

# The Living Church



And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger.

ST. LUKE 2: 16.

# The Living Church

Established 1878

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

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## SUBSCRIPTIONS

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 AND SPAIN .....\$4.00 per year  
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## Church Calendar



### DECEMBER

23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

### JANUARY

1. Circumcision. (Tuesday.)
6. Epiphany. (Sunday.)
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul. (Friday.)
27. Third Sunday after Epiphany.
31. (Thursday.)

## CALENDAR OF COMING EVENTS

### DECEMBER

23. Christmas Message to be broadcast by the Presiding Bishop at 10 A.M., E. S. T., Columbia System.

### JANUARY

15. Convocation of Salina.
- 15-16. Convention of Western Michigan.
- 16-17. Convocation of Nebraska. Convocation of Oklahoma.
20. Convocation of North Texas. Convention of Texas.
22. Conventions of Harrisburg, Missouri, Pittsburgh, and Southern Virginia.
- 22-24. Convention of Mississippi.
23. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and Tennessee.
- 23-24. Convocation of San Juan. Convention of Southern Ohio.
24. Convention of Florida.
29. Convention of Milwaukee.
- 29-31. Convention of Lexington.
30. Conventions of Dallas and Michigan.
- 30-31. Conventions of Los Angeles and Oregon. Convocation of Upper South Carolina. Convocation of Utah.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### DECEMBER

31st to January 5th. St. John's, Newport, R. I.

A GREAT MANY people know just enough about religion to keep them from ever learning anything vital.

—Halford E. Luccock.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BOON, Rev. HAROLD O., formerly rector of Trinity Church, Owensboro, Ky.; is assistant at St. Paul's Church, Evansville, Ind. Address, 1008 Parrett St.

DRAKE, Very Rev. ARCHIE I., formerly dean of All Saints' Cathedral, Milwaukee, Wis. (Mil.); is dean of St. Paul's Pro-Cathedral, Mishawaka, Ind. (N. Ind.).

MOOK, Rev. C. STANLEY, formerly rector of Trinity Parish, Seattle, Wash. (Ol.); to be rector of St. Luke's Church, Vancouver, Wash. (Ol.). Effective January 1st.

PAINE, Rev. GEORGE L., formerly executive secretary of Greater Boston Federation of Churches, Boston, Mass.; is chaplain at Sailors' Haven, Charlestown, Mass. Address, 6 Channing Place, Cambridge, Mass.

SLOAN, Rev. PAUL EARLE, formerly priest in charge of St. Paul's Mission, Graniteville, S. C. (U.S.C.); to be rector of St. Paul's Parish, Kingsport, Tenn. Address, 814 Watauga St.

ST. CLAIR, Rev. FRANKLIN C., formerly vicar at St. Mark's Church, Oconto, Wis. (F.L.); is rector of St. James' Church, Manitowoc, Wis. (F.L.). Address, 514 N. 8th St.

TENNYSON, Rev. MERRILL G., formerly general missionary in the district of Eastern Oregon; is rector of Holy Trinity Church, Alhambra, Calif. Address, 213 N. Stoneman.

TWOMBLY, Rev. ALEXANDER S., formerly curate at St. Paul's Church, Brockton, Mass.; is curate at St. James' Church, Lancaster, Pa. (Har.). Address, 119 N. Duke St.

WALTHOUR, Rev. JOHN B., formerly rector of Grace Church, Waycross, Ga.; to be rector of St. Andrew's Church, Tampa, Fla. (S.F.), effective January 1st. Address, 851 South Blvd.

WELTON, Rev. DANIEL M., formerly priest in charge of the Chapel of the Atonement, Bronx, N. Y.; is assistant rector at St. Paul's Church, Albany, N. Y. (A.). Address, 79 Jay St.

WOOD, Rev. PERCIVAL M., formerly rector of the Church of the Messiah, Auburndale, Newton, Mass.; to be rector of St. John's Church, Athol, and in charge of Emmanuel Church, Winchendon, Mass. (W. Ma.).

ZAEBS, Rev. ORAN C., formerly assistant at Trinity Cathedral, Newark, N. J. (N'k); has accepted a call to the Church of St. John the Divine, Hasbrouck Heights, N. J. (N'k). Effective January 1st.

### NEW ADDRESS

BELL, Rev. ARTHUR WILLIAM, formerly 627 Fulton St.; 525 University Ave., Palo Alto, Calif.

### RESIGNATIONS

BAXTER, Rev. RICHARD W., as vicar of St. Mark's Church, Phelps Manor, N. J. (N'k), effective January 1st.

BYRON, Rev. JOHN I., as rector of the Church of the Redeemer, Providence, R. I.

COLLARD, Rev. GEORGE F., as assistant at Christ Church, Hackensack, N. J. (N'k), effective January 1st.

GIRBONEY, Rev. J. HALLER, as rector of South Farnham Parish, Tappahannock, Va., because of ill health. Address, Wytheville, Va.

GOLDSMITH, Rev. ALFRIC J. R., as priest in charge of St. Mary's Church, Red Bank, Pa. (P.), due to illness. Address, Delray Beach, Fla.

HATCH, Rev. RICHARD ALLEN, as rector of St. Luke's Church, Altoona, Pa. (Har.). The Rev. Mr. Hatch has been ill for some time. He will winter in the South, and hopes to resume pastoral work in four or five months.

HEMKEY, Rev. HARRY KROLL, as vicar of St. Andrew's Church, Valparaiso, Ind. (N. Ind.). Address, Christ Church Rectory, Riverdale Ave. and 252d St., New York City.

LINK, Rev. HENRY A., as rector of Trinity Church, Bayonne, N. J. (N'k).

MADEIRA, Rev. EASTON E., as rector of Trinity Church, Jacksonville, Ill. (Sp.), on account of ill health in his family. They will spend the winter in Florida. Effective January 1st.

PECK, Rev. HERBERT M., as vicar of St. Christopher's Chapel, Boulder City, Nev.; to be retired. Address 1848 1/2 S. Redondo Blvd., Los Angeles, Calif.

REESE, Rev. PAUL, as priest in charge of Emmanuel Church, San Angelo, Texas (N.T.); to retire. Address, Rockport, Texas.

ZUVER, Rev. DUDLEY D., as assistant at Christ Church, Short Hills, N. J. (N'k).

## ORDINATIONS

### PRIESTS

MICHIGAN—The Rev. RAYMOND M. WEIKART was advanced to the priesthood in the Church of Our Saviour, Detroit, by Bishop Page of Michigan, December 19th. The ordinand was presented by the Rev. Clarence Parker, and the Rev. Lawrence E. Midworth preached the sermon. The Rev. Mr. Weikart continues in charge of the Church of Our Saviour, Detroit, Mich.

WEST VIRGINIA—The Rev. ROBERT HEYBURN GAMBLE was advanced to the priesthood by Bishop Strider, Coadjutor of the diocese, in Christ Church, Fairmont, December 2d. The ordinand, presented by the Rev. Clarence W. Brickman, remains vicar at Christ Church Parish Chapels and assistant at Christ Church, Fairmont, W. Va., with address at 211 Fairmont Ave. The Bishop preached the sermon.

### DEACONS

BETHLEHEM—WILLIAM K. CRITTENDEN was ordained to the diaconate by Bishop Babcock, Suffragan Bishop of Massachusetts, acting for Bishop Sterrett of Bethlehem, in St. Paul's Church, Brookline, Mass., November 29th. The candidate was presented by the Rev. Arthur C. Lichtenberger, and the Rev. Charles L. Taylor, Jr., preached the sermon. The Rev. Mr. Crittenden is a senior in the Episcopal Theological School, Cambridge, and a part time assistant in St. Paul's Church, Brookline, where he has charge of the work with young people. Address, 99 Brattle St., Cambridge, Mass.

LEXINGTON—LLEWELLYN B. CATLIN was ordained to the diaconate by Bishop Abbott of Lexington in Christ Church, Pikeville, Ky., December 4th. The candidate was presented by the Rev. William Banks, and the sermon was preached by the Rev. J. Wilson Hunter. The Rev. Mr. Catlin will work under the supervision of his brother, Archdeacon Catlin.

## INFORMATION BUREAU

### And Buyers' Service

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

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

### INFORMATION BUREAU

## THE LIVING CHURCH

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

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

### A Greeting from the Russian Metropolitan

**TO THE EDITOR:** Our friends of the Anglican communion learned through your paper of the untimely death of the late Metropolitan Platon, Presiding Bishop of the Russian Orthodox Church in America, of the true conditions of said Church, and of my election to succeed Metropolitan Platon. Allow me to thank you for this kind service of *THE LIVING CHURCH* and for the friendly attitude your paper always shows toward the Russian Orthodox Church and the Eastern Orthodox Churches in general. In the recent issue of *THE LIVING CHURCH* (December 1st) your editorial made reference to my election to the Metropolitan office and expressed the hope for my cooperation as a friend of the Episcopal Church.

I appreciate greatly the expressed opinion and am glad to assure your readers that I am always ready to work toward the unity of our Churches and Christianity in general.

My new office gave me the opportunity to meet such dignitaries as Presiding Bishop James DeWolf Perry, Bishops Manning and Rogers, as also other representatives of different religious bodies at the meeting arranged specially by my long-time friend, Mr. A. G. Knebel, general secretary of the Cleveland Y. M. C. A., whose son, I am glad to mention, is a priest of the Episcopal Church in the Long Island diocese, and this meeting brought me not only better understanding of good relations existing among religious leaders in this country, but gave me much encouragement in my desire to count myself on the same field of work with them.

I trust my lot to the Almighty and rely much in my work on my associates and friends and again wish to thank you for the good will of your paper.

✠ THEOPHILUS PASHKOVSKY,

Archbishop of San Francisco and Metropolitan of the Russian Orthodox Church in North America.  
South Canaan, Pa.

### Dr. Bell and the Adelynrood School

**TO THE EDITOR:** It is a bit difficult, three months later, to report what one had to say at the Anglo-Catholic School of Sociology, but if it is true, as Canon Bell states in your issue of December 8th, that I showed no disposition to quarrel with Fascism it must have been due to the fact that I was asleep in the corner when the matter was discussed. When meeting with such a congenial crowd I find it difficult to take my rest and so had to snatch bits of it as best I could.

There is nothing that I wish to oppose more than Fascism. Economically it means the justification of industry and state capitalism; a shrinking internal market, artificial limitation of production, and a consequent lower standard of living for all classes but the most wealthy; an invasion of foreign markets which, more likely than not, will lead to an international war. We are, I believe, moving in this direction here in the United States at a time when, if we had good sense, we would be moving toward collectivism which would give us the opposite of these things.

Miss Scudder's report of the conference in your November 17th number I would say was a very accurate one. Fr. Peck, described by Canon Bell as being not at all unsympathetic to Fascism, I hope will speak for him-

self, but if I understood him at the conference, and in private conversations with him, he repudiates Fascism and all its works.

Incidentally, if I will not be charged advertising rates for saying so, I would like to inform your readers that the C. L. I. D. has issued a pamphlet on the subject of Fascism which is considered a swell job by experts on the subject. It was written by a man who recently lived in Poland, Germany, and Italy and is, therefore, very decidedly not an academic discussion of the matter. Copies may be secured for a dime by writing the League office at 154 Nassau street, New York City.

(Rev.) WILLIAM B. SPOFFORD,  
Executive Secretary, Church League  
for Industrial Democracy.

New York City.

In deference to Fr. Spofford's unwonted restraint in denying that he is sympathetic to Fascism, which he regularly denounces vigorously in press and pulpit and on the soapbox, we shall overlook the free advertising in his last paragraph.—*THE EDITOR.*

**TO THE EDITOR:** I am sorry that Dr. Bell (L. C., December 8th) thinks me guilty of "gross exaggeration" in my account of the Anglo-Catholic School at Adelynrood. Please note my word "inarticulate." Of course there must have been conservatives present; but I insist that, to my regret, they didn't speak up even when called on, and I was not reporting private conversations which I did not hear. In various conferences, I note that habit of people to the right to keep silence, and I am always sorry, for it does not seem quite fair. But then, I love exciting discussions, and do not fear controversy, among Christians and gentlefolk.

That Anglo-Catholic School is in its infancy; no one can tell how it may develop. Next year I should not be surprised were there a sharp swing to the right. That might be a good thing. We want in these critical days to bring our differences out into the open; sure, among Christians, of our fundamental agreement.

VIDA D. SCUDDER,  
Wellesley, Mass.

### Our Work in Mexico

**TO THE EDITOR:** May I thank you for your fine and vigorous editorial of December 1st entitled *Our Work in Mexico*.

There would seem to be a spirit of vague compromise about the good Bishop's article which you mention, that cannot but be disturbing. One wonders what kind of religion it is that the Mexican Department of Interior is charged with administering, and why "obedience," and not a sterner alternative, is imperative. Until we know to what extent the present policy of the Church there is truly Christian and missionary in character, and what concessions have been made in the interest of peace, it is perhaps not unnatural that we at home should question its leadership. It is also surely right to inquire if its present functions are merely, in the Bishop's own words, "advancement of educational social service programs" (in other words, a sort of pleasant and conciliatory Y. M. C. A. project), or whether it is conducting a campaign for the full Faith as the fearless Church of Christ militant, accepting this challenge

in the spirit of her Lord—even to the cross.

We live in a soft age. It would seem disastrous enough for many of us to have softening of the muscles and softening of the brain; but God have mercy on us if the softening should extend to the spiritual fiber of the Church on the firing line.

LOUISA BOYD GRAHAM.

Colorado Springs, Colo.

**TO THE EDITOR:** Plainly, there are many sides, most of them ably presented by correspondents in your issue of December 15th, to the Mexican question.

As for the article under the name of Bishop Creighton, in your issue of December 1st, the fact that the Bishop is not, and may not be, in Mexico, is a sufficient commentary upon its more optimistic passages and upon the contention that the present "government" in Mexico is concerned solely with the abatement of abuses said to have been practised by the Roman Catholic hierarchy in that country. On the contrary, it is obviously not friendly or even neutral in its attitude toward Christianity but is savagely opposed to the spread of supernatural religion.

No Catholic can consistently hold that such a government has the right to exist. At the same time, I strongly hope that the wise words of Mr. Marshall, writing, in your issue of December 15th, on aspects of the problem in which he has long specialized, will not fall on deaf ears. Anglicans are not concerned to see the restoration of the Roman organization in Mexico to a position which many Roman Catholics in this country have felt to be embarrassing and to which some of them seem genuinely opposed.

For the present, we are bound, upon our own Catholic (which is to say, Christian) principles, to express emphatic disapproval of, and to take part in all legitimate opposition to the government of Mexico. Upon the same principles, we would seem to be bound to terminate such opposition the moment we can be sure that religion has, in Mexico, the same freedom that it is supposed to enjoy in this country.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

### Prayer Book Legislation

**TO THE EDITOR:** Your editorial of December 1st seems to establish as sound and inescapable the conclusion that the manner of adoption of the joint resolution purporting to effect a rearrangement of the contents of the Standard Book of Common Prayer renders the same null and void. . . .

That the proposed rearrangement has not been effected is probably just as well; for the General Convention (*mea culpa*: I was a deputy and voted aye) acted apparently without giving any heed to a clear distinction in relative importance between different parts of the matter to be transferred.

My recollection of my old trigonometry textbook is that the tables of logarithms were in the back of the book, but the definitions of the functions were in the very forefront.

The Prayer Book is a textbook of worship. Some basic rules for its use as such should appear at the beginning where they cannot be overlooked. I submit that the tables of psalms and lessons, the calendar, and the tables and rules for finding Easter, etc. (which will become unnecessary when the revised calendar with its stabilized Easter comes into use), may well be placed in an appendix. But the paragraphs "Concerning the Service of the Church," and the actual rubrics for the use of psalms and lessons, of hymns and anthems, and also the *lists* of feasts and fasts, should remain as the introduction. They are

our "general rubrics," the basic directions for using the book.

I think (as you suggest) that the Ratification should remain in its present position, but I see no objection to transferring to an appendix the Preface to the 1789 Book. It is of interest and value as a historical document, but really contributes nothing to facilitate the use of the book in this latter half of its second century of service.

I personally hope eventually to see some such arrangement as the following:

I. Title page, ratification (brought up to date), certificate, table of contents, a *brief* new preface, general directions.

II. The "common forms" (in large type): the Lord's Prayer, the Creed, the Gloria Patri, the Ten Commandments; Forms for Family Prayer (the worship of the household).

III. Morning Prayer to Psalter inclusive (the worship of the congregation).

IV. The Ordinal.

V. The appendices.

(Rev.) JAMES R. SHARP.

Nashville, Tenn.

### Capital Punishment

**T**O THE EDITOR: In THE LIVING CHURCH of October 13th, which has just arrived, I find a letter from a brother priest, the Rev. John H. deVries, courteously but very completely disagreeing with the general thesis of a small contribution of mine on the matter of Capital Punishment (L. C., August 25th). It is expecting a good deal to think that, after a lapse of two months, THE LIVING CHURCH family will still remember the contents of either my article or the letter, but since I am challenged with definite questions perhaps the editor will permit this belated reply.

Fr. deVries seems to feel that in our humanitarian impulses toward the wrong-doer we should not forget to show a little pity for his innocent victim. I entirely agree, but fail to see that capital punishment is any Christian expression of such pity. To let the murderer live, requiring him by manual toil to earn money which he must send to the family of his victim, would seem to me a more enlightened expression of sympathy with those wronged than to encourage them in the very primitive lust for revenge by slaying their enemy.

Next, my friendly critic quotes an article by H. L. Mencken, which I had previously seen in the *Reader's Digest*, in which that cynical gentleman railed at the sentimentality of the new penologists and psychologists, and recommended the execution of people unlawfully carrying arms without waiting until they had killed somebody. The hard-boiled type have always considered our Lord's methods of dealing with folk as being weakly sentimental and impractically idealistic. Actually He is the world's great realist, for He sees to the very heart of a question and sees it whole. Just as some people have, under the New Deal, ridiculed the use of the ordered intelligence of the expert in the solution of political and economic problems, so others stigmatize as "sentimental" the science of the psychologist and the faith of the Christian in dealing with the criminal. For myself, I prefer humbly to seek "the mind of Christ" in these matters rather than the acid mind of Mr. Mencken.

In reply to the argument against capital punishment that to it are often due irrevocable miscarriages of justice, Fr. deVries asks whether the deaths of the victims are any less "irrevocable." I answer that two wrongs do not make a right, and that because a man does wrong in killing a fellow citizen it does not follow that society should commit a similar wrong. Capital punishment, as I see it,

harms the spiritual life of the living without restoring physical life to the dead. The death of the victim is made no less irrevocable by executing the murderer, particularly when, as I endeavored to point out, the wrong man is executed.

The third point I attempted to make was that capital punishment was unjustly administered, rarely being inflicted except on those without either money or political influence. Fr. deVries calls this "strange reasoning" and is apparently in favor of "just judges" who will put all and sundry murderers to death, rich and poor alike. Well, I will admit that I am lukewarm about putting even rich murderers to death, and somehow, American political life being what it is . . . these things tend to prevent hope that the Harry K. Thaws, Loeb and Leopolds, Al Capones, etc., will find their way to the gallows as surely as the unnamed poor and friendless lad of the filthy slums.

