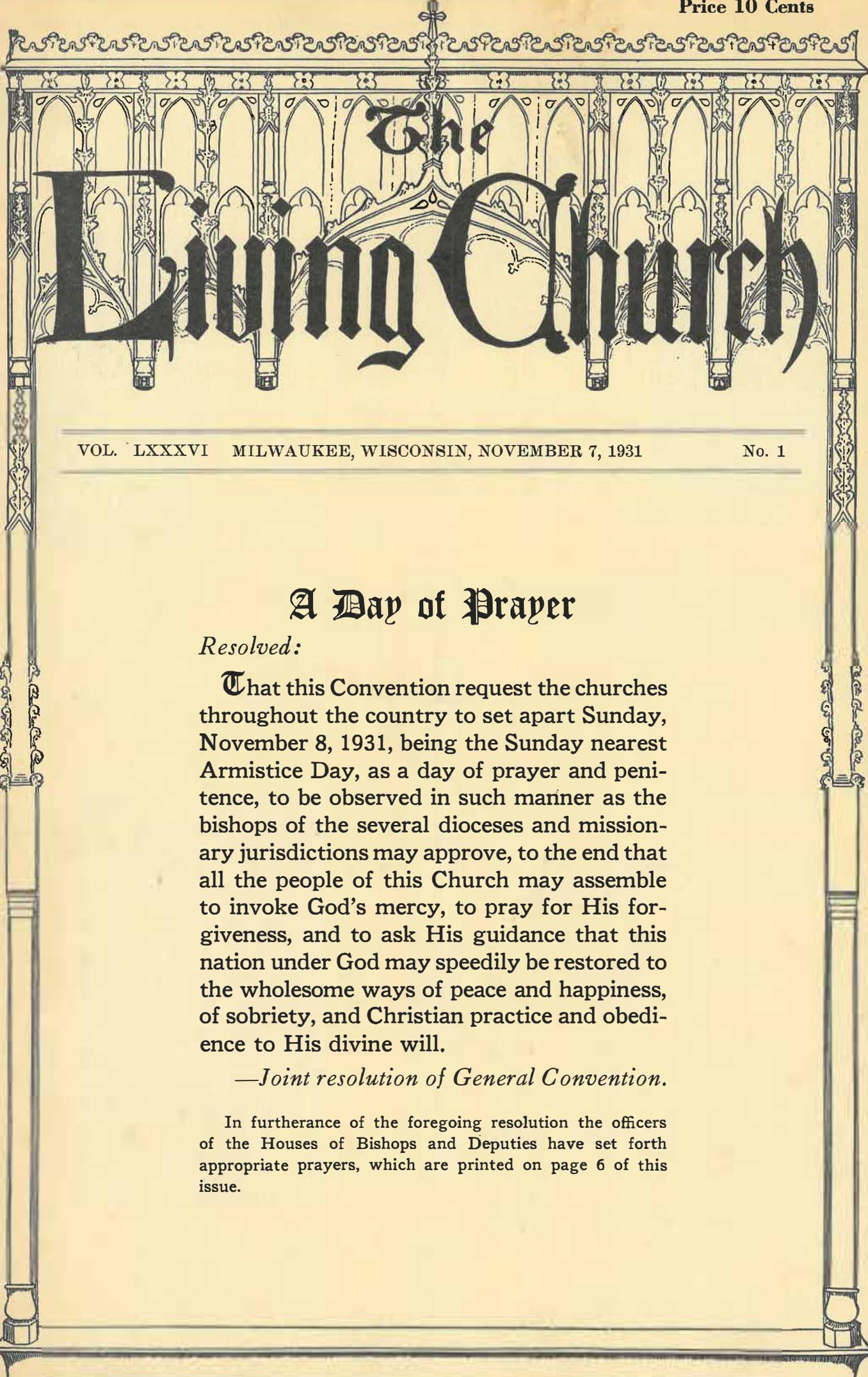


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The Living Church

VOL. LXXXVI MILWAUKEE, WISCONSIN, NOVEMBER 7, 1931

No. 1

A Day of Prayer

Resolved:

That this Convention request the churches throughout the country to set apart Sunday, November 8, 1931, being the Sunday nearest Armistice Day, as a day of prayer and penitence, to be observed in such manner as the bishops of the several dioceses and missionary jurisdictions may approve, to the end that all the people of this Church may assemble to invoke God's mercy, to pray for His forgiveness, and to ask His guidance that this nation under God may speedily be restored to the wholesome ways of peace and happiness, of sobriety, and Christian practice and obedience to His divine will.

—Joint resolution of General Convention.

In furtherance of the foregoing resolution the officers of the Houses of Bishops and Deputies have set forth appropriate prayers, which are printed on page 6 of this issue.

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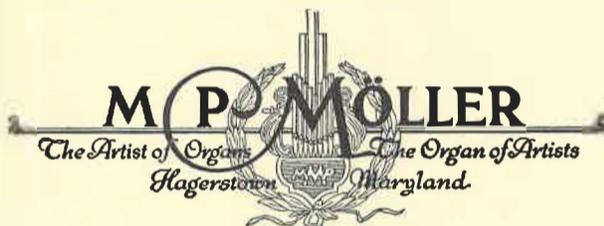
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The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, NOVEMBER 7, 1931

No. 1

EDITORIALS & COMMENTS

Church and State

OUR CITIZENSHIP," the Epistle for this week tells us, "is in Heaven" (Philippians 3:20). St. Paul's words really mean: "We are an outpost of Heaven," a colony possessing extra-territorial jurisdiction. The few words here quoted give us an inkling of the Apostle's mind as to one of the hardy perennials in the garden of the Church's problems—that concerning the relationship of the Church to the political and social order of secular life. Is the Church a danger to the State? Is the State a danger to the Church? Do both exist to promote such different interests of men that no conflict between their several claims should ever constitute a problem for us?

In the post-war world we find few questions so thorny and difficult as this, of the relationship between the ecclesiastical and religious organization, and the secular order of social, economic, and political life. Within a few years we have seen several solutions presented to us, besides the others embodied in constitutional forms already familiar—such as the Church Establishment in England and Scandinavia, and the alleged complete separation of Church and State here in America. There is, first of all, the Russian solution. To understand it we must think of Bolshevism as behaving like an exclusive and all-demanding religion: it has its code of conduct, its ideals—passionately believed and as passionately propagated—its propagandists, its organization, its dogmas—and its martyrs. There is no room in Russia but for one loyalty—that to the supreme Soviet State.

There are also the various types of revolt against Roman Catholicism—as shown in the Latin countries, especially. For example, the recent happenings in Mexico, and latterly the revolution in Portugal and Spain. The papal condemnation of the *Action Française* is highly interesting, from the aspects of that movement which have to do with Church and State. Then on the other hand there is the Italian solution—the concordat between the Vatican and the Quirinal, now two years old and apparently stable enough to resist the strain recently put upon it. Germany is not free from the problem either: the former State Church has split up into many *Landeskirchen*, while the diplomatic efforts of the Papacy have caused much bitterness among non-Roman Catholics.

When we look to the East we find in Orthodox countries the modern survival of Justinian's ideal. That

ideal might be described in the form of a mathematical proportion: the Church should be to the State as the soul is to the body. Lay and cleric constitute both Church and State. The State has not founded but only recognized the Church. So, in a measure, is the case with England and the Scandinavian countries. Homogeneous peoples can satisfactorily solve their problems in this way. If, for example, Denmark is ninety-eight per cent Lutheran, the inevitable logic of the fact would lead to a measure of establishment not feasible where no one religious body commands the adherence of so gigantic a proportion of the population.

AS WE ponder over the various methods of coping with the tangled factors in the problem of Church and State, we can reduce the solutions to several types: (1) implacable hostility on the part of the State to the Church—conspicuously the case where the political, social, and economic philosophy makes the State a supreme sovereign over all concerns of its members whatever; (2) favored position of the Church in the State—as in present-day Italy, in the Scandinavian countries, and in England. This is only possible where—as also in the Eastern Orthodox countries—there is a comparatively homogeneous population of which a majority gives its religious allegiance to one ecclesiastical body; (3) entire independence of Church and State. This is the American scheme, not yet fully realized elsewhere, though there are many currents of opinion pointing to the adaptation of this ideal to the local terms of continental Christianity. Movements toward disestablishment are under way both in England and in some of the Orthodox countries.

Can the Christian Church accommodate herself to a State which claims omniscience? That is the whole point of the Apocalypse, the last book of the New Testament. The Apocalypse has been described as a Christian "statesman's handbook." The author's answer would be emphatically in the negative. Yet God would not allow His plan to fail, and in the circumstances of history could be seen the inevitable downfall of the State claiming omniscient sovereignty. St. Peter and St. Paul had different solutions. The former has been described as favoring a constitutional government (see I Peter 2), while the latter's words can be taken in a sense to favor a theory of the State and of government as divinely-ordained (see Romans

13:1-7, II Thessalonians 2, etc.). Of our Lord's words we have the famous injunction to "Render unto Caesar the things that are Caesar's" (St. Luke 20:25). The New Testament does not give us clear and unmistakable guidance in precept and rule as to what to do in the concrete situation.

WE CAN, however, as we look back upon the Church's history be assured of several facts which interpret the teaching and practice of primitive Christianity. For nearly three centuries the Church was a society apart—an omniscient social organism (often an economic organization as well) which lived in, but was not of, the pagan State. Then came the time when the State patronized the Church, and took the Church into its counsels in the difficult task of governing the world. To the Christian moral authority—freely accepted and widely exercised—was now added coercive authority, for what meaning has "establishment" save that the secular authority sustains—and often directs—the moral authority of the Church? Political, social, and economic matters interlock with Christian life at every point, if Christianity is believed to be essentially corporate in character. When Christianity abrogates its authority over the concerns of men which may be deemed to possess an ethical, moral, or religious aspect, and retires into the domain of the purely subjective, individual, and "spiritual" (in the sense in which this word is so often employed), the problem ceases to be serious. But just so long as the Church claims in God's Name to possess a Revelation to be mediated to all men everywhere, to all ages, climes, peoples, and to possess a clue to the conduct of *all* relations of life, the conflict will remain. Clashes of interest between secularism and the Christian spirit are bound to emerge. Rival claims to jurisdiction and control will be voiced, and violent divergences of principle and practice will entail grievous shocks and devastating cataclysms.

The peril to the State has always been the supplanting of its authority by one which claims a supernatural sanction. The peril to the Church has always been the repression of its energies, the stifling of its zeal, the inhibiting of its efforts, and the coercive control of its policies by the secular state. When religious ideals vigorously rule the hearts of many men, the conflict between Church and State will be inevitable. When political ideals of a wide, far-reaching, and universal character seek to command men's allegiance, conflicts between State and Church will be unavoidable.

The sins of the fathers are being visited on their children in these days in which we live. Churchmen who sold their birthright to secularism, Christians who abandoned the struggle to practice and teach the whole of the Christian faith, and ecclesiastical statesmen who were "on the make" to enhance the position, prestige, and authority of the Church's machinery—these have been the chief contributing causes to the problem before believers today in the matter of the Church-State relationship. But besides the sins and weaknesses of Christians there has emerged a new and rival social and political ideal which appeals to men with the all-demanding authority of a gospel. In the turmoil of the modern post-war world has come a call to scrap the social and economic philosophy of the past, based frankly upon enlightened self-interest, and to give allegiance to a potent, vigorous, and revolutionary program of reconstruction—after demolishing all of the old order. Violent idealism, passionate devotion, selfless dedication are all enlisted in the scheme. The spirit of ruthless and relentless intolerance sharpens the cutting-edge of propaganda: these men know what they

want, and how to promote it. Before it Christians stand aghast. Our general reaction is that of fear, and fear breeds hatred. As there is a question of our money-bags, some of us are bitter and strident in denunciation and opposition. As there is a question of the security of social and political life, others of us are equally clamorous and denunciatory. But as there is questioned—if not challenged and flouted—the whole traditionally Christian ethic, the whole body of belief and practice which the Church has tried to inculcate for centuries past, where are we showing to men a reassuring program, a consistent philosophy of distinctively Christian type—for a rejuvenated, idealistic, sane, and practicable reconstruction of life which can as potently and validly claim men's allegiance?

Christianity is essentially revolutionary. Rome saw that in the first three centuries of our era, and, failing to crush it, conquered it by dulling the keen edge of its sharp demand for all-or-nothing. Christianity claims all men, and all of each man. Has it effectively made good this claim? The spirit of martyrdom has been largely diluted by that of compromise. Until the Church shall devise some unmistakable tokens by demonstrating with power that its members are truly an outpost of Heaven—living in this miserable and naughty world—there will be little hope for those outside who seek the ideals and demands it should make, and less thrill for those within, to obey the call of Jesus to forsake all and follow Him, by the way of the Cross, and through death to victory. The more utterly and fundamentally Christians live by their ideals—if necessity arises, apart from the ideas and standards of the environing world about us—the more secure leverage can be found for moving the dead weight of disheartenment and disillusion. St. Paul saw the vision of the transplanted colony living by its home ideals. More or less imperfectly his converts lived it. Can we not give some example to men that Heaven has come to earth in Jesus?

THIS Sunday (November 8th) is the one set apart by General Convention as "a day of prayer and penitence," on which it is asked that "all the people of this Church may assemble to invoke God's mercy, to pray for His forgiveness, and to ask His guidance that this nation under God may speedily be restored to the wholesome ways of peace and happiness, of sobriety and Christian practice and obedience to His divine will." Special prayers have been set forth by the officers of the two Houses, for use subject to the approval of the bishops of the several dioceses and missionary bishops, and we are printing these on another page of this issue.

The call to prayer at this critical time in the history of our nation and of the world is deeply appropriate, and must not go unheeded. We hope that there will be no congregation in the Church in this country that will fail to observe it, either by the use of these prayers or in some other fitting way. But it is important to remember that we are not called upon to pray for a return of "prosperity" and "good times," in a materialistic sense. The "good times" of a few years ago, when most of us lived recklessly, carelessly, selfishly, buying stocks on margin and radios on time while our young people were left to bargain as best they could with the world, the flesh, and the devil—these are not God's good times, nor are they the ideals on which a truly prosperous nation is built.

It is a different kind of idealism that is contemplated in this call to prayer, a different kind of prosperity for which we are to pray, and, having prayed,

Prayer and
Penitence

to work and strive until it be achieved. And the greatest prayer, the most appropriate one, is that given us by our Lord for use in just such times of need: "Our Father, who art in heaven . . ." Let His name be hal- lowed, by a greater sense of His presence among His people. Let the desire to do His will be placed fore- most in the hearts of His disciples on earth, as it is by the angels in heaven.

Then—and only then—may He "give us this day our daily bread"—not excessive dividends, not inflated wages and high prices, not faster automobiles and noisier radios and ever more and bigger widgets, but "our daily bread." What does that mean? Does it not mean a fair living for every man and his family, a chance to earn an adequate wage for an honest day's work? Does it not also mean a chance for the widow and the fatherless to receive a just return on the in- vestments which represent the labor of those near and dear to them? Does it not mean an economic system in which doles and bread lines will be unnecessary be- cause capital and labor will work together to supply the needs of the world, and not to attain ever-increas- ing sales quotas regardless of the laws of supply and demand?

And then "forgive us our trespasses"—but only in- sofar as we fulfil that important condition: "as we for- give those who trespass against us." This is, in essence, the golden rule; it marks the difference between Chris- tianity as a way of life and any abstract system of ethics. "And lead us not into temptation"—the tempta- tion to dominate world affairs by having the biggest army and navy, or, conversely, to close our eyes to the rest of the world and live to ourselves in splendid isola- tion; the temptation to meet problems of right con- duct by constitutional amendment; the temptation to build up great industrial machines at the expense of human souls; the temptation to protect the unearned income of the stockholder at the expense of the jobless wage earner; the ever-present temptation to love our- selves and those of our own class, or nation, or race more than our neighbor—"but deliver us from evil."

These are the real needs of our nation today, as they are and always have been the real needs of all men everywhere. We have lived too long for ourselves, selfishly; it is time to turn squarely about and conduct our lives, corporately and individually, as if we really mean it when we say to our heavenly Father: "For *Thine* is the kingdom and power and the glory, for ever and ever. Amen."

THE news that the Chinese government has re- fused to permit registration of St. John's Univer- sity and Middle School because the application contained a statement of Christian purpose strengthens us in our belief that our schools in that land ought not submit to registration under present laws. If it be argued that the Nation- alist Ministry of Education does not want a statement of Christian purpose, but will close its eyes to Christian activities if a school be registered with a statement merely of educational purpose, the answer is that any such evasion is inconsistent with the ethics of the Christian religion and should not be tolerated. The present incident seems to show clearly that our schools in China cannot be registered in their true colors. That being the case, we cannot see how they can conscientiously be registered at all.

Registration
in China

AS A PLASTER cannot heal a wound if there be any iron sticking in the same, so prayer will not profit him anything who regards iniquity in his heart.

—Cawdray.

NEW SUFFRAGAN BISHOP OF MEXICO INSTALLED

BY THE VEN. WILLIAM WATSON
ARCHDEACON OF THE FEDERAL DISTRICT OF MEXICO

OVER four hundred persons went to San José Church, Mexico City, on Sunday, October 25th, to witness the installation of the Rt. Rev. Efrain Salinas y Velasco, D.D., as Suffragan Bishop of Mexico.

The Rt. Rev. Frank W. Creighton, S.T.D., Bishop of Mexico, was granted special permission by the government to officiate for the day in San José de Gracia Church. All the clergy in the district were present except the Rev. Fausto Orihuela, priest in charge of San José de Gracia, who was too ill to attend. The Cathedral suspended the 11 o'clock service and many of the congregation were present. Some came from St. George's Church, Pachuca, and some from San Pedro Martir, and all the delegates to the convocation to be held on Monday were present. Bishop Salinas was attended by his two brothers, the Rev. Samuel Salinas and the Rev. Ruben Salinas. Bishop Creighton was attended by the two oldest clergymen in the dis- trict, the Rev. J. A. Carrion and the Rev. J. L. Perez. The Very Rev. F. W. Golden-Howes acted as chaplain. The procession was headed by a cross bearer and two torch bearers and the Mexican flag. In front of the Bishops was another cross and flag. The service was that of the Holy Communion and after the creed a hymn to the Holy Spirit was sung during which Bishop Salinas took his place on the lowest step in front of the altar. Bishop Creighton then read his charge to the new Bishop, after which he gave Bishop Salinas the staff and then the new Bishop gave his blessing to the people after which he preached the sermon in which he spoke of the death of the Rev. Miguel Cámara, who had been in charge of the work at Cuernavaca, Morelos. Immediately after the sermon he con- firmed six girls from the Hooker School, Bishop Creighton con- tinuing with the service of Holy Communion. The choir of San José de Gracia Church sat under the dome and were led by a small harmonium. The girls from Hooker School were in the organ loft at the back of the church. The hymns and music and the music for Communion were taken from the manuscript of the Hymnal edited by Archdeacon Watson, and it is hoped that the money for the printing of the book will be raised this winter.

Monday, the day following the installation of Bishop Salinas, the convocation of Mexico was held. Holy Communion was cele- brated by Bishop Creighton in the Cathedral, assisted by Bishop Salinas and Dean Golden-Howes. There was no sermon. Then followed the business sessions in the parish hall where only routine business was gone through.

Bishop Creighton has been granted permission by the gov- ernment to return to Mexico every six months for conference and visitation.

ACKNOWLEDGMENTS

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DOUBT NOT

THESE are His Own—
Doubt not our Father's care;
His arms will also keep
A place inside for prayer.

These are His crown—
Doubt not the Lord will part
Some measure of the cross
He lays upon our heart.

O Souls we yield anew
Into the Hands of God!
Life is your deepening quest
And Christ your sure reward.

LILLA VASS SHEPHERD.

DEVOTIONAL PRAYERS FOR
SUNDAY, NOVEMBER 8th
As Appointed by General Convention

NOTE: The following Devotions, in addition to suitable forms in the Book of Common Prayer, have been selected, under resolution of General Convention, by the Rt. Rev. Dr. PHILIP M. RHINELANDER, for the House of Bishops; and the Rev. Dr. ZEBARNEY PHILLIPS, for the House of Deputies.

A LITANY

O GOD, the Father, who makest and lovest all men,
Have mercy upon us.

O Son of Man, who hast reconciled us all in one body to our Father,
Have mercy upon us.

O Holy Spirit of fellowship and joy,
Have mercy upon us.

O Blessed Trinity, Eternal Love,
Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our Church and Nation; neither take Thou vengeance of our sins
Spare us, good Lord.

From selfishness, from love and ease and pleasure, and from all carelessness of our brothers' need,
Good Lord, deliver us.

From lust and greed, from the desire of riches, and from all that hardens our hearts against Thy love,
Good Lord, deliver us.

From party spirit and narrowness of soul; from ignorance and sloth; from vanity and pride; and from all that hinders us from being learners in Thy School,
Good Lord, deliver us.

From frivolity and lack of perseverance; from cynicism and contempt; and from slavery to the opinions of men,
Good Lord, deliver us.

From disbelief and blindness of heart; from absorption in the world and its affairs; and from distrust of Thy power to redeem,
Good Lord, deliver us.

By the love of Thine Incarnation; by Thy ministry of teaching and healing; by Thy bitter passion; by Thy glorious resurrection; by Thy session on the throne of God; and by the gift of Thy Spirit to Thy Church,
Good Lord, deliver us.

We beseech Thee to hear us, good Lord; and that it may please Thee to bless Thy Holy Catholic Church throughout the world, and to renew it everywhere in its first love;
We beseech Thee to hear us.

That it may please Thee to bring all who believe in Thy Name to be of one heart and one soul; and to hasten the coming of Thy Kingdom among men;
We beseech Thee to hear us.

That it may please Thee to bless our Church and Nation, and to fill us with Thy spirit of truth and love;
We beseech Thee to hear us.

That it may please Thee to grant unto our priests and prophets the spirit of power and love and of a sound mind;
We beseech Thee to hear us.

That it may please Thee to bless our President and this whole Nation; to guide the deliberations of our Congress and Legislatures; and to endure our judges and magistrates with justice, mercy, and discernment;
We beseech Thee to hear us.

That it may please Thee to bless our industry and commerce; to purge them from dishonesty and wrong; to hallow our places of business; and to grant to our whole Nation the true riches;
We beseech Thee to hear us.

That it may please Thee to guide and enlighten all unions and associations of industry, and to endue their leaders with wisdom and understanding;
We beseech Thee to hear us.

That it may please Thee to sanctify the family; to succour and preserve little children; to train the young; to comfort and support the aged; to shield the defenceless; and to heal the sick;

We beseech Thee to hear us.

(Here may be added petitions for any special objects, to be followed by the same response: *We beseech Thee to hear us.*)

Son of God, we beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

O Lamb of God, that takest away the sins of the world;
Grant us Thy peace.

O Lamb of God, that takest away the sins of the world;
Have mercy upon us.

Lord, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Here say *Our Father*, etc.

A PRAYER OF PENITENCE

O LORD our God, our Creator and our Judge,
Provoked every day, yet strong and patient,
Forgive, we beseech Thee,
our apostasy from Thee,

Our rebellions against Thy Will, our forgetfulness of Thy Presence;

We are a faithless and perverse generation,
We set not our heart aright, our spirit cleaves not steadfastly unto Thee;

There is none that doeth good, no, not one;

We are a people of unclean lips,
Our complacent apathy, our culpable negligences and ignorances,
Our smug self-satisfied stupidity, our tolerance of intolerable wrongs,

Our justification of iniquity, the perversion of our consciences,
Our separation of things secular from things divine,

Our slowness to hear new words from Thee,
Our blindness to the things that belong unto our peace,
And to the Day of our Visitation,

Pardon,
O God, our Redeemer.

FOR PEACE

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed; Kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceful wisdom those who take council for the nations of the earth; that in tranquillity Thy Kingdom may go forward, till the earth be filled with the knowledge of Thy love; through Jesus Christ our Lord.

FOR THE NATION

ALMIGHTY and Eternal God, Father of all mankind, ruler of the destinies of nations, Thou hast called us by our name and we are Thine. Thou hast established us in the gateways of the world, Thou hast moulded our speech, mixed our blood from uncorrupted springs and crowned us with every blessing; make us, therefore, a righteous nation doing justice, loving mercy, walking humbly with our God. Breathe the spirit of Thy grace upon us and especially upon Thy servants, the President and Vice-President of these United States. Endue them with innocence of life, with wisdom and discretion. Inspire them with divine faith, and grant that the words of their mouths and the meditations of their hearts may be always acceptable in Thy sight, O Lord our strength and our redeemer.

FOR THE CHURCH

O GOD of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of Thy perpetual providence carry out the work of man's salvation; and let the whole world feel and see that things which were cast down are being raised up; that things which had grown old are being made new; and that all things are returning to perfection, through Him from whom they took their origin; even our Lord Jesus Christ.

The Prison Chaplain and Rehabilitation*

By the Ven. Romilly F. Humphries, D.D.

