

The **WITNESS**

CHICAGO, ILL., NOVEMBER 19, 1931

THE CHURCH'S TASK

By

GARDINER M. DAY

I BELIEVE that it is the task of the Church in its corporate life and of each of us in our lives as members of the Church and followers of Jesus Christ to challenge modern individualism that believes in life, liberty, and the pursuit of personal happiness as the chief end of life with Jesus' ideal of a corporate fellowship. We must show clearly in every possible way that the "profit motive" which is so dominant in modern business is utterly incompatible with Jesus' ideal of service and sacrifice, and that the secular idea that a man has a natural and absolute right to all the property he is clever enough to acquire, cannot be reconciled with the Christian's belief in the brotherhood of man. Further, as His Disciples we can never countenance the secular view of man, as a commodity; but must even in times of depression, stand unequivocally for Jesus' belief in the sacredness of personality and the eternal quality of the human soul. If Christians the world over will work toward such ideals, a more just and a more Christian Economic Order will slowly come into being.

MESSAGE OF THE WEEK

IRVING & CASSON
AHDAVENPORT CO
 MANUFACTURERS
 OF
CHURCH
 AND
HOUSEHOLD
FURNITURE
WOODWORK
 AND
UPHOLSTERY
 601 FIFTH AVE. NEW YORK
 575 BOYLSTON ST. BOSTON

J. & R. LAMB
STUDIOS
 NO. 325 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURALS
MO SAIC · MARBLE · STONE
CARVED WOOD · METAL ESTD 1857

"Love's Last Gift, Remembrance"

Beautiful Memorials
 that Abide for Ever

OLD English and Irish
 Crosses in silvery grey
 cornish, dark grey Scottish
 or warm red Devon granite.

VIIIth St. Minner Cross

4 ft. high \$83.00

Packed in case for shipment
 Approximate freight to

New York \$19.50

Illustd. Booklet Mailed Free

Maile & Son, Ltd.

— Founded 1785 —

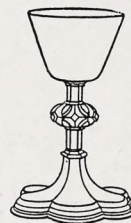
Sculptors and Church Art Craftsmen

367 Euston Road, London, N.W.1, Eng.



A. R. MOWBRAY & Co., Ltd.

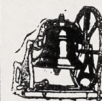
28 Margaret St., LONDON, W. 1,
 and 9 High St., Oxford, England.



ECCLESIASTICAL
METAL WORK
 Altar Crosses Vases
 Candlesticks Chalices
 Missal Stands
 Ciboria Processional
 Crosses
 Vestments

Particulars from
MR. PAUL S. BUCK
 Distributor

665 Fifth Ave.,
 New York City



Tower Chimes Played from Electric
 Keyboard at Organ
 Church Bells—Peals
McSHANE BELL FOUNDRY CO.
 Baltimore, Md.



MENEELY BELL CO
 TROY, N.Y. AND
 220 BROADWAY, N.Y. CITY

BELLS

The Payne Studios Inc
Stained-Glass
Memorials ♦♦♦♦♦
 ♦ Paterson-New Jersey ♦

Stained Glass Memorials

J. M. KASE STUDIOS

19 W. 8th St.
 New York, N. Y.

Eightth & Court Sts.
 Reading, Pa.

Established 1888

Booklet sent on request

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N.Y. THE OLD MENEELY BELL FOUNDRY

CHURCH BELLS, CHIMES AND PEALS
 Unequaled Musical Qualities

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
 KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne
 (N. Y.) Ltd.,


French Building

51 FIFTH AVE.

NEW YORK

R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS

J. WIPPELL
& COMPANY · LTD



Craftsmen in
Embroidery
Wood
Stone
Metal
and Stained Glass

EXETER · Cathedral Yard.
 LONDON · 11 Tufton St. S.W.1
 MANCHESTER · 32 Victoria St.

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of
HISTORICAL WINDOWS

Washington Memorial Chapel
 Valley Forge, Pa.

Chapel Windows,
 St. John's Cathedral,
 Denver, Colorado.

Stained Glass, Mural Decorations
 Glass Mosaics

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
 of

PIPE ORGANS

noted for their superior tonal qualities
 and mechanical reliability

Correspondence Solicited

The Willet Studios

226 S. 11th Street, Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS
 MEMORIAL BRONZES, ETC.

MEMORIAL TABLETS

"of enduring worth
 and attractiveness"
 in genuine cast bronze

Moderate in Price - Booklet on Request
ELLISON BRONZE CO., INC.
 JAMESTOWN, N. Y.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

Vol. XVI No. 13

NOVEMBER 19, 1931

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE CHURCH OVERSEAS

By

JOHN W. WOOD

Secretary of Foreign Missions

LET me tell you something of the work this Church is doing in other lands. It maintains mission stations in China, Japan and Liberia, in Mexico, Haiti, Porto Rico, Cuba, the Dominican Republic, Panama and Brazil, the Hawaiian Islands, the Philippine Islands and Alaska. Its staff of workers numbers 380 American men and women and 2400 men and women of other races. These native workers, having learned to know and follow our Lord are now giving their lives to make Him known to others. It spent last year (1930) in all its varied work abroad \$1,556,000. That money helped to maintain our 2800 American and native workers who gave their lives to the cause. It also helped support twenty hospitals and dispensaries, hundreds of schools of all grades from kindergartens to colleges, numerous homes for homeless children and many other practical philanthropies. Moreover, it assisted in building up hundreds of centers of spiritual life and work by gathering the native people into congregations and showing them how they could serve others.

Do life and money invested in such ways really bring results?

Take Japan for example. When in 1854, after two and a half centuries of seclusion, Japan at the insistence of the United States, hesitatingly agreed to renew international relations, her government and people were strongly anti-Christian. It was not until 1859, that missionaries were admitted. The first two were representatives of the Episcopal Church. The people were forbidden to have anything to do with the missionaries. Death was the penalty for becoming a Christian. Eight or nine years passed before the first Japanese was baptized. It was twelve years before the first congregation was organized and it had only 12 members. Today there is a Christian community numbering about 500,000. Its influence is easily one

hundred times its numerical strength. In the Japanese Parliament there are some twenty-five fine Christian men. The Japanese government is now most friendly to Christian work.

The Congregations started by the Episcopal 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. More than that, every year they send gifts of money to our board of missions to help us in our work in the United States.

On a visit to the city of Osaka three years ago, I met a woman of about fifty who had become a Christian a few months before. As a thank offering for having found her way from Buddha to Christ she gave \$12,500 to an orphanage for Japanese children established and maintained by the Episcopal congregations of Osaka.

A layman of the self-supporting Church in Sendai two months ago put all his property valued at more than \$100,000 into the hands of trustees for the benefit of the diocese. Does any one know an Episcopalian in the United States who had done that?

BUT Japan is only one of the many countries where the Episcopal Church is doing great work. Last March in the mountains back of Port au Prince, Haiti, I was the guest of a devout congregation of French speaking black people. Two years ago all of them were followers of Voodoo. That means they worshipped a green snake. They made all kinds of offerings, costly for them, to appease the snake's wrath and gain its good will. The building in which we

held our service was formerly the voodoo temple. Now the people of that region no longer fear the green snake. But there are many others who have not yet found freedom from the Voodoo terrors.

