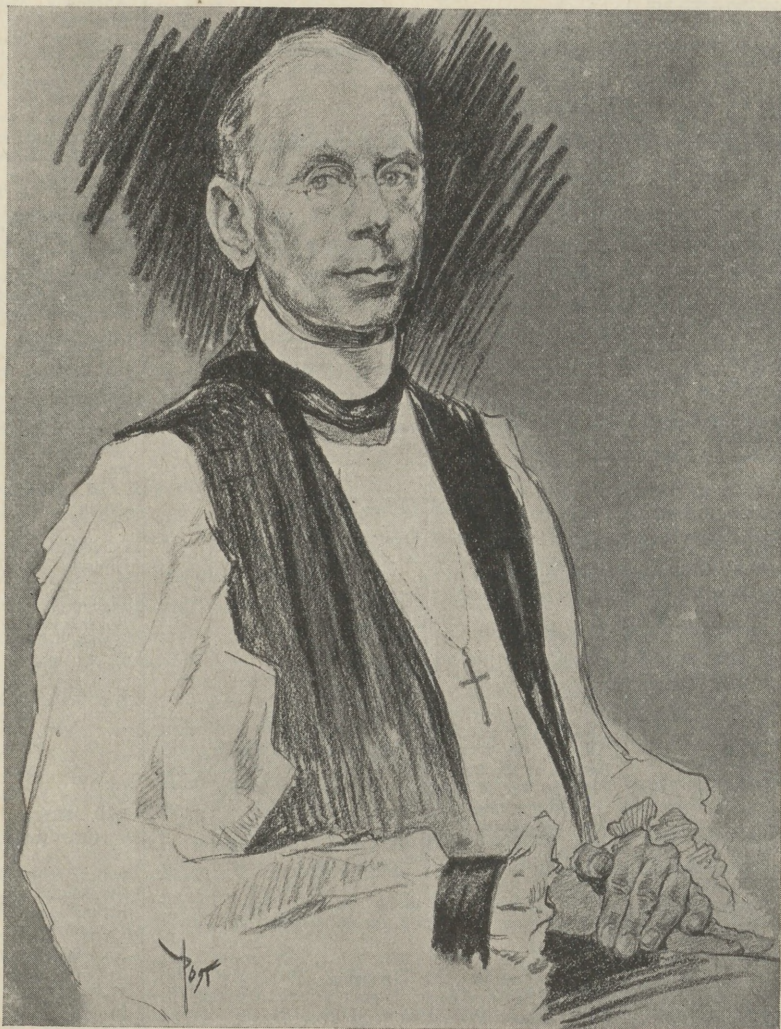


The
Living Church



Charles J. Post.

RT. REV. BENJAMIN M. WASHBURN, D.D.
Recently Consecrated Bishop Coadjutor of Newark

The Living Church

Established 1878

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

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Church Calendar



JANUARY

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.
 Long Island special convention for election of Junior Suffragan Bishop.
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

16. St. Anthony of Padua, Hasbrouck Heights, N. J.
17. The Saviour, Providence, R. I.
18. St. James', Goshen, Ind.
19. St. Philip's, Buffalo, N. Y.
20. St. Matthias', East Rochester, N. Y.
21. The Advent, Boston, Mass.

NEWS IN BRIEF

GEORGIA—On November 20th, the young people of St. Philip's Church (colored), Hawkinsville, put on a religious education program. Dr. R. A. Tracy, layreader, read the service and a group of pre-school children who attend the story and play hour three times a week, entertained with their little songs. A play, the Spirit of the United Thank Offering, followed.—Funeral services for the Rev. John S. Banks, retired, of Cleveland, O., who died in a hospital in Canistota, N. Y., on November 29th, were held at Laurel Grove Cemetery, this city, on December 6th, by the Rev. C. C. J. Carpenter, rector of St. John's Church. Mrs. Banks is a native of Savannah and was a communicant of St. John's Church prior to her marriage to Mr. Banks.

Clerical Changes

APPOINTMENTS ACCEPTED

BEECH, REV. JOHNSTONE, formerly of Trinity Church, Grantwood, N. J. (N'k); to be rector of Church of the Advocate, Washington Ave., and 181 St., New York City. Address, 2117 Washington Ave., New York City.

HUGHES, REV. CHARLES W., formerly in charge of the Church of the Advent, Lakewood, Ohio; became rector of Trinity Church, Monroe, Mich.

JAMES, REV. FLEMING, D.D., Ph.D., of Berkeley Divinity School, to be rector of St. John's Church, New Haven, Conn. Dr. James will continue as instructor in the Old Testament, in Berkeley.

KILVINGTON, REV. LYLE G., formerly of St. Paul's Church, Chattanooga, Tenn.; to be priest in charge of St. Luke's Church, Cleveland, Tenn., also St. Paul's Church, Athens, and Holy Cross Church, Etowah, Tenn. Address, 2906 Broad St., Cleveland, Tenn.

SIMKINS, REV. ELDRED C., formerly priest in charge of St. Katherine's Church, Pensacola, Fla.; to be priest in charge of Church of St. Luke and St. Peter, St. Cloud, Fla. (S.F.). Address, St. Cloud, Fla.

TURRILL, REV. W. B., formerly associate rector of Christ Church, Seattle, Wash. (Ol.); to be rector of St. Andrew's Church, Tacoma, Wash. (Ol.).

WRIGHT, REV. THOMAS H., assistant chaplain at the University of North Carolina, Chapel Hill, to be acting secretary for college work, 281 Fourth Ave., New York City.

NEW ADDRESS

GRUNDY, REV. LEE, Sparta, Wis.; Little Portion, Mount Sinai, Long Island, N. Y.

RESIGNATION

WELLS, Rt. Rev. LEMUEL H., D.D., D.C.L., is resigning his charge of St. Andrew's Church, Tacoma, Wash. (Ol.). Bishop Wells has just celebrated his 91st birthday.

ORDINATIONS

PRIESTS

ALBANY—In the Cathedral of All Saints, Albany, on December 21st, the Rev. CHARLES KENNETH ACKERMAN was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D. The Rev. J. M. Furman, headmaster of Irving School, presented the candidate and the Rev. George Boys, rector of St. Luke's Church, Saranac Lake, preached the sermon.

Mr. Ackerman is to be assistant at St. Barnabas' Church, Irvington, with address at Tarrytown.

BETHLEHEM—On December 20th, the Rev. ARTHUR JAMES BLYTHE was priested by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of the diocese, in the Church of the Good Shepherd, Milford. He was presented for ordination by the Rev. Edward G. McCance, the Rev. H. R. Gumme, D.D., professor in the Philadelphia Divinity School, preached the sermon, and the Rev. F. C. Trussell, also of the Divinity School, read the litany.

Mr. Blythe is to be priest in charge of the mission of the Church of the Good Shepherd.

CENTRAL NEW YORK—The Rev. ROBERT CARLTON DUNN, B.D., former pastor of the Presbyterian church at Chaumont, was ordained to the priesthood December 21st, at Christ Church, Jordan, by the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese.

The Rev. Mr. Dunn will serve the parishes

of Christ Church, Jordan, and Emmanuel Church, Memphis, with residence at Christ Church Rectory, Jordan.

CONNECTICUT—In All Saints' Chapel, New Haven, December 14th, the Rev. FREDERICK RANDALL WILLIAMS was advanced to the priesthood by the Rt. Rev. Frederick Grandy Budlong, D.D., Coadjutor Bishop of the diocese, who was also the celebrant and gospeler. The Rev. Frederick C. Williams, father of the ordinand and vicar of All Saints', a chapel of Trinity Church, read the epistle. The litany was read by the Rev. Dr. C. H. Brewer. The Rev. Professor James T. Addison, D.D., of the Episcopal Theological School, Cambridge, preached the sermon.

Mr. Williams is a graduate of the University of Virginia and of the Cambridge Theological School. He is at present assistant at St. James' Church, Madison Ave., New York City, where he went after his ordination to the diaconate a year ago.

ERIE—The Rev. SAMUEL M. BLACK was advanced to the priesthood in St. Andrew's Chapel, Newcastle, by the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D., on December 19th. The Rev. Kenneth R. Waldron was presenter, the Rev. Frederic B. Atkinson preached, and the Ven. W. Foremen read the litany.

The candidate is to be priest in charge of St. Andrew's Mission, Newcastle, and St. Luke's, Ellwood City, with address at 1017 E. Washington St., Newcastle.

MAINE—The Rev. LLEWELLYN DIPLOCK was advanced to the priesthood by the Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, in St. Barnabas' Church, Rumford, on St. Thomas' Day, December 21st. The candidate was presented for ordination by the Rev. Ralph H. Hayden, rector of St. Thomas' Church, Camden, who also preached the sermon. The Rev. Messrs. Nelson W. Bryant, Tom G. Akeley, and Herbert B. Pulsifer assisted in the service.

Mr. Diplock is in charge of St. Barnabas' Mission, Rumford, and the Mission of the Good Shepherd, Rangeley.

MARYLAND—On December 21st, in St. Barnabas' Church, Sykesville, the Rev. DAVID COLEMAN WATSON was advanced to the priesthood by the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of the diocese. He was presented by the Rev. Robert A. Browning and the Rev. Philip J. Jensen preached.

Mr. Watson is to be rector of Holy Trinity parish, Carroll county, with address at Sykesville.

NEW MEXICO—On December 11th in St. James' Church, Messilla Park, the Rev. WILLIAM DUNNE POLLOCK was advanced to the priesthood by the Bishop of the district, the Rt. Rev. Frederick Bingham Howden, D.D. The candidate was presented by the Rev. Hunter Lewis and the Rev. B. M. G. Williams read the litany.

Mr. Pollock is to continue as rector of St. Andrew's Church, Las Cruces.

DEACONS

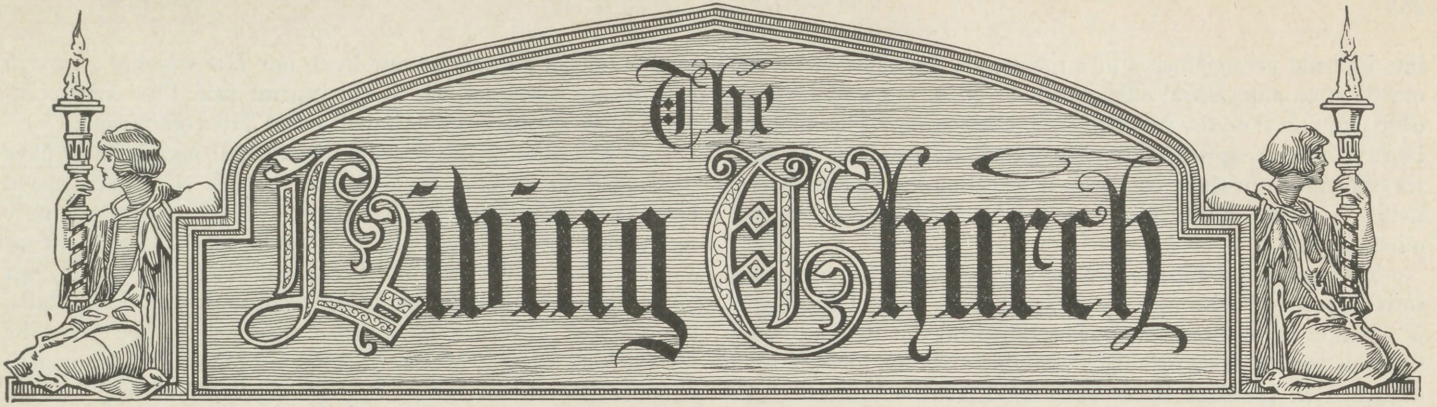
NORTHERN INDIANA—JAMES T. GOLDER was ordained to the diaconate by the Bishop, the Rt. Rev. Campbell Gray, D.D., on December 18th in the Church of the Good Shepherd, East Chicago, the Rev. Alexander E. Pflaum, was presenter, the Bishop preached, Fr. Pflaum read the litany, and Campbell Gray, Jr., acted as the Bishop's chaplain.

Mr. Golder is to continue as senior at Nashotah House.

SOUTHERN BRAZIL—The Rt. Rev. William M. M. Thomas ordained to the diaconate four candidates in Ascension Church, Porto Alegre, on November 27th. With the exception of one candidate they are all graduates of the Southern Cross School and all four completed their course in theology at the Porto Alegre Seminary.

LOURINCO TAKEO SHIMANUKI, from the Japanese Mission in São Paulo, was presented by the Rev. Mario B. Weber; GASTAO PEREIRA DE OLIVEIRA, from Rio de Janeiro, was presented by the Rev. João Baptista Barcellos da Cunha; ORLANDO BORGES RAMOS DE OLIVEIRA, from St. Francisco de Paula, was presented by the Rev. Arnaldo Bohrer; and NATHANIEL DUVAL DA SILVA, from Pelotas, was presented by his father, the Rev. José Severo da Silva.

The Ven. Americo Vespucio Cabral, missionary archdeacon, preached the sermon.



EDITORIALS & COMMENTS

Missions, Money, and Management

IN ITS reiterated emphasis on the social implications of the Christian message, *Re-Thinking Missions** sets up a partial substitute for the conception of the Church. The actual Catholic idea of the Body of Christ is deliberately excluded in the preliminary theological essays which are the foundation of the book's program. Some of what has been abandoned, is, however, recovered: "The welfare of the individual's soul cannot be secured in complete independence of the welfare of his body, his mind, his general social context" (p. 65). Again, the implicit appeal for saintliness and heroic Christianity (voiced among other places on pp. 72 and 243) smacks of a fragment of the ideal of the Holy Catholic Church. Again, the plea for internationalism of outlook—oftimes accompanied, unhappily, by a too great deference to local nationalism—partakes of the nature of the Catholic vision (see pp. 305, 308). Even the plea for "the order of this 'Eternal Gospel'" (p. 83) suggests a hint of the note of *Apostolicity!*

The aims of the whole book are three: an objective appraisal, the observation of effects and results of present and past work, and the submission of a practical program (p. xi). Its point of view is expressed in the words: "The picture is presented not for the purpose of destructive criticism, but in an earnest effort to show things as they are from a detached and friendly viewpoint" (p. 317). The sincerity and earnestness of the writers and their real contributions to our knowledge of the actual state of things put us greatly in their debt. Quite apart from the acceptance of a Liberal theology which is so skilfully urged upon us, or from the contentions they offer (really involving a revolution in the whole conception of missions and hence of methods and administration) we must take to heart many of the matters brought to our attention.

The third section of the report deals with problems of administration. Here there are two matters requiring our attention. The first is the criticism of present methods. The second has to do with the ideal which the book puts forward. The former has certainly a great claim upon us. "The Com-

mission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out, and that those appointed should have the benefit of a carefully planned training for their work" (p. 302). It is not difficult to find instances of this in our own beloved communion's work; young and untrained workers sent to a difficult post, two (of three) having been just confirmed before leaving, and all three put on to jobs in which none had had previous experience and for which there had been little if any preparation; misfits in the field who have to be sent back at considerable and wasteful expense to the board; inability to shift *personnel*, to give up one type of work for which there is no need in favor of another for which there is great need, and the like. Without anything but praise for the consecration and devotion of our missionaries, it is clear that great improvements can be had in these respects.

TACTICAL matters of reorganization are also important for the effective work of mission projects. Weak, understaffed institutions, others which have outgrown their usefulness, still others which are wrongly placed—all these need the critical and objective judgment of mission-tacticians. It may be a grave question whether the solitary principle of "efficiency" should regulate such matters, but some reference will be paid to this question later. Again, the Commission is convinced of the principle that the indispensable missionary is one who makes himself dispensable: "If the missionaries in a given field are successful the time comes when they are no longer needed" (p. 304). To the passing on of the responsibility, control, and operation of a mission in a foreign country to the actual converts themselves the term "devolution" is assigned. It is a sound principle. In China the bulk of our clergy are "nationals," while but one-fourth of the bishops are Chinese. In Japan, a still lower proportion of the bishops are "nationals"; in India the proportion is even less. While it is to be admitted that other factors come into play here, still in our Church's work the principle is in operation. How far a home board can adequately supervise appointments and regu-

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

late internal arrangements in a missionary jurisdiction far removed from any central office in the U. S. A. is a grave matter of policy that needs frequent re-investigation. The Church looks to the strengthening and eventual independence of each several branch in those countries now called "foreign mission" lands. No imperialism must influence our thinking or control our financing.

The section on Finance in the Commission's Report seems to be sound and wise (see pp. 307 ff.). It is part of the larger problem of administration. But both depend, for their ultimate solution, on the basic principles on which (as has already been indicated in previous issues of *THE LIVING CHURCH*) our branch of the Church is at variance with the group who have written this book. Every member of Christ is in the truest sense another Christopher—a "Christ-bearer." Our Lord's Priesthood is shared by every one of the baptized, His commission constitutes a duty and privilege for every member of the Church, and thereby each several Christian must of necessity be a missionary. Most of us cannot go to the foreign or even the domestic field. We act, however, through our prayers, interest, and offerings. These are as truly sacrifices offered by the Body of Christ as is the Blessed Eucharist. We give to God what He by receiving consecrates. The money given becomes a quasi-sacrament: its right use is more than an obligation, for it is an act of worship. Similarly the administration of our mission work is also an act of worship, of the same quality of sacredness in the act of giving as in distribution.

WE MEET HERE two factors of great import. Worship is the mood and temper of the whole of Christian life, and all activities of that life are sacramentalized by worship. These are nowhere apparent in the thought of the book before us. Rather, the fundamental fact that religion is worship has vanished before the partial truth that religion is service. "Religion cannot be realized . . . but by active loyalty to some person or cause in which the welfare of men is involved" (p. 54). "The realization of human welfare requires the deepening of the self by reflection, meditation, and self-mastery. Hence practical religion tends to be an alternate or double process of withdrawal from the world and immersion in the world of prayer and social activity" (pp. 54-55). Is the burden of the fine and clear statement fully realized? It appears in the section called "The Message for the Orient" (pp. 52 ff.), as a statement of Christian convictions as over against ethnic religions. Never once is it suggested that worship *quite apart from what we get from it* is a basic principle of Christianity. Throughout these foundations of theory and the book as a whole runs the dangerous Gospel of the religion of service.

It really is a dangerous Gospel! If I have no warrant, save my own persuasion of its truth, in my attempt to share my convictions with you in such vital matters as religion and ethics, I should be rightly thought of by you as presumptuous in my kindly-meant efforts in your behalf. The assumption of superiority will not down. If I am determined to do you good, at least you may require that I do it not in the mood of personal advantage shared! No—the only redemption of the partial truth of the obligation of service is the full gospel of Christian worship. Realizing my own nothingness before God, in worshipping, adoring, and praising Him I can in His commission convey what it would be the height of presumption to offer in the name of my own authority and in anything short of God's very own. A recent and brilliant book by Professor Kirk, *The Vision of God*, develops this thesis in a unique and superb fashion. It is perhaps an unpalatable and certainly an unpopular truth, but it must be faced, and its implications recognized.

God is not an adjunct to our lives, nor His worship a needed help to our activities. *He* is the central fact. Our missionary work must spring from His will—and His commission.

All activities of life become sacramental because they have been first surrendered to Him, and engage our participation because His Hand has touched them. It is not a form of empty words that in the Prayer for the Church we ask God to accept our alms and oblations: the bread and wine are already set apart and are different by being dedicated; the dollar bills, checks, and cash are now other than what they were by having been offered. Money given in church is not just money: it is part of our sacrifice, a "gift," and "an oblation" laid on God's altar. Consequently its efficient administration is as religious an act as is the giving when done in the true spirit. Both the giving and the expenditure are acts of worship which should constitute the texture of the whole life of a Christian.

This means in no sense to deprecate "efficiency." It would mean rather to enhance efficiency by spiritualizing it. Spiritual efficiency is *not* "Big Business." Here, perhaps, we come to the heart of the matter of reorganization urged by the Commission's Report. Administrative Reform is, of course, constantly a necessity—so long as the Church is made up, not of perfected Saints but of imperfect sinners. But administrative reform in the direction of a business corporation on a grand scale, conducted by "specialists" and "experts," to be produced by the moral coercion of smaller religious groups who, rightly or wrongly, value their own tradition as precious and approved by God, is admirable—as a dream of executive efficiency—but where is the representation of saints and the presence of holiness?

Some of the finest missionaries in the history of the Church would fall under the imputation of being both "inefficient" and "difficult," "bad business executives," and hopelessly muddled as to bank-accounts. Many were in no sense "experts." The principle of having specialists and experts is, however, utterly sound and good. Nothing really fine can be produced by mediocrity. The only question concerns the field of specialism and expertness. The missionaries whose work transformed life and manners were indeed experts: St. Paul, St. Patrick, St. Aidan, St. Gall, St. Willibrord, St. Boniface, the brothers Cyril and Methodius, the Slavic converters of the Mongols, the early Dominicans, St. Francis Xavier—to mention some of the heroes of pre-Reformation Missions. They were "experts"—in the knowledge of man—and "specialists"—in the knowledge of God. One is open to doubts whether any other sort of specialism will ultimately avail in proclaiming Christ to men than that special acquaintance and intimacy with both which is called sanctity. That fundamental quality—which should characterize us all actually as it does potentially—is the chief factor in the success of a truly "successful" mission.

THERE is, we feel, a grave danger in the cult of specialism—quite apart from the task of missions, or even the general reaches of ordinary Christian living. Do you remember the libellous definition of a specialist as a "man who knows more and more about less and less, until he ends by knowing everything about nothing"? Compartmentalizing life is itself a distortion, for it cuts into segments that which is essentially a unity. Compartmentalizing religion means, in fact, the rending of a seamless robe—for religion should constitute the one unifying, simple, all-embracing outlook-and-living combined, which is man's response to the love of God.