In Charge of City Mission Ministrations in Baltimore Institutions

THERE is a vast realm of controversy today in the discussion of personality, conduct, freedom of will, motivation, moral responsibility, matter, spirit. Whatever philosophical interest such a discussion may have upon ultimate conclusions as to human personality, it is neither necessary nor desirable to enter into it. We note that we are not oblivious to the fact that such a problem is not removed from controversy. Is there an independent entity, spirit, mind, conscience, call it what you will, subject to influences which may be brought to bear, so that it can guide and control human conduct for good or ill? Or is the whole of the individual man capable of being defined and described by a chemical formula, and all his multiple actions and reactions merely resultants which may be accounted for by inflexible determinism? Hydrogen and oxygen brought together in proper mathematical ratio will always give us water. May human behavior be predicated in the same way as inevitable reactions to physical stimuli?

This paper is not an attempt at a philosophic treatise or one on physiological psychology. The answer to these questions would no doubt be exceedingly interesting, but I do not think it is of immediate concern. In considering the chaplain's sphere of opportunity for accomplishing rehabilitation of prisoners, the immediate problem is pragmatic and concrete. We may, however, observe that determinism even in the realm of physical science does not command universal assent among physicists. Professor Eddington has affirmed that "physics is no longer pledged to a scheme of determinism. Determinism has been dropped altogether in the latest formulations of theoretical physics, and it is at least open to doubt whether it will ever be brought back. Mingled with an attitude of indifference," he says, "I have come to one more definitely hostile to determinism."

All our educational methods and processes assume and rest upon the power and effectiveness of appeal to human personality. By effectiveness, of course, I mean response and reaction of the individual to influences which are brought to bear. In his lecture on the Religion of An Educated Man, Dr. Francis G. Peabody stresses the truth that religion and education are in complete accord in this assumption of the power of appeal and faith in response and reaction. "Religion is education," he says. "The wise teacher believes in the significance and dignity of the truth, and he believes in the capacity of his pupils to learn, and in their responsiveness to truth when fitly presented." The prison chaplain believes in the significance and dignity of religion, and in the possibility of responsiveness to religious messages when fitly presented. Unless he is aglow with both these convictions, he ought to get out or be fired. The prison chaplain is thoroughly alive, or ought to be, to all aids and agencies that lend help to his problem of dealing with human personality. If he possesses a reasonable amount of the not so common endowment known as common sense, he will know without being told that it is futile to discuss quadratic equations with a man of low I. Q. rating. He will gladly avail himself of the psychiatrist's findings, *but* if some poor fellow cannot give quickly the number of boxes of different sizes all nested and contained in a large box, the chaplain will not be seriously affected in his efforts to evoke recognition of moral distinctions.

In his field of service, the chaplain in prison must be pre-eminently—to use the term of social service agencies—a case worker. We have a term more to our liking, with connotations of personal heartfelt interest—a pastor—one who knows his sheep and calls them by name. I will not undervalue the influence of mass appeal and instruction, but the chaplain's work of rehabilitation is intimate and personal.

THERE is not a little danger that in the mind of some people, especially among professional social workers, the chaplain may be considered less an important agent than the psychiatrist. For example, in the various proposals for administering a system of parole, wherever a multiple board has been suggested, provision is made for including, among others, the warden of the prison, a physician, and a psychiatrist. Never have I seen or heard mention of the chaplain. Apparently it has not been deemed necessary or perhaps desirable to include his testimony to the moral and spiritual condition of the applicant for parole. Not long ago, while talking with a penologist, I stated, with reference to a man in prison with whom I had been in face to face conference for several years, that I was as certain as one could be, where the elusive human factor is concerned, that the man was thoroughly repentant. The answer given was that it did not so much matter that he was repentant, it was a case for mental hygiene, and that what was needed was a change of mental attitude. Of course it was brought home to me forcibly that a little knowledge of Greek might well be included in a course on penology. New terms may have a conjuring sound. It may be in fashion to avoid words and phrases which have a traditional religious association, but the truth is that often old fundamental ideas are set forth in new dress, and perhaps with some of the original richness of content eliminated. Repentance, as you and I know, means just a change of mental attitude. That would be a literal translation of the original New Testament word. The contribution to human welfare by all that makes for mental hygiene may not be overestimated. But in the vocabulary of moral rehabilitation, repentance and all that it stands for must not give place to mental hygiene. "Be ye transformed by the renewal of your mind" is a prescription of mental hygiene given centuries ago by one who knew the insufficiency of unaided self to convert and fortify the human will. No psychological analysis of one's moral and spiritual being can reveal his possibilities if it fails to account for the spiritual resources outside ourselves with which we may be brought into closest union.

Conviction of this fact is the sole reason for a chaplain in prison administration. As a concession to sentimental tradition, he is a sorry and impotent factor. But he establishes his place and function not by vociferous assertion of claims and prerogatives, but by quiet demonstration that he is possessed by the spirit of God, and by the fact that the testimony he bears is confirmed in the lives he touches. To the chaplain, as to all prophets, the same test must apply. "By their fruits ye shall know them." The chaplain knows that moral rehabilitation reaches to lower depths of a man's consciousness than realization of the folly and unwisdom of wrong acts. He may, of course, endeavor to assure an offender that the chances are all against his getting away with it. Any practical, worldly wise man can do that. But what the chaplain aims for and works for is the awakening of a sense of relationship with a higher allegiance than to statute law. Here is where the chaplain is most likely to find the prisoner in an entirely different world of values from his own. After passing through the court, his standard of measurement even with reference to guilt is strictly quantitative. His offense is equated by a certain number of years or months of incarceration behind prison walls. His own appraisal of the weight of evidence at the trial is also a measure of the justice of his sentence. This quantitative standard was humorously and yet sadly illustrated by reaction of a jail inmate to one of my addresses at a Sunday service. I had been speaking on "Rendering to Caesar the things that are Caesar's, and unto God the things that are God's." Making Caesar typical of the State, you will readily supply for yourself some of my suggestions of what a citizen owed to the State. A guard told me later that one prisoner remarked that he owed the State twenty-nine days, and that when he paid that, his debt to the State would be wiped out.

This is the attitude of a large percentage of offenders. The

* A paper read at the Chaplains' Conference of 61st Annual Congress of The American Prison Association, Baltimore, Maryland, October 20, 1931.

chaplain in his effort for rehabilitation of character, mental hygiene, repentance, a new orientation of mind, must endeavor to effect an exchange of quantitative for qualitative measurements. The offender with the rest of mankind must be brought to the humility of the penitent publican.

IN A RECENT wise and penetrating article by a psychiatrist, the author affirmed that the prisoner needed *insight*. True. But this is not the discovery of a new mental science. "Create in me a clean heart, O God, and renew a right spirit within me" was the cry of a Jewish hymn writer ages ago, who realized the responsibility of the individual self in estimating values and making choices. A greater than the psalmist bade us look within, from whence proceeded evil thought and deeds, and insisted on cleansing inside the cup. It is possible to have myopic insight vision as well as defective oversight. One might be like the beast in the Apocalypse, full of eyes within and without, and yet be in the pitiable state of Jerusalem which failed to see the things that belonged to its peace. Correcting and perfecting inward vision is a supreme task of the chaplain. The chaplain is preëminently a spiritual oculist, and his greatest service and keenest delight is restoring sight to the inly blind. It is a miracle of common occurrence done with the same power that enabled Peter and John to put strength into the limbs of the lame man who was laid at the gate beautiful.

In a recent address Dean Inge admits that Humanism has its legitimate protest to make against Christianity and the Church because they have been concerned largely with measures of cure and relief rather than given to the abolition of remediable evils. "This criticism goes home," the Dean says. "It is true that the Church has been too much occupied with cure and too little with prevention."

Ours is not the Church's whole responsibility. While engaged in our specific task, there is no reason nor need for restricting our interests, or narrowing our view. In fact it is my conviction that a chaplain's experience with all types of delinquents renders him especially fit to make contribution to every effort which shall rouse society to the most important duty of arresting delinquency at the source. He cannot fail to be brought into close contact with problems of family integrity, conditions affecting education of youth, the use of leisure time, working conditions, industrial security, etc. It does not argue lack of interest in the large work of prevention, or blindness to it, that he gives so much time and effort to curing the already morally sick. The house surgeon in a hospital may not be faulted by the laboratory research worker because his labors are given to the cure of patients. When we stop to reflect we shall realize what a large proportion of human energy is expended in curative or repair work.

Not long ago I observed a sign over a very small and apparently ill-equipped establishment which read, "All kinds of repair work done here." It was a very ambitious sign for the little shop. But it set me to thinking. I was reminded of a familiar line of the old Irish hymn writer, "Change and decay in all around I see." Yes, everything in time shows the effect of wear and tear, and the offices of the repairer and restorer are called for.

The monument to Sir Christopher Wren, where Dean Inge himself presides, was recently given over to repairers to save it from collapse and ruin. In spite of all the advance, wonderful as it is, of medical science in the work of preventing disease, there is no diminution of the need for repairing or curing human bodies. Joy in the salvage of one human life through patient surgical and medical skill and nursing care is second only to the heavenly pæan over one sinner that repenteth.

There are several titles given to the Master of Men. Certainly the one which has endeared Him most in human affection is "Saviour." Similarly with Germans—"Der Heiland." We need offer no apology for belonging to a salvage corps. True, there is a scrapheap for hopeless automobiles and incinerators for disposal of useless junk. But the physician fights to the last, so long as the fainting heart beats. In the salvage of human personality we shall be equally averse to haste in constituting a human scrapheap.

THE TIME has come for us to carry the spirit and the law of Christ into our economic and industrial life, to make justice and love the controlling factor in all our social conditions, and for all of us, of all creeds and races and groups, to cooperate in this.

—Bishop Manning.

CHURCH WOMEN IN DENVER

IN THE accompanying photograph is seen the new executive board of the Woman's Auxiliary, elected at the Denver triennial, with Miss Grace Lindley, executive secretary.



EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

FIRST ROW, LEFT TO RIGHT: Mrs. J. R. Cain, Columbia, S. C.; Miss Marguerite Ogden, Portland, Me.; Miss Grace Lindley; Miss Nannie Hite Winston, Louisville, Ky.

SECOND ROW: Mrs. John R. Wheeler, Nashville, Tenn.; Miss Sallie Deane, Richmond, Va.; Mrs. Edward M. Cross, Spokane, Wash.; Mrs. Henry H. Pierce, New York City; Mrs. J. F. Morrison, Indianapolis, Ind.

THIRD ROW: Miss Rebekah Hibbard, Pasadena, Calif.; Mrs. Benjamin Brown, Kansas City, Mo.; Mrs. W. Blair Roberts, Sioux Falls, S. D.; Mrs. W. T. Barbour, Detroit, Mich.; Miss Mary Johnston, Glendale, Ohio.

Members of the board who were not present when this picture was taken were Mrs. J. E. Kinney, Denver, Colo.; Mrs. Harper Sibley, Rochester, N. Y.; Mrs. George Woodward, Chestnut Hill, Pa.

THE FUTURE OF THE CHURCH IN THE EAST *

BY THE RT. REV. SHIRLEY H. NICHOLS, S.T.D.
BISHOP OF KYOTO, JAPAN

NO ONE can foretell in detail what the Church in the East will look like fifty years hence. The trend toward Western things is strong and may possibly continue. Buildings and services of the Western type are now common. Slight changes in Church organization will appear but the organization of this Church fits the situation in the East so admirably that I believe it will continue essentially as it is.

The native Christian forces, personal and material, steadily gain strength but there is desire and need in the East that the Church in the West for years to come shall reinforce the Church in the East. Financial need is important, but most of all we need, through the Christianizing of the Western nations and the sending of Christ-like missionaries, the continuance of an ever-increasing stream of Christian influence. The Christ is already known and loved by many in the East. The future of the Church is safe with Him; it rests with us whether there shall be godspeed.

* Abstract of address given by the Bishop of Kyoto at the Triennial of the Woman's Auxiliary at Denver on September 24th.

Impressions of the House of Bishops

By the Rev. Harrison Rockwell

WHAT is the House of Bishops like?" That question has been asked of the writer sufficiently often since the Denver Convention to indicate that there is a considerable curious interest on the part of outsiders concerning the ways of the chief pastors of our Church when they are assembled for legislative action. As it was my assignment, and also a much appreciated privilege, to sit on the floor of the House of Bishops at all their open sessions, to listen, during a period of two weeks, to the resolutions and debates presented by the one hundred and thirteen members present in that body, something of an onlooker's impressions may prove of interest.

FIRST of all, I would say that it was very evident that the House was bewildered by the changes that have taken place in its membership since the last Convention. Twenty-three bishops have been consecrated in the last triennium, bringing to the House more than one-fifth of the greatest number present at the Denver sessions. And, at their first Convention, new bishops are supposed to take little part in the deliberations. However, I am not referring to the new members as so great a cause of the apparent bewilderment as to the unusually large number of deaths among the bishops since the Washington Convention. Inevitably, it made for a lack of leadership. Bishops Murray and Anderson had a part in the preceding Convention; so had Bishops Brent and Hall, Slattery and Leonard and Garland, together with nearly a dozen others, whose seats at Denver were filled by others. Such profound changes could not be without greatly affecting the remaining constituency.

It was regrettable that the Bishop of New York was absent. Bishop Manning's definite beliefs and his ability to give them clear-cut expression would have made him the leader of the House at this Convention had he been in attendance.

I believe that the ablest man in the House was the Bishop of Rhode Island. But Dr. Perry's presence at the desk in his capacity as Presiding Bishop and chairman of the House made it impossible for him to exercise any leadership from the floor. As it was, however, he made an impressive and highly efficient presiding officer. A bit too deliberate, thought some of the younger bishops, more used to the ways of the other House; but here it is different. One expects it so. I would say of Bishop Perry that in addition to his graciousness and courtesy as a presiding officer and to his ability to express himself felicitously, he possesses a remarkable skill in parliamentary procedure. One does not often witness such an ability, in the midst of resolutions, amendments, and substitutes, to keep the actual matter under discussion clearly before the House. He excels in that.

Especially interesting were the evidences of mental vigor in several of the oldest members of the House of Bishops. Dr. Boyd Vincent, the retired Bishop of Southern Ohio, is in his 87th year. Yet he attended most of the sessions and took an active and effective part in the discussions. Also, he was the morning preacher at the Denver Cathedral on the first Sunday of the Convention. The "grand old man" of this distinguished body! Bishop Reese of Georgia, who is 77 years old this month of October, was one of the most active members of the House. Re-elected vice-chairman he presided on several occasions, but, from the floor throughout the sessions, his presence was equally evident. Time and again his bluntly-expressed opinions, tinged with humor, cleared the air and decidedly made for legislative progress. The Bishop of Fond du Lac, in his 74th year, retains the charm of a truly remarkable personality. Bishop Weller was easily the most picturesque among his brethren. Wearing a bishop's apron, an unusually large pectoral cross, and a reddish-purple zucchetto, he brought a welcome contrasting touch to the rather sombre appearance of the House. With the same dramatic fervor which has always characterized his utterances, the Bishop of Fond du Lac pleaded magnificently for his position. Only once did he disappoint, an occasion to which another paper has referred. That was his suggestion that a neighboring Presbyterian church be

referred to as "a Presbyterian building." Dear old saint of Fond du Lac! Of course, we can overlook that. In our travels, we all have mornings when the coffee is abominable or when, in the privacy of the bathroom, we discover that fresh razor-blades have been left at home. Like such, without doubt, was the cause of this remark!

TO NAME the ablest man on the floor of the House seems not difficult. I would say that Bishop McElwain of Minnesota was such. No one present could have served more efficiently as chairman of the Committees on Amendments to the Constitution and to Canons. Possessed of an amazingly alert mind for dealing with the details of legal procedure, he served the sessions well indeed. Although white of hair, this Bishop, youthful in mind and body, was the most active of any in the almost incessant demands made upon him to clarify confusing situations. That he did with admirable quickness and accuracy. Without Bishop McElwain there would not have been final adjournment on the 30th in this House.

I wonder how many others present would agree that the best speaker of the House was Bishop Parsons of California. He has the gift of making brief speeches, gracefully delivered and deftly worded, and expressed right to the point. Were all members of Convention similar, the sessions would not last more than a week, and much more would be accomplished.

Bishop Cook of Delaware deserves commendable mention for his handling of three thankless tasks, perhaps of more. He was not envied for the privilege of being the chairman of the Committee on Budget and Program. His presentation, for the Department of Religious Education, of the report on the Placement of the Clergy was voted to be referred back, after a dreary evening of debate; and his display of the recommended Church flag and seal failed to get recommendation from the bishops. In addition to being a good loser, the Bishop of Delaware ranks easily as one of the leaders of the House.

And there were the younger men. Most interesting of these was Dr. Taitt, the 69-year old Bishop of Pennsylvania, two years in the episcopate and for seven months head of one of the strongest dioceses in this country. He was one of the several new-comers who were heard from in the sessions, and his remarks, expressed with vigor and clarity, were unusually well received. Bishop Taitt enjoyed Convention. One got the very clear impression from its Bishop, Dr. Littell, that there is much doing over in Honolulu. As enthusiastic as a young deacon, Bishop Littell brings a delightful and refreshing spirit into the staid courts of this august body. Finally, mention of this group should include the Bishop of Chicago. That ever-vigorous leader, during most of the sessions, sat quietly and humbly in his seat in an obscure corner of the assembly-room, biding his time until other Conventions when his influence and leadership will be more appropriate and apparent.

The House of Bishops differs in marked degree from its cooperating neighbor, the House of Deputies. In the latter, no member can vouch for his continuing place, even if health and strength persist. All depends upon the endurance of his popularity and upon his continued residence in his present diocese. With the bishops it is different. Their House has many of the characteristics of a club. One cannot be ordained a deputy, but ordination and consecration do make one a bishop and bring him, so long as this life shall last, into the membership of this House. Naturally, a splendid fellowship develops. The passing of years and the changing constituency of the membership serve to tighten the fraternal bonds and make more valued the annual or triennial gatherings. That such is true is evident to the onlooker. It was visible in every session of the House. It was expressed in words when the venerable Bishop of Tennessee, Dr. Gailor, responding to the felicitations of his brethren on his 75th birthday, spoke, with apparent emotion, of the fellowship in the House of Bishops as one of the greatest and most appreciated privileges of his life.

The House of Bishops is something like that.

YOUTH AND THE CHURCH'S RESPONSIBILITY *

BY THE REV. FLOYD VAN KEUREN, D.D.

EXECUTIVE SECRETARY, NEW YORK SOCIAL SERVICE COMMISSION

THE PRIMARY OBJECTIVE of the Church is religion. The application and interpretation of religion to human relations is social service. Among all the varieties of the Church's social service, there is none, I think, which more happily combines scientific technique and spiritual power than the Church Mission of Help. The Church in this case-work field is qualitatively meeting its responsibility to youth.

But what about that great multitude of growing, adventure-seeking, fun-loving boys and girls marching past our church doors? Or even that smaller group marching through our Church schools? What about those who at baptism were signed with the sign of the cross in token that henceforth they should not be ashamed to confess the faith of Christ and fight manfully under His banner? What practical help is the Church giving them to keep an eye on that banner, in this delightfully exciting world? What ammunition is the Church supplying for their fight? This is not an indictment of the Church. Some Church leaders and some parishes are doing great and glorious things. From them we learn how we can meet this responsibility.

Several years ago I read that classic on youth's problems, *Youth in Conflict*, by Dr. Miriam Van Waters, one of our own Church women of high distinction in the field of social work. It seemed to me then and it seems to me now that, beneath all the minor conflicts of youth, the major and fundamental conflict is a conflict with misunderstanding—misunderstanding of life, of self, and of human relations.

A boy building a toy airplane was asked if it would fly. He replied, "Of course not yet. Not until I have made the wings." A popular misunderstanding of life is that we can fly before we have the wings. Our human lives are unfinished. Dr. W. Cosby Bell points out that God builds man in His own image through "creative transformation." He says, "At birth a body and mind are bequeathed to us. But at 40 we have a body and mind built by us." Indulgence in selfishness, in appetite, in sex, is "natural"; but it does not long satisfy us because it is only "natural" and nothing else. Life demands for its real satisfaction an increasing enhancement of life. We must continue to put on wings before we can know the pleasure of flying. It reminds one of the developmental emphasis in case-work. The point is that young people, and all of us, to save our lives must somehow discover that there is always more real fun in creative adventure than in indulgent adventure. Imagine what this discovery would mean in the school, in the community, and in marriage.

The teaching of this new pleasure and new motive is certainly the job and the responsibility of the Church. But it cannot be done just by preaching. Prof. Urban of Yale said recently, "The present unbelief is primarily moral and only secondarily intellectual." We have lost faith in life because of a wrong way of living. But Christianity is essentially a right way of life, a "creative enterprise" in a successful way of living. Evidently, then, the Church can best meet this challenge by actually leading our young people into a new way of living; so that they may find a new understanding of life by living a new kind of life.

Three of the things which many of us lack and which seem to be essential to successful and creative living are: a sense of vision, a sense of power, and a sense of fellowship.

SOME of our young people today are not so much bad as they are badly fooled about God and life. A child in a hospital was terribly frightened about a prospective operation. To comfort her they said that God would take care of her. She cried harder than ever, and answered that God could not do anything. When asked why, she replied in pathetic seriousness, "because Jesus is sitting on His right hand." Oh, the tragic treachery of mere words when they attempt to make God real to men! I welcome the newer religious education, conservative, progressive, religious education, which teaches young people to find their very own God through their very own experience in every-day living.

I should like to repeat here what I wrote sometime ago:

* This paper was presented at the annual lunch meeting of the Westchester County branch of the New York diocesan Church Mission of Help, at Bronxville, October 19th.

"Religious education is the process of learning how to live the richest and happiest kind of human life. The curriculum of religious education is a program of educational activities directed toward the creating of Christ-guided personalities. These educational activities are mainly concerned with three emphases: 1. Knowledge of mankind's experience with God, both in the past and present, through the Bible, the Church, nature, and human nature. 2. Worship, or actual practice in personal companionship with God, through prayer and praise and sacraments. 3. Service, or actual practice in the natural good-will activities of a Christ-guided personality.

"Religious education of this nature would guide students, young and old, into discovering for themselves a vision of God and of their own lives in terms of development and growth. More and more they could with a vital sense of reality say that great creative prayer, 'Teach me Thy will and Thy rich promises in me fulfill.' I can think of no better preventive case-work."

Along with such a vision of God, life, and self, there would inevitably come a practical power. There is a morbid sense of untested power which one often sees in abnormal defense reactions, and which is dangerous. And there are utterly motiveless lives obsessed with a sense of their own futility. I remember a line from a play of a few years ago in which a low-paid stenographer cries, "Me! I'm just a cheap chicken with no chance!" To both types the Church can bring a sense of growing, tested, and practical power through the successful performing of useful tasks in the Church, in the community, and in the individual's own life. A kind of occupational therapy through responsibilities and accomplishments in parish and community organizations, such as the Girls' Friendly Society, the Church school, the Brotherhood of St. Andrew, girls' clubs, the Scouts, and other service and recreational activities.

And then there is a sense of fellowship. How enormously we need that. I remember reading years ago about a little girl who suddenly and for no apparent reason began to cry. Her explanation was, "Cuz I thought of just me." It is something that none of us can afford to do. The forces which build personality are derived from the attempts to feed other personalities and be fed by them. A group of friends meeting together is the Kingdom of God in miniature. But fellowship to be effective must be not simply mechanically perfect. We get strength out of fellowship when we feel we are really needed. We want to minister, as well as be ministered to. You recall the story of the tramp on the park bench to whom the little girl said, "God loves you and I love you, too." It was used as an illustration of the twofold objective of the Church, evangelism and social service. But the tramp will never be off the park bench until God's love and our love have awakened in him a love for God and for us. People grow not by being loved but by loving. I fancy, with all reverence, there is much developmental truth in reversing the words of the old hymn, and saying, "You need me every hour, most gracious Lord."

The central emphasis in our Church's worship is the altar of the Holy Communion. Very great things does the Church accomplish where that Sacrament of Fellowship becomes a guide for her ministry to her own people and to the community. I am told that in a study made last spring by the Church Mission of Help it was found that out of sixty-eight girls needing case-work, twenty had never had any normal Church connection. And while forty-four had at some time in the past been connected with some Church, a real religious background was lacking in the homes of forty-seven of the sixty-eight girls.

I think that we can assume that most of those forty-seven girls would never have been known to the Church Mission of Help if they had had a regular and stimulating Church life. I am sure that all of us, young and old, are better and happier when we are able to draw from our Church living fountains of vision, power, and fellowship.