One of the best things the Episcopal Church is doing in Mexico is Hooker School for Girls, in Mexico City. It would be difficult to find 300 finer girls anywhere. Many of them come from distant Indian villages in the mountains. Some train as teachers or nurses. Some go into business. More become mothers of Christian homes and so leaven the life of their communities. In St. Andrew's school, Guadalajara, Mexican boys are given manual and agricultural training to fit them for rural rather than urban life. Some of them become clergymen and have faced danger bravely as our Mexican clergy have to do, because of the unfortunate fanaticism of some of their fellow-countrymen.

In more than 100 stations in the southern part of the enormous Republic of Brazil the Episcopal Church is doing work of vital importance to the future of the country. One of its greatest contributions is made in the training of Brazilian youth for the Christian ministry in Southern Cross School and seminary, both located in Porto Alegre, the capital of the State of Rio Grande do Sul. There are now thirty of these Brazilian clergy at work. Their quality is well illustrated in the record of one of them who died a few months ago. During a ministry of 27 years, Rev. J. L. Guimaraes baptized 2500 children and prepared 400 adults for confirmation. He built the church in the city of Bage, where practically his entire ministry was spent and had brought the congregation almost to the point of self-support. Though illness and age justified retirement, he kept on working to the very end—an inspiration to his friends and a blessing to the community.

Brazil is closely connected with the every day life of most people of the United States because four out of every five cups of coffee on our breakfast tables come from Brazil. Stimulated by the friendly cooperation of North American Episcopalians, the Brazilian Episcopal Church is now raising a fund to establish a home and school for orphaned children.

This desire to care for little children characterizes the Church's work everywhere. You see it in our children's home in Panama and in the courageous effort Governor Roosevelt is making on behalf of the under-nourished children of Porto Rico. Long before that wise endeavor was started Bishop Colmore and our missionaries in Porto Rico were doing their best to meet this need in the rural sections, in the interior of the island.

YOU find the same spirit in Alaska. Doctor Grafton Burke and Mrs. Burke are at Fort Yukon, where our Church maintains a hospital primarily for the Indian people. It is the only hospital on 750 miles of the Yukon River and Doctor Burke is the only doctor in all that region. Out of the hospital work there has

grown a home for children, some of them former patients, but now without homes or parents to care for them. So the Church becomes their mother and proves herself to be indeed the greatest mother in the world.

The heroic work of Bishop Rowe in Alaska is known to many people both within and without the Episcopal Church. Comparatively few people know of the great work of Rev. Dr. John Chapman, who a few months ago, at the age of 73, retired from the mission at Anvik. For 47 years he made that Indian settlement his home and poured into it all the richness of his devout life and constructive ability. Before our mission was established in Anvik the place was described in a government report as a "human pig sty." Today it is a well-ordered community. The center of its life is the mission. There are the church with its frequent services, the schools where both boys and girls are being trained for usefulness, an infirmary and the mission sawmill. This sawmill has made it possible for the Anvik people to live above ground instead of underground, as they had to do in the old days. In one form or another, the record of Fort Yukon and Anvik is being repeated in a long line of missions maintained in Alaska by the Episcopal Church, from Ketchikan in the southeast to Point Hope on the northwest coast. At Point Hope, our missionary, Archdeacon Goodman, is priest, schoolmaster, doctor, lawyer, bander, adviser and friend for 500 Eskimo people. Besides preaching in Eskimo he can harness and drive a dog team, hunt polar bears, and pull aching teeth.

WITHOUT attempting to see anything of what the Episcopal Church is doing in Cuba, Liberia, the Hawaiian and Philippine Islands, let me take you for a moment into Central China, in the region that has been overwhelmed in recent weeks by unprecedented floods. From Shanghai for 1,200 miles to the west along the Yangtze River and back 100 miles or more from its north and south banks, the work of the Episcopal Church extends. In Shanghai you find a number of well-organized, self-supporting congregations, with vestries on which Chinese women serve on an equality with Chinese men. In Shanghai, too, are St. John's University for young men and St. Mary's Hall for girls, two of the best and most influential schools in China. St. Luke's Hospital, in a crowded downtown section, does an immense work in relieving needless human suffering. If you go to the daily clinic at two o'clock you will find hundreds of men, women and children coming with their troubles. You will find an American nurse directing the group of Chinese nurses who care for these sufferers. The medical school connected with St. Luke's was the first school of modern medicine opened in China. Its living graduates are among the best known and most valuable of Chinese physicians.

To be an old style doctor in China requires no medical training. A man simply decides to set up as a doctor, gets somebody to paint a sign for him and gathers some weird remedies. He re-inforces these by

a handful of long needles to be used in driving the evil spirits of sickness from different parts of the body. That is all there is to the medical profession in China today, except where western medicine has been established chiefly as the result of the work of mission hospitals.

Here is a typical old style prescription for diptheria: "Mix bamboo pith, women's toe nails, bed bugs. Grind to a powder. Sprinkle in the throat."

That sort of thing still goes on in many parts of China, but through the work of American doctors and nurses who train Chinese men and women in western medicine, some progress is being made. As in Japan the Chinese congregations organized by the missionaries of the Episcopal Church from America and England, have united in establishing a national church. It is called the Chung Hwa Sheng Kung Hui—the Holy Catholic Church in China. This Church held its triennial synod last April. At one meeting its board of missions raised \$21,000, as an endowment fund to provide the salary of a Chinese bishop to lead the mission work in the province of Shensi. When this new bishop is consecrated there will be six Chinese bishops in the Church in China.

A journey into the interior will take you through Soochow, Wusih, Nanking, the Present capitol, Wuhu, Anking, Kiukiang, Nanchang. Six hundred miles from Shanghai you reach Hankow and Wuchang, facing each other on opposite banks of the Yangtze. In all these cities the Episcopal Church has important missions.

Wherever there is a church, there is invariably a school and often a hospital. Eighty per cent of China's people are said to be illiterate. One of the best things the missions can do is to give some of China's bright young men and women—and there are millions of them—a sound education under Christian influence.

Nearly all of China's outstanding men of today are the products of mission schools. Several of the leaders of the present government are Christians, including General Chiang, president of the Central Council, Dr. Soong the minister of Finance and Dr. Wang the minister of Foreign Affairs. Four other members of the cabinet are also Christians. One of these Dr. H. H. Kung is a lineal descendant of China's great sage Confucius who lived about 550 B. C.

There are four fundamental things that bind together men of different races and cultures, convictions, and interests. These four things are a common task, a common hope, a common peril and loyalty to a common friend. All four of these conditions find expression in the endeavor to share Christian privilege, with the people of other lands who know little or nothing of the life-giving, nation-building truth set forth in the Christian Gospel.

Let us stand together in this greatest of all enterprises, in loyalty to our common friend and Saviour Jesus Christ and in glad compliance with His request that his followers should bear witness to Him through out the world.

Canon 43

An Editorial by

BISHOP JOHNSON

THE Canons of the Church are like the rules of a game.

In some games they have umpires to enforce the rules but in golf, which is known as a gentleman's game, there are no policemen to make you keep the rules.

It is up to the man himself to observe the rules and if he says that he made a hole in seven, you are confident that he intends to tell the truth, even though his mathematics may be poor.

Some people cannot count above seven. That is merely their limitation, but there are others who cannot tell the truth; that is their fault, or rather the misfortune of those who play with them.

Neither in golf nor in the Church ought we to imagine that we have the right to make our own rules as we go along.

It would seem as though gentlemen would want to keep the rules, particularly as we have a very inadequate police force in the Church to watch them.

Most bishops, like myself do not want to assume police powers, knowing how unsatisfactory it is to bring a man into court.

