

THE NEW YEAR by Bishop Fiske

The **WITNESS**

CHICAGO, ILL., JANUARY 7, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
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IRWIN ST. J. TUCKER

Vol. XVI. No. 20

JANUARY 7, 1932

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.

A MIRROR FOR THE NEW YEAR

By

BISHOP CHARLES FISKE

AS WE come to the beginning of a New Year, I am thinking of the homely, practical language of St. James about beholding one's self in a glass and going one's way and straightway forgetting what manner of man it was whose reflection was seen in the mirror.

It will be profitable, for most of us, spiritually and in other ways, to hold up the mirror and let the procession of the past few years go by. Who can look back upon the "boom days" before October, 1929, without being heartily ashamed? Some may merely be mortified because they "guessed wrong" about the permanency of bull markets and the stretching of limits to the sky. Some may be humiliated at the consciousness of being just plain fools. Some may be disillusioned as to the ability and acumen of the American business man or banker.

A plain spoken acquaintance of mine recently declared in stentorian tones that investment bankers and international financiers are about seventy-five per cent fools, with a large part of the other twenty-five per cent little better than "crooks". I finally persuaded him to modify the statement, reduce the percentage of fools, substitute "greedy" for "crooked," and make allowance for a reasonable number of honest men; but it was a difficult task of persuasion. For the matter of that, as we look in the mirror we may wonder, perhaps, in which classification we should put ourselves and our friends.

There are other things which suggest that we may seek opportunity for steadily gazing into the glass. Frederick L. Allen has just written a book entitled "Only Yesterday," which reminds us of what absurd "boobs" we have been, time and again and upon every variety of occasion. Mr. Allen keeps us jumping high and fast in his quick survey of the last decade, from the week of the Armistice to the brown October days of 1929 in Wall Street. The story reflects the nervous pace of the decade and quickens our recollections of the mad excitement in which we lived, the foolish fads we followed, the national saints we canonized, the popular heroes we set up on pedestals, the silly and

unwise things we did, the immoral (at least non-moral) standards we accepted, the unthinking way in which we followed the crowd, the shame and horror which sat upon our minds at the mere thought of not thinking as everybody thinks and doing what everybody does.

Perhaps by this time we are sufficiently chastened to look into the mirror, behold ourselves as we were, and then not forget. Perhaps we may see a silver lining in the dark clouds of depression in the fact that some of us, at least, are driven back to a simpler mode of life, freed from wild extravagance, orgies of deferred payment purchases, helpless submission to super-salesmanship, the jag and jazz of a hectic and artificial life, and all the ballyhoo that has muddled our American ways of thinking. If we can find some of the old values again, the price we have paid will be none too high.

WOULD that we might see clearer signs also of the liberation of religion from the conventionalities and obsessions of the decade. The American pulpit has much to be ashamed of in its recollection of the hysteria of the Great War, but it has had no better record since, with less excuse for its failure. Just as society, business, politics have been drenched with sensation, so the Churches have been deliberately drinking at the same streams.

When not sensational and with passionate attempt at the spectacular, our religion has fallen to other and lower depths. American religion is, for the most part, slushy, sloppy, sickly sentimentality, with the young men of the Associated Press acting as high priests of the Temple. Read their dreadful accounts of gangster funerals, with highly colored descriptions of weeping widows; or the stories which exploit youth in "humanizing Hoover." Read the sentimental Christmas messages of some of our Church leaders, with their high sounding words that mean nothing. It is dreadful to be forced to learn how soft and silly the ministerial mind may become. One grows sick of a Christmas which

risers no higher in its thought of our Lord than to sentimentalize about God's leaving a baby on the doorstep of the world. One reaches the point of exasperation when Christmas cards come in from professed Christians to

"Send us the prayer, as the Easterners do,
May the peace of Allah abide with you."

So, I hope that, with this new year, we may look into our hearts and ask whether our religion has very much of reality or stamina. Why need the churches and their ministers rush to "get on the bandwagon" every time some new fad leads a procession of foolish folk rushing along in their unthinking herd-mindedness? Why should we not find more church leaders brave enough to make their people face facts?

