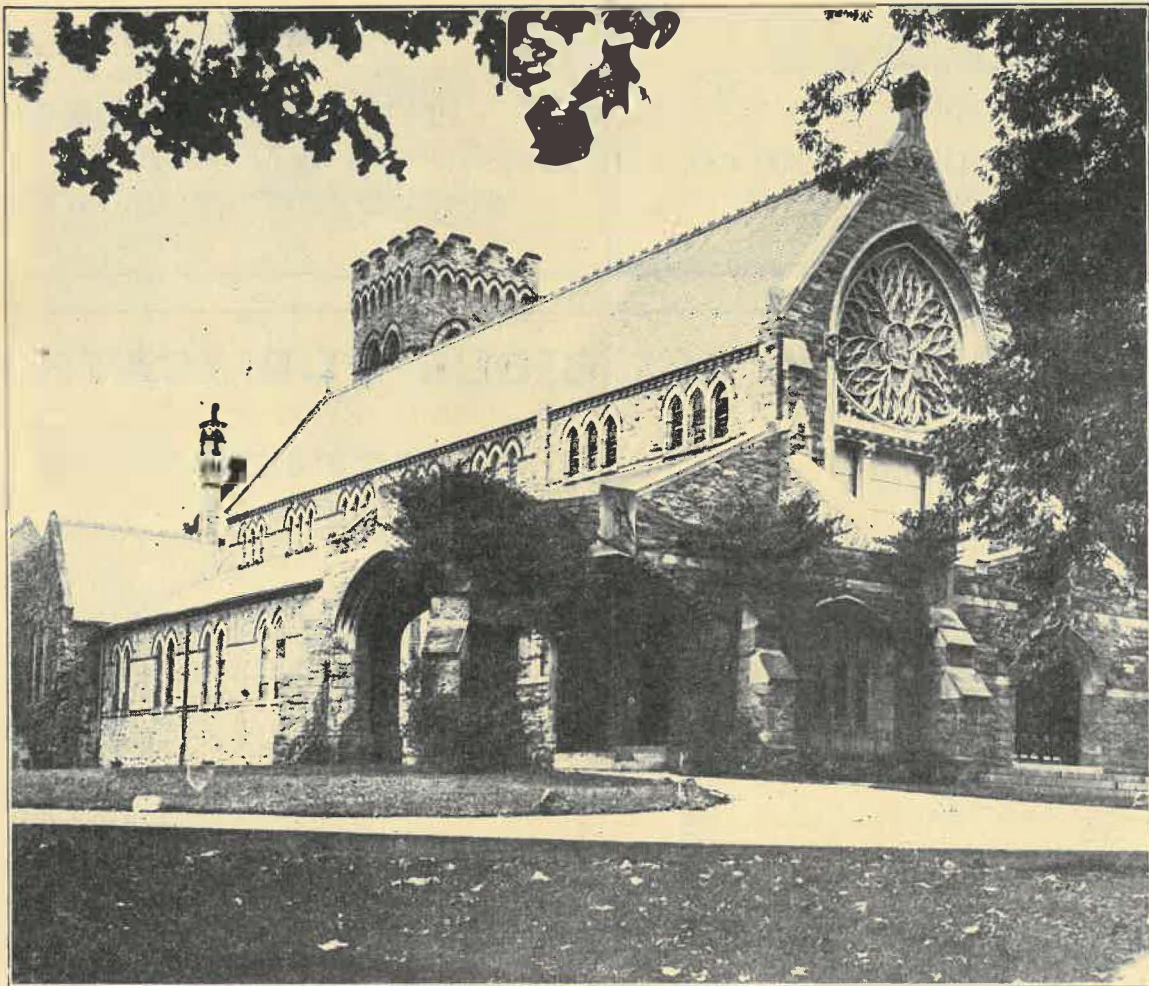


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# The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, NOVEMBER 21, 1931

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[See Philadelphia letter, page 89]

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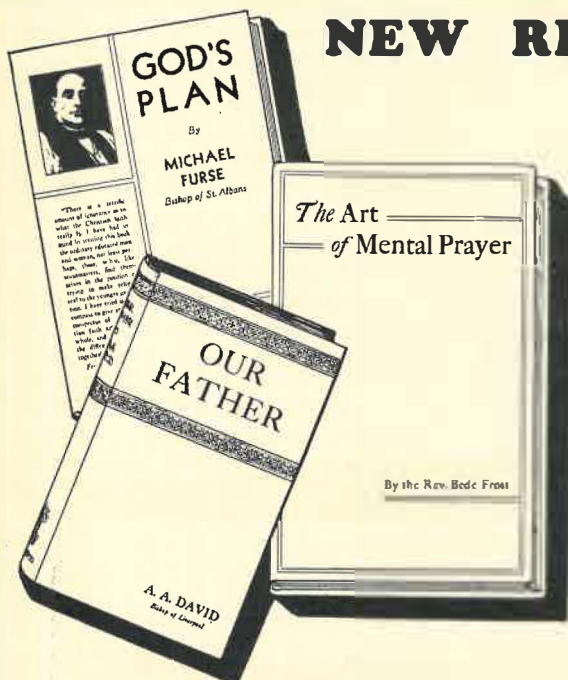
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# The Living Church

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## EDITORIALS & COMMENTS

### Thanksgiving, 1931 Edition

**T**HANKSGIVING? What is there for which to be thankful in this iniquitous year 1931? Depression—unemployment—overproduction—wage cuts—foreclosure—hunger—need—there is nothing in these words, at first glance, to inspire thanksgiving. *Can* one be thankful on a reduced income, perhaps even out of work? Is there any justification for a national Thanksgiving Day this year?

Let's look at the facts a little more closely. And first of all, let's realize that our age is not the only one that has suffered "hard times."

Easter was the Thanksgiving Day of the early Christians. "Christ is risen"—therefore let us rejoice! How could the persecuted disciples at Rome, forced to worship in the noisome catacombs, be thankful? How could they celebrate their Eucharist, their feast of thanksgiving, when the slightest suspicion that they were Christians might mean their death?

And again, when the Roman persecutions had ended and the Church had had a period of comparative peace, there came the horrors of invasion by the bloodthirsty Goths under Alaric, the unspeakable Huns led by Attila, the "Scourge of God," and Genseric's plundering Vandals, who found Rome an empire and left it a shambles. Yet in those heartrending days were evolved many of the Church's most beautiful collects, serene in their trustfulness and their spirit of thanksgiving for the blessings of the Catholic faith. "Grant, O Lord, we beseech thee, that the course of this world may be so peacefully ordered by thy governance that thy Church may joyfully serve thee in all godly quietness"—we read the familiar petition in the Sacramentary of Leo the Great, and we echo it in our own Prayer Book, where it is quite as appropriate for our modern troublous times.

Again, toward the end of the sixth century, we find Christendom overrun by the barbarian Lombards, with war and pestilence on every hand, so that Pope Gregory declared the Church to be "like an old and battered ship, leaking on every side." Yet from those days date the two great Easter hymns of Venantius Fortunatus, instinct with the spirit of joyous thanksgiving:

"Hail! festal day, to endless ages known,  
When Christ, o'er death victorious, gained his throne,"

and

"Welcome happy morning! age to age shall say;  
Hell today is vanquished, heaven is won today!"

**I**N OUR own country as well, adversity and thanksgiving have gone hand in hand. The Pilgrim Fathers, who inaugurated Thanksgiving Day, lived in daily terror of their lives from wild beasts and wilder men. Nature itself begrudged them a scanty living, torn from the cold New England rocks. Most of our commonest everyday "necessities" were beyond their wildest dream of luxury. Yet it is their example that our Church and Nation have followed for generations in observing an annual Thanksgiving Day.

Nor were our immediate predecessors unacquainted with problems much like those that face us today. Someone has lately unearthed and given new circulation to an editorial published in 1857 in *Harper's Weekly*, which might almost have been written yesterday:

"It is a gloomy moment in history. Not for many years, not in the lifetime of most men who read this paper, has there been so much grave and deep apprehension. In our own country, there is universal commercial prostration and panic and thousands of our poorest fellow citizens are turned out against the approaching winter without employment.

"In France, the political cauldron seethes and bubbles with uncertainty. Russia hangs as usual like a cloud dark and black upon the horizon of Europe; while all the energies, resources, and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with disturbed relations in China.

"Of our own troubles, no man can see the end. If we are only to lose money and by painful poverty to be taught wisdom, no man need seriously despair. Yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

**A**RE we then to be thankful merely because others in former days of stress have been thankful? Must our Eucharist express only a negative sort of rejoicing, a feeling that things are pretty bad, but thank God they're no worse?

Not at all. There are many hopeful features to the present situation, many causes for genuine and unstinted thanksgiving. George R. Leighton, in the November *Harper's*, has touched upon a few of them: the opportunity to know our children better than we could a few years ago, when behaviorism and so-called progressive education, induced by an age of riotous self-indulgence, crowded the virtues of obedience and self-

expression into the limbo of outworn theories; the passing of the heyday of Freud and Jung, of over-emphasis on neuroses and inhibitions; freedom from the urge to keep up with the Joneses, to become giants of industry, to buy useless luxuries of every description on what some grim humorist dubbed the "easy payment plan."

We are beginning now to realize, not only that October, 1929, marked the end of an era, but that the era then ended was one that we don't want repeated, despite the glamor of its superficial aspects. Mr. Leighton expresses our thankfulness for the passing of that era succinctly and well:

"The strange exhilaration of the boom times seems far away now. The captains and the kings of industry have ceased from talking and, in well-deserved retirement, are paying strict attention to their own business. No longer are distinguished fliers and channel swimmers received with screaming sirens, clouds of ticker tape, and crowded stands at City Hall. The Big Builder has departed from Chicago, and the promoters of Coral Gables utter never a word. We ask for bread in all truth, but our appetite for circuses is a little dull. Bandmasters and police commissioners in evening dress fade from the horizon, and in their wake go trooping a procession of stupid wastes and idiotic extravagances of mind and body. And for these blessings, unrecognized at first, we are a grateful people."

DOES it not all resolve itself into this: that America and the world are awakening to the age-old truth that it profiteth a man nothing if he gain the whole world and lose his own soul, and that the same truth applies with equal force to empires, to civilizations, and to humanity?

The time of transition is hard indeed, and the goal is not yet in sight. But adversity has shown us many a blessing that was buried beneath an artificial prosperity, and the resulting revelation is cause for hearty thanksgiving.

"So shall thy children, with thankful devotion,  
Praise him who saved them from peril and sword,  
Singing in chorus from ocean to ocean,  
Peace to the nations, and praise to the Lord."

THE President's Organization on Unemployment Relief has just published an important report from its committee on employment plans and suggestions, with the request that its recommendations "receive immediate and thoughtful consideration by all individuals and organizations to the end that so far as possible and practicable they may be promptly translated into action." Ten specific recommendations are made, two of which we quote as particularly adapted to general application:

#### Employment Plans

#### "RECOMMENDATION NO. 1—RESUMPTION OF WORK

"United national action to encourage every American citizen now employed to resume normal buying. To use available income to purchase goods normally needed and in the replacement of which labor is employed is a condition precedent to any hopeful program to constructively increase employment; continued and further restriction of consumption of goods and of expenditure for improvements and replacements inevitably will offset any and every effort for emergency relief."

#### "RECOMMENDATION NO. 8—NEW CONCEPT OF 'WORK'

"In making effective the spread of employment, consideration should be given by every unit of industry to the capacity of each individual employe for self help and to his personal and community responsibilities. The committee views this recommendation as of major importance."

These recommendations indicate ways in which all of us can help to improve conditions. The first one suggests, for example, a policy with reference to Christmas

giving, as well as attention to our own needs. There is a natural tendency, where incomes have been reduced, to curtail Christmas giving to a minimum, or to eliminate it entirely. In some cases such a policy is undoubtedly necessary. But with most of us the better plan would be to give as generously as possible this year, remembering to give not only to our friends, who perhaps can do quite as well without our gifts, but also to those who really need them. The person who has not brought the light of happiness into eyes that would not sparkle but for his gift has not experienced the deepest joy of the Christmas spirit.

The recommendation as to a new concept of work is one that the committee rightly looks upon as of major importance. Specifically, the report lays down the principle that "in giving employment, management must consider not only productive efficiency of the worker but also the latter's capacity for self help and to meet his responsibilities to his community." A definite order of preference is suggested to accomplish this object.

This entire report is one that will repay careful study by the clergy, employers, social workers, and the public generally. Copies may be obtained from the headquarters of the President's Organization, 1734 New York Avenue, Washington, D. C.

WE ARE publishing in this issue, under the title "What is at Stake in the Disarmament Conference," a condensation of a recent radio address by the Hon. William R. Castle, Jr., Under-Secretary of State at Washington. Mr. Castle has come into wide

#### The Disarmament Conference

prominence of late in governmental affairs, and his high official standing makes this timely plea for public cooperation in the nation's plans for the coming conference of great importance. The message will come with especial force to Church people, for Mr. Castle is himself an active Churchman, and was elected by the last General Convention as a member of the National Council of the Church.

We are indebted for the text of Mr. Castle's address to the *Federal Council Bulletin*, which published it in its November issue.

#### ANSWERS TO CORRESPONDENTS

F. W. S.—(1) The King of England is still, in law, the *temporal* head of the Church of England, the Archbishop of Canterbury being the *spiritual* head. It is in this capacity that the Crown appoints English bishops.—(2) The sovereign of the United Kingdom of England and Scotland is also the temporal head of the established Church of Scotland (Presbyterian). Thus George V is officially an Anglican in England and a Presbyterian in Scotland, though personally he is an Anglican.

#### ACKNOWLEDGMENTS

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#### GRACE BEFORE AUTUMN

NOW GOD be thanked when fields appear  
As warmly furred as fallow deer,

And cornshocks, leaning row by row,  
Have caught the summer's after-glow.

And God be praised that I can see  
His glory light an autumn tree.

ELEANOR GLENN WALLIS.

# What Is at Stake in the Disarmament Conference

By the Hon. William R. Castle, Jr.

United States Under-Secretary of State

THE PRESENT economic depression is different from others in that it is world-wide. Everybody, vaguely, knows what has caused it, and nobody knows more than vaguely—nobody, at least, clearly understands all its causes or all the reasons for its long continuance and it would be much better to leave this detailed study to future historians. It is safe enough to say, however, that the seeds of the depression were sown in the World War. There was tremendous loss of life, irreplaceable, altogether tragic; and this was disheartening, slowed up the economic machine where it could least afford to slow up. There was tremendous loss of property which had to be replaced and the necessity of immediate replacement caused an artificial stimulation in production, a gearing of the machinery of production so high that when the pressure was removed the machinery ceased to function properly. There was tremendous loss of actual wealth. The billions wasted in munitions brought no return whatsoever.

This economic depression is world-wide and there cannot be complete relief to any one nation until improvement also is world-wide. Politically nations are separate, but economically they are becoming every day more interdependent. This is inevitable with the growth in transportation and communication facilities. This nearness of the nations to each other helps to make the conditions in any one important to all others.

I have heard people question why the American government should have moved to assist Germany when there was so much suffering here at home, and to those who do not realize the economic interdependence of the world the question is natural enough. The failure of the purchasing power of any nation reacts on all other nations, depresses everywhere the standard of living. What we want to do in this country is to give work, not a dole. When the President moved to save Europe from disaster one of his principal aims was to give work to the American people, through maintaining the purchasing power of other nations. He wanted to help dispose of our cotton and our wheat and our manufactured goods. He made a bold move because the facts necessitated just such a move.

Another of the avowed purposes of the American government is to bring about, or help to bring about, real limitation and reduction of armament. Possibly the economic facts of the present day may help on this great cause. Competition in armament is one of the greatest of war breeders and all wars leave an aftermath of depression which brings suffering into every home. There is no longer any real victor in a war because when the war is over victor and vanquished both suffer the consequences of the slaughter and the waste. The world has known this for a long time and has done little or nothing about it, but now there is added the grim fact that the nations can no longer afford the luxury of excessive armament. Have you ever thought of the cost, for example, of a battleship? There is the initial cost of some \$40,000,000. There is the cost of some \$2,000,000 annually to keep the ship in commission. Enormous sums are spent in overhauling and in modernizing parts. At the end of twenty-five years the ship is scrapped. If you add all these sums, with compound interest at five per cent, it will be found that every battleship costs the nation during the course of its life a minimum of \$250,000,000. It would be foolish to say that such a sum is dead loss. In building, the ship afforded work for hundreds of men. It supported a large crew during the years of its life. But, on the other hand, think what benefit that money would have given had it been used constructively—for schools and colleges, for factories and farms, for the development of waterways, for reforestation, for scientific research.

Perhaps this nation of ours can afford the luxury of battleships. Indeed they are not a luxury while others have them and while there is still any danger of war in the world.

The destruction which an enemy might do to our unprotected coast far outweighs the cost of a battle fleet. But some nations, unable to afford them, still spend money on them, on all forms of armament, that might far better be spent in building up constructive forces, in raising the standards of the people which have been lowered because the wealth of the nation is wasted in armament. Yet, since fear and the instinct of self-preservation are among the strongest forces of life, we cannot blame those poorer nations. Their coasts and their frontiers must be defended just as ours must be. It all comes down to this question of competition and, although we are too distant to be a threat to most nations, I cannot believe that we should not be among the first to agree to any kind of cut in armament which would give confidence and would yet leave us, in comparison with others, as strong as we are today.

I HAVE used the battleship as an example, not because a battleship is any worse than any other form of armament but merely as a symbol that illustrates the expense. Huge land armies are as wasteful, or fleets of minor naval craft, or enormous guns. No one nation can cut its armaments to the bone because there is always possible the madness or the cupidity of other nations.

Every nation must protect itself. But on the other hand no nation is safer with a high general level of armaments than it would be with a low general level if the level is everywhere proportional. It is said that the world spends annually three billion dollars on armaments and yet it is clear that individual nations would be just as safe if the volume of this construction were proportionately cut down one-half or three-quarters. Every nation needs an army for internal police purposes but beyond this every soldier is a potential offensive force. Every maritime nation needs a navy for coast defense and defense of its shipping, but every ship beyond this need is a potential danger to peace. And the smaller the various navies are the better, so long as the decrease is proportional.

We fought, or said we fought, a war to end war. We have made anti-war treaties that cover the globe. But as long as we pour money into competitive armament we admit that war is always imminent; we make a travesty of our high-sounding treaties. We keep fear alive; we pile taxes on taxes and the money that should go to make life easier for every man, woman, and child goes into potential instruments for the destruction of life. You and I, as individuals, try to use our money to build up, not to tear down. Surely we ought to demand of governments standards at least as high as we hold for ourselves.

Much, it is true, has already been accomplished. The London Treaty, negotiated and signed last year, put an end to competitive building in all classes of ships on the part of the three great naval nations. But this was only a beginning. Tonages could not then be cut as they should be. But, aside from the navies, it is certain that many armies are unnecessarily large. Guns and fortifications should be reduced. There is serious danger in the over-development of air forces, the over-building of airplanes for war purposes. In Geneva next year the nations will have an opportunity to show their goodwill and, incidentally, to restore national budgets to reasonable dimensions. But public opinion must be behind the negotiators to give them courage.

I hope, therefore, that you will all stand behind your government in working earnestly for that limitation of armament which, maintaining national security, will turn a vast proportion of the world's wealth away from destructive to constructive purposes. This should be the greatest single step which is internationally possible toward bringing the world back to prosperity.

# Changes in the Constitution of the Church

By the Very Rev. Herbert H. Powell, Ph.D., S.T.D.

Dean, Church Divinity School of the Pacific

THE CHANGES in the Constitution of the Church made by the last General Convention were not many and, with one notable exception, not very important. There were four amendments coming down from the Convention of 1928, all of which were ratified by the constitutional majority required in both Houses. These amendments were:

(a) A merely technical change in the wording of the section relating to the Presiding Bishop, by inserting the italicized words in Article I, Section 3, which provides that "His term and tenure of office and duties, and particulars of his election not inconsistent with the preceding provisions, shall be prescribed by the Canons of the General Convention."

(b) A change in the vote required in the House of Bishops to elect the Presiding Bishop which provides that while ordinarily the vote required is "a majority of all the Bishops entitled to vote in the House of Bishops," an exception was added "that whenever two-thirds of the House of Bishops are present a majority vote shall suffice." There were many in the Convention who did not approve of the exception. It makes one vote more than one-third of the Bishops sufficient to elect the Presiding Bishop in such exceptional case. There seemed to be a feeling, however, that this provision would never be called into use, therefore it could do no harm. The provision originated in the House of Bishops in Washington because that House had found itself in New Orleans in somewhat of a quandary as to a quorum. A similar provision to amend Article XI, so that one more than one-third of the House of Bishops could by final vote ratify a change in the Constitution, was proposed by the House of Bishops but the House of Deputies refused to concur. The whole subject of a quorum, etc., in the House of Bishops is somewhat tangled because that House has lost sight of the fact that the Constitution is a compact between the Dioceses and in that compact all Dioceses are on a parity. That principle is clearly understood in the House of Deputies, and not until the other House returns to it will the difficulties disappear.