RELIGIOUS "BEST SELLERS"

October, 1931

EDWIN S. GORHAM, INC., New York City

General Books

1. Art of Mental Prayer—*Frost*
2. Score of Sermons—*Saville*
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4. Christian Life and Faith—*Temple*
5. Everyman's History of the

Prayer Book—*Dearmer*

6. God's Plan—*Furse*

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1. St. Swithun's Prayer Book
2. Holy Communion—*Bishop Slattery*
3. In God's Presence—*Gilman*

Russia

By Clinton Rogers Woodruff

In Two Parts — Part I

WE HAVE in our possession a whole collection of melancholy facts, showing the brutality of the Russian government towards persons suspected of independence of character, racial opinions, or democratic patriotism. These facts have not yet appeared in print, and we had not intended to publish them at all. In the first place, it can be no pleasure to anyone to rake up the indescribable sufferings of such people and the savagery of the government; in the next place, however terrible are these sufferings, they form but an insignificant portion of the misery inflicted on the *whole Russian people* by imperial and bureaucratic tyranny; and to give, without special reason, disproportionate emphasis to these things would be to draw the attention of the public away from the graver general wrong to sensational particular cases."

This is not a quotation from anti-Soviet propaganda of the present day, but from a more than thirty year old issue of *Free Russia* then published in the interest of Russian freedom. It recalls the startling articles of an earlier date that George Kennan contributed to *The Century* in the heyday of its popularity and influence. This same article set forth that the list of instances of cruelty and barbarism was chosen from different places, and all happened in European Russia, where telegraphs and railroads rendered the distances from the capital practically insignificant. Moreover, in all these instances the Department of Police and the Central Prison administration take part in the actions of their subalterns, either by knowledge and passive consent, or else by direct approval of what is done.

"We would also remark," it declared, "that, although we have given here only five cases, we could, but for want of room, go on multiplying instances, the accuracy of which we can guarantee, almost *ad libitum*. Is it not clear after all this that we have to do, not with individual abuses, but with a whole system—a system consciously practised, and consciously, systematically, denied before foreigners?"

It sounds very like much that we read at the present time of the practices that prevail under the Soviet régime. The conclusion seems to be irresistible that the governing class in Russia, whether drawn from the nobility and the aristocracy or from the proletariat, uses its power for suppression and utilizes force instead of persuasion. The ancient régime used brute force to suppress independent thought and action and the Soviet to suppress any difference of opinion concerning its decrees. Which is morally the more reprehensible?

Territorially Russia probably is the largest country in the world, being twice the size of the United States. Prior to the revolution it was preponderantly agricultural, upwards of seventy-five per cent of its people being engaged in agriculture and but fifteen per cent living within city limits, although some of those cities rank like Leningrad, Moscow, Odessa, and Kiev among the largest in the world.

For generations, even centuries, Russia was an unknown country to the vast majority of people. It still is, for that matter, although the newspapers and magazines abound with articles about her and a lengthening list of books seeks to enlighten the world. Many of them, however, only add to the prevailing confusion. Russia is undoubtedly emerging from her veils of obscurity and is bulking larger on the horizon. While I am not prepared to endorse every word he has said on the question of her influence, I believe that what Count Herman Keyserling, the German author and philosopher, said a year ago in a Paris interview, is entitled to the greatest weight. He believes that the political history of the next few centuries is in the hands of the United States of America and the United States of Soviet Russia, and that the future of our civilization depends on un-united states of western Europe.

In the course of this interview, which was given on his return from a lecture tour in South America, Spain, and Portugal, he said that "materially, history now is in the hands of the United States of America and the Soviet Union, the two giants of collectivism, the first rich, the second poor. On the

outcome of the titanic struggle between these two for economic control of the earth rests the political fate of mankind." Collectivism he declared to be the greatest danger besetting humanity today.

"Apostles of internationalism are driving humankind into a state of intense mechanical activity and of mental and moral stagnation.

"Europe—but a thoroughly disunited and highly individualistic Europe—is alone left to counter-balance this world tendency for levelling all thought, all philosophy, all high mental endeavor under the steamroller 'of this thing called international brotherhood.'

"Tariff ententes, yes. Amiable agreements to offset the danger of war, very well. But complete unification, political and social, never. Europe then would lose its only *raison-d'être* and become merely a minor entity in the characterless universal machine."

CURIOSLY enough in his monumental volume *Europe* the Count discusses at length every country except Russia, as Will Durant points out in his highly interesting *Adventures in Genius*,¹ and yet as Durant says, no other nation on the globe, not even India, can rival Russia today in interest and drama for the philosopher who likes to keep at least one eye on life. It is a laboratory of the earth transformed into a laboratory for economic and political experiment. Ideas that have been merely ideas for millennia have suddenly been given a chance to prove themselves. Her Five Year Plan is a gigantic economic experiment, perhaps the greatest in the history of the world. In this great Five Year Plan of construction, launched in October, 1928, and which runs to October of 1933, "a whole civilization is harnessing its energy and is on the march towards consciously determined goals." Professor Counts tells us in *The Soviet Challenge to America*. He adds that the program is "projected upon the background of illiteracy and generally retarded cultural development of the Russian people." The plan is now in its third year. All across Russia its execution is under way.

First consideration is given to equipment for construction. "The most essential machines are the machines that make machines, for then we can have all the others also." The production of consumers' goods—light industry—must make slower progress. This is part of the story: Production in state industry is to be increased 180 per cent in the five years. Electrical energy is to advance from five to twenty-two billion kilowatt hours annually; this means the enlargement or new construction of forty-two great regional electric stations. The fuel program calls for an increase of oil production from eleven to twenty-two million tons; an increase of coal production from twenty-five to seventy-five million tons; a disposition of coal which has to reckon with the fact that the two major coal regions are far removed from the great industrial centers. Iron and steel are to be increased from four to ten million tons. Electrification is basic. A "Story of the Great Plan" now in use in Russian schools (published in this country as *New Russia's Primer*) says,

"And within fifteen or twenty years electricity will become as common as air or water. . . . Electric trains will dash over steel rails. Electric plows will till the soil. Electric combines will gather the harvest."

Of the great power station on the Dnieper:

"We shall compel it to melt iron, steel, aluminum, to build steamships . . . to manufacture chemical products . . . to irrigate arid lands."

Agricultural production is to be increased fifty-six per cent in two ways: by enlarging the seeded area and by raising the amount produced on a given area. Also great new agricultural regions are to be opened. The collectives are seeking not only to increase production but also to raise the standard of living and socialize the attitudes of the peasants.

¹New York: Simon and Schuster. \$4.00.

WAR and the revolution paralyzed industry and resulted in a huge decline in agriculture, but by 1928 and 1929 both branches had surpassed the pre-war level. The first year of the Five Year Plan exceeded the quotas set by the same important lags, one of the most serious being in agriculture. The second year saw uneven advances, but embarrassing success in the agricultural collectivization of the control figures, with the object of completing the plan in four years.

The machine is the agency of industrialization. It has gripped the imagination. The Primer tells the children:

"Men have invented many giant machines. There are machines that burrow into the earth; there are machines that gnaw through a bed of coal; there are machines that suck slime and sand from the bottom of a river; one machine stretches itself upward in order to raise loads aloft; another contracts itself into a little cake in order to creep and crawl under the ground. . . . A machine . . . is a hundred times more agile, more accurate, and more powerful than a man."

Science is the guide in all of the developments. It has supplanted religion. It is applied in raising crops, breeding animals, extracting minerals, exploiting forests; in utilizing natural resources, making commodities, exchanging goods, and services. Also in safeguarding the health and well-being of the worker. The latter is illustrated in the Institute of Labor at Moscow. While training unskilled peasants into the types of mechanics called for by the industrialization plan—in the specific numbers applied for by various industries—it is experimenting with methods that will protect the workers.

Engineers and technical men are in demand. While Russian students are in training, use is being made of foreign technicians, large numbers especially from the United States. Some of these are welcoming the chance to do a creative job. As one said, "At home the pioneering is all done." Another, "At home . . . I am consultant to a corporation; here I am consultant to a nation."

The Primer tells us that scouts work not only in forests, steppes, and waste lands, but that also "here at this table in these glass tubes we shall make valuable discoveries for our industries." Research in the Oil Institute is typical. A way has been found to avoid the expensive boring process by means of a "divining rod" which locates oil under land and sea without boring. Geologists of the institute have found in Russia the "fuller's earth" needed to refine oil—which formerly had to be brought from abroad—and Soviet metal, used in the cracking process, itself brought from the United States, accomplishes the result in a better way.

THIS is the Russian side of the case which the Primer sets forth with shrewd skill and great persuasiveness, but not all Russian observers write as optimistically. The Moscow *Pravda*, official organ of the central committee of the Communist party, does not conceal its alarm over the failure of the Traktorstroy, or tractor plant at Stalingrad. That plant, *Pravda* confesses, was scheduled to turn out some 30,000 tractors. At an enormously high cost, it succeeded in finishing only 3,150. "The Traktorstroy," it says, "made a mess of the first four months of this year. It places the blame, however, for this not so much upon the American machines, as upon the failure of the 'comrades' to conquer them." *Pravda* analyzes the situation in this fashion:

"American machinery proves to be helpless when the system of work is not adapted to it—when we drive this machinery senselessly, without knowing how to make it work.

"We have at the plant about nine hundred accidents per month. This puts various parts of its equipment out of action—such is the answer the machines give to those who handle them like barbarians.

"Our technical equipment is American, but our system of work rotten—that is what some of our best workmen say.

"All hustle at the plant, all pretend to be doing something; but nobody is responsible for each given part of the process of work. The result of this lack of system is that the engineers and the managers of the factory spend more time looking for information than they do at work."

What arouses the indignation of this editor is the plant's personnel, remarking that:

"Some of the plant's engineers, administrators, and Communists have lost their nerve. They are panic-stricken by the difficulties confronting them, and dream only of leaving the plant. Comrade Bozhenko walks into the foundry, and wails: 'The foundry is badly organized; how do you want us then to carry out the program of the Five Year Plan?' Comrade Torsukov does not work for six days because he does not like the

work entrusted to him. Comrade Kruglyakov did not work for seven days because he was trying to get a raise of pay. His absence has contributed to the undermining of the production program of the plant. Moreover, the responsible party-workers see this chaos, but they remain silent, doing nothing to reestablish labor discipline."

Evidently the situation impresses others the same way. No less a personage than the great and powerful M. Stalin, leader or dictator, as some call him, as late as June 23d, made a speech before a meeting of the industrial directors (the men planning the conduct of the industry of the country) that attracted great attention among the workers and the Russian people generally as well as among foreigners. Stalin speaks rarely and when he does his words carry a weight that almost amounts to orders.

His virtual sanction of piece-work methods and the system of unequal wages is regarded as significant. Under Communism everyone should work according to his ability and receive according to his needs. Since everybody's needs are practically the same and only ability varies, this means that everyone should receive almost equal wages or the equivalent of wages.

Stalin defended the view that wages should not be equal, but should be paid according to the difficulty of the work and the skill of the worker, saying that this period of the socialization of industry and agriculture is not Communism, and is a state in which emergency measures are necessary.

Another important point of his declaration was that every ruling class must develop its own *intelligentsia*, and that the proletariat, the ruling class, must bring forth its own. By this he means an industrial *intelligentsia* of engineers and specialists largely, in the past, made up of foreign experts or experts left over from the old régime.

The higher technical schools for a long time have been open mostly to sons of the proletariat. Stalin now says that workers on the job who prove themselves worthy must be promoted to positions where they can use their ability to the utmost. He also recommends clemency to the engineers of the old régime and says they are now joining the workers' mass movement. This attitude came as a surprise after the many trials of such experts for sabotage.

THIS remarkable statement of "the man of steel" has been variously interpreted. There are many who regard it as a volteface, as a discarding of Communism. This is the way some of the English papers regard it:

The Morning Post declares that

"Stalin has discovered that the greatest enemy of the Communists' system is human nature, and now he has been compelled, when faced by a breakdown of the Communist machine, to make a concession to that enemy. Stalin's new policy is inspired by no more worthy motive than to make the Bolshevik fighting machine more efficient, more brutal, more godless."

The Daily Telegraph is convinced that

"Stalin may be intending to further the Five Year Plan, but he is renouncing the faith of its authors. The attempt to renounce capitalism has been abandoned. The essence of Stalin's utterance is a tacit admission that Socialism and human nature cannot be made to mix."

C. J. Ketchum, claiming to be the only British newspaper correspondent who spent last winter in Russia, as special representative of the London *Daily Express*, writes:

"The Five Year Plan has failed. The great Russian experiment that was to convert overnight a race of peasants into a nation of skilled industrialists has crashed, and the dream of Communism lies dead in the wreckage. That is the picture which Stalin has broadcast to the world."

Nevertheless, it is hard to believe that the hard-headed, ruthless Stalin is yielding on his ultimate principles. It is quite likely that he may only be changing his methods. Time alone will tell. Results to date do not seem to indicate a dire failure. Early in 1931 one writer pointed out that, as matters stand, the Soviet government succeeded in 1930 in exporting to the world's markets substantial quantities of wheat and other grains, timber, fish, honey, soap, and other commodities, that they have either sold or will sell at any price they can obtain, in order to secure the foreign credits that will enable them to carry out another object of their scheme—the purchase of machinery and similar plant destined to equip the factories, mines, etc., needed for the development of still other of the Soviet's varied natural resources.

Some idea of the growth of Russian trade may be gathered from a speech which the chairman of the Amtorg Trading Or-

ganization² made before the Chicago City Club last February. The speaker made public, for the first time, purchasing statistics that showed that the Soviet Union purchased, through its official trading body, over \$38,000,000 worth of goods in Illinois (chiefly Chicago) last year. This amount was double the total for 1929. Furthermore, in Illinois, Michigan, Wisconsin, and Ohio, Russia placed orders for \$72,000,000 worth of goods. According to statistics of the U. S. Department of Commerce, the Soviet Union purchased more agricultural machinery in this country in 1930 than any other foreign nation, and was one of the three leading importers of American industrial machinery.

The question might be put, he said, "Has the trade between the two nations reached its maximum?" Certainly not, provided the conditions in this country, particularly with regard to credits on Soviet buying, are satisfactory. The Five Year Plan of the U. S. S. R. does not have for its aim the undermining of American economy or that of any other country. It is solely designed to raise the material welfare and cultural level of the people of Russia.

"Remember, that in spite of the progress made in the Soviet Union, particularly during the past two years," he said, "the per capita national income of the Soviet Union last year amounted to only \$110 as compared with \$800 per person in the United States. It seems rather inconsistent to maintain that a country whose per capita earnings are less than one-seventh that of the United States constitutes a serious threat to the economic well-being of this country."

What will happen when Russia does not need our machinery and has machinery of her own to sell? That will be another story.

Will Durant in his *Adventures in Genius* quotes Count Keyserling to the effect that breaches of faith, ruthless attacks, violation, annulment of vested rights, are normal proceedings whenever a new foundation takes place. Nothing new can be established otherwise than under exceptional conditions. This is the procedure one sees only too plainly in Russia. For instance, the end of abstract science was decreed on April 8th by Nicholas Bukharin at a conference being held in Moscow "for planned organization of scientific investigational work," M. Bukharin declaring that:

"So-called pure science, that is, science devoid of contact with practical life, is a figment. The whole fabric of scientific investigational work in capitalist countries is a weapon in the hands of capitalist magnates and governments and their industrial and military organizations. We Bolsheviks, on the other hand, have demanded a gigantic increase of scientific effort in the whole system of Socialist construction in the Soviet Union. The problems before us require a decisive and categorical break with bourgeois traditions of old academism and their conversion to the task of solving immediate, practical difficulties."

Again, orders for the complete mobilization of all railroad workers on a war-time basis were issued on January 18th by Labor Commissar Tsikhon and countersigned by Railroad Commissar Rukhimovitch. This involved the complete "mobilization," in the full military sense of the word, of all persons competent to undertake railroad service.

Returning for the moment to the results of these revolutionary and extraordinary methods it is interesting to note the figures given out by the Soviet Union Chamber of Commerce comparing foreign trade of January and February, 1931, with the similar period of 1930. These disclosed that Russia was suffering, like other countries, from the fall of commodity prices, for increase in tonnage exports was at greatly reduced prices and a curtailment of import. In January and February, 1930, the Soviet Union exported 1,647,000 tons, valued at 133,129,000 rubles (about \$67,000,000); whereas in January and February, 1931, the Soviet Union exported 2,176,000 tons, valued at only 108,742,000 rubles (about \$54,000,000). A decline for the value of exports of about 24,487,000 rubles (about \$12,000,000), and a decline of imports of 41,766,000 rubles (about \$21,000,000). There was an increase from a total of 7,000 bales of Russian cotton entering Liverpool and Manchester, England, in 1931 to 151,000 bales for the period between August, 1930, and March, 1931.

² This is the corporation in New York that supervises Russian trade in this country.

THE TRUE RICHES of a nation are vigorous and God-fearing men and women, doing their part faithfully in their homes and families, and coöperating willingly and intelligently for the good of the whole community.

—Bishop Manning.

BUILDING TRINITY COLLEGE CHAPEL

Workmen's Prayers and Fellowship Mark Progress

IT WAS Tuesday evening in the Trinity College Commons. The last football men who had come up for dinner after a long practice were being hurried through their meal by the student waiters. "No time to fool around tonight. Prexy is giving another of his dinners to the Chapel workmen tonight at 7, and we must get the tables ready."

And then the men came streaming in. It was a group typically American. A discerning eye could identify the carpenters, their blond hair telling of their Scandinavian ancestry. The English masons, too, were obvious, though among the horde of Italians there were in addition to the laborers a few well skilled in the working of stone. Of course the Irishmen, irrepressible and the life of the party, were the foremen. All mixed together, admitting into their fellowship quite naturally the few invited guests: an engineer or two, a college neighbor, the contractor on another job, and even a college professor. It was a genial occasion, and jests were called across from table to table, the prime one being about the absence of a certain Italian mason who was accused of having bought a lot of grapes cheap the day before. He was suspected of having foregone a free dinner in order to defy prohibition.

With the coffee came a few brief speeches, marked more by embarrassment than oratory, but all winning applause which reached its height when Jimmie, the Scotch stained-glass workman, "obliged" with two Scotch songs.

Dinner over, the whole group adjourned to a near-by college lecture hall, where a distinguished graduate of the college who had earned a degree at the University of Paris by his studies in architecture, gave an hour's lecture on the development of the Gothic Cathedrals in France. With the infinite courtesy of the gentleman and the scholar, he made no attempt to "talk down" to his audience, but carried them through all the technical details that meant much to them.

The next morning early was the weekly service for the workmen. Six months ago the crypt chapel was finished, and ever since that time the workmen, all of them, have assembled there once a week to pray for God's blessing on their work. The floor is still rough concrete and there is more to be done in the way of decoration, but eight exquisite stained glass windows are in place, to give promise of the beauty that is to be. One of these windows is the gift of the workmen themselves, their own idea. It represents a group of men building the chapel tower, and though their tools and clothes are such as would appear in the thirteenth century, the faces are actual portraits of some of the men on the job. Already has the crypt chapel received consecration in its unfinished state through the corporate Communion of the various college fraternities that have been held there, and two members of last year's graduating class have been presented for Confirmation in that place.

With the utmost reverence the workmen in their overalls, ready for the day's work, crowd into the crypt chapel, filling it completely. It is a simple office. The organ starts "The Church's One Foundation," and all rise and sing that hymn with a vigor that almost makes the great Norman arches quiver. Then follows the twenty-fourth psalm, or perhaps the one hundred and thirty-second, with the antiphon, "Except the Lord." Then come appropriate versicles, with the Lord's Prayer, after which all pray in silence for God's blessing on the work of the week. It is the overpowering silence that speaks of the presence of God. One or two collects sum up the prayers of the congregation:

"O God, who dwellest not in temples made with hands, whom the heaven of heavens cannot contain, we, Thy children, are daring to rear in this place a House to be called by Thy Name. Bless Thou the work. We long ago determined that no imperfect or dishonest work should enter this building; strengthen us in this high resolve and teach us to build as for Thine eye alone. When the hours seem long and the burdens heavy, may the vision of the completed chapel cheer us, a vision that can come into being only through our toil. . . ."

And then the blessing.

Is it any wonder that the Chapel at Trinity College, built in such a spirit, already gives promise of being in some degree a place worthy of the worship of Almighty God?

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.

NOMINATIONS FOR BISHOPRIC OF NORTH DAKOTA

To the Editor of the Living Church:

MAY I expiate briefly on an incident of General Convention but briefly mentioned in the Church press, though extensively discussed and remarked upon by bishops, deputies, and visitors as of encouraging significance? I refer to the nomination of Bishop Paul Jones and the large vote he received for Bishop of North Dakota, at the hands of his spiritual peers. I am confident that a vast number of my fellow Churchmen will agree with me that the matter can rightfully be discussed, without any discourtesy to the bishops and what they do in executive sessions and without violation of the ethics of such a session. Neither the Senate of the United States nor the House of Bishops meeting behind closed doors become thereby an order savoring of Free Masonry.

Bishop Jones's nomination and the votes he received, understood to be over fifty, may be taken, as several of the bishops explained to me, as an ebbing of the fires of prejudice engendered of the war and a desire of many of the Upper House to rehabilitate him in his proper episcopal position. I believe also a contributing factor (which I was not so discourteous as to speak of to the bishops who talked with me) is the fact that over fifty have died since 1917 and their places taken by bishops whose minds have not been poisoned by the prejudices of the dark years of the war period. In closing I think I am safe in saying that while Bishop Jones is just as well satisfied that he was not tendered a jurisdiction at this time, I am sure he appreciates in common with a host of fellow Churchmen the change in sentiment the incident indicates.

Colorado Springs, Colo. (Rev.) A. L. BYRON-CURTISS.

[THE LIVING CHURCH intended no discourtesy to Bishop Jones in not reporting the votes he received for the see of North Dakota. Bishop Jones was not nominated in the open session of the House of Bishops, but in the supposedly secret meeting in St. John's Cathedral, at which the balloting took place. Perhaps we were mistaken in thinking that out of respect for the dignity of either House of General Convention we ought not report what transpires at their executive sessions even though (as in one case) they forget to disconnect their amplifiers.—Editor L. C.]

AN APPEAL FOR DROUGHT-STRICKEN AREAS IN THE CANADIAN WEST

To the Editor of The Living Church:

THE GENERAL SYNOD of the Church of England in Canada referred to the Council for Social Service in coöperation with the Woman's Auxiliary the problem of relieving our fellow Churchmen in the drought-stricken areas of the prairie provinces. The Council appointed a strong special committee on western relief and at the request of the committee the Archbishop of Nova Scotia as Primate [the Most Rev. Clare L. Worrell, D.D.] has issued a special appeal asking for collections for this purpose on the Sunday after Armistice Day, November 15th.

I know the vast problem created by unemployment in the United States and the many consequent calls for generosity. None the less I venture to feel that many Canadians now resident in the United States may like to have a share in our western relief work. If there are any such among your readers, will they kindly send their contributions to the treasurer, the Council for Social Service, the Church House, 604 Jarvis street, Toronto 5, Ontario, Canada? The money received will be used to supply our western bishops and clergy with funds to minister relief, especially in cases not covered by government relief plans.

Toronto. (Rev.) C. W. VERNON,
General Secretary, Council for Social Service,
of the Church of England in Canada.

BUFFALO BILL'S BROTHER

To the Editor of The Living Church:

I WONDER HOW MANY know that the brother of Canon Cody [the new president of Toronto University, L. C., October 24th] was Colonel Cody—"Buffalo Bill"? No contradiction—perhaps the canon has more of flippancy, but he never could give more joy than that idol of the children.

Old Saybrook, Conn. (Rev.) MELVILLE K. BAILEY.

NOTE OF THANKS FROM JOHN D. ROCKEFELLER, JR.

To the Editor of The Living Church:

I HAVE JUST received the enclosed letter from John D. Rockefeller, Jr., and in accordance with his request I am sending it to you with the request that you publish it.

Washington, D. C. ZEB. PHILLIPS,
President, House of Deputies, 1931.

[ENCLOSURE]
26 Broadway
New York

THE REV. ZEB. T. PHILLIPS
2224 R street, N. W.
Washington, D. C.

My dear Sir:

I have received a copy of the resolution passed unanimously by the House of Deputies of the General Convention of the Protestant Episcopal Church on September 26, 1931. I understand that this resolution was introduced by the Hon. Philip S. Parker of Massachusetts, and seconded by the Hon. John Stewart Bryan of Virginia.

It seems particularly fitting that delegates from Massachusetts and Virginia, two states which played such notable parts in the formation of our country, should have united in drawing attention to the work which is being done at Williamsburg, and which our government is doing by creating a national Colonial Monument at Jamestown and Yorktown.

It is very generous of the House of Deputies thus to signalize the part it has been my good fortune to be able to play in the restoration of the old Colonial capital. I thoroughly appreciate the action taken, and beg you to express my sincere thanks therefor.

Very sincerely,
(Signed) JOHN D. ROCKEFELLER, JR.

NOTICE OF PROPOSED MARRIAGE

To the Editor of The Living Church:

YEARS AGO, one of the writer's examiners said that the canon of common sense overrules every other canon. In demanding that three days' notice of proposed marriage shall be given to the clergy before they solemnize a marriage, more than the possible curtailment of fees (which you mention) is involved.