Above all, why not make them face the question as

to where we are heading in our modern civilization and what we must cast overboard to escape going to pieces on the rocks? I would not have church pulpits turned into forums for debate on proposed solutions of social or economic problems, but I do believe we may in our timidity go to such an extreme of caution as to make both preaching and worship a pleasant lullaby—or what our communistic friends call a spiritual soporific.

The best remedy for that is to look into the mirror and see ourselves as we were twelve years ago; ten, five, two. I honestly think that, with all our trouble, today's reflection in the glass is more encouraging and promises better health, even though we still feel rather ill. We have lost weight; but we shall not regret that if we have learned to live more rationally.

A VARIETY OF NEW BOOKS

By

GARDINER M. DAY

THE average rector knows full well how many times he has wished he had a brief account of various phases of church history to present to the layman who asks a question requiring half an hour to answer. Two such books have just come from the presses, namely, *The Church in England* by F. J. Foakes-Jackson (Macmillan, \$1.25) and *Greek Church History* by Constantine Callinicos (Morehouse \$1.20). Few men are better equipped than Dr. Jackson to compress the history of the church in England in its briefest compass. In 150 pages Dr. Callinicos carries us from Jerusalem after the Crucifixion through the little known period of the spread of Christianity in Greece and Russia to the new relationship which the Orthodox Church established with the Anglican Church at the Lambeth Conference in the summer of 1930. One who knows little of the history of the church in Russia, and judges largely by contemporary events, will find particularly interesting the latter part of the volume which gives the history of the continual warfare between the Western Church and Mohammedanism. From 1454 until recent times the feeling has been intense and the martyrs evidently have been legion. The action of Mohammed II in deposing Raphael, Patriarch of Constantinople, for not being able to pay him a sufficient tribute, and sending him in fetters into the streets to seek charity from passers-by, was apparently almost a typical event in the lives of the patriarchs of the 15th century.

Turning next to the church in our own land, the Woman's Auxiliary have chosen as their book for study in 1932 *Building a Christian Nation* (The National Council, \$1.00). The volume contains eight chapters on various phases of the work of the church in the United States. The chapters are written by eight dif-

ferent authors. While the book is not as fascinating reading as were the volumes which the Auxiliary has had in the past two years, namely, *Roads to the City of God* and *India Looks to Her Future*, nevertheless it will undoubtedly give the women of our church a much needed insight into the wide variety of church problems and methods of meeting them. It is difficult to single out special chapters but the section by Ernest Pugh on "Those Foreigners" gives the most adequate description of the situation of the foreign immigrant in America that we have ever seen in so short a compass. Dr. Goodwin's chapter on "The Church and Rural Life," and the chapter on the Negroes, by Henry A. Hunt who won the Spingarn Medal in 1930 for his years of "modest, faithful, unselfish and devoted service in the education of the Negroes of rural Georgia," are both chapters well packed with information and insight. Another volume which might well be used in connection with the study of this book is one called *The Challenge of Change*, by John Milton Moore, published by The Council of Women for Home Missions and the Missionary Education Movement (\$1.00; paper, 60c). Dr. Moore is one of the three general secretaries of the Federal Council of Churches and is particularly well equipped to state the problems that face the churches in our country today and to show the lines along which the different denominations have been meeting them.

Another volume has recently appeared from the pen of Dean Washburn, of the Episcopal Theological School in Cambridge, entitled *The Religious Motive in Philanthropy* (University of Pennsylvania Press, \$2.00). These are the Boardman Lectures on Christian Ethics collected in book form. Using his customary biographical method, Dr. Washburn gives us his vivid

portraits and charming studies of such different people as Samuel Barnett and Vincent de Paul and St. Francis of Assisi.

JUDGING by the titles of some of the modern books, one would think there were not many religious beliefs left which one could wholeheartedly believe. Fortunately, the titles are deceiving, and in most of the books the reader will discover a good many strong convictions. Dr. Herbert Parrish, who was for many years rector in New Brunswick, N. J., has given us his philosophy of religion in a book called *What Is There Left to Believe?* (Sears Publishing Co., \$2.50). Glancing at the table of contents, one would suspect that the subject matter was most conventional, but further attention will reveal to the reader that Dr. Parrish covers a wide variety of topics. For example, in the chapter on "Faith" a large section is devoted to the subject of sex, in the chapter on "Problems of Joy and of Life," many truths about the clergyman's position in society are elucidated, and in the chapter on "Prayer," a good deal of space is devoted to the question of church attendance. The book reads easily and part of its charm is the way in which the reader runs across these rather unexpected subjects. The author believes above all in a cosmic consciousness. When man, through dint of spiritual effort, is able to achieve union with this consciousness, he reaches the mountain peak of religious development. In the author's own words: "He feels himself to be on a new plane of existence. Here is born the sense of immortality, a realization of eternal life, not as something stretching out into time and after death, but here and now, and with this faith there is the feeling that, when one moves with the purpose of the cosmos, one moves backed by the tide of irresistible power."