(c) An amendment to Article X, giving to Missionary Districts the right to vote on the final ratification of a change in the Prayer Book.

(d) An amendment to Article I, Section 4, clarifying the requirements as to a vote by orders. It put into exact language what has been somewhat confused; but really made no change in the practice of voting in the House of Deputies.

Amendments a, c, and d were ratified by the House of Deputies on the second day of Convention; but action was deferred on b, until the House of Bishops had ratified, when the Deputies' action followed immediately.

There were four new amendments proposed by joint action of both Houses to come up for final ratification in 1934.

(a) A verbal change providing that a Presiding Bishop elected in the interim between Conventions shall serve "until the close of the next General Convention."

(b) A change in Article II, Section 6, providing that "A Bishop may not resign his episcopal charge without the consent either of the House of Bishops of the Church, or of the House of Bishops of the Province in which his office has been exercised, in either case under conditions prescribed by the Canons of General Convention."

The purpose of the amendment is to enable a Bishop to resign without having to call a meeting of the House of Bishops. It is in line with the development of the Provinces as organs of the Church. The proposal came from the Commission on Provinces. In passing, one may note that in 1928 the amendment was adopted by the House of Deputies but the Bishops failed to concur, while this year the amendment was adopted first in the House of Bishops, and the Deputies concurred.

(c) The one important change proposed in the Constitution was to provide for the translation of diocesan Bishops and Coadjutors. A commission of Bishops had been appointed in 1928 to consider the whole subject. A report was presented

approving the principle signed by the Bishops of California, Alabama, Minnesota, and South Dakota. The Bishop of New York presented a minority report disapproving the proposed measure. The reasons for and against were briefly set forth in the reports. Two amendments to the Constitution were proposed, one to set forth the principle of translation in clear statement, the other to provide that the House of Bishops need not meet to consider the resignation of a Bishop who was resigning to accept another Diocese. Inasmuch as the election of a Bishop to any Diocese requires the consent of the Bishops and standing committees of the whole Church, it was felt to be unnecessary to have a meeting of the House of Bishops to consider a resignation involved in such translation. The text of the two proposed amendments is as follows:

Amend Article II, Section 3, of the Constitution by adding the words, "A Bishop or Bishop Coadjutor shall be eligible as Bishop or Bishop Coadjutor of another Diocese, or he may be elected by the House of Bishops as a Missionary Bishop."

Amend Article II, Section 6, of the Constitution by adding to the present Article the following:

"Provided that this Article shall not apply to a Bishop resigning to accept other Episcopal election."

In the House of Deputies the Committee on Amendments to the Constitution opposed the proposals and recommended that the House do not concur. The vote in the committee was by a small majority. It is interesting to note that when the subject came before the House itself the debate was almost exclusively conducted by laymen. Prof. Joseph Beale of Massachusetts and Dr. Mansfield of Connecticut spoke for the proposal, and Mr. Vanderlip of Minnesota and Mr. Block of Missouri spoke against.

The only clergyman who took part in the discussion was the Rev. Dr. Caleb R. Stetson of Trinity Church, New York, and he naturally supported Bishop Manning who had presented the minority report against the proposal.

A division was called for in the House and the measure was adopted by a small majority, the House concurring with the Bishops. A vote was not called for by Dioceses and orders. The impression seemed to be that the first proposal of such an innovation was somewhat educative in character. At the next Convention it will have to be ratified by a vote by orders and there will probably be considerable discussion of the subject in the meantime.

[An article by Origen S. Seymour in an early issue of THE LIVING CHURCH will summarize in like manner the changes in canons made by the 1931 General Convention.—Editor, L. C.]

## THE PEACE OF GOD

"AN ARMISTICE is a temporary cessation of hostilities between nations at war." This dictionary definition gives to Armistice Day its present significance. Thirteen years have passed since the guns were silenced, but the sufferings and anxieties bred in the conflict are still being felt. The war is not yet over because the peace for which the world longs has not yet come.

This is a peace which will give to all nations a lasting assurance of security—a security which will depend not upon competitive armaments but upon mutual trust, not upon force but upon faith.

This is a peace which will be the result neither of national victory nor of national defeat. It will not be in accord with conditions imposed by the victors upon the conquered but in accord with a satisfied sense of justice. It will rest not upon submission but upon self-respect.

This is a peace which will not be merely a condition of universal convenience and comfort. It is a peace which will call into action the highest and strongest human qualities. To use the words of Principal L. P. Jacks, "None but heroes can maintain the peace of the world, though cowards may decree it by a treaty or a pact. For peace needs not only making but keeping." Such was the peace for which the Prince of Peace lived and died. It is the peace of God which passeth all understanding.

—Ascension Herald, Fall River, Mass.

# The Spirit of Reverence

By the Rev. Salomão Ferraz

Rector, Chapel of the Saviour, São Paulo, Brazil

(TRANSLATED BY THE REV. WATKINS LEIGH RIBBLE)

THE truly free man, who does not permit himself to be enslaved by the mischances of life but rises above them, conquering them with a strong and well directed will, is he who is fired by some great ideal. And the great idealists, who deserve mention as such, were never for this reason the less practical.

Moses, without doubt, was a great idealist but he did not lack the energy to drive off the insolent and brutal shepherds who maltreated the daughters of the priest of Midian at the well, nor was he found wanting in practical skill when it came to organizing, governing, and leading a people throughout a long and eventful period of wandering.

The true idealist is he who knows how to bring to the practical and concrete realities of everyday life the eternal principles of righteousness, justice, kindness, love, and faith. Now the outstanding trait of the character of Moses was his spirit of reverence, which must never be confounded with superstitious fear. Superstition is the result of ignorance. Reverence is the fruit of those souls that meditate profoundly upon the mysteries of life and of being. The attitude of the Hebrew legislator, in the vision of the bush, hiding his face so as not to look upon God, defines perfectly this basic aspect of his spirit.

The Midianites and the nomadic tribes, which wandered over those mountainous regions with no object in view than provender, had never seen such an extraordinary manifestation. They were accustomed only to looking upon steep rocks, pastures, torrents, and sands burned and deserted. To the great servant of God, on the other hand, was granted an imperishable vision similar to those of his illustrious ancestors, Abraham, Isaac, and Jacob.

The same spirit of reverence constitutes the foundation of the religion of Christ in its inmost structure. Without it, religion degenerates into a pretentious intellectualism, bald, sterile, enervating, or else into mere emotionalism divorced from moral principles and profitable activity. The spirit of reverence, in its objectivity, assumes various forms. Inner attitudes demand corresponding external expressions, and simple external expressions, employed with a serious spirit, provoke inner attitudes which are reverent, healthful, and virile.

Moses, in the vision of Horeb, heard a voice saying: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And he obeying dared not approach the place in an irreverent manner. To the Lord, of a surety, belongs the world and all that therein is; nevertheless that tiny plot of ground was now a site particularly sacred, for upon it Jehovah, in a very special manner, was manifesting Himself.

All the days of the week belong to God. "His is the day and His is the night." But there is a day singularly sacred in which thought must turn entirely toward God and eternal realities, subordinating to this high interest all the common needs of life. To treat Sunday then, the Day of the Lord, with respect to giving the time necessary to the spiritual exercises and works most nearly related to the divine realism which must mark our life, is to behave with prudence and discretion. A Sunday profaned with ordinary and dispensable business, or with futile diversion to the injury of the healthful devotions to which believing souls must yield themselves, is one of the greatest evils that can befall the individual or society. There is, therefore, every reason for the precept, "Remember the Sabbath day to keep it holy."

The mere abstention from common labor on the Day of the Lord with nothing else is of little profit and in many cases is even injurious to the highest interests of man. It results often in giving occasion to many to wallow in the most de-

grading vices. For this reason, the most important thing is not the weekly rest in itself but rather the Sunday worship. The soul emptied of the common cares of the week must be full of God. To observe Sunday is not, therefore, to desist on this day from our daily work but it is to take part in divine worship with a reverent and fraternal spirit. "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O Most High."

There is a place, markedly sacred, to which we are called daily, but more especially so on Sundays. It is to the Table of the Lord. In addition to the great annual Feast of the Passover, the Hebrews offered each day in the Temple the morning and evening sacrifice, having on the Sabbath a greater and more solemn gathering of the people, free then of their ordinary duties and prepared for the worship of God. It was a service with sacrifice, by which they continually reaffirmed their alliance with the Lord who redeemed them.

THE Christian worship is eminently a worship with sacrifice—the Great Sacrifice, which once for all was consummated on Calvary and which has its visual actualization in the institution of the Eucharist.

The celebration of the Holy Sacrifice in a language which is dead and strange; or without dignity and in a vulgar manner, with mediocre ideas concerning its fundamental importance, has conspired greatly to produce irreverence in public worship.

The symptoms of religious decadence manifest themselves in two opposite directions. On the one hand, there is the fondness for rites and ceremonies only for their esthetic and emotional side divorced from the virtue inherent in them. This is hypocritical formalism, condemned by the prophets and in ringing terms by the divine Master Himself. On the other hand, there is the mocking contempt for rites and ceremonies, or their reduction to a minimum, and even this treated with disparagement, as though it were possible that there could be a living religion, a vertebrated religion without a fit manifestation in the realm of sensible things. There results an intellectualism, presumptuous and atrophic, which sucks out the life from certain Christian bodies in our day.

Worship in spirit and in truth is not a worship empty of forms, or with these in chaotic condition, but it is a worship animated with motives that are spiritual, divine, celestial, and transcendent. It is a worship clothed in great thoughts, in great ideals, inspired by faith, and which, as if on the wings of an eagle, carries the soul above the contingencies of the modern world, overcoming them, transforming them, moulding them to the divine ideal.

The victory of the Christian is not won by fleeing from the world with the soul disincarnate and naked, such as is the supposed victory of Nirvana, but it is rather the victory of those who confront the world, join battle with the world, overcome the world, and cause it to become consecrated to God and to the highest aims of life.

It is for this that the highest form of worship for the Christian is the Eucharist, in which there are offered to God Bread and Wine, representative of life in all of its terrestrial relations, transformed or transubstantiated by the Real Presence of the Lord, offered once and for all to God in real and perfect consecration on the behalf of humanity.

The Doctrine of Transubstantiation is false, or at the least foppish, if it should be applied only to special Eucharists; but profoundly true if it embraces the adorer in all of his being in his multiple relations, material and spiritual.

Living, indisputable proof of the Real Presence of the Lord in the Holy Eucharist lies not in the Eucharistic Congresses, however pompous they may be, but in the transformed, or transubstantiated, lives of the real followers of the Master.

To argue concerning the nature of the consecrated elements is generally vain. But to talk about the nature of the lives of those who draw near to the Table of the Lord, this is pertinent and momentous. It is by holy lives, pure, good, and consecrated, that men will have the unequivocal proof of the Real Presence of the Lord in the Eucharistic Feast.

A THOUSAND times could Moses have told the story of the burning bush to his wife, to his father-in-law, to his sisters-in-law, to his friends in Midian and they would have laughed at him. Enraptured, he could have told it to his kinsmen in Egypt, where, enslaved, they groaned under the scourge of soulless overseers, and they would have found it interesting, even peculiar and exotic, and the cleverest would have explained it as a psychological ease, as today would say men who are versed in mental pathology.

But when this man, constrained by the divine vision, decided resolutely to place himself at the front of his afflicted and degraded people, exposing himself for this end to all the risks and wearinesses of a rash enterprise; when he put his hands to the work, without measuring the sacrifices, abandoning the comforts of a tranquil life, disdainful of cares, to remain almost half a century without a break in labors, in privations, in watches and anxieties, without abandoning the great enterprise—ah! then could one no longer doubt the reality of that vision in Horeb.

No impious person could ever dare deny the stupendous fact of the Real Presence of the Lord in the Holy Eucharist and also in other devotional acts were the lives of all professed Christians living testimonials that the Lord is with them. Were the attitude of these always right, courageous, manly, and at the same respectful, compassionate, and fraternal, there would then be no place for these impertinent controversies which tend to devitalize the Most Holy Sacrament of the Body and Blood of the Lord.

The reverent spirit of Moses, quickened by the vision of the bush, did not terminate in mere contemplative mysticism, emotional and innocuous, but resulted in his fixing more deeply in his mind the degrading and unworthy conditions to which his brethren found themselves reduced in Egypt. Thither he went and entered the lists, striving resolutely against ostensibly superior forces. He effected a stupendous victory, which affected the destinies not only of his race but of the whole of humanity as well.

If our religion today does not give us eyes to see the vexatious conditions which threaten to disintegrate the life of the family, of the fatherland, of the nations; if it does not strengthen our moral fibre that we may enter, each and every one, by acts, words, and attitudes, into a holy, energetic and intrepid crusade of reaction; if our religion teaches us only the virtue, so easy, convenient, and cowardly, of resignation and hamstringing in us the moral force for fighting, for reacting, and making victorious the cause of liberty and justice, without which no people can live worthily; or if our religion induces us to care only for petty interests of sects or the mean intrigues of the belfry and does not carry us to the open field in which the society of men struggle in agony, arm to arm, with tremendous problems which demand prompt solution—then it is that we can have the sad certainty that our religion is vain, that it is a failure in not going beyond useless bigotry and being a poisonous soporific, which compromises before the masses the majesty of Christ the King.

THIS is the religion of Christ, the religion which is inspired by the Sacrament of the Altar and the vision of transcendent realities. It is the religion which believes in the miracle, not alone in that of the Real Presence of the Lord in devotional acts, especially in that of the eucharistic service, but also in the transformation of the individual and of human societies by the intelligent, righteous, and strong activity of believing souls, inspired by the divine ideal of the kingdom of God, and sustained by the virtues which emanate from the Christ that was dead and rose again and lives to establish, in acts of faith and heroism, His empire upon the bases of truth, justice, love, and peace for ever and ever.

The true believer is he who, despite all disappointments and vicissitudes, does not fail to hold fast to faith in the divine ideal and its final victory.

## CHURCH KALENDARS FOR 1932

THIS YEAR offers Churchmen a new way of marking the passing of time through the introduction in the American market of the Mowbray parish kalendar and almanacks. There are four designs clearly printed on heavy white paper. Each has a picture of the Nativity in the lovely soft colors for which the English presses are famous. Besides the kalendar and the holy days brief information is given about the Church's year and the faith. They are priced so reasonably that the rector is seeking a gift that will not only last the year round but will also remind his parishioners of their Sunday duty cannot find any better investment for his money. At slight additional expense the name of the parish may be printed on each. As the orders are filled in England about six weeks is required to complete the transaction. Prices include postage and packing, but duty (about 25%) is additional. (Morehouse, Milwaukee, American agents.)

*The People's Church Kalendar.* Picture: "The Adoration of the Shepherds." Size 9 x 12 inches.

Prices for ordinary copies (not localized) range from \$1.90 for 50 copies to \$31.50 for 1,000.

Prices for localized copies (parochial heading only) range from \$2.75 for 50 copies to \$37.85 for 1,000.

*The Parish Kalendar.* Picture: "Madonna del Granduca" by Raphael. Size 12 x 18 inches.

Prices range from \$1.90 for 50 ordinary copies, or \$2.85 for localized copies, to \$30.35 for 1,000 ordinary copies, or \$37.55 for localized copies.

*The Sign Kalendar.* Picture: "The Holy Night" by Feuerstein. Size 13 x 20 inches.

Prices range from \$2.35 for 50 ordinary copies, or \$3.45 for localized copies, to \$39.85 for 1,000 ordinary copies, or \$46.90 for localized copies.

*The Parochial Almanack.* Picture: "Adoration of the Magi" by W. H. Hughes. Size 18 x 22 inches.

Prices range from \$2.30 for 50 ordinary copies, or \$3.75 for localized copies, to \$39.10 for 1,000 ordinary copies, or \$47.10 for localized copies.

For many years members of the Woman's Auxiliary and the friends of Alaska's apostle, Bishop Rowe, have added to their knowledge of the far north by buying *The Alaskan Churchman's Calendar*. The pictures on the 1932 edition are of unusual interest, mingling as they do scenes of native life and institutions of the Church in which we are all interested. The price is only 50 cents and every penny above the actual expense goes to Bishop Rowe to be used for mission work. One of these eloquent missionaries placed in a home, especially where there are children, is bound to stimulate gifts for missions. (Calendars may be ordered from Box 6, Haverford, Pa., or from Church booksellers.)

Occasionally the rector's query, "Do you read your Bible daily?" is answered by "Oh, I would if only someone would devise a system of readings that did not take too long. I feel lost when I start out by myself." Here is an opportunity to suggest *The Churchman's Calendar of Daily Bible Readings*, Advent 1931 to Advent 1932, issued by the Department of Religious Education of the National Council and sold for the surprisingly low sum of 10 cents. As a system for individual or family use it can hardly be equalled. The readings are brief, never more than eighteen verses, sometimes less, and are based upon some outstanding theme suggested by the gospels for the Sundays of the Christian year and the weeks following, using the special gospels for special days.

*The Scripture Text Calendar*, Churchman's edition, gives a verse for each day, indicates the color used for the season in church, and explains briefly the religious picture on each page. The lovely one of "The Star of Bethlehem" on the cover will be treasured long after the rest of the calendar has ceased to be seasonable. (Morehouse Publishing Co., Milwaukee, Wis., 30 cts.)

*The Girls' Kalendar*, now in its forty-sixth year, takes for its theme for 1932 the Jubilate Deo, a psalm which seems especially appropriate right now, when we so need to remember that the Lord is God and that it is He that hath made us, and not we ourselves. There are also the usual carefully chosen pictures and selections of prose and verse on each of the twelve pages. (Girls' Friendly Society, 386 Fourth avenue, New York. 35 cts.)

*The Church Kalendar* brought out each year by the Ashby Printing Company, Erie, Pa., has long been a favorite in the homes of Churchmen. It is distinguished for its clear figures in the proper liturgical colors, and the Table of Lessons for Sundays and Holy Days given on the last page. Price 35 cts.



# A Christmas Cargo for Porto Rico

**I**NASMUCH as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Probably more than at any other time of year, during the weeks preceding Christmas, this phrase runs through people's minds. And so it is that the Porto Rico Child Feeding Committee of America is preparing to send this December a Christmas ship to Porto Rico.

The Christmas ship will carry money donated through the generosity of American citizens all over these United States, and provisions from those who prefer to make their contributions in this form. The sailing will be timed so that the thousands of children who would otherwise have to go without their festival dish of rice pudding with raisins may know the joy of this simple but to them very real manner of celebrating Christmas. The ship will arrive bearing gifts as the Three Kings did to the Infant Jesus, a story which is well known to every little Porto Rican boy and girl, for in that warm climate, instead of hanging their stockings in front of the fireplace, children place outside the front door of their little shack a basket full of grass to feed the camels of the Three Kings. And they are just as hopeful of finding a gift left there as boys and girls here are on Christmas morning when they rush to their stockings.

The gifts carried by the Christmas ship will be used for the continuation of the emergency feeding stations for the children in Porto Rico. "A contribution now, in sober truth, means life, education, and a healthy body to some little American citizen in Porto Rico," says Col. Theodore Roosevelt, Governor of Porto Rico. And because Americans in many places already know something of the difficulties which their fellow-citizens in Porto Rico are bravely facing, Church societies and Church schools in most of our states have undertaken projects which will enable them to send some contribution to the Christmas ship. Young folk as well as their seniors are giving practical evidence of their faith that "It is more blessed to give than to receive."

This nation-wide effort in behalf of others is being made at a time when many have been affected adversely by the economic situation. Yet, though times are hard here, they are even harder in Porto Rico. There 60 per cent of the people are unemployed.

The first report made to President Hoover by Colonel Roosevelt revealed astonishing conditions. It showed that though the Island has been under the jurisdiction of the United States for more than thirty years, 90 per cent of the rural population and the majority of the urban population were suffering from hookworm.

The number of small farmers who were once self-supporting but are now dependent has increased during the last thirty years. Tourists from the United States often do not realize that the Porto Ricans are so poor, for they are very clean and truly "picturesque." Yet Colonel Roosevelt on making an investigation discovered that the majority of the children had nothing but coffee without milk or sugar for breakfast, with starvation rations of rice and beans for the only other meal of the day.

Following Colonel Roosevelt's report, President Hoover appointed a committee, under the chairmanship of Dr. Samuel J. Crumbine, general executive of the American Child Health Association, to investigate conditions on the Island. Their report began with the statement: "The underfed, diseased, stunted children of Porto Rico are a cause for national concern." More than 200,000 children were on the verge of starvation. The recommendations for relief and rehabilitation of the sick and poor of Porto Rico, especially the children, outlined a plan which once set in operation would be maintained and operated by the Porto Ricans themselves. These include milk distributing stations for infants, school lunches for the underfed children, the establishment of full-time health units, tuberculosis control, health education, a children's hospital and sanitarium, and a school of tropical agriculture.