Were there available a staff of saints whose spiritual insight was as profound as the worldly skill of big business men,

by all means remand to them the full direction, administration, partition, and running of our mission fields! But when mass production ideals, efficiency expertism, field canvassing, compulsory coöperative effort, and the like—all directed by a single group of executives—are proposed as the reorganization program of the Commission, there seems to be a kind of invasion of the Temple by the money-changers. Christianity has never been a Big Business save when it was at its worst. At its best it is *very* unbusiness like: it concerns itself with those vulgarly called "lame ducks" (for it believes in the ludicrous principle of the priceless value of each human soul); it is wasteful of effort, lives, blood, and tears (for it reveres martyrs—of whom we can acclaim one of very recent date: a Chinese priest, Mei-t'sen Fung), and is ridiculous in its devotion to the memory of such wasted lives; it has long been convinced that the best use of money is to give it away (and has regarded holy poverty as Christ-like); it regards worldliness as dangerous and over against even worldly virtues—such as prudence—sets up unworldly virtues—such as holy imprudence!

BASIC differences divide us Christians. It is tragic, but it is true. There is no use in employing weasel-words to gloze over difficulties. Underlying contradictions in convictions cannot be solved by unified action. It is not that we are afraid that the program so well presented to us in *Re-Thinking Missions* cannot succeed. It can, and probably will have great success with those in agreement as to first principles. So much of vast importance fails of a hearing in the Report, which, with all its admirable qualities, of which not least is its consistency and frankness, never seems to be aware of or sensitive to such considerations as have been inadequately presented in these three editorials, that a Catholic Churchman puts down this result of unselfish labor, tireless effort, intelligent care, and splendid lucidity of thought with sorrow and satisfaction. He feels regret that so many more factors should enter the purview of the modern Christian which fail of recognition here. He feels some measure of satisfaction for two things—that the volume will serve to an arousal of new interest in the principles of the Church's mission work and its support, and that we may the more intelligently and devoutly address ourselves to that task, in loyalty to our Church's work and in hopes for its further development.

NOTE: This concludes a series of three editorials dealing with the Report of the Laymen's Foreign Missions Inquiry. The series is being reprinted in booklet form with the general title *The Church and Foreign Missions*, and may be obtained from Morehouse Publishing Co. at ten cents a copy in any quantity.

TWENTY-FIVE priests have addressed a letter to their fellow-clergymen of the Episcopal Church asking them to join in a manifesto addressed to the House of Bishops, affirming their conviction that "with loyalty to the provisions of the Book of Common Prayer and of our canons, and with Christian consideration for the consciences of our brethren in our own Church, our clergy cannot participate in celebrations of the sacrament of the Lord's Supper by ministers who have not had episcopal ordination." This has, indeed, always been the position of the Anglican communion and a new statement of it would be unnecessary except for the flagrant violation of it by two bishops and other clergymen at St. Louis last spring. Under the circumstances, we think the restatement a wise one, and we are confident that it will receive the endorsement of a representative cross-section of the clergy. It should command the support of all loyal Churchmen.

A Timely Manifesto

WE HAVE received a letter from Dr. Edwin Holt Hughes, Methodist Resident Bishop for the Washington Area, asking us to give "as early and as favorable publicity" as possible to a call for a national conference of Church leaders to meet in Washington in March "to consider the present temperance situation."

An Open Letter to Bishop Hughes

The press release enclosed would, perhaps, lead one to believe that the proposed conference was to study this question impartially and *de novo*, but the accompanying letter to religious leaders, asking them to sign the call for it, dispells any such illusion. According to this letter: "The conference will be entirely non-partisan and will be for the purposes of *devising ways and means of preventing repeal and nullification of the Eighteenth Amendment* and of promoting temperance education." We are told, further, that "the organized temperance societies and their adherents must be reinforced by a great uprising of the rank and file of the Christian Church *if the cause of national prohibition is to be saved.*" (Italics ours.)

Well, Bishop Hughes, we are glad to comply with your request, to some extent. This is "as early" publicity as we can give you. And the following, we regret to say, is "as favorable" as we can make that publicity:

1. Prohibition, as we have had it for the past twelve years, is as dead as the dodo. The American people, by their own free choice, killed it last November, and it remains only for Congress to give it a decent interment. Whether that takes the form of repeal of the Amendment or only legislative modification is not our present concern. Indeed THE LIVING CHURCH has been one of the few periodicals, religious or secular, that has consistently refrained from giving advice on this subject. But the "noble experiment"—and we endorse the words, it *was* a noble experiment—has been proved a failure and rejected as overwhelmingly as it was adopted.

2. If your conference, Bishop Hughes, is going to try to save "the cause of national prohibition," it will simply be tilting at a windmill. The cause is lost as surely as that of Napoleon at Waterloo or Lee at Appomatox. You cannot save it, any more than you can save feudalism or fundamentalism or Coolidge prosperity—even if it were worth saving.

3. And is it worth saving? Have we succeeded in making people moral by law? Have we advanced so far, from the days of trial by fire and ordeal by battle to those of trial by firewater and ordeal by bottle? Above all, is prohibition a cardinal tenet of the Christian faith, that it should be made a rallying point for interdenominational coöperation?

Prohibition is not only *not* a tenet of the Christian faith, but rather, it seems to many Christians, it is inimical to it. Temperance—yes, the Scriptures are full of warnings against over-indulgence; but prohibition—is it not itself a form of intemperance? St. Paul, for example, reproves the Corinthians, not for the use but for the abuse of fermented liquors: "Each one of you taketh before other his own supper; and one is hungry and another is drunken"; but he adds: "What? Have ye not houses to eat and to drink in?"

"Here," observes Professor A. E. Morris in a scholarly article on Temperance or Total Abstinence in the September, 1932, issue of *Theology*, "was an excellent opportunity for him to forbid outright the use of fermented beverages had he believed it to be wrong. He did not do so because, like his Master, he believed their use to be right." Incidentally, Dr. Morris' article is a splendid statement of the Catholic and Christian stand for temperance as opposed to either excess, over-indulgence or prohibition.

4. If you really want your conference to be practical and

constructive, instead of visionary and obstructive, Bishop Hughes, we commend to you the example of the New York State Liquor Control Conference Group. This body, which numbers in its membership such well-known and able clergymen as Bishop Fiske and Dr. Howard Chandler Robbins, and such capable and distinguished lay men and women as Joseph H. Choate, Jr., Mrs. John S. Sheppard, and Mrs. Mary Simkhovitch, has been at work on a suggested plan for state liquor control, assuming the repeal or modification of the Prohibition Amendment. It bases its study on three postulates: first, that the evils of the liquor traffic come from the power of the liquor interests based on wealth; second, that people cannot be made sober and temperate by law, but only by education and example; third, that the use of liquor should be regulated in order to do away with the abuse of it. Whether or not the particular plan evolved by this conference is the best one possible is debatable, but the principles upon which its members are working strike us as essentially sound and worthy ones.

No, Bishop Hughes, we regret that we cannot endorse your conference. It savors too much of the war-council of a group of defeated generals before their last stand in a sincere but misguided and lost cause. But even if it were a victorious cause, as it seemed to be a decade ago, we should not want to see the Church, as such, committed to it. For it is the first duty of the Christian to concern himself rather with the beam in his own eye than with the mote in his brother's; to teach by word and by example, not to coerce by force.

So count us out, please, when you prepare the roll of your conference.

TECHNOCRACY—what is it? Three months ago nobody could have told you—well, *hardly* anybody, as Gilbert and Sullivan would have added. Two months ago, even six weeks ago, only a very few people were familiar with the term. Today it is on everybody's lips, it leaps in headlines from every newspaper. It is discussed in offices and clubs, in homes and churches, over the radio and through the printed page. It has its ardent supporters and its violent attackers. It has been hailed as the means of delivering the world from its bondage to the machine, and denounced as dangerous and irresponsible radicalism. But—what is it?

The best brief article on Technocracy that we have seen is that in the January *Harper's*, under the title *Technology Smashes the Price System*. It is described as "an inquiry into the nature of our present crisis," and is written under the supervision of Howard Scott, leader of the research organization that functions under this catchy name. Less technical than Mr. Scott's own paper in the *Living Age*, this article is a splendid and thought-provoking presentation of the case for Technocracy.

But the opponents of the tenets set forth by the Technocrats have not been sparing in their criticism, and during the past two weeks they have subjected the sponsors of this revolutionary social theory (for it is nothing less) to a withering fire of doubt, denial, and denunciation. What *Time* describes as "the Scott legend" has begun to crack, according to that worthy periodical, which devoted three columns in a recent issue to a scathing and none too complimentary "exposé" of the author of this new "ism," based largely upon items dug up by the New York *Herald Tribune*. Dr. Walter R. Ingalls, president of the American Institute of Weights and Measures, says that "convalescing business has been hit below the belt by a pseudo-scientific fist, armed with the brass knuckles of an imposing but meaningless scientific jar-

gon." When Professor Walter Rautenstrauch, head of Columbia University's department of Industrial Engineering, ventured to present the claims of Technocracy to the American Association for the Advancement of Science in solemn convention assembled, he stirred up a hornet's nest in which, according to the Chicago *Tribune*, "Technocracy became virtually a fighting word," with Dr. Dugald C. Jackson of Massachusetts Institute of Technology and General Motors' Charles F. Kettering valiantly leading the opposition.

When scientists and engineers disagree among themselves in this scientific age, what is the man in the street to think? We confess that we don't know. But we are willing to keep our eyes and ears open, and therefore we have asked Spencer Miller, Jr., consultant on Industrial Relations to the National Council of the Church and a distinguished engineer and sociologist, to present the case for Technocracy in the columns of *THE LIVING CHURCH*. This he has agreed to do, and in early issues we shall publish two papers from him, one telling what Technocracy is and outlining its claims, the other on Technocracy's Challenge to the Church. After that, perhaps, if our readers wish, we shall ask some equally able observer to present the other side of the picture for us.

As Will Rogers has aptly said, Technocracy may be a passing craze, like mah jong and backgammon, or . . .

"There is a holy joy in growing old
If but the soul grows as the strength declines."

—GEORGE BARLOW.

BISHOP LEMUEL H. WELLS, full of honors and of years, beloved by the generation to whom he has been an example of courageous faith, celebrated his ninety-first birthday by joining in the offering of the Holy Eucharist in St. Andrew's Church, Tacoma, Wash., and announced his retirement as rector before the large congregation that had gathered to pay him honor. Forty-two years a missionary in the Northwest, half of that time as Bishop of Spokane, he has become a veritable Patriarch of the Pacific Coast, personifying all of the best in the last frontier of a growing nation. May his last years be happy ones, and may he continue to look forward, reading in the glorious sunset not the dying embers of a closing day, but the flaming token of a new and better one in which the sun will be no sidereal thing of molten rock and metal, but the Sun of Righteousness Himself, the Lord and God to whom he has devoted a long and singularly fruitful life.

Patriarch of
the Pacific

ANSWERS TO CORRESPONDENTS

E. J.—No. While cremation is generally frowned upon by the Church, it is not directly opposed to any essential Christian doctrine. (2, 3, etc.) Answers to these questions would require more space than we can give, and are matters of individual opinion, at best. (4) St. Davids is the name of a very early see in Wales, dating from the sixth century or earlier. (5) See the splendid article *Babylonia and Assyria* in *Encyclopedia Britannica*, 14th Edition.

ACKNOWLEDGMENTS

SAVE THE CHILDREN FUND

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Sin and Repentance

By the Rt. Rev. Robert E. L. Strider, D.D.

Bishop Coadjutor of West Virginia

THE CHURCH TODAY is set in the midst of a disrupted world and a fast-crumbling social order. Her needs are numerous and insistent. But none of her needs is so sore as that of repentance. The Church must to her knees and repent of her sins, which means that you and I—bishops, priests, laity—must to our knees and repent us of our sins.

A good many modern people think but little about sin for the reason that they do not believe there is any such thing. To talk to these persons about sin is in their eyes to commit the worst possible sin, that namely of being naïve and old-fashioned. One school of psychologists proceeds on the assumption that to do more than observe human behavior and account for it on psychological grounds is superfluous, and that every attempt to classify actions according to abiding moral standards is futile. Some would reduce all human acts to the lowest common denominator of self-interest, others to that of naturalistic determinism, and others still to sex. Indeed there seems to be no room here for the traditional view of sin. Yet the Church is not convinced that she should abandon her time-honored doctrine on that subject.

I, therefore, write of sin and repentance, not because in the space at my disposal I can treat such vast subjects adequately, but because I wish to deal with two or three of the practical difficulties which beset the religious thought of our day.

One of these difficulties has to do with the relation of sin to the violation of conscience. It would be far from true to say that sin means going contrary to one's conscience, because conscience being the product of training and social custom cannot in itself be an infallible moral guide. The accuracy of the judgments of conscience depends upon the nature of the standard which controls it. To be conscientious is not enough. My father, a shrewd, plain-spoken countryman, once had as his valet and factotum a Negro preacher who now and then would seek to justify extremely eccentric conduct by saying, "The Lord told me to do it." One day my father was observed carefully removing a shotgun from its conspicuous position in the hallway, and when asked why he did so sagely replied, "Because the Lord may tell that preacher to take this gun and blow my brains out with it." The Negro preacher was highly conscientious, but from my father's standpoint the more conscientious he was the more dangerous he was. Philip the Second was doubtless conscientious when he introduced the Spanish Inquisition into the Netherlands, and there is good reason to believe that Queen Mary and other religious persecutors were likewise conscientious.

A conscience to be trusted must be oriented with reference to some infallible moral standard. That infallible moral standard for the Christian is the mind of Jesus Christ, which in turn reflects the will and righteous character of the Eternal God. If I would properly train my conscience I must test its judgments by this unvarying and all-inclusive rule: "What would Jesus Christ have me do, how does His mind seek to guide me, in the situation in which I find myself?" And consciously to do violence to the mind of Jesus Christ is sin.

Another difficulty concerns the relation between sin and the infraction of the demands of a moral code. The word moral comes from a Latin root which means custom. "Morals" are "customs" which have become so crystallized as to be considered inviolable. Yet it may pertinently be asked, What has this to do

ORIGINALLY delivered as a sermon at the synod of the province of Washington, this paper has been rewritten as a special article at the suggestion of some of those who were favorably impressed by its delivery. † Bishop Strider does not hesitate to express himself freely and frankly on an important subject that is too often considered out of date.

with sin? Certainly it is not necessarily sinful to defy custom. Indeed it may be sinful not to. Therefore it is impossible to identify sin with the violation of a moral code which society has decreed ought to be obeyed. Such violation may or may not be sin, and whether it is or not depends upon considerations which lie deeper than formal obedience or disobedience. St. Paul long ago in his Epistle to the Romans made

clear that legalism alone can justify or condemn no man. A moral code becomes a trustworthy guide only when the principles which underlie it are consciously related to the ideal self which each individual seeks to realize. For the Christian Jesus Christ is the ideal self. He is the embodiment of the truest and best I can imagine or desire for myself and for my fellow men. He is the dazzling, snow-crowned summit, the Mount Everest, of the moral and spiritual life. I can think of nothing higher for myself than that I should grow like Him. A moral code is, therefore, binding upon me only insofar as that which it bids me do, or refrain from doing, aids me to become like Jesus Christ.

I have but one means whereby I may determine beyond question whether lying, cheating, profanity in speech, envy, malice, sloth, sensual indulgence are sin. If I say they are sin because moral custom affirms that they are, it is easy to reply that fashions in conduct are no more binding than fashions in food, speech, and dress. If I say they are sin because the conscience of man condemns them, someone answers that the conscience of man once approved as a sacred part of the ritual of religion, sexual orgies and human sacrifice. If I say they are sin because the race in its long upward march has learned that they are socially and personally unprofitable, some hard-headed objector will remark that the race, since it possesses no standard outside itself by which it may test what is socially and personally profitable, is as apt to be mistaken as an individual. By means of one test only may I pass valid moral judgment on these actions: Will they tend to make me such a man as Jesus Christ would have me be? Are they native to the moral atmosphere He breathed? Are they at home in the moral milieu of the perfect man? Sin is anything and everything which keeps me from realizing in my personality, which keeps others from realizing in theirs, the sublimest end of human striving, that is, to be like Jesus Christ.

THE THIRD DIFFICULTY centers in the relation of sin to moral choice. I suppose all of us would agree that man possesses a measure of freedom, and that conscious misuse of that freedom where moral conduct is involved is sin. But it is a mistake to confine sin to the region of free moral choice unless we define our terms with great care. Some of the most deadly sins are those which lie deep within our souls, of which we are not ordinarily conscience, and with which our powers of moral choice may never have deliberately grappled. I have two friends. One is living because he knows he is sick and is intelligently combatting his disease. The other died last summer without knowing he was ill. Neither the doctors nor his friends could convince him there was anything the matter. The most fatal sins work without our being aware of them. The "little" ones are deadliest. If pneumococci were as large as elephants we might the more easily avoid them.

A man may be scrupulous in the discharge of what he believes to be his duty, but that is not enough. He must believe to be his duty all that actually is his duty, and that more basic

question he may never have truly faced. It is sin to be disloyal to such truth as one possesses, but it is sin also to permit oneself to live in such a state of intellectual and spiritual smugness that one feels no desire to possess more and higher truth. It is a sin to turn one's back on God; it is a deeper sin to live so content with the satisfactions of the world as to feel no need of God and give no thought to all He stands for. To be conscious of the magnetism of goodness and resist it is sin. But is it not sin also, and far subtler sin, to live in the presence of goodness, surrounded by goodness, undergirded by goodness, and never recognize it for the sublime and gracious thing it is? What could be worse than to have the deeps which lie in the soul of goodness cry unto me, and there be in me no deeps of conscience recognition and aspiration with which to make reply! To affirm that the stars are only the heads of brass tacks driven into the under side of an inverted blue bowl would be a grievous error. But would it not be worse to gaze with wide-open eyes into the magnificent, starry night and be able to see no stars at all?

My brethren, bishops, clergy, laity, leaders in the Church, you and I are sinners. None of us may ever have stolen a purse, or another man's wife, or some other woman's husband. We may never have murdered anybody, or set a house on fire, or ruthlessly crushed a human heart. Nevertheless we are sinners all, lost but for the grace of God and the sacrifice of the Saviour of mankind. It may be that our unconscious sins are vitiating our spiritual leadership. There may be lying deep within us all—I know to my bitter shame there lie in me—attitudes, habits, states of mind, prejudices, antipathies, mental and moral beliefs, which are utterly opposed to the will of God and the blessed mind of Jesus. And I cannot be conscious of them and rid of them until the mind that is in Christ Jesus begins to be in me.

This brings us at last to repentance. To repent means to change one's mind: to substitute the mind of Christ for one's own; to permit Christ to live within one. I read the other day the flippant statement that all the saints have been paranoiacs. No, not paranoiacs, but "metanoiacs," if I may coin a word. "Metanoia," that great Greek term in the New Testament for repentance, meaning to change one's mind, and not paranoia, is the secret of the sainthood of the saints. To stand before Jesus Christ and long so earnestly to be like Him that one opens one's life to His presence; to permit Him to have His way in us; to be deaf to every voice but His; to see with His eyes; to believe in self, in man, and in God as He believed; this is to bring about that change of mind and of outlook which means repentance. And to repent means to find forgiveness for one's sins.

The ancient Book of Genesis pictures sin under the figure of a patient, ferocious beast crouching forever at the door of man's desire. But today we turn our eyes from that dreadful picture to another: the picture of the self-same door, but standing before it the haloed figure of the Son of Man and Son of God whose word to the human heart is, "Behold I stand at the door and knock."

BUILDERS

(Dedicated to Bishop Edward L. Parsons)

WHOSO hath seen his Lord transfigured stand
Hath prayed to build a temple where the fire
Of zeal within him may be lifted higher
To bless and consecrate the barren land;
Whether he carve an altar with a hand
So keenly urged by love it may not tire,
Or cause to rise a great cathedral spire
In reverent answer to the same command.

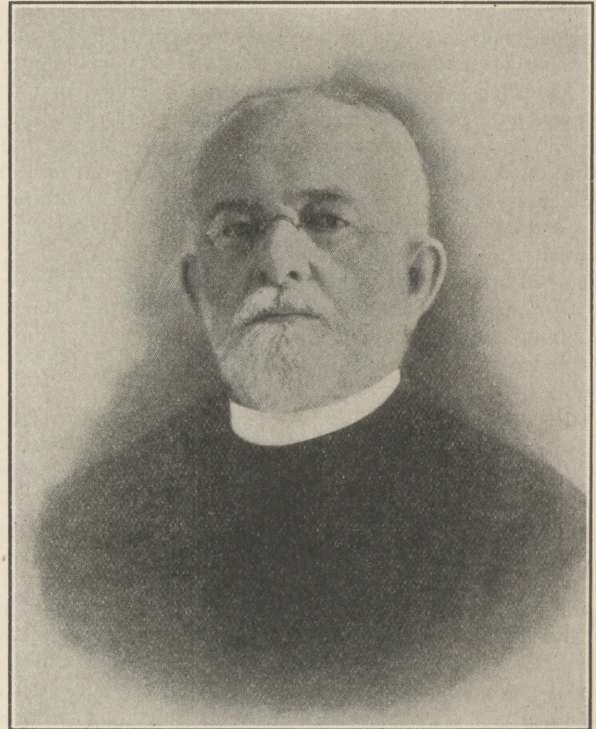
So every pillar in the house of God
Hath tongue to sing of builders who have sought
To serve. While wood and stone and iron rod
Are witness to the skill with which they wrought—
Each altar a memorial to one
Who saw the Master's face shine as the sun.

KATHARINE GREENLEAF PEDLEY.

BISHOP CHESHIRE DIES

AT CHARLOTTE, N. C., on December 27th, at 6:20 P.M., occurred the death of the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina since 1893. Death was due to blood poisoning. About ten days before, the Bishop had been taken to the hospital for treatment preliminary to an operation. His condition, however, became so grave that the operation was not performed.

The late Bishop was the author of several books on Church history, all but one written before he became Bishop: *Early Conventions of the Diocese of North Carolina* was written in 1882; *Fragments of North Carolina Church History* in 1886; *The Church in the Province of North Carolina, Decay and Revival, Parson Miller and Whitehaven Church* all were written in 1890. In 1912 he wrote the *History of the Church in the Confederate States*. Since then he had written a few more or less authentic books dealing with Memories, Traditions, etc.



RT. REV. JOSEPH BLOUNT CHESHIRE, D.D.

Bishop Cheshire was born in Tarborough, March 27, 1850, the son of Joseph Blount Cheshire and Elizabeth Toole Parker Cheshire. He began his academic training at Trinity College from which he graduated with a master of arts degree in 1872. That same year he took up the practice of law but in 1878 he gave it up to enter the ministry, and was ordained to the diaconate by Bishop Atkinson. The next three years he served as rector of the Chapel of the Cross at Chapel Hill. He was then advanced to the priesthood and called to the rectorship of St. Peter's Church, Charlotte. Here he remained until elevated to the episcopate, his consecration as Bishop taking place October 15, 1893.

At Detroit, in October, 1920, in the session of the House of Bishops, the Bishop aroused much criticism by introducing a resolution to exclude from the Church hymnal "The Star Spangled Banner" and "America." He explained that the question of his loyalty was removed by the fact that his son had "spilled his blood in France," and he argued that the essence of a hymn was that it is "addressed to Almighty God," while the anthems in question were addressed to a flag.

Bishop Cheshire was awarded the degree of Doctor of Divinity by three colleges: by the University of North Carolina in 1890, the University of the South in 1894, and by Trinity College in 1916.

Rhoda*

By the Rt. Rev. Paul Matthews, D.D.

Bishop of New Jersey

"A damsel came to hearken, named Rhoda."—Acts 12: 3.

PICTURE to yourself a lofty chamber, the great windows shaded by screens of painted lattice work, through which the strong light filters in, and the hot air of a North African noon seems to drift in, cooled, as well as darkened.

Seated on a low couch or divan is a beautiful old woman. Her whole personality radiates that comfortable grace and loveliness that seem so altogether congruous in those who have reached old age. The peace and the sheer beauty of her face was of the sort that makes the eye of the beholder crinkle into happy laughter.

This attractive person was Mother Rhoda, so called, at least, by the group of young girls who surrounded her in an adoring group. She was rather an important person, in the Christian community of Alexandria, none other than the long time widow of John Mark, their first Bishop, of whom now, none spoke except in terms of veneration. A saint, most held him, in those days when beatification was only the slow but spontaneous process of common consent. He had written that short but vivid narrative of the Master's Life, and Death . . . of His wonderful works and still more wonderful words . . . of His rising, and of His going into the Glory of God on high. He was the follower, as a young man, of Paul and Barnabas, whose nephew he was, and, later, the companion and scribe of Peter the Apostle, from whose lips he caught the terse and vivid words of the Gospel of Life.

Later he preached and ministered in the colony of Alexandria among the Jews and Christians, and was made the first Bishop or Archbishop of the Alexandrine Church, the great seaport and commercial metropolis of North Africa.

And now his widow, Mother Rhoda, was devoting the life that was left to her to her girls. At times it seemed so strange and wonderful that there should be so much left, when the one she loved really better than herself had been taken from her so tragically. Her long loneliness of heart would have been to a less intrepid spirit, a sad and hopeless thing. To her bright soul it was an opportunity and a call to service, and she found her healing and her happiness in the love and help she gave to others, and most of all to her girls. All of the Christian families of Alexandria who could possibly arrange for it wanted their daughters to go to Mother Rhoda's Catechetical School. It meant catching from her glimpses of all good things, and it was a most happy contagion. The girls loved it. Mother Rhoda was a dear.

A chattering group of them surrounded her now. It was a

* Sermon preached at a G. F. S. service.

sight . . . the lovely old face and the lovely young faces seemed to blend and harmonize like one of those sweet old-fashioned nosegays.

They had been romping, but now they had settled down in a circle on the rugs about the divan, and one of them said, "Won't you tell us, Mother Rhoda, some of your memories?" I guess that the memories of the old are strangely congenial to the hopes of youth.

"Oh, my dears," she answered, "I will, how gladly, for I can never forget my girlhood. It was such a wonderful time; and it ought to be so, always, because it is the time of promise. There is only one thing more wonderful, and that is fulfillment, there is nothing quite so terrible I think as a bright promise, broken and unfulfilled."

YOU KNOW, I had a very humble origin. I was a bond-maid, and you well know what that means. When families became utterly impoverished sometimes the only remedy was to sell themselves and their children as bond-slaves, and that was

Rhoda's Story

my lot. But it proved not to be an unhappy one, for my mistress, Miriam bar Nabas, rich and influential, was at the same time kind and just. And I may as well confess it, first as last, what made that house a home of happiness to me, was that I looked daily into the eyes of John Mark, her son, my lover. It was an unspoken love for a long time but we knew, in a way that lovers have, without a word or a touch. There was a tone, and there was a look that spoke, and there is no question about it, but when he came near me, or when I

thought of him, it helped me to see how bright the sun was, and how good the world was, and how much beauty and gladness and wonder there was in everything. Do you know, my dears, he often told me at a later time that he had felt exactly that way himself. Now isn't that an astonishing thing? And isn't it perfectly clear that with two people as happy as that in one house, it must indeed have been a happy place to live in? Sometimes I was seriously concerned lest I should burst with gladness.

He was enormously good looking. There was something so fine and frank and free about his face, and I was so proud of his loving me as he did. Remember our places in that house. He was the master's son, and I the maid. But there never was any question in my mind or heart as to the way in which he loved me. It might so easily have been wrong. We might so easily have been weak, and if weak and yielding to wrong, then wicked, and finally, wretched. But thank God, it wasn't like that. Nothing underhand, or sly or deceitful, ever entered into it.

THE HOLY CITY

I STOOD WITHOUT the City Wall
Built high with jasper shining,
Twelve lines of precious gems beneath
Twelve Sainly Names enshrining.

Four square it lies, from East to West
Each side three gates, inviting,
Each gate a pearl, and Angels there
On each a Name are writing.

Within, the streets are paved with gold
And as I gazed in wonder
I heard the Voice of Calvary
That silenced Sinai's thunder.

"Behold the New Jerusalem
Where holy gifts are treasured;
Not earthly gems or lust wrought gold
But Truth and Love, unmeasured.

Earth's riches wrought in gates and walls,
Trode underfoot, neglected—
But, blazing in God's diadem
The Jewels men rejected."

It was a brave thing for him to do, and would have been enough to make me love him, if I hadn't already fallen into love so deeply that I couldn't well go farther—he had asked me to be his wife—and he took my hand in his, and went with me like the man he was, hand in hand together, to his mother and said to her,

"Mother mine, I am bringing you a daughter to love and to be loved, as I love you and as I love her."

Dear girls, a love like that is and must be the holy of holies in a woman's life, and it should be so with a man as truly, and so often this temple of Life is profaned, by men and women too—but if they do, it is to lose the Presence, and it leaves them an empty shell, and their house is desolate.

And what did Miriam do? My dears, she accepted me, and not grudgingly, but freely, fully, and gladly. And why do you suppose she did? I often wondered at it. And I came to believe that it was because our Lord Christ had made us over. There was no false pride left in her heart, nor any place for it, for her heart was full of love for God and men, filled up by the Master Himself.

And so it is that in Christ we stand as we really are; as God made us and meant us to be, and as we are in God's sight so must we be beside each other, all His children, and therefore all one family. There is no caste in Christ, or for Christians. I don't say there is no nobility, for I observe that all who know Christ and really love Him are given a strange nobility by that contact; and so it is, that condescension on the part of those who possess birth or breeding or have places of honor, is as out of place, as pushing and presumption are on the part of others.

But all this was years afterwards. Long before my lover came to me as a lover, we knew each other well, as members of the same household. He lived, of course, at home. I was a maid in his mother's house. I often cooked his meals.

My dears, don't despise the kitchen. It may be thought of as a badge of servitude, with its menial tasks; but some of the greatest chefs are men and regard their work as an art, and how helpless is a woman who can't cook a decent meal and serve it well. To think of housework as in any sense degrading amuses me. How have women maintained their dignity so long and so successfully? . . . it hasn't been by discarding aprons!

I have maids that serve me now, but I am glad that there isn't a thing they do about the house that I can't show them how to do it!

A man now . . . he's lord of creation, and all that, and he glories in his strength. But every woman knows how much more of a lord he is after a good meal, well cooked and well served; and he is very much more amiable. He doesn't feel the urge to assert himself nearly so much, nor to stand on his dignity!

What poor weak creatures we all are, after all, so very much in need of daily bread and daily strength to keep us moderately decent and companionable. How well the Master knew us all! How wonderful of Him to teach us to pray "Give us this day our daily bread." And how more than wonderful to give us Himself—the Bread of Life come down from Heaven—for us to feed upon, and satisfy the hunger of our souls.

And just that was my most wonderful experience.

The Passover was come and late one afternoon, John Mark came into the courtyard of our house carrying a great pitcher of water lifted on his shoulder. I didn't know it at the time, but it was a sign, a signal agreed upon. Two strangers followed, and observed the house, and then came in, and spoke to the master (Johannan, Miriam's husband was living then), and they arranged with him for the Brotherhood of the Disciples of the Nazarene to eat the Passover, together, there with their great Master. He, the Master, was hunted from place to place, and all must be done with the utmost secrecy.

But I saw and heard them when they came in, quietly, after

dark; the Paschal lamb, the Bread, the Wine were all prepared and ready, and the table laid, with fair white linen, plates, and cups, in the Upper Room, the feast upon the table, and the seats about it; and then the Company came in, quietly one by one . . . and the Master came! I had heard of Him so much, but I had never laid eyes on Him before. I can see His face now! He was so much more than beautiful, there was not a trace of weakness on that calm face, but no severity, just peace and a strange look of power—limitless. And He, was so happy looking, it made your heart leap to look into His eyes! Anything like sadness in His presence seemed impossible, and the strangest feeling of wanting to *do* something—*anything* for Him came over one at once and irresistibly. Isn't it natural that almost every one of that company did finally die for Him?—as He died for them!

I served, of course, at the Paschal feast. I lit the lights and trimmed them. I brought the cups and flagons and I passed the plates—and He blessed me as I passed.

I could no more forget a single moment of that night of nights than I could forget my life.

It was late when they left, long after midnight, and they went silently out into the dark—for the Master's retreat in Gethsemane was known only to a few—Peter, James, and John—and Judas. Oh, to have betrayed Him! How my heart breaks when I think of Judas! Not because he was weak and wicked, but because we all are! Don't think, my dears, that we might not, or may not yet, deny Him or give Him up.

Those three following days were the darkest we had ever known, the time was mercifully short, and shortest of all for us in Miriam's house, for back to the Upper Room they came like homing pigeons. . . . On Friday night and for the Sabbath Day, and all the next day, Sunday, some of them were there, and the strangest tales and rumors were about. His body gone from the tomb! The women had seen a Vision of Angels, and one averred that she had seen Him, and heard Him speak to her, and so had some of the men disciples, but none knew or realized what had really happened. They thought it just a blessed dream or vision sent to comfort them.

And then, that night, in our house, in the Upper Room, where they were all gathered and the doors were locked and barred, strong and tight (I had seen to that myself, for we were in mortal dread of the savage mob that had done this deed)—through those shut doors He came—I heard Him—I saw Him—these eyes beheld the King in His beauty—in His risen glory. And I still see!

Could anything greater happen to a girl than that?

I feel that I have been blessed so far beyond my dreaming or my worth that I have sometimes wondered why God picked me out!

I have come to think that God wants to bless everybody (and certainly He has more than enough love and blessing to go around), and so perhaps all one needs to get His blessing simply poured out upon oneself is to put oneself in the way of it, and try to keep oneself there! And I did do that. I put myself in the way to see Him and to touch Him.

I suppose I might be rather puffed up and full of pride if it weren't for one saving grace—and that is a sense of fun.

The only thing that is recorded about me is my foolishness at the gate! You have often read it, and it's the only thing that's said about me.

That night Peter came, wonderfully delivered from prison, and all of the Brethren gathered in the Upper Room praying for his deliverance. And then I heard a knocking at the gate. The grille or peephole is high up, even for a man, and I was only a slip of a girl—but I couldn't mistake his voice. It was Peter knocking and calling in a guarded undertone. I knew it perfectly and I was so glad and so excited that I forgot to open the gate, and I rushed right up into the midst of them all and I interrupted their prayers, too! and I cried out, "Peter is free. He stands now before the gate," and they all cried out,

and several said, "You're mad!" They couldn't believe it—it was too good to be true—and it was just what they were praying for.

But he kept on knocking, and laughing and crying at once, I followed them all down into the court, and they opened the gate and saw him safe and sound!

Oh, it was wonderful, but I've always felt that it was good for me that that was the only story about me that was ever published.

A happy life? What is it, dear girls? If I know anything it's this:

To be a woman—true and pure—to respect oneself as the daughter of a great and heavenly Father, and to make everyone else respect you too! And not to be proud and difficult. I don't know why it is that everyone all my life long has been so good to me. I think maybe it's because I love people. I can almost count on the fingers of one hand the really nasty, hateful people I have met. Of course, people are cross and snappy once in a while, but I usually find it is because they are hurt. You mustn't expect people to kiss you if you tread on their toes. Of course, it is an accident, and you say that you are sorry, and then I have known perfect strangers say that they were glad to have met me, when the introduction was just about like that.

But of course, the great thing in my life, as in all life, has been love. That is what we were built for after all, and didn't the Master know it? His whole message was to declare it. And the whole secret of the Faith is love—love for Him that teaches us properly to love ourselves, other folk, and God—and to love goodness.

How desperate must be the kind of so-called faith that makes us feel that we must try to be good though we hate it all the time. To be afraid to go wrong, and yet unwilling to go right.

The Christian faith, dear daughters of God, is a Life that is happy and effective, full both of joy and power, because it is in tune, in touch, in contact with the unseen but pulsating power of God, through Jesus Christ who has shown us the Way.

* * *

And so it was that a damsel came to hearken.

THE RETURNING MAGI

HOMEWARD, weary day by day
 Following no star,
 Daring long a lonely way,
 None could tell where perils lay—
 Foemen, robbers, beasts of prey—
 Oh, but it was far!

Home with solemn joy they came.
 As each sat at feast,
 Were old interests the same,
 Or illumed by some new aim
 Kindled by that silver flame
 Guiding in the East?

Were they silent, or elate?
 How much had they known?
 Turning to their cares of state,
 Meeting greed and pride and hate,
 Was it sorely hard to wait
 Till the Child was grown?

GRACE A. TIMMERMAN MILLER.

GLEANINGS

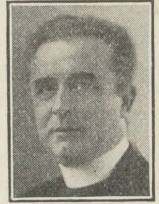
From Far and Near

SCOTLAND has been celebrating the centenary of Sir Walter Scott. Said the Dean of Edinburgh, "Scott made it possible for a Scotsman to be a Churchman without ceasing to be a Scotsman."

PERSIA has decided to forbid the admission of Persian children to primary schools run by foreigners. While this move is directed against Soviet influence, it also affects mission schools, a number of which are maintained by the Church Missionary Society.

The
 Living Church Pulpit

A Sermonette
 for the First Sunday after Epiphany



PARENTAL RESPONSIBILITY

BY THE REV. MAURICE L. KAIN
 RECTOR OF ALL SAINTS' CHURCH, SAN DIEGO, CALIF.

"Now his parents went up to Jerusalem every year at the feast of the Passover."—LUKE 2: 41.

A DIM-LIT stable. A heap of straw in the corner. The first breath-catching cry of a new-born babe. And then the Virgin Mother's voice: "We must wrap him in swaddling clothes. The night is chill, the stable damp."

A little village synagogue. A white-robed, black-bearded rabbi. And then again the mother's voice: "Eight days are fulfilled. He must be given a name. His name shall be called Jesus, for he shall save his people."

A dark, wind-swept night. Hurried, whispered rumors. The bridling of a drowsy ass. And then the voice of Joseph: "Bring the young child. We must haste into Egypt—to save his life."

A brilliant, blue, desert morning. Distant, towering pyramids. A solemn gray sphinx. And once more the foster father's voice: "King Herod is dead. We must take the child back to the land of his birth. He must be brought up an Israelite."

Years of effort in the humble Nazareth home. Joseph at work in the carpenter shop. Mary at work in the clay-floored kitchen. Both bending their heads with his over the parchment rolls in the light of the flickering evening oil wicks. Why? "He must have clothes. He must have nourishing food. He must have an education. He must grow and wax strong and be filled with wisdom."

Every feast-time a long journey to the Holy City. And then, one memorable year, an invitation to the youth: "Come with us to the feast! You should experience the atmosphere of worship!"

We lose much of the significance of the story of Our Lord's childhood and youth when we forget that "he advanced in wisdom and stature and in favor with God and man" under the direction of "parents."

All people shall rise and call her blessed—whose name is the Lady—not only because she was the mother of Our Lord, but also—and perhaps more especially—because she accepted the holy obligation of bringing up Jesus of Nazareth.

Nor can we do aught but hold in reverence the memory of St. Joseph, not only because he accepted as his own the Saviour of the world, but also because he did all that any earthly father could have done for the Babe of Bethlehem.

We cannot but feel that the most solemn responsibility that can be undertaken is the responsibility of parenthood.

Citizenship is a responsibility—but it may be transferred. Marriage is a responsibility, but—rightly or wrongly—it may be annulled. The priesthood is a responsibility, but its active demonstration may be resigned or its possibilities withdrawn. But more vitally true than any other statement of the permanency of relationship is the assertion that once a parent always a parent. That is the reason why the relationship of God and man is most satisfactorily illustrated by the terms "father" and "son."

Saints walk the earth today—and so do sinners. Honest men practise the tenets of integrity in our world of business—and thieves ply their dishonest trade. Uncorruptible people give shining evidence of practical righteousness in every community—and criminals shrink from the light or spend their years behind prison bars.

But—all had parents. And much of what place men and women occupy in society is due to the recognition or lack of recognition of parental responsibility—not only for food and clothing and education, but also for leading up to Jerusalem. Notable exceptions are notable because they are exceptions.

NO DEPRESSION IN THE CHURCH

BY ANGUS S. HIBBARD
CHICAGO ENGINEER AND CAPITALIST

IN THESE DAYS of bad business and bad budgets, unrest, unemployment, and many unexpected trials and tribulations, where we reduce expenditures and "cut" everything to the bone, we are faced with an apparent paradox. We find factories, stores, office and commercial enterprises of all kinds idle, or nearly so, because of lack of business.

On the other hand we see the churches, hospitals, shelters, and relief agencies of every kind burdened with business as never before. Unemployment and poverty throughout the world has made demands on these institutions which must be met. And in every land men and women, in many instances ill paid and equipped, are at work, day and night, to meet the situation.

The most widespread service is rendered by churches because they are greater in number than any other agency and this business of relief, spiritual and material, is their business. As Church men and women, in general, can express themselves in support of these undertakings only by their pledges and their gifts of money, ours is the opportunity to find out what we may best do to take part in this worldwide human endeavor.

We, of the Episcopal Church in the United States, find a National Council, diocesan councils, parishes, missions, schools, hospitals, and social agencies better organized to carry on and meet these extraordinary demands than ever before. Personnel, salary, and overhead costs have been cut and cut again and still the demands for service increase. For these workers there is no five day week and six hour day. There is no "spread of employment." They are on the job or on call every day and every hour.

From the point of view of commercial employment, the men and women in this, our Church Army, are underpaid and yet they give away in charity far more than we, their parishioners, in proportion to what we receive. How often do we hear: "He gives away almost the coat on his back. He never says 'No.'"

Is it not up to us to hold this line we have established? Who among us will say: "Give up St. Luke's Hospital in Tokio, close the schools for Negroes in the South. Cut out City Missions?" What kind of Churchmanship or Church-statesmanship would it be to say: "Retreat, cut everything, close up if necessary." If every church, every denomination should adopt such a policy, where would we be in this country in six months?

Instead of this, let us keep eyes to the front and find out the facts. We will find that our Church, with many others, is growing in numbers and good works. For example, in the diocese of Chicago, there were two thousand and sixty-six confirmations in the first eleven months of this year 1932. This is a greater number than in any full year previously. In this and other countries our institutions have ministered to increasing numbers. Our "channels of charity" have been better organized and more effective than ever before. Our parishes and institutions afford us continued and worthwhile opportunity for personal service as well as financial support.

This business of our Church is the busiest business we can find. We may well be proud of what it is doing and every one of us support it by our pledges, our gifts, and our devotion.

THE DAILY MASS

IENVIED ST. JOHN his Patmos,
The Vision and Voice divine,
His flash of the worship of heaven
Transcending Space and Time.

Yet here is my veriest Patmos,
And more than the eye can see,
For He who is Heart of the Vision
Comes down to dwell with me.

MARGARET E. HENRY.

IMPRESSIONS OF A MUSICAL TOUR

BY THE REV. DOM ANSELM HUGHES, O.S.B.
SECRETARY-TREASURER, PLAINSONG AND MEDIEVAL MUSIC SOCIETY,
NASHDOM ABBEY, BURNHAM, BUCKS, ENGLAND

IHAVE JUST SPENT a wonderful six weeks lecturing and listening to American musicians. I have been asked for my impressions, and believing that first impressions are the most valuable, am setting them down before leaving your hospitable shores. I have spoken before universities, and before parish meetings; I have listened to the great symphony orchestras of Philadelphia and San Francisco and Boston; to choirs of high rank and efficiency, and to choirs of a simple mission type. Speaking mainly on subjects regarded in England as abstruse and technical, I have been struck by the keen appetite for the lore of medieval music, and for the instant appreciation of the phonograph examples performed at the lectures. At the same time I have met a reality of solid knowledge in early musical history, knowledge which is being handed on from teachers to students. Owing to the practical divorce of academical music from the normal university courses in England, we seem to be less fortunately placed in this respect, and the opportunities for development in your universities of what, for want of an alternative word, is termed Musicology should lead to important results. While much of the spade work must of necessity be done in Europe, where the "monuments," as well as the all-important "atmosphere," are to be found, in your country there seem to be unique openings for the scientific analysis and criticisms of these documents, published in a steady flow by my own society and by a number of continental European houses; and for their performance by choral groups.

