

# The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, JANUARY 2, 1932

No. 9



## A MEMORIAL CHAPEL IN JAPAN

The Rev. Percy A. Smith, who has been a missionary in Japan for twenty-nine years, has recently completed the erection of this chapel to the memory of his mother.

Mr. Smith is author of the poem, "The Nara That Was Yesterday,"  
published on page 280



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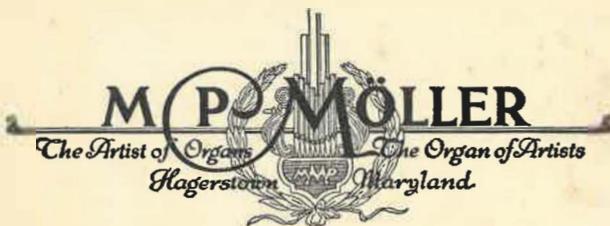
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# The Living Church

VOL. LXXXVI

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## EDITORIALS & COMMENTS

### The Unwise Men

HOW WISE were the "Wise Men"?

We are all familiar with the traditional interpretation of the visit of the three mysterious Oriental kings, or philosophers, or astrologers to our Blessed Lord, and on next Wednesday we shall commemorate once more in the Church's appointed manner this traditional and symbolic event.

But were the "Wise Men" uniformly and consistently as wise as they are generally portrayed in our Epiphany-tide sermons? Nineteen years ago THE LIVING CHURCH devoted its editorial pages to a "lay sermon" on this subject, drawing certain lessons from an apparently foolish blunder of the Wise Men. It was, if we may say so (and as it was not written by the present writer, we can say it without egotism), an exceptionally interesting and unusual interpretation of the Epiphany story, and one worthy of some attention. But the Church at that time was in the midst of wordy conflict on the perennial question of its name, and apparently little attention was paid to this sermon-editorial. We are therefore venturing to repeat it herewith.

\* \* \*

*"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him. . . . When they had heard the king (Herod), they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy."—ST. MATTHEW 2:1, 2, 9, 10.*

ONE THING was certain; the Wise Men were lost. Nobody knows how far they had traveled; "the east" is an exceedingly ambiguous phrase. All the great continent of Asia stretched away eastward from that little Judean kingdom. There were the once fertile plains of Babylon, there was the great sandy waste of Arabia. Farther still were the stretches of the Parthians, the Medes, and the Elamites, the old-time civilization of Persia, the great and almost unknown region of India, and then the vast and already decaying kingdom of China with all its curious fore-knowledge of things which for many centuries were to be hidden from the West. How much of all this vast territory was embraced within that "East" from which the wise men came? Nobody knows. From far-eastern civilization they dropped down upon that far-western shore of their continent, offered their gifts, rendered their homage to the King of kings, and disappeared. Not even that earlier figure of Melchizedek, another king, is more enshrouded in mystery, nor does the Sphinx contain a more impenetrable secret. The Wise Men are the enigma of the Nativity story.

They had seen the star "in the east." Are art and legend right in supposing that the star had moved before them all the

leagues of this vast journey, as the pillar of fire had once moved at the head of the advancing column of the Israelites? The text does not say so; yet the connection between the star and the visit is, somehow, a very intimate one. "For we have seen His star in the east," is given as the reason why the kings—if they were kings—were seeking Him. How did they know that the star which they had seen was "His star"? What impulse led them to make the long journey only that they might "worship" Him? The questions that arise at every turn are simply overwhelming. All we can be sure of is that He who lighteth every man that cometh into the world had shined into the hearts and into the understanding of those men, and had honored them with a revelation beyond what was given to any other mortals that were dwelling upon the earth, if we except the immediate little group of the Holy Family itself. The star was not the cause of their journey; it was only the outward and visible sign of an inward and spiritual illumination.

AND yet the star played a very real part in the journey. Probably we are justified in assuming that, at least at times when it appeared to them, it moved before them, and directed their path. For the attempts to connect the Star of Bethlehem with any material object in the heavens are wholly illusive. It could be no comet, no conjunction of planets, no permanent denizen of the celestial sphere. It does not appear that anyone saw that Star, except the Wise Men. For some particular purpose, God opened their eyes and permitted them to see some detached glory of the spirit world that, borne in the arms of an angel, might blaze before them the way to their King. So He had opened the eyes of the shepherds. So, later, were the eyes of those disciples opened who beheld the glory on the mount of Transfiguration. So, in greatly lessened degree, are our eyes sometimes opened in the moments of our most rapt devotion, so that some distant gleam of glory seems to shine upon us from His sacred face. So, but in vastly greater measure, shall the glory of the Beatific Vision some day burst upon us, when we shall see light supernal dancing from the countenance of Him who is the Light of the World, and who shines where there is no need of a candle nor of the light of the sun, for the Lord God giveth light.

And with all this glory and this mighty revelation in their hearts, the wise men had lost their way. Had they grown careless in following the leading of the Star? Or had the Star faded from the sky and left them guideless on a long, long road, hundreds of miles from home? All the answer we can make is that which is dictated from our own experience. After the exaltation of a good communion, when the Divine Presence seems peculiarly real and near, do come days of spiritual dryness. There are times when the divine leadership seems unquestionably to be vouchsafed to us; and there are other times when we seem thrown back upon our own resources; when problems seem insoluble, when uncertainty and doubt settle down over us like

a fog and we cannot see before us nor behind. Spiritual darkness has probably been felt by everyone who has really experienced spiritual light. This is the explanation of the sudden fall, even, at times, from common morality, of men who have led and are leading devout, spiritual lives. They fall, perhaps, into a great sin. They are not therefore hypocrites; they have only reacted from the ascent of great spiritual heights and, groping in the darkness of spiritual dryness, have fallen, in temporary apostasy, into the opposite extreme. The Star no doubt was always borne uniformly before those Wise Men, but they were not always sufficiently alert spiritually to see it. They were only human.

And now they had reached Jerusalem in this condition of spiritual dryness. Who knows that the Star had led them to Jerusalem at all? Evidently they had lost sight of it completely. They were asking the way now from ordinary passersby, who had seen no Star. Did they throw themselves on the sand and pray God to open their eyes once more that they might see and follow the Star? Did they enter the gates of the beautiful Temple and offer their prayers for spiritual insight to Him who was the object of the Temple worship?

Oh no! Deprived now of spiritual consciousness, they followed their worldly impulses—these “wise” men. They might have entered the Temple; instead they wended their way to the palace of Herod, the vassal king. Of all foolish things that Wise Men might do, this was the most foolish! Is spiritual discernment an attribute of kings? In the Quest for God, do we ever find Him by resorting to kings’ palaces? One who has found God may bring Him into political capitols and remain untarnished; but one who only seeks Him, finds Him not in politics, not in the pleasure-loving court of the king; of any sort of king. The wise men showed the absolute folly of human wisdom as a guide in the Quest for God.

But they went, foolish, worldly, class-conscious kings that they were, to the King’s palace. And then began the chain of sorrows which their blunder introduced.

HAS there not often seemed a sad incongruity to that setting of the Nativity, that it should involve the massacre of the innocents? God planned the Incarnation, we believe, before the worlds began. It was accomplished “in the fulness of time.” The gates of the temple of Janus were closed. The soul and the body of the sweet Virgin Mother had been specially prepared for the honor that should be vouchsafed to her. Prophets and seers had for centuries been foretelling the events. Surely the preparations must have embraced every detail of the most momentous event in the world’s history.

And then our sense of congruity is jarred by the very crudeness of what happened. Could not God have planned that the massacre of the innocents might have been averted? It seems such a blemish upon the Nativity story. We would have all peace on earth; all sweetness, and love, and tenderness, and light. And then into the very heart of the picture that hideous blot is hurled. Did God relentlessly plan that the murder of little children should be a part of the beautiful story of the Babe of Bethlehem?

Was the flight into Egypt a necessary part of the Incarnation? What spiritual end was gained by it? A long, hasty, toilsome journey for a young mother, her little Babe, and an aged man. A sojourn under the shadow of the Sphinx, with never a word uttered or a deed done that seems to have left an impress on the world. An exile that lasted until the death of the blood-thirsty king removed the danger to the young Child. And over and beyond all, the sound of lamentation and weeping and great mourning; Rachel weeping for her children and would not be comforted, because they are not. Surely, we say, the ways of God are past finding out. What good has ever been traced to all that suffering? What connection has any part of that tragedy with the Nativity and the Incarnation?

Let us ask the question relentlessly and trace it to its source. Let us find out the connection.

HEROD knew nothing of the birth of this infant King until those stupid Wise Men appeared before him and demanded pointblank an answer to the most tactless question that ever could be put to a reigning king; “Where is He that is born King of the Jews?” Common sense ought to have suggested to them the unwisdom of such a question. But they had abandoned celestial leadership now, the Star had faded from their sight—or, rather, their perception had faded from the Star—and they

were journeying along on their own unaided wisdom. And the net result of that colossal stupidity by which the Wise Men evinced their wisdom, was that, first, the king sought to confuse them in their search; second, the hasty flight into Egypt was made necessary; and third, the blood of little children, the first martyrs of the new dispensation, was shed, and that birth that was heralded with songs of peace on earth, became the cause of bitter anguish to fathers and mothers whose little children were torn from them and were cruelly put to death.

And every bit of this tragedy was the direct result of the mistake of the Wise Men!

Who sent them into the king’s palace at Jerusalem? Not the Star, for they went, inquiring the way, after the Star was no longer visible to them. Not God, for they were obviously acting on their own unaided wisdom. They were exercising the worldly wisdom of wise men, to whom vested interests and palaces and kings were the most sacred considerations on earth. With the decline of their spiritual consciousness they had lost the Star and they drifted naturally into the abode of their kind—the king’s palace.

And yet—why did the Star desert them? Was not God responsible for that?

Well, all the learning of the modern psychology has not yet revealed to us the answer to that question. Why do we all individually, why does the Church corporately, have days in which we lose sight of the spiritual Stars that lead us? The Bible is silent upon most questions that can be answered by human experience. Our experience indicates to us that the Wise Men might probably have continued to see the Star if they had attuned their spiritual pitch high enough for the purpose. They did not see the Star because their spirituality was too dim. Years of character training, in preparation for this crisis in their lives, bore the defects of their failure to reach the highest pitch of sanctity. God used them for His purpose, in spite of the defects in their character. No doubt He forgave their sins and granted them eternal life; but yet (a) the sins had left their indelible effect upon their character, (b) their imperfect character had led them to lose sight of the Star, (c) the failure to see the Star had led them into the king’s palace, (d) their tactless but perfectly natural question had aroused the king’s jealousy, (e) the king’s jealousy had compelled the hasty flight into Egypt and directly led him to order the massacre of the innocents. All this was but the logical sequence of cause and effect. For all this, please acquit Almighty God! If effect were not permitted—nay, required—to flow relentlessly from cause, God would no longer be God.

TWO singularly apt lessons flow from this curious analysis. First, our mistakes are apt to be the result of deficient character training; and those same mistakes may be the efficient though unintentional cause of endless trouble and misery. Most Christian people pray God to keep them from sin; few remember to pray also to be kept from mistakes. Yet it is the well-meant mistakes of Christian men that make most of the trouble in the Church. Look back upon the history of our own national Church and see the part that has been played by the mistakes of perfectly well meaning men. God have mercy upon us for the blunders that we make when we really intend to do Him service!

Second, when we cease to discern the spiritual leadership of some Star that our own inner consciousness alone can recognize, the cure is not to be found in dependence upon things sordid and material. Here the Church and her servants have repeatedly erred. The rich man in the parish or in the diocese, the modern prototype of Herod in his palace, is the first resort of those who, by reason of a spiritual eclipse, fail to see their spiritual Star. When the Church, in her legislative bodies, in her administrative work, in her Quest for God, rushes into the palaces of money kings, or social kings, or kings of influence, instead of to her knees, she is repeating the blunder of the Wise Men, and may be creating the cause that will relentlessly result in driving the Infant Child out of His Bethlehem—His House of Bread—into the Egypt which may here signify retirement from some part of His visible Church; and the spiritual massacre of many innocents in the Church, whose faith is crushed out by the coldness, or the irreligion, or the worldliness within the Church may easily follow. God have mercy upon His Church when her wise men take counsel of worldly financiers or money kings in regard to the things of God, instead of solving her problems in the light of spiritual considerations alone.

After all, these particular Wise Men, representatives of their kind, afford a pretty good exegesis of the principle that "not many wise men after the flesh, not many mighty, not many noble, are called" (I Corinthians 1:26). Wise Men blundered into the King's palace; the unwise shepherds had been immune from any such blundering.

It is easy now to trace the train of circumstances which led, through the mistake of the Wise Men, to the exile of the infant Son of God and the massacre of sweet, innocent children. Perhaps our own mistakes, in the Church and in the world, may produce like sad results. God have mercy upon His Church, again, when His well-meaning servants make their mistakes!

But the comforting part of the story is told in the last section of the text. As the Wise Men moved away from the palace of Herod, once more the Star shone out ahead of them. Facing the palace they had lost the Star; with backs to the palace, the Star shone out again. Had they succumbed to the intoxication of the pleasures and the sordidness of the king's palace, never again would they have seen the Star. Now their backs were turned on the palace of worldliness, and their spiritual gaze was restored to them. As soon as they had voluntarily departed, and set out on their way, "lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. When they saw the star"—yes, we can well believe it—"they rejoiced with exceeding great joy."

Poor, simple, foolish Wise Men, to have been surprised at such an obvious sequence of cause and effect!

THE popularity of the midnight Eucharist ushering in Christmas Day appears to be growing, judging from the many parish leaflets and service announcements that reach our desk. It is a fitting custom to begin the celebration of the holy day with the

The Midnight Eucharist service that has given it its name, "Christ's Mass," rendered as beautifully as the resources of the parish permit, with flowers, evergreens, incense, festive lights, and special music, and we are glad to see it spreading.

At the same time there is a grave danger in the midnight Mass that must be recognized and guarded against. Christmas Eve and New Year's Eve, the most usual times for such services, are widely regarded by the modern world as occasions of revelry, and not a few churches, particularly downtown ones in cities, have had to abandon their midnight celebrations because of the irreverence of some who come to them directly from parties where feasting and drinking have left them in no condition, physically or spiritually, for the reception of the Blessed Sacrament. The rector who observes that his parishioners are making their communions at a midnight service in such a state of unpreparedness, and so of real spiritual danger, as St. Paul told the early Christians in no uncertain language, will do well to omit this service in his plans for next Christmas, unless in the meantime he can succeed in educating his people to the need of proper preparation.

There is no service more beautiful or appropriate than the midnight Eucharist, reminding us vividly that

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold."

—provided it be observed with reverence and spiritual joy; not as one more worldly event in a night of revelry.

### ACKNOWLEDGMENTS

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## The Living Church Pulpit

A Sermonette for the  
Second Sunday after Christmas

### COMMUNICATED POWER

BY THE REV. ALFRED NEWBERY  
RECTOR, CHURCH OF THE ATONEMENT, CHICAGO

*"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."*  
—ST. JOHN 1:12.

POWER to become the sons of God"—that is the immediate result in human terms of the Incarnation. Were man able by his own abilities and improving environment to evolve to full spiritual stature, then the Incarnation would be an act of impatience on the part of a God who should have been content to wait. If the power of God, on the other hand, is a necessary complement to human nature, then the arrival, in time, of that Power, incarnate, is the peak of history and the fullness of time. Note two aspects of sonship which go to the root of our unhappiness and promise the joy of spiritual maturity.

(1) The essence of life is my relationship to my Father, and there is no circumstance that can mar that relationship. I learn nothing from my Saviour of the mystery of pain and evil, whence it comes, why it is, and how it is fitted into the explanation of life. But accepting it as a fact I learn everything from my Saviour about how to endure it, adapt myself to it, and be unharmed by it. "All things work together for good to them that love God." I am my Father's son, whether I be rich or poor, in health or in sickness, in vigor or maimed, in fame or obscurity. Though every dream and aim I had for myself has been frustrated by the circumstances of life, what I have left leaves me the fullest opportunity possible to live my whole life, so long as that life is conceived of as being essentially a relationship to Him. I can essay the task of becoming perfect even as He is perfect, lying in a plaster cast, though I had hoped to traverse mountains, selling ribbons over the counter, though I had hoped to lead men, assuming the support of relatives, though I had hoped to be surrounded by children of my own. My Saviour placed Himself within the limitations of human nature, and further accepted every frustration that life can produce to thwart and stunt and twist, and fulfilled His mission in spite of and by means of them all. To serve Him is to reign; His service is perfect freedom. In the power of God I can accept and successfully encompass every obstacle and impediment with the same inevitability that the mountain brook makes its way to the sea. "All things work together for good to them that love God." They may not be good, but with God they can be made to yield good. With Him I cannot be estopped.

(2) If the essence of life is my relationship to my Father, there is no demand made on me that I cannot obey in the light of that relationship. There is no impulse in me which must be expressed through a given channel. If life denies me marriage I am not under the necessity of a sexual hunger which will drive me to anti-social attitudes and conducts. I can under the power of God transform that impulse into constructive channels. Being without children, I take the place of parent to children who are without parents. Being companionless I become a companion to the isolated. It is not necessary for me to grieve in expensive monuments, extended withdrawals from human intercourse, or the habiliments of deep mourning. It is not necessary for me to strike back when I am hurt. The expression, "I must live my life," has no meaning for me in changed circumstances because I can live my life, with God, under any circumstances. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A CHRISTIAN CHURCH may be in ruins. Her arches and towers bowed down in desolation. Her long drawn aisles deserted. Her vaulted roof fallen in decay. The Baptismal Font, her own particular Jordan, may become a stranger to the voice of holy waters. Her Altar may become forsaken. Her Sanctuary a tomb. Her Pulpit webbed in and about by the industrious spider, come there to labor undisturbed. Yet in the midst of all the wreck and destruction—God.

—Rev. Davis Johnson.

# CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

**T**HIS PAGE is a new feature in THE LIVING CHURCH. It is a page which we hope will be of vital value and interest to our women readers, a page they will welcome as their own, and one to which they will turn as the page of

## Introduction

first interest on the weekly arrival of the paper. It will be a page that is to be devoted to the vision and mission of our Church, to the spiritual and devotional life of her women and their many activities. We hope to have many different views expressed and very freely discussed.

It is my great privilege to edit this page and to be the medium through which THE LIVING CHURCH expects to open to all women an avenue for the expression of their thoughts, aspirations, and endeavors. We also hope that we women may come very close together as we consider and try to find the solution for some of our problems and difficulties. We shall hold, as our objective for the page, the promoting of a happy, full religion that shall permeate every sphere of the thoughtful activity of Churchwomen. We shall endeavor to point out that a personal religion of happiness is to be obtained only through the sacramental life, through prayer, study, and meditation; and that the expression of this is sympathetic service for others.

**O**WING to changing conditions with so much that is superficial in life and living, the tremendous call of materialism and pleasure, the lack of real conviction regarding the fundamentals of our faith, and the apathy of so many Church members, we women are faced with problems

## Changing Conditions

that have become burdens. The Call of the World has been substituted for the Call of Christ. In the phase of life through which we are passing, one of doubt, indecision, and difficulty, we must develop a constant alertness that shall make our every-day life an evidence of our conviction that the fundamental thing in life is to be God-conscious. Such problems as those of home life, loose thinking, superficial living, authority, and discipline, the problem of the Church in action, and our own individual responsibility for the Program of the Church, confronts each one of us and demands consideration and decision as to our position in regard to each question.

**T**HE REV. ANGUS DUN told us in Denver that "old thoughts and young thoughts mingle in the thinking of our time. They often find it hard to live together." Because of this difficulty we who are older and of longer experience

## Religious Thinking Today

must search out ways to bring "our inherited thinking, which is religious and takes its start from God and is based on the unquestioned authority of the Bible and the Church," into line with the point of view of the present day. Mr. Dun gave a great challenge when he said: "If it is to rediscover God, it must be in a thought of God that can take within itself all our new knowledge of our world and new appreciation of man. The Church's task in the realm of thought, your task and mine, is to make such a God known to man."

**W**E SHALL, of course, all study the five great topics of international importance that were presented to the Woman's Auxiliary in Denver. They will be the main subjects for our earnest consideration during this triennium. They are

## Women's Study

all-embracing and can be made to cover in their scope the whole field of the Church's Mission. From a study of these topics many groups will discover world-wide opportunity perhaps never before dreamed of, added "findings" to those of the Findings Committee which should be of the greatest value.

We are glad to know that Dr. Adelaide Case and Miss Margaret Marston, our national educational secretary, are preparing a pamphlet for our use and assistance. It will include suggestions for programs and discussions, with lists of helpful books and plays, as well as some prayers and intercessions. This will doubtless be a most worthwhile addition to our "Helps" in studying these topics. It is expected the pamphlet will come off the press early this year.

**T**HROUGH the Church's monthly Braille magazine, the *Church Herald*, Bishop Creighton has sent a very helpful and timely New Year's greeting. Because of the interest so many women have shown in our blind I want to share it with

## A New Year's Message

you. It is a vital message for those of us who are not handicapped by blindness.

*"In quietness and in confidence shall be your strength."*

—ISAIAH 31:15.

"Life is happier and offers more opportunities because it is divided into cycles. If it just stretched on endlessly without any divisions large and small it would not be nearly so interesting as it is divided up into days and weeks and months and years. The longer the period the more important it is to us. That is why we put such stress upon New Year's Day.

"We are richer in experience; we have increased our mental and spiritual growth; we are that much nearer Christ's conception of us—that much nearer God. We thank Him for the year that has passed and all that it has meant to us.

"But however much we may be thankful for the year that is gone, we feel a responsibility for ourselves in the year that is stretching out before us. The 'Happy New Years' of our family and friends are really their prayers for us, and we need them. Those who give us their New Year's greetings may not think of them that way, but they mean that to us and those who greet us are better for having done it.

"May I add my Happy New Year to you with the assurance that it is a prayer that God will abundantly bless you during these coming twelve months?

