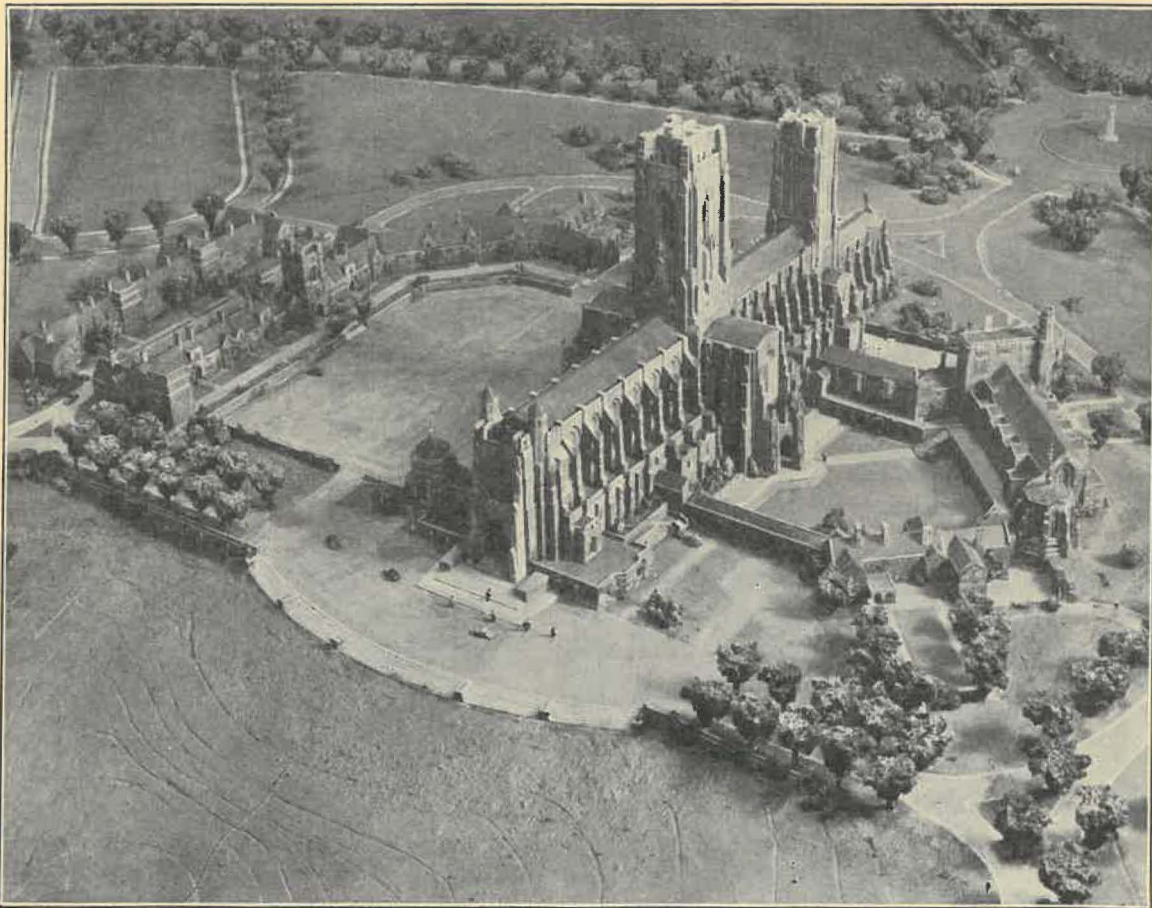


The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, JANUARY 9, 1932

No. 10



PROPOSED CATHEDRAL CHURCH OF CHRIST, PHILADELPHIA

Frank R. Watson, Edkins, and Thompson, architects.

[See Philadelphia letter, page 325]

Canon 41 Requires Instructions Before Marriage*

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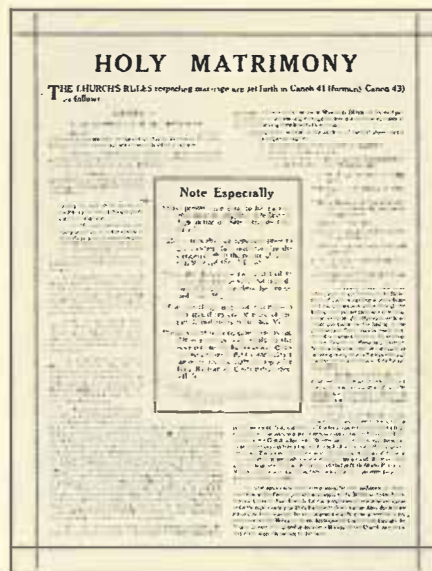
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Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

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EDITORIALS & COMMENTS

WHAT AN amazing document is the latest papal encyclical, *Lux Veritatis*, in which the Holy Father commemorates the 1500th anniversary of the Council of Ephesus and summarizes the judgments of that important ecumenical synod! The questions of doctrine settled by Ephesus were, according to the Pope, threefold: "that in Jesus Christ the two natures, divine and human, are united in one divine Person; that the Virgin Mary is the true Mother of God; and that *to the Roman Pontiff belongs by divine right a supreme and infallible authority over the whole Church in matters of faith and morals*" (italics ours).

Lux
Veritatis

With the first two of these claims we have no quarrel; historians generally have credited the Council of Ephesus as having set them forth, and they are an essential part of the Catholic Faith. If the title "Mother of God" had fallen into disuse in post-Reformation Anglicanism, until its restoration as one of the fruits of the Anglo-Catholic revival, the essential doctrine which lies behind the words has never been repudiated by our part of the Church, nor could it be without the abandonment of her Catholic character. But to impute the modern doctrine of papal infallibility, promulgated in 1870 by the Vatican Council, to the Council of Ephesus in 431 is an example of that which is neither *lux* nor *veritas*.

As a matter of historical fact, the Council of Ephesus owes its very inception to a recognition of papal fallibility, as even such an orthodox scholar as Dom John Chapman admits in his article on the council in the *Catholic Encyclopedia*. Nestorius, Bishop of Constantinople, was accused of heresy by St. Cyril, Patriarch of Alexandria, who appealed to Pope Celestine to sustain him in this charge. This the Pope did, directing Cyril to give notice to Nestorius that, unless he recanted of his heterodox views within ten days, he was excommunicated and deposed. But Nestorius, paying no attention to the Pope's ultimatum, induced the Emperor, Theodosius II, to summon a general council to settle the question. If Pope Celestine thought himself infallible, why did he consent to the holding of a council to pass judgment upon a clear question of doctrine, on which he had already given his definite ruling? And why did he send legates to represent him at that council, if he had already pronounced infallible judgment on the issue?

No, we cannot agree to this curious anachronism, by which Pius XI imputes to his predecessor of fifteen hundred years ago a claim that probably never even

occurred to him, and makes the further novel declaration that an ecumenical council whose decisions are even more rigorously followed by the Eastern Orthodox Churches than by the Latin communion, promulgated a doctrine that was not even *de fidei* in the Roman Church until sixty-odd years ago, and that is vigorously denied by all the rest of Christendom. It is simply incredible that "this supreme chair of truth," as the encyclical describes the papacy, could make such a palpably absurd statement, which cannot fail to enter still-born into the limbo of half-forgotten claims, where it will speedily find itself on a par with the false decretals, the Nag's Head fable, and other "papal bulls."

With the Pope's plea for the reunion of Christendom we are fully in accord; but reunion must be along primitive Catholic lines rather than upon the non-Catholic terms proposed by the Roman Church. Whatever may be said for or against the dogma of papal infallibility, it certainly was not promulgated by the Council of Ephesus, nor was it a part of the Catholicity of the early centuries.

CHINCHOW, the last stronghold of the Chinese in Manchuria, has fallen, and the war in the Far East appears to be over. The lion and the lamb have lain down together—and the lamb is safely inside the lion. Thus Japan has accomplished her objective, despite the protests of the entire civilized world. The League of Nations, the Kellogg-Briand Pact, the Nine-Power Treaty, the protests of our own State Department, and Christian public opinion in Japan itself, were powerless to prevent the repudiation by that nation of her highest international obligations. So far as America's protests are concerned, insult has been added to injury by an apparently unprovoked assault by Japanese soldiers on an American consul.

The Lion
and the Lamb

The speciousness of Japan's claim that its military campaign in Manchuria was merely for the purpose of protecting Japanese interests against banditry is now apparent. Indeed, in a dispatch from Dairen to the *New York Times*, Hallett Abend, one of the most reliable correspondents of that paper, reports that "an altogether open attitude reveals a complete determination to eliminate from Manchuria the last vestiges of any Chinese authority except that set up under Japanese auspices."

The whole sorry spectacle may well give pause to those militant pacifists in America who would usher

in the millenium by abandoning all of the instruments of our national defense forthwith, regardless of the action of other nations. We recently received from one organization supporting that ostrich-like policy a package of stickers to be attached to income tax reports, stating that such portion of the tax as was to be used for military purposes was paid under protest. The aim of such a protest may be laudable—certainly we have no desire to pay a large percentage of our taxes for the maintenance of a military establishment larger than may be required for adequate national defense—but to plead for the abolition of all armaments at this critical juncture in the world's history is nothing short of a policy of national suicide.

Suppose Japan had decided to annex California instead of Manchuria, as an outlet for its surplus population? Would the protests of the world have availed more than they did in the Far Eastern case? There is no reason to suppose that they would. But the American army and navy would prove a powerful deterrent, and one that we can ill afford to abandon.

Limitation of armaments, yes—but by international agreement, not by burying our head in the sand and refusing to face the actual fact of a distressed and uneasy world in which it is still true, as in the days of our Lord, that only “when a strong man armed keepeth his palace, his goods are in peace.”

We hope and pray for much from the armament conference to be held at Geneva next month—though every such conference so far has been disappointing in its results. The process of reducing national armaments by international agreement is a slow and arduous one, but it is the right method.

In international affairs we are today just about as advanced as our forefathers were in national affairs in the days of King John. Magna Charta, now regarded as a charter of liberty for the English-speaking peoples, was in 1215 little more than a compact by which the powerful nobles gained an advantage over their royal adversary, permitting them the liberty of conducting their own affairs in their own several ways. It did not put an end to warfare between baron and baron any more than the Pact of Paris has put an end to warfare between nation and nation. If one of the English noblemen had returned from Runnymede to his castle, dismissed his armed retainers, lowered his drawbridge, drained his moat, and thrown open his gates, he would have been no more foolish than would we today if we were to abandon our national armaments overnight.

The Covenant of the League, the World Court, the Pact of Paris—these are great strides on the road toward international peace. The goal is definitely in sight, as it was not a score of years ago. But it is still a great way off, and it is not false optimism and short-sightedness but careful planning, hard work, and much prayer that will bring us at last into the Promised Land wherein wars shall be no more.

THE opening of the New Year has not brought “happy days” to the Christians of Mexico. A new and drastic federal law has limited the churches in the Federal District surrounding and including Mexico City to one priest in each 50,000 population.

The Church in Mexico

The Roman Catholic archbishop has replied by directing the clergy of that Church not to register in compliance with the new law, but instead to suspend all services in all churches.

Our own work in Mexico is, apparently, going on about as before. Our native clergy have registered, and

are permitted to continue their ministrations, presumably coming under the quota, which permits a total of twenty-four clergymen for the Federal District, because the Roman clergy have not registered. Our Cathedral has been temporarily closed, but our correspondent reports that it expected a week ago to open within a few days.

It is an anomalous situation, of course, that permits our churches to be open, while those of the communion representing ninety-odd percent of the Christian population of the district are without services. But that particular phase of the question seems to have been brought on by the Roman Church itself, through its refusal to register the two dozen priests which it is permitted.

Our work in Mexico is very small. It, too, has suffered persecution and is still doing so in many places. Not a few persons, within as well as without our communion, have wondered why we should have any mission at all in a Catholic country. The answer is obvious. Mexico is only nominally Catholic. Many of her people, ignorant, superstitious, and illiterate for the most part but deeply religious at heart, are dissatisfied with the Church that in the past has bled them and ground them down in the name of the gentle Christ. Even today, under an Archbishop who, we believe, sincerely has the spiritual welfare of his people at heart, the arrogance of a large part of the clergy is a by-word. If Christians who are suffering under the evils of four centuries of domination by a Church that has done little to educate them or improve their condition, and that has generally been against every attempt at reform, turn to us for a helping hand, shall we refuse to lend them aid?

But it is not our purpose to proselytize in Mexico, or to wean faithful Catholics from the Roman to the Anglican obedience. Rather it is to provide the Catholic life and sacraments to those who have turned away from the Church of the land for one reason or another, and to bear witness to the truth that Catholic faith and life are not dependent on obedience to an Italian pontiff, even though he be the Pope of Rome.

So we sympathize deeply with the sufferings of the Roman Catholic Church in Mexico, and with the people who are deprived of the sacraments of the Church as a result of this new and harsh law. We cannot read the history of the southern republic without being aware that the Church of that land has brought much of this judgment on herself through her oppressive and intolerant attitude. But Roman Catholic students of Mexico know this fact and regret it as much as we do, among them, doubtless, Archbishop Diaz, who has done much to reform his Church and who is entirely justified in denouncing the new law as “an outrage of the public power against religion.” We hope that some agreement between Church and State may soon be settled, so that services in the Mexican churches may be resumed in the very near future.

IN STILL another part of the world events religious and political are rapidly moving toward a crisis.

The arrest of Gandhi last Monday may have been a necessary move from the standpoint of Lord Willingdon's government, but it may also have the effect of crystallizing anti-British resentment to the breaking point. Apparently the campaign of “civil disobedience” is to be renewed, with both sides in a state of greater tension than ever before. One questions the extent to which Gandhi's parallel of the American Revolution and the Indian movement for independence will hold,

The Indian Crisis

but certainly the number, sincerity, and persistency of the Mahatma's followers is evidence that the question of Indian self-rule is going to be even more compelling in the future than it has in the past.

GOVERNOR JOHN C. EARLY, whose death in Manila is recorded in our news columns this week, exemplified Christian fortitude in suffering to an unusually high degree. In agony from the ravages of cancer during the past three years, he nevertheless carried on faithfully his official duties as adviser to the Governor-General, wrote his memoirs, attended church regularly, served in the district convocation, and generally lived a fuller and more useful life than many of us do without the handicap of constant pain. Beloved alike by white and Igorot, Christian and non-Christian, Governor Early is mourned by the entire population of the Philippines, and by all who came in contact with him. May he rest in peace, and may his courage and devotion to duty be a continuing example to his fellow-citizens and Churchmen.

An Example
of Fortitude

ANSWERS TO CORRESPONDENTS

E. K.—We believe that it would be no violation of the canon law of the Church for the rector, with the consent of the vestry, to lend the church building to another religious body for a prayer meeting, provided the prayer meeting is for the members of that religious body and not for his own congregation. Canon 23 applies only to congregations of the Church, and not to church buildings, and so does not seem to apply in this case. But the vestry, as custodians of the property, should assent as well as the rector. Of course the rector should also ascertain that no diocesan canon would be violated.

F. F. T.—The six-pointed star, formed by superimposing one equilateral triangle (the symbol of the Trinity) upon another, is known as "the Creator's Star" and is quite common in Christian art. The star more correctly used in illustration of the Epiphany story is the five-pointed star, representing the Star of Jacob, a Messianic symbol. (See Webber, *Church Symbolism*, pages 26 and 59.)

F. W. S.—We have no knowledge of the particular book you mention, and so can only reply to your inquiry in a general way. Sexual intercourse is the means appointed by God for the propagation of the human race. Properly used, it is not only not a "grossly sensual" act, but rather a fulfilling of the divine will in an act that should be a beautiful and unreserved expression of love and confidence between husband and wife—"wherefore they are no more twain, but one flesh" (St. Matthew 19:6). It is as desirable for both husband and wife to have accurate and complete knowledge of both the physical and the spiritual aspects of this important part of their family life as for them to be familiar with any other phases of physical and mental hygiene, and indeed a better understanding of the physical processes involved would prevent many a tragic misunderstanding between husband and wife. At the same time, of course, such subjects can be harmfully presented and the spiritual side forgotten in the overemphasis upon the physical. We do not know whether or not that is the case with reference to the book you mention. A simple and elementary discussion of this whole subject, but one that is valuable for its correlation of physical and spiritual values, is Roy E. Dickerson's *So Youth May Know* (Association Press, \$2.00).

K. W.—(1) At the Council of Ephesus (431) Philip, the Pope's personal legate, set forth the claim of papal supremacy, declaring "that the Apostle Peter is the head of the Faith and of the Apostles." However, it was not the papal legate, but the Patriarch Cyril of Alexandria, who presided over this council, and its most important work, the condemnation of Nestorius, had been accomplished before the papal delegation arrived. It was at the next Ecumenical Council, that of Chalcedon, in 451, that the papal envoys presided for the first time, though even then they shared that honor with the Patriarch of Constantinople. It was not until the time of Pope Gregory the Great (590-604) that the claims of papal supremacy (as distinct from primacy) were put into practical effect, while papal infallibility was not made a dogma until 1870. (2) The Council of Trent (1551) declared that the Seven Sacraments of the New Law were instituted by Christ. "This settles the question of fact for all [Roman] Catholics," says the *Catholic Encyclopedia*.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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The Living Church Pulpit

A Sermonette for the
First Sunday after Epiphany



THE EPIPHANY CHARGE

BY THE RT. REV. THOMAS JENKINS, D.D.
BISHOP OF NEVADA

"God is Love."—I JOHN 4:8.

LOVE would be the grossest selfishness were it not as other-demanding as it is self-giving. The feebleness of the Christian enterprise today is due to its small-demanding quality. People are ever ready to accept the doctrine that God is Love if no one exacts an exhibition from them. But Faith is always to be proved by works. I doubt not that scores of Churchmen have sung carols of the Heavenly Gift and made their Christmass Communion who have given no serious thought to the appeals for those in need or to the paying of their pledges made early in the year; because of which the missionary task is threatened with retrenchment. . . .

Love is pain till a heart responds to its appeal. The Cross is its interpretation, its measure, and its anguish. Countless millions of mothers throughout the world evince the truth of this. But the love of God is greater than woman's. A mother may forget her child but He will not forget. Satan may have sorrows over his oft defeats but God must shed tears at the passionless devotion and distant following of many who profess and call themselves Christians.