Your readers will naturally be more interested to hear something about Church music and plainsong. I have heard only one example of "bad" plainsong, many examples of "good" and "very good." I have heard the service performed with all the monstrosities of the late Victorian era, on one occasion in a Cathedral, by choirs which were obviously capable of much better things. I have heard a general parish Mass, with the small choir almost drowned by the congregation, in a form which seemed almost the ideal, and I have heard, at St. John the Evangelist, Boston, and at St. Clement's, Philadelphia, the full High Mass performed in a way which we are able in some of our London churches, to equal, but not, I think, to excel.

The problem in your American choirs is not exactly the same as that of the English choirs. Apart from questions of pronunciation, which cannot be so easily standardized in a country of the size of the United States, there is the matter of the boy choir. I notice that your choirmasters seem to organize boy choirs whenever possible, and that the results justify their efforts. But many churches, which in England will be staffed by a boy choir of more or less (often less) efficiency, are led by a small mixed choir in America. This makes the question of plainsong rather more difficult, for the antiphony between men's and women's voices does not provide so perfect an effect as that between cantor and chorus, or between boys and men. The result of your liturgical arrangements at Evensong, where I have heard the psalms reduced to four verses only, while a number of modern hymns were sung at intervals, seems also (if I may be so bold as to criticize) a step in the wrong direction.

I have ventured to set down boldly my impressions—perhaps I have been rash in trying to generalize from a few particulars, but I am so conscious of the exceedingly kind and hospitable welcome I have received in your country that I feel, somehow, that I shall be forgiven for anything which seems like adverse criticism. Certainly I feel that in the last forty-four years the secretary of the Plainsong and Medieval Music Society has never spent a more useful time, both in working and in learning. I take back with me a store of delightful memories, a new supply of energy and inspiration, and the names of several new members; and I am expecting to have a number awaiting me on my return to Nashdom.

Is China Accepting Communism?

By the Rev. Edmund L. Souder

FOR THE PAST FEW YEARS the power of Communism in Central China has seemed steadily on the increase, so that a Soviet China has seemed quite within the range of possibility. It still is, but events during recent months have at least delayed its realization, and have lent credibility to the position of those who have maintained that the Chinese as a nation will not accept Communism of the Russian type.

In the summer of 1930 a Red army sacked the great city of Changsha, Hunan, and by 1931 Communists and bandits, having overrun four-fifths of Hupeh province and large slices of Anhwei, Kiangsi, and Hunan, seemed in a fair way toward setting up a Soviet empire in Central China. They boasted that in a year they would have seized the great Wuhan cities, Hankow and Wuchang, where our Mission has a large amount of work, medical, educational, and evangelistic. Not only, however, has this not eventuated, but, on the contrary, most of the territory in Hupeh which the Communists had gained by torture and violence has been wrested from them, and the whole complexion of things has changed for the better. Humanly speaking, this altered situation has been brought about through the efforts and personal leadership of the great Christian general, Chiang Kai Shek, who has spent most of the last four months in Hankow, directing military operations, and pushing measures of rehabilitation in districts that the soldiers recovered from the Reds. In these recently recovered districts are quite a number of mission stations of our Hankow diocese, and a visit has been made to them by Archdeacon Hu and another experienced Chinese priest, in order that they might report to the Bishop the condition of these country churches after having passed through several years of Communist control. The report they bring back is decidedly encouraging, and very significant as revealing the attitude of the Chinese peasantry toward Communism.

In visiting these places the archdeacon tried, with open mind, to discover the real views of the farmers, workers, coolies, etc., who could speak, not from hearsay, but from experience—the people to whom the Communist had made his appeal. Needless to say, in gathering information he did not confine himself to the Christian peasants, though the large number who turned up for services held by him indicated that the Communists had not been very successful in turning them away from the Faith.

At two important outstations of the diocese, Meh Wang Tsuei and Chu Ho, where Fr. Fung Mei Ts'eu was martyred two years ago, the archdeacon found that not only half the well-to-do fled or been killed, but also that all of the middle class who could get away had done so. Only the poorest had remained through the years of Communist control, so that the population in these and similar towns was but a fraction of what it had been before the Reds came. The people who had remained had perforce outwardly conformed to the Red régime, for refusal meant death. Some of them at first doubtless expected great things when they found the property of the land owners divided among them, but they soon discovered that while they had more land to till they had to surrender so much of the produce to the Soviet government that they were no better off than they had been before, besides which they had to work harder. Furthermore, the young men were liable at any time for military service, often finding themselves in the most exposed and dangerous position during an attack, or else they were detailed to tiresome guard duty at night after strenuous work in the fields during the day. Sometimes they were compelled to carry away the loot from captured towns. Their feeling seemed to be that under the Soviet government they had had more work, less freedom, exposure to danger and brutal treatment, and less rice than from their former small acreage. The great flood of 1931 had added to their miseries, so that their last state seemed definitely worse than their first, and their chief

desire seemed to be to arm themselves, as peasants have done in parts of Hunan, and resist with their lives any attempt of the Communist armies to return.

In Meh Wang Tsuei the archdeacon found that some of the Christians, who had been there through two or three years of Red occupation, had not only not been turned away from the Church by anti-religious propaganda, but had actually succeeded in saving the cross, candlesticks, altar linen, and other ornaments from the church, and produced them from hiding for the archdeacon's use when he arrived to say Mass!

JUST RECENTLY the Rev. Joseph E. Olsson, our priest at Shasi, came within an ace of being captured by Communists, when, on a trip to Shayang, he found that he had walked right by a spot where a lot of Communist troops were lying in wait for the government forces! Only the fact that they didn't want their presence known at the moment saved him from being seized. He "departed into his own country by another way"—coming down the Han to Hankow and then up the Yangtse to Shasi, which is like going round your elbow to get to your thumb.

The Communist menace is by no means eliminated in Central China, but it does look as though perhaps it has shot its bow, and that its constant employment of terrorism and torture—tens of thousands of innocent people have been killed—and its alliance with bandit hordes has turned the stomachs of the Chinese proletariat scarcely less than those of the bourgeois citizens. As a Chinese said to me the other day on my way back from Changsha, where I had just seen many buildings that the Reds had destroyed in 1930, "Our Chinese civilization has for centuries rested on the ethical basis of Confucianism, and we have been taught to believe in conscience and right action. How can a doctrine that preaches hate and class war, and practises murder and arson, making fun of 'bourgeois virtues,' ever win the heart of the Chinese people?"

There are certainly many people in China, as elsewhere, who believe that social planning and social control are not only inevitable but desirable in order to rid the world of the sordid selfishness of our present capitalist system, who, nevertheless, are convinced that whatever may be said for Communist theory, the Communist method of preaching hatred and promoting violence is treason against the moral sense of humanity and can bear no good fruit.

EPIPHANY PRAYER

*A*IMLESS Star of Bethlehem
Guiding ever on
Comfort dusky caravans
Till the night is done:
Shine upon the face of One
Called to be our Friend
Comrade of each eager quest
Shelter at the end.

Changeless Star of Bethlehem
Stabilize our ways
Cross the fitful wills of men
With Thy faithful rays:
Ever present with the Lord
May our spirits be
While our bodies minister
To the lost with Thee!

LILLA VASS SHEPHERD.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

RE-THINKING MISSIONS

THE LONG and comprehensive report of the appraisal commission appointed by the Laymen's Foreign Missions Inquiry to study Christian missions in the Far East and to make recommendations concerning their future is ready for our information and analysis. Harper and Brothers have published it in book form, with the title of *Re-thinking Missions*.

Women's Interests in the Orient
We are all interested in the whole report but probably find particularly noteworthy that division which deals with "women's interests and activities."

Mrs. Harper Sibley of Rochester, a member of the executive board of the Woman's Auxiliary and the leader of the discussion on Family Life in Denver; Mrs. William Ernest Hocking, founder of Shady Hill School, Cambridge, Mass.; and Miss Ruth F. Woodsmall, specialist in work for women, Y. W. C. A., New York, were the women members of the commission and, with twelve men of notable achievement, completed its personnel.

In a recent interview Mrs. Sibley said: "We were determined that the report must be unanimous and worked until we could all sign each chapter." This must have meant that much individual opinion was given up in the interest of cooperation. We find in the report a document of unique distinction demanding the consideration of all thoughtful Christians.

WOMEN who go today to the Orient as missionaries see that the status of Oriental women has been completely changed from that which missionaries found a few years ago. Education and an awakened interest in national affairs are bringing a new day to Oriental womanhood. Christian missions have played an important part in this forward movement of the women of the East. Dr. (Mrs.) S. Muthulakshmi Reddi, president of the all-India Women's Conference, held at Lahore, 1931, said: "The women of Asia have been placed under a deep debt of gratitude to the missionary agencies for their valuable contribution to the educational uplift of Indian women."

The Changing Status of Oriental Women
The report tells us that "the very fact that women in the East are beginning to live on a different educational and social level, creates new needs and makes new demands on missions, far more exacting than those that were made in earlier days. The changed and steadily changing East necessitates readjustments. The ability of missions to make these necessary changes will, in large measure, determine their future effectiveness."

THE RECOMMENDATIONS presented by the commission for mission activities affecting women in India, Burma, China, and Japan, follow the same general lines. In the matter of *Education* it is thought that the quality of scholarship should be improved in the future rather than increasing the number of schools and colleges. Important recommendations on health ask that health welfare and preventive medicine be stressed and that Christian hospitals and schools be more closely coordinated in the promotion of health, education, and social hygiene.

Recommendations
Under the heading of *Social and Industrial* it is recommended that Christian agencies include in their future planning an

emphasis on the social program and facilities for training women with an enlargement in their scope of work. The problems of *Youth* and those of *Rural Oriental Women*, with their religious needs, were considered, as was the important matter of *Leadership Training*. It is recommended that scholarships be established for study abroad, in America or elsewhere, for women students, preferably those of experience and maturity; and that during the period of foreign study they be given educational and social guidance.

IN ITS *Conclusions* the commission tells us that:

"The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence and a

Type of Missionary Needed Today
love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom the work is done."

The commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and, if feasible, the early years of their service should be of a probationary nature.

IN CONCLUDING that division of its report devoted to women's interests and activities, the commission says:

"It is impossible to evaluate separately the many factors that are influencing the lives of Oriental women, opening to them

For Our Information and Consideration
the doors of a wider freedom and a larger opportunity. The emphasis which Christ places upon the supreme value of the individual, making no distinction between men and women, has left its impress upon the East. Christianity has much to offer to the women of the Orient today in the deepening of their personality and in the interpretation of their new freedom as a high responsibility for service."

We shall, I know, take time to thoroughly study and consider this important report. We may not agree with all its conclusions and recommendations, they are those of and for a new day. We realize very keenly, in the attitude of mind and the suggestions for work and workers that "Time changes all things" and that changes that mean progress in our conceptions of ways and means for extending the Kingdom must mark our missionary work. We cannot stand still. "The world is the field" and such a report as this one, unofficial as it is, is of tremendous value to us in our thinking of and planning for missionary work. It emphasizes the truth that "the harvest is plenteous" and it also tells us that diversely trained reapers are few. It is our business to be informed at home so that we can do something very worth while to help make the new day for women everywhere, and particularly for those in the Orient, inclusive of Goodness, Truth, and Beauty by our service for Him through the work accomplished by missions and missionaries throughout the world. "O Love, who are burning and never extinguished, enkindle me!"

Heroes of the Catholic Revival

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

XII. MOTHER HARRIET, C.S.M.

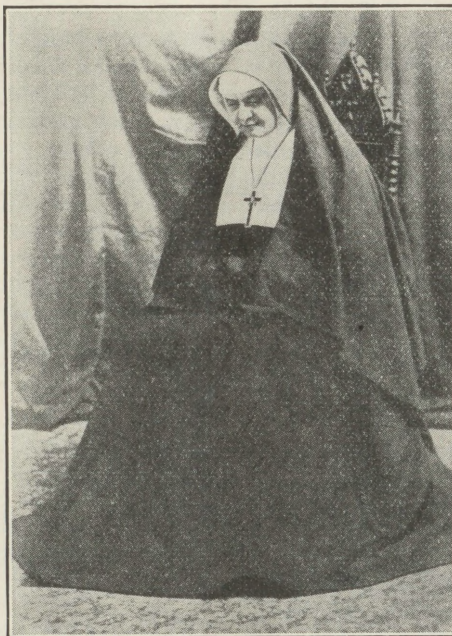
DR. MUHLENBERG, the founder of so much in the American Church, was the first to organize a society boldly bearing the title of Sisterhood. The Sisterhood of the Holy Communion, New York, formed in 1845, was rather more than a group of Church workers, rather less than a Religious house, to which Muhlenberg's ideas did not extend. Among its members was Harriet Starr Cannon, formally admitted on the feast of the Purification, 1857, who served with devotion in the infirmary at the Holy Communion and in St. Luke's Hospital. She and several others, however, became aware of a deeper vocation. On the occasion of a suspension of Dr. Muhlenberg's organization, in 1863, Sister Harriet and four companions accepted an invitation to take charge of the newly-founded House of Mercy, there to test their call to a closer Community life. In 1864 they took over in addition the Sheltering Arms home, then near St. Michael's Church. Meanwhile the Bishop, the Rt. Rev. Horatio Potter, had appointed a committee of priests, the leader among whom was Morgan Dix, rector of Trinity, to consider the organization of Sisterhoods. As a result Sister Harriet and her companions were professed by the Bishop on the Purification, 1865, in St. Michael's, and the Community of St. Mary came into being. At the first formal chapter, held in the fall, Sister Harriet was elected Mother Superior. Thus was founded the first enduring Religious Community in the American Church, and the first modern Anglican Community to begin with the blessing of its diocesan.

The early years of Mother Harriet's leadership were marked by the curiosity, tinged with suspicion, which greets a new idea. Dr. Dix has thus described the episode:

. . . the Protestantism of the day at last took the alarm. . . . What were these so-called Sisters, these "nuns," these "Romanists in disguise"? What had the Bishop done? And what more might be coming? Was it true that there were to be Habits, and a Rule, and Vows? . . . Ladies of high social position took up the matter; it was no uncommon thing to see them, of an afternoon, driving thither [to the Sheltering Arms] in their handsome carriages, entering the building, demanding interviews with the Sisters, examining them as if they were wild animals in a menagerie, questioning, browbeating, catechising them, and even sometimes going so far as to pluck at their garments to see of what material they were made.

In time it seemed advisable for the Community to withdraw from two of its works, the Sheltering Arms and St. Barnabas' House, the shelter which it had taken charge of for the City Mission Society.

The concentration thus obtained was not unbeneficial to the internal development of the Community. St. Mary's School on 46th street was used for a time as the Mother House. Mother Harriet saw, however, that a center in the country was needed. A site to the north of Peekskill was acquired in 1872, and, as soon as the school there started was well under way, the novitiate



MOTHER HARRIET, C.S.M.

This picture of Mother Harriet is from the Mount St. Gabriel series No. 1, Historical Papers and is herewith printed with permission of the Columbia University Press.

and Mother House were transferred to Mount St. Gabriel. Meanwhile Mother Harriet visited England to study the Religious Communities already established, and one of the Sisters was sent to an English Community to be trained to assume the functions of Novice Mistress. The Community, once fairly started, began to develop its own spirit and tradition, in harmony with the ideals of the Mother Foundress. It has grown along the lines of the Benedictine tradition, finding its vocation in the due performance of the *opus dei*, the divine office, with the care it deserves, and in such works, primarily, as do not interfere with the Community life. Quite in the spirit of St. Benedict is one of Mother Harriet's sayings, to the effect that it is in contact with others in the life of the Community that the way to religious perfection is to be found. Along with its own development, Mother Harriet welcomed the opportunities which came to the oldest American Community to assist in the early days of other foundations, or of American branches of English Communities.

The long list of schools, hospitals, and other institutions which have been founded by the Community or placed under its care is evidence of the approbation it has received from the Church. Before very long Mother Harriet's problem was not to find something to do, but to decide what invitations must be refused. In 1873 the Community entered the south, with school and institutional work at Memphis, and in 1878 took over Kemper Hall in Wisconsin. It was Mother Harriet's hope that the Community might in time produce semi-autonomous provinces, a hope since fulfilled in the west. In 1878 an epidemic of yellow fever broke out in Memphis and, while others were fleeing from the city, Sisters and priests remained at their posts, joined by volunteers as those first on the spot were struck down. The Church has gratefully given the honorable title of the "martyrs of Memphis" to those who gave their lives in their work for the sick, the dying, and the orphans of the plague.

MOTHER HARRIET is described by those who knew her as one whose abilities were concentrated about the central vocation which controlled her life. Although her formal education was no more than that to be expected for a girl born in 1824, she made such good use of her wide experience, her contacts with others, and her constant study of matters relating to ascetic theology and the Religious life that she became one to whom many turned for help and counsel. The Community gratefully remembers her leadership as having guided it safely through the difficult formative period in both its temporal affairs and its religious spirit. She lived to see the erection of a long planned-for chapel at Peekskill, and three weeks before her death visited St. Mary's Hospital, New York, in connection with the arrangements for its summer home for children at Norwalk. On Easter Day, 1896, she died, and was buried with her companions.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

TEXAS GEORGE: THE LIFE OF GEORGE HERBERT KINSOLVING; by the Rev. Arthur B. Kinsolving. Milwaukee: Morehouse Publishing Co., pp. 134 and xvi; \$2.00.

THE KINSOLVINGS are a Church family with a clerical record unapproached; not even the ministerial sons of Solomon Burluson surpass them! A clerical father; four sons in the ministry; two of them bishops; a third rector of a great historic parish; all three of these having sons in the ministry, one in an important suburban parish, one in the strategic position of chaplain at West Point, one in succession to Phillips Brooks, Bishop Mann, and Bishop Sherrill in Trinity Church, Boston—this is indeed a record.

Dr. Kinsolving has made this life of the Bishop of Texas a labor of love, offered in affectionate remembrance of the brother who was the hero of his boyhood days. It is more than a life of the Bishop of Texas; it tells the story of many a Virginia parsonage and brings delightful recollections of the Virginia Seminary and the godly men who have taught or studied in its halls and gone forth to devoted service in the Church; such men as the late Bishop Kinsolving of Brazil, of whom much is told—the wise ecclesiastical statesman, the great missionary pioneer in South America, the eloquent preacher. It is, of course, the big-bodied, big-hearted Bishop of Texas, however, whose character dominates the story, all of it told simply and vigorously.

The tale of how Bishop Kinsolving got his nickname is one of many delightful anecdotes in the book. He was attending a convention in Baltimore which coincided with a visit of Buffalo Bill to the city. Bishop Kinsolving, who was six foot-four and big all over, was having his proportionately large shoes polished by a little darky bootblack. The colored boy looked up awesomely at the Bishop in his big broad-brimmed hat and asked, "Is you Buffalo Bill?" "No," was the reply, "I'm Texas George." Bishop Dudley stood near by, heard the joke, told it in the House of Bishops, and so fastened the sobriquet on his episcopal brother for all time.

C. F.

SEEING THE INVISIBLE. By Harold Cooke Phillips. Harper & Brothers, \$1.00.

BEGINNING LAST SEPTEMBER, Harper and Brothers began publication of a monthly pulpit at the popular price of \$1.00 per volume. This is the second in the series and consists of ten sermons on the spiritual life in the midst of worldly affairs. The author is the minister of the First Baptist Church of Cleveland, and his message is a direct statement of the gospel in language suited to the adult intellect, and untainted with sectarian bias. One sermon in particular, on the text—"Except ye turn and become as little children"—would make it worth while to acquire the book, even were it not accompanied, as it is, by other addresses of high quality. There is intellectual as well as spiritual stimulus in them all, and they make a fine gradation in scope from Lent to Easter.

W. S. H.

OUTLINES OF TEACHING SERMONS FOR A YEAR. Edited by the Rev. C. E. Hudson; Macmillan Co., pp. 110, \$1.25.

WHEN we observe the active earthly life of our blessed Lord we see without question how large a part of His service to mankind during those years was devoted to teaching. This was essential if the purpose of His Incarnation was to be fulfilled. The ministry of teaching is no less needed today if His

Body the Church is to do her full work. Many of the attacks made against Christianity today are based on a wrong conception of its true doctrine. The only way by which this can be remedied is by supplementing correct teaching for the misconceptions. Nor is it less necessary constantly to present the truths of Christianity in the light of the latest revelations given us by the various fields of scientific research. This task of presenting the faith once delivered to the saints in terms familiar to each succeeding generation is ever before us.

To those stewards of the mysteries of God who desire aid and stimulus for executing this duty of teaching, this collection of sermon outlines will make a valuable contribution. They are divided into four sections under the following headings: *Grounds for Belief in God*; *Four Introductory Sermons to the Old Testament*; *Twelve Sermons of the Life of Our Lord*; and *Twelve Sermons on Life in Christ*. The contents reveal a familiarity with the latest work done on the various subjects and are full of fresh and pregnant thoughts. A foreword by the Bishop of St. Alban's and an introduction by the Archbishop of York heartily recommending the work is sufficient to assure their worth.

R. D. R.

THE GREAT INTERCESSION. A Study of the Prayer for the Church Militant. By Gertrude Hollis. Morehouse, pp. 115, \$1.00.

JUST HOW INCLUSIVE and majestic an intercession the Prayer for the Whole State of Christ's Church really is can fully be realized only when one stops to consider it carefully. The author of this little book has done just that and gives to us in its pages the fruit of her meditation. The result is a splendid analysis of each phrase of the prayer, bringing to the mind, as likely never before has been done, the depth and breadth of our petition when we repeat the words of that Great Intercession.

The style is interesting and conversational and serves to link the great theological truths underlying that prayer with the ordinary everyday lives of men and women. A layman will be helped by it to realize the reality, practicality, and joy of prayer. The clergyman will find suggestions and material for numerous sermons or instructions.