Like good policemen, we do not see a great many offences. If we did I am sure that we would arrest a small number of clergy for speeding. These men are sure that they know, better than General Convention, what the rules ought to be and are over eager in anticipating them.

I know they are often very pious, but I am afraid that they are constitutionally unable to play a gentleman's game.

Incidentally they have promised to obey the Godly judgments of their bishops, but invariably judgments, that differ from their own opinions, are never Godly.

OF COURSE it is difficult to obey rules that you do not understand, and incidentally it is extremely difficult for the two houses in General Convention, in two weeks' time, to produce rules that are not open to criticism.

It happened in the Canon on Marriage and Divorce that through a misunderstanding both houses debated the Canon at the same time and each house put forth a Canon, differing from the previous one and also differing from one another. It was evident in the discussion that the attitude of the clergy was somewhat different from that of the legal fraternity, and for this reason some things were put in which the clergy didn't want and some things were left out which the clergy preferred. In the Committee on Conference which met almost the last evening of the session, it was agreed that such things as the two houses failed to agree upon, should be left over to the next Convention as unfinished business.

Thus the present exception as to the innocent party; the necessity that at least one of the parties be bap-

tized; and the promise to keep a promise which the deputies passed; went over to the next convention for further discussion.

We may say therefore at the outset that the present Canon is something like an uncompleted pass.

It is confessedly a tentative arrangement until 1935. Remembering this we ought not to be too critical of what had to be done in the last few hours of the Convention.

In considering the Canon, the House of Bishops took the previous Canon as the basis of the new one, whereas the House of Deputies introduced a Canon differing in form from the previous one.

The Committee on Conferences followed the procedure of the bishops.

The first section is a new one requiring the clergy to give instructions on the nature of Holy Matrimony, both publicly and privately.

A great deal of the divorce evil comes from what Mr. Gardiner calls "abyssmal ignorance," as to the nature of Holy Matrimony.

The next Section draws a clear cut distinction between Civil Marriage and Holy Matrimony, which should be taken into account in considering the final section. This has never been put clearly into the Canon before.

Understand first that two people marry themselves; the state legalizes the marriage and the Church sanctifies it.

Nothing that the Church can do has any effect upon legalizing marriage and nothing that the state does has any intent of sanctifying.

THE Church does not marry people; except as the clergy become officers of the state and legalize the union.

What the Church is concerned with is the vow, the blessing and the sanctity of the union in the eyes of God.

Christ taught that once married, always married until death do them part.

If the Church recognizes divorce for any cause as a dissolution of the union in the eyes of God, then it should change the service so as to read "until death or divorce do us part."

It is unethical to make a person promise one thing at the altar and then by Canon absolve him from his promise for any reason.

This certainly is not the function of Canons.

The Canon then goes on to safeguard the Church from blessing clandestine marriages.

The rules as laid down are clear.

In regard to the three days clause, all we need to say is that a great many of the states have laws requiring it. The Church should not be more lax than the state. The Canon does not provide the method by which the clergy shall determine what constitutes "three days notice."

Literalists will require a verbal statement to that effect. In our judgment any knowledge which takes the marriage out of the clandestine class and guarantees the consent of parents is sufficient knowledge to justify the ceremony.

The Canon does not intend to embarrass the clergy by absurdities.

In our judgment, such interpretation would be an instance where the letter killeth common sense.

The old provision for the innocent party in case of adultery is the present law, even though it is practically an amendment of the Prayer Book service, which specifies death only as a justification of repeating the ceremony.

One questions the ethics of promising something to God a second time when one has failed to keep the previous promise. The Canon on nullification is the ancient law of the Church.

In certain cases the Church says, the first marriage could not have been the solemnization of Holy Matrimony.

One may differ as to the cause for nullification and as to the method in which it may be proved, but the abuse of a law should never be a reason for side stepping it.

In case of nullification the Church holds that there has never been a real solemnization of Holy Matrimony, and therefore the previous ceremony was null and void ab initio. Here too the action of a civil court has no bearing upon the action of the bishop or ecclesiastical court.

The latter is not pronouncing upon the legitimacy of marriage but upon its sanctity, so that there is no conflict between the action of the two courts.

The legal deputies wanted to make ecclesiastical courts a matter of general obligation, but the House of Bishops preferred to leave it to the discretion of the Diocese. In this the deputies yielded.

IN SECTION VII, there is a great deal of bewilderment, first because it is the introduction of a new principle and secondly because it is somewhat clumsily worded. The new principle is that while the Church may refuse the sacraments to those who are members of the Church and knowingly violate her laws, she ought to make some provision for those who have been outside the Church and have never been taught anything about the sacraments or the sanctity of marriage.

Surely in a heathen country you would not refuse converts the sacraments because they had more than one wife. In semi-pagan America there are many cases in which people have been divorced and remarried who desire to come into the Church.

This Canon is intended to provide for such cases. In order to cover such cases adequately and not to be invidious to this or that group, it was necessary to use the terms, "otherwise than as the word of God and the discipline of this Church doth allow."

This distinctly refers to marriages by justices of the peace or marrying parsons.

It leaves to the person interpreting it just how much of a ceremony is equivalent to our own marriage service, but it was impossible to word the canon with anymore particularity.

I would say that ministers of other bodies who are indifferent to the whole evil of divorce and remarry

without distinction any who apply to them, do not marry people according to the discipline of this Church. The other cases covered by the Canon are those within the Church, where it is impossible to use the marriage service a second time, but where the circumstances are such that one would hesitate to excommunicate. Of course there is an inconsistency here which can be pointed out. Are not all divorced people who are remarried living in sin? Possibly this is true, but yet there are circumstances in which one is convinced that excommunication is too harsh a penalty for the offense.

At any rate Section VII is an attempt to modify the rigor of the law by permitting the extending of mercy to those who seem to require.

Surely the power to bind and loose carries with it the bestowal of mercy even in the face of seeming inconsistency. At any rate the Church, acting for her Master has so decided.

Let's Know

By
BISHOP WILSON

CANON

HERE is an interesting word to play around with. People frequently ask what we mean when we use the term "canon" in our ecclesiastical conversation and it is a little difficult to explain briefly because it has taken on such a variety of shadings. The word itself is an exact transliteration of a Greek word which meant a straight rod or bar, and then a rule or standard. In the fourth century it was applied to the ordinances of Church councils and gradually took on an exclusively ecclesiastical significance. As a rule or standard, it is a very proper description of the sundry regulations officially adopted by legislative bodies of the Church. Such canons have covered a wide field at different times in Church history. For instance, I have just come across this one which is the 18th Canon of the Church of England as set forth in the year 1604:

"In the time of Divine Service, and of every part thereof, all due reverence is to be used: For it is according to the Apostle's rule: 'Let all things be done decently, and according to Order'. Answerable to which Decency and Order, We judge these our directions following: No man shall cover his head in the Church or Chapel in the time of Divine Service, except he have some infirmity. In which case let him wear a nightcap or coif. All manner of persons then present shall reverently kneel upon their knees when the General Confession, Litany, and other Prayers are read, and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer. And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed: testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment

that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the Mercies, Graces, and Promises of God to mankind for this life and the life to come are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered: Saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer; neither shall they disturb the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some urgent or reasonable cause."

Certainly people were quite well instructed in those days as to their conduct in Church. Most of the provisions in this old canon would be by no means inappropriate today—except, perhaps that one about the infirm gentleman who needs to have his head covered. The suggested nightcap might be rather difficult to obtain and even the coif, or skull-cap, would scarcely be necessary. At that time, church buildings were unheated as they still are in many European churches. But with our American passion for extensive radiation, even the barest head may still be comfortable in its worship.