This discovery was the height to which prophet and seer had attained, and beyond which they seemed unable to reach. It was this level of understanding and attainment that Christ came to transcend. Advent passes. Christmass comes.

"God so loved the world—that He gave." This is the second stage, and those who believe in Christmass as Mary and Simeon and Joseph and John and Paul did have found a clue to the meaning of love—and of God—for love is self-giving. "God commendeth His love to us in that, while we were yet sinners, Christ died for us." And "we love because He first loved."

There are philosophers and scientists who, like Lord Birkenhead, hold that "the motive of self-interest not only is but must be and ought to be the mainspring of conduct." We are now seeing where such leading ends. These present momentous days are commentary enough. But Christmass is the denial of selfishness, and brings hope into the winter of our discontent. God bared His treasures; He gave to the uttermost. But for what purpose? "That whosoever believeth on Him should have eternal life." And this brings us right into the heart of the Gospel, beyond the Nativity, beyond Bethlehem, to Nazareth—to the Epiphany. . . .

Today the world lies open to His approach. The cry for Him, not always witting to be sure, is voiced in a thousand tongues. The heart of the world is athirst for some waterspring it knows not of. God has made man for Himself and his heart can find no rest until it find it in Him.

Love is other-demanding. It declares that without our brethren we cannot be made perfect. Love is a missionary passion. Men charged with it burn for others to be like themselves. The life of love is the life of sharing, and the sharing life only is rich and blessed. Was it not the Prince of Life who said, "It is more blessed to give than to receive"?

The Incarnation creates the missionary imperative. The command is "Go," and men and women *do* go, not counting the cost. The merchant goes for gain, the soldier for conquest, the traveler for pleasure; but the Cross-bearers go to invest their lives in the lives of others, without thought of gain, that others may share the riches of their Christian heritage, and in turn become propagandists of a faith which redeems and upbuilds. What is more worth while, more noble, more constructive, more Christian?

The other day a young French "noble" was guillotined. The daily press said "his crime was due to a pampered and spoiled childhood. He squandered a fortune and ruined himself mentally and morally." In contrast, gaze at that continuous stream of youth who have become the leaders and lights of their several generations. I have known many and know of many more.

And such men of adventure and faith, not men of money, are the need of the hour. Depression is due to men, not things. The Epiphany charge is the right one: that we present ourselves a living sacrifice to God.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

W E CHURCHWOMEN are realizing that no time is more auspicious for holding Quiet Hours and Quiet Days than the present. Never has there been greater need to "come ye apart." In several dioceses plans are being made that these periods of rest and refreshment will be a regular part of the program of their Church women during the coming year. Not a perfunctory part but one for which careful preparation will be made, and which will be carried out either under the leadership of the clergy or by the women themselves.

Quiet Days and
Quiet Hours

This is one helpful way to build up the spiritual life of the individual and to develop deep and earnest personal religion. Several subjects are already suggested for meditations, among them: Personal Discipleship; Religion in the Home; Christianizing the Nation; Christian Unity; World Peace; also taking each of the five topics that are our especial study this triennium, and making them the theme for prayer and meditation. Bishop Burleson is writing a Litany on "Building a Christian Nation." This will be published by the National Council and available for our use.

I N HER LETTER to the dioceses in her province, Mrs. John R. Wheeler, reporting the meeting of the executive board, said: "I would call your attention to prayer and meditation in the minutes of the triennial (page 16). It was suggested that our theme for the coming Lenten season might be 'Lord teach us *how* to pray.' This, if carried out individually, would bring untold power to all that we are trying to accomplish."

Prayer and
Meditation

A N EXTENSIVE and inspiring report has been written by Miss Edna Eastwood, who has been the national secretary for Home Study, under the Department of Religious Education, for several years. The report covers the activities of this department for the past three years, 1929-1931.

Home
Study

Addresses or conferences in one hundred and fifty-eight dioceses and districts have been given to two hundred and ninety-one groups. Six of these groups were at summer schools and seven were gathered in regional groups, all of whom met for the first time.

There has been a decided growth in diocesan development and leadership in Home Study. In November, 1929, seventy-two dioceses reported the appointment of diocesan leaders; in 1930, seventy-nine; and in December, 1931, eighty-five. This means vital progress in Home Study.

In the foreign field the same plan is being used and some of the study material has been translated into both Chinese and Japanese by returned missionaries. Our national office has taken care of three hundred and nine boys and girls who otherwise would probably have received no Church guidance in religious education.

Two hundred and one enrolments have been made in twenty-three different adult study courses. These include all forms of Christian endeavor. Over one thousand copies of each of the self-teaching courses on preparation for Baptism and Confirmation have been sent out.

T H E R E A R E four hundred and sixty-eight books in the extension library of the Home Department. Two hundred and eighty-four different titles cover nine different subjects, *viz.*: the Bible, the Church, Book of Common Prayer, Personal Religion, Prayer, Missions, Social Service, Religious Education, books containing leaders' helps and stories, children's books, Braille books for the blind, and *The Church Herald for the Blind*.

Home Study
Library

Miss Eastwood left the department of Religious Education on January 1st to take up another form of Church work. The good wishes of the women of the Church go with her. She has made a great contribution to us.

I T IS GRATIFYING to know that so many of our United Thank Offering missionaries benefit each year from the income of the Emery Fund. During the past summer ten were sent to summer conferences and fourteen to the triennial at Denver, who, unless aided in some way, could probably never have gone. Every Christmas the missionaries on furlough, as well as all retired missionaries, receive a gift from the fund. In this way the larger life, which Miss Julia Emery so emphasized, is being carried on through the tribute the women of the Auxiliary gave to her.

Emery
Fund

M R S. JOHN M. GLENN, president of the Church Mission of Help, and Miss Margaret M. Lukens, president of the Girls' Friendly Society, represent their respective organizations on the executive board of the Woman's Auxiliary. Their wide experience will help them to make a very valuable contribution to the deliberations of the board.

New Representatives
on Executive Board

S OMEWHAT startling was the statement of a young clergyman, when he said, "I am afraid my women are almost making their organizations their aim and goal, instead of working through each organization to an aim and goal in the service of the Church." We recognize that organizations are necessary but are they fraught with the danger of substituting the organization for the Church? There is great danger to everyone who sees finality in a Church organization. No organization should be substituted for loyalty to and attendance at church. Nothing can take the place of the Church itself.

Organizations

W I T H O U T real home life a Christian society perishes because the home is the pivot for the family group with its corporate life. Life, in this day of the modern apartment and the boarding house, is too often not conducive to the development of the family unit, but it can be developed if the parents will to do it. So much depends upon the mothers in our homes. Their great privilege brings great responsibility. They should be, indeed, "guiding stars," caring for the material needs, directing the study, overseeing the play, and making possible the "good times." They must also be the stimulators of family fellowship and worship. Today every mother budgets her income to a nicety, or should do so. What does she do with her time? Does she budget that? As it is necessary to budget income to safeguard financial resources, so it is necessary to budget time that we may judiciously guard against the waste of that most precious thing of which so much of life is composed. How often we hear: "No time for family prayers"; "No time for corporate daily worship"; "No time for daily Bible reading and study." I wonder if some of us will experiment and commence the New Year with the realization of the importance of our time and budget it? It would be a splendid thing to try out, and I know that where an honest effort has been made to budget time sufficient has always been available to devote to the higher things of life.

The
Home

C R O W D S of natives, non-Christians, in Liberia are now coming to the services of the Church, and neighboring chiefs pay very frequent visits. This is particularly encouraging to the Bishop of Liberia in connection with his work.

The Lausanne Movement

A Summary of the History and Future Plans of the World Conference on Faith and Order

THE FAITH AND ORDER MOVEMENT is now twenty-one years of age; its history has passed through two stages, and the task of the third lies plainly before it.

I. FROM CINCINNATI, 1910, TO GENEVA, 1920

IT WAS in October, 1910, after the Edinburgh Missionary Conference, that the General Convention of the Episcopal Church in the United States of America, at Cincinnati, appointed a joint commission to bring about a Conference, following the general method of the World Missionary Conference, for the consideration of questions pertaining to the Faith and Order of the Church of Christ. In appointing this commission the General Convention was moved by the conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, was the next step to unity. The invitation was extended to all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour.

The first task was the world-wide dissemination of the project and the securing of the adhesion of the Churches.¹ The leading spirit in this work was Robert Hallowell Gardiner, secretary of the commission, who gave his whole heart to its prosecution and served it devotedly up to the day of his lamented death in 1924. Much was done through the circulation of pamphlets, and still more through ceaseless correspondence and the journeys of delegations to many countries. Visits were paid to episcopal and non-episcopal churches in the British Isles; after the War a deputation visited Europe and the East, securing the cordial coöperation of the Orthodox Eastern Churches, and meeting with kindness and courtesy, though without affirmative results, at the Vatican.

As an outcome of these activities, sixty-nine commissions having been appointed by Churches prepared to coöperate, it was possible to assemble a preliminary Conference at Geneva in 1920. At that meeting forty nations and seventy autonomous Churches were represented; that is to say, about five and a half years of preparation had made it possible, despite the interruption and the countless difficulties created by the War, to summon a gathering sufficiently comprehensive to justify the bold venture of its promoters.

The Geneva Conference met under the presidency of Bishop Brent, that great-hearted leader whose personality has left its mark upon many high causes. Upon none of them did he spend his powers of sympathy and understanding more freely than on this; and no one man did more than he to uphold the cardinal idea of the Conference as a focus for the consideration of those things in which we agree, and those in which we differ.

II. FROM GENEVA, 1920, TO LAUSANNE, 1927

THE chief result of this preliminary meeting was to make it clear that a task had been undertaken which must be carried further, and also that a period of intensive preparation was essential in which the main problems to be considered at a full Conference should be articulated and reduced to order. The continuation committee appointed at Geneva entrusted the guidance of this work to a subjects committee, under the chairmanship of Dr. E. J. Palmer, then Bishop of Bombay. During the succeeding years this committee endeavored, with some success, to secure the widespread study of five sets of ques-

tions. It issued summaries of the responses received from study groups, and with these as a basis prepared a draft program for the Conference. This draft came before the continuation committee at Stockholm in 1925 and at Berne in 1926, and ultimately formed part of the material provided for the use of the Conference in 1927.

The Berne meeting finally determined the general procedure of the Conference. It was to consider seven main subjects, namely, I. The Call to Unity; II. The Church's Message to the World—the Gospel; III. The Nature of the Church; IV. The Church's Common Confession of Faith; V. The Church's Ministry; VI. The Sacraments; and VII. The Unity of Christendom and the relation thereto of existing Churches. These subjects were to be introduced by selected speakers, whose discourses were to be printed and circulated, with translations, as a basis for further discussion. After a period of general discussion each subject was to be remitted for consideration to a section of the Conference, which should then submit a report on it to the Conference as a whole.

Meanwhile vigorous efforts had been made to secure an adequate representation of the Churches. In most cases the coöperating Churches were asked to send two representatives each (or one, in the case of some smaller bodies), and more than two, but not more than ten were allotted to some larger bodies; while places not exceeding 10 per cent of the total number of delegates were reserved for persons whose presence would be for special reasons desirable and who might not be appointed by the Churches.

At Stockholm in 1925 it was decided to hold the World Conference in August, 1927, at Lausanne. This decision was made possible by the generosity of the authorities of the Canton of Vaud, who placed the university buildings in the Palais de Rumine at the disposal of the Conference. Thereafter, alike from the municipality of Lausanne, the local Comité de Réception, and the Association des Hôtelliers Lausannois, the continuation committee received such cordial kindness and constant help as will not quickly be forgotten.

After a memorable service in the Cathedral of Lausanne, on August 3, 1927, at which Bishop Brent was the preacher, the sessions of the first World Conference on Faith and Order began. Its members and staff numbered 409, and 110 Churches were represented in its membership. Bishop Brent was unanimously chosen president and, at his desire, Dr. Alfred E. Garvie was elected as deputy chairman, so as to relieve the president by taking his place at meetings for discussion; while at the morning sessions the chairmanship was allotted to vice presidents and eminent members.

The first four main subjects were presented for general discussion on successive days, after which subjects II, III, and IV were remitted for three days' consideration by sections. These sections having presented the first draft of their reports, the full Conference passed on August 12th to the remaining three subjects, but owing to pressure of time the sectional consideration of these topics overlapped with their presentation in full session. From August 17th to 20th the Conference was coping with all seven reports in various stages, while divers groups within the Conference declared their particular points of view. In the end, a preamble and report (I) on the Call to Unity were unanimously adopted by the full Conference. The final reports on (II) The Church's Message to the World—the Gospel, (III) The Nature of the Church, (IV) The Church's Common Confession of Faith, (V) The Ministry of the Church, and

LAUSANNE, 1937

The continuation committee of the World Conference on Faith and Order, held at Lausanne, Switzerland, in 1927, has issued a call for a Second World Conference to be held at the same place, during the month of August, 1937. The program for this second Lausanne Conference will be outlined by a meeting of a program committee at Wiesbaden, Germany, August 24-31, 1932. ¶ The present article (which may be obtained in leaflet form as Pamphlet No. 67 from the Secretariat, Box 226, Boston) outlines what has already been accomplished by the Lausanne Movement, and the tentative plans for the Second Conference in 1937. ¶ The American Episcopal Church will be entitled to seven representatives in the 1937 Conference.

¹The fullest record of this first stage is preserved in the German official report of the Lausanne Conference, edited by Pastor Hermann Sasse.

(VI) The Sacraments, were received by the full Conference *mem. con.* for transmission to the Churches. The report on (VII), The Unity of Christendom and the relation thereto of existing Churches, was also received by the Conference, but on the understanding that it should be referred to the continuation committee for further consideration. As subsequently revised by a special committee it was afterwards included in the reports transmitted to the Churches.

During the sessions of the Conference four public meetings were held, and were addressed by various leaders on the necessity of Christian unity for Christian fellowship and coöperation, for the presentation of Christian truth, for the missionary enterprise of the Church, and for its social function. A service of penitence and intercession was also conducted on Sunday, August 14th, in the Cathedral by Bishop Brent. Pastor Merle d'Aubigné, and Pastor Sandegren, a form of prayer having been prepared by Canon Woods.

Such is the bare record of the eventful period which closed on August 21, 1927. The days of the Conference were full of stress, over-full perhaps of labor, and not free from anxiety. Yet throughout them all, even at the hardest moments, there was a constant sense that the work was being sustained, and our fellowship kept unbroken, by a power altogether beyond ourselves. Those who were present at Lausanne will find in the memory of that over-ruling guidance, rather than in any concrete results, the reason why the work of 1927 must be continued.

III. SINCE THE FIRST WORLD CONFERENCE

THE task of preparing official reports in book form was taken in hand at once by the Very Rev. H. N. Bate, M.A., editor in chief, and his associates. The English volume (*Faith and Order, Lausanne, 1927*, Doubleday Doran) was published

before the end of the year; a French edition, slightly more complete (*Foi et Constitution*, Paris, Victor Attinger), edited by Pastor Jézéquel, appeared in the following year, and the German volume (*Die Weltkonferenz für Glauben und Kirchenverfassung*, Berlin, Furche-Verlag), still more ample and more fully documented, the work of Pastor Sasse, in 1929.

Meanwhile the reports of the Conference had been transmitted to the Churches, and it became the business of the continuation committee, appointed at Lausanne, to provide for

the study of the reports and to arrange for the circulation and consideration of the responses from the Churches when they should be received.

It was with this work, arising directly out of Lausanne, that the third stage of the Faith and Order Movement began. Since 1927, the continuation committee has held four annual meetings, at Prague, Czechoslovakia, in 1928, at Maloja and Mürren, Switzerland, in 1929 and 1930, and at High Leigh, England, in 1931. At Prague a committee of reference was appointed, with Dean Bate as secretary and convener, to which all the subject matter of the Lausanne Conference was referred, together with

replies from the Churches to the reports of the Lausanne Conference. This committee at once took in hand the task of preparing material for the use of small discussion groups upon the subjects studied at Lausanne. In the course of this work, an attempt was made to facilitate the study of all the Lausanne reports by means of *Questions for Study* issued by the Secretariat in 1929 and 1930 (Pamphlets Nos. 61 and 62). The committee also prepared a summary of the responses from the Churches, which was presented to the continuation committee at Mürren in 1930, and in 1931 it issued the first draft of a Bibliography of Literature dealing with the subjects with which

the Faith and Order Movement is concerned. Further, in 1929, it suggested that selected crucial questions should be referred to a small committee of scholars; and in pursuance of this suggestion a theological committee was appointed, with the Bishop of Gloucester as chairman, which has given careful study to the problem of Grace.

At Maloja in 1929, the continuation committee took the important step of electing a new chairman in succession to Bishop Brent. That beloved leader, who even beyond the limit of his physical strength carried the load of responsibility at Lausanne, had passed away on March 27, 1929. The first act of the committee at Maloja was to pay its tribute of loving remembrance at a memorial service. The vacant chair was then filled by the unanimous election of the Most Rev. William Temple, D.D., Archbishop of York; while Dr. Garvie was asked by acclamation to continue his invaluable service as vice chairman. In the following year at Mürren, as at High Leigh in 1931, Dr. Temple presided, and since his election he has kept in close touch both with the continuation committee and the committee of reference.

The meetings of the continuation committee have grown steadily in interest and importance. It was determined at Maloja to take steps to secure the interest of younger men and women in the Movement, and thus, at Mürren, and at High Leigh, thanks to Canon Tatlow, groups of younger people have been present, whose keen and critical attention has been greatly valued. Through contact with them the Movement has a fine opportunity of securing the adhesion of the younger generation. At the same time, the committee has kept itself informed of contemporary movements toward unity within the Churches and strives to avert the risk of merely academic discussion.

It has been the concern of the committee to see that the Movement shall proceed in real continuity with the work of Lausanne. With this purpose in view it has given special thought to the responses from the Churches to the Lausanne reports. The summary of those responses presented at Mürren is now to be followed by the publication of the responses in their entirety. The preparation of this volume has already begun. Due opportunity being given to Churches which have not responded to send in their answers, it is hoped that the book



RT. REV. CHARLES H. BRENT, D.D.
Conference chairman.



LORD ARCHBISHOP OF YORK
Who became chairman on death of Bishop Brent.



ROBERT H. GARDINER
A leader in the Lausanne Movement and sponsor of the conference plan.

will be ready by the summer of 1932.