Writing in a similar vein, Dr. James G. Gilkey gives his answer to the point of view of the modern sceptic in *Meeting the Challenge of Modern Doubt* (Macmillan \$2.00). In his most charming and persuasive style, Dr. Gilkey gives the reasons for the belief that is in him in reply to the non-belief of modern youth. Dr. Gilkey is a modernist of the type that believes in conserving the best that is in the past and yet at the same time is not afraid to stand for the complete eradication of what he believes to be outworn. In contrast with this and other books of similar title, it is interesting to turn to Dr. George Buttrick's Lyman Beecher Lectures on Preaching entitled *Jesus Came Preaching* (Scribner's, \$2.50). The title well expresses the keynote of the book, which is positive belief in the eternal centrality of Christ in religious thinking. Beginning in the first chapter with a look at the world as he sees it from his Madison Avenue study, the author considers the question of the authority of Christ in relation to it. His remarks on the subject of authority form one of the most interesting discussions in the book. The question of authority is an old one which no one has satisfactorily determined. Should Jesus' authority be based on legal considerations of supernatural deeds, or upon His own claims? Dr. Buttrick's answer to this question is that authority is itself a pre-

text: "It is compulsion ruling us above the vagaries of mood and conduct, yet safeguarding our freedom. It is a finality needing no witness beyond itself, yet holding within itself an unknown by which it provokes our seeking and challenges us to hazardous adventure. The paradox of authority: a compulsion safeguarding our freedom—a faculty challenging us by an unknown." After showing that this view of authority is strikingly in accord with the facts of modern scientists, Dr. Buttrick goes on to the question of how the preacher can make his message most appealing to those who live at the present day. The style of the book is exceedingly beautiful and the reader quickly becomes aware that the writer is a man not only of deep spirituality but with a soaring imagination.

LEAPING from Madison Avenue, we land in China. Here we find two recent books that we especially would recommend. The first is a novel, *The Good Earth*, by Pearl Buck (Abingdon, \$2.50). Writing from the point of view of one who has never been to China, we can say that no other book that we have ever read on an Oriental country has given us such a real sense of having visited the country and having learned something of how most of the people live. We understand also from Chinese friends that the book gives a remarkably true picture of the Chinese life which it portrays. How anybody could read the first chapter and not finish the book, is more than the reviewer can understand. It reads with a vividness that carries one through the several hundred pages in no time. Not only is it a good novel of Chinese life, but it has the additional quality of being written in English so beautiful that today it is truly rare. It is also quite reminiscent of the Bible. Although lacking in literary beauty, *Sun Yat Sen, the Liberator of China* (Vol. 2) by Bishop Henry B. Restarick, is an interesting companion for *The Good Earth*. In this brief volume Bishop Restarick tells the life story of Sun Yat Sen. Few political leaders have had a more interesting, dramatic and courageous life than has Dr. Sun. To start a revolution in America, as our colonial ancestors did, was cat's play compared with starting a revolution in an empire whose customs and traditions were as ancient and venerable as those of the Chinese Empire with its Manchurian dynasty. A rebel at heart before he was twenty years of age, Sun Yat Sen had entered into the sacred temple in his home village of Choy Hung and defaced the images. Turned out of the village, he fled to the coast and studied medicine. Shortly after becoming a doctor, however, his revolutionary ideas forced him to leave the country. A good portion of his life was spent in Japan, Hawaii, and America, raising funds and stirring up enthusiasm for the revolution. After three unsuccessful attempts, in 1911, as is well known, Dr. Sun triumphed, becoming the first president of China. Among other things, Bishop Restarick proves conclusively the formerly disputed point that Dr. Sun was born in China. It is interesting to note, incidentally, that Dr. Sun received his education as a boy at the Iolani School for Boys, which is to be the recipient of the Birthday Thank

Offering for the next triennium. At this school, then conducted by the Church of England, Dr. Sun learned the truths of Christianity which he held throughout his life.