About Books

SCIENCE AND RELIGION. *A symposium. Published by Charles Scribners Sons. Price \$1.75.*

Here is a book made up of twelve fascinating, illuminating, and highly intelligent talks on Science and Religion, which were broadcast in Great Britain last year. Apart from the exceptional merit of each and every talk in the book, we could not help wondering why such talks were not possible over our own broadcasting system. Surely we have men in this country of equal mental calibre and listeners in who could measure up to any British audience.

But alas we are in the hands of the advertising man. Therefore the expositions of Science and Religion as they come to us over the air are either a breathless garrulity about the wizardry of the General Electric, in the name of Science; or the tom tom of ambitious choirs and empty generalities of a speaker who banish a real thought in a whole pack of paragraphs, and this passes for religion.

This book then, apart from its general excellence and thought stimulating contents, is a revelation of what might be possible in our own country if the Chewing Gum, Lucky Strike, Tooth Paste, and a thousand other similar silly hours would give place once in a while to a broadcast of intelligence by really intelligent men, for men and women who are fed up and weary of noise.

—Irvine Goddard.

SOCIAL SERVICE TRIES A PLAN IN PITTSBURGH

The Social Service Department of the Diocese of Pittsburgh is striving to meet the current unemployment situation in the City of Pittsburgh in a unique way.

The Parishes of the City have been classified as "Employer" or "Employee" congregations. Those whose families are in a position to employ men or women in the homes "odd jobs" by the hour or day are "Employer" congregations; and those who have men or women out of work and who are willing to do odd jobs, such as cleaning cellars or yards, rough carpenter work, etc., are in the "Employee" category.

The problem is to find the job and to supply the man or woman for it. The latter is no problem for the rector of every "Employee" congregation can readily supply a long list. The former problem is being met by the Rector asking some organization in his parish (Service League, Brotherhood, Guild, etc.) to call on the telephone a certain proportion of the parochial list each week and ask whether they desire any work done. All requests are then directly or through the rector transmitted to the rector of the "Employee" parish. There being no central clearing house, for the present certain parishes have been assigned to each other.

The plan has been in operation but a short time, and many jobs have already been discovered, and employment given. A feature of the scheme is that honest and reliable men and women can be recommended for work within the homes.

* * *

Bishop Wyatt Brown has appointed five Honorary Canons for St. Stephen's Cathedral, Harrisburg, Pa. They are the Rev. Clifford G. Twombly, D.D., Rector of St. James' Parish, Lancaster; the Rev. Paul S. Atkins, Rector of St. John's Parish, York, and Secretary of the Standing Committee of the Diocese of Harrisburg; the Rev. Hiram R. Bennett, Rector of Christ Church, Williamsport; the Rev. Richard A. Hatch, Rector of St. Luke's Parish, Altoona; and the Rev. Clifford W. French, Chaplain to the Bishop, and Rector of Trinity Church, Steelton. The Cathedral Chapter will consist of the Bishop, the Dean of the Cathedral, five honorary canons, and the members of the vestry of the Cathedral.

* * *

The Rev. E. Croft Gear, rector of St. John's Church, Linden Hills, Minneapolis, has just concluded a week's Preaching-Teaching Mission



FRANK J. STANGEL
Missionary in Oklahoma

at St. James' Church, St. Paul, Minn. At the concluding service on Sunday morning many renewed their Baptismal vows and signed pledge cards pledging themselves to renewed service to the Master. It was a most inspiring Mission with a lively question box and some very helpful instructions.

* * *

After a few weeks closing The Southern House of The Nazarene in Saint Augustine, Fla., opened Nov. 16th for the winter and spring. On Wednesday and Thursday a two days' Retreat was given. The instructions were on "Spiritual and Physical Wholeness", with a celebration of Holy Communion each morning.

* * *

Monday evening, Nov. 9th, the Archdeaconry of the Bronx, a clerical and lay gathering representing all the Episcopal Churches of the Bronx, met at Grace Church, City Island, under the presidency of the Rt. Rev. Charles K. Gilbert, D.D.

The speakers for the occasion were the Rev. Dr. Floyd Van Kuren, Director of the Social Service Commission of the Diocese of New York, and the Rev. Dr. L. Ernest Sunderland, Superintendent of the City Mission Society. Their subject was Unemployment.

It was put to the group squarely that it would be up to the Church this winter to take care of its unemployed. The clergy, in cooperation with the City Mission, under the direction of the bishop of the diocese, will formulate plans, ways and means to carry out this program.

CARVING OF TWO ANGELIC FIGURES HELP UNEMPLOYED

Carrying out the employment stimulation program recently announced by Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, work has begun on two of nine angelic figures which are to be carved on the soffit or under side of the Chancel Arch of Washington Cathedral. These life-sized angelic figures are said to be of great beauty and a distinct addition to the architectural glory of the arch. The angelic figures to be on the Chancel Arch will represent the Nine Choirs of Angels one for each order of the celestial hierarchy.

The two Angels, now being carved, represent "Angels" and "Principalities" and are on the left hand side of the Chancel Arch which soars ninety feet above the portion of the Cathedral to be devoted to the most sacred offices of the Church.

In keeping with the general plan of symbolism being employed in Washington Cathedral the Angels are not merely used as decorative accessories but have their appropriate place and a solemn significance. They will be an outstanding feature of the arch, reminding worshipers and pilgrims that the representations of Angels in Christian art reproduce in a remarkable manner the ideas concerning them, which from time to time, on Scriptural authority have prevailed in the Church. The nature and office of these celestial beings are well given by St. Paul in the first chapter of the Epistle to the Hebrews—worship or service rendered unto God, and work of ministration done on God's behalf to men.

The carving of the two Angels into the soffit of the Chancel Arch is another evidence of the determination of the Cathedral authorities to keep construction and symbolism contracts steadily going forward in order that there may be maintained the employed status of approximately 375 persons dependent on the Cathedral undertaking for their livelihood.

Seven of the Nine Angels on the Chancel Arch in Washington Cathedral will seem to rest on clouds beneath them, only the two lower ones, representing Angels and Archangels, being poised on earth.

The pilgrim in the Cathedral of the future will thus see lightly poised high above him representatives of the invisible world, turned into stone, ageless divine beings to whom time does not exist, giving the impression of stupendous power and infinite mercy—lighting the whole scene with their glory.

ENGLAND HEARS RADIO MESSAGE BY DR. PORKESS

The Rev. Wm. Porkess, rector of St. Stephen's Church, Wilkesburg, Pa., is the first Episcopal clergyman of America to speak to England over the radio. The following message was delivered on November 5.