There are instances, comparatively rare, doubtless, when clergy are called to a bedside marriage. A physician, a Churchman, sent for a man who came from a long distance. He notified him of the condition of a young woman patient. The man admitted his responsibility, in fact he was engaged to be married to the young woman. The physician was not sure that the young woman would live. Both young people were ready and anxious for immediate marriage. Both were communicants of the Church. Unless he should invoke the "higher canon," a clergyman of this Church would be obliged hereafter to refuse to join together this man and this woman in Holy Matrimony unless they should wait three days. City mission workers occasionally face such emergencies.

Baltimore, Md. (Rev.) ROMILLY F. HUMPHRIES.

AN APPEAL FROM THE CHURCH ARMY

To the Editor of The Living Church:

CHURCH ARMY, along with most other missionary and philanthropic enterprises, is only with difficulty holding its own. We have at the moment some thirty-nine on the staff including six women workers and three colored workers. Due to a depleted treasury we were unable to re-open our training center at Providence this fall though we had ten accepted candidates ready to commence their final training. The number of candidates-in-waiting has now risen to sixteen, and we are very desirous of re-opening the school the first week in January next. With less than \$200 in the training center account, we dare not assume such a responsibility. We therefore earnestly appeal to a larger circle than has hitherto contributed to Church Army, to come to our aid, generously and quickly, to make possible the training of these potential lay-evangelists.

SAMUEL S. THORNE,
President of Church Army.
S. VAN B. NICHOLS, Treasurer.
B. FRANK MOUNTFORD, Secretary.

New York City.

DAILY BIBLE STUDIES

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

DEVOUT PRAYERS

Sunday, November 8: Twenty-third Sunday after Trinity

READ St. Matthew 6:5-15.

THE WORD "devout" in the original Latin of this Collect is "pious," which has the same general meaning. It may be well to meditate upon the word that we may know whether our prayers are really devout. The expression of the prayers of the Church certainly is "pious." It is our use of the words and the spirit in which we utter them that should be examined. It is quite unworthy, not to say irreverent, to use words as mere unmeaning sounds. The heart and intelligence must give them life. And the same truth applies to our personal devotions. Do we pray the Lord's Prayer devoutly—the heart giving trust and the mind interpreting the words and giving them full significance? Do we really desire that which the petitions express and do we catch a vision of what the granting immediately of our request would bring? May it not be that what we sometimes call "unanswered prayers" are half-hearted and formal expressions, vague in our understanding of them and yet more vague in our desire for an answer?

Hymn 303

Monday, November 9

READ Philippians 1:9-11.

BLESSED are the pure in heart." So spake our Lord, and purity of heart means sincerity. Our prayers should be sincere, coming from the heart. We must mean what we say. Sincerity is a precious grace and touches the whole life. An insincere person soon reveals himself and men avoid him. How much more must God sorrow over a Christian who prays and worships with his lips only! Christ quotes Isaiah (29:13) with deep feeling: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me" (St. Matthew 15:8). To speak to God while the mind wanders, to use sacred words with a disregard of their sacredness is surely to miss the blessedness of prayer, for God cannot answer insincerity. He asks for the whole heart and He looks for it (I Samuel 16:7). The prayer may be in broken words and spoken with childlike simplicity, but if we have a true desire as we pray, God will hear and answer.

Hymn 277

Tuesday, November 10

READ Hebrews 12:25-29.

WE NEED not be afraid of God, but we should reverence Him, and reverence in these modern days is rare. We have little regard for age or wisdom, and children are not taught to reverence their parents. Quite a good deal of criticism has been given to those fine words of our Church Catechism "to order myself lowly and reverently to all my betters," and unfortunately the phrase has been left out of our revised Prayer Book as being too "un-American"! But surely we should reverence God! "Devoutly kneeling" is found in the Service for Holy Communion as we confess our sins to God, and when we pray we kneel down because we are approaching the most high God who loves us but who asks us to realize His holiness for our own good. He who cannot look up to the glories of nature is lacking. He who cannot in thought and word and posture bow down before Him who died on the Cross to save men is in some way wanting.

Hymn 221

Wednesday, November 11

READ I Peter 5:2-7.

AS WE reverence God so are we called to realize our own sinfulness, and humility comes as a part of our devout prayers. God does not ask us to debase ourselves either in words or actions. "Stand upon thy feet and I will speak unto thee," He said to Ezekiel (Ezekiel 2:1). We are to have self-

respect, but humility is a part of self respect. I am God's child, yet how unworthy of so high and blessed a relationship! Sinful, foolish, a wanderer and full of doubts and fears, "poor, helpless, blind," I feel the presumption of my approach and appeal, and I come "just as I am" because He calls me. It is the sense of need, the assurance of His willingness to help, the weakness of my whole life that brings me to my knees and makes my sigh the expression of faith.

Hymn 139

Thursday, November 12

READ St. Mark 9:1-8.

THEY saw no man any more save Jesus only and themselves." It was the truest worship they could have offered. They saw Jesus. It is when we think of Him more than of ourselves, when we see Him in all His blessed love standing with outstretched hands and calling, "Come unto Me," that our prayers become devout. Love calls love. We cannot stay away. "The sweet hour of prayer" becomes the dearest hour of the day, and we worship Him, "who is altogether lovely," with body, mind, and soul. "We see not yet all things put under Him, but we see Jesus" (Hebrews 2:8-9). We are wrapt in adoration. Our hearts bow down as we are silent. "My Lord and my God," we breathe, fearing that the vision may fade, and He answers: "Be not afraid. It is I Myself."

Hymn 316

Friday, November 13

READ I Thessalonians 5:19-24.

DEVOTION calls for a complete consecration of all we have and all we are to Christ. Nothing must be withheld. He gave Himself for me. It is little enough for me to give myself to Him. The death of Jesus Christ upon the Cross calls for a complete and loving surrender.

"Love so amazing, so divine,
Demands my soul, my life, my all."

Our prayers for particular gifts and blessings are not complete until we earnestly place ourselves in His hands to do with us and for us as He sees best. "Have Thine own way, Lord!" And the comfort of this surrender lies in the blessed knowledge that we are His (I Corinthians 6:20). Such consecration brings all of our members into the precious control of our Lord, and it makes us find ourselves as we could not otherwise, and reveals to us the strength of perfect freedom. Frances Havergal tells the story in her Consecration Hymn:

"Take myself and I will be
Ever, only, all for Thee."
Hymn 379

Saturday, November 14

READ Revelation 5:9-12.

OUR PRAYERS are devout when sincerity, reverence, humility, and consecration lead us to see Jesus only. But there is yet a power which is needed and which the dear Lord especially asks for—the power of love. If I do not feel this power as I pray, my prayer lacks an essential. God's love for me, my love for Christ, my love for life and work give to prayer that reality which comes from His own nature, for God is love, and Christ's last request ere He ascended to Heaven was for an expression of affection: "Lovest thou Me?" (St. John 21:16.) Love includes all else. We find sincerity and reverence and humility when we love God. Love consecrates us and our eyes are opened and we see Jesus and trust in His redemption. Love knows no failure when it is centered in Jesus Christ.

Hymn 236

Dear Lord, help me to pray—so shall my prayers be devout. I reverence Thee as humbly I kneel before Thee. I yield all to Thee. But above all else, I love Thee. Keep my petition warm with that holy power which is Thine own nature and thus I shall know the joy of prayer. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

DIFFICULTIES IN THE WAY OF DISCIPLESHIP. By the Rev. H. F. B. Mackay. Milwaukee: Morehouse. \$1.50.

HERE are ninety-two pages packed full of spiritual ideas on a high plane derived from a thorough acquaintance with all the data known about the careers of six of our Lord's Apostles. See if you can place the owner of each of the following difficulties: A bad past, a narrow outlook, a false ideal, a lack of appreciation of any difficulty, an ardent love, spiritual impatience. All these are presented in such a vivid way that we are immediately conscious that we are living on a far lower plane than that of full discipleship. The height of our ideal and the low level of our own attainment are more than ever clear to us, and the challenge more stimulating after every quarter-hour passed with Prebendary Mackay. For, you see, it is the kind of book which you like to pick up, read about one of the difficulties, then set it aside and ask yourself questions. Like Peter, James, and John you feel that indwelling conscience saying: "Lord, it is good for us to be here."

W. S. H.

THE TEACHING OF KARL BARTH. An Exposition. By R. Birch Hoyle, A.T.S. New York: Charles Scribner's Sons. Pp. 284. \$2.75.

BOOKS and articles in English on the Theology of Crisis are beginning to multiply, the present volume being the most complete exposition and criticism that has yet appeared. The first part tells of the life and work of Dr. Barth and the leaders of his school. The second and longest part sets forth in seven appreciative chapters the Barthian Message. The closing chapters give a critical estimate.

That there is a genuine *crisis* both in Europe and in America all theologians will admit. "The economic unsettlement after the war has still further intensified the absorption . . . in things of this world." There has been a coarsening of feeling, a decline of self-control, a breaking down of moral standards, in some places marked revolt from the Churches.

Naturally this revolt has taken very different form in different parts of Europe or America, and it is not easy for us on this side of the water to understand and sympathize with the Barthian movement. It is in some aspects a return to the stern teaching of Calvin (Dr. Barth is of the Reformed Church), but in other respects is even more a return to Luther, whose original teaching is much obscured in what is called Lutheranism.

There is not space here for a fair presentation of the difficult teaching of the Barthians, among whom are reckoned Dr. Fr. Gogarten of Jena; Dr. E. Thurneysen of Münster; Prof. Emil Brunner of Zurich; Prof. Rudolf Bultmann of Marburg. Neither fundamentalists nor modernists, on the one hand they exalt the Bible as the only source of "the Word of God," and on the other they accept extreme results of the higher criticism. They stress the transcendence of God, the word immanence, as they understand it, being anathema. Schleiermacher, Ritschl, and Troeltsch they abhor. Dr. Barth, when a pastor in Switzerland, from 1909 to 1921, "won renown by his speech and pen," his most famous book being his treatise on Romans. Since then he has held a chair of Theology, first at Göttingen, then at Münster, and now at Bonn. As professor he has changed from a somewhat colloquial style to a difficult dialectic. Dr. Burton Scott Easton (*The Churchman*, March 21, 1931) compares this to Luther's method of "stating his experiences with the utmost maximum of emphasis, and leaving them side by side without attempting to harmonize them."

"Barthianism," says Dr. Easton, "is in no sense a system, and we must not approach it as such. Refutations of Barthianism are beside the mark; Barth is constantly writing

refutations of himself, and then writing refutations of the refutations."

In short, Dr. Barth's critics, and they are many, are agreed that he is above all a prophet, with all of a prophet's enthusiasm and confidence, with a message to his age, whether men will hear, or whether they will forbear. There is much with which to disagree, and much by which all may profit.

After studying Mr. Hoyle's excellent exposition, one may read with advantage Dr. Brunner's lectures on the Theology of Crisis, and articles in the *Hibbert Journal* for April, 1927, and in the *Anglican Theological Review* for October, 1927, not overlooking the valuable criticism of Dr. Easton, noted above.

FRANCIS L. PALMER.

EVERY SO OFTEN one gets "fed up" with scholarly analyses of the Christian life and the labored exposition of its theology and ethics. But when one of these scholars adds to his work for the enlightenment of men's minds the healing of their bodies, one feels a breath of fresh air blowing straight from heaven. And when this ministry of healing is deliberately practised among ignorant and superstitious African natives, who often have to be bribed with an extra ration of rice to submit themselves to healing, one knows that the love of God in Christ has still its ancient power to raise up good Samaritans to minister to the world's need. Then one learns that the funds for this ministry of mercy are raised by Bach organ recitals played by the same fingers which held the scholar's pen and the surgeon's scalpel, and he thanks God for the life of one who so nearly measures up to the fulness of the stature of Christ. No absent-minded scholar, no eccentric, temperamental musician, no gruff doctor this man. He knows God with his mind, he hears God in the harmonies of the organ, and he sees Him in the ignorant sufferers who have learned to call him "our doctor."

The man, of course, is Albert Schweitzer, and the humbly simple journal of his African labor of love may now be read in the English translation in *The Forest Hospital at Lambarene* (New York: Holt. \$2.00). Here you may read the modest story of service that gladly accepts suffering and disappointment because of a quiet confidence that success will come. Here you will see the portrait of a great soul who has learned with Christ how to serve the least among his brethren. Here is a book that none who calls himself Christian can afford to miss.

R. T. FOUST.

THAT a third edition of Charles C. Marshall's *The Roman Catholic Church in the Modern State* (New York: Dodd, Mead and Co. \$3.50) has been required is evidence alike of the interest in the subject and of the masterly presentation of the subject. Mr. Marshall has utilized the opportunity afforded by the demand for a new edition to add chapters on the use of the confessional in the control of the elections in Malta; the approval of the Pope and the protest of the British government; the Vatican "White Book" and the British "Blue Book," the outlawry of heretics and their extermination as taught (1875-1910) by the professors in the papal colleges at Rome with the approval of Popes Leo XIII and Pius X; the guarantee by Fascist Italy of the international sovereignty of the Pope; ecclesiastical sedition in Roman Catholic states; Mexico and the assassination of General Obregon; Malta and Lord Strickland; the Pope's recent Encyclical on Education—his letter to Cardinal Gasparri—his treaty with Premier Mussolini; Roman Catholic majorities and constitutional amendment; diplomatic representation by the United States at the Vatican; the new Vatican State—is it fact or fiction in international law? All the new chapters are in keeping with the author's dignified, scholarly discussion of highly controversial but highly important topics.

C. R. W.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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

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

Church Calendar



NOVEMBER

- 8. Twenty-third Sunday after Trinity.
- 15. Twenty-fourth Sunday after Trinity.
- 22. Sunday next before Advent.
- 26. Thursday, Thanksgiving Day.
- 29. First Sunday in Advent.
- 30. Monday, St. Andrew.

KALENDAR OF COMING EVENTS

NOVEMBER

- 8. Preaching Mission at Burlington, Iowa, Bishop Sturtevant, Coadjutor of Fond du Lac, conductor.
- 9. Quiet Day at W. T. S., Evanston, Ill., Bishop Rogers of Ohio, conductor.
- 10. International Goodwill Congress at Chicago. Subject, Disarmament—Peace and Prosperity.
- 11. Catholic Congress Regional Conferences at Grace Church, Newark, N. J., and at All Saints', Ashmont, Boston, Mass.
- 20. National Federation of Church Clubs to meet in Philadelphia.
- 23. Seminar to study community relations between Hebrews, Protestants, and Catholics at Paterson, N. J.
- 29. Nation-wide corporate Communion for men and boys, sponsored by National Brotherhood of St. Andrew.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 16. Grace Church, Cedar Rapids, Iowa.
- 17. Grace Church, Newark, N. J.
- 18. St. Luke's, Lebanon, Pa.
- 19. St. John's, Kewanee, Ill.
- 20. St. James, Washington, D. C.
- 21. Church of the Good Shepherd, Waban, Mass.

APPOINTMENTS ACCEPTED

BAILEY, Rev. PERCIVAL C., formerly assistant at St. Matthias' Church, Detroit; to be curate at St. John's Church, Stamford, and vicar of Emmanuel Chapel, Springdale, Conn. Address, Box 657, Springdale, Conn.

DUBOIS, Rev. ALBERT J., formerly vicar of St. Ignatius' Mission, Eagle River, and missionary at Three Lakes, Minocqua, and Lac du

Flambeau, Wis. (F.L.); to be rector of St. Mark's Church, Waupaca, Wis. (F.L.) Address, St. Mark's Rectory, Maine St., Waupaca.

HEWES, Rev. GEORGE V., formerly of Boston; to be curate at Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.)

HOWES, Rev. LYMAN, formerly rector of St. Luke's Church, Marietta, Ohio (S.O.); to be priest-in-charge of St. John's Church, Cambridge, Ohio (S.O.) Address, St. John's Rectory, 1021 Steubenville, Cambridge.

HUBBS, Rev. ROBERT C., formerly priest-in-charge of Christ Church, Newark, N. J. (N.Y.); to be priest-in-charge of St. Ambrose's Mission, Philadelphia. Address, Howard and Ontario Sts., Philadelphia. December 1st.

MARSTON, Rev. ELLIOTT D., formerly curate at Church of St. John the Evangelist, St. Paul, Minn.; to be priest-in-charge of Trinity Chapel, Excelsior, Minn.

MCKINSTRY, Rev. ARTHUR R., rector of St. Paul's Church, Albany, N. Y. (A.); to be rector of St. Mark's Church, San Antonio, Tex. (W.T.) Address, 315 E. Pecan St., San Antonio. December 1st.

POTTS, Rev. JERRALD C., formerly rector of Christ Church, Coxsackie, N. Y. (A.); to be rector of St. Mark's Church, Hoosick Falls, N. Y. (A.)

SHERMAN, Rev. FRANCIS W., formerly priest-in-charge of St. Alban's Church, Cimarron, Kans. (Sa.); has become rector of Christ Church, Springfield, Mo. (W.Mo.)

SKINNER, Rev. REGINALD W. B. P., formerly priest-in-charge of St. John's Church, Townsend, and Gallatin Valley Missions, Mont.; to be priest-in-charge of St. Alban's Church, Cimarron, and St. Thomas' Church, Garden City, Kans. (Sa.) Address, Box 37, Cimarron.

SMITH, Rev. ERNEST B., formerly rector of St. Paul's Church, Bellingham, Wash. (Ol.); to be rector of St. Luke's Church, Monrovia, Calif. (L.A.)

URBAN, Rev. LEIGH R., formerly canon of Christ Church Cathedral, Springfield, Mass. (W. Ma.); has become rector of St. Andrew's Church, Longmeadow, Mass. (W. Ma.)

WILSON, Rev. CHARLES A., formerly curate at St. Mary's Church, Tuxedo Park, N. Y.; to be rector of Christ Church, KallsPELL, Mont. November 15th.

RESIGNATIONS

HALL, Rev. WILLIAM H. A., as priest-in-charge of Church of the Annunciation, Glendale, L. I., N. Y. (L.I.) and as chaplain in the department of Corrections, New York City; to retire. New address, 59 South Parkway, East Orange, N. J.

HILTON, Rev. THOMAS A., as rector of All Saints' parish, Seattle, Wash. (Ol.)

NEW ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., LL.D., Bishop Coadjutor of Milwaukee; Office, formerly 818 E. Juneau Ave.; Office and residence 2275 N. Lake Drive, Milwaukee. Telephone, Lakeside 0707.

DRAKE, Very Rev. ARCHIE I., dean of All Saints' Cathedral, Milwaukee; Office, 818 E. Juneau Ave., Milwaukee. Telephone, Daly 4123. Residence address remains 1221 N. Marshall St., Milwaukee.

MOORE, Ven. H. RANDOLPH, archdeacon for colored work in diocese of South Florida, formerly 183½ Whitehall St.; 364 Angier Ave., N. E., Atlanta, Ga.

NIVER, Rev. EDWIN B., D.D., librarian at College of Preachers, Washington, D. C., formerly 1607 31st St., N. W., Washington, D. C.; 29 Warrenton Road, Baltimore.

NOTICE

THE PERMANENT ADDRESS of the Rt. Rev. Hugh L. Burseson, D.D., S.T.D., Assistant to the Presiding Bishop is now 281 Fourth Ave., New York City.

CORRECTION

FOX, Rev. CHARLES G., formerly of Springfield, Mo. (W.Mo.); is to be rector of Trinity Church, Ft. Worth, Tex. (Dal.), instead of Church of the Holy Comforter, Tex. (Dal.), as mentioned in the October 24th edition of *The Living Church*.

CAUTION

KOONCE—The clergy and other Church people are cautioned against a man calling himself ROBERT KOONCE and claiming to be an ex-soldier and a communicant of Grace Church, Lexington, N. C. He is about five feet, four inches in height; has dark hair, blue eyes, and a scar on his right forehead. Further information from the Rev. DuBOISE MURPHY, rector, Christ Church, Tyler, Tex.

ORDINATIONS

DEACONS

COLORADO—NELSON LEROY CHOWENHILL was ordained deacon, October 25th, in St. Paul's Church, Fort Morgan, by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor. He was presented by the Rev. Dr. A. H. Lindsay, and the sermon was preached by the Rev. Dr. E. W. Bonell, both of St. John's College, Greeley.

The Rev. Mr. Chowenhill was graduated from St. John's College in June, and will continue in charge of St. Paul's, Fort Morgan.

NEBRASKA—In the Church of St. Philip the Deacon, Omaha, where the candidate had been baptized, confirmed, and married, on Sunday, October 18th, the Rt. Rev. Ernest Vincent Shaylor, D.D., Bishop of Nebraska, ordained to the diaconate CRAIG MORRIS, D.D.S. The candidate was presented and the sermon preached by the Rev. John Albert Williams, D.D., rector of the parish, who had baptized him thirty-six years previously and been his pastor during these years. The Rev. Alfred H. Lealtad, rector of St. Philip's, St. Paul, Minn., read the litany. The ordination was held on the fortieth anniversary of Dr. Williams' ordination to the priesthood, all of which has been served in this one cure. Dr. Morris will serve his diaconate as assistant at St. Philip's.

SALINA—On October 25th, at St. Matthew's Church, Newton, Kansas, WILLIAM DIXON JACKSON was ordered deacon by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, who also preached the sermon. The candidate was presented by the Rev. W. L. Hagan.

Mr. Jackson is to be in charge of the missions at Liberal and Meade.

PRIEST

WESTERN MICHIGAN—The Rev. GORDON V. SMITH was ordained to the priesthood on the Feast of SS. Simon and Jude, October 28th, in his home parish, St. Luke's, Kalamazoo, by the Rt. Rev. John N. McCormick, D.D., Bishop of the diocese. The candidate was presented by the Rev. James H. Bishop, rector of the parish, and the sermon was preached by the Rev. W. H. Dunphy of Nashotah House. Twelve clergy of the diocese were in attendance. Mr. Smith has been appointed priest-in-charge of St. James' Church, Albion, which he has been serving as deacon.

MEMORIAL

Charles William Trenary

In loving memory of our devoted brother CHARLES WILLIAM TRENARY, who entered life eternal on November 7, 1930.

May his soul and the souls of all faithful departed rest in peace, and light perpetual shine on him.

Blessed are the pure in heart for they shall see God.

RESOLUTION

Rev. Robert Keating Smith

REV. ROBERT KEATING SMITH, rector emeritus of the Church of the Atonement, Westfield, Mass.

WHEREAS our beloved friend and honored rector emeritus, the Rev. Robert Keating Smith, entered into life eternal, October 2, 1931, after a brief illness, and

WHEREAS, as an unusually vigorous and gifted priest of God, he has given unsparingly of his life to this community and parish as rector and rector emeritus for twenty-five years, and

WHEREAS his work was crowned with an effective ministry to two generations of boys and young men, who will always bless him for his redeeming influence in their lives, and

WHEREAS his life was further distinguished by the tireless sympathy and love of an understanding heart toward the foreign-born, particularly those of Czecho-Slovakia, now therefore

RESOLVED that we, the rector, wardens, and vestrymen of the Church of the Atonement in Westfield, Mass., do hereby testify to our sorrow and our profound sense of loss in his death, and to our thanksgiving to Almighty God for a life so good and so triumphant, and be it further

RESOLVED that copies of this resolution be published in the *Churchman* and *The Living Church*, and that a copy be given to his beloved wife and family, expressing our heartfelt sympathy in their grief and our sure and certain hope of the Resurrection unto eternal life.

WOLCOTT COIT TREAT,
Rector.
CHARLES JOSEPH ILES,
Senior Warden.
EDWIN ASA WOLCOTT,
Junior Warden.

BORN

SMYTH—Born, a son, JOSEPH HENRY, JR., October 22d, to the Rev. and Mrs. JOSEPH H. SMYTH, Laguna, New Mexico.

DIED

DOUGHERTY—GERTRUDE BANKS DOUGHERTY, for many years secretary of the Indian Hope Association in the diocese of Pennsylvania entered into the life eternal October 26th. Requiem at St. Luke's, Germantown, October 29th.

Zealous in good works, unselfish, devout, loyal, and full of charity, may abundant blessing be upon her!

MASSÉ—On October 29th in Seattle, Wash., BLANCHE E. L. MASSÉ, for many years on the Mission staff at Sagada, Philippine Islands.

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THE LIVING CHURCH

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CLERICAL

PRIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. SIDNEY H. DIXON, Elkton, Md.

RECTOR, WITH EXCELLENT RECORD, Catholic, unmarried, consecrated, devoted, efficient, with good common-sense and business ability, for weighty reasons available by first of year for parish, curacy, or missionary work. Address, E-709, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ACCOUNTANT—STENOGRAPHER—TUTOR. Young man needs permanent place with Catholic or Evangelical; no Liberals nor High Churchmen desired. Box B. K-702, THE LIVING CHURCH, Milwaukee, Wis.