Books of well told and interesting stories which may be used in the Church School are so difficult to find that it is a pleasure to be able to recommend whole-heartedly Miss Hulda Niebuhr's *Greatness Passing* (Scribner's \$1.50). Most of the stories are from the biographies of Christ-like men and women and consequently true. Another book which deals with children, but one which is meant for parental reading is *Building Personality in Children* by Dr. Garry C. Myers (Greenberg \$2.50). In this volume the author covers a host of the problems which the parent faces in rearing a child today. The book is not a psychological treatise exploiting new-fangled ideas, but is a nice combination of modern knowledge and what the New Englander knows as "horse sense". It is a good volume to place in the hands of anyone entering the joys and trials of parenthood.

Let's Know

By

BISHOP WILSON

DECLARATION OF UTRECHT

OUR closer relations with the Old Catholics may make it advisable for us to look over their official Profession of Faith as adopted in 1889.

"1—We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins—'we hold that which has been believed everywhere, always, and by all'. For this reason we persevere in professing the faith of the primitive Church, as formulated in the oecumenic symbols and specified precisely by the unanimously accepted decisions of the Oecumenical Councils held in the undivided Church of the first thousand years.

"2—We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome—decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to the Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of his primatial jurisdiction we do not wish to deny the historic primacy which several Oecumenical Councils and Fathers of the ancient Church have attributed to the Bishop of Rome by recognising him as 'Primus inter pares'.

"3—We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the first centuries.

"4—As for other Encyclicals published by the Bish-

ops of Rome in recent times—for example the Bulls 'Unigenitus' and 'Auctorem fidei', and the Syllabus of 1864—we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognise them as binding on the consciences of the faithful. We also renew the protests of the Catholic Church of Holland against the errors of the Roman Curia and against its attacks upon the rights of the national Churches.

"5—We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them only so far as they are in harmony with the teaching of the primitive Church.

"6—Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our duty to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and Blood of our Saviour Jesus Christ under the species of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross; but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews IX: 11, 12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. IX: 24). The character of the Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful, in receiving the Body and Blood of our Saviour, enter into communion with one another (1 Cor. 1: 17).

"7—We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted ever since the divisions which have arisen between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members of our Churches in accordance with the spirit of Jesus Christ our Saviour.

"8—By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion."

The Lambeth Conference in 1930 adopted a resolution saying—"The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England".

Missions for Children

By

LEWIS B. WHITTEMORE

THE Church School, like patriotism, is not enough. It should be supplemented in its steady year round effort by the intensive week in which the emotions are stirred and there comes a *love* for the things which are noble, pure, heroic, Christ-like. In other words, there is a distinct place for the right kind of a children's Mission.

Give the emotions, the feelings, the sentiments, the youthful idealisms a chance! Frankly, some of us are not afraid of the emotions and the feelings. In a reaction from a certain type of sensational revivalism, the Church has forgotten that the feelings and the affections do play a vital part in life. Especially do they play a part in the life of childhood and in the formation of character.

The right kind of a Mission for children frankly presents the good life with a certain glamour. It is given with the lure of the heroic about it. There is an atmosphere charged with a feeling tone in which the heroes of the faith seem symbols of what the children fain would be. This, I maintain, is a character forming experience for character is the result of a succession of voluntary right choices. Now here is the point: we choose in accordance with our emotions and our imaginations. The feeling of duty plays but a secondary part. The saints are saints because they wanted to be saints—not because they felt that they ought to be saints. Please pardon me if this be heresy.

There may be some Church Schools in which the atmosphere of each Sunday has this thrilling tingle and the child leaves the session with his eyes on the Holy Grail. I have not come across them, however, in my own experience. I doubt whether they exist. The Church School corresponds with the every day tone of life with its duties and disciplines. It corresponds to the vast level of experience. But, if the average Sunday experience represents the plain, provision should also be made for the mountain peak. There should be a period set apart in which the child can look at life as a whole, see its glories, admire its heroes, feel the lure of greatness, the call to follow the gleam. Here is experienced the emotional tone which will issue during the average days in that succession of right decisions and choices which mould the character of the man to be.