"May you have a keener perception of real values and know inner and hidden meanings of divine truths oftentimes never discovered by those who are distracted by lesser things, and may you manifest them in lives obviously in closer touch with Him.

"May you reveal the truths you have discovered and the joys reserved for those whose spiritual vision is keen. May this be a blessed year for you and may your happiness have the serenity which comes from a calm and peaceful spirit.

"You, dear friends, have a real contribution to make to the coming year. Out of your lives you will give to others that peace of God we so sorely need, and you will find happiness in it that will answer my prayer for a Happy New Year to every reader of the *Church Herald*."

**M**AY I send you, my readers, my best wishes, in the spirit that Bishop Creighton sends his, for a very Happy New Year? One in which we may develop together a woman's page that shall be worth while and helpful. I want to hear from

## Coöperation

you, I want you to send me your contributions which will be most acceptable if your letters are brief and timely. We women must coöperate in sharing our problems and difficulties. We want to know of any unusual happenings in your activities for Missions, Religious Education, and Christian Social Service. Our desire is to be helpful in considering the many problems that face us in our homes and with our young people; we cannot know of them unless you tell us. It is our dream that this page may become an indispensable factor to develop ourselves in our Church life and social contacts, as well as in our desire to extend His Kingdom among our fellow women.

# The Churching of Women

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's, Seaford, Delaware

A FEW WEEKS AGO an English woman of the parish came to me to be "churched." This, being the first time that I have been voluntarily approached and asked to perform the ceremony, was rather a shock, the more so as I have continually been trying, with absolutely no effect, to impress upon our young mothers the beauty, necessity, and importance of this ancient and most necessary Prayer Book rite. As a matter of curiosity I inquired of twelve mothers in this and other parishes what they knew about and really thought of this important service in the Book of Common Prayer. Five had never even heard of it; one thought it was invented by Bishop Booth when in charge of the Bucks Center Missions; three thought it was an Anglo-Catholic eccentricity, and the rest that it was a somewhat indelicate ceremony relegated to oblivion with the more candid portion of the English marriage service. As this attitude seems to be more or less widespread, it struck me that a few notes on the service might be of interest to the readers of THE LIVING CHURCH.

The antiquity of this service is undoubted. It is the common consensus of opinion that it took its rise from the ceremonial purification of the Mosaic Law (Leviticus 12; Luke 11:22). It would seem to have a direct connection with the Feast of the Purification, from the fact that in Seville, Kiev, some French parishes and in Freiburg a custom exists or existed of the mothers of children born during the past year marching in procession to the parish churches and receiving a special benediction on February 2d, the Feast of the Purification. This practice is also referred to in the churchwardens accounts of St. Botolph, Aldersgate, in the year 1468, as an annual custom.

The Mosaic idea of uncleanness has, of course, been dropped under the new dispensation, and the service is now one of thanks to Almighty God for preservation from the perils and dangers of childbirth. The service is peculiarly for the mother in the Western Church, although in the Orthodox, Eastern, and some ancient Western rites the child is dedicated to Almighty God at the same service. The rite is not found in the early sacramentaries, but is found in nearly every early ritual both in the East and West.

In the Orthodox Church the whole rite is much longer and differs from the Western forms in several particulars. It is the culmination of a series of prayers commencing with the first day after birth, followed by the naming of the child on the eighth day, and is performed upon the fortieth day, the child having been previously baptized. The rite is definitely one of purification. "Purify her, therefore, from all sin, and from every uncleanness, as she now draweth nigh to Thy Holy Church; and make her worthy uncondemned to partake of Thy Holy Mysteries." Following this is a prayer for the mother, and then a long prayer for the child. After this the priest carries the child to the door of the church, saying, "The servant of God (N) is churched. In the Name of the Father and of the Son and of the Holy Spirit." He repeats this three times in the church and again at the door of the sanctuary. The service ends with the *Nunc Dimittis* and the benediction.

The Armenian and Coptic rites are similar, both retaining the idea of purification. They need not be quoted here but can be found by the curious in Denziger's *Ritus Orientalium*, Rome, 1863.

In the Roman Church, the Churching of Women is not of precept but a pious practice. It can only be given to a Roman Catholic woman who has born a child in lawful wedlock and whose child has been baptized in a Roman Church. It must be celebrated in a place in which Mass is celebrated. The Second Plenary Council of Baltimore expressly prohibits the churching of women in places in which Mass is not celebrated. The priest wears a surplice and white stole, as the color of Candlemas.<sup>1</sup> The mother holds a lighted candle, and kneels in the porch of the church. The priest says the ritual prayers, and after the recital of Psalm 24 places the end of his stole in the woman's

hand and conducts her into the church, and after further prayers sprinkles her with holy water in the form of a cross and dismisses her with the blessing.

In the Anglican Church this is one of the few services that was, with a few changes, adopted in its entirety from the Sarum use. In the Prayer Book of 1549, it even retained its old title, *Ordo ad Purificandum Mulierem post Partum, ante ostium Ecclesiae*, substituting for "the door of the church," "some convenient place nigh unto the quier doors," and omitting the sprinkling with holy water. With a few unimportant alterations the service remains unaltered until the present day. In our own Prayer Book the service is clearly not of obligation, and a simple thanksgiving collect may be used in lieu. Just why is another unsolved liturgical mystery.

The antiquity of the service in the English Church dates back to Augustine. One of the questions asked by St. Augustine of St. Gregory in 601 was "How long must it be before a woman comes to church after childbirth?" The British and Gallican customs probably varied, and he wanted a ruling. The Saxon form of the service is found in Martens ("De Antiq. Eccl. Ritibus. Antwerp. 1763), and only differed from the Sarum rite by the recital of the *Pater Noster* and *Hail Mary* in the vernacular. Churchwardens accounts, archidiaconal charges, and the records of ecclesiastical courts teem with references to this custom.

Hooker, in his fifth book, and numerous references in Canon Law, and reports of presentations in ecclesiastical courts make it clear that this rite was not only salutary but compulsory. Public opinion enforced and appears still to enforce this view. I understand that in many cases the Nonconformist women in England still come to the parish church to be churched, married, and buried. Custom dies hard.

In the *Precedents* of Archdeacon Hale are many instances of clergy being cited—and acquitted—for refusing to church women who did not wear veils, and of women for coming without them:

"The sayde Tabitha did not come to be churched in a wayle. Presentatur. For that she being admonished that when she come to church to give God thanks for her safe deliverance in child-birthe, that she did come with such ornaments as other women usually have done. She did not, but coming in her hat and a quarter about her neck, sat down in her seat where she could not be descried."

BISHOP GIBSON (Codex 1.373. tit. 18. Chap. XII. cited by Hooker) states:

"In the reign of King James I an order was made by the Chancellor of Norwich that every woman coming to be churched should come covered with a white veil. A woman refusing to conform was excommunicated for contempt, and prayed a prohibition; alleging that such order was not warranted by any custom or canon of the Church of England. The judges desired the opinion of the Archbishop of Canterbury, who convened divers bishops to consult thereon and they, certifying that it was the ancient custom of the Church of England, for women who come to be Churched to be veiled. The prohibition was denied."

There is no doubt that when our fathers said "decently apparelled," they meant it.

The meaning of the rubric is still further exemplified in Bishop Brian Guppa's articles of visitation of 1638, in which we find the query "Doth the woman who is to be churched use the accustomed habit in such cases with a white veil or kerchief upon her head?" And in Bishop Wren's articles for the diocese of Norwich in 1636 he enjoins that "being veiled according to the custom and not covered with a hat; or otherwise not to be churched, but presented at the next generals by the minister or churchwardens or any of them." It must be remembered that excommunication was a real penalty in those days.

This is one of the few cases in the Prayer Book in which a definite offering is enjoined in the rubric. It is not a free-will offering but a part of the service, and in our book is ordered

<sup>1</sup> Fortesque, *Ceremonies of the Roman Rite*, p. 409.

to be used for the relief of poor mothers in childbirth. In the Prayer Books of Edward VI as in the Sarum rite, she is ordered to offer her "chrisom" or the white robe used at baptism. When "chrisoms" became unfortunately discontinued, this practice was dropped from the ritual. It existed in some English parishes as late as the 1850s. In the account rolls of Ripon Cathedral the returned chrisoms were entered year by year. They were probably used to make palls, purificators, etc. This offering was obligatory unless the child had died before the churching when it was used as a shroud. Hence the term "chrisom child."

The fee for Churching is stated by Cardinal Gasquet to have been in Pre-reformation time a penny. This fee is stated by Bishop Grandisson of Exeter to be one that could not be demanded of right but which everyone should give. The chrisom was compulsory.

Among interesting items in churchwardens accounts may be noted: St. Mary the Great, Cambridge. "Item. A clothe of tappestry werke for chyrching of wifes, lined with canvas, In ecclesia"—for the women to kneel upon. And All Hallows', Barking, "A riche vayne, curiously wroughte for chyrchings," and many others.

In the Constitutions for Parish Clerks at Trinity Church, Coventry, 1468, we read, "Item. He schall deliver to the chyrchyng of women a tapur and brede for woly brede." And at St. Margret in Lothberie, "The clerke schalle have christenings and chyrchyngs for them bothe."

It seems to have been the universal custom in England until quite recently, and to be very general at the present day, that the mother of a newly-born baby paid no visits and received no formal company until after the Churching. I can remember a young woman refusing to attend her child's christening because she had not been Churched. The churching generally takes place from a month to six weeks after the birth. I offer this information with reserve, having collected it from various English clerical friends and parishioners. The good lady who is the immediate cause of this article was very emphatic that "no decent woman would show her face until she was Churched."

Brand's *Popular Antiquities* is a wealth of information as to curious customs connected with this ceremony. Lupton in his *Notable Things*, 1660, says, "If a man be the first that a woman meets after she comes out of church, when she is newly Churched, her next child will be a boy; this is credibly reported to me to be true." While Hone informs us that "a certain unmarried mother presenting herself to be Churched as if lawfully wedded was so attacked by the evil one that she changed her hue to black and died shrieking in torments."

Canon Ditchfield in his book, *The Parish Clerk*, tells of one worthy official who used to rebuke dilatory mothers with the words, "Hey Missus, when be thou going to get thyself Churched? Art ashamed or summat?" And on another occasion when the wife of the Lord of the Manor presented herself, on the priest saying, "O Lord, save this woman Thy seivant," replied, "Who putteth her ladyship's trust in Thee."

I find that there are no fewer than one hundred and fourteen references to the Churching of Women in the writings of Dickens, Thackeray, George Eliot, Hardy, Fielding, and Smollett. The importance of this service would seem almost to equal Holy Baptism in popular English opinion.

May we close with the poem, Julia's Churching, from Herrick's *Hesperides*:

"Put on thy holy fillings and so  
To the temple with the sober midwife go.  
Attended time (in a most solemn wise)  
By those who tend the child-bed misteries.  
Burn first thine incense; next when as thou seest  
The candid stole thrown o'er the pious priest,  
With reverend curtesies come to him and bring  
Thy free and not decurted offering.  
All rites well ended, with faire auspice come  
(As to the breaking of a bridecake), home  
Where ceremonious Hymen shall for thee  
Provide a second epithalamie."

CONSIDERING the number of people who are out of work, and the compulsory reduction of salaries in some instances, it will be great fun to see how far we can go individually to keep the "Thanks" in Thanksgiving, the "Merry" in Merry Christmas, and the "Happy" in Happy New Year.

—St. George's Quest, New York City.

## AN EVANGELISTIC MESSAGE

A STATEMENT adopted by the Commission on Evangelism, with which the Episcopal Church officially co-operates through its own similar commission, at its last Northfield meeting proved to be of such general interest that it was desired in many quarters that a message containing its substance might be sent out under the authority of the Federal Council of Churches. In harmony with that thought the following message was adopted by the Executive Committee of the Federal Council and is sent out in its name:

IN TIMES of religious stress and in crises the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The members of the Church of God must go out to proclaim a Gospel which they have experienced and to show in their lives the fruit of the Spirit. Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win someone else to the same blessed experience? There are no vital questions in religion that cannot be settled by experience. If any man will do His will, he shall know of the doctrine.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissioned us to give. We must make a new appraisal of values and give ourselves with surpassing devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent Him to the cross should also break ours.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the gospels the diary of the Son of God? The heart of our Gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life in Jesus Christ!

## EPIPHANY THOUGHT

LEADEN skies beneath a Star  
Shining where no changes are,  
Be you bleak as want and pain,  
Love shall light us home again.

Small He seemed—the Christ of yore—  
To unlatch your stormy door,  
Yet His arms are underneath  
Time and consequence and death.

LILLA VASS SHEPHERD.

# When a Man Becomes a Christian

Does Anything Happen? Has Anything Happened?

By the Rev. Richard K. Morton, S.T.M.

*"When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."*

—ST. LUKE 5:8.

JESUS once enabled weary and empty-handed fishermen to haul in a great catch of fish, and the episode profoundly impressed Peter. Coming into such close contact with the Master, something happened to him. Jesus awed and inspired many men, but one wonders whether something has really happened in the lives of all those whose lips acclaim Him.

The challenge of His words stirred a slothful paralytic at the pool of Bethesda. His miracles and His healings sent others away wondering—and some believing.

The modern world wants to know above everything else, Does anything happen when a man becomes a Christian, or comes into close association with Christ? Has anything already happened? Does being a Christian make any tangible, visible difference?

I wondered about that—and then I caught the look upon the face of a sufferer afflicted with an incurable disease—and I went away satisfied. Again I wondered—and I thought of the life of one close to me whose thoughts and acts seemed guided from another world. Still more I wondered—and then God gave my faltering tongue power enough to speak the words of life to a thirsting, needy soul, and the transformation they wrought made me wonderfully happy. I felt then as if I dared to think I knew something of what Peter felt when he felt the personality and the power of his Lord.

I have found that when a man becomes a Christian he wants to love, to serve, to work, and to worship. He wants to give himself, that he may have Christ in himself. He wants to use his little strength, that he may put on Christ's strength; he wants to use his little knowledge, that he may benefit from the knowledge of Christ. He has a new radiance of soul, a burning passion for the welfare of his fellow men, a new outlook on life and the world, a dauntless purpose.

The disciples of old underwent the most marvelous transformation in all history by virtue of their close contact with Jesus. And I have never known a man who felt himself closely in communion with Christ who did not testify to, and show to others, a great transformation in his life.

As a matter of fact, something has already happened to such a man. Christ has broken through his sinfulness, wilfulness, stubbornness, selfishness, and blindness. Christ has rearranged values and aims and ideals for him. He loathes his old life; he wants the new life. He wants to sacrifice, that he may possess all. He has made a decision to place his treasure-house in heaven, not in materialism of earth.

You remember in the Arthurian legend, nothing happened until the knight unreservedly threw out Arthur's valuable sword into the deep. Then something did happen. Nothing happens when a man toys cautiously with Christianity—but when he gives himself wholly to it, dares to die that he may live, dares to give that he may have, dares to suffer that he may joy, dares to serve that he may lead, dares to lose that he may have, then something does happen.

I once thought sculpture was utterly unattractive, until I stepped into a room where Thorvaldsen's representations of Christ and the Apostles were placed—and I left that room a completely changed man.

The story of Henry Milans, a newspaper man, is one of an incurable drunkard, ripe for death. Nothing could happen to save him—but he stumbled into a mission and found Christ, and something did happen.

WHO can read the story of the great saints and other religious leaders without discovering the transforming power of Christ? What a marvelous experience came to Augustine, to Paul, to Francis, to Wesley—to mention just a few at random. Did nothing happen in these cases?

When a man discovers how sinful, how selfish, how blind, how ignorant he is, God can begin to use him, and he begins to grow and to serve.

Sometimes a man will come to a pastor and claim that nothing happens in the Church or as a result of Christian teaching—and that there is no higher light on life from above. Yet at the very moment he is flooded with a divine light from above—only he is blind to it, and cannot feel its warmth. He gropes in black darkness, for he has neglected his capacity for appreciating the heavenly light. His spiritual capacities must be revitalized—and when they respond he is a changed man. Deep at the heart of Christianity is an experience that comes to a man—no one knows how—and this opens his eyes and he is born again. One cannot describe it to another; one cannot mechanically induce the experience in another. But it does come to those who earnestly and sincerely and patiently seek their Master—and when it does it changes all. What happened to the early disciples still may happen today. Our Master is a living Lord, and He is with us today.

Nothing happens in the Christian life today very often because we will not permit it to happen. We will not love; we will not serve. We will not give ourselves; we will not subordinate ourselves. We want a special miracle—and are worthy of none. We want the benefits, without the cost or the sacrifice. We do not want to build up our own characters, and we are indifferent to the needs of others. We want the kingdom of God to come in a flash—we do not want to have to work to realize it. We want the truth to come by revelation—we do not want to keep everlastingly on the quest for it.

We say nothing happens in the Church, when we really mean that we will permit nothing to happen. What we call the impotency and indifference of God is really our own stubborn, selfish wills decreeing that the will of God shall not be done. We say Jesus cannot help us much—because we have taken care never to come close enough to Him to find out.

Something always happens in the world when a man becomes a Christian. A real Christian is respected by others. His character, his words, his acts—these are what make the most skeptical believe in Christ and Christianity. It sometimes is hard for men to find Christ through hierarchies, creeds, institutions, and the like—but they can see Christ every time upon the faces of those who love Him and are each day doing His will. And what a man says and does for Christ, in his own faltering, embarrassed, clumsy, modest way may have a greater effect upon some other waiting, questing hearts than the words of even the greatest saints or of the greatest contemporary religious leaders. Perhaps someone knows or has been told the way of eternal life—but he hesitates, and he wants you, his friend, to speak the words of life to him.

WHEN a man becomes a Christian he deepens his idea of God and man. He places a higher value upon character. He sees the development of Christian character as the greatest business of all. If he examines Church history, he finds the reforming and purifying of men's inner lives behind all the great movements. What matters above all is that men should find God, glorify Him, and do His will.

Those early disciples did not know much about Christ or about religious or social history—but they knew they loved Christ and that they wanted to follow Him. And they became the little band within Judaism that conquered military Rome and cultured Athens as the years went on. Did nothing happen then? If so, what made them so exceptional that they were so favored? They loved, and they followed!

Nothing happens in the Church? Nothing happens when Christ comes? Come and see! Seek Him in sincerity and truth. Give your life to Him; follow Him. Then enough will happen to give you new purpose, new hope, new life!

# Oriental Christians Trying to Avert War

THE WAR MENACE in Manchuria has caused grave concern not only to Christians in the United States but also to those in both China and Japan. The record is still incomplete, but enough news has come to the office of the Federal Council of the Churches of Christ in America to show that earnest efforts were made by our fellow-Christians in the Far East to promote a peaceful settlement.

The first move seems to have been taken by Mr. Ebisawa, secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China his personal concern and his assurances that Japanese Christians would cooperate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. On September 29th, after the executives of the Japan Council had met, they sent an official cable to Shanghai repeating the assurances previously sent by the secretary. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and "were met by the Vice Minister, who gave them a very sympathetic hearing." They also called on the political editors and the owners of the leading newspapers and "requested the editorials on news to be presented in a way to bring a friendly settlement with China." On October 2d, a general meeting of Churchmen and leaders in the peace organizations was held in Tokyo. Although no special resolutions were passed, support was given to the efforts for peace already under way.

The news from China is less complete, but word has been received of a prayer meeting in the home of Mrs. Chiang Kai-shek in Nanking on September 30th.

Dr. C. Y. Cheng, general secretary of the National Christian Council and Moderator of the Church of Christ in China, in a letter from Shanghai dated October 24th, says:

"The future is very uncertain and doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love principle of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first, on behalf of the countries of both China and Japan, that they may seek a better and more Christian way of solving their problems, and, secondly, for the Christian peoples in these two countries, that they may show forth in word and in deed the principle of Jesus Christ, which is essentially love. You realize, of course, that neither the Japanese Churches nor the Chinese have much influence over the countries, nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

From the Japan Christian Council the following resolution has come:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its ninth annual session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship, and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and cooperation of our brethren in Christ and peace organizations everywhere."

Christian leaders in China also were evidently doing all they could to secure a peaceful settlement, as shown by the following wireless story from Shanghai published in the *New York Times* of December 4th:

"Twenty-five Chinese and foreign Christian leaders, repre-

senting all denominations of the Christian Church and including four Roman Catholics, returned today to Shanghai from Nanking, where they participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China. They conferred with General Chiang and joined in devotional services, praying for a settlement of the Manchurian dispute.

"The leaders were reticent about the proceedings, saying they did not wish their motives to be misunderstood, but they were greatly impressed by General Chiang's desire to have their aid.

"After the devotional services a Christian conference was held at which General Chiang Kai-shek spoke at length, declaring that China was at a crossroads, one path leading to peace and the other to bolshevism. He expressed the hope that the Christian Church would help to achieve a settlement of the Manchurian trouble and declared his faith in Christianity to lead in the path of light and righteousness.

"The Christian leaders assured him the Church prayed for both China and Japan to use the League's offices to settle the crisis. The conference merely discussed the situation and no resolutions were adopted. Afterward General Chiang and his wife joined in prayers both for China and Japan before the party left aboard a special train for Shanghai. The visitors presented Bibles to the President and his wife."

CONFERENCES between Christian leaders in the United States and Canada resulted in the following cablegram to the National Christian Councils in China and Japan, sent November 27th:

"The Federal Council of Churches, the Foreign Missions Conference, and the Federation of Women's Boards, representing Christian people in the United States and Canada, are deeply concerned over the Manchurian situation. A peaceful settlement is highly important for the world disarmament conference and enduring world peace. Without prejudging the issues, we earnestly suggest that the Christian forces in Japan and China renew their efforts to influence their governments to seek a peaceful solution. We join our prayers with yours for peace. Identical cable sent to China (Japan)."

The Administrative Committee of the Federal Council of Churches adopted on October 23d a resolution expressing deep appreciation of "the prompt action of our Government in cooperating with the Council of the League of Nations in seeking a peaceful settlement of the issues now at stake between China and Japan and in calling the attention of China and Japan to their solemn obligations as signatories of the Peace Pact of Paris." This was supplemented on December 3d by a statement by the executive committee at its annual meeting in Philadelphia.