COMPANION, SECRETARY, PERSONAL ASSISTANT, housekeeper. Experienced. American Protestant, 45, unencumbered, healthy, refined, cheerful, dependable. Good reader, amanuensis, shopper, sewer. Will travel. Mrs. FULLER, 323 Back Bay, P. O., Boston, Mass.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST, FINANCIALLY WRECKED, desperately needs immediate work. Highly competent, experienced man. Choirmaster of outstanding ability. Recitalist. Churchman. Excellent credentials. Will go anywhere. Who will help by offering position? Write, CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEECKSKILL, NEW York. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

GOTHIC VESTMENTS, MEDIEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

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

LENDING LIBRARY

THE MARGARET PEABODY LENDING Library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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A DELIGHTFUL PLACE TO SPEND THE winter. Sunny rooms with private baths. Best southern food. One block from St. Barnabas' Episcopal Church. For rates write, SOUTHERN TEA ROOM, 130 N. Clara Ave., DeLand, Fla.

Los Angeles

GUESTS. THE EPISCOPAL DEACONESS house has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

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

MISCELLANEOUS

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OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, Urbanna, Virginia. Two lbs. each, \$1.00; 15 cts. postage, money with order. Reference: Bank of Middlesex, Urbanna, Va. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

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NOTICE

BRENT HOUSE, 5540 WOODLAWN AVE., Chicago, Ill., Conference and Institute center for Church Leaders. For information, apply to MRS. GEORGE BILLER.

HOUSE OF RETREAT AND REST

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

RETREAT

QUIET AFTERNOON FOR SEMINARIANS and other young men interested in a vocation to the priesthood or the religious life, to be held at the Church of St. Mary the Virgin, New York City, Saturday, November 21st. Conductor: the Rev. Granville M. Williams, S.S.J.E. Timetable: Meditations, 3, 5 and 8. A supper will be served. Address, GUEST-MASTER, 144 West 47th St., New York City.

NEWS IN BRIEF

ALBANY—The semi-annual meeting of the Albany diocesan branch of the Woman's Auxiliary was held in St. John's Church, Richfield Springs, October 21st and 22d. On Wednesday afternoon Mrs. Earl E. Hood, educational secretary, conducted a conference. Capt. Arthur W. Abraham, Church Army worker in the diocese, was the speaker at the evening meeting in the church. The Rev. Norman S. Howell, missionary from Japan, made an address.—The speakers at the Churchmen's dinner held October 27th were the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, and the Rev. Franklin J. Clark, secretary at the Church Missions House.—The annual conference of the Church school service program, under the auspices of the diocesan department of religious education, was held in Christ Church, Hudson, October 24th. In addition to reports the children of the church presented a play; and the chief feature of the conference was a demonstration, "How to Make," by Frank W. Barber, secretary of the Junior Achievement, Inc. Mr. Barber was assisted by the Rev. Edmund J. Gates, rector of St. Mark's, Philmont, who exhibited handcraft groups representing the Nativity, the Epiphany, and auxiliary incidents in the life of our Lord. Besides some forty adult leaders and clergy, there were present 265 boys and girls from the various parishes.

CONNECTICUT—The young people of St. Peter's Church, Oxford, have organized into a branch of the Y. P. F.—Neighborhood meetings are being held throughout the diocese, the first being held at Christ Church, Stratford, on October 18th. The second at Trinity Church, Torrington, on November 1st. Three hundred attended the Stratford meeting.—The Rev. Dr. Guy Shieler, editor of the *Churchman*, spoke on the Motion Picture Industry before a meeting of the Women's Church Union at New Haven, October 19th.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

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

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
8:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

Grace Church, Newark

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

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass, 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston, 1285.

CHURCH SERVICES—Continued

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer,
(choral except Monday and Saturday), 5:00 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers and Benediction (Rector), 8.
Week day Masses, 7, 8 and 9:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday),
12:20.

Holy Cross Church, New York

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

St. Mark's Church in-the-Bouwerie, New York City

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7 and 8.
High Mass, for Children at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

St. Mary's Church, Pittsburgh

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

RADIO BROADCASTS

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

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

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

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cathed-
ral. Morning service first and third Sunday,
11:00 A.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector

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

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILO-
cycles (384.4). Christ Church every Sun-
day, 11 A.M., E. S. Time.

BOOKS RECEIVED

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

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

The Word and the World. By Emil Brunner,
Professor of Theology, University of
Zurich. \$1.50.

Student Christian Movement Press, 58 Bloomsbury
St., London, W. C. 1, England.

*This Unemployment: Disaster or Oppor-
tunity?* An Argument in Economic Phi-
losophy Submitted to the Christian So-
cial Council by Its Research Committee.
By V. A. Demant, B.Litt., B.Sc. With a
Foreword by the Bishop of Winchester.
\$1.60.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.
Essays of a Catholic. By Hilaire Belloc.
\$2.50.

The Pilgrim Press, 14 Beacon St., Boston, Mass.
*Christ's Shining Way, or The Private Mind
of Jesus of Nazareth.* By Oswald W. S.
McCall. \$1.00.

Paths to the Presence of God. By Albert W.
Palmer, President of Chicago Theological
Seminary. \$1.00.

E. P. Dutton & Co., Inc., 286-302 Fourth Ave.,
New York City.

Wise Men Worship. A Compilation of Ex-
cerpts from Scientists, Philosophers, and
Professional Men Concerning Science and
Religion. Compiled and Edited by Mabel
Hill. With a Preface by Prof. William
Lyon Phelps. \$1.00.

Archbishops of Canterbury and York Issue Call to Prayer for Nation's Needs

Repentance and a Return to Spiritual Fellowship Only Respite For World—Select Exeter Dean

The Living Church News Bureau
London, October 16, 1931

THE ARCHBISHOPS OF CANTERBURY AND York have issued a request for prayer on behalf of the nation in its present difficulties and responsibilities. The appeal is entitled A Call to Prayer for the Needs of the Nation, following in part:

"Never was there a time when the duty of Christian people to be instant in prayer was more obvious or more urgent. . . . Our own country is passing through a most critical period; the general election now before us must determine issues of the most vital import; and at the same time we have to take our deeply responsible share in shaping the future destiny of India and in furthering the cause of peace among the nations at the forthcoming Disarmament Conference. We cannot hope to meet the claims of such a situation worthily except in the wisdom and charity that come from God alone. . . . Prayer, being such as we have described, is always in part repentance—the deliberate turning from our naturally self-controlled outlook and the resolute purpose to know and to do the will of God.

"Accordingly, we ask for continuous prayer for our country on the part of our Christian fellow citizens, and especially those of them who are members of the Church of England. . . . At this present time we must pray that God will guide all who are responsible for electing members of the House of Commons, that they may have both wisdom and unselfishness, so that their minds may be set, not on diminishing their own share of the common burden, but on judging rightly what the welfare of the country requires. . . . We propose that these prayers should find their culmination on the first Sunday of the New Year, which we desire to be observed as a special day of prayer for our nation in its manifold needs, and also for God's guidance to our own country and all other countries that they may make right and wise decisions for the future peace of the world at the Disarmament Conference."

DR. MATTHEWS IS APPOINTED DEAN OF EXETER

Dr. W. R. Matthews, professor of the Philosophy of Religion and dean and fellow of King's College, London, and canon theologian of Liverpool Cathedral, has been appointed to the deanery of Exeter, vacant by the death of Dr. H. R. Gamble.

Dr. Matthews, who is 50 years of age, is widely known for his writings on philosophical and theological subjects. He has been associated with King's College, London, since 1908, first as lecturer in Philosophy and lecturer in Dogmatic Theology and from 1918 as professor of the Philosophy of Religion. He was appointed chaplain to Gray's Inn in 1920, and chaplain to the King in 1923. He has published *Studies in Christian Philosophy*, *The Idea of Revelation*, *The Psychological Approach to Religion*, *The Gospel and the Modern Mind*, *God and Evolution*, and *God in Christian Thought and Experience*.

NEW WING AT ST. KATHARINE'S COLLEGE, TOTTENHAM, DEDICATED

On Tuesday last, the Archbishop of Canterbury opened and dedicated a new west wing at St. Katharine's College, Tottenham, a northern suburb of London.

This training college for women teachers was founded in 1878 by the S. P. C. K. The college came into existence a few years after the beginning of compulsory education under the Act of 1870, when the demand for teachers was growing, and the Church was determined to provide more teachers with religious training.

TOC H FOUNDER RETURNS TO TOWER HILL

The Rev. P. B. Clayton, founder padre of Toc H, has returned from the north of England and Scotland to take up his work at All Hallows' on Tower Hill. During the summer, the services and other activities at All Hallows' have been conducted by Canon H. Westby Brady, who sailed last Saturday to resume his post at the Mission to Seamen, Buenos Aires. During the past six weeks the Rev. P. B. Clayton has been on tour throughout the northern areas of Toc H. The growth of Toc H in the north, while checked deliberately by a six months period of probation for every candidate for membership, is remarkable. For instance, Toc H in Manchester began in 1921, with six foundation members, survivors of the House in Poperinghe. There are now sixty units of Toc H in Manchester and district. In Scotland, during the last two years, twenty-six new units have achieved solid growth and usefulness.

KEW GREEN CHURCH SADLY IN NEED OF REPAIRS

The historic church on Kew Green, in the southwestern district of London, has fallen on evil times; insidious decay, both inside and out, has produced a state of things requiring immediate repair costing about £1,000. Queen Anne gave the land on which the church stands, and subscribed toward its building; George IV presented the organ; William IV erected the gallery; the late Duke of Cambridge gave the east window.

Under the shadow of the church lie the remains of Gainsborough, Zoffany, and Meyer, who have enriched the country's art; and the church contains monuments to many distinguished botanists who have made the neighboring Kew Gardens what they are.

Even in these depressing times, there must be many who will be willing to subscribe the comparatively small sum necessary to preserve this interesting church.

INCORPORATE DEAN AND CHAPTER IN LIVERPOOL CATHEDRAL

A service marked by elaborate ceremonial took place in Liverpool Cathedral Sunday, October 4th, for the foundation of the Dean and Chapter provided for in the recently adopted statutes. The service was unique, in that it was drafted entirely by liturgical scholars.

The vice-chancellor of the university read the lesson, and after a sermon by the Bishop of Liverpool, and hymns and prayer, the service proceeded to the foundation of the Dean and Chapter, the Bishop delivering into the hands of the dean a copy of the foundation statutes and then blessing the members of the principal chapter. Then the dean proceeded to confirm the College of Stewards, established under the presidency of Lord Derby, and placed on the altar the order of that college.

The dean next created the College of Counsel, "so that others from beyond the borders of the diocese may hither bring

their contributions of wisdom and experience, to the end that contact with the wider operations of the Spirit shall in every generation be established and maintained." The final stage of the service was the installation of the dean, the Very Rev. F. W. Dwelly, by the chancellor, and the handing to the dean by the Bishop of the keys of the Cathedral and the book of the Holy Gospels.

CIRCULATE DOCUMENT ON EUCHARISTIC BELIEF

As a result of the Conference of Catholics and Evangelicals, held last autumn under the chairmanship of the Master of the Temple, a document concerning eucharistic belief was drawn up, and, with the approval of the Archbishop of York, circulated for signature among representative clergy.

GEORGE PARSONS.

LOYALTY ON PART OF LAYMEN STRESSED BY BISHOP McELWAIN

MINNEAPOLIS—"The purpose of this conference is to equip ourselves, heart, soul, and mind, for leadership in the Every Member Canvass. And let us remember that the conditions which we are facing are not obstructions but a challenge."

Thus did the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, sound the keynote of the annual clergy and lay conference in Minnesota held in the Cathedral of Our Merciful Saviour, Faribault, October 23d, 24th, and 25th.

Fifty-four of the clergy and 51 laymen met for the various sessions with the Rt. Rev. S. E. Keeler, D.D., Coadjutor of Minnesota, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, and the Rev. F. P. Houghton, field secretary for the fifth and sixth provinces, as leaders.

In extending greetings to the group, Bishop Keeler stressed the importance of loyalty and devotion upon the part of laymen.

The Rev. Mr. Houghton presented the Church's Program as that which "purposed to save souls and to bring God's Kingdom to come upon the earth," that in order to carry out the program it is necessary to have money but that prayer must go hand in hand with effort.

Following this the Rev. Dr. A. E. Knickerbocker, chairman of the diocesan field department, gave the essentials of the Every Member Canvass, the reasons why it sometimes fails, and the elements necessary for its success.

The conference concluded on Sunday afternoon, October 25th, with a presentation of Our Diocesan Responsibility by Bishop Keeler, who has but recently taken over the missionary work of the diocese. E. R. Coppage, diocesan executive secretary, led the discussion on plans already under way in the various parishes.

PREACHING MISSION AT BURLINGTON, IA., CHURCH

BURLINGTON, IA.—From November 8th to 15th inclusive, the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, will hold a preaching mission at Christ Church, Burlington, where the Rev. Harold Brown Hoag is rector. The children's mission will be held each afternoon, the "Ambassadors of Christ" material being used.

On Sunday morning, the Rt. Rev. H. S. Longley, D.D., Bishop of Iowa, will confirm a class and Bishop Sturtevant will preach the final sermon of the mission. This is the first mission to be held in Christ Church for over thirty-five years.

Chair of His Beatitude, Damianos, Late Patriarch of Jerusalem, Still Unfilled

Two Named, However, as Likely Contenders—Successor to Armenian Prelate Chosen

L. C. European Correspondence }
Wells, Somerset, England, October 15, 1931 }

THE MOST IMPORTANT QUESTION OF THE moment in the Orthodox Church is the election of a Patriarch to fill the place of Damianos, late holder of the see of Jerusalem. It is interesting for an Englishman to see here a condition of things that he is not unaware of at home, *viz.*, the administration of a Church under a law that was once good enough, but which has ceased altogether to apply to the circumstances of the day.

The position of the Patriarch of Jerusalem is most unusual, indeed unique. The ancient foundation of the Monastery of the Holy Sepulchre has charge of the church usually called by that name, but properly known as "the Resurrection"; and the church in question, though others have acquired rights in it, is in theory the church of the monastery. The Patriarch of Jerusalem is *ex officio* superior of this monastery, unless it is better to say that the superior of the monastery is *ex officio* Patriarch.

Originally, this house was, like others, of the land it stands in; its monks were for the most part Christians of Palestine, using the language of the country. This was changed, however, after the Ottoman conquest of Palestine in the days of Sultan Selim the Grim—about the year 1500. Then the process began by which the monks of this important monastery were mostly Greek by nation, and as a general rule the bishops of the province were selected from among the monks of the house, and kept that position in their new rank. The Turks were not unwilling that the "millet" or subject nation that was most under his control, should control the "rayahs" (Christian subjects of the Turk) in this distant province, and the rayahs were not unwilling to be financed by the wealthy Greeks. This system lasted on till the present century.

When the see falls vacant, the election of the Patriarch-Abbot is carried out, in theory, according to a Turkish law dating from 1875. The Synod of Bishops resident in the monastery chooses a *locum tenens* of the patriarchate, and he is bound to summon the Electoral Council within twenty-one days. This electoral council consists, in theory again, of all the bishops of the province and of representatives of the clergy of every diocese, every member of the body being allowed to nominate his own candidate. Only those are legally eligible, however, who are: (1) Ottoman subjects. (2) Men of Palestine. (3) Metropolitan of at least ten years' standing.

The list of nominations being thus made, the *locum tenens* submits it to the Turkish governor of Jerusalem, who strikes out any objectionable names, and the list thus amended goes back to the electoral council, who select three candidates from it. Those three names are put before the episcopal synod of the province, who elect one as Patriarch. The two most likely names, if local opinion is any guide, are those of Timotheus Themelis of Bethlehem and Celadion of Ptolemais.

STATUS OF PRESENT SELECTIONS

The former of these is well known, and also well liked, by British and American visitors to Jerusalem, for he was educated at Oxford, and his English is practically perfect. We may note *en passant* that he was selected by the late Patriarch as his representative on the Anglo-Orthodox Commission now sitting in London, and he was actually on his way thither when the business of the election recalled him.

Celadion of Ptolemais is the present *locum tenens* of the patriarchate, and is we believe the only man legally eligible, according to the law quoted above, though that is an irrelevant detail. Of course, nobody knows how the election will go, and it may be that the Roman proverb, "He who enters the conclave a Pope, leaves it a Cardinal," may apply here also.

Both are good men for the post, though, again to an outsider, it seems regrettable that both should be of the circle of the brotherhood of the monastery. That excellent body is like many respectable collegiate churches and Cathedral chapters in England and Europe a hundred years ago. It is set in the comfortable ways of an older and less exacting period, which appear perfectly right and natural to it, but are judged very differently by a world that has gone forward rapidly. Hence outsiders are apt to say that drastic reform, both financial and other, is needed in the machinery of the patri-

archate, and that only a strong man is likely to be able to bring them about from within. One who, coming from outside the circle, is already detached from it, would certainly find his task easier than a man brought up in it. He would at least be spared the invidious task of offending old friends. It is very difficult for a close corporation to reform itself.

ARMENIAN PATRIARCH CHOSEN

In the meantime, another patriarchal election has just taken place in the city of Jerusalem, where bishops and archbishops are rather thick upon the ground. Readers of THE LIVING CHURCH will remember that, some months ago, the Armenian Patriarch of Jerusalem died. His successor has now been chosen, in the person of a "wardapet," or teacher, of the name of Turgun or Turgunian, who has hitherto been acting as Archpriest in Egypt, and will therefore have, apparently, to be consecrated Bishop before he enters on his new post. This election also has had to be conducted under conditions that made the application of the old law absolutely impossible. By old rule, it was the Armenian Patriarch and the "national council" in Constantinople that chose the Patriarch for Jerusalem. That prelate, however, has, very wisely, told the monastery of St. James in Jerusalem—the local center of the Armenian Church, that he cannot act effectively in the matter now, and that, law or no law, they must get to work themselves. They have acted accordingly, and instead of choosing a man from their own little close corporation, have boldly gone outside it and chosen the man whom they think best fitted for the work. It is a precedent that others might do worse than follow.

W. A. WIGRAM.

Dr. W. T. Hallam Is Consecrated Bishop Of Saskatchewan in Saskatoon Cathedral

To Be Enthroned November 1st—New Divinity School Opens at Montreal—Call to Prayer

The Living Church News Bureau }
Toronto, October 28, 1931 }

THE CONSECRATION OF THE REV. WILLIAM THOMPSON HALLAM, D.D., as Bishop of Saskatchewan took place today, the Feast of SS. Simon and Jude, at St. John's Cathedral, Saskatoon. The Holy Communion was celebrated at 8, followed by Matins at 9:30. The consecration service took place at 10:30, when the procession consisting of the choir, clergy in order of seniority, the canons, the archdeacons, the chancellor of the diocese, the Bishop-elect, the visiting bishops with their chaplains, the Archbishop of Rupert's Land, attended by two chaplains, entered by the south door. The Holy Eucharist was celebrated by the Archbishop with the Bishop of Calgary as epistoler and the Bishop of Qu'Appelle as gospeller. The preacher was the Bishop of Niagara, in whose diocese Dr. Hallam had worked for the past few years as rector of the Church of the Ascension, Hamilton. The litany was sung by Canon W. L. Armitage, rector of the Cathedral. The Bishop-elect was presented by the Bishop of Qu'Appelle and Bishop Newnam, formerly Bishop of Saskatchewan. The certificate of election and the certificate of the Metropolitan were read by the chancellor of the diocese.

The new Bishop is to be enthroned at St. Alban's Cathedral, Prince Albert, on Sunday.

OPENING OF NEW DIVINITY HALL AT MONTREAL

The formal opening of the new Divinity Hall of the Coöperating Theological Colleges, Montreal, took place before a distinguished gathering.

During the morning the little chapel was dedicated, the service being conducted by the Rev. Dr. G. Abbott-Smith, principal of the Montreal Diocesan Theological College and dean of the joint faculty. The address was given by the Rev. Dr. James Smyth, principal of the United Theological College, who outlined the scheme which led to the erection of Divinity Hall, and spoke of some of the uses to which it would be put. The scripture lesson was read by Sir Arthur Currie, principal of McGill University, and the benediction was pronounced by the Rev. Dr. D. L. Ritchie, dean of the United Theological College.

A suggestion by the Rt. Rev. J. C. Farthing, Bishop of Montreal, that in the Coöperating Theological Colleges of Montreal there now exists practically a divinity faculty federated with McGill University; a plea by Sir Arthur W. Currie, principal of McGill, that such a faculty should soon be formed in reality; and a word of approval for the idea from Sir Robert Falconer, president of the University of Toronto—these came as definite expressions of the trend of thought among

those present at a luncheon held in the Windsor Hotel in connection with the dedication ceremonies.

A CALL TO PRAYER

In sending out special prayers for "this time of distress and perplexity" the Bishop of Toronto wrote to the clergy:

"The times through which we are passing being so unprecedentedly grave and serious; poverty abounding and financial depression prevalent on all sides; the unemployment situation so acute and general; it seems fitting at this time that we should turn to God in special prayer and supplication, seeking earnestly the restoration of divine favor and blessing upon mankind, I therefore send you the enclosed prayers (in addition to that provided in our Prayer Book), to be used in all of our churches throughout the diocese at your discretion at all regular and special services."

TEACHING MISSION ON SPIRITUAL HEALING

Having been blessed by the Bishop and then preaching at St. Alban's Cathedral the Rev. T. E. Rowe, of Victoria, B. C., warden of the Canadian Guild of Health, began a teaching mission on spiritual healing at St. Simon's Church, Toronto, last Sunday evening. The objects of the Canadian Guild of Health are:

1. The quickening of spiritual life; the study of its influence on mental and physical well-being.
2. The restoration of the apostolic practice of healing in the Name of Jesus Christ by prayer, anointing of oil, and laying on of hands. This healing to be exercised in entire loyalty to scientific principles and methods.
3. United prayer under the guidance of the Holy Spirit for all those "who are in any way afflicted or distressed in mind, body, or estate."
4. The cultivation, through spiritual means, of both individual and corporate health.

BISHOP PERRY CALLS RHODE ISLAND CONFERENCE

PROVIDENCE, R. I.—The Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, called together all his clergymen for a luncheon and conference at the Bishop's House, Providence, on October 19th, at which the question of assistance for the Bishop in his work here in Rhode Island during the next six years occupied a large part of the time. From the discussion, it was apparent that the mind of the diocese at present is turned toward the selection of a suitable archdeacon as the solution, at least temporarily, of the problem.

The Bishop and the clergy advocated a more careful training of lay readers, candidates for holy orders, and clergy themselves in reading the service. A suggestion was made that some able teacher be secured and classes formed. Some of the clergy volunteered to become pupils.

CHANCELLOR APPOINTED FOR ALBANY DIOCESE

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., has appointed as successor to the late Russell M. Johnston, LL.D., as chancellor of the diocese of Albany, Sherman A. Murphy. Mr. Murphy is among the eminent of the younger lawyers of Albany County and is active in the work of the Church. He is a trustee of the Albany Diocesan Foundation, a member of the Board of Governors of St. Agnes' School, and a vestryman of St. Paul's Church, Albany.

Portrait of the Late Bishop Slattery Is Unveiled in Diocesan Assembly Hall

Painting Is Gift of Parishioners and Friends—Dedicate Parish House at Cambridge

The Living Church News Bureau
Boston, October 31, 1931

A PORTRAIT OF THE LATE RT. REV. Charles Lewis Slattery, D.D., the work of Frederick Bosley, was unveiled this afternoon in the assembly hall of the diocesan house. Bishop Sherrill received in behalf of the diocese this painting which is the gift of many through the active work of the Bishop's Committee of Laymen. The donors gathered for the unveiling and were entertained at tea. The portrait itself, in place on the rear wall of the hall's stage, is the focus of the large room and, being a most excellent likeness, conveys the interested animation and sparkle of Bishop Slattery's personality in matchless fashion.

DEDICATE NEW PARISH HOUSE AT CAMBRIDGE

The new parish house of St. Peter's Church, Cambridge, was dedicated on Thursday evening. The plan for a parish hall has come to fruition under the rectorship of the Rev. F. C. Lawrence; his father, Bishop Lawrence, aided by interested contributors. His brother, the Rev. W. Appleton Lawrence of Providence, R. I., initiated the active work in connection with the project. All were present at the dedication; the prayers were given by Bishop Lawrence. Numbered among the speakers was the senior warden for the past fifteen years, Henry A. Ruth, to whose supervision and care the new parish house owes an immeasurable amount.

Mayor Russell of Cambridge spoke of the service the house would render to city and community; and the Hon. Frederick W. Dallinger, the fourth generation of his family to serve upon St. Peter's parish vestry, told of the men sent into the ministry from that one parish and of the places they had made for themselves in the national Church. Bishop Babcock, who as deacon from the Episcopal Theological School had preached many a sermon in St. Peter's, spoke of those old days. Both Bishop Lawrence and Bishop Babcock referred to the part in Church life now played by the parish house, which is today sometimes the first unit built in an ecclesiastical group whereas in the older time a parish house as a rule had no existence. Mr. Cogswell was the architect.