Through the courtesy and kindness of the Westinghouse Station KDKA, Pittsburgh, it is my rare privilege to be speaking at this time to England—the land of my birth. A little over twenty-eight years ago I left England on the steamer Arabic, her maiden voyage. We were fortunate in having a wireless apparatus attached and, when eighty miles distant from shore, I was so keenly interested as to send a message to my mother. This was the stipulated maximum distance to be assured of success. Naturally the main topic of conversation, during the voyage, was this wireless achievement. Some wondered to what extent it could be developed, and were very emphatic that we could not hope for any great distance to be conquered during their lifetime. A smaller number of the passengers were sufficiently optimistic to claim that they might live long enough to span the Ocean with wireless messages, and, perhaps, to even hear the human voice over the air, regardless of distance. Time is always a great revealer. If we will wait long enough most of our queries will be answered. Certainly has it been so in the amazing advance of the wireless. So much so that we are actually talking to one another today over great areas of space. The radio is more than an instrument—it is indeed, a prophet, declaring to us that there are still more remarkable things to be discovered. Who will venture to say what they are likely to be? And, it may be, some of them are to come in our lifetime. Let us therefore be more expectant than ever. Now, for the moment, leaving the future and dwelling upon the present date—November 5th I am reminded, through my boyhood days, that it is Guy Fawkes' Day. As a boy, in my native town of Grimsby, I always got a thrill out of that day. I made very little of the historical significance of it, but it was everything to me in the way of a certain kind of pleasure. It was the one time of the year that I took special interest in and visited the neighbourhood. Having borrowed an arm chair, that could be easily carried, and placed in it a stuffed and masked figure of Guy Fawkes, I devoted the morning in going from door to door, calling on the friends who knew me, making before them my little speech, and then taking up a collection. The

CLERICAL SKETCHES

THE Rev. Frank J. Stangel is in charge of churches at Cushing, Chandler and Pawnee, Oklahoma. He was born in Wisconsin in 1866, attended public schools there and began teaching when 17 years of age. He later did undergraduate work at Valparaiso University, went into business, meanwhile studying law. Always active in Church life he began studying for orders and was ordained deacon in 1928 and priest in 1929. The three missions under his charge are small, but have shown a substantial growth under his leadership. There was recently completed at Cushing a fine new church, built at a cost of over \$15,000.

sum total was not used for any Church purpose or philanthropy, but for the purchasing of fireworks. In the evening of the same day a grand display took place in our backyard, to which all contributors had been cordially invited, and many of them were good enough to accept the invitation. It was impossible for the neighbours to do any sleeping until the display had ended. Those were the good old days, and we boys enjoyed ourselves to the full. Well, all this leads me to wish that the boys of today—in England and the United States of America especially, may learn to play hard, as a preface to

becoming effective workers a little later on in life. Somehow I feel a man has not really lived who did not enjoy play in his boyhood days. Let me then urge our boys of today to play the game. If you cannot always be a winner you can certainly try to be a good loser. There comes to my mind, as a striking illustration along this line, the late Sir Thomas Lipton. He was successful in business, as we all know. And he was equally successful in being a good sport. In fact we shall long remember him as a good loser, after the lustre of many, who have won, has been dimmed. A few years ago I found in a London book store a certain motto. Since then it has hung where I could often see it, and many times have I been spurred on by its significant meaning. Especially would I urge all boys to make this motto their very own. Here are the words: "For when the One Great Scorer comes to write against your name, He writes—not that you won or lost—but how you played the game." In closing this brief address to my large and invisible audience—English and American in personnel, I would send love and greetings to my sister, two brothers, nephew, nieces and cousins, living in different parts of England and Scotland. Also to my close friends, in London, Sheffield, Grimsby and Grantham, as well as including the many on this side of the Atlantic.

NOTE—From a large number of reports, already received every word was heard with exceptional clearness.

Just Issued:

GENERAL CHURCH PROGRAM 1932 — 1933 — 1934

AND

Triennial Report of the National Council 1929-1931

Presenting

The Work of the National Council, Its Departments,
Auxiliaries and Co-operating Agencies

Revised in accordance with the action of General Convention

Price, 25 Cents

THE BOOK STORE

CHURCH MISSIONS HOUSE

281 FOURTH AVENUE

NEW YORK

KING'S CHAPLAIN WARM DEFENDER OF DOLE SYSTEM

The present economic situation was described as a race between capitalism and Soviet Communism, with the outcome still much in doubt, by Canon T. Guy Rogers, rector of Birmingham and chaplain to King George of England upon his arrival in Chicago Nov. 4.

"I would not say capitalism is on its last legs," he explained, "but I believe the system must be altered to provide happiness and security for all."

Canon Rogers is a warm defender of the dole system, which he says Americans do not understand. He declares that there is no foretelling what would have happened in England without it. It is unemployment insurance — not government charity, he stated.

With regard to the recent landslide for the McDonald ticket, Canon Rogers termed it a "dangerous" majority and expressed the belief that the coalition government would not last for long. He declared the election results were due to patriotism, fear and the personality of Ramsey McDonald.

Canon Rogers expressed his interest in a reunion between the Anglican and Protestant churches. Friendships between churches and between nations are his greatest interests, he declared. He believes the Church will be much stronger in the future than in the past. While in Chicago, Canon Rogers will speak at the Sunday Evening Club, St. Luke's church, Evanston; and address the World Alliance for International Friendship through the Churches.

* * *
Twelve Crosses of Honor, awarded

by the Order of Sangreal for distinguished service to the Church and humanity, were received by two bishops, six priests and four lay women recently. Announcement of the awards was made at the Church of the Advent, Chicago, on a recent Monday night by the Rev. Irwin St. John Tucker, grand master of the Order and pastor of St. Stephen's church.

At the same service, a number of candidates were initiated into the second degree of the Order of Sangreal and thirty-one Awards of Merit were announced. The awards of the Order of Sangreal are made annually. Those who receive the Cross of Honor, highest award of the Order, are voted it by Bishops throughout the country, each bishop selecting one candidate. From these, the president of each province chooses one. Four are chosen at large. Those mentioned for the honor but not selected, receive the Award of Merit.

Those who received the Cross of Honor include: Bishop William M. Lawrence, retired, of Massachusetts; Bishop L. H. Roots of Hankow, China; the Ven. F. W. Neve, archdeacon of mountain mission work in the Diocese of Virginia; the Rev. Sidney Stuart Bost, Durham, N. C.; the Rev. Canon H. B. St. George, Nashotah, Wis.; the Rev. A. B. Mansfield, New York; the Rev. Lucius D. Hopkins, Big Suamico, Wis.; the Rev. Sidney D. Hooker, Montana; Deaconess Anna L. Gilliland of Salina, Kansas; Grace Manchester, Albany, N. Y.; Nellie O. Lincoln of San Francisco; and Mary B. Ridgely of Bethany School, Cape Mount, Liberia.

* * *
The Rt. Rev. John McKim, D.D., bishop of Tokio, Japan, will visit the diocese of Oregon on Nov. 29th and 30th.

HAS ONLY THE SOUTH QUAIN SUPERSTITIONS?

By J. M. STONEY

Most of us are familiar with the time honored customs of carrying "buck-eyes" and rabbit's feet for good luck, of a wrist-strap to keep off rheumatism, of putting a shovel in the fire or of squeezing the wrist to stop a schreech owl, and of many other things done by fairly intelligent people. But here are some new ones. I was visiting in a rather primitive home, where there was a charming baby. Around his neck suspended by a string was a very dirty bag. I asked the meaning of it and was told that it contained two joints from the backbone of a rattlesnake and was intended to keep off fits. I asked if it were really an effective charm, and the reply was irrefragable: "He aint had no fits yet". Only a few days ago I was discussing with a mother in Alabama the problem of curing a child who had become a "clay-eater". Clay eating is a morbid appetite for clay, sand, dirt, plaster and other like substances, and is born of malnutrition. It's a hard habit to break. The mother seriously asked my advice as to whether she should feed the child some earth from a new-made grave. That was supposed to be a powerful charm against clay eating.