Due to gifts from the American Relief Administration, the American Child Health Association, and from private citizens in many of our states, milk stations and school lunches were

put in operation. President Hoover's trip to Porto Rico last spring further called attention to the health and economic needs of the Island. At one of the schools he visited the speech made by a young boy on behalf of all the children was, "President Hoover, the children of Porto Rico thank the people of the United States."

Colonel Roosevelt points out that with 1,600,000 people of Spanish blood and traditions who have become familiar with our ways, Porto Rico is acting as an interpreter between the United States and Latin American countries. Many Porto Ricans who have learned modern, scientific methods of agriculture are serving in an advisory capacity in South America. However, although the agricultural resources of the Island should be developed, the most immediate need is for funds to feed the starving children.

"Porto Rico is a strategic link between the United States and Latin and South American countries," says Colonel Roosevelt, "and help given at this time will mean the building of a more lasting diplomatic relationship than could be effected by an entire office building full of diplomats."

The Christmas ship, then, goes on a mission of which the results promise to be far reaching. Even small contributions can accomplish much, according to the Porto Rico Child Feeding Committee which has its headquarters at 450 Seventh avenue, New York City. Ten dollars gives a child a daily meal through the school year. And all money received goes for food and milk.

Throughout these weeks before the ship sails, therefore, many American citizens are acting on the words of the King: "I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in."

## THE LAYMEN'S MISSIONARY MOVEMENT

**A**BOVE the clamor of masses of modern men and women who cry for leadership and the uncertain responses of those who attempt an answer, the voice of Jesus is the only one that speaks with unwavering faith and clear certainty of direction and goal.

This is the theme of a message from the executive committee of the Laymen's Missionary Movement, held in Chicago and heard last Sunday—November 15th, Men and Missions Sunday—by over a thousand interdenominational meetings of men in towns and cities throughout the United States and Canada.

These meetings adopted recommendations for the missionary program both in local churches and in inter-faith cooperative effort. A men's missionary committee, four special study group sessions for men, a men's missionary club, and the personal use of denominational prayer calendars were the recommendations for local churches.

Inter-denominational cooperation for missions in American towns and cities looks forward to the next year. There will be local cooperating committees of the Laymen's Missionary Movement. Notable speakers will be made available to luncheon and dinner groups of men. Next year, Men and Missions Sunday will be held on November 13th. An inter-denominational dinner for men is recommended for Tuesday evening, November 15, 1932, the date on which falls the anniversary—next year the twenty-sixth—of the founding of the movement.

The executive committee message says in part:

"Into such a world as this, men of faith who have caught the vision of Christ, must go with His message. That was His last command, His great call to comradeship in the saving of humanity. 'If His gospel be hid, it is hid to them that are perishing,' declared Paul. Fear has laid hold upon civilization and only His perfect love can cast out fear."

Representatives of the Episcopal Church on the executive committee include Bishops Hobson of Southern Ohio, Johnson of Colorado, and Stewart of Chicago.

LENGTH OF DAYS is good when the days have been good; but worth of days is better be they long or short.—*J. Herbert Bean.*

# 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.

## DEAF WORK IN BALTIMORE

To the Editor of *The Living Church*:

I AM SURPRISED to read in your columns recently a notice "deploring the cessation of the Deaf Mute Work in Baltimore."

As Bishop of the diocese, from the best of my knowledge and belief, there has been no cessation of the work. The Rev. Mr. Whildin is still in charge of the Mission, which meets at Grace and St. Peter's Church, and I understand that services are regularly held there.

In Frederick, Md., at my visitation on December 13th next, I expect to confirm a class of deaf mute candidates, prepared for Confirmation by the rector of All Saints' Church.

It is true that the Rev. Mr. Whildin is not now in charge of the work at Frederick, but it is being continued, and there is no intention of dropping it.

Baltimore. (Rt. Rev.) EDWARD T. HELFENSTEIN,  
Bishop of Maryland.

## A GREAT GENERAL CONVENTION

To the Editor of *The Living Church*:

NOBODY HAS attributed greatness to the Denver convention," is quoted from "Some Day," your editorial under date of November 14th. I heard a priest drop a similar remark not long since. To both statements I beg the privilege of taking definite exception.

General Convention of 1931 was overshadowed by the spirit of missionary zeal, and to an extent perhaps never more pronounced in the experience of any previous General Convention. If such a manifestation of the Holy Spirit does not impose the very cachet of "greatness" on such a gathering, I am still open to be convinced to the contrary. The missionary urge at this moment is not confined to ourselves alone, and God is moving in a way that requires no more than a little spiritual sight to discern.

Out of this peculiar missionary urge there will soon be born a new witness to Jesus Christ, without parallel in the history of Christianity. Science, art, and literature are even now making their initial contributions to a new adjustment. In no direction is this point more clearly emphasized than in architecture. If it is true that God was once entertained in a stable, it is also equally patent today that men of self-respect are demanding for God a home more imposing in beauty than a barn or any other sort of dwelling, as earth's trysting place where they and their Maker shall meet in the future. . . .

La Salle, Ill. (Rev.) QUINTER KEPHART.

## PAUL S. BUCK CARRIES ON

To the Editor of *The Living Church*:

I HAVE LEARNED through contacts with some of the clergy of the Church that it is rumored that A. R. Mowbray and Company, Ltd., makers of vestments and ecclesiastical arts, and James Powell and Sons (Whitefriars) Ltd., makers of stained glass for over two hundred and fifty years, have given up their connections with this office since the death of my father, Adrian H. Buck, on March 5th of this year. Will you please print again the fact that I am carrying on the work as distributor in the United States and Canada for both of these long-established institutions?

665 Fifth avenue, PAUL S. BUCK.  
New York City.

## A TRIBUTE TO BISHOP REESE

To the Editor of *The Living Church*:

I SHOULD LIKE to have an opportunity to pay tribute to the memory of Bishop Reese of Southern Ohio. He was chairman of the Commission on College Work until he became too ill to carry on. Many people may not know what all of us in college work realize, that it was his inspiration and friendship which made possible much of the forward work that was done.

We shall all greatly miss him.  
Cambridge, Mass. (Rev.) ● LESLIE GLENN.

## "PICTURES OF CHILDREN AT BED-TIME PRAYERS BANNED"

To the Editor of *The Living Church*:

IN YOUR ISSUE of October 17th, I was pained and shocked to read the article under the caption, Pictures of Children at Bed-time Prayers Banned from New Book for Little Ones [New York letter, page 837].

I am the father of three boys all under 6 years of age and I cannot let this opportunity pass without voicing the most vigorous protest to such sentiments.

When I discovered my two-year old baby in his bedroom at 9 A.M., on his knees with an open book before him, I found the direct answer to such sentiments. He has never seen a picture of a child on his knees so far as I know, yet he feels within him the natural urge directing a child to go in faithful trustfulness to his heavenly Father.

I wish that those parents might realize that all our national heroes were men and women of prayer. These practiced total submission to God. Men call them *great*.

Beltsville, Md. (Rev.) REGINALD F. HALL.

## THE MARRIAGE CANON

To the Editor of *The Living Church*:

IN YOUR LAST ISSUE, the Rev. F. C. Hartshorne writes of the ambiguity of Sec. VII (ii) of the new Canon on Marriage and Divorce.

May I be so bold as to suggest that my own interpretation is that provision is therein made for the admission to Baptism and to Confirmation; and the restoration to the status of communicants in good standing, of such persons as have been divorced and remarried otherwise than as the Word of God and the discipline of our Church do allow, and who, heretofore, have been placed under discipline.

After the first of January men and women may get divorced, and may remarry—and I presume that this may be repeated a half dozen times and that each time an appeal may be made to the Bishop, or to the Ecclesiastical Court for the condoning of such an offense, and a restoration to all the privileges of the Church. "Great is Diana of the Ephesians!"

Berlin, Md. (Rev.) PERCY T. FENN.

## "BUFFALO BILL'S BROTHER"

To the Editor of *The Living Church*:

NOTICE that in your [November 7th] issue, you have a letter from the Rev. Melville K. Bailey stating that Canon Cody, new president of Toronto University, is a *brother* of Colonel Cody, familiarly known as Buffalo Bill. I was in Cody, Wyo., five years, leaving there a year and a half ago, and know the Cody family intimately (Cody, Wyo., was named after the famous scout).

It is true that Canon Cody is a member of the family and I have heard them speak of him often, Canon Cody being a *cousin* of Buffalo Bill. It may also be of interest to know that the entire Cody family belongs to the Church. Several were confirmed while I was there.

(Rev.) ARTHUR H. BEATY.  
Virginia, Minn.  
[Thanks to the Rev. Mr. Beaty and a number of others, including "The Nomad" of the *Boston Transcript*, we think we now have the relationship of the distinguished Cody family straightened out.—EDITOR, L. C.]

## "ON NATIONAL AND WORLD PROBLEMS"

To the Editor of *The Living Church*:

THE next to the last paragraph of my letter in THE LIVING CHURCH of November 14th should read:

"Zeal for a cause does *not* make a cause righteous and the enactment by a legislative body does not make it a law to be obeyed. There are times when men must be *disobedient* to the law of the land."

The tone of my letter requires the paragraph read as above.  
Arden, N. C. (Rev.) H. P. SCRATCHLEY.

### "INDUSTRY ADRIFT STATISTICS"

To the Editor of *The Living Church*:

J. F. HAYDEN intimates that the conclusions of the recent editorial, *Industry Adrift*, are not substantiated by census statistics. From them he seems to infer that machinery has *increased* employment rather than diminished it. He subscribes to the statements of those who contend that the improved machine is a *job-producer*—not a *job-reducer*. To champion such unpopular views is indeed courageous.

Although I do not question the accuracy of the figures, I do question the correctness of the deductions drawn from them. The statistics quoted merely prove that industrial expansion has reabsorbed the workers faster than improved machinery has displaced them. The real question is, can industry continue to expand indefinitely under capitalist conditions of production?

Marxists hold that industrial expansion already exceeds the requirements of capitalist economy. And justification of this view is to be found in the additional data included for the purpose of minimizing the idea that labor's share of the proceeds of capitalistic production is shrinking. By translating percentages into proportions the relationship between capital and labor is greatly simplified. If the workers received even twenty per cent of their product (and the figures show that they do not) that would constitute only one-fifth of the wealth they produced. One wonders how the workers, who are the bulk of the population, can buy five-fifths with one-fifth.

The ability of industry to expand within capitalist society is conditioned upon the extent to which labor is exploited. The development of capitalism is a record of ever-increasing exploitation of the workers. If industrial over-expansion is not already reached, it soon will be. And only then will statistics show the true facts regarding labor displacement by machinery.

Elkhart, Ind.

RAY A. YOUNGBLOOD.

### TEACHING THE CHILD IN PICTURES

To the Editor of *The Living Church*:

THE OBJECTION to the picture of the child at prayer [L. C., October 17th, p. 837], because it might cause a child to lose his self-dependence in learning to depend upon an omnipotent Father inspires me to object to another picture which I have seen in a book for children—that of the apple falling on the head of Newton, teaching the child about the discovery of gravitation. The child will grow up to depend upon this unseen force which has kept the whole human race *down* from the time of the cave man. We are eager to be independent of the force, and extend our flights to the moon and even to Mars. So far our advance has been made only by depending on and cooperating with this force. Perhaps if we teach our children to ignore the laws of gravitation and to depend only on themselves, they will be able to lift themselves up by their own boot-straps; which will be just as easy for them to do as it is for us today to rise to spiritual heights of super-manhood without dependence upon divine guidance and power.

The story of Babel is evidently old-fashioned, though it is still reenacted in history every time we depend on our own power alone to build a civilization which reaches to heaven that it cannot be destroyed.

(Rev.) LEE H. YOUNG.

Great Falls, Mont.

### ORIGIN OF THE PRAYER FOR OUR COUNTRY

To the Editor of *The Living Church*:

AS THE Prayer for our Country has been widely printed in the secular press, perhaps an inquiry into its origin may be of interest. The sources of all the prayers, previous to revision, have been searched out with scholarly assiduity. The incorporation of this prayer into Governor Roosevelt's Thanksgiving Proclamation caused it to be widely reprinted, and now a New York daily has printed it again, in a letter appealing for its use at the present time. Who, possibly, may have been its author?

When Grace Chapel in New York was opened in 1895, the Rev. Dr. William R. Huntington, rector of Grace Church, placed in the morning chapel, for daily use, copies of a volume containing the Hymnal of the Church, to which was prefixed "A Short Office of Prayer for Morning Use in Schools. Authorized in the Diocese of New York."

The first Prayer for Saturday was this:

*For the Country*

"ALMIGHTY God, who in the former time didst lead our fathers forth into a wealthy place; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of

wisdom those whom we intrust in thy name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake *Amen*."

It will be seen that this prayer is almost identical with the revised form. It had previously appeared, in a form slightly differing from that of the Grace Chapel book, on page 65 of the "Book Annexed" of 1885.

Inasmuch as Dr. Huntington was largely responsible for that book, is it not likely that he was the author of this prayer as it appears in those two books?

Since it is now probably the most widely known of the new prayers in our present version, any new light on its origin, if the conjecture above is erroneous, would doubtless be welcome to your readers.

(Rev.) MELVILLE K. BAILEY.

Old Saybrook, Conn.

### "THE CHURCH AND THE COLLEGE STUDENT"

To the Editor of *The Living Church*:

MAY I VOICE my entire approval of every word contained in the able article in your issue of October 24th from the pen of the Very Rev. Geo. Rodgers Wood, dealing with the Church and College Students? From a long experience in the scholastic world with youths of both sexes, I am convinced that of all the problems that confront the Church at the present time none should be more important than the religious training of our young people. The present system of handing over to the care of a parish priest the duties of college chaplain is next to futile; the time at his disposal outside his parish work is totally inadequate for this great work. On every large university campus, we should have a chapel and a priest, entirely devoted to the work of college students; and such chaplain should not be drawn from the younger priests of the Church, but from men of mature age, experienced in work with young people, and of sound scholarship; to whom young men and women can go, without embarrassment, for spiritual advice and help as they would to their own parents; in fine a man on whom they can look as their friend and helper in all their troubles, religious and otherwise. Immediate action along this line is imperative and most necessary, if we are to avoid, in the very near future, a world that has forgotten Christ; such a calamity, unless action is taken by the Church, as Dean Wood suggests, can be laid at no other door than the Church itself. I know I voice the opinion of our chief chaplain for college work, the Rev. W. Brooke Stabler, Department of Religious Education, National Council, who only a short time ago wrote me, "I agree with you that we should have a permanent resident chaplain at the University of Maine. I have long had such an idea in mind and hope to see it come to fruition."

Old Town, Me.

(Rev.) JOHN DEB. SAUNDERSON,

Episcopal Chaplain, University of Maine.

### THE RACIAL EPISCOPATE

To the Editor of *The Living Church*:

SIMPLY AS A matter of historical interest I submit the following. So far as I have been able to discover, the very first "organization," of any kind, among the people of African descent, in this country eventuated in an Episcopal Church. When the times in which they lived are taken into consideration, the language of their preamble and resolve is most remarkable. The venerable old document, in part, reads as follows:

"Whereas, for all the above purposes, it is needful that we enter into, and forthwith establish some orderly, Christian-like government and order of *former usage* in the Church of Christ; and, being desirous to avoid all appearance of evil, by self-conceitdness, or an intent to promote or establish any *new human device* among us,

"Now be it known to all the world, and in all ages, thereof, that we, the founders and trustees of said house, did on Tuesday the twelfth day of August, in the year of our Lord 1794, resolve and decree to resign and conform ourselves to the Protestant Episcopal Church of North America. And we dedicate ourselves to God, imploring His holy protection; and our house to the memory of St. Thomas, the Apostle, to be henceforth known and called by name and title of ST. THOMAS AFRICAN EPISCOPAL CHURCH OF PHILADELPHIA; to be governed by us and our successors forever, as follows:

At that early period there were no colored ministers of any of the existing religious bodies. Protecting themselves against any "domination" from without, possibly, is the explanation of the sixth section of their constitution, which reads:

"We ordain and decree that none among us, but men of color, who are Africans, or the descendants of the African race, can elect or be elected into any office among us, save that of a minister or assistant minister; and that no minister shall have a vote at our elections."

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

# DAILY BIBLE STUDIES

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

## GIVING OF THANKS

*Sunday, November 22: Sunday next before Advent*

READ I Timothy 2:1-6.

WE HAVE a double message this week. First, we anticipate the Advent Season when we think of the first and the second coming of Christ. And second, we hear the call to give thanks to God for all His precious gifts, the most important of which is the gift of His Son through whom we are saved. The message is really one, for we are only ready to welcome our Lord when we are grateful for all that His coming means to us and for all the tokens of His love. We have received so many gifts and have grown so used to their coming that we often forget to express our gratitude, and "above all," as our General Thanksgiving prayer bids us, we are never to forget God's "inestimable love in the redemption of the world by our Lord Jesus Christ." All other gifts find their interpretation there. "God so loved . . . that He gave."

*Hymn 426*

*Monday, November 23*

READ Romans 8:32-39.

THE coming of the blessed Christ for our salvation includes the whole of God's gifts. "Shall He not, with Him, freely give us all things," cries St. Paul, and at once the vision is presented of the blessings innumerable which to the Christian are thus transfigured. The fruits of the earth, the sunshine, the singing of birds, the fellowship of men—these all become new and doubly beautiful when we associate them with Jesus Christ. It is the joy of the believer to receive these as a part of the glory of the Incarnation. William Herbert Carruth in his great poem, *Each in His Own Tongue*, strikes a noble note:

"A haze on the far horizon,  
The infinite, tender sky,  
The ripe rich tint of the cornfields,  
And the wild geese sailing high—  
And all over upland and lowland  
The charm of the golden-rod—  
Some of us call it Autumn,  
And others call it God."

*Hymn 423*

*Tuesday, November 24*

READ St. Luke 17:12-19.

OUR LORD looks for an expression of gratitude, not for His own sake, but for ours. The giving of thanks exalts the man who praises God and imparts to all God's blessings a new meaning and beauty. This Samaritan who returned to give thanks for his healing received a double gift of spiritual health: "Thy faith hath made thee whole." Gratitude is a grace, and its sincere expression opens mind and heart to new gifts. Thanksgiving Day is not only a holiday, but a holy day (Nehemiah 8:10-12). God speaks to us in response to our hymns of praise. We find

"Tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing."

Our eyes are opened and with our ears we hear the universal anthem of nature's Thanksgiving—God's voice declaring, "My children, I love you!"

*Hymn 181*

*Wednesday, November 25*

READ Psalm 103.

THIS is one of David's greatest hymns of praise. It anticipates the coming of the Messiah, it reviews the blessings of the past in Israel's history, and it calls for an expression of gratitude which seems to reach the highest point of devotion when at the last the Psalmist cries: "Praise Thou the Lord, O my soul." The personal thanksgiving comes after

a realization of all the many blessings and the assurance of future and final good. So should our praises bring us to that individual consecration which shall prove our sincerity. It is fine to sing with the multitude. It is a part of loving wisdom to count the mercies which have been "ever of old." But the strength and reality of thanksgiving come when the soul with devoted eyes of faith looks to the Father and Friend and Guide—the never-failing Trinity of love; and the lips and heart sing as a culmination of all: "I praise Thee, O God!"

*Hymn 258*

*Thursday, November 26: Thanksgiving Day*

READ St. Matthew 6:25-34.

EARLY in the morning our song shall rise to Thee." So did Reginald Heber in his inspired hymn express the spirit of this day, hallowed by memories, a national and universal observance from Israel's sojourn in the wilderness to the Harvest Home festival of England. It is a day for the expression of gratitude to God. It is a day for public worship. It is a day when we should in loving brotherliness care for the poor. We are to cultivate the spirit of the Master who went about doing good, and we are to rejoice and sing, for there is a divine Father who loves us all, a blessed Jesus who died to give us life, and a Holy Spirit who is leading us to high endeavor and noble and undying faith. Let us not fear to be glad, for gladness has faith as its foundation.

*Hymn 425*

*Friday, November 27*

READ Galatians 6:14-18.

THANKSGIVING and the anticipation of our Lord's second coming at first seem shadowed by the Cross of Calvary. The Crucifixion was a fearful tragedy, but it brought the world's salvation, and the Cross became the throne on which the Son of God was manifested as the Redeemer of mankind. It is fitting, therefore, that we should glory in the Cross and give thanks for our salvation. Also we find in the Cross the promise of final victory: "Unto them that look for Him He shall appear the second time without sin unto salvation" (Hebrews 9:28). Hence our hymns of faith as we look for His second coming. Indeed, sorrowing for our sins as we should, nevertheless gratitude and anticipation are a part of Calvary's message, and we thank our Saviour and look for the coming of our King, ready to welcome Him.

*Hymn 160*

*Saturday, November 28*

READ Revelation 7:9-12.