This argument would help but little if the proper technique for such a Mission had not been found and made available. It does exist. I refer to the Adventuring With Christ program prepared by a committee of the department of religious education of the fifth province. It works. That is my first point. The program is fitted to the heart of childhood. It understands children. It is astounding how they will come back day after day in ever increasing numbers. Astonishing, too, how it creates that atmosphere in which the ideal seems attractive and alluring.

One mother said to me, a year after I had my first mission, "Do you know, after your mission, my boy, out of a clear sky, told me that he wanted to be confirmed. He said that he felt entirely different about things after that week." There was a right *voluntary* choice and it was a character forming experience.

It is also astounding to find that one does not have to be a trained missionary to conduct such a children's week, if he will follow directions. Where missions fail it is because the technique recommended both for the preparation and the week itself has been neglected. Any rector who cares at all for children (and how can anyone be a professed follower of Jesus and not) can have this invigorating experience.

It seems to me to be real news that the national commission on evangelism and the Church Army, in looking for material for children, should have decided that this is the best to be found. So now these two agencies have associated themselves with our department in the use of this material. We have joined hands for the child.

Incidentally, the whole project, which has grown into a nation-wide movement from its own inherent vitality, is one answer at least to those who ask, "Can anything good come out of the provincial system." Only a provincial department could have brought together such a group of people as have produced this program and given their means whereby they were enabled to do their work.

Five mission programs have been published, the last one being called "Ambassadors for Christ." One more is now in process of being written. The Morehouse Publishing Co. is handling all the material.

A Hymn of Liberty

By

WILLIAM PEARSON MERRILL

WE KNELT before kings; we bent before lords;
For theirs were the crowns, and theirs were the
swords;

But the times of the bending and bowing are past;
And the day of the people is dawning at last.

We cringed before gold; we deified wealth;
We laid on its altar the life and the health
Of manhood and womanhood, childhood and youth;
But its lordship is doomed in this day of the truth.

The strength of the State we'll lavish on more
Than making of wealth and making of war;
We are learning at last, though the lesson comes late,
That the making of man is the task of the State.

Great Day of Jehovah, prophets and seers
Have sung of thy coming thousands of years;
Thank God for each sign that the dark night is past,
And the day of the people is dawning at last.

WOMEN HAVE BEEN REAL LEADERS FOR A WARLESS WORLD

By ELEANOR H. WILSON

"We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace and imposes a needlessly heavy burden on the peoples of the world. We therefore appeal for a determined effort on the part of our government by example as well as precept to secure immediate substantial reduction, especially at the approaching and epoch-making Disarmament Conference."

So reads the final paragraph of the resolutions adopted by the Woman's Auxiliary assembled in Denver. We pledged ourselves on returning to our own communities to conscientiously strive to create an intelligent, constructive public opinion toward making world peace a reality. I wonder if others have had the same experience I have had. The president of our woman's club appointed me to take charge of the circulation of the petition in our community in favor of international disarmament, and I was amazed at the number of women who refused to sign. It is only an indication of how much work there is yet to be done along educational lines. The responsibility does not rest alone with the statesmen who will be meeting in Geneva. The opinion of each individual in the world is a vital factor in the success of the conference. The fact that President Hoover is appointing a woman representative among the delegates is a splendid tribute to those women who have so whole-heartedly worked in behalf of this great cause.

In 1926 Mrs. Carrie Chapman Catt, long a leader in the suffrage cause and a keen student of international affairs, conceived the idea of forming a conference of representatives of the great women's organizations of the country to formulate a study program, so that those who really wanted authentic information might have it. Thus was created the conference on the Cause and Cure of War. Numbered in its membership are: the American Association of University Women, the Federation of Women's Boards of Foreign Missions of North America, the League of Women Voters, the Federation of Business and Professional Women, the General Federation of Women's Clubs, and six other national women's organizations. During the six years of its existence it has continued to function as an educational forum. In its program each year an attempt has been made to present both points of view on any issue under discussion. In no instance has the conference ad-

vocated radical reductions in armament not compatible with safety, nor has it urged our country to abandon a sane plan of national defense. It has brought to many women in the United States a useful knowledge of economic relations among nations, international treaties existing between our own and other countries, and the principles of arbitration and conciliation.