At the same time the committee has necessarily looked forward to the future. One part of its work consists in the promotion of careful study by the best minds available. Its theological committee, working upon the doctrine of Grace, presented an interim report at High Leigh, and will now publish a volume containing the full results of its studies, as worked over during a fortnight's session at Gloucester in the summer of 1931.

IV. LAUSANNE, 1937

THE time has now come when all the thoughts of the committee are turning to the next Conference, concerning which it has already reached important decisions. The *date* has been determined as August, 1937. As to *place*, after careful consideration of all possibilities, it has been decided to accept with gratitude a most cordial invitation from Lausanne. Thus, while it is possible that changes in that city will provide accommodations even more suitable than in 1927, the second World Conference will have no need to change its name, but will be a Lausanne Conference once more.

The main *subject* of the next Conference emerges directly from a study of the responses from the Churches to the 1927 reports. The committee has no doubt that the problems next arising out of those responses are rightly summed up in the main heading *The Church in the Purpose of God*. At Mürren it accepted, provisionally, certain themes as articulating this main idea.² But at High Leigh the important decision was reached that the Churches invited to coöperate in 1937 should have the fullest opportunity of assisting in the determination of the subjects which are to be discussed. It is therefore hoped that they will proceed at an early date to the appointment of representatives who will be able to coöperate with the continuation committee in preparatory work, so that the full program, when drafted, shall in largest measure emerge from the desires and suggestions of the participating bodies and their appointees.

We are thus in full view of the task of preparation for 1937. With this in mind, the continuation committee has taken certain measures of organization in hand. It is clear that for adequate preparation there must be regional centers from which the Movement can be propagated and directed. Three such centers are now being developed, one in Great Britain, one on the Continent of Europe, and one for the United States and Canada. The creation of this third center involves important changes which were effected at High Leigh. Hitherto a

PRELIMINARY DRAFT OF A PROGRAM FOR THE SECOND WORLD CONFERENCE ON FAITH AND ORDER

General subject: *The Church in the Purpose of God*.

1. The Church and the Word.
2. The Church and the World.
3. The Meaning of Grace :
 - (a) Grace and the Church.
 - (b) Grace and the Ministry.
 - (c) Grace and the Sacraments.
4. The Church's fellowship in life and worship :
 - (a) The life of the Church as expressed in the Holy Communion.
 - (b) The Communion of Saints.
 - (c) The Church and the Churches: including such questions as those affecting Intercommunion, Federation, etc.

whole. This provision requires a word of comment and remembrance. From the earliest days of the Movement its treasurer-ship had been held by the late George Zabriskie. To his fidelity and perfect courtesy, as well as to his wisdom and ability, the Movement owes an incalculable debt. In recent years his health failed so that at High Leigh the committee was informed that it must take steps to provide a successor; and now the news has been received that his illness came to an end October 4, 1931. He will be remembered by all connected with the Movement with sincere affection and gratitude.

(3) The members of the business committee have been asked to serve as the executive committee of the American group until the group shall make other arrangements; and the work of preparation on that side of the Atlantic will be in their hands.

One further arrangement links on to these. Since 1928 the general secretary has found it serviceable to spend a large part of each year in Geneva. The headquarters of the Movement remain at Boston, economies being effected in office space. But since the general secretary will be stationed for the most part in Europe, the Rev. Floyd W. Tomkins, Jr., has kindly consented, at the request of the continuation committee, to act as associate secretary for America.

It is not the purpose of this paper to deal directly with questions of finance. But it should be said that at High Leigh the whole financial position was carefully reviewed, and it was agreed

(1) That at least \$21,000 be the amount fixed for the budget for the next year, this amount being the minimum required to carry on the present work.

(2) That there shall be regional treasurers (*e.g.*, in Great Britain and for the Continent) whose functions shall be to receive contributions from their areas on behalf of the treasurer, and to assist in securing official contributions from the Churches in their areas, and also individual gifts for the support of the work.

(3) That a letter, similar to the one sent last year, be sent to all the coöperating Churches in the name of the continuation committee by the chairman and officers, expressing gratification at the increased amount year by year

(Continued on page 311)

ANGLICANS AND ORTHODOX IN THE SEVENTEENTH CENTURY

A Letter to the (London) *Church Times*

IN VIEW of the present Anglican-Orthodox rapprochement, your readers will perhaps be interested in this evidence of practical coöperation between Jacobean England and the Orthodox Church, some time before Archbishop Laud's attempt to strengthen the ties between that Church and the English Church.

The following extract is taken from the records of the Borough of Leicester (Hall Papers, V., No. 109, date probably 1611-12). The spelling is modernized.

"Whereas this grave man, the bearer hereof, Joseph, being seated in the ancient City of Philippes, now called Seris, as Archbishop for the whole kingdom and province of Macedonia, was by reason of the persecution of the Turks and Jews, who very eagerly prosecuted him for the payment of an ancient tribute of thirtie thousand crounes, for which he was pledge for Matthias, late Patriarch of Constantinople, as by sundry certificats by him shewed to the King's majesty appeareth. And is now licensed by Charles, Earl of Nottingham, Lord High Admiral of England, to travel through the King's dominions to ask the charitable devotion of all Christians to redeeme himself from the Turkish slaverye, as by the same license more at large appeareth.

"NOTTINGHAM."

I think that such a visit from an Orthodox prelate, at such a period in our history, and for such a purpose, must be quite unique. Coming as it did so soon after the end of the English Reformation, it certainly seems to indicate that Orthodox opinion had not hardened in an anti-Anglican direction, and also that the Orthodox authorities did not regard England as a Protestant nation in the Continental sense—*i.e.*, Calvinistic or Lutheran.

I wonder if any other readers can produce evidence, documentary or otherwise, of such Anglican-Orthodox relations in Stuart times?

E. C. B. DUNFORD.

Jesus College, Cambridge.

² See preliminary draft of program on this page.

Boone Compound and Flood Relief

By Dr. Francis C. M. Wei

President of Hua Chung (Central China) College and Boone Middle School, Wuchang, China

FROM August 20th to September 29th, Hua Chung College and Boone Middle School were turned into a refugee camp for the Wuhan flood victims, and the staffs of the two institutions were kept busy doing relief work.

Bishop Roots, representing the American Church Mission, which owns most of the buildings in the compound, appointed R. A. Kemp to take charge of all the buildings for flood relief. A committee was formed to consider ways and means of opening up the college and school buildings for the accommodation of the hundreds of flood victims in the compound. One building after another was opened up, until finally all except the offices, college science laboratories, and the lower part of the library, where the stacks are, were used for flood relief.

A compound sanitation committee was at once formed, with the head of the Hua Chung physics department as chairman. Very soon, however, the task proved to be too much for a small group of workers. Fortunately, the Sanitation Department of the Flood Relief Commission of the Central government, fully realizing the seriousness of the situation, sent a number of experts to take charge of sanitary conditions in the different refugee camps in Wuchang, and our campus was the first to be taken care of. A sanitary engineer, Mr. Yang, graduate of Central University, Nanking, was stationed in our place to supervise the sanitary conditions and at the same time to train twenty police cadets to be sanitary inspectors in other refugee camps to meet the emergency. At first sixty scavengers, and later thirty, were used by the government in the campus.

It was almost impossible, of course, for us to give the refugees any food, but the Relief Committee of Wuchang, a combination of all charitable institutions ordinarily working in the city, came every day until the tenth of September to distribute Chinese bread to the poor people. It was quite a task to attend to the distribution, but the coöperation of the college and middle school staffs and students made the business both easier and more orderly. Some of the ladies helping in relief work in the campus, particularly those from St. Hilda's School, considered it too hard for the nursing mothers to live day in and day out on Chinese bread alone which, though well prepared, became sometimes rather stale and hard. Congee, or soft rice, was prepared and given with great care to these poor mothers and their young babies in a place specially prepared. All the expenses were defrayed from a special fund raised by those who were interested and supplemented by special gifts.

The Mothers' Club of the churches in Wuchang raised a special fund for relief work among the women refugees. They bought bedding for a temporary maternity hospital opened in the Boone Infirmary, provided bedding for the sick and aged people who were found to be without adequate covering, and gave out padded clothing, some hundred pieces, to women and children suffering from the sudden cold spell. They also transformed the college bath rooms into an emergency public bath for women. A committee of the club supervised daily the giving of hot baths with disinfecting fluids. Hundreds of women refugees, not only those of our own campus but also many from other camps, took advantage of this privilege.

The Epidemic Prevention Association, a private enterprise on a small scale, started as early as the first part of August by the Commissioner of Education, the staff members of Wuhan University, Chung Hwa University, and Central China College, and the physicians of the Church General Hospital and the London Mission Hospital, and maintained exclusively on free contributions made by the teachers and doctors in those institutions mentioned above, sent us doctors and nurses to inspect the refugees and to inoculate them against cholera from two to four every afternoon. The physicians thus sent by the association were doctors from the two mission hospitals in the city and a few physicians of the different schools. Later, Dr. George Hadden of Union Hospital, Hankow, upon the invitation of Bishop Roots, also came to our help, and he brought with him three women nurses to assist in the work.

THE number of sick people was so great that it was soon felt necessary to set up a temporary hospital to take care of them. By arrangement with the medical department of the Flood Relief Commission of the Central government, a temporary hospital of fifty beds was organized in the auditorium in the library under the charge of Dr. Hadden.

In spite of medical care and good sanitary conditions, there were a number of deaths among the refugees, as many as four or five per day toward the end of the period. Coffins for adults were provided through the City Bureau of Police, but those for children were provided by our own sanitation committee.

We are thankful to report that no serious illness has occurred among our staff families, students, or servants, all of whom have been duly inoculated. Our water supply is under proper control with regular chlorination.

The musicians of the Church of the Holy Nativity in the campus had their part also to play in flood relief. In the evening, between seven and eight, they gathered together a number of refugees, old and young, on the lawn in front of the church and water tower, to teach them singing, as well as to entertain them by instrumental and vocal music, with occasional talks on moral and religious topics.

For the first few days, there were about a thousand refugees in the Boone compound. The number, however, mounted gradually day after day until we had 2,833 on the first of September, not counting the many Church workers who were also flood victims but were housed separately in the scouts' building and the divinity school. The number of the latter group was about two hundred.

Relief work thus went on in the compound for over a month. On September 29th, by order of the provincial government, and of the Flood Relief Commission, the refugees were transferred to mat sheds erected on the old site of the Governor's Yamen, about fifteen minutes' walk from the Boone compound and quite near to the Serpent Hill. Being the last of a group of schools from which refugees were to be cleared, we did not have sufficient tickets for all the refugees to go on the first day. But on the next day, more tickets were given out and all the buildings were cleared on October 1st, with the exception of the temporary hospital, which was moved on October 2d.

In the rush of the moving of refugees, indeed before they were moved at all, the Boone Middle School was opened on September 22d, and the College on September 24th.

The flood is deplorable, but we felt it to be our privilege to have some share in the relief work, and we are expecting that our staff and students will continue to give a part of their attention to the flood victims throughout the winter, even though we may have to be busy with our regular teaching and study.

PROCESSION

STRONG waves are sliding with the wind;
With blue surging
They swagger as they lift and flow—
Come towards this calm cove row by row
With heavy dirging.

Like men upraising anxious heads,
Unrestfully creating
White threads of foam that soon are gone
With little cries the waves come on—
The patient cove is waiting.

Now, smoother crescents in the calm,
The heads are slowly bending,
Cease murmuring as life is spent
And sink—they lose themselves—content,
The questful journey ending.

ALAN B. CREIGHTON.

The Orthodox and Reunion

By the Ecumenical Patriarch of Constantinople

An Interview Reported in the Athenian Newspaper, Proia, October 21, 1931, and Translated by Herbert P. Lansdale, Jr.

IN ANSWER to questions concerning his attitude toward the Greco-Turkish rapprochement, the Patriarch of Constantinople replied:

The Church has no reason to meddle in political questions nor is she competent to express opinions on them. But when politicians abandon the old undesirable methods, inaugurating new ways, and when they are guided in their actions by the spirit of the Church, we cannot conceal the profound joy which this action arouses in us. The policy which tends to consolidate peace in the world, replacing warlike methods, to which the peoples have had recourse in solving their differences, by a pacific and friendly settlement of these questions, is a policy bearing the mark of the Christian spirit. That is why the rapprochement and cultivation of friendship between two nations that have become acquainted on the fields of battle as adversaries are, according to our opinion, blessings of the Lord. The Greco-Turkish friendship is a gift and a blessing of God. And beneath the foliage of the olive tree which blossoms where formerly blood was shed, the Church also finds its good share of shade. It is therefore with emotion and prayer that the Church follows the work of the politicians of both Turkey and Greece, which is bearing such beautiful fruit. And we pray and we will pray that other nations also follow the same direction. The Greeks and the Turks have for centuries known and have acquired sad experiences of the evils of the war. It was time that they should also wish to know the benefits of love, friendship, solidarity, and sincere coöperation.

QUESTION: To a question regarding the various movements toward union, manifested in the different Churches, the Patriarch was good enough to answer as follows:

THE whole of the Christian world is animated with the desire for coöperation of all Churches for the purpose of facing more efficiently the anti-religious dogmas which are daily manifested. Already there exists a movement among Orthodox groups, with the Patriarchate at its head, which is aiming at the better and closer contact among the Orthodox Christian Churches. A Pro-Synod was held at Mt. Athos, the minutes of which have been published recently in one volume; on Pentecost of 1932 the Second Pro-Synod will sit again at Mt. Athos. From the term we use you will understand that these preliminary meetings will formulate the work that is necessary for the convocation of an Ecumenical Synod later.

QUESTION: Have you determined the items to be discussed at the Pro-Synod of next year?

CERTAINLY; they are seventeen in number. They treat of: the representation of the Russian Church; the education of the Orthodox clergy; the establishment of more intimate relations among the Orthodox Churches; the present situation in the Church of America; the reorganization of the monastic life and the renewal of its activity in the fields of science and philanthropy and sacred arts; and the methods of coping with false social systems. The relations of the Orthodox Church with the Heterodox Churches that are tending to establish closer relations with the Orthodox Church but which are not proselytizing will be examined. Such are the Churches of the Armenians, the Copts, the Abyssinians, the Old Catholics, the Anglicans, etc. We shall also study the relations and the means of defense against the Heterodox Churches that are proselytizing, such as the Roman Catholic Church, Uniates, Protestantism, Millenarism, etc. In addition, the question of the codification of the sacred canons and canonic decrees will be studied that these may be submitted to the Ecumenical Synod for its approval. Another question that will interest the Pro-Synod will be Byzantine Art in all its aspects. You will understand therefore the importance of the work and how much we expect of it.

QUESTION: What about the union with the Anglicans?

PARALLEL with the Orthodox movement there is manifest a movement for a closer relationship between the Anglican and Orthodox Churches. There are certain differences which separate us from the Anglican Church and for that reason a Council of Orthodox and Anglican prelates will sit in London this month. Independently of this, however, I can assure you that the Anglican prelates show much reverence and affection for the Orthodox Church. Thus a favorable atmosphere and certain favorable conditions for the discussion of these differences in a spirit of fraternity have been created. The Old Catholics also show interest in the union.

QUESTION: And the Roman Church?

THE Roman Church is a great and old Church which we honor and respect. We have never thought of denying the Archbishop of Rome his primacy of honor. We consider him the first in the order. But the Pope of Rome does not want the primacy of honor only, but the government of the Church, in fact the absolute government of it. Instead of the federal system, he wants a despotic centralization. And it is not only the claim—the Roman Church not only claims but also refuses to discuss her claims. She says: "I have the key of truth and he that wanteth cometh." Some time ago the Pope issued encyclical letters in which he forbade the Catholics to participate in conferences and discussions in which we take part and which tend to bring about a closer contact among the Churches. How, therefore, is the approach going to be effected?

QUESTION: Is it possible to conceive of an Ecumenical Synod without the participation of the Catholic Church?

THIS will be an Ecumenical Synod of the Orthodox Churches. We would have no objection to participate in an Ecumenical Council called by the Pope, in his capacity of primacy of order, provided, however, that the Pope should submit for discussion and ratification all that the Roman Catholic Church has accepted as dogmas since the schism. If all the innovations that have been introduced by the Roman Church should be ratified by the Ecumenical Synod, we would accept them without reserve. Without such ratification how could we be expected to accept without any discussion all that the Roman Church seeks to impose? It is precisely for these reasons that we have no contact with her and that any discussion for union is rendered problematic.

THE LAUSANNE MOVEMENT

(Continued from page 309)

year of the official contributions from the Churches, and asking that every Church make an earnest effort to send during the coming year as generous a contribution as possible.

A study of the treasurer's report, printed in the High Leigh records, will be found to justify and reinforce this appeal.

The problems of unity are more and more clearly seen to be vital. The readiness of Christians to confront them increases. The Faith and Order Movement, world wide in the range of its contacts and its accumulated experience, affords an opportunity unique in Christendom for the common consideration, in the spirit of mutual understanding and by the method of conference, of those things in which we agree and those in which we differ. But that opportunity requires more than the efforts of committees and conferences. It needs the prayers and understanding of the rank and file of Christian people everywhere. It is our hope that the Churches accepting the invitation for 1937 will endeavor, in the period of preparation, to secure for the undertaking the interest and the goodwill of their general membership. If in that large sense the coöperation of the Churches be assured, the Lausanne Movement may face the tasks ahead with firm and humble hope.

BISHOP MacINNES OF JERUSALEM DIES

Death Thought to Have Occurred in England While Preparing for Return to the East

THE RT. REV. RENNIE MACINNES, D.D., Anglican Bishop in Jerusalem since 1914, died on Christmas Eve, according to a delayed cable to New York sent from Jerusalem. It is thought that he died in England. A letter just received from the Rev. Charles T. Bridgeman, written from Jerusalem, speaks of the Bishop's illness, but it was not at that time alarming and the Bishop expected to be in Jerusalem by mid-January.

The Rev. Dr. William C. Emhardt writes:

"Bishop MacInnes after years of faithful service as a missionary in the Near East, many of which were spent as arch-deacon, was elevated to the episcopate on the death of Bishop Light during the World War. Immediately upon his elevation to the episcopate he was forced to meet changing conditions growing out of the recovery of freedom by the Christians, who for centuries had been under the thralldom of the Turk. The strength of the Anglican communion in Palestine and Syria today is a monument to his foresight and vigor.