## RELIGIOUS "BEST SELLERS"

December, 1931

Edwin S. Gorham, Inc., New York City

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### Devotional Manuals

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DEPEND UPON IT—a Catholic family brought up to read year after year a good Catholic weekly will get a thousandfold the value of the subscription paid.—*Catholic Citizen.*

# Questions of the Day

By Clinton Rogers Woodruff

IS ALWAYS instructive to note what an intelligent observer regards as the questions of the day and the order in which he lists them. The Rev. Dr. John A. Ryan has a well earned reputation both within and without the Roman Catholic Church as a writer and philosopher. He writes clearly and fearlessly and with a fulness of knowledge and observation which give weight to his views. In his new volume from the title of which the title of this article is taken he deals with prohibition; the relation of Roman Catholics and the State; economic questions and then with a group of miscellaneous topics.

Like the Methodists he places the prohibition problem at the front, but there his agreement with the Methodists stops, for Fr. Ryan is not a prohibitionist. Among his papers on this subject is the attack made by him on President Hoover's defense of prohibition in his inaugural address. This attack was reported in all the principal newspapers of the country when it was first published. There are also chapters on the relation of prohibition to social legislation, to Roman Catholicism, and to Puritanism, and a critical discussion of the Anti-Saloon League.

In the second part of this stimulating volume we have a discussion of the union of Church and State religion in the presidential election of 1928, disfranchisement of Roman Catholic voters, and assaults upon democracy. It is needless to add that Fr. Ryan's views are not those of our fellow Churchman, Charles C. Marshall.

In Part III public utility regulation and valuation are considered, the clergy and the labor question, poverty in the United States, and a comprehensive treatment of the problem of unemployment.

Probably the most interesting papers in Part IV are those on birth control, human sterilization, the new morality, Roman Catholicism and liberalism, evolution and equality, Bryan "the peerless leader," and a critical, not to say hypercritical, evaluation of President Hoover as a statesman.

These papers illustrate the Ryan traditions, as a writer in *America* points out. They illustrate the width of his interest, and the knowledge that he can bring to bear on such a variety of subjects. They reveal, furthermore, a quality in Fr. Ryan's language which makes him speak to convince, not merely to illuminate. This secret Professor Ryan betrayed recently when he declared that justice can only be effected through charity. Those who feel a like concern for the critical period through which we are now passing cannot lay these essays down without feeling helped by his earnestness, sympathy, and spirituality, whether or not in agreement with his position.

Those interested in his discussion of *The State and Church*<sup>2</sup> will find his views set forth at fuller length in his book *Prohibition and the Church*. Written in collaboration with Fr. Ryan, S.J., wherein they endeavor to set forth the true nature of the Roman Catholic doctrine that we have in mind, its nature, authority, and object of which that should subsist between the State and the Church. Chapters are given to a comprehensive treatment of the doctrine that governments and the Church derive their authority from God through the people.

Prohibition leads me to call attention to a most important contribution from the pen of Dr. J. W. Aldrich, *The Prohibition Experiment in Finland*.<sup>3</sup> The results of our prohibition experiment, public opinion, and the various and vigorously divided on the subject of the spokesmen of conflicting views frequently the results of the Finnish prohibition situation. "Drys"

find their faith vindicated by Finland's example, submit evidence that prohibition in that country failed to eradicate the liquor evil, but has acted to new and pressing problems. Dr. Wuorinen holds out for either contention. On the basis of official records he outlines the history and present status of the temperance movement, liquor legislation, the relation between liquor and the problems of smuggling, prohibition and alcoholism, the methods of enforcement, the attitude of the press, international aspects of the experiment. He aims to give an impartial and search account that merits the attention of thoughtful citizens trying to dissect the *pros* and *cons* of American prohibition.

Those seeking what is generally called source material on some of the pressing problems of the day will find in Prof. Thomas D. Eliot's *American Standards and Planes of Living*<sup>4</sup> an extensive collection on the concrete and the theoretical aspects of the subject. A full introduction defines "standards" and "planes" and the many factors that influence them. The selections themselves include excerpts from the work of standard authorities, articles from current periodicals, and reports of government bureaus, commissions of inquiry, and the like. Due recognition is given to the ethical, psychological, and cultural approaches to the field as well as to the basic economic, sociological, and humanitarian aspects.

In this connection mention may appropriately be made of Cecil Clare North's *The Community and Social Welfare*.<sup>5</sup> Professor North makes a critical appraisal of the welfare problems confronting the present-day community, and sets forth the standards that have been established in the fields of social and health work as a result of recent experiences. He also outlines the structure of coordinated community programs to cover the diverse field of welfare work. Among the wide range of topics discussed in some detail are: the functions and interrelations of public and private agencies; the school and its opportunities in social welfare work; the details of a health program for the community; the community fund movement; the problems of needy families; and the special problem of the needy child.

Marriage is receiving far less attention at the hands of students of society and of Churchmen than divorce, and therein lies one of the difficulties of the present grave situation. Startling as the statement may sound, divorce is receiving an undue amount of emphasis and attention. It is just like closing the barn door after the horse is stolen. If more attention were devoted to marriage and the preliminaries of marriage, we would need to give less attention to divorce which results, all too often, indeed one might say in a great majority of cases, from lack of thought, care, and consideration at the beginning.

On the other hand the question is receiving a very large share of attention at the hands of radicals, one of whom the Swede—Dr. Poul Bjerre—has written, *The Remaking of Marriage*,<sup>6</sup> translated by Dr. T. H. Winslow, which is frankly described as "a contribution to the psychology of sex relationship." Dr. Bjerre has given us an interesting book, but he regards most of the Church's position as unsatisfactory. Those seeking to buttress their own dissatisfaction with the Church's teaching on this subject will find within these pages ample material.

PERSONALLY, international questions appeal to me very strongly as I believe that the whole world should be one in its worship of Almighty God and in its service to mankind. Therein lies the coming of the Kingdom and the Brotherhood of Man. As an instrument to hasten these ends the International Court at the Hague has always appealed to me profoundly. Now that the Hague Tribunal has passed its experimental stage, after nine years of activity, a survey of its purpose and program as well as the events leading up to it is in order. The mooted question of the adherence of the United States to this Court makes this discussion all the more timely. We have such a consideration in Edward Lindsey's *The International Court*.<sup>7</sup> The formal opening of the Permanent Court

World Co. \$3.00.

Columbia University Press. \$3.50.

McGraw-Hill Co. \$3.50.

Y. Crowell Co. \$3.75.

of world-wide competence, of justice between nations of significance. The events leading to this Court are Judge Lindsey's of these events, he goes back in of international law. The first inklings arally, dealt with sea traffic.

J. Hudson of the Harvard Law School is the protagonist of this Court and his annual hand- with its activities have become recognized author- est is *The World Court 1921-1931*.<sup>8</sup> It is accurately by the foundation as "authoritative, compact, up-to-

While deeply interested in international questions I am ly concerned in local affairs, for upon them depends the ble superstruction. Consequently I want to call attention fo . Mabel L. Walker's scholarly discussion of *Municipal Ex- nditures*,<sup>9</sup> in which she attempts to give concrete expression o some recent tendencies in municipal government. While some may regard the book as technical, it deals with such highly important questions as grading cities according to ser- vice rendered.

Another contribution in the local field, Dr. Herbert D. Simp- son's *Tax Racket and Tax Reform in Chicago*:<sup>10</sup> a study repre- senting the results of four years of work and of utmost con- tact with the extraordinary tax situation of that western metropolis. Our author appropriately describes it as an "Epistle to the Chicagoans," but like some other epistles that might be mentioned it has a lesson and an application for other places.

*Concentration of Control in American Industry*<sup>11</sup> will be recognized at once as an important public question and Dr. Harry W. Laidler's volume bearing that title is an outstanding contribution. He has packed it with information about the latest developments in combinations. Readers will be amazed at the story which he tells of the concentration which has been taking place under their very eyes in oil, steel, copper, alumi- num, automobile, tobacco, food, chemical, moving picture, wearing apparel, water-power, as well as in the electric indus- tries. No other single volume at the present time contains such a wealth of material pertaining to the present organization of the forces of production and distribution in the United States. Moreover, Dr. Laidler makes the story interesting and puts life even into a table of figures.

Most readers might find Dr. Laidler's narration of the facts of more interest and value than his conclusions as set forth in the final chapter. It is here that his socialistic leanings, for it will be recalled that he is the executive director of the League for Industrial Democracy, cause him to depart for a brief space from the detachment that marks the rest of the work. This contribution may well be read in connection with the remarkable pronouncement of the Denver session of General Convention.

In Carl F. Taeusch's *Policy and Ethics in Business*<sup>12</sup> we have a consideration of mergers, trade association, full-line forcing, price maintenance and discrimination, trade piracy, commercial bribery, contract cancellations, price-cutting, mis- representation in advertising and selling, and scores of other timely and significant questions that are frankly, incisively discussed by this professor of business ethics at Harvard, who is also editor of the *Harvard Business Review*. For centuries, first the Church, then the law, has set the standards of right or wrong for business and exercised increasing control over its activities. The problem Prof. Taeusch presents is "Has Ameri- can business developed a sufficient sense of responsibility to set its own house in order?"

Old age security is an important problem that must be faced in connection with the new conditions surrounding us, so that *The Care of the Aged*,<sup>13</sup> a volume edited by Dr. I. M. Rubinow, is a welcome volume. It embodies the proceedings of the Deutsch Foundation Conference held in 1930. As Prof. Paul H. Douglas in his introduction points out, the problem of old age is steadily becoming more important as the public health movement and the reduction of immigration increase the rela-

tive proportion of the total population formed by those pe- ages of 50 and 65. Not only are the relative numbers aged increasing, but they are also finding it more diffic- obtain gainful employment, due largely to the decline of ag- ture and the use of urban industry. This volume and Pro- Feldman's *Racial Factors in American Industry*<sup>14</sup> are str- illustrations of how closely interrelated are these social p- lems, and as a matter of fact all the modern social probl- Segregation is practically impossible, and while there are tl- who believe they can say this is the one—the only—probl- they are all closely woven together and we have to consi- them as parts of a general whole. In introducing the Feldm- volume Raymond B. Fosdick deplores that the evidence m- shalled in regard to present practices is far from comforti- The picture of the economic exploitation of the Negro and tl- Oriental, of the racial prejudice which determines the wor- and pay of these "inferior" races, of the careless assumption and easy-going indifference that fix their status and environ- ment in the communities where they live, is not a picture in which Americans can take any pride.

While I spoke of the order in which a writer treats the questions of the idea as indicating his interest, I must enter a disclaimer against the application of the general principle in the preparation of an article like this, one which represents not the writer's view of priority so much as his progress through a series of books sent to him for attention and not gathered by him to elaborate or illustrate or corroborate his own views.

## THE NARA THAT WAS YESTERDAY

THE glory has departed,  
The dusty street, the ruined wall,  
The time-worn tower and temple hall  
Are all that's left of Nara that was yesterday.

Yet when I hear the temple bell  
Boom out across the plain,  
I close my eyes and seem to see  
The city rise again.

I see her princes proud and high,  
In robes of silk, all gay;  
I see the people bowing low  
As they pass along their way.

I see the lordly Samurai  
Hear the tramp of his armed heel;  
I hear the beat of horses' hoofs  
And the clink of steel on steel.

I hear the priests with bell and book  
Once more intone their prayer;  
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<sup>8</sup> Boston: The World Peace Foundation. \$2.50.

<sup>9</sup> Baltimore, Johns Hopkins Press. \$2.25.

<sup>10</sup> Chicago: Northwestern University. \$2.50.

<sup>11</sup> New York: Thomas Y. Crowell Co. \$3.75.

<sup>12</sup> New York: McGraw-Hill Co. \$5.00.

<sup>13</sup> Chicago: University of Chicago Press. \$3.00.

<sup>14</sup> New York: Harper Bros. \$4.00.

# Some Mexican Visitations

Pages from the Journal of the Rt. Rev. Frank M. Creighton, D.D., Bishop of Mexico

**W**EDNESDAY, NOVEMBER 4TH. The Rev. J. Carrion, Don Tomas Phillips, Mrs. Creighton, and I left Mexico City by auto for Xolox, where we were joined by the Rev. Ellsworth Collier (in charge of our English-speaking work at Pachuca) and Mrs. Collier. We were met by various members of the Junta parochial (vestry) and invited to the home of Sr. Melendez, an active member of the congregation and an industrious farmer. The reason for this invitation, before service, soon was evident. For the past two years our faithful in the Xolox congregation have realized that a new church must be built to accommodate the rapidly increasing attendance. A problem, however, arose in connection with the location of the new building. For years our people have worshipped in Xolox, which was the capital of an ancient Indian dynasty. Just across the railroad from Xolox there is a newer Indian town called Los Reyes. By far the largest part of our people now live in Los Reyes, and they want the Church there. As a matter of fact, the two form one community, but Xolox has tradition, is proud of its position, and it was hard to yield to Los Reyes. Fortunately a compromise was effected through the generosity of Sr. Melendez who lives in Los Reyes, but just across from Xolox and in the geographical center of the whole community. When we reached his property he indicated about one-third of it, and with great humility offered it as the site for the new temple. This was real sacrifice and devotion on the part of a poor man who was giving one-third of all he possessed to the Church. After I had tried to express to him my gratitude and deep appreciation, we all crossed to Xolox and walked about a half mile to the service.

Many people were waiting for us, and we greeted old friends and met many new members. One, an Indian with one leg, had ridden with great discomfort on a burro for a long distance, bringing his five children with him, afoot. The church was crowded, and Presbytero Carrion could hardly see to celebrate for the men who filled the doorway, the only place for light and air to enter.

After the service we went to the home of Sr. Crespo, the president of the congregation, for a delicious and well served *comida* of many courses. At a quarter of four Mrs. Creighton and I left for Pachuca with the Rev. and Mrs. Collier, to spend the night with them. The Rev. Sr. Carrion and Don Tomas returned to Mexico City.

I do not know just when this new church, on the ground Sr. Melendez has given us, can be started; certainly not until the crops are in. The Indians will make the adobes, haul the stone, and do all the work. They will need some assistance with the doors and windows and furnishings. I estimate that about \$1,000, with their help, will build the church.

*Friday, November 6th.* Mrs. Creighton and I left Mexico City for Guadalajara.

*Saturday, November 7th.* Arrived Guadalajara. We were met by Bishop Salinas y Velasco, and Presbyteros Saucedo, Diaz, Robredo, and Martinez, who accompanied us to St. Andrew's School. Conference most of the day.

*Sunday, November 8th.* We attended the largest service I have ever seen in Guadalajara. Between 250 and 300 people were present, many coming from the out-missions. Two men walked nineteen miles to attend. Only about one-third of those who wanted to were able to get into the little Christ Church. Unfortunately, none of the students from St. Andrew's School, save one, who played the organ, got inside. In the balmy climate of Guadalajara, however, doors and windows were open, and from the chancel I could see the people kneeling and taking part in the service. With me in the chancel were the Bishop Suffragan and the Presbyteros Saucedo, who read the gospel, and Martinez, who was epistoler. The organist was the student Gomez whose father was killed in Tlaquimulco when our people were driven out of that village.

Just as soon as the service was over and we had greeted the people, the Suffragan Bishop, Presbyteros Saucedo and Martinez, Mr. Neff, in charge of the Congregationalist Mission on the west coast, and I, left for San Martin de las Flores. Mr. Neff had heard about our congregation of nearly two thousand of the most primitive Indians, in San Martin, and was anxious to see it. At the end of the day he expressed himself as having had the greatest thrill of his life. Men were stationed on the road to guide us across the fields into the village. As we drew near we saw Presbytero Diaz and a great throng of people, with a string band and flowers of every kind, waiting for us. Many held aloft sticks on which flowers were tied. When we reached them we were showered with poinsettias

and confetti. With the band playing, and with hundreds of people milling around us, we entered the gaily decorated village and made our way to the open space in front of the church. There, Bishop Salinas y Velasco and I were seated in embarrassing state, while Indian women spread flowers at our feet and showered us with petals.

**A**T THE celebration following, Presbytero Diaz officiated, Presbytero Saucedo read the gospel, and Presbytero Martinez the epistle. I addressed the people. Following the service there was an examination of the School of Religious Education, and then of the whole congregation. In the latter examination we were informed that St. Paul founded the Church in England, that it spread to the United States, and that missionaries from the America of the North had brought them the Gospel, and that God is Love. After the examinations there was a feast. At 4:30 we started back to Guadalajara. We had a late supper with the Saucedos and reached the school, somewhat tired, at 10 o'clock.

*Monday, November 9th.* Bishop Salinas y Velasco, Presbytero Saucedo, Mrs. Creighton, Mrs. Salinas, Dona Maria Romero, her mother, Mrs. Saucedo, and I visited San Sebastianito, our newest mission. While I was in the States, and after passing through fierce persecution, this latest group of the faithful have come into the Church. Today it numbers twenty-six heads of families. Seven to a family would be a low estimate. Presbytero Robredo, one of the bravest and finest missionaries I know, met us with the Junta parochial. After greetings we robed at once for the service. About half of the people got in. The Bishop Suffragan celebrated, Presbytero Robredo read the gospel, and Presbytero Saucedo the epistle. I addressed the people. During the service, Presbytero Robredo, baptized two children. After service there was a conference with the president of the congregation and various members. Lunch was served about a quarter of a mile from the place where the service was held, in a beautiful orange grove. After lunch we were addressed in the name of the congregation. These people have been persecuted in a despicable manner. Assassins have been hired to kill Presbytero Robredo, our missionary, but despite it all they have come out strong in the faith with the blessing of God upon them. It is no wonder, then, that we again heard Romanism and fanaticism denounced, and fervent thanks given to the Church for bringing the proletariat the pure Gospel. During his address, the spokesman for the congregation asked us to stand in silence for five minutes. At another point in his address he called for applause for the visitors, and later for "vivas" for the Episcopal Church. Bishop Salinas y Velasco responded beautifully, showing them how all are God's children and brethren with Christ; how love must rule in this world, and hate must be put out of our hearts. All were deeply moved by his deeply spiritual message.

We reached Guadalajara just at nightfall, to learn that one of our faithful members at Zoquipam had been shot in the morning. His last act was to pay his share of the missionary quota of the Zoquipam congregation.

We took the night train back to Mexico City.

*Saturday, November 14th.* Mrs. Creighton and I left on the morning train for Nopala. We were met at the station by Archdeacon Samuel Salinas and a group of friends and proceeded to the Salinas home by camion. Spent the afternoon with the archdeacon writing and translating.

*Sunday, November 15th.* I cannot leave Nopala without recording my appreciation of the marvelous social service work being done by Mrs. Sara Q. de Salinas, wife of the archdeacon. All during our stay, through Saturday and Sunday, sick and injured people were coming to her for treatment. Indians from the mountains, mothers carrying sick babies, the crudely bandaged injured, a constant stream they came, drawn to this devoted and consecrated woman, confident of her help. No matter what she was doing (and our visit and the influx of people were adding to her duties) she responded with her cheerful smile and medical and nursing skill, willingly and tirelessly. Sara Q. de Salinas is one of the heroines of this Church.

Before service she asked me to go through the hospital with her to see some deteriorations which must be attended to. The roofs are leaking badly. They are too flat and water seeps through the tiles. It will cost \$250 Mexican to get a proper pitch. I gave her \$150 from what was once my discretionary fund (it is now seriously overdrawn) to add to \$100 she has in hand, so that the work can be gotten under way at once before the next rains begin.

## KINGSLEY'S "KINGDOM"

Historical Study of the "White Elephant" Rectory

BY THE REV. DESMOND MORSE-BOYCOTT

I READ in a paper one day a paragraph that sent me straight to the *Apologia*. It said:

"Lovers of Kingsley might do worse than try to purchase the now 'white elephant' rectory where Charles Kingsley lived for thirty-one years. Except that electric light has been installed, the rectory house of Eversley is almost exactly as Kingsley left it. His favorite tobacco jar is still in his study. The place teems with memories and reminders of its notable occupant. Kingsley's cabinet, where he kept his geological specimens, is still there, and some of the labels still bear his very legible handwriting. There are still several parishioners at Eversley who remember Kingsley well, though they have never heard of Newman."

I should like to re-read *Water Babies* there, and follow the romantic history of Master Tom while helping myself to tobacco from the jar. I should like to spend an evening there, following the course of that controversy between Kingsley and Newman which won for Newman a place in the heart of Protestant England; a result which Kingsley never imagined and certainly never desired. But this pleasure is not in store for me.

There's a moral at the end of *Water Babies*, which Kingsley ought to have remembered. He says:

"We should learn thirty-seven or thirty-nine things. I am not exactly sure which, but one thing, at least, we may learn, and that is this—when we see efts in the pond never to throw stones at them or catch them with crooked pins."

If he had remembered this, an old man would not have wept in a small, untidy study in Birmingham.

I have seen that study, just as Newman left it. Unless memory deceives me, there is ragged blotting-paper on a desk which is a mass of scratches. Behind it, a bookcase, with not many books, bound in worn and faded binding. Here and there upon the walls is pinned, untidily, a picture, or a broken rosary. In the corner is a private altar, where the Cardinal said his daily Mass, in the manner of Oratorians. I trust I am not confusing it with the room of the founder of the Oratorians, St. Philip Neri, in Rome. It is years since I saw either. But my general memory is of a rather untidy cubby-hole, strangely incongruous with such a tidy mind as the Cardinal's.

At that worn desk he sat for six weeks, weeping as he pined with aching heart and hand the immortal *Apologia*, ceasing only to snatch a few hours' sleep or to take a little food. Every other task was set aside. His publisher waited hungrily for weekly batches of manuscript, and would accept no excuses. Everything depended upon the immediate publication of Newman's own version.

AT THE beginning of 1864 he had found himself put upon his defence. From the time of his secession until the *Apologia* brought him again into the hearts and homes of England, he had been painfully conscious of a vague impression to his disadvantage. There was an idea that he hadn't quite played the game, a doubtfulness about his honesty. Kingsley provided him with the opportunity of vindicating himself and his Church. In a magazine article published in January, 1864, upon Queen Elizabeth, Kingsley took occasion formally to accuse Newman by name of thinking lightly of truthfulness.