ETERNITY will be too short to tell the story which now we try to sing—that wondrous story of God's love, the story of the Lamb and the acceptance of His salvation by worshipping multitudes. What a glorious experience! St. John, the prisoner of Patmos, could not refrain from expressing His joy; it runs like a golden thread through his vision. "Thanksgiving and the voice of melody" was Isaiah's prophecy (Isaiah 51:3), and we can sing even here the song of Sion; we are no longer in a strange land, for the earth is the Lord's. Perhaps no greater testimony of love could be given than that of our expressed gratitude; for we know whom we have believed, we are sure that His promises will be fulfilled, and we look forward to the Life to come. Our cry, "Come, Lord Jesus," is met by His blessed assurance, "Behold, I come quickly!"

*Hymn 62*

Dear Lord, I thank Thee for everything, and I long for the day to come when I can see Thee and worship Thee and join in the new song. Help me to be brave when the strife is fierce and long. Show me Thyself in a vision. And oh, dear Christ, let me share, unworthy but loving and believing, in the worship and praise of Heaven. Amen.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

SCIENCE AND RELIGION, a Symposium. New York: Scribner's. 1931. Pp. xi and 172. \$1.75.

THE SYMPOSIUM is much in vogue in England, especially upon religious subjects. Usually the contributions are the by-products of novelists, business executives, and other men distinguished in any field except that of theology or philosophy. The guest writers in the present volume on the contrary have already distinguished themselves by previous contributions in this field; and this symposium is entitled to be taken seriously. The papers constituted a series broadcast last year by the British official radio service. The intelligence of the average English radio listener is certainly established by the fact that he was hospitable to these addresses, none of which are what we should call popular, and many of which are profound. The series could certainly never have been given in this country.

The writers, with one or two exceptions, are in substantial agreement. But this harmony has been attained by restricting the selection to scientists of the right wing and Churchmen of the left wing. With the exception of Father O'Hara upon one side and Professor Alexander and Julian Huxley upon the other, the scientists all defer to religion and the Churchmen to science. Their common ground, however, is in the field of cosmology alone—wherein all acknowledge that the coördination of phenomena cannot be ascribed merely to blind chance. This and a general acknowledgment of the value of the religious sentiment is as far as the scientists go; and this seems quite to satisfy the Churchmen. It falls far short, however, of what the religious man expects, and has a right to find, in religion. To him it does not greatly matter that all hands should agree to spell Cosmos with a capital letter. If there is no supernatural element in events, if everything operates in accordance with iron laws of natural causation, then in the words of La Place, God is not needed in our hypothesis. It is for us an interesting, but wholly idle, speculation as to whether or not He exists. Upon this point I fear that the protagonists of religion in this symposium, with the exception of Father O'Hara, have failed to comprehend what religion is all about. If they had done so, the present love feast could hardly have come off.

The book is of value, however, in giving the reader digests of the metaphysical positions of the distinguished contributors prepared by themselves. It should be useful for reference. The essayists are: J. Arthur Thomson, A. S. Eddington, H. R. L. Sheppard, J. S. Haldane, L. P. Jacks, S. Alexander, Dean Inge, B. Malinowski, Father O'Hara, Julian Huxley, Canon Streeter, and Bishop Barnes. C. L. D.

THE ETHIOPIC TEXT OF THE BOOK OF ECCLESIASTES. By Samuel A. B. Mercer. London: Luzac, 1931. Pp. xi, 93. Plates 4. Price \$3.40.

THAT the old and important Ethiopic version of the Scriptures has in the past received less attention than it merits is due: 1. to the lack of printed texts of a critical nature; 2. to the ignorance of the language. The first of these necessities for study is being supplied by the publication of Löfgren's *Daniel* and text of seven of the minor prophets, and now by Mercer's *Ecclesiastes*; the accessibility of these works, and others to follow, will require students to add Ethiopic to their linguistic equipment, henceforth no one can deal adequately with these books if he fails to reckon with the Ethiopic version.

Dr. Mercer's book is divided into three parts: Introduction, Ethiopic text, Commentary on the text. The text which he publishes is that of a fifteenth century manuscript which he photographed in Abyssinia. This is supplemented in the large amount of critical apparatus by references to all the more important variants in the twenty-two manuscripts known to

exist in European libraries, also in the other manuscripts which the editor discovered in their native land. The introduction contains a good deal of information concerning the Ethiopic version in general; the textual commentary makes it evident that the translator supplemented the basic Septuagint by reference to practically all the extant texts—Massoretic, Old Latin, Vulgate, Syriac, Targum.

Biblical scholars everywhere will welcome this excellent piece of work; it should be a source of gratification to the American Church that its production is due to the activity of a scholar so closely associated with this Church. F. H. H.

MYSTIC GLOW, Being Words on the Cross of Christ. By the Rev. Desmond Morse-Boycott, with preface by the Lord Bishop of Willesden. London: Skeffington and Son, Ltd., 1931. Pp. 124. \$1.00.

THE AUTHOR writes in glowing language, appealing to the heart. Deep reverence for the Atoning Sacrifice underlies every line. Unfeigned gratitude for the revelation of Atoning Love adds dignity to every page. While avoiding any set form, these thirteen brief chapters are really sermons, and could readily be so used by lay-readers. An especially powerful passage quotes a supposed meditation of Innocent III, at the close of his life, concerning the Children's Crusade. A welcome book, which should be widely read.

JOHN HENRY HOPKINS.

THE INQUISITION. By A. Hyatt Verrill. Author of *Secret Treasure*, and *Lost Treasure*. New York: D. Appleton & Co. \$3.00.

THE INQUISITION has a strong fascination for many minds, who have a keen interest for the details of the horrible. Mr. Verrill's book is not intended primarily to gratify that interest, but rather to show that many prevalent ideas about this instrument of the medieval Church are without foundation. Although a Protestant, our author contends that without the Inquisition Christianity might not have been preserved, and that painting it in its true colors is not to be construed as attacking the Catholic faith. He recognizes that there were many abuses on the part of wicked or misguided priests, but they were not confined to one religious body or to one country, and he insists that we must not judge the inhumanities and the cruelties of the days of the Inquisition by our present-day standards. Likewise he maintains that burning at the stake was no worse than death in the electric chair and that the rack and wheel are to be regarded in much the same category as we regard the "third degree." He shows how the Inquisition came to be established originally as a tool for the administration of politics and education as well as religion.

This book is written with clarity and force and an abundance of historical detail and illustrations.

CLINTON ROGERS WOODRUFF.

THE CONFLICTS OF THE EARLY CHURCH. By W. D. Niven. New York: Richard R. Smith, Inc., 1931. xi, 181 pp. \$2.00.

THIS is a quite elementary text book of Church History from New Testament times to Constantine. It aims at explaining certain features of the fourth century Church by tracing the series of conflicts in which it was involved. This is a familiar line of approach and Dr. Niven does not contribute anything original to the study. He has evidently had in mind some of the common generalizations about primitive Christianity and social reform, the mystery cults, and the relation between Church and State under Constantine; all these subjects he treats with commendable caution. There are two references in the bibliography to "F. J. F. Oakes-Jackson" and this prompts one to wonder why anyone should have thought it necessary to say over again what can all be discovered in Dr. Foakes-Jackson's much ampler but still moderately sized book on the same period. C. R. F.

# The Living Church

Established 1878

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

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## OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

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

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



### NOVEMBER

- 22. Sunday next before Advent.
- 26. Thursday. Thanksgiving Day.
- 29. First Sunday in Advent.
- 30. Monday. St. Andrew.

### DECEMBER

- 1. Tuesday.
- 6. Second Sunday in Advent.
- 13. Third Sunday in Advent.
- 16, 18, 19. Ember Days.
- 20. Fourth Sunday in Advent.
- 21. Monday. St. Thomas.
- 25. Friday. Christmas Day.
- 26. Saturday. St. Stephen.
- 27. St. John Evangelist. First Sunday after Christmas.
- 28. Monday. Holy Innocents.
- 31. Thursday. New Year's Eve.

## KALENDAR OF COMING EVENTS

### NOVEMBER

- 23. Seminar to study community relations between Hebrews, Protestants, and Catholics at Paterson, N. J.
- 29. Nation-wide corporate Communion for men and boys, sponsored by National Brotherhood of St. Andrew.

### DECEMBER

- 6. Lexington Teaching Mission.
- 15. Primary Convention at Trinity, Geneva, N. Y., for formation of new diocese.
- 16. Consecration of North Dakota Bishop-elect and of Connecticut Coadjutor.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### NOVEMBER

- 30. All Saints', Scotch Plains, N. J.  
St. Michael and All Angels', Philadelphia, Pa.

### DECEMBER

- 1-5. St. Michael and All Angels', Philadelphia, Pa.

## RESIGNATION

GAMMACK, Rev. JOHN W., as rector of St. Paul's Church, Glen Cove, N. Y. (L.I.), because of ill health.

## APPOINTMENTS ACCEPTED

CASTLEMAN, Rev. LAURISTON, formerly rector of Church of the Epiphany, Brooklyn, L. I., N. Y. (L.I.); to be rector of St. Paul's Church, Glen Cove, N. Y. (L.I.)

FRENCH, Rev. CLIFFORD W., rector of Trinity Church, Steelton, Pa. (Har.); to also be chaplain and secretary to the Bishop of Harrisburg, as well as honorary canon of St. Stephen's Cathedral, Harrisburg, Pa.

HAWREY, Rev. WILLIAM C. T., formerly priest-in-charge of St. Mark's Mission, Beaver Dam, Wis. (Mil.); to be priest-in-charge of Church of St. John the Divine, Burlington, Wis. (Mil.) Address, 480 Edwards St., Burlington.

HUNT, Rev. CASSIUS H., formerly curate at Church of the Epiphany, Providence; has become priest-in-charge of that church. Address, 405 Elmwood Ave., Providence.

LANGLEY, Rev. OSCAR M., formerly assistant at St. Chrysostom's Church, Chicago; to be rector of Christ Church, Benson, Minn., with charge of St. Stephen's Church, Paynesville, Minn. (D.)

MACWHORTER, Rev. GARDNER A., formerly assistant at St. Luke's Church, Evanston, Ill. (C.); has become rector of Calvary Church, Batavia, Ill. (C.)

WELLES, Rev. EDWARD RANDOLPH, formerly priest-in-charge of Trinity Church, Woodbridge, N. J.; has become rector of that church. Address, Trinity Church Rectory, Rahway Ave., Woodbridge.

WHITE, Rev. FRANCIS S., D.D., S.T.D., dean of Trinity Cathedral, Cleveland; to be rector of St. Andrew's Church, Tampa, Fla. (S.F.) December 13th.

## NEW ADDRESSES

HENZELL, Rev. ARCHIE W., non-parochial priest of diocese of Southern Ohio, formerly Washington, Conn.; New Canaan, Conn.

SIMPSON, Rev. EDMUND T., priest-in-charge of the Salome District Missions, Arizona, formerly Wenden; Salome, Ariz.

STOWE, Rev. WALTER H., rector of Christ Church, New Brunswick, N. J., formerly 216 Lawrence St.; Office, 5 Paterson St., Residence, 184 College Ave., New Brunswick, N. J.

## ORDINATIONS

### PRIESTS

NORTHERN INDIANA—On November 9th, at All Saints' Cathedral, Milwaukee, the Rev. JOHN SAMUEL LETHERMAN, a recent graduate of Nashotah House, was advanced to the priesthood by the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D., for the Bishop of Northern Indiana, the Rt. Rev. Campbell Gray, D.D. The candidate was presented by the Rev. A. L. Schrock, rector of St. James' Church, Goshen, Ind, and the dean of the Milwaukee Cathedral, the Very Rev. A. I. Drake, said the litany. The Rev. M. M. Day of Christ Church, Whitefish Bay, acted as Bishop's chaplain; and the Rev. E. H. Creviston of the Cathedral staff and the Rev. Ernest Scully of St. James', West Bend, Wis., assisted.

Mr. Letherman is to be curate of St. Timothy's, Philadelphia, Pa.

MONTANA—The Rev. ALEXANDER MACOMB LUKENS was advanced to the priesthood in St. Paul's Church, Virginia City, on November 1st, by the Bishop of the diocese, the Rt. Rev. William F. Faber, D.D., who also preached the sermon. The Rev. Lawrence Rose was the presenter.

Mr. Lukens is to be priest in charge of the Virginia City field with address at Virginia City.

RHODE ISLAND—The Rev. HERBERT JOHN DOWLING, deacon and minister-in-charge of Calvary Church, Pascoag, was advanced to the priesthood on Sunday morning, November 15th, by the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church. Clergy of the diocese assisted in the ordination. The Rev. W. Appleton Lawrence, D.D., rector of Grace Church, preached the sermon and the Rev. Irving A. Evans, rector of Christ Church, Lonsdale, and predecessor of the candidate as missionary of Calvary Church, Pascoag, was the presenter.

Mr. Dowling is to be priest-in-charge of his present parish and Church chaplain of the state sanatorium at Wallum Lake, succeeding the Rev. Mr. Evans there as in the parish at Pascoag.

## DIED

NEELY—ELLA VIRGINIA NEELY (Mrs. John R.) at Spokane, Wash., November 8, 1931.

"A faithful servant of the Master. Jesu Mercy."

## MEMORIALS

### Charles Griffith

After a lingering illness, on September 20, 1931, Mr. CHARLES GRIFFITH, a member of the vestry of St. Mark's Church, Johnstown, Pa., for many years entered into life eternal.

In recognition of his long and valued service as vestryman, senior warden, and finally as treasurer and trustee of investment funds, the following resolution was adopted by the vestry:

RESOLVED: That the rector, wardens, and vestry of St. Mark's Church desire to make public expression of their sense of profound loss incurred by St. Mark's Church by reason of the death of Mr. Charles Griffith, a member of this church for many years. Until his last illness prevented, he was a regular and faithful worshiper at the services of the Church, an exemplar for all members.

His strength of character and conservative business ability made him an outstanding, influential, and valued member of the vestry. As an esteemed friend and advisor in the counsels of the vestry his loss will be long and keenly felt.

We extend to Mrs. Griffith in her bereavement our affection and sympathy with the assurance that our prayers are joined with hers for his happiness and welfare in the Church Expectant, that he may hear the glad welcome from our Lord and Saviour, Jesus Christ, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

May he rest in peace and may light perpetual shine upon him.

### Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, EMMA FLORENCE LEHMAN. "Jesu mercy, Mary help, Dominic pray. Of your charity, pray for the repose of her soul."

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## POSITION OFFERED

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OPPORTUNITY OFFERED TO CLERGY—man, layman, or woman worker. A strong eastern diocese is making a change in the Director of Religious Education. In view of the depressed financial conditions the salary is necessarily small. As the work increases and times grow better the salary should correspondingly be increased. In reply state clearly educational background, Churchmanship, reason for desiring change from present work, present salary, and references. Reply, S-714, care of LIVING CHURCH, Milwaukee, Wis.

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**CHURCH WOMAN, EX-TEACHER, SKILL-**ful in care of children and growing boys and girls, seeks charge of motherless home or post where human development is central interest. Especially fond of boys. Excellent background, education, experience and reference. Reply to H-716, care of LIVING CHURCH, Milwaukee, Wis.

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**VESTMENTS AND ALL CHURCH WORK.** See Mowbrays displayed advertisement on another page. **PAUL S. BUCK,** distributor, 665 Fifth Ave., New York City.

**APPEALS**

**ALL SAINTS' CHURCH, THE ONLY EPIS-**copal church in the vast tenement district of New York's lower East Side, can meet all the general expenses of its work on an income of \$5.00 a day. If you think our Church has a work to do in such a neighborhood, will you not designate a day and contribute that amount? **REV. HARRISON ROCKWELL,** 292 Henry St., New York.

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**Church Services**

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**St. Mary of the Angels, Hollywood**  
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Sunday Masses, 7:30, 9:30, 11:00 A.M.

**Church of the Advent, San Francisco**  
261 Fell Street, HE mlock 0454  
**REV. K. A. VIALI, S.S.J.E., Rector**  
Sundays: 8, 9:30, 11 A.M., 8 P.M.  
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

**District of Columbia**

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

**Illinois**

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

**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 school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional 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 Benediction, 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.

**Minnesota**

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
**REV. AUSTIN PARDEE, Rector**  
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
Wed., Thurs., and Holy Days.

**New Jersey**

**Grace Church, Newark**  
Broad and Walnut Streets  
**REV. CHARLES L. GOMPH, Rector**  
Sunday Masses, 7:30, 9:30, and 11:00 A.M.; Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.  
Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 P.M.

**New York**

**Holy Cross Church, Kingston, N. Y.**  
Pine Grove Avenue, near Broadway  
**REV. A. APPLETON PACKARD, JR., Rector**  
Sundays: Low Mass, 7:30 A.M.  
Church school, 9:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Vespers and Benediction, 4:00 P.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

## CHURCH SERVICES—Continued

## New York

Cathedral of St. John the Divine,  
New York City

Amsterdam Avenue and 111th Street  
Sundays: 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 St. Mary the Virgin, New York**  
46th Street, between Sixth and Seventh Aves.  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers and Benediction (Rector), 8.  
Week day Masses, 7, 8 and 9:30.  
Thanksgiving Day, High Mass, 11.  
Kromolicki's Missa festival (full choir).

**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 (except Saturday),  
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.

**The Transfiguration, 1 East 29th Street**  
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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  
10:00 A.M.

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: 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.

## St. Mary's Church, Pittsburgh

362 McKee Place  
THE REV. THOMAS DANIEL, Rector  
Sunday: 7:45 A.M. Low Mass for Communions.  
9:30 A.M. Children's Mass.  
11:00 A.M. Sung Mass and Sermon.  
4:30 P.M. Vespers and Benediction.  
Week-day Masses, 7:30 A.M., excepting Mon-  
day and Thursday 9:30 A.M.  
Confessions 4:00 P.M. to 6:00 P.M., and  
7:00 P.M. to 8:00 P.M. Saturday.

## Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communions, 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.  
Matsins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## Wisconsin

## All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses, 7:30, 9:30, 11:00.  
Week-day Masses, 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

If you don't find just what  
you want listed in this depart-  
ment write our Information  
Bureau, or insert a Want Ad  
of your own.

## RADIO BROADCASTS

**KCJR, JEROME, ARIZONA, 1310 KILO-**  
cycles, Christ Church. The Rev. D. J. Wil-  
liams, every Sunday at 11:00 A.M., Mountain  
Standard Time.

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

**KFPY, SPOKANE, WASHINGTON, 1340**  
kilocycles (223.9). Cathedral of St. John  
the Evangelist. Evening service every Sunday  
from 8:00 to 9:00 P.M., P. S. Time.

**KGHF, PUEBLO, COLO., 1820 KILOCYCLES**  
(227.1), Church of the Ascension. Every  
Sunday at 11 o'clock A.M., Mountain time, un-  
til Easter.

**KGO, SAN FRANCISCO-OAKLAND, CALIF.**  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service first and third Sunday,  
11:00 A.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.

**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.

**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 (usu-  
ally by the Bishop of Washington) at 4:00  
P.M., E. S. Time.

**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

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

**WRVA, RICHMOND, VA., 1100 KILO-**  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. 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, VIRGINIA, 780 KILO-**  
cycles (384.4), Christ Church every Sun-  
day, 11 A.M., E. S. Time.

## HOUSE OF RETREAT AND REST

**SISTERS OF THE HOLY NATIVITY, BAY**  
Shore, Long Island, N. Y. There are now  
openings for guests wishing to spend the win-  
ter. Mild climate. House well heated. References  
required.

## RETREATS

**A RETREAT FOR THE ASSOCIATES OF**  
the Sisters of St. Margaret and other  
women, will be held at Trinity Mission House,  
111 Fulton St., New York City, December 5th.  
Conductor, the Rev. F. S. Fleming, D.D. Those  
desiring to make the retreat will please com-  
municate with the SISTER-IN-CHARGE.

**A QUIET DAY FOR ASSOCIATES AND**  
other women will be held at St. Mary's  
Home for Children, 2822 Jackson Blvd., Chi-  
cago, December 7, 1931, beginning with the  
Mass at 10 o'clock and closing at 3:30 P.M.  
The Rev. John Henry Hopkins, conductor.  
Kindly notify the SISTER SUPERIOR.

## BOOKS RECEIVED

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Mil-  
waukee, Wis.)

Christopher Publishing House, Boston, Mass.

*Ballads of the Black Hills.* By Charles P.  
"Soldier" Green. A Souvenir Edition of  
the Mt. Rushmore Project with Narrative  
Poems Depicting the Famous Characters,  
Incidents and Places, in and About the  
Black Hills. \$1.50.

*Musings.* By Nannie Knowlton Barnum. \$1.50.

*Recollections of Edison.* By Dr. David Trum-  
bull Marshall. \$1.75.

*When the World Went Mad.* A Thrilling  
Story of the Late War, Told in the  
Language of the Trenches. By Daniel  
E. Morgan. \$1.75.

Ray Long & Richard R. Smith, Inc., 12 E. 41st  
St., New York City.

*Men Who Played the Game.* By Archer Wal-  
lace. \$1.00.