"Bishop MacInnes visited the General Convention of the Episcopal Church in Portland, Ore., in 1922. During his visit to America foundations were laid for close association between the Church in Jerusalem and the Episcopal Church. This resulted in the appointment of the Rev. Charles T. Bridgeman as a member of the staff of the Cathedral of St. George in Jerusalem, who was assigned responsibility for the education of the Near Eastern youth for the priesthood of their native churches.

"The position of Bishop MacInnes was unique, as the Church in Jerusalem was a Church of the Anglican communion and not merely a part of the Church of England.

"Under the leadership of Bishop MacInnes a very large work was conducted among the English-speaking population, the Jews, and the Moslems. The policy of the Bishop toward the Eastern Churches was governed by a program of friendly coöperation. His efforts in this direction have borne abundant fruit and his labors will be greatly missed."

The annual meeting of the Jerusalem and the East Mission takes place each summer in England. It was a singularly happy occasion last year. Bishop MacInnes was in England and was the celebrant at the service and chairman at the meeting. Among others who were present, the Metropolitan of India, the Eastern Orthodox delegation to the Lambeth Conference, the Rev. Dr. Emhardt from the United States, and government officials from Palestine, paid warm tribute to the work of the Bishop and the Jerusalem and the East Mission in drawing together people of antagonistic race and religion.



BISHOP MAC INNES

BISHOP GRAVES DIES OF STROKE

THE RT. REV. ANSON ROGERS GRAVES, D.D., retired Bishop of The Platte, and second in order of precedence in the House of Bishops, died at his home in La Mesa, a suburb of San Diego, Calif., on the night of December 30th. The Bishop had been failing for some years, and several months ago suffered a stroke which paralyzed his right side.

Bishop Graves was born in Wells, Vt., April 13, 1842, the son of Daniel and Almira Loomis Graves, descendants of early American families. When but a small child the family moved to the middle west where his father took up farming and where the boys learned to farm. Though deprived of the privileges of early education he kept his ambition to go to



BISHOP GRAVES AT THE AGE OF 60

school until he was 18, when he went to live with his uncle in Vermont and there entered the public high school. At the age of 20 he was admitted to Hobart College, where he received his B.A. in 1866 and later his M.A. and LL.D. He was a graduate of the General Theological Seminary, was ordained deacon by Bishop Potter in 1870, and advanced to the priesthood the following year by Bishop Littlejohn. After several years spent in missionary work in Nebraska, Mr. Graves returned to New England, where he met and married Mary Totten Watrous in 1877.

At the General Convention of 1889, Mr. Graves was elected Bishop of the newly created district of The Platte and was consecrated Bishop on January 1, 1890, in Gethsemane Church, Minneapolis, by Bishops Tuttle, Hare, Burgess, Knickerbacker, Gilbert, and Knight. The new district, already comprising a territory of 50,000 square miles, in 1898 was doubled by the addition of half the state of Wyoming, and the name of the district changed from The Platte to Laramie. Though this addition was later removed, the arduous tasks and long difficult trips necessitated in the carrying on of the work proved too much for the Bishop and his health broke. After spending some time in an endeavor to regain his health sufficiently to carry on the work, he was forced to resign and in September, 1910, his letter of resignation was sent to the Presiding Bishop. Bishop Graves then went to southern California and for some years had charge of mission work in the district of San Joaquin. When forced to give up active work entirely, he went to live in La Mesa.

Mrs. Graves died in June, 1929. Surviving the Bishop are four sons: the Rev. Frederick D. Graves, of Reno, Nev., Eliot of Virginia, David W. of San Diego, and Paul of Seattle; and one daughter, Mrs. Gertrude Martin of Portland, Ore. Another daughter, the wife of the Rt. Rev. G. G. Bennett, D.D., of Duluth, died some years ago.

The burial service took place in St. James' Cathedral, Fresno, January 4th, with the Bishop of San Joaquin, the Rt. Rev. Louis Childs Sanford, D.D., officiating, assisted by other clergy of the district. Burial took place in Fresno.

Bishop Graves was the author of *The Farmer Boy Who Became a Bishop*, *Sermons For Lay Readers*, and various tracts and sermons.

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.

APPEAL ISSUED BY SEMINARY OF ST. SERGIUS, PARIS

To the Editor of *The Living Church*:

AGAIN I ASK PERMISSION to make my appeal in the interests of the Seminary of St. Sergius in Paris. The Metropolitan Eulogius writes: "The very kind interest which the American people show in our Theological Academy moves us very deeply and fills our hearts with appreciation and gratitude toward these faraway friends." Further he says, "The economic crisis which is now felt everywhere affects also our work which is, even under normal conditions, difficult enough."

This is putting it mildly. In this, the only place in Europe except for one small school in Bulgaria, where men can be trained for the priesthood of the Russian Orthodox Church, even normal conditions are such that the devoted students are undernourished and most insufficiently clothed. Their studies under most distinguished professors, and the very beautiful and traditional music is maintained under circumstances of actual penury, yet it is only here that priests can be educated to serve the millions of the faithful exiles and to keep alive the light for the future Russia.

The Archbishop of Canterbury's committee in England and the similar committee in this country are bound to furnish what they can for the maintenance of this unique work, since the Russian emigration is too poor to do very much toward its support. Hitherto appeals through the courtesy of THE LIVING CHURCH have always met with a most generous response, and it is the earnest hope of the American committee that again something may be contributed to this most worthy and appealing cause.

The treasurer, Harold Peabody, 10 State street, Boston, Mass., will receive and gratefully acknowledge any contributions that may be made.

RALPH ADAMS CRAM.
Boston.

THE SERMONETTES

To the Editor of *The Living Church*:

I WANT TO ADD a word of warm enthusiasm for your new sermonette column. We badly need to revive the tradition of the great preacher in our Church. And may I venture to ask here why curates and young clergymen (who seldom have time to spend very long on sermons, and who perhaps would never become great preachers in any case) are not directed or empowered to use short gems of this sort—or any sermons of the great preachers of the past—to read to their congregations, and read well? It would be an opportunity to improve diction, and it would also interest their hearers to be told the author of the discourse.

I once happened on a volume of sermons by the great Bossuet. One on the Trinity was the only one I ever heard that really edified me on that subject. But one need not go so far back, fortunately.

MARY I. ROBERTSON,
Summit, N. J.

COLORED COMMUNICANTS

To the Editor of *The Living Church*:

HERE ARE SOME statistics of our work among the colored people which should occasion serious thought.

I was ordained in January, 1887. I give in parallel columns the number of colored communicants in the states designated, for that year, 1887, and at present, 1932.

Washington is included in Maryland, Upper South Carolina in South Carolina, and those of West Virginia, in Virginia. Only the diocese of Newark is given in the State of New Jersey, for there was no organized work in the other diocese in 1887.

NORTHERN DIOCESES		SOUTHERN DIOCESES	
	1887		1932
Maryland	900	3,859	
Pennsylvania	400	4,265	
Newark	86	1,629	
New York	332	9,019	
Connecticut	150	561	
Chicago	107	2,028	
Totals	1,975	21,361	
		Totals	2,766
			6,304

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, Jr.

MR. SLOAN'S "MEMBERSHIP"

To the Editor of *The Living Church*:

THE NEWS ITEM in your issue of December 12th, relative to the brawl in which the Rev. Eliot White figured so prominently, contains an expression that ought to be very interesting to the Church. I allude to the statement that "Matthew Sloan, president of the Edison Co., has cancelled his membership in Holy Trinity Church." What, precisely, is the fact to which the expression "cancelled his membership" has been applied? Has Mr. Sloan taken advantage of his undoubted canonical privilege of being transferred to some other parish? Or has he, by the simple schismatical method of resigning from his parish, as he would from a country club whose servant had offended him or whose golf course he had ceased to approve, excommunicated himself from the family of the Church?

Mr. Sloan's action raises an issue quite independent of the merits and circumstances of the controversy from which his action has resulted. Quite possibly Mr. White and Mr. Young have been irresponsible meddlers; quite possibly they have behaved in a manner improper to priests. Mr. Sloan may, therefore, have every reason to resent their interference in his relations with his employees. Certainly, if Mr. White's attitude toward the Church's religion as a whole is reflected in his views on marriage, it is a pity that he should feel the Church's displeasure to no further extent than his dismissal from Grace parish. But this has nothing to do with his right, as a priest, to hold economic views at variance with Mr. Sloan's; nor does it, of necessity, involve the godly admonition of the Bishop against the distribution of the "Live Wire" among Mr. Sloan's employees.

But there can be only one judgment on apostasy; and there can be no worse form of apostasy than to abandon the communion of the Church because the economic activities either of a majority or of a small minority of its clergy or people are at variance with one's own views or contrary to one's own interest. If, therefore, the behavior of Mr. White and Mr. Young were a hundred times as heinous as possibly it is, there can be no justification in it for the "resignation" of any person from the Church, or of any communicant's withdrawal from the parish of his canonical residence, except on the sole and single basis of canonical transfer to some other parish.

There is something more at stake here than the escapades of a few irresponsible clergy. If a man cares so little for the communion of the Church and the reception of its sacraments that he will "resign" from it, when this or that priest displeases him, he has, in the most emphatic way, repudiated his baptism and declared war upon God's Holy Church. He has demonstrated the hypocrisy of his membership hitherto and his excommunication of himself is a healthy purgation of the Church. That is why, in justice to Mr. Sloan, as well as for the information of the Church, it would be good to have a clear statement of precisely what he did when he "cancelled" his membership in Holy Trinity parish.

New Orleans, La.

(Very Rev.) WILLIAM H. NES.

[We are advised on good authority that Mr. Sloan has no intention of withdrawing from the Church, but has exercised his undoubted privilege of severing his connections with a particular parish.—EDITOR, L. C.]

CORRECTION

To the Editor of *The Living Church*:

I NOTICED in the account of the December meeting of the National Council that appears in your issue of December 26th that the statement is made that I have been a member of the National Council "since 1928." It is not a matter of great moment, but inasmuch as the statement has been made, the record might as well be correct and therefore I wish to say that I have served the Church as a member of the National Council since 1922, having acted in that capacity under every president that the Council has thus far had, namely, Bishops Gailor, Murray, Anderson, and Perry.

Little Rock, Ark.

(Rev.) W. P. WITSELL.

DAILY BIBLE STUDIES

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

GROWTH

Sunday, January 10: First Sunday after the Epiphany

READ St. Luke 2: 41-52.

THE DEAR LORD in human form "increased in wisdom and stature, and in favor with God and man." He thus set us an example. We are to grow in body, mind, and spirit, and it is this threefold and balanced increase which especially marks the progress of the Christian. Growth is a sign of life, but where the life is not rightly nourished the advance is on faulty lines and one part is developed at the cost of the other parts. A big, healthy body is admirable, but if it is not controlled by intelligence and ruled by goodness, it is not a part of true growth. So the mind may be keen and possessed of much knowledge, but unless the physical strength supports it and God guides it, the man is imperfect. There may be even a faith which holds to God's will, and yet with mind feeble and body weak, it is not praiseworthy.

Hymn 367

Monday, January 11

READ I Thessalonians 5: 14-24.

HOW beautiful Jesus Christ must have been when He was on earth in human form! We love to think of Him as drawing men and women and children to Him because of His wisdom and stature and spirituality, and we can "read between the lines" in the Gospel story and recognize His perfection. When the prophet writes of Him as without form and comeliness and having "no beauty that we should desire Him," he was speaking of His humiliation as He was rejected and wounded (Isaiah 53: 2, 3). But in His perfect youth and manhood He certainly was attractive—the only perfect Being the old earth ever knew! A famous letter, said to have been addressed to the Roman Senate, while probably dating from the twelfth century is so clearly derived in its description from long-current traditions that we love to think it true. It is given in Farrar's *Life of Christ*, Vol. 2, page 464. "He is fair among the children of men," the letter concludes. We have the image of His blessed beauty to inspire us.

Hymn 507

Tuesday, January 12

READ Philippians 3: 20, 21.

ST. PAUL'S expression, "vile body," should be translated "The body of our humiliation." In the early days of Christianity there were those who despised the body and neglected and even abused it, thinking thus to please God. But we know that since our Lord was made Man and thereby consecrated the human form, we are to reverence and care for our bodies. Of course we are weak, and the "seven deadly sins" of which the early Christian writers speak find their roots in the physical part of us, and so our temptations are great. But the Saviour of the World redeemed us and in His strength we can conquer and make our bodies fit temples of the Holy Spirit (I Corinthians 6: 19). We can worship with our bodies. We can make them, even in their weakness, the means whereby our faith and trust may gain great mastery.

Hymn 394

Wednesday, January 13

READ St. Mark 12: 29-31.

OUR LOVE and our devotion call for the exercise of all our powers. Mind and body and spirit can unite in faith and loyalty and service, and in such union they find new strength. The joy of Christianity results from a complete consecration. So in our Holy Communion service we reach, as it were, the culmination of our devotion when we pray: "And here we

offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." And in our work the same principle of consecration holds. We cannot fulfil our service when the spirit of fellowship in work with God is wanting. We cannot enter into the joy of our Lord unless there is that pouring out of our whole selves in worship and work which is full of life and intelligence and which sees the Christ as at once inspiration and strength.

Hymn 238

Thursday, January 14

READ Colossians 3: 12-17.

GROWTH is nourished by the means which God has provided. As soon as man was created, the Father in His loving wisdom prepared for His child's nourishment. The words of Genesis are full of meaning (Genesis 1: 28-30), and the revelation of a heavenly Father's love and care was the assurance of spiritual strength. When Christ came there was a fuller revelation and the means of grace were enlarged that we might know how the divine law is a law of love. As the body is developed by food and exercise and rest, and the mind by study and thought and meditation, so the spiritual nature finds in prayer and Bible and worship and sacramental blessing the proofs of never-failing interest. We have the means whereby we may grow and they are of God's providing.

Hymn 242

Friday, January 15

READ St. Matthew 26: 26-30.

EVERY FRIDAY we naturally think of the Cross. But closely identified with the Crucifixion was the Institution in the Upper Room of the Sacrament of the Holy Communion. There with the eleven devoted Apostles the Sacrifice through which Life is given was made evident, and the Blessed Lord gave that which has been and is the Church's holy bond to Himself. Amidst the changes of life and the unhappy divisions, there is one consoling fact—that always through the centuries the dear Christ's command, "Do this," has been observed. With varied thought and in diverse fashion, perchance in ways open to criticism, but always and everywhere, the Lord's wish has prevailed. May it not be that here we have the assurance of that loving nourishment which shall not only bring growth but, in His time and by His will, unity?

Hymn 337

Saturday, January 16

READ Revelation 22: 1-5.

WE SHALL certainly grow in Paradise and, finally, in Heaven. Knowledge is infinite even as Truth is found in Him who is the Truth, the Son of God. What endless vistas open up as we catch a vision of our eternal home! Yet we must lay the foundations for such holy visions here and now, for to love and believe and obey are parts of our human life, and they are centered in Him who came to show us how to live. Hence the sacredness of our life on earth, since we are the children of our Father. We are "learning here by faith and love," and when the fulfilment of St. John's vision shall come and we partake of the "pure river of water of life" and of the "fruit of the tree of life," then we shall learn what our earth-life meant and then we shall know, even as we are known (I Corinthians 13: 12).

Hymn 544

Dear Lord, help me daily to increase in wisdom and strength and righteousness, for without Thee I cannot grow. Give me patience and perseverance. Show me a vision of Heaven that I may be encouraged. And keep me near to Thyself, for so best can I become more like Thee. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THERE ARE TWO WAYS of "reconciling the faith and modern thought." One is to take the faith as taught by Christ's Church and set it in the context of present philosophical and scientific conceptions. The content of the faith is preserved unchanged, but is placed in a new context. Thus we interpret the unchanging faith in God the Creator in the scientific and philosophic context of evolution. The picture is unchanged, though it is set in a new frame, and the old discarded. The other method of "reconciling" the two is to abandon the Christian faith, and substitute something else in its place.

The picture itself is discarded, cast aside, in the imaginary interests or demands of the modern mind. This is the short and easy course, the line of least resistance, and it is this line, unhappily, which is taken by Dr. Herbert Parrish in his *What Is There Left to Believe?* (Holston House, Sears. 277 pp. \$2.50). In spite of the scientific knowledge displayed, and the attractive style of the work, it makes very sad reading for Christians, or indeed to any who have grasped the true nature of the problem of "restatement." When belief in the deity of Christ is abandoned or explained away, the assurance of immortality discarded, the "biblical idea of sin" thrown into the scrap-heap, along with the freedom of the will, and the primacy of reason, one will sorely suspect that little that is distinctively Christian is left to believe—for those who start with the writer's premises. The platitudes of Christianity are retained; the paradoxes thrown overboard. A vague type of "cosmic consciousness," the grand common denominator of all the religions of mankind, is not a satisfactory substitute for the glorious Gospel of the Word made flesh, of God becoming human that man may become divine. To say that philosophers alone make use of reason, and that theologians and ecclesiastics depend upon authority is a caricature, especially when so many "philosophers" can be found to accept the dictum of Wordsworth that "the intellect is the false, secondary power that multiplies distinctions," or of Bergson that "the intellect is marked by a profound inability to comprehend life."

It may well come to pass that the Church and the theologians will be the last defenders of reason in a world which has committed intellectual suicide. They would not agree, for instance, with Dr. Parrish's statement: "The way to know God is clear enough. It is a matter of feeling" (p. 68). Nor can we accept the statement that "love is an emotion" (p. 68). It was far more than this for St. Paul and St. John, not to say our Lord. "*Füllen ist alles*" may be good romanticism, but it is very poor Christianity. The writer's blind idolatry of the physical sciences, and his naïve cult of the new psychology, as the solution to all problems, reflects a type of mentality which Europe has already outgrown, and which, it is to be hoped, will in another generation be equally *passé* in America.

W. H. D.

OPEN DOORS IN RELIGIOUS EDUCATION. By John W. Suter, Jr. New York: Richard R. Smith, Inc. \$1.25.

EDUCATION IN THE CHRISTIAN RELIGION. By John W. Shackford. Nashville, Tenn.: The Cokesbury Press. \$1.50.