As to my fourth contention that capital punishment is unchristian, Fr. deVries appears to object to my saying that we should take our religion, not from Moses, but from Christ, and remarks that I am "a teacher in Israel." But really, I'm not a pre-Christian rabbi! To be sure, it is partly because Moses, or Jehovah by the mouth of Moses, declared, "Thou shalt do no murder" that I am opposed to capital punishment, but if Messiah did not come with a new Law of Love that transcends and fulfills the Law of the Old Covenant then I don't know what Christianity is all about anyhow! I quoted our Lord Himself as saying that the law of "an eye for an eye" was, thereafter, for His disciples, to be superseded by a new law of "non-resistance to evil," which would lead a man to love his enemies instead of hating them. Fr. deVries seems to think that our Lord in another place contradicted this teaching of His when He said, "With what measure ye meet it shall be measured to you again," and asks me to "show us the difference between" this teaching and the "eye for an eye" idea.

It is highly embarrassing for a humble missionary to get put on the spot in regard to such questions of New Testament exegesis, when there are whole faculties of erudite scholars with a string of degrees in our seminaries at home to deal with them, but my guess would be that there is no more real contradiction in these two statements of our Lord than in the apparent inconsistency between "He that is not against us is for us" (St. Mark 9:40) and "He that is not with me is against me" (St. Matthew 12:30). What I understand our Lord to mean by His "measure for measure" saying is, not that if a man knocks out one of your molars you ought to let fly at one of his, but that, in view of our own sins and shortcomings we ought to show a spirit of mercy and forgiveness toward others, judging not that we be not judged. Perhaps if our society would learn to use more love and intelligence toward the wrong-doer it might be measured to us again in fewer murderers! No one who knows the situation doubts that our brutal and unfeeling treatment of the criminal under our present penal system—so bad that it leads to frequent riots in prisons—is directly responsible for turning many problem boys into hardened criminals. It is a striking illustration of the "measure for measure" principle, but has no more to do with recommending "an eye for an eye" penology than the price of eggs.

(Rev.) EDMUND L. SOUDER.

Hankow, China.

### Priests and Advertising Stunts

**T**O THE EDITOR: In a recent weekly paper that comes to me I ran across a patent inside "Cameragraph" which provoked me very much; and, as it has been probably published far and wide, in the interest of the

truth and for the honor of the Church, I feel that some notice must be made of it and correction.

There is a cut of a man clad in the robes of a priest of the Church by the name of George A. Stephens, looking benignantly down upon a couple he had just married, as they kiss each other "at the New York Liquor Show in the display booth of the Calvert-Maryland Distilling Co."

A search of the records of the Church gives no such person in the ranks of the clergy, there being only one clergyman by the name of Stephens, and his name is Nassau S. Stephens, and lives in La Jolla, Calif., and is retired. Therefore despite the similarity of vestments worn, whoever he is, he is not a clergyman of the Episcopal Church, if that is his name.

No self-respecting clergyman of our Church will lend himself to advertising stunts, such as road shows, airplane and submarine "affairs," circuses, or any of the many spectacular occasions when silly men and women or boys and girls are for a few tawdry gifts used as bait to draw larger crowds to pay for tickets to "see the show." They are governed by the rubric in the office for the "Solemnization of Marriage" where it is said, "At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, etc." and what clergyman, at all true to his vows, will for a moment account any such place as those mentioned, and above all, a "Liquor Show" "the body of the Church or a proper house"?

As there are some who believe that everything that appears in a newspaper is "Gospel truth," please publish this denial of a clergyman of our Church stooping to be a party to such a scheme of advertising.

(Rev.) W. S. SLACK.

Alexandria, La.

### Improvements in the Service

**T**O THE EDITOR: The letter of Fr. Mitchell on Improvements in Convention Service in your issue of December 1st is of some interest. He quotes Bishop John Williams of Connecticut as follows: "You know that I had the ordering of the opening service of the General Convention (1889). Well I made up my mind that I was going to change things. At such services, before this year, they used to divide the Communion Service among as many bishops as possible, giving a little piece of it to each one of them. They made a regular patchwork of it, not at all as it should be. I changed it. I had one bishop read the Epistle, another one the Gospel, but all the rest of the service I myself took."

It may not be generally known to the clergy of the present generation that 50 years ago it was the custom to divide the Communion office among the clergy who were present. Let me here state another incident in the episcopate of the greatly revered and much beloved scholar, Bishop John Williams. Early in my rectorship of Christ Church, New Haven, Conn., a long-standing debt of \$10,000 was paid off, and the parish was consecrated on the feast of the Epiphany, 1886. In planning the service for the consecration I broke through the prevailing custom of dividing up the service. I arranged that the Bishop should be the celebrant assisted only by epistoler and gospeller. The appointed preacher was Dr. Williamson Smith, president of Trinity College, Hartford. I submitted this order of service to the Bishop. His reply was, "This is the correct way in which a celebration of the Holy Eucharist should be conducted." This was his opinion three years before his action at the General Convention in 1889.

Fifty years ago the eastward position of

the priest at the altar was unknown in Connecticut. The officiating priests stood at the north and south ends of the altar, which, in England, was designated as "the lion and the unicorn position." When I first took the eastward position several felt indignant at my "turning my back on the congregation"! In 1885 I introduced the confirmation veil for female candidates. A New Haven daily paper had this headline—"The Climax Reached—Girls in Veils."

In 1876 I came to the United States on a visit, and was the guest for a time of the Bishop of Indiana (Dr. Talbot), a large-hearted genial Virginian gentleman. On a Sunday morning I preached at St. Paul's Cathedral, Indianapolis, and according to Anglican usage I wore my hood. At the evening service the Bishop asked me not to wear it, as the senior warden who was also Governor of the state (Mr. Hendricks), objected to it. The dear old man thought it was some popish garment worn by those horrid High Churchmen.

These things that were considered so terribly "High Church" 50 years ago, are today the common usage in nearly every mission of the P. E. C. in the U. S. A. Let us hope the little leaven will leaven the whole lump.

(Rev.) ERASMUS J. H. VAN DEERLIN.  
Los Angeles, Calif.

The Use of Lay Readers

TO THE EDITOR: The replies to my letter (L. C., November 17th) assume that I endorse, unqualifiedly, the attitude of Dr. Cram in regard to the employment of lay readers in the Church. I wished to bring into juxtaposition the two extreme viewpoints of Churchmen toward the custom. There is no doubt that much good has resulted from their work; but, as indicated in the case I related, there is an inexcusable ignorance on the part of some of them. A greater care should be exercised in licensing them.

Lay readers are not the only laymen who can and do serve the Church. Of St. Francis of Sales it is reported that he said: "The clergy are the priests of the Church, and the laity are the priests of the world; and, if the world is to be saved, it must be by the efforts of the laity." In every field, there are lay "missionaries," most of them unknown outside their own parishes; but a few of the more notable ones, in America, are Ralph Adams Cram, Paul Elmer More, and Chauncey B. Tinker. In England, there are T. S. Eliot, Lord Hugh Cecil, Sidney Dark (editor of the *Church Times*), and many others. The late Lord Halifax accomplished more for the Church than many priests have been able to do.

However, it is not to be forgotten that between the priest and the layman, there is a great gulf fixed. There are missions where the people, having been served by a lay reader, are quite content to remain under his jurisdiction, forgetting, if they ever knew, that they are receiving from him the *minimum* of the Church's ministrations. That is the point to be emphasized. Catholic practice, and not congregationalism, should be the aim.

Chicago, Ill. ALEXANDER GREENE.

Ordination in the Early Church

TO THE EDITOR: In a sermon preached recently in St. Bartholomew's Church, New York, the Rev. Dr. Howard Chandler Robbins is reported to have made the following statement with regard to ordination in the early Church: "What we do know, and that with absolute certainty, is that at the end of the second century ordination by a bishop was not always necessary for a ministerial priesthood" (New York Times, November 5th).

Will Dr. Robbins be so good as to indicate a specific instance of an ordination performed otherwise than by a bishop at the end of the second century, of which it can be said that the evidence is contemporaneous—or within a hundred years of the event, and absolutely certain? It would be helpful to have one such case solidly established, even though it should prove to be exceptional.

(Rev.) LEFFERD M. A. HAUGHWOUT.  
Great Kills, Staten Island,  
New York City.

English-American Clergy Exchanges

TO THE EDITOR: In view of world conditions today and especially the growing international anarchy, is it not of the utmost importance that the English-speaking peoples should grow more and more to respect and understand each other? United, such peoples could not fail to ensure the peace and progress which all peoples long for. The trouble is that while the wealthier members of each nation may cross the Atlantic, the ordinary American never meets the ordinary Britisher and the ordinary Britisher knows nothing of the ordinary citi-

zen of the United States. Consequently harmonious understanding of each other's viewpoints is difficult to achieve.

I suggest, Sir, that it would help not a little if it were possible for our clergy to exchange more often. It would, I suggest, be a thoroughly good thing if for a period American clergy should work in English parishes and English clergy in American parishes. After all, we clergy still play a large part in shaping public opinion. People may profess to laugh at us, but they do listen to us if we have anything to say that is worth saying. I am convinced that such exchanges would have a very real value in promoting sympathy and understanding between our two peoples and also in demonstrating that our conception of the Church of Christ is Catholic and not merely national.

Personally, I should welcome such an opportunity. I have already spent five years in South Africa trying to see things from the British Colonial point of view and should be most grateful for an opportunity of learning at first hand from my fellow Churchmen of the United States.

(Rev.) A. W. G. DUFFIELD.  
Runcorn, Cheshire, England.

# Give The Living Church this Christmas



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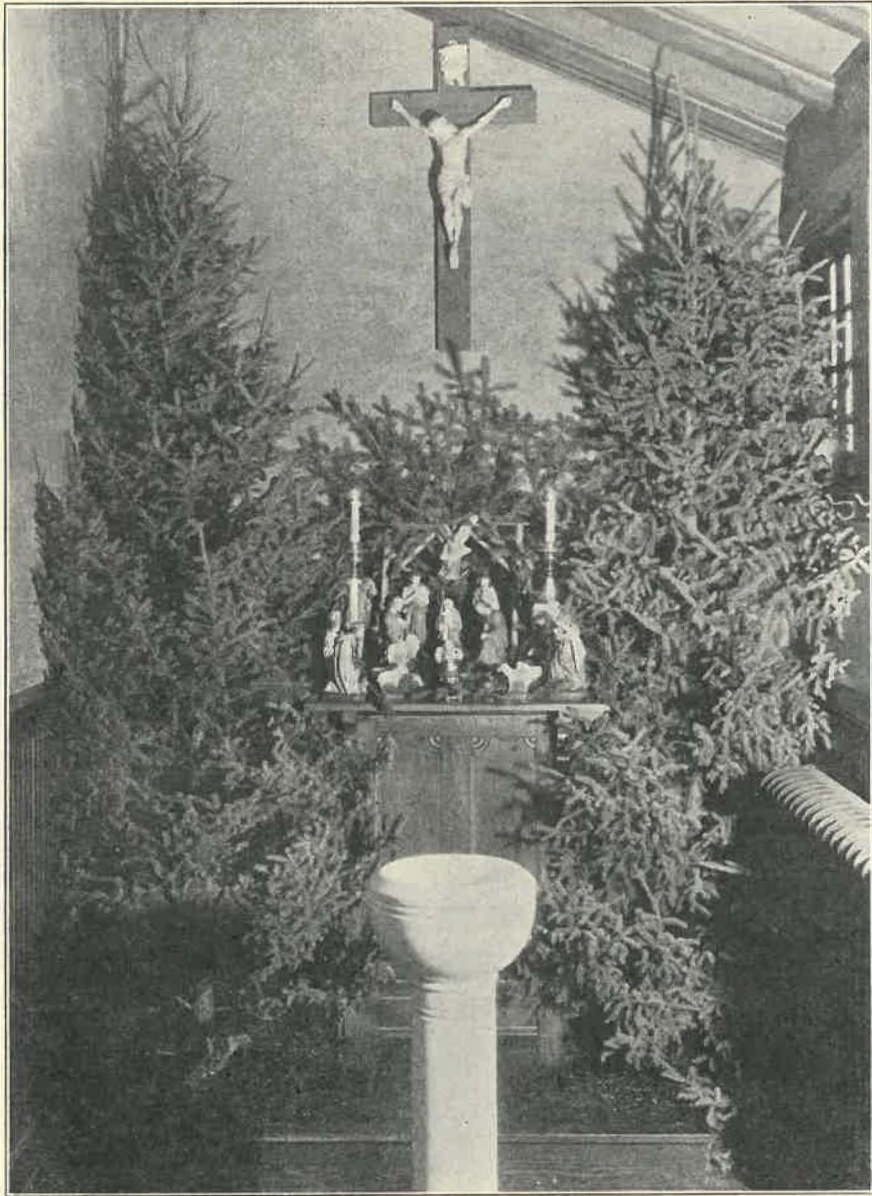
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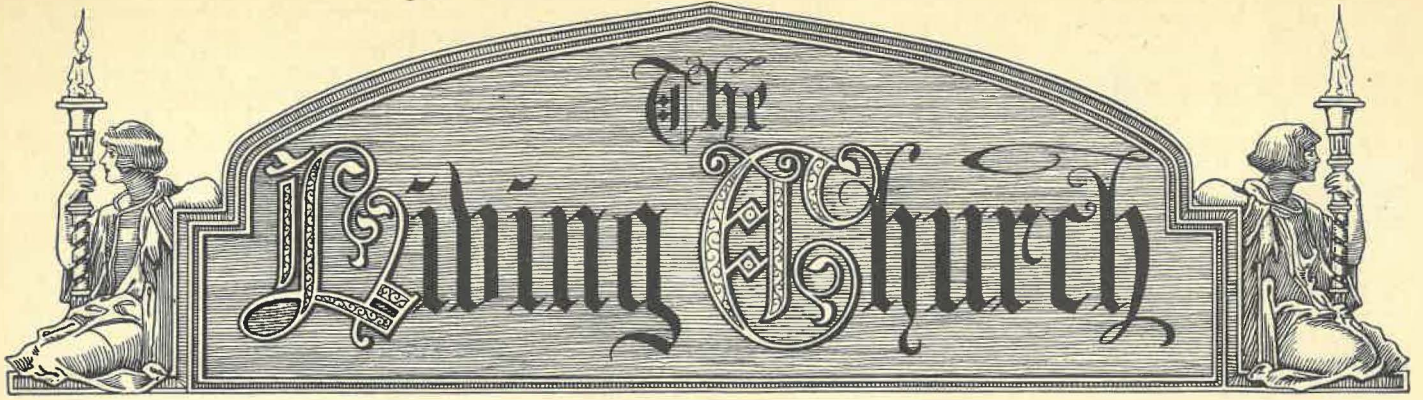
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A symbolic setting, portraying the Christmas spirit, is shown above. There, by the baptismal font, and in the shadow of the cross, is the creche. The scene is in the Mission Church of St. Augustine of Hippo, at Rhinelander, Wisconsin.



## Editorials and Comments

### Christmas

**ONCE MORE** we celebrate the beloved feast of the Child of Bethlehem. Can anything new be said about it? Surely the story cannot be told more simply nor more beautifully than it is in the passage from the Gospel according to St. Luke appointed for the first Eucharist of Christmas Day:

"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Continuing in the same simple strain, the divine character of the homely story that has just been related is pictured in the account of the revelation to the Galilean shepherds:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

What a lovely story that would be, if it were nothing more than the legend of the birth of the Child of Bethlehem. But it is so much more than that! It is the reduction to the simplest possible terms of the greatest story that has ever been told—the entry into human life of Almighty God Himself.

"God so loved the world that He gave His only begotten Son"—it is a great mystery and an event of supreme, breathtaking importance.

**BUT THERE** is another side to the picture that is also of overwhelming significance. Mankind, in the person of the very flower of its Godward reach, the Blessed Virgin Mary, so loved God that His Son could accept our human nature.

That is an aspect of the Christmas story that is often overlooked. Without human coöperation God could not have become man, for He created man with a free will and He never violates that great gift with which He endowed us.

The Blessed Virgin was not a sort of demi-goddess, born out of the natural order to serve as a link between God and man. She was and is human like ourselves, raised through the grace of God to a saintliness never achieved by any other human being, making her body a spotless temple for the incarnation of the divine Word. Rightly do we pay her the utmost reverence and honor, withholding from her only that worship which is the privilege of God alone.

As on the first Christmas the shepherds turned toward Bethlehem to find the Babe wrapped in swaddling clothes, lying in a manger, so today we too turn toward our Bethlehem, the house of bread, God's altar, there to find the divine Child who is both God and Man and who gives Himself to us in the Blessed Sacrament of the Altar so that we may grow more and more like Him.



# Creation Versus Redemption

**T**HE WESTERN CHURCH produced only one great heretic, Pelagius. To the Eastern Church belongs the glory and distinction of having produced the greatest of the normative theologians and the most outstanding of fundamental heretics. It is doubtful whether the West, with its eminent instinct for the practical and actual, would have produced even one outstanding heretic had not the theological issues been matters of such moment from the point of view of actual Christian behavior.

Today the greatest theological controversy on the Continent has to do with the contrast offered by the title of this editorial. What is being disputed and discussed across the ocean is just as much of an issue with us. When a man says, for example, that human nature is all right, that "sin" is an outworn notion and should rather be thought of as a mistake due to imperfect perceptions, and that human nature has within itself quite enough power to achieve the good life without dependence upon divine grace, he ranges himself in one camp. Opposite him are the ranks of those who would say: No, human nature has been infected and cannot be restored to health and the possibility of full growth without the help of God's intervention. The so-called German Christians belong in the former camp, while all traditional German Christianity is ranged against them. Over here many people have been convinced by what they think they have understood of the New Psychology, that man doesn't really need God to live a full human life. All about us are examples of splendid people with high ideals, deep moral earnestness and integrity, consistency and kindliness, who put many Church members' lives to shame by the demonstration of what they do not even profess. Many of these people never darken the door of a Church and make no pretensions of formal Christianity.

Has human nature gone so wrong that it needs God's help to put it right? One group of people will tell us that it has not and that man can put himself right. The Church categorically denies this. Why? The Church's answer is found in the Incarnation and it might be well for us to reconsider a forgotten aspect of that fundamental mystery of the Christian Faith.

People who believe in the Incarnation usually think of it as the revelation of God to man in terms of humanity. This is true and vitally true. But the Incarnation is also a revelation to man of what manhood really is, not only of what God is like. Man has thought of himself as much lower than God thinks of him and also in pride has vaunted himself much higher than his proper status. Let us just consider some of the implications of the Incarnation as interpreting human life.

First of all, God trusts man. He entrusted the most precious thing He had, His own Son, to the care of humanity. God's Son was born in a stable and died on a cross, but nevertheless God trusted mankind. God had faith in men even when men no longer had faith in themselves. God first trusted and then entrusted so there must be something in humanity which the greatest of us men had never perceived until God showed us that we were worth trusting.