Its particular work during the past year has been to formulate public opinion in advance of the 1932 Disarmament Conference, to insure a favorable reception of disarmament proposals and to disseminate information about the League of Nations. This year's Conference will take place in Washington, D. C. January 18-21. The general subject of the program will be "World Paradoxes" and it will deal with those problems which handicap the progress of the coming substitution of peace for war. It will be of interest to follow the reports of the Conference.

At a service held in St. Paul's, London, on December 15th, dedicated to the success of the Disarmament Conference, the Archbishop of Canterbury said:

"The Conference which meets at Geneva in February will be the most momentous assembly since the peace conference. More than 10 years have passed, yet in spite of all the reductions achieved at the naval conferences in Washington and London, the level of armaments remain as high as ever. Our country will enter the conference in a position of strong moral authority. She has already made more substantial reductions than any other country. Many think she has already reached the lowest point consistent with her safety and obligations."

Let it be one of our New Year's resolutions to set ourselves to learn more about the institutions now functioning for the peaceful settlement of international difficulties, "to create a public opinion which will eliminate fear psychology and bring about the peace of the world and the union of Christendom through the Church of Christ."

NEW DIOCESE NAMED ROCHESTER

They have voted to call the new diocese in New York "Rochester" after the see city. But it wasn't a walk away I can assure you, the debate being long and often snappy before "Rochester" was decided upon after three ballots and then winning by but one vote. The name of "Genesee" a regional name in western New York was fought for valiantly by a considerable group. The new diocese has 69 parishes and missions, 48 parochial clergy and 13 non-parochial.

BROTHERHOOD IN JAPAN OUTLINE FINE PROGRAM

By PAUL RUSCH

Following the organization of a National Brotherhood of St. Andrew in Japan on St. Andrew's Day, a comprehensive program of activities was planned by the leaders of this young organization. In addition to planning for an annual national convention, to be held in a different diocese of Japan each year, there will also be a diocesan conference or convention covering a week end, in each of the dioceses. A summer leadership training camp is to be founded and will operate during the months of July and August, in weekly periods for groups of twenty-five or more members of the Brotherhood. The camp will have a chapel, dining hall, and living quarters, and will carry on a full program of educational, devotional, athletic, and recreational activities, as a part of the leadership training program of the national organization.

For the local parish chapters the following four-fold annual program has been developed: (1) Church Attendance Campaign; during the four Sundays of Advent each year, after careful planning and organization some weeks in advance, a parish-wide church attendance campaign is to be conducted. Every member of the parish will be asked to promise to make an earnest effort to attend church service on each of these four Sundays and, on the closing Sunday, to bring someone else with him.

(2) Bible Classes; through the Epiphany and Lenten seasons, short term Bible classes, or intensive effort in connection with a permanent Bible class, are to be carried on. An endeavor will be made to enlist all the men and boys within the influence of the parish in Bible study.

(3) Family Prayer Campaign; from Easter to Trinity, each year, there will be an organized effort, indicated by sermons by the parish priest, to enlist every member in the parish in the practice of regular family prayer, including the reading of the Scripture, prayer, and grace at table.

(4) Men's and Boys' Communion; with the resumption of activities in the early autumn, through the months of September, October and November, an effort will be made to develop a strong monthly men's communion on the third Sunday of each month, sponsored by the Brotherhood Chapter but reaching the men and boys of the parish generally, and culminating (but not ceasing) with the annual church-wide corporate communion on the first Sunday in Advent.

TRINITY CHURCH HONORS THE GREAT PHILLIPS BROOKS

Each year on the Sunday nearest the anniversary of Phillips Brooks' birthday a special service is held in Trinity Church, Boston, in his memory. As time passes it becomes more difficult to find men who knew Dr. Brooks or who had the privilege of hearing him preach. Especially happy was the choice this year by the rector, the Rev. A. L. Kinsolving, of the great Congregational preacher, formerly pastor of the Broadway Tabernacle, New York, Dr. Charles E. Jefferson. Having heard Brooks while studying near Boston, Dr. Jefferson came so strongly under his influence that as a result he decided to give his life to the Church. Persons who have listened to these commemoration sermons for many years report that Dr. Jefferson delivered one of the most memorable which has ever been heard from the famous old pulpit.