*Twenty-one.* By Erdman Harris. \$1.50.

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

*Orange Winter.* A Story of Florida in 1880.  
By Marjorie Medary. Illustrated by Harold  
Sichel. \$2.00.

*Pippin's House.* An East Anglican Story. By  
Constance Savery. Illustrated by Charlot  
Bowman. \$2.00.

*Survivals of Roman Religion.* By Gordon J.  
Laing, Professor of Latin, The University  
of Chicago. \$1.75.

*Temples of Eternity.* By R. H. J. Steuart,  
S.J. \$2.00.

*The Scarlet Fringe.* By Helen C. Fernald and  
Edwin M. Slocombe. Illustrated by Carlos  
Sanchez M. \$2.00.

*Studies in Modern History.* By G. P. Gooch,  
D.Litt., F.B.A.

*Toplofty.* By Mary Willard Keyes. Illustrated  
by Pelagie Doane. \$2.00.

*Try All Ports.* By Elinor Whitney. Illustrated  
by Bernard Westmacott. \$2.00.

*Winning Out.* By Marion Hurd McNeely. Il-  
lustrated by Hattie Longstreet. Price \$2.00.

*Understanding Women.* By Mary R. Beard.  
\$3.50.

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

*The Social Teaching of the Christian*  
*Churches.* By Ernst Troeltsch. Translated  
by Olive Wyon. With an Introductory  
Note by Charles Gore, D.D., D.C.L., LL.D.  
Two volumes. \$15.00.

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

*Altar Panels.* Twenty Episodes in the Life of  
Christ. By Jay G. Sigmund. With Frontis-  
piece by A. L. Warner. Boards, 60 cts.

*Darkness and Light.* By Wallace Edmonds  
Conkling, S.T.B., B.Litt. Oxon., Rector of  
Saint Luke's Church, Germantown,  
Philadelphia. \$1.00.

*Everyman's History of the Prayer Book.*  
By the Rev. Percy Dearmer, D.D. New  
American Edition Revised and Edited for  
American Use by Frederic Cook Morehouse,  
Litt.D., L.H.D. With 103 Illustrations.  
\$1.75.

A. R. Mowbray & Co., Ltd., 28 Margaret St.,  
W. 1, England.

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

*Saints and Heroes of the Christian Church.*  
By C. P. S. Clarke, M.A., Rector of Don-  
head St. Andrew, Prebendary of Salisbury,  
Examining Chaplain to the Lord Bishop  
of Salisbury, Lecturer at Salisbury Theo-  
logical College. \$2.40.

*The Movement Christwards.* By P. T. R.  
Kirk, M.A., General Director of the Indus-  
trial Christian Fellowship, Vicar of Christ  
Church, Westminster. \$1.40.

Prentice-Hall, Inc., 70 Fifth Ave., New York City.

*Legal Psychology.* By Harold Ernest Burrill,  
Ph.D., Professor of Psychology, The Ohio  
State University. \$6.00.

Charles Scribner's Sons, 597 Fifth Ave., New  
York City.

*Jesus Came Preaching.* Christian Preaching  
in the New Age. By George A. Buttrick.  
\$2.50.

Sears Publishing Co., Inc., 114 East 32nd St., New  
York City.

*Washington As a Business Man.* By Halsted  
L. Ritter. With an Introduction by Albert  
Bushnell Hart. \$3.50.



## England's General Election Takes First Place in Events of the Week

### MacDonald-Baldwin Victory Shows Trust of the Populace—Canon of St. Paul's Honored

The Living Church News Bureau  
London, October 30, 1931

THE GENERAL ELECTION HAS PROVIDED the main interest of the week. It was a matter of common agreement among the leaders of all parties that the issue before the country was of the most vital importance, and the electorate has given its verdict in no uncertain voice. Never since the first Parliament of Charles II has one party been trusted with such predominance. The confidence shown by the nation in Mr. MacDonald and Mr. Baldwin carries with it a grave responsibility. They may rightly expect the support of the nation's sympathy and the nation's prayers.

#### SUFFRAGAN OF BURNLEY DIES

The Rt. Rev. H. Henn, Suffragan Bishop of Burnley since 1909, died on Wednesday, October 21st, at the age of 74. Dr. Henn had placed his resignation of the bishopric in the hands of the Archbishop of York in the early part of last month. The Rev. E. P. Swain, vicar of Putney, Surrey, and rural dean of Richmond has been nominated as his successor.

Mr. Swain took his degree at Oxford, with honors in theology, in 1909. He was ordained in 1910 to the curacy of Holy Trinity, Birchfield, Staffordshire, a populous parish of which he was appointed vicar in 1914 by the Bishop of Birmingham (Dr. Russell Wakefield). In 1922 he went out to India with the Mission of Help, and on his return *India and the Church* was published under his editorship. In 1923 the Dean and Chapter of Worcester Cathedral appointed him to the important vicarage of Putney, with a population of 25,000.

#### ARCHIEPISCOPAL BIRTHDAYS

No fewer than three archiepiscopal birthdays occur at the present time. Dr. William Temple, Archbishop of York, was 50 years old on October 15th. Dr. Cosmo Gordon Lang, Archbishop of Canterbury after twenty years at York, will be 67 tomorrow (October 31st), having been born in a Scottish manse on All Hallows' Eve, 1864. Dr. Alfred George Edwards, Archbishop of Wales, born in a Welsh parsonage on All Souls' Day, 1848, will be 83 next week, and is now older than any Archbishop in Great Britain, since the death, in 1847, of Archbishop Harcourt, of York, at the age of 90.

#### HONOR CANON ALEXANDER OF ST. PAUL'S CATHEDRAL

On Wednesday last, at the Chapter House of St. Paul's Cathedral, the Archbishop of Canterbury unveiled a portrait of Canon Alexander. The portrait is by Sir Arthur Cope, and it has been hung directly opposite that of Archbishop Tillotson, who held the canonry at the time of the building of St. Paul's Cathedral.

The Archbishop of Canterbury, after unveiling the portrait, said that he need not emphasize the place of St. Paul's as a symbol of the great city of London, nor the fact that none of them could contemplate London without St. Paul's as the center of it. Now they might say,

without much fear of over-stating the case, that St. Paul's Cathedral was sound.

Canon Alexander, in expressing his thanks, said they were able to look back on a piece of work which had taken practically seventeen years to carry through, and involved the raising of a sum of £400,000. It was fitting that at such a time the difficulties and anxieties of all who, apart from himself, took part in the preservation should be duly recognized.

#### METROPOLITAN OF INDIA AND BISHOP IRENEUS ON CHURCH UNITY

The Metropolitan of India, Burma, and Ceylon (Dr. Westcott, Bishop of Calcutta) recently completed his second visitation of Ceylon. He appealed to the Colombo Diocesan Council to consider the possibility of Ceylon being brought within the scheme for Church Union in South India, and said:

"When I think of the elements which are going to form (if it is God's will) the United Church of South India, I sometimes feel there is one essential element which is sometimes lacking. The Evangelical element is there, the Liberal element is represented, but the Catholic element seems to be in South India strikingly weak. I am not speaking as a member of any party at all, because a bishop is above party, but as one who believes intensely that every element of the Church of God has something to contribute, and that if you do not have the truly Catholic element represented in the Church of South India, it will fail in achieving its object. . . . What we are aiming at is that every Evangelical, Catholic, and Liberal will find within a United Church a home which will help him to get near to God."

For the first time in history, probably, a bishop of the Orthodox Church of the East visited Scotland last Sunday, at the invitation of the Scottish Church Union and with the cordial assent of the Scottish bishops, to preach in the interests of Reunion. Bishop Ireneus, of Novi Sad in Serbia, is well known to many in England, and took part last week in the Reunion Conference at Lambeth.

On Sunday morning the Bishop assisted at the sung Eucharist at Old St. Paul's, Edinburgh, where he preached and gave the blessing. Speaking on the essential conditions of reunion, he referred to the Lambeth meeting, and said that the negotiations were most hopeful. The essential thing was not documents or statements of doctrine. Man's wisdom often divides. The one thing needful, the essential and absolute condition, is love. What is required is not unity of knowledge, but of souls. This made the difference between the attitude of the Eastern Church toward Rome and toward the Anglican communion; the answer to proposals depended on the spirit in which they were made.

#### STEPS TAKEN TOWARD CHRISTIAN FELLOWSHIP

Preliminary steps for arranging a visit of Christian friendship, from a group of Indian Christian leaders, to England next autumn, to stimulate the spiritual life in this country, were taken at a meeting held in London last week, over which the Archbishop of York presided. This is in no sense a visit of "converts" to speak to missionary society audiences, but, as the Archbishop said, arose out of proposals, made at the Jerusalem Conference

#### A PRETTY GOOD RECORD

November 10, 1931.

NEW YORK—Sometimes we get satisfaction out of what we have not done, or not had to do.

We did not have to borrow from the banks to pay our monthly appropriations accounts amounting to approximately two hundred thousand dollars.

We did not slip back during October as much as we did during September.

October shows we are only \$18,443.18 short of the collections of October, 1930. But we are short in total collections \$194,400.92 for the year over the same ten months period of 1930. This just makes a more worthwhile job for the next two months. There's no *red ink* in the Department of Finance and we *must* balance our book as of December 31st.

October shows we have two dioceses, Long Island and Delaware, in the 100% class and two missionary districts, Alaska and Nevada, also in the 100% class.

Your missionary society is still in debt to the banks in the sum of \$400,000 because of delayed remittances.

CHARLES A. TOMPKINS,  
Assistant Treasurer.

in 1928, that the time had come when leaders of the younger Churches could powerfully help the older Christian communities in the West by sharing with them their Christian experience. The visit, it was stated, would be almost certainly under the leadership of the Bishop of Dornakal, the first Indian to become an Anglican bishop. GEORGE PARSONS.

#### THE EVERY MEMBER CANVASS IN RHODE ISLAND

PROVIDENCE, R. I.—The Presiding Bishop of the Church, the Most Rev. James DeWolf Perry, D.D., has written a letter to all communicants of the Church in Rhode Island in connection with the Every Member Canvass, which in most parishes will occur between the 22d and the 29th of November. Coming from the Presiding Bishop as well as the diocesan Bishop, the communication is of Church-wide importance:

*"To each Parishioner of the Church in Rhode Island:*

"Annually an appeal is made for your support of your parish, the diocese, and the whole Church. I am writing this letter to impress upon you the personal significance of the Every Member Canvass, and its vast importance. Through this means the parish is enabled to minister to your community and to the world. The work can be maintained in strength only if every baptized and confirmed member accepts a full share of the responsibility. The failure of anyone to pledge a weekly offering means injury to the Church and the loss of individual opportunity.

"I appreciate fully the conditions which will make your contribution this year unusually difficult. You, however, will understand that such conditions call, more than ever, for the Church's help. Everywhere there is sore need which your parish and the diocese must try to relieve. Because of the difficulty I ask the more earnestly for your assistance.

"The canvass is more than financial. It is an appeal for personal loyalty and for an acknowledgment of all that your religion means to you. I feel sure that you will not fail the Church at such a time as this. Make your pledge for 1932 a proof of devotion and of gratitude to God."

## Day of Prayer for All Canadian Churches Is Proposed

Should Not Be Confined to Religious Organizations — Miscellaneous News

The Living Church News Bureau  
Toronto, November 11, 1931

A DAY OF PRAYER FOR THE RELIEF OF unemployment and attendant distress brought about by depressed economic conditions has been appointed by the House of Bishops of the Church of England in Canada, and approved by the Rev. Dr. E. H. Oliver, moderator of the United Church in Canada, and by the Rev. E. H. Cochrane, president of the Maritime Baptist Convention. Replies had not been received as yet from the heads of other denominations, Archbishop Clare G. Worrell, Primate of All Canada, stated.

"This should be more of a national undertaking than one confined to the limits of Church organization," the Primate said. "Special services will be held on that day in all our churches, when divine guidance will be asked in dealing with unemployment and other conditions.

"This will be an opportunity for all to give a little of their time to recognition of the necessity for divine leadership in the solving of our problems."

### REMEMBRANCE DAY

Remembrance Day, as Armistice Day is now styled, was widely observed throughout Canada today. At Parliament Hill, Ottawa, and before many local cenotaphs outdoor services of remembrance were held. Last Sunday many military units attended special memorial services in churches throughout Canada.

### THE PRIMATE'S APPEAL FOR WESTERN RELIEF

In accordance with the Primate's request special collections for the Western Relief Fund of the Council for Social Service will be taken throughout Eastern Canada, Winnipeg, and British Columbia next Sunday.

The Bishop of Toronto has authorized a special prayer to be generally used.

### THE BATTLE FOR PEACE

"The first and perhaps the most robust of the three enemies of peace is prejudice," declared the Rev. Maj. A. P. Shatford, O.B.E., in his address on the Battle of Peace before the Canadian Club, Toronto.

"It is prejudice that has brought all the calamities and wars upon the world," he said. "Prejudice is clothed in iron-clad armor. It assumes many shapes: racial, national, social, and religious prejudice. These are the mightiest enemies of peace, and it is only when we have commenced to dispose of them that we shall ever be able to hope for an abiding condition of peace in the world. There never was a time in the history of the world when nationalism was so rife and so potent as it is now."

The three unconquerable resources for the creation and establishment of peace, the speaker specified as "understanding through fellowship, trust as opposed to fear, and coöperation in place of competition."

### ADVENTURE OF LIFE CONFERENCE

About 100 delegates to the first Adventure of Life Conference, under the rural deanery of Quebec, registered in the Cathedral Church Hall, Quebec. The conference was open to any boy or young man over 15 years of age.

At a get-together supper in the Church

Hall the Bishop of Quebec gave the address of welcome.

The main speaker of the evening was the Rev. G. Guiton, who spoke on the Fellowship of the West. For two years Mr. Guiton has spent his summers in the Peace River Block and during that time the Fellowship has erected two churches—at Baldonnel and Fort St. John. He spoke also of the first camp for Boy Scouts and Cubs in that section, the most northerly scout camp in all Canada.

Following Mr. Guiton's address five reels of moving pictures taken by the Ven. Mr. Fleming, archdeacon of the Arctic, were shown, depicting the work of the Church in the north.

The following day the reason for attending church, the choice of a vocation, friendships with girls, international relations, and the choice of amusements and recreations were the five principal matters discussed briefly by L. A. W. Pepperdene, in charge of the boys' work at the university settlement, Montreal, in a talk on the problems of youth.

In the evening delegates listened to three very interesting addresses:

The Adventure of Life was the subject of the address of the Rev. Philip Carrington, Dean of Lennoxville. He declared that faith and courage were necessary to all adventurers and that it was impossible to face discouragement and opposition without it.

The Rev. C. R. Eardley-Wilmot, of Kenogami, representative of the D. B. R. E., stressed the need of vision and courage in relation to life's vocation. In conclusion, he stated that in the light of Christian principles a man's interests in life should be in his religion, in his home, in his community, in his occupation and, finally, in his amusements and recreations.

The Rev. C. R. H. Wilkinson, who spoke on his work in Kangra, illustrated his subject by moving pictures.

### MISCELLANEOUS NEWS

The Bishop of Toronto at St. Alban's Cathedral, Toronto, last Sunday evening installed the Rev. A. R. Beverley, of Barrie, as archdeacon of Simcoe, Dr. C. V. Pilcher of Wycliffe College as canon-precentor of the Cathedral, and Messrs. William Worthington and William Brooks as lay members of the Great Chapter of the Cathedral.

The annual service of the Church of England Institute, St. John, N.B., of which Canon Young is president, was held at Stone Church, St. John. The preacher was His Grace, the Most Rev. C. L. Worrell, Archbishop of Nova Scotia and Primate of all Canada, who delivered a forceful sermon from the text, "At Thy word I will let down the net."

The Bishop of Ottawa dedicated the new Church of St. Barnabas at Ottawa. The Bishop, after dedicating the edifice and the numerous gifts, stressed the important fact that the Church of England includes within her fold various schools of thought, the simple, the broad, and the ornate, each and all contributing their share to the fullness of the Catholic and Apostolic Faith.

Canon Broughall, who has been rector of Grace Church-on-the-Hill, Toronto, since its removal from its downtown site, has announced his impending resignation to take place sometime during the year. Since the time of the little frame building,

20 years ago, this parish on the edge of Forest Hill village has grown rapidly and the canon feels he is not physically able to cope with the work.

Canon Marsh has recently celebrated the fiftieth anniversary of his ordination and his forty-fourth as rector of St. Paul's Church, Lindsay, Ont.

### SITE OF BISHOP CHASE'S PEACE VALLEY MARKED

GAMBIER, OHIO—On the eve of All Saints' Day, 1931, at a rural spot in Holmes County, Ohio, a bronze tablet was unveiled carrying the following inscription written by the Rev. Dr. George F. Smythe, historian of Kenyon College and of the diocese of Ohio:

This place was named  
the Valley of Peace  
by  
Philander Chase  
First Bishop of the  
Protestant Episcopal  
Church in Ohio and  
Founder of  
Kenyon College  
who with his family  
lived here in a log cabin  
through the severe  
winter of 1831-1832

At the unveiling of the tablet, which is affixed to a large granite boulder placed where the log cabin stood, Pres. William F. Peirce of Kenyon College summarized the events leading to the final scene one hundred years ago of Bishop Chase's association with Kenyon College and the diocese of Ohio saying that after an unhappy controversy the case between the Bishop and the faculty of the college was laid before the Ohio diocesan convention. This body, meeting on September 7, 1831, voted to sustain the faculty. On September 9, 1831, Bishop Chase resigned the presidency of Kenyon College and the episcopate of Ohio. On the day following, his resignation was accepted. Leaving Gambier never to return, Philander Chase took his family to a ruinous log cabin on property owned by his niece, Sarah Russell, in Holmes County, Ohio. Repairing this rude shelter as best he could, he named the spot the Valley of Peace, and lived on the property until the spring of 1832 when he purchased a farm at Gilead, Mich.

From the second volume of the *Reminiscences* President Peirce read portions of the Bishop's own account of the period. The original deed to the property was loaned for the occasion by J. T. Pyers who now owns and lives on the land.

The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, recalled the fact that, after living one life in Ohio, Bishop Chase at the age of 56 possessed the courage to begin again as a pioneer and to live a second life as the first Bishop of Illinois.

### HOUSE OF PRAYER, NEWARK, N.J., CELEBRATES 81ST ANNIVERSARY

NEWARK, N. J.—Services celebrating the eighty-first anniversary of the House of Prayer, Newark, the Rev. William F. Venables, rector, were held on All Saints' Day. The celebrant at the late Eucharist was the Rev. Walter G. Griggs, curate of the church, Fr. Huntington, O.H.C., preaching the sermon. At the vespers of All Souls' the preacher was the Rev. William A. Grier, rector of St. Alban's Church, New York City.

November 26, 1850, was the date of the consecration of the House of Prayer, Bishop Doane of New Jersey officiating. The Rev. Hannibal Goodwin, who invented the motion picture film, served the parish as its rector during the years 1867-1887.

## Church Members of the Ascension, New York, Mobilize to Aid in Unemployment Crisis

**Doors Open Day and Night to Needy—Shortened Form to Be Used For Daily Eucharists**

The Living Church News Bureau  
New York, November 14, 1931

EVERY MEMBER OF THE CHURCH OF THE Ascension, Fifth avenue and Tenth street, has been asked to confer with the rector and his council of twelve how each may best carry the spirit of the Church into the community in this period of economic depression. This plan of the Rev. Dr. Donald B. Aldrich is the first instance of a congregation making such an organized effort, providing not only for the reception of money to aid the unemployed but offering an opportunity for all in the parish to give of their time in service to others. Such agencies as visiting the sick, making clothes, cooking food, and befriending the needy are suggested that each may do something.

The doors at the Ascension stand open all day and all night in welcome to the passersby; there is a celebration of the Holy Communion every day; and an arrangement prevails whereby anyone coming there in need of food is given a meal.

### PROGRESS IN UNEMPLOYMENT RELIEF

New York is doing as she has always done in time of dire need, responding splendidly to the enormous demands made upon her to help the vast army of unemployed through the winter months. The sum of \$18,000,000 is the present goal, and over \$10,000,000 has been given to date.

One aspect of this winter's distress is seen in a statement from the Rev. Dr. Sunderland of the Episcopal City Mission Society. In this he reports that during October 731 families from our own parishes appealed to his society for aid, and that of them 90 per cent had never before had to ask for help.

### BRONX ARCHDEACONRY MEETING

On November 9th, the archdeaconry of the Bronx, a clerical and lay gathering representing all of our parishes of the Bronx, met at Grace Church, City Island, under the chairmanship of the Rt. Rev. Charles K. Gilbert, D.D.

The speakers for the occasion were the Rev. Dr. Floyd Van Keuren, secretary of the social service commission of the diocese of New York, and the Rev. Dr. L. Ernest Sunderland, superintendent of the Episcopal City Mission Society.

It was agreed upon that it would be up to the Church this winter to take care of its own unemployed.