IT SEEMS that of the making of books on religious education there is no end. Of the two books under consideration at present one must feel that that of Mr. Suter is of greater value in furnishing material for building a philosophy of education for Christianity. He takes as his point of departure what he believes to be the essentials of knowledge for a religious educator; these he defines, in the order of their importance, as knowledge of God, knowledge of pupils, knowledge of subject matter, and knowledge of teaching technique. A discussion of the first of these essen-

tials leads to a long chapter on worship, which he properly regards as the basic element in religion, whether personal, corporate, or pedagogical.

He is not carried away by the vocabulary of recent educational theories. While he does recognize the self-active element in education, he indicates clearly that this is to be properly controlled by respect for the voice of authority and by regard for the value of the more passive and contemplative elements in both religion and other aspects of civilization. In other words Mr. Suter opines that mere activity, however well organized, does not make for efficiency in the development of attitudes which lead to the Christian way of life. He indicates that exposing the child to things of beauty is of itself a valuable part of spiritual pedagogy.

The book by Dr. Shackford is an illustration of that type of hazy writing (and, we believe, equally hazy thinking) which results from the recognition of no authoritative guidance and of only the most vague controls, if any. The work is heavily loaded with the phraseology of modern pedagogical fads and with a repetition (to the point of ennui) of the thesis that Christianity may be built in the individual without the necessity for the catastrophic type of conversion. One is pleased to note that he takes account of adults in the educational process, but one feels that the educational aims which he sets up are only social and ethical. If one supposes Christianity to be more than a program of private and social ethics, one must conclude that the book falls far short of its professed purpose.

H. B. V.

ESSAYS IN ORDER. By Jacques Maritain, Peter Wust, and Christopher H. Dawson. New York: The Macmillan Co. 1931. Pp. 243. \$2.00.

THESE are three of the best essays written by Roman Catholics which have crossed your reviewer's attention in many years. Dr. Arthur J. Scanlon says "*Nihil obstat*," and Archbishop Patrick Cardinal Hayes gives his "*imprimatur*." So we know that all is well, at the outset. Yet the writers speak more accurately and dispassionately of Protestants than is often the case with such writers, the only amusing factor in all the essays being the studied omission of any reference to writers of the Church of England, or of any branch of the Anglo-Catholic Church.

J. F. Scanlon has had a rather difficult task in translating Jacques Maritain's labored essay on "Religion and Culture," which is the least attractive of the three, though it has many deep and earnest thoughts.

E. I. Watkin finds a much more possible privilege in translating Dr. Wust's "Crises in the West," which remarkably fine essay shows clearly the serious decline in European thought and life resulting from centuries of enthroned reason, discursive and analytic, and of slighted "supra-rational Vernunft," or intuition. These ninety pages from Dr. Peter Wust will repay careful study. They tilt fearlessly with such men as Bertrand Russell (who regards Kant as a misfortune), and the reader feels that these foes are left unhorsed and sprawling.

Christopher Dawson's four chapters on "Christianity and the New Age" close this unusual book of essays, and give abundant data for claiming that in the Catholic religion alone is there any hope for modern civilization's future. And the writer is fair enough to tell us about the Catholic religion, with almost no adulterating infusion of Romanism to mar its strength and beauty. This is indeed a most welcome book, in spite of its narrowness in omitting all reference to the best English Christian thought, much of which would reinforce its main contentions brilliantly.

JOHN HENRY HOPKINS.

THE GIFFORD AND BAMPTON LECTURES

BY THE REV. LEONARD HODGSON, D.D.

- STUDIES IN THE PHILOSOPHY OF RELIGION. Partly based on the Gifford Lectures delivered in the University of Edinburgh in the year 1923. By A. Seth Pringle-Pattison, LL.D., D.C.L. New York: Oxford University Press, 1930. \$4.25.
- THE PHILOSOPHY OF THE GOOD LIFE. The Gifford Lectures delivered in the University of St. Andrews, 1929-30. By Charles Gore, D.D. New York: Charles Scribner's Sons, 1930. \$3.00.
- THE FAITH OF A MORALIST. Gifford Lectures delivered in the University of St. Andrews, 1926-28. By A. E. Taylor. New York. The Macmillan Co. 1930. Two vols. \$10.50.
- THE VISION OF GOD: THE CHRISTIAN DOCTRINE OF THE SUMMUM BONUM. The Bampton Lectures for 1928. By Kenneth E. Kirk, D.D. New York: Longmans, Green & Co. 1931. \$10.

PROFESSOR PRINGLE-PATTISON and Bishop Gore are both thinkers whose thought is familiar to us from their previous works. They are thinkers who represent directly opposed points of view on the most fundamental of all subjects, the idea of God. The Professor set his views before us in his earlier Gifford Lectures on *The Idea of God in Recent Philosophy* (Oxford University Press, 1917), and the Bishop expressed his radical disagreement in an appendix to the third chapter of his *Belief in God* (Scribner's, 1921). Put briefly, the difference may be stated thus. The Professor holds to that form of absolute idealism in which the space-time universe is an inevitable mode of God's self-expression: it is as necessary to Him as He to it, and the theism is unitarian. For the Bishop, the space-time universe is dependent on God but not necessary to Him, it is genuinely a "created" universe, and the theism is trinitarian. For those unfamiliar with this controversy, perhaps the best introduction is the paper by F. H. Brabant on *God and Time* in Rawlinson's *Essays on the Trinity and the Incarnation* (Longman's, 1928. \$7.50).

The interest of the two volumes now before us lies in the fact that both authors are doing the same thing from their different points of view. They are putting their systems to the test by asking what they can make of the actual history of religion. In both cases, of course, this involves the consideration of other religions besides Christianity; but the reader who wishes to examine the two experiments with a view to estimating their success will naturally pay most attention to their treatment of those fields with which he is familiar. When, in this way, we compare the two studies of that history which led the Hebrews through Judaism to Christianity, I do not see how there can be any question that the Bishop is the sounder historian. He has, in a sense, an unfair advantage: the study of these matters has been his work of a lifetime and it is a living interest to him, so that he is sensitive to its movement. But the Professor has clearly "got it up" once for all from very secondary studies. His study of the prophets is too exclusively dependent on such books as Moore's *History of Religions*, and misses many of the points recently emphasized in Dr. Hick's valuable book, *The Fullness of Sacrifice* (Macmillan, 1930. \$5.00). Moreover, his estimate of New Testament Christology accepts too readily the "liberal Protestant" theory of a merely human "historical Jesus" transformed in Christian thought under such influences as those of the Mystery Religions into the divine Christ of the Creeds. It is not difficult for the Professor to interpret on the basis of his philosophy that which he takes to have been the historical course of events. But, unfortunately for him, his "history" is not true history, and therefore his philosophy remains up in the air. Despite the fact that his philosophical knowledge begins where the Bishop's leaves off, and that the Bishop's own history is not above reproach, it is the latter who has the firmer grip on the actual facts which any philosophy must try to interpret, whose philosophy, therefore, has the greater claim to be accepted by our reason as a basis for "the good life."

FOR criticism of Pringle-Pattison's philosophy as *philosophy* one must turn to his brother professor whose *Faith of a Moralist* is a radical attack upon the whole method of approach characteristic of absolute idealism.

"It is intolerable," he says (I. 415), "that metaphysicians with a spite against personality . . . should foist on us a caricature of true moral personality as a device for reconciling us to their substitution of an impersonal Absolute for God."

Professor Taylor is an empiricist in the sense that his method is not to criticize the genuineness of temporo-spatial reality in the light of some such principle as "non-contradiction," but to ask what must be the nature of the universe to account for the existence of temporo-spatial existence as we experience it. The feature of such existence which specially interests him is the moral life, and he is careful to point out (I. 17) that to discover what that is the most valuable witness are "not primarily men who have devoted themselves to the elaboration of ethical systems, the Aristotles, or even the Kants, but men who have lived richly and deeply and thought as well as lived, the Platos, Augustines, Dostoievskys, and their fellows." Such testimony, he argues, shows that human life is an embryonic affair, unintelligible except as a response to the prior activity of God. It is well known that comparatively late in life Professor Taylor became a convert to Anglo-Catholicism, and his volumes express a whole-hearted acceptance of the Christian faith. In part they are a kind of *apologia* for this faith to his brother philosophers—with the sad result that the second volume contains four lectures (Nos. IV-VII) on a very much lower level of value than the rest. What we theologians look for from such philosophers as Professor Taylor is a deeper investigation of the principles underlying our faith than we ourselves can excavate. But in these lectures he contents himself, for the most part, with repeating observations which are common-places in seminaries. One feels that as yet the world of current theological controversy is as unfamiliar to him as is the world of biblical criticism to Pringle-Pattison, so that he naïvely forgets that considerations which are new to him and his brother philosophers are to us taken for granted. We feel that what should have been the starting-point for philosophical investigation is given to us as a substitute for it.

But in spite of this disappointment we must express our gratitude to him for his work as a whole. It is a mine of rich thought, to which the wise Christian teacher will return over and over again for fresh illumination and inspiration. The same is true of Dr. Kirk's Bampton Lectures on *The Vision of God*. In two passages (I. 201-2, 406-7) Professor Taylor refers to the two unsolved problems of non-Christian ethics: how to be both virtuous and humble, and what is to be the goal of a "social-service ethic"—will not its own success destroy its *raison d'être*? We are reminded of the scorn with which psychologists such as Dr. McDougall dismiss the notion that any human action can be genuinely disinterested. Dr. Kirk takes up the challenge. This may be impossible, he argues in effect, to human nature left to itself. It only becomes possible when the goal of life is the Vision of God as revealed in Christ, and the history of Christianity is the history of man's growing apprehension of what this really means, and of its transforming power on human life when rightly appreciated. Very much to the point, in view of some of our current American tendencies in religion, is the discussion of "Worship and Service" on pp. 445-451, with its conclusion:

"The danger of 'service' as an ideal is that it fosters the spirit of patronage: the glory of worship is to elicit the grace of humility. Without humility there can be no service worth the name; patronizing service is self-destructive—it may be the greatest of all disservices. Hence to serve his fellows *at all*—to avoid doing them harm greater even than the good he proposed to confer on them—a man must find a place for worship in his life. The truth is not that worship will help him to serve *better*. The alternative lies not between service of a better and a worse kind; it lies between service and no service at all."

Equally searching is Dr. Kirk's criticism of those who would make "having an experience" their goal: "If by thinking of our own *conduct* we cannot achieve self-forgetfulness, no more can we by thinking of our own *experiences*" (p. 198). A serious conference on what Dr. Kirk has to say on this topic might be a profitable subject for a House Party of the First Century Christian Fellowship. Indeed, I can think of few things that would do our Church more good than that this book should be read, marked, learned, and inwardly digested not only by all the clergy, but by all those who attempt in any way to lead their fellowmen in the spiritual life.

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HAVE YOU EVER noticed what a profusion of apple blossoms there are every spring, and how few apples there are that come from them? There are a million blossoms to a bushel of apples. Just so it is with desires and choices. Men have a million of desires to a bushel of choices. Among all the multitudes of desires that men have, there is only here and there one that amounts to a choice. —Beecher.

DIED

BUCHANAN—CAROLINE VAN VALKENBURG, wife of the late Major Charles BUCHANAN, departed this life December 24, 1931. Requiem at the Cathedral of All Saints, Albany, N. Y., December 28th.

"Give her eternal rest, O Lord, and may Thy glorious light shine on her forever."

REAZOR—At Orange, N. J., on December 18, 1931, MARGARET LYBRAND, daughter of the Rev. Frank B. and Mary P. REAZOR.

MEMORIALS

Henry Ogden Hunting

In ever loving memory of HENRY OGDEN HUNTING who died January 9, 1925.

Of your charity pray for him.

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH—priest—who entered into life eternal, January 17, 1913.

Grant unto him, O Lord, eternal rest and let light perpetual shine upon him.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

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THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

RECTOR, WITH UNQUALIFIED SUCCESS and great experience, desires a parish of greater opportunities. Can furnish the best of references. Address, P-728, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER WITH excellent references, desires change. Present position ten years; experienced boy and mixed choirs; recitalist; lay-reader and devout Churchman. Address, ORGANUM, L-729, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST 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.

ORGANIST WITH EXCELLENT RECORD, of recognized ability and broad experience, now available. Expert, successful trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, CHOIRMASTER, 6617 Ogontz Ave., Philadelphia, Pa.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

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

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

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

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

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.

APPEAL

FORMER 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

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

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LONELY OR ELDERLY PERSONS, SEMI-invalids or convalescents desiring a temporary or permanent private home as paying guests, will be surrounded with comforts and receive tender care from the daughter of a clergyman whose home centrally located faces Matanzas Bay and old Fort Marion. 4 Charlotte St., St. Augustine, Florida.

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

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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NOTICE

FOR DEFINITE CONSECUTIVE TEACHING. Prayer Book Year for A.D. 1932. Deaconess Patterson's Chart. The original and only large chart. 12803 Gregory St., Blue Island, Ill.

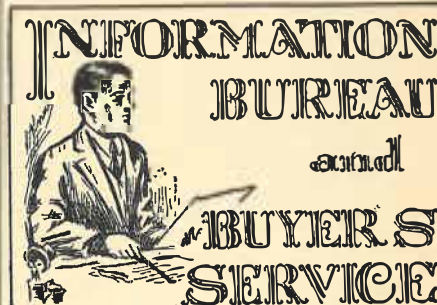
CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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HOUSE OF RETREAT AND REST

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



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.

"WE ARE NOT content with second-hand clothes, yet some of us accept second-hand religion." —Rev. Sidney K. Evans.

Primate of England, Preaching in London Cathedral, Pleads for World Disarmament

St. Paul's Congregation, Representative of People of All Classes, Hears Peace Appeal

The Living Church News Bureau
London, December 18, 1931

ANATIONAL SERVICE OF PRAYER FOR THE World Disarmament Conference was held in St. Paul's Cathedral on Tuesday, attended by a great congregation.

Almost every side of the nation's life was represented—Parliament, by the Prime Minister and members of the cabinet; the Diplomatic Corps, by ambassadors and ministers; religion, by bishops and deans and denominational heads; and civic authority, by the Lord Mayor and the mayors of metropolitan boroughs. The League of Nations Union, missionary societies, and organizations such as the British Legion and the British Red Cross helped also to show the wide response which the occasion evoked.

In his sermon, the Archbishop of Canterbury declared that the time had come when a deliberate attempt must be made by international agreement to remove from the peoples of the world the intolerable burden of the present level of armaments and the continuing menace of war.

KING GEORGE VISITS ST. PAUL'S CATHEDRAL

His Majesty the King paid a private visit to St. Paul's Cathedral last Saturday afternoon. He was received by Dr. Inge, who was attended by the veteran dean's verger, William Skinner, who has been at the Cathedral for fifty-four years.

The King visited first the Kitchener Memorial Chapel (All Souls' Chapel), where in conversation with the dean he expressed his appreciation of the way in which the chapel has been furnished.

His Majesty afterwards visited the Chapel of St. Michael and St. George, which contains the banners of the Knights of the Order. The King's banner hangs in the center, and on either side are those of the Prince of Wales and the Duke of Connaught.

ANGLO-CATHOLIC CENSUS MEETS WITH DISFAVOR

A proposed "census" of Anglo-Catholics, which emanated from the Anglo-Catholic Congress committee, is meeting with a chorus of disapproval. It is felt that if the movement is to become a matter of badges and labels it will lose much of its spiritual force. The line taken by some of those who aspire to be its leaders is causing serious disquiet in the ranks of Anglo-Catholics. One sign of the reaction is the quiet growth of the Anglican society, all the more significant because its leaders are quite young men. They believe that their claim to the title Catholic reposes upon the real structure of the Anglican Church, not upon the possibilities that it offers for the development of a purely private religion. At the annual meeting of the Alcuin Club, which in the realm of liturgy has always held to the Tractarian tradition, several representatives of the Anglican society were given places on the committee of the club. The union of club and society should assist the development of their common principle of loyalty to the Prayer Book as expressing the mind of the Church.

SCHOOL OF ENGLISH CHURCH MUSIC HONORS PATRON SAINT

The patronal festival of the College of St. Nicolas (the School of English Church Music) at Chislehurst has just been celebrated. The new organ, the gift of Mrs. Marr Stuart, was dedicated by the Bishop of Rochester, who also preached at the choral Eucharist. This was sung to Charles Wood's setting in F, with Introit and Gradual composed on themes from the Sarum Missal for the Mass of St. Nicolas by Dr. Sydney Nicholson. The warden, Dr. Nicholson, subsequently gave an encouraging account of the work of the past year. It had been progressive, and the college had been helped through a difficult year by many devoted friends, especially by the giver of the new organ and by the voluntary committee of ladies who had founded a society, Friends of St. Nicolas, to bring to the college the support from outside which is sorely needed.

Present Depression Is Not an Act of God But Due to Sin of Man: Bishop of Montreal

Brotherly Love Must Overcome Greed and Selfishness Before Conditions Can Improve

The Living Church News Bureau
Toronto, December 31, 1931

WRITING OF THE PRESENT DEPRESSION in a message to his diocese the Bishop of Montreal says:

"We have had a message from a very high ecclesiastical authority (not of our communion) stating that the present distress is the Will of God, and that it comes from God. It seems to me that there could not be a greater mistake, not to say a sin, than to put the wrong doings of man upon God. The present depression is not the work of God, but is the result of man's sin in keeping God out of his commercial, political, and economic life. Had man worked with God we should not have the injustice, the selfishness, and greed; the heartless competition where strong combinations destroy the weaker traders, nor should we have the dishonest manipulations of men whereby a few have been enriched at the expense of the many.

"Nor can we say it is the Will of God that there should be the breach of faith among the nations that creates fear, distrust, suspicion, and leads to the preparation for war on all sides. Nor is it the Will of God that in our public life there should be corrupt administration, graft in the letting of contracts which enrich the few and lay grievous burdens and taxations upon the many. All these are some of the factors, at least, that have contributed, and are contributing, to the present depression, and that have caused the suffering that we see abounding around us. God in His Providence has given us an abundant harvest, and man is not suffering from famine, but our granaries are filled to overflowing; our warehouses are stored with abundance of clothing, yet the people are suffering hunger and want. It is not the Act of God, it is the sin of man—and that is what the nations must realize, and what must be driven home to the hearts even of our political leaders. We must surely all see that there is gross injustice dominating

CHINA'S APPEAL FOR MISSIONARIES IS ANSWERED

The China Inland Mission announces that the appeal issued at the end of 1929 for two hundred missionaries for China in two years has been answered. Though the time does not expire until December 31st, just over two hundred men and women have enlisted in answer to the call, and most of them have already gone out from this country, and from America and Australia. The last eight from this country will sail this month.