* * *

The Pilgrim Press Book Store at 14 Beacon Street in Boston recently opened a Children's Corner where everything which is being published to aid in the worship and devotional life of little children is on display. Within a small doorway is a beautiful small altar exquisitely decorated to make a chapel especially appealing to children. It will be helpful in showing people how to construct such a corner in a church or parish house and already has been seen by many visitors.

* * *

A committee of leading citizens has been formed in Boston to correlate the information which is available in regard to crime. It is called "The Citizens Committee on the Cause and Cure of Crime" and held its first meeting on December 8. Among the Episcopalians on the Committee are: Bishops Lawrence and Sherrill, Mrs. Charles L. Slattery and Prof. Francis B. Sayre of the Harvard Law School.

* * *

The topic of the evening at the winter meeting of the Episcopalian Club in Boston on Dec. 14, was "The Church and Youth" and addresses were given by Pres. Sills of Bowdoin and Dr. Kinsolving of Trinity and formerly of Grace Church, Amherst.

* * *

Early in December the friends of the House of the Good Samaritan in Boston, a hospital devoted particularly to caring for children, were gratified in seeing a new wing dedicated.

* * *

A meeting was held in December in Ford Hall in the interest of the starving families of the striking miners in Kentucky. A Harvard grad-



WILLIAM P. S. LANDER
Rector at West Palm Beach

uate student and Churchman writes of the meeting: "Arnold Johnson, a third year man at the Union Theological Seminary, gave a very clear account of the hideous brutalities he had observed on the part of the coal operators . . . Others spoke well . . . I was horrified at the plight of these families, about which I confess I had only a hazy notion. Failing direct experience, we certainly do need detailed facts, presented by first hand observers, to shock us out of ignorance of the terrible conditions in certain parts of this country and others".

G. M. D.

ST. PAUL'S NEW MISSION

They have had a difficult time figuring out the name of a mission located six miles from Amherst, Virginia. It was founded in 1908 by Mr. Arthur P. Gray, Jr., then a seminary student. For a time it was known as the "Indian Mission" due to the people to whom it ministered. Then it was consecrated by the late Bishop Tucker as "St. Paul's" but somehow or other when the Bishop's diary was published in the next diocesan journal the report of the consecration gave it the name of "Christ Church". So through all subsequent records it was put down as "Christ Mission". The chapel was burned a year ago and there was found in the corner stone a printed service for the "Laying of the Corner stone of St. Paul's Chapel". A new chapel was constructed and was consecrated this fall as St. Paul's, so St. Paul's it is to remain unless matters are again bawled up by someone. Miss B. W. Savage is missionary-in-charge.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

If you could announce to the people of your community, during the coming day of the international conference on disarmament, that meetings were to be held in your parish house to discuss these vital matters I rather imagine there would be a good response. If on top of that you told them that these meetings were to be addressed by seven or eight of the foremost authorities in the country I doubt if your parish house would be large enough to take care of the crowds.

We can't deliver these authorities to you in person unfortunately. However during this coming Lent they are going to send messages to you through a series of articles on "The Christian Way Out" in which they will deal with the present international and economic crisis. And I can assure you that these articles come to you from real experts. We will announce their names presently and then you can judge that matter for yourself.

The world is in a sorry mess. We all seem to agree as to that. We also want leadership. There are many who say that the Church can supply none. It is for us to demonstrate that the Church can.

Here is the suggestion I have to make. Organize a study group in your parish this coming Lent to discuss these subjects. They are alive, not only because of the times in which we are living, but also because the disarmament conference will be bringing them to the front. THE WITNESS will supply the leadership for your study group through this series of articles. And when you see the names of those who are to contribute to the series I know that you will agree that we have lined up the best brains in the country. There are Christian answers to the many problems that face us. Let us, together, this coming Lent see if we cannot find out what they are.

In addition to this series we are to begin, with the first Lenten Number of February 11th, a series of articles on "The Story of the Church" written by Bishop Johnson. I do not have to tell you much about that. You who have been readers of THE WITNESS know how instructive and entertaining he can make any series of articles, particularly on such a subject.

Plan now for a WITNESS Bundle during Lent. The cost is but four cents a copy for Lenten Bundles, and less when the bundle is taken for a longer period. There will be further announcements about all this, but

since Lent comes very early this year I thought I had better pass the word along now so that you can plan accordingly.