The Hon. James A. Hamilton moved the following resolution that was unanimously adopted:

*Whereas*, St. Ann's Church in the diocese of New York (the Rev. Edward Charles Russell, D.D., rector) located at St. Ann's avenue and 140th street, borough of the Bronx, city of New York, has a churchyard wherein lie Gen. Lewis Morris, a signer of the Declaration of Independence; Gouverneur Morris whose hand wrote the Constitution of the United States and who was Washington's minister in Paris during the French Revolution; and others who played important parts in the American Revolution and in the establishment of this enduring republic; be it

*Resolved*, it should be made a national shrine, where the youth and the citizenry

of America may cherish the memory of these founders of the nation so that in perpetuity it may be a source of inspiration and patriotism; and be it further

*Resolved*, that Congressman Anthony J. Griffin, United States Senators Royal S. Copeland and Robert F. Wagner, be requested to bring this matter to the attention of the federal authorities and to urge its favorable consideration.

### SEABURY HALL DEDICATION PLANNED

It is announced from the General Seminary that Seabury Hall is rapidly nearing completion, and that the dedication of the same has been tentatively set for January 20th, the time of the annual assembling of the alumni and trustees. The cornerstone of the building was laid last May. Its dedication will be a notable event in the history of the seminary and will, doubtless, bring a number of alumni to New York for the occasion.

### SHORTENED FORM FOR DAILY EUCHARISTS

Several of our parishes which have early celebrations of the Holy Communion on week-days are attempting to overcome the objections of those who cannot attend a half-hour service before going to their work by providing a much shortened form of the altar service. It is stated that a need has been met and objections overcome in the provision of a service lasting not more than fifteen minutes, and wherein the epistle and gospel, and the Prayer for the Church are omitted, the order followed being close to that arranged in the office for Communion of the Sick. The last page of that office specifies a briefer form as sufficient "when circumstances render it expedient to shorten the service." While this is an unusual adaptation of the rubric, it is evident that it adjusts satisfactorily a service that is too long for many on week-days.

### REMARKABLE REMARKS

Bishop Campbell of Liberia, preaching last Sunday morning in Trinity Church, declared that the immediate need of missionary work today in his field is for trained Churchmen, teachers, and doctors who can take over the schools and hospitals which the natives have established and which are now without adequate leaders.

The Rev. Dr. Randolph Ray at the Church of the Transfiguration: "There is much today that is hysterical. No employer should decrease his staff at this time through fear and hysteria. To do so is to commit an act against the fellowship of Christian people."

The Rev. Samuel Shoemaker, speaking before the bishops from the foreign field and their friends at the luncheon mentioned in the last issue, urged less emphasis upon material needs, stating, "If we are going to keep raising our budget, we've got to have more converts at home. It is time we got over our Anglo-Saxon, Episcopalian reserve and learned to talk about Christ."

### ITEMS

Bishop Manning was one of 161 nationally prominent citizens who, this week, signed an open letter to President Hoover commending his present foreign policy touching the Manchurian situation and coöperation with the League of Nations.

The eighth annual benefit of the Episcopal Actors' Guild is to be held on Tuesday evening, the 24th, at the Belasco theater. Details can be obtained at the Guild headquarters at the "Little Church Around the Corner."

The Rev. Dr. Granville M. Williams, S.S.J.E., announces a quiet time for seminarians and other men interested in the priesthood or the religious life, the same to be held at the Church of St. Mary the Virgin beginning at 3 o'clock on Saturday, November 21st.

HARRISON ROCKWELL.

ALTAR AND REREDOS IN MEMORIAL CHURCH BALTIMORE, MD.

[See THE LIVING CHURCH of November 14th.]



## Compelling Rather Than Persuading Men Is Great Fault of the Church

This Is Opinion of Prof. A. N. Whitehead, Speaking at Boston Theological School

The Living Church News Bureau  
Boston, November 14, 1931

MATRICULATION DAY at the EPISCOPAL Theological School was held on November 2d when thirty-four new students formally identified themselves with the school. The Rev. Charles L. Taylor, instructor in the Old Testament, held a series of meditations. Bishop Lawrence, speaker at the service in St. John's Memorial Chapel, drew a parallel in religion to the distressing economic situation in which poverty and plenty stand side by side without being able to connect. He said that the Church fails to "carry through" to the people most in need of what she has to give, and fails to tie to herself the great capacities for loyalty which are outside the Church.

Speakers at dinner in the school refectory were Dean Washburn, Bishop Sherrill, George Shriver of the senior class, Professor Muller of the faculty, E. A. Whitney, head of Kirkland House, Harvard, for the trustees, President Lowell of Harvard University, and Prof. Alfred N. Whitehead, also of Harvard. There was an unpremeditated but dominant thought in the majority of the addresses, namely the necessity for fundamental thinking on religion if the ministry is to do its real work. Professor Whitehead suggested in a striking and strong address that the great heresy of the Church has been its will to power, its effort to compel men rather than to persuade them, and to bind the unlimited truth into unchanging formulas.

#### FOURTH ANNUAL CONFERENCE OF CHURCH HOME SOCIETY

When the Church Home Society held its fourth annual conference of associates in St. Paul's Cathedral last Monday, the spiritual versus the material needs were stressed by the Rev. Dr. Benjamin M. Washburn of Emmanuel Church, Boston, saying that the material need is but half the story. He emphasized the society's conviction of that fact in its fixed standard of always providing for each child under its care a home of definite Christian ideals through contact with a parish church, as an impetus toward his spiritual development.

Three round table discussion groups were led by Miss Ruth Hazeltine, director of the society's case work; Dr. Rose C. Monro, the psychiatrist of the organization; and Miss Elise Dexter, field worker of the Episcopal City Mission. Others adding to the value of the meeting were Mrs. Edward D. Harlow who presided and represented the Board of Directors; Mrs. Morton P. Prince, vice president; Lincoln C. Baylies, president; and Ralph S. Barrow, executive secretary.

#### DEDICATE EAST ARLINGTON PARISH HOUSE

The new parish house of the Church of Our Saviour, East Arlington, was dedicated by Bishop Babcock last Thursday evening. This parish house is a fitting and necessary climax to years of missionary endeavor by its rector, the Rev. Warren N. Bixby. The first services of this mis-

sion were held in a store in 1916; in 1918, the mission paid for land which the missionary had purchased on faith; in 1919, the church was built, the congregation doubled, and the Church school tripled; in 1926 the new chancel was built to afford additional and much needed space.

#### NEWS NOTES

The Rt. Rev. John B. Bentley, Suffragan Bishop of Alaska, was a Massachusetts guest over last week end. He preached in St. Paul's Cathedral and in Christ Church, Cambridge, during his stay here.

Bishop Sanford of San Joaquin, who stopped for a night in Boston, on Monday addresses the Woman's Auxiliary of Emmanuel Church, Boston.

Bishop Thomas of Southern Brazil, following a series of engagements in the diocese, starts on his homeward journey via New York.

The Rev. Benson Heale Harvey of the Philippine Islands will fill engagements in the diocese during the latter part of this month, preaching in St. Paul's Cathedral at the noonday services of November 24th and 25th.

Bishop Huntington of Anking is our

## "Peace Day" Observed by Special Services Throughout Chicago Diocese

### Bishop Stewart Opposes Excessive Armaments — Waukegan Parish Celebrates Anniversary

The Living Church News Bureau  
Chicago, November 14, 1931

ARMISTICE SUNDAY AND DAY WERE OBSERVED generally throughout the diocese. In most churches last Sunday, special services were held in accordance with suggestions from General Convention and a proclamation from Bishop Stewart, with special attention given to world peace.

Canon T. Guy Rogers of England was the preacher at St. Luke's Church, Evanston. Canon Rogers has spent the week in Chicago, addressing the International Congress for Friendship between the Churches.

Bishop Stewart preached his Armistice Sunday sermon at St. James' Church, Chicago. The church was filled, with British service units and many American former service men taking part. Dr. Duncan H. Browne, rector of St. James', was taking the services in St. Thomas' Church, New York, on the same day.

"War seems inevitable in the light of past history unless a world-wide reduction in armaments is made," declared Bishop Stewart in his sermon. "Today the world is spending five billions of dollars yearly for armaments and our country leads the list with \$707,000,000. Conditions in 1931 are as they were in 1913. The world is armed to the teeth."

Speaking of the current depression and lawlessness, the Bishop said:

"Has Christianity, like many banks, failed too in this trying period? Has the Church a lot of frozen assets today in the

next missionary visitor, coming to us for November 29th and remaining through December 11th.

Bishop Sherrill has completed a series of ten district supper conferences with clergy, wardens, and vestrymen. His aim has been to convey an understanding of the responsibilities of the general Church and of the diocese and to enlist, through the hearty support of parish apportionments and special gifts, an interested and constructive attitude toward those obligations.

The arch from the Cathedral Church of St. Paul into its chapel at the left of the chancel has now been opened to conform with the design made by Ralph Adams Cram at the time of the building of the memorial chancel. A very beautiful lamp that originally hung in an old church in Tuscany, Italy, is to have place in the chapel as the gift of Harry W. Anderson, now for many years a devoted and active member of the Cathedral.

The altar hangings used in the chapel of All Saints' Church, Brookline, and dedicated on All Saints' Day, are the gift of the Rev. and Mrs. Barrett P. Tyler who were absent during the spring and summer when Dr. Tyler's health demanded that a rest be taken. "We wanted to bring something back to you that you all might share," wrote Dr. Tyler in his parish leaflet; the result was the purchase of the material in Florence and the consequent making of the hangings.

ETHEL M. ROBERTS.

form of coldness, formality, lack of faith? Does it possess a lot of worthless paper in the form of rites, ceremonies, and rituals that have no cash value in a world of famine? These questions yet remain to be answered in some respects. The progress of the world has always been marked by a series of crises, and the Church has always risen to meet them. Before the Resurrection was despair."

#### PLEAD FOR INTERNATIONAL FRIENDSHIP

A plea for international friendship was made by Canon Rogers in an Armistice Day address before American Legion men.

"A spiritual force was let loose on the first Armistice Day which still carries on," he stated. "Armistice Day has a spiritual significance to all of us, and especially to the men who took part in the world conflict. We need to make the day more and more one for cultivating international friendships and calling to mind the values of world peace and the detriments of warfare."

Speaking at a Church Club luncheon on Monday, Canon Rogers predicted the United States will find it necessary to adopt some plan of systematic protection for unemployed similar to unemployment insurance.

The Rev. N. B. Clinch of the Church of the Messiah, overseas chaplain during the World War, took a leading part in the civic Armistice Day ceremonies held in the loop.

#### WAUKEGAN PARISH CELEBRATES

Christ Church, Waukegan, last week celebrated the eighty-fifth anniversary of its founding. Bishop Stewart in his speech paid tribute to the record of the parish and to the work which the Rev. Howard E. Ganster, rector, has done during the past eighteen years.

Approximately 400 parishioners and

friends of Christ Church attended the celebration, the detailed preparations for which were in charge of one of the circles of St. Margaret's Guild.

ST. CHRYSOSTOM'S RECEIVES  
FORMER RECTOR

The Rev. Dr. Norman O. Hutton, for nineteen years rector of St. Chrysostom's

Church and now rector of St. Andrew's, Wellesley, Mass., was welcomed back to his former parish by members at a reception last Sunday afternoon following Evensong. An informal reception was given in Dr. Hutton's honor, in charge of Mrs. George Ranney, Mrs. M. Paul Noyes, and Mrs. Charles Freeman.

## Church of the Redeemer, Bryn Mawr, Pa., Ends Celebration of Its Semi-centennial

First Service in Present Building  
Held in 1880—Donation Day at  
Rest House, Germantown

The Living Church News Bureau  
Philadelphia, November 14, 1931

(See picture on front cover)

LAST Sunday brought to a close a series of special services in the Church of the Redeemer, Bryn Mawr, which were held in observance of the fiftieth anniversary of the consecration of the first and main portion of the church.

On Sunday morning, October 11th, the rector, the Rev. Ernest C. Earp, preached an anniversary sermon, and also dedicated two memorials in the chancel. These were a new altar rail, with gates, in memory of Frances Lewis Cuyler, Jr., for many years a faithful worker in the altar guild; and Bishop's prayer desk, in memory of Miss Wright, founder of Miss Wright's School, Bryn Mawr, and a devoted member of the parish.

On the following Sunday, the sermon was preached by the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, the daughter parish of the Redeemer. On Sunday afternoon, October 25th, a special service of festal Evensong was held in the afternoon; the music being by the combined choirs of the Redeemer and St. Mary's, and the sermon preached by the Rev. Canon T. Guy Rogers, rector of Birmingham, England, and king's chaplain. The anniversary services were concluded last Sunday evening with a rendition of Brahms' *Choral Requiem*.

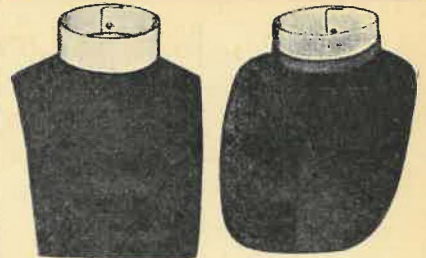
Although located near Bryn Mawr station on the Main Line, this parish has always been known as the Church of the Redeemer, Lower Merion, as it was originally the only church in Lower Merion township. The first church was nearer Haverford than Bryn Mawr, being on a piece of ground between the railroad and Lancaster pike just west of Haverford station. It was in August, 1851, that several persons in that neighborhood invited the Rev. Henry Brown, then rector of St. David's at Radnor, to hold evening services for them in Temperance Hall. Within a week, the Rev. Mr. Brown was elected rector of the new parish, and by the next month ground had been purchased, and the cornerstone of the new church was laid by Bishop Potter in November. The building was completed in June, 1852, but was not consecrated until 1857.

Quite early in the history of the parish the vestry, with commendable foresight, began to plan for the ultimate moving of the church to a piece of ground which would be large enough for not merely a church and rectory but also a cemetery. As early as 1860 the ground was purchased for the present site of the church. This was enlarged by additional ground in 1871, and in that year the churchyard and cemetery were consecrated by Bishop

Stevens. In the fall of 1879 the cornerstone of the new church was laid, the cornerstone of the old church being placed under it; and on Easter Day, 1880, the initial service was held in the present church.

The Rev. Edward L. Lycett succeeded the first rector of the parish in 1855. He was followed, after a ministry of twenty-two years, by the Rev. Edward Shippen Watson in 1878. In June, 1887, the fourth rector, the Rev. James Haughton, took charge of the parish. During his rectorship there were important developments in the surrounding region, of which the parish made the most. The population rapidly increased, and Bryn Mawr College and numerous preparatory schools for girls were established, as well as one for boys. The Rev. Mr. Haughton was peculiarly successful in his work among the students, and during the latter part of his rectorship the influx of students so taxed the capacity of the building that it was necessary to have

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### The November Choice of The Religious Book Club

"Dr. Buttrick's seizure of the significant forces and trends in present-day life, his keen fresh insight into the personality of Jesus will rank with the classic treatments of preaching."

—Halford E. Luccock, Yale Divinity School.

## Jesus Came Preaching

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author of "The Parables of Jesus"



One of the ablest voices in the church to-day here faces frankly and with courage the vexing problems of a changing world. He recognizes the modern spirit of revolt, the prevalence and power of scepticism, but with conviction he points the way out.

The initial chapter weighs the position of the preacher to-day. Then in seven forceful, invigorating chapters the author shows that Christ's authority is the same to-day, that He can be presented to the mind, to the social order, and to the individual with even greater confidence than before. The book is based on the Lyman Beecher Lectures at Yale and has been especially prepared for the press by the author. \$2.50

### A Modern Pilgrimage

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### Founders of Great Religions

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by MILLAR BURROWS

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two morning services. He was succeeded in 1910 by the Rev. Dr. George Calvert Carter, who served the parish for nineteen years, during which time several new additions to the church were built. After Dr. Carter's resignation in 1929, the present rector, the Rev. Mr. Earp, formerly a canon of the Cathedral at St. John's, Newfoundland, was elected.

The rectors and people of the Church of the Redeemer were directly responsible for the founding of three other parishes: St. Mary's, Ardmore; Christ Church, Conshohocken; and St. John's, Cynwyd.

**CORNERSTONE LAID FOR TRINITY CHURCH,  
SWARTHMORE**

The Rt. Rev. Dr. Francis M. Taitt, Bishop of Pennsylvania, laid the cornerstone for the new Trinity Church, Swarthmore, on Saturday afternoon, November 7th. During the service, the Bishop was assisted by the Rev. Fletcher Clark, who was the first rector of this parish, which was founded in 1895. The Rev. Alan R. Van Meter, executive secretary of the diocese, read the psalms, and the Very Rev. Dr. Charles W. Shreiner, dean of the convocation of Chester, read the lesson and prayers. The assisting laymen were George Whitman Casey, senior warden and architect, and Louis W. King, chairman of the building committee, who read the contents of the box which was placed in the cornerstone.

The music at the service was rendered by the choir of the church, augmented by the Church school choir. The Interdenominational Committee of Swarthmore, consisting of members of every religious body in the community, were present.

It is expected that the first of three new buildings will be completed by Christmas. Through the efforts of members of the parish and the present rector, the Rev. J. Jarden Guenther, the entire amount necessary to build the first section has been raised, many people outside the Church having contributed.

**DONATION DAY AT HOUSE OF REST**

Donation Day at the House of Rest, 5919 Wayne avenue, Germantown, is scheduled for November 16th. This institution cares for many unfortunate communicants of our Church in their old age, and is always ready to welcome contributions of coal, groceries, canned goods, or money. During the past year it has been able to extend its usefulness by helping a number of needy women on a long waiting list, in addition to those already living in the House. For instance, an old lady of 84, who would otherwise have been homeless, was placed in the household of another Churchwoman; and two sisters, who own their own house but have nothing else, have been given a small allowance each week, which enables them to keep their home. Mrs. Mahlon N. Kline, of Rex and Seminole avenues, Chestnut Hill, is treasurer.

ELEANOR ROBERTS HOWES.

**GROUND IS BROKEN FOR  
MARYLAND PRO-CATHEDRAL**

BALTIMORE, MD.—Ground-breaking ceremonies were held on Armistice Day, preliminary to starting construction of the Pro-Cathedral, Baltimore. The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of the diocese, turned the first spadeful of earth in the presence of officials of the church. The contract was given to the M. A. Long Company and work will begin immediately. Frohman, Robb and Little of Washington, D. C., are the architects.

**PRESIDING BISHOP TO  
BROADCAST DECEMBER 6TH**

NEW YORK—Radio listeners in every part of the United States will be able to hear the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D.D., at 10 o'clock, Eastern Standard Time, Sunday morning, December 6th.

Bishop Perry's address will go on the air over all stations of the Columbia broadcasting system, as a feature of the Radio Church of the Air.

Four other nation-wide broadcasts by Episcopal Church leaders will follow at intervals, dates and details to be announced later.

**FOUNDERS' DAY CELEBRATED  
AT HOWE SCHOOL**

HOWE, IND.—Founders' Day brought to Howe School a large group of alumni, parents, and friends of the cadet corps.

The alumni address was made by Charles Rollin Larrabee, '15, of Chicago. The trend of his address was summed up in "Use your head," and "Think it through." The response was given by Capt. Frank Thompson of Illinois, president of the Sixth Form. Prof. H. H. Carter, Ph.D., head of the department of English at Indiana University, gave the address of the day. A closely contested football game was played with Concordia College, Fort Wayne, in the afternoon. A military ball was the feature of the evening.

Among the guests were the Governor of the state, the Hon. Harry Guyer Leslie, and Mrs. Leslie, who have two sons enrolled at the school. The Governor with the Rev. C. H. Young reviewed at the afternoon dress parade.

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## November 8th Generally Observed as Day of Prayer by Long Island Churches

### St. James', Elmhurst, Broadcasts Vesper Service—Anniversary of Woman's Auxiliary

The Living Church News Bureau  
Long Island, November 12, 1931

LAST SUNDAY, NOVEMBER 8th, WAS CELEBRATED in this diocese after the manner suggested by General Convention, as a day of penitence and prayer. The devotions set forth for the day were used in many churches. Special forms of service were used in some places. In Grace Church, Jamaica, a company of young people presented a peace pageant called the Cup of Fellowship in place of the sermon at Evensong, and a large congregation was impressed with the ideals of peace expressed by the new generation. At St. Bartholomew's, Brooklyn, the Veterans' Association of the 106th Infantry Regiment attended in a body for their annual service, the rector, the Rev. Frank M. Townley, D.D., having been chaplain of the organization for the past twenty years. The service was reminiscent of Memorial Day as well as Armistice Day. A vesper service based on the ideals of peace was broadcast over WEVD from St. James' Church, Elmhurst. Signatures to a petition for peace and disarmament were asked for in many churches.