"Truth, for its own sake," he wrote, "had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and, on the whole, ought not to be; that cunning is the weapon which Heaven has given to the Saints wherewith to withstand the brute male force of the wicked world. . . . Whether his notion be doctrinally correct or not, it is at least historically so."

Newman answered this charge completely. He answered it unanswerably. Thereafter men might reasonably differ upon the ecclesiastical controversy of the time, they could never (if their minds were free from unkindly bias) disbelieve in Newman's veracity. A strong point in his favor, too, was the fact that he had not for twenty years broken silence, and then only to refute a public defamation.

There is this to be said for Kingsley. When one has made allowance for an almost frantic antipathy to Rome and an historical squint induced thereby, he was courageous in attack, and open. It is certain that Newman counted him as a benefactor and a brother to be loved in Christian charity.

Moreover, there was a subtlety in Newman which made everything that he said seem true; and it may well have been that Kingsley felt this, and lost trust in his adversary.

These thoughts came upon me when I read of Kingsley's study, wherein he must have read the weekly portions of the *Apologia*, as they fell from the aching hand of the Cardinal. At the end of his *Development of Christian Doctrine*, Newman appended a passage which is the index of his character, the *finis* of his position as an Anglican, and one of the grandest passages in literature. I wonder what Kingsley thought of it, if he read it! It is as follows:

"Such were the thoughts concerning the 'Blessed Vision of Peace,' of one whose long-continued petition had been that the Most Merciful would not despise the work of His own Hands, nor leave him to himself; while yet his eyes were dim, and his breast laden, and he could but employ reason in the Things of Faith. And now, Dear Reader, time is short, eternity is long. Put not from you what you have here found; regard it not as a mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagination that it comes of disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in the associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long. *Nunc dimittis servum tuum Domine. . . .*"

Wilfrid Ward, in his monumental *Life of Cardinal Newman*, says that at the end of the controversy one, and only one, adverse criticism remained permanently in the public mind—that Newman had been unduly sensitive and personally bitter towards Kingsley. This was not really so. He was shocked at Kingsley's premature death, and immediately said Mass for the repose of his soul. Thus ended forever the struggle between the occupants of the study at Eversley and the study at Edgbaston.

## THE INVASION OF INVERTEBRATES

BY CONSTANCE GARRETT

THOUGH not a biology student, I am of the impression that invertebrates had their day upon this earth before the vertebrates. Not that they ceased to exist these millions of years ago when the first of the tiny creatures took a firm stand and developed a backbone. In fact, one has only to turn over an old plank which has been lying upon the damp earth some months to see fine examples of these spineless creatures.

Or, if you prefer, just look over the congregation in any Episcopal church next Sunday morning. Our Prayer Book, building upon such examples as St. Stephen kneeling in prayer in the hour of his death, St. Peter kneeling in prayer over the body of Tabitha, and our Lord kneeling in prayer on the Mount of Olives, instructs us to kneel in our prayers. Yet kneeling seems to be a lost art. It has been replaced by a most ungraceful, undignified, and disrespectful doubling-up with the body resting on the edge of the bench, the head pillowed on folded arms draped over the bench in front. One in such a position does not fool his neighbor; does he think he is fooling the Lord, or is he only trying to fool himself?

Kneeling upright with the full weight upon the knees has been the accepted position of worship for countless years. Sprawling has never been worship; in the drawing room it is considered ill-bred. Some excuse themselves by saying that kneeling tires them or makes them ill. Perhaps a little practice in the home each night and morning would overcome this. I wonder if we have ever stopped to consider our Lord as He worked day by day and as He hung upon the cross. Doubtless He too became tired and ill, but He continued unto the end. Might we not endure a little weariness, a little illness, offering our little to Him in appreciation of His great suffering? Thank God that we may thus give a little in subduing the flesh to the promotion of the spirit. For our own sake, for the sake of the young who are watching us, for the sake of the blessed Lord who hangs upon the cross, "O come, let us worship and bow down, let us kneel before the Lord our Maker." Let us not shame Him by a disrespectful sprawling. If kneeling is a physical impossibility then let us sit upright with bowed and reverent heads, but let us not revert to the invertebrates.

# 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.

## THE MARRIAGE CANON

To the Editor of *The Living Church*:

SINCE MY PREVIOUS LETTER on some mysteries in the new Marriage Canon the *Church at Work* has appeared with the canon in full, and also a brief statement by Bishop Page of the principal changes made in the former canon. More than half a million copies of that issue have been sent to be distributed among the clergy and laity by order of the House of Bishops, doubtless for the purpose of acquainting them with the present position of this Church in regard to Marriage and Divorce. It is within the bounds of possibility that some of these copies may be read! If so, those who read Bishop Page's statement will find these words in his last paragraph:

"According to the last paragraph of the canon those who have been married by civil authority or otherwise than as this Church provides that (*sic*) after the favorable judgment of the bishop or court may (*sic*) have their marriage blessed by a minister of this Church. This also marks a distinct step forward as a declaration looking towards mercy."

To arrive at this interpretation Bishop Page is compelled to assume that the words adopted by the General Convention, "Any persons who have been married by civil authority, or otherwise than as this Church provides," were intended to describe persons whose marriages are valid by the law of the state but not such as the Word of God and the discipline of this Church allows. Why the Convention did not say just that, which is the language of the preceding paragraph in the canon, is one of the mysteries of the affair. But no doubt Bishop Page is justified in thus trying to make some sense out of the unfortunate words used. Literally taken they verge on the absurd, e.g., the independent clause: "Any persons who have been married by civil authority." That includes *all* persons who are married, for it is only by and with the authority of the state that a clergyman performs or solemnizes any marriage, and only the state decides what constitutes a marriage. Consequently we are forced to conclude that the word "or" in the following clause, "or otherwise than as this Church provides" must be a mistake for "and," and that the ambiguous word "provides" was an unfortunate substitute for "allows." By thus subjecting the paragraph to a sort of third degree examination we force it to yield to the interpretation arrived at by Bishop Page and authoritatively promulgated to the Church, namely that divorced persons who have been married contrary to the Word of God and the discipline of this Church, may, with the permission of a bishop, have the odor of sanctity and entire regularity thrown around their union.

Bishop Page calls this "a distinct step forward as a declaration looking towards mercy." Whether it be universally so regarded or not, it certainly is the only new and almost revolutionary change in the former canon effected by the last Convention. The section on Annulment introduces no new principle, for it has always been true that there was no barrier to the marriage of persons in whose case the state had decided that there never had been a marriage with their former partners. Nor is there anything new in principle in the provision that a bishop, in considering the right of certain married persons to receive the sacraments shall take in consideration "the godly discipline both of justice and of mercy." What is entirely *new* is the provision in the last paragraph according to which a bishop may authorize a minister "to bless the parties" to a union which is admittedly contrary to the discipline of this Church and this Church's understanding of the Word of God! It even goes beyond the original proposal of the majority of the commission, the so-called "Bootleg Marriage," for in that proposal the bishop was directed to take into consideration the character of the parties and the welfare of society in arriving at a judgment, but in the form adopted the bishop is left absolutely without guidance or limitation. The "discipline of this Church" becomes wax in his hands. . . .

Bishop Page makes a slight error in saying that the bishop may authorize a minister to "bless the marriage." That was one of the proposed forms, but I am told by members of the Convention that it was considered "going too far," and so the words were changed so as to permit the minister only to "bless the parties to the union." One is inclined to wonder whether the

rarified air of Denver slowed up the mental processes of the members of the Convention, as is said to happen with aviators at great heights, for blessing the parties to the union is all that the minister does in the case of any marriage, however perfectly regular! There is no blessing of the marriage in our Prayer Book Office, but much blessing of the parties, and the minister does not marry them, but pronounces an accomplished fact, namely, that by the answers they have made to his questions they have married themselves and are man and wife. And a service for the blessing of the parties to a union contracted without the blessing of the Church can, with the change of a few words, be arranged to include practically all of our present form.

So it all comes down to this, that the words of Section V of the canon, *viz.*, "No minister shall solemnize the marriage of any person who has been or is the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage," have had much of their vitality sucked out of them by the "weasel" words of the last paragraph of the canon, for according to them, if such persons will only manage to get married by a justice of the peace or by an accommodating denominational minister they may be able to get the Episcopal permission for an impressive and public blessing of themselves! I am told by some that the assumption was that this was only to apply to persons who realized afterwards, when it was too late, that their entering into marriage was a sin, of which they had earnestly repented, but from the consequences of which it was impossible for them to be released. It is enough to say that there is not a word in the canon supporting this limitation of the permission given the bishop, which is none other than the power to *grant a dispensation from what we claim to be the law of Christ*. That the principles of Christ ought not to be interpreted and applied like criminal laws the writer firmly believes, but he has no sympathy with the canon as passed because it places the power to bind or loose in the hands of every individual bishop, and makes the chance of certain persons getting the blessing of the Church depend upon what diocese they may happen to live in. . . .

If we are going into the business of granting dispensations from the discipline of the Church in regard to marriage we would do far better to set up some central body corresponding to the Roman tribunal of the Rota, for then all persons would have equal rights no matter in what dioceses they lived. If we don't do that, and this provision stands for some years, the dioceses of the Church will present a scandalous replica of the states of the union, with their diverse and contradictory divorce laws, and no one will know what is the teaching of this Church on the marriage of divorced persons. It seems to the writer that it would be much better for the Church to determine to have nothing to do with the marriage or "blessing" of persons who have been divorced for causes arising after marriage, and to leave the question of their right to the sacraments where it has long been, in the hands of the priests and bishops. People who have been unfortunate in their marital experiences are entitled to sympathy, and, in right cases, to the sacraments, but they have no right to ask the Church to confuse and perhaps nullify its teaching in regard to marriage by having any part or lot in their remarriage ceremonies, either at the time or afterwards, in some "blessing" of them as married persons.

I have ignored the functions of the proposed ecclesiastical court, because resort to it is entirely voluntary on the part of petitioners in every case. Moreover, while it is clear that the court can do nothing without the coöperation of the bishop, it seems equally clear that the bishop can do everything without the coöperation or consent of the court, and may even, it is likely, act contrary to their judgment. There is room for controversies there. And in this connection I desire to suggest one undesirable provision in the otherwise excellent proposed canon establishing a Diocesan Ecclesiastical Court recently published in your columns, and that is the provision that its members shall be members of the Diocesan Convention. That would work badly in practice, for the best men for the court might not happen to be members of the convention, or might not be in subsequent years, and thus the court could not be made up and kept made up of the best men.

Bala-Cynwyd, Pa.

(Rev.) F. C. HARTSHORNE.

# DAILY BIBLE STUDIES

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

## HAPPY NEW YEAR!

*Sunday, January 3, 1932: Second Sunday after Christmas*

READ St. John 1:1-18.

THE exaltation of humanity—that is the gospel story, and it is a message of God to all of us. It inspires us to do our work well, to live hopefully and enthusiastically, to respect one another, and to look forward to final victory. No better message for the New Year could come to us. We need to have a forward look, to “greet the unseen with a cheer,” and we can only do so when we know ourselves to be the redeemed children of God. When man was created God breathed into him the breath of life and he became a living soul (Genesis 2:7). But alas! By transgression man fell from his high estate. Then the love of the Creator came to the rescue and “the Son of God was made Son of Man that sons of men might become sons of God.” It is a good message for us as we enter a New Year.

*Hymn 449*

*Monday, January 4*

READ I John 3:1-3.

WE ARE apt to be disheartened because of our failures, and the whole human race advances very slowly. But the growth must be slow that it may be sure. God is not in a hurry, and surely we can be patient since He is patient. The great truth to which we must hold is that we are God's children by creation and by adoption (Romans 8:15 and Galatians 4:5). And while it does not yet appear what we shall be, yet “we know that when He, the Christ, shall appear we shall be like Him,” It would seem presumptuous and almost blasphemous to speak of our fellowship with the Son of God were it not that He Himself declared it when He was made Man. It is a holy fellowship, indeed, and it touches us in many ways. It makes us humble, it proves His great love, and makes our relationship to Him new and beautiful—not the condescension of a mighty and infinite Being towards a weak and sinful humanity, but the longing of the divine Father for the love and trust and companionship of His children.

*Hymn 224*

*Tuesday, January 5*

Read I John 4:11-21.

TO WALK with God through the New Year is a blessed privilege. It creates also a new idea of our fellowship with our brothers. If God desires our trust and love how much more must we need the trust and love of our fellowmen! How dear people everywhere become to us! What a joy to pass on to them something of the companionship with which Christ favors us! Human love is exalted and from it comes the vision of a great day when we shall know each other perfectly and when the Lord Himself will sanctify our affection. The poor way we have of dividing people into “classes” is quite contrary to God's will, and the oneness of all nations of men is made a part of Christianity and a law of civilization. From it comes the readiness to serve and help, and the days open before us with a call and a precious opportunity which gives a new zest to life.

*Hymn 489*

*Wednesday, January 6: The Epiphany, or the Manifestation of Christ to the Gentiles*

READ St. John 8:12 and St. Matthew 5:14-16.

THE EPIPHANY is called the Feast of Lights, and it calls us to rest upon the truth that Jesus Christ is the Light of the World, and the resulting truth that we are to be lights also, shining with reflected radiance and making the earth-life brighter. Hence the missionary call, the Great Commission: “Go ye and teach all nations,” and the assurance of the

Lord's help and guidance: “Lo, I am with you.” We catch a vision of the world converted. We fight for all the blessings of light and against the works of darkness. In our personal Christian lives Jesus Christ is the Light and we follow Him. When He bids us “go” we obey. When He lifts up the standard of righteousness we loyally gather about Him.

*Hymn 241*

*Thursday, January 7*

READ Romans 6:1-4.

NOTWITHSTANDING all its mystery, our life on earth becomes real and happy. We hear the call to newness of life, and we no longer can think of our days as “few and full of woe!” Think of the joy with which Christ founded His Kingdom. Remember how He passed with holy heroism through human joy and sorrow, and thus gained “a Name which is above every name”! He tells us that life is education and that every day has some new surprise to delight and inspire us. “Newness of life”—that is the message as we begin the year. Difficulties work miracles in character and knowledge and treasures are showered upon us as we work and serve and love. “I am come that ye might have life, and that ye might have it more abundantly.” Those words have a power to thrill us and lead us to find life a glorious experience. Not endurance, not probation, not a hard battle only, but newness and fresh cheer, and fellowship with the Master.

*Hymn 379*

*Friday, January 8*

READ St. John 16:26-33.

WE SOMETIMES forget that the victory of Christ has already come in the power and wisdom and love of God. It is our part to go out and proclaim it and let men know the King and His love. It is no losing battle. The “gloomy Dean” is reported to have said that Christianity will always have a minor place in humanity's activity. If so, then we must forget some of the Redeemer's words. But away with such disloyalty! It is not a lost cause or even a delayed mastery. Each year brings new energy to claim the world, and when the King pleases He will come and justify the faith of our plea. When we are in doubt, and when the enemy seems mighty, let us repeat softly, and then with victorious shout, the cry of Jesus Christ from the Cross: “It is finished!”

*Hymn 193*

*Saturday, January 9*

READ Revelation 7:13-17.

THE presence of Christ in the midst of the redeemed—what a comforting assurance! But is He not here also with us on earth? Some years ago I attended a great meeting of young Christians in London, and they sang an opening hymn which I can never forget.

“God is with us, God is with us!  
So our brave forefathers sang:  
Far across the field of battle  
Loud their holy war-cry rang;  
Never once they feared nor faltered,  
Never once they ceased to sing—  
God is with us, God is with us!  
Christ our Lord shall reign as King.”

We do not go out into the New Year alone. We do not tread its uncharted ways in solitude. “Follow Me” is the message coming from that Voice “like the sound of many waters” (Revelation 1:15). We go out with sanctified enthusiasm singing a new song (Psalm 40:3), and the angels sing it with us.

*Hymn 539*

My Christ, I lay the past at Thy feet that Thou mayst cast away the evil and establish the good. And I clasp Thy Hand as I go into the future that I may be fearless. Let me feel Thy nearness and comfort me with Thy love. Amen.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**B**ODY, MIND, AND SPIRIT embodies the ripened thought and experience of Dr. Elwood Worcester and his colleague, Dr. Samuel McComb, since the publication of their first book, *Religion and Medicine*, twenty-three years ago. It will be recalled that that volume described in plain terms their work in behalf of nervous sufferers which they had undertaken in Emmanuel Church, Boston. It reached a phenomenal sale of nearly 200,000 copies, with translations into various languages; but, as Dr. Worcester wisely states, "it was mostly a work of theory and of hope." From that time to the present, in his study at Emmanuel Church down to 1929, and since then in the building on Marlborough street, now known as the Craigie Foundation, Dr. Worcester and his colleagues have received all who came, and helped them as they could. There were people who were considering suicide, others addicted to alcoholism, many unhappy because of marital infelicities, and countless ones affected by psychic and nervous disturbances. This new contribution (published by the Marshall Jones Co. of Boston, \$2.50) takes into account the immense advances of psychological teaching and practice of the last twenty-five years, and in contrast with the older volume is "a work of conviction and experience, containing much rare material taken from human life."

In their discussion of the subconscious mind, of psychoneuroses, psychoses of mood, and various forms of nervous abnormality, our authors keep in mind the triple relationship of the title and explain the connection in their treatments of "body, mind, and spirit." They illustrate each step of their argument with an account of some case which they have successfully treated by the method and under the principles expounded. In a chapter on sleep and insomnia there are interesting suggestions that might prove helpful to those for whom sleep is achieved with difficulty. Cancer, tuberculosis, venereal disease, and alcoholism, the "four curses of mankind," are treated with intelligence, insight, sympathy, and helpfulness as are the other problems. A fine spirit pervades the book.

CLINTON ROGERS WOODRUFF.

**T**HERE are some who, roughly speaking, see the truth that there is in everything they read; there are others who see, in everything they read, the Truth. Fr. McVeigh Harrison, O.H.C., has given the Church a *magnum opus* in apologetics (*Common Sense About Religion*, published at Holy Cross, 1931, 477 pages of text and 1,096 notes, \$2.50) in which a colossal mass of selections from influential thinkers of the present is marshalled to the support of the Christian faith. The author has read tremendously, and taken out from his reading all that was usable for the various doctrines of the Creed. There is an extraordinary amount of quotation in the book. But all the quotations are presented as witnesses to the truths of Christianity; there is no pretense of an impartial survey of various hypotheses. Fr. Harrison is the advocate, out and out, and he presses his case with all the dynamic of a Tertullian. Sometimes he overpresses. "Reason left to itself, divorced from Faith, had destroyed Reason. For its very life, therefore, it must be forever the ally of Religion" (p. 33). But there might be other alternatives. "God is Creative Love . . . Christ is revealed by His Life and Works as Creative Love . . . Ergo, Christ is God" (257). Too much is made of "Cro-Magnon." But it is exhilarating to find the truth of our religion, and its support, point by point, by many voices of today, maintained with such radiant ardor, such will to see the best in everybody—including some who on the whole are our most dangerous opponents—such infectious, glowing joy in the Gospel. And the author proves this, at least, that Christianity is a very strong religion, capable of assimilating a great deal of the world's best thought, and capable of successful resistance to the multi-form pressure of the various unbeliefs. M. B. STEWART.

A BOOK OF PRAYERS FOR STUDENTS (published by Ray Long and Richard R. Smith, Inc., \$1.25).

**T**HIS promises to be a useful little manual for both individual and group practice. It is exemplary in every field except that of preparation for the Holy Communion. In this it lacks enough suitable prayers, though it offers plenty of suggestions for self-examination.

W. S. H.

## BOOKS FOR BOYS AND GIRLS

**T**HE HISTORICAL STORY in its best form is much in evidence this year. Churchmen especially will be interested in *Shadow of the Crown*, published by Longmans, Green & Co. of New York, at \$2.00, because its author is our own Ivy Bolton, a contributor for many years to *The Young Churchman*, and widely known for her excellent books for children. *Shadow of the Crown* is the story of Francis, a boy feared by Philip II of Spain because he is much liked by the people, and also a possible aspirant to the throne. Hoping to get him out of the way, Philip forces him to take the strict vows of the Knights of St. John. Unaware of the king's purpose, the boy enters upon his new estate with high courage and knightly fidelity. He passes through the siege of Malta, conquering many enemies and making friends of them. It is an exceedingly well written story of a stirring period in history with heroism of the highest sort as the keynote.

A swiftly moving tale of a period not quite so remote is *Try All Ports*, by Elinor Whitney (Longmans, New York, \$2.00). It is the story of young Martin Bedford who comes to Boston from England to search for lost family records. It is in the days of the packet ships, and much information about them finds its way into the book. There's a hint of romance, mystery, and, of course, a happy ending.

*The Scarlet Fringe*, by Helen Fernald and Edwin Slocombe (Longmans, \$2.00), is a story of the Incas in the sixteenth century. The scene is laid in a mountain fastness in the Andes where a small band of Incas are gathered, hoping to escape the Spaniards. The hero is a boy, Pallu, who finds the traitor in their midst and who finally becomes the sovereign Inca. The plot is a thrilling one and the interest well sustained.

*Orange Winter*, by Marjorie Medary (Longmans, \$2.00), is laid in Florida when orange groves were just beginning to be planted. Hetty, the 15-year-old heroine, aspires to college at a time when higher education for women was the exception rather than the rule. Pioneering in a new country, Hetty learns to plant and graft and prune, and finally, through unselfishness and ingenuity, to earn the money for college. The result is a delightful story of farm life with a mystery for good measure.

*Toplofty*, by Mary Willard Keyes (Longmans, \$2.00), is a likable story of modern girls laid in the New Hampshire hills.

*Pippin's House*, by Constance Savery (Longmans, \$2.00), is the story of a little English boy who, though blind and poor, has two treasured possessions, a little house of his very own and "inside eyes." How he finds the way from darkness to light makes a fascinating tale for children from 8 to 12.

The Rev. Archer Wallace, a clergyman of Toronto, Canada, has written a number of books to inspire boys and girls to make the most of themselves, usually by showing them the handicaps which men have had to overcome before they could be truly great. In *Men Who Played the Game*, published by Richard R. Smith, we have the stories of fourteen men who, because they made an heroic stand against heavy odds, will never be forgotten. Among them we find such names as Sir Philip Sidney, Louis Braille, Robert Raikes, Doctor Lister, and others. Aside from its interest to the average reader the book provides the pastor with excellent source material for sermons. And the price is only \$1.00.

PEARL H. CAMPBELL.

# The Living Church

Established 1878

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

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 Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and *The Vision*, quarterly, 50 cts.

## Church Calendar



### JANUARY

3. Second Sunday after Christmas.
6. Wednesday, Epiphany.
10. First Sunday after Epiphany.
17. Second Sunday after Epiphany.
24. Septuagesima.
25. Monday. Conversion of St. Paul.
31. Sexagesima.

### KALENDAR OF COMING EVENTS

#### JANUARY

4. Diocesan Normal School at Cathedral House, Lexington.
11. Regional Conference in Religious Education of the Fifth Province at Chicago.
14. Rhode Island Woman's Auxiliary Meeting at St. Martin's, Providence.
15. Bishop Davis to be enthroned as Bishop of Western New York in St. Paul's Cathedral, Buffalo.
17. Convention of Texas.
19. Conventions of Mississippi, Upper South Carolina, and Western Michigan.
20. Conventions of Nebraska and Tennessee. Convocation of Oklahoma.
21. Clergy Conference on Teaching Mission at Tallahassee, Fla.
24. Convention of Kansas.
25. Convention of Colorado.
26. Conventions of Duluth, Harrisburg, Lexington, Missouri, Pittsburgh, Southern Ohio, and Southern Virginia.
27. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Los Angeles, Louisiana, Maryland, Michigan, Milwaukee, and Oregon.
- Convention of Kentucky.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### JANUARY

11. St. James', Brooklyn, N. Y.
12. St. Anthony's, Hackensack, N. J.
13. House of Prayer, Newark, N. J.
14. All Saints', Oakville, Conn.
15. St. Barnabas', Apponaug, R. I.
16. St. James', Washington, D. C.

### APPOINTMENTS ACCEPTED

BROWN, Rev. GEORGE L., formerly rector of St. Matthew's Church, Chatfield, Minn.; to be chaplain of hospitals in Rochester, Minn. Address, 1013 First St., S. W., Rochester.

CAPERS, Rev. WILLIAM T., Jr., formerly rector of Church of the Redeemer, Okmulgee, Okla.; to be rector of St. Stephen's Church, Terre Haute, Ind.

CLARKE, Rev. DELBER W., rector of Christ Church, Cossackie, N. Y. (A.); also to be rector of Trinity Church, Athens, N. Y. (A.)

GRAY, Rev. WALTER H., formerly assistant at St. John's Church, Hartford, Conn.; to be dean of Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.) February 1, 1932.

PRIMO, Rev. QUINTIN E., formerly vicar of St. John's Church, Albany, and St. Philip's Church, Hawkinsville, Ga.; to be priest-in-charge of St. Matthew's Church, Delray, Fla., and associated missions (S.F.)

WILLIAMS, Rev. JOHN, Jr., formerly assistant at Church of Ascension, 5th Ave. and 10th St., New York City; to be priest-in-charge of St. Thomas' Mission, Bellerose, L. I., N. Y. Address, 60 Hudson Rd., Bellerose.

### RESIGNATION

WHITNEY, Rev. HOBART B., as rector of Trinity Church, Athens, N. Y. (A.); to retire, as rector emeritus of that church. Address, Athens-on-Hudson, N. Y.

### NEW ADDRESS

FARRAR, Rev. CHARLES E., recently retired, formerly Eureka, Calif.; 1705 Hopkins St., Berkeley, Calif.

### RESTORATION

TUZZIO, VICENTE A., priest, by the Bishop of New York, December 12, 1931.

### ORDINATIONS

#### DEACONS AND PRIESTS

ALBANY—In the Cathedral of All Saints, Albany, on December 18th, the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., ordained to the diaconate, CHARLES KENNETH ACKERMAN and advanced to the priesthood the Rev. LESTER MARTIN and the Rev. WILLIAM DUNLOPP ORR. Bishop Oldham officiated for the Bishop of Massachusetts in the ordination of Mr. Orr.

Mr. Ackerman, presented by the Rev. George Boys, is to be in charge of Camp Gracemere, of New York City mission, Tarrytown, N. Y., with address at Tarrytown.

Mr. Martin, presented by the Rev. C. C. Harriman, is to be curate of St. Peter's Church, Albany, with address at 107 State St.

Mr. Orr, presented by the Rev. C. W. Findlay, is to be assistant at St. Paul's Church, Albany, where he is now temporarily in charge, with address at 79 Joy St.

The Very Rev. George L. Richardson, D.D., preached the ordination sermon.

LONG ISLAND—On St. Thomas' Day, December 21st, at Grace Church, Brooklyn Heights, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, ordained to the diaconate WILLIAM SPEAR KNEBEL, presented by the Rev. Dr. J. Howard Melish. At the same service the Rev. JOSEPH E. MILLS, Jr., presented by the Rev. George C. Groves, and the Rev. LOUIS STEPHEN LUISA, presented by the Rev. Samuel M. Dorrance, were advanced to the priesthood.

The Rev. George P. Atwater, D.D., preached the sermon, and the Rt. Rev. J. I. Blair Larned assisted in the celebration of Holy Communion. Those participating in the laying on of hands were: the Rt. Rev. Ernest M. Stires, D.D., the Rt. Rev. J. I. Blair Larned, the Rev. George P. Atwater, D.D., the Rev. J. Howard Melish, D.D., the Rev. George C. Groves, the Rev. Samuel M. Dorrance, the Rev. C. Merton Wilson, the Rev. Charles Henry Webb, the Rev. Joseph R. Peckham, D.D., and the Rev. L. Bradford Young.

#### PRIESTS

BETHLEHEM—The Rev. KENNETH ETHELBERG HEIM was advanced to the priesthood by Bishop Sterrett on December 19th at St. Mary's Church, Reading. The candidate was presented by his father, the Rev. Eugene A. Heim, and the Rev. Dr. Addison A. Ewing preached the sermon.

Mr. Heim, Jr., is taking a post graduate course at the General Seminary in New York, with address there.

CHICAGO—Three deacons were elevated to the priesthood by Bishop Stewart at All Saints' Church, Ravenswood, on December 21st. They were: the Rev. Messrs. DEVON ELLSWORTH, H. FOSTER WHITNEY, and CLYDE WILSON.

The Rev. Harold L. Bowen, rector of St. Mark's, Evanston, preached the ordination sermon; the Rev. F. E. Bernard, rector of All Saints', presented Mr. Foster for ordination; the Rev. John C. Evans of St. Chrysostom's, presented Mr. Wilson; the Ven. Winfred H. Ziegler, archdeacon, presented Mr. Ellsworth.

Mr. Ellsworth is now in charge at Grace Church, Galena; Mr. Whitney will continue in charge of Trinity Mission, Niles Center; Mr. Wilson at St. Paul's, DeKalb.

OKLAHOMA—On December 16th the Rev. EDWIN APPLETON MORTON was advanced to the priesthood by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, in the Church of the Good Shepherd, Sapulpa. The candidate was presented by the Rev. E. H. Eckel, Jr., Bishop Casady celebrated, and the Ven. Leroy W. Doud, archdeacon of Eastern Oklahoma, preached the sermon. Mr. Morton will continue as vicar of the Church of the Good Shepherd, Sapulpa.

On December 18th, the Rev. GEORGE HENRY QUARTERMAN was ordained priest by Bishop Casady in St. Philip's Church, Ardmore. The Rev. Hugh J. Llywd was presenter, Bishop Casady was celebrant, and the Very Rev. James Mills preached the sermon. The Rev. F. J. Stangel read the epistle, and the Rev. Thomas M. Melrose the gospel.

Mr. Quarterman is rector of St. Philip's Church, Ardmore, with residence at 516 Melrose avenue.

SOUTH FLORIDA—In All Saints' Church, Fort Lauderdale, the Rev. HAROLD FRANKLIN BACHE was advanced to the priesthood on the Feast of St. Thomas, Apostle, December 21st, by the Rt. Rev. John Durham Wing, D.D., Bishop Coadjutor of the diocese.

The candidate was presented by the Rev. W. P. S. Lander, and the Rev. John B. Hubbs, D.D., preached the sermon.

Mr. Bache is to continue in charge of All Saints' Church, Fort Lauderdale, and St. Paul's Church, Delray Beach, with address at Fort Lauderdale.

### DIED

FRASER—Suddenly, at her home, Auburndale, Mass., December 5th, ELIZABETH WINIFRED FRASER, beloved wife of John C. Fraser, and daughter of the late Mr. and Mrs. George Whaley.

JACKSON—JULIA AMANDA CLIFFORD JACKSON of Brandon, Vt., has entered into life eternal. She was born in Watertown, Wis., in 1847, the daughter of Levi F. Jackson and Amanda E. Clifford, and the niece and adopted daughter of John Adams Conant and his wife Caroline Daphne Holton of Brandon.

She was a graduate of the New York Hospital Nursing School, charter member of Lake Dunmore Chapter, D. A. R., and served in the Spanish War.

Funeral services were held in St. Thomas' Church, Brandon, on December 24th.

"May her soul rest in peace."

MORAN—HARRIET STEVENS, widow of the late Rev. Joseph MORAN, Jr., and beloved mother of Katharine Moran Atkins and Josephine Moran Yager, entered into rest December 23, 1931, at Sheldon, Iowa. Interment at La Crosse, Wis., December 23, 1931.

"Her children rise up and call her blessed."

### IN MEMORIAM

#### Gertrude Banks Dougherty

It was with a sense of very great shock and very real sorrow that the members of the Indians' Hope Association of the diocese of Pennsylvania at the meeting on October 28th heard of the death of Mrs. Charles Dougherty, and the following resolution of sympathy and appreciation was sent to her family and incorporated in the minutes.

"In the death on October 26, 1931, of Mrs. Charles J. Dougherty, our devoted secretary for nineteen years—since October 26, 1912—we have suffered an irreparable loss.

"Her accuracy, her unflinching punctuality, her keen sympathy for every branch of the work, and her natural gifts, all combined to make her an ideal secretary.

"Every member of the association feels this; to the officers her loss is a very real and personal one."

The Church's Prayers of Thanksgiving for her life and for those in Affliction were offered at the celebration in the chapel of the Church House and at the meeting afterwards.

### NEWS IN BRIEF

NEWARK—As an aid to the choice of worthy moving pictures, the Chamber of Commerce and Civics of the Oranges and Maplewood provides St. Andrew's Church, South Orange, with a weekly list of the good pictures which are being shown in local theaters, this list being posted in the parish house.—After six years of work with the Church Mission of Help in Newark diocese, including service in Newark and Morristown, Miss Olive S. Judson, northwestern district secretary in the diocese, has tendered her resignation, having accepted the position of executive secretary of the Central Bureau of Social Service, Morristown.

# Church Services

## California

### Church of the Advent, San Francisco

261 Fell Street, HEMlock 0454  
 REV. K. A. VIALI, S.S.J.E., Rector  
 Sundays: 8, 9:30, 11 A.M., 8 P.M.  
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

## District of Columbia

### St. Agnes' Church, Washington, D. C.

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

## Illinois

### Church of the Ascension, Chicago

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

## Massachusetts

### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
 Sundays: Holy Communion, 7:30 and 8:15  
 A.M.; Young People's Mass, 9 A.M.; Church  
 school, 9:30 A.M.; Matins, 10 A.M.; High Mass  
 and Sermon, 10:30 A.M.; Solemn Evensong and  
 Sermon, 7:30 P.M.  
 Week-days: Matins, 7:15 A.M.; Mass, 7:30  
 A.M.; Evensong, 5 P.M. Thursdays and Holy  
 Days additional Mass, 9:30 A.M. Confessions:  
 Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;  
 3:30-5 P.M.

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

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M. High  
 Mass and Sermon, 11 A.M. Sermon and 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 PARDUE, 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. GOMPHE, Rector  
 Sunday Masses, 7:30, 9:30, and 11:00 A.M.;  
 Evensong, 8:00 P.M.  
 Week-day Mass, 7:30 A.M.; Fridays and  
 Holy Days, 9:30 A.M., also.  
 Confessions: Fridays, 8:00 P.M.; Saturdays,  
 5:00-6:00 and 7:30 P.M.

## New York

### Holy Cross Church, Kingston, N. Y.

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

### 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.

## CHURCH SERVICES—Continued

### New York

### Cathedral of St. John the Divine, New York City

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

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

46th St., 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.  
 Confessions: Thursdays, 5 to 6; Fridays, 7  
 to 8; Saturdays, 3 to 5 and 8 to 9.

### 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.  
 Noontday Services Daily (except Saturday),  
 12:20.

### Holy Cross Church, New York

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

### The Transfiguration 1 East 29th Street

"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 Communions, 8:00 and 9:00.  
 Solemn High Mass and Sermon, 11:00.  
 Evensong and Sermon, 4:00.

DAILY:  
 Low Mass, 7:00 and 7:45.  
 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.

## Wisconsin

### All Saints' Cathedral, Milwaukee

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

## 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.  
 Morning service every Sunday (including  
 monthly celebration) at 11:00 A.M., Pacific  
 Standard Time.

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

**KGHF, PUEBLO, COLO., 1320 KILOCYCLES**  
 (227.1). Church of the Ascension. Every  
 Sunday at 11 A.M., Mountain time, until  
 Easter.

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

**KIDO, BOISE, IDAHO, 1350 KILOCYCLES**  
 (260.7). St. Michael's Cathedral. Vesper  
 Service every Sunday at 5 P.M. Mountain time.  
 Also daily Organ Recital from 6 to 6:30 P.M.

**WBZ, SPRINGFIELD, MASS. 990 KILO-**  
 cycles (302.8). The Religious Life Hour,  
 Sundays at 3:00 P.M., E. S. Time.

**WCMB, BALTIMORE, MD., 1370 KILO-**  
 cycles (218.8). Services and sermon every  
 Monday morning at 11 A.M., E. S. time, under  
 auspices of Baltimore Federation of Churches.  
 Rev. Dr. Arthur B. Kinsolving, preacher.

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

**WIBA, MADISON, WIS., 1280 KILOCYCLES**  
 (234.2 meters). Grace Church. Alternate  
 Sundays, 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.

## CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR-  
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 cordance with the provisions of its articles of  
 incorporation."

## NEWS IN BRIEF

**WEST MISSOURI**—During the fiscal year of  
 1931 St. Andrew's parish, Kansas City, has  
 added one hundred and eleven communicants  
 by confirmation and fifty-two by transfer, a  
 total of 163.

**MAKE YOUR WANTS KNOWN**

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

**R**EADERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

**R**ATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

**NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.**

**A**DDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

**POSITIONS WANTED**

**CLERICAL**

**P**RIEST, AGED 39, WITH EXPERIENCE IN parish work and 5 years' teaching and religious work in a boys' school desires position as chaplain in Church school. Address, Box B-722, **THE LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. **SIDNEY H. DIXON**, Elkton, Md.

**MISCELLANEOUS**

**O**RGANIST AVAILABLE. OUTSTANDING voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, **LIVING CHURCH**, Milwaukee, Wis.

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

**UNLEAVENED BREAD**

**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

**CHURCH LINEN**

**N**OW 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**

**C**HURCH 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.

**G**OTHIC VESTMENTS, MEDIEVAL DESIGNS. Entirely handmade. 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.

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

**APPEAL**

**F**ORMER COLLEGE PROFESSOR READY for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of **LIVING CHURCH**, Milwaukee, Wis.

**LENDING LIBRARY**

**T**HE 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**

**S**T. 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.

**BOARDING**

**Los Angeles**

**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**

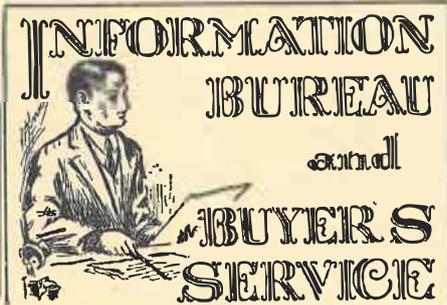
**H**OLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the **SISTER IN CHARGE**.

**PALMS FOR PALM SUNDAY**

**25 POUNDS PALMETTO PALM LEAVES**, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, **J. SWINTON WHALEY**, Little Edisto, S. C.

**HOUSE OF RETREAT AND REST**

**S**ISTERS 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.



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

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

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

**THIS IS THE HOUR** for a rebirth of patriotism, and the day for unselfish service. It is the time for a rededication of Americanism. No better place, no finer setting can be found than this for a renewal of our faith in the Almighty, the strengthening of the determination that destructive forces shall not prevail.

—William N. Doak.

**BOOKS RECEIVED**

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

**The Christopher Publishing House**, 1140 Columbus Ave., Boston, 20, Mass.

*Pearls from Past Programs*. By Fred J. Beaman. \$1.50.

*The Secrets of Plutology*. A Treatise on the Cause and Cure of Financial Depressions. By Gilbert F. Stevenson. \$1.50.

*The Struggle for Democracy; or The Fight for Right*. By W. J. Holzman. \$2.00.

**The Macmillan Co.**, 60 Fifth Ave., New York City. *Recent Trends in American Housing*. By Edith Elmer Wood, Ph.D. \$3.00.

**The Torch Press**, Cedar Rapids, Iowa.

*Emmaus*. A Book of Poems. By Raymond Kresensky.

**PAPER-COVERED BOOKS**

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

*The Christian Church and War*. By the Rt. Rev. E. A. Burroughs, D.D., Bishop of Ripon. Lambeth Series. 35 cts.

*The Destiny of the Anglican Churches*. A Short Study of the History, Principles, and Prospects of the Anglican Communion. By the Rt. Rev. Edwin James Palmer, D.D., Assistant Bishop in the Diocese of Gloucester; formerly Bishop of Bombay. Lambeth Series. 35 cts.

**Maine Township High School**, Des Plaines, Park Ridge, Ill.

*Parables of the Prince*. Part I and II. Third Edition.

**Prieure des Moines Benedictins**, Amay sur Meuse, Belgium.

*Les Saintes Icones*. By Dom Ildefonse Dirk, O.S.B. 30 Francs.

**PAGEANT**

**Church Missions Publishing Co.**, 31-45 Church St., Hartford, Conn.

*A Pageant of Christmas*. By John Mills Gilbert. The Church in Story and Pageant. Publication No. 33. 25 cts.

**ELECT NEW PRESIDENT OF AMERICAN BIBLE SOCIETY**

**NEW YORK**—At the December meeting of the Board of Managers of the American Bible Society held at the Bible House, Astor place, New York City, James Frederick Talcott was elected president of the American Bible Society.

Mr. Talcott succeeds E. Francis Hyde, president for the past seven years, and comes to his new position with a wide experience and a deep interest in the work of religious groups. He is a member of the managing boards of the New York Bible Society, the American Tract Society, the McAuley Water St. Mission, the Bowery Branch Y. M. C. A., the Ambrose Italian Mission, Lincoln University, and other similar organizations.

**INDIAN CONFIRMATIONS IN FOND DU LAC**

**FORTY-FOUR ONEIDA INDIANS** in the diocese of Fond du Lac were in this year's confirmation class. The Indian church, Holy Apostles', Oneida, Wis., where the Rev. L. H. Grant is in charge, has the largest congregation in the diocese, both in communicant strength and in attendance at services.

When the confirmation candidates are presented, each one has his baptismal sponsor standing at his side with a hand on his shoulder. The whole congregation stays after the service for a picnic dinner and the band plays.

Practically all the Oneidas are Episcopalian—about a thousand. There are also some sixty-five Methodists, fourteen Lutherans, and two Roman Catholic families.

# Aged Canon of Worcester Cathedral Dies; Was Joint Editor of the English Hymnal

**Dr. Lacey, a Man of Foresight,  
Was Also Composer and  
Author of Note**

The Living Church News Bureau  
London, December 11, 1931

**D**R. T. A. LACEY, VENERABLE CANON OF Worcester Cathedral, died Sunday night in a nursing home, after an operation, a fortnight before his seventy-eighth birthday.

Canon Lacey was a theologian and patristic scholar, an accomplished medieval Latinist, a man of great learning, brilliantly clever, and an authority on the lesser points of ecclesiastical usage and ritual.

He was one of the small group of Anglicans who met certain representatives of the Roman Catholic Church in Rome in 1894, when there seemed to be some prospect of securing the Pope's acknowledgment of the validity of Anglican orders. His book entitled *Unity and Schism*, the Bishop Paddock lecture delivered at the General Theological Seminary in New York in 1917, was regarded as marking a step forward toward reunion with non-episcopal bodies on the part of some of those Churchmen who are usually regarded as most hesitant in this matter.

In August, 1918, he was appointed canon-residentiary of Worcester in succession to Canon Knox Little. For about ten years before he went to Worcester, Canon Lacey was an active member of the editorial staff of the *Church Times*. He was joint editor of the English Hymnal, and he wrote some popular hymns, one of which, *O Faith of England Taught of Old*, is always a favorite at church meetings. He also translated a great many Latin hymns.

AT ST. PAUL'S CATHEDRAL, LONDON

The annual diocesan service of offering for the diocese of London was held in St. Paul's Cathedral last Saturday evening. The large congregation included representatives of over 550 out of the total of 614 parishes who attended to present offerings, and the clergy numbered about 250. The amount required each year to fulfil adequately the needs of the diocese is £55,000, but the contributions have never been more than £45,000 in any one year. The offerings at the service amounted to about £14,000.

The Bishop of London, in an address, thanked the laity of the diocese for all that they did in the course of the year for the Church. He realized that without their help he could not carry on his own work so effectively.

FARNHAM CASTLE TO HOUSE THEOLOGICAL TRAINING COLLEGE

The future of Farnham Castle was discussed at last week's Guildford diocesan conference. After the conference had considered whether it would be practicable and economical to convert part of the castle into a residence for the Bishop (Dr. Greig) and the other part into a theological training college, it was resolved: "That this conference is of the opinion that a theological training college for candidates for the ministry should be established, if it be possible, in that part of Farnham Castle not required as a

bishop's residence; and that the Board of Finance be instructed to make the necessary arrangements to give effect to this resolution."

THE MARRIAGE LAW

The Bishop of Chichester counsels the clergy of his diocese to abide by the Church's law, and to refuse to solemnize the marriage of an uncle and a niece, which is now permitted by the state, under the Marriage Act of 1931. Dr. Bell points out that this act expressly leaves incumbents free to refuse to perform such marriage services themselves, or to allow another clergyman to do so in their church.

THE BELFAST MISSION

The simultaneous mission held in Belfast from November 14th to 25th was

blessed with good results, and the Church in Northern Ireland has good reason to be satisfied. Not since 1913 has the Church in Belfast attempted a general mission of this type, but it is probable that so long an interval will not be allowed to lapse again. The staff consisted of close on fifty missionaries, distributed over forty-two churches or halls in the city and suburbs. English and Southern Irish clergymen rallied loyally to the help of the bishop and clergy in Belfast in order to make the mission possible. The English contingent was headed by the dean of Manchester, who was missionary at the Cathedral, while two of the Southern Irish bishops of Ossory and Kilmore volunteered their services. The great united Thanksgiving service in Belfast Cathedral on the evening of November 25th was the only central service organized by the committee, the idea being that each parish church or hall should be made a center in itself throughout the twelve days, for the people of the immediate locality.

GEORGE PARSONS.

## Armenian Archbishop of Egypt, After Much Political Strife, Enthroned at Jerusalem

**Orthodox Patriarch Felicitates  
Prelate—Religious and Political  
Aspects of the Cyprus Question**

L. C. European Correspondence,  
Wells, Somerset, England, December 13, 1931

**I**T IS NOW THREE MONTHS SINCE THE Armenian Archbishop of Egypt was elected by the suffrages of the Armenian body of Jerusalem to the post of Patriarch of the Armenian Church in that capital.

However, the proper governmental recognition has only just been issued, and till that was received, the new Patriarch did not think it proper to take possession of his throne. He has now received it, and his Beatitude, Turgum Kushakian, will proceed to Jerusalem at once for enthronement accompanied by the hearty congratulations and good wishes of the Orthodox Patriarch of Alexandria, Meletius. Things have changed indeed when the head of Orthodoxy in Egypt gives greetings and godspeed to the Patriarch of the "heretical and monophysite" Armenians. One cannot help wondering what that Orthodox firebrand, St. Cyril of Alexandria (the fifteen hundredth anniversary of whose triumph at Ephesus has just been celebrated in his old see), would have thought of the present holder of his throne! Let us hope that, whatever would have been his verdict when limited by his earthly ideas, he knows better in the Paradise that we may hope that he has gone to by now! Some of his contemporaries, who are now being commemorated with him, thought that only the charitable prayers of the faithful could procure that, for one who had done so much evil that good might come!

Long though the delay has been in getting the new Patriarch installed, Armenians and government together have been quicker than the Greeks. At the date of writing, the office of the Orthodox Patriarch of Jerusalem is still unfilled, but one hopes for a speedy decision on the part of the electoral body.

THE CYPRUS QUESTION

The question of Cyprus is, of course, political rather than ecclesiastical, but

politics and religion have a way of getting confused in the East, and a political dispute in which Orthodox bishops are the protagonists on the one side, and the British government on the other, must affect, unfortunately, both the Orthodox and the Anglican Churches, and their relations with one another.

The two bishops of Larnaka and Kyrenia, who were concerned in the recent rioting at Nikosia, have been deported from the country and landed at Gibraltar, whence they have proceeded to England. With them, there has been removed one other ecclesiastic, namely the Archimandrite Dionysius of the monastery of Kykkou. Perhaps even the Orthodox Church authorities can hardly be surprised that the government takes steps against this last named, for according to the Greek Church papers, he "swore in" the mob that went to demonstrate at Government House on the relics of the True Cross preserved in the capital, and according to one account of the riot that followed, he was himself one of the leaders in the mob that set fire to Government House when the governor was inside!

One other bishop has been, not expelled from the island, but forbidden to enter it. This is that Bishop Leontius of Paphos who is personally known to many American clergy, and who was recently a guest at Lambeth as the representative of Cyprus in the Anglo-Orthodox doctrinal commission.

Meantime, the Archbishop of Cyprus—though his sympathies are well known to be Hellenic—has taken the sensible line of apologizing to the governor and advising all his flock to claim their national rights by means that are not outside the law of the land, and his action in this direction has been warmly approved by the Premier of Greece. The episode, however, shows the solidarity of Greek national feeling. Two great prelates, whose friendship both for Great Britain and the Church of England does not admit of doubt, the Patriarch of Alexandria and the Archbishop of Athens, have both been in communication with the Archbishop of Canterbury, asking him to use his influence with the government to secure the

restoration of the exiled bishops to their flocks and the satisfaction of the "national rights" of the Cypriot people. A reply has been sent that is courteous but non-committal.

THE POLITICAL ISSUE

As for the political question, we regret, of course, very much, that it has been raised at all, and particularly do we regret it now. Still that is not to the purpose, for it certainly has been raised and must be settled some day and the sooner the better.

Of course the legal right of Great Britain in the island, by international law, does not admit of question. Cyprus was handed over to us, some fifty years ago, by its then legal sovereign, the Sultan of Turkey. It was not even the result of war between Britain and the Ottoman Empire, but an amicable arrangement between them. For forty years or so we occupied it with the Sultan's approval, and he did not challenge our annexation of it during the great war, and recognized the act at the peace. The island never was, politically, part of the modern kingdom or republic of Greece. Still, national sentiment is not controlled by international law, and England (to whose sense of justice and generosity the Greeks now appeal) can afford to look at the question from that side.

There is no doubt that the large majority of the people of Cyprus are Greek in blood, probably much more really Greek in blood than most of the modern inhabitants of Hellas, and that they have always regarded themselves as belonging to the great Greek or Romo-Greek empire that had its center at Constantinople. This sentiment persisted, no matter who ruled them, and continued when the Turk had become the ruler of Constantinople. They even welcomed the British "because their arrival was a step to the island becoming Greek."

If Great Britain wants the island then, for strategic purposes, it is hers by law past dispute. If, however, she does not want it (and Greeks are entitled to point out that we took it "in order that we might be in a position to guarantee the integrity of the Turkish Empire" and that we certainly do not want it for that purpose now) then there is a case for considering whether it would not be the worthier course to follow the precedent that we ourselves set in the matter of the Ionian Islands, and to give over the island to the country to which the inhabitants of it belong by blood and sentiment, and to which they themselves say that they wish to belong. European critics tell us that we ought to do so.

W. A. WIGRAM.

NEW JERSEY PARISH HAS INTERESTING DEED

NEWTON, N. J.—The *Parish News* of Christ Church, Newton, the Rev. Oscar Meyer, rector, has an item of interest about what was formerly a stone church in Johnsonburg, for which, with the lot on which it stands, a parchment deed, given to the vestry of Christ Church in 1788, is in the rector's possession. The item says in part:

"Records of Christ Church show that the lot and building were sold by the vestry in 1855 for \$1,000. The building is still standing and is used as a dwelling house. It is a stone building and was erected in 1781. Services were held there until 1850. It is thought that the name of this church was St. John's Church and every church in Johnsonburg had its beginning in this church."

Memorial Service Held in Honor of the Diocese of Algoma's Pioneer Bishop

Children of Shingwauk Indian Home Pay Their Respects—Dean Carlisle Honored

The Living Church News Bureau} Toronto, December 22, 1931}

IN MEMORY OF THE RT. REV. FREDERICK D. Fauquier, first Bishop of Algoma, who passed away fifty years ago, a memorial service was held in the Bishop Fauquier Memorial Chapel, Shingwauk Home, Sault Ste. Marie. The service was conducted by the Lord Bishop of Algoma, the lessons were read by the Rev. C. F. Hives, principal of the Home, and an address was given by the Rev. Canon Colton, dealing with the life and work of Algoma's first bishop, who in the eight years of his short episcopate, in the face of the greatest difficulties and discouragements, well and truly laid the foundations of diocesan organization and welded together the few scattered missions of that time into a unit with a definite diocesan consciousness. There was a large congregation consisting of the older children of the Shingwauk Indian Home, and a considerable number of friends from the Sault, who braved a very stormy night to be present. The chapel, one of the most beautiful little churches in the diocese, has recently been reshingled and the interior restored and redecored.

DEAN CARLISLE HONORED IN MONTREAL

Reference has already been made to the refusal on the part of the Very Rev. Arthur Carlisle, rector of Christ Church Cathedral and dean of Montreal, of the bishopric of Huron. In recognition of his action, a luncheon was given in his honor by the clergy of Montreal and district, and a presentation of two books was made to him by Bishop Farthing on behalf of the clergy. On the flyleaf were inscribed the names of those present, numbering over fifty.

In making the presentation, His Lordship referred in feeling terms to his long friendship with Dean Carlisle, and his satisfaction that the dean had seen fit to keep his connection with this diocese.

SUNDAY SCHOOL MISSION VAN WORKERS RETURN TO ENGLAND

After a strenuous summer, during which they traveled three thousand miles by caravan and four hundred miles on foot, Miss Eva Hasell and her co-worker, Miss Iris Sayle, were in Montreal on their way to their homes in England. While there they gave their illustrated missionary lecture in a number of different parishes. They described how the people from the dried-out areas of Saskatchewan and Alberta were establishing themselves in the Peace River district, pioneering in the real sense of the word, bringing with them few or no possessions.

There were fourteen vans working this summer, with a staff of twenty-eight women, a driver and a missionary to each van.

SERVICES AT RELIEF CAMPS AT JASPER PARK

A number of relief camps have been instituted by the federal government in connection with the new Jasper-Banff highway in Alberta, undertaken as relief measures. Altogether there are now nearly 500 men employed in these camps which are situated at varying distances from 12 to 35 miles out in the bush.

Arrangements for holding services every Sunday afternoon in one or other of these camps have been made with the foreman by the Rev. H. Edwards, rector of Jasper and chaplain of the park. The first service held was at Camp No. 2, where men from three camps gathered.

A Sunday service was later held in the dining tent at Camp No. 1. These men are completely isolated in the forest and see no one but the drivers of the supply trucks and occasional park officials.

ORDINATIONS

On December 13th at All Saints', Huntsville, Ontario, Norman Hardwicke Thornton, John George McCausland, and Edward Howard Burrige were ordained to the diaconate, and the Rev. Messrs. Richard Kelway Bamber, Cyril Clarke, Marshall William Talbot, and Edwin Wrightson were advanced to the priesthood by the Rt. Rev. Rocksborough R. Smith, Lord Bishop of Algoma.

Those joining in the service with the Bishop were the Ven. W. J. A. Burt, archdeacon of Muskoka, and the Rev. Messrs. J. B. Lindsell, L. Sinclair, E. F. Pennington, J. Robinson, C. B. Harris, C. Goodier, and W. F. Smith.

The epistle was read by the Rev. Lawrence Sinclair and the Rev. Marshall Talbot preached. This was the first ordination service in this deanery of Muskoka in thirty years.

MISCELLANEOUS NEWS

The Rev. Canon A. L. Lilley, chancellor of Hereford Cathedral, delivered a series of three lectures on "Revolution and Faith" at Trinity College, Toronto.

Having accepted the invitation of the Bishop of Duluth to become rector of a parish in the diocese of Duluth, the Rev. C. C. Watkins, rector of the parishes of Emerson, Dominion City, and Ridgeville, in the diocese of Rupert's Land, will leave Emerson to take up his new duties January 1st.

The Bishop of Brandon, speaking to 150 Churchmen at a laymen's banquet said that during the seven years of its existence the diocese of Brandon had: first, paid its way to the last penny; second, trebled its missionary obligations; third, paid for the education of 22 young men for the Church and had nine more in training; fourth, bought and almost paid for the bishop's home; fifth, extended its territory to include the mining districts of the north.

The Bishop of Keewatin celebrated the tenth anniversary of his consecration in St. Alban's Pro-Cathedral, December 13th, when he advanced to the priesthood the Rev. W. M. Clarke, locum tenens of Dryden.

A window was recently unveiled in St. George's Church, Owen Sound, and dedicated to the memory of the pioneer women workers of the congregation. It is the central window of the chancel and was installed at a cost of nearly \$1,000 by the members of the Ladies' Guild.

POUGHKEEPSIE, N. Y., KIDDIES PLAY SANTA TO HOSPITALS

POUGHKEEPSIE, N. Y.—On Sunday, December 20th, the children of the School of Religious Education at Christ Church, Poughkeepsie, N. Y., held their manger service in the church. In a procession four hundred strong the school made an impressive processional around the church and past the old manger, where each child made a present for the Christ Child, and then carried through their service of carols. The presents have been sent to five mission stations in the archdeaconry of Dutchess and to three hospitals for their children's wards.

# New York Heeds Cry of Distress of Its Needy With True Christmas Spirit

## Present Depression Brings Out That Necessary Adjunct: Love—City Mission Society Exhibit

The Living Church News Bureau  
New York, December 26, 1931

ONE NEED NOT USE MUCH SPACE IN describing the Christmas of 1931 in New York. The observance, religiously and commercially, was much as we are accustomed to seeing it. The chief differences between this Christmas and others include the unseasonable weather, the extent of philanthropy, and the surprising amount of business done in the shops of the city. It is quite unusual for men to discard topcoats on Christmas Eve in New York, but that happened this year. So were lessened the hardships of the poor by reason of the mild temperature. With a truly magnificent determination to care for all the needy, churches, societies, newspapers, agencies of all sorts, took their places in the city-wide effort to express the spirit of Christmas. Dinners and gifts of needed articles were provided for hundreds of thousands in a splendid manifestation of Christian concern for those in need.

As for that other side which enters so prominently into the modern observance of the birthday of our Lord, the commercial side, it was notable and significant that the shops were as crowded as ever at this time of the year. The shadow of the depression seemed banished the while by the Spirit that brooded over Bethlehem in the long ago.

### NATIONAL CONFERENCE ON CHURCH ARCHITECTURE

The 1931 sessions of the National Conference on Church Architecture which were held on the 17th, 18th, and 19th at the Hotel Pennsylvania here, and to which reference was made in the last issue, paid a marked tribute to the Episcopal Church in New York in the choice of places to be visited on its program. The first item of all was the meeting at the Cathedral of St. John the Divine with a study of the building conducted by Dean Gates. While visits were made to Riverside Church and to Temple Emanu-El, the others were to St. Bartholomew's and to St. Thomas', and to the tomb of Dr. Goodhue in Intercession Chapel.

### ALL SAINTS', MARINERS HARBOR

On the eve of All Saints' Day in 1889 Mrs. Susan L. DeHart gathered a group of neighbors and friends in her private school at Mariners Harbor on Staten Island and founded a mission which has continued in All Saints' Church of that borough. On All Saints' Day of this year the Rt. Rev. Charles K. Gilbert, D.D., dedicated a reredos in memory of Mrs. DeHart who died in 1921. At the same service an altar rail and lectern Bible also were dedicated.

### AN UNUSUAL TYPE OF BENEFIT

The New York branch of the Church Mission of Help has planned an unusual type of benefit to help defray its expenses at this time. In place of the theatrical performance usually utilized by the Church Mission of Help at the beginning of the new year, this season's benefit is to be of the no-performance or "stay-at-home" sort. In order that every dollar contributed may go direct to the needs of this worthy

organization, needs which are greatly increased this year, the committee appeals for subscriptions for "seat equivalents," believing that people will be willing to forego the pleasure of attending a play, and hoping that without the expense of the theater and many incidentals a much greater amount may be realized directly for the Church Mission of Help treasury.

### CITY MISSION SOCIETY EXHIBIT

An interesting holiday exhibit has been arranged by the Episcopal City Mission Society in an attractive window display at 808 Madison avenue.

This exhibit includes hand-painted photographs of the society's work, lighted intermittently by concealed globes. These pictures have been mounted in silver screens which stand on either side of a large hand-tinted, glass map of Manhattan, which is starred, geographically, with seventy stations, indicating institutions where the society's clergy and social workers officiate.

## Cathedral Shelter Feeds Chicago's Army Of Unemployed While Others Worship

### Christmas Services Better Attended Than In Former Years—Church Club Aids Poor

The Living Church News Bureau  
Chicago, December 26, 1931

CHICAGOANS TURNED OUT EN MASSE FOR Christmas services during the current week and altogether Christmas was a glorious day, according to early reports of services from the various churches.

Bishop Stewart was at the Cathedral Shelter for Christmas Day services. The historic Sumner Chapel was crowded at 10:30 when the main celebration took place. The Bishop preached and afterward went down a long line of probably 1,000 unemployed men who had gathered outside the Shelter to await their turn for dinner. All day long the bread line was replenished. The Shelter served the largest number this Christmas in its history. Approximately 2,400 family baskets were sent out, mostly to large families.

Midnight services Christmas Eve as usual were by far the most popular of Christmas services. Larger congregations than usual were reported by approximately all the parishes. The service at the Church of Our Saviour was broadcast over Station WMAQ, through the courtesy of Mr. Lu, Chinese restaurateur and a non-Christian. He donated the time which he purchased for his cafe on the air for the broadcasting of the service.

St. Paul's Church, Kenwood, instituted a new feature with its midnight service when it used for the first time electric chimes to carry the musical portions out over the community. The music was audible for a distance of two miles from the church. The chimes are operated from the church organ.

The Rev. Joseph Minnis returned from Washington, D. C., where he has been taking special studies at the College of Preachers, to be the special preacher at the

An open book informs the passerby of the fact that this society is now celebrating its one hundredth anniversary, and carries a congratulatory message from Bishop Manning on this event.

### ITEMS

The Rev. Dr. Caleb R. Stetson on St. Thomas' Day completed his tenth year as rector of Trinity parish. The occasion deserves an article. Suffice it to say in this brief mention that all of us who know Dr. Stetson unite in thanking that the vestry of Trinity were guided to call this greatly beloved priest to the parish which he heads so ably.

The Rt. Rev. Frank W. Creighton, D.D., is to be the preacher on New Year's Eve at the watchnight service in All Souls' Church, St. Nicholas avenue.

The name of the church at Fifth avenue and 53d street, of which the Rev. Dr. R. H. Brooks is rector, seems to be clearly stated by him in a recent explanatory notice. While a bronze tablet on the church exterior declares it is St. Thomas's Church, and often it is referred to as St. Thomas' Church, Dr. Brooks says that it was incorporated as St. Thomas Church. So is the correct legal title of one of the city's oldest parishes made clear.

In the same week St. George's Church, Stuyvesant square, announces that it will decrease its annual expenses by about \$1,000 by discontinuing its excellent weekly paper, *The Bulletin*; and the Church of St. Mary the Virgin launches a publication, *Ave*, a 16-page booklet which is to be issued monthly and without charge to the members of the parish.

HARRISON ROCKWELL.

Church of the Atonement's midnight service. The Rev. Dr. John Henry Hopkins assisted in the service at his former parish, the Redeemer, Hyde Park. Several hundred were turned away from the midnight service at St. Luke's Church, Evanston, in spite of the fact that admission was supposed to be by card only.

The Oriental Consistory choir of Chicago supplied the musical features at the Church of the Holy Spirit, Lake Forest. Two church choirs were called upon to supply musical services for large hotels. The All Saints' choir sang carols Christmas Eve and Christmas morning at the Belmont Hotel, while the Our Saviour choir sang carols Christmas morning at the Belden-Stratford, Webster, and Parkway Hotels.

Bishop Stewart was the speaker at the annual Christmas service of the Chicago Sunday Evening Club last Sunday night. Bishop Anderson had given the address at this service for a number of years and in introducing Bishop Stewart, Clifford P. Barnes, president, paid tribute to the late Presiding Bishop and Bishop of Chicago.

### CHRISTMAS PARTIES HELD

More than 500 poor children were provided with Christmas cheer Monday night when the Church Club held its annual Christmas program. The parties were a marked success in all of the five locations where they were held—Cathedral Shelter, Chase House, House of Happiness, Trinity Church, and Church of the Atonement.

Bishop and Mrs. Stewart accompanied Mr. and Mrs. John D. Allen on a visit to all of the parties. The Bishop greeted the children and told them briefly the Christmas story. Mr. Allen is president of the club. A turkey dinner, a program of entertainment, carols, Santa Claus, and gifts were on the program at each party.

In addition to its parties, the Church Club expects to turn more than \$1,000 over to the Bishop for the diocesan emergency fund.

Numerous other Christmas parties for

children have been or will be held. St. James' Church had a party for the poor of the near north side Christmas Eve after its candlelight service. St. Philip's Church and the Cathedral Shelter are to have parties sponsored by the *Daily Times*. St. Bartholomew's Church entertained children of St. Michael's Assyrian Church. The men's club of St. Luke's, Evanston, gave a party Tuesday night for the poor children of Evanston. The Catholic Club is giving a party for 100 children at the Shelter tonight.

**RELIGIOUS LEADERS TO MEET**

Leaders in religious education of the Fifth Province will meet at Brent House, Chicago, January 11th and 12th, according to plans received from the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council. This is one of a series of regional conferences which the National Department is holding. The program for the conference will consist of a round table discussion of the religious-educational problems of the parish as they affect diocesan leadership.

**NEWS NOTES**

Epiphany Church, Lombard, has a rather unusual Christmas display. This mission holds its services in a store building on the main street of the suburb. One of the parishioners has made a window display of the Nativity scene and it is attracting wide attention. At night the display is flood-lighted. The Rev. James J. Jones is in charge of the mission.

Holy Trinity Church will have its annual "Mummers" service next Tuesday night. The celebration is patterned after that held in the little town of Tenby, Wales, and will be featured by the presence of Walter Kilday, expert bagpiper.