DATE OF OBERAMMERGAU PASSION PLAY NOT DECIDED

The parish council of Oberammergau desires it to be known that no definite decision has been reached about the three-hundredth anniversary of the first performance of the Oberammergau Passion Play in 1934. It is very likely that the jubilee year will be commemorated. But it is still undecided whether in 1934 the Passion Play or a special play will be performed. In contemplating the future, the parish council has decided to go into this matter in the summer of 1932.

GEORGE PARSONS.

the world in commercial and political life, and we can never have a stable system of economics, nor justice in administration until our systems are built upon the righteousness of God, which they certainly are not at the present time. If we are to teach that it is from the hand of God that these depressions come, we malign the Fatherhood and Love of God, and we make the suffering children of men charge Him with injustice."

CONSECRATION OF BISHOPS AT VANCOUVER

The following are the arrangements for the consecration of Dean Renison and Canon Sovereign at Christ Church Cathedral, Vancouver, on the Feast of the Epiphany.

The service will be in charge of the Most Rev. I. O. Stringer, Archbishop of Rupert's Land, and the preacher is to be the Rt. Rev. Ralph Sherman, Bishop of Calgary.

The following bishops have signified their intention to be present: The Most Rev. A. V. dePencier (New Westminster), Rt. Rev. G. E. Lloyd (retired), Rt. Rev. Charles Schofield (Columbia), Rt. Rev. George A. Rix (Caledonia), Rt. Rev. Alexander Doull (Kootenay), Rt. Rev. Walter Adams (Cariboo), Rt. Rev. Edward Makin Cross (Spokane), Rt. Rev. Arthur Huston (Olympia), and the Rt. Rev. Walter Taylor Sumner (Oregon), who will act as the official representative of the Protestant Episcopal Church of the U. S. A. at the consecration.

The choir will be the combined choirs of Christ Church Cathedral and St. Mark's Church.

ANNIVERSARY SERVICES OF NEW BRUNSWICK CHURCHES

St. George's Church, West St. John, oldest place of worship in the city, has just celebrated its 110th anniversary in special services extending over ten days.

For a whole century of time the little wooden church of St. Anne's, at Musquash, has held its commanding position from which it now looks down upon the St. John-St. Stephen Highway. The one hun-

dredth anniversary of the building has just been observed. Ven. Archdeacon H. A. Cody of St. John was the speaker at the celebration of Holy Communion at 11 A.M.

MISCELLANEOUS NEWS

The Lord Desborough cup has been presented to St. Mark's, Vancouver, representing the championship of British Columbia among schools, camps, swimming clubs, Girl Guides, Boy Scouts, and police forces for the highest number of points in the examinations in any one year in the tests of the Royal Life Saving Society.

It has been decided that the president of the Girls' Friendly Society in the diocese of Niagara, the president of the Mothers' Union,

and the Social Service worker of the Synod of Niagara, be members of the Niagara diocesan board of the W. A., the social worker to be also a member of the executive committee.

Under the direction of the curio department, Huron diocesan W. A. proposes holding a missionary exhibition during the third week in February.

For the first time in the history of the St. John Tuberculosis Hospital, a public confirmation service was held. Bishop Richardson conducted the service and four candidates were presented, two by the Rev. Canon J. V. Young and two by the Rev. George Readman.

St. Philip's Church, Montreal west, received the Award of Merit in the class "Church Building" at the Royal Architectural Institute of Canada Exhibition, for the most prominent building erected during the last three years.

is always about him," written at the time of dedication of the memorial chapel—for the memorial chapel to Fr. Cheney's loving ministry was dedicated during his lifetime. Drawing his text from the story of Elijah and Elisha, and speaking of the heritage from Fr. Cheney as being the pearl of great price which must be preserved, untarnished and undimmed, Fr. Smith said in part:

"It is not enough, even to possess the heritage he has left us; we must let that heritage possess us. If the atmosphere of heaven was always about him as his Bishop said, it was not because he possessed something that others do not possess; it was because he was possessed by something that others do not let themselves be possessed by."

NEWS NOTES

The name of Mrs. Samuel G. Babcock (Mary Kent Davey) is known to many who follow fugitive verse whether in the columns of THE LIVING CHURCH or in those of the Boston Transcript. Not everyone realizes, however, that she is the talented wife of our Suffragan Bishop. Her poems and her translations from the Latin, French, and German, have appeared in three attractive little volumes for the delectation of friends at Christmas time. The titles are: *Epigrams and Echoes; Sonnets; Daisies and Flowering Grass*. In the little volume of sonnets appears that written for Bishop Lawrence on his 80th birthday.

Dr. Jefferson's sermon on Phillips Brooks, given in Trinity Church, was printed for free distribution; the first printing was quickly exhausted and a second made necessary. Dr. Sullivan's address in St. Paul's Cathedral on the occasion of the fifth anniversary of Dean Sturges has also been printed in pamphlet form. We suggest that enquirers for either of these printings enclose postage in addressing the respective parish secretaries and that they be prepared for disappointment if either or both printings have been exhausted.

Officers and sailors of the United States Navy were the guests at the evening service in St. Paul's Cathedral on the Sunday before Christmas. The Friendly Hour following the service took the form of a Christmas party for these visitors, many of whom were far from their homes. The offerings on that Sunday and also on Christmas Day were devoted by the Cathedral to the care during another year of the undernourished and neglected children reached through the Neighborhood Kitchen, a social agency of the Cathedral.

ETHEL M. ROBERTS.

Bishops of Massachusetts Are Hosts At Old Fashioned Christmas Party

Hundreds Attend Open House Despite Rain—Brockton Church Receives Bequest

The Living Church News Bureau
Boston, January 1, 1932

IN SPITE OF HEAVY RAIN DESCENDING UPON festive Beacon Hill, hundreds came from all quarters of Boston and the surrounding cities and towns to be greeted by Bishop and Mrs. Sherrill and Bishop and Mrs. Babcock at the Christmas Eve party in the Diocesan House. The lovely old house was gay and welcoming, festooned with greens and ablaze with candles. All of the most loved carols were heard, accompanied by violin and piano; the guests joined with members of the staff in hearty singing. An added attraction was the music by the bell ringers, a well known group of Beacon Hill residents. A succession of women prominent in diocesan activities was kept busy behind the coffee urns; young girls from various groups and members of the staff acted as ushers. The chapel was the scene of a quiet little wedding on this Christmas Eve, quite unknown to the hundreds in the assembly hall close by; Archdeacon Dennen was the officiating clergyman.

The diocese participated in other Christmas entertainment, particularly through the activities of the Episcopal City Mission. These activities were varied and the sum total of lives touched by personal contact must have been about two thousand. There were the visits paid by the five hospital chaplains and the one hospital field worker; there was the Christmas dinner at the Sailors' Haven in Charlestown to a great group of merchant seamen, each "sober and in possession of his papers"; there were the ministrations in the penal institutions. Quite apart from this work for those in hospital, in prison, or the many who had no prospect of a berth aboard a ship, was the work for the children and girls' clubs in the City Mission parishes.

The boys of the diocese are rallying to the banquets of their respective camps. Camp O-At-Ka and Camp William Lawrence have both held their reunions with Bishop Lawrence, for whom one was named, looking in on the latter. On both occasions the counsellors and some of the boys, too, trooped into the Diocesan House before going to the places designated for the gatherings.

Another side of the observance of the season was the dedication and use of memorial gifts during Advent or on Christmas Day; among them were the following:

Three Christmas memorials in Grace Church,

Lawrence, whose rector is the Rev. Raymond A. Heron. An ante-pendium for the pulpit was given in memory of Mrs. Eva May Royce by her daughter, Mrs. William McLennan. Organ chimes in memory of Frank E. Johnson have been given by Mrs. Johnson and, having been installed by the William W. Lawes Company of Beverly, they made possible special additions to the Christmas music. Carved figures representing the Archangel Gabriel and the Blessed Virgin were given for the niches of the reredos in memory of Marion F. Hart by her husband, William R. Hart. They are the work of William Ross and Company of Cambridge, and were made under the direction of Cram and Ferguson.

Altar candlesticks for the Chapel of All Saints' Church, Brookline, the Rev. Barrett P. Tyler, rector, were given in memory of Horatio Gates Armstrong by his daughter, Mrs. Swartwout, and her children. These candlesticks, over a hundred years old and coming from Italy where they had served a like purpose, will commemorate one long a member of the parish and a constant worshipper at the early services.

A pair of acolytes' candlesticks were given to St. Stephen's Church, Fall River, the Rev. D. Robert Bailey, rector, by Mrs. Sarah Morris in memory of her sister, Mrs. Richard Kershaw. They were used for the first time at the Midnight Eucharist on Christmas Eve.

GIFT OF STANDARD PRAYER BOOK TO ST. PAUL'S CATHEDRAL

A copy of the Standard Book of Common Prayer printed for the Commission on the Revision of the Prayer Book by Updike has been presented to St. Paul's Cathedral. It bears this inscription:

"This book is given to the Cathedral Church of St. Paul by John Wallace Suter, secretary of the Prayer Book Commission, in affectionate memory of Edmund Swett Rousmaniere, first dean of the Cathedral, and in grateful appreciation of his sympathy and helpfulness during the years of revision. He loved this book and from it he taught his people to worship in spirit and in truth."

BEQUEST TO ST. PAUL'S, BROCKTON

The Elizabeth G. Nute Good Samaritan Fund has been established in St. Paul's Church, Brockton, by a bequest of \$10,000 from William N. Nute whose death occurred shortly before Christmas. The income from the fund is to be used for the local charitable work of the church. This was, in a way, a Christmas gift from one who had been a silent partner for years in the charitable work of the rector of the parish, the Rev. Dr. David B. Matthews.

TRIBUTE TO FR. CHENEY

In a memorial sermon on Fr. Cheney, the late Rev. William Franklin Cheney, rector emeritus of the Church of the Good Shepherd, East Dedham, whose necrology appeared in THE LIVING CHURCH December 19th, the present rector, the Rev. Sherrill B. Smith, recalled Bishop Lawrence's statement, "The atmosphere of heaven

DISABLED RECTOR IS AUTHOR OF HUMAN INTEREST STORIES

PROVIDENCE, R. I.—The Rev. George S. Pine, who has been visiting the Rhode Island Hospital once a week for sixteen years, is now a private patient there, recovering from an automobile accident in which his leg was broken in several places. While a patient, a booklet of his hospital visits has been published under the title *The Shadow of Peter*. Nearly every account illustrates a happy method of approaching the sick. In them the technique of the tactful and cheery visitor is subtly expounded. The nurses and doctors all asked for copies. The training school for nurses of the institution is supplied with them. Bishop Lawrence of Massachusetts, where Fr. Pine served for twenty-six years, has been distributing copies to clergy who are accustomed to visiting hospitals more or less regularly in that diocese.

The Rev. Angus Dunn, professor of Systematic Theology of the Cambridge Theological Seminary, has assigned the reading of *The Shadow of Peter* to all the members in his class in Pastoral Theology.

Clergy who find it difficult to solve problems in hospital visiting should read this book say doctors, nurses, and examining chaplains, for it will make clear many difficulties especially in the case of young clergy.

Papal Encyclical Arouses Little Public Comment in New York

Submission to the Roman See Is
Purport of Pope's Message—Cathedral Bequeathed \$100,000

The Living Church News Bureau
New York, January 2, 1932

THE CHALLENGING ENCYCLICAL OF Pope Pius XI entitled "Lux Veritatis" has, to date, aroused very little comment here in New York. Leaders in the various Christian communions, the groups whom the Pontiff addresses especially in his appeal for the visible oneness of Christ's Church, have been silent. Bishop Manning, asked by the public press for a statement on the subject, declined to comment. From the few replies that have been made it is safe to say that a proportion of the Christian world never before equalled is keenly at one with the Pope in his longing for unity, but as his appeal is as much one for submission to the Roman see as it is for unity students of world affairs are content to read between the lines and say little.

In his sermon last Sunday morning at the Church of the Heavenly Rest, the rector, the Rev. Dr. Henry Darlington, speaking of the encyclical, pointed to the understanding prevailing between the Anglican and Orthodox communions as a basis for Church unity. He declared that demands for surrender are the rocks on which progress is wrecked, but that where one great communion respects and acknowledges the rites, sacraments, and traditions of the other unity is achieved, and that without regard for uniformity.

NEW YORK CATHEDRAL RECEIVES
LARGE BEQUEST

It was possible for the Bishop of New York, speaking last Monday at the annual meeting of the Woman's Auxiliary and of the board of trustees of the Cathedral of St. John the Divine, to announce the receipt of a large bequest toward the completion of the edifice.

By the will of Mrs. Frederick Nichols of Boston the sum of \$100,000 is left to the Cathedral at the present time, and upon the death of her husband, the remainder of the estate, amounting to over \$300,000, will come to the same beneficiary.

Bishop Manning announced, also, that by reason of a recent drive of his to insure no cessation in the work of construction and to keep the builders employed, \$70,000 has been received. This total of \$170,000 guarantees continuation for some time, with the work at present centering upon the west front, and with its rose window and its bronze doors also in course of manufacture elsewhere.

Trustees reflected at this meeting were the Rev. Dr. E. C. Chorley and the Rev. Dr. C. R. Stetson, and Justice Edward R. Finch and President Nicholas Murray Butler.

FRANCISCAN ORDER AFFILIATES WITH
CORPUS CHRISTI CHURCH

The Franciscan Order which, under the direction of Fr. Joseph maintains its headquarters at Mt. Sinai on Long Island, has entered into an arrangement with the rector and vestry of Corpus Christi Church in West 69th street, whereby members of the Order are to have an immediate

active part in the work of that parish. With the approval of the Bishop of the diocese a plan has been agreed upon which provides that the present incumbent, the Rev. Lawson Carter Rich, will continue as rector for two years more at least; Fr. Joseph, O.S.F., has been elected assistant minister with the title of associate rector; and members of the Order will take up residence in Corpus Christi House, 213 West 69th street, on the Feast of the Purification.

When the Chapel of the Transfiguration, maintained by the church of that name, was sold to the corporation of St. Stephen's Church, members of the chapel organized a new work and located a few blocks west in 69th street under the new title of Corpus Christi parish. There, for nearly thirty-five years, Fr. Rich, descendant of Lawson Carter, in whose house the Church of the Transfiguration was organized in 1848, has carried on a work characterized by unusual consecration and one widely known by reason of its standards in Churchmanship. For over a

Chicago's Diocesan Convention to Open January 30th With Missionary Meeting

New Arrangement, Conceived By
Bishop Stewart, to Create Attendance at Sessions

The Living Church News Bureau
Chicago, January 2, 1932

A NEW PLAN FOR THE CONDUCT OF THE annual diocesan convention is being worked out at the suggestion of Bishop Stewart by a committee headed by the Rev. Edwin J. Randall, S.T.D., diocesan secretary. The first new feature will be a large missionary mass meeting to be held in St. James' Church Sunday evening, January 30th.

On Monday, February 1st, the annual meeting of the Woman's Auxiliary of the diocese will be held. Heretofore the Auxiliary has met the day after the diocesan convention closed. That same evening the usual pre-convention dinner under auspices of the Church Club will be held at the new Lawson Y. M. C. A.

Tuesday morning, February 2d, the convention proper will get under way, beginning with corporate Communion at 8 o'clock. The Bishop will deliver his charge at the 10:30 business session. At 4:30 Tuesday afternoon, departmental meetings will be held, and the diocesan young people's association will sponsor a dinner and meeting in the evening, with work among young people as the central theme. Wednesday, February 3d, business sessions will be concluded.

Through this new plan, it is hoped to develop a larger interest and attendance, both at the convention proper and at the various preliminary meetings.

BISHOP GIVES NEW YEAR GREETINGS

Don't whimper. Don't whine. Live cleanly. Think clearly. Fight fairly. Give generously. Trust God.

This, in brief, was Bishop Stewart's new year greeting to Chicago.

quarter of a century the congregation has worshipped in the crypt of the church it has hoped to have. The coming of the Franciscan Order to Corpus Christi Church will likely open to both groups wider fields of service than either one has previously known.

NEW WINDOW IN ST. THOMAS' CHURCH

On New Year's Day in St. Thomas' Church, the rector, the Rev. Dr. Roelief H. Brooks, dedicated a memorial window, placed over the balcony of the church. Given by Mrs. Lewis Iselin as a memorial to her husband, the window depicts St. Paul, showing the Apostle in prison, and before King Agrippa.

ITEMS

At its luncheon next Thursday the Church Club of New York will have as its guests of honor the Rev. E. R. Bourne, rector of the Church of the Resurrection; the Rev. Worcester Perkins, rector of the Church of the Holy Communion; and the Rev. Dr. Granville M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin.

The Rev. Dr. Bowie of Grace Church is scheduled to preach in his church at 12:30 o'clock on Fridays in January, speaking on the subject of a public conscience. The sermons will be an effort to direct attention to the facts brought out by the present Seabury investigation of local municipal affairs.

HARRISON ROCKWELL

"We have had our troubles in 1931," said the Bishop. "They are behind us now. As for the present, there isn't any present. Even while we think the word, it is past. We all live in the future; we all walk by faith; we are all of us prisoners of hope. What may happen to us in 1932 no one can see. But the real secrets of its happiness are bound up in our own lives. The new year, like the Kingdom of God, is within you."

"The happiness then of 1932 is up to us. We need, first of all, a big perspective. We need, in the second place, a high sense of responsibility. We are trustees of the future. In the third place, we need a broad outlook on life."

MARRIAGE CANON CHANGES

With the new Canon 41, on marriage, becoming effective January 1st, interest attaches to the effect such will have upon the machinery which such provides for handling marital problems. The establishment of diocesan ecclesiastical courts is authorized by the canon.

Bishop Stewart, commenting on the changes this week, said he does not intend to set up an ecclesiastical court such as is permitted by the new canon. Cases arising in the diocese and requiring adjudication, therefore, will be referred directly to the Bishop.

Several of the clergy in Chicago have already taken cognizance of the three-day notice of intention to marry required by the canon.