#### GRACE CHURCH PARISH HOUSE DEDICATED

At the dedication of Grace Church, Brooklyn Heights, parish house (see THE LIVING CHURCH of November 14th) tribute was paid to William G. Low as a faithful member of the congregation; to W. J. Robertson, for thirty-seven years sexton of Grace Church; to Frank Wright, Mus.D., for thirty-five years organist and choirmaster; to Miss M. J. Shea and Mrs. Mary J. Plough, parish workers. Frank H. Hutton, the architect, was introduced, and Messrs. Edwin and John Thatcher, the builders. The Church school staff, the associates to the vestry, and the officers of parish organizations were likewise presented.

#### WOMAN'S AUXILIARY ANNIVERSARY

The fifty-ninth anniversary of the diocesan organization of the Woman's Auxiliary was held today in St. Bartholomew's, Brooklyn. More than three hundred had lunch together in the parish house. At the afternoon service Bishop McKim of Japan gave an interesting and rather intimate resumé of his life in Japan, and Mrs. Grafton Burke of Fort Yukon, Alaska, made an informing address on that country and its life and the Church's many-sided mission there. Lewis B. Franklin of the National Council was to have spoken, but was obliged to cancel his engagement.

#### ARCHDEACONRY OF SUFFOLK MEETS

At an all-day meeting of the archdeaconry of Suffolk, held last Thursday in the parish of St. James', Suffolk, encouraging reports were made of the state of the work by Archdeacon Holden, and addresses on conditions elsewhere in the diocese, and the diocesan program, by Bishop Larned and the Rev. Allen Evans, Jr.

#### OTHER NEWS

On All Saints' Day, a new tabernacle and sanctuary lamp were blessed in St. John's Church, Long Island City, the first being a memorial to Mabel Hetner Mesloh and the second to Florence E. Smith. The Rev. Thomas Jay Williams of St. Paul's Chapel, Manhattan, officiated; and the deacon was the Rev. W. Jusserand deForest. The subdeacon was the Rev. George F. Gruman.

The senior nurses of St. John's Hospital gave two dramatic entertainments to raise money for equipment for the new infirmary of Hooker School, Mexico City. Miss Elena Manjarrez, a graduate of last year's class, is in charge of the infirmary.

The Rev. Harold Pattison, formerly a Baptist minister, who was ordained deacon in December, 1930, at Phoenix, Ariz., and priest in St. Paul's Church, Flatbush, in September, 1931, has taken duty for two or three months as voluntary assistant to the Rev. Arthur R. Cummings, M.A.,



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rector of the Church of the Resurrection, Richmond Hill.

The girls' choir which sings at the weekly Eucharist of the Church school of St. Paul's, Flatbush, celebrated the sixth anniversary of their organization at a recent Sunday night service. More than a hundred and twenty girls and young women took part.

CHAS. HENRY WEBB.

#### CELEBRATE 75TH ANNIVERSARY OF BOONTON, N. J., CHURCH

BOONTON, N. J.—Two important dates in the history of St. John's Church, Boonton, were recalled at the seventy-fifth anniversary celebration held on November 1st and 2d: November 2, 1856—170 years ago—when the first service was conducted by the Rt. Rev. George W. Doane, D.D., Bishop of New Jersey; and July 8, 1863, when the cornerstone laying of the present church building occurred.

On All Saints' Day an historical sermon was given by the rector, the Rev. L. Harold Hinricks, and the choir of St. Peter's Church, Mountain Lakes, joined with St. John's, to which the nearby clergymen were invited, and at which the rector of St. Peter's, the Rev. Benjamin L. Ramsay, and the Rev. John C. Moore, vicar of the Church of the Transfiguration, Towaco, spoke. The churches at Mountain Lakes and Towaco originated as missions of St. John's.

The Bishop, the Rt. Rev. Wilson Reiff Stearly, D.D., and Mrs. Stearly, and the Rev. and Mrs. Louis B. Howell of St. Paul's Church, Norwalk, Conn., were guests of honor at a reception given by the aid society of the church on the evening of November 2d.

Ten clergymen have served the parish, the first rector being the Rev. Francis D. Canfield.

#### NORTH CAROLINA CHAPEL IS GIFT OF TWO SISTERS

TARBOROUGH, N. C.—On November 2d, the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of the diocese, consecrated St. Anne's Chapel, three miles from Tarborough.

The instrument of donation was read by the Rev. Bertram E. Brown, rector of Calvary parish, Tarborough; the sentence of consecration was read by the Bishop's chaplain, the Rev. Thomas Clarkson. The Rev. Francis Craighill and the Rev. Harvey Cox also took part in the service. Bishop Cheshire said in part:

"Very few, if any, of the gifts of hundreds of thousands and of millions have the value in God's eyes which yours must have. I can at this moment think of no gift to the Church in this diocese which, rightly estimated, excels it."

The little brick church is the gift of two sisters, the Misses Penelope and Eliza Gray, nurses, in memory of their mother, William Ann Pender Gray, and their two aunts, Ellen Pender and Emeraldal James Pender. The money was all in hand before the chapel was built and more than an acre of ground goes with it, for a possible rectory. The stained glass windows, the font, the altar, the Communion vessels, and all the other furnishings in the church are memorials given by various members of the Pender family. Church school is carried on at St. Anne's by the Misses Gray, assisted by members of Calvary Church, and weekly service is held there by the rector of Calvary Church, Tarborough.

#### NEW JERSEY CHURCH CELEBRATES 65TH ANNIVERSARY

HALEDON, N. J.—Special services on October 25th and November 1st, and a parish dinner on the evening of October 28th, constituted the celebration of the sixty-fifth anniversary of St. Mary's Church, Haledon, the Rev. Gordon T. Jones, rector. The preachers were three former rectors, the Rev. Irving A. McGrew, chaplain of Hobart College, and the Rev. William H. Watts, chaplain of the Newark City Mission, on the morning and evening, respectively, of the 25th; the Rev. Mr. Watts also celebrating the Holy Eucharist at 10:45, and the Rev. Donald MacAdie, rector of St. John's Church, Passaic, on the evening of All Saints' Day; as well as the rector of the parish, who preached on the morning of that day. Included in the music at the services during the celebration were compositions by George Benz and Robert E. Van Hovenberg, former organists, and Mrs. Marcus Goodbody, at one time a member of the choir. Mr. Benz also gave an organ recital.

At the dinner, of which the rector was toastmaster, and the Bishop, the Rt. Rev. Wilson R. Stearly, D.D., an honored guest, addresses, in many cases reminiscent of former years, were made by the Rev. Messrs. Watts and MacAdie; Messrs. Frederick W. Budd and James Harper, nephews of Mr. and Mrs. Dimock, founders of the church; Mrs. J. Henry Leonhard; Messrs. John Gilpin, William K. Berry, and Maximilian C. Rickert.

Founded as a result of the efforts of Mr. and Mrs. Andrew Dimock St. Mary's had as its first minister-in-charge the Rev. C. M. A. Hewes, who was at the time of his death rector of the Church of the Holy Communion, Paterson. Notable

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dates in parish history are August 26, 1866, when the parish was incorporated; November 6th of the same year, when the cornerstone was laid; 1889, believed to be the year of the building of the parish house; and 1897, that of the completion of the rectory.

**GOODBY-HELLO SUPPER HELD FOR SOUTHERN OHIO RECTORS**

GLENDALE, OHIO—Christ Church, Glendale, gave a farewell reception for Canon Gilbert P. Symons, Litt.D., and Mrs. Symons, recently, in the parish house. Mr. Symons, who resigned the rectorship of the parish on September 1st after a residence of twenty years, has been appointed



*Bachrach, Photographer.*

REV. ELWOOD LINDSAY HAINES  
New rector of Christ Church, Glendale, Ohio.

by the Rt. Rev. Henry W. Hobson, D.D., to fill the new position of Canon to the Ordinary, created by action of the diocesan convention of Southern Ohio.

Two hundred and fifty members of the parish sat down to supper, which was also in the nature of a welcome to the new rector, the Rev. Elwood Lindsay Haines, who presided and acted as toastmaster. Guests of honor were Canon and Mrs. Symons, Bishop and Mrs. Hobson, and the Rev. Calvin Dill Watson, D.D., pastor of the Glendale Presbyterian Church. Bishop Vincent was unable to attend. The ladies of the parish presented Mrs. Symons with a sterling dining table set of four candlesticks and two compotiers, with spoons. This was the first large gathering since the new rector and Mrs. Haines had been in residence.

Mr. Haines, who comes to this diocese from the position of executive secretary in the diocese of North Carolina, served as a corporal in the marine corps during the war and was a missionary priest in Liberia for four years subsequently. Mrs. Haines went to Liberia and served there as a nurse. The severities of the climate enforced their return to this country.

**CORRECTION**

NEW YORK—In an article appearing on page 65 of THE LIVING CHURCH of November 14th under the caption, Funds Secured for Medical Work in Sagada, the appropriation from the United Thank Offering should have been \$9,000—not \$90,000 as it was reported.

**ARE CHURCH SCHOOLS INFERIOR TO PUBLIC SCHOOLS?**

Vicar of Greenville, R. I., Church to Publish Survey of Boys' Schools

PROVIDENCE, R. I.—The Church's boys' schools provide a curriculum generally inferior to public schools, very limited, and traditional, and their chief purpose seems to be to get their graduates into college. These students are poorly prepared for life.

This is the judgment of the Rev. George L. Fitzgerald, vicar of St. Thomas' Church, Greenville, who is about to publish as his thesis for an M.A. degree, to be granted him next spring by Brown University, a survey of the boys' schools of the Episcopal Church.

His survey is attracting wide attention among educators, particularly in the Church. His findings are not altogether adverse, however, for he makes many helpful suggestions for improvement. The object of his survey is:

(1) To help the clergy and parents who are seeking information concerning our Church schools for boys.

(2) To stimulate a knowledge of the priceless possession and opportunity we have in these great institutions for the training of our youth.

(3) To point out the important change of emphasis and the remarkable possibilities for character education we have in some of the newer types of schools which are now giving a new connotation to the term "Church School."

The General Convention at Denver authorized a study of the Church's private schools, and the Department of Religious Education has asked for Mr. Fitzgerald's thesis for study.

**NATIONAL COUNCIL EXECUTIVE VISITS MILWAUKEE**

MILWAUKEE—The Rev. B. H. Reinheimer, D.D., executive secretary of the Field Department of the National Council, addressed the Milwaukee clergy and their parish chairmen on the subject, Christian Stewardship, preceding the annual parish dinner of St. Mark's Church, this city, Tuesday evening, November 10th. This is Dr. Reinheimer's first visit to the diocese. He came at the invitation of the Rev. E. Reginald Williams, rector of St. Mark's.



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### ST. BARNABAS' BROTHERHOOD OPENS HOUSE AT GIBSONIA, PA.

GIBSONIA, PA.—The new house of St. Barnabas' Brotherhood, Gibsonia, opened and blessed by the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., on Tuesday, November 3d, is the culmination of many years of planning on the part of the Brotherhood, and the fortunate placing on the market of a one hundred and forty-five acre farm and estate across the road from St. Barnabas' Free Home. The object was to have a mother house where the training of novices could be separated from the active work of the Brotherhood.

The property consists of a large farm thoroughly equipped with barns, farmer's house, extensive orchards, and a modern three-story house of some fifteen rooms, four baths, and large enclosed porches. Very little change was necessary to adapt



THE NEW ST. BARNABAS' HOUSE, GIBSONIA, PA.

the house to meet the needs of the Brotherhood. It is readily accessible, being on the junction of two main roads about sixteen miles north of Pittsburgh.

The most remarkable addition to the house was the building of the chapel in the basement. This occupies a room of fifteen by forty feet. The altar and grailine are built of hand wrought iron grill work, and were originally the fence around an ancient cemetery lot in the state of Virginia. The Brothers' stalls are also separated by iron grill work, which was part of the equipment of an office building. A redossal with a large painting of the Holy Family completes the furnishing. It is, perhaps, the most striking chapel in America. Most noteworthy is the fact that it is all the work of members of the Brotherhood assisted by the local blacksmith.

At the close of the service of blessing the house the Bishop installed Brother Gouverneur Provoost Hance, superior of the order, in his stall as superior general of St. Barnabas' Brotherhood. The story of the order, and its beginnings over thirty years ago, came about because of the faith of its founder, Brother Hance.

The Brotherhood is a Religious order entirely for laymen, and has for its main work the care of "God's sick poor in free homes and hospitals," and the members divide their time between this work and the cultivation of the spiritual life. At present it maintains a free nursing home for thirty men at North East (diocese of Erie) and the free home at Gibsonia with a capacity of 110 men. It is hoped that an addition will soon be built here to take care of seventy-five more men. Brother H. Willard Gilpin is in charge at North East, and Brother Hance in charge at Gibsonia with Brother George W. McCormick as

house brother. Brother Charles H. L. Pennington is the novice master, and is in charge of the new mother house, with the Rev. J. F. Virgin as chaplain.

### ADVISORY BOARD NAMED BY COURTENAY BARBER

PHILADELPHIA—An advisory board of ten clergymen, auxiliary to the national council of the Brotherhood of St. Andrew, has been appointed by Courtenay Barber, president of the organization, and their acceptances have been received. The members of this board will have the right of attendance, with voice and vote, at all meetings of the Brotherhood's national council.

The board was authorized by an amendment to the constitution of the Brotherhood, adopted at the Sewanee Convention. The purpose, according to General Secretary Leon C. Palmer, is to have the

point of view of the clergy represented in the formulation of all Brotherhood policies, and to keep the Brotherhood in close touch with the leadership of the general Church.

Appointed to membership on this board for 1932: Rev. Messrs. Irwin C. Johnson, Detroit; C. Leslie Glenn, Cambridge; Robert S. Lambert, Cincinnati; John W. Suter, Jr., New York; B. H. Reinheimer, New York; C. Rankin Barnes, New York; Thomas H. Wright, Chapel Hill, N. C.; H. H. Lumpkin, Madison, Wis.; Gordon M. Reese, Vicksburg, Miss.; F. H. Sill, Kent, Conn.

### SAVANNAH, GA., CHURCH HAS A "JANITOR-EMERITUS"

SAVANNAH, GA.—Ben Graham, the 90-year-old Negro janitor of St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, was relieved of any compelling or arduous duties on November 1st, and given the distinctive title of "janitor-emeritus."

"Old Ben" was born a slave, the property of the late Charles Green, an Englishman, who at one time occupied the present home of Judge Peter W. Melanin across the street from St. John's Church and which was the headquarters of General Sherman on his march through Georgia to the sea. Old Ben saw St. John's Church founded in 1847, a mission of Christ

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Church, the mother church of the state and diocese, grow into the largest parish in the diocese. After Mr. Green's death Old Ben worked for the railroad and for individuals, but his happy moment was when he was chosen janitor of St. John's Church and came to live again in his boyhood neighborhood amid the scenes that he knew and loved.

**TEACHER TRAINING INSTITUTE  
IN SESSION AT ST. LOUIS**

ST. LOUIS, Mo.—A diocesan teacher-training institute is being conducted at the Bishop Tuttle Memorial, St. Louis, by the Rev. Sumner Walters, rector of the Church of the Redeemer and chairman of the Church School Program Council.

Instructors and courses for the six weeks of training are the following: Mrs. L. H. Nugent, Psychology of Young People; Rev. O. V. Jackson of Christ Church, Rolla, Principles of Teaching; Miss Dorothy M. Fischer, executive secretary for young people of the Province of the Southwest, Methods and Material for Young People; Rev. Wayne S. Snoddy, D.D., rector St. Paul's Church, Church School Administration; Mrs. J. H. Wise, Story Telling; Rev. Frank Maples, rector St. Augustine's Church, New Testament; Very Rev. Sidney E. Sweet, dean Christ Church Cathedral, Old Testament; and Rev. A. H. Beardsley, rector Christ Church, Cape Girardeau, Christian Philosophy of Life.

**CANON CITY, COLO., CHURCH  
INAUGURATES DEAF SERVICES**

CANON CITY, COLO.—The Church's Mission among the Deaf in the state has been extended by the introduction of services for the silent folk in Christ Church, Canon City, the Rev. L. A. Crittenton, rector. As a result of a chance meeting of the rector of the parish and a deaf person in a grocery store in Canon City, contacts were made which resulted in the recent baptism of six persons and the confirmation of four, who were presented to the Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor, by the rector of the parish, and the Rev. H. E. Grace, missionary to the deaf in the state of Colorado and throughout the Province of the Northwest.

The Colorado State School for the Deaf and Blind is cooperating with the Church in its endeavor to minister to the silent folk, the institution lending its principal professor, G. I. Harris, who journeyed to Canon City from Colorado Springs where the entire service was translated into the sign language, including the address which Bishop Ingle gave to the candidates, as well as the sermon he preached to the congregation.

The names of the deaf who are interested in the Church and who live in remote places have been put on the list of isolated to receive sermonettes and other Church literature which keeps them in contact with the Church all the year around.

**CHURCHMAN BROADCASTS  
RADIO MESSAGE TO ENGLAND**

PITTSBURGH—Through the courtesy of the Westinghouse Station KDKA, this city, the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkensburg, broadcast a radio message to his native England on November 5th in commemoration of Guy Fawkes' Day. It is reported that every word was distinctly heard.

**† Necrology †**

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

**LESLIE E. GOODWIN, PRIEST**

BALTIMORE, MD.—The Rev. Leslie E. Goodwin, rector of St. Matthew's Church, Sparrows Point, since 1914, died of pneumonia at the Church Home and Infirmary, Baltimore, on Wednesday evening, November 11th, at the age of 77.

The remains lay in state in St. Matthew's Church until the funeral on Saturday, November 14th, at noon.

Services were conducted by the Rt. Rev. E. T. Helfenstein, D.D., assisted by the Ven. Romilly F. Humphries, Canon H. N. Arrowsmith, and the Rev. Philip J. Jensen. Interment was in the St. George's Society lot in Druid Ridge Cemetery.

Leslie Ellis Goodwin was born in England, the son of the Very Rev. Harvey Goodwin, and a grandson of Gouverneur Morris, a signer of the Declaration of Independence. Dean William Ralph Inge of St. Paul's Cathedral, London, is a nephew by marriage.

For many years Mr. Goodwin was an officer in the British Army and saw service in India, Egypt, and South Africa.

A son, George Goodwin of Montreal, and two daughters, both of whom reside in England, survive him.

**ELIZA DARCY KEASBEY**

MORRISTOWN, N. J.—On October 30th occurred the death of Mrs. Eliza Darcy Keasbey, a communicant of St. Peter's Church, Morristown, and for forty years treasurer of the Guild of the Hospital of St. Barnabas, Newark. Mrs. Keasbey was the widow of the late Edward Q. Keasbey. She is survived by two brothers and a niece.

Coming to Morristown in the late '80s, shortly after her marriage, Mrs. Keasbey took an active part in the work of St. Peter's Church.

The funeral took place on November 2d at that church, with interment in Evergreen Cemetery.

**ARCHIBALD MERCER**

NEWARK, N. J.—The death of Dr. Archibald Mercer, for fifty years (1871-1921) house surgeon at the Hospital of St. Barnabas, Newark, occurred on November 3d at the age of 83. He was a member of various historical societies, and served as a trustee of the Newark Museum and the Newark Public Library. It has been said of him that "he leaves this life full of years of devotion to great human causes in his community, and leaving a memory of Christian service for others to emulate."

Funeral services were held from Trinity Cathedral on November 5th, the Very Rev. Arthur Dumper officiating. Interment was made in Mount Pleasant Cemetery.

**WILLIAM MORROW**

NEW YORK—After a three weeks' illness of acute nephritis and uremic poisoning, William Morrow, head of the well known publishing firm of William Morrow and Co., 386 Fourth Avenue, died November 11th in the LeRoy Sanitarium at the age of 58. Private funeral services were held at St. George's Church the next day and interment made at Cornwall, Conn.

Born in Dublin, Ireland, Mr. Morrow



**THE IDEAL GIFT**

**Pre-Christmas Notes**

**N**EW BOOKS by outstanding authors are coming in daily. Those selected for the column this week are books that suggest themselves as particularly desirable gift books for Churchmen.

Few men are more shrewd observers of our modern scene than the Rev. Bernard Iddings Bell. Dr. Bell's new book, "Unfashionable Convictions," (\$2.00), presents some well thought out points of view for the layman acquainted with modern thought.

For the individual with the spirit of adventure there is a most interesting account of pioneer medical work in West Equatorial Africa, "The Forest Hospital at Lambarene," by Dr. Albert Schweitzer (\$2.00). Here is mystery, tragedy, humor, and dramatic adventure. A story of courageous work done under primitive and disheartening conditions.

And speaking of Dr. Schweitzer's new book brings to mind a new book by Dr. Willard L. Sperry, "Yes, But—" (\$2.00). The title of this book is a striking phrase coined by Dr. Schweitzer to describe the conventional apologetic frame of mind of the religious temper of today. This work by the Dean of the Theological School in Harvard University will be greatly appreciated by your rector.

In these days of trying to brighten up the state of things there is a little book by the Bishop of Liverpool which is written with understanding and sympathy and which meets a present need. Its title is "Our Father" (\$1.25).