The auditorium is Lawrence Hall in honor of the rector, and beneath that is the Hannum Room, commemorating Miss Esther Hannum who left to the parish a generous legacy of which \$25,000 was specified as being for a parish house. The Andros Room is named for Mrs. Adelaide F. Andros who, to the time of her death last summer, had served as organist in St. Peter's Church for over sixty years. The Spaulding Room is in honor of Mrs. George F. Spaulding, who served for forty-five years on the Altar Guild. Mrs. Spaulding was a missionary to Armenia in her youth; returning to America, she worked with the Riverside Press to the week of her death at the age of 82 years and, during all those many years, she was still the missionary, bringing to St. Peter's many a candidate for confirmation. Living modestly, she saved for St. Peter's and

was able to bequeath to the parish house an amount not large in actual dollars, but much in self-sacrifice. There is another room, given anonymously in recognition of the work of the Rev. William Cleveland Hicks; this room is to be used to further Christian fellowship in particular, as an inscribed plaque indicates, and it starts its work by being furnished as an exceptionally attractive place for meetings and conferences of small groups.

A DAY OF PRAYER

Bishop Sherrill, supporting the request of General Convention that November 8th, the Sunday nearest Armistice Day, be set apart as a day of prayer and penitence, has issued this prayer:

"Almighty God, our heavenly Father, we confess before Thee our failure to live according to Thy will. As a nation and as individuals we have sought too often for the material and the selfish. Forgive our feebleness of purpose, our cowardice, our coldness of heart, our darkened vision. Grant to us inspiration, guidance, and unselfishness. Create a new spirit within us.

"We ask that Thy blessing may rest upon the nations of the world, that all people may realize that as Thy children we are members one of another.

"Especially we pray Thee to guide our President and all the citizens of this land, that in our present difficulties and perplexities Thy Will may rule. Grant to us that the life of the nation may be based in every relationship upon the principles of justice and brotherhood.

"Sustain with Thy love those who are in need through lack of work, that they may have faith, courage, and opportunity. Out of the necessities of the present may there come the will and the power to establish a nobler social order.

"We thank Thee for all Thy goodness to us, and we dedicate ourselves anew to Thee; through our Lord and Master, Jesus Christ. Amen."

NEWS NOTES

The north suburban district has come into being; this is a group of twenty-two parishes whose organizations of women and girls are cultivating a coöperative spirit and are to be under the supervision of a vice-president as are the northeastern, southeastern, and middle districts. The meeting at which this decision was supported was held yesterday afternoon in St. Paul's Church, Malden. After a luncheon, the Rt. Rev. Shirley Hall Nichols, Bishop of Kyoto, Japan, spoke about his work. Miss Eva D. Corey was the second speaker, bringing a message from the General Convention on the Religion of a Modern Christian.

Seven Cambridge churches took part in a service in the interests of peace held last Sunday evening in Christ Church of that city. The speakers were the Rev. Dr. Bernard Iddings Bell of St. Stephen's College, and Dr. Richard C. Cabot, professor of Social Ethics at Harvard University.

ETHEL M. ROBERTS.

THE WAR SERVICE of the American Red Cross assists disabled veterans to obtain the benefits due them from the government; serves in many helpful ways during their hospitalization; affords relief and service to their families during the adjudication of their claims; also provides friendly service and relief in distress for the men of the army, navy, and marine corps. The peoples of America may assist in the Red Cross war service activities by joining the Red Cross during the annual membership Roll Call from November 11th to November 26th.

Rector of Chicago Suburb Will Not Aid in Furthering Prohibition

Intimates It Is a Lost Cause—
—Archdeacon Ziegler Holds Jail
Service—Parish Notes

The Living Church News Bureau
Chicago, October 31, 1931

DECLARING THAT THE PROHIBITION cause has become so "hopelessly involved" with politics that the Church cannot participate in mass meetings and similar affairs on the subject without being partisan, the Rev. Herbert W. Prince, D.D., rector of the Church of the Holy Spirit, Lake Forest, this week made known that he has declined to advertise a series of dry meetings. His statement on the whole subject, sent to his parishioners in his weekly leaflet, attracted considerable attention in the secular press.

"Personally I am dry and have no use for alcoholic beverages," says Dr. Prince in his statement. "I am for the retention of the Eighteenth Amendment, but I respect people who are working in an orderly and legal fashion for its repeal if they conscientiously believe repeal to be the better for the country and providing they are abiding by the law. I do not believe such people or groups should be wet meanwhile. While working for repeal they should be upholders of the law; otherwise their motives are impugned and their case is given away.

"My view of prohibition for the country is that however desirable it may be it is quite impossible for the government to enforce it. It is impossible to enforce a law bearing on the personal habits of fifty or sixty millions of people, the adult population of this country. The only thing a government can do is to attempt to punish the offender; it cannot control his life. But punishment for the offense over a vast, unwilling population is inconceivable. It can't be done; it would cost more money than the government could possibly collect or possess."

After stating that the difference between prohibition and other laws is that the former has not had the test of time, Dr. Prince continues:

"The only possible way for the Eighteenth Amendment to be successful is for the nation to desire it. Therefore the process is one of education, not enforcement. That is to say, it is the new generation that will win if they are trained in the ways of abstinence, and the home and the school are the first and greatest educators of youth. The government cannot successfully be in the business of a parent or a schoolmaster."

A CALL TO PRAYER

In accordance with resolutions adopted by General Convention, Bishop Stewart is issuing a proclamation designating Sunday, November 8th, as a day of special penitence and of prayer for God's mercy, forgiveness, and guidance that this nation under God may speedily be restored to the wholesome ways of peace and happiness, of sobriety and Christian practice and obedience to His divine Will.

NEW NATIONAL LAYMEN'S ORGANIZATION PROPOSED

Discussion of the proposal to establish a new national laymen's organization, corresponding to the Woman's Auxiliary, and the effect such an organization would have upon existing Church clubs, is expected to feature the thirtieth conference of the National Federation of Church Clubs, to be held in Philadelphia, November 20th and 21st.

John D. Allen, Chicago, president of the Federation, made known the program prepared by the Church Club of Philadelphia this week.

The Federation of Church Clubs was founded forty years ago for the purpose of bringing Churchmen together for discussion on common problems. Today there are thirty-six Church clubs organized along diocesan or metropolitan lines.

BIBLICAL RESEARCH SOCIETY MEETS

Declaring that God is not to be found at the end of a syllogism or at the bottom of a test tube, the Rev. Prof. Daniel A. McGregor of the Western Theological Seminary forecast development of a new science of religion in the near future, when speaking before the Chicago Society of Biblical Research at Gregory Memorial Library, Evanston, last Saturday. The society is composed of scholars of various communions and sects. Rabbi George Fox of South Shore Temple and Prof. J. Powis Smith of the University of Chicago were other speakers.

SERVICE FOR JAIL INMATES

Through the efforts of the Rev. Joseph Higgins, Church chaplain at the Cook County jail, several hundred inmates are being provided with inspirational services each Wednesday afternoon. Last Wednesday the Ven. W. H. Ziegler was the speaker.

Thrilling experiences among the natives of Alaska as a missionary were related by Archdeacon Ziegler. He told particularly of experiences with atheists and how one in particular became converted as a result of an experience with a mountain avalanche. "Most atheists finally admit they are wrong, as this native did," said the archdeacon, "but occasionally it requires an avalanche to move them."

YOUNG PEOPLE COLLECT CLOTHING

During the past three weeks, approximately 10,000 pieces of clothing have been collected by young people of the diocese, under the direction of Earle Harrison, for the poor of the city. Tuesday night the group brought 4,000 pieces to diocesan headquarters and then, with a police escort, twenty-five automobiles delivered these to the Cathedral Shelter.

NORMAL SCHOOL STARTS

The first of the diocesan Normal Schools is under way at St. Mark's Church, Glen Ellyn, with forty representatives of west suburban and Fox River valley churches in attendance. The Rev. George W. Ridgway of Christ Church, River Forest, spoke on young people's work, and Miss Vera Gardner, diocesan director of religious education, conducted the class on principles of creative teaching.

This school will meet at St. Mark's each Thursday until December 10th.

NEWS NOTES

Mrs. Albert J. Cotsworth, Jr., prominent Churchwoman of Oak Park, is carrying on the work of her sister, the late Mrs. Percy B. Wright, in the distribution this year of the Hyman to Airmen, introduced last year to churches over the country on Armistice Sunday. Mrs. Wright wrote the poem and dedicated it to the late Bishop Anderson in memory of his son, Patrick, who was killed in aviation service in France.

Children of St. Mary's Home recently enjoyed a program staged by members of the cast of The Green Pastures. The

program was arranged by the Rev. Gardner A. MacWhorter.

St. James' Church has just received bequests of \$5,000 from the estate of the late Alice Keep Blair, and \$1,000 from the estate of Louise Chapin Norton, for the parish endowment fund.

Brotherhood of St. Andrew boys of the diocese, under direction of George C. Kubitz, Brotherhood secretary, are launching the campaign for subscriptions to THE LIVING CHURCH and other Church weeklies.

The Rev. Howard B. Ziegler has been transferred from St. Ann's Church, Morrison, to be priest-in-charge of St. Paul's Savanna.

BISHOP PERRY OFFICIATES AT ERIE DIOCESAN'S ANNIVERSARY

ERIE, PA.—The tenth anniversary of the consecration of the Rt. Rev. John Chamberlain Ward, D.D., as Bishop of Erie, suggested by the standing committee of the diocese, and unanimously approved by the diocesan convention last May, was celebrated in the Cathedral Church of St. Paul, Erie, on Thursday, October 29th. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, preached the sermon.

At 11 o'clock, in the presence of the clergy of the diocese and a great congregation of friends, Bishop Ward was the celebrant; the Very Rev. Francis B. Blodgett read the epistle and was master of ceremonies; the Bishop of Pittsburgh read the gospel; the Very Rev. Martin Aigner, D.D., president of the standing committee, by request was on the reception committee.

The Presiding Bishop said in part:

"Ten years have proved to you how strongly the administrative structure of the Church in Erie has been built, yet how purely the Apostolic character of the episcopate has been maintained. While protecting the integrity of each parochial establishment and promoting the organization in the exercise of all its several parts, God's household the Church in this diocese consists, as it should, of a Bishop and his flock.

"The single function which is essential to the office of a Bishop is that which he holds not by virtue of his own ability or choice, but vicariously from another higher Source. He has the position of Father in God as representing one Father which is in heaven and reconciling the world to Him. He is head of a household of faith as securing to the Church the single government and rule of Christ who is the Church's only Head. He stands a chief shepherd of his flock, that through him may appear the pastoral relation which Christ would claim as Shepherd and Bishop of the souls of men."

Out of town guests included: The Ven. W. F. Bayle of Pittsburgh; the Rev. Messrs. Hiram R. Bennett, Williamsport, Pa.; Horace R. Fell, Steubenville, Ohio; Truman Heminway, Brattleboro, Vt.; Walter R. Lord, Buffalo, N. Y.; the Brother Superior and Brothers of St. Barnabas.

After the service a luncheon was held at the Masonic Temple. Col. Turner W. Shacklett, treasurer of the diocese, was toastmaster. Dean Aigner brought the congratulations of the clergy of the diocese of Erie; the Rev. Dr. Allen, pastor of the First Presbyterian Church, spoke for the Ministerial Association of Erie; Cyrus F. Mackey, secretary of the standing committee, represented the laity of the diocese; the Rev. Dr. Davis, the people of Erie; Bishop Mann offered the felicitations of the "mother diocese"; Bishop Perry spoke most graciously on behalf of the whole Church. The Hon. John Lord O'Brian of Washington and Buffalo, a life-long friend of Bishop Ward's, gave some humorous sketches of their college days and subsequent life together.

Bishop Abbott of Lexington to Assist Bishop Taitt in November

Diocesan to Have Services of a Visiting Bishop Two Months of Year—Social Service Luncheon

The Living Church News Bureau
Philadelphia, October 31, 1931

THE DIOCESE OF PENNSYLVANIA extends a warm welcome to the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, who comes to Philadelphia today to remain a month in the diocese. He will assist Bishop Taitt with confirmations. Tomorrow he will preach at St. Peter's, Weldon and St. Paul's, Doylestown, and on November 8th will officiate in Christ Church, Pottstown, Church of the Epiphany, Royersford, and in St. Peter's, Phoenixville.

Bishop Abbott's visit is made in accordance with the wishes of Bishop Taitt, who stated at the last diocesan convention that while he was fully able to carry on his duties without the help of a suffragan or coadjutor, he would need the assistance of a visiting bishop for one or two months during the winter.

SOCIAL SERVICE DEPARTMENT LUNCHEON

The part the Church should take in solving the problems of unemployment, disarmament, and distribution of the national wealth was ably discussed by speakers at a luncheon held by the Department of Christian Social Service and Institutions of the diocese on Monday, October 26th.

The Rev. C. Rankin Barnes, secretary of the Department of Christian Social Service of the National Council, the first speaker, urged the rectors present not to cut down expenses during the coming winter by closing their parish houses during the week, or to cut down parish activities, as the Church's first responsibility, during the present economic situation, is to uphold the morale of its members. Fr. Barnes also deplored the fact that while the House of Bishops at the General Convention tried to exercise strong social leadership, the laymen did not respond as he had hoped.

Spencer Miller, Jr., consultant on Industrial Relations of the National Council, declared that the time has come when the Church must speak out on great problems such as unemployment, taxes, and disarmament. He believes that within ten years we shall see the five-day week and the six-hour day, which will add daily 50,000,000 hours of leisure and which represents a great opportunity for the Church. He also thinks the Church should give serious consideration to the distribution of the national wealth, and stated that members of our Church control one-tenth of the wealth of the United States, giving us power which is out of all proportion to our numbers.

Reynolds D. Brown, a member of the Committee of Twenty-One of the General Convention, the third speaker, commended the action of the Convention in adopting resolutions urging American adherence to the World Court and substantial disarmament.

Over two hundred persons interested in the social service work of the diocese attended the luncheon, at which Clinton Rogers Woodruff presided. The Very Rev. Stanley R. West gave the invocation, and Bishop Taitt spoke a few introductory words.



SPENCER MILLER, JR.

Speaker at Social Service Luncheon held in Philadelphia on October 26th.

REV. JOHN E. HILL ELECTED CONVOCATION DEAN

The Rev. John Edwin Hill, rector of All Saints' Church, was elected dean of the South Philadelphia Convocation at a meeting held this week at St. Elisabeth's Church. The Rev. Mr. Hill has been rector of All Saints' for twenty years, and has served as a member of the executive council of the diocese, representing the South Philadelphia parishes. He succeeds the Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles.

Bishop Taitt and the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, addressed the meeting, at which Dr. Toop presided.

ST. ELISABETH'S CHURCH TO OBSERVE FESTIVAL

A special offering for relief of the unemployed will be taken at St. Elisabeth's Church on Sunday morning, November 8th, at which time the patronal festival of the church will be celebrated.

During the past winter \$1,500, sixty tons of coal, and 2,500 articles of clothing were distributed to the needy of the parish under the direction of the Rev. Francis B. Roseboro. Approximately eighty families of the parish, with an average of six persons each, are in need, and plans for their relief this winter have been launched. The Rev. Dr. John Mockridge of St. James' Church will be the preacher, and a special musical program has been arranged.

MISCELLANEOUS NEWS

More than four hundred people attended the annual bazaar and supper which was held on October 23d at St. John's Church, Norristown, the Rev. James M. Niblo, rector.

A new side altar was dedicated by Bishop Taitt in the Church of St. James the Less, Falls of Schuylkill, on October 28th. The Rev. Charles Jarvis Harriman is rector.

The fall meeting of the Main Line Church School Association was held at Holy Trinity Church, West Chester, on Monday, October 26th.

A dinner for laymen will be held on Thursday evening, November 12th, at the

Church of the Advocate, the Rev. T. Leslie Gossling, rector.

A holiday mart, for the benefit of the Main Line Federation of Churches, St. Mary's parish, and the Advance Work Program of the Church, will be held in St. Mary's parish house, Ardmore, on Thursday and Friday, November 12th and 13th. There will be gifts, dolls, toys, flowers, plants, and many other things for sale. The Rev. Louis W. Pitt is rector.

The fiftieth anniversary of the founding of the parish was observed on October 25th at the Church of the Redeemer, Bryn Mawr, the Rev. Ernest C. Earp, rector. Canon T. Guy Rogers, chaplain to the King of England, preached at a special service held in the afternoon.

ELEANOR ROBERTS HOWES.

NINTH ANNUAL CHURCHMEN'S DINNER HELD IN ALBANY

SCHENECTADY, N. Y.—The ninth annual Churchmen's dinner of the diocese of Albany was held at the Van Curler Hotel, this city, October 27th, and attended by three hundred and twenty clergy and laymen who came from all parts of the diocese.

The speakers were the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese; the Rev. Franklin J. Clark, secretary of the Church Missions House; and the Rev. Arthur R. McKinstry, rector of St. Paul's Church, Albany. Mr. McKinstry spoke on the missionary aspect of the recent General Convention, Mr. Clark's address was on the Church's Program, and the Bishop spoke on the import and significance of the General Convention. The Bishop's address was broadcast by Station WGY. Toastmaster of the dinner was J. S. Conover, treasurer of the diocesan council and a vestryman of St. George's Church, Schenectady.

Bishop Oldham emphasized especially the constructive legislation of the General Convention, the pronouncement based on the report of the Committee of Twenty-one relating to national and world problems, and the courageous enthusiasm for promoting the Church's enterprise in the face of depression. The Bishop clarified the new marriage and divorce canon, which has been somewhat misunderstood; and presented the Church's position on the question of disarmament.

"The general feeling," Bishop Oldham said, referring to the spirit of the General Convention, "was that this is no time for the Church to retreat but rather that, at a time when the world is so seriously in need of spiritual resources, the Church should make stronger efforts than ever to carry forward the Master's program."

ENGLISH CHURCH ARMY MAN HERE ENROUTE TO HAWAII

NEW YORK—Capt. William E. Bramwell of the English Church Army, enroute from London headquarters to Hawaii for a five-year term of service, passed through New York the week of October 25th. He was introduced to a group of New York associates of Church Army, meeting in Trinity Chapel parish house Tuesday night. He and the other Church Army workers then in New York attended the Thursday morning celebration of the Holy Communion, also at Trinity Chapel, when there were special prayers on his behalf, and at the noon service at Church Missions House on Wednesday he was presented to the Missions House staff. He sailed from San Francisco November 6th on the S.S. *President Coolidge*, to join Captains Benson and Roberts who are nearly submerged by their growing work on the Islands.

Long Island Conference of Laymen Reorganizes Parishes Into Zones

Key-men to Be Links Between
Parochial and Diocesan Organi-
zations—G. F. S. Service

The Living Church News Bureau
Brooklyn, October 31, 1931

THE CONFERENCE OF LAYMEN, CALLED by the Rt. Rev. Ernest M. Stires, D.D., to supplement the Clergy Conference, met in Garden City last Saturday. The session began with luncheon, to which three hundred and fifty sat down. When luncheon was over three of the lay deputies to the General Convention made brief reports: Messrs. Origen S. Seymour, Raymond F. Barnes, and Frank Gulden. The fourth deputy, William M. Baldwin, is absent in California.

When the conference met in the assembly room, Bishop Stires made an address which a layman who was present described as "the most uplifting talk in these times of depression that I have heard anywhere." The Rt. Rev. J. I. Blair Larned, Suffragan of the diocese, then introduced the diocesan program, and the Rev. Mr. Evans, chairman of the diocesan council's field department, gave the details of organization. The intent is to select a key-man in every parish and mission, who is to be the link between the parochial and the diocesan organizations. Parishes are to be subdivided into zones, with a lay leader in each zone, all in touch with the key-man. So far seventy or eighty key-men have been appointed.

The first of these laymen's conferences was held at Easthampton two years ago. The attendance was 42. The second was held at Garden City last year. The attendance was 136. This year's increase to 350 can hardly be interpreted otherwise than as a sign of marked development of lay interest throughout the diocese.

ANNUAL G. F. S. SERVICE

One of the most picturesque and effective of the various annual functions of this diocese is the annual service of the united branches of the Girls' Friendly Society. It was held last Sunday afternoon in St. Bartholomew's Church, Brooklyn. Several clergy were in the chancel in their vestments, including the Rt. Rev. Ernest M. Stires, D.D., the Bishop, and the Rev. Frank M. Townley, D.D., rector of the parish. The Bishop was preacher. The picturesqueness of the service consists in the entrance, in procession behind the choir, of deputations from a good number of the parochial branches throughout the diocese, each deputation carrying its banner.

"FRIENDLY WEDNESDAY EVENINGS"

In order to supply what is often lacking in a growing community to which new residents are constantly coming—a means of becoming acquainted with one's neighbors to the promotion of friendliness—the rector of Zion Church, Little Neck, the Rev. Lester Leake Riley, has been for some time inviting the whole community to "friendly Wednesday evenings" in the parish house. A judicious mixture of the religious and the cultural is evidenced in his program for November. The four subjects for the Wednesday evenings in November are: The new American Prayer Book, by the rector; Mementoes of Jenny Lind, by Leonidas Westervelt, with an invitation to view the famous Lind col-

lection in Mr. Westervelt's home; the General Convention in Denver, by the Rev. Charles H. Ricker, rector of the neighboring parish of Manhasset; and Leisure and Its Uses, by Dorothy Petgen, whose book is the result of a year and a half in the principal countries of Europe in an effort "to look in Europe for beautiful ways of life."

MASONIC SERVICES

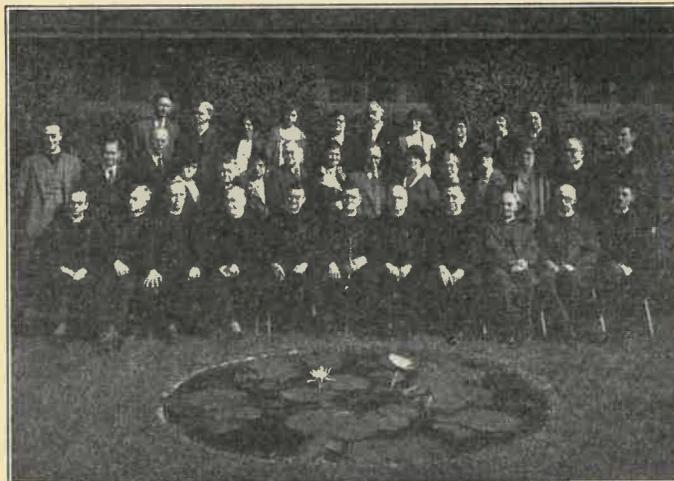
The Grand Master having ordered all Masons to attend church service next Sunday, various of our parishes are preparing for the attendance of lodges. A great company of them are coming to the Cathedral for the afternoon service. They have requested that Bishop Stires be the preacher, and he has arranged his schedule of engagements so as to do so.

A MISSION IN ASTORIA

The Rev. G. W. Ferguson, rector of St. Peter's Church in Springfield, Mass., will preach a mission in St. Andrew's Church,

AT DEAF WORKERS' CONFERENCE IN CHICAGO

Walinger,
Photographer.



Astoria, commencing Saturday evening, November 15th, and concluding Monday evening, November 23d. There will be daily Eucharist with a meditation for the mothers of the parish at the 9:30 service; and preaching every night. On one morning there will be a spiritual conference for the pastors of the various churches of the neighborhood. There will be special services on the two Sundays, and designated services for children.

CHAS. HENRY WEBB.

ST. JOHN'S MILITARY ACADEMY DAMAGED BY FIRE

DELAFIELD, WIS.—Fire that damaged DeKoven Hall at St. John's Academy, Delafield, on Tuesday night, October 27th, and which temporarily deprived the cadets of their living quarters, is said to have been much exaggerated in the press. The blaze has been definitely proved to be the result of defective wiring, and was put out in fifteen minutes. It did not reach any of the rooms or corridors of the building, but was confined to the small space between the ceiling of the upper floor and the roof. The only damage was from the water which soaked down through two floors and which will make replastering necessary. DeKoven Hall is the only building on the campus not entirely fireproof.

One minor casualty is reported—that of Cuno Bender, who in the excitement came in contact with a hand-operated chemical fire extinguisher.

The flames were discovered at 5:10 by Lieut. C. L. Broce, one of the athletic coaches, when he went to his room on the third floor of the Hall. Failing to put out the fire with an extinguisher he called the Delafield fire department.

The cadets, who were at athletic drill at the time, ran into the building and threw books, clothing, and furniture out the windows.

CESSATION OF DEAF MISSION IN BALTIMORE IS DEPLORED

CHICAGO—Among the resolutions adopted at the Conference of Church Workers among the Deaf in the United States held at Chicago recently (also see THE LIVING CHURCH of October 17th) was one deploring the cessation of the Mission to the Deaf in Baltimore, Md., after a history of seventy-two years. Curtailment of income due to the prevalent economic depression is given as the reason for this discontinuance, which it is hoped may be but temporary. Resolutions were also passed commending the arrangement with the National Council for the investment and care of the re-inforcement fund; recommending greater care in the selection of candidates for orders in the work;

providing for the continuance of the official organ, the *Silent Missionary*; and declaring in favor of the sign language as the *via media* for conducting Church services for the deaf.

The treasurer's report showed a fund of \$7,500 invested for current expenses of the conference with a balance of \$148.38 on hand. He also reported \$8,114.31 in the bank towards the \$30,000 re-inforcement fund for the work.

The people of All Angels' Mission were accorded thanks for their hospitality.