Secondly, man is distinctly hopeful or God would not have taken such trouble. The Incarnation must have been worth while and justified, even though we sometimes feel hopeless about its effect on the hearts of men. Surely God could not have been mistaken nor could He conceivably not have calculated in advance all contingencies. Surely the Creator was not deluding Himself when it came to His judgment of His crea-

tures. He saw things clearly. He saw things so much more clearly than any man can—and yet "so loved the world that He gave His only begotten Son." The appalling misery, the chaotic futility, the gross sin, the nameless and dumb suffering inflicted on men by men—all these He saw, knew, understood, and sent His Son to share. Knowing all this, as no man could possibly know it, despite all His knowledge, God sent His Son. So there must be undreamed of possibilities in this nature of ours, unrealized capacities, which only the insight of the Eternal can discern.

Thirdly, God's view of men is much righter than man's view. When we seek to dignify our own nature and to intensify our own self-respect, we become comic with the absurdity of stage soldiers and small boys decked out in the trappings of imitation grandeur. That was what was the matter with Pelagius. He presumed to think that the span of the doable and achievable by the unaided powers resident in our nature was the utmost to which man could aspire. In his emphasis on man doing his job alone he seemed to be dignifying humanity; in reality, however, he degraded it because he could not see farther than his own nose.

**T**HE turbulent tension of strong ideals and stubborn resistance is part of the throw-off process of man's fuller self-realization but it is not our own self-realization that matters. It is the realization of what God expects and has made possible. The Incarnation was the way to show man what he really was capable of, and to bring into human life the capacity to realize it. Nobody could do that except God. God could not do it save by becoming man. Man cannot do it without becoming divine. So then, human nature is capable, in the light of the Incarnation, of vaster heights than man at his wildest had ever dreamed of before. The corollary of that is equally true: man is capable of sinking to vaster depths than he could ever realize without the implications of the Incarnation to suggest it to him. It is only through the Incarnation that we can obtain any kind of just appraisal of our own place in the scheme of things. There are times when we are full of pride and boasting and others when we are plunged into the depths of remorse and despair. The only corrective to either extreme is by dwelling upon the Incarnation. There we see that in the face of the awful humility of God there can be no place for pride. As St. Paul says: "What hast thou, oh man, that thou hast not received" (1 Corinthians 4:7). Our pride and boasting come, curiously enough, from the assurance that we possess that of which we boast and are proud. The magnificence of God's dignity was proclaimed most powerfully by the stunning evidence of His humility. "Who being in essential nature God thought equality with God something that did not have to be grasped for" (Philippians 2:6). What was His and what He was could not be taken away. The basis of our own humility is our confidence and assurance of God's adoption of us as His children. We do not have to jockey for place in His favor, nor do we have to win the precarious position of insecure tenure of status in His sight. The Incarnation is a great antidote to the pride of man for in giving Him the true cause of pride pride itself is removed and is supplanted by humility.

In the same way that curious weed of the soul, self-consciousness, which leads so often to self-deprecation, self-depreciation, self-condemnation and the other forms of hatred of self, can be eradicated only through the contemplation of the In-



carnate God. Much of our alleged humility is spurious. It is simply pride turned wrong side out, like a close-fitting glove which stripped from the hand shows the whole contour in reverse. Inasmuch as God has put His final verdict of value on us by giving us His Son to take our nature upon Him, our true value is to be found solely in that act. We need look no farther. We need no longer discredit ourselves when God has so accredited us. There is no point in self-denunciation for our own verdict is vicious when examined by Him who so loved us and gave Himself for us.

Robust wholesomeness and sturdy health in regard to ourselves flow into us from the Incarnation. If the doctrine of original sin with humanity is a good thing gone wrong, we must never forget that it is a *good* thing though it did go wrong. In Christ the good thing becomes even better, and the wrong has been made right. The two halves of the truth of the venerable dogma of original sin must be kept in their proper proportion. One type of mind fastens on the goodness of humanity, and is busily engaged in self-justification and the vaunting of a nobility of the *genus homo*. A diametrically opposite temperament extracts much satisfaction by dwelling on the abysmal sinfulness of man so that there is no good in him. In the latter vein are many Christians who magnify the greatness of God by vilifying the creature whom He came to save. Christ has put to right the wrong trend of humanity but—it is up to man to make good what God has made good.

The Incarnation then is the central mystery, the guide-book, and the quickened means for human redemption. "Created in God's image and according to His likeness," man has been re-created and not only remade according to His likeness but in a subtle fashion transformed. The great Greek Father, Athanasius, was so rash as to say that He became man in order that we might become God.

**P**RESIDENT ROOSEVELT in a single sentence has put the entire question of arms and munitions on a new plane. "The time has come to take the profit out of war," he states emphatically, and to that end he has appointed a commission to prepare legislation for the consideration of Congress during its session beginning next month.

**Solving the Armament Problem** It is a matter of regret that Senator Nye, conducting the Senate investigation, has seen fit to express resentment over this "intrusion" of the President before the conclusion of the investigation. Is the Senator interested in turning the findings of the inquiry into permanent constructive results or merely in focussing public attention upon his own talents as an investigator? If the former he can surely have no legitimate complaint on the score of

President Roosevelt's declaration on the subject and his appointment of a commission to draft legislation, for that means that the report of the commission will surely achieve some kind of result and will not simply be stored away to gather dust in a pigeonhole, as have the reports of so many thousands of Congressional investigations. Senator Nye and his colleague, Senator Vandenburg, ought to welcome the interest of the President and accept it in the spirit in which it is given, not resent it.

The proposal to take the profit out of war is not a new one, but it is one that is gaining increasing momentum, and that seems to many to be a great stride forward toward the abolition of war itself. Most of us remember the great hue and cry raised after the World War in denunciation of the obvious profiteering that had accompanied it. One does not have to be a Communist to recognize the unfair inequality in the payment of a dollar a day to men who endured shell fire and gas in the trenches while workers in munition factories got \$10.00 a day and the owners of the same factories had their income swelled to totals sometimes in excess of a million dollars a year.

There has been ever since 1918 a growing demand among thinking people that this situation must not recur. In 1930 a War Policies Commission appointed to make a study of the whole question recommended a constitutional amendment giving Congress power in time of war to prevent profiteering and to stabilize prices. That report has been virtually forgotten, but the cause itself was taken up by the American Legion, and that organization has consistently urged the elimination of war profits, both as a matter of justice and for the strengthening of the national defense.

Here is a platform on which peace-loving citizens of every stripe, from Legionnaires to pacifists, can unite. If the profit is taken out of war, the chief incentive of those whose special interests lead to the fomenting of war will be removed. That in itself will not make war impossible, but it will go a long way toward removing the constant threat of war that now hangs over the world.

We welcome President Roosevelt's leadership in this cause and we hope and pray that it may shortly have constructive, tangible results.

**A**LFRID P. SLOAN, JR., president of General Motors, has taken up the cudgel on behalf of the Old Deal. The most important current event, he said in a recent address, is that the spell of a planned economy and regimentation has been broken. That hazard removed, he offers the following specific means to end the depression: An increase in working hours to increase productivity; a flexible wage scale; a works council plan; a free worker as opposed to a closed shop.

## Toward Christmas

By the Most Rev. James DeWolf Perry, D.D.  
Presiding Bishop of the Church

**M**ANY ROADS led to the scene of the first Christmas. They were traveled by careless sojourners, preoccupied officials, anxious householders; by the awe-struck shepherds and the wondering Magi; by the Virgin Mother conscious of her sacred burden. These found what each was prepared to see.

The world approaches Christmas now by countless paths intent upon as many objects of desire. How will God's gift revealed at Bethlehem be realized this year in Christian hearts made ready to receive it? There is one way—we name it Advent—which if followed will lead into the presence of the new-born Christ. It is the way of renewal, "repent ye," the way of prayer, "seek and ye shall find," the way of Communion, "Come unto me . . . and I will refresh you." Wherever the joy and peace and love of Christmastide are sought, let the call of Advent sound, "Prepare ye the way of the Lord."

But how specific are Mr. Sloan's proposals and what effect would they have? Discounting his criticism of alleged "regimentation"—a propaganda word that is useful only in the calling of names—we find nothing specific except his opposition to a closed shop. Beyond that he would not have a planned economy, which means that he would restore the old cycle of booms and depressions. To plan nothing else means to plan periodic depressions and unemployment, with all the suffering involved, since, as Roger Babson and others have clearly pointed out, a system of free competition works in more or less regular cycles. Of course that is easy enough for owners of great industries who can put enough by in time of prosperity to tide them over in time of adversity, but we think public opinion has progressed to the point where it recognizes that such a system is utterly impossible for the worker. Under circumstances such as Mr. Sloan proposes, the worker does not earn an adequate amount for the maintenance of a standard of living that will permit him to buy the product that he makes, so that presently there is no market to absorb the constantly increasing productivity. Depression, unemployment, and unrest are an inevitable result of such an unplanned economy.

Mr. Sloan's contribution to the all-absorbing question "Whither are we going?" is a valuable one in that it indicates one direction in which we must not go. To follow his advice would mean to face completely about and return to the conditions that brought about the greatest depression in history. That way lies not salvation but disaster.

**T**HE DEATH of Bishop Ferrando brings to a close the life of one who was willing to go to far corners of the world and suffer misunderstanding and persecution in the pursuit of his ideals. Born a member of an aristocratic Spanish family, he determined at an early age to devote his life to the service of Christ and His Church.

Bishop  
Ferrando

Entering the Capuchin order in his native country, he was ordained in the Roman Catholic Church and became in due course Superior of a Spanish monastery and professor of canon law. He was, however, shocked at the low ideals that he found prevalent in his native country, and obtained consent to go as a missionary to South America. His appointment was made by the Congrega-

tion of Propaganda in Rome and he went to Colombia, where, however, he found religious conditions even worse than in Spain.

Dismayed at the corruption that he found in his own Church in two continents, Fr. Ferrando became greatly discouraged and about 1900 abandoned the Roman communion and went to

Puerto Rico. There he established a unique agricultural and communal missionary experiment in the hill country about five miles from Ponce. The work was organized with the title, The Church of Jesus. Some years later, feeling the isolation and individualistic character of this work, he brought it into connection with the Reformed Episcopal Church and was consecrated a bishop in that body by Bishop Cheney.

About 1919 friendly relations were established between the work of Bishop Ferrando and our own mission in Puerto Rico. At that time he had under his direction four presbyters, two deacons, and about 1,800 communicants established in fourteen missionary stations. He was himself in poor health, spending most of his time in the United States, and able to visit the island only at long intervals and for short periods of time. He was anxious that permanent provision should be made for the spiritual care of his people, and it was finally arranged that he should be received and consecrated a bishop of this Church and in turn should give supplement-

tal ordination to each of his clergymen. The consecration of Bishop Ferrando accordingly took place on March 15, 1923, in one of the chapels in the Cathedral of St. John the Divine, New York City, by Bishop Gailor assisted by Bishops Manning, Lloyd, Colmore, Knight, and Burleson. His title, Bishop of Quebrado Limon, was subsequently changed to that of Suffragan Bishop of Puerto Rico, and in that capacity he has faithfully served the Church in that island as actively as his health would permit.

Bishop Ferrando was a devoted and sincere Christian and Churchman. May he rest in peace.

AS WE WERE driving for a train last Sunday afternoon in congested traffic Quart added this profound remark: "It is curious that those who are going your way but won't drive fast enough impede your progress far more than those going in an opposite direction."

—*Quintus Quiz, in the Christian Century.*

## A Message to the American Episcopal Church

From the Rt. Rev. Adolf Kuery, Th.D.  
Old Catholic Bishop of Switzerland

*My Brethren in Christ:*

**I**T IS WITH JOY that our Church has received the news that the General Convention of your Church has ratified the terms of intercommunion with the Old Catholic Churches. This decision has been particularly well received in Switzerland, where we have been on the best terms with your Church for more than half a century.

I remember that when Bishop Herzog visited the United States in 1880 he met with a warm reception at the General Convention. He celebrated Holy Communion and the Confirmation in several of your churches and in this way intercommunion was established.

I also remember the brotherly help accorded at the time of the building of the *Christuskirche* in Lucerne where for many years you have held divine service, and this is a sign of cordial union.

I remember the visit of your bishops and priests at the International Congress of the Old Catholic Churches of Europe.

I remember the kindness with which THE LIVING CHURCH has regularly made reports on our Church.

By decision of the General Convention this friendship has become a brotherly union consecrated before the altar. Peace has become a reality through the blessing of the Prince of Peace.

May brotherly union become stronger with God's blessing. That is my greeting and Christmas wish to the American Episcopal Church.

*Berne, Advent, 1934.*



## Christmas

By the Rev. D. A. McGregor, Ph.D.

Executive Secretary, Department of Religious Education, National Council

**C**HRISTMAS is not merely the anniversary of the birth of a person, it is the outbreak into reality of a new life. It is not enough to say that on that first Christmas Day the historical character, Jesus Christ, was born. For His birth was not simply that of a person, it was the beginning on earth and in humanity of a new and continuing thing, the Christian life.

Once upon a time the first little bit of protoplasm appeared on this earth. No one noticed it, it seemed very unimportant in the face of the great geological and geographical changes that were taking place at the time. But in that little molecule of protoplasm was the hope and promise of the future. It was not nearly as important in itself as it was in the future which it was to bring about. We might celebrate the birth of protoplasm with a festival to commemorate that date. But if we did so, the meaning of the celebration would not refer only to the marvelous incident which happened so long ago, but also and mainly to the wonderful thing called life which has come down to us in glorious and varied forms from that primal appearance.

And the most important thing about our Lord is not that He once appeared on earth in a specific time and at a specific place. It is that His appearance was the beginning, the emergence, of the new life in humanity. That life appeared once in time among us, but it has never left us. That life was implanted in humanity in and through Jesus Christ and it has gone on growing through the centuries. And it will grow until it covers the earth and transforms all life. Christ did not come to earth for a limited time as a visitor. He abides in human life, His heart beats in every pulse of Christian life. He came once in time, but He abides until the coming of His Kingdom.

So we celebrate Christmas as the beginning of that new life of love and peace and courage which is the only hope of the world today. We give gifts and we sing hymns of joy because the Sun of Righteousness has risen upon us and because that light shineth more and more unto the perfect day. Christmas is not only the feast of the King who came: it is the feast of the King who shall reign, and it is also the feast of the King who is present among us today working out a Kingdom where there is glory to God in the highest and peace on earth among men of good will.

## Three Citizens of Bethlehem

### The Watchman

**W**H, what is that strange light above the roof?"  
 The watchman asked a sleepy passerby:  
 All night the ass had pawed with restless hoof—  
 There was a path of gold light down the sky  
 Which seemed most strange; the watchman plodded on,  
 Trying the latches on each shopman's door:  
 To him it was another night; the dawn  
 Would send him yawning to his couch once more.

Suddenly from the inn there came a call;  
 The keeper of the place had summoned him:  
 The shadows danced along the crumbling wall—  
 The torch the keeper held was burning dim:  
 Then through the black of night the watchman's feet  
 Led to the star-crowned stable down the street.

### The Stable Man

**W**HAT thing is this you prattle of, poor dolt?"  
 Who are these folk who look for shelter here?"  
 The stable man, concerned with ox and colt,  
 Argued and when at last he gave an ear  
 To hear the watchman's tale, was horrified  
 That one so near to travail sought his shed  
 And yet he would not put the beasts outside—  
 He only offered poor straw for a bed.

What must have been his feelings when he found  
 He harbored Jesus in his cattle's place:  
 He should have knelt and kissed the very ground  
 And ever after kept upon his face  
 A look of joy that he had hewn the boards  
 Which housed The Mother and The Lord of Lords.

### The Stable Man's Wife

**N**EXT morning when the stable man returned  
 His weary wife explained of how last night  
 She sat beside the window; she had burned  
 A dozen knots of balsam for her light  
 And yet the star she saw had shamed the blaze  
 Of all her fagots with its brilliant beams:  
 Then she related how its piercing rays  
 Had found her room to wake her from her dreams.

The stable man was wordless as she spoke  
 Of what had happened; then he brooded long  
 Wearing his silence like a heavy cloak—  
 Suddenly from the void outside a song  
 Burst on the morning; then the startled man  
 Saw, moving past his door, a caravan.

JAY G. SIGMUND.



# The Virgin Birth of Jesus Christ

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

**D**OWN TO BREAKFAST on Christmas morning came that cynical and clever anti-Christian, Samuel Butler, (author of the *Way of All Flesh*—not the movie, by the way—and of *Erewhon*, books which most of us have read, books which we all should read) uttering the premeditated and scornful remark: "So once more we keep the birthday of the crook-nosed Nazarene!"

Every person who is normal, hearing that cynical remark, "Once more we keep the birthday of the crook-nosed Nazarene," will say to Butler, "Sir, you have spoken lightly and scornfully of what the whole world, no matter what its creed, regards as very sacred!"

We do not celebrate on Christmas Day the birthday of a crook-nosed Nazarene; we celebrate on Christmas Day the entry into human experience of the infinite, invisible, eternal, ineffable God. That is something quite different.

We know that ever since that thing happened which did happen in Bethlehem on Christmas Day, a Christmas Day so many years ago; ever since that Baby came into the world, all childhood has been sanctified and glorified by His coming; ever since that mother held in her arms that Baby, woman has been lifted up to a higher plane; ever since the shepherds from the field fell down and worshipped Him, the laboring man has been somehow, to the followers of Jesus at least, a different and more valuable person, a brother; ever since that day when angels sang "Peace on earth!" a new impulse toward peace has come about; ever since they sang, "Good will to men," there has been a new impulse toward good will. But I want to go to the heart of Christmas, to the nativity story, and ask as a little child must ask, that old question, "It is beautiful, *but is it true?*"

It is all right to have a lovely legend; legends have their place. But is this a legend or is it a fact? Superstition has, I am sure, contributed much in terms of imagination to art and sculpture, to the real wealth of the world. Superstition does have its place. But is its place here at the heart of Christmas? Is this merely a superstitious and beautiful legend, or is it reality, a fact?

I am writing about the Virgin Birth. Let me stress the point that I am not thinking of the Immaculate Conception which is quite a different thing. One cannot expect the average person to be a theologian, and I have often heard people talk about the Virgin Birth as if it were the Immaculate Conception, which is a Roman Catholic dogma teaching that Mary from the moment of her conception was, by special grace, kept from sin, but this has nothing to do directly with the Virgin Birth of Christ. The Blessed Mother and the angel, the Blessed Mother and Child, the adoration of the shepherds, the carols by angels, the visit of the wise men—all these events swing round a central mystery: "Conceived by the Holy Ghost, born of the Virgin Mary."