R. D. R.

AN INTRODUCTION TO WORSHIP. By the Rev. R. L. Barnes. Morehouse, pp. 74, 40 cts.

THIS LITTLE BOOKLET, written by Fr. Barnes of the Community of the Resurrection, is addressed in particular to members of the Toc H. It aims to aid them in the more perfect worship of Jesus Christ as Lord and Saviour especially as He comes to us in the Holy Eucharist. Its division into short sections makes it well adapted for men who living busy active lives in the world can give only a short time each day to definite conscious thought concerning God.

The Rev. P. B. Clayton, founder padre of Toc H, writes in the preface: "For my own part, I wish no happier thing for any man whose spirit is athirst, than that a book like this should come into his hands, and gain appreciation by methodical use. Six months of it would go some way to enhance the inner life of a keen Churchman. The style is terse, direct, and never high faluting. It does not beat about the bush. The bush burns with God's fire; and he who thus prepares himself to pray will find himself engaged in a blessed encounter between penitence and pardon. Our Lord's Passion is ended; but His Compassion for the souls of men ends not at all."

R. D. R.

NEWS OF THE CHURCH

John Masefield Now in America

England's Poet Laureate to Make
First Public Appearance Here in
Interest of Seamen's Institute

NEW YORK—John Masefield, England's poet laureate, is now in this country and will give his first lecture-recital at Carnegie Hall on January 9th, for the benefit of the Seamen's Church Institute of New York.

This is the first time a poet laureate has ever lectured in America. Mr. Masefield's first public appearance on behalf of the largest shore community in the world for merchant seamen is peculiarly appropriate, since he himself worked under sail and steam as a seaman, beginning as a lad of 14. On his last trip to America in 1926 Mr. Masefield visited the thirteen-story Institute building at 25 South street and paid tribute to the work done in behalf of thousands of seamen of every age, race, rating, and creed who enter the building each day.

At that time, when addressing the Institute's board of managers, he commented:

"I have lived to see seamen treated like human beings. The hours are shorter, the food is better, the living conditions on ship-board are improved. There is hardly any brutality. Their outlook is enormously improved. I wish that every citizen could pay a visit to the marvelous institution at 25 South street. Until you see it, you have no conception that such a building could have been planned and consecrated to the use of seamen. I have been amazed to see this great Institute doing things which we in our time saw to be needed but never hoped to be attained. Two things I noted especially during my trip over the building were the school for navigation and the bank, where seamen's wages are protected. The improvement in the condition of the seaport is almost unbelievable."

John Masefield, hailed as a "poet of the sea," has been one of England's best known literary figures during the past twenty-five years. When he was appointed by His Majesty King George V on May 9, 1930 to succeed the late Robert Bridges, the world of letters applauded the choice. His *Salt Water Poems and Ballads*, particularly *Sea Fever* and *Cargoes*, *Everlasting Mercy* and *The Widow in the Bye Street*, *The Wanderer*, and *Reynard the Fox* are among his most widely read works. His most recent book is *The Tale of Troy*.

Since Chaucer there have been twenty-one laureates, including such illustrious poets as Edmund Spenser, Ben Jonson, John Dryden, Southey, Wordsworth, and Tennyson. John Masefield is distinguished not only as a poet, but also as a dramatist, historian, novelist, and a writer of short stories.

BISHOP SUMNER RESUMES DIOCESAN DUTIES

PORTLAND, ORE.—The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, has resumed his work after several months of illness. The Bishop, denying a report that he might never again be able to carry on his work, said:

"After several months' rest following doctors' orders I have again taken up diocesan duties, having held confirmation services at Trinity Church on December 11th, St. Stephen's Cathedral on December 12th, and Christmas services, and am planning to carry out my usual schedule."

Baltimore Pro-Cathedral Opens Christmas Eve

Overflow Crowds Attend First Service As
300 Candles Furnish the Illumination

BALTIMORE—On Christmas Eve the first service was held in the new Pro-Cathedral of the Incarnation, Baltimore. The hour of service was set for 11:30 P.M., but long before the service began, people had been crowded out onto the steps. At 11 o'clock, trumpeters began playing Christmas carols on the steps outside the building, and they continued playing until the service began.

This was a great occasion and culminated a dream of many, many Church people in Maryland. The building itself is complete in construction, but the furnishings will not be ready for about a month. The lighting fixtures also have not been installed, but the nave and chancel were illuminated by 300 candles. This was most effective with the Christmas greens and poinsettias on the altar.

Bishop Helfenstein celebrated the Holy Communion and was assisted by the Rev. Harold N. Arrowsmith, canon of the Cathedral of the Incarnation, the Rev. Arthur Chilton Powell, D.D., and the Rev. C. Sturges Ball, S.T.D.

Reminiscent of the old Yorkshire abbeys, with firm, dignified, yet artistic lines expressing its high purpose, the Pro-Cathedral will occupy a place of importance among the church edifices of the country. From the round-headed Norman architecture of the crypt a superstructure on early English lines has been developed. The perpendicular lines of the buttresses breaking through the roof give a lift to the whole composition and indicate the strength that is inherent in the design.

The interior is built around the chancel. Above the altar is a tall seven-light window. This is the window which the Cathedral League of Maryland has given as a memorial to the late Rt. Rev. John Gardner Murray, D.D., Seventh Bishop of Maryland and Presiding Bishop of the Church.

Protest to Bishops Urged Upon Clergy

"Committee of 25" Seeks Signatures
for Objection to Celebrations by
Protestant Ministers

NEW YORK, Jan. 3.—A protest to the House of Bishops against "celebrations of the Lord's Supper by ministers who have not had episcopal ordination" has been sent to all of the clergy of the Church by a Committee of Twenty-five, of which the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, is secretary. The statement that the clergy are asked to sign reads as follows:

"To the House of Bishops of the Protestant Episcopal Church in the United States of America: We, the undersigned clergy of the Protestant Episcopal Church, desire respectfully to express to the House of Bishops our conviction that with loyalty to the provisions of our Book of Common Prayer and of our canons, and with Christian consideration for the consciences of our brethren in the Church, our clergy cannot participate in celebrations of the sacrament of the Lord's Supper by ministers who have not had episcopal ordination, and we feel bound to state that if celebrations of the Lord's Supper by ministers not episcopally ordained are permitted in our churches this will precipitate a crisis in our own Church, will break the fellowship of our Church with the Anglican communion, and will endanger the present hopes of Christian reunion."

While neither the statement to the House of Bishops nor the accompanying letter makes any reference to the celebration of the Holy Communion in Christ Church Cathedral, St. Louis, last spring by a Methodist minister, assisted by the Bishop and Bishop Coadjutor of Missouri and other Anglican clergymen, it is understood that this service is the prime reason for circulating them.

LETTER TO CLERGY

The letter from the committee to all of the clergy of the Church, enclosing the statement to the House of Bishops, is as follows:

"We whose names are printed below desire to ask your prayerful consideration of a certain action which has been taken by some among us in the effort to forward the cause of the reunion of Christendom, but which has gravely disquieted the consciences of many, and which we believe will rather delay the attainment of the goal that it is hoped to achieve.

"It must be a cause for devout thanksgiving to Almighty God that there is in these days a real consciousness of the dangers we are in by our unhappy divisions and an increased interest on the part of all Christian people in the cause of reunion. We may take a special pride in the efforts of our own Church in this matter as shown by the Lambeth Conference in the 'Chicago-Lam-

beth Quadrilateral' of 1886-88 and in the 'Appeal to all Christian People' of 1920; and as shown even nearer home in the movement in our own General Convention which led to the World Conference on Faith and Order at Lausanne in 1927.

"But in our zeal for reunion we must not lose sight of the fact that a reunited Christendom must be built upon the foundation of a common faith and a common order, and that the supreme privilege of communion together at a common altar must be the goal and the achievement of reunion, and not the means thereto. Until the day comes when corporate reunion is accomplished each Christian body must continue to be true to its own witness and its own order.

"Will you not think earnestly of these things, and sign and return the statement printed on the enclosed postcard? It is proposed to bring this statement to the attention of the House of Bishops at its next meeting, and also to publish the number, and perhaps the names, of the signers in the Church press. The statement is being sent to all the clergy of the Protestant Episcopal Church for signature."

The clergymen who sign this letter are the Rev. Messrs. Robert S. Chalmers, *Maryland*; Winfred Douglas, *Fond du Lac*; A. I. Drake, *Milwaukee*; Frederic W. Fitts, *Massachusetts*; F. Gavin, *Milwaukee*; Edgar F. Gee, *California*; Thomas Haldeman, *Colorado*; Frederick Henstridge, *Central New York*; George Hirst, *Montana*; W. D. F. Hughes, *New York*; S. C. Hughson, *O.H.C., New York*; Reginald Mallett, *Tennessee*; W. P. McCune, *New York*; Wm. H. Nes, *Louisiana*; E. J. M. Nutter, *Michigan*; H. M. Ramsey, *Oregon*; George Lynde Richardson, *New Hampshire*; Bertram L. Smith, *Dallas*; Hanson A. Stowell, *Arkansas*; Donnon E. Strong, *Salina*; Charles Townsend, *Rhode Island*; John Talbot Ward, *New Jersey*; E. S. White, *Chicago*; Charles Herbert Young, *Northern Indiana*; J. Wilson Sutton, *New York*, secretary.

TO DEDICATE SEABURY CHAIR AT BRIDGEPORT, CONN.

BRIDGEPORT, CONN.—On January 15th, in the morning, a special service of an historical nature will be held at St. John's Church, Bridgeport, when a chair which was used by Bishop Samuel Seabury when administering confirmations will be dedicated by the Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut.

A son of a former rector of the parish, Carroll L. Maxcy, relates that his father, Dr. Maxcy, while rector of St. John's, rescued this chair from the old church building after it removed from a downtown location to its present site on Park and Fairfield avenues and cared for it over a period of years. It was taken to Troy, N. Y., by him when he removed to that city and has recently been restored to St. John's Church, Bridgeport. It is proposed to dedicate this chair and to place it permanently in the chancel of St. John's Church. Bishop Brewster will deliver an historical address centering about this Seabury chair.

TO BE SERVED by Love you must love; and to be served by Truth, man must know the Truth and translate that knowledge into right actions.

Long Island Bishop to Ask for Additional Suffragan

Special Convention to Be Held January
24th for Consideration of Request

BROOKLYN—A special convention of the diocese of Long Island has been called by the Bishop, the Rt. Rev. Ernest M. Stires, D.D., to be held in the Cathedral at Garden City on January 24th to deliberate on the election of a second Suffragan.

The work to be done in the diocese, according to the Bishop, cannot be properly handled by two.

LIVE TOUCH GIVEN CHURCH PAGEANT AT GREELEY, COLO.

GREELEY, COLO.—The Commercial Club of Greeley had the right idea when it presented a pre-Christmas celebration of unusual character. The celebration began at 7:30 P.M. with carol singing on the streets and in the shops. Dr. B. W. Bonell of St. John's College was asked to write a pageant for the occasion. In it he depicted the events of our Lord's life from the prophets until the adoration of the magi.

In the shepherds' scene and the manger scene live sheep were used. In the manger scene the Christ Child was represented by a bright light shedding its radiance from the manger.

The Rev. Otis L. Mason assisted in presenting the pageant which was played by St. John's students and the choir of Trinity Church. In spite of the cold evening, more than five thousand gathered before the court house.

BRIDGEPORT, CONN., RECTOR GIVEN LEAVE OF ABSENCE

BRIDGEPORT, CONN.—The Rev. Stephen Fish Sherman, Jr., the rector of St. John's Church, this city, suffered a severe heart attack last September 9th and was granted a six months' leave of absence, effective November 1st. He sailed for the Balearic Islands on November 15th and is now resident there. In his absence the parish is being administered by the Rev. Armand Serent who was appointed acting rector by the vestry at a meeting in October.

THE BROTHERHOOD IN JAPAN

THE BROTHERHOOD OF ST. ANDREW in Japan had corporate Communion for boys and men, as the older American Society did, on St. Andrew's Day. At least forty groups scattered throughout the Empire had this special service. In several cases it was the culmination of a mission for young men.

Some 500 members of this Brotherhood presented an annual thankoffering, given this year for work among young men at St. Barnabas' Mission in the leper colony at Kusatsu, known to many as the place where Miss Mary Cornwall-Legh is working.

Dr. Fleming Now Life Trustee of Columbia

In This Capacity Also He Succeeds
the Late Dr. Caleb R. Stetson—
Diocesan Relief Plans

NEW YORK, Dec. 26.—The Rev. Dr. Frederic S. Fleming, recently appointed successor to the late Dr. Caleb R. Stetson as rector of Trinity Church, New York, has been named as his successor in still another field, that of life trustee of Columbia University.

Dr. Fleming was one of two life trustees named by Dr. Nicholas Murray Butler on December 26th as those selected by Columbia. The other trustee is Archibald Douglas. Mr. Douglas, a member of the class of 1897, succeeds Justice Benjamin N. Cardozo, who resigned last spring following his appointment as associate justice of the United States Supreme Court.

CHURCH OF THE ASCENSION EXERTS WIDE COMMUNITY INFLUENCE

A notable instance of the influence of a parish church upon its community is to be seen in the activities of the Church of the Ascension, Fifth avenue and Tenth street.

Under the policy of its rector, the Rev. Dr. Aldrich, its plan, a reversal of the usual one, is to send out qualified workers into community social service work instead of drawing them into the Church through clubs and like organizations. It is summed up in the statement that "the spiritual purposes for which a Church exists . . . must somehow find expression in the life of the community of which it is a part." And the plan is further clarified in the design of a wheel which the church committee has sketched. The hub of the wheel is the parish church; its twenty-one spokes are as many avenues of spiritual expression, representing that number of local agencies in which members of the Ascension are volunteer workers. It is one way of saying that the strength and value of this church are shown in the extent it is able to serve the community beyond its own membership.

APPRECIATION OF CATHEDRAL ROSE WINDOW

The following appreciative description of the newly-placed rose window at the Cathedral is from the editorial page of the *World-Telegram*:

"One of the most magnificent splendors in the city is now on view in the Cathedral of St. John the Divine on Morningside Heights. It is a great rose window, forty feet across, the largest in the city if not in the world.

"Its vast size is equalled by its brilliance. It creates the Cathedral. It brings the interior of the nave to life like a great log fire would warm and enliven a great cold hall. Except for one lancet high at the left the rose window is the only stained glass so far installed in the huge, aisled nave, now completed inside except for the windows, the tile of the floor, the heating apparatus, and the lighting.

"The rose window is made of red, gold, and blue, the gold radiating brilliantly from

the center toward the outer areas in which blue predominates, the whole set off by inter-spacing of black. Seen from immediately below, the colors send out a glow like flames. The window, seeming to fill the west end of the Cathedral, grows in beauty as the observer proceeds the great length of the great stone nave. It has a different quality and mood for every hour in the day and every sort of weather.

"Rivalling in craftsmanship and power the stained glass handed down from the Middle Ages, it was created in America—in Boston.

"It is prophetic of a growing spread of this remarkable art in a country whose churches have long been dimmed with stodgy memorials of little worth and less luminosity, a country which has just begun to glimpse the great possibilities of stained glass of high order in secular as well as religious buildings."

DIOCESAN RELIEF PLANS

Since the first of October, relying entirely upon appeals by letter, the Cathedral committee working to raise funds to care for our own local families during the winter, has raised about \$50,000. There is now presented to our parishes and missions a plan whereby it will be possible to raise the amount further needed without serious strain upon any individuals. On a given Sunday in January, pledge cards will be presented to the congregations of the city, carrying a promise to give \$1 a month for 6 or 8 months.

ON THE USE OF VESTMENTS

The editor of *Ave*, the monthly bulletin of the Church of St. Mary the Virgin, enlivens the pages of the current issue with the following humorous and wise counsel:

"Good old vestments are always a useful present to priests who serve as many altars as we do. We can always make use of good old copes, chasubles, stoles and maniples that are sometimes seen in antique shops. Such vestments are handsome enough when worn by the officiating priest in church, but they do not belong in a domestic house as part of a scheme of decoration. For one thing, they have been blessed and set apart for God's House; and, in any case, it is no more proper to display a strange clergyman's cast-off costume flung over the piano in your drawing-room than it would be to hang up one of your old suits on a pillar in St. Mary's."

ITEMS

The New York branch of the Clerical Union held its December meeting on the 20th at St. Paul's Chapel. The Rev. Dr. Gavin of the General Seminary spoke on the Ascetic Principle in Primitive Christianity.

By the will of Miss Ella E. Russell who died on December 15th at her home in the Hotel VanRensselaer the following bequests are made: \$80,000 to the Domestic and Foreign Missionary Society; and \$10,000 each to the Cathedral of St. John the Divine, and the City Mission Society.

BISHOP FREEMAN COMPOSER OF CAROL SUNG AT CATHEDRAL

WASHINGTON, D. C.—On Christmas Day at Evensong a Christmas carol composed by the Rt. Rev. James E. Freeman, D.D., Bishop of the diocese, was sung by the Cathedral choir at Mount Saint Alban. The title of the carol is *Upon the Silent Midnight Hour*. The music was composed by Stanley R. Avery and was sung for the first time on this occasion.

CHURCH TO BE BUILT AT EXCELSIOR SPRINGS, MO.

EXCELSIOR SPRINGS, Mo.—Plans, which have been in the making for several months in connection with the building of a church for St. Luke's congregation at Excelsior Springs, have now taken definite shape with the delivery of the deed to the chancellor of the diocese, the Hon. William G. Holt, by Major W. A. J. Bell, the donor of the land, and architect's plans of the church have been accepted by the diocesan officers and Major Bell.

For years the communicants of St. Luke's have looked forward to having a church in which to worship and to be able to maintain a priest. In the past they have met either in the Elks' Club or the Public Library, and visiting clergy and lay readers have supplied services.

The women of the congregation, through various ways, have been able to accumulate a building fund amounting to over \$4,000 which, with diocesan aid, will help materially in the financing of the building.

As a fitting link between the Church here in the United States and the Mother Church in England, and as a memorial to the Bell family, long associated with the development of Excelsior Springs, there will be incorporated into the interior walls of St. Luke's Church a bit of consecrated carved stone, once part of a window in Major Bell's parish church, St. Mary the Virgin, located in Blechingly, Surry, England. This stone, carved in medieval times, was probably at one time a portion of a spiral column framing a window and removed in some remodeling. The church, St. Mary the Virgin, was built in the fifteenth century and the Bell family long has been active there, Major Bell serving as a warden as his father had before him. Hanging on the wall of the new edifice will be a framed picture of this ancient church with a brief history attached.

The architecture of the church will conform to the gothic lines. The stone used in its construction, quarried from the neighboring hills, is to be donated by some of St. Luke's people. Construction probably will begin in the spring, and it is

the hope that the church may be consecrated by the Rt. Rev. Robert Nelson Spencer, Bishop of the diocese, on St. Luke's Day, October 18th next.

ST. JOHN'S COLLEGE, GREELEY, COLO., DAMAGED BY FIRE

GREELEY, COLO.—Spontaneous combustion set fire to the furnace room at St. John's College, this city, recently, and but for the quick response of the local fire department and the assistance given by the students the larger buildings on the campus would have suffered heavily also. Two garages adjoining the college were considerably damaged.

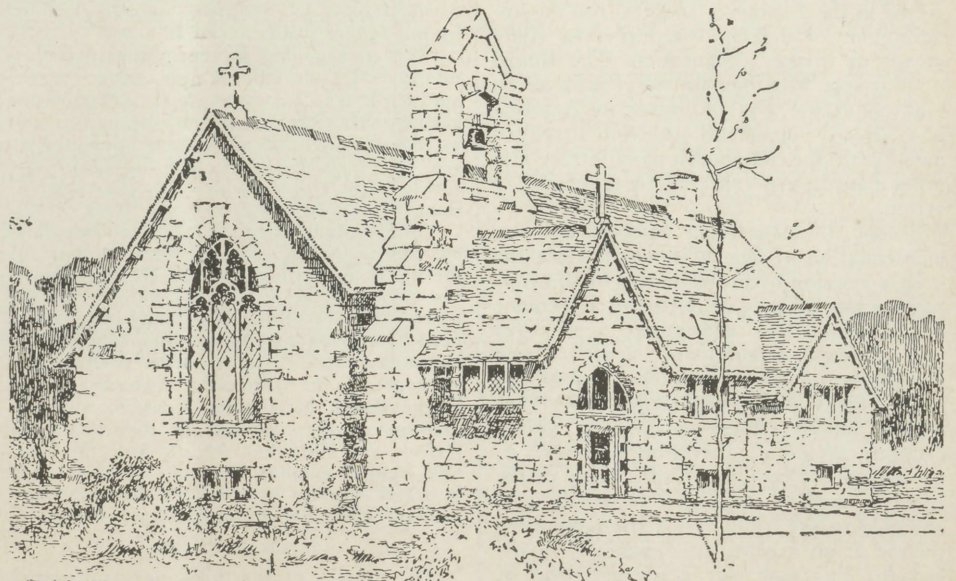
The students took turns remaining on watch through the night for any further outbreak.

St. John's is a theological seminary and is conducted for the education of clergymen of the west.

SUMMER RESORT PURCHASED BY SEATTLE PARISH

SEATTLE—A country resort, containing 23 acres and fourteen hundred feet of lake water front, has been secured for members of Trinity parish, Seattle. The purchase has been made possible by the enterprise of the rector, the Rev. C. Stanley Mook, and the business conditions of the times, which have made the acquirement of real estate on favorable terms practicable.

In addition to the natural features of the property the purchase includes cabins already on the place, rowboats, kitchens, and swimming conveniences. Facilities for the erection of additional cabins and camps are provided, and arrangements have been made for the building of a lodge for the G. F. S. club and one for St. Barnabas' Guild for Nurses. The young people of the parish are looking forward to good recreational times, and Church families will be able to erect their own summer homes. The resort is 23 miles from the city and within 45 minutes motor run over the fine Tacoma highway.



PROPOSED CHURCH OF ST. LUKE AT EXCELSIOR SPRINGS, MO.