"MUMMERS" CELEBRATION HELD

One of the most unusual of Christmas celebrations occurred Tuesday night of this week when the annual Mummies program was staged at Holy Trinity Church. Mummies, those masked creatures so well known to Englishmen, featured the program. There were sixteen of them, headed by a bagpiper, Walter Kilday, who is an expert at the pipes. Another number was the historic duel between St. George and

the Turkish knight. Mrs. Edwin Dennet directed the performance.

BEQUESTS TO THE CHURCH

The entire estate of the late Joseph Jellyman, long a leader in affairs at Christ Church, Woodlawn, and active in diocesan matters, will eventually come to Church organizations, the filing of his will has revealed. The estate is valued at about \$40,000.

Christ Church, the Western Theological Seminary, St. Mary's Home, the Cathedral Shelter, and St. James' Church are beneficiaries under the will. The Shelter and St. James' will receive the larger portion of the fund, part of which is left in trust for the time being for certain relatives.

BISHOP COMMENTS ON POPE'S ENCYCLICAL

Prediction that ultimate reunion of Christendom will be accomplished but not upon terms dictated by the Roman Catholic Church, was made by Bishop Stewart, commenting upon the Encyclical on Christian Reunion issued by the Roman Pontiff last Saturday.

"Ultimate reunion will be established not upon terms dictated by the Roman Church nor by any other section of Christianity," said the Bishop, "but by a common and humble recognition of the will of God and the mind of Christ arrived at by study and prayer and mutual forbearance and love."

The Bishop pointed out that the Anglican communion already is in close relationship with the Holy Orthodox Church and has been taking a leading part in seeking reunion of Christendom.

NEWS NOTES

The Catholic Club is to meet Monday evening, January 11th, at the Church of the Redeemer. The Rev. William B. Stoskopf will preach on the Sacrament of Penance. Archdeacon W. H. Ziegler will speak at dinner on his work.

The Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council, will preach at St. Luke's Church, Evanston, Sunday morning, January 10th.

CROSS OF SANGREAL CONFERRED UPON ALBANY SOCIAL WORKER

ALBANY, N. Y.—In the chapel of St. Michael and All Angels of the Cathedral at Albany, on December 30th, the Rt. Rev. G. Ashton Oldham, D.D., conferred on Miss Grace Manchester the cross of honor awarded her by the Order of the Sangreal.

This award was made upon nomination of Miss Manchester by Bishop Oldham as having rendered distinguished and sacrificial service in the diocese of Albany. Miss Manchester was named because of years of inconspicuous service in religious education, personal evangelism, and missionary endeavor. The Ven. Guy H. Purdy, representing the Board of Missions, and the Rev. Charles S. Lewis, representing the Department of Religious Education, to which organizations much of Miss Manchester's work has been auxiliary, were present at the service of award.

CONSTITUTION AND CANONS, REVISED, NOW ON SALE

ST. LOUIS—Copies of the revised *Constitution and Canons* are being sent to the bishops and diocesan secretaries, as the new canons went into effect January 1, 1932.

The *Journal of General Convention* is expected to appear in March, and will be sent to the bishops and deputies.

Both of these publications will be distributed as usual through the Book Store, 281 Fourth Ave., New York, and other Church booksellers.

Model of Proposed Philadelphia Cathedral Is Exhibited By Institute of Architects

Group of Buildings to Be Composed of Eight Units—C. R. Woodruff Is Honored

The Living Church News Bureau
Philadelphia, January 2, 1932
[See picture on cover]

AN INTERESTING MODEL OF THE PROPOSED Cathedral Church of Christ, which will be erected on the heights at Roxborough, overlooking the city of Philadelphia, has formed the nucleus of an exhibit held during the past month by the Philadelphia Chapter of the American Institute of Architects.

The model is the result of an exhaustive study, extending over a period of two years. This study was based on a program compiled by the Rt. Rev. Thomas J. Garland, late Bishop of Pennsylvania, with the aid of the board of directors of the Cathedral Foundation. It demonstrates the eventual development of the magnificent Cathedral site, which is located at the junction of Ridge and Henry avenues and Cathedral road, and contains one hundred acres of the highest and most beautiful ground within the city limits. The site is virtually at the center of the diocese of Pennsylvania. It is only twenty minutes from the city hall, the heart of Philadelphia, and is conveniently reached from the Main Line, Germantown, Chestnut Hill, and Norristown districts.

The group of buildings is to be composed of eight units, the center of which will be the Cathedral, consisting of the nave, transepts, crossing, and central tower, choir, carillon tower, Lady Chapel, minor chapels, and sacristies. The second unit will include the Bishop's residence and chapter house. There will also be the Bishop Coadjutor's residence, residences for the dean and canons, and a choir school.

The sixth unit will consist of the diocesan administration buildings. These will include the synod hall, diocesan offices, library, Cathedral museum, and community building for young clergymen in training for parochial and missionary work. The seventh unit will be a village of cottages for retired clergy and their families, and the eighth a group of cottages for the accommodation of the necessary help and service.

Provision has also been made for all future diocesan institutions, such as homes for children and old people. Ample room for the parking of automobiles has been considered, while the rapidly increasing development and use of air transportation has not been overlooked.

Messrs. Frank R. Watson, Edkins, and Thompson, architects, have designed the proposed Cathedral group, and Messrs. Wheelwright and Stevenson are the landscape architects.

FOUR LECTURES

Under the auspices of the Laymen's Union for the Maintenance and Defense of Catholic Principles, four lectures will be given on Monday evenings in January at St. Clement's Church, on the Four Notes of the Church.

The Church Is One, the first lecture, will be given this coming Monday by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. The other lectures will be: The Church Is Holy, by the Rt. Rev. Campbell Gray, D.D., Bishop

of Northern Indiana, on January 11th; The Church Is Catholic, by the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, on January 18th; and The Church Is Apostolic, by the Rt. Rev. Rocksborough Remington Smith, D.D., Bishop of Algoma, on January 25th.

Each lecture will be preceded by an organ recital, given by four leading organists in the city.

PROMINENT LAYMAN HONORED

The Hon. Clinton Rogers Woodruff, social service editor of THE LIVING CHURCH, has been named director of public welfare of the city of Philadelphia by Mayor-elect J. Hampton Moore.

Mr. Woodruff has long been identified with the social welfare work of the Church. He was president of the Christian Social Union, which was later merged into a national commission of the Church, and he has been a member of the Department of Christian Social Service of the National Council since 1919. He is chairman of the diocesan social service department, as well as of the provincial department. He is president of the Union Benevolent Association, which has just celebrated its centennial anniversary. He is a member of the board of directors of the Public Charities Association, the Social Service Exchange, and the Church Mission of Help. He is also rector's warden of St. Clement's Church, and a trustee of St. Stephen's College.

On January 13th a dinner in honor of Mr. Woodruff is to be given at the Bellevue-Stratford Hotel sponsored by the several united welfare organizations.

CHRIST CHURCH HOSPITAL ROBBED

Christ Church Hospital, a Church Home for Gentlewomen, which is supervised by vestrymen of Christ Church and St. Peter's Church, was disturbed by a burglary during December. An armed bandit entered the institution and, after binding the matron and superintendent, stole \$225 from the safe as well as about \$250 worth of jewelry belonging to some of the elderly women in the home.

DEAN OF PRO-CATHEDRAL RESIGNS

The Very Rev. Harry St. Clair Hathaway, who has been dean of the Pro-Cathedral of St. Mary since February, 1925, has tendered his resignation to the vestry in order to accept a call to the rectorship of Christ Church, Berwick, Pa., in the diocese of Harrisburg.

ELEANOR ROBERTS HOWES.

LONG ISLAND RECTOR TO MAKE MEDITERRANEAN TOUR

BROOKLYN, N. Y.—The Rev. L. A. S. R. S. Rose, rector of the Church of the Transfiguration, Brooklyn, will sail the last week in January for an extended trip in the Mediterranean and the Far East. This itinerary will cover many unusual North African ports, with several weeks in Palestine and Egypt. It will include a flying trip by air to Calcutta, India, by the British Air Ways and return via Arabia into Turkey. It will terminate in Scotland and Ireland, thence home in the early spring.

During the rector's absence, the parish will be in charge of the Rev. Samuel Evans, now serving as chaplain to the Sisters of the Holy Nativity, Bay Shore, L. I.

St. John's Church, Brooklyn, L. I., Consecrated on Patron Saint's Day

Parish, Second Oldest In City,
Through Generous Bequests Pays
Off Mortgage—Other News

The Living Church News Bureau
Brooklyn, December 31, 1931

ST. JOHN'S CHURCH, BROOKLYN, WAS consecrated by the Rt. Rev. Ernest M. Stires, D.D., Bishop of this diocese, on Sunday morning, St. John's Day, December 27th. The parish is the second oldest in Brooklyn, having been organized in 1827 and admitted to the diocese (of New York) the same year. The first rector was the Rev. Evan M. Johnson, and the first church was located at Washington and Johnson streets, where the Brooklyn *Eagle* building now stands. In 1869 removal was effected to the newly-developing "Park slope," where a plot was purchased on the corner of Seventh avenue and St. John's place—the latter street being named for the new church. The first building erected on this property was a small stone chapel at the west end of the plot, with a fine rectory adjoining. Later the corner lots were sold. When it became necessary to enlarge the church, this was accomplished by treating the existing chapel as transepts, extending a nave in one direction parallel with the street, and a chancel in the other direction. Through sixty years of use this church was never freed from debt, until a few generous gifts, aggregating \$10,000, lately cleared off the last remnant of a much larger mortgage.

At the consecration of the church the occasion took on the nature of a reunion. The present incumbent is the Rev. Gordon D. Pierce.

BISHOP STIRES AT MINEOLA JAIL

Bishop Stires on Christmas Day made his seventh annual visit to the Nassau county jail at Mineola, less than two miles from his home beside the Cathedral at Garden City. Miss Sidney Smith, woman's missionary of the archdeaconry of Queens and Nassau, made arrangements for the service. The Rev. George R. Lewis, of Christ Church, Stewart Manor, assisted the Bishop.

A Christmas tree was provided, and gifts were presented to eighty-five prisoners.

LARGE LEGACY TO THE C. C. F.

A legacy of \$500,000 to the Church Charity Foundation of this diocese was revealed upon probate of the will of Mrs. Albertine C. Aikman, recently deceased. The legacy is for the purpose of erecting a hospital for the treatment of chronic diseases, to be related to St. John's Hospital in Brooklyn. The new department of the Foundation is to be known as the Aikman Memorial. Unfortunately the securities in which the estate is at present held are now much below their previous and normal value, and realization of cash for building funds will not be possible for a time.

FR. ARMSTRONG TO BE JAIL CHAPLAIN

The Rev. Henry W. Armstrong, who has been in charge of All Saints' Church, Richmond Hill, since 1919, on January 1st will become chaplain of the Queens county jail at Long Island City, and also priest-in-charge of the Church of the Annunciation, Glendale. In his new position Fr. Armstrong succeeds the Rev. William H. A. Hall, who recently retired. It is announced

that the Rev. R. T. Homans, acting archdeacon of Queens and Nassau, will undertake service at All Saints' until Fr. Armstrong's successor is chosen. St. Helena's Guild, an organization of the women of All Saints', will give a farewell reception to Fr. Armstrong on New Year's Day.

REV. JOHN WILLIAMS GOES TO BELLEROSE

The Rev. John Williams, lately assistant to the Rev. Donald B. Aldrich, D.D., at the Church of the Ascension, Manhattan, has been appointed in charge of St. Thomas' Church, Bellerose. He assumes his new duties next Sunday. He is the son of the late Rev. John Williams, who at the time of his death in 1926 had been for twenty years rector of Calvary Church, Brooklyn.

NOVICE RECEIVED

Miss Anne McCreery, formerly of Burlington, N. J., was on St. Stephen's Day received as a novice in the Order of St. John the Evangelist, connected with the Church Charity Foundation. She will be known as Sister Anne Frances, and will assist Sister Julia in the social service department of St. John's Hospital.

CHAS. HENRY WEBB.

FAR BACK in the Liberian hinterland, the little hospital connected with the Holy Cross Mission had thirty thousand patients last year, and gave nearly three times that many individual treatments. The mission is not far from the borders of three other countries, from which natives come to the hospital.

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Mexican Native Churches Open Under New Law

Services at Cathedral Temporarily Suspended; Hooker School Affected

(Special Telegraphic Dispatch to The Living Church)

MEXICO CITY, Jan. 2.—Services at Christ Church Cathedral, Mexico City, have been temporarily suspended as a result of the new Church law promulgated by the Mexican government, but all of the native Anglican clergy have registered and services have been resumed at the native Episcopal churches in the Federal District.

Under the new law the Federal District has been divided into wards, each containing 50,000 persons, one church to operate in each ward. In protest against this action, the Roman Catholic Church has refused all services in all churches.

The Attorney General of Mexico has ruled that the foreign clergy officiating by license in churches in this country come under the provisions of the law of 1927, which gives them license for six years from that time. Government officers have been most courteous, and it is expected that the Cathedral will be reopened in a few days.

The activities of the secondary schools maintained by the Episcopal Church have not been affected, except at Hooker School.

The new law limiting churches to one for each 50,000 persons affects only the Federal District of Mexico and the two territories of Lower California and Quintana Roo. The Episcopal Church has no work in either of the territories, but in the Federal District has the Cathedral, which ministers to English-speaking persons, and a number of native churches, the principal ones being San Jose de Gracia, Mexico City, and San Pedro Martir. There are also the Mary Josephine Hooker School for girls, the School of Triumph (day nursery and kindergarten), and the House of the Holy Name in Mexico City.

While our report does not indicate how Hooker School has been "affected," it is presumed that the reference is to a presidential decree of January 1st, under which, according to the New York Times, the credits of secondary Church schools are not recognized for admission to the University of Mexico or other public schools.

WELL KNOWN MISSION CHANGES ITS NAME

AMHERST, VA.—In Amherst County, Virginia, about six miles from the town of Amherst, is a mission that has for years elicited a degree of interest out of proportion to its size. The reason for this is the unique character of the people among the missionary ministers and the great amount of debate as to their racial origin. While known informally as the Indian Mission, its official name has been Christ Mission. It was founded in 1908 by Arthur P. Gray, Jr., then a seminary student.

On October 15, 1930, the chapel was consecrated as St. Paul's by the late Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia. In some way, when the Bishop's diary was published in the next annual journal of the diocesan council, the report of the consecration of this

chapel gave the name of Christ Church instead of St. Paul's. The name was then carried through all subsequent records as Christ Mission. This was supposed to be the correct name until the chapel was burned on January 19, 1930, and there was found in its cornerstone a printed service for "the Laying of the Cornerstone of St. Paul's Chapel, Falling Rock." A new chapel has now been erected and on October 18, 1931, this was consecrated by the Rt. Rev. Robert C. Jett, D.D., Bishop of the diocese of Southwestern Virginia. It was decided that the original name should be revived, so the new chapel was consecrated as St. Paul's. Thus in the future the official name of this interesting work will be St. Paul's Mission, instead of Christ Mission.

Miss Brightsie Webb Savage is the missionary-in-charge, and serves under the direction of the Rev. Dr. Thomas D. Lewis of Amherst, rector of the parish.

ASSYRIANS OF RHODE ISLAND HAVE FRIEND IN BISHOP PERRY

PAWTUCKET, R. I.—The close relationship which exists between the Eastern Churches and the Anglican communion has recently been illustrated in the diocese by the presence of the Rev. Peter Barsoum, rector of St. Ephraim's Assyrian Orthodox Church of Central Falls, in the pulpit of Trinity Church, Pawtucket.

Soon after the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., was consecrated, he interested friends in a group of Assyrians drawn from several cities and towns in northern Rhode Island and worshipping in Central Falls. Through them, St. Ephraim's Church was built. The Assyrians and the Assyrian Church have long been one of Bishop Perry's chief concerns. When the Archbishop of Canterbury was forced by financial and political reasons to suspend work in his mission in Assyria, the Anglican Church attempted to take over the work. Bishop Perry became president of the Assyrian Relief Commission. In 1927 when Archbishop Barsoum was in this country—no relation to the Rev. Mr. Barsoum of Central Falls—he conferred with Bishop Perry in regard to the care of his people. Ever since there has been a feeling of friendliness and coöperation between the two Churches.

VETERAN MISSIONARY OF IDAHO IS INJURED

BOISE, IDAHO—The Rev. W. R. R. Simons, for many years a missionary in Idaho, was painfully injured on Christmas Day. He had gone from Gooding to Wendell for a service, and having got out of his car to wipe snow from the windshield, was struck by a passing car. His left arm was fractured, a gash was cut in his forehead, and he was considerably bruised and cut.

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BISHOPS' RETREAT TO BE HELD IN NATIONAL CAPITAL

SEWANEE, TENN.—The Commission on Evangelism and Personal Religion of the Fourth Province has completed arrangements whereby the Presiding Bishop of the Church will conduct a Retreat for the bishops of the fourth province at the College of Preachers in Washington, February 23d to 26th.

INTERESTING COMPARISONS AT COVINGTON, VA., CHURCH

COVINGTON, VA.—The Rev. Warren A. Seager, rector of Alleghany parish, has compiled for his parish bulletin some statistics covering the period from 1906 to 1931. In that interval 333 persons were baptized in the parish and 322 were confirmed, according to the records.

The banner year seems to have been 1911, in which the Rev. George Floyd Rogers, then rector, baptized 49 persons and presented 60 for confirmation. In 1923 the Rev. Clarence E. Buxton baptized 17 and presented 36, and in 1931 the Rev. Mr. Seager baptized 40 and presented 23.

Emmanuel at Covington is the principal church in Alleghany parish, which also includes Grace Mission at Boys' Home near Covington, the Union Church at Low Moor, and Forrest Memorial at Sweet Chalybeate Springs. In addition, the rectors of Alleghany parish frequently officiated at Clifton Forge and Eagle Rock when Jackson River parish was without a rector. As an illustration: of 39 baptisms recorded for the year 1906, 4 were at home, 1 at Eagle Rock, 1 (a murderer) in the county jail, 2 at Low Moor, 3 at Clifton Forge, 17 at Sweet Chalybeate Springs, and 11 in Emmanuel Church, Covington. Of the 49 baptisms in 1911, 5 were at Low Moor, 1 at home, 14 at Grace Mission (Boys' Home), 3 at Eagle Rock, 1 at Goshen, 25 in Emmanuel Church, Covington, and 1 in the Baptist Church (by immersion).