The Rev. Howard R. Brinker, rector of St. Bartholomew's Church, is making a survey of unemployment conditions of his parish, preparatory to lending aid to all those in need.

A friend of St. Peter's Church, Grand Detour, has woven a rug including in the design a likeness of this historic church.

Chase House is sponsoring a weekly "outfitting day" when poor of the neighborhood come for clothes and other articles of which

they have need. This is part of the settlement's relief program.

A reunion of those who attended the Sycamore Conference last summer will be held at Christ Church, Woodlawn, Sunday, January 3d. Bishop Stewart and the Rev. LeRoy S. Burroughs of Ames, Iowa, will be among those present. Special morning service, afternoon reception, and supper are among the plans made by the Rev. Walter C. Bihler, rector of Christ Church.

**NEW CHURCH QUARTERLY TO MAKE FIRST APPEARANCE**

GARRISON, N. Y.—On March 1st, the first number of the *Historical Magazine*, a quarterly published by direction of General Convention, is to be on the newsstands.

The publication is made possible by a guarantee fund covering a period of three years. It will feature from time to time unpublished manuscript material bearing on the history of the Church as well as biographical studies. The compilation of a bibliography is also in the making. Of the venture, the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., writes:

"I have received with very great interest your announcement of the *Historical Magazine* of the Protestant Episcopal Church. This will be of inestimable value to the Church in America and, I believe, to the whole Anglican communion."

The subscription price is to be \$4 per year.

The editorial staff includes the Rev. Dr. E. Cloves Chorley, editor, who is also Church historiographer; and the Rev. Dr. W. A. R. Goodwin, Williamsburgh, Va.; Prof. James Muller, Ph.D., of Cambridge Theological School; the Rev. Edgar L. Pennington of Florida, contributing editors.

Bishops Tucker of Virginia and Fiske of Central New York; Dr. Chorley, Garrison, N. Y., the Very Rev. Dean Sargent, Garden City, N. Y., John Stewart Bryan, Richmond, Va., and E. L. Kalzenbach, Trenton, N. J., are the members of the Joint Committee.

**CANON OF OMAHA CATHEDRAL RETIRES AFTER LONG SERVICE**

BEATRICE, NEB.—The Rev. William A. Mulligan, rector of Christ Church, this city, since December 1, 1896, honorary canon of Trinity Cathedral, Omaha, president of the standing committee for many years, and several times deputy to General Convention, retired from active service the Second Sunday in Advent, closing a fruitful rectorate of thirty-five years.

Canon Mulligan submitted his resignation to the vestry upon leaving for his vacation in July, requesting that it become effective December 1st. It was accepted with sincere regret, such acceptance being only at his earnest solicitation.

Recently at a complimentary dinner tendered Mr. and Mrs. Mulligan by parishioners and friends in the parish house the retiring rector was presented with a liberal purse.

Canon Mulligan in earlier years served as missionary at Bay Mills and for eighteen months as rector of the Church of the Ascension, Ontonagon, Mich., coming thence to Christ Church. This was immediately following an unusual period of depression, which left the parish in great financial straits and the people almost hopelessly discouraged. In due time the indebtedness on the stone church was paid off, a rectory was built largely by Fr. Mulligan's own hands, and subsequently a commodious parish hall was erected, so that now Christ Church has one of the most complete plants to be found in the diocese. Moreover, the parish has been foremost in meeting all obligations. The esteem in which Mr. Mulligan has been held is shown by the fact that since 1922 he has been elected almost unanimously to the standing committee and received the largest vote for clerical deputy to General Convention seven times.

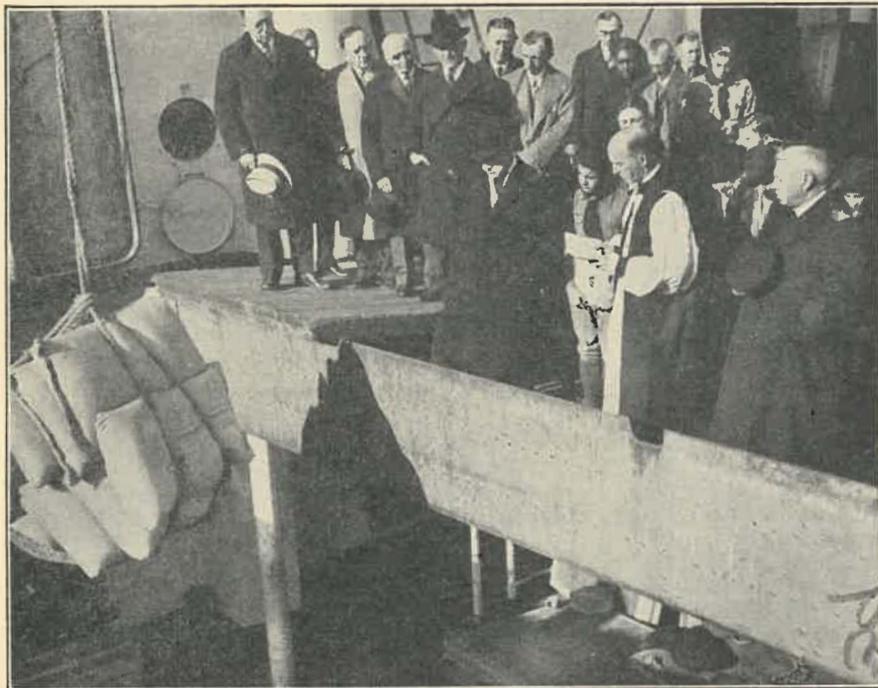
**BIOGRAPHY OF BISHOP HALL IS PUBLISHED**

ALBANY, N. Y.—The biography of the late Bishop of Vermont, the Rt. Rev. Arthur C. A. Hall, D.D., written by the Very Rev. George L. Richardson, D.D., dean of the Cathedral of All Saints, Albany, is published by Houghton, Mifflin and Company and is announced on sale shortly after the first of the year. The title of the book is *Arthur C. A. Hall*, and the introduction has been written by the Rt. Rev. Philip M. Rhinelander, D.D. Dean Richardson was an intimate friend and close associate of the late Bishop of Vermont, and spent the summer following the Bishop's death in his house at Rock Point, Burlington, where he had access to the library and papers of Bishop Hall in preparing material for his biographical volume. In addition to these advantages, Dean Richardson possesses gifts of penetrating analysis, personal appreciation, and literary charm that promise a thorough and beautiful writing of the life of Bishop Hall.

**COMMITTEE OF BISHOPS TO WORK WITH BROTHERHOOD**

PHILADELPHIA—A committee to work with the Brotherhood of St. Andrew was recently appointed by the Presiding Bishop, consisting of the following members:

Bishops David L. Ferris, Western New York; Thomas C. Darst, East Carolina; Philip Cook, Delaware; W. Bertrand Stevens, Los Angeles; Henry Wise Hobson, Southern Ohio; George Craig Stewart, Chicago; Frank Alexander Juhan, Florida.



Acme Newspictures, Inc.

**CHRISTMAS SHIP BLESSED**

In an impressive ceremony held under the auspices of the Porto Rico Child Feeding Committee, of which Gov. Franklin D. Roosevelt of New York is honorary chairman, the Christmas Ship, *Borinquen*, was blessed in New York on December 16th before sailing for Porto Rico with a cargo of gifts for the needy children of the Island. Above photo shows the Rt. Rev. John I. B. Larned, Suffragan Bishop of the diocese of Long Island, blessing the cargo. At left is the Rev. Ambrose P. Dunnigan of St. Charles' Roman Catholic Church of Brooklyn; and at the right is Capt. T. G. Evans, commander of the *Borinquen*.

**PUBLISH ANNALS OF LARGEST PARISH IN RHODE ISLAND**

PROVIDENCE, R. I.—Professor H. B. Huntington of Brown University and clerk of the vestry of Grace Church, Providence, has written the history of the parish, which was issued on December 15th.

Grace is the largest Church parish in Rhode Island, located in the heart of the shopping district in Providence and noted for its civic-mindedness. It has long been regarded as one of the great churches of the communion. It is the second oldest Anglican church in the city, being exceeded in years only by St. John's, the present Cathedral.

It has given two bishops to Rhode Island, the Rt. Rev. John P. K. Henshaw, who was rector from 1843 to 1852, and the Rt. Rev. Thomas M. Clark, in the last years of his life Presiding Bishop of the Church, who was rector from 1852 to 1871. It also gave a bishop, the Rt. Rev. David H. Greer, to New York. He was rector from 1872 to 1888. Dr. Floyd W. Tomkins, now rector of Holy Trinity Church, Philadelphia, was rector from 1894 to 1899. The late dean of St. Paul's Cathedral, Boston, Dr. Edward S. Rousmaniere, was rector from 1899 to 1909, and the present dean of that Cathedral, Dr. Philemon F. Sturges, from 1916 to 1926. Dr. William Appleton Lawrence, son of Bishop Lawrence of Massachusetts, is the present rector.

John Hutchins Cady prepared a catalogue of the memorials and funds of the parish which are included in the volume in the form of an appendix. Biographical notes about the donors are added. A chapter is devoted to the history of the Woman's Auxiliary of the parish which observed its centenary in November, 1929.

**ROCHESTER, N. Y., PARISH RECEIVES GIFT FURNISHINGS**

ROCHESTER, N. Y.—Ascension parish, Rochester, the Rev. Dr. W. C. Compton, rector, which has been gradually finishing its new church building opened for worship last year, was the recipient on Christmas Day of many gifts toward the completing of the edifice. Two brothers, Arthur H. Ingle and William O. Ingle, placed the first payment of \$1,000 on the offering plate toward a gift to complete the chapel in the north transept in memory of their mother, Abenia Ingle, at a cost of some \$3,000. The wife and son of the late organist of the church, E. S. Irvin, presented the funds for a sanctuary lamp for the chapel in his memory.

Mr. and Mrs. Edwin Holt and Mr. and Mrs. W. P. Clifford are presenting the altar cross in memory of George Holt. Mr. and Mrs. W. G. Ames are giving the eucharistic candlesticks, Mrs. James K. Baker the missal desk, and the Little Helpers' Auxiliary of the parish, who have charge of the church hour nursery and are also in charge of the pre-school children of the parish and training of mothers for parenthood under the leadership of Mrs. Louis C. Pierce, will furnish the children's corner, which is to be placed in this chapel.

There is also a substantial gift to start a fund for mortgage reduction, subscriptions toward which have been asked this year by a rather unique method of a tithing club, to belong to which each member must pay \$10 per annum to the "Clearance of the Mortgages Fund." These pledges were taken at the time of the annual canvass.

**PACIFIC DIVINITY SCHOOL OUTGROWS BUILDINGS**

SAN JOAQUIN, CALIF.—Training men of the west for leadership in Church work is the aspiration of the Church Divinity School of the Pacific at Berkeley. Furthermore, with such influential neighbors as, for instance, St. Margaret's House for the training of Church women, located just around the corner, one must aspire to an ideal. These two combined training schools

its clergy perhaps more adequately than any other diocese. If a clergyman has served uninterruptedly for twenty-two years, he is entitled to a pension of \$600 a year, independently of the general Church's pension fund. One clergyman enjoying this privilege resigned two years ago at the age of 65. The diocese supplements the national Church's pension in order to make the maximum sum \$1,500. Under the general Church, \$100 is paid to orphans under 7 years, \$200 to those be-



CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.

form a powerful element in the Pacific School of Religion.

It will be recalled that this school for men is the one that in 1930 was moved from San Francisco. The new building erected at that time was substantial for the immediate need but proves highly inadequate today. Some of the students live at the Pacific School of Religion, while others must seek living quarters elsewhere and wherever they can.

The Church Divinity School of the Pacific has an income of but \$8,000. This provides for only one full-time member of the faculty, the dean of the school; and for one or two part-time assistants. The trustees have initiated an effort to raise money to complete payment on the land, and to erect a further unit of the building in Berkeley to accommodate all the students and for a much needed chapel. It is hoped that at least one other full-time faculty member may also be provided.

The Rt. Rev. L. C. Sanford, D.D., besides being president of the province of the Pacific, is also on the board of trustees of the school and one of its provincial representatives.

**RHODE ISLAND TAKES GOOD CARE OF ITS RETIRED CLERGY**

PROVIDENCE, R. I.—The diocese of Rhode Island is noted for the number of clergy in active service over the retirement age of 68. The Rev. Henry Bassett recently resigned in his 78th year from the Church of the Epiphany after service in that parish within a few months of one-half a century, and his resignation was not prompted by any desire to retire but on account of rapidly failing eyesight. Dr. Arthur M. Aucock, rector of All Saints' Memorial Church since 1898, and the Rev. William Pressey, rector of St. John's Chapel, Ashton, since 1893, are now the oldest clergymen in point of service among the Protestants of the state.

The diocese provides for its retired clergy and for the widows and orphans of

tween the ages of 7 and 14, and \$300 to those between the ages of 14 and 21. In addition to these sums, the orphans of clergy in Rhode Island receive respectively \$200, \$150, and \$100. In the case of orphans and widows there is no requirement for 22 years of service on the part of clergy. These provisions on the part of the Widows', Orphans', and Clergy Fund, as it is called, are naturally potent to hold clergy in the diocese, but many of them who are entitled to this double pension prefer to continue in active service, thus helping to increase the pension resources of the diocese. The fund at present amounts to \$234,000.

**CHURCH AT FAIRVIEW, PA., IS CONSECRATED**

FAIRVIEW, PA.—The Rt. Rev. John C. Ward, D.D., Bishop of the diocese of Erie, consecrated Trinity Church, Fairview, on Sunday, December 13th, in the presence of many visiting clergymen.

At the service addresses were made by the Bishop of Erie; the Ven. W. F. Boyle of Pittsburgh; the Rev. William Heilman, rector of St. John's Church, Erie; Brother Willard, S.S.B., who is in charge of St. Barnabas' House-by-the-Lake, North East; the Rev. F. C. Timmis, pastor of the Fairview Methodist Church.

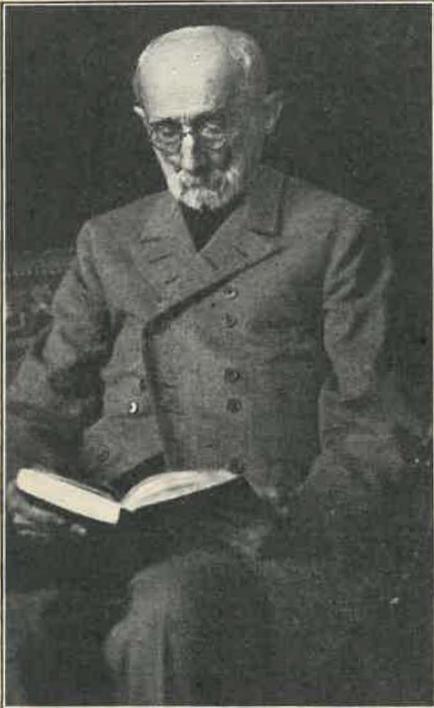
At the morning hour, the twenty-fifth anniversary was observed of the founding of St. Agnes' Guild, the women's organization of Trinity Mission, by whose efforts, under the leadership of the late Rev. Herbert Ryerson, the work of the church in Fairview was started. A history of the guild was read by Mrs. Lawrence Taylor, and the anniversary sermon was preached by the Archdeacon of Pittsburgh, who was the first communicant of Trinity to enter the priesthood.

The church building, formerly owned by an Evangelical congregation, was secured by Bishop Ward five years ago and has now been paid for.

## IN AGE, CONNECTICUT VETERAN PRIEST HAS A RIVAL

RICHMOND, VA.—The Rev. William C. Knowles, the "Apostle of Ponsett," Conn., has a rival in age if not in service, according to records recently uncovered. And the "rival" runs a close second in point of service too, for he was ordained to the diaconate in 1871—sixty-one years ago. Whatever the terms run, these venerable priests are deserving of tribute by the entire Church.

The Rev. Giles Buckner Cooke, a retired priest of the diocese of Southern Virginia, now living at Mathews Court House, Virginia, was born at Portsmouth, on May 13, 1838, and is now in his 94th year. He graduated at the Virginia Military Institute in 1859 and began the study of law. At the outbreak of the War between the States he was appointed on the staff of General Coker and served suc-



THE REV. MAJOR GILES B. COOKE

cessively on the staffs of General Beauregard and General Bragg. He was then appointed on the staff of General Robert E. Lee with the rank of major and served in that capacity until the end of the war. Major Cooke then studied for the ministry and was ordained deacon in 1871 and was advanced to the priesthood in 1874, both ordinations being by Bishop Whipple.

Strongly impressed with the need of ministering among the Negroes the venerable rector gave all of his earlier ministry to work for that race. He established a grammar school for Negro boys and then later took charge of the Bishop Payne Divinity School in Petersburg. Of this work he had charge for twenty years and several of the Negro clergy of today are old pupils of his, notably the Ven. James S. Russell, D.D., of Lawrenceville and the Rev. George F. Bragg, D.D. of Baltimore, Md. Owing to ill health Major Cooke was finally compelled to retire from this work, but frequently supplied in the pastorate of churches in the states of Kentucky, Maryland, and Virginia.

The veteran still takes a keen interest in current affairs and is always present at the commencements of the Virginia Military Institute and the annual Confederate reunions. He is the only surviving member of the staff of General Lee.

## RED WING, MINN., CHURCH CELEBRATES 60TH BIRTHDAY

RED WING, MINN.—The rector and parishioners of Christ Church, Red Wing, together with the Rt. Rev. Frank A. McElwain, D.D., Bishop of the diocese, and the Rt. Rev. Stephen E. Keeler, D.D., his Coadjutor, and former rectors, celebrated the 60th anniversary of the consecration of the present church on December 12th and 13th.

Christ Church is a pioneer parish in the diocese, the first church being built when the city of Red Wing was only a hamlet and being the first church to be consecrated by Bishop Whipple.

The present church was built under the leadership of the Rev. Dr. Edward R. Welles, later Bishop Welles of Milwaukee, and consecrated December 19, 1871. The church was built with a seating capacity of 500, so great was Dr. Welles' vision. The communicant list now numbers 597.

At a reception given on Saturday evening, December 12th, the early history of the parish was presented in the form of two vestry meetings held sixty years ago, by members of the Welles Club, the men's organization of the parish. It was written by C. A. Rasmussen, Christ Church parish, one of the very early settlers in Red Wing, and the Rev. Dr. Phillips E. Osgood, D.D., rector of St. Mark's Church, Minneapolis.

Just before the church was ready for occupancy, the vestry with their rector, the Rev. Dr. Welles, met for a meeting. They had raised \$16,000 but a debt of \$8,000 still remained so they had asked Bishop Whipple for an "opening," not a "consecration" service. At this meeting, Dr. Welles asked if there was not some way in which they could raise this amount and so have the church consecrated. Not a member of the vestry had any faith in the matter but, yielding to Dr. Welles' suggestion and wishes, they determined to make the effort, yet with the feeling that it was a hopeless task.

In this effort Dr. Welles, in person, co-operated, and to the surprise of all, Dr. Welles excepted, in less than two days the unpromising task was accomplished, and the present Christ Church was consecrated.

Former rectors participating in the celebration included the Rev. Dr. C. C. Rollit, until recently a member of the faculty in Seabury Seminary, Faribault, and the Rev. Dr. A. E. Knickerbocker, present rector of St. Paul's parish, Minneapolis, and a member of the national Field Department.

There was also present at the celebration one who was confirmed just 60 years ago.

## CHURCH PAPERS CAMPAIGN INSTITUTED IN JAPAN

PHILADELPHIA—One of the first activities reported by the newly formed National Brotherhood of St. Andrew in Japan was the securing of a number of subscriptions to the national Church weeklies in this country, through the Brotherhood's recent subscription campaign for this purpose. It is expected that this effort will be continued and repeated from year to year, as it is the desire of Brotherhood leaders in Japan to keep their membership fully informed on general Church activities.

  
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**BISHOP OF NEWARK  
ASKS COADJUTOR**

NEWARK, N. J.—The Bishop and Standing Committee of the diocese of Newark of the Protestant Episcopal Church is sending out to all bishops and standing committees of the Church a request for consent to the election of a bishop coadjutor for the diocese of Newark on the ground of "extent of diocesan work."

This call is the preliminary step required by the general canons of the Protestant Episcopal Church before the Bishop of the diocese may call a convention of the diocese of Newark to elect a coadjutor. Consent must be obtained from a majority of bishops having jurisdiction in the Church in the United States, and from a majority of the standing committees of dioceses in the Church. There are one hundred and six bishops and seventy-two dioceses to whom the request is to be sent. It is expected that it will take from six to eight weeks before enough answers are received. Consequently no date has been set for the calling of a special diocesan convention to elect the new coadjutor.

**ARKANSAS AUXILIARY OFFICER  
INJURED IN ACCIDENTS**

PINE BLUFF, ARK.—Mrs. Ethel L. Stowell, diocesan president of the Woman's Auxiliary and wife of the rector of Trinity parish, Pine Bluff, has had the misfortune to be painfully crippled by two automobile accidents within the past four months. The first occurred when she and the Rev. Mr. Stowell were enroute to the General Convention. The car skidded into a rocky ditch in the Salado mountains in the northern part of Arkansas. In spite of severe bruises and sprains she went on via train to Denver and was able to attend a few sessions of the triennial.

She was convalescent from this accident when, on the afternoon of December 20th. while she and her husband were driving on the streets of Pine Bluff another automobile crashed into their car, overturning it and inflicting on Mrs. Stowell a broken right clavicle together with numerous minor cuts and bruises.

In both of these accidents the car was badly wrecked but Mr. Stowell received no severe injuries.

**FLORIDA SENDS SECOND  
MISSIONARY INTO FAR NORTH**

JACKSONVILLE, FLA.—The mission field of the Church has claimed another missionary within the year from the diocese of Florida.