Missions Conference Favors Coöperation

Will Call Parley of Boards to
Discuss Joint Activities—Urges
Study of Laymen's Report

BY WILLIAM W. REID

BRIARCLIFF MANOR, N. Y.—Two important steps, looking toward new and closer coöperation between American foreign mission boards, featured the sessions of the Foreign Missions Conference of North America, held here December 19th to 22d. While the actions were not announced as connected with the recommendations of the Laymen's Foreign Missions Inquiry, there was a general feeling on the part of the leaders that these steps will prove at least a beginning toward realizing some of the ideals of the laymen regarding closer coöperation, elimination of duplication of effort, and a partial pooling of board resources in America.

First, the conference voted to call (probably in the near future) a "general conference" of mission boards in the United States and Canada wishing to send delegates for the consideration of setting up "coöperative activities." No specific definition of "coöperative activities" was given, but it was indicated that these might include suggestions for federation of churches or institutions overseas, new agreements regarding territorial divisions, coöperative approach to the colleges for missionary candidates, coöperation at home in presenting the cause of missions to churches and communities. A committee was named, with Dr. P. H. J. Lerrigo as temporary chairman, to propose an agenda for this general conference, the agenda to go to the boards for study and modification before the conference meets.

It was pointed out that the calling of this general conference in a widening of the invitation extended by the Board of Foreign Missions of the Methodist Episcopal Church to the six other boards associated in the Laymen's Inquiry, for the appointment of a joint committee to study means of further coöperation. The Board of Foreign Missions of the Presbyterian Church in the United States of America has already appointed its committee to meet with the Methodist committee, and other boards are expected to take similar action.

Second, the conference accepted the recommendation of one of its committees for such a revision of the activities of the conference and of its Committee of Reference and Council—the continuing agency—as will enable it virtually to "draft" a few executives of the constituent boards for specific tasks. As the conference undertakes certain united efforts—such as a united program of home cultivation, approach to the college for candidates, or a study of the rural or medical situation—it will be empowered to ask a board for the temporary release of an executive, particularly qualified for this task, for a given period of time. In other words, the conference will

FOUR REPRESENT CHURCH AT BRIARCLIFF CONFERENCE

NEW YORK—Representatives of the Episcopal Church at the Briarcliff Manor conference of the Foreign Missions Conference of North America were Dr. John W. Wood, executive secretary of the Department of Foreign Missions; Dr. Arthur M. Sherman, secretary for missionary education; Miss Grace Lindley, executive secretary of the Woman's Auxiliary; and Dr. J. C. McCracken, director of St. John's Medical School, Shanghai, China.

engage in certain promotional projects but will not engage a staff for this purpose; the staff will be loaned for the common task by the constituent bodies.

It was announced that plans are already under way in the Home Base Committee of the Conference for a united program of church and community cultivation beginning in the spring of 1933. The personnel and leadership of this program will be drawn from a number of boards.

THE LAYMEN'S INQUIRY REPORT

Officially the report of the appraisal commission of the Laymen's Foreign Missions Inquiry was not before the conference—it has been presented to only seven of the denominations represented. Actually the report and its suggestions and recommendations were before the conference in every discussion, and in almost every speech made from the floor. The committee planning the conference program had suggested that this report and other reports be considered only as "background for the discussions." But an insistent demand for a statement on the report as such was made, and resulted in the adoption, not quite unanimously, of this resolution:

"The Foreign Missions Conference of North America recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and its constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press releases given out in advance of the appearance of the report, and also to a number of points in the report itself.

"We recommend that in the measures adopted by the boards for fostering the study of the Report special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

"The conference, in the light of the present most critical world situation, and of the inspiring challenge of the Herrnhut meeting, as well as of the recognition on the part of the Appraisal Commission of the need of adequate aims and messages for the missionary enterprise, wish to reaffirm the message of the Jerusalem meeting of the International Missionary Council, and the findings of the meetings of the council at Oxford and Herrnhut, dealing with the basis and central emphasis of the world mission in which we are united with the older and younger Churches throughout the world."

OTHER BUSINESS

The matter of the missionary personnel—the enlistment of candidates, the train-

ing of missionaries, the development of missionaries on the field and while in service, the criteria for selecting those to be withdrawn from service when that becomes necessary—loomed large before the conference. The criticisms and recommendations of the Laymen's Foreign Missions Inquiry regarding personnel were uppermost in many minds.

An impressive report of "the many achievements along coöperative lines which have proven successful" was presented by Secretary Leslie B. Moss. He enumerated a number of these enterprises, including the united Anglican Church in Japan.

An interesting study of the practice of various boards in promoting self-support, and in using missionary money for the support of national churches and national pastors, was led by Dr. Ralph E. Diefendorfer of the Methodist Episcopal Church. While a great variance in practice was discovered—some boards supporting local churches for many years, some demanding self-support from the beginning—two things seemed to emerge: that mission funds must be used as sparingly as possible for paying national pastors' salaries; and that care must be taken to equitably differentiate in the demands for self-support made upon the poor, as the outcasts in India, and upon these in more favorable circumstances, as the urban Christians of Japan or the Philippines. Perhaps the greatest revelation was the fact that throughout Asia there are thousands of self-supporting churches, schools, and hospitals.

Dr. William I. Chamberlain, of the Reformed Church, was elected chairman of the Foreign Missions Conference for 1933; and Dr. Cleland B. McAfee, of the Presbyterian Church, chairman of the Committee of Reference and Council.

WORKMEN'S SERIES AT TRINITY COLLEGE

HARTFORD, CONN.—On December 17th, the workmen held, in the crypt chapel of Trinity College, Hartford, the last of the series of services which have been such an important factor in their work. For nearly two years they have had their services every week to pray for God's blessing on their task. After the service all the workmen adjourned to the college dining hall for a dinner. William G. Mather of Cleveland, donor of the chapel, was guest of honor. Professor Louis H. Naylor of the department of Romance Languages, was also a guest. On several occasions he has read the lesson at the workmen's service in Italian for the benefit of the Italian laborers. At the dinner he made a speech starting in Italian, and changing to English with quotations in French and Latin.

The service was held in observance of the completion of the tower of Trinity Chapel. The tower is second highest in the city and is visible for miles.

On December 18th, there were special services held, President Ogilby preaching at the morning service and in the afternoon Charles E. Watters, instructor of music and organist of the college, playing a Christmas recital, followed by the usual vesper service.

Christmas Ship Again Carries Good Cheer

Despite Poor Year, Yuletide Gifts and Relief Supplies Sent to Puerto Rican Children

NEW YORK, Dec. 24.—Out from New York harbor, the morning of December 23d, sailed the *Coamo* of the Puerto Rico Steamship Line on no ordinary voyage. It was a Christmas ship, not merely because it sailed at Christmas and would reach San Juan on Christmas morning, but because it carried a Christmas gift from the people of the United States to the children of our American Island in the Caribbean. In the ship's hold was a cargo of food sent by the Puerto Rico Child Feeding Committee for the relief of the thousands of hungry children, whose need is made critical by the devastating hurricane which not many weeks previous had swept the island, leaving misery and ruin in the wake.

The ship sailed after a unique ceremony of farewell, in which Governor Franklin D. Roosevelt delivered a nation-wide radio address. A message was read from President Hoover, Governor James R. Beverley of Puerto Rico spoke, and prayers of blessing for a safe voyage were made by Dr. Ralph W. Sockman, representing the Protestant churches of New York, Rabbi Alexander Lyons of the Eighth Avenue Temple, Brooklyn, and Fr. Edward A. Bayes of the Catholic Charities.

ties. The Episcopal Church was represented by the Rev. Felipe E. Cintrón.

The arrival of this food ship Christmas morning in the old port of San Juan, which once saw the *Argosy* of Ponce de Leon, will bring a ray of cheer and make Christmas real to the children of Puerto Rico in their present plight. As Governor Roosevelt said in his speech at the sailing: "Our American Island in recent years has been visited time and again with disasters so severe that a less courageous people might have given up in despair."

The cargo of the Christmas food ship will only temporarily alleviate the need among the children. More funds must be raised and more food sent to prevent suffering among destitute boys and girls. It is hoped that supplementary help can be sent to reach Puerto Rico in time for "Three Kings Day," January 6th, which is really a part of the Christmas season. Christmas in Puerto Rico is not a day but a season. It continues from the Birthday of the King to the celebration of the Coming of the Magi.

According to the tradition, "the Three Kings" ride into Puerto Rico on horseback. On the 5th of January, the children go out and cut the grass for the Three Kings' horses. Where our boys and girls hang up their stockings, the children of Puerto Rico put boxes under their beds or on the door-step and fill the boxes with the grass. The Kings come, remove the grass for the feeding of their hungry horses, and fill the boxes with gifts.

This year the gift of all gifts will be food, not just for "Three Kings Day" but assurance of enough food for daily needs throughout January, February, and

coming months. It is that which the Puerto Rico Child Feeding Committee is seeking to furnish. Each day it has been helping to provide one hot, nourishing meal for these boys and girls from families utterly unable to care for them. The work is conducted with such economy that a meal costs less than five cents, and a child can be assured of food for a whole year for \$10.

Many of our churches and Sunday schools are represented by gifts in the cargo that went on the Christmas ship. Others who would like to help may make their contributions by sending them to the Puerto Rico Child Feeding Committee, 450 Seventh avenue, New York City, or to THE LIVING CHURCH RELIEF FUND, marked "Puerto Rico Child Feeding Fund."

BISHOP MATTHEWS NAMED AS GENERAL SEMINARY TRUSTEE

NEW YORK—The election of trustees by the alumni for the General Theological Seminary, New York, for three years, January 1, 1933, to January 1, 1936, resulted as follows: the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey; the Rev. Murray Bartlett, D.D., president of Hobart College, N. Y., and Dr. Ralph A. Cram of Boston, Mass.

The mid-winter reunion of the Associate Alumni, General Seminary, will be held January 17th.

SOUTH FLORIDA COLORED PEOPLE HOLD CONFERENCE

ORLANDO, FLA.—The sixth annual meeting of the conference of Church Workers among Colored People in the diocese of South Florida was held in St. Patrick's Church, West Palm Beach, December 13th and 14th. Bishop Wing and all of the colored priests of the diocese were in attendance, together with seventy-five delegates, men and women representing sixteen organized colored congregations. The conference opened with solemn vespers on Tuesday evening, at which time the preacher was the Rev. John E. Culmer, vicar of St. Agnes' Church, Miami. Mass was said by the Rev. T. T. Pollard at 6:30 o'clock, Wednesday morning, followed by breakfast in the parish house. At 9 A.M., the Bishop gave a meditation to the clergy present. He also presided at the business sessions.

Wednesday morning's conference was on the subject of improved methods in religious education and young people's work. In the afternoon the by-laws of the conference were revised and the following officers were elected: president, Fr. Pollard, St. Patrick's Church, West Palm Beach; vice-president, the Rev. Q. E. Primo, of the east coast missions; secretary, H. E. S. Reeves, of St. Agnes' Church, Miami; treasurer, Dr. C. L. Eccleston, of St. John's Church, Orlando.

The conference closed with solemn vespers on Wednesday evening, with Fr. Primo as preacher. Reports disclosed that the Church in South Florida has a colored membership of 3,853 baptized persons, which is the largest of any southern diocese. The next meeting of the conference is to be held in Christ Church, Miami, on September 29, 1933.



Wide World Photo

TO THE UNFORTUNATES OF PUERTO RICO

This Christmas cargo is sent annually by the Puerto Rico Child Feeding Committee of the American Child Health Association.

LEFT TO RIGHT: Dr. John A. Finley, Dr. Martin Trvaeso, well known attorney of New York and San Juan and formerly Acting-Governor of Puerto Rico, Dr. Alexander Lyons of the Eighth Avenue Temple, Rev. Ralph Sockman of the Madison Avenue Methodist Episcopal Church, Father Edward Hays of the Catholic Charities, Capt. L. W. Talker, commander of the ship, Father Felipe E. Cintrón, of Puerto Rico, and Col. J. W. Kreuger, director of the Puerto Rican Child Feeding Committee.

England's Archbishop Issues Message of Hope

Urges the Setting Aside of Care to Rejoice in the Light of Christmas; Ordinations Slump Passing

BY GEORGE PARSONS

LONDON, Dec. 19.—The Archbishop of Canterbury, writing in the *Canterbury Diocesan Gazette*, observes:

"It is good that the year, which has been full of depression and anxiety, should end at Christmastide in the light of friendliness and good cheer. I am moved to suggest that we should try, then, to escape from the problems which beset us, and to rejoice in the renewal and knitting together of the ties of kindred and friendship, and in the innocence and cheerfulness of children; in all those tokens of the worth and beauty of human life which receive their highest sanction and most wonderful example in the coming of the Divine Love to take our flesh and dwell among us.

"We shall, of course, remember those whose unemployment makes a happy Christmas almost impossible, but for the most part we shall turn away from the clouds of the world and welcome the light of Christmas. This respite will make us all the more able to face the duties and anxieties of the coming year. We shall bring with us the desire to spread the fellowship of the home and of friends into the wider fellowship of classes and nations."

ORDINATION STATISTICS

There is much in the Ordination statistics that have just been published to justify the hope that the slump in candidates is ending. After the war a large number of service candidates were ordained, and then a period of unsettlement and hesitation seemed to have set in. In 1924 the numbers were down to 392. They picked up slightly in the following year; and ever since the improvement has been quite steady. For 1932 the total reaches 639, which is only 31 short of 1914. The total ordained last Michaelmas—which is not usually one of the large Ordinations—was the largest of the whole year, 277.

Those qualified to judge, speak highly of the type of man coming forward. A point seems to have been reached at which there are as many men presenting themselves for Ordination as can be dealt with. One of the serious aspects of the economic depression is the number of parishes that have to dispense with the services of a curate. And of course it is just those parishes where the need is greatest and the work hardest that are unable to produce the necessary funds.

COÖPERATION OF CHURCHES HOPED FOR

The Archbishop of York, in a message to his diocese, hopes that effective action may be taken in response to the appeal, and especially the invitation, contained in the letter issued by the Joint Conference of Anglicans and Free Churchmen, over the signatures of the Archbishop of Canterbury and the Moderator of the Federal Council of Evangelical Free Churches, for fuller coöperation. The invitation con-

tained in the letter was to "clergy and ministers in towns and villages or other convenient areas to take counsel together under a common consciousness of responsibility for the spiritual care of the people in face of a civilization increasingly secular."

MELANESIAN NEWS

A letter has been received by the S. P. G. from the new Bishop of Melanesia—who was consecrated Bishop in Wellington Cathedral, New Zealand, on St. Andrew's Day—since the wreck of the *Southern Cross*. The disastrous news was received by him by wireless on Armistice Day. Although staggered by the news when first received, the Bishop writes hopefully of the power of the Church to overcome temporary setbacks.

"The material loss is bound to be a heavy one; that we must face," he said. "But do not let us be despondent. We must rise above that. The Mission has had very many heavy blows in times past, but the Church in Melanesia goes on. We must face disappointments and discouragements with that Christian optimism which recognizes no defeat. And we must build again."

RELIGIOUS LECTURES TO BE BROADCAST

The British Broadcasting Corporation has issued a synopsis of the twenty-five lectures to be broadcast on alternate Sunday evenings in the year 1933. They consist of four courses, of which the general subjects are God, Christ, Man and His World, Christianity. The underlying motive of the entire series is, God and the world seen through Christian eyes. The outlook is extensive. The outlines are in many cases brief, and sometimes too scrappy to suggest their value, while there are inevitable omissions. There is a vagueness in some important places. All this was, of course, to be expected. But as a general appeal to the bewildered and doubting to face the great problems of the Christian religion, the series ought to prove highly beneficial.

BISHOP OF HAITI MAKES CANAL ZONE INSPECTION

ANCON, C. Z.—The Rt. Rev. Harry Roberts Carson, D.D., Missionary Bishop of Haiti and Santo Domingo, and Bishop in charge of the district of the Panama Canal Zone, found opportunity during his recent brief visit to the Isthmus, November 16th to December 4th, to take a trip to the interior town of Penonome, for the purpose of an unofficial survey in connection with the proposed inauguration of work in that portion of the Isthmus which lies within the western part of Panama between the boundaries of the Canal Zone and Costa Rica and between the Continental Divide and the Pacific Ocean. This trip was taken in accordance with a resolution "that steps be taken towards bringing about cession of this territory to the American Church by the English Church, and its occupation as a missionary field by the former," adopted at the last convocation of the missionary district and approved by the Department of Domestic and Foreign Missions of the National Council.

The Bishop was accompanied by H. H. Evans who had presented the resolution to the convocation.

Clergy Beneficiaries Of Canada Get Checks

Pensions are Sent Dependent Clergy, Widows, and Orphans Despite Recent Loss Through Embezzlement

TORONTO, Dec. 26.—The loss of endowments in the province of Rupert's Land included those of the beneficiary funds, from which pensions were paid to aged and disabled clergy and the widows and orphans of the clergy of the province. These pensions for the past few years have been supplemented by the Pension Fund of the General Synod. The loss of the western endowments thus involved a loss of about half their pensions to these widows and orphans and superannuated clergy. The executive council of General Synod has rightly made these lost beneficiary funds the first claim on the \$750,000 which it is proposed to collect from the laity of the Church over the next three years. The Bishops and Clergy Maintenance Fund, organized by the missionary society to collect from its agents and the bishops and clergy throughout Canada the amount needed to replace the lost income during the three years in which the endowments themselves are being replaced, also included the income of these beneficiary funds of the province of Rupert's Land.

Through the action of the Bishops and Clergy Maintenance Fund checks in full for the balance of the pensions at the old rate were mailed from the office of the Pension Board of the General Synod to the widows and orphans of the clergy and the aged and disabled clergy of these western dioceses in time for Christmas.

CHRISTMAS PASTORAL OF TORONTO'S NEW BISHOP

The following short pastoral from the Rt. Rev. Derwyn T. Owen, the new Bishop of Toronto, was read in all churches of the diocese on December 18th.

"It is a happy thing that my first message to you, written on the day of my installation as Bishop of Toronto, should be the old and ever new message of Christmas. The first Christmas message came to this earth when conditions were difficult and hard. It came to working men—shepherds watching their flocks. It came to a little village, and to a stable, and to people facing the realities of life. The message of the Incarnation of Jesus Christ comes with special power in the midst of the difficulties and realities of the present day. It means for us, as for the people of Bethlehem, that God has visited His people, that His name is Emmanuel. Let us renew our faith and our courage. May the Christmas message bring to the diocese of Toronto, to every parish and mission, and to every home its re-assuring message of hope and joy.

"It is my intention to visit every parish and mission as soon as possible. We have a great work to do for Christ and His Church in this diocese. Let us look for strength and wisdom to that One who "once in time" came to this earth to live, and to die, and to rise again, in order that His

brethren might find entrance to the Kingdom."

BISHOP BREWSTER CONDUCTS MISSION AT HALIFAX CATHEDRAL

The Rt. Rev. Benjamin Brewster, Bishop of Maine, who conducted a mission at the Cathedral of All Saints', Halifax, was the speaker at the congregational luncheon given by the Cathedral at the Lord Nelson Hotel. The Bishop spoke on the Missionary Enterprise of the Church, considering it from three aspects, Evangelism, Education, and Social Service. He showed how mission work was not a distant thing but concerned all members of the Church at home.

INFORMAL SERVICES AT MONTREAL CATHEDRAL

An experiment is being made at Christ Church Cathedral, Montreal, once a month, when in place of Evening Prayer at 7:30 an informal service is being substituted. Underlying the idea is an attempt to make the service attractive to young people. On the first of these evenings members of the choir were placed right among the congregation. This had the effect of helping along the singing in a wonderful manner. A hymn practice before the service commenced also helped.

THE OXFORD GROUP MOVEMENT IN CANADA

The large Oxford Group Movement team in Toronto, headed by Dr. Buchman and Dr. Shoemaker, has been augmented by the arrival from England of seventeen more members headed by Canon L. W. Grensted, of Oxford, who was the Bampton lecturer in 1930. He was the preacher at St. Paul's on Sunday morning.

The possibility of changing the whole world through a revitalized Christianity was the ideal set before 2,000 people in the crystal ballroom of the King Edward Hotel and hundreds more at Simpson's Arcadian Court Friday night by the Rev. Samuel M. Shoemaker, Jr., of Calvary Church, New York, and young men and women members of the team.

Again, in succession, they talked of house parties, facing up to the challenge, quiet times seeking divine guidance, sharing their confessions of sin.

Through guidance, it was announced at the commencement of the meeting, decision has been made to send a strong team to Hamilton under the leadership of the Rev. Eustace H. Wade, chaplain of Downing College, Oxford. Through the efforts of Chancellor H. P. Whidden of McMaster University, arrangements have been made for a widespread campaign in Hamilton, with the group making their headquarters at the Royal Connaught Hotel.

MISCELLANEOUS NEWS

Fr. J. B. Neate, of the Society of the Sacred Mission, Kelham, England, conducted an eight days' teaching mission at the Church of St. John the Evangelist, Montreal.

Canon Vernon, general secretary of the Council for Social Service, who has just returned from a five weeks' visit to Western Canada, calls attention to the continuation for relief work in many dioceses of the Middle West, where warm clothing is urgently needed.

The Rev. H. R. Ragg, rector of All Saints', Winnipeg, the fine church opened a few years back with the Bishop of London as preacher, has

been appointed rector of the Pro-Cathedral and dean of Calgary.

Appointment of the Rev. W. C. dePauley, M.A., D.D., as professor of theology, has been confirmed by the Corporation of Trinity College, Toronto. Dr. dePauley was formerly professor at St. John's College, Winnipeg, and is a graduate of Trinity College, Dublin.

At the Church of England Deaconess and Missionary Training House, Toronto, a reception was held recently in honor of Deaconess T. A. Connell, to celebrate her 25th year as principal. The proceedings included the presentation of a check, a wrist watch, and twenty-five roses.

The Primate dedicated a new set of chimes which were presented to St. Paul's Church, Halifax, in memory of the late Chief Justice R. E. Harris. His Grace was also the preacher and the service was conducted by the rector, the Rev. Dr. Savary.

The Council for Social Service of the Church of England in Canada will cooperate with the Department of Christian Social Service of the Church in the United States in their annual Social Work Conference, which is to meet in Detroit next year from June 10th to 15th in close connection with the great American National Conference on Social Work. Some of the sessions will be held in Windsor, and it is hoped that there will be a large attendance of Canadian as well as American Church people interested in social work.

FLOATING HOSPITALS OF THE FAR NORTH MISSIONS

NEW YORK—Many admirers of the great work carried on by Dr. Wilfred Grenfell with his hospital ship, *Strathcona*, up and down the coast of the Labrador, may not know that a similar work in the far West, in an isolated region of almost the same latitude, is done by the Columbia Coast Medical Mission, whose hospital ship, the *Columbia*, travels the waterways of British Columbia from Vancouver north, under the Rev. Alan Greene as superintendent. This is work under the auspices of the Church of England in Canada. The mission publishes a monthly paper, *The Log of the Columbia*, from 198 Hastings street, Vancouver, British Columbia.

Dr. Grenfell himself, it may be noted, has been serving on the board of the Vermont Episcopal Institute, a diocesan educational center.

NEWFOUNDLAND APPEALS TO CHURCH FOR LITERATURE

NOW HERE is a truly tragic appeal:

"I have had a letter from a remote area asking if I could lend the lay reader a book of suitable sermons, as the one already in use is too well known to the congregation!"

While this particular one comes from Newfoundland, there are no doubt similar instances in the United States known to the Church Periodical Club which the club can relieve if we send them good books, not just antiquated addresses we would not keep awake through, ourselves.

Canon Peile writes from St. John's Cathedral, Newfoundland, about lay readers:

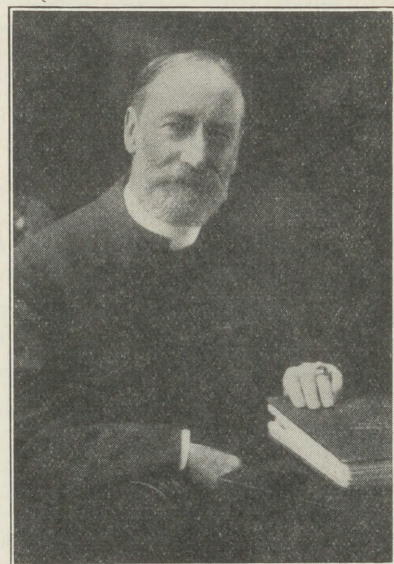
"It is not too much to say that the Church in hundreds of isolated fishing settlements in Newfoundland has been kept alive by their work. When the mission priest is unable to visit the settlement, the lay reader takes the service, and often does so under great difficulties. . . .

"There are, of course, no book shops, and the only chance is the loan of a book from more populated centers. Gifts of books suitable for public reading to very simple folk are godsend."

Bishop Wells Resigns Parish; Is 91 Years Old

Rev. W. B. Turrill of Seattle to Succeed Him at St. Andrew's Church, Tacoma

SEATTLE—Celebrating his 91st birthday, the Rt. Rev. Lemuel H. Wells, D.D., D.C.L., participated in the administration of Holy Communion conducted by the Rt. Rev. S. Arthur Huston, D.D., LL.D., Bishop of Olympia, on the Second Sunday in Advent in St. Andrew's Church, Tacoma, Wash., of which church Bishop Wells has been in charge for the past few years. St. Andrew's is one of the five parishes and missions founded in Tacoma



RT. REV. L. H. WELLS, D.D.

by him, and it was filled by a congregation drawn from all five churches and long-time friends from the many other parishes and missions throughout Washington, Oregon, and Idaho that were started by the Bishop during his forty-two years of missionary work and twenty years as Bishop of Spokane.

Some years ago Bishop Wells raised an endowment for St. Andrew's, making it practically the only endowed church in the diocese. He later discovered, while living in Tacoma in his retirement, that the fund had been depleted. He therefore most courageously, when approaching the age of 90, took charge of the church, paying the salary he received into the endowment fund until it reached its former figure.

Very affecting was the sight of the aged Bishop administering the paten in the Blessed Sacrament, and very touching were the words he uttered in heartfelt response to the loving address of Bishop Huston in behalf of the many friends old and new.

Feeling the infirmities of advancing years Bishop Wells is resigning his charge of St. Andrew's, which has called as his successor the Rev. W. B. Turrill, associate rector of Christ Church, Seattle. The call has been approved by the Bishop of the diocese and accepted by the Rev. Mr. Turrill.

Historical Pageant Planned by Chicago

As Centenary Innovation, History of Anglican Church to Be Dramatized—Other Diocesan News

CHICAGO, Dec. 30.—Plans for a large historical pageant, depicting the history of the Anglican Church, to be staged in Chicago early next fall in connection with the celebration of the Oxford Movement Centenary, are announced by the Rev. William B. Stoskopf, chairman of the Chicago Centenary Committee.

Preliminary plans already have been made and the committee announces the appointment of the Rev. Morton C. Stone, chaplain of the Chapel of St. John the Divine at the University of Illinois, as director of the pageant. Fr. Stone is well known in Chicago as one-time rector of Holy Nativity Church and a teacher of religious drama both in Chicago and in various summer schools of the Church.

It is expected a cast of 500 will be required to stage the drama. Also it has been suggested that some central location in Chicago, possibly the Chicago stadium or a downtown theater, or the University of Chicago Chapel be engaged for the performances.

At the request of Fr. Stone, clergy of the diocese are nominating persons interested in religious drama to represent the various parishes on the general committee. Some of those who will be on the committee are: Bishop Stewart, honorary chairman; Fr. Stone, pageant master and chairman; the Rev. Alfred Newbery, representing the Centenary committee; Dr. Charles L. Street, headmaster of St. Alban's School; the Rev. Frederick Gratiot, and Miss Gloria Chandler, well known in Chicago theatrical circles, of St. Chrysostom's.

Early October has been suggested as the most suitable time for the pageant.

PLAN DIOCESAN NORMAL SCHOOL

The annual diocesan headquarters normal school for Church school teachers and leaders will start January 9th and continue for ten Monday nights, excluding February 6th, Miss Vera Gardner, diocesan supervisor of religious education, announces.

In connection with the school, an important feature will be a Forum, with leaders in education leading various subjects of general interest. Among these will be Dr. Norman E. Richardson; Otto Mayer, research associate of the International Council of Religious Education; Mrs. Cleon E. Bigler of Western Springs; Sydney Temple, Trinity Church; the Rev. E. Ashley Gerhard, Christ Church, Winnetka. Miss Gardner will be chairman of the Forum.

Classes offered in the normal school will include: child psychology, pre-school, kindergarten, primary, juniors, adolescents, Romance of the Prayer Book, Life of Christ, Church History, Outline of the Bible, and Applied Religion. Dr. Daniel A. McGregor of the Western Theological

Seminary will lead a discussion on "A Child's Religious Concepts," during the assembly period. Other topics of common interest will be discussed at this period.

GATHER 15,000 PIECES OF CLOTHING

More than 15,000 pieces of used clothing, to be distributed to the needy of the city through Cathedral Shelter and St. Mary's Home Thrift Shop, have been collected by the diocesan young people's association. The drive has been completed and to St. Matthew's young people, Evanston, goes first place in the ranking of individual groups. Other ranking groups are: St. Margaret's, St. Luke's, Evanston, Atonement, Mediator, St. Martin's and Advent.

The young people are planning their mid-winter conference at Brent House, January 14th and 15th.

BISHOP CONFIRMS IN STABLE

A most unusual experience on Christmas Day is revealed by Bishop Stewart. It occurred upon the occasion of his visitation to the Cathedral Shelter. After confirming at the Shelter, the Rev. Canon David E. Gibson drove the Bishop a few blocks up an alley to a stable where in a corner he found a man and his wife, living in an improvised room. There the Bishop laid his hands upon the woman in confirmation. "And I thought," commented Bishop Stewart, "of the Anointed One whose birth in the stable across the world made this day the happiest day in all the year."

HONOR CHURCHMAN

Edward L. Ryerson, former warden of St. James' Church and a well known Chicago Churchman, has been honored by having bestowed upon him the Rosenberger Medal by the University of Chicago. The award is in "recognition of his distinguished leadership and unselfish public service in the organization and administration of the agencies engaged in unemployment relief in the State of Illinois." Mr. Ryerson has been chairman of the state relief commission since its organization.

NEWS NOTES

One hundred and fifty men and boys who have attended Camp Houghteling, the Brotherhood of St. Andrew camp in Michigan, held their annual reunion at Grace Church, Oak Park, Thursday night.

Through the courtesy of Gust Tergakes, manager of the G-T Restaurant near diocesan headquarters, 200 men and women are being provided with a New Year's day dinner free. Those invited came through Church of the Ascension and St. Simon's.

A rather unfortunate note was injected into the Christmas festivities at Church of the Holy Nativity, Beverly Hills. Early Christmas morning, one of the growing spruce trees in front of the church which had been decorated for the season, was chopped down and carried away. Christmas trees were scarce and expensive in Chicago this year.

Miss Gladys Zerbel, R. N., has been appointed librarian at St. Luke's Hospital and secretary of Grace Church succeeding the late Margaret Young Warinner.

THIS YEAR there will be for each one of us the temptation to give God and His Kingdom second place in our thoughts and in our giving. The necessity for retrenchment is by no means at an end for most of us, but the need for the work of the Church is greater than ever before.

WATERFORD, PA., PARISH CELEBRATES CENTENNIAL

WATERFORD, PA.—The centenary of the consecration by the Rt. Rev. Henry V. Onderdonk, D.D., Bishop of Pennsylvania, on November 13, 1832, of the oldest church building in the diocese of Erie, St. Peter's, Waterford (historic Fort Le Boeuf of Colonial days and Washington fame) was observed on the 25th Sunday after Trinity by a choral celebration of the Holy Communion at 10:30 A.M., the Rt. Rev. John C. Ward, D.D., celebrant and preacher. He was assisted by the Rev. William Heilman, priest in charge, who read a message from Gen. John J. Pershing; a letter from Gen. John McA. Palmer giving the war record from the archives of the War Dept., of Brig. Gen. Strong Vincent, hero of the Battle of Gettysburg and defender of Little Round Top, who was baptized in St. Peter's, December 31, 1837; one from Canon Gilbert P. Symons of Cincinnati in appreciation of General Vincent's brother, the Rt. Rev. Boyd Vincent, D.D., retired Bishop of Southern Ohio. Since the time of Bethuel Boyd Vincent, one of the founders, this famous family has been devoted to the welfare of the church in Waterford.

During the service, memorials were dedicated as follows: an altar book, the gift of Mrs. Paul McKay in memory of her mother; a silver tablet inscribed "in memory of Grace Vincent, organist and choir director"; two copper shields, the work of the priest in charge, one on the epistle side in memory of Brig. Gen. Strong Vincent, the other on the gospel side, in thanksgiving for the life and ministry of Bishop Vincent.

Through the vision and energy of the Rev. William Heilman, the tankard and pewter chalice of the original Communion service, an old tin candlestick made by a local smithy, the original baptismal bowl used inside of the font, have been secured and were on exhibition at the centennial.

In 1832 there were 17 families, including 55 adults and 32 children. At this time, Waterford was the metropolis of Erie County, Pa.

APPOINT DEPARTMENT HEADS IN NORTHWEST PROVINCE

MINNEAPOLIS—The council of the province of the northwest met in All Saints' Church, Omaha, December 8th, Bishop Ingley, president of the province, presiding. Department heads of the council were appointed for the year:

Bishop Schmuck was named chairman of the department of missions and Church extension; the Rev. E. F. Siegfried of the department of religious education; James Whitnes, Hastings, Neb., department of publicity. Bishop Beecher was made chairman of the work among the deaf in the province; Bishop Faber will assume charge of the financial department.

A committee was appointed on the program of the next synod which will be held in St. Mark's Pro-Cathedral, Hastings, Neb., September 27th and 28th. The council adopted a resolution inviting Bishop Perry to attend the next meeting of the synod and preach the sermon of the opening service.

Christmas Spirit Reigns in Boston

All Cares Forgotten or Set Aside
As Christ's Birthday Is Observed
—The Concord Conference

By ETHEL M. ROBERTS

BOSTON, Dec. 29.—Preparation for Christmas, the getting into a right frame of mind, and the cultivation of tranquillity of spirit was what impressed one most in connection with the great day that came on Sunday last. There was Quiet. In practically all of the great Boston churches, a joyful carol service was held on Christmas Eve, with all the beauty that crèche and candlelight could give; and these churches were thronged with reverent worshippers. Many had, as did the Cathedral Church of St. Paul, a midnight service; and in many the Christmas Mystery for the children was given on Saturday afternoon. The fact that Christmas fell upon a Sunday lent its influence in giving to the city at large a sense of the deeper meaning of the day. Our newspapers referred to "the holy spirit of Christmas," and that is just how it seemed.

The Diocesan House opened its doors on Christmas Eve to a host of callers numbering, by actual count at the front door, 1,109 persons. Crèche, candles, boughs of pine and spruce were all in place and from the house staff was drawn a group of carol singers. The Bishops were not present this year on account of having slight colds and being obliged to reserve strength for the services of the following morning.

According to the printed reports, no one in the city of Boston was hungry on Christmas Day—there was, and there has been, food and shelter for everyone. This cannot include, of course, those who suffer in secret; and no one is so hyper-optimistic as to suppose that there were no heart-aches and pinched faces, but the people of Boston shared their goods very generally with those in misfortune.

No reports from Boston would be quite complete without mention that Beacon Hill was its usual self on Christmas Eve. As of yore, the old-fashioned houses on the steep streets glowed with soft candlelight; precious paintings, carvings, embroideries, flanked by flowers, were arranged in the windows for all to see, and they all in one way or another conveyed a Christmas message. Through the streets strolled the thousands of visitors, admiring a rare bit of artistry brought from over the seas, listening to the bell ringers, stopping to see a particularly beautiful doorway wreathed with green and lighted by lanterns. From one quarter or another, the melody of a carol came as a constant reminder of what Eve it was; a crisp, little sea-coast tingle in the air showed what Boston can do in the way of variety in Christmas weather even though the streets were clear of ice and snow.

RECTOR'S LETTERS TO THE
ISOLATED RESUMED

The Rev. Allen W. Clark, the rector-elect of All Saints' Church, Brookline, has

resumed the sending of weekly letters to isolated individuals and families. This is a work that Mr. Clark began several years ago when he became rector of St. Thomas' Church, Hanover, N. H., and continued after he removed to Worcester. They were temporarily discontinued during the past year, but have been resumed with the Province of New England taking care of the distribution and some of the dioceses cooperating in the mailing.

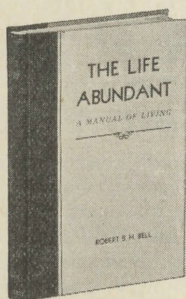
Each letter, signed by the Rev. Allen W. Clark, consists of Bible readings, prayers, and a paragraph sermon to be used on Sunday, alone or at a family gathering. The response has been quick and appreciative; the list of recipients weekly is now more than six hundred. Every few weeks a return card is enclosed with the letter, asking for information about the use of the material and the family receiving it. These cards have led in some instances to requests for Baptism and Confirmation and also to a great deal of helpful, personal correspondence. The Commission on Church Extension of the Province, under whose auspices Mr. Clark is carrying on the work, is constantly receiving from both clergy and laity the names of persons to whom the letters may properly be sent.

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The Church of St. John the Evangelist, Bowdoin street, has a notable volunteer choir about which *The Caecilia*, a Roman Catholic publication dealing with the music of churches and schools, says: "There may be better choirs in Boston, made up of vol-

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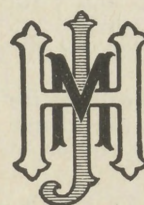
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unteer singers, but we haven't heard them." The same magazine in a previous issue and through a different critic paid tribute to Everett Titcomb, choirmaster and organist of this church whose choir renders the chant and polyphonic music at every service.

CHURCH SERVICE LEAGUE
CHRISTMAS PARTY

One hundred and seventy-five women gathered in the crypt of St. Paul's Cathedral on December 21st for the annual Christmas party of the women's division of the diocesan Church Service League.

There are certain features of this annual meeting that are looked for each year with eagerness. One of them is the roll call of the Massachusetts missionaries in the field. Each year a few of these missionaries are home and enabled to be present in person at the party; this time we had with us Mother Ursula Mary, O.S.A., of the House of the Merciful Saviour, Wuchang, China. Mrs. Olive Chisholm of Shanghai, and Mrs. Adelaide Somes from the Children's Home, Ancon, Panama Canal Zone. Each made a short and effective address. The latter part of the program was in the hands of Santa Claus in person and his accompanying polar bear who brought gifts and fun for missionaries, diocesan officers, and representatives of some of our parish groups. The afternoon was closed with the serving of tea.

THE CONCORD, N. H., CONFERENCE

Discussion of opportunities for Christian service and to meet the ever-increasing demand for real leadership now being sought by the Church was the purpose of a two-day conference, beginning December 30th in St. Paul's School, Concord, N. H. A long list of experienced clergymen met delegates from the colleges and universities of the East.

Speakers and their subjects were: the Rev. Arthur L. Kinsolving on Qualifications for the Ministry; Bishop Dallas, God's Call; Dr. Samuel S. Drury, What the Ministry Means to Me; the Rev. Remsen B. Ogilby, Slum Work in a City Parish; the Rev. Julian D. Hamlin, How Is Worship Related to Service to Our Fellow Men; the Rev. C. Leslie Glenn, Choosing a Vocation; the Rev. Angus Dun, the Minister's Opportunity for Intellectual Leadership; the Rev. J. Rankin Barnes, the Opportunity of the Minister in Present Day Crises—World Peace, Industrial Democracy, Better Government; Martin Firth, Why I Am Going to the Mission Field; Nathaniel Noble, Why I Decided to Study for the Ministry; the Rev. G. Gardner Monks, Militantly Christian and Unashamedly Episcopalian.

Dr. Drury of St. Paul's School was the host. Conference plans were in charge of the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge.

NEWS IN BRIEF

Bishop Bennett, addressing the Woman's Auxiliary of Trinity Church, Boston, on December 12th, followed the reference by Mrs. Robert M. Washburn, president, to his birth in Deadwood, S. D., by a few reminiscences of his childhood when his father, a judge, carried a pistol in his hip pocket as a matter of course and when that judge's coach was always crowded to capacity by those who knew that there, at least, was promise of safe journeying without the waylaying by highwaymen.

Franklin H. Beebe, Boston philanthropist and one of the donors of St. Barnabas' Memorial Church, Falmouth, left a bequest to this parish of \$50,000.

HOLY MAN FROM INDIA
IS SEATTLE VISITOR

SEATTLE—A most picturesque and colorful figure visited Seattle recently in the person of the Sadhu Nelson-Christiansan. Wearing a long orange-red robe with a purplish scarf around his neck, this holy man from southern India possesses a very dark complexion but speaks with a surprisingly Oxford accent, although he was educated in his native country. With his father and brothers he has devoted himself to the conversion of higher caste Hindoos, but is traveling in Europe and America in an endeavor to interpret India to the Occident and in the interest of the work of the order to which his family belong, which he explains is prophetic and not priestly. They are, however, devout members of the Anglican communion and find their highest expression in the Blessed Sacrament.

The sadhu preached in the Cathedral by invitation of Dean McLaughlan, and in most of the larger churches of Seattle. He came to Seattle after visiting Chicago and Denver and proposed to visit other places in the United States and Canada before returning to India.

ACTING NATIONAL SECRETARY
FOR COLLEGE WORK SELECTED

NEW YORK—The Rev. Thomas H. Wright, who for the past two and one-half years has been on the National Council staff as a part-time secretary for college work in North Carolina, has accepted temporary appointment as acting national secretary for college work in the religious education department. This continues, after a lapse of only four months and without increasing the present staff, the work done by the Rev. W. Brooke Stabler and before him by the Rev. Leslie Glenn.

Mr. Wright is a graduate of the University of the South and the Virginia Theological Seminary. He was ordained by Bishop Darst in June, 1930.

DEACONESS ADDED TO
NEVADA STAFF

RENO, NEV.—Nevada welcomed to its staff recently Deaconess Elizabeth C. Fracker, formerly of Vermont. Deaconess Fracker drove her Chevrolet car out from Vermont to Lovelock, Nev., arriving just before the whole country was enveloped in the coldest snap in many years. She is temporarily in charge of the Mission of St. Francis in Lovelock, substituting for Deaconess Margaret Booz, who has had to return again to her home in New York due to the illness of her mother. Assisting Deaconess Fracker is Miss Betty Gould, a volunteer who has been very generously giving her services to the district of Nevada for the past five months.

Deaconess Fracker's appointment under the U. T. O. appropriations was found impossible at the last minute, due to the shortage of funds, but through the generosity of friends who heard of it, her salary for the present was guaranteed, which enabled the Bishop to appoint her in the field.

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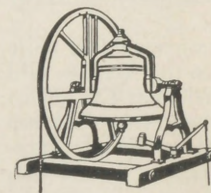
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CHURCH OF THE AIR NOW INTERNATIONAL IN SCOPE

NEW YORK—With the broadcast of a Christian Science program from Toronto on New Year's Day, the Columbia Church of the Air becomes international in scope. It was the first program of the religious series to originate outside of the United States.

Plans also are being made to present outstanding pulpit personalities of Europe in future broadcasts of the series and negotiations are in progress to broadcast a Catholic program from Ireland and a Lutheran service from Germany in the near future.

The Church of the Air, which was instituted as a service to the public when the Columbia network abolished all religious broadcasting on a commercial basis, is in the middle of its second season. Two half-hour religious programs are broadcast over the nation-wide WABC-Columbia network every Sunday, one at 10:00 A.M., E. S. T., and the other at 1:30 P.M., E. S. T. Allotment of time among the various faiths and sects is made on the basis of the relative numerical strength of the principal religious organizations of the country, and foremost leaders of religious thought in America are chosen to conduct the radio services. The Church of the Air also attempts to represent the country geographically. Its services have been broadcast from many parts of the United States.