BISHOP CREIGHTON RETURNS TO MEXICO

NEW YORK—A note from the Rt. Rev. Frank W. Creighton, D.D., written shortly after his arrival in Mexico says:

"There was no trouble at the border, although we did have to show our marriage certificate because Mrs. Creighton was a *tourista* and I an *imigrante*. There was a group to meet us at the station glad to see us back. After breakfast, visitors began to arrive in a stream which shows no signs of diminishing. Conversation is mostly in Spanish and at times when there are five or six here at once, our heads spin.

"The telegraph company telephoned me news of Mr. Morrow's death and my call on the Ambassador was one of condolence. I have had a meeting of the Council of Advice, mapped out an itinerary, visited Gobernacion and the Post Office, made a speech to the Christian workers in the

Methodist school, had lunch with the archdeacon, and last night I wrote a third of a sermon for Sunday at the Cathedral.

"Today we lunch with Dean and Mrs. Golden-Howes. Then I have a conference, and there is a dinner tonight. I have just stopped to receive Archdeacon Samuel Salinas, the Rev. J. A. Carrion, Dr. Hansen of the Mexican Seminary, and Bishop Pasquel, a Mexican Methodist bishop."

Chinese Reject Registration of St. John's

Object to Statement of Christian Purpose and Theological School

NEW YORK—The Chinese Nationalist government has refused to permit St. John's University and Middle School, Shanghai, to register with a statement of Christian purpose, according to word received by the Department of Missions here. After much study of the question of registration, Bishop Graves and the council of advice had finally agreed to the application, provided it contained the statement of Christian purpose and other safeguards as laid down by the National Council of the Church. The application was accordingly sent in, but has now been rejected, both because of this statement and because the university includes a school of theology.

Dr. F. L. Hawkes Pott, president of the university, reports that although no public announcement was made of the entrance examinations, there were many applicants, with the result that six hundred and two students enrolled in the college and middle school, an increase over the preceding year. Sixteen students were admitted to the entering class of the school of medicine. This is now carried on in cooperation with the Woman's Union Christian Medical School. In order to strengthen the university library in its department of Chinese literature an appeal was made to the parents and guardians of students. As a result volumes worth several thousand dollars were presented for this section of the library. This was a special boon to St. John's in view of the limited resources available for the purchase of books.

As Dr. Pott looks toward the future he considers that the property and plant of the university are sufficient for present needs. He thinks it desirable that there should be an increased income for the support of the Chinese staff and for the purchase of equipment, scientific and literary, but is most anxious that definite provision should be made for the housing of members of the Chinese staff so that they may live on the university grounds. He also sees the coming necessity for a central building containing administrative offices and additional lecture rooms.

NATION-WIDE COMMUNION FOR MEN TO BE HELD IN NOVEMBER

PHILADELPHIA—The fourteenth annual nation-wide corporate Communion for men and boys will be held in parishes throughout the Church on the First Sunday in Advent (November 29th), sponsored by the national Brotherhood of St. Andrew.

Inasmuch as this service is for all men and boys, irrespective of Brotherhood membership, it is hoped that there will be a large number present at the services. It is said that the observance last year throughout the Church called for one hundred and twenty-five thousand invitation cards, and national leaders of the Brotherhood are expecting a considerably larger response this year.

All necessary supplies, including posters, invitation cards, and a special Preparation Service for Men and Boys embodying suggestions received by the Brotherhood office from a large number of bishops and rectors who were asked to furnish material, will be furnished by the national headquarters of the Brotherhood. The posters and preparation service material are free; the cards are furnished at cost.

Address: Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, 202 South 19th street, Philadelphia.

ACTIVITIES IN SOUTHWESTERN VIRGINIA

ROANOKE, VA.—At a meeting on Wednesday, October 21st, the executive board of the diocese adopted a program of missionary work in 1932 involving an estimated cost of \$54,442. This figure will be the goal in the Every Member Canvass which will be carried out between November 29th and December 13th under the leadership of the field department of the diocese, of which the Rev. Devall L. Gwathmey, Wytheville, is chairman. The first item in the program, \$16,300, is the quota for the missionary work of the General Church at home and in foreign fields. The remainder is for needs within the diocese.

The Rev. Taylor Willis, chairman of the department of religious education, formally announced to the board that a diocesan Young People's Service League was organized on October 16th and 17th.

At the annual meeting of the Woman's Auxiliary of the diocese, held October 27th, 28th, and 29th, Mrs. W. H. B. Loving retired from the office of president of that organization, which she has held for several years. By virtue of that office she has also been a member of the diocesan executive board. The board expressed by a rising vote its deep appreciation of the work of Mrs. Loving as one of its members and its deep regret that she will no longer be present at its monthly meetings. The Rt. Rev. Robert Carter Jett, D.D., paid heartfelt tribute to the ability and success with which Mrs. Loving has performed her duties as president of the Auxiliary.

The board adopted a resolution in memory of the late John B. Newton of Roanoke, who was one of its members.

A proposal was approved to appoint a woman worker at Sweet Chalybeate Springs in Alleghany County. She will have the cooperation of the Rev. Warren A. Seager of Covington. Forrest Memorial Church at Sweet Chalybeate Springs has been dormant for a number of years. As soon as Mr. Seager came to Covington in August, 1930, he surveyed the possibilities for missionary work in the county.

The Rev. John J. Gravatt of Staunton, chairman of the department of publicity, is considering the advisability of taking motion pictures of the missionary work being done at various points in the diocese, chiefly as a means of informing our own people as to the objects for which their contributions are expended.

Attending this meeting of the executive board were Bishop Jett, the Rev. Messrs. Alfred R. Berkeley, Taylor Willis, Roland Moncure, Robert A. Goodwin, John J. Gravatt, Devall L. Gwathmey, and Herbert H. Young; Col. W. M. Brodie, and, as a visitor, the Rev. Mr. Seager.

DIOCESAN CLERGY CONFERENCE

The annual conference of the clergy of the diocese was held in the parish of St. Paul's Church, Salem, from October 19th, to Wednesday noon, the 21st. Bishop Jett



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presided. Twenty-nine clergymen were in attendance. This was strictly the Bishop's meeting and he discussed a number of intimate problems related to his own work and that of the clergy.

Speakers were: the Rev. Mr. Willis, Miss Jane Byrd Pendleton of Wytheville, the Rev. Mr. Gwathmey, the Rev. Mr. Berkeley, the Rev. Mr. Seager, and the Rev. Dr. Thomas D. Lewis.

The Rev. Dr. Richard W. Trapnell, general secretary of the field department of the National Council, gave an address.

On Monday evening the Bishop and Mrs. Jett had the clergy for tea at the episcopal residence in Roanoke, after which the first conference session was held in Salem. The clergy were then guests of the congregation of St. Paul's Church; luncheons being served in the parish house on Tuesday and Wednesday. Tuesday evening the visitors were entertained at the rectory by the Rev. Roland Moncure and his wife.

YOUNG PEOPLE ORGANIZE

On October 16th to 18th representatives of young people's societies in the diocese met at Christ Church, Roanoke, and organized the Young People's Service League of the diocese of Southwestern Virginia with the following officers:

President, Miss Mildred Horsley, Roanoke; vice-president, Miss Lucia Desha, Lexington; secretary, Richard Hankins, Blacksburg; treasurer, Miss Virginia Boan, Bedford.

The league adopted a constitution in which was expressed a desire to participate with the Bishop and executive board in the promotion of the spiritual ideals of the diocese. Four main objectives were set forth: Service, Fellowship, Worship, and Study.

It is planned that all of the young people's societies, fellowships, leagues, etc.,

in the various parishes of the diocese will be affiliated with this central organization for the more efficient conduct of their activities.

In outlining its program the league was assisted by Harry Lee Doll of Virginia Seminary, who has had much experience along these lines and by special request had come to Roanoke for the purpose.

LAY CORNERSTONE OF NEW ST. AGNES' SCHOOL, ALBANY

ALBANY—The cornerstone of the new building of St. Agnes' School for Girls was laid October 22d by the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., in the presence of six hundred persons. The Governor of New York, the Hon. Franklin D. Roosevelt, made an address; and the Mayor, the Hon. John Boyd Thatcher, II, brought greetings from the city.

The uniformed pupils of the school stood on an embankment behind the speakers' platform and just in front of the rising stone structure. The board of governors of St. Agnes' School, trustees of the Albany Diocesan Foundation, together with the principal of the school and the heads of various neighboring schools and colleges, occupied the platform with the Governor, the Bishop, and the Mayor. The Bishop is president of the governing board; and under his leadership the ground for the new structure has been acquired, a fund of nearly \$300,000 has been raised, and the new buildings have been planned, two units of which now stand nearing completion. The building is of limestone with granite trimmings, and the architects are Pember and Demers, of Albany and Troy. The second unit now in building is the dormitory section and is to

be a memorial to the late Rt. Rev. R. H. Nelson, D.D., second Bishop of Albany. There is already completed a portion of the cloister, replica of this feature of the old building soon to be abandoned. The grounds of the new school site, some thirty acres, command a view of a long range of surrounding country, furnishing also adequate playground facilities and ideal outdoor privileges.

The cornerstone of the new building bears the date of the first stone, 1872, and that of its own laying, 1931. It is a significant fact that the first Bishop of Albany, the Rt. Rev. William Crowell Doane, D.D., laid that stone in company with the then Governor of New York, as did Bishop Oldham the present stone in company with Governor Roosevelt. A granddaughter of Bishop Doane, and two great-granddaughters who are students at St. Agnes', and the three daughters of Bishop Oldham, also St. Agnes' girls, were present at this ceremony. There was present as well a woman who was a pupil in St. Agnes' School when the first cornerstone was laid.

SUCCESSOR TO JAMES MILLER IS APPOINTED

NEW YORK—The Rev. Charles H. Collett has been appointed by the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., as corresponding secretary of the National Field Department and director of the Speakers Bureau, succeeding the late James M. Miller.

Mr. Collett, who has been a general secretary on the staff of the department since July, 1930, is a native of the Province of Quebec, and a graduate of Trinity College, Hartford, Conn., and Berkeley Divinity School. He was ordained to the

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 of the
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 First Sunday in Advent, November 29, 1931

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priesthood in 1917. After working seven years in New England he went to St. Paul's Church, Grand Forks, N. D., in 1924 and came from there to the National Council.

The objective of the Speakers Bureau is to bring the Church's missionary work directly to the people of the Church, chiefly by the voice and presence of the missionaries, to provide information as a basis of interest in and support of the Church's missionary program.

LOS ANGELES HONORS PRIEST SIXTY YEARS IN THE MINISTRY

LOS ANGELES—Sixty years a priest. This notable anniversary in the ministry of the Rev. Erasmus J. H. Van Deerlin, D.D., retired priest of this diocese, has just been celebrated. The actual date of his ordination was St. Luke's Day, 1871, and on that festival Fr. Van Deerlin was remembered at many altars throughout Los

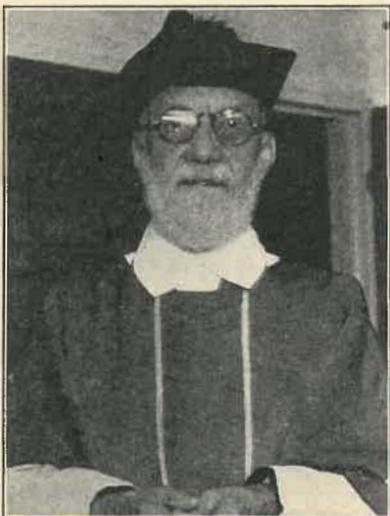


Photo by courtesy Los Angeles Times.

REV. ERASMUS J. H. VAN DEERLIN, D.D.

Who celebrated his sixtieth anniversary as a priest of the Church on October 22d.

Angeles. Thursday, October 22d, however, through the thoughtfulness of the Rev. Neal Dodd, rector of the Church of St. Mary of the Angels, Hollywood, the occasion was commemorated with a celebration of the Holy Eucharist, followed by a luncheon in the parish house.

At this service Dr. Van Deerlin was celebrant with Fr. Dodd and Fr. W. E. Maison serving as deacon and sub-deacon respectively. R. J. Dorland was master of ceremonies. The Suffragan Bishop, the Rt. Rev. R. B. Gooden, D.D., was the preacher and, vested in cope and mitre, assisted pontificaly at the Mass. The Rev. R. H. Gushee, of Christ Church, Ontario, Calif., attended Bishop Gooden as chaplain. Though in his eighty-sixth year, and still feeling the shock of a delicate operation performed some six months ago, the venerable priest rendered the service with a clear and resonant voice.

At the luncheon which followed Mrs. Van Deerlin shared with her husband the place of honor. A token from his brother priests was presented to Dr. Van Deerlin by Bishop Gooden. The Bishop of the diocese, the Rt. Rev. W. Bertrand Stevens, D.D., who is confined to the hospital recuperating from a minor operation, sent his greetings by special messenger in the person of Mrs. Stevens.

The only extended address at the luncheon was that delivered by an old friend, Fr. Gushee—to which Dr. Van Deerlin responded with grace and vigor, telling

many stories of the Church of England in the early days of the Catholic revival.

Dr. Van Deerlin is a native of England and a graduate of Christ College, Cambridge University. He was ordained in Worcester and served in the dioceses of Birmingham and Winchester and also for several years as a missionary in British Guiana.

His first cure in the American Church was Christ Church, New Haven, Conn., to which he was called in 1883. Kenosha, Wis., Reno, Nev., and St. Augustine's Church, Honolulu, each in turn were ministered to by him, and in 1904 he came to Los Angeles. Since his retirement, however, he is far from being inactive, frequently assisting his brethren in the pulpit or at the altar.

ROCHESTER PRIMARY CALLED FOR DECEMBER 15TH

JAMESTOWN, N. Y.—The Bishop of Western New York, the Rt. Rev. David Lincoln Ferris, D.D., has called the primary convention of the new diocese for December 15th and 16th at Trinity Church, Geneva. This is the same place where the Rt. Rev. Heathcote DeLancey held the first primary convention to form the present diocese of Western New York on All Saints' Day, 1838. Western New York was then made up of the present territory together with Central New York. In 1868, or thirty years after, the diocese of Central New York was formed. Bishop Cox was consecrated Bishop Coadjutor in 1865 and became Bishop of the same year upon the death of Bishop DeLancey.

There is some speculation as to what the new diocese will be called. Some want to call it the diocese of Rochester, as that will be the largest city and will also be the place where the Cathedral will be located. Some want to call it the diocese of Genesee, from the Genesee River which flows through that section of the state; others want to call it the diocese of DeLancey in memory of Bishop DeLancey. At this convention the standing committee and the diocesan council together with other organizations will be completed. In the Buffalo end, which will continue as the diocese of Western New York with the Rt. Rev. J. Cameron Davis, D.D., as Bishop, organization will be completed along the same lines as in the eastern end.

FLOOD WATERS SUBSIDE AT WUCHANG

NEW YORK—Bishop Roots writes from Hankow on September 24th of having had over three thousand flood refugees in camp at Boone. There were in all something over 140,000 refugees in Wuchang. An article in the China press for September 18th, written by H. S. Liang, a Chinese Y. M. C. A. man from Shanghai who had made a tour of inspection, says that "the one camp in Wuchang that deserves mention is that conducted on the compound of Boone University, responsibility for it being borne by faculty members and students of the university. As compared with the others in Wuchang this may be called a model camp."

"Except the hills and some high points," says Mr. Liang, "scarcely a foot of dry land can be seen in an air flight in the area between Nanjing and Hankow along the Yangtze River. It is estimated that the average width of the river is thirty-five miles, extending six hundred miles in length."

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patch from Hankow on September 17th reported the water falling at the rate of two to three inches a day and it was expected that by the end of September the Hankow streets would be dry enough for walking. Martial law was declared and attempts are made to enforce the strictest sanitary measures.

Bishop Roots had just received photographs from the Chinese priest and catechist at Singti, a mission a hundred miles up the river from Hankow, showing St. John's Mission shattered beyond recognition by waves blown up after the flood had come. Thousands of homes were thus destroyed.

BISHOP DAVIES CELEBRATES 20TH YEAR OF CONSECRATION

SPRINGFIELD, MASS.—The clergy and laity of Western Massachusetts gathered in Christ Church Cathedral, Springfield, at a special service to celebrate the twentieth anniversary of the consecration of the Rt. Rev. Thomas F. Davies, D.D., as Bishop of Western Massachusetts, on St. Luke's Day, October 18th. It was also the date of the consecration of his father, the Rt. Rev. Thomas F. Davies as Bishop of Michigan in 1899. Following an early celebration at 8 o'clock, there was a morning service at 11 o'clock at which a number of memorials were dedicated by the Bishop and the sermon was preached by the Very Rev. Percy T. Edrop, dean of the Cathedral.

In the afternoon was a processional of seven vested choirs of Springfield, followed by the Mayor, Dwight R. Winter, Sheriff David J. Manning of Hampden County, the Rt. Rev. Joseph Kliniowicz, Russian Orthodox Bishop, Col. J. W. Joyes, commandant of the U. S. Armory, Springfield, many of the denominational clergy of the city, the vestry of All Saints', Worcester, the Cathedral Chapter, diocesan officers, standing committee, diocesan clergy, honorary canons of the Cathedral, and the Bishop. A sermon was preached by Bishop Davies.

A feature of the service was the presentation to Bishop Davies by Dean Edrop of a white goatskin bound volume of congratulatory tributes from sixty-six bishops of the American Church, and the Archbishop of York and the Primate of Canada. Dean Edrop also announced the gift of a newly furnished office in the Cathedral House for the use of the Bishop as a token of the esteem of the parishioners of the diocese.

The memorials dedicated at the morning service included offering plates, a carved chest, and chancel panels in the sanctuary with a carved wooden door and doorway, given in memory of William C. Simons, for forty-years a vestryman and warden of Christ Church.

ONE CHURCH SOLVES THE ALTAR GUILD PROBLEM

MT. VERNON, N. Y.—Old St. Paul's, Eastchester, Mt. Vernon, thinks it has found a satisfactory solution for the puzzle of how to develop proper care of and reverence for the work connected with the altar linens and vestments. In the small church—and all too often in the larger one as well—the necessary routine service of the sanctuary belongings falls to one or two women. If illness or necessity causes absence there is consequent confusion and often real embarrassment.

In this Colonial church just over the boundary from the Bronx, which is awakening from its long "sleeping beauty" retirement into one of the most vitally alive

parishes of Westchester, the Woman's Auxiliary has taken hold of the problem. For the present year there will be no separate altar guild. Every woman in the Auxiliary, both of the afternoon and evening chapters, will serve one month. They will work in couples, one from each group. When new workers take up the service one of the women who has just finished her month will come for two weeks to help the novices. By the end of the year every woman in the parish who is active in its work will know what is to be done and how to do it. There will never be a future emergency, for some one of them will always be available in case of need.

Further, during the year there will be voluntary pilgrimages to other churches to learn as much as possible about this sacred and beautiful part of Church work. From those who make these trips and who show particular interest in altar work will be developed an altar guild for the future. As a reference book they are using Mrs. Perry's *Altar Guild Manual*, and this book and the plan for work are alike commended to the small church which wishes to do all things "decently and in order."

SEVEN WEEKS OF PRAYER INSTITUTED IN BALTIMORE

BALTIMORE, MD.—That the Church has the one remedy for the world today is the keynote of the seven weeks of prayer begun in Baltimore October 18th.

The noon-day services in Old St. Paul's Church, conducted by the Rev. J. O. S. Huntington, O.H.C., were well attended.

In Grace and St. Peter's Church, on the 19th and 20th, the Rt. Rev. Charles Blayne Colmore, D.D., and the Rev. Frank A. Saylor, of Porto Rico, and the Rt. Rev. W. M. M. Thomas, D.D., of Southern Brazil, gave addresses. The exhibit of the work done in St. Andrew's Mission was very interesting. That evening a pageant was given by the young people from different parishes, under the direction of Mrs. Alexander Rutherford.

On the 20th, Bishop Barnwell of Idaho preached on the World's Need—The Christian's Response.

In the Great Hall of Emmanuel Church, on the 21st and 22nd, addresses were made by the Rt. Rev. G. A. Beecher, D.D., of Western Nebraska; the Rev. Dr. Humphries, archdeacon of Baltimore; Miss Dorothy Clark of Maryland's Branch of the Church Mission of Help; Mrs. Grafton Burke, wife of Dr. Burke of Fort Yukon, Alaska; the Rev. G. Warfield Hobbs of "281." The exhibit was diocesan—such as the City Mission, Day Nursery at the Church of the Guardian Angel, Missionary Jurisdictions and Aided Dioceses, Aided Missions. The evening of the 21st was given over to a drama, the Church in the Hills, and on the 22nd Bishop Beecher and Dr. John W. Wood addressed a mass meeting.

The speakers on the 23d, in Christ Church, were Miss Gladys Spencer, of Aomori, Japan, Dr. Wood, and the Rev. Dr. Arthur Sherman. The exhibit of work in the Orient was attractive and instructive.

Tea was served by ladies of the different parishes each afternoon.

On Saturday afternoon, the children had their pageant and service in Grace and St. Peter's Church, and on Saturday evening the Church of St. Michael and All Angels was crowded for the preparatory service for the Holy Communion on Sunday morning in the individual parishes. The Rev. Don Frank Fenn, D.D., rector of St. Michael's, summed up the meaning of the

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week's activities and the Rev. William A. McClenthen, D.D., rector of Mt. Calvary Church, conducted the preparatory service.

The Bishop, realizing the importance of these gatherings, gave up his entire time for the week and was present at every meeting.

COLORED RECTOR CELEBRATES FORTIETH YEAR IN PRIESTHOOD

OMAHA, NEB.—The fortieth anniversary of the ordination of the Rev. John Albert Williams, D.D., to the priesthood was celebrated October 18th in the Church of St. Philip the Deacon, this city, of which he has been in charge during his entire ministry. The program was arranged by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of the diocese, and the vestry.

There was a corporate celebration of the Holy Communion at 7:30 at which there was a large attendance. At 11

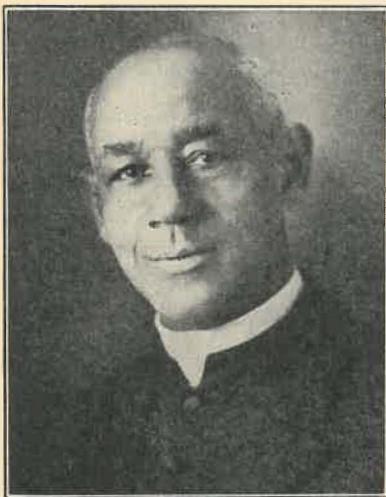


Photo by Green.

REV. J. A. WILLIAMS

o'clock Dr. Craig Morris, a dentist, who had been baptized as an infant some thirty-six years before in the same church by the same priest, was ordained to the diaconate by the Bishop.

At 8 o'clock at night there was a jubilee service conducted by Bishop Shayler at which brief congratulatory addresses were delivered by Mayor Richard L. Metcalfe; Col. T. W. McCullough, veteran editor of the *Omaha Bee-News*; William G. Haynes, senior warden of the parish; the Rev. George St. George Tyner, vicar of St. Paul's. The subjects of the addresses were As a Citizen, As a Public Servant, As a Friend and Pastor, and As a Fellow Priest.

Bishop Shayler on behalf of parishioners and friends presented Dr. Williams with a liberal purse.

The Rev. Dr. Williams, or Fr. John Albert as he is popularly known, was born in London, Ontario, and reared in Detroit, Mich. He was graduated from the Seabury Divinity School with the degree of B.D., in June, 1891, and was ordered deacon in St. Barnabas' Church, Omaha, on St. Barnabas' Day, by Bishop Worthington, and advanced to the priesthood by the same prelate on St. Luke's Day of the same year. In 1928 Seabury conferred upon him the honorary degree of Doctor of Divinity and that year he was also awarded the Cross of Honor of the Order of the Sangreal. He has been active in civic and diocesan affairs, serving the diocese for a number of years as secretary-registrar, historiographer, editor of *The Crozier*, examining chaplain, and member of the standing committee.

† Necrology †

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

CARL A. JOHNSON

MADISON, WIS.—Carl A. Johnson, nationally known industrial leader and president of the Gisholt Machine Company, this city, died at his Lakewood Bluff home October 30th at the age of 61. Death was attributed to heart disease. He was one of the nation's business men summoned to Washington by President Hoover in January, 1930, to attend the conference to lay plans to counteract the depression.

Besides his widow, Mr. Johnson leaves a daughter by his first wife, Mrs. Frank Weston; two brothers, Hobart and Maurice; one sister, Mrs. Ida Fisk, all of Madison.

Funeral services, which were private, were conducted on Monday, November 2d, by the Rev. H. H. Lumpkin, Ph.D., rector of Grace Church. Interment was made in Forest Hill Cemetery.