At the present time Emmanuel, Covington, has about 250 communicants and there are about 125 members in the Sunday school.

The Rev. D. E. Reinhold Rogers is rector of Boys' Home and thus has charge of Grace Mission at that point.

Forrest Memorial at Sweet Chalybeate Springs was dormant for a number of years, but at present the Rev. Mr. Seager is reviving the work there, with the assistance of Mrs. Mary E. Johns as missionary.

PROVINCIAL CLERGY RETREAT AT MONTEAGLE, TENN.

SEWANEE, TENN.—During the past year or more the Commission on Evangelism and Personal Religion of the Province of Sewanee (fourth province) has been working for the development of a greater interest in Schools of Prayer, Quiet Days, and Retreats.

Last February a most helpful provincial Clergy Retreat was held under ideal conditions at the DuBose Memorial Training School, Monteagle, Tenn. (six miles from Sewanee), with forty-one clergy attending. A similar Clergy Retreat will be held there February 2d to 5th—Tuesday afternoon through Friday breakfast—to which all clergymen are cordially invited. The Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis, Mo., will be the conductor. The cost to each retreatant for the above period at the school will be \$9, payable on arrival.

As the number who can be housed is limited it is a case of "first come first served" and enrolment should be made at once with the secretary of the Commission on Evangelism and Personal Religion of the Fourth Province; address, the Rev. Malcolm S. Taylor, Greenville, S. C.

ST. PAUL, MINN., CHURCH CONSECRATED CHRISTMAS DAY

ST. PAUL, MINN.—On Christmas Eve, the pioneer congregation of the diocese of Minnesota, that of Christ Church, St. Paul, worshipped for the first time in their new church. The church was consecrated by the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, on Christmas morning.

The \$150,000 gray stone structure, built into the side of the hill so that it overlooks the business district of the city, replaces the historic Christ Church that stood for sixty-five years prior to its being razed just a year ago, when the site of St. Paul's new auditorium was cleared. Christmas Eve, last year, the final service was held in the old church, and this Christmas Eve those same persons who met last year with a tinge of sadness met in the new dim gothic structure. The wooden pews from the old church were set up, having been rebuilt, polished, and covered with royal red velvet cushions. The rood screen was in place and the communion rail that served for more than half a century was in place. At this service the sermon was preached by the Rev. Walter S. Howard, rector of the parish for almost twenty years.

The adequate parish house was dedicated some time ago. The entrance to the parish house and the church proper is in the form of a 75 foot tower in which some day there will be chimes. The main entrance to the church is a gracefully rounded archway. There are stone mullions in the windows.

The completion of the church and parish house in so short a time and the fact that it was ready for consecration, free from all mortgage indebtedness, is due to the Rev. Mr. Howard and the zealous work of the congregation.

RED CROSS AIDS STRICKEN AREAS

AMONG THE domestic disasters in which the Red Cross gave aid to victims during the fiscal year ended June 30, 1931, were floods in Nogales, Ariz., McCulloch County, Texas, and San Doral, N. M.; tornadoes in Lyon County, Minnesota, Latexo, Tex., Oklahoma County, Oklahoma, Lincoln and Franklin Counties, Mississippi, Yell County, Arkansas, Warren County, North Carolina, and Greenwood County, Kansas; cloudbursts in Utah, and Brisco and Hall Counties, Texas; mine explosions in McAlester, Okla., Sunday Creek, Athens, Ohio, Lutie, Okla., and Linton, Ind.; fires in Panama City, Fla., and Portage, Me.; forest fires in Florence County, Wisconsin, Michigan, Middleton, Calif., and London County, Tennessee; a railroad accident in Elizabeth, N. J., and a typhoid fever epidemic in Jackson, Ohio.

In the insular and foreign territory aid was given in floods in Turkey; a hurricane in Santo Domingo; earthquakes in Mexico, Albania, New Zealand, and Nicaragua; a storm in American Samoa; and three fires in Porto Rico. The public support of the Red Cross by membership enables the organization to come to the rescue of afflicted communities at all times.

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OLD SAYBROOK, CONN., CHURCH HAS FIRST MIDNIGHT SERVICE

SAYBROOK, CONN.—Though founded in 1635, the quaint town of Old Saybrook witnessed on Christmas Eve, 1931, its first candlelight service and midnight Eucharist, held in historic Grace Church. The church was filled, not only the local congregation attending but many from neighboring villages joining in the service of adoration. Due to its popularity, the rector of the parish, the Rev. William Robinson, warrants that hereafter the midnight service will be held annually.

Carols and hymns typical of the season were sung in the flickering watch hour light, as the shadows danced along the festooned walls of the century old edifice.

Grace Church recently celebrated the centennial of its consecration, though the town itself had been settled nearly 300 years ago by two English Puritan peers—Lord "Saye and Sele" and Lord "Brooke"—hence the name Saybrook.

"HIGH DAY" SERVICES

LOUISVILLE, KY.—A correspondent of a local daily thus describes, in part, a chance visit to St. Thomas' Church, Louisville:

"One might be in some little church in a corner of France, Italy, or England. One wonders who achieved such an atmosphere in such a building. But though unheard of and unadvertised, here in Louisville is a church rivaling most if not all outside the great Roman communion in its emphasis on worship.

"The altar and its appropriate adornments, the hanging sanctuary lamps, the pictures on the walls, the incense-laden air and the reverent congregation seem to blend harmoniously in and with the spirit of worship so foreign to some churches where the English language is the *via media* of expression. The age-old ritual was carried out with dignity and reverence by as wholesome appearing a group of young men as one could desire to see. "Noting the attention paid to ritual I was fearful of the sermon, but not the most fastidious of hearers could have found reason to grumble. Withal there was throughout the whole service a sense of naturalness and sympathy between reader and people.

"From some hidden corner the choir was heard with pleasure, especially a soprano solo, and the congregational hymns were sung with heartiness.

"I was told it was 'Advent Sunday,' evidently a high day, and I wondered if on other and lesser days this little and unknown church would be so crowded. Anyway I am not so sure that churches would be so indifferently regarded by 'the man in the street' if he could find such a one as I blundered into where the pastor was able 'to put over' a great deal for which we usually look only in our fashionable Protestant churches."

JAPANESE BROTHERHOOD PLANS SUMMER TRAINING CAMP

PHILADELPHIA—The national organization of the Brotherhood of St. Andrew in Japan, effected on St. Andrew's Day, November 30, 1931, has already embarked on an ambitious program. In addition to holding annual national conventions and at least one diocesan conference in each diocese each year, they are planning to establish a summer training camp to be operated through two or three months of each summer for the training of leaders for Church and Brotherhood work. They are also recommending to the local parish chapters a fourfold program of activity covering the Church year: (1) Church Attendance Campaign; (2) Bible Classes; (3) Family Prayer Campaign; (4) Men's and Boys' Communion.

† **necrology** †

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

W. FRED ALLEN, PRIEST

PHILADELPHIA—Early on the Feast of St. Stephen, the Rev. W. Fred Allen, chaplain of the Philadelphia City Mission, died following months of ill health.

Though born in England, Mr. Allen began his ministry in this country, being ordained deacon in 1898 and two years later advanced to the priesthood. He served several parishes in Ohio, Pennsylvania, and Maryland.

In accordance with his desires, the body of Fr. Allen lay in the crypt chapel of St. Luke's Church, Germantown, until the service in the church on December 29th. It was in St. Luke's he had served for two years as curate before taking up his work with the city mission.

Interment was made at Snow Hill, Md.

AMOS BANNISTER, PRIEST

BEAVER FALLS, PA.—The Rev. Amos Bannister, dean of the clergy of the diocese of Pittsburgh in point of active service, died on December 30th in this city at the age of 72. Mr. Bannister had resigned the rectorship of St. Mary's Church on October 1st, after serving that parish for thirty-eight years. Funeral services were held at St. Mary's on January 1st, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, officiating. Interment was made in Hagerstown, Md.

Born in Manchester, England, Mr. Bannister came to New York as a boy. Graduating from the General Theological Seminary, New York, in 1882 at the age of 23, that same year he was ordained a deacon and was advanced to the priesthood the year following. He served as assistant at All Saints' Church, New York; rector of St. Thomas' Church, Alamosa, Calif.; canon missionary of Colorado before coming to Beaver Falls. He was a member of the standing committee of the Pittsburgh diocese from 1895 to 1907, the diocesan secretary from 1898 to 1906, and president of the diocese for 1906-1907. The next year he went to London as a delegate to the Pan-Anglican Congress, and was the speaker on the opening day of the congress.

In the course of his half century of activity in the interests of the Church, Mr. Bannister organized not only St. Mary's parish at Beaver Falls, but several parishes and missions in this state and Colorado and built churches in the latter state and one at Rawlins, Wyo. Among the missions was that of St. Philip's for deaf mutes at Beaver Valley.

Besides his widow, Mr. Bannister is survived by four sons.

WILLIAM J. COX, PRIEST

PHILADELPHIA—On January 2d, in the University Hospital, Philadelphia, following a brief illness, the Rev. William J. Cox, rector of St. Andrew's Church, West Philadelphia, died at the age of 59. He had but recently celebrated his twentieth anniversary as rector of the parish. Funeral services were held January 6th at the church and interment was made in Old St. David's churchyard at Radnor. His widow, a daughter, and a son survive him.

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at the age of 24 Mr. Cox was ordained to the diaconate and priested the next year. In 1899 he relinquished his position as master of St. Peter's School in the Philippine Islands to serve as chaplain in the Canadian Infantry during the Boer War. Previous to his rectorship at St. Andrew's, he was assistant at two Nova Scotia churches and at St. Thomas' Church, Washington, D. C.

R. H. FORTESQUE GAIRDNER, PRIEST

WASHINGTON, PA.—The Rev. R. H. Fortesque Gairdner, D.D., for nine years rector of Trinity Church, this city, died in Bayfield, Ontario, his boyhood home, on Christmas Day, 1931. He had been in ill health for some time and in July had resigned his charge here.

Though a graduate of Huron College, London, Ont., and of Old Trinity, Toronto, Mr. Gairdner had spent most of his ministry in the American Church, serving nine years at Trinity Church, Niles, Mich., nine years at Grace Church, Grand Rapids, Mich., ten at St. Martin's, Chicago, two at Lorain, Ohio, before coming to Trinity at Washington.

Besides his widow, Mr. Gairdner leaves a daughter, and two brothers, one at the old home in Canada, the other a doctor in Waco, Neb. One brother, the Rev. J. Charles Gairdner, died last May.

Interment was made in Bayfield Cemetery.

BESSIE L. DICKSON

BETHLEHEM, PA.—Miss Bessie L. Dickson, a prominent member of St. Luke's Church, Scranton, died on December 30th, at her home in Dunmore from a heart attack. She had just returned from a visit to her sister, the wife of the Rev. A. R. Mansfield, superintendent of the Seamen's Church Institute, New York.

Miss Dickson was for many years the superintendent of the College hospital of Princeton University. Later she served as a missionary to China where she was the superintendent of the hospital in Canton.

At her death Miss Dickson was the president of the Woman's Auxiliary, and was active in many other Church organizations. She was a member of the Society of the Companions of the Holy Cross; an associate of the Community of All Saints, Baltimore, Md.; a member of the Century Club, and a number of other city organizations.

Funeral services were held in St. Luke's Church, January 2d, by the rector, the Rev. Dr. R. P. Kreitler.

JOHN C. EARLY

MANILA—The Hon. John C. Early, formerly Governor of the Mountain Province of the Philippine Islands and one of the most distinguished and beloved Churchmen of the district, died January 2d of cancer, after many months of suffering. At the time of his death he was adviser on non-Christian tribes to Governor-General Davis.

Governor Early came to the Philippines in 1906, and has served here as teacher and government official ever since, except for a trip to the United States for his health. He was regarded as the best informed American on the condition and character of the mountain tribes.

With the late Fr. Sibley, killed in an

automobile accident a few weeks ago, Governor Early was one of the two men of whom the Igorots were accustomed to speak, in the personal sense, as "father," and to whom they were accustomed to open their hearts as they never would to their own fathers. For three years he has been fighting a hopeless battle against cancer, in what a friend described as the finest example of Christian fortitude he had ever seen. When his illness made it necessary to leave Bontoc, the provincial capital, Governor Early was given the important post of adviser to the Governor-General, and he carried on the duties of that position under a handicap of pain that would crush the ordinary man.

Sunday after Sunday, in spite of his suffering, Governor Early attended services at the Cathedral here, as well as the sessions of the district convocation. When provincial members of the mission visited Manila, he welcomed and entertained them, often under conditions of intense agony, never allowing any concessions to his suffering. During recent months he underwent three operations, but worked continually on his memoirs as well as the technical details of his official position up to the day of his death. His unfinished memoirs will be published in the near future.

Funeral services for Governor Early were held at Poaguio January 4th with full military honors, attended in force by the Philippines Constabulary, although Mr. Early was not a soldier. The Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippine Islands, officiated, and burial was in a plot specially selected some years ago by the Igorots, who chose it because they believed it to be favored by propitious spirits.

HENRY A. FULLER

BETHLEHEM, PA.—Henry A. Fuller of Luzerne County died December 11th of general debility. He was a vestryman of St. Stephen's Church, Wilkes-Barre, over forty years and senior warden for twenty-five years. He was buried on December 14th in Wilkes-Barre. His rector, the Rev. Dr. F. L. Flinchbaugh, and the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D., officiated.

ROBERT TURNER WALKER

BOSTON—Robert Turner Walker, prominent layman of the Church of the Advent, Boston, and founder and secretary-general of the national Guild of St. Vincent for Acolytes, died on Christmas Eve at the age of 63.

Mr. Walker was born in Lyme, N. H., the son of Augustus and Maria (Grant) Walker. After graduating from the Massachusetts Institute of Technology, he became associated with the profession of architecture and continued in that work, specializing in ecclesiastical art and architecture. Mr. Walker had been associated with the parish for twenty-two years.

Funeral services were conducted on the morning of December 28th in the Church of the Advent, the Rev. Julian D. Hamlin, rector, reading the opening sentences of the burial office, and the Rev. Benjamin I. Harrison, curate, reading the Scripture selection. Fr. Hamlin, assisted by the Rev. Sydney A. Caine as deacon and Walter W. Gaskill as sub-deacon, celebrated a solemn Requiem Mass.

After cremation, the ashes were taken for burial to Lyme, N. H. Mr. Walker is survived by one brother, Grant Sidney Walker, of Honolulu.

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Winter, 1931-32

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NEWS IN BRIEF

CENTRAL NEW YORK—Expenditures of \$1,000 to improve the Holiday House of the Girls' Friendly Society at White Lake was approved at the annual meeting of the diocesan council of the G. F. S., which met recently in Grace Church, Utica. Improvements will include a new stove, new refrigerator, and additional sanitary conveniences. This same fund will provide a registered nurse during the 1932 season, and was provided by a bequest from Dr. Willis E. Ford.—Norman Coke-Jephcott, organist and choirmaster of Grace Church, Utica, for the past nine years, has accepted the position of organist and choirmaster of the Cathedral of St. John in New York, succeeding Dr. Miles Farrow. He is the second organist to go from the diocese and Utica as Cathedral organist. The present organist and choirmaster at All Saints' Cathedral, Albany, J. William Jones, went there from Calvary Church, Utica.

COLORADO—The time and place of the diocesan convention have been changed to meet in Pueblo on January 27th. On January 26th the annual meeting of the Woman's Auxiliary will be held at Holy Trinity Church, Pueblo.—Confirmations for the past year number 700, well over 100 in excess of those for the previous year.—Bishop Ingley, for the tenth Christmas since his consecration, took the midnight celebration of Holy Communion Christmas Eve in one of the missions of the diocese which otherwise would not have had a Christmas service.

IDAHO—Recently two gifts have been received by St. Michael's Cathedral, Boise. A brass altar cross was presented for use on the altar in the primary department of the Church school, and blessed at the time of the presentation of the Nativity pageant in that department. A Communion service for use in administering the Sacrament to the ill and shut-ins has been given to St. Michael's as a memorial to Mrs. Edith Hottenstein Rhea.

LEXINGTON—The annual diocesan convention will be held in Christ Church Cathedral, Lexington, on January 26th, 27th, and 28th. The preacher on the 26th will be the Rt. Rev. William T. Capers, D.D., Bishop of West Texas. On the 27th there will be addresses by the missionary clergy of the diocese.

NORTH TEXAS—Born to the Rev. Alex B. Hanson, Colorado, Tex., a baby girl on December 29, 1931.

PITTSBURGH—The Sunday after Christmas, December 27th, was selected for the commemoration of the centennial of Christ Church, Pittsburgh. In an address by the rector, the Rev. F. O. Johnson, the following historical facts came to light: The charter was signed, duly incorporating Christ Church, Allegheny, at a meeting of the vestry, September 14, 1831. The first rector, the Rev. Sanson K. Brunot, was elected on November 16, 1831. In 1840 the present brick church was built and the former building built in 1831 was sold. The present chancel of the church was built in 1866. During the years 1906-1907 a splendid parish house, one of the finest in the city, was built.—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, for the second time broadcast a New Year's message to England, the land of his birth, over KDKA Station, Pittsburgh.—The recent ordination to the priesthood of the Rev. Thomas Hill Carson in St. Stephen's Church, Wilkinsburg, marked the fifth son of St. Stephen's Church to go into the sacred ministry of the Church under the rectorship of the Rev. Dr. William Porkess. Dr. Porkess began his rectorship on March 1, 1919.—The Rev. Dr. G. Philip Jung, rector of Christ Church, was elected as vice-president of the Fayette County Chapter, Reserve Officers Association of the United States, at its December meeting held at the White Swan Hotel, Uniontown.

RHODE ISLAND—The annual dance of the Girls' Friendly Society of the diocese was held December 28th at Rhodes on the Pawtuxet. There were delegations present from a number of the parishes, the proceeds to be given to the Holiday House at Saunderstown, the G. F. S. summer home.

THE CONGREGATIONS started by the Anglican missionaries from America and England united in establishing a national Church, called the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan). That Church now has about 225 Japanese clergy, some 250 organized congregations with a total membership of about 30,000. They have formed their own Board of Missions and are sending missionaries to Formosa, Korea, and Manchuria.

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