**I** WANT, FIRST OF ALL, to make as definite, as clear as can be that the Virgin Birth of Christ is not primary but secondary in your approach to Jesus. If anybody should say to me, "Do you believe in the Virgin Birth of Christ?" I would answer, "I do." But if you were to ask me, "Do you believe that Jesus is God because He was born of a virgin?" I would answer, "No!" I do not believe in the divine character of Christ because He was born of a virgin. There would be no guarantee of the divine character of Christ in the mere fact that He was born of a virgin. Birth

of a virgin mother would be in itself no warrant or witness to the divine fullness of life coming into human flesh. No! no! I believe in the divine nature of Christ upon entirely other grounds. His sinlessness, as revealed in the gospels, His triumphant, constant overcoming of every temptation to do other than the will of God, so that His entire moral life coincides with a flawless standard of perfection in human life—here is ground. I believe that Jesus Christ is the complete full revelation of God in human life because

of the smiting, moral and spiritual beauty of His mature life as revealed in what He said and did. And because I recognize that He was God I find it congruous, appropriate, logical, to expect that He would come into the world, and go out of the world uniquely, differently, from the way of a mere man. I am not at all surprised to discover in the same Gospel with the story of His ministry, the story of His Virgin Birth, the story of His bodily resurrection, and the story of His ascension into Heaven. They all hold together. The primary matter we must get straight is that it is possible—not for me, but apparently for a lot of people—to believe that He is God, Incarnate God, God of God, Very God of Very God, without believing in the Virgin Birth. I would find it very difficult. But there are many people who believe Him divine, who worship and adore Him, but who don't believe in the Virgin Birth. I want to tell them why I do, and overcome if possible some of their objections.

The Incarnate God in human life, living in our flesh, with a human will, a human mind, human emotions, human feeling, the Eternal God by constant self-limitation, living here as man, fighting in our flesh, tempted in all points as we are, yet without sin—that is the Church's teaching of the Incarnation. That He was born of a virgin is a corollary of that great faith, not a base upon which that faith is built. The Virgin Birth follows as reasonable after the acceptance of Him as the Divine Lord.

**T**HERE CAN BE NO QUESTION as to what the Church has always believed. In the creed I find it stated very definitely. We have, as you know, two creeds, the Apostles' Creed, the epigram of the Christian faith, and the Nicene Creed, the sonnet of the Christian faith; and in both the sonnet and the epigram, the statement is clear and definite:

"Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Anybody who tries to read into those words something less than the virginity of Mary is simply tampering with words, for the belief in that creed is to be found in the Roman baptismal symbol as early as the year 100—"born of the Holy Ghost from the Virgin Mary." St. Ignatius, Bishop of Antioch, who suffered martyrdom in the year 110 A. D., brings us very close when he says on his way to die, "God the Word was truly born of the Virgin without any intercourse of man." To explain away the statement "Conceived of the Holy Ghost, born of the Virgin Mary" as if it referred to a birth in the ordinary way, from two human parents, is an abuse of language.

Go back through the years until you come to the record itself. We have two accounts of the birth of Christ in the Gospels, and everybody ought to read them, one by St. Matthew and the other by St. Luke. They represent two entirely different approaches, and yet they agree on this central affirmation that He was born of a



virgin. I am going to present these two accounts; one of them comes clearly from St. Joseph; the other comes equally clearly from the Virgin Mary. Here is the one which comes by way of St. Joseph (St. Matthew 1: 18-25):

"Now the birth of Jesus Christ was on this wise" (and I beg you to use your imagination to conceive the point of view of the man who was back of these words) . . . "When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

(Now let that sink in a moment; imagine Joseph's distress!) "Then Joseph her husband, being a just man, and not willing to make her an example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name *Jesus*."

I don't know, nobody knows, when Joseph died. We don't know anything about him. I have imagination enough however to picture that man at the birth of that child, puzzled, distressed, not knowing what that child represented in terms of the divine purpose—I don't believe he ever knew fully—but as the days went on, as the months went on, counting on Mary, believing in her, knowing her purity and integrity, trusting her magnificat, going bravely on in faith with a courage that was magnificent. That entitles him to his altar in many churches. His was a superb loyalty, believing that that child was not his child, but was the gift of God the Holy Ghost to the world for some great work.

Now let me read St. Luke's account, and you get quite a different accent because it is the story from the mother, and she knew, and she is the only one in the whole wide world of human beings who could know certainly whether Jesus was born of the overbrooding spirit of God or not. I want you to listen just a moment again to the sweet simple strains of our Lady's story (St. Luke 1: 26-35 and 11: 4-20):

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name *Jesus*. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto him How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

I submit to you here the only two accounts we have of the birth of Christ, one from Joseph's side, and one from Mary's—simple, naïve, beautiful, witnessing the extraordinary birth of one who in His unfolding life on earth justifies every expectation of what you read there. Said Symonds, the great art critic, standing in the Sistine Chapel and looking at those great paintings on wall and domed ceiling: "Every single part of that immense composition down to the smallest detail is necessary to the effect of the whole." So I say you cannot possibly take out of the story of Jesus the story of the Nativity without irreparably injuring the whole. The whole story hangs together. This is one of the reasons why I believe in

the Virgin Birth of Christ. But I want to go even closer to the subject.

**I** AM AMONG THOSE who never believe in stifling opposition to the Church's faith, or burking the discussion of any objections. I believe that every Christian must with all his might seek every light. And so when I find people who are opposed to the Virgin Birth of Christ and have written a book, I go and get that book. If there is an article in a magazine opposing this or any other point in the Church's faith I get that magazine and read that article. I want now to face some of the objections that are made to the Virgin Birth of Christ. In the main there are five, and I shall run quickly through them.

The first, *Is the record secure?* Is the record trustworthy? My answer is, There is not a single manuscript of St. Matthew or St. Luke that doesn't include the story of the Virgin Birth. It is in the original documents. We have no right to accept the documents and then say, I will take this and leave that. There is absolute witness among all scholars that the record of the Virgin Birth of Christ appears in the original manuscripts of both St. Matthew and St. Luke.

The next is the *argumentum a silentio*, the argument from silence. Why is it that St. Mark doesn't say anything about the Virgin Birth? Why doesn't St. John say something about the Virgin Birth? Why doesn't St. Paul have something to say about the Virgin Birth? Of course the argument of silence is always a dangerous argument.

If you were to go to St. Paul and say, "Why don't you speak of the Virgin Birth?" he would turn quickly and say, "You can't read one of my letters without finding something about it. You don't read the very words, 'born of a virgin.' I didn't think it was necessary. Why, in my day every Christian believed it." Come to think of it, St. Luke, who wrote the story of the Virgin Birth, was with St. Paul in his travels, he was his physician. To St. Paul and the Christians of his day the Virgin Birth, and the Resurrection, were indisputable facts, and they did not have to keep going over them; they were assumed.

Let us take St. Mark. He begins his gospel story with the baptism of Christ, when Christ was a grown man. He begins his gospel well up in the life of Christ. But how does he begin it? "The Gospel of Jesus Christ the Son of God." Let me draw your attention to another extraordinary point. Both St. Matthew and St. Luke tell the story of the Virgin Birth. Yet they do not hesitate to refer to the legal parent Joseph as Jesus' father. Both St. Matthew and St. Luke speak of Joseph as the father of Jesus. *St. Mark never does.* He begins with the baptism of Jesus and has no account of his early life, and he never once refers to Joseph. Where St. Matthew in his account (and this is very interesting to me) and St. Luke in his account say, "Is not this the carpenter's son?" St. Mark says, "Is not this the carpenter the son of Mary?" Not a word about Joseph! A studious avoidance by St. Mark of reference to our Lord Jesus as the son of Joseph.

How about St. John? I want you to notice these words in the golden prologue of St. John's gospel:

"Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

You say that doesn't refer to Christ, for the whole passage reads:

"He was in the world and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us."

Evidently the text refers to spiritual rebirth, being born again. Yet I could have sworn that this ought to read this way:

"But as many as received him, to them gave he power to become the sons of God, even to them that believed on His name, *who was* born not of blood, nor of the will of the flesh, nor of the will of a man, but of God. And the Word was made flesh and

dwelt among us." It sounds like that to me; so I look the matter up and find many great scholars of the world believe the ancient Latin manuscript is right which reads that way. They infer that there has been a change in the original, and that it did not refer to spiritual rebirth of a disciple but to the Virgin Birth of Jesus. Personally I think that that was the reading of the text. However even if it were not, no one can possibly read the gospel of St. John, John who above all others taught the Incarnation in every way, and still press his silence upon the Virgin Birth as an argument against the story.

The next argument—and I have heard it many times—is that the Virgin Birth idea came from the pagan religions. All the old pagan religions, they say, taught that when a hero was born, he was born of a virgin, and so comparative religion experts have gone back into the old Roman, Grecian, Babylonian, Egyptian, and Persian mythologies to find parallels to the Christian story. From the Greeks they have brought us the old Perseus and Danae fable. They have told us the old scandal about the father and mother of Alexander the Great; and they have pointed out that Cæsar Augustus was said to be the miraculous child of a god. They have gone back into all the old stories, and what have they discovered? Not one single parallel. They have dug up all the nastiness and vileness of the old heathen mythology of gods and human women and given to us again and again old stories like the story of Buddha and his birth—of the white elephant entering into the side of a woman—who by the way was not a virgin,—but they have not produced a single parallel to the Christian story. None of them approaches the spiritual and moral tone which is the very heart of the story of Jesus Christ.

The next argument is that the Jews expected that the Messiah would be born of a virgin, and they quote; as Matthew did, from Isaiah, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," to back it up. But no Jew expected or dreamed of such a thing. The God of Israel, holy beyond language to declare, ineffable, unapproachable—to think of Him in mystical wedlock with a virgin would have been simply abhorrent to the Jews. That verse in Isaiah was never thought of by them in connection with the birth of the Messiah; a Christian writing long afterwards interpreted it so. No Jew ever thought or expected that the Messiah would be born of a virgin. Their religion did not produce the idea.

**T**HE LAST ARGUMENT is this—and to many people it is devastating—a scientific objection. Of course to me it is clear rubbish. They say it is *impossible*. What is impossible? That a child should be born of a woman without a human father. Well, I reply of course it is impossible that a merely *human* being should be born without a father. I entirely agree with you. Only this was not a mere *human* being. If He had been born of Mary and Joseph, I would have said, He is just a man. He couldn't be anything else, if he was born of Mary and Joseph. I would go further than that and say that one more person, one more human being had come into the world. The Church says that was not so. When He was born on Christmas Day there was not an additional person born into the world for the person was God, who has always been. I don't mind facing any eugenist or any scientist with this question: Just what evidence have you of how God is born into the world? All we know is how men and women are born! What evidence have you of how God, the infinite, and the eternal, shall be incar-

nate in human life? The Christmas Nativity is unique. It happened only once. No one else ever claimed to be God. Bertrand Russell is one of the greatest physicists, one of the greatest scientists, and certainly one of the popular philosophers of the day, and he has pointed out that absolutely valid laws, laws upon which you ordinarily can count, may not always guarantee results because often factors that you don't know about enter in. What about it, when the factor is the Divine purpose of God to come redemptively into human life? What are you going to do with that? Just what Huxley did once when Bishop Gore drew from him the confession, "If I believed in the sinlessness of Christ as you do, then I would

expect a physical miracle to parallel that moral miracle." Of course! You have before you a unique, extraordinary moral being. He is incomparable. No Moslems sing "Mohammed, lover of my soul." No Jew cries out to Moses, "I need thee every hour." Given a unique being and you need not be surprised to find a unique beginning and a unique ending.

In other words the two great foci of the great eclipse of the Church's faith are these—Born of a Virgin and Risen from the dead!

**N**OW I COME BACK to where I began. If you worship and adore Jesus as your Saviour, but cannot accept the Virgin Birth, I do not say you are not a Christian. I want to say this, however. People who lose faith in the Virgin Birth of Christ, and in the Resurrection of Christ, pretty soon lose faith in Jesus as God. I have also observed that people who stumble at the Virgin Birth, stumble at the Eucharist. I have observed that

people who cannot believe in the Virgin Birth and the Resurrection pretty soon cannot believe in life after death. There is something in our reason which demands that faith be not divorced from facts. Was He born of a virgin? Was He risen from the dead? If I cannot hold those as facts will the doctrines of the incarnation and the life everlasting long be vital to me? Hold fast to Him who was born on Christmas Day! That is the big thing.

"Argue it pro and con as you will  
And flout each other with words  
But the rose will bloom and summer still  
Brings us the song of birds.

"So critics needn't bother at all  
Or make your faith grow dim  
You take the flower on the garden wall,  
At Christmas time take Him!"

And whether or not you believe in the Virgin Birth of our Lord which lies at the heart of Christmas, the thing to do is to make sure that He is born within you, for the Christ of Bethlehem can never save your soul. It is the Christ within your own life alone can make you whole. The Christ of Christmastide cannot save you unless the Christ is born, conceived by the Holy Ghost within your own life and comes into the manger of the poor stable of your heart to shine within you and irradiate the world in which you live. And that after all is the great and final proof. Indeed it is the supreme demonstration.

#### "Mass Mentality"

**T**ODAY THE WORLD is suffering from the disease of "mass mentality." With a crude violence it has suddenly reacted against the tolerant liberal standards—artistic, political, and moral—of the nineteenth century, hastily dubbing them "fetishes" and rarely stopping to inquire whether they were not based on traditions far older than those of the nineteenth century.  
—Philip Robinson.

#### Babe of Today

**L**ITTLE Lord Jesus  
Hallowed to stay  
On through the ages  
Christ of today:  
Rest Thee, O rest Thee,  
Child of my heart—  
Home is wherever  
Thou and love art!

Little Lord Jesus,  
Life has no place  
Dim to the promise  
Lit in Thy face:  
Rest Thee, O rest Thee,  
Babe of Today!  
Christ of Tomorrow,  
Whisper, "Always!"  
LILLA VASS SHEPHERD.

## Glory be to God on High and c

### Christmas Eucharist

**C**HRISTMAS COMES, the clouds dispersing,  
The Good News again rehearsing,  
How by Heaven's generous gift the Dayspring came;  
How the Child, in manger lying,  
Saves mankind from sin and dying,  
By believing and adhering to His Name.

Set the Christmas bells a-ringing,  
Bring the children, carols singing,  
To God's House in eager, joyful, glad array.  
Deck the altar, wreath the berry,  
Let the sober heart be merry,  
On this glorious, happy, festal Christmas Day.

Come and kneel where candles shine,  
Let the mystic Bread and Wine  
Give your Christmas, present meaning, present cheer.  
Ours no Christ of long ago,  
Summon Faith's believing glow,  
Christ is with us; Christ is present; Christ is here!  
CARROLL LUND BATES.



### Christmas Morning

**K**INGS leave their treasure,  
Shepherds depart,  
Only Thy mother  
Holds Thee to her heart.

Fadeth Thine own star,  
Dawneth the day,  
Softly, O softly  
Rest in the hay.

Cold Thy awaking  
Too soon must be,  
Jesu, beloved,  
Come Thou to me!

DOROTHY COIT.



### Christmas Carol

**L**ITTLE STARS, you shine so bright,  
For Christ is born this holy night,  
Who gives to all the world His light.  
In excelsis gloria!

O Little birds, you sing so sweet,  
Because we worship at His feet,  
Whose love shall make our joy complete.  
In excelsis gloria!

Oh, I will raise my glad anthem,  
For Christ is born in Bethlehem,  
And angels bid me sing with them,  
"In excelsis gloria!"

WIHLA HUTSON.

### Merry Christmas To All Men

Words by the Rev. van Rensselaer Gibson  
(Being set to a musical composition by  
Robert Huntington Terry)

**M**ERRY, full merry a Christmas to all men!  
Joy in the Lord of all glory today,—  
For the Messiah is come down from Heaven,  
Cradled by Bethlehem's inn, 'mid the hay.

Radiant forms of the angels so holy  
Hover above the adorable Child;  
'Mid the array of them, Mary the lowly  
Worships with features so loving and mild.

Humble and eager, the Shepherds Judean,  
Stirred from their watch on Jerusalem's hills,  
Hearken with wonder to Heaven's high paean,  
Fervently seeking the dream it fulfils.

Lordlier Wise Men, the seers from the Eastland,  
Robed in their purple and rich silken dress,  
Hie to the stall where the Christ is at hand,  
Bearing their gifts to the King they confess.

Merry, full merry a Christmas to all men!  
Joy in the Lord of all glory today,—  
For the Lord Jesus is come down from Heaven,  
Destined to reign in our hearts here alway!



### Summum Bonum

**T**HE wheeling stars, dawn—or the bursting sea  
That swings the plunging soul to ecstasy—  
These I have seen and take with me to death.  
But all of splendor I would barter for  
A light beyond a clumsy stable door—  
A Baby, fanned by oxen breath;  
For every sun I love has come to rise  
Within the cloudless wonder of His eyes.

LOUISA BOYD GRAHAM.



### Such as I Have

**T**HERE WILL be ready on Christmas night,  
A fire of birch logs burning bright—  
Every window pane will throw,  
Candle light upon the snow—  
Boughs of fresh-cut balsam fir,  
Instead of frankincense and myrrh—  
And given in the place of gold,  
All the love my heart can hold.

LUCY A. K. ADEE.



## Earth Peace, Good Will to Men

### The Guiding Light

**H**E SLEEPS on the breast of Mary,  
In the silence of the stall;  
Unconscious in new-born slumber—  
The Infant Lord of all.

Majestic across the heavens,  
As vibrant as small heart beat—  
Moves the planet, guiding sages  
To worship at His feet.

No noise o'er the desert vastness,  
Save the crunch of golden sand;  
As the plodding tread of camels  
Meet urgent Star's demand.

In true course it lures the Wise Men,  
As they peer in the quiet night  
At the steady, solemn magnet  
Of radiant, wondrous light.

Silently o'er the manger,  
It pauses in majesty—  
Where the three old sages have followed  
The Infant Christ, to see.

\* \* \* \*

Asleep on the breast of Mary,  
Tiny and helpless and small—  
Unconsciously, that first Christmas,  
Glowed the Greatest Light of all.

JENNIE ROY FLAUTT.

### Three Travelers

**A**T EVENING, as it was growing late,  
Three travelers came to the Bethlehem gate,  
And paused to exchange a word of cheer  
And tell their purpose for coming here.  
"I," said the first, "am looking for  
Some friends of mine at the old inn door.  
We will sup and feast while the candles shine,  
And have a joyous and merry time."  
"I," said the second, "come here to sell  
'Tis money I need to keep me well.  
I seek the market, the open square,  
Where I have a chance to sell my ware."  
"I," said the third, "seek a manger stall  
Where a King is born who can save us all;  
One who has come from heaven above  
To bring to the world the gift of love."  
Each followed his path, and each of them  
Found just what he sought in Bethlehem.

ALFRED S. LAWRENCE.

### When Joseph Late to Bethlehem Came

**W**HEN Joseph late to Bethlehem came,  
As unto Cæsar's will he bowed,  
He brought to God great David's name—  
Gift for the Heir to David's fame.  
(The inn, it bustled with the crowd;  
The stable had nor hearth nor flame,  
Yet Mary did not cry aloud.)

There sounded voices from the sky,  
And echoes from the star-lit shade:  
"Let glory be to God on high,  
"And peace to men on earth be nigh!"  
(The Babe, in swaddling clothes arrayed,  
At Mary's breast did gently cry,  
But never answer Mary made.)