* * *

In past years the New York branch of the Church Mission of Help went in for theatre parties. This year instead of a party, on which they received a percentage on the sale of seats, they sent out "no performance" notices to their many friends and asked them to send the price of their ticket to help the ever increasing work of the society. They are selling tickets for this Stay-at-Home benefit at \$25 for box seats; \$15 for orchestra seats and \$5 for balcony seats which makes me wonder what theatre they ordinarily go to. My limit is generally \$1.10, though I do remember paying \$1.65 for a seat to "The Green Pastures" since I couldn't get in for less. Well it is all a grand idea, paying for a ticket and then sitting before your own fire at home, particularly if it works. It is a worthy cause and I wish them luck.

* * *

There is an advertisement on the back page of this issue which I am sure will be of interest to many rectors and Altar Guilds. The Mary Fawcett Company, which has been serving people throughout the Church for many years, and is well known to THE WITNESS, is now offering Pure Irish Linens at prices that have not been equalled since before the war. I am no authority on Linens but the samples sent to us were examined by a man who is and he assures me that they are wonderful buys. It is a great chance to lay in a supply if you need vestments of Altar Linens.

* * *

Reports have it that Christmas services this year were unusually well attended. The weather throughout the country was unusually mild—almost too mild for Christmas—but it was perhaps partly responsible for the crowds.

* * *

Bishop Lawrence has resigned as the president of the Church Pension Fund. The annual meeting was held the other day in New York and he said that, being eighty-two years of age, he thought it should be turned over to another man. Resolutions were adopted expressing appreciation for the eminent services which Bishop Lawrence had rendered in leading from the beginning the entire movement for the establishment of the pension system, and in supervising the fifteen years of its very successful operation. Mr. William Fellowes Morgan of New York was elected to fill the vacancy. Mr. Morgan has been a trustee since the beginning of the Fund and has always been prominent in Church affairs,

CLERICAL SKETCHES

THE Rev. William P. S. Lander is the rector of Holy Trinity Church, West Palm Beach, Florida, where he is doing an exceptionally fine piece of work, particularly with young people. Mr. Lander was born in Brooklyn, New York, attended Trinity School, New York City, later taking his academic degree at Columbia University. He graduated from the General Seminary in 1915. His first charge was at Dunton, New York, leaving there to become the rector at Glendale, N. Y., where he remained until 1924. Since going to Florida he has played a leading part in diocesan and in community affairs.

having been a deputy to three General Conventions, a trustee of the General Seminary, trustee of the Cathedral of St. John the Divine and a vestryman of St. George's, New York.

* * *

Bishop Stewart of Chicago was at the Cathedral Shelter for Christmas day services. After the service he went down a long line of fully 1000 unemployed men who had gathered outside to await their turn for dinner. The Shelter serves hundreds, and in addition sent out 2400 Christmas baskets to families.

* * *

Out of the Young People's Service League at Holy Trinity Mission, Wallace, Idaho, seventeen members went away to the university this year. Handicapped by the loss, but undismayed, the League will soon be active again. The Church Club in Moscow, where the state University is situated, had fifty-four at its first meeting and more to come.

* * *

Rather late with this—even at that I rather have an idea we reported it before. In any case there was an anniversary service at St. Paul's, Syracuse, N. Y., recently when about 1000 people turned out to do honor to the Rev. Henry H. Hadley, rector there for fifteen years. Bishop Johnson of Colorado was the preacher.

* * *

The Holiday House of the Girls' Friendly Society at White Lake, N. Y., has been improved to the extent of \$1000 worth.

* * *

I dislike begging but when you receive a telegram picturing distressing conditions there is nothing to do but pass it on. I have just received a wire from the Rev. James Myers, industrial secretary of the Federal

Council of Churches as follows: "Tour of inspection coal fields West Virginia and Kentucky reveals alarming need. Children are without clothing. Saw them barefoot in snow. Some evicted families living in tents. Sickness is taking its toll. Starvation is stalking this country. Hot lunches served by Quakers already show good results but money is urgently needed if their work is to be carried on." We have told you the story of the mining fields of West Virginia before so there is no need to repeat that story. If any of you are able to send funds, and wish to have them go through Church channels, they should be sