

The Living Church



Edwin Howland Blasfield.

Christmas Bells

"Sing, O sing, this blessed morn,
Jesus Christ today is born!"

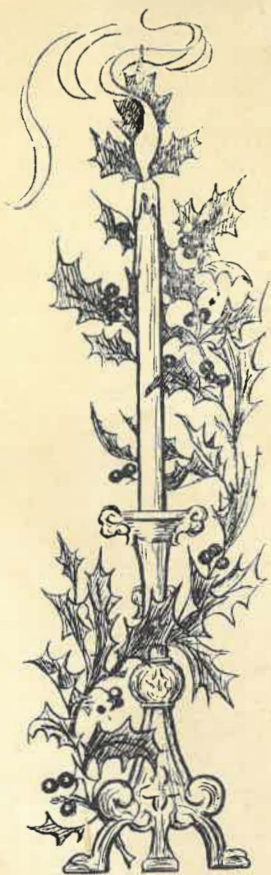
—WORDSWORTH.

Christmas Carol

By John Rathbone Oliver

IN BETHLEHEM, in Bethlehem,
 So many years ago,
 With bent heads bared,
 The shepherds stared
 Amidst the drifting snow.
 They only saw a new-born Babe,
 Naught else was there to see,
 Yet Christ the Lord
 By heaven adored,
 Throned there on Mary's knee.

*Adeste, Adeste,
 From north, south, east, and west.
 Descendit nunc de coelis
 Et incarnatus est*



ON CHRISTMAS DAY, on Christmas Day,
 The altar candles shine;
 I hear the prayer
 The priest makes there,
 I see the Bread and Wine.
 I only see the Bread and Wine
 Naught else is there to see,
 Yet Christ the Lord
 By heaven adored
 Is waiting there for me.

*Adeste, Adeste,
 With saints and angels blest;
 Descendit nunc de coelis
 Et incarnatus est.*

NOW BETHLEHEM, dear Bethlehem,
 Lies far beyond the sea;
 I may not stand
 With the angel band
 At Christ's Nativity.
 Yet here upon the altar-stone,
 Although my faith be dim,
 I may behold
 The heavens unfold
 And kneel to worship Him.

*Adeste, Adeste,
 Press forward with the rest,
 Beneath the sign
 Of Bread and Wine
 Nunc incarnatus est.*

The Living Church

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 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF..Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
 IRENE NELSON.....News Editor
 D. A. IVINS...Advertising & Circulation Manager

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Church Kalendar



DECEMBER

- 25. Christmas Day.
- 26. Monday. St. Stephen.
- 27. Tuesday. St. John Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. New Year's Eve.

JANUARY

- 1. Circumcision. New Year's Day. (Sunday.)
- 6. Epiphany. (Friday.)
- 8. First Sunday after Epiphany.
- 15. Second Sunday after Epiphany.
- 22. Third Sunday after Epiphany.
- 25. Conversion of St. Paul. (Wednesday.)
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

KALENDAR OF COMING EVENTS

JANUARY

- 17. Conventions of Mississippi, Upper South Carolina, Western Michigan.
- 18. Conventions of Alabama, Nebraska, Tennessee; convocation of Oklahoma.
- 22. Convention of Texas; convocation of North Texas.
- 24. Conventions of Duluth, Harrisburg, Indianapolis, Kentucky, Milwaukee, Missouri, Pittsburgh, Southern Virginia; convocations of Salina and San Joaquin.
- 25. Conventions of Atlanta, Dallas, Louisiana, Maryland, Oregon.
- 26. Convention of Florida.
- 31. Convention of Southern Ohio.
- Conventions of Lexington and West Texas.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 2-7. St. John's, Newport, R. I.

NEWS IN BRIEF

MINNESOTA—Eight of the Church clergy, the Rev. Drs. Joseph Fort Newton, J. Howard Melish, S. M. Dorrance, S. M. Shoemaker, John S. Bunting, T. J. Lacey, A. L. Kinsolvin, and A. L. Murray contributed sermons to the fifth number of the *Ministers' Annual*, issued by Revell Co. The Rev. A. L. Murray presented as his contribution outlines on the seven words for a Good Friday service.—The Y. P. F. of All Saints', Minneapolis, presented Dr. Osgood's *Destiny*, a religious drama, on December 4th in All Saints' Church.

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.

"Our Provincial System"

TO THE EDITOR: As a member of the National Commission on Provinces, I read your recent editorial with extreme interest. . . .

Although I had a considerable share in drawing up the recent report, I must confess that you have almost persuaded me. In fact, I have been feeling for some time a certain doubt about the feasibility of the four province system, despite the many arguments in its favor. Perhaps its fault is that it is a little academic and not sufficiently in accord with the realities. Moreover, it will be very difficult after these years to make any such serious changes in the provinces. In fact, I am almost afraid we may not be able to make any, which would be a great pity!

While in general accord with your suggestions, I have an alternative proposition for the division of the eastern provinces. Instead of combining New York with New England, I would suggest its combination with Pennsylvania. In other words, let us divide the present Third Province, giving Virginia and West Virginia to the Province of Sewanee, as you suggest, and adding Pennsylvania and possibly Maryland and Delaware to the present Second Province. This would seem to me a more natural grouping than the one you suggest.

In the first place, New England is, strange to say, quite satisfied with itself as it is. They have already said so in their recent provincial synod—and it would be very difficult to conceive of New York and Boston working together amicably, so I think New England had better be left alone. On the other hand, Pennsylvania joins both New York and New Jersey and makes a more symmetrical group geographically and I think a more possible one in many other ways. New York and Philadelphia are very near each other, and Baltimore and Washington are not far away. With this arrangement the new Second Province would be very little larger than the Province of New England and would be much smaller than any of the other provinces. I shall not bother with more arguments at the moment, but this is just a suggestion which I put forth for consideration.

May I take this occasion to express my deep appreciation of the care and thought the writer of this editorial has given to this problem and the cogency of all the reasons advanced. Certainly the provinces must be given some legislative authority, if they are to justify their existence; and I trust the time is not far distant when we shall cease to be afraid of the historic, well understood terms and call the head of the provinces either Archbishop or Metropolitan and make him such.

The appeal for more power for provinces must not be based merely upon the desire to make the provinces themselves of interest or value, but rather upon the value the provinces may be to the general Church. Our General Convention is already becoming very unwieldy and very expensive and as time goes on it will become more so. It is also very difficult to administer this whole Church from a single office in New York, and it is a serious question whether this is wise, even if possible. Certainly provinces

could better take care of such activities as Religious Education and Social Service for themselves than can any agency at a distance. And there are many other matters on which we might well have some variety instead of what seems to be the present tendency of standardization.

Let General Convention attend merely to those matters that affect the life of the whole Church and let the synods legislate for and perform the necessary work within their own borders. This might mean that a General Convention would not be needed every three years, but possibly every five or six or even ten, just often enough to take care of the needs of the Church as a whole, most of the real work being done by the synods which might meet as they do now annually. This would probably be a less expensive system and one that would be more responsive to the people.

Whether this be done or not, in some way the provinces must be properly articulated with the General Convention, and the whole thing needs serious and careful consideration. Actions tend very soon to become fixed and stereotyped and, if it is difficult to make a change now, it will be vastly more difficult ten years hence. It is to be hoped, therefore, that a good many of our Churchmen will give this matter as sympathetic and impartial consideration as possible. The situation now is by no means satisfactory. It is necessary constantly to defend the provinces, which would not be the case unless there were some rather widespread doubt as to their value. They can and should be a most valuable and important activity in the Church, and I trust that, now you have raised the subject, it may receive a good deal of discussion.

(Rt. Rev.) J. ASHTON OLDHAM,
 Bishop of Albany.

We feel that Bishop Oldham's suggested rearrangement of the Eastern provinces is a distinct improvement on our own proposal, and we gladly accept the amendment.—THE EDITOR.

"Cleveland's Canon"

TO THE EDITOR: Dr. Oliver's letter [L. C., December 10th] about Dr. Emerson would seem to be rather ill-considered. Of course, as you explain in your footnote there has been no proposal "to advance him to the episcopate *per saltum*," nor to make him dean of the Cathedral, for the present at least. He has been duly elected a canon of the Cathedral. There is good precedent for this office being held by a layman. He has been confirmed and, when the proper time comes, will be ordained deacon. After all canonical requirements have been complied with, he will be advanced to the priesthood. There is nothing irregular about this, nor anything that is calculated, so far as one can see, to drive anybody "in despair to Rome."

When a man of brilliant powers like Dr. Emerson, of noble life and with a career of exceptional distinction behind him; when such a man, actuated by conviction and even at serious personal loss, comes into the Church, I should say that it ought to be a cause of very sincere rejoicing on the part of every loyal Churchman.

Cleveland, Ohio. ROBERT H. CLARK.

The Arapahoe Mission at Ethete, Wyo.

TO THE EDITOR: I was glad to see the article in the December 10th issue about St. Michael's Mission to the Arapahoe Indians at Ethete, Wyoming. It was my good fortune to be warden of this institution for the past six years. Too great praise cannot be given Bishop Thomas for his vision in commencing this great work, and to Dr. Balm who ably assisted him in the early days.

There is one serious error in the article which should be corrected. I would like very much to learn how it came to be made. It is in regard to the Sun Dance and the Sacred Pipe. To quote "practising the Sun Dance in elaborate form and treating as tribal fetish a piece of tubular pipe."

It is true the Arapahoe people believe their Sacred Pipe to possess great powers. It is not a piece of ordinary tubular pipe but is a relic of great antiquity, in the true form of a smoking pipe, but of large dimensions and made of stone. According to the present custodian, only four white men have ever seen the Sacred Pipe. I had that good fortune, with Mrs. Hastings, shortly before I left St. Michael's Mission to come to Laramie to become the Executive Secretary of the Missionary District of Wyoming and rector of the Cathedral Schools.

Let me give you the legend of the Sacred Pipe. The Arapahoe Indians believe the first man created was an Arapahoe and that after the creation this first Arapahoe was seated on the top of a high mountain and all about him there was nothing but water. Jevaneauthau (the Unknown One on High) came walking to him on the waters. The Arapahoe was weeping and Jevaneauthau asked him why. He replied "because I have no family, no friends, no home" and Jevaneauthau sent a dove and told the dove to go find dry land on which the Arapahoe could build his home. In a little while, the dove came back and said, "there is no dry land, there is water over everything." Then Jevaneauthau sent a turtle. The turtle dove down into the waters and in a little while came back with mud in his mouth and he said, "there is land everywhere under the waters. Then Jevaneauthau commanded the waters to go back to the sea and in a little while, a beautiful valley was to be seen and he told the Arapahoe that this was to be his home. At the same time, he presented him with a pipe which he told him would be known as the Sacred Pipe; that it would be a great comfort to him and to his people throughout the ages; and that it would go before them in their wanderings over the face of the earth (just as the Ark of the Covenant went before the children of Israel).

The legend goes on to tell us that this took place in Asia, and to escape oppression, the Arapahoes followed the pipe up into the far Northeast, crossed frozen waters and came down into that part of the United States which is now known as Wyoming and Colorado, where they made their homes in health and happiness until the coming of the white man.

The Arapahoe Sun Dance is an act of worship, particularly of supreme thanksgiving, and while a number of tribes now give the Sun Dance for commercial reasons, the Arapahoes still adhere to the ancient custom of giving it only when one has been pledged during the winter because their prayers for the sick have been answered. The Sun God of old has become "Our Father." These people have always been mono-theistic and according to ancient legend looked for the coming of a Messiah.

Today, the whole Church is reading "Re-Thinking Missions." There is food for much thought in this report. One of the outstanding recommendations is to build on what is

good of other religions. How well I agree *on this point!* While our Indian Missions are not "foreign," tactful building on the good of their ancient worship should be done. Often by a sympathetic study of this ancient worship, one perceives that Christianity is a fulfillment of their old prophecies, as in the case of Judaism.

One of the reasons the United States government and people throughout the Church have taken such a keen interest in St. Michael's Mission is because the effort has been made to help the Arapahoes to become better Indians instead of poor imitations of white men. General Hugh L. Scott, probably the greatest authority on the American Indian, wrote of St. Michael's Mission that according to his experience, he considered it the most forward-looking piece of Indian work.

I feel our attitude toward ancient customs and traditions has been right, for in addition to witnessing a real spiritual development and growth of the Church among them we have also seen an increase in the Indian's interest in others. During the last five years, despite their poverty, the Arapahoes of St. Michael's Mission averaged almost \$500 per year in their donations to the general Church, their apportionment being in excess of \$400 per annum.

(Rev.) A. ABBOTT HASTINGS,
Executive Secretary, and rector of the
Cathedral Schools.

Laramie, Wyo.

Mayo Clinic's Chaplain

TO THE EDITOR: I have just read in the issue of December 3d an appreciation of Fr. Brown of Rochester, Minn. I would like to add my word of affection and gratitude.

May 27th last I underwent a very severe bone operation in Colonial Hospital, Rochester. For seven weeks I lay in bed, unable to turn over by myself. Thanks to the good Lord, the wonderful Mayo clinic, and Dr. Ghormley, my good wife, devoted nurses, and Fr. Brown and others, I am now nearly restored to my usual good health, and can walk as well as any man.

If there is a saint on earth, it is Fr. Brown. Absolutely devoted to the sick, tireless in his ministrations from morning to night, loved by everyone, of whatever creed, shedding a radiance of hope and good cheer about him, following closely in the footsteps of his Master, the hundreds of patients in the great hospitals long for his daily visits.

May God bless him, now and forever.
Miami, Fla. HERMAN S. NIDER.

Credit to Whom Credit Is Due

TO THE EDITOR: For the sake of accuracy and also to give credit where credit is due, I would like to call attention to the fact that at the recent splendid meeting of the Second Province at Syracuse, reported in your issue of December 3d, the Rev. Wendell Phillips of Columbia University was unable to be present and that the Rev. C. Paterson-Smyth spoke in his stead on the topic of The Church's Responsibility Toward the Colleges. This subject was unusually well presented by the three speakers: the Rev. John Crocker, the Rev. George E. Norton, S.T.D., and the Rev. C. Paterson-Smyth.

(Rev.) CHARLES H. RICKER,
Assistant Secretary of
the Provincial Synod.
Manhasset, L. I., N. Y.

Clerical Changes on page 256

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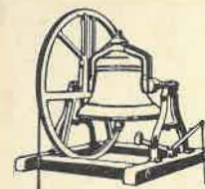
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Editorials and Comments

The Value of Christmas

IN OUR MORNING MAIL is an invitation to attend a talk by a certain clergyman on The Modern Value of Christmas. The topic sounds both interesting and timely, the speaker is an able one, so we look forward to a stimulating and helpful message.

But as we ponder the topic of this divine, some questions occur to us. Why the *modern* value of Christmas? Is its modern value any different from its timeless and eternal one? And again, its modern value to *whom*? To society? To business? To the professional men who comprise the audience that the good pastor will address?

Christmas has a value to all of these groups, indeed to all classes in society, all nations and kindreds and tongues. It has a modern value, and an ancient one, and one that is bounded neither by time nor by space. Above all it has a value to Almighty God, who gave His only Son to be born as at this time for us—for you and me; and conversely it has a value to us—to you and me—because for us Almighty God gave His only Son. Beyond the value of Christmas to society or to the Church or to the world, more important than any collective or group significance, is this personal, individual, solitary thing—the value of Christmas to *me*.

Christmas, though not the festival of the beginning of the Incarnation, is yet the feast on which the Incarnation was revealed in the person of the Holy Child. It is hard to realize and impossible fully to comprehend, that the little Babe

born amidst the poverty of that stable-cave in Bethlehem was the God over all, whose existence had been from all eternity. Helplessness and divine power; infancy and age eternal; poverty and infinite wealth; a scene the most intensely human yet revealing the Son of God; these are the inexplicably blended mysteries which have their root in the little Child who lay in the unadorned manger. God of God, yet at the same time

born of a woman; Son of God and son of a human mother; truly the miracles of the Old Dispensation, the wonders of Egypt, the marvels of the Persians, the signs of the Eastern astrologers, all were rendered as nothing beside the stupendous mystery of the Incarnation.

NOW the Son of God came to earth to accomplish a certain purpose; and that purpose bears a very special relation to each individual on the earth. The savage in African jungle; the seer of India; the peasant of Russia;

the English gentleman; I in my study, or my home, or my place of business; each, not collectively but individually, bears a direct relation to that manger scene in Bethlehem. Love flowed in a direct stream from that Holy Child, through all the ages, even to *me*. In the infinitude of the mind of God, there was *I* present. For *me* He gave His Son. For *me* the marvels of the olden world were surpassed in the miracle of the Incarnation. For *me* He provided a place on the earth and in heaven above. Solitary I came into the world, with only an angel to guide me; solitary I came to the font, and received

Joy to the World

THE JOY OF CHRISTMAS first was theirs who "made known abroad" what they had heard and seen. To all who are listening for the glad tidings of the newborn Christ may the same joy be given as to heralds of God's love for a suffering and a waiting world.

JAMES DEWOLF PERRY,
Presiding Bishop.

the gift of incorporation into the person of the Holy Child of Bethlehem; solitary I must answer my solitary vocation, to which among all the myriads of human beings, only I am called; solitary I shall pass from work to rest, from now to then, from here to there. Solitary, but in the midst of heavenly glory, may I strive for and win that crown which only I can wear, that home which is prepared only for me.

This is my personal interest in the Child of Mary, "my Lord and my God." This is the value of Christmas to you and to me.



THE publication department of the Y. M. C. A. has lately published three stimulating study books on social and economic questions, for the use of discussion groups of adults and older young people. *Why Are There Rich and Poor* (25 cts.), by Abel J. Gregg, is an elementary introduction

Some New Study Books

to economics, relating the problems of that subject to Scripture passages, and giving much practical help to the untrained discussion leader. *Our Economic Life in the Light of Christian Ideals* (90 cts. and \$1.50), prepared by a special committee of the Federal Council's able Department of Research and Education, is a more advanced text, designed to show "ways in which our economic life may be so ordered as to exalt those spiritual values that are implicit in the Christian religion." Perhaps its most valuable features are its suggestive discussion syllabus and its selected bibliography. *Ventures in Christian Living* (40 cts.) by John A. Ledlie, is a discussion book for groups of high school age.



IT IS with some dismay that we note the unusual proportions assumed by our Necrology column this week. Twelve deaths is a large number for us to record in a single issue. Moreover, among those whose passing from the ranks of the Church Militant is noted are several who have rendered especially notable services to their Church. All of the four clergymen had long and honorable records in the sacred ministry; all of the eight lay men and women had held positions of importance in national, diocesan, or local Church affairs. If we single out two or three of these for special mention, it is not by way of comparison but only because their activities were more widely known than were those of the others.

Requiescant

Turner W. Shacklett, described by our correspondent as "the leading layman of the diocese of Erie," was one of the leading laymen of the general Church as well. A member of General Convention for a quarter of a century, he was recognized as one of the best informed members of that body, and served on a number of its committees and commissions. Dr. David Howard was also a member of several General Conventions, but his principal work was pastoral and missionary.

Dr. Marcus Benjamin was greatly interested in the building of the National Cathedral in Washington, and he served both the Cathedral and the diocese in many valuable ways. John Joseph Collier was a participant in many of the activities of the diocese of Pennsylvania, as well as of his own parish. Miss Mabel S. Enery, modestly hiding her identity under the pseudonym "J. J. Kensington," was the author of an exceptionally valuable little book on prayer.

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

Christianity and "Church"-ianity

THE appearance of *Re-thinking Missions: a Layman's Inquiry after One Hundred Years** puts two questions to us by its very title. How far is it "Re-thinking" of the task of Missions? In what sense is it a "Laymen's Inquiry"? As one reads it, it would seem that the age-long conception of the mission work of Christianity is so thoroughly rethought as to be thought clear out of the picture. Furthermore, as one examines the names and standing of the fifteen distinguished members of the Commission and turns to the brilliant and stimulating result of their findings and recommendations, the striking thing is that in no possible sense is it the work of "laymen." Several clergymen, professors, and other specialists are here giving us the conclusions of a professional investigation: the early chapters are written by men who know both philosophy and certain aspects of theology; undoubtedly the medical members of the Commission (which includes two professors of medicine), the agricultural expert, the economists, and the educational expert speak to us in the pages of this report. The philosopher speaks through the first four chapters, which lay the ground-work of the principles of the book. The theology of the Church breathes distinctly the atmosphere of the Society of Friends. The general tenor of the whole work, in short, is coherent, consistent, and logical—and it is emphatically the mood and temper of "liberal" Christianity.

There are those in all Christian groups who are lukewarm in their support of their several Churches' mission work. They will find many reasons to justify their tepidity in this report; in fact, many tempted to this attitude will be able adequately to rationalize and confirm their reluctance to give to the work of missions. Others who have had doubts as to the principles, the methods, and the organization of Missions will be strengthened in their doubts if not persuaded to make efforts to reverse the present program and insist on quite different aims, program, and administration that at present prevail. The conclusions of the book are susceptible of a wrong use and application. The very integrity of the writers, their patent good faith, their skill and plausibility make what they present a matter of great moment for us all.

Like Gaul, the book falls into three parts—General Principles, Aspect of Mission Work, and Administration. Throughout it is an admirable job. Nothing could exceed the deftness and persuasiveness of the ground-work of the whole report, laid down in the first part, of some 78 pages. With clarity and great charm this section presents the fundamentals of the newly thought out Mission program which is submitted to all Protestant Christians for their consideration. Consistent logic combines here with genuine literary skill to bring home certain principles on which the whole report is based. As the first five chapters present the vital thesis of the whole work, let us turn to them to discover what in the authors' opinion is the essence of the mission work of Christianity and its relation to the Church.

"*The ideal method.* The ideal method of church creation, if it could have been realized, would have been for the missionaries to present to the races among whom they came the vital principles of Christianity, those truths and ideals of life which constitute the eternal aspects of it, and to have let this direct spiritual impact upon the Oriental peoples produce, in its own fresh form, its peculiar type of organization and its unique modes of corporate development, so that the Church in these lands might have been from the first truly *indigenous*. . . . If that could have happened those who responded to the message which the missionaries

* Being the report of the appraisal commission of the Laymen's Foreign Missions Inquiry. Edited by William E. Hocking, Harper & Bros., 1932. \$2.00.

brought and who felt the attractive power of the Christ whom these missionaries interpreted, would slowly have found their place as living members of what may be called the universal Church. Instead of a rigid institution, it would have been a group or a fellowship of believers and seekers of many names and types. . . . It has, however, always been well nigh impossible in the western world to break through the folds and bonds which a long historical development has woven around the spiritual faith that had its birth in Galilee" (pp. 82-83).

"*Less emphasis on doctrine.* If the need of closer coöperation takes the first place in the minds of those who are eager to see the Church transformed, the importance of a changed outlook toward the place of doctrine in Christianity seems hardly less urgent. . . . For years in most of these mission fields the message has been *doctrine-centered*, sometimes almost centered upon the use of phrases. . . . Those who are most eager for the Church in India and China and Japan to rise to a place of influence and leadership are convinced that it cannot do so unless it can effectively answer that ancient central question which confronts everybody today—how can a person attain to completeness and fulness of life?" (pp. 94-95).

"(Should the creation of a church be the primary aim? . . .) If (the Church) be thought of . . . as a kind of magical institution, which confers certain mysterious gifts and graces upon its members and which becomes an ark of safety for those who through it hope to secure thereby their eternal salvation in an other world than this, then it will almost certainly stand in the way of the profounder missionary aim and it will be likely to defeat the main missionary purpose" (pp. 108-109).

HERE we have before us the answer to the question, What is the relation between Christianity and the Church? As this item of presupposition and premise is so vital, it must be carefully considered. What the mission work of the Church tries to do is determined by the conviction one holds regarding the nature of the bond between Christ and the Church. Is the Church "given" by God or "made" by man? Is it only the association of those already believers bound together by a common aim of worship, mutual edification, and corporate effort to extend the Kingdom? Or is the Church essentially a *given* thing, imparted to men, in which God continues to reveal and give Himself, Christ still offers Himself, carries on His work, preaches to men and heals them, binding them all to Himself in a supernatural bond of intimate, vital, and organic union? Historically the Church's mission has never been considered to stop with the communication of an attitude or the mediation of a certain spirit; it has meant always, incorporation into a Society. From the beginning Christianity was social, organic, corporate. The Fellowship of Jesus, the Community of Believers, the Society of the Way, meant far more than a human organization of those drawn to each other through their allegiance to Him. A disembodied Christianity is as much a contradiction in terms as a bodyless Incarnation.

Furthermore, "believers and seekers," like another phrase "that ancient central question—how can a person attain to completeness and fulness of life?" belong to a point of view which discounts the *given* quality of the Christian Revelation and emphasizes the *man-centered* aspect of a portion of Christian Truth. Is there a truth which God imparts to man in Jesus—from Bethlehem through Calvary and Easter and in His Body the Church? We believe that the Faith is both given and received. Now it is obvious that what God *gives* is different in quality from what we *receive*. We cannot exhaust by our acceptance what God pours out in His giving to us. As well try to empty the ocean with a tin cup! And it is also true that there are degrees and stages of reception: a pint cup, a barrel, and a city reservoir may all be "full"—but not *equally* full. There is plenty of room, then, for almost infinite reappreciation, revaluation, and reapprehension on our part of

what God gives on His—yet the fact remains that He *gives* and we *receive*. And in this progressive inter-action the Giver is more important even than His gifts—and overwhelmingly more important than the recipients. Two great weaknesses underlie the implication of such phrases as these: we are "seekers"—yes, but to reappreciate gifts given already and others yet to be given, in the way of both truth and grace; *we* are not central in the scheme of things—even that *we* should "attain to completeness and fulness of life." *He* who is our Life is more important than the life which He shares with us. Our center should then not be self, but God. The focus of religion most emphatically necessary must be not man but God.

The plea for less dogma is no new thing. Yet, as Fr. Waggett once put it, "an unreasoned Gospel means an un-gospelized reason." What God seeks in us is our whole allegiance—wills and hearts *and* intellect. What He has given is truth, in reason and revelation. Doctrine is essential and vital. These very pages now under our consideration drip dogma and doctrine. It is only a question as to the right sort of doctrine. The author of the earlier chapters of the book sets forth a dogmatic theology in the section entitled "The Message for the Orient." It is clear and cogent: a coherent system of the doctrines of Liberalism. For example, "for Christianity (this means that) God is a self." Does it? Is He not a Society-of-Selves-in-Unity? (See pages 52 ff.) The authors do not approve of the doctrines given in many of the missions, and prefer their own, which they are convinced constitute the essence of Christian truth. It is not a question of *no* dogma really but of *which* dogma.

The plea for a return to the "simplicity of the Gospel" (*cf.* pp. 83 ff.) unfettered by any historical system" is in sharp contrast to the burden of criticism levelled against the actual methods and means used in the field. The schools, institutions, hospitals of the Christian mission enterprises must be efficiently handled according to the accumulated experience of the past in the light of best modern methods. Why not return to the simplicity of primitive medicine and education? Why repudiate the organic development of the Christian faith and insist on the development of science? Why is the former attitude justified by the latter? Surely the same principle should apply in both cases if religion has its scientific side. The authority in both may be experimental, but the attitudes cannot be so sharply contrasted: to return in one case to an unrecoverable past and in the other to accept the verdict of a progressive present would seem so glaringly inconsistent as to violate all logical procedure. How is it possible for anything in the factual order to be sundered from history, for Christianity suddenly to become "unfettered by any historical system" if it existed and exists in the historical order?

WITH such principles and their implications we are in hearty and grave disagreement. If these be the foundations and premises of the outlook of the book, we can scarcely feel for further agreement in their further development and exposition. In so sincere and earnest a work as this, with its every evidence of candid good will, its felicity of expression, and its integrity of purpose, there lie certain presuppositions and doctrinal convictions from which we heartily dissent. They may be stated in the old terms: We believe that Christianity is essentially a Society, given as this Church by God to man, empowered and quickened by His Spirit, endued with a message of saving truth, guided and enlightened with God's wisdom to convey that message, to incorporate converts into itself, to strengthen and guide them and mediate to them His

grace. It is radically impossible to sever Christianity from the Church. Weak, ineffective, mistaken, lazy, and corrupt the human members of Christ may be, yet He is vastly more important than we, His truth is being preached despite our failures, and His work done in us despite our weaknesses and sins. His Mystical Body is the indispensable means of realizing His Kingdom. He speaks, heals, sanctifies through it. As was His Incarnate Body to the Word made flesh, so is His Church to His Spirit in men. As He came to utter and proclaim saving truth, so does His Church. Not an "ecclesiastical institution" nor a "magical institution, which confers certain mysterious gifts and graces upon its members," but an extension of His Incarnate Life and Work, in which He "confers gifts and graces upon His members." Fired with such a vision of the true eternal gospel men have gone to spread the Good Tidings and shall continue to go, so long as there be any men untouched by the compassionate love of infinite righteousness, the yearning heart of Omnipotence.



Christmas

THEY saw the Star, and traveled in its light;
They found the Child, and worshipped at His feet.
In its pure radiance all the world seemed bright;
Its golden promise made their joy complete.

Gone were the desert leagues which they had passed;
Forgotten were the perils of the way.
Before a peasant home they stood at last;
And journey's end had come at close of day.

As we go seeking Thee, Incarnate Love,
Dangers beset us, and our way seems long.
Show us thy Star, shining serene above.
Only a light from heaven can lead us on!

Send us its radiant message from afar,
For we can travel on through darkest night
If at our journey's end we see that Star,
Touching a Baby Face with golden light.

BISHOP BURLESON.



Noel

CHRISTMAS stands for joy and gladness,
Christmas stands for love and cheer—
Love that drives away all sadness,
With the coming of the year.

In our hearts the joyful story,
Ever, ever shall resound;
Telling o'er and o'er the glory
Of God's love to earth sent down.

Love that brightens every duty,
Love that strengthens every heart;
Love that gilds with truth and beauty,
Earth's unceasing, changing mart.

Christmas is the story telling,
Of God's sure, unchanging love;
May its message upward welling
Lead us on to Him above.

—JOSEPHINE BYINGTON.



The Living Church Pulpit

A Sermonette
for Christmas Day

"And the Word was Made Flesh"

BY THE REV. FRANK GAVIN, PH.D., TH.D.
PROFESSOR OF ECCLESIASTICAL HISTORY AT THE GENERAL
THEOLOGICAL SEMINARY

IT TAKES GOD to show men what man is. We so often dwell on the revelation of God's nature to us in His Incarnation that we are tempted to overlook the stunning quality of His revelation of man's capacities. God discloses not Himself alone but *ourselves* to us in the Nativity and Incarnate life.

Man could not know of what He is capable until God showed it to him. Think over some of the well known texts associated with the Child of Bethlehem in this connection. "And Jesus increased in wisdom and stature and in favor with God and man." We are meant to grow and develop and progress. There is no real stopping place until we have come to "a perfect man, the fulness of the stature of Christ." Short of that we've not arrived at mature growth. Short of the complete extension of all our possibilities, the actualizing of our potentialities, the realization of capacities, we should be in a state of arrested development.

The Normal Man is manifested in Jesus. Short of His stature as man we are subnormal. We must measure ourselves not by the average of worldly achievement but by that great act of vindication and ratification of our manhood in Jesus. We are to look, then, not to the alleged average (which is a spurious and false standard) but unto Him: "Looking unto Jesus" is the motto of the adventure of Christian living. We have our model—not as an unattainable thing but as a matter of historical fact, an item within the experience of the human race as fixed, solid, and secure as the Great War.

The embodied example of the perfectly adjusted human life is shown us in Jesus. Compassionate, yet dispassionate; aloof, yet intimate; without illusions, yet not "disillusioned"; at once tender and firm, austere and kind—nowhere else has there been preached in human history a life so completely an illustration of the texts "I came not to do mine own will," and "Greater love hath no man than this." "He who in times past, hath in divers manners and words spoken unto us by the prophets, hath in these latter days spoken unto us by 'One who is Son' (Hebrews 1: 1). He is a sermon in flesh, a living commentary," a breathing exposition—the Incarnate Word—of the Written Word of God to man for men. He shows us what He tells us of our relations with one another.

"God was in Christ reconciling the world unto Himself." The Incarnation, according to St. Athanasius, was itself the Atonement. Man is capable of union with God, for Jesus overcame the estrangement. Man has the power through Him of being made one with God, for He achieved it. He did not merely tell us about it, but He shows us how to do it.

In these three respects the Man Jesus reveals to us what our human nature is. We may not think meanly of humanity, for Jesus became Man. We may not let ourselves be crippled by fears, discouragements, despairs, for He who is "perfect love casteth out fear." He manifests in Himself the example of complete harmony with His human environment. He is the utter Realist and the supreme Idealist. He shows the way between God and man, and man and God. He is the Way wherein He trod—and bids us follow. He discloses at once the art of all three relationships: of man to himself, of man to man, and of man with God.

"The Word was made flesh—and dwelt among us."



CHRISTMAS is the anniversary of the day on which God made to us His greatest gift. Christians in every land have celebrated this day of days as a gift day.

—Lewis B. Franklin.

The Christ-Like God

A Christmas Message for Dark Days and Down-Hearted People

By the Rt. Rev. Charles Fiske, S.T.D.

Bishop of Central New York

THIS is a Christmas Message for hard times—dark days—years of depression—when everything looks wrong with the world and consequently everything appears wrong for us; so that our own troubles seem sharper, our own trials harder, our own problems more pressing. The angelic chorus, this Christmas, rings in a weary world, hungry and sometimes bitter in its hunger; a world wanting bread, asking for work, longing for peace.

Look at it, for example, in one way. The great problem every one of us must face, sooner or later, is the problem of evil: sin, suffering, sorrow, death. That has always been the great enigma. In the last two decades it has thrust itself upon our hearts as never before. Who has not heard the question asked, "If there is a good God, why did He not make the world good and keep it good; make it happy and keep it happy?"

There are many answers to that question, all attempting to offer some solution to the problem it presents. None is satisfactory. The mystery remains a mystery. Doubtless much of the evil in the world is the result of man's sin, just as the present world confusion is the result of the foolish mistakes of statesmen, capitalists, bankers, business men, industrialists—of ourselves—each and all of us—but that does not answer all our doubts. Why must the innocent suffer with the guilty? Why is it that suffering and sorrow come so often and so poignantly to those who have tried hardest to serve God faithfully?

Good men and brave women—believing Christians as well as those who cannot find the path to faith—practically everybody who *thinks* about life and thinks hard—all face this problem. A man like Bishop Gore confessed that it is a serious stumbling block to faith. A man like Bishop Brent declared that it was, for him, the question of all questions. Then he added that belief in the Incarnation of our Lord Jesus Christ, while it does not answer our *questions*, at least abates our *questionings*.



THIS is what I have been preaching and teaching ever since I was ordained thirty-six years ago. The first book I ever wrote was called *The Religion of the Incarnation*.

What do we mean by the Incarnation? Briefly, that God took flesh—appeared in bodily form—in the coming of Jesus Christ. When Jesus was born in Bethlehem, no new person came into human life; an eternally existing Person, the Son of God, entered more closely into the life of humanity, the One Eternal Person in two natures—the divine nature and the human nature—the nature of man, in which and through which He translated God's thought into human language and God's life into terms of human living.

This means that in Jesus Christ we have the perfect revelation of God. All that Jesus was in His earthly life, God is—just because Jesus is this perfect revelation. All that Jesus did and said, God was doing and saying. Every word of Christ's which we have in the Gospels is a divine word—the message of the Heavenly Father. All that Jesus ever felt, in the infinite affection of His infinitely loving heart, God feels.

SOMETIMES life is hard and its sorrows seem too heavy a burden for mortal flesh to bear. We cannot understand. We cry out in despair. We ask our never-ending, "Why?" "Why?"

Our questions are never fully answered, but with the Christian faith—the Christmas faith—"our *questionings* are abated." We believe that "God is love" in spite of everything that shrieks denial. We believe, because we know Jesus Christ. No one could ever doubt His love—and He is God. We remember that He said, "He that hath seen Me hath seen the Father." We accept where we cannot understand. We see by faith, though human sight be dim.

This is the message of Christmas. Good Friday tells us of sin forgiven in the atoning sacrifice of Christ. Easter tells us of the future life which will be ours if we begin now to live in Him. Whitsuntide tells us of the gift of the Holy Spirit, through whose power we may grow into the likeness of the Lord. But Christmas! Christmas goes back to the beginning! It tells us what God is, and always has been, and always will be. It tells us what God meant us to be. It tells us what life can become if once the world takes Jesus Christ as its Master and Model. And always it says: "We have seen the light of the knowledge of the glory of God in the face of Jesus Christ."



CHRIStIANS believe that they see the Everlasting God in the Child of Mary. We do not understand, of course; we have not solved all mysteries; we have found no full and perfect answers to our questionings; we still have our problems; men sometimes face difficulties they feel they cannot bear. But—we believe, and we keep on trusting, because Christmas tells us that God once unveiled His face for men. Our Portrait of God is just the Portrait of Jesus Christ. We believe and are sure.

The Christmas cards you buy in the shops will not tell you this. They are cheery messages of goodwill and they have their place and value among friends; but they would most of them be much more appropriate as advertising post cards about winter sports in Canada or the Adirondacks; they are not distinctly Christian, unless comic figures of Santa Claus or pictures of yule logs, evergreens, winter-bound cottages, and fluffy white puppy dogs at the hearth exhaust the meaning of the sacred season. Away with Santa Claus, if Santa Claus means the Christ Child forgotten! Just as we may say at Easter, Away with newly hatched chickens and roly-poly rabbits, with the Risen Christ left out!

May there be, among your greeting cards, some with a real message of Christmas. Don't forget it. It rings with a song of hopefulness for men. But it is more than that—it sheds around us the radiant assurance of faith in the only kind of a God we could possibly believe in; the God who is revealed in and through the shining mystery of the life of Jesus Christ.

He left His throne and His kingly crown, when He came to earth for me—for you—for us. He is Alpha and Omega, begotten of the Father's love before the worlds began to be; coming, late in time, that veiled in flesh we might see God—the Incarnate Deity.



Johnnie, "God's Man"

A True Christmas Story From Africa

BY THE RT. REV. ROBERT E. CAMPBELL, D.D.
MISSIONARY BISHOP OF LIBERIA

JOHNNIE was a "boy." That meant that he was an irresponsible person without property, and attached to some important man, to whom he looked as master, or "big pa." The "big pa" in this case was the Hon. X. Y. Z., member of the Liberian legislature, and otherwise a local political magnet of no small importance. Mr. Z. always received with a smile the small money and fish and fresh foodstuff his boy brought him, saw to it that he was cleared of his fines, paid his taxes, and supplied him with a temporary wife.

Johnnie was supremely happy despite his many small troubles. Of religion he knew nothing, save that at intervals Mr. Z. with wife and family used to put on heavy, very fine clothes, and wander down to the big church house, to join in the long-winded, noisy service. Inside this building Johnnie never dared enter. What would he be in his singlet and khaki short trousers amid such sartorial grandeur, such glittering gold watch fobs, such well shined shoes, as he knew were gathered for the worship of the Almighty? No, Johnnie preferred to hang about the backyard, help his wife cook, and, having eaten his rice and palaver sauce, lie down for a peaceful Sunday nap in the shade of some kindly tree.

Yet one day real trouble caught Johnnie. Mr. Z. had given him some money in bulk to carry to the bank. It was all in a sealed bag. When the teller counted the shilling pieces there were ten short of what the deposit slip called for. Despite his vigorous protests of innocence, Johnnie was arrested and put in jail. There amid dirt and hunger he lingered for many months, before he was finally set free.

But it was a different Johnnie who stepped out of the jail yard. Deeply ashamed, and with a new gnawing hatred of his fellows eating his soul, he simply couldn't return to his former haunts. The idea flashed into his mind, "Ah go to Monrovia." Was there not much money, many big men, plenty of work there? He remembered hearing of one man who received £5 a month as cook. And he, Johnnie, couldn't he be cook? Yes, that was the solution: "Go to Monrovia to cook"—but how he reached there he never knew.

Johnnie felt himself really overpowered at the sight of Monrovia. The long, straight streets, the buildings much finer than anything he had ever seen, the throngs of people, the soldiers, the fine clothes of the civilized all made him wonder. That his wardrobe was limited to the aforementioned singlet and short trousers did not worry him. He found a Kru woman who was willing to feed him for a while, when he promised to pay her as soon as he got a good job as cook.

If the poor man had found trouble before, it was as nothing in comparison with that he now had to face. He could not find work. Cooks were simply not wanted—at least not his "country chop" style. He toted loads for the merchants on the waterfront, making a few coppers a day. These he always saved religiously for his landlady, who proved herself a very sharp-tongued little vixen, continually chiding him for his tardiness in getting steady work.

Smelly, unsanitary surroundings, constant hunger and filth were his daily portion. Then, his sketchy clothing began to wear out. One of his companions advised him to steal some clothes, which he tried to do; but being new and clumsy at the game, he was easily caught and thrown in jail again. He had long since descended to the unprincipled flotsam and jetsam waterfront crowd of our African seaport towns. All this didn't really fit him some way. He could not express it, but he was a victim of circumstances.

The one bright spot in jail was the weekly visit of the prison chaplain. Attending the simple evangelistic service at first just because it gave him some change in the monotony of his incarceration, he became, little by little, very much interested. Several of the prisoners knew about the "God palaver," and in a crude sort of way could answer his questions, all in "pidgin" Eng-

lish, of course. One day the chaplain, after the address, said that if any of the men wanted baptism they must apply at once. To his own surprise, Johnnie was among the first of those who had held up a hand. Yes, he would be "God man."

WEEKS flew past, Johnnie was released, and again faced the world. His boon companions of the waterfront hailed him amid loud guffaws and such rough merriment. He discovered that his Kru landlady had moved up country somewhere. But this time good fortune smiled on him, for he chanced to meet the prison chaplain. Hungry, ragged, unwashed, Johnnie literally wept. His cry was pathetic: "Ah, Fadda, meself I see you, you be 'big pa' for me now. I think God bless me today."

The priest could do nothing but take in the unfortunate man. Johnnie repaid this kindness with all the devotion and strength he possessed. He called himself "God man" now, for didn't he work for Father? He guarded the priest's property day and night, hauled prodigious loads of wood or water on his head, and slipped into church every time the bell rang for service. A wealthy man in the congregation gave him some new clothes. Johnnie was no cook now, but contented himself as the missionary's yard boy. At any rate, he had enough to eat and a clean place to sleep, and by comparison to his former life he rolled in affluence. Happiness, replete contentment, filled his soul again, as in those carefree days so long ago. And he was to receive Holy Baptism at Christmas, too, when several other catechumens were to be admitted to the fellowship of the saints.

Like the beads of a rosary, the heavenly weeks and months slipped by. But one day in November without warning Johnnie evaporated, as in thin air; no trace of him could be found, for no one had seen him. "Poor Johnnie," thought the priest, "just another hapless wanderer." In this way he faded from the picture. Another ex-prisoner slept in Johnnie's bed and ate his bowl of rice and palm oil every day.

We must remember that after all his adventures our hero had become a man of the world, with many bitter experiences to torment his imagination. One day—that on which he disappeared—he was peacefully dozing under a nearby tree, when suddenly there appeared before him a new terror, a young man in a very natty uniform, decorated with many brass buttons, holding a pencil and paper in his hand. "I say, you," began the officer, "where is your tax money?" Tax money! That was a new one to Johnnie. While he was revolving in his mind the possible meaning of this, with visions of prison again in the offing, the collector was trying to explain the mysteries of tax: school tax, poll tax, street, and light tax. Johnnie heard, but failed to comprehend. Visions of jail rushed in upon him. He must fly, and fly at once. He could not face the shame of going to prison again, for officers in brass buttons meant nothing else to him. As if by magic, the collector found himself suddenly talking to a tree, for Johnnie was gone. Monrovia knew him no more.

The missionary was preparing himself for the midnight Mass on Christmas Eve. He had turned down the lamp, and sat looking out on the glorious moon-lit landscape. The town lay restless, as in a feverish slumber, now murmuring, now tossing about in bed. The distant throbbing of tom-toms from across the river and the wild shout of the tribesmen mingled in a strange harmony with the faint roar of the surf and the rustling of the stiff-fronded cocconut trees. Lost in thought, he did not hear Johnnie's gentle tap on the door. A second more insistent rapping made the Father start.

"Come in," he called.

The door opened, and Johnnie stepped silently into the dim light. With a profound bow and a sheepish grin he began: "Yasah, Fadda, meself come. Tomorrow meself baptize. Not so? Meself good boy now." The priest had forgotten Johnnie's baptism, but Johnnie remembered the finest, cleanest prospect of his whole life.

The story is that Johnnie was baptized, calling himself with evident pride "God's man" and "Father's boy," a new born Christian on Christmas Day.

Nativity Glimpses

By Jay G. Sigmund

The Hillside

THEY LAY AROUND the flickering brands of fire,
Held by that kin of death which men call sleep:
A chaste, white star crawled up the heavens higher—
Something disturbed the ragged line of sheep
And one old shepherd, waking from his dream,
Saw the clouds shatter like a plate of glass
And a cascade of light spread in a stream
Showing the hillside in its cloak of grass.

Trying to rouse his mates, the herdsman found
His tongue was shriveled by the heat of fear;
He lay there, trembling on the trodden ground,
While the swift wings from Heaven fluttered near;
The voice he heard brought courage and the sky
Offered the guiding light to travel by.

The Serf at the Inn

BESTIAL and domineering in his rôle,
He drew the hasp and snuffed the candle's flare;
Quaffing a cup of wine to sear his soul,
He cursed and muttered as he climbed the stair
And the loud knocking on the cedar jamb
Brought down his sodden wrath; he turned away
Her who would in the stall with ox and lamb
Mother a King of kings that very day.

How much more friendly were the stable things
Which loitered near; the bullock and the colt—
The crowing cock that fanned his feathered wings;
Better by far than he who drew the bolt—
God, what a thing to carry in one's brain:
"I locked the inn; they pleaded all in vain!"

Dawn

WHEN THE NEW SUN came sifting
through the roof,
The wee infant stirred upon the straw;
The ox and draught beast moved on quiet hoof
And Mary from her manger pallet saw
A group of strangers kneeling; heard the tread
Of a slow caravan along the wall
And in the stable gloom about Her head
A radiant bank of light began to fall.

Worshippers came and in their jeweled hands
They brought the wealth of princes from afar—
They talked about the glamor of far lands—
The plain shepherds told them of a star:
No barrier divided them . . . they bent,
Humbly adoring Him their God had sent.



This Nativity scene is a photograph of the Crèche in St. Alban's Church, Cleveland Heights, Ohio, designed and executed by Robert Robbins of New York. The figures are patterned after the famous Nativity group by Rossellino in the Metropolitan Museum of Art.

Self-Government in the Church of Hellas

BY CANON W. A. WIGRAM

SINCE the month of October, 1931, the Church of Greece proper has been making its first essay in what is, for it, a new form of government. That is to say, it is new to it, since the days of the first foundation of the Kingdom of Hellas, just about one hundred years ago, and the organization of the self-governing national Church. In itself, it is not new, for it is no other than a method of Christian Church government that is at least as old as the year 200 A. D. when for the first time, under St. Cyprian, the Church in Africa first began to let its bishops meet in open synod, and debate Church policy publicly.

Hitherto, the government of the Church in Greece has been what was called "government by synod," but what met was no more than "the Little Synod," so called. It was no more than a small committee of bishops, who met in rotation, and was no more a synod than, for instance, those private gatherings of English bishops at Lambeth, where a good deal of the Church's business is done now. The little synod, however, has been found unworkable in Greece partly because it so encourages the working of back-stairs influences, and is liable to be interfered with by well meaning politicians. The growing consciousness of the Church has therefore been against it for some time. Various attempts have been made to secure something better. The first effort to make synodical government proper the rule was made in 1923, and failed. The country was in the throes of revolution at the time, and the dictatorship that was the ruling power of the moment was against it, perhaps because the Church was itself not particularly favorable to the dictator! Later, when times were more normal, the extension of the self-governing and autocephalous Church of old Greece to include the dioceses of the provinces annexed in 1912—new Greece—and which had up to that time been left under the rule of the Patriarch of Constantinople, caused a further delay.

Now, a law for the complete self-government of the Church has been passed. The hierarchy can pass any canon that it wishes for the spiritual government of society. If, however, those canons affect property, they need the consent of Parliament, and as it seems, Parliament cannot only debate, but also amend them. The whole idea, as stated by the Minister of Cult and Education, has been to give the Church, as a society, all the liberty that she can need for the performance of her spiritual functions. Of course, as the minister admitted, it is hard to get complete agreement between the State and the authorities of an "Established Church," and no doubt there are some things in the finished scheme that the Church would have had otherwise if she had had an absolutely free hand. One of these things is the method of the election of bishops, though it must be owned that the scheme finally settled on is a great deal more acceptable than the one originally proposed. However, the new law has now been made, and it is to be hoped that there will be no bitterness over its working.

According to this new law, when a vacancy occurs in any see, it is for the hierarchy, meeting in synod, to choose three names which are submitted by the Minister of Cult and Education to the Premier, and one of the three is selected by the State. This, says the "High Church party" in Athens, is a scheme that may work out dangerously, if for instance the Minister of Cult and Education should be an incapable or objectionable man. It must be owned that, according to general political gossip, that particular post is the one that is always given to some "dead-head," who cannot be left out of the cabinet, for reasons that politicians can easily guess, but who also cannot be given any portfolio that really matters.

Still, there may not be much difficulty for some time. There are, at present, seventy sees in Greece, new and old combined. It has been agreed that twenty-six of these are to vanish, being amalgamated in others, and in each case when the present holder

of one and two sees that are to be amalgamated may happen to die, the survivor becomes the bishop of the united diocese. Thus in these twenty-six sees, there will probably be no vacancy for some time. Ultimately, the number of bishoprics in Greece is to be forty-four.

Other laws have been passed by the State at the request of the Church, laws that are admittedly beneficial, but also, in the form that they have taken in debate in the Parliament, not by any means so good that they could not be amended! Thus, by a recent act, the property of the many monasteries in the land is to be "liquidated." When liquidated, it is divided into two categories, "alienable" and "retainable" property. That amount is to be retainable that is supposed to bear a proper proportion to the importance of the monastery and the number of monks in it—and of late years it must be owned that many of the monasteries have very few monks; alienable property, which is much the same as alienated—is to be handed to a fund that is to be administered by the National Bank, and which will correspond, roughly, to the Ecclesiastical Commission in England, and this will be used both for the education of the clergy, and for the increase of their salaries. Both are admirable objects, and both are in need of all the funds they can get; but when a public trust gets hold of funds in Greece, folk are apt to murmur a proverb that corresponds to our saying about getting butter out of a dog's mouth. These laws, it will be noted, were passed by the State, the original proposition of the hierarchy receiving rather drastic amendment.

The synod, in this its first session, has certainly not been idle, for it has passed a whole series of resolutions and canons. First, concerning that question of the calendar, so thorny in Greece, where to amend the old one was held, not long ago, to be much the same as apostasy. The Julian calendar, or the "old one," it is said, has no ecclesiastical authority, as one might expect from its author. It can be amended therefore, but the date of Easter stands on a different footing. There the law made by the council of Nicæa must be respected, though, subject to that an Ecu- menical council can pass a decree on the matter. This is equivalent to saying "nothing can be done."

Representatives were elected to stand for Greece at the "pro-synod" that should have met at Mount Athos in June, 1932, the deputies being two bishops with a staff of perhaps four secretaries and helpers apiece. Committees have also been appointed to propose schemes for the reform of monastic life, for clerical education, and also for the codification of the very cumbersome and complicated canon law. All of these are things that will take time, for the forming of an excellent scheme is not quite the same thing as passing it into Law.

Further, either the synod, or some members of it, put forward a plan for the settlement of the weary Bulgarian schism, which is as important a question for Greece as it is for Serbia and Constantinople.

Of course all agree now that Bulgaria is as fully entitled to the autocephalous status that she claims as is Greece or Serbia. The difficulty is, that whereas the Churches of Greece and Serbia respect national boundaries, and expect a Greek, say in Serbia, to submit to the Orthodox Church of the land, Bulgarians claim that Bulgars everywhere must be members of the Bulgarian Church, and Serbia for instance sees in this, not only a request that is unreasonably ecclesiastically, but also a scheme to further political intrigue on the borders. They say that it is "Phyletism" or Nationalism, in an extreme form—as it is.

What the Greeks now suggest, and presumably will put forward as their scheme for the settlement of the question when it is discussed in the pro-synod, is this—that where there are Bulgarian congregations, they shall be allowed to have Bulgarian services, and Bulgarian clergy too, if they are ready to maintain them. The bishops, however, shall be of the Church of the land. It seems not unreasonable, and may solve the difficulty, if the question is merely a religious and national one, and not politics in the disguise of the former. As to that, who knows?

Patriotism and Hatred

By Canon Lindsay Dewar, M.A.

Personal Chaplain to the Archbishop of York

HATE is one of the most powerful forces in history. How large a part it plays in human life is revealed by the number of adjectives in common use which express hatred:

detestable, abominable, odious, loathsome, unspeakable, horrible, disgusting, revolting, and so forth. Repulsion is, in fact, among the fundamental, innate impulses of man. Apart from this tendency, the history of mankind would have been altogether different. Hatred is the inevitable counterpart of love. It is impossible to love truly without thereby hating what is inconsistent with that love. The more intense the love, the more intense the hate.

This characteristic is so fundamental in human nature that many persons are unable even to praise somebody or something without at the same time depreciating something else. It is impossible for them to express a liking for Mrs. Jones without adding how much nicer she is than Mrs. Smith; or to avow themselves to be "High Church" without at the same time decrying "Low Church"; or to praise Capitalism without condemning Socialism. The depreciated object, in such cases, acts as a kind of spring-board from which the speaker can gain additional momentum—, a point to which Bishop Butler drew attention in his *Analogy*. We have had ample opportunity of observing the operation of this principle during the recent elections: It is the source of the vitality of party government. Each party thrives at the expense of the others.

It is a simple matter to say roundly that this tendency is entirely wrong and that it should be replaced by a spirit of toleration. There is, indeed, a sense in which this is true. We no longer think it necessary to burn those who differ from us in matters of theology; yet we cannot thus dispose of all hatred and repulsion. There is a place for toleration; but it has its limits. Unlimited toleration spells indifference. When a person loves, he cannot tolerate what is incompatible with that loyalty. If he loves rightly, he ought not to do so. It is a duty to hate. "Ye that love the Lord see that ye hate the thing which is evil."

All great reforms have been achieved by intolerant persons. It was, for example, because Abraham Lincoln was intolerant that the slaves were freed. His passionate love for his country led him to conceive an equally passionate hatred of slavery. It was so with a greater than Abraham Lincoln. Jesus Christ could not tolerate hypocrisy, for He knew that it was the greatest enemy of the love of God. Apart from that hatred, He would never have come into violent collision with the Sadducees and the Pharisees, and perhaps would never have been crucified. The Cross is the symbol not only of God's love of man, but also of His hatred of sin.

Hatred, then, is not as such an evil thing. On the contrary, as we have seen, it may be very good: It is, in fact, the inseparable accompaniment of the love of God. Hatred seeks nothing less than the utter annihilation of its object, which, in this case, is evil. Moreover, the expression of hatred increases love. That is an important truth which is frequently overlooked. But it did not escape the attention of the shrewd German people, when they compiled a

CANON DEWAR, author of this article, is now in this country serving as special lecturer at Berkeley Divinity School.



CANON DEWAR
Chaplain to the Archbishop of York

Hymn of Hate during the War. It is easy to ridicule them for this, but they were guided by an unerring insight. Their only mistake lay in wrongly directing their hatred. To be justified, hatred must

be of evil, and evil alone. That is why it is never right to hate a person, for a person is never wholly evil. If we are to hate rightly, we must be certain that the object of our hatred is really evil.

Unfortunately, it is fatally easy to be misled in this connection. Hatred is prone to go astray. No better instance of this can be cited than the case of patriotism. Love of country is apt to involve a misdirected hate. This is the root cause of war. Broadly speaking, there are three ways in which a spurious and misdirected hate is associated with patriotic love. The first and least harmful of them manifests itself in the foolish but all too common frame of mind wherein patriots suppose that they show love of their country by depreciating the customs and habits of mind of other countries. The Englishman is apt to think that the customs of his neighbors on the continent of Europe are foolish in so far as they differ from his own. The American sometimes thinks to exalt his own country by belittling other countries.

Foolish and objectionable as such an attitude is, it is not nearly so harmful as the spurious patriotism which directs its hatred against anything whatever which claims to limit its country's power. *Deutschland über alles*; my country, right or wrong; these are the sentiments which spring from such a frame of mind. That is no true patriotism. The highest love of country depends for its existence upon the love of something even higher, love of goodness and truth. "I could not love thee, dear, so much, loved I not honor more." Such is the thought which inspires the highest and truest patriotism. In the words of one of the noblest patriots of the present generation, Edith Cavell, "Patriotism is not enough."

THE THIRD VARIETY of false patriotism which is linked up with a misdirected hate is that which is inspired by inherited racial bitterness. This is the most evil of all.

By the waters of Babylon we sat down and wept
When we remembered thee, O Sion.
Remember the children of Edom, O Lord, in the day of Jerusalem:
How they said, Down with it, down with it, even to the ground.
O daughter of Babylon wasted with misery,
Yea, happy shall be he that rewardeth thee, as thou hast served us.
Blessed shall he be that taketh thy children,
And throweth them against the stones.

Man is a gregarious animal. From time immemorial, prior to the rise of civilization, our ancestors were organized into tribal groups, as savage peoples still are today. Between these groups there were continual feuds. There are some anthropologists, indeed, who think that man was originally a peace-loving animal; but when it is observed how fiercely and suddenly the elemental passions blaze forth today whenever racial prejudice is stirred, we may well continue to regard such a view with undisguised scepticism. It is a far more probable hypothesis that national and racial

misunderstanding, hatred, and bitterness owe their existence to the fact that they hark back to the primitive and fundamental inherited tendencies of the race. No other theory even begins to explain the strange phenomenon of a highly cultured and intellectual people giving way to the raging madness of a racial hate which knows no bounds.

Perhaps the most important of all the problems which trouble the world today is how to prevent the uprising of this false patriotism with its venomous and perverted hate. Nearly, if not quite all, thoughtful persons are agreed that such forms of patriotism as these which we have been considering are false, since it is evident that they lead to war, and war is the enemy of one's country.

Even the victorious nation suffers grievously, as the Great War demonstrated; nor is there any reason to suppose that the same thing will not hold good of any future war. Empire after empire, founded upon force, has fallen, decayed, and disappeared. And yet, despite this obvious fact, the forces of war are still untamed.

How shall they be tamed? One thing is certain, and it is that we may not rely for this upon the horror of war which was engendered in the minds of those who directly or indirectly suffered keenly in the World War of 1914. Already there is rising up a new generation to whom it means nothing. In thirty years' time practically all those who are strongly influenced by its memories will have passed away. The world will then be back in the same position as it was in 1914 unless, indeed, our civilization has been annihilated before then by another world war. Clearly, we must devise some other method of arousing a hatred of war.

Such a method exists. It was envisaged by the wise man who said: "Let me make a country's songs and I care not who makes its laws." We must deliberately cultivate a hatred of war by the slogan method. Let some rhymester compose a racy song which shall express the hatefulness of war, and at the same time signify that the days of war are numbered. Its motif might be, "The Hell of War is Past." Let this song be set to popular and "catchy" tunes to suit varying national tastes, and let it be sung every day by every child in every school throughout the world; and within a generation war will be unthinkable. This may sound very stupid, but unfortunately man is a stupid animal, especially in the aggregate. If anyone doubts this, let him study a little crowd psychology. It is, therefore, no exaggeration to say that any statesman who succeeded in initiating this simple reform would be numbered among the greatest of human benefactors.



A Christmas Tradition

BY OREN R. BROWN

DEARS AGO Lord Tennyson wrote of the original Glastonbury thorn tree at Glastonbury, England, said by legend to have sprouted from the staff of Joseph of Arimathea, in whose family vault Jesus Christ was understood to have been buried.

According to the legend, Joseph went to England late in life as an evangelist. When he reached what is now Glastonbury he stuck his staff in the ground. The story has it that the staff took root, grew into quite a tree, and blossomed every year at Christmas. A Puritan fanatic cut it down in the seventeenth century, but it grew up again.

America has its own "holy thorn of Glastonbury" down in the close of Washington Cathedral, in the capital of the United States. The cutting in Washington, planted thirty years ago, first bloomed on Christmas Day, 1918, after the end of the World War. Proving what Lord Tennyson said, "that it blossoms at Christmas, mindful of our Lord," it bloomed again on Christmas Day, 1931.



The Humble and Meek

MIDST beguiling mart,
The inn's mock fire;
Lone in a meadow,
The star-lit byre.

Diplomats wrangle,
And wars increase;
The Magi discern
The sign of peace.

Kings have for surety
Phalanx of steel;
And the Christ Child sleeps
Where oxen kneel.

An emperor's decree
Goads hate again;
Angels are hymning,
"Good will to men!"

See Herod girded
With scimitar;
Guarding the manger,
The sovereign Star.

Over his palace,
Battlements high;
Shielding the shepherds,
The cloven sky.

With pitiful valor,
Throngs plot and scheme;
The Three have vanished,
Warned in a dream.

EMILY BEATRICE GNAGEY.



A Christmas Hymn

Church Hymnal (second tune of No. 387)

AGAIN the season calls us
Away from worldly care
To kneel before the manger,
The Christmas joy to share;
To bring our gifts and treasures
Of incense, myrrh, and gold,
Acknowledging His Kingship
As Wise Men did of old.

Our incense shall be worship
With fervent praise and prayer,
Our gold the Altar Offering,
Our myrrh, the cross we bear.
In humbleness of spirit,
Unworthy though we be,
Accept them, dear Lord Jesus,
Our gifts of love to Thee.

We long to catch the vision
Of that first Christmas night,
To see the glorious angels
In dazzling robes of white;
We need the Star to guide us
Who seek the heavenly place,
The King in all His glory,
The brightness of His face.

MAY L. RESTARICK.

Heroes of the Catholic Revival

By the Rev. Desmond Morse-Boycott (English Series) and
the Rev. Edward R. Hardy, Jr. (American Series)

X. JAMES DE KOVEN

THE central experience which guided DeKoven's life and teaching was an unusually vivid sense, comparable to Newman's, of the reality of the supernatural. His sermons show us one who was conscious of living in two equally real worlds; he turned his attention with equal clarity to the rushing activities of modern America and to the life of our true fatherland with God and the saints. "The Gates of the Invisible" is the title of one of his sermons (on Hebrews 11:27) which urges men not to let the attraction of the visible world which modern progress and science so vividly bring before them make them forget the invisible realities—God, the soul, and Christ. Those to whom these gates were closed were to him simply blind. He felt sure that every baptized person must, at some time and in some way, have seen Christ.

From this conviction it followed that the Christian life presented itself to DeKoven mainly as the supernatural life, the life of those who have seen the hidden realities. The sacraments were valued because of their relation to this supernatural life. There is a real presence in baptism, because at baptism we are united with Christ—become indeed the temples of God. Baptism regenerates and bestows grace because it brings to us the presence of the life-giving Trinity. The Eucharist refreshes and renews this union, it is the means of the constant presence of the Incarnate Lord in the world, and it is the same act as the heavenly worship of the sacred humanity—the Lamb as it had been slain.

DeKoven's life was largely devoted to two causes connected with the supernatural life—Christian education and the defense of Catholic teaching. After his graduation from the General Seminary in 1854 he spent five years as tutor at Nashotah, in charge of St. John Chrysostom's, Delafield. The preparatory department of Nashotah grew during that time into St. John's Hall, located at Delafield and under his care. In 1859 it was decided to unite this institution with Racine College, founded seven years before, Racine being reorganized at the same time as more definitely a Church institution. DeKoven became rector, the title afterward being changed to warden, and so continued to his death. An address delivered in 1866 gives DeKoven's theory of Christian education. The supernatural life implanted at baptism is to be nurtured by home and church training and early admission to the Eucharist. "There must be, accompanying this, the possibility of sound training in the Christian school and the Christian college." A number of DeKoven's Racine sermons have been preserved and exhibit admirably the character of the practical Catholic teaching he aimed to give. His educational efforts did not, however, lead to permanent success. Under his administration Racine was equipped with buildings, but did not secure either an endowment or a large number of students in the college. In 1875 an attempt was made to secure wider support by having the institution taken under the care of nine middle-western and western dioceses, with the hope that it could be developed



JAMES DE KOVEN

into a Church university of the West. After DeKoven's death, however, the college did not long continue as such.

The later '60s were the main period of formal ritualistic controversies in the American Church. Some merely attacked details, which seemed dangerous because they were new. Some, on the other hand, opposed "ritualism" on the ground that such doctrines as the Real Presence had no place in this Church. A committee of bishops, appointed in 1868, reported to the convention of 1871 a proposed canon forbidding various practices. DeKoven, as deputy from Wisconsin, opposed the measure in the House of Deputies in a speech which carried the debate back to matters of principle. Pleading for the right of Catholic teaching to exist in the Church, he challenged anyone to present him for trial for saying:

"I believe in 'the Real, Actual Presence of Our Lord under the form of bread and wine upon the altars of our churches.' I myself adore, and would, if it were necessary, or my duty, 'teach my people to adore Christ

present in the elements under the form of bread and wine.' And I use these words, because they are a bold statement of the doctrine of the Real Presence. But I use them for another reason: they are adjudicated words. They are words which, used by a divine of the Church of England, have been tried in the highest ecclesiastical court of England, and have been decided by that court to come within the limits of the truth held in the Church of England."

While DeKoven's influence did not prevent the issue of a pastoral against "eucharistic adoration" in 1871, and the passage of a canon against ritualism in 1874, it undoubtedly did lead to the comparative moderation of what was actually enacted. The violence of the controversy died out in two comparatively petty actions. The convention of 1874 refused to confirm Seymour's election as Bishop of Illinois, and in the following year the standing committees similarly refused confirmation to DeKoven for the same office.

In March, 1879, DeKoven slipped and fell on an icy sidewalk in Milwaukee; a month later he died of a stroke at Racine. His eloquence, which contemporaries praise highly, and all his talents had been devoted to the cause for which he lived. He had lived long enough to see the principles for which he had stood at least recognized as permitted in the acceptance of Seymour as Bishop of Springfield in 1878. The canon of 1874 slumbered on until it was repealed in 1904. We are the inheritors of the Catholicism which DeKoven taught. We might well wish that we had more of his enthusiasm for education. We should do well to see to it that our loyalty to Church and sacraments is closely tied up with that vivid sense of the reality of God which was the basis of his religion.

YOU MAY MAKE MONEY, but money never has, and never will, make true happiness. —Dr. William Porges, D.D.

The Church and the Negro

By the Rev. John E. Winter, C.R.

IT HAS BEEN MY PRIVILEGE during the past three and a half weeks to visit some of the chief educational institutions for Negroes in the South. This was made possible largely through a grant from the Phelps-Stokes Fund, and it was they also who arranged my itinerary. I was thus enabled to see various types of schools, and to discuss with all kinds of people the educational and social problems of the Negro. At Washington I visited Howard and three city high schools; at Hampton I spent three days visiting its various departments and meeting with different members of its staff; Penn, on St. Helena Island, the next place on my itinerary, is a wonderful example of how a school can be made the center of the social uplift of a whole group of people of every age; Tuskegee is so well known that I need not describe it. I spent some four days in this hive of industry. At Atlanta I found education of the university type and the same at Fiske, Nashville. Both of these are aiming at real scholarship, their respective presidents and faculties having very high ambitions in this regard. At Fort Valley I found a high school of our own Church, also another at St. Mark's, Birmingham. On my return I was able to squeeze in a day at St. Augustine's, Raleigh, which has now reached college status and in addition possesses departments for nurses and the training of social workers. All the way through, wherever possible I got taken out into the rural areas so as to see schools of that type, and also saw over several states or county colleges and schools.

Everywhere I have been deeply impressed by the Christian courtesy and fellowship shown by the faculties of these schools. The Negro has caught the hospitable spirit of America and in this respect is a credit to you all. They made one most welcome without regard to the color of the skin, and were prepared to put themselves to no end of trouble in showing me their work and getting me around. It was a real pleasure to talk with men and women of such real education.

Coming, as I do, from educational work among the South African natives, it has been astonishing to find what amazing progress has been made in this country, and it is something for which America might justly be proud. In South Africa; after over 100 years of Christian missions, we have only just got to the university stage of education for the native, and the number of graduates might be counted on the fingers of one's two hands. Here, however, I have been mingling day by day with a host of Negro men and women possessing every kind of academic distinction from A. B. upward. By contrast with South Africa, it has seemed almost a dream, and I shall return with my faith in the capacity of our people to progress greatly strengthened. It is not merely a matter of attaining degrees. I mean far more than this. I mean the power to use one's education to carry responsibility and hand on the torch to others. I have found everywhere Negroes in complete charge of institutions. In one case a Negro had nearly 3,000 pupils in his school. I was present at their assembly. Their auditorium would only hold half, but the behavior and order were excellent. The organization of a school of this type is considerable. Nor have I found such institutions under Negro faculties stereotyped and hide-bound by custom. Their adaptability to circumstances and fresh needs has astonished me. It is an amazingly virile and forceful life that is going on in all these places.

This power to carry responsibility was also well illustrated in the many shops and places of business run by Negroes which were pointed out to me from time to time. The same truth was evidenced when I got into the country and saw something of the

THE AUTHOR of this article is an English mission priest of the Community of the Resurrection, working among the Bantu in South Africa. He has recently been in this country studying our Negro institutions, of which he gives his impressions in this paper, delivered as an address at General Theological Seminary.

extension work there being carried on by Negro agricultural demonstrators and Jeanes teachers, and home demonstrators. As I talked with these men and women I found them very much alive to the difficulties of the rural situation but possessed of unbounding hope that they would eventually move the rural mind and improve things bit by bit. Of such improvement al-

ready accomplished there were plenty of evidences in every district I visited. These people, too, I found to be wonderfully sane on the color question. They evidently felt keenly the many injustices they and their folk suffer, but were as evidently determined to surmount their difficulties and prove the rightness of their cause by the fitness of their living.

THERE is much else I would like to eulogize did time permit, but I think I have said enough to enable you to realize something of the amazing progress the Negroes are making. Despite every natural obstacle they are going forward by leaps and bounds. On every side they show their capacity to profit from the educational training they are receiving. Everywhere I saw evidence of a Negro economy being built up which eventually will be a cause of pride to this country, and is already a most valuable asset from a national point of view. Everywhere, too, I found them taking pride in being American citizens. No other designation would they accept for themselves. The Stars and Stripes is as much their flag as that of the white community, and in them I discovered a patriotism of which the nation would do well to wake up and take note.

In the midst of all that I saw, however, my heart was constantly made sad by the absence of our Church in this noble work of building up the Negro race. We have, it is true, a few institutions, but their number is so small, and their standard of scholastic attainment so low as to make their influence almost negligible. This impression has since been confirmed by an examination of the statistics of Negro education given in the Negro Year Book for 1931-32. I give just one or two by way of confirmation. Out of nearly 100 institutions covering a college course only six can claim to belong to us, and in these the number of college students is exceedingly small. St. Augustine's, Raleigh, is the only real college we possess and this has only reached this eminence of late years. The same impression of great weakness in our work is gained from all I saw of our more directly religious activities, and this again the statistics confirm. Of all church-going Negroes, our communion can claim but one per cent.

It is not from the standpoint of mere sectarian rivalry that I am distressed. I am strongly of opinion that the religious and educational work at present being done, excellent in many respects though it be, needs the enrichment of a more spiritual outlook than present tendencies make for, and this enrichment I consider it the peculiar function of our branch of the Catholic Church to provide. To make clear what I mean let me refer to two facts which have impressed themselves indelibly on my mind as I have gone about. In the first place, there is a distinct tendency to stress the material things of life. This is made clear in various ways. There is for instance the great emphasis on vocational and industrial training with a view to earning a living. Again, I might mention the insistence on agricultural and home improvement as though life consisted in the abundance of things that a man possessed. Chief, perhaps, is the over-elaboration of plant and equipment. To take a concrete instance: Our own school of St. Peter is on the same level both of numbers and scholastic attain-

ment as Fort Valley. After ten years of hard work we have succeeded in getting a plant worth some \$35,000 whereas the cost of that at Fort Valley is \$300,000. Yet Fort Valley was one of the simplest of any institutions. Everywhere I was literally appalled by the size and splendor of buildings and equipment, and the number of people engaged in running the institutions. The whole is on a most elaborate scale, and were workers accustomed to this kind of thing to visit our institutions in South Africa they would reckon us poverty stricken by comparison. I cannot but fear that all this makes in the sum total for a material outlook on the part of those being trained, and there occurred to my mind as a continued refrain as I went from place to place the question of our Lord: "What shall it profit a man," etc. I felt, rightly or wrongly only time can show, that a religion was being made of "social uplift," and that within the individualistic scheme of our modern capitalistic system.

IN THE SECOND PLACE I sensed a distinct tendency in all these institutions to live on past resources so far as religion is concerned. There is with the exception of those of our own Church, practically no attempt made at religious instruction of any definite kind. The students are being brought up largely on a non-credal type of religion. It goes without saying that it is also non-Sacramental. The original evangelistic fervor which led to their foundation has largely disappeared with little to take its place, and scarcely ever did I find men stressing the religious motive in their work or scheme of things.

As against all this, the Catholic Church has a peculiar contribution to make to the religious training of the Negro. He is of the same stock as the natives of South Africa so that in what I suggest I think I may claim to be speaking from experience. The Negro is a lover of law and order. Hence the appeal of our three-fold ministry of bishops, priests and deacons, of our credal forms, and of our stately liturgies. This is a side of religion to which he is most susceptible when it is properly presented in teaching and worship. The Negro too is a lover of music and ceremonial. Hence the Catholic setting with its elaborate ceremonial appeals to his religious emotions as nothing else can. It is one of the tragedies of such of our Church's work as I have seen that we are starving him in this matter, so meager and utterly inadequate is our provision in this regard. Above all things, the Catholic insistence on the Church as the Body of Christ in which all are to be received without respect of race or color is of special significance and most needful. The time is coming, if not already come, when the Negro will need to learn this lesson for himself. By our social and political segregation we are fast forcing him in self-defence to segregate himself in religion and education. So far as I can learn the Negro is carrying on his educational and religious work almost without any white teachers or priests participating, and he loves to have it so. In this way, many valuable points of contact between the two races are rapidly disappearing with loss to us both. The only power which can break down race barriers is that of Christ as expressed in the Catholic doctrine of the Church as the Body of Christ, and this element in religion needs bringing to the Negro for his own sake as much as for ours.

Therefore, hopeful in many respects as is the situation, in others there are distinct dangers. I appeal to you in the name of our Lord and of the Church you love so well to be up and doing. Inform yourselves by reading and study.

Pray as you would for any other mission work.

Aspire to direct personal service, especially in priestly ministrations.

- It is the spiritual to which the Church everywhere calls men;
 - asceticism versus self getting.
 - prayer versus work.
 - worship versus self improvement.
 - sacrament versus self reliance.

I dread a materialized Negro community. Only the Catholic religion, can, I believe, eventually save them from this.

DISCIPLINE does not thwart personality; it makes it.
—Rev. C. LESLIE GLENN, in *Building a Christian Nation*.

Christmas Meditation

WITH CHRIST upon her breast
Did Mary keep
The vigil of the past
Above His sleep?

*With Love divinely hers
Did Mary bear
The debt of motherhood
To lend its share?*

*With heart already Home
Did Mary see
From Jesus' outstretched arms
Past Calvary?*

LILLA VASS SHEPHERD.



For His Birthday

IHAVE for His Birthday,
Honey and fruit,
A Christmas rose,
A sweet toned lute,
A new born lamb,
A turtle dove,
A little book
Of poems I love—
And hid away,
Where none can see,
Is wrapped the heart
And soul of me.

LUCY A. K. ADEE.



Reliving the First Christmas

BY W. STANLEY PEARCE

THE GUIDING STAR, the silence of night on the plains, the three Wise Men carrying gifts to a Child, the message of Peace and Good Will. The first Christmas carols, ringing clear and sweet over the Judean hills, bringing weary mankind the promise of a golden day of universal brotherhood and peace.

Two thousand years have passed and once again the Christmas story fills our hearts. Through the long years, under skies radiant with contentment or bleak with gloom, an ever hopeful world has remembered and, remembering, has been inspired to tolerant, kindly, and generous impulses.

The guiding star again points the pathway toward a Christmas of unprecedented significance. That it will be a real Christmas, a Christmas of sharing with others, no one can doubt. Through the troubles and perplexities of recent years perceptions have become clearer and keener; things of importance stand out. Thus will the Christmas story be retold more truly at the end of a year that has brought distress and privation to many.

Let us go forward to greet the Yuletide with hearts more than ever filled with the ennobling substantialities that make life fuller and richer. Let us set aside the doubts and the worries of the times and displace them with the sights and sounds of Christmas merriment. Let us listen once again to the old story of "Peace on Earth, Good Will Toward Man," the simple statement of Eternal Law, the same law that keeps the stars in the skies and the old world turning on its axis.





THE MOSLEM SHRINE

At the right is the famous Dome of the Rock, or Mosque of Omar. Herein is housed the traditional Rock of Sacrifice set up by Abraham on Mount Moriah.

JERUSALEM is the city of a wall, a rock, a tomb. Strip her of commissioners and mandates, of vestments, relics, mosques, and churches, she remains the custodian of these three simple, everyday things, which are the holiest shrines in the world. These are shrines of Jew, of Moslem, and of Christian, the three great monotheists, and to them all Jerusalem is the Holy City.

A desert city, she cries the desert's message, faith in one God. All Arabia is a great desert fringed and spotted with oases. The westernmost thrust of this desert crosses the Jordan and is the Wilderness of Judea, and the westernmost thrust of this wilderness is Jerusalem. There have been other desert cities. Some are food for archeological surveys; some, like Damascus, have ancient and intense life. Jerusalem has no other reason for being than her great faith. The tenacity that made Jacob Israel at the Jabbok is akin to her tenacity; she has grasped the skirt of His grace and will not let Him go without a blessing. So, in spite of the turmoil of her streets and politics, there is serenity, the serenity of the single eye, in Jerusalem.

What strange interlocking forces draw certain men to a locality we do not know. We do know that certain men hear the mighty voices of mountain, sea, and desert. Tradition tells that Moses lived forty years in the desert of Midian before he saw the burning bush. For forty years Mohammed went up and down the deserts of Arabia before he saw his visions, and it was in this same Arabian desert that Jesus fasted forty days and forty nights before He began His life work. Stand on a hill and look toward this east. Rock, sand, clay, beneath a cloudless sky. The mind goes beyond the eye for day's march after day's march and finds nothing else. The sun blazes down and one falls back on ancient phrases. "Thou hast searched me and known me," "our God is a consuming fire," "the sun shall not smite thee," "a thirsty land," "the panting heart." In this desert the mystics found God, heard a voice which said, The Lord our God is One; there is no God but God; I believe in One God, the Father Almighty. The very diversity of nature in other lands confused men; God



By Francis

in trees, in brooks, in mountains, became gods, for who knew what was hid in the thick branches of the oak or under the veil of the waterfall, or on the peak above the clouds? The desert reiterates God is One, One God; and no man, listening, can misunderstand. So Jerusalem, spear point of the desert, became the spear point of the desert faith.

All through history the city is possessed by this idea of God, and whenever she has gone after wealth and power and alliances the sword has hung above her. David's vision of the angel of the Lord above the threshing floor of Ornan, the angel with the drawn sword stretched out over the pestilence-stricken city, is the prototype of Jerusalem. God's angel with a sword—always the city must choose between the two, angel or sword, religion or war.

TO THE CASUAL EYE there is little beauty or romance in the desert or Jerusalem, but to some souls both are home, and after years of absence one awakens in the night crying with nostalgia. For here is beauty, and here is romance, and they are hid in these three things: a Wall, a Rock, a Tomb.



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THE CHRISTIAN SHRINE

Mary Magdalene at the Tomb of Christ. The Church of the Holy Sepulchre now stands on the traditional site.

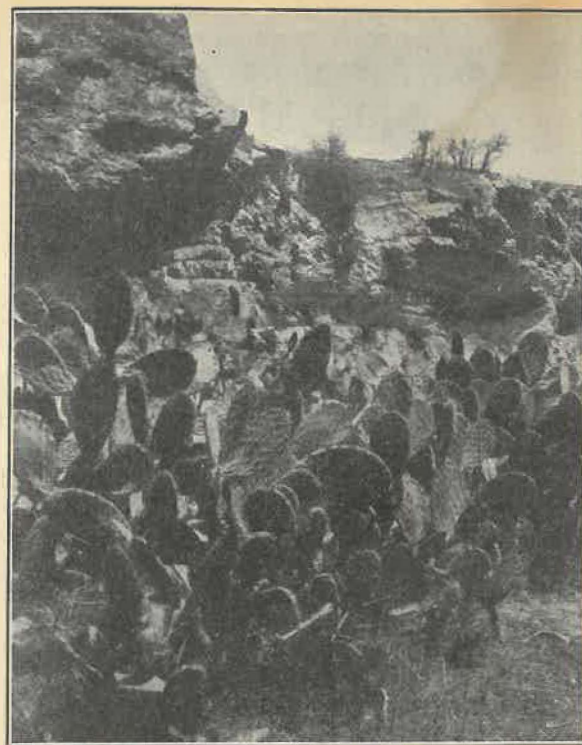
y City

Healey



Jews from all over the world come to the city on pilgrimage. For how few years they held it as a free nation, yet with what tenacity they claim it as their own! They wail by a broken wall whose massive blocks date back at least to the time of Herod the Great, foundations of the most splendid Temple. This is as near as they dare go, "lest we tread on the Holy of Holies," say some, "lest we trample the tables of the Law beneath our feet." A broken wall, a broken history, yet persisting through siege and fire and destruction, broken but never destroyed.

Above the wall is the Haram es-Sherif, the noble enclosure, the Temple area. The Moslem has owned Jerusalem longest of any faith, since Omar took the city in 637 down to the present, barring two hundred years of Christian domination during the Crusades. The Moslem worships at the oldest shrine, the Sakhra, the Rock. A rough boulder, 57 by 43 feet, it would seem more at home in a hill-top pasture than under the fairylike delicacy and beauty of the Dome, that marvelous building that transcends all others except the Taj Mahal. Here we touch hands with a past so old, so long ago, that history and tradition are confounded.



GORDON'S CALVARY AND THE "GARDEN TOMBS"

This area was thought by General Gordon to be the true site of Calvary and the tomb of Christ; the hilltop probably the scene of the crucifixion.



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THE HEBREW SHRINE

A certain portion of this wall rebuilt by Nehemiah is still used by the Orthodox Jew as a "wailing wall."

Here Abraham would offer Isaac (or Ishmael, according to Moslem tradition)—this was Ornan's threshing floor, this was the Holy of Holies, or perhaps the Altar of Sacrifice; from here Mohammed ascended to heaven (el-Rasul was never in Jerusalem in the flesh); this was the Templars' church, and the steps they cut in the Rock leading up to their altar can still be seen. Under all the beauty of the Dome the Rock rests rough, crude, inscrutable like their faith. One God, but of Him who can know save that He is One.

THE third shrine, the newest, is that of the Christians. That religion of paradox worships and rejoices by a Tomb, and the Tomb is holy only because it is empty. "For if Christ be not raised from the dead our preaching is vain, and your faith also is vain . . . and we are of all men most miserable. But now is Christ risen from the dead."

Outside the present wall of old Jerusalem lies the area, in extent only a few acres, excavated and attributed by General Gordon as the true site of the Place of the Skull, of Calvary and of the Tomb of Christ, rather than the site which plays so great a part traditionally. It is for the most part a forbidding desert tract, its cliffs honey-combed with ancient rock-cuttings and tombs, and its tiny level spaces overgrown with prickly cacti. The visitor standing on this spot, with the view of tombs in the cliff at extreme right, finds it easy in his mind's eye to picture the crucifixion scene on the hilltop in center. The heavy shadows cast by the sun at high noon in summer, when this view was recorded, help to create an atmosphere suggestive of the great tragedy that was enacted at least in the immediate vicinity. For the traditional, noisome, and somewhat commercialized Holy Sepulchre in the great church founded by Constantine is not distant within the city wall.

Jews, Moslems, Christians—these three worship in the Holy City, three shrines, three faiths, but One God. One God seen first in the desert beyond Jerusalem, the desert where Jew and Moslem and Christian found faith.

Churchwomen Today

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

CHRISTMAS

"Light on thy hills, Jerusalem!
The Saviour now is born:
More bright on Bethlehem's joyous plains
Breaks the first Christmas morn."

AS WE THINK BACK to that first Christmas morn our mind dwells on the women who were the principal characters in the history of that tremendous event: the blessed Virgin Mary and Elizabeth and Anna. How their examples of fortitude and receptive faith appeal to us at this glorious season which expresses the great gift of love from the Father to each one of us. We feel, with these three blessed women, that the spirit of Christ is the spirit of Christmas. This spirit of Christmas is the spirit of kindness and gentleness. "Peace on Earth, good will towards men."

Our Christmas privilege is to give a kindness to one in sorrow, to cheer the downcast, to help the weak, to comfort the discouraged, to enliven and enlighten the sick, to feed the hungry, and clothe the naked. Through Advent we, as the three women of the Scriptures, have been in preparation and expectation. Spiritual poverty will be the result of our spiritual unpreparedness. My prayer is that we may have given time and thought to this greatest of all preparations, that our Christmastide may be blessed indeed.

What will this Christmas mean to you? Merely a pagan festival of receiving gifts, eating large meals, and having a general good time—the "Merry Christmas"—or will it mean spiritual opportunity as the result of spiritual privilege?

I wish you a blessed Christmastide, and I remind you that Whittier has told us that:

"In Him of whom the sibyl told,
For whom the prophet's harp was toned,
Whose need the sage and magian owned,
The loving heart of God behold.
The hope for which the ages groaned!
The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

MISS EDITH N. FOOTE, of Shimotachi Uri, Kyoto, Japan, has recently returned to her chosen field after her furlough in the United States. Her work, she tells us, is so very prosaic—money and ledgers and balance sheets! "I am only helping to furnish the power that makes the rest of the great machine go, and so I feel that all the work of the diocese is my work. In December I am to have a Bible class for high school girls, and perhaps one for adults. We are working on the plan now." Miss Foote surely measures up to the recommended standards for full-time workers, given for our consideration by the commission of appraisal, of which we wrote recently.

After spending almost eleven months away from Kyoto, Miss Foote tells us that

"It has been an interesting task to pick up the threads of this complex pattern, and start again to do my small part of the weaving. Through furloughs, resignations, and transfers, our staff in Kyoto has shrunk to small proportions. Some of these

losses will be retrieved during the next few months; but at present, St. Agnes' School has two American teachers on the staff and one more arriving this month. St. Barnabas' Hospital has one American doctor and one American nurse; but both institutions are fortunate in having experienced Japanese staffs to carry on the daily routine.

"St. Agnes' School has had two honors paid it during the past year. One is the completion of the beautiful memorial to Mrs. Pilsbry of Philadelphia. In accordance with the wishes of the donors, this memorial consists of the altar, its reredos and furnishings, which, because of the generosity of the gift from America, are quite the loveliest in our diocese. Their beauty is enhanced through the use of the late Mrs. L. F. Montague's bequest for the redecorating and repair of the chancel and nave of St. Agnes' Church. The other honor is the conferring of a degree upon the principal of the school, the Rev. Kishiro Hayakawa, who has been made a Doctor of Divinity by his seminary, Berkeley, New Haven, Conn.

"Virginia Seminary has also honored itself by conferring a degree upon the Rev. James Jeffries Chapman, who has this year completed thirty-three years of unbroken service to Japan. Those of us who have worked with him know how self-less those years have been.

"We have three women in rural parishes engaged in country evangelism; and we have four American priests, two for the city and two for the country. Again we give thanks for the Japanese clergy and other workers who are carrying on their task throughout the diocese.

"As the New Year approaches, our thoughts are occupied largely with budgets and economies. We give unfeigned thanks for the generosity and self-sacrifice of the Church in America. We pray that God will give us wisdom and a sense of stewardship in the use of the means which are placed in our hands."

ANY of us are studying the Indian American at this time. We are finding that this race is a fascinating one, and from now on we expect to have a more sympathetic understanding of the many problems he faced yesterday and of those he must face tomorrow.

The Indian American

You may not know of a remnant tribe living in Escambia County, Ala., among whom our Church is carrying on an interesting work. These Indians are descendants of a fading race of fierce warriors and simple worshippers of the sun, who now gather to pay homage to the "white father's God." Pathetic in their humble garb, these once great warriors, their formerly painted faces lined with wrinkles and their stoic features radiant with friendship, come to church to listen to the words of the "Great Spirit." Mrs. R. C. Macy of Atmore is their great inspiration. She has worked with them for many years and the Rev. Edgar Van W. Edward is the priest in charge of the Indian work. At Perdido Hills is St. Anna's Mission. It is composed of twelve acres of rolling land and a beautiful church building is being erected by the Indians. A survey recently made shows about one hundred and ten families with most of whom our Church workers have contact. Times are especially hard in this community. Unseasonal weather and storms have made havoc with crops and gardens and the social service agencies of the county, supplementing the work of the Church, are doing all in their power to help materially. The need for clothing, bedding, food, drugs, and sick care is very great.

Books of the Day

Rev. William H. Dunphy, Editor

THE GOSPEL AND MODERNISM. By A. E. Baker. Pp. v-141. Milwaukee: Morehouse, 1932. 40 cts.

THESE LECTURES, delivered in York Minster, exhibit clearly and brilliantly the difference between the Christian Gospel and the non-supernatural, non-miraculous Modernism which many would like to substitute for it, but which is, unquestionably, quite a different religion. It is not historical evidence, but rather philosophical presuppositions, which lead the Modernist to reject everything in the Gospel which does not harmonize with twentieth century prejudices.

"The Modernist presentation of the Lord is a sort of idealization of the English Christian gentleman of the twentieth century. Their evangel is a rationalistic and platitudinous humanitarianism—human, all too human—a blend of Rabindranath Tagore and the Y. M. C. A.—easy, harmless, not too revolutionary, helpless to save the sinner or redeem society." (p. 13).

But the work is not chiefly polemical. It is a positive exposition of Christian truth—an exposition which is spiritually as well as intellectually constructive. It is modern, not Modernist; Catholic, not catholic; it sets forth a definite faith, a transforming message, not a stream of vapid sentimentalizings. It is popular, yet at the same time profound. The subjects treated are: the God Who Was Mary's Son; His Great and Mighty Wonders; How He Deals With Sin; the Fellowship of the Mystery; the Catholic Way of Life; the Life of the World to Come.

W. H. D.



MAN AND THE SUPERNATURAL. By Shirley C. Hughson, O.H.C. Catholic Literature Association, London. 25 cts.

IN THIS BOOK the deep mysteries of the Christian Faith and the Christian life are set forth in clear and non-technical language. The relation of creed and conduct, the supernatural destiny of man, the Incarnation as the means of realizing this destiny, the exaltation of sons of men through sacramental union with Christ, the God-man—these truths are dealt with in popular yet accurate fashion. The sections dealing with the Sacraments and with the imitation of Christ—not so much copying Him from without as reproducing His life from within—are particularly helpful; and the reader can scarcely fail to glimpse anew both the divine splendor and the human beauty of the Christ, and the magnificence of the heritage which the Father has prepared for us into which, even in this life, we begin to enter.

W. A.



TILL DEATH US DO PART. Church Booklet, No. 309. By Rev. Edwin V. Griswold, S.T.B. Morehouse, 1932, pp. 15, price 4 cents.

THIS RECENT addition to the useful series of Church Booklets will be found most welcome by all the parochial clergy. It sets forth clearly and plainly the nature of Christian marriage, the proper manner of its celebration, and a few practical and spiritual counsels for the beginning of married life. Not only is it a good book to give to those about to be married, but it will be even more useful as collateral reading for candidates preparing for Confirmation, giving them clear and concise instruction on one of the most vital phases of the Christian life.

M. M. D.

Holiday Books for Children

THE PUBLISHERS have kept up their standards as to juvenile books, this year. Fewer than usual, the books are as beautiful and as interesting as ever. The children will be glad if their parents and friends follow the advice: "Give Books this Christmas."

For girls, there are stories such as *The Chinese Riddle*, by Nina Brown Baker (Lothrop, Lee & Shepard Co., Boston. \$1.50). This is a mystery story which holds the attention from the first page to the last. But it is more than that; its people are real, and their characters reveal themselves through the plot. Girls will like Ruth and the two Bronsons; and they will search with them for the pearls, hidden behind a riddle. Another good story is *Hepatica Hawks*, by Rachel Field (Macmillan, New York. \$1.75). This is a tale of a "freak show," in which Hepatica is the "Amazonian wonder," the tall daughter of the "Human Pike's Peak" of the show. *When I Was a Girl in Australia*, by Lorna M. Ryan (Lothrop, Lee & Shepard Co., Boston. \$1.25), while not a story, reads like one. This is the newest volume in a familiar series, and it is particularly good. *Magic Portholes*, by Helen Follet (Macmillan, New York. \$2.50), is another book about other lands; but it is quite unique. A mother and young daughter travel in strange vessels to unusual ports, and the mother tells the tale of their wanderings.

One of the most interesting books for boys is a story of a California logging camp, *The Whistlepunk*, by Burnita Collins (Lothrop, Lee & Shepard Co., Boston. \$1.50). The tale itself is exciting; the young hero, Nat Taylor, is a real boy. One of the best features of the book is the inclusion in it of many of the Paul Bunyan anecdotes. Hawthorne Daniel's new book is for boys, *Shuttle and Sword* (Macmillan, New York. \$1.75). The glamor of the Middle Ages is over this romantic tale of a weaver's son in Old Flanders. Not only boys, but also girls, and grown-ups, will like this book. For both boys and girls is another story, *Benito and Loreta Delfin*, by Dorothy Lyman Leetch (Lothrop, Lee & Shepard Co., Boston. \$1.50). This is a tale of two children living in California in the early days, when the Missions were new. The book is full of information; but it is conveyed as part of the entrancing experience of the young hero and heroine. Seldom is an "historical story" so excellent just as a story.

The little children are not forgotten by the publishers. There are many of the "bird" and "animal" books so acceptable to the youngest. One of the best is *Cunning-Cunning and His Merry Comrades*, by Mary Irving Husted (Lothrop, Lee & Shepard Co., Boston. \$1). This is a true story of city pigeons, illustrated with remarkable photographs by the author. Another kind of book dear to little children is the fairy book. One of the best juvenile books of the season is a fairy book, *The Unicorn With the Silver Shoes*, by Ella Young (Longmans, Green & Co., New York. \$2). The enchantment of the Celtic borderland is here. Every grown-up will like to wander, with the very little children, "up and down the roads of the world" in this book.

E. McC.



NO MAN can afford to neglect spirituality if he would make the most of his personality.—Rev. William Porkess, D.D.

NEWS OF THE CHURCH

Bishop Brown Pleads For Chain Gang Victim

Urges Governor of New Jersey to Refuse Extradition of Burns to Georgia

HARRISBURG, PA.—The Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg, has made public a letter to Governor A. Harry Moore of New Jersey, asking the Governor to refuse to permit extradition of Robert Elliott Burns, author of *I Am a Fugitive From a Georgia Chain Gang*, to the state from which he made his spectacular escape. The letter follows:

"I seriously doubt if a word from me will have any influence upon your decision, but I feel impelled to write in regard to the extradition of Robert E. Burns to the chain gang in Georgia.

"I was born in an Alabama town, just across the river from Georgia. All during my youth, it was a matter of current knowledge that the chain gang system in both of those Southern States was cruel in the extreme. In my early ministry in Alabama, under the guidance of the District Attorney for the Mobile district, I did what I could to redeem the State from the hideous blot of the convict lease system. Later on, this was done away. However, the treatment on the part of the wardens of the prisoners in their working gangs oppressed me sorely.

"A young Deputy Warden told me that he could not be confirmed and pretend to be a Christian as long as he held the position on which his livelihood depended. His description of the turpentine camps was horrible in the extreme.

"The defense of Georgia over those committed to its care, as in the Frank case, has been proved to be ineffective. Not only so, but the word of officials as given to Burns before his second commitment has proved to be of no value. On account of the publicity given to his reports, it will be impossible for Burns to escape the wrath of backward men who dislike having their barbarism paraded before the enlightened element of the country.

"As a man of Southern birth and training, I beseech you to refuse to allow this man any longer to be under the vengeance of a system like that prevailing in Georgia."

Governor to Hear Case

NEWARK, N. J.—Robert E. Burns, arraigned as a fugitive from a Georgia chain gang, was arrested Thursday, December 15th, in Newark, and is held in the county jail here awaiting a hearing on extradition proceedings before Governor Moore. The Governor has received protests against the return of Burns to Georgia from hundreds of interested persons, including Bishop Brown of Harrisburg and other prominent citizens. He has expressed sympathy for Burns, but refused to promise not to grant extradition, saying only that he would hear the case on its merits.

Missions and Missionaries Are Leading Subjects of Discussion at Council Meeting

Efficiency Not to Be Sacrificed for Sake of Economy, Is Decision; Bishop Perry to Make Visitations

HIGHLIGHTS OF DECEMBER NATIONAL COUNCIL MEETING

1. Direction to evaluate all the missionary work of the Church. Evaluation to be under direction of Bishop Burleson for report, if possible, at February meeting.

2. Direction to Presiding Bishop to visit missionary districts of Philippines and in Japan, after February meeting, to confer with workers there, looking to special evaluation of their work.

3. Adoption of tentative budget totalling \$3,050,000, showing further and drastic cuts throughout whole field.

NEW YORK—Definite provision for new evaluation of the missionary enterprise, in the interest of efficiency more than of economy, was the most important result of the meeting of the National Council, held December 13th, 14th, and 15th. The Council sessions were preceded by an all-day meeting of the missions departments, attended also by more than twenty Council members. The outstanding emphasis of the three days was on the need and the method of a reevaluation of the missionary enterprise, not for the purpose of reducing expenditures to meet estimated amounts of receipts, but to improve the efficiency of the work.

For this purpose the Council asked Bishop Burleson, the first vice-president having supervision of missions, to devote practically his entire time between now and the February meeting of the Council to an analysis of our missionary work at home and abroad, and to make a preliminary report to the Council in February. Members of the National Council volunteered to assist him in a personal survey of missionary fields in this country, while others will be asked to cooperate with him in bringing to bear upon the problems in the foreign field all available information.

PRESIDING BISHOP TO VISIT ORIENT

As a part of this work of evaluation the National Council asked the Presiding Bishop to visit the missionary districts in Japan and the Philippines in the early part of 1933, after the February meeting, in order that he might have personal conferences with bishops and other workers in those fields, and opportunity to discuss with them the whole question of making our work more efficient and of cooperating with other communions in bringing about such changes in the missionary enterprise recommended by the Laymen's Foreign

WORKING BUDGET CUT TO \$3,050,000

NEW YORK—Reductions in appropriations in the tentative budget for 1933 were adopted as indicated in the following summary:

Domestic dioceses, 20 per cent..	\$ 47,535
Domestic missionary districts, 16 per cent	98,871
Miscellaneous items in dioceses and districts, estimate	22,000
Foreign missionary districts	215,270
Additional 10 per cent in the total salary item for Church Missions House	33,768
Seamen's Church Institute of America	4,600
	\$422,044

This together with reductions previously authorized makes the tentative working budget for 1933 \$3,050,000 instead of the budget authorized by General Convention which was \$4,225,000. The above reductions effected at this December meeting total \$161,000 more than the reductions suggested by the special Bishops' Committee.

Final appropriations for 1933 cannot be made until the February meeting when the dioceses have reported what they expect to give. It is hoped that the Church will make so fine an effort that some of these tragic cuts may then be restored.

Missions Inquiry as may be approved by the National Council and the missionary bishops.

A number of Council members spoke in strong endorsement of the desirability and even urgency of having the Presiding Bishop visit the Orient for personal conference with the bishops on the field. Among these statements was that of Dr. Silver who said in part:

"I hope, Sir, when you go to the East you will carry the love and affection, not only of the members of this Council but the members of the Church, and make these dear men in the field understand that these things we are doing that seem so hard are done out of necessity, and that behind them, the whole Church stands in her prayers and her hopes for them. I know how these men feel. I have lived in the Orient. They often feel very far away. We want them to realize that we are much nearer to them than these terms of money may indicate."

The opening of the new unit of St. Luke's Hospital, Tokyo, will probably be arranged to take place during the Presiding Bishop's visit in Japan.

Changes in the National Council personnel and other business will be given in a future issue of THE LIVING CHURCH.

Complete New York Cathedral Window

Forty Feet in Diameter, Is Larger Than Those of Rheims or Notre Dame—Dr. Fleming Inducted

BY HARRISON ROCKWELL

NEW YORK, Dec. 16.—One of the greatest rose windows in the world—the great west rose window in the Cathedral of St. John the Divine—is now completed and in place.

Rheims has a rose window 35 feet in diameter, Palma Cathedral has one 36 feet in diameter, Notre Dame in Paris has one 39 feet eleven inches in diameter. This window now placed in the Cathedral of St. John the Divine, is 40 feet in diameter and 120 feet in circumference.

The window's graceful stone tracery as seen from the floor level far below is like lace work in appearance; one can hardly believe that the stone in this tracery is nearly three feet thick but this is the thickness of the stone mullions which hold this exquisite glass. And the making of this great window has had its part in meeting the problem of unemployment for it has kept more than fifty men at work for a whole year, these workmen being of various crafts—designers, glass painters, glaziers, glass setters, and stone men.

The maker of this window is Charles J. Connick of Boston. In the judgment of competent critics it holds high place among the greatest works of its kind. A high authority pronounces it the finest piece of work in stained glass in modern times and a work of which America may be proud.

The rose window has for ages been revered as one of the most beautiful symbols in Christian art.

It has been immortalized in poetry by Dante whose Mystic Rose of Paradise may be called the spiritual image of the rose window.

And Dante suggested the splendor of design in color and light that should characterize the lacy stonework and jeweled glass of a great rose window.

The central and dominant figure is of Christ in Glory.

Radiating from the central figure are sixteen panels enriched by figures of angels in postures of prayer and praise.

In the next circle are four distinctive "petals" bearing the figures of the four evangelists: St. Matthew, St. Mark, St. Luke, and St. John. In the same circle are four other groups—the figures of the major prophets: Isaiah, Jeremiah, Ezekiel, and Daniel.

Surrounding the figures of the evangelists and the prophets are figures of the cherubim, symbols of divine wisdom. This circle symbolizes the Old Dispensation that was prophetic of the New.

In the next circle beyond are eight related figures, each symbolizing one of the Beatitudes. And in the extreme outer circle, are the stars, symbols of the firmament of God.

The color changes in light and the mysterious radiation of blue glorifies the whole interior of the nave.

DR. FLEMING INDUCTED AS RECTOR OF TRINITY PARISH

On December 12th at Trinity Church there took place a repetition of the ancient parish service of induction of a rector. On this occasion, to the Rev. Dr. Frederic S. Fleming as twelfth rector of Trinity parish were presented the keys to the parish church and of each of the seven chapels of the parish. The brief ceremony took place out of doors when, following a procession through the churchyard, the presentation of the keys was made before the doors of the main entrance on Broadway. The senior warden of the parish, George F. Crane, presented the keys to the rector; the latter unlocked the great doors, and the procession of those who were with him, the clergy, organists, and sextons of the congregations of Trinity parish, passed into the church. At the chancel Dr. Fleming read a telegram of congratulation from Bishop Manning, and then pronounced the benediction. After the brief but significant service most of the congregation went forward to the chancel steps to greet and congratulate the new head of Trinity parish.

WOMAN'S AUXILIARY HOLDS ADVENT MEETING

About one thousand women attended the Advent meeting held on December 6th in the Cathedral of St. John the Divine. Bishop Manning was the celebrant at the corporate Communion when the United Thank Offering was presented. This offering amounted to \$7,032.62. The preacher

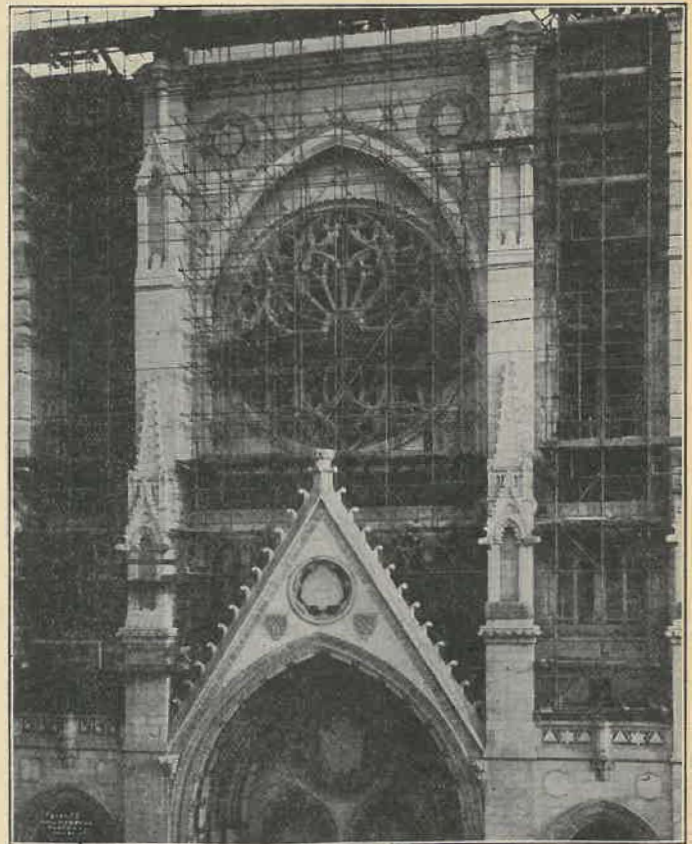
at this service was the Rt. Rev. Frederick G. Budlong, D.D., Bishop Coadjutor of Connecticut, who made an eloquent plea for Christian steadfastness and courage in this time of chaos and uncertainty.

At the afternoon missionary meeting in Synod Hall, Bishop Manning, who presided, urged the Woman's Auxiliary to continue in its purpose and aim the spreading of Christ's Kingdom throughout the world.

The president of the New York Branch, Mrs. Henry Hill Pierce, gave a brief history of the organization and presented Prayer Books to three women who have been members of the Auxiliary during the sixty years of its existence: Miss Margaret A. Tomes, honorary vice-president, Miss Caroline Lawrence, and Mrs. I. Ferris Lockwood. The Bishop then introduced Mrs. Harper Sibley who as a member of the Laymen's Foreign Missions Inquiry explained the plan of the Inquiry and gave some personal experiences of her visit to the Orient. At the close of her address, the Bishop stated that Church people would read the report of this Inquiry with even greater interest. The Rev. Arthur Sherman, D.D., educational secretary for Missions under the National Council and formerly a leading missionary in China, spoke on missionary work in that difficult field. He was followed by the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth, who told of his work among the Indians in northern Minnesota.

The next regular meeting of the New York branch of the Woman's Auxiliary will be held January 3, 1933, at St. Bartholomew's Community House, 109 East 50th Street, at 10:30 A.M. Paul Rusch of the Japan Mission will be the

INSTALLING
NEW YORK
CATHEDRAL'S
FAMOUS
ROSE WINDOW



speaker. All Church women are invited to these meetings.

RELIEF PLANS

Two meetings have been held during the past week to stress the need of greater effort on the part of local parishes in order to care for the greatly increased number of families in our parishes here dependent upon us for care. One meeting, held in the apartment of Mrs. H. Edward Manville at the Hotel Pierre, has resulted in the creation of a new group which will inaugurate a work of relief after January 1st. On Thursday about two dozen of the city clergy were luncheon guests of Bishop Manning at the Columbia University Club, at which time Bishop Gilbert described a plan for the parishes of dollar monthly pledge envelopes to raise the funds needed.

CHURCH ARMY HAS ADDED WORKERS

At the Cathedral last Sunday afternoon four men and three women were commissioned in Church Army. The preacher was the Presiding Bishop, William B. Aukerman of Martins Ferry, Ohio; Frederick W. Brownell of Bristol, R. I.; George W. Graham (colored) of Elizabeth City, N. C., and Joseph T. Kuhn of Ruffsdale, Pa., are the new captains; and the following, the first women to be so set apart in the American work of Church Army, are the new Sisters: Sarah B. Fleming of Detroit, Clara Gunton of Grand Rapids, and Lillian Sherman of Middle Haddam, Conn. Each member of this group has been assigned to definite work in various parts of the country, and left at once to take up such.

ITEMS

Bishop Manning will be one of the speakers at a meeting open to the public to be held by the First Century Christian Fellowship on the evening of January 2d in the main ballroom of the Waldorf Astoria.

Financial difficulties of the time have obliged the Church of the Resurrection to place a mortgage of \$15,000 upon its property in East 74th street. The value of the property is given at \$600,000.

CINCINNATI CHURCH NORMAL SCHOOL HAS GOOD YEAR

CINCINNATI, OHIO—On November 30th the Cincinnati Church Normal School completed its sessions for the fall of 1932. This was the twelfth annual school held in Cincinnati, again under the able leadership of the Rev. George T. Lawton, D.D., rector of the Church of the Good Shepherd, Norwood, Ohio.

There was an enrolment this year of 166, from 23 parishes, with an average attendance of about 112. At least 50% of the members of the school are working for credit in the N. A. L. A.

One very interesting feature of this year's school was actual demonstration of the work being done in two of the classes. The Rev. Maxwell B. Long, instructor in Church Music, gave a demonstration of the treasures to be found in our Church Hymnal, bringing his choir from the Church of the Redeemer, Hyde Park, for the occasion. The Rev. Elwood L. Haines, instructor of the course in Church School Worship, demonstrated how a group of children can and will participate in the worship hour.

Canadian Diocese Completes Division

Ven. Walter Burd Elected Bishop of Saskatchewan; Name of Old See Changed to Saskatoon

TORONTO, Dec. 12.—On December 8th the synod of the new diocese in the northern part of Saskatchewan under the presidency of Bishop Hallam, who now becomes Bishop of Saskatoon (the new diocese retaining the name of Saskatchewan), met at Prince Albert for the election of its bishop. The Ven. Walter Burd, who has been archdeacon for several years, was elected on the first ballot. The Bishop-elect was for a time general secretary of the Brotherhood of St. Andrew in Canada, served with distinction overseas where he won the distinguished conduct medal, graduated from Wycliffe College, Toronto, and undertook work in the diocese of Saskatchewan, where he was successively curate and rector of Tisdale, canon of St. Alban's Cathedral, Prince Albert, and archdeacon.

The early completion of the division of the diocese and the election of a bishop was made possible by the generosity of an anonymous donor in England who, in honor of the work of Bishop Lloyd, gave \$80,000 to be known as the Bishop Lloyd Memorial Bishopric Endowment Fund.

A SEAMEN'S SERVICE

The fourth annual service for seafarers was held under the auspices of the Seamen's Institute, of which the Rev. T. H. Elkington is chaplain, at Christ Church Cathedral, Vancouver. The flags of 23 shipping companies, having regular services with the port, were carried in the procession and placed on the altar during the service, which included verses from Psalm 107: "They that go down to the sea in ships." Special lessons were read by J. A. McGowan and Commander Reed, R.N.R. The special St. Andrew's-tide intercession for all who go down to the seas on their lawful occasions, for the Kingdom of God afloat, for the seafarers in hospitals, for those in distress through lack of work, were taken by the Rev. T. H. Elkington. The rector, the Rev. F. H. Wilkinson, preached on the God of the Deep. The color party received the flags from the Archbishop of New Westminster and while the colors were dipped the chaplain of the Mission to Seamen read the names of 28 seamen, ranging from master mariners to Chinese sailors who died during the year, after which the prayer of committal used at sea was read followed by the singing of Crossing the Bar.

INSTALLATION OF BISHOP OWEN AT TORONTO

The Rt. Rev. Derwyn Trevor Owen was installed as Bishop of Toronto at the Cathedral of St. Alban the Martyr last Friday morning by the Bishop of Ottawa, as senior bishop of the ecclesiastical province of Ontario.

The Most Rev. J. F. Sweeny, former Archbishop of Toronto, whose retirement after nearly 24 years as head of the diocese made necessary the election of a successor, following the installation of his successor came to the chair of the Bishop of Toronto and gave his blessing.

In the evening Evensong was sung at St. James' Cathedral and a sermon preached by the Bishop of Ottawa.

Tracing briefly the history of the Church, Bishop Roper drew a vivid picture of its development as an organization, built upon the foundations laid by pioneers as a structure to serve the people. He followed this up with a picture of the needs of the world today, the challenge offered by atheism, the problems of economics, and a growing evidence of a desire on every hand to help those less fortunate.

Clergy, laity, and representatives of the Woman's Auxiliary from practically all the ninety parishes in the diocese of Niagara were present in the school house of Christ Church Cathedral on November 28th to honor Bishop Owen and Mrs. Owen on the eve of their departure for Toronto. Archdeacon W. P. Robertson presided. On behalf of the clergy, the Very Rev. Dean Broughall presented an illuminated address, and Archdeacon Mackintosh an engraved silver tray. The Woman's Auxiliary gave silver entry dishes and a rose bowl, and Mrs. Dudley Smith, the president, made the presentation. Gordon Mackie, president of the A. Y. P. A., on behalf of that organization, presented a traveling set.

The synod of Niagara meets for the election of Bishop Owen's successor on December 19th.

Bishop Owen preached his first sermon as Bishop of Toronto at St. Alban's Cathedral on Sunday morning and in the evening preached at the burning of the 44 year old mortgages of St. George's parish.

THE OXFORD GROUP MOVEMENT IN TORONTO

The Oxford Group Movement is arousing widespread interest in Toronto, where its work began last Thursday. At the opening meeting the large crystal ball room of the King Edward Hotel was packed, and overflow gatherings were held in another large room of the hotel and at St. James' Cathedral. Other meetings have included groups of professors and students at Hart House, University of Toronto, ministers of all communions at the Arcadian Court of the Robert Simpson Company Department Store, and a labor group at the Labor Forum. On Sunday the many churches at which members of the visiting team spoke were packed.

MISCELLANEOUS NEWS

Hundreds of Moose Jaw (Saskatchewan) citizens crowded the auditorium of the Moose Jaw Technical School recently to pay a farewell tribute to Archdeacon F. Wells Johnson and Mrs. Johnson, who have labored in the community for the past 28 years. In making the formal presentation of an annuity and a loose-leaf album of signatures of local citizens who had contributed their bit in appreciation of the archdeacon's services to the city, the Rev. Fr. Hill, C.S.S.R., rector of St. Joseph's Roman Catholic Church, paid Mr. and Mrs. Johnson fine tribute.

The Rev. S. E. McKegney, rector of St. Matthew's Church, London, has been named to the secretaryship of the Colonial and Continental Church Society in Oxford, England.

Scottish, Anglican Churches Confer

Ways and Means By Which to Aid One Another is Purpose of Conference; Differences Pigeon-holed

BY GEORGE PARSONS

LONDON, Dec. 2.—The first meeting of the conference between representatives of the Church of Scotland and the Anglican communion was held last week in Edinburgh.

There were present representing the Church of England the Archbishop of York, the Bishop of Wakefield, the Bishop of Southwark, the Dean of Winchester, the Archdeacon of Coventry, the Archdeacon of Auckland, the Archdeacon of Northumberland, and Canon Quick; the Bishop of Brechin and the Dean of Edinburgh representing the Episcopal Church in Scotland.

The Church of Scotland was represented by Professor Mackintosh, Principal Martin, Dr. White, Principal Cairns, Professor Curtis, Dr. Cromarty Smith, Lord Sands, Sheriff Orr, and the Rev. Dr. Hall, with whom were associated Dr. Carnegie Simpson and Dr. Anderson Scott, delegates from the Presbyterian Church of England.

Principal Martin presided. A series of discussions took place upon the objects the conference should aim at, and the procedure to be followed. It was agreed that the Appeal to All Christian People issued by the Lambeth Conference of 1920, and cordially welcomed by the Assemblies of the then separated Scottish Churches in 1921 and 1922, formed the necessary starting point of the conference. That, however, as the Archbishop of Canterbury had said in his address to the Church of Scotland Assembly in May last, need only suggest the general spirit and outlook with which the conferring parties should enter upon their task. It was no part of the business of the conference to negotiate terms of union between the Churches or of amalgamation under one and the same form of government. Rather, the aim should be to ascertain, in view of the clamant needs of the time, the common ground of Christian faith and purpose on which they stood, and to consider ways and means by which, as branches of the Church adhering to the Reformation, and with national responsibilities to discharge, they might assist one another in their common witness and service at home and abroad. Matters of difference between the Churches would emerge in due course, and would be more profitably examined at a later stage. At the close, a joint committee was appointed to deal with the various suggestions made, and to report to a future meeting of the conference.

ARCHDEACON OF LEWISHAM CONSECRATED

On Wednesday (St. Andrew's Day), in Southwark Cathedral, the Archbishop of Canterbury consecrated the Ven. Arthur L. Preston, Archdeacon of Lewisham, and until recently vicar of Lewisham, Suf-

fragan Bishop of Woolwich, in succession to Bishop Hough.

The epistle was read by the Bishop of Rochester, and the gospel by the Bishop of Southwark. The preacher was the Rev. N. R. Boyd, vicar of Hendon. After the sermon, the Bishop-designate was conducted to the St. Andrew's Chapel, where he put on his episcopal vestments. On his return, he was presented to the Archbishop by the Bishops of Southwark and Rochester.

PAINTING OF ARCHBISHOP OF CANTERBURY UNVEILED

The portrait of Dr. Lang, Archbishop of Canterbury, painted by Philip de Laszlo, was unveiled at Church House, Westminster, on Tuesday, by Lord Selborne. As a portrait of Lord Davidson already hangs in the great hall, the Corporation of the Church House will now have fine paintings of the two Archbishops who have presided over the Church Assembly since that body was established.

The unveiling ceremony was preceded by a reception, and was attended by a company representative of the Church of England and also of other national interests.

DEATH OF BISHOP MONTGOMERY

On Friday last, at Moville, County Donegal, the Rt. Rev. H. H. Montgomery, Prelate of the Order of St. Michael and St. George, and Bishop of Tasmania from 1889 to 1901 died. The late Bishop was in his 86th year. He will be best remembered, perhaps, as secretary of the S. P. G., a position which he held from 1901 to 1919.

The many friends of Prebendary Carlile, the veteran chief of the Church Army, must have been deeply concerned to learn of an accident which befell him last Tuesday. On his way to the Central Hall to receive Princess Alice, Countess of Athlone, who was to open the Church Army bazaar, Prebendary Carlile, who is 85 years old, slipped off the step of an omnibus, cutting his head and bruising his foot. He was taken to Westminster Hospital, but his condition, happily, is not serious.

MILTON ABBEY RETAINED BY CHURCH

Milton Abbey, in Dorset, until recently the home of Sir Eric Hambro, was to have been sold by auction on Monday last, but at the end of last week it was privately purchased by the Ecclesiastical Commissioners. The motive of their action was no doubt due to the fact that close by the house is the Abbey Church, over which the Bishop of Salisbury has certain rights which secure the conduct of the church's services at stated times.

The Abbey church is in a perfect state of preservation, consisting of north and south transepts, a magnificent chancel with side aisles, the whole being surmounted by a central tower.

What the future of the house itself will be is not yet known. At one time it was hoped that the Corporation of the Woodward Schools would have seized the opportunity to open yet another school, but other counsels prevailed. It has since been suggested that it may be used as a theological college, but it is certain that nothing will be done immediately.

Churches of Chicago Giving Aid to Needy

Dispensing of Christmas Cheer Is Occupation of the Moment Throughout the Diocese

CHICAGO, Dec. 16.—The Church in Chicago will have an important part in the caring for needy families of the city during the Christmas season, reports from parishes, institutions, and organizations indicate.

The Cathedral Shelter is preparing to send Christmas baskets to hundreds of families. These will be provided in part by parishes and organizations. Among those assisting are St. Luke's Pro-Cathedral, Emmanuel, La Grange, St. Martin's, and St. Chrysostom's. Canon Gibson reports more than 3,000 requests for baskets but says it will be impossible to meet the demands unless more assistance is received.

Chase House is giving Christmas parties for both children and adults during the week and will send baskets to 150 families in the neighborhood. House of Happiness is to bring Christmas cheer to hundreds through an extensive program of parties, plays, and musicales.

On December 21st is the Christmas Benefit and Children's Party sponsored by the Church Club at the huge Chicago Stadium. Nearly 1,000 children will be present. Approximately 300 choristers from parishes of the city will lead the singing. A. Melgard, well known Chicago organist, is to play. Bishop Stewart will speak and a turkey dinner will be served to both children and adults. Proceeds of the benefit go to the diocesan social service fund.

Midnight services will be held in practically all churches of the diocese, December 24th. Bishop Stewart will be the celebrant at the service at St. Luke's Pro-Cathedral. Christmas morning, the Bishop will be at the Cathedral Shelter as in past years and will confirm a class.

At least two Chicago church choirs will be heard over the radio in Christmas programs. All Saints', Ravenswood, choir, is to go on Station WENR Wednesday evening at 5:30. St. Paul's, Kenwood, choir will be on Station KYW Christmas night from 7 to 7:30. The All Saints' choir also will sing at the Belmont Hotel Christmas eve and morning.

Most parishes will care for some needy families in their own neighborhood and, on the whole, the Church is doing her part in relieving what otherwise would be a drab Christmas season for thousands.

BISHOP STEWART'S CHRISTMAS MESSAGE

Bishop Stewart sends this message of cheer to those parishes under his jurisdiction:

"Christmas is a time for carolling and merriment. No depression ever yet could stand up against the spirit of Christmas; no sour-faced Puritans could quite manage to make Churchmen fast on that day; no efficiency experts can cure us of the delightful childishness of giving gifts that have only the value of color brightness and surprise on that day.

"It is the happiest day in all the year.

Why? Because we are thinking not chiefly of ourselves but of other people and how we can make them glad.

"What is the spirit of Christmas? Why, the spirit of Christ whose Feast of the Nativity it is. Men do not stand out in the snow or rain singing on the birthday of Shakespeare. No one hastens to give gifts on the birthday of Napoleon.

"Merry Christmas, then, to all, the merriest of Christmases, because we shall kindle this day of light against a dark background and into so many cheerless homes bring the good cheer of our Christian friendliness. And on our way home from the ministries of love, we shall, like the shepherds, find ourselves 'returning, glorifying and praising God.'"

EVANSTON RECTOR CELEBRATES

The Rev. J. J. Steffens, rector of St. Matthew's Church, Evanston, on December 14th celebrated the twentieth anniversary of his ordination. A parish dinner was given in honor of the occasion and Fr. Steffens was presented with a gift. More than 150 parishioners joined in the occasion. Archdeacon Deis spoke on behalf of the Bishop.

Fr. Steffens has been rector of St. Matthew's Church since August 15, 1918. Before going to his present parish, he was rector of St. Alban's Church, Chicago.

PLAN OXFORD CENTENARY ESSAY CONTEST

In connection with the Oxford Centenary Celebration next year, an essay contest among Church school children of the diocese is being planned by the diocesan department of religious education. The general title of the essay will be the Oxford Movement, Its Development and Influence.

Two essays will be selected from each parish to compete for the winning diocesan essay; one from the junior high school group and one from the senior high school group. The Rev. John B. Hubbard, rector, St. Mary's Church, Park Ridge, is general chairman of the contest.

FARM RIDGE RECTOR IS INSTITUTED

The Rev. James G. Jones was instituted as rector of St. Andrew's Church, Farm Ridge on December 11th by the Ven. W. H. Ziegler, archdeacon, acting for the Bishop. The blizzard which raged during the day did not prevent a large congregation.

In addition to his work with St. Andrew's parish, Fr. Jones will be priest in charge of the missionary work in Putnam and Marshall counties.

NEWS NOTES

Bishop Stewart will broadcast a Christmas Message over Station WGN, *Chicago Tribune* Station, December 23d, at 12 o'clock noon. This is one of a series of noonday addresses on WGN.

A pageant depicting the Christmas story is being given at St. Peter's Church, Chicago, Sunday afternoon. Miss Lillian O. Lyman is directing the pageant. The rector, the Rev. R. Everett Carr, will read the biblical portions.

The Catholic Club held its monthly meeting at St. Barnabas' Church, Tuesday night. Fr. Stephens, O.S.F., was among the guests of the evening.

Lawrence Hall band presented a musical program at St. Luke's Church, Chicago, Sunday night.

The Rev. Mansel B. Green, priest in charge of the Good Samaritan, Oak Park, is recovering from injuries received recently in an automobile accident. Mrs. Green, who was severely injured, is still in the Oak Park hospital.

BISHOP PERRY ON RADIO PROGRAM CHRISTMAS DAY

NEW YORK—The Most Rev. James DeWolf Perry, D.D., will be heard over WABC and the nation-wide Columbia network on Christmas Day, when he conducts the morning period of the Columbia Church of the Air for that day, to be broadcast from 10 to 10:30 A.M., E. S. T. The program will originate in the studios of Station WEAN, Columbia outlet in Providence, R. I.

Bishop Perry has chosen the text, "I Bring You Good Tidings of Great Joy," as the subject of his Christmas sermon. Christmas hymns will be sung by a specially balanced choir, selected and trained purposely for this program from students of St. Dunstan's College of Sacred Music, Providence, considered the leading institution of its kind in America. Under the direction of the Rev. Walter Williams, rector of St. Dunstan's, the choral group will render "Adeste Fidelis" "O Come, All Ye Faithful," "It Came Upon the Midnight Clear," "Thou Didst Leave Thy Throne On High," and "Silent Night."

THREE AMERICAN BISHOPS ON JERUSALEM MISSION STAFF

NEW YORK—Before entering into his administration of the bishopric in Jerusalem Dr. Graham Brown, recently consecrated Bishop in Jerusalem, had developed a plan for making the Jerusalem and the East Mission, of which he is the head, more representative of the Anglican communion. Under this arrangement the Protestant Episcopal Church will be represented by three vice-presidents appointed by the Presiding Bishop: the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire; the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan; the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.

The cooperation of the Church in America will be expressed through the Good Friday Offering as heretofore. The Presiding Bishop has appointed the following eight provincial secretaries who will be responsible to him:

First Province: The Rev. William Smith, rector, St. Matthew's Church, Worcester, Mass.

Second Province: The Rev. Canon W. O. Leslie, Jr., Diocese of Newark, Orange, N. J.

Third Province: The Rev. D. Wellington Curran, D.D., executive secretary of the Diocese of Washington, Washington, D. C.

Fourth Province: The Rev. Robert E. Gribbin, rector, St. Paul's Church, Winston-Salem, N. C.

Fifth Province: The Rev. R. Everett Carr, rector, St. Peter's Church, Chicago, Ill.

Sixth Province: The Rev. Frederick D. Butler, rector, Church of St. John the Evangelist, St. Paul, Minn.

Seventh Province: The Rev. Claude W. Sprouse, rector, Grace and Holy Trinity Church, Kansas City, Mo.

Eighth Province: Frederic M. Lee, treasurer of the Diocese of California, San Francisco, Calif.

These secretaries in turn will act in cooperation with diocesan secretaries appointed to promote and maintain interest in the Good Friday Offering.

Haverford Professor Lauds Phillips Brooks

"Was Greatest Christian Preacher America Has Produced," Says Dr. Jones in Tribute

BY ETHEL M. ROBERTS

BOSTON, Dec. 16.—A tribute to Phillips Brooks was paid by Dr. Rufus M. Jones when preaching in Trinity Church last Sunday morning on a day of engagements that began with Trinity and ended with Christ Church, Cambridge. Having in his youth heard Phillips Brooks preach twice, Dr. Jones said, "I felt the kindling power of his mind on my mind and a new faith was born in me in answer to the great faith that possessed him. I have always put him on the list of supremely great persons in our Western world, great by the sheer power of personality, and for me, at least, he stands as the greatest Christian preacher America has produced."

Dr. Jones has been a professor in Haverford College for almost forty years. He is a leader of the Society of Friends, a celebrated author and preacher, and was recently labeled by the London *Times* as "the greatest spiritual philosopher living in America since William James." His name has lately come before all denominations since he was an important member of the laymen's appraisal commission on missions whose report is so live a topic in all Church circles. Another title attached to Dr. Jones' name is that of foremost interpreter of mysticism in the English-speaking world. He is a most prolific author, and a champion of world peace and international good-will. In 1930 he delivered the William Belden Noble lectures in Harvard University. He is also remembered for his outstanding work as chairman of the American Friends' Service Committee for European Relief after the War.

BROOKS PORTRAIT INSTALLED IN MEMORIAL HOUSE AT CAMBRIDGE

A new full-length portrait of Phillips Brooks was presented to Phillips Brooks House, Cambridge, by the artist, Boris Luban of New York, last Monday afternoon. Phillips Brooks House is the center for Episcopal activities in Harvard; the work of the Phillips Brooks House Association is carried on by the House Cabinet, composed, with one exception, of present students in the university. The active schedule of the House is composed of economics seminars open to the public, discussion of international affairs, meetings planned by the chairmen on foreign students and on missions, and the like. Dean Sperry of the Harvard Theological School presided at the ceremony, introducing Mr. Luban who presented the portrait. Following the acceptance for the Phillips Brooks House Association by Peregrine White, president, there was a short address by Francis Greenwood Peabody, '69, Plummer professor of Christian Morals, emeritus, and a member of the overseers of

Church Unity Conference To Be Held in Berkeley

Meeting To Be Held In February; Dr. Ainslie Probably on Program

SAN FRANCISCO—The fifth conference of the Christian Unity League is to be held in Berkeley, on February 24th and 25th, under the chairmanship of the Rt. Rev. Edward L. Parsons, D.D., Bishop of the diocese of California. Dr. C. C. Morrison, editor of the *Christian Century*, is to be one of the principal speakers, and the arrangements committee is endeavoring to bring Dr. Peter Ainslie to Berkeley for a keynote address. The aim of the league is to maintain the principle that all Christians are parts of the Church of Christ and must recognize each other's equality before God.

The first conference was held in 1928 at the First Presbyterian Church of Baltimore. Since then the league has held meetings, which have attracted national and international attention, in Linwood Church, Kansas City; St. George's Church and the Union Theological Seminary, New York; the Church of the Covenant, Cleveland; and St. John's Methodist Episcopal Church, South, and Christ Church Cathedral, St. Louis.

both the Memorial Chapel and of the House. Professor Peabody was an intimate friend of Phillips Brooks and, with him, was a member of the original board of preachers which brought about the abolition of compulsory chapel attendance at Harvard in 1886.

Mr. Luban, the artist, is a Russian by birth who came to this country in 1923. Some time ago he became acquainted with the life and character of Bishop Brooks and decided to give a portrait in oils of the great preacher to the association and house that bear his name. Those invited to the presentation were the Overseers Committee on the Memorial Church and Phillips Brooks House, the Graduate Committee on Phillips Brooks House, student pastors affiliated with the university, alumni who might have known Phillips Brooks, members of the Harvard faculty interested in the work of Phillips Brooks House, and Church clergymen in and near Boston.

"RUSSIA IN BOSTON"

"Russia in Boston," a glimpse into the religious and intellectual life of Russians in Boston, with intermissions of Russian music and Russian dancing, and ending, for those wishing to attend, with a Russian dinner was the opportunity offered last Saturday afternoon through the Friendship Tours sponsored by the Boston Federation of Churches. These tours are held twice a month, from October to May inclusive, on Saturday afternoons; in addition, sponsored tours are planned for clubs or classes. The cost is a registration fee of fifty cents for each trip, plus the incidental expense for transportation or food.

It is planned in the four hours occupied by the trip to learn about some race domiciled here.

STERLING, COLO., CHURCH DAMAGED BY FIRE

DENVER, COLO.—Early on the morning of December 12th, fire broke out in the chancel end of All Saints' Church, Sterling, causing much damage to both building and furnishings. Preliminary estimates reveal that something more than \$3,000 damage was sustained. The walls of the building seem to be intact, but various partitions were burned as was a considerable part of the chancel.

After repairs have been made it will be necessary to renew the entire interior of both the church and of the crypt.

RHODE ISLAND G. F. S. HOLDS ANNUAL MISSIONARY MEETING

PROVIDENCE, R. I.—Bishop Bennett, assistant to Bishop Perry, was the guest speaker at the annual missionary meeting of the Girls' Friendly Society, held at the Cathedral of St. John, Providence, December 11th. It was the speaker's contention that an interest in missions and a love of them widens ones horizon and opens ones heart, providing even more blessings for those who give than for those who receive.