The Rev. George David Rosenthal's recent book, "The Measure of Our Faith" (\$2.50), will be of value to every Catholic layman because of its practical understanding of the religious needs of mankind set forth with good common sense and humor. The book should be particularly interesting at this time as Father Rosenthal is one of two priests being sent to this country next spring by the Anglo-Catholic Congress to participate in the celebration of the centennial of the Oxford Movement.

Further information will be cheerfully sent for the asking. We'd like to tell you about more of the new books—books for children, young people, and older folks. Address letters or cards to:

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came to this country at the age of 7 years. After his graduation from Harvard in 1900 he joined the staff of *McClure's Magazine* in New York. Several years later he was offered a place with *Leslie's*. From 1906 to 1925 he was connected with the staff of the Frederick Stokes Company, and in 1926 formed his own company.

At his death he was third vice president of the National Association of Book Publishers, a member of the board of directors, and chairman of the Joint Board of Publishers and Booksellers. He is survived by a widow, Mrs. Honoré W. Morrow, the novelist, whom he married in 1923.

#### MRS. CORTLANDT WHITEHEAD

GREENWICH, CONN.—Mrs. Cortlandt Whitehead, widow of the second Bishop of Pittsburgh, died early on Friday morning, November 6th, at her home in Greenwich, after a long illness.

Mrs. Whitehead was born at Roxbury, Mass., December 27, 1841, being one of the twelve children of John Cruikshank and Mary Luke King, of English and Scotch descent.

As a young woman Mrs. Whitehead, with her mother, moved to Colorado, where they assisted as teachers in a Church school founded by Bishop Randall. It was there that Mrs. Whitehead met Bishop Whitehead, he having gone out to Colorado to begin his ministry with three years of missionary work, where his charges were at Georgetown and Black Hawk, in the heart of the Rocky Mountain silver-mining region. They were married in 1868, and in 1871 Bishop Whitehead was called to be rector of the Church of the Nativity in South Bethlehem, Pa., of which church he was in charge until he was elected Bishop of Pittsburgh in 1882.

For some years Mrs. Whitehead taught Church school in missions in the Shady Side district, one of which later grew to be the parish of the Church of the Ascension, the other St. Mary's chapel in Oakland, Pittsburgh. She also served as vice-president of the Woman's Auxiliary for very many years.

After the death of Bishop Whitehead in 1922 Mrs. Whitehead, with her two unmarried daughters, moved to Greenwich, to be near her son and married daughter, and her grandchildren.

On November 9, 1928, Mrs. Whitehead fell and broke her hip, and from that time was never able to leave her bed.

She is survived by a son, John Brinton Whitehead, of New York City; three daughters, Mrs. Presly N. Guthrie, Jr., Miss Margaret and Miss Penelope Whitehead, all of Greenwich; four granddaughters, a grandson, and two great-grandchildren.

Funeral services were held at the Church of the Ascension, Pittsburgh, Pa., on November 8th.

#### NEW RELIEF PLAN ADOPTED BY NEW JERSEY PARISH

TEANECK, N. J.—St. Mark's Church, Phelps Manor, has adopted what they believe to be a good plan for emergency relief.

According to this plan, the community is divided into sections, each of which has a committee of 430, who subscribe to a relief fund fifty cents apiece per month. Presiding over each committee for a year are a chairman and chairwoman. The year being divided into thirteen months of twenty-eight days each, these two people appoint thirteen monthly lead-

ers. These each in turn appoint four weekly leaders, who in their turn each appoint seven daily leaders. In this way every member of the committee of 430 has some work as a leader.

The plan is said to be operating successfully in Teaneck.

#### JUST A "POSTSCRIPT"

A "POSTSCRIPT" in a letter from China, dated October 2d, from a refugee camp near Wuchang:

"It's all so quiet here—just the children dying, until there will be few left out of this generation. Grown folks, too. Good farmer people. Fifty a day may not sound much—carried in bundles of six or so, wrapped in matting and buried in layers in great pits."

The same letter reports that \$200 gold is enough to keep 200 people on half rations for four months.


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## BUY CHRISTMAS SEALS

THE NATIONAL, STATE AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES

NEWS IN BRIEF

ALBANY—A diocesan choir festival, participated in by some twelve parish choirs in the vicinity, was held in the Cathedral of All Saints, Albany, November 8th, under the direction of J. William Jones, choirmaster. The Rev. J. Lee Roney, rector at Kinderhook, and formerly canon precentor of the Cathedral, was the celebrant. At choral Evensong the choirs formed an outdoor procession and entered the Cathedral to Elgar's *Pomp and Circumstance*. The Very Rev. George L. Richardson, D.D., Cathedral dean, conducted, assisted by the Rev. C. F. Brooks; and the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., had the closing prayers. The preacher was the Rev. Frank Damrosch of Newark, N. J. Rectors of the visiting choirs were also in the chancel.—The Cathedral of All Saints, Albany, has begun a mission in the Whitehall Road section of the city, the services consisting of a Church school held on Sunday afternoons in the home of a Church family.—Under the leadership of Mrs. G. Ashton Oldham the wives of the diocesan clergy have organized a Clergy Wives Club, and meetings are to be held several times a year.—At St. Paul's Church, Troy, was recently celebrated the fifty-first anniversary of the parochial branch of the G. F. S., being one of the oldest organizations of the society in this country.

ARKANSAS—The Rev. Robert J. Johnson, D.D., who has developed an excellent branch of the Y. P. S. L. in his parish, St. Mary's, Hot Springs National Park, has been appointed director of young people's work for the colored convocation of Arkansas. Fr. Johnson is well suited for this type of work and has given considerable time to its study. Since his coming to the diocese this phase of the work has taken on new life and meaning.

CENTRAL NEW YORK—A missionary mass meeting filled the large edifice of Calvary Church, Utica, on Sunday evening, November 1st, when the Rt. Rev. Shirley H. Nichols, S.T.D., Bishop of Kyoto, Japan, was the preacher. The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, was also in the sanctuary and spoke. The Rt. Rev. E. H. Coley, D.D., Suffragan Bishop, gave the benediction. Besides the district clergy in the procession were the Ven. A. A. Jaynes; the Rev. F. C. Smith, diocesan secretary; and the Rev. J. J. Burd. Congregations participating were Calvary, Grace, St. George's, St. Luke's, Trinity, St. Paul's, Holy Cross, SS. Peter and Paul, Utica; St. George's, Chadwicks; St. Thomas, Hamilton; St. John's, Oneida; St. Stephen's, New Hartford; Gethsemane, Sherrill; Grace, Waterville; St. John's, Whitesboro; also sisters from St. Margaret's House, Utica.—The 196th meeting of the second district convocation was held in Trinity Church, Utica, October 14th. Separate meetings of the Woman's Auxiliary and convocation were held, and a joint session in the afternoon was addressed by the Rev. Charles H. Collett, general secretary of the Field Department, National Council, and the Rev. Lee Rose, missionary at Sagada, P. I.—The interior of Zion Church, Greene, has been renovated, a new heating plant installed, and a new bulletin board placed in front of the church.—The Utica Clerical Union met at Trinity Church, Utica, on October 14th. Different phases of the Denver Convention were presented by Bishop Fliske, Bishop Coley, Archdeacon Jaynes, and the Rev. Harold Sawyer, rector of Grace Church, Utica.

COLORADO—The Church of the Ascension, Pueblo, broadcasts its 11 o'clock service each week until Easter inclusive, the Rev. H. C. Benjamin, rector. All members of the Church in Southern Colorado who live in isolated districts will want to tune in each Lord's Day to KGHF.

ERIE—Under the leadership of the Ven. Harrison W. Foreman, archdeacon of Erie, work for the unchurched in out of the way places is being organized. Spencer L. Myer, a communicant of Trinity Memorial Church, Warren, has accepted the chairmanship of the diocesan committee on work among scattered people and Miss Ethel McCray of the same parish has promised to care for the Church's ministry by mail.

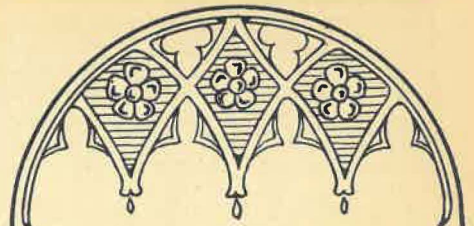
HARRISBURG—The Bishop of the diocese, the Rt. Rev. Wyatt Brown, D.D., has appointed five honorary canons for St. Stephen's Cathedral, Harrisburg. They are the Rev. Clifford G. Twombly, D.D., rector of St. James' parish, Lancaster; the Rev. Paul S. Atkins, rector of St. John's parish, York, and secretary of the standing committee of the diocese of Harrisburg; the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport; the Rev. Richard A. Hatch, rector of St. Luke's parish, Altoona; and the Rev. Clifford W. French, chaplain to the Bishop, and rector of Trinity Church,

Steelton. The Cathedral chapter will consist of the Bishop, the dean of the Cathedral, five honorary canons, and the members of the vestry.—On a recent Sunday twenty-five persons were baptized in Hope Church, Mount Hope, by the Rev. Azael Coates, vicar of the parish. The class included several adults as well as children. Hope Church, originally a plain little rural church about twenty-five years ago, was enlarged and remodeled through the generosity of Miss D. E. B. Grubb.—At the four regional conferences held in the diocese under the auspices of the Department of Field Operations, the Rev. Squire Scofield, chairman, speakers were Bishop Wyatt Brown, Bishop Sanford, the Rev. W. C. Compton, D.D., of Rochester, N. Y., Miss Grace Lindley, George T. Ballachee, a layman of St. Paul's Cathedral, Buffalo, N. Y., John Ives Hartman, layman of St. John's parish, Lancaster. The vestry of one parish which had paid very little on its apportionment for several years traveled one hundred and fifty miles to tell Chairman Scofield that from now on the parish quota will be paid in full.

LEXINGTON—The annual Bishop's luncheon of the diocese was held this year on October 27th, at the Phoenix Hotel, Lexington. Each year Bishop Abbott is host to Churchmen from all parts of the diocese who come together to discuss the affairs of the diocese and to make plans for the carrying out of the Every Member Canvass. The speakers were Bishop Abbott, Bishop Penick of North Carolina, the Rev. William Derr of the diocese of Southern Ohio, Mrs. Almon Abbott, president of the Woman's Auxiliary, and three of the clerical deputies to the General Convention: Dean Sparling, Canon Franklin Davis, and Canon Robert J. Murphy.—The Rev. Canon Robert J. Murphy of Versailles conducted a mission at St. Luke's Church, Cincinnati, from October 18th to 25th.

MASSACHUSETTS—A tablet to the memory of Miss Abby Rand Loring, placed in the baptistry of Trinity Church, Boston, was dedicated by the Rev. Dr. William E. Gardner of Trinity's staff last Wednesday. This tablet, the gift of Miss Loring's friends, was designed by Charles A. Coolidge. The funds for both tablet and the greater gift of a memorial room in Wrangell Hospital, Alaska, were collected under the auspices of the Missionary Society of Trinity Church.—The name of John Aborn Haskell is honored in Wakefield where for many years during his lifetime he served as vestryman and warden in Emmanuel Church. In his memory his widow, Emily Haskell, has given to the church an alms dish that was dedicated on All Saints' Day.—Another memorial dedicated on All Saints' Day was a tablet in St. Paul's Church, Newburyport, commemorating the memory of a former rector, the Rev. Arthur H. Wright.

MICHIGAN—The 1931 convention of the young people of the diocese of Michigan was held in St. Luke's Church, Ypsilanti, from October 23d to 25th, inclusive. The majority of parishes and missions sent representatives, not only from the young people's organizations, but from the Brotherhood of St. Andrew and Girls' Friendly Society as well. The Rev. Irwin C. Johnson, diocesan director of young people's work, supervised the program. Speakers during convention were: the Rev. Robert Lambert of Cincinnati, Ohio; the Rev. Mr. Johnson; the Rev. W. H. Aulenbach, assistant at Christ Church, Bloomfield Hills; and Mrs. C. T. Lawson, director of Religious Education in St. Paul's parish, Lansing. Bishop



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Page delivered an address. The Rev. L. M. Hirshson of St. Paul's Church, Maumee, Ohio, spoke on Fellowship—the Need of the World, at the convention breakfast on Sunday morning.—The third annual School for Lay Readers, conducted by the Ven. L. P. Hagger, archdeacon of the diocese of Michigan, began on October 22d at St. Paul's Cathedral, Detroit. The School met on five consecutive Thursday evenings, ending November 19th. The School is designed to assist the men serving as lay readers in their parish churches or the mission field in perfecting themselves for their work or in training them. Those assisting Mr. Hagger were the Rev. Irwin C. Johnson, diocesan director of boys' work, and Charles O. Ford, executive secretary of the diocese.

MINNESOTA—The Episcopal unit of Carleton College, Northfield, met October 28th for its first meeting. The Rt. Rev. Frank A. McElwain, D.D., Bishop of the diocese of Minnesota, gave the principal address; Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, extended to the students the diocesan greetings; Dr. T. O. Wedel, professor of Biology at Carleton, responded for the faculty; T. Hansen Ingley, son of the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, for the students. The work at Carleton is under the direction of the diocese of Minnesota and of the chaplain to the Episcopal students, the Rev. V. O. Ward, minister in charge of All Saints' Church, Northfield.

MISSOURI—At the session of the Woman's Auxiliary held in the Bishop Tuttle Memorial, St. Louis, pledges were made for the Church program, Bishop Scarlett's field work, Advance work, St. Stephen's House, education, and travel fund. Women delegates and Mrs. John F. Shepley, Auxiliary president, spoke on their impressions of the recent General Convention. At the luncheon following the meeting, Dean Sidney E. Sweet of Christ Church Cathedral, stressed the necessity of loyalty on the part of Church men and women.

NEWARK—Marking the 18th anniversary of the dedication of the Church of St. Mary Magdalene, Newark, the Rev. Harry Bruce, rector, special services were held recently. The preacher at the morning service was the Ven. William O. Leslie, Jr., archdeacon of Newark.—At the Church of the Transfiguration, Towaco, on October 18th, the first anniversary of the new church building was celebrated at an evening service. The officiating clergy were Archdeacon Leslie of Newark, and the vicar of the church, the Rev. John C. Moore.—The services for November at St. Luke's Church, Paterson, which is at present without a rector, are being conducted by the Rev. David N. Kirby of Essex Fells.—A diocesan dinner for the men of Sussex County was held at the recently remodeled parish house of Christ Church, Newton, the Rev. Oscar Meyer, rector, on the evening of October 14th, with fifty-one in attendance. The Ven. William O. Leslie, Jr., officiated as toastmaster. Addresses were made by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa.; the Rev. George W. Dawson, executive secretary of the social service and field departments of the diocese of Newark; the Rev. Aubrey H. Derby, vicar of the Church of the Good Shepherd, Hamburg; the Rev. Edwin S. Ford of the Western Counties Mission.

NEWARK—At the Hospital of St. Barnabas, Newark, the Rev. John G. Martin, superintendent, twenty-nine young women were lately received into the preliminary class of the course in nursing. The American College of Physicians and Surgeons has placed the Hospital of St. Barnabas upon this year's approved list.—Dorothy A. Hartzel, daughter of the Rev. William S. Hartzel, lately rector of Church of the Good Shepherd, Atlantic City, has received an appointment as parish worker at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector.—The chapel at the Paterson Y. M. C. A. was dedicated on All Saints' Day by the Rev. David Stuart Hamilton, rector of St. Paul's Church. The chapel constituted a memorial to a former Paterson clergyman who was interested in Y. M. C. A. work, the Rev. George Mooney, D.D., at one time pastor of Grace M. E. Church.—The annual diocesan service for the Girls' Friendly Society took place at Grace Church, Orange, on October 25th. There were present 330 members of the organization, representing twenty-two chapters.—A memorial service for Thomas A. Edison was held at Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector, on the evening of All Saints' Day. The preacher was the Rev. R. B. Pomeroy, D.D., of West Orange, a personal friend of Mr. Edison.—On November 2d the Woman's Auxiliary of Grace Church, Orange, from an address by the Rev. Francis L. Hawks Pott, D.D., president of St. John's University, Shanghai, China, learned that the work of the Christian Church has been to a great degree

responsible for the intellectual revolution, the spread of education, and the emancipation of women in China.—The chairman of the committee for the relief of the unemployed in Newton is the Rev. Oscar Meyer, rector of Christ Church.—The necessity of intelligent lay leadership in the Church was spoken of by the Rt. Rev. M. B. Furse, D.D., Bishop of St. Albans, England, in his address at a post-convention dinner held at the Hotel Suburban, East Orange, on October 23d, under the auspices of the Newark Church Club. Those attending numbered some 200 people. Other speakers were Miss Charlotte Sawyer, who spoke on women's part, past, and present, in the councils of the Church; the Rev. Charles T. Walkley, D.D., whose address dealt with the organization of the General Convention; the Rev. Charles L. Gomph, speaking on controversial subjects which came before the Convention; Dean Dumper of Trinity Cathedral, Newark, who spoke on the laymen's organizations of the Church; Dean Emery, whose talk dealt with the necessity for a wider lay knowledge of the missionary program of the Church; and Bishop Stearly, presenting his impressions of the General Convention. The toastmaster at the dinner was George W. Hulsart, president of the Church Club.

NEW YORK—A preaching mission was held in the Chapel of the Incarnation, 240 East 31st street, New York City, beginning November 8th, with the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, as preacher.

OKLAHOMA—The Rev. Eric Montizambert, rector of St. John's Church, Oklahoma City, conducted a teaching mission in St. Paul's Church, Altus, beginning on All Saints' Day, and continuing for six days. In a parish of thirty-three communicants there were 175 visitors to these seven services. The average attendance was forty-four, and nearly forty per cent of the congregation attended all of the daily celebrations of the Eucharist.

PITTSBURGH—At the inter-denominational services held each Wednesday and Friday from 12:30 to 12:50 at Trinity Cathedral, Pittsburgh, several pastors of prominent Pittsburgh pulpits have been the preachers.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has finished his fourth term as instructor in the teacher training class of Fayette County, Pa.—The Rev. Dr. John Dows Hills, rector of Epiphany Church, Bellevue, has just completed his twenty-second year as rector. Dr. Hills has been a member of the standing committee of the diocese of Pittsburgh 25

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By

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years; president of the standing committee 18 years; chairman of committee on the division of the diocese of Pittsburgh, 1906-1911; administrator of the diocese of Pittsburgh, from the death of Bishop Whitehead (September 22, 1922) to the consecration of Bishop Alexander Mann on January 25, 1923.—The Church of the Transfiguration, Clairton, is planning to assist those in the church who are unemployed. A fund is being raised under the direction of a lay woman of the parish. Loans will be made from this fund by the minister to those in need.—St. John's, Donora, has a very live Men's Club. This progressive organization also includes in its membership men of the different denominations in the town.

**SOUTH CAROLINA**—A three or four day teaching mission on the implications of our Lord's Great Commission to His disciples was held in every parish and organized mission in the diocese between November 8th and 20th. Although primarily a spiritual movement in itself, it was a helpful factor in the preparation of the parishes and missions for the annual every member canvass which will follow during the week of December 6th. Visiting clergy were: Bishop Finlay of Upper South Carolina; Bishop Cook, Delaware; Dean DeOrtiz, Atlanta; Dr. M. A. Barber, Raleigh; Rev. Theodore Partrick, Raleigh; Rev. Moultrie Guerry, Sewanee; Rev. H. I. Louttit, Southern Florida; Rev. A. M. Blackford, Florida; Rev. J. L. Jenkins, Birmingham; Rev. F. C. Brown, Louisville; Rev. T. A. Schofield, Florida; Rev. P. S. Gilman, Western North Carolina.

**SOUTHERN OHIO**—A conference on family relations was held at St. Paul's Church, Oakwood, Dayton, the Rev. Herman Page, rector, on October 25th to 27th, under the auspices of the diocesan department of social service. Conference leaders were Dr. Carl A. Wilzbach of the Cincinnati Social Hygiene Society, Dr. Jessie A. Charters of the Ohio State University, and the Ven. Joseph T. Ware, diocesan executive secretary for social service.

**SOUTHWESTERN VIRGINIA**—At the ninth annual conference of workers in the Associate Missions Field of Southwestern Virginia, held in St. Mary's Church, Bluefield, October 30th and 31st, one of the important matters taken up was the need for a boarding school, to be conducted by the diocese at a minimum cost, at some location convenient to this field. This is one of the pressing needs of the diocese.

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# Christ and the Canvass

Our Lord believes in making tests.

“Whence shall we buy bread that these may eat? This He said to prove him, for He Himself knew what He would do.”

“Simon, Son of Jonas, lovest thou Me?”

“Is it meet to feed the stranger?”

Christ finds a way to be present in our humanly-devised canvass, to test us individually and collectively.

Through Discipleship with Him, have we become sensitized to the needs of the world?

And along with this increased sensitivity, has there been awaked in us a realization of our capacity to minister to those needs?

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