Miss Margaret Bradley of Tallahassee recently entered upon her full time work among the Indians of the Crow Creek reservation, at Fort Thompson, S. D. She had previously spent the summer at Fort Thompson as a summer volunteer. She has charge of planning and preparing the food for the girls' dormitory, she plans the recreational activities, helps with the music and the sewing, and teaches in the Church school. Trained in home economics and music and with a natural bent for athletics, this new worker has much to offer to the Indian girls under her care.

From Miss Lucy Ogden Cornell, who entered the Hudson Stuck Memorial Hospital, in Fort Yukon, Alaska, last June, comes most encouraging news. The Arctic winter has no terrors for this daughter of Jacksonville, and her report of the staff and the work in Fort Yukon should gladden the hearts of all missionary-minded Churchmen.

**TO INSTITUTE DIOCESAN  
NORMAL SCHOOL IN LEXINGTON**

LEXINGTON, KY.—The department of religious education of the diocese of Lexington has completed arrangements for a Normal School to be held this winter.

The classes will meet in the Cathedral House in Lexington, on Monday nights for ten Mondays, beginning on Monday, January 4th. There will be five classes, each being fifty minutes in length. The first two will be Church History and a Study of the Pupil (Psychology). There will be an intermission from 8:20 to 8:30 followed by the last three classes; an Outline of the Prayer Book, the Life of Christ, and Religious Drama. The school will close at 9:20 P.M.

The class in Psychology will be conducted by Miss Frances Martin; the class in Outline of the Prayer Book by the Rev. Canon Murphy, the Life of Christ by the Rev. G. Ralph Madson, Church History by Dean Sparling, and Religious Drama by Mrs. Robert J. Murphy. All five lecturers are accredited teachers of the National Accredited Leaders Association, so that persons who so desire may work toward a diploma from the National Accredited Leaders Association.

**RHODE ISLAND CHURCH CLUB  
IS OLDEST IN THE COUNTRY**

PROVIDENCE, R. I.—This city has what its members believe to be the oldest Churchmen's Club in continuous activity in United States—St. Andrew's Chapter, the Guild of All Saints' Memorial Church. On December 7th it observed its thirty-sixth anniversary.

The club is also the largest for men among the churches of the state, numbering at present 584 members. They come from many cities and towns both in Rhode Island and in Massachusetts.

The organization has many and varied activities. A few years ago it bought a country estate on Warwick Neck and turned it into a country home for its members.

There are eleven standing committees and nearly all of them supplied with an abundance of business.

The chapter has a 22-piece orchestra.

**SEPARATION OF CHURCH AND  
STATE PROPOSED IN PERU**

NEW YORK—Through Associated Press despatches it has been learned that the separation of Church and State in Peru is imminent. In fact, the proposed separation is already under consideration by the national assembly with indications of its approval. The Roman Catholic religion is the recognized religion of the country, and all convents and churches are property of the state.

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### CONNECTICUT COADJUTOR BIDS FAREWELL TO OLD PARISH

GREENWICH, CONN.—As his last official act as rector of Christ Church, Greenwich, the recently consecrated Coadjutor of the diocese, the Rt. Rev. Frederick G. Budlong, confirmed a class of 61 on December 27th, the Rev. Clarence R. Wagner, curate, and the Rev. John H. Chapman assisting.

On January 3d Bishop Budlong is to preach his farewell sermon, before departing for his future home in New Haven. The Rev. Mr. Wagner and the Rev. Mr. Chapman are to be in charge at Christ Church until a new rector is placed.

### MUSSOLINI AIDE LAUDS ITALIAN CHURCHMAN

PORT RICHMOND, N. Y.—Dino Grandi, aide of the Italian dictator, Mussolini, paid tribute to the Rev. Carmelo Di Sano, rector of Holy Redeemer, Prince of Peace Church, Port Richmond, in a communication to the Italian Consul here. Signor Grandi has returned to Rome after his recent tour of this country.

In the communication Sgr. Grandi says in part:

"I wish to express my hearty appreciation of the work of Father Di Sano in his Staten Island parish, in giving a liberal religious and social education to his people.

Fr. Di Sano asserts that there is no political significance attached to the message of Italy's Foreign Minister.

"I have endeavored to give my people a broad and liberal education in theology and the social system," he said.

### CAPTAIN AND MRS. HODGKINSON OF CHURCH ARMY "AT HOME"

PAWTUCKET, R. I.—Captain Edward Hodgkinson of the Church Army, who recently married Adelaide Beatrice Moulson of Pawtucket, is now at home with his bride at Smoke Hole, W. Va., where there is much to do among the mountain whites. There a well planned mission house has been erected and furnished.

To prepare herself for the work, Mrs. Hodgkinson has taken a short course in nursing at the Episcopal Hospital at Glendale, W. Va.

### CHURCH ARMY TO OBSERVE FOUNDER'S ANNIVERSARY

NEW YORK—On January 14th, Church Army is to honor the 85th birthday of the association's founder, Prebendary Wilson Carlile. To celebrate that anniversary a great evangelistic movement is now on to win back the prodigals who have strayed from the lay field.

For fifty years the Army has trained lay men and women in the missionary work of the communion but the great need of today is the spare-time layman—he who will go after those wanderers who, with a little coaxing, may be brought back into the fold and make this new year a memorable one in the annals of Church Army history.

### NEW TRUSTEES APPOINTED FOR GENERAL SEMINARY

NEW YORK.—At its recent election of officers, General Theological Seminary appointed as its trustees, to serve until January 1, 1935: the Bishop of Central New York, the Rt. Rev. Charles Fiske, D.D.; Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine; and Frank Polk.

## † Necrology †

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

### ALEXANDER PATTERSON, PRIEST

BIRMINGHAM, ALA.—The Rev. Alexander Patterson, retired priest of the diocese of Lexington, died at the home of his son, Alexander Patterson, Jr., Ensley, on December 21st. The Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, and the Ven. V. G. Lowery officiated at the burial services. Interment was made at Nashville, Tenn., the Rev. Prentice A. Pugh reading the burial office.

Mr. Patterson was in his eighty-second year, having been born in Arbroath, Scotland. He was ordained by Bishop Quintard in 1893, and served all his ministry in the dioceses of Tennessee and Lexington. He was for twenty-eight years rector of St. Thomas' Church, Beattyville, Ky.

### ELIZABETH McCAA JOYNER

OMAHA, NEB.—Elizabeth McCaa Joyner, wife of the Rev. Nevill Joyner of Pine Ridge Agency, South Dakota, died at the Bishop Clarkson Memorial Hospital in Omaha, on December 14th, after several weeks' illness from acute heart trouble. She was the daughter of the late Dr. Thomas Whitaker and Mary (Matheson) McCaa of Camden, S. C.

For the past twenty-three years, Mrs. Joyner has labored with her husband in the Indian field on the Pine Ridge Reservation of South Dakota, having gone there with her family from St. James' Church, Bolivar, Tenn., when the Rev. Mr. Joyner volunteered for this missionary work under the Rt. Rev. F. F. Johnson. She gave unremittingly of her time and strength in building up the life of the Church among the Ogalala Sioux. A notable external evidence of the investment of these lives in the mission field was the building of the new Church of the Holy Cross which was dedicated when the Indian convocation was held on Pine Ridge in 1926.

Burial services were conducted at St. Barnabas' Church, Omaha, on December 16th, with interment in Forest Lawn Cemetery.

Surviving the deceased are her husband; two sons, Quintard, and Dr. Nevill Joyner; two daughters, Katharine and Mary Elizabeth.

### PETER C. LUTKIN

CHICAGO—After an illness covering a period of two weeks, Peter Christian Lutkin, dean emeritus of the School of Music of Northwestern University, and founder of the North Shore Music festival, died at the home of his son in Evanston on December 27th at the age of 73. Death was attributed to heart trouble.

Dean Lutkin had been on the staff of Northwestern's music school for the past forty years. Thirty-four years ago he was made dean.

Born in Thompsonville, Wis., in 1858, Peter Christian Lutkin at the age of 10 had already become alto soloist of SS. Peter and Paul Cathedral, Chicago, and at the age of 14 he was its organist. When 30 years old, he was made a departmental director of the American Conservatory of Music and three years later accepted a call to Northwestern.

The late dean is survived by his widow, Mrs. Nancy Carman Lutkin, and a son,

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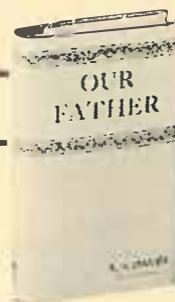
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Harry Carman Lutkin. Funeral services were held from St. Luke's Church, Evanston, December 29th, the Bishop of Chicago, the Rt. Rev. G. C. Stewart, D.D., officiating.

**ELLEN KINNEY WARE**

NEBRASKA CITY, NEB.—Late in November Mrs. Ellen Kinney Ware, one of Nebraska's pioneer residents and of the little group who organized and incorporated St. Mary's Church, Nebraska City, the original see city of the diocese, seventy-three years ago, died. Past 90 years of age, she was in good health up until one month of her death.

Born in Mt. Vernon, Ohio, the daughter of John Fitch and Hannah Hill Kinney, she came west with her parents when her father was appointed to the chief justice-ship by Utah by President Pierce. Subsequently the family took up their residence in Nebraska City, where in 1861 Ellen was married to Joseph Anderson Ware, territorial banker. They set up their home at "Wildwood," and it was from here she was buried, November 22d. The Rt. Rev. George Allen Beecher, D.D., Bishop of the diocese, an old friend of the family, officiated, assisted by the Rev. Dr. Alfred Cave, rector of this historic parish.

**GUILD OF ST. BARNABAS SETS STRIDE FOR NEW YEAR**

BROOKLYN, N. Y.—Three new branches were formed in 1931 by the Guild of St. Barnabas, according to reports from the national headquarters in Brooklyn. The Lexington, Ky., branch is chaplained by the dean of Christ Church Cathedral, the Very Rev. C. P. Sparling; the Rev. W. G. Clark, rector of St. Andrew's Church, Tampa, Fla., has charge of the branch in that city; in Ethete, Wyo., the Rev. A. A. Hastings is chaplain of the Fremont county branch. A new branch soon to be inaugurated is at Mercy Hospital in Philadelphia. Numerous prospective branches are listed for the year of 1932.

**NEWS IN BRIEF**

ALBANY—On January 10th there will be dedicated a two-light stained glass window in memory of Gertrude S. Thompson who was very active in the Girls' Friendly and the Girl Scout movement. The window was carried out by James Powell & Sons (Whitefriars), Ltd., as designed by James H. Hogan during his visit to St. Mark's Church, Hoosick Falls, N. Y. The window is the gift of Miss Mary B. Thompson.

ALBANY—Bishop Oldham presided at the Christmas tree in St. Margaret's House for Babies and at the Child's Hospital, Albany, and the Cathedral organist with a group of his choristers furnished carols. The Cathedral had an unusual children's service on Christmas Eve, when the story, "Why the Chimes Rang," was told by the Rev. Charles F. Brooks and enacted by the children at the crèche, the organ chimes pealing as their sacrificial gift of money was laid on the parcel gifts brought for several children's institutions.—At the 1st Eucharist on Christmas Day in the Church of the Holy Innocents, Albany, the Rev. H. W. Crydenwise, rector, dedicated a chalice and paten, memorials to the late Rev. C. O. S. Kearton, rector of the parish from 1907 to 1919. These pieces of Communion silver were executed by A. R. Mowbray and Company, London, and are fine examples of the silversmith's art. The memorial was sponsored by Holy Innocents' altar guild and represents the gifts of a large number of Mr. Kearton's former parishioners and friends.

CALIFORNIA—The Church's activity in San Francisco is shown by the work being done by St. Stephen's, which, after selling the old church building downtown to a Russian congregation, bought a lot in the "lower parkside district," a rapidly growing region. The new parish is rapidly filling up with families of

only moderate means but making their living in various occupations. "From Beach to Boulevard" is the slogan of the Men's Club.—A new order in the diocese is the Koble Society in San Francisco, recently organized by an association of laymen. Its object is the promotion of a knowledge and understanding of the Catholic faith as it has been apprehended in the Anglican communion. The society holds periodic services.

CENTRAL NEW YORK—All Saints' Day marked the 63d anniversary of the diocese of Central New York. The primary convention met in Utica at Trinity and Grace Churches November 10 and 11, 1868.—A gothic window of favrille glass has been placed in Trinity Church, Seneca Falls, having been given by Mrs. Cyrus Garnsey in memory of her daughter and son.—The Woman's Auxiliary of the diocese has promised \$3,000 toward the equipment of the new hospital at Sagada, P. I.—By the act of a pyromaniac, subsequently apprehended, the sheds at St. John's Church, Cape Vincent, were destroyed early this month. The Rev. William Barnes lost his automobile which was stored in the sheds.

GEORGIA—St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, and St. Paul's Church, the Rev. F. P. Johnson, priest-in-charge, had radios installed in order that their Church schools which were in session might listen in on the Most Rev. James DeWolf Perry's talk on The Church of the Air on Sunday, December 6th. The talk was greatly enjoyed, but we are sorry to say that the music was a great disappointment. We felt that our Presiding Bishop should have been supported by a splendid choir, at least as good as our Roman Catholic brethren have in the afternoon Church in the Air.

GEORGIA—A silver loving cup was presented to Miss Edith Duncan Johnston, director of the Every Member Canvass of St. John's Church, Savannah, at the annual parish supper given on December 4th. The presentation was made by the rector, the Rev. C. C. J. Carpenter, on behalf of the congregation. On the cup in addition to the usual presentation inscription, is the slogan of the campaign, "They said it couldn't be done, so we went ahead and did it."

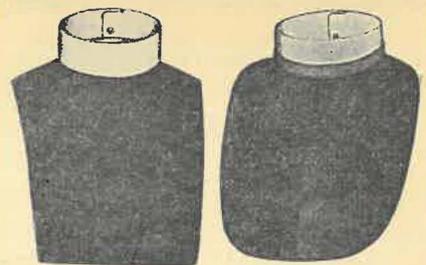
HARRISBURG—At Trinity Church, Shamokin, Pa., the Rev. Robert T. McCutchen, rector, was dedicated on the Fourth Sunday in Advent: a window in memory of Monroe H. and Sarah W. Kulp; a new reredos, a memorial to Lizzie Shinn, daughter of the Rev. G. W. Shinn, first rector of the parish; and a handsome new altar in memory of the late Rev. F. M. C. Bedell, former rector of the parish. The new memorial window is the work of the J. & R. Lamb Studios, of New York, who employed as their subcontractors the Shamokin Lumber and Construction Company, builders of the new altar and reredos. The Kulp memorial window was made possible by a bequest left by the late Sarah W. Kulp, and depicts the Angel of the Resurrection with the three Marys at the Tomb.

IOWA—Some years ago St. Mark's Church, Des Moines, was a self supporting parish. Later it had to be reduced to the status of an organized mission. On January 1st, however, the members relinquished the assistance they have been receiving from the Bishop and Council and again are self supporting and have petitioned the diocesan convention for reinstatement as a parish. Much credit is due the priest-in-charge, the Rev. W. N. Wyckoff.

NEWARK—St. George's Church, Maplewood, recently paid off a \$3,000 indebtedness. The Rev. Francis H. Richey is rector of the church.—A course entitled Creative Teaching, already given by Miss Mabel Lee Cooper in several localities in the diocese of Newark, will be presented at Calvary Church, Summit, on Tuesdays from January 12th to February 9th, inclusive, and at St. John's Church, Passaic, on Wednesdays from January 6th to February 3d, inclusive.—A graduate school has been planned by the Rev. Charles T. Walkley, D.D., rector of Grace Church, Orange, in cooperation with the diocesan board of religious education, to begin January 5th, and to include eleven Tuesday nights. The January lecture subjects are available.—The formal admission of the chapter of the Young People's Fellowship affiliated with St. Mary's Church, Haledon, into the diocesan organization, took place on the evening of December 6th.—Recently at St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector, there were placed on the altar 257 Christmas gifts, to be sent by the Sunday school to colored children in the Virgin Islands.

NEW JERSEY—The Rev. Harold Morse, for twenty-five years rector of Grace Church, Merchantville, was taken by surprise when the Camden clericus, together with the two Bishops,

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the dean, and the canons of the Cathedral as a tribute of respect and affection presented him with a gift of gold, and to Mrs. Morse a bouquet of roses.

NEW YORK—On December 20th there was dedicated the last of the chancel windows in the Church of the Ascension, Mount Vernon. This completes the chancel windows which Powells have carried out, as well as all the rest of the windows in the church. The window is the gift of Frederick T. Martin in memory of his wife and son, Evelyn Crawford Martin and Frederick Crawford Martin.—The Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, officiated at the unveiling of six large clerestory windows in the nave of the church on December 20th. This completes a set of eight, those in the choir being unveiled a few weeks ago. Under florid gothic canopies are angelic figures bearing shields and on these shields are eight symbols of the passion: the crown of thorns, the cross, the nails, the spear, sponge and ladder, the dice, the scourges, the scourging pillar, the cock that warned Peter. The windows are an anonymous gift to the parish. They complete the interior stained-glass decoration of this church which was begun in 1887.—On Christmas Eve there were blessed four alms basins and a large receiving basin made of sterling silver for Grace Church, White Plains. The pieces were executed by A. R. Mowbray & Co., Ltd. The service is in memory of various members of the parish and each basin is suitably engraved. They are splendid examples of the silver craft.

SOUTHERN VIRGINIA—George H. Lewis, a vestryman of Christ Church, Norfolk, and a member of the diocesan executive board, has received the gold medal awarded annually by the Cosmopolitan Club "for distinguished continued service to the community in promoting the civic and social welfare, and especially for services rendered for relief of the unemployed during the year 1931."

WESTERN NEW YORK—A set of Stations of the Cross was recently placed in St. Andrew's Church, Buffalo, in memory of two members of that parish. These stations are oil paintings on copper and are copies of the well known Fuerstein Stations. The copies were made in Germany by an artist whose name is unknown. The stations are large enough so that the figures portrayed can be discerned from any part of the nave. The church was built as a memorial to Bishop Brent.—A word of appreciation goes from the diocese of Western New York as a whole to the Rev. Benjamin S. Sanderson, who for the past eleven years has been the editor of *Our Diocesan Fellowship*. This publication was started by Bishop Brent and the selection of the name was a happy one. While many changes will take place by reason of the division it is possible that this paper may be used to reach both dioceses. The Rev. Mr. Sanderson will continue as editor and we extend to him through the columns of THE LIVING CHURCH the appreciation of his work.—Miss Irene Overs whose home is in Jamestown, and who is one of the secretaries in the offices of the National Council and daughter of the Rt. Rev. Walter H. Overs, Ph.D., retired Bishop of Liberia, was recently married to Theodore Griffiths of Buffalo. Mr. Griffiths is connected with the business department of the *Pictorial Review*.—The Woman's Auxiliary of St. Paul's Church, Rochester, recently sent a box of clothing to the Rev. W. L. Johnson, DeSmet, S. D.

ONE OF THE Church's general missionaries to the deaf, the Rev. Robert C. Fletcher of Birmingham, Ala., on a recent visit to four towns in Texas, found 374 deaf people. His four services were attended by 120, he made over twenty pastoral calls, and found sixteen probable candidates for confirmation.

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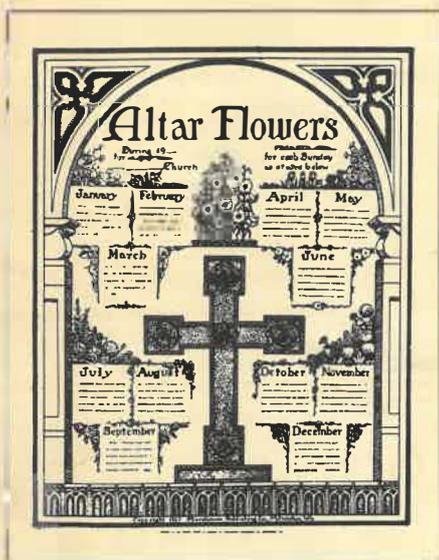
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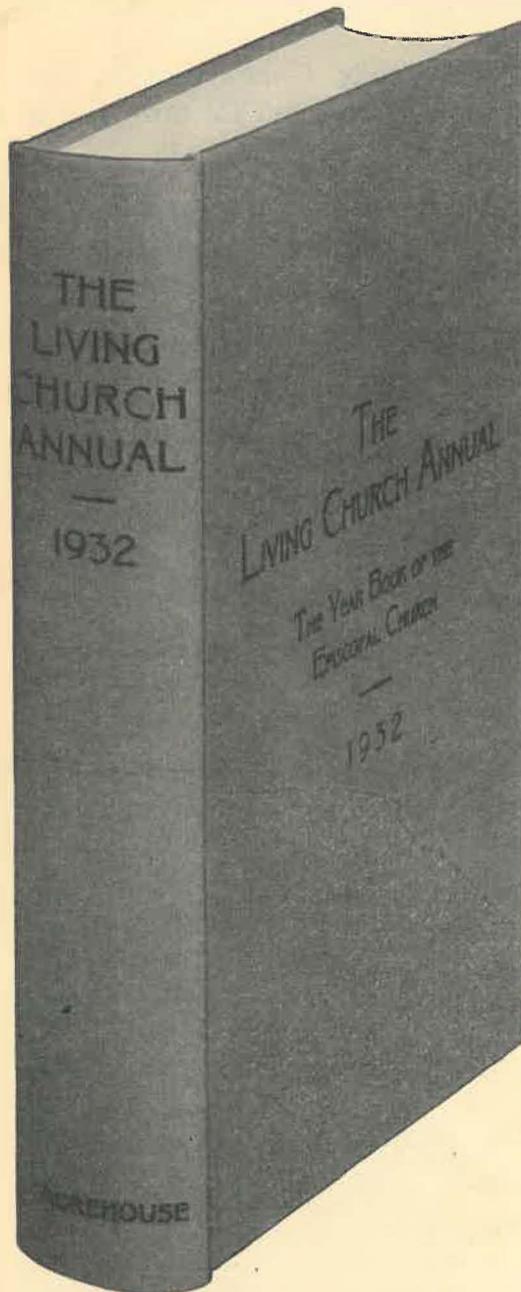


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