FALL CONFERENCES IN DIOCESE OF OHIO

CLEVELAND, OHIO—Each autumn the nation-wide department of the diocese of Ohio begins an intensive presentation of the Program of the Church with a conference of the clergy at Green Springs, just off the main highways one hundred miles west of Cleveland. The annual meeting last week was attended by almost every rector in the diocese. The Ven. Gerard F. Patterson, chairman of the department, arranged the program, which occupied the full time October 29th and 30th in discussing the General Convention, the program of the diocese and the general Church, and the work of social service and religious education. The Rev. Dr. B. H. Reinheimer and the Rev. C. Rankin Barnes of the National Council had large parts in the presentation and discussion.

Spencer Miller of the Department of Social Service presented the Church's message for the problems of today.

Arrangements were made for the meeting at Kenyon College, Gambier, of the clergy for the conference of 1932.

The nation-wide department this year has arranged for eleven regional meetings, which will cover every parish and mission in the diocese, and to these meetings all vestrymen and mission committeemen are invited by a personal letter from the Rt. Rev. Warren L. Rogers, D.D. Twelve hundred letters have been sent out. Four of these meetings have already been held with an attendance of more than eighty per cent of the vestrymen. The Bishop is the only speaker and presents in his inimitable way the challenge for this day. His frank presentation of all phases of our diocesan and general Church policies, and his program for the coming year, has a telling effect on his hearers. They welcome it with unanimous approval and pledge their loyal support.

Archdeacon Patterson and Clifford C. Cowin, the financial secretary, accompany the Bishop on this circuit and help here and there, where need be, in the strengthening of parish organizations.

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NEWS IN BRIEF

ARIZONA—In commemoration of the 25th anniversary of the ministry in the diocese of the Rt. Rev. Julius W. Atwood, D.D., retired, the dedication of the new Bishop Atwood parish house, and the anniversary of the founding of St. Luke's Home a three-day program was held by members of Trinity Cathedral, Phoenix, on November 1st, 3d, and 4th.

BETHLEHEM—The Rev. George A. Harvey, retired, living at Athens, was hit by an automobile on October 27th and rather seriously hurt. He is now in the Robert Packer Memorial Hospital at Sayre. He is not yet out of danger.—Trinity Church, Bethlehem, has organized the Order of the Fleur de Lis. Sunday, November 1st, the coronation of the first Queen of the June Elizabeth Dodson Court took place.—The Rev. Edward G. McCance, rector of Epiphany Church, Glenburn, was instituted by Bishop Sterrett on November 4th. A dinner was served in the parish house in his honor.—The Auxiliaries of the convocation of Reading met in St. Mary's Church, Reading, on October 27th. Practically every Auxiliary was represented. Reports were given of the meetings held in Denver. It was reported that the women had in cash and pledges over \$2,800 of the \$35,000 they are raising for a cottage at Voorhees Industrial and Normal School at Denmark, S. C. This is part of the Advance Work which has been promised.

CENTRAL NEW YORK—Six officials of the House of the Good Shepherd, the church orphanage of the diocese of Central New York in Utica, who were present at the dedication of the new building twenty-seven years ago were among those attending the annual services in observance of St. Michael and All Angels' Day.—The pipe organ from St. Thomas' Church, Van Etten, has been moved to Emmanuel Church, Elmira, the work of moving and erection being provided by members of the Men's Club of the parish.—Through the generosity of the Rev. W. S. Stevens, Emmanuel Church, Elmira, has a bell, which was the personal property of the Rev. Mr. Stevens and formerly used in the mission at Smithboro.—Grace Church, Waterville, has purchased a new rectory. The building adjoins the church.—St. Paul's Church, Constableville, receives \$1,000 from the estate of the late Florence Littay, bringing the endowment fund over \$10,500. The church, which will be 100 years old in 1935, is being restored according to the plan suggested by Robert North, architect, of Buffalo, and a special service of rededication is soon to be held.—Christ Church, Manlius, is given \$1,000 for its endowment fund by the will of Miss Louise A. Higgenbotham of Oneida, whose mother was baptized, confirmed, and married in the Manlius church.—St. George's Church, Chadwicks, has purchased a new rectory.—A set of office lights for the altar have been given to Zion Church, Rome, by members of the altar guild, Church school, and congregation in memory of Miss Mary Champion.—At the annual commencement of St. Paul's Church School, Syracuse, Miss Rosalind F. Brennan received the sixteenth bar to her attendance pin, marking the eighteenth year in which she has attended the school regularly as a pupil without an unexcused absence. At the same time 13-year awards were made to three; 12-year bars to two; 11-year bars to five, and 10-year bars to seven.—Miss Helen Whitehouse, a field worker of the national Woman's Auxiliary, is to spend two months in this diocese for the purpose of training and observation under the direction of the diocesan department of religious education.

COLORADO—The Bishops of the diocese are sending, with their compliments, a copy of the 1932 Churchman's Calendar of Daily Bible Readings to each of the 400 persons on the list of Isolated Churchmen.—The rectory of All Saints', Sterling, is now clear of debt. Fort Morgan and Windsor are on the last lap in cancelling the mortgages on their parish houses.

COLORADO—St. John's College, Greeley, began its twentieth year September 29th. Twenty-nine men were enrolled coming from eight states, Canada, England, and Korea. The Rev. Otis Mason, rector of Trinity parish, was added to the faculty as part time instructor.

DULUTH—A series of important conferences of lay people in the diocese of Duluth, to consider the welfare of the Church, was held the week of October 19th at the following places: Crookston, Fergus Falls, Brainerd, Hinckley, and Virginia. Speakers were: Miss Edna Eastwood, Mrs. E. C. Biller, Dean Woodruff, and the Coadjutor of the diocese, the Rt. Rev. B. T. Kemerer, D.D.

GEORGIA—Miss Mary Bond Lattimore, daughter of Mr. and Mrs. Harry Hays Latti-

more of Savannah, and the Rev. John Armstrong Wright, rector of St. Paul's Church, Augusta, were married in St. John's Church October 21st, by the rector, the Rev. Charles C. J. Carpenter, the Rev. Dr. David Cady Wright, rector of Christ Church and father of the groom, and Bishop Reese. They will make their home in Augusta.—At the fall conference of the diocesan executive council the Rev. R. W. Trapnell, D.D., stressed the spiritual side of the Every Member Canvass rather than the money side.—At the Teaching Mission on the Great Commission, held on November 1st in Savannah, Bishop Pentek, Coadjutor of the diocese of North Carolina, was alternately at Christ Church and at St. Paul's. The Rev. R. Bland Mitchell, of Birmingham, Ala., divided his time between St. John's and St. Michael and All Angels' Churches.—The Publicity department reports five issues of the *Church in Georgia* this year with three more to come out. It is hoped that nine or more might be issued in 1932. This paper goes without charge to every home in the diocese.—The Rev. Dr. David Cady Wright, vice chairman of the department of religious education, announced that eleven lots on St. Simon's Island had been purchased for \$4,000, the result of a gift of \$7,200 from a Churchman and his wife. The Y. P. S. L. raised an additional \$1,000. A building is to be constructed on the new site for next summer's campers.

HARRISBURG—Four regional conferences scheduled during the weeks of October 28th to November 5th embraced approximately 90 parishes and missions. The regional conferences were built around the visit to the diocese of the Rt. Rev. Louis C. Sanford of San Joaquin, the Rev. Fr. Chalmers of Baltimore, and the Rev. W. C. Compton of Rochester; the Rev. Louis Ward of Jamestown, N. Y.; George Bal-lachey of Buffalo, N. Y.; and Miss Beardsley of New York. Conferences were under the direction of the Rev. Squire Schofield.—At the meeting of the executive council held recently it was voted that no reduction in quotas assigned for 1931 would be permitted. The council also requested the Bishop to withhold appointments to existing missionary cures until the report of the committee is received in December. A resolution was adopted urging the Bishop to appoint a canon missionary in accordance with Section 5, Canon 10, of the diocesan canons. The next meeting is to be held December 10th.

LEXINGTON—More than two hundred persons, representing all the parishes and missions in the diocese, attended Bishop Abbott's third annual luncheon at the Phoenix Hotel, Lexington, on October 27th. Besides the Bishop, speakers were the Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina; the Rev. William B. Dern, Southern Ohio; and the Rev. Christopher P. Sparling, D.D., Canon Robert Murphy, Canon Franklin Davis, D.D., of Lexington. Mrs. Abbott, president of the diocesan Woman's Auxiliary, also addressed the gathering. These annual Bishop's luncheons have become a most important feature and present an opportunity for the presentation of the Every Member Canvass and the budgets, diocesan and national, for the forthcoming year.—A two-day demonstration on the province-wide Teaching Mission was held for the clergy and leaders of the diocese at Christ Church Cathedral, October 27th and 28th. The first day conference was conducted by Bishop Penick. The second day was conducted by Bishop Abbott and Dean Sparling. The mission is to be held the week of December 6th. This demonstration took the place of the regular autumn convocation.

LOS ANGELES—On October 12th the eleventh anniversary of the consecration of the Bishop of the diocese, the Rt. Rev. W. Bertrand Stevens, D.D., was observed by clergy residing in and near Los Angeles. The Bishop celebrated the Holy Eucharist at the Cathedral, assisted by the Suffragan and the dean. At breakfast in the Cathedral House a book was presented to the bishop, a token from the clergy.—A font has been installed in St. Thomas' Church, Hollywood, which is of unique interest. The Rev. A. H. Wurtele, D.D., rector of St. Thomas', was born in Acton Vale, Province of Quebec. His father was rector of this Canadian parish for many years and the parish church was built under his leadership some seventy-five years ago. Dr. Wurtele and others of his family were baptized in the font of this church. During a vacation spent in his birthplace this summer Dr. Wurtele found that, the community having become largely French, the church had been closed except for an occasional commemorative service. The chaste stone font thus having no further use in its original setting the vestry made a gift of it to Dr. Wurtele for use in his new church in Hollywood.—Dr. Mary Latimer James, superintendent of the General Church Hospital at



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Wuchang, has been making a number of addresses in this diocese in the interest of the erection and equipping of the maternity ward which has been accepted as the Advance Work project. At St. Luke's, Long Beach, a dinner meeting was provided for both men and women of the convocation of Los Angeles. Dr. James also spoke at the Woman's Auxiliary meeting at Christ Church, Coronado.

MINNESOTA—The semi-annual meeting of the Minnesota branch of the Woman's Auxiliary to the National Council was held in St. Mark's Church, Minneapolis, on October 14th. Among other resolutions adopted was one that the diocesan Auxiliary would assist the Rt. Rev. Stephen E. Keeler, D.D., Coadjutor of the diocese, in obtaining a woman field worker.—In honor of the Rev. Dr. Phillips E. Osgood's tenth anniversary as rector of St. Mark's Church, Minneapolis, a large number of his parishioners tendered him a reception recently. Miss Mary McKinley, director of religious education at St. Mark's, completed her tenth anniversary at the same time, having come to that parish with Dr. Osgood.

MISSOURI—The Young People's Federation of the diocese held a rally on October 24th in the Bishop Tuttle Memorial. Bishop Scarlett spoke to the young people on the work of the Church in the diocese, and Harold Moller, vice-president, outlined the objectives of the Federation. The Federation has printed the first issue of a quarterly news sheet, called *The Federation News*, which publication was one of the objectives proposed by the project committee at the rally held last year.

NEBRASKA—On October 18th, Bishop Shaylor confirmed a class of thirteen young men in the State Reformatory, Lincoln, presented by the Rev. William J. Woon, vicar of St. Matthew's, who has voluntarily undertaken the work in this penal institution in addition to his mission work. Fr. Woon, who is a member of the social service commission of the diocese, has been regularly visiting this institution for the past three years. Of the thirteen confirmed he recently baptized twelve.

NEWARK—Part of the publicity for Loyalty Month in the diocese consisted of a well arranged booklet, setting forth the various phases of diocesan work. Paragraphs and illustrations were devoted to the missions of the diocese, the Western Counties Mission, foreign-born work, Bonnie Brae Farm, the House of the Holy Comforter, St. Katherine's Home, Jersey City, the Laura Augusta Home, the diocesan hospitals, the Girls' Friendly Society Holiday House, the diocesan camp at Eagle's Nest Farm, the Newark City Mission, and the Church Mission of Help. There were also pictures of the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., and Bishop Stearly.—Preachers on October 25th in connection with the observance of General Church Sunday were: the Rt. Rev. Daniel T. Huntington, D.D., Bishop of Anking, China, at Calvary Church, Summit; the Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, Japan, at Christ Church, Ridgewood; the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, at Christ Church, Hackensack; the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, Japan, at St. Stephen's Church, Jersey City; the Rev. John W. Chapman, D.D. (at Anvik, Alaska, for many years) at St. George's Church, Maplewood; the Rev. Richard W. Trappnell, D.D., associate secretary of the National Council, at St. Thomas' Church, Newark; the Rev. Charles H. Collett, associate secretary of the National Council, at the Church of the Advent, Brookdale, Bloomfield.—It is expected that there will be formed in Paterson a chorus of Sunday school children, coming from both churches and synagogues, to aid in celebrating three national holidays, Armistice Day, Lincoln's Birthday, and Memorial Day. Another movement to secure more cordial relations among religious bodies is the seminar for the study of community relations among Catholics, Protestants, and Hebrews, which will have a general meeting, round table discussions, luncheon, and dinner at the Alexander Hamilton Hotel on November 23d. At the dinner Rabbi Nathan Krass, of the Temple Emmanuel, New York City, will give an address. The principal speaker at the luncheon is to be Prof. Bruce Curry of the Union Theological Seminary.—The following were speakers at the regional meetings in the various archdeaconries of Newark: the Very Rev. Milo H. Gates, D.D., Dean of the Cathedral of St. John the Divine, New York City; Capt. C. L. Conder, of the Church Army; the Rev. B. H. Reinheimer, D.D., of the National Council; Dr. Lewis B. Franklin, of the National Council; the Rev. Theodore R. Ludlow, D.D.; the Rev. Charles H. Collett, of the National Council; the Ven. Henry M. Ladd, archdeacon of Paterson; the Rev. Joseph R. Lynes, D.D.; and the Rev. Hiram R. Bennett, of the National Council.

NEW JERSEY—By invitation of the Rt. Rev. Paul Matthews, D.D., Bishop of the diocese, the members of the official boards were entertained at dinner in Trenton on October 21st, at the Hotel Stacy Trent, the guest of honor of the evening being the Rt. Rev. Michael B. Furse, D.D., Bishop of St. Albans, who arrived that afternoon from Washington for the purpose. Before introducing him, Bishop Matthews announced the receipt of a generous check for the building fund of the new Cathedral, received by him at the General Convention, as part of a larger gift to follow it, and pointed to the necessity of hearty united action in preparation for the entertainment of the General Convention in Atlantic City three years hence. Bishop Furse in his speech advocated the importance of the American Church claiming its rightful place of influence, not only in the Lambeth Conference but especially in its consultative body, and of the United States in the interests of world peace.

NEW YORK—John Bland of Calvary Church, Fourth avenue and 21st street, New York City, rounded out twenty-five years as choirmaster on October 18th at a special anniversary service. The choir was augmented by an orchestra of trumpets and drums. After the service a testimonial dinner to Mr. Bland was given in the parish house by parishioners, the choir, and friends. The Rev. Samuel M. Shoemaker, Jr., is rector.

NORTH TEXAS—The district of North Texas had its annual fall meeting of the executive committee this year in two sections, the first session being in Sweetwater October 15th and the second in Amarillo October 21st. Distances being very great and the eleven members of the executive committee being considerably scattered, the running of the meeting in two sections was an economy measure which proved very successful. In connection with the meeting was a clergy conference, attended by all the clergy of the district but one. The feature of the conference was a discussion of the new legislation enacted by the recent General Convention.

OHIO—The Cleveland regional conference was held October 15th with around one hundred clergy and laity present. Speakers from outside the diocese were: the Rev. Robert S. Chalmers, D.D., Baltimore, Md.; the Rev. Frederic O. Musser, Easton, Pa.; the Rev. Howard D. Perkins, New Haven, Conn.; the Rev. Franklin Joiner, Philadelphia, Pa.; Dr. Jared S. Moore of the faculty of Western Reserve University.

QUINCY—The Laymen's League of St. John's Church, Galesburg, is remodeling the basement of the church, making it more attractive and useful. The church has recently acquired a new pipe organ.—A teachers' training institute is being held weekly at St. John's, Galesburg, and includes members of the parishes at Kewanee and Monmouth.

RHODE ISLAND—On Sunday evening, November 8th, the diocese will hold, in St. John's Cathedral, Providence, its annual Armistice Memorial Service. Rear Admiral Harris Laning, president of the Newport Naval War College and prominent Churchman, will be the speaker and the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop, will introduce him. All the patriotic organizations have been invited and it is expected that they will come with color squads and in uniform. A detachment from the naval station at Newport has also been invited.—The Ladies' Sewing Society has completely renovated the entire interior of St. Paul's Church, Wickford. Three Persian rugs of rich colors have been added to the furnishings. Mrs. Mary E. Rodman augmented the gift of the Ladies' Society by a generous donation. Mrs. Harold Metcalf, president of the society, had charge of the work, assisted by Mrs. B. Frank Smith and Miss Lucy Reynolds. Miss Reynolds was the donor of the rugs for the chancel.—Deaconess Frances Semle, connected with the Cathedral of St. John, is conducting a class in the Modern Use of the Bible, at Grace Church, Providence, for five Wednesdays, which began on November 4th. The diocese has recently been divided into districts by the department of religious education and leaders placed in charge of each district.—Archdeacon E. J. Dennen of the diocese of Massachusetts, the executive head of the Sir Galahad Order, will open a series of lectures in a training course for men and boys to be given Thursday evenings at Grace Church, Providence, for a period of nine weeks. The first five lectures will be given over to Galahad work and the last four will deal with boys' work in general. Dr. W. Appleton Lawrence, rector of Grace Church, and T. A. Gibson of Trinity Church, Boston, are among the speakers on the program. Representatives chosen from among the squires, knights, and counsel-

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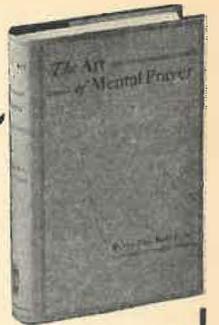
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lors in the diocese have been invited to attend.—The remodeled and extended parish house of St. Mark's, Warren, was dedicated on October 26th by Bishop Perry with the former rector, the Rev. Charles H. Temple, who carried the plans well on to completion, as guest. The present rector, the Rev. L. B. Rasmussen, preached a sermon of thanksgiving on the preceding Sunday.

RHODE ISLAND—Mrs. Isabelle N. Binney, president of the diocesan Woman's Auxiliary, sends out to her members each month a copy of the bulletin which keeps them informed on the work of their own organization and the national order as well.—On All Saints' Day, Bishop Perry dedicated a pipe organ given to St. Barnabas' Church, Apponaug, the Rev. Gustav A. Schweitzer, rector, by Mrs. John S. Holbrook in memory of her husband who died three years ago. It is a Welte-Mignon, all-electric instrument, including a wide range of stops, a set of chimes consisting of twenty-two stops, a full range of harp as well as a reproducing arrangement.

RHODE ISLAND—At the quarterly meeting of the Woman's Auxiliary of the diocese, held at Bristol, the Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, Japan, and Miss Kate Cotharin, secretary of the Massachusetts Indian Association and chairman of Indian Missions under the Massachusetts Church Service League, were speakers.

TENNESSEE—The Rev. J. Reginald Mallett, who assumed the rectorship of Christ Church, Chattanooga, November 1st, was instituted at the evening service on All Saints' Day by the Bishop Coadjutor, the Rt. Rev. J. M. Maxon, D.D., with the other clergy and congregations of the city participating.—The Church of the Holy Trinity (colored), Nashville, the Rev. A. Myron Cochran, vicar, held a "welcome back to Nashville" service for the students and faculty members of Negro educational institutions of the city. There are about sixty communicants of the Church in the student body of Fisk University and Meharry Medical College this year, and the vicar of Holy Trinity has arranged to hold a monthly celebration of the Holy Communion for them in one of the university buildings. A number of them attend the church services at Holy Trinity, although it is in the opposite end of the city.

TENNESSEE—The teaching missions on the Great Commission in the diocese of Tennessee, carrying out the provincial plan, will be conducted entirely by the clergy of the diocese without calling in outside aid. A schedule has been worked out for holding the missions simultaneously throughout each of the three convocations, one week being given to each.

UPPER SOUTH CAROLINA—Work has begun on the construction of a parish house for Grace Church, Camden, the Rev. C. Gregg Richardson, rector. Through efforts of many years almost the whole of the \$14,000 which the building is to cost is in hand. The parish house is to be on the same lot and adjoining the church.—The interior of the building of Grace Church, Anderson, has been thoroughly renovated. The chancel arch has been reinforced, new electric wiring has been installed, the interior woodwork painted, and the entire interior has been re-plastered.

VERMONT—At a recent meeting of the newly created diocesan executive council it was voted to proceed with a program to secure a fund of \$400,000 for the maintenance of the properties at Rock Point and for the extension and support of general diocesan work. Some of the more important purposes of the campaign are to provide (a) endowment for the physical upkeep of the Rock Point properties; (b) endowment for diocesan missionary work; (c) endowment to supplement the salaries of the clergy in aided parishes and missions; (d) endowment for the support of the Church Mission of Help in its work among girls.

WESTERN MASSACHUSETTS—The Rev. George Ferguson, rector of St. Peter's, Springfield, recently held a ten-day mission at St. Andrew's Church, Astoria, N. Y.

WESTERN NEW YORK—The meeting of all the clergy and laymen representing each parish in the western end of the diocese was held at St. Matthias' Church, East Aurora, October 18th and 19th, to consider the best means for the program in that end of the diocese for the coming year. The chairman was the Very Rev. Henry Zwicker, D.D., canon of St. Paul's Cathedral and rector of Grace Church, Lockport. The budget for the coming year was presented by Shepherd Kimberly, diocesan treasurer. The Rev. Lee Rose of the Philippine Islands gave an account of the splendid work which is being done at the Sagada Mission. The Rev. Charles Broughton, Church of the Ascension, Buffalo, and the Rev. Henry de-Wolf deMauriac, rector of St. Matthias', spoke.

CROSSES OF HONOR AWARDED BY SANGRAEL

CHICAGO—The Cross of Honor of the Order of the Sangreal for the year 1931 is conferred upon the following, for service to God and Humanity through the Church:

William M. Lawrence, retired Bishop of Massachusetts; because by his championship of the clergy pension fund, which he brought to a successful conclusion, he removed from the minds of aging and infirm ministers of the Gospel the haunting fear of want in their declining years, and gave serene confidence to many who approached the sunset.

Logan Herbert Roots, Missionary Bishop of Hankow, in China; because during a lifetime of hard service in the mission field in China, he has not shrunk from offering himself to the extreme of his powers; refusing to retreat before peril in the midst of revolution and disaster; and by his steadfast devotion has won the love of all who seek to turn China to Christ.

F. W. Neve, priest; archdeacon of mountain mission work in the diocese of Virginia; because through a long period of years he has rendered sacrificial service in a difficult field, bringing the light and strength of the Gospel into a region isolated and forsaken.

Sidney Stuart Bost, priest; rector of St. Philip's Church, Durham, N. C.; because he undertook to carry knowledge of Christ to the deaf mutes; and having learned the sign language, ministered to them, training for the sacred ministry fit persons from among the silent people. As a result of his labors, a church for those who neither speak nor hear has been consecrated, and many have learned the faith who without him could not have known it.

Howard Baldwin St. George, priest; professor of liturgics at Nashotah House, diocese of Milwaukee, and member of the Prayer Book Revision Commission; because by a lifetime of faithful devotion he has shown forth the meaning of living prayer, and has helped many to lift up their hearts unto the Lord.

Archibald R. Mansfield, priest, diocese of New York; founder of the Seamen's Church Institute; because for the whole span of his life's service he has battled with courageous wisdom on behalf of the wanderers of the seas, providing for them a safe home and a clean welcome in the havens of our land.

Lucius D. Hopkins, priest, of St. Paul's Mission, Big Suamico, Wis., diocese of Fond du Lac; because in a small rural community he has won a whole countryside for the Church of Christ, while serving actively and efficiently in his diocese and in the Church at large. Although fourscore years of age, he has never slackened nor relaxed in his vigilant service for the Master.

Grace Manchester, of the Schoharie County Mission, diocese of Albany, New York; because although handicapped by illness and the care of invalids, she has through years of correspondence brought cheer and help to the isolated, to sufferers in institutions, and to inmates of prisons; conducts a Church school class of hundreds by mail, and edits a Church paper, adorning her lessons for children with drawings by her own hand.

Anna L. Gilitand, deaconess, of St. Faith's House, Salina, Kansas; because by cheerful and untiring devotion she has established a strong hold of the faith; and for both clergy and laity of her missionary district brings the grace and comfort of the Holy Spirit.

Sidney D. Hooker, priest, of the diocese of Montana; because he has served continuously for fifty years in difficult and exhausting fields; and after his retirement continued to do missionary work whenever health and strength permit.

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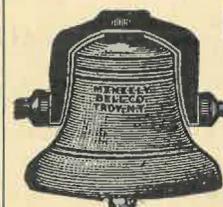
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