Deaconess Frances Semle, as the diocesan head for missions of the G. F. S., was in charge. There were 30 branches represented by 300 young people. An offering of \$371.32 was made, raised largely by the penny-a-week fund in each branch. Of this sum, \$321.32 is to go to the national Girls' Friendly fund for the building of a convalescent home connected with the General Church Hospital, Wuchang, China. Fifty dollars will be devoted to a scholarship at All Saints' School, Bontoc, P. I.

REMEMBER THE MISSIONARY BOXES!

MORE THAN 200 Episcopal Church missions receive supplies of second-hand clothing through the national Woman's Auxiliary supply department to meet serious needs among the people they serve; many of these people have no other source of help but the mission, and many of the missions have no other source for their clothing supply except the Woman's Auxiliary boxes.

The pressure of very evident needs nearer home, in parish and community, is working a hardship for these rural and isolated missions whose needs are not so apparent. The supply department of the Woman's Auxiliary, while recognizing clearly the need of home relief, suggests, through its secretary, Mrs. T. K. Wade, that whenever a contribution of clothing is given for the local need, some small proportion be set aside for the missionary boxes.

This concerns both domestic missions and social service. The National Council secretaries, Bishop Creighton and the Rev. C. Rankin Barnes, charged with those two responsibilities, unite in commending both needs and urge that in this as in other respects the utmost be done to relieve the suffering both of those who are in our own communities and those in the home mission field.

Council Acts on Inquiry Report

Adopts Recommendations of Special Committee—Endorses Principle of Constant Evaluation

NEW YORK—The special committee to consider the report of the Laymen's Foreign Missions Inquiry, consisting of Bishop Tucker, chairman, Bishop Burleson, and Messrs. Sprouse, Castle, and Newbold, presented its report for discussion at the meeting of the Department of Foreign Missions on December 12th. More than twenty members of the National Council were also present. After discussion, the report of the committee was commended to the National Council, which subsequently adopted it unanimously.

The report contained a thoughtful discussion of the main outlines of the Inquiry report, pointing out the chief lines of agreement and disagreement. (This statement will be published in full in an early issue of *THE LIVING CHURCH*.) It concluded with the following resolutions:

I. *Resolved:* That the National Council receives with grateful appreciation the report of the Laymen's Foreign Missions Inquiry and expresses its sense of obligation to all those who have made its production possible.

II. *Further resolved:* That the National Council heartily endorses the principle of a constant evaluation of missionary work and will give immediate and intensive study to the recommendations contained in this report.

III. *And further resolved:* That for this purpose a continuing committee be appointed by the President to report from time to time to future meetings of this Council, and to confer, when desirable, with representatives of other missionary boards.

IV. *And further resolved:* That the executive secretary of the Department of Foreign Missions be requested to communicate with our Missionary Bishops in the Orient, and with the Bishop of Honolulu, asking for their comments on the report of the Laymen's Foreign Missions Inquiry.

LIFE ABUNDANT MISSION HELD AT BEVERLY, N. J.

BEVERLY, N. J.—The week of November 27th brought the R. H. H. Bells again to Beverly for a Life Abundant Mission. Just a year ago the rector, the Rev. Hollis W. Colwell, invited them to St. Stephen's Church, and this year the vestry requested the re-call.

VIRGINIA SEMINARY STUDENT IS RHODES SCHOLAR

RICHMOND, VA.—John Page Williams, a student from the diocese of Virginia, at the Virginia Theological Seminary, has just been appointed a Rhodes Scholar from the state of Virginia. Mr. Williams is a graduate of the University of Virginia and of St. Christopher's School in Richmond. He is the second graduate of St. Christopher's School to receive appointment as a Rhodes Scholar within the past three years.

EPIPHANY PARISH HOUSE IN BALTIMORE IS DEDICATED

BALTIMORE—For too long a time Church people have sought to segregate God from their life of fellowship, declared the Rev. Don Frank Fenn, D.D., rector of St. Michael and All Angels' parish, Baltimore, at the dedication service of the parish hall of the Church of the Epiphany, Baltimore, on December 14th. The service was conducted by the Bishop of Maryland, the Rt. Rev. Edward T. Helfenstein, D.D., and by the Rev. Francis D. Daley, rector of the Church of the Epiphany.

Bishop Helfenstein in a brief address congratulated the congregation upon the completion of this project and commended their faith in undertaking such a program in these strenuous days.

The completion of this building will fill a much needed want in the life of Epiphany parish. Ample space is now provided for all extra-parochial activities. The parish hall contains space for individual class room work for the Church school, a fully equipped kitchen, vesting rooms for the choir and clergy, and an auditorium and stage containing a complete set of overhead and footlights.

The building program was undertaken by the parish as part of its program to relieve the local unemployment situation. A number of men who have been without work for some time were materially helped by the jobs provided in erecting this hall.

The funds for the erection of the building were obtained during a canvass of the parish and practically the entire amount of the cost of \$10,000 was subscribed.

MAYA TEMPLE TO BE A 1933 WORLD'S FAIR ATTRACTION

CHICAGO—A Maya temple, the greatest achievement of early man in America, will be one of the attractions at Chicago's 1933 World's Fair, a Century of Progress Exposition.

This building—a replica of the nunnery—or Monjas of Uxmal, Yucatan, will rise from the summit of a 14-foot terrace just north of Thirty-first street on the fair grounds on Chicago's lake front. The first unit will be 149 feet long by 27 feet wide.

While workmen with modern construction devices will build the first unit of the temple in about sixty days, the original was built 500 years before Columbus set sail for the New World. It was built by people who had no wheeled vehicles, possessed no iron or steel implements, and were unfamiliar with the principle of the true arch.

Comparatively little is known about the Maya civilization, although it produced architecture as fine as that of ancient Greece or Rome. Recent research, however, has disclosed that this ancient people had a calendar more accurate than those used in contemporary Europe 2,000 years ago, played a native form of "basket ball"; and were the only American Indian people to develop a system of writing.

The Monja is thought to have been the nunnery of the vestal virgins who appear to have played a prominent part in the ancient Maya religion.

North of the replica of the temple will lie Indian villages, depicting the various cultures of the American Indians.

NEW BUILDINGS DEDICATED AT VOORHEES INDUSTRIAL SCHOOL

DENMARK, S. C.—Two new buildings were dedicated by the Bishops of the South Carolina dioceses on December 7th at Voorhees Normal and Industrial School here. The St. James building, the gift of St. James' Church, Wilmington, N. C., was dedicated by the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, and the Elizabeth E. Wright Hall, named in memory of the founder of the school, was dedicated by the Rt. Rev. Albert Thomas, D.D., Bishop of South Carolina.

The procession which moved from one building to the other was formed by the vested choir of the school, archdeacons of the colored work in both dioceses, bishops of the dioceses, and trustees and officials of the school.

The address was delivered by the Rev. William H. Milton, D.D., rector of St. James' Church, Wilmington, N. C.

After the ceremonies, a luncheon was served on the school grounds and opportunity was given the visitors to inspect the buildings. Among the visitors was Senator Mayfield, one of the oldest and most devoted friends of the school; Dr. Hunt, principal of Fort Valley School in Georgia; representatives of the Penn School on St. Helena's Island near Beaufort, S. C., several priests of the diocese of Upper South Carolina, and a large number of colored people from the community.

Wright Hall is a dormitory for girls, and the lower floor of St. James' building is to be devoted to domestic arts for the girls. On the upper floor are bedrooms, kitchen, and dining room which are to be used for entertainment of white visitors to the school, as well as afford a meeting place for committees and conferences. These buildings meet a long felt need at Voorhees.

NOVEL CHILDREN'S MISSION IN DIOCESE OF EAU CLAIRE

EAU CLAIRE, WIS.—A most successful children's mission has been produced this fall in Christ Cathedral, Eau Claire. The title is Knights of the Black Feather, and the script of the mission was written by Mrs. H. C. Olson, executive secretary of the diocesan department of religious education. In two demonstration presentations, first at the Cathedral parish and then in St. Luke's Chapel, Altoona, the Very Rev. Victor Hoag, dean of the Cathedral, acted as missionary, and had unprecedented attendance, not only of the Church's children, but from the community. Golden spears were given to 120 children with perfect attendance.

During the five afternoons of the mission the arch of character is built of great blocks, like stones, each marked with the name of some virtue. Finally the capstone labeled, I am the Door, with the cross above finishes the structure. Each day a child is selected and vested to represent the teaching of that day. In order there are the Knights of Courage, of Loyalty, of Purity, the Thankful Knight, and the Chaplain Knight of Purpose. On the concluding Sunday, the five knights

enact a simple closing ceremony, summarizing the week's teaching.

The complete outfit, costumes, arch, banners, spears, and song cards, is to be shipped around the diocese until every station has produced the mission. The priest in charge is to be the missionary in each case. This mission was offered to be the current year's mission in the series of the fifth province, Adventuring With Christ, but in view of the times was finally used only in the diocese of Eau Claire, and may be made available for the rest of the province and the Church in another year.

BONNIE BRAE FARM BOYS RUN MODEL INSTITUTION

MILLINGTON, N. J.—The program of work for boys at Bonnie Brae Farm, Millington, has given them excellent training of a practical nature. Choosing their own occupations, the boys have organized themselves into "squads," so called, each named according to the kind of work it involves. The poultry, dairy, garden and farm, and repair squads, all do their part to maintain the institution. Thus the buildings, fences, plumbing, and automobiles have been repaired, and, under the direction of a graduate of the New Jersey State Agricultural College the table has been supplied with vegetables, eggs, and milk during the past year, all excellent in quality and at the lowest cost.

AIDS HAWAII'S PLEA ON SELF-GOVERNMENT

MADISON, WIS.—A Wisconsin graduate has been called to assist the people of Hawaii in their fight for self-government. Joseph R. Farrington, who completed the course in journalism at the University of Wisconsin in 1919, has been drafted from the Honolulu *Star-Bulletin*, of which he is managing editor, to serve as secretary to the Hawaii Legislative Commission.

This commission was unanimously authorized by the last Hawaiian legislature to oppose bills now pending in Congress. A hearing on the bills before the Senate Territories Committee is scheduled for January. The commission expects to go to Washington to oppose the legislation.

NEWS IN BRIEF

PHILIPPINE ISLANDS—At St. Luke's Mission Church, on November 16th nineteen probationers received caps as full-fledged students in the training school for nurses connected with St. Luke's Hospital, Manila. The service of "capping the nurses" was conducted by the Rev. John C. W. Linsley, assisted by the Rev. R. Malcolm Ward of the Cathedral of St. Mary and St. John, who has been conducting a class in religious instruction for these new pupils. Miss Lillian J. Weiser, director of the training school, invested the nurses with their much prized caps.—Tribute was paid to the influence of St. Luke's Mission, Manila, on the occasion of its annual fiesta, November 19th, by Brent Hospital and Holy Trinity Church, Zamboanga. Some one, remembering the number of nurses, former internes, doctors, and even patients, not to mention old friends of St. Luke's now resident in Zamboanga, arranged a commemorative service and get-together for nineteen people, all of whom had at one time lived upon St. Luke's compound.

ANOTHER PI ALPHA CHAPTER IS INSTITUTED

BLUE RIDGE SUMMIT, PA.—When two clergymen and fourteen young men motor a distance of three hundred miles to be initiated into a Church fraternity, it shows keen interest to say the least. On December 9th, the Harrisburg Gamma Chapter of the Pi Alpha Fraternity was instituted at St. Mary's Church, Williamsport, Pa., the Rev. Samuel H. Sayre, rector. The Rev. Mr. Sayre, and the Rev. Herbert Connop, rector of All Saints' Church, Williamsport, with fourteen young men, journeyed to the supreme council fraternity room at the Church of the Transfiguration, Blue Ridge Summit, to be instituted by the Rev. Arthur G. W. Pfaffko, head of the fraternity. The Ven. A. A. Hughes, archdeacon of Harrisburg, a member of the supreme council of the fraternity, was also present at the meeting.

The organization, planned for Church men and boys on the order of a college fraternity, was founded over a year ago by the Rev. Mr. Pfaffko. It was first planned as an experiment, but the results obtained were so extraordinary that the founder was urged to develop it as a national organization in the Church, so that other parishes might participate in this new movement. The founder, however, concluded that the movement should be confined locally until its ritual had been tried over a period of time, and then, if the results justified its existence, he was willing that chapters be organized elsewhere. Applications for the establishment of new chapters are being obtained from all parts of the country.

This fraternity is not simply "another organization." On the contrary it has strict qualifications for membership, and no leeway is given to slackers and triflers. The qualifications are loyalty to our Lord and His Church.

PENN U FORESTRY STUDENTS HEAR TOC H HISTORY

MONT ALTO, PA.—On the afternoon of the Third Sunday in Advent, at Evensong in Emmanuel Chapel, Mont Alto, the Ven. A. A. Hughes, vicar, Allen L. Atkinson, a student at the Philadelphia Divinity School, told the story of the founding of Toc H to students of the Pennsylvania State School of Forestry. The chapel adjoins the campus of the school, and about twenty-one boys were present to hear Mr. Atkinson speak. Emmanuel chapel, which was restored about five years ago, has interesting historical associations. The first pastor was Henry Codman Potter, afterwards Bishop of New York, but at the time a student in the Virginia Theological Seminary. John Brown of Ossawatimie attended services here, and on the Sunday before the memorable raid on the arsenal at Harpers Ferry, he received Holy Communion from the rector, the Rev. William Heaton. By a strange coincidence, the Rev. Mr. Heaton was an eye witness of the capture, in the churchyard, of John Brown's lieutenant, Captain John Cook of "John Brown's Army." The event is commemorated by a stone marker erected by the Kittochintny Historical Society.

† Necrology †

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

W. GORDON BENTLEY, PRIEST

PASSAIC, N. J.—The Rev. W. Gordon Bentley, a former rector of St. John's Church, Passaic, where he served for many years, died on December 7th at the age of 72. He had resigned the rectorship of that church in 1924, and for a great part of the time since then had resided in California. For the past few months he had lived in Passaic.

The funeral took place on December 9th, at St. John's Church. The rector, the Rev. Donald MacAdie, conducted the service.

WILMOT S. HOLMES, PRIEST

LEXINGTON, N. C.—The Rev. Wilmot Stuart Holmes, priest, rector of Grace Church, Lexington, since 1922, died at his home on December 11th after an illness of several weeks. He was 66 years old. He was a native of Florida, and was a graduate of the University of the South. He was ordained deacon in 1893 and advanced to the priesthood the year following by Bishop Capers. He served parishes in Mississippi and South Carolina before coming to North Carolina eleven years ago.

He is survived by his wife, two sons, and three daughters.

DAVID W. HOWARD, PRIEST

NORFOLK, VA.—The Rev. David William Howard, D.D., rector emeritus of St. Luke's, Norfolk, died at his residence in Norfolk, December 10th, from hemorrhage of the brain. He was 67 years of age. He had been in failing health for several months and on January 1, 1932, retired from active duties after having been rector of St. Luke's for twenty-five years.

Dr. Howard was born in Croydon, England, May 16, 1865, the son of David William and Caroline Howard. He attended London College from 1887 to 1889. Coming to America, he received his Bachelor of Divinity degree from Kansas Theological Seminary in 1890 and that same year was ordained to the diaconate by Bishop Thomas. He was minister in charge at Trinity, Arkansas City, until 1892, when he was ordained priest and became rector of St. Paul's, Kansas City. In 1891 he married Eliza Elizabeth North of Wolonhampton, England. From 1897 to 1899 he was rector of Grace Church, Chicago, then of St. Matthew's, Wheeling, W. Va., until 1907, when he took charge of St. Luke's, Norfolk.

In 1904 and 1922 and 1925, Dr. Howard was deputy to General Convention. He served twice as dean of the Norfolk convocation and several times had been a member of the diocesan executive board. For seven years he was secretary and treasurer of the diocesan board of missions. He had a deep interest in civic af-

fairs and was a former president of the Norfolk Kiwanis Club.

Besides his widow, Dr. Howard is survived by a daughter, Miss Elsie Muriel Howard, and three sisters, Mrs. Harry Redgrave, Mrs. Thomas Hubbele, and Mrs. James Chappell, all of London, England.

Burial was from St. Luke's, Norfolk, December 13th, the Rt. Rev. Arthur C. Thomson, D.D., and the Rev. Taylor Willis, rector of St. Luke's, officiating. Interment was made in Elmwood Cemetery, Norfolk.

JONATHAN NICHOLAS, PRIEST

FRESNO, CALIF.—The Rev. Jonathan Nicholas, a retired priest of the district of San Joaquin, died at the Madera Sanitarium on the night of December 13th at the age of 83.

Mr. Nicholas was born in Boowlias, South Wales, and came to America in 1862, locating at St. Clair, Pa., where he worked in the coal mines. He was graduated at Bucknell University in Pennsylvania and came to California in 1888. He was rector of the Church in San Mateo, later being transferred to Sonora. In 1899 he was assigned to Trinity Mission, Madera, having charge also of the stations at O'Neal's and Fresno Flats until his retirement in 1917.

He is survived by two sons, one daughter, and four grandchildren. Burial services were held in Madera on December 16th, the Rev. William Payne, vicar of Trinity Mission, officiating, assisted by the Very Rev. A. W. Farlander of St. James' Cathedral, Fresno.

MARCUS BENJAMIN

WASHINGTON, D. C.—The death of Marcus Benjamin, Ph.D., LL.D., who before his retirement in 1931 was for 35 years editor of the United States National Museum and long a familiar figure in the cultural life of the national capital, occurred at his home here October 22d.

In recognition of his long and valuable service the burial service was held at the Cathedral on October 24th, Bishop Freeman officiating, assisted by a number of the clergy and the Cathedral choir. Interment was made in Woodlawn Cemetery, New York on the following day, October 25th. Surviving him are his widow, Mrs. Carolyn Gilbert Benjamin, two brothers, Irving J., of Spring Lake, N. J., and Arthur, of Brooklyn, N. Y.; and three sisters, Mrs. L. B. Richards of San Antonio, Tex., wife of the diocesan financial secretary, Miss Grace Benjamin, and Mrs. F. C. Keely, of Amityville, Long Island.

Dr. Benjamin was born in San Francisco, January 17, 1857, the eldest son of Edmund Burke and Sarah Mitchell Benjamin. He was baptized in the Church of the Advent, San Francisco, of which the Rev. Dr. F. C. Ewer was then rector, Dr. Ewer being his godfather.

He was educated in New York, where his family resided from 1867, graduating from the School of Mines of Columbia University in 1878, being a founder and first secretary of the School of Mines Chemical Society.

Deeply interested in the building of the

Washington Cathedral, Dr. Benjamin was appointed first lay Cathedral lecturer in 1911 with a seat in the Cathedral council. He was a life member of the Church Historical Society, president of the Churchmen's League of Washington, and a member of the executive committee of the Laymen's Service Association. He was long active in the work of St. John's parish, of which he was a member, and was often a delegate from that parish to the diocesan convention. He also served several years as a member of the standing committee of the diocese. A work of many years was the collection of portraits and autograph letters of all the bishops of the American Church to 1932, this collection being his gift to the Cathedral library.

He was a member of many scientific and patriotic societies, also the St. Nicholas Society of New York, and the Cosmos Club of Washington.

MRS. SUSAN RAMBO BENEDICT

PHILADELPHIA—Mrs. Susan Rambo Benedict, who died on December 13th at her home in Germantown, had for many years served as purchasing agent in the supply department of the diocese of Pennsylvania. She was also very active in Red Cross work and had recently been directing a group of volunteers in this work.

MABEL SARAH EMERY

LYNNFIELD CENTRE, MASS.—Miss Mabel Sarah Emery, a communicant and active worker at St. Paul's Mission, died at her home in Lynnfield Centre, December 13th after nearly eight years of suffering. Miss Emery was trained in secretarial and editorial work and the service given in that way reached far beyond her local parish. She was the author under the pseudonym of J. J. Kensington of a book on prayer, *Talking With God*, published by Morehouse. This book has been translated into Japanese and into Braille. In 1916, Miss Emery gave six months of service to the Blue Ridge Industrial School.

Funeral services were held on December 16th in St. Stephen's Church, Lynn.

JOHN B. FOSTER

NEWARK, N. J.—John B. Foster, president of the Hospital of St. Barnabas and for Women and Children, Newark, and a communicant of Christ Church, Bloomfield and Glen Ridge, died on Thanksgiving Day. He was 56 years old. Prominent in business life, he was one of the vice-presidents of the Fidelity Union Title and Mortgage Co.

A native of Newark, Mr. Foster's interests included church, civic, and philanthropic affairs. He had been president of the Newark Community Chest in 1925, 1926, and 1927.

JOHN JOSEPH COLLIER

PHILADELPHIA—With the death of John Joseph Collier on November 24th, the diocese of Pennsylvania and Christ Church, Ridley Park, suffered a severe loss.

Besides serving as vestryman and later as accounting warden of his parish, Mr. Collier had taken a very active part in the work of the diocese. He was a deputy to

diocesan convention from 1906, a member of the board of trustees of the diocese from 1908 to 1928, a member of the Church Pension Fund from 1915, and served on the board of missions for the same length of time. He had been treasurer of the Church Extension Fund since its beginning in 1913, and was also a member of the commission on clerical salaries, the commission of Work among the Jews, the Cathedral Chapter, and the executive council.

MRS. MARY A. PACKER

WORTENDYKE, N. J.—Mrs. Mary A. Packer, one of the original communicants of Christ Chapel, Wortendyke, and active in the work of the Altar Guild there, died on December 9th of pneumonia.

The funeral was held on December 11th, with the vicar of the church, the Rev. William L. Cadman, officiating.

Mrs. Packer's husband, John Packer, and two sisters survive her.

ALEXANDER J. PORTER

NIAGARA FALLS, N. Y.—At his home on Lewiston Heights, Alexander Jeffrey Porter, senior warden of St. Peter's Church, Niagara Falls, died November 29th following a short illness.

Mr. Porter had for sixteen years served as warden of St. Peter's parish, with prior service on the vestry. He was first elected to the vestry on Easter Monday, 1889, and again, after an interval, Easter Monday, 1907. From the latter date he served continuously as vestryman or warden, having succeeded the late James Trott as warden, June 30, 1916.

TURNER W. SHACKLETT

ERIE, PA.—The leading layman of the diocese of Erie, Turner W. Shacklett, died on December 9th after suffering for more than a year with arthritis, at the age of 84.

Mr. Shacklett had been a communicant of the Cathedral Church of St. Paul, Erie, since 1878, and served as a vestryman and member of the Cathedral Chapter continuously since his election in 1883. He was a licensed lay reader, a member of the board of trustees, the standing committee, and the executive council of the diocese of Erie. Until his resignation because of ill health last July, he had been treasurer of the diocese since it was founded 22 years ago. Previous to that he had been treasurer of the diocese of Pittsburgh for 10 years. He was a familiar figure in General Convention, having been a lay deputy since 1907.

For twenty-five years he was superintendent of the Sunday school and for a longer period member of the choir and soloist at St. Paul's.

In civic life, likewise, Mr. Shacklett's record was one of service: a member of the old select city council for two years, a water commissioner by appointment of the court for three terms or nine years, school director for twelve years, acting postmaster for 13 months, and president of the board of trade for one year.

Beginning in 1868 as a salesman in a Pittsburgh wholesale dry goods house established by his ancestors, he came to Erie in 1875. He was for twenty-five years a salesman and general manager of the Erie

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Woodenware Co.; for twenty years president of the Odin Stove Manufacturing Co. He was identified also with the Williams Tool Co., and finally was director of the First National Bank for more than twenty-five years.

In fraternal life he attained the highest rank, some of his more prominent offices being Past Master of Perry Lodge, No. 392, A.F. and A.M., district deputy grand master of Masons for Erie County, 33d degree Scottish Rite Mason; while in Odd Fellowship he served his allotted time as district deputy in Erie County.

His interesting talks and popular writings on birds and flowers, which he knew well, are remembered most by still another group of friends and associates.

The burial service of the Church was conducted by the Bishop of Erie, the Rt. Rev. John C. Ward, D.D., in the Cathedral on December 12th. Interment was made at Delaplane, Va. on the 13th.

Mr. Shacklett is survived by three nieces, Mrs. Joseph J. White, Jr., of Erie; Eva Barbee, New York City; Minnie Barbee, Waynesboro, Va.; and by two nephews, Clarence Barbee, Erie, and Sewall Barbee, Waynesboro, Va.

Mrs. Shacklett died 18 years ago.

NEWS IN BRIEF

NEWARK—"Minute Men" are being sent out by the diocesan senior members' club of the Girls' Friendly Society to such branches as request them, in order that the latter may be acquainted with the threefold program of the organization. The chairman of this work is Miss Helen M. Breakenridge, 443 4th Ave., Newark.—A bequest of \$25,000 has been provided by the will of Mrs. Emily M. Cox, Orange, for the benefit of the Bishop's Church Extension Fund. Mrs. Cox died on October 29th. She also bequeathed \$15,000 to Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector.—The Newark Hospital of St. Barnabas, and for Women and Children is a beneficiary under the terms of the will of Miss Julia Y. Southmayd, who bequeathed that institution \$10,000 to endow two beds.—A parish council, consisting of representatives of all the Church organizations, has been established at the Church of the Holy Communion, South Orange, the Rev. Theodore R. Ludlow, D.D., rector. The object of the council is to plan and to discuss information relative to parish work. In the Church school is a student council, which the pupils themselves choose.—Bishop Stearly at the time of his recent visitation to St. Stephen's Church, Coytesville, dedicated altar linens and a missal book, gifts in memory of Mrs. Sophia Hermann Wakeham. The Rev. Allan Whatley is vicar of the church.—Recently Bishop Stearly dedicated the following gifts at the Church of the Good Shepherd, Fort Lee, the Rev. Allan Whatley, rector: altar linens and hangings, a processional cross, a hymn board, a credence table, and altar frontal in the chapel, and a bulletin board and strong box in the church vestibule. These were given by Mrs. City, the diocesan Altar Guild, Andrew Hayek, and Emil Stuart.—The Teaching Mission on the Great Commission was held in 82 churches of the diocese during October and in 30 in November. Three are having it or have had it in Advent, and seven will hold it in the pre-Lenten and Lenten seasons.

PITTSBURGH—H. D. James, consulting engineer of the Westinghouse Electric and Manufacturing Company, addressed the Pittsburgh clericus at their December meeting held in Trinity House, December 12th. In his remarks he urged the broadening of present educational systems to include a better knowledge of human values rather than study confined too closely to exact sciences or the arts.—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkensburg, when president of the Wilkensburg Council of Churches ten years ago inaugurated the idea of an exchange of pulpits once a year among the churches of the city. This Exchange Sunday, the second Sunday of December, has been carried out every year.



California

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REV. K. A. VIALI, S.S.J.E., Rector
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Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

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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 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.

New Jersey

All Saints' Church, Atlantic City

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

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Holy Communion and Sermon, 11; Evening
Prayer, 4.
Week-days: Holy Communion 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5. Choral Saturdays: Organ recital at
4:30.

Church of the Incarnation, New York

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REV. H. PERCY SILVER, S.T.D., Rector
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Noontday Services Daily (except Saturday) 12:20.

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.
Sung Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M. Greater
Holy Days, additional Mass, 9:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
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REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays
and Saints Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE L. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

NEWS IN BRIEF

GEORGIA—The Rev. David Cady Wright, D.D., rector of Christ Church, Savannah, held a 4-day preaching mission at Grace Church, the Rev. John B. Walthour, rector, beginning November 27th. The Rev. Mr. Walthour was brought up in Christ Church and was presented for ordination to the diaconate and priesthood by Dr. Wright, his rector. —Ernest Hemby, noted Negro tenor, sang at the Municipal auditorium, Savannah, on the evening of December 5th under the auspices of the Woman's Auxiliary of St. Augustine's Church, the Ven. J. Henry Brown, vicar. Mr. Hemby is a communicant of St. Stephen's Church, this city, and is a graduate of the Savannah public schools and Georgia State College. He has studied voice in this country and abroad. While a student at Howard University, Washington, he was soloist at St. Mary's Church.

HARRISBURG—An event of widespread community interest recently held in Williamsport, Pa., was a debate on the question, Is Religion Necessary?, between Clarence Darrow and Rabbi Charles Mantinband. Canon Hiram R. Bennett, rector of Christ Church, presided.—Sixty-four persons have been confirmed in Christ Church, Williamsport, so far this year. The class presented by Canon Bennett this Advent is the eleventh in his rectorship of over nine years, making an average of more than forty per year.—Edward Hardy, A.A.G.O., taking his turn to act as host to the Williamsport Chapter of the American Guild of Organists, is to entertain the group at a supper in the parish house of Christ Church on December 18th. After the supper, the choir of men and boys will sing choral Evensong.—The annual sermon on the Law of the Tithe, as provided for in the will of the late Cyrus LaRue Munson, first chancellor of the diocese, was preached at matins in Christ Church, Williamsport, on the Third Sunday in Advent, by the rector, Canon Hiram R. Bennett.

Clerical Changes

APPOINTMENTS ACCEPTED

ANNA, Rev. WILLIAM P., formerly chaplain of New York City Mission Society; to be minister in charge of St. Luke's Church, Hastings, Minn.

BRYANT, Rev. NELSON W., formerly of Christ Church, Gardiner, Me.; to be rector of St. George's Church, Newport, R. I. Effective February 1st.

BULKELEY, Rev. WILLIAM TUDOR, formerly of St. Clement's Church, Philadelphia, Pa.; has become priest in charge of St. John's Church, Harbour Island, Bahamas. Address, The Rectory, Harbour Island, Bahamas.

DOWDING, Rev. HENRY W., D.D., formerly assistant at Trinity Church, Portsmouth, Va. (S.V.); to be rector of Church of the Ascension, Norfolk, Va. (S.V.). Residence remains Portsmouth, Va.

NEW ADDRESSES

KELLEY, Rev. ALDEN DREW, 2014 University Ave.; 1001 University Ave., Madison, Wis.

WILLIAMSON, Rev. JOHN, 2001 Arch St., Little Rock, Ark.; 2020 Gaines St., Little Rock, Ark.

RESIGNATION

WOOD, Rev. EDMUND B., as rector of St. Mark's Church, Clark Mills, N. Y. (C.N.Y.). Mr. Wood is to be chaplain at the Donaldson School, Ilchester, Md. January 15th.

ORDINATIONS

PRIESTS

KENTUCKY—On December 2d in St. James' Church, Pewee Valley, the Rev. ROBERT C. BOARD was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Charles E. Woodcock, D.D.

The candidate was presented by the Rev. F. W. Hardy, canon of Christ Church Cathedral, Louisville; the Rev. H. S. Musson, rector of the Church of the Advent, preached; the Rev. C. B. N. O. Reader, rector of St. Thomas', acted as litanist; the Rev. W. F. Renneberg, as epistoler; the Rev. J. S. Douglas, as gospeler.

Mr. Board is rector of St. Luke's, Anchorage, and of St. James', Pewee Valley; and is priest in charge of St. Thomas', Lyndon.

NEWARK—On December 11th in St. Luke's Church, Montclair, the Rev. NELSON W. MACKIE, the Rev. ARTHUR H. MOFFATT, and the Rev. BEVERLEY T. WHITE were advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Wilson R. Stearly, D.D. The Rev. Herbert J. Glover, assistant at the Church of the Heavenly Rest, New York, read the litany. Due to the illness of the Rev. Beverley D. Tucker, D.D., rector of St. Paul's Church, Richmond, Va., who was to have been the preacher, there was no sermon of ordination.

Mr. MacKie, presented by the Rev. J. Foster Savidge, is to continue as vicar of St. Peter's Church, Livingston; Mr. Moffatt, presented by the Rev. H. J. Glover, is to continue as vicar at the Church of the Transfiguration, Woodcliff; and Mr. White, presented by the Rev. Luke M. White, D.D., is to continue as curate of St. Andrew's Church, South Orange.

WESTERN NEBRASKA—On December 11th in St. Stephen's Church, Grand Island, the Rev. JAMES VALLIANT was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. George A. Beecher, D.D. He was presented by the Rev. James Roe. The sermon was preached by the Very Rev. F. R. Lee.

Mr. Valliant is a graduate of Johns Hopkins and is an alumnus of the theological seminary in Virginia. He is to be rector of the Grand Island Church.

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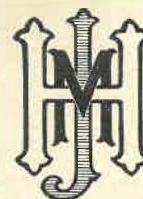
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ANNOUNCEMENTS

Died

CHASE—At her home, Waterford, New York, December 7, 1932, entered into life eternal, MARY ANNE WHITWELL, beloved wife of the late Orlando Chase, and beloved mother of seven children.

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

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NEWS IN BRIEF

LONG ISLAND—The seventh anniversary of the consecration of the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, was observed November 24th. A letter of appreciation, signed by all the members of the diocesan council, was read at the Cathedral service on that day by Dean Sargent.

NORTH DAKOTA—Miss Mabel Lee Cooper of the National Council has spent five weeks in North Dakota visiting centers where she conducted institutes for Church school teachers. Miss Cooper did some very fine work in strengthening the work of our Church schools, and in securing new recruits as teachers.—The consecration of the new Trinity Church at Wahpeton took place on November 27th, the First Sunday in Advent. The church has a seating capacity for 200 people and is fully equipped with a parish hall. It is free of debt. The Rev. David Pierce-Jones, general missionary, was the preacher. The rectory has also been repaired and finished to match the church. A new garage has also been built. Plans are being made to landscape the grounds which will mean a beautiful spot in the city.—The Rev. and Mrs. John Richardson were accorded a splendid reception immediately after their arrival in Bismarck where Mr. Richardson will have charge of St. George's parish. Among the guests were Bishop Bartlett, and the Hon. George F. Schafer, governor of North Dakota.

Books Received

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

THE CHRISTOPHER PUBLISHING HOUSE, Boston:

The Broken Vase. By Marie De S. Canavarro. \$2.00.

Eugenie Victoria? A Drama in Four Acts. By Leon I. Leon. \$1.50.

The Reign of the Nightriders. By Elizabeth Levin. \$2.00.

Smoky Mountain Songs. National Park Edition. By James Willis Hembree. \$1.50.

The Stranger Within. By Fred E. Dobbins. \$1.50.

HARPER & BROTHERS, New York City:

The Disciple's Commentary on the New Testament. By David Smith. In five volumes. Volume Four. From Acts of the Apostles, the Epistle of St. Paul to the Romans to the First and Second Epistles of St. Paul to the Corinthians. \$3.50.

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The Epistle of Paul to the Romans. By C. H. Dodd. Based on the new translation by the Rev. Professor James Moffatt, D.D., and under his editorship. \$3.50.

The Ground of Faith and the Chaos of Thought. By Oliver Chase Quick. \$1.50.

HORACE LIVERIGHT, INC., New York City:

Farewell to Reform. Being a History of the Rise, Life, and Decay of the Progressive Mind in America. By John Chamberlain. \$3.00.

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH, New York City:

The Strategy of City Church Planning. By Ross Sanderson. \$2.00.

INTERNATIONAL PRINTING CO., Philadelphia:

An Overlooked Side of George Washington. Being the Bi-Centennial Address made on Washington's birthday 1932 at Valley Forge Washington Memorial Chapel. By Joseph Buffington, Senior United States Circuit Judge, Third Circuit. Paper, 50 cts.

LONGMANS, GREEN & CO., New York City:

Faith and Society. By Maurice B. Reckitt. \$3.75.

THE MACMILLAN CO., New York City:

By the Waters of Babylon. A Story of Ancient Israel. By Louis Wallis. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:

Studies in the Ministry of Our Lord. First Series. By the Rev. H. F. B. Mackay. \$2.00.

PRINCETON UNIVERSITY PRESS, Princeton:

German Cities. A Study of Contemporary Municipal Politics and Administration. By Roger Hewes Wells. \$3.00.

The Novel and the Oxford Movement. By Joseph Ellis Baker. \$2.00. Paper bound.

PUBLIC ADMINISTRATION CLEARING HOUSE, Chicago:

Organizations in the field of Public Administration. A Directory. Paper Bound.

CHARLES SCRIBNER'S SONS, New York City:

Treasure-House of the Living Religions. Selections from Their Sacred Scriptures. Compiled and Edited by Robert Ernest Hume. \$3.00.

Moral Man and Immoral Society. A Study in Ethics and Politics. By Reinhold Niebuhr. \$2.00.

THE STRATFORD CO., Boston:

Crime for Profit. A Symposium on Mercenary Crime. Edited by Ernest D. MacDougall. \$2.00.

NEWS IN BRIEF

CENTRAL NEW YORK—Fifty young people from St. John's Church, Ithaca, visited the Onondaga Indian Reservation on a recent Sunday and attended service at the Church of the Good Shepherd, the trip being in connection with their study of Indian missions. They were accompanied by Prof. Montgomery Robinson of Cornell University who is directing their study of Indian problems. After the service the group met for discussion at the mission house, home of Mrs. Martha Manross, social worker on the Reservation.—Miss Catherine Jones of Hartford, Conn., has become director of religious education at Trinity Church, Syracuse. Miss Jones is a graduate of St. Margaret's School, Waterbury, and of St. Faith's Training School for Deaconesses, New York.—The Rev. Spence Burton, S.S.J.E., conducted a quiet day for women at St. Margaret's House, Utica, December 7th.—The morning congregation at St. Paul's Church, Syracuse, heard an address by Dr. Miriam Van Waters, head of the state reformatory for women at Framingham, Mass., and an internationally known penalologist, on a recent Sunday.—"Some considerations on a plain celebration of the Holy Eucharist" was the paper presented by the Rev. Harold E. Sawyer, rector of Grace Church, Utica, before the Utica Clerical Union on December 12th, exemplifying certain points by demonstration and discussion in the Church.—On the evening of November 20th the Rev. Dr. John Hart, recently resigned chaplain at the University of Pennsylvania, was the preacher at a massmeeting of the Young People's Fellowship, Girls' Friendly Society, Servers' Guild, and other such organizations of the fourth district at Grace Church, Syracuse.—Fifty members of the Young People's Fellowship from Trinity Church, Elmira, Christ Church, Willard, and St. John's Church, Ithaca, attended the regional conference of the organization in Ithaca, the conference being led by the Rev. H. E. Hubbard, the Rev. A. D. Caslor, Prof. Henry N. Ogden, and Miss Charlotte Tompkins.—The new executive offices of the diocese of Central New York are now open at the new location at 2218 Genesee St., Utica. These offices include those of the Rev. F. C. Smith, executive secretary; the Ven. A. A. Jaynes, archdeacon; Miss Charlotte Tompkins, diocesan field secretary of the department of religious education, as well as board and committee rooms, and space for the housing of the diocesan library.

COLORADO—During the extreme cold weather suffered recently the heating plant of All Saints' Church, Denver, broke down, resulting in freezing of pipes and other damage, the exact extent of which has not yet been determined.—The Rev. Harry S. Kennedy, who has been in charge of the vast missionary territory of the San Luis Valley, including seven mission stations, will conclude his work there December 31st, when he assumes charge of St. Thomas' parish, Denver. The new missionary to the San Luis Valley has not yet been named, but the appointment is expected immediately.—Bishop Ingley has just issued his annual prayer card which is distributed not only among all the isolated families of Colorado, but throughout the entire province of the northwest. Seven thousand of these cards are distributed each year.—More than 2,000 Christmas cards have been mailed to isolated families in the diocese of Colorado through the efforts of the Church Extension Committee.

MASSACHUSETTS—*Associated Authors, Inc.*, is the title of a three-act mystery farce, written, produced, and acted by the students of the Episcopal Theological School, Cambridge, for the enrichment of the students' employment fund of the school, whereby it is possible for the services of a number of the students to be given to juvenile court work or to small parishes where regular salaries are out of the question. This play has been given with success in several parishes and modest admission fees charged.—Music plays a large part in the winter services of the churches of Boston and its environs. On November 25th when Francis W. Snow, organist and choirmaster of Trinity, marked his tenth anniversary in that parish, there was a special musical service drawn entirely from the compositions of Mr. Snow. This musical service was the first of a series that will be continued throughout the winter since the first Sunday evening of each month will be the occasion of an entirely musical service without sermon. The second of the series was given in Christ Church, Cambridge, on December 18th when Christmas carols were sung.

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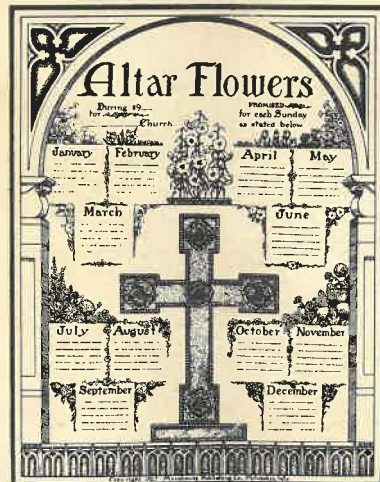
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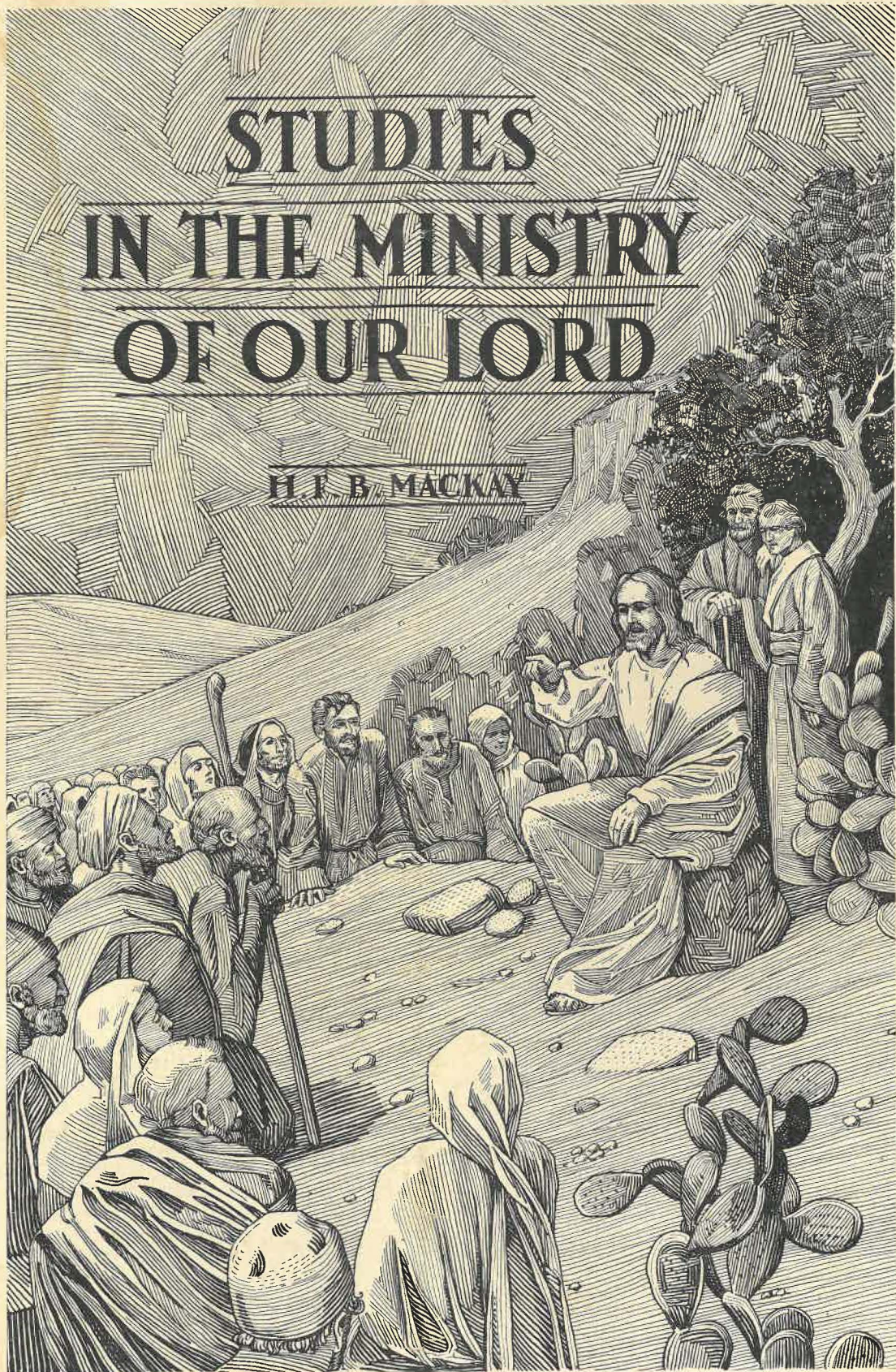


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