This is not funny. It is tragic. It is not a situation peculiar to any section of the country. It is everywhere. Those who say "Such conditions do not exist with us" are confessing themselves grossly ignorant of their surroundings. It's a mighty challenge to the Church, to the schools and to medicine,—to say nothing of economic justice and fair play.

How Do You Read the Bible?

—Open it at random and read? Read it by books? Start at Genesis and read through to Revelation? Or follow the Lectionary or some plan of selected passages? To find new treasure, whole vistas of truth, inspiration and help, try the plan in 1932 of using

The Churchman's Calendar of

DAILY BIBLE READINGS

ADVENT, 1931 TO ADVENT, 1932

Thousands of Church people already know and use it. Other thousands of Church people will find it equally helpful in gaining Bible knowledge. The Readings are uniform throughout with a thought-provoking and devotional comment on a Scriptural selection for every day in the year. The organizations and cooperating agencies of the Church are all urging systematic Bible reading as a means of spiritual growth. Bishops and rectors are ordering these Readings in hundreds for Christmas distribution among their people, making the gift an intimate bond of fellowship with them by sending it with their personal Christmas message.

Place your order now! Recommend it to your friends! Use it as a gift! 10c per copy, \$7.50 per hundred. Transportation free.

ORDER FROM

THE BOOK STORE

281 FOURTH AVENUE

Church Missions House

NEW YORK, N. Y.

THE DIOCESE OF NEW YORK HAS FINE CONFERENCE

By CHAS. HENRY WEBB

Bishop Stires called a conference of laymen, soon after the conference of clergy which I described in my last letter. This was the third annual conference of laymen with the Bishop. The first was attended by forty-two laymen; the second, last year, by a hundred and thirty-five; this year more than three hundred and fifty were present! The conference was on a Saturday, afternoon and evening, beginning with luncheon. At the lunch table, the lay deputies to the recent General Convention made reports. After luncheon, Bishop Stires made a very inspiring and encouraging address (so some laymen who heard it told me) and then Bishop Larned, our suffragan, presented some specific instances of notable progress in the diocese, and some needs and plans for next year. Sixty-two key-men, representing as many parishes, stayed to dinner with the Bishop, and talked of extending the system of zone-leaders and key-men until every congregation in the diocese was in line. The key-man is in touch with diocesan headquarters with one hand, and with the zone-leaders of his parish with the other. The plan solidifies the diocesan organization, and makes it possible to

pass along from headquarters to practically every family in the diocese any call from the Bishop. It had ardent advocates at this conference, and will doubtless be advanced as a result.

* * *

This diocese rejoices in having, as it believes, the only clergyman in the American Church who is a native of the Holy Land. He is the Rev. T. David Harari, now in charge of Trinity Mission, Astoria. Does any one dispute his claim? During the past summer he had a Bible class in his study for boys and girls, at 8:30 a. m., daily. They studied the two books of Samuel. He entertained

them so successfully with pictures, curios, and anecdotes of his own experiences in the Holy Land, that they read more than he asked, both of the Bible and of related literature; and so soaked themselves in Elizabethan English that they got to theeing and thouing each other unintentionally in conversation during classes. At the end of the season he had to give six awards for faithful work and regular attendance, and he thinks the names of six boys who attended a daily Bible class all summer ought to be printed, and so do I. They were John and Edward Bernstein, William T. Parsons, Keith Kidd, John T. Wilson, and Philip Thorpe. Still,

Gifts that Convey the Real Christmas Spirit

OXFORD PRAYER BOOKS

At all booksellers, or from the publishers

OXFORD UNIVERSITY PRESS, 114 Fifth Avenue, New York

Individually Tailored by American Craftsmen



VESTMENTS EMBROIDERIES ALTAR LINENS - - - FABRICS

Custom Tailoring for Clergymen

SPECIAL OFFER—A special offer has been mailed to all clergymen advising them of a real opportunity. If you have not received yours please write us.

The house that has satisfactorily served the Church for half a century.

COX SONS & VINING, Inc.,
133 East 23rd Street, New York



Kilgen Organs

Chosen by 5,000 Leading
American Churches . . .

GEORGE KILGEN & SON, Inc.,
4008 N. Union Blvd. St. Louis, Missouri

12th Year

The Gorham Religious Christmas Cards

New designs each year. The cards in these packages are chosen from our most extensive assortment of imported cards.

Packet A—10 Cards,

Gold and Colors . . . \$1.00

Packet B—10 Cards,

Gold and Colors50

We have for separate sale post cards in color which may be had in quantities for distribution. Per 100 . . . \$2.00

Most appropriate for Sunday School and Parish use.

Christmas list on request

Edwin S. Gorham, Inc.

18 West 45th Street New York

TODAY'S OPPORTUNITY

IF HISTORY repeats itself, and our sixty-six years of experience prompt our conjecture that in the investment field it will, an opportunity presents itself *today* of which the investor can very profitably take advantage.

Securities, many of them seasoned First Mortgage bonds with splendid records, are literally on the bargain counter. Yield and potential profit considered, we unhesitatingly recommend purchases now and suggest that you send for a list of our current offerings.

A list recently prepared, containing a choice of the finest investments available in today's market, will be sent upon request.

Ask for W 13.

PEABODY AND COMPANY

Established 1865

10 South LaSalle Street

CHICAGO

DETROIT

MILWAUKEE

MINNEAPOLIS



For 71 years Shattuck has been a leader among church college preparatory schools in the West. Not operated for profit. Aims to develop.

**HIGH SCHOLARSHIP,
MANLY CHARACTER,
CHRISTIAN
CITIZENSHIP**

Military system trains for service and patriotism. Boys may enter after Christmas for balance of year.



Address the RECTOR, SHATTUCK SCHOOL, Faribault, Minn.

SHATTUCK » » SCHOOL « «

THE REDDING MASONIC SUPPLY CO., Inc.

Prayer Books - Hymnals - Bibles
200 Fifth Ave. Est. 1859 New York
Books of All Publishers
Masonic Books and Supplies
Write for circulars and special terms to clergy.

CHURCH ORGANS Hook & Hastings Co.

Main Office and Works:
KENDAL GREEN, MASS.



CHURCH VESTMENTS

Cassacks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars
Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING

131-133 E. 22rd St., New York

CATHEDRAL SCHOOL FOR GIRLS Orlando, Florida

A fully accredited Church boarding school situated in the lovely lake region of central Florida. Established by Bishop Gray in 1900. Outdoor classes and sports. Supervised athletics. Primary through college preparatory. Music and art. An altogether glorious place for a girl to spend the winter. Moderate rates. The Rt. Rev. Cameron Mann, D.D., L.L.D., President.

Mrs. Alice Bartlett Stoddard, Principal
Box 33, Orlando, Fla.

SAINT MARY'S RALEIGH, NORTH CAROLINA

Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request

one has to remember that the teacher who held them to this record was exceptionally well equipped.