MEN TEACHERS PREDOMINATE AT JAPANESE MISSION, SEATTLE

SEATTLE—At a successful institute of religious education held at the Church of the Epiphany, Seattle, for the diocese of Olympia, a Church school superintendent voiced the common complaint that it was not possible to obtain enough men teachers for his boys' classes; whereupon Deaconess Margaret Peppers, in charge of the religious education of St. Peter's Japanese Mission, Seattle, remarked: "At St. Peter's we have more Japanese men teachers than we have boys' classes." And this is in spite of the fact that there has been considerable increase in the enrollment of the Japanese school since the new building of St. Peter's was opened.

This is the more remarkable in view of the fact that many Japanese parents are sending their families to Japan for the winter because the rate of exchange and the lower cost of living in Japan enable them to save money by so doing.

SEATTLE CHURCH DAMAGED BY FIRE; PARISH RECORDS LOST

SEATTLE—St. Paul's Church, this city, recently was damaged by fire, which supposedly started in the study of the rector, the Rev. S. H. Morgan. All church records and Mr. Morgan's library are completely lost. The organ was badly damaged by water.

THRONG ATTENDS FUNERAL OF GREEK ORTHODOX PRIEST

NEW YORK—At the funeral of the Rev. Dr. Nicholas Lazaris, rector of the Greek Orthodox Church Evangelismos on West Fifty-fourth street, New York, thousands of friends were in attendance to pay their respects at the High Mass sung in his memory.

Dr. Lazaris died December 13th at his home in this city at the age of 58.

The congregation of the Evangelismos together with the Cathedral of Holy Trinity, Seventy-fourth street and Second avenue, form the Hellenic Eastern Orthodox Church.

The Rev. Dr. B. Talbot Rogers of the Cathedral of St. John the Divine, represented Bishop Manning, who sent the following telegram of condolence to Ery Kehaya, trustee and former president of the Evangelismos church: "I sympathize deeply with your congregation in your great loss." The other representative of the Church, who attended the service was the Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn.

Dr. Lazaris, founder of the first Greek Orthodox Church in the United States at Lowell, Mass., was a leader in recruiting Greek volunteers in this country for service in the Balkan War of 1912 and raising subscriptions in the Liberty Loan campaign.

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NEWS IN BRIEF

CONNECTICUT—St. John's Church, New Haven, has just returned to St. Thomas' Church a silver Communion set which the latter gave to Grace Church in 1870. Grace Church was torn down last summer when memorials and other movable property went to Immanuel Church, Ansonia, and St. John's, New Haven. Part of the congregation joined at St. James' Church (Fair Haven), and part at St. John's, New Haven.—A new purple frontal for the altar was added to the furnishings of Trinity Church, New Haven, on the First Sunday in Advent. It is not a memorial.—The Girls' Friendly Society of St. Paul's, New Haven, has undertaken the work of an imaginary domestic architect. The girls are busy building what they call "the House Beautiful."—On December 15th Mrs. Frederick G. Budlong, wife of the Coadjutor Bishop, entertained the wives of the clergy of New Haven archdeaconry, and officers of women's societies, in her home.

ERIE—Bishop Ward conducted services at the I. O. O. F. Orphanage, Meadville, on a recent Sunday afternoon.—Miss Helen Skiles of Kyoto, Japan, who made a speaking tour of the diocese of Erie this fall, has given an elaborately dressed Japanese doll in native costume to the diocese of Erie. "The young lady" is to be sent about the diocese as a visitor at missionary meetings, study classes, etc. Miss Skiles has also given a Japanese scarf to Miss Lillian Morris of Brisbin, one of the "shut-ins" of the diocese.

HARRISBURG—Nine postulants and candidates for holy orders of the diocese were entertained at dinner in Bishops Court on December 27th, by the Bishop and Mrs. Wyatt Brown, and their son Charles Brown. Before the dinner, a brief service was held in the Bishop's chapel. Discussion on the ministry and how best to prepare for it was enjoyed after the dinner.

LONG ISLAND—Bishop Stires conducted special Christmas services at the Nassau County jail following the Christmas dinner for the prisoners. All visiting restrictions were lifted for the afternoon.

MASSACHUSETTS—Bishop Sherrill confirmed 49 persons on December 18th, in Grace Church, Everett. The rector, the Rev. William Henry Pettus, presented 83 persons in 1932 for confirmation, making a total of 261 persons in the last four years. During these four years there have been 234 baptisms.

MASSACHUSETTS—A triptych containing a copy of Botticelli's Virgin was dedicated by the Rev. Dr. William E. Gardner of Trinity Church, Boston, staff at a service of the junior Church on December 18th. This triptych was bought in Rome last summer, when Dr. Gardner was in charge of the English and American congregations, with money given to him by the children "to get something for yourself and to bring something to us."—The course of Advent lectures for the laity in the Episcopal Theological School drew to a successful close. There were 373 written registrations and in addition a goodly number of visitors bringing the height of attendance to 400. The last evening in the series came in Christmas week itself and the attendance was naturally somewhat thinned by that time, but the upshot of the experiment was to prove that people really wish to know about the Church and are ready to go to considerable personal inconvenience for the obtaining of the knowledge.

NEW YORK—At the midnight service on Christmas Eve, there was dedicated at Grace Church, White Plains, an Icelandic chalice and paten, in memory of the late Rev. Frank H. Simmonds, who was rector of Grace Church for many years and who died suddenly last summer. The chalice and paten were executed by Mowbrays of London, and procured through their American distributor, Paul S. Buck of New York City.

PITTSBURGH—The Very Rev. Dr. N. R. High Moor, dean of Trinity Cathedral, Pittsburgh, delivered the Christmas message at an informal luncheon held at McCreery's, December 30th, when the Pittsburgh alumni chapter of Delta Tau Delta was host to members of the various undergraduate chapters home for the holidays. Delegations representing Pennsylvania State College, Washington and Jefferson, Cornell University, University of Pittsburgh, Lehigh, Lafayette, Carnegie Tech, and Pennsylvania attended.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was re-elected chaplain of Pittsburgh Chapter No. 38,

National Sojourners. Dr. Jung is also vice-president of Fort Necessity Chapter, Reserve Officers' Association of the United States.—A Christmas pageant was presented Christmas Eve and Christmas night at Trinity Cathedral. This same pageant was presented on December 27th, for Commandery No. 1, Knights Templar, with a Christmas address by Dean Moor.

SOUTHERN VIRGINIA—The Rev. J. M. B. Gill, rector of St. Paul's, Petersburg, recently sustained a major operation in the Petersburg Hospital. Although his condition was regarded as serious, it is now reported that his recovery is certain.

"U. M. C. A." ARE INITIALS familiar to many Church people as standing for the Universities Mission to Central Africa. This Mission was founded about seventy years ago by men of the universities of Oxford, Cambridge, and Durham, and to these institutions the Mission still looks for staff and funds.

Beginning with a little handful of workers, it now has four dioceses (Northern Rhodesia, Mombasa, Masasi, and Nyasaland), with 234 English missionaries, including 54 clergy, and 933 native Africans in full-time work, including 61 clergy.

The small quarterly paper, *Central Africa*, contains first-hand material on African life and the Church's work. There is also a little illustrated paper for children, *African Tidings*.

The Mission office is at Central Africa House, Wood street, Westminster, S. W. 1, London, England.

NEVER in the forty-eight years of his ministry did Bishop Moreland, now retired from the diocese of Sacramento, miss an engagement on account of illness. "I have often felt tired, cross, and disappointed," he says, "but have tried not to show it."

Books Received

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

THE CHURCH ASSEMBLY, London:

The Official Year-Book of the National Assembly of the Church of England, 1933. Issued by the Press and Publications Board of the Church Assembly.

THE MACMILLAN CO., New York City:

The Coloured Dome. By Francis Stuart. \$2.00.

Money in Elections. By Louise Overacker. \$3.50.

Supernatural Religion, In Its Relation to Democracy. By S. C. Carpenter. \$3.50.

Who's Who. 1933. An Annual Biographical Dictionary With Which Is Incorporated Men and Women of the Time.

MODERN CLASSICS PUBLISHERS, New York City:

Pompilia and Her Poet. By Harriet Gaylord. A Life of the Brownings. \$2.00.

OXFORD UNIVERSITY PRESS, New York City:

The Oxford Companion to English Literature. Compiled and edited by Sir Paul Harvey. \$4.50.

CHARLES SCRIBNER'S SONS, New York City:

Studies in the Birth of the Lord. By Elwood Worcester. The facts as far as they can be determined. \$2.50.

RAY LONG AND RICHARD R. SMITH, New York City:

Taming Our Machines. The Attainment of Human Values in a Mechanized Society. By Ralph E. Flanders. \$2.50.

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The Church and the Magna Carta

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On Clerical Education..... John R. Crosby
Problems to Be Solved..... Robert Frederick Lau
Congregational Singing..... J. William Jones
Venetian Pastels..... Melville K. Bailey
The Langland Legend..... Donald Attwater
An Epistle of Christ..... Edith A. Bryans
Loyalty..... Frederick S. Arnold
The Unpopularity of Heaven..... C. B. Robinson
The Mass and the Cross..... Stratford C. Jones
Personality and Priesthood..... H. M. Denslow
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EDWARD A. BAKER, PRIEST

WALTHAM, MASS.—The Rev. Edward Alfred Baker, rector of the Church of the Ascension, Waltham, since 1919, died in that city on Christmas Day after several months' illness from heart trouble. He was born in Canada, the son of George and Emma (Sizmur) Baker. He was a graduate of Trinity College, Toronto, Canada, obtaining there his degree of Bachelor of Divinity in 1912. In 1911 he was ordained to the priesthood by the Archbishop of Ottawa. Before coming to Waltham, Fr. Baker was curate of the Church of the Epiphany, Dorchester.

The funeral was held from the Church of the Ascension, Waltham, on December 28th, the Rt. Rev. Samuel Gavitt Babcock, Suffragan Bishop of Massachusetts, officiating, assisted by the Rev. Francis E. Webster, former rector of Christ Church, Waltham, and now rector of Christ Church, Boston; the Rev. George O. Ekwall, present rector of Christ Church, Waltham; and the Rev. Charles Taber Hall, rector of St. John's Church, Arlington.

MORTIMER M. BENTON, PRIEST

LEXINGTON, KY.—The Rev. Mortimer Murray Benton, retired priest of the diocese of Kentucky, died December 18th at the home of his son, William Terry Benton, this city, in his 92d year. The funeral was held on the 19th from the Church of the Advent, Louisville, where he had served as rector from 1881 to 1890.

The Rev. Mr. Benton was born in Covington, February 18, 1841. At the age of 18 he entered the U. S. Naval Academy and during the Civil War was a lieutenant in the Confederate navy.

After the war he entered the General Theological Seminary, in 1868 was ordained to the diaconate, and two years later was priested by Bishop Smith. Following his graduation from the seminary in 1869 he was married to Betty Terry of Louisville.

From 1870 to 1881, Mr. Benton served successively parishes at Wheeling, Va., Summit, N. J., Maysville, Ky., and Danville, Ky. While rector of the church at Louisville he accepted a call to join the faculty of the University of the South. In 1892 he became archdeacon of the diocese of Kentucky, serving in this capacity until 1908, when he accepted a call to take charge of St. Andrew's Church, Long Beach, Calif. He retired from active service in 1926 while an examining chaplain.

JAMES M. KOEHLER, PRIEST

SCRANTON, PA.—The Rev. James M. Koehler, a non-parochial priest of the diocese of West Missouri, who more than half a century ago had worked as a missionary among the deaf and mute in the

Church, died at his home, "Willow Springs," Olyphant, in Scott township on December 27th at the age of 73. He had been ill a year. Mr. Koehler, though a native of New York, had served his first parish in Philadelphia, and it was here he began his missionary work. He had been retired for the past twelve years.

The Rev. Mr. Koehler had made his home near East Benton for twenty-seven years.

Besides his widow, he leaves the following children: Theodore at home; Mrs. Harry L. Freas, Factoryville; Mrs. Evangeline Turner, Dalton; Ethelbert, Pittsburgh, and Leonard, Scranton; seven grandchildren, two great-grandchildren, and two brothers, Henry T. and Fred M., both of this city.

The funeral was held December 29th in the late home. Bishop Sterrett officiated, the Rev. Dr. Robert P. Kreidler, rector of St. Luke's Episcopal Church, this city, assisting. Interment was made in Wallsville Cemetery.

ARNOLD K. REESE

SAVANNAH, GA.—Arnold Karthous Reese, internationally known blast furnace expert, who was in charge of iron and steel production for Great Britain under the minister of munitions during the World War, died on December 10th in Johannesburg, South Africa. Mr. Reese was a brother of Bishop Reese and a native of Baltimore, Md.

NEWS IN BRIEF

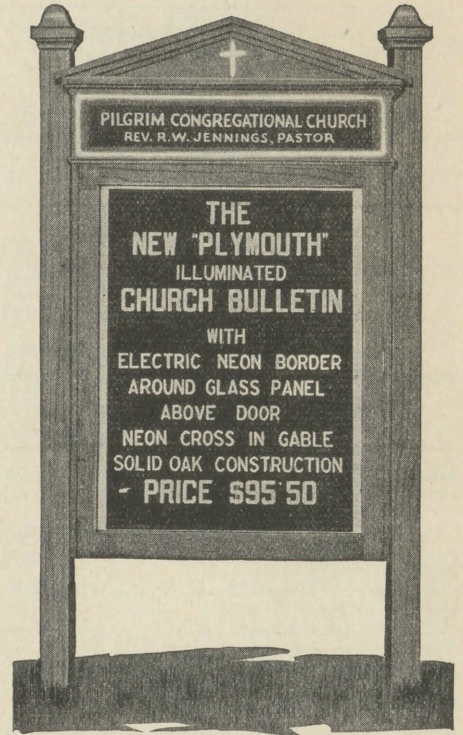
GEORGIA—While the community singing was going on at the Tree of Light in Savannah, St. John's chimes played the Christmas carols.—The junior choir of Christ Church, Savannah, and the junior choir of St. Paul's Church went about the city carolling to the ill and shut-ins on Christmas Eve. The girls of the Episcopal Orphanage, with the boys from Bethesda Orphanage (non-denominational), also did neighborhood singing.—The Rev. W. W. Ware, rector of St. Paul's Church, left on Christmas Day to spend the holidays with his parents, Mr. and Mrs. Preston Ware, in Media, Pa. The trip was a surprise Christmas gift from his congregation, he having expressed the desire to make the visit on account of the recent serious illness of his father.

HARRISBURG—Bishopscourt, Harrisburg, was the scene of a Christmas musicale on December 22d, under the auspices of the Women's Guild of St. Stephen's Cathedral. The Cathedral choir, under the direction of Alfred C. Kuschwa, organist and choirmaster, sang a number of Christmas carols. Mrs. Wyatt Brown sang a soprano solo, accompanied by violin. The choir from the Macedonian Bulgarian Orthodox Church of Steelton, sang a number of selections in Slavic, and a bagpipe solo was played by one of the Bulgarians. The bagpipe, which is called the *gaida*, is the national instrument of the Bulgarians from Macedonia. Bishop Wyatt Brown gave a Christmas Message, and an address was made by the Rev. David Nakoff, of the Macedonian Church. After the musicale, a reception was given by the Women's Guild, and members of the Macedonian Bulgarian Church sang native songs and danced native dances.

LONG ISLAND—On New Year's Day, St. Ann's choir, Sayville, presented a service of famous carols of many nations. This is the tenth in the year's series of choral festivities given by the choir. The series was started last Easter.

NEW YORK—The reredos made for St. Peter's, Westchester, N. Y., illustrated December 3d, was carried out in the woodworking shop of A. R. Mowbray & Co., Ltd., London, England. The appointments also for the chapel were done by them.

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 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Bene-
 diction, 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

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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 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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 Week-day Masses, 7, 8, and 9:30.
 Confessions: Thursdays, 5 to 6; Fridays, 7 to 8;
 Saturdays, 3 to 5 and 8 to 9.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York

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

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 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.

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All Saints' Cathedral, Milwaukee

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 VERY REV. ARCHIE I. DRAKE, Dean
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 Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

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ANNOUNCEMENTS

Born

MOREHOUSE—To Mr. and Mrs. Clifford P. Morehouse, sister of Deaconess Elizabeth M. Dorsey, December 5, 1932. Burial from St. James' Church, Sonora, December 7, 1932.

Died

BROCK—Deborah Norris Coleman Brock, widow of the late Horace Brock, at Lebanon, Pennsylvania, on December 22d.

DORSEY—At Sonora, Calif., ANITA ESTHER DORSEY, sister of Deaconess Elizabeth M. Dorsey, December 5, 1932. Burial from St. James' Church, Sonora, December 7, 1932.

HALL—Entered into eternal life on the morning of November 29, 1932, at his home in Summer-ville, South Carolina, SAMUEL EDWARDS HALL, formerly of Racine, Wisconsin; aged seventy-seven years. He was buried from St. Paul's Church, Summerville, on Wednesday morning, November 30th. May he rest in peace.

Mr. Hall graduated as B.A. at Racine College in the class of 1877. He also graduated in law at Columbia University, and practised his chosen profession many years. He was a loyal and devout Churchman, and was beloved and revered by the entire community in his adopted home.

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NEWS IN BRIEF

PITTSBURGH—The choir of St. Stephen's Church, Wilkesburg, made its annual pilgrimage to Columbia Hospital to sing Christmas carols for patients on December 18th. The fully vested choir of 50 men and boys marched along the corridors and sang in each ward. The rector, the Rev. Dr. William Porkess, accompanied them.—A Christmas service for the Girl Scouts of Allegheny County was held in Trinity Cathedral, December 18th. The sermon was delivered by Dean Moor.

NEWS IN BRIEF

CENTRAL NEW YORK—St. Paul's Church, Watertown, has a new organ, the gift of Miss Madeline Bagley, in memory of her father and mother, George A. and Sabine P. Bagley. The organ, a two-manual electric, was built by the Buhl Organ Company of Utica, and in order to provide for its installation changes were necessary in the chancel. This was done during the summer and the organ was dedicated on September 18th.—The semi-annual meeting of the diocesan and district officers of the Woman's Auxiliary of the diocese will be held in St. Paul's parish house, Syracuse, on January 20th at 10 A.M.—Two silk dossal hangings of Italian manufacture were blessed by Bishop Coley in St. Paul's Church, Aurora, on December 11th, the gift of the Altar Guild and Woman's Auxiliary of the parish.—In order to encourage the members of the diocese to subscribe to the diocesan paper, the monthly *Church Messenger*, envelopes to fit the regular Sunday offering boxes are sent each parish and mission from the diocesan office.—Every year the Bishop sends to isolated folk of the diocese a Thanksgiving message and a word of greeting at Christmas and Easter. This year Bishop Coley and Archdeacon Jaynes are joined with the Bishop of the diocese in the Christmas message, through the good offices of the Bishop's Chapter of the Daughters of the King.—A budget of \$13,800 for the diocesan expense fund for 1933 was adopted at a meeting of the standing committee held in Utica December 13th. The amount is some \$1,200 less than that of 1932 and \$1,900 less than that of 1931.—A hundred year old sermon was read to the congregation at Calvary Church, Homer, on Advent Sunday. The occasion was the one hundredth anniversary of the first service in the church, and the sermon, read by the rector, was the identical sermon preached at that first service. It was found in the files of the *Gospel Messenger*, predecessor to the present diocesan paper.

MICHIGAN—In connection with the every member canvass in St. Columba's parish, Detroit, the Men's Club this year solicited intention pledges of Church attendance and service to the parish as well as financial pledges. The result of this plan was that the total attendance at services during this Advent season has increased from 800 to 1,200.

NORTHERN INDIANA—On December 18th in the Church of the Good Shepherd, East Chicago, the following memorials were blessed by Bishop Gray: a marble baptismal font, a triptych, altar missal, cruets and tray, presented by Mrs. Raleigh Peter Hale in memory of her husband, who was until his death recently senior warden of the parish and mayor of East Chicago; and a burse and veil, the gift of Mrs. Thomas Fogg in memory of her brother, George Jordan.

WESTERN NEW YORK—The Rev. Edgar L. Tiffany, rector of the Church of the Transfiguration, Buffalo, spent the past summer in England, Belgium, Holland, Germany, Switzerland, Italy, and France, giving special attention to the cathedrals and historic churches as well as trying to gather some idea at first hand of the political and economical situation through contact with the people themselves. Through slides produced from the Natural Museum of Science, Buffalo, and the Metropolitan Art Museum, New York City, Fr. Tiffany has been giving a series of addresses at special evening services on Great European cathedrals and churches.—St. Paul's Cathedral, Buffalo, is planning a series of reunions for choir boys, acolytes, sacristans, and crucifers who have served in St. Paul's choir during the past thirty years. Bert G. Wirtner will be glad to receive the names of any people in different parts of the Church who at any time have lived in Buffalo and have been members of St. Paul's Cathedral choir.—The Rev. W. C. Baxter, one of the masters of DeVeaux School, has been appointed by Bishop Davis to have charge of the work at Youngstown and Lewiston.—Shepherd Kimberly, treasurer of the diocese, is spending some months abroad and the executive council has appointed John K. Walker to the duties of treasurer during Mr. Kimberly's absence from the diocese.—The Church of the Transfiguration, Buffalo, has recently received two memorial windows given by Dr. Karl Eschalten and Dr. Leslie A. Benson, each in memory of their parents. Since the new Church of the Transfiguration was opened last April the attendance has increased to a remarkable degree and fourteen active organizations are working in the parish.

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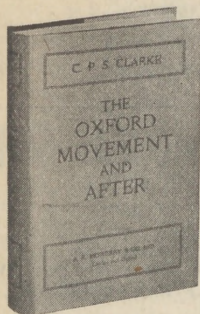
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