Out of the east there shone a star  
And bourgeoned forth as bright as day.  
It guided travelers from afar—  
Melchior, Caspar, Balthasar.  
(The light fell full where Mary lay  
Beside the stable door ajar,  
And Mary turned her face away.)

Hastened the shepherds from the field—  
"Sure, heavenly voices do not mock.  
"Moses brought water from the rock,  
"And Bethlehem, though least, doth yield  
"The King foretold, of Jesse's stock,  
"Whose hand shall Israel's sceptre wield."  
(But Mary asked them of their flock.)

Follow the travelers, mighty kings,  
And in the arms of each a prize  
Of mystic worth, past all surmise,  
That more than royal homage brings.  
(The Babe within the manger lies;  
Around Him, straw and precious things;  
But Mary looks with downcast eyes.)

"Seest thou not what these have brought,  
"Hearest thou not what these impart—  
"Treasures from some far orient mart,  
"Songs on the harps of angels wrought?  
"Wherefore, woman, so silent art?"  
(But Mary answered to the thought:  
"I keep these things within my heart.")

Then Mary, to the temple led,  
Received her Son, by ancient word,  
With sacrificial blood outpoured,  
As One delivered from the dead.  
"For thine own heart there waits the sword"—  
So Simeon spake. (But Mary said:  
"Behold the handmaid of the Lord.")

PAUL B. JAMES.

## The Sanctuary

Rev. George L. Richardson, D.D.  
Editor

### The Lord Is At Hand

READ the Epistle for the Fourth Sunday in Advent.

**I**T IS THIS VERY THING which the Incarnation accomplished—God in His world, Emmanuel, God with us. How truly and completely our Lord shared our human need and weakness in His life on earth, and shares it now!

But if this be true, it makes a difference in our whole attitude toward life. The Incarnation is not only a fact of history, it is a transforming power in the soul.

Because the Lord is at hand, near and not far away, the note of joy runs through all our experience, "rejoice, again I say rejoice." Because the Lord is at hand, the believer shows toward all men "moderation." The word might be rendered reasonableness. It carries the thought of a gracious willingness to bear with our fellow men, the very opposite of the acid and querulous temper of those who have lost patience with the world and with themselves. Such people are beset by hidden fears that lurk in the dark corners of the mind and poison every relationship. The haunting anxiety which the faithless man tries to banish by fits of anger, by irritable selfishness or by losing himself in some form of self-indulgence, the Christian combats through prayer. "In everything . . . let your requests (*i.e.*, your needs) be made known unto God."

St. Paul distinguishes three forms of this companionship, all of them "in the Lord," all "through Christ Jesus." By "prayer" he means worship and devotion, public and private, the lifting up of the heart and mind to God; "supplication" would include petition for our own peculiar necessities and intercession for others; "thanksgiving" is not only grateful praise for benefits received but the habitual awareness of the supreme Gift, which in Christmastide we shall especially remember, "for God so loved the world that He gave His only-begotten Son."

The effect of such a practice is a change gradually wrought in us, which shows itself in our outward demeanor and inwardly, in hearts and minds. Toward all men we shall show a gracious and reasonable temper, because within dwells "the peace of God, which passeth all understanding." How often do we hear those words pronounced from the Altar, at the close of the Eucharist! Let us consider that they belong there by right because "through Christ Jesus," "at hand" in His sacramental Presence, we have given ourselves, our souls and bodies, with all their needs and cares, into His keeping who is able to do exceeding abundantly above all that we ask or think.

Such thoughts are fitting for the end of Advent and as a preparation for the great feast of Christ's Nativity. "With great might succour us," we pray in the collect. He does just that. He comes to "guide our feet into the way of peace." That peace has been beautifully likened to "some magic mirror, by the dimness growing on which we may discern the breath of an unclean spirit that would work us ill." Though it passes understanding, it is a living reality to many men and women. The saints of God have known it in all ages. It is no illusion; it lies within reach of everyone who will have it.

"Not yet on earth the peace of God  
Because not yet in men good will."

But in those who fulfill the mind of Christ that peace dwells now.

"Hear us, O Lord, we beseech Thee, and in our tribulation pity us; grant unto us spiritual gladness, and give us everlasting peace; through Jesus Christ our Lord. Amen."

(*Sarum Breviary.*)

LOVE one human being with warmth and purity, and thou wilt love the world. The heart in that celestial sphere of love is like the sun in its course. From the drop on the rose to the ocean, all is for him a mirror, which he fills and brightens.

—Jean Paul Richter.

## Churchwomen Today

Ada Loaring-Clark  
Editor

**A**GAIN it is my joy to wish you, the women of the Church, a blessed Christmastide. The Christian world observes with gladness "the yearly remembrance of the birth of our blessed Lord." Nearly 2,000 years ago, in Bethlehem of Judæa, a Child was born while shepherds watched their flocks by night in the quiet fields. There they saw a bright star shining in cold,

Christmas

white brilliance, guiding, as it were, the feet of all of us to a rude manger wherein reposed a little Babe who was destined to become to some a great Teacher, to others a Prophet, and to us the very Son of God—the Saviour of the world. At this season innumerable acts of love, mercy, and kindness will be performed in His Name and we will remember with renewed emphasis before the altar His admonition, "That ye love one another," for our world sadly needs the application of this great Commandment.

**W**HILE WE THINK of the Prince of Peace we are considerably concerned in mind when we read that the Women's International League for Peace, a Philadelphia organization, has issued some interesting figures showing how the government spends the taxpayer's dollar. It is stated that out of every dollar fifty-three cents was spent for war—past and

Peace

future—and only forty-seven cents for all other purposes. Against such a distribution we, followers of the Prince of Peace, utter our strong protest believing, with our bishops in their Pastoral, that "war is outlawed and solemn peace pacts affirm it." We women must lead in this movement.

It is refreshing to turn from this to read in the current issue of the *Record*, the Girls' Friendly Society magazine, a pageant, written by Addie Hibbard Gregory, called "Women of a New World." Mrs. Gregory has written a pageant of the League of Nations in which women speak for their respective countries and show the way in which the women of the sixty-four nations belonging to the League have coöperated, or can coöperate, in bringing amicable settlements through arbitration; care for the rights of children; stimulate public opinion in doing away with the evil of opium, and in demanding that conference, conciliation, and compromise may take the place of armed force. I hope many groups will use this pageant. It is good and necessary Peace material.

**T**HERE IS A WEALTH of treasure in the magazines we have read. We are specially asked to forward them regularly and promptly and to pass on good books while they are new. At Christmas and Easter buy one or two extra cards for some mission or missionary, accompanied by friendly letters to those to whom you send, for the gift without the giver is bare, and these gifts sent into the far distance will carry a sense of Christian fellowship.

Church  
Periodical Club

**M**ISS EDITH ROBERTS of the diocese of Massachusetts received, at General Convention, the first award given by our national Department of Publicity, through Dr. G. Warfield Hobbs. This was for effective coöperation with the Department in spreading Church information in the secular press of Massachusetts. Many women are following Miss Roberts' example in the matter of Church publicity and are quietly and unassumingly becoming more and more efficient. They are taking an important part in developing public opinion in regards to matters pertaining to the Church, in addition to being disseminators of information. The courses given at summer conferences on publicity have proved to be an incentive for doing this work and the increase in students attending these classes is very gratifying.

Churchwomen and  
Publicity

THE DOOR to the temple of success is never left open.

—Confucius.

# Christmas and Its Music

By F. Leslie Calver

**F**EVER SINCE that first Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men," was sung by the Angels, music has been a feature of Yuletide. In fact, it is often a matter for great regret that the season is too short to admit of more of the lovely music available being heard.

Handel wrote some magnificent Christmas music in his oratorio, *The Messiah*, and Bach produced a wonderful Christmas oratorio dealing with the twelve days of the festival. His majestic harmonies to many of the old carol tunes are often a revelation to those who think of the great Johann Sebastian only as a writer of fugues.

Mendelssohn left an unfinished oratorio, *Christus*, which he had evidently intended to lay out on the same lines as Handel's *Messiah*, dealing with the whole of our Lord's life on earth. Mendelssohn's *Christus* contains a most expressive trio supposed to be sung by the three wise kings of the East: Say, Where is He Born?

Beautiful organ pieces and anthems for Christmas exist in abundance, and not a little of this fine music has been contributed by American composers, many of whom display a real genius for writing music with a message which can be understood by any listener.

Gounod, the French composer, left us a song, *Nazareth*. So well loved is this setting, that many persons declare that unless they hear it, their Christmas seems incomplete. There are hundreds of other Christmas songs of all kinds, some of which are extremely beautiful.

Naturally enough, the subject of the Nativity has always inspired the poets, and many splendid hymns for this season have been written. Some of these are loved wherever the festival is observed.

O Come, All Ye Faithful (*Adeste, fideles*), one of the most popular, is set to a tune thought to be an old Portuguese melody, probably dating from the eighteenth century. The composer is unknown. Usually only four verses are sung; but in the complete version, which has been translated from the Latin by F. Oakeley (1802-1880) there are seven, making the hymn particularly suitable as a processional.

The tune to Hark! the Herald Angels Sing is adapted from an oratorio chorus by Mendelssohn. Its jubilant character is always inspiring. The words were written by C. Wesley (1743), G. Whitefield (1753), and others, having undergone considerable alteration before assuming their present generally accepted form.

The lovely words *It Came Upon the Midnight Clear*, by E. H. Sears (1810-1876), inspired Sullivan to make two settings—one as a hymn, adapted from a traditional air, and the other as an anthem. Most readers will know the hymn; and those who have heard the anthem well sung, with the soprano voice rising high above the chorus and depicting the angel proclaiming peace, are never likely to forget it.

The words *While Shepherds Watched Their Flocks by Night* were written by Nahum Tate, who lived from 1652 to 1715. Some of his versifications were notorious rather than celebrated; but this hymn is one of the poet's best efforts. The tune to which it is sung, *Winchester Old*, first appeared in *Este's Psalter* in 1592. The original version, with two beats on the first syllable of each line, is very dignified, and it is doubtful whether the more modern version, with only one beat at the points mentioned, is as effective.

**ONE OF THE FINEST** modern Christmas hymns is *In the Bleak Mid-winter*, by G. Holst, to the inspiring words of Christina G. Rosetti (1830-1894). Holst, as in everything else he writes, shows his genius in this hymn, making his music fit the

words in a manner which proclaims him to be more than a mere manufacturer of tunes.

Another striking modern Christmas hymn is *O Little Town of Bethlehem*, the words of which were written by Phillips Brooks, who died in 1893. The tune generally used for this hymn is *Forest Green*, an English traditional melody, but the poem has inspired more than one composer to set it as a carol or anthem.

Of the Christmas hymns specially suitable for children, probably the best loved is *Once in Royal David's City*. These words, which many children love to learn by heart, were written by Mrs. C. F. Alexander (1823-1895), who, it will be remembered, also wrote the words *There Is a Green Hill Far Away*. The tune, *Irby*, to which the hymn *Once in Royal David's City* is usually sung, was composed by Dr. H. J. Gauntlett, who acted as organist at the Birmingham Festival in 1846, when Mendelssohn went there by invitation to conduct his newly written oratorio *Elijah*.

**C**AROLS, of course, have been associated with Christmas from the earliest times. While most of these deal simply, yet lovingly, with the Bible story, there are some quaint examples recounting incidents not to be found in any of the Gospels.

The *St. Stephen Carol*, for instance, tells of Stephen bringing in a boar's head to King Herod when he saw the star of Bethlehem. Down he cast the dish, and went in and told the king that One greater than he had been born. The angry king said it was quite untrue, and just as possible as it would be for the roasted capon in another dish to crow. What happened then is described as follows:

That word was not so soon said, that word in that hall,  
The capon crew, "*Cristus natus est*," among the lords all.

Stephen was stoned and afterwards called a saint.

The *Holy Well Carol*, another quaint specimen, tells of the little boy Jesus asking some children at the Holy Well to let Him play with them. They were rich. He was poor. So they answered "No." Then Mary comforted Him, and Gabriel appeared and said: "Thou art the King of Heaven."

Carols were both serious and humorous in the fourteenth and fifteenth centuries. Later they were mostly sober in character. In the year 1630 there appeared a publication entitled "Certain of David's Psalms intended for Christmas carols fitted to the most solempne tunes everywhere familiarlie used, by William Slayter, printed by Robert Yong." Upon a copy of the later edition (1642), preserved in the British Museum, a former possessor has written the names of some of these tunes; for example:

Psalm 6 to the tune of *Jane Shore*;  
Psalm 9 to *Bara Forster's Dream*;  
Psalm 43 to *Crimson Velvet*;  
Psalm 47 to *Garden Greene*.

Shakespeare alludes to the Puritan practice of adapting religious words to secular melodies in his *Winter's Tale*:

"There is but one Puritan among them and he sings psalms to hornpipes."

ALL Christmases are alike. Into the heart of every human creature shines a single light. The Child of Bethlehem, Day-spring from on high, rises like the morning sun to give light for darkness, turning even the path of thorns into the way of peace. For He is the same Lord, whose property is, always, to have mercy. Year follows year and everything changes except the Changeless One whose throne is Tranquillity, whose scepter is Love. Jesus Christ is the same yesterday, today, and forever: and behold, He makes all things new.

—Rev. John W. Suter, Jr.

## Books of the Day

Elizabeth McCracken

Editor

**THE STORY OF THE BIBLE.** By Walter Russell Bowie, D.D. Abingdon Press. 1934. Pp. 557. \$3.00.

**D**R. BOWIE says of his book: "This book is not a paraphrase of the Bible, but it is the story of the Bible." Thus, the great persons and the momentous events stand out as they do in any story told by a master of that fine art. And Dr. Bowie is such a master. Moreover, long as the story is, it can be read with unflagging interest, if not at one sitting, yet as another book of special appeal is read, continuously. Certain passages have a peculiar beauty: the account of the Annunciation, the description of the earth and the sky on the Resurrection morning, Jacob's wrestling with the angel.

The book was written to meet the desire of teachers and parents as well as scholars for a story of the Bible told in the light of modern knowledge: not merely knowledge of historic facts but also of the interpretation of those facts by specialists in their several fields. That light so illumines the story that even children will like reading it.

The colored illustrations add to the value of the book. At the end there is a list of books for interested readers. This includes Dean Hodges' *How to Know the Bible*, that handbook of so many students; that old stand-by, *The Historical Geography of the Holy Land*, by George Adams Smith; *The Literature of the Old Testament in Its Historical Development*, by Julius A. Bewer, to which Dr. Bowie says that he owes much; and *The Growth of the Gospels*, by Dean Grant of Seabury-Western.

**EFFICIENCY EXPERT.** By Florence Converse. John Day. Pp. 172. \$2.50.

**S**OIOLOGISTS who have read this remarkable poem have seen in it a sociological dissertation; preachers have taken it as a series of sermons—powerful, if rather startling in phraseology; poets have insisted that it is to be regarded only as poetry, amazing for its range both of metrical form and expression. Any reviewer is bound to try to understand the point of view of all these readers. Indeed, the poem should be read several times, and considered as sociology, as religion, as poetry, in turn. With what conclusion? Inevitably, the conclusion reached is that *Efficiency Expert* is all three.

It suggests the thought and the cadences of other poets; but it is yet utterly unique. One is reminded of Masefield, in *The Everlasting Mercy*, when one reads that part of *Efficiency Expert* entitled "Bread Line." But it is different. "Wrestling Bout" recalls Studdert-Kennedy's "I must have God." But that is different too. Perhaps the illusive likeness is in the vision, seen by all three poets, of the new world which must needs be made of this old world when all men really learn that they are brothers and that their destinies are forever entwined.

### TWO GARDENING BOOKS

**T**HE EDITOR of *House and Garden* has written two books for those who like gardens, whether as actual gardeners or as readers about gardens. Both books are beautifully illustrated and are among the most attractive of the Christmas books of this season.

*The Story of Gardening* (Dodd, Mead. \$3.00) begins with the Hanging Gardens of Babylon, showing a diagram of a wall so constructed that not only plants usual in flower beds but also trees might easily grow in it. A vast amount of research has gone into the 475 pages of the book. It leads the reader down the long way of tradition and history, forgetting not a single one of the famous gardens along that way.

In *The Winter Diversions of a Gardener* (Lippincott. \$2.50) Mr. Wright gathers together a number of separate papers written at various times. These differ in interest, as in subject. The

two final chapters are likely to please Church people: *The Huguenot as Gardener*, and *The Parson With the Hoe*. As all gardeners know, the Huguenots were wonderful gardeners. Wherever they went, they made gardens—including America. But does everyone realize the extent to which many of the English clergy were famous for their gardens? There was Bishop Berkeley, for example; and Dean Ellacomb, and George Herbert himself. Among the pictures in this book are those of four well-known flowers, named for the clergy.

### MORE CHRISTMAS BOOKS

**O**NE CHRISTMAS BOOK, bearing the name of Alice Daglish, has already been noticed in this department: *Christmas* (Scribner. \$2.00). Now comes another, which she and Ernest Rhys have compiled: *A Christmas Holiday Book* (Dutton. \$3.00). The first book was for younger children; this second book is for the whole family. Besides stories, poems, plays, carols, riddles, and games, it contains recipes for making Christmas sweets of the old-fashioned sorts! Several of the stories have not before been included in an anthology, as for instance, the Christmas chapters of *Little Women* and *The Wind in the Willows*, and Hugh Walpole's *Jeremy's Christmas Pantomime*, from *Jeremy*. For several of the carols the music is given. Altogether a treasure of a Christmas book, worthy a place beside Dutton's earlier Christmas book, *Welcome Christmas!* by Eleanor Graham. (\$2.00).

**A**NOTHER CHRISTMAS BOOK is *Mary Poppins*, by P. L. Travers, with illustrations by Mary Shepard, daughter of the famous creator of Winnie-the-Pooh and Christopher Robin's other friends. This is the kind of story that English children of an older time eagerly awaited at Christmas time. Fairyland enters into ordinary life. Not since *Peter Pan* have the children had such a book. Grown-ups will like it, too, as they did *Peter Pan* (Reynal and Hitchcock, \$1.50).

**T**HE CHRISTMAS WINDOWS of the New York shops which sell "sporting goods" are embellished this year with a book for little children: *Crazy Quilt, the Story of a Piebald Pony*, by Paul Brown (Scribner. \$2.00). The pictures which make up the book—for the text is hardly more than a description of the illustrations—are remarkable, even for Mr. Brown. Perhaps the best is that showing the two children riding in the rain; but all are delightful. As for the story, it is the history of a pony who performed in a circus, and then performed as the pet pony of the girl of the story. Each incident is pictured.

### A NOVEL

**THE CURATE'S WIFE.** By E. H. Young. Harcourt, Brace and Company. \$2.50.

**T**HE VILLAGE of Upper Radstowe is already familiar through *Jenny Wren*, to which this story is a sequel. For Dahlia, Jenny's sister, twenty and impetuous, has become the curate's wife. Though without religious training or even sympathy for religion, she has married earnest Cecil Sproat because she likes him and wants security. The vicar is a lazy, kindly man, with a detective story always under the cushion, and his wife an unimaginative, dominating woman, always at hand. Problems enough for Dahlia!—her home, her family complications, the middle-aged life around her, the responsibilities with the Ladies' Working Parties and the Mission. How can she weave these varying strands into a complete fabric?

The book is consequently a study in personal relationships, and it treats the situations with quiet humor and a mature knowledge of life. And in every problem that arises the author points to a happier adjustment through clearer understanding and deeper sympathy.

M. P. E.

# NEWS OF THE CHURCH

## Missionary Education Tour Comes to Close

"Flying Squadrons" Visit 413 Cities and Towns and Address 1,250 Meetings; No Budget Expense

NEW YORK—The greatest piece of coverage in missionary education in the history of the American Church came to a close the evening of November 27th in the Church of the Good Shepherd, Augusta, Ga.

On that evening was held the last service conducted under the auspices of the 21 teams, or "flying squadrons," sent out by General Convention on a good-will missionary tour of the United States. The teams each consisted of three members, a missionary, a representative of the Woman's Auxiliary, and a representative of the Field Department, National Council.

1,250 MEETINGS HELD

The 21 teams visited 413 cities and towns in 81 dioceses and missionary districts and addressed about 1,250 meetings of one kind and another. The team members were called upon for talks to high school classes and college students. In many places there were laymen's dinners and training sessions for canvassers.

One diocese reported an attendance of nearly 1,500 laymen. More than 2,500, or nearly half of the active clergy were met. The total attendance from the beginning to the end of the itinerary was well over 125,000, which would seem to indicate that more members of the Church have received a personalized presentation of the missionary work of the Church than was ever possible before in preparation for the Every Member Canvass.

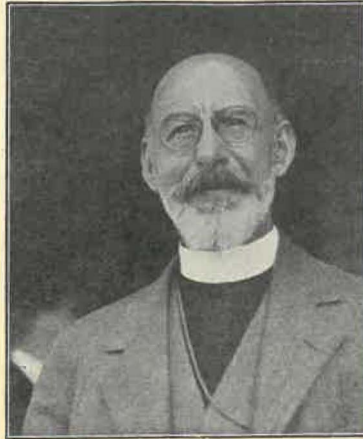
(Continued on next page)

## Baltimore Parish Dinner is Attended by 236 Men

BALTIMORE—Two hundred and thirty-six men assembled for the annual Men's Dinner at St. Paul's Guild House on the evening of December 5th. The building had been recently restored after a disastrous fire which destroyed the chapel adjoining, and damaged the large guild house erected 17 years ago at a cost of more than \$75,000 by the congregation of St. Paul's Church. The rector, Dr. Arthur B. Kinsolving, was toastmaster, and the speakers were Judge Waxter, of the Juvenile Court, and the dean of the Garden City Cathedral, the Very Rev. Arthur B. Kinsolving, II. The dean spoke on The Pioneer Spirit.

## International Congress in London

LONDON—To carry forward the World Fellowship of Faiths begun in Chicago last year, a second international congress is to be held in London in June, 1936.



BISHOP FERRANDO

In ill health for many years, Bishop Ferrando, Suffragan of Puerto Rico, died December 12th.

## Bishop Booth to Visit Churches in Europe

Vermont Diocesan Appointed by Presiding Bishop to Take Charge of Visitation

NEW YORK—Bishop Booth of Vermont has been appointed by the Presiding Bishop to take charge of the visitation of the American Churches in Europe.

The Bishop is leaving New York January 3d on the *S.S. Rex* and will be abroad for about three months.

He will be *locum tenens* at St. James' Church, Florence, the rectorship of which has been vacant since the recent resignation of the Rev. K. A. Stimpson, and will hold the 23d convocation and visit parishes.

The Foreign Churches Fund established by Bishop G. Mott Williams provides for the administration cost.

## Bishop Beecher Improves After Operation on Eye

OMAHA, NEBR.—Bishop Beecher of Western Nebraska recently underwent an operation in a hospital here for the removal of a cataract on his eye. The operation was successful and the Bishop is now able to resume his work.

## Kemper Hall Christmas Festivities

KENOSHA, WIS.—Christmas festivities started at Kemper Hall December 14th, with a Christmas party for the Kenosha Orthopedic School, sponsored by the Kemper Hall Missionary Society. The Guild of the Holy Child held its annual Christmas sale December 15th for the benefit of missionary children. The Kemper Hall Choir gave its carol service in the chapel December 16th. The school Christmas banquet took place December 18th. The senior class presented the annual Christmas play, "Bethlehem" by Housman, December 19th.

## Bishop Ferrando of Puerto Rico Dies

Suffragan Had Been Living in New Jersey Because of Ill Health; Former Roman Priest

NEW YORK—The Rt. Rev. Manuel Ferrando, Suffragan Bishop of Puerto Rico, died December 12th at Mountain Lakes, N. J., where because of ill health he has made his home in recent years. He was 67 years old.

Bishop Ferrando was a native of Spain and served for some time as a Roman Catholic priest in that country where he became the superior of a Capuchin monastery and professor of canon law.

Later he went as missionary to South America but, increasingly discouraged by conditions as he found them, he left the Roman communion. He went to Puerto Rico shortly after that island was ceded to the United States, and there he organized an independent mission among a needy rural population in a region known as Quebrada Limon, near the city of Ponce. After carrying this for several years, he felt the isolation and individualistic character of his work, and, through friends, was brought into touch with Bishop Cheney of the Reformed Episcopal Church and by him was made a bishop. The Reformed Episcopal Church, however, never controlled or financed the Puerto Rican mission.

CONSECRATED IN NEW YORK

Four or five years later, friendly relations were established between Quebrada Limon and Bishop Colmore's work in the rest of the island and after due consideration both in Puerto Rico and in the House of Bishops, Bishop Ferrando was conse-

(Continued on page 791)

## Consecration of New Toronto Suffragan Set for December 27th

TORONTO—The date for the consecration of the Ven. A. R. Beverley as Suffragan Bishop of Toronto has been set for December 27th in St. James' Cathedral, Toronto.

The consecrator will be the Primate, Archbishop Owen, and the Rev. Canon Cody of the University of Toronto will be the special preacher.

## Canon Bell Sails for Haiti

PROVIDENCE—The Rev. Dr. Bernard Iddings Bell, Canon of the Cathedral of St. John, was to sail for Haiti December 20th to conduct a clergy conference and to hold a retreat for the Sisters of St. Margaret, in Port au Prince. He will return to this country in time to deliver the Lyman Coleman lectures at Lafayette College the week of January 13th.

## Brotherhood History is Being Prepared

George H. Randall, Veteran Member  
and Official of St. Andrew, Work-  
ing on Organization's Story

**P**HILADELPHIA—A veteran member of the Brotherhood of St. Andrew, George Herbert Randall, is preparing a complete history of the organization.

Mr. Randall's fitness for the task is recognized by the officials of the Brotherhood. His membership in the Brotherhood began almost with its organization 50 years ago. He became a member of its official staff in 1905, and this connection lasted until 1931 when he retired. During 15 of these years he was editor of *St. Andrew's Cross*, official monthly magazine of the Brotherhood.

Preliminary chapters of this history already have been written by the author.

## Missionary Education Tour Brought to Close

(Continued from page 785)

The dioceses and parishes participating in the program generously assumed much of the travel and entertainment expenses of the teams. In addition, the offerings that were taken in many places have been turned in to meet the general expense. Nearly \$3,500 has been received to date and this will be more than sufficient to reimburse the sums advanced by the Field Department and enable it to report to the National Council that the enterprise has been carried through without any charge upon the budget of the General Church.

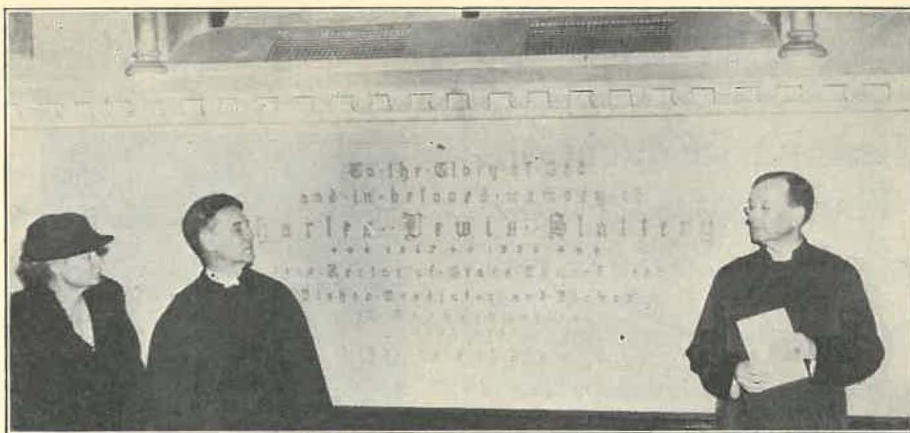
In addition to the six officers of the Field Department and three other officers of the National Council, 109 men and women served with the 21 teams. This included 19 bishops and one missionary priest, 46 women provided by the Woman's Auxiliary, and 42 rectors of parishes who were enlisted last spring as aides to the department.

Finally, no little praise is due the bishops and other leaders of the 81 dioceses and districts and to the rectors of the parishes in which the meetings were held for their cooperation in the local set-up and entertainment.

The names of those who served on the teams follow:

### MISSIONARY SPEAKERS

Missionary Speakers: Bishops Nichols (Kyoto), Mosher (Philippine Islands), Reifsnider (Suffragan, North Tokyo), Littell (Honolulu), Thomas (Southern Brazil), Salinas y Velasco (Suffragan, Mexico), Colmore (Puerto Rico), Bentley (Suffragan, Alaska), Schmuck (Wyoming), Barnwell (Idaho), Remington (Eastern Oregon), Roberts (South Dakota), Beecher (Western Nebraska), Cross (Spokane), Jenkins (Nevada), Goodwin (Coadjutor, Virginia), Seaman (North Texas), Howden (New Mexico), Gribbin (Western North Carolina), Sanford (San Joaquin), and the Very Rev. A. Hugo Blankinship, Havana, Cuba, and the Rev. Dr.



Wide World Photo.

### BISHOP SLATTERY MEMORIAL TABLET UNVEILED

Left to right: Mrs. Charles Lewis Slattery, widow of Bishop Slattery, the Rev. Dr. Walter R. Bowie, rector of Grace Church, and the Rev. Dr. Howard C. Robbins of General Theological Seminary, visiting preacher.

Arthur M. Sherman, missionary in China for 30 years.

### WOMAN'S AUXILIARY LEADERS

Most of the Woman's Auxiliary leaders were diocesan officers of the Auxiliary or members of the Auxiliary's national executive board. Mesdames Edwin A. Stebbins (corresponding secretary, Rochester), A. H. Sterne (president, Atlanta), Edward M. Cross (executive board), Beverly Ober (executive board), Sheldon Leavitt (president, Western North Carolina), Henry Hill Pierce (executive board), J. H. Moore (president, province of Washington), J. F. Morrison (executive board), John R. Wheeler (former executive board), William Lamb (Louisiana delegate, triennial), Fred Outland (president, East Carolina), Lewis Pilcher (president, Southern Virginia), Clinton S. Quin of Houston, Texas, Walter C. Chaffee (president, Michigan), Harold Woodward (Missouri delegate, triennial), James H. George (educational secretary, province of the Southwest), John W. Flockhart (educational secretary, Iowa), Edward Ashley (South Dakota), D. D. Taber (field worker), Charles Carver, Jr. (executive board), Wilson Johnston (executive board), Henry Burr (U. T. O. treasurer, West Missouri), A. J. Ford (secretary-treasurer, Western Nebraska), Benjamin S. Brown (executive board), H. G. Lucas (executive board), Paul H. Barbour (executive board), John C. Tolman (former executive board), D. W. Roberts (recording secretary, Missouri), and W. Bertrand Stevens (Los Angeles delegate, triennial).

The Misses Mary Louise Pardee (executive board), Eva D. Corey (president, Massachusetts), Margaret I. Marston (educational secretary), Marguerite Ogden (president, Maine), Charlotte Sawyer (vice president, New York), Margaret Teague (director, religious education, Maine), Emma J. Hall (president, North Carolina), Nannie Hite Winston (former executive board), Leila Anderson (field worker), Edna B. Beardley (assistant secretary), Frances Bussey (former executive board), Anne W. Patton (president, Los Angeles), and Deaconess Anna G. Newell (dean, St. Margaret's Training School).

### FIELD DEPARTMENT REPRESENTATIVES

Field Department representatives were the Rev. Messrs. W. A. Lawrence (Providence, R. I.), A. O. Phinney (Lynn, Mass.), Laurence Piper (Derry, N. H.), R. H. Hayden (Pittsfield, Mass.), E. A. Seilhamer (Pawtucket, R. I.), Raymond A. Heron (Lawrence, Mass.), Robert P. Kreidler (Scranton, Pa.),

## Bishop Slattery Stone Memorial Tablet Unveiled

Rev. Dr. Howard C. Robbins Preacher at  
Service in Grace Church, New York

**NEW YORK**—The late Bishop Slattery of Massachusetts was remembered on the 67th anniversary of his birth December 9th by the unveiling of a stone memorial tablet erected on the wall of the north transept of Grace Church.

Bishop Slattery had been rector of Grace Church from 1910 to 1922. He died March 12, 1930.

The Rev. Dr. Howard C. Robbins of General Theological Seminary preached the sermon. The Rev. Dr. W. R. Bowie, rector, officiated.

Don Frank Fenn (Baltimore, Md.), Oliver Hart (Washington, D. C.), Theodore R. Ludlow (South Orange, N. J.), S. Whitney Hale (Buffalo, N. Y.), L. L. Perkins (Kittanning, Pa.), Louis Pitt (Ardmore, Pa.), Herman R. Page (Dayton, Ohio), Churchill J. Gibson (Richmond, Va.), R. A. Kirchhoffer (Mobile, Ala.), John B. Walthour (Waycross, Ga.), C. C. J. Carpenter (Savannah, Ga.), John L. Jackson (Charlotte, N. C.), J. J. Gravatt, Jr. (Staunton, Va.), C. W. Sheerin (Richmond, Va.), R. Bland Mitchell (Birmingham, Ala.), Charles Clingman (Birmingham, Ala.), Girault M. Jones (Pass Christian, Miss.), Lane W. Barton (Flint, Mich.), Robert S. Lambert (Cincinnati, Ohio), A. Gordon Fowkes (Kalamazoo, Mich.), Russell E. Francis (Tiffin, Ohio), Claude W. Sprouse (Kansas City, Mo.), Guy L. Hill (Superior, Wis.), George A. Weiland (Seattle, Wash.), Herbert L. Miller (Champaign, Ill.), Harry S. Longley, Jr. (Des Moines, Ia.), Charles E. McAllister (Spokane, Wash.), Val Junker (Watertown, S. D.), James P. DeWolfe (Houston, Texas), Paul Roberts (Colorado Springs, Colo.), T. Raymond Jones (South Pasadena, Calif.), Henry H. Shires (Alameda, Calif.), Ray O. Miller (Los Angeles, Calif.), E. H. Gibson (Galveston, Texas), Arthur R. McKinstry (San Antonio, Texas), and B. H. Reinheimer, Charles H. Collett, R. W. Trapnell, F. P. Houghton, Cyril E. Bentley, Goodrich R. Fenner, David R. Covell, Eric M. Tasman, and Dr. Lewis B. Franklin of the National Council.

## Dr. H. P. Silver, Noted Churchman, Succumbs

Retired Recently as Rector of New York Church; for Many Years Member of Council and Convention

**B**EDFORD CENTRE, N. Y.—The Rev. Dr. H. Percy Silver, who came here to reside last May on his retirement from the rectorship of the Church of the Incarnation in New York, was found dead at his home December 15th. Death was attributed to a heart attack. Dr. Silver was 63 years old.

The funeral service was to be held in the Church of the Incarnation, Madison avenue and Thirty-fifth street, New York, at 11 A.M., December 18th with Bishop Manning of New York, the Rev. Dr. Howard C. Robbins of General Theological Seminary, and the clergy of the Church of the Incarnation officiating. Burial was to be at West Point.

### DECLINED BISHOPRICS

Dr. Silver, for years a member of the National Council and a deputy to General Convention, was known throughout the Church and declined several bishoprics. He received a Doctor of Sacred Theology degree from General Theological Seminary, and a Doctor of Laws degree from Hobart.

He was born in Philadelphia, son of Joseph S. and Harriet L. Silver. After early training in the schools of Philadelphia he was graduated in 1894 from the General Theological Seminary. He became a deacon in the same year and was ordained a priest in 1895.

His first church was that of St. Andrew's in Omaha, Nebr., where he remained from 1894 to 1896. Then he went to Lincoln, Nebr., to remain there as rector of the Holy Trinity Church for three years. It was during this period that he was married to Miss Agnes Sewell, whose parents lived in Lincoln.

The marriage, solemnized in 1897, was followed by a divorce after 1901, when Dr. Silver became an army chaplain, being assigned to Fort Leavenworth, Kans. Dr. Silver, in the meantime, had returned to Omaha before taking up his duties at Fort Leavenworth, and had served there as rector of the Church of the Good Shepherd and as canon of Trinity Cathedral in Omaha.

### OPPOSED BECAUSE OF DIVORCE

In 1912 the diocese of Albany, asked to join with the other dioceses of the country in consenting to the consecration of Dr. Silver as Bishop Coadjutor of Kansas, refused to do so, citing the divorce as a reason.

A committee of the Albany diocese refused to make public the details of the divorce, which it was understood to have inquired into, but a spokesman for the committee explained that the refusal to endorse him did not constitute an attack upon the good character of Dr. Silver. Rather, this spokesman said, the stand of the diocese



### ELECTED METROPOLITAN

Bishop Harding of Qu'Appelle has been chosen Archbishop and Metropolitan of the province of Rupert's Land.

was based on an endeavor to uphold strictly the opposition of the Church to divorce.

Dr. Silver, shortly afterward, withdrew his name from consideration as Bishop Coadjutor of Kansas. He subsequently declined a tentative offer of the post of Bishop Coadjutor of Texas. Some years later, in 1927, he declined a bishopric once more, after he had been chosen Bishop of Wyoming, declaring in his refusal his belief that he could be of greater service in New York, where in 1918 he had become rector of the Church of the Incarnation.

### ARMY CHAPLAIN

Before coming to New York, he had continued as an army chaplain until 1910. From that year until 1913 he was secretary of the Missionary Department of the Southwest, and from 1913 to 1918 served as chaplain of the Military Academy at West Point, being appointed to that post in the first administration of President Wilson.

During his service in New York he continued to be deeply interested in army and navy affairs and in patriotic movements.

Dr. Silver was active in the movement to complete the Cathedral of St. John the Divine, of which he was a trustee, and in efforts to raise funds for the General Theological Seminary.

He was a Scottish Rite Mason, and was a member of the Century and Army and Navy Clubs.

## Bishop Harding New Canadian Archbishop

Qu'Appelle Diocesan Chosen Metropolitan of Rupert's Land at Special Synod in Winnipeg December 12th

**T**ORONTO—The Rt. Rev. Dr. M. T. M. Harding, Bishop of Qu'Appelle, was elected Archbishop of the diocese of Rupert's Land and Metropolitan of the province of Rupert's Land at a special synod in Winnipeg December 12th.

Clerical and lay delegates were present from the dioceses of Yukon, Arctic, Athabasca, Edmonton, Calgary, Saskatoon, Saskatchewan, Qu'Appelle, Brandon, Keewatin, Moonsonie, and Rupert's Land.

### SUCCEEDS ARCHBISHOP STRINGER

Archbishop Harding succeeds the late Archbishop Stringer who succumbed to a heart attack October 31st while attending a meeting in Winnipeg.

The new Archbishop is an Englishman, born at Barkway, Herts., January 20, 1864. He was educated at the City of London College and at King's College, London.

For 46 years he has been in Canada, spending 25 years of this time in Qu'Appelle. In 1909 he was elected Coadjutor of Qu'Appelle and succeeded to the title two years later.

## Boston Church Trying a Musical Experiment

**B**OSTON—A musical experiment is being tried in Christ Church (the Old North), Boston, that, if successful, may open up a range of music from the hands of great masters as being entirely suitable for use in a parish church. It is the fitting of proper words to portions of movements from familiar masterpieces, such as "Elijah," "The Messiah," and also from works seldom or never heard today, such as the "Te Deum in D" by Purcell and Handel's Dettingen "Te Deum." The innovation avoids what is monotonous to many ears, the over-use of plainsong, and it brings to a hearing some very fine musical compositions.

## Dr. J. V. Macmillan Enthroned as Bishop of Guildford

**L**ONDON—Dr. J. V. Macmillan, formerly Bishop Suffragan of Dover, recently was enthroned Bishop of Guildford, in succession to Dr. J. H. Greig, by the Archdeacon of Canterbury, the Ven. E. H. Hardcastle, in the Cathedral Church of Guildford. About 200 of the diocesan and other clergy attended.

On leaving the Canterbury diocese, Dr. Macmillan has been presented with a handsome cope, a clock for his home at Farnham Castle, and an armchair for his study, while Mrs. Macmillan has received a water-color picture of Canterbury Cathedral. Some 600 people contributed, and their names will be inscribed in a book and handed to the Bishop.

## Millions Take Pledge Against Bad Movies

Episcopal Churches in Washington  
Enlisted in Campaign for Better  
Motion Pictures

WASHINGTON, D. C.—Millions of Roman Catholics in the United States took the Legion of Decency pledge December 9th, promising to have nothing to do with sordid pictures and to stay away from theaters showing immoral movies.

In this city alone 35,000 Roman Catholics pledged themselves to boycott unworthy movies.

### EPISCOPAL CHURCHES JOIN DRIVE

The churches of Washington as a whole have joined in the crusade and are co-operating with the Legion of Decency. Episcopal churches are enlisted and the Bishop of Washington has issued a strong appeal to the diocese of Washington to help in the campaign for better pictures. Strong resolutions have been passed by the diocesan department of social service.

### MOVIES IMPROVE

Since the Bishops' Atlantic City Pastoral states that "the Church itself is a League of Decency," it follows that Churchmen everywhere will be falling in line with the crusade for a higher grade of motion pictures. In Washington the tone of pictures on the whole is 30 per cent or more higher than before the crusade was undertaken and all good pictures seem to be attracting large audiences, more especially in the better grade of picture houses.

## New Brazil School Building is Begun

NEW YORK—Plans have been approved and the contract signed for the erection of the new building for St. Margaret's School, Pelotas, Southern Brazil, to be completed within a year or less. Bishop Thomas was able to report this just before his recent departure for Brazil.

The long-awaited school for girls, it will be remembered, finally opened in March, 1934, in rented quarters. An appropriation for a building was a part of the last United Thank Offering but in view of all financial difficulties it was thought best not to erect a new building until it became evident that the school would be self-supporting. Thirty children were entered at once—the Brazilian school year begins in March—and more came later. The number will probably be limited to 100.

Both the mothers and the children have approved warmly of the school from the first, some of the youngest children having been known to weep because they were away from the school over the week-end. The headmistress is Mrs. C. H. C. Sergel, wife of one of the clergy, an accomplished woman with a Master of Arts degree.



A CHRISTMAS SCENE

The Shrine of Our Lady, St. Andrew's Chapel, St. Andrew's, Tennessee. The photograph was taken several years ago during the Christmas season.

## President's Mother Heads Church Committee

\$200,000 Sought for Historic Church at  
Eastchester, Mount Vernon, N. Y.

NEW YORK—Mrs. James D. Roosevelt, the President's mother, gave a tea on the afternoon of December 4th, at her New York residence, in the interests of St. Paul's Church, Eastchester, Mount Vernon. St. Paul's, founded in 1665, was the parish church of many famous Americans.

The present edifice, built in 1765, is in great need of restoration. The meeting at Mrs. Roosevelt's house was to organize a committee to take up this important work. As elected at the end of the meeting, the committee is as follows: Mrs. Roosevelt, chairman; Myron C. Taylor and Edward R. Finch, vice chairmen; Stephen H. P. Pell, Charles A. Boston, Mrs. Andrew Carnegie, Mrs. Lewis L. Delafield, Mrs. Charles Dickey, Mrs. Eric Wahlberg, Mrs. Townsend, and Mrs. Samuel Seabury. Among those present were Bishop Lloyd, Suffragan of New York; Mr. and Mrs. John Hill Morgan, Mr. and Mrs. James D. Livingston, and Dr. Clarence A. Manning.

Bishop Lloyd, Myron C. Taylor, and the Rev. W. Harold Weigle, rector of St. Paul's, spoke. They all stressed the great historic value of Old St. Paul's and the continuous flourishing condition of it as a parish, from its foundation to the present day.

The committee, to be known as the restoration committee of St. Paul's Church, Eastchester, has as its aim the raising of the sum of \$200,000. This will restore completely the church and other buildings.

## Chicago Christmas Plans are Announced

Children Singing Carols Through  
Stockyards Neighborhood; Needy  
to be Aided

CHICAGO—The daily ring of carols through the Stockyards neighborhood on the southwest side of Chicago heralds the approach of another Christmas season. It is a quaint custom at the House of Happiness, one of the Church's social settlements in Chicago, that from Thanksgiving until Christmas, children of the settlement daily raise their voices to remind the residents of the neighborhood of the season.

### CHURCH CLUB AIDS

Christmas preparations are well under way at all of the institutions and parishes of the city. One of the attractions is always the great children's benefit sponsored by the Church Club when nearly 1,000 needy children are entertained and provided with clothing and other necessities. The Club has turned over nearly \$10,000 in the seven years of the benefit to Church institutions for family relief. The date of this year's benefit is December 20th.

### CATHEDRAL SHELTER BUSY

Cathedral Shelter, the Rev. Canon David E. Gibson, pastor, is always a busy spot at Christmas time. Here are assembled baskets for several hundred families. More than 1,000 unemployed men are fed at the Shelter each Christmas Day. Bishop Stewart of Chicago will pay his usual visitation to the Shelter Christmas morning, will preach and confirm a class. Inmates of the county jail, House of Correction, and other penal institutions are remembered each Christmas by Canon Gibson and the Shelter. Canon Gibson is a veritable Santa Claus to some 10,000 or more persons every Christmas.

At Chase House, some 150 needy families will be cared for at Christmas time with baskets and gifts. The various clubs attached to the House will have their celebrations and services. Clothing will be provided for many needy.

The House of Happiness Christmas program is already under way with the singing of carols each afternoon.

### GIFTS FOR GIRLS

Church Mission of Help will provide Christmas gifts for some 75 girls under its care, useful gifts chosen for each girl. St. Mary's Home for Children has an interesting plan whereby the older girls go through the hallways Christmas Eve singing carols to awaken the little children and call them to the chapel where the midnight Mass is celebrated. Lawrence Hall for boys has a Christmas service for all its residents when parents and friends are invited to be present. The Church Home for the Aged, where the old folks reside, does not forget the Christmas season and each of the residents is given remembrances and Christmas services are held.





THE MONUMENT TO FR. KINKAID

This monument was erected in Trinity Church Cemetery, New York, by Fr. Kinkaid's friends. It was designed and executed by Leslie H. Nobbs, with the architectural work by F. Delancey Robinson.

### 1,500th Anniversary of Bible Translation Into Armenian is Observed

NEW YORK—A unique celebration among anniversaries and centennials was held here December 9th. The year 1934 is regarded as the 1500th anniversary of the translation of the whole Bible into Armenian. Although Christianity had been implanted in Armenia in the third century by Gregory the Illuminator, its weakness was marked until the cooperation of two vigorous men, Mesrop the teacher and priest, and Sahak the Catholicos (or Patriarch) of the Church. The turning point was their discovery that the cause was the conduct of services in Greek and Syriac rather than Armenian and the lack of Scriptures in Armenian. Unused in written form, the language required an alphabet. Experiments with an ancient cuneiform alphabet proving fruitless, Mesrop and his associates traveled and studied widely to produce a

new one. Their success appears in the alphabet and character forms still in use.

On this foundation Sahak, Mesrop, Eznik, and others, venerated in the Armenian Church as "the Holy Translators," completed about 434 A. D. the first translation of the whole Bible into Armenian. They also inspired the translation of other works, stimulated education, and brought about a renaissance of national religious and intellectual life that has influenced all the varied history of Armenia and the Armenians, a phenomenon that has been repeated again and again in the history of the translation of the Scriptures.

The celebration was sponsored by the American Bible Society, for many years the chief publisher of Scriptures in Ancient and Modern Armenian. Addresses were delivered by Dr. John H. Finley, of the *New York Times*, and V. M. Kurkjian, secretary of the Armenian General Benevolent Union. Scripture passages were read from a copy of the first printed Armenian Bible, issued in Amsterdam in 1666.

## Memorial to Trinity, New York City, Priest

Dr. F. S. Fleming Dedicates Monument in Trinity Church Cemetery in Memory of Rev. W. B. Kinkaid

NEW YORK—A beautiful monument in memory of the Rev. William Barney Kinkaid, for 15 years a faithful priest in Trinity parish, was dedicated in Trinity Church cemetery on the afternoon of December 3d by the rector of Trinity, the Rev. Dr. Frederic S. Fleming, in the presence of a little company of Fr. Kinkaid's closest friends.

Among them were the Rev. Dr. William W. Bellinger, vicar of St. Agnes' Chapel; the Rev. Dr. Wallace L. Gardner, vicar of the Intercession; the Rev. J. Benjamin Myers, of Trinity Chapel; the Rev. Thomas J. Crosby, of St. Luke's Hospital; Mrs. Caleb R. Stetson, Mrs. Stuart Crockett, and Mrs. Philip G. Hubert.

The monument is in the form of a Celtic cross with penthouse, resembling a wayside shrine. Over the figure of the Crucified Christ, in the top terminal of the cross, is carved a crown, symbolizing His Kingship and His Resurrection. At the foot of the cross are carved the letters, R. I. P., in relief.

The monument was designed and executed by Leslie H. Nobbs. The architectural work required was done by F. Delancey Robinson.

The memorial to Fr. Kinkaid was made possible by the gifts of his many friends, led by Dr. Fleming of Trinity. It stands at the head of Fr. Kinkaid's grave, on a height overlooking the North River.

### Shanghai Snowstorm Aided Priest in Securing Funds

SHANGHAI—A cold and windy snowstorm in Shanghai nearly 60 years ago had much to do with securing the first permanent buildings of St. Luke's Hospital in that city. The Rev. H. N. Woo was exceedingly anxious to secure a building and support for the hospital. He went to get a subscription from his friend, Lee Tsin-bing, on "one great snow-stormy day with a very strong northwest wind."

Mr. Lee was so much impressed with Mr. Woo's zeal in braving the storm that he became seriously interested in hearing of St. Luke's Hospital. He told the Rev. Mr. Woo that he had just collected a large sum from his friends for the repair of a near-by temple. The Rev. Mr. Woo commended this generosity but went on to say that the temple had long been neglected by the public and its repair would benefit only a few priests, whereas a hospital—

Mr. Lee saw the point and promised to do his best. Within six years he had collected \$5,000 and had given another \$5,000 himself. This happened in those early days when neither Christianity nor Western medicine had many friends. The money bought the land and erected a two-story ward.

## Christmas Carols Popular in Baltimore

Many Churches Planning Services  
by Candle Light; Parties and Din-  
ners Scheduled

BALTIMORE—In the larger churches in Baltimore, the Christmas carol service is a very popular one. In Emmanuel Church, there will be a medieval carol service by candle light, under the direction of Frederick Erickson, M.A., F.A.G.O. This year the choir will render a group of English, German, and American carols and before each group, the rector, the Rev. Dr. Noble C. Powell, will give a brief address describing conditions under which Christmas was celebrated in the Middle Ages. Emmanuel Church is especially fitted for such a service with its beautiful Gothic architecture and lighted by clusters of candles only. The Church of St. Michael and All Angels and St. Paul's Church also have the candle light carol service.

At the Church Home and Infirmary will be a party for the old ladies in the home and for the student nurses. On Christmas morning the nurses and doctors go through the house singing carols and a special Christmas dinner is served to everyone, with favors on the trays for the patients.

The children at St. Barnabas' Home and St. Gabriel's Home have a very happy time. They have no trouble securing decorations as there are plenty of trees and other greens on the grounds of the All Saints' Convent, at Catonsville. Everything is ready by the afternoon of Christmas Eve and at midnight the older children attend their first service of the festival. On Christmas morning, after the services are over, the All Saints' sisters go to St. Gabriel's Home. The playroom there is lovely with the lighted tree and all the children who can possibly get out of bed are there to sing carols and receive their presents. The farmers' children and other helpers on the place come at this time and find their parcels under the tree. Even the dogs and cats find a bone, a sausage, or a sardine can tied with the orthodox colors. In the meantime the children at St. Barnabas' Home are receiving their gifts from their tree.

At the Hannah More Academy, the girls are busy getting ready to go home for the holidays, but they celebrated by having their Christmas play the evening of December 15th.

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## Office for Royal Wedding in England Combination of Ancient and Modern Rites

LONDON—The office used in Westminster Abbey for the wedding of the Duke of Kent and Princess Marina was a combination of the rite of 1662 and that proposed in 1928.

The Dean of Westminster, who read the introduction, used that provided by the 1928 revision. The Archbishop of Canterbury interrogated the parties after the authorized form, and that was also the form (including the promise to obey) in which bride and bridegroom took their vows. The Archbishop of York imparted the second blessing in the 1928 form, and said the prayer following in accordance with that of 1662. After an impressive address from the Archbishop of Canterbury, the final prayers were said by the Dean of Westminster. The prayer and blessing provided in 1928 for use after the address were not used.

The members of the Anglican and Eastern Churches Association have presented as a wedding present to Princess Marina an ikon of St. George, the patron saint of England, who is greatly venerated in Greece and throughout the Orthodox Church.

## Historic New York Parish Celebrates 100th Year

LEWISTON, N. Y.—The celebration of the 100th anniversary of St. Paul's Church here December 2d brought back memories of the activities of the Church of England along the Niagara frontier commencing as soon as the English took possession of Fort Niagara. In 1759 Sir William Johnson's forces came to this section and with them the Rev. John Ogilvie, chaplain and missionary. Among those who

became communicants of this parish was Joseph Brant, Mohawk chief and great leader of his time. He built a church of logs on his land and gave it to the congregation.

St. Paul's Church prospered for many years but has of late been closed. The visit of Bishop Davis of Western New York marked the 100th anniversary of services.

Greetings were brought from Lockport by the Very Rev. Dr. Henry Zwicker and from Niagara Falls by the Rev. Dr. David Henry Weeks. The service was taken by the Rev. Harold Kelleran who is in charge of the work there. Other clergy present were the Rev. Messrs. Walter R. Lord, John Carrie, Alfred Williams, Philip Mosher, D. L. Davis, and Eugene Chapman.

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## Negligence Blamed for Many Tragedies

**C.M.H. Official Holds Public, Including Church People, Largely Responsible for Young Girls' Troubles**

CHICAGO—A startling situation with regard to young women of the country was revealed here by Miss Mary S. Brisley, national executive secretary of the Church Mission of Help, during a recent visit. Miss Brisley was inspecting the work of C. M. H. in Chicago and social service activities in general.

Negligence on the part of the public, including Church people, is largely responsible for many tragic cases of young girls at the present time, said Miss Brisley.

"Years of experience on the part of C. M. H. show clearly that most girls who get into trouble do so between the ages of 16 and 21," she said. "Most of these girls come from broken homes. Divorce, death, illness, separation, any of these may be the cause of the broken home, but one thing is certain: virtually every broken home, regardless of cause, is a potential problem."

### SITUATION ALARMING

Miss Brisley revealed some amazing facts about the present situation as a result of the depression. The economic situation, she says, has thrown hundreds and thousands of youngsters under 21 "on the road"; not in 50 years has the situation been so alarming. A quarter million boys and girls are on the road; going they know not where; victims of broken homes, most of them; pawns of the economic situation, she continued. One out of every 20 of these is a girl, according to Miss Brisley, many of them dressed like boys and their identity concealed. Many boys and girls are pairing up illicitly in their wanderings. And many of the girls caught in the economic trap are turning to night clubs, not to the professions as formerly.

In Chicago, Miss Brisley said she found girls as young as 14 serving as hostesses in night clubs and she pointed to a specific case of one of such girls who had just jumped from a Michigan avenue hotel in her desperation.

Church people and clergy are not sufficiently aware of the services offered by C. M. H., according to Miss Brisley. Only one-fifth of the girls given service by C. M. H. in 10 years were referred by clergy or Church people.

### Russian Metropolitan Honored

CLEVELAND—The newly elected head of the Russian Orthodox Church in the United States, Metropolitan Theophilus Pashkovsky, was the guest of honor at a tea recently in the central branch of the Y. M. C. A. here. Bishop Rogers extended the greetings of the Ohio clergy.

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## South Amboy, N. J., Parish Depicts History in Movie

SOUTH AMBOY, N. J.—A moving picture depicting the history of Christ Church from its organization 82 years ago was made and shown recently at a bazaar given in the parish house. The young people of the parish, costumed in the fashions of the past, interpreted the first congregations of the church. Quite a sum for the work of the parish was realized from the showing of this picture.

## Bishop Ferrando, Puerto Rico Suffragan, Dies

(Continued on page 785)

crated in the Cathedral of St. John the Divine, New York City, on March 15, 1923, and became Bishop Colmore's Suffragan. His mission at Quebrada Limon by that time had four presbyters, two deacons, and about 1,800 communicants, in 14 mission stations. They by degrees became a part of the communicant strength of the Episcopal Church. Bishop Ferrando had already suffered severe ill health, having to remain away from Puerto Rico much of the time, and he welcomed the provision thus made for his people.

Surviving are his widow, the former Edith I. Pond, a daughter of the Rev. Dr. F. I. Pond, and two grandchildren, children of his daughter, the late Mrs. Edith Lilliendahl.

The funeral service was held in St. Peter's Church, Mountain Lakes, December 15th, with the following officiants: Bishop Washburn, Coadjutor of Newark, and the Rev. Messrs. K. O. Miller, rector of Christ Church, Pompton Lakes, N. J., a former associate of the Bishop in Puerto Rico; Robert Johnson, rector of the Church of the Ascension, New Haven, Conn., and Benjamin L. Ramsay, rector of St. Peter's.

Others present included Bishop Stearly of Newark, and Dr. John Wood, of the National Council.

### Springfield Collects Bishop's Pence

SPRINGFIELD, ILL.—Two collections of Bishop's Pence in the diocese of Springfield have brought in \$700.

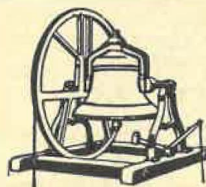
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## New Mission Formed in West Philadelphia

**Bishop Tait Gives Building to Congregation of 200; Rev. C. A. Levy in Charge**

PHILADELPHIA—A new mission in the West Philadelphia district for Colored people, north of Market street, to be known as the Church of the Beloved Disciple, has been organized.

Bishop Tait of Pennsylvania has turned over for the use of the congregation a building owned by the diocese in 57th street near Vine. The congregation at present numbers about 200 persons.

The Rev. Charles A. Levy, in charge of a community work at 23d and Cumberland streets, is in charge.

The new mission was organized through the efforts of the Rev. Granville Taylor, dean of the West Philadelphia convocation and vicar of the Chapel of the Mediator.

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## Bishop of Truro Plans to Resign

Friends of Dr. Frere, Prominent Catholic Leader, Have Been Anxious About His Health

LONDON—An official statement has been issued that the Bishop of Truro (Dr. Frere) is contemplating resignation of the see, and expects that it will be accepted, and take effect early in the New Year.

Dr. Frere, who became a member of the Community of the Resurrection in 1892, is one of the most prominent Catholics in England. He served as Superior of his monastic order from 1902 to 1913, and from 1916 to 1922. He is the author of many books.

The announcement of his contemplated resignation has come as a great surprise to the diocese, although many of the Bishop's friends have long been anxious about the state of his health and the exceptional strain which the character of the diocese imposes on him. Dr. Frere, who is 71 years of age, came to Cornwall in 1923, and during his episcopate he has won the respect and admiration of the whole of the county. He has been a real friend to every parish, and his ministry has been greatly appreciated, as he has journeyed around the diocese in his unobtrusive manner, teaching, administering the sacraments, and taking a lively interest in parish festivals and similar events.

Not only have the Bishop's devotion, scholarship, charm, friendliness, and pastoral care been greatly admired, but also his courage in defending those who were persecuted for their opinions. He has never bothered to defend himself, but he has never tired of defending others and protecting minorities. The diocese will be sadly the poorer by Dr. Frere's resignation, and the good wishes of Church people in Cornwall will be with him in his retirement.

### Dr. Bulgakoff Sails for France

TORONTO—The Very Rev. Sergius Bulgakoff, dean of the Russian Orthodox Theological Academy in Paris, sailed for Paris December 7th after a meeting here in the interest of the seminary that was attended by 1,000 people. The Primate of the Canadian Church presided. Dean Bulgakoff has been in the United States and Canada in the interests of his seminary.

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### Clement C. Moore's Parish Plans Annual Memorial Service

NEW YORK—The service held every year at St. Peter's Church in memory of its famous parishioner, Clement C. Moore, will take place this year on the afternoon of December 23d. The speaker will be Dr. Samuel W. Patterson. The Rev. Dr. Marmaduke Hare will represent Bishop Manning of New York, Fr. Sparks will represent the Rev. Dr. F. S. Fleming of Trinity parish, and the Rev. Dr. Charles N. Shepard will represent the Very Rev. Dr. H. E. W. Fosbrooke of the General Theological Seminary. All will take part in the service. The rector emeritus of St. Peter's, the Rev. Dr. Olin Scott Roche, will be present.

On Christmas Eve, there will be the customary mystery play in St. Peter's, followed by the Christmas party in the parish house. Clement Moore's familiar poem, A Visit of St. Nicholas, will be read as usual; this year, a six-year-old boy will be the reader. The lantern slides, hand-painted many years ago by Miss Louise Hopper, illustrating the poem, will be shown. The rector of St. Peter's is the Rev. Richard A. D. Beaty.

### Christmas Eve at Trinity, New York

NEW YORK—All the members of Trinity parish are asked to attend a service of preparation for their Christmas Communion, at Trinity, on the evening of December 23d. The Rev. Dr. F. S. Fleming, rector, will conduct the service, the first of its kind to be held at the mother church for all the chapels of the parish and Trinity Church itself.

The noon-day carol service for business people will be held on Christmas Eve, and the children's carol service at 2:30 P.M., on that day.



### CRUCIFIX IN SOLID OAK

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Dignity and simplicity of design mark this Crucifix. Suitable for Church or personal use and available in a variety of sizes and ranging in price from \$1.00 up.

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## Church Army Banner Blessed by Bishop

Coadjutor of West Virginia Officiates at Seventh Annual Service of Organization

NEW YORK—Bishop Strider, Coadjutor of West Virginia, officiating at the seventh annual service of the Church Army in the Church of the Incarnation December 9th, blessed the banner of the Church Army, presented by Capt. B. Frank Mountford.

Bishop Strider, in his address, praised the work of the past seven years and held out high hopes for the future of the work.

## The Society of Saint John the Evangelist



### A Book of Prayers for All Churchmen

This little Manual of simple prayers for morning and evening, for Confession and Communion, was originally compiled by Father Field, S.S.J.E., and has passed through many editions. This new edition has been brought into conformity with the 1928 Revision of the Book of Common Prayer. Recommended for distribution to confirmation classes.

Heavy manila covers, 15 cts.

### Bible Readings for the Year

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Paper, 10 cts.

### What Mean Ye? A Guide to High Mass

An explanation in simple terms of the ceremonies and prayers of a solemn celebration of the Holy Mysteries.

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980 Memorial Drive  
Cambridge, Mass.

## New York Hopes to Raise \$400,000

Rectors and Vestrymen Unanimously Endorse Resolution After Bishop Manning's Appeal

**N**EW YORK—The announcement made recently by Bishop Manning of New York that he hoped to win the support of the diocese in an effort to raise in 1935 \$200,000 for the missions of the general Church and \$200,000 for the missionary work in the diocese of New York was followed up by a meeting December 10th in Synod Hall, which was attended by over 400 rectors and vestrymen of the churches of the diocese.

The resolution to make the sum of \$400,000 the objective was offered by the Rev. H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, and seconded by Col. J. Mayhew Wainwright, chairman of the committee on diocesan finances. The resolution was unanimously carried.

### STRONG APPEAL BY BISHOP MANNING

Bishop Manning presided and made a strong appeal. He said in part:

"There are two reasons why we should make as large an offering as possible. The first reason is that it is right, and because nothing less than the utmost will meet our sacred obligation to the Church and its work. The second reason is the place of leadership the diocese of New York holds in the life of the Church. What this diocese does has a great moral effect upon other dioceses.

"What we have to do in this time of reduced incomes is to spread the giving more widely; to secure a far larger number of smaller gifts. This means that more people are enlisted and aroused to their responsibilities. It means greater life in the Church and the extension of the Church's influence. This, in turn, means increased support for all our work, parochial, diocesan, and general."

Other speakers were: Dr. Lewis B. Franklin, vice president and treasurer of the National Council; Col. Wainwright; Charles H. Tuttle, vestryman of St. Luke's Church and former United States Attorney General; the Rev. Dr. Floyd Van Keuren, executive secretary of the diocesan social service commission; the Rev. Frank D. Gifford, rector of St. Thomas' Church, Mamaroneck; and the Rev. Shelton H. Bishop, rector of St. Philip's Church.

### Mystery Plays in New York

**N**EW YORK—The Dramatic Society of the Church of St. Mary the Virgin will present a new play, "Stars Over Bethlehem," by Edward Lee, on the evenings of December 27th and January 4th, in St. Joseph's Hall at St. Mary's. The music will be under the direction of Miss Ruth Burdick Williams. The producer is the author. No tickets are required.

The Nativity mystery, *Christus Natus Est*, will be enacted for the fifth annual performance at St. Thomas' Chapel, 230 East Sixtieth street, on Holy Innocents' Day, December 28th, at 8:00 P.M. No tickets are required.

## New Church Building at McCook, Nebraska

**MCCOOK, NEBR.**—St. Alban's parish here is building a new church. The architecture is Gothic, and the building will seat 400 persons.

The building project was commenced several months ago, and the first service in the new church is scheduled for Christmas Eve. The Rev. Dr. Hewitt B. Vinnege is the rector of this growing parish.

The cornerstone for the new church building was laid November 18th. Dr. Vinnege officiated at the brief ceremony, assisted by the Rev. Robert A. Johnson, rural dean, of Arapahoe.

The church here has had a steady growth during the past 18 months. During that time 37 persons have been presented for confirmation, which represents approximately a 30 per cent increase in the church's communicant strength.

## Fr. Burton Tells of Asiatic Missions

Reports Receiving New Light on Various Groups After Seeing Them at Work

**P**ROVIDENCE—The Rev. Spence Burton, S.S.J.E., who has returned to this country after a year's visit to Asia where he founded, just outside of Tokyo, a house of his order, told the Clerical Club here recently that he had received new light on the various sects and denominations as he saw them at work in the mission field. And he has nothing but respect for the fine service they are performing.

The invitation to establish his order's monastery came from Bishop McKim. Fr. Burton visited 26 bishops.

## Church Services

### CALIFORNIA

#### Christ Church, Ontario

(Thirty-five miles east of Los Angeles)  
THE REV. RICHARD H. GUSHÉE, Rector  
Sunday Masses, 7:30 and 11 A.M.  
Week-days, 7:30; Thursdays, 9 A.M.  
Confessions: Saturdays, 5 and 8 P.M.

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW JERSEY

#### All Saints' Church, Atlantic City

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

### NEW YORK

#### The Cathedral of St. John the Divine,

Cathedral Heights  
New York City  
Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. GEORGE A. ROBERTSHAW  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noonday Services Daily (except Saturday) 12:20.

### NEW YORK—Continued

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
(Served by the Cowley Fathers)  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
8:00 P.M., Choral Evensong and Sermon.

### 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 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
Confessions: 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

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

## Eckley, Pa., Parish Observes 75th Year

Freeland Church Building Rebuilt at  
Cost of \$5,800; Rector Acts as  
Architect, Foreman, Worker

ECKLEY, PA.—St. Paul's Church celebrated its 75th birthday this fall. Occasional preaching services were held here as early as 1844. The church was built in 1859 and is unchanged to this day. The new rector, the Rev. John R. Breckenridge, has one vestry for the three churches which he serves, in Eckley, Drifton, and Freeland, and all of them are called St. James' parish, thus unifying the work.

Bishop Sterrett of Bethlehem preached in Drifton December 9th when the church there celebrated its 50th anniversary. The Ven. H. P. Walter preached in Eckley December 10th and in Freeland December 11th. The three congregations made pilgrimages to each one of these services, and although it was zero weather, each place was filled to the limit.

The church in Freeland was practically rebuilt this past summer. This church was built in 1886 and little was done to it. Many timbers had to be replaced. The Rev. Mr. Breckenridge is a practical architect and so re-arranged the interior that now the building is a unified whole and every part usable.

The cost was only \$5,800, because the rector was the architect, foreman, and a worker along with the men, many of whom donated their services, working at their regular jobs during the day and on this work in the evening under the supervision of the rector.

St. James' parish is imbued with new life and zeal and all the people have an interest in each place and are lending a hand. The rector feels that the "larger parish" is the solution to many of the poor struggling missions which often feel forgotten and forsaken.

## Conference Leaders Hear Bishop Freeman's Message

WASHINGTON, D. C.—It costs three times as much to deal with crime prevention, arrests, the penal system, and prison upkeep as is spent in the entire nation for the cause of education. This startling statement was made at a special service in Washington Cathedral December 9th held in the interest of the national Conference on Crime which met for three days in the capital city. Attorney General Homer S. Cummings, who called the conference, was present at the service, together with members of his staff, numbering a score or more men and women. The conference was made up of judges, police officers, teachers, criminologists, reformers, and religionists, from all parts of the country.

Bishop Freeman of Washington was unable to be present because of other engagements. Canon Anson Phelps Stokes, of the

Cathedral staff, read a message to the conference from him. Bishop Freeman said that we are raising in America a lot of "lusty young pagans" and that the Church must address itself to the matter of co-operating with the law and with all authorities in the United States who are undertaking to enforce the law. "A new kind of civil war is here" said the Bishop's statement, referring to the strifes and killings taking place in certain industrial and other sections of the country.

After making a short address in place of the usual Evensong sermon, Canon Stokes introduced as the special speakers the Rev. Dr. Russell J. Clinchy, pastor of the Mount Pleasant Congregational Church in Washington, and the Rev. Dr. J. Campbell White, minister of the West 44th Street United Presbyterian Church in New York City. Dr. Clinchy drew his illustrations from the Life Adjustment Institute, which is part of the social service program in his church, and Dr. White told how several hundred boys and girls had been reclaimed from a life of crime through the work of the Community Center Settlement House sponsored by his church in the "Hell's Kitchen" district on Manhattan Island.

## Classified Advertising

### RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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## ANNOUNCEMENTS

### Died

SISTER ADELAIDE—SISTER ADELAIDE, of the Sisterhood of the Holy Nativity, entered into eternal rest at the Convent in Fond du Lac, Wis., on December 12th, in the 94th year of her age. The burial was from the Convent Chapel. She was the daughter of the late Rev. Liberty A. Barrows.

### Memorial

ARCHIBALD ROBERT WRIGHT  
ARCHIBALD ROBERT WRIGHT, who entered into rest Christmas Day, 1933.  
"May thy rest be in peace, and thy dwelling-place in the Paradise of God."

## ALTAR BREAD AND INCENSE

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†  **necrology** †

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

**G. W. PALMER, PRIEST**

DENVER—The Rev. George W. Palmer, M.D., retired priest of the diocese of Colorado, died in Long Beach, Calif., December 10th, after a long illness.

The Rev. Dr. Palmer entered the priesthood in middle age after many years' experience as a physician. He served missions of the Church in Nebraska, New Mexico, Puerto Rico, and Colorado.

He is survived by his widow and a daughter, Mrs. Don Riley, wife of Capt. Don Riley, Schofield Barracks, 35th Infantry, Territory of Hawaii, where Mrs. Palmer plans to make her home.

**H. C. JEWETT  
H. H. SHARPE**

MANILA—The Church in Manila has suffered losses recently in the deaths of two ranking Army officers.

Services were conducted October 21st by the Rev. R. M. Ward for the late Col. H. C. Jewett, former vestryman of the Cathedral parish, who is survived by his widow. Services were conducted November 9th by Chaplain J. C. W. Linsley for the late Lieut.-Col. H. H. Sharpe, M.C., who has been a communicant of the Church, and is survived by his widow and children.

At both of these services full military honors were tendered. The bodies were to be sent to the States for burial.

**MRS. A. H. M'DOWELL**

FRANKLIN, PA.—Mrs. May Cunningham McDowell, president of the Parish House Guild, died suddenly November 16th. Burial was on November 18th with the Rev. Dr. Martin Aigner, rector of St. John's Church, officiating. She was the widow of Alexander H. McDowell, for many years the treasurer of St. John's Church.

**Books Received**

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

- ABINGDON PRESS, New York City:  
*Social and Religious Problems of Young People.* By Sidney A. Weston and S. Ralph Harlow. \$1.75.
- BRUCE PUBLISHING CO., Milwaukee, Wis.:  
*Sant' Angela of the Ursulines.* By Mother Francis d'Assisi, O.S.U. \$1.50.  
*Training the Adolescent.* By Raphael C. McCarthy, S.J. \$2.00.
- COMSTOCK PUBLISHING CO., INC., Ithaca, N. Y.:  
*American Bird Biographies.* By Arthur A. Allen, Ph.D. With illustrations. \$3.50.
- E. P. DUTTON & CO., INC., New York City:  
*A Christmas Holiday Book.* Compiled by Alice Daglish and Ernest Rhys. With illustrations by Mary Shillabeer. \$3.00.

- Welcome Christmas!* Compiled by Eleanor Graham. With illustrations by Priscilla M. Elingford. \$2.00.  
*Still Dead.* By Ronald Knox. \$2.00.  
*Jesus.* By Edmond Fleg. \$3.00.
- HARCOURT, BRACE & CO., New York City:  
*The Curate's Wife.* By E. H. Young. \$2.00.
- HARPER & BROTHERS, New York City:  
*Going Abroad.* By Rose Macaulay. \$2.50.  
*When God Hides.* By Paul E. Scherer. \$1.00.
- THE MACMILLAN CO., New York City:  
*Nature, Man and God.* By William Temple, Archbishop of York. \$6.00.  
*Christianity and the Nature of History.* By H. G. Wood. \$2.50.  
*Church Life Under Edward III.* By K. L. Wood-Legh. \$3.75.  
*The Fear of the Dead in Primitive Religion.* Vol. II. By Sir John Fraser. \$4.00.  
*Mary Peters.* By Mary Ellen Chase. \$2.50.  
*Stars to Steer By.* By Helen Follett. With illustrations by Armstrong Sterry.  
*Rob Roy: Frontier Twins.* By Constance L. Skinner. With illustrations by John Rae. \$1.75.  
*A Christian Year.* By George P. Hedley. \$2.00.
- METHUEN & CO., LTD., London, England:  
*The General Epistles of St. Peter and St. Jude.* Edited by J. W. C. Wand, D.D.
- MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:  
*A Draught Outpoured.* An Anthology of Anglican Verse. Edited by Portia Martin. \$1.50.  
*Meditations for Every Day.* By Fr. Andrew. \$2.40.

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- THOMAS NELSON & SONS, New York City:  
*Faiths Men Live By.* By John Clark Archer. \$3.00.
- REYNAL & HITCHCOCK, New York City:  
*Mary Poppins.* By P. L. Travers. With illustrations by Mary Shepard. \$1.50.
- FLEMING H. REVELL CO., New York City:  
*Religion and Revolution.* By Adolf Keller, D.D., LL.D. \$2.00.  
*The Gospel According to You.* By Samuel M. Shoemaker. \$1.50.  
*The New Dilemma.* By Roger W. Babson. \$2.00.
- CHARLES SCRIBNER'S SONS, New York City:  
*R. E. Lee: A Biography.* By Douglas S. Freeman. Vols. I and II. \$3.75 each.  
*Christian Worship in the Primitive Church.* By Alexander B. Macdonald. \$3.00.  
*Crazy Quilt.* By Paul Brown. \$2.00.
- SHEED & WARD, New York City:  
*Gospel Rhymes.* 75 cts.  
*Six o'Clock Saints.* By Joan Windham. \$1.25.
- JOHN C. WINSTON CO., Philadelphia, Pa.:  
*Jesus Christ and World Evangelization.* By Alexander McLeish. \$1.50.

**PAPER-COVERED BOOK**

ASSOCIATION PRESS, New York City:  
*New Relationships With Jesus and Catholics.* By Mrs. Abel J. Gregg. 25 cts.

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