* * *

Here are a few recent and important events in this diocese; the annual united service of the G. F. S. branches of the diocese was lately held in St. Bartholomew's, Brooklyn, on a Sunday afternoon. Bishop Stires was the preacher, and he said he was proud of his congregation. Deputations from a large number of parish branches of the society attended, each with the banner of their branch. Their entrance into the church, behind the choir, with the banners waving, was an effective bit of pageantry.... A new parish house for Grace Chapel at Huntington Station was dedicated by Bishop Stires recently. It is part of the parish of St. John's, Huntington, located about two miles south of the parish church. The Rev. A. E. Greanoff is rector; the Rev. Chas. E. Cragg, now rector emeritus, was rector when the chapel was built about twenty years ago. Miss Emma Paulding gave the land on which both chapel and parish house have been built. Mr. Cragg and Miss Paulding were present at the dedication.... This diocese is proud of the work of Miss Marie L. Spader, of St. Bartholomew's, Brooklyn, who has been so successful in creating interest in the Birthday Thank Offering that this diocese overtopped all others when the offerings were presented at Denver, our share being \$2477.77 (But — whisper! — Central New York was only fifty-six cents behind us!).... The Brooklyn Clerical League and the New York Churchmen's Association had a joint meeting and luncheon on Monday, Nov. 2, and heard from members of the House of Bishops about the General Convention. Bishop Manning was unable to attend; but we heard from Bishops Stires, Lloyd, Gilbert and Larned; and fortunately Bishop Littell of Honolulu was with us too, and made a short speech. Altogether it was very interesting and illuminating; and incidentally, the bishops had a good large gathering of the clergy to tell it to.... The Rev. Arthur R. Cummings, M.A., recently completed ten years of rectorship at the Church of the Resurrection, Richmond Hill. His people gave a reception and honored him and Mrs. Cummings. Several neighboring clergy attended.... The Church of the Atonement, Brooklyn, which for some time has had a service for Italians in their language at 4 o'clock on Sunday afternoons, has lately added a service in Polish at 2. If we really expect by-and-by to mingle with "a great multitude, of all peoples and tongues", maybe it will be good preparation to start such mingling here and now.... The Rev. L. L. Riley, of Zion Church,

ERNEST W. LAKEMAN

Designer and Worker in Stained Glass
36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.

S Y M B O L S

USED IN CHURCH TEACHING

A handbook for Sunday Schools. By C. N. Ironside, L.L.D., Church of Our Saviour, Mechanicsburg, Ohio. Single copy 25 cents; dozen copies \$2.40.

THE HANDY PRESS, Springfield, Ohio

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

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 50c. Mary Fawcett Co., 812 Berkeley Ave., Trenton, N. J.

CATHEDRAL STUDIO, WASHINGTON, D. C. and London, England. Church embroideries, Altar and pulpit hangings, surplices. Exquisite Altar Linens. Stoles with crosses \$6.50 up. Burse and Veil \$10 up. Silk damask cope, \$80 up. Silk chasuble, \$30 up. Silk Low Mass sets, \$60 up. New Handbook for Altar Guilds, 52c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

VESTMENTS, Embroidery, silk and linen. Church supplies, materials. Superior Irish linen surplice, outlined cross \$15. Georgia L. Bender, 1706 Manning Street, Philadelphia, Pa.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

WANTED: A COTTAGE MOTHER FOR children's home in middle west. Churchwoman under fifty. State training and experience. Apply Box W., THE WITNESS, 6140 Cottage Grove Ave., Chicago.

BRENT HOUSE, 5540 WOODLAWN AVENUE, Chicago, Illinois. Conference and Institute Center for Church Leaders. For information, apply to Mrs. George Biller.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.


Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount Saint Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA

Douglaston, invites all and sundry to "friendly Wednesday evenings" in the parish house, and the program varies in a pleasant and attractive way between religious and other cultural topics. Ought to help people to get acquainted in a new community....The Grand Master of Masons in the State of New York suggested that all Masons go to church on Sunday, Nov. 1. Many of our churches welcomed lodges attending together. In some cases four or five lodges assembled and went to the same church.... A new Tabernacle and Sanctuary Lamp were blessed on All Saints' Day in St. John's Church, Long Island City, where the Rev. Edward Heim is rector....A large stained glass window, flanked by two smaller ones, has been installed in Christ Church, Manhasset, the gift of Mr. George W. Skidmore on his 83d birthday, to commemorate "God's mercy and loving kindness all the days of my life." In less than three years three groups of beautiful windows,—the chancel and two transepts,—have been placed in this Church. Little plain glass remains....The Rev. Emile S. Harper has resigned the rectorship of All Saints' Church, Brooklyn, which he has held for nearly twenty-one years. He has put the Church in a much stronger position, financially and numerically, than it formerly held, and says he has decided to rest a while. He has undoubtedly earned the privilege, but many are sorry he feels it necessary.

Dean McCready and Canon Hardy have completed fourteen years of joint ministry at Christ Church Cathedral, Louisville, Ky., a quiet and unassuming yet devoted and persevering record of services, visitations, and leadership which has left its mark within the congregation and throughout the diocese.



Ideal
CHRISTMAS GIFTS

RELIGIOUS CHRISTMAS CARDS
Reproductions of Old Masters
Beautiful English cards, Secular and Religious, 5c up

Episcopal Prayer Books and Hymnals
Beautiful copies—Oxford, Cambridge and Nelson Editions

BIBLES, ALL SIZES & BINDINGS, etc.
ALTAR SERVICE BOOKS
(Gold stamping free)

Books of All Publishers
Fountain Pens, Pencils, Gifts
Special Offers to Clergy

Redding Masonic Supply Co.
9 West 23rd St., Dept. 28, New York

MISCELLANEOUS NEWS ITEMS OF CHURCH INTEREST

The Alabama Branch of the Woman's Auxiliary met in Anniston on Nov. 3, 4 and 5 for its forty-third annual convention. Grace and St. Michael's Churches were the hosts of the meeting. Attendance was a little off, due no doubt, to the depression. The reports of the year's activities were all good, and the total money value of the work was very little behind previous years. The spirit of the women was fine, and promised much for the year ahead.

In addition to the delegates, there were a number of clergy and other visitors present. The Bishop's charge to the Auxiliary, Rev. T. H. Evans address on "The Teaching Mission on the Great Commission" and several talks by Miss Grace Lindley were the outstanding events of general interest.

* * *

The Trustees of the Cathedral Foundation in Maryland had a meeting the other day regarding the new building of the Pro-Cathedral. It is expected that the work will begin immediately. The bid was \$161,200, plus \$4,500 for fleche (spire) and \$400 for selected sandstone, making a total of \$166,100. The building will be erected on the present Undercroft,

at University Parkway and St. Paul Street, originally designed as the foundation for the Synod Hall. The

NOW READY The American Psalter

(New Official Edition)
Revised with Music (Anglican Chants)
Specially adapted for
Congregational Singing
Cloth \$2.00

Anthem Quarterly No. 62

Selection for General and Xmas
Send 4c for sample copy

THE H. W. GRAY CO.

159 East 48th Street, N. Y. C.
Sole agents for Novello & Co. Ltd.



**REUTER
ORGANS**

Created with the love, devotion and skill that bring out beauty of tone.

Our organs are custom built to suit the requirements of either the modest church or the great auditorium.

Write for Catalog.
THE REUTER ORGAN CO.
LAWRENCE, KANSAS

THE ROAD TO BETHLEHEM by Ethel Bain

A Christmas Play for children in one scene.
ON THE RECOMMENDED LIST OF THE DEPARTMENT OF
RELIGIOUS EDUCATION OF THE NATIONAL COUNCIL

50c a copy

Through your own bookseller or from

Cos Cob

ROMNEY HOUSE

Connecticut

GRAPE JUICE CONCENTRATE— FOR SACRAMENTAL AND HOME USE

Pure product of the grape
No imitation of any description
Purity guaranteed

\$4 dozen cans, 10 ounce, makes 4 gallons.
\$15.75 for six, 1 gallon cans. Makes 25 gal.
Express charges prepaid

Directions for making included

Nice Christmas Gift
DAVID NICHOLS CO.
Kingston, Georgia

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

WILLIAM SMITH COLLEGE FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean.

ST. KATHARINE'S SCHOOL

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog.

SISTER SUPERIOR

927 Tremont Ave., Davenport, Iowa

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

The School of NURSING

HOSPITAL OF ST. BARNABAS
Newark, N. J.

Fully Accredited School and Hospital.
High School graduates accepted.

Classes enter Feb. and Sept. Enroll now.
Address

DIRECTOR, SCHOOL OF NURSING

architecture of the new building will be based on thirteenth and fourteenth century Gothic style. It will be the first unit of the Cathedral group, which will include the Cathedral proper, sacristies, choir rooms, offices, library, and homes of the Bishop and Dean.

* * *

The Rt. Rev. Louis C. Sanford, D.D., missionary bishop of San Joaquin, will speak at a series of missionary meetings in the Diocese of Albany during the week of November 17 to 22. The first meeting was held Tuesday evening, November 17, at Christ Church, Schenectady, and included the parishes in that city and its vicinity. On Wednesday evening the bishop spoke at a parish meeting of Emmanuel Church, Little Falls; on Thursday at a mass meeting of the parishes in the Susquehanna section at St. James's Church, Oneonta; on Friday evening at Trinity Church, Granville, where he will, acting for the bishop of Albany, confirm candidates to be presented; and on Sunday, the 22nd, he will preach at Trinity Church, Troy, and St. Paul's, Albany, respectively, at morning and evening services.

* * *

Ben Graham, the 90 year-old Negro janitor of St. John's Church, Savannah, Ga., the Rev. C. C. J. Carpenter, rector, was relieved of any compelling or arduous duties on Nov. 1, and given the distinctive title of "janitor-emeritus".

"Old Ben" was born a slave. He saw St. John's Church founded in 1847 a mission of Christ Church, the mother church of the state and diocese, grow into the largest parish in the diocese.

* * *

On a recent Sunday twenty-five persons were baptized in Hope Church, Mount Hope, Pa., by the Rev. Azael Coates, vicar of the parish. The church is a beautiful structure built in the style of the 13th Century Gothic. Originally a plain little rural church about twenty-five years ago, today it is one of the most beautiful rural churches in the state.

* * *

Four Regional Conferences were held in the Diocese late in October and the first week in November. They were held in Bloomsburg, Harrisburg, Altoona, and Wellsboro, under the auspices of the Department of Field Operations, of which the Rev. Squire Scofield is chairman. The special speakers were Bishop Wyatt Brown, Bishop Sanford, the Rev. W. C. Compton, D.D., of Rochester, N. Y., Miss Grace Lindley, George T. Ballachey, a layman of St. Paul's Cathedral, Buffalo, N. Y., John Ives Hartman, layman of St. John's Parish, Lancaster. Each

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY

LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

HOBART COLLEGE

GENEVA, N. Y.

A Church college for men, founded 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of forty. For catalogues and information address

REV. MURRAY BARTLETT, D.D., Pres.

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.



Cassocks

For the Clergy and Choir
VESTMENTS

Altar linens, embroideries
materials.

Clerical and lay tailoring

J. M. HALL, INC.

174 Madison Avenue

Bet. 33rd & 34th Sts., N. Y.

Conference began with a celebration of the Holy Communion, followed by a Quiet Hour given by Bishop Wyatt Brown. All the Conferences were well attended and considerable interest was displayed. The vestry of one parish which had paid very little on its apportionment for several years travelled one hundred and fifty miles to tell the Chairman of the Department of Field Operations that from now on the parish quota will be paid in full.

* * *

The Cathedral of All Saints, Albany, N. Y., has begun a mission in the Whitehall Road section of the city, the services at present consisting of a Church School held on Sunday afternoon in the home of a Church family. The Rev. C. F. Brooks, vicar of the cathedral, is in charge of the school. If interest in the mission and growth of the school justify a building, this will follow; and the work will proceed as at present until a permanently established mission can be determined upon.

* * *

An Advisory Board of ten clergymen, auxiliary to the National Council of the Brotherhood of St. Andrew, has been appointed by Courtenay Barber, president of the organization, and their acceptances have been received. The members of this Board will have the right of attendance, with voice and vote, at all meetings of the Brotherhood's National Council.

The Board was authorized by an amendment to the constitution of the Brotherhood, adopted at the Sewanee Convention. The purpose, according to General Secretary Leon C. Palmer is to have the point of view of the clergy represented in the formulation of all Brotherhood policies, and to keep the Brotherhood in close touch with the leadership of the general Church.

For the following year the following have been appointed to membership on this Board: Rev. Irwin C. Johnson, Detroit; Rev. C. Leslie Glenn, Cambridge; Rev. Robert S. Lambert, Cincinnati; Rev. John W. Suter, Jr., New York; Rev. B. H. Reinheimer D.D., New York; Rev. C. Rankin Barnes, New York; Rev. Thomas H. Wright, Chapel Hill, N. Carolina; Rev. H. H. Lumpkin, Ph.D., Madison, Wisconsin; Rev. Gordon M. Reese, Vicksburg, Mississippi, and Rev. F. H. Sill, S. T. D., O. H. C., Kent, Connecticut.

* * *

Recently in the diocese of Albany Mrs. G. Ashton Oldham entertained at luncheon at the Bishop's House, the wives of the diocesan clergy. Seventy ladies from rectories in all parts of the diocese attended. Under Mrs. Oldham's leadership the wives of the clergy have organized a

Clergy Wives Club, and meetings are held several times a year, with hospitality extended by Mrs. Oldham. This organization has resulted in delightful friendships and the regard of the Diocese as a Church family.

* * *

The late Very Rev. William C. DeWitt, former president and dean of the Western Theological Seminary, Evanston, was honored by a memorial service held Nov. 2, in the Bishop Anderson Memorial Chapel of the Seminary. Dr. DeWitt died recently in Pasadena, California.

The Rev. James E. Foster, rector

of Christ church, Gary, Ind., and a close personal friend of Dean DeWitt's delivered the sermon, while Mr. Angus H. Hibbard, for years associated with Dr. DeWitt on the Western Seminary board of trustees, gave the memorial address.

* * *

The members of the Cathedral Endowment Association, diocese of Kentucky, voted at their recent fall meeting to devote the proceeds of their annual November sale again this year to the needy, rather than to the Endowment since this winter will doubtless bring many calls for aid.

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sunday: 8, 10, 11 A. M., 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York

"The Little Church Around the Corner"
1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11:00 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11, and 7:15.
Week Days: 6:40 a. m. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 6. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Summer Schedule
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Christ and the Canvass

Our Lord believes in making tests.

"Whence shall we buy bread that these may eat? This He said to prove Him, for He Himself knew what He would do."

"Simon, Son of Jonas, lovest thou Me?"

"Is it meet to feed the stranger?"

Christ finds a way to be present in our humanly-devised canvass, to test us individually and collectively.

Through Discipleship with Him, have we become sensitized to the needs of the world?

And along with this increased sensitivity, has there been awaked in us a realization of our capacity to minister to those needs?

This is the beginning of Stewardship.

The Annual Every Member Canvass

A pledge for the Church's Program

A pledge for the support of the Parish

CANVASS DATES—November 28 to December 13

THE NATIONAL COUNCIL

FIELD DEPARTMENT

Church Missions House

281 Fourth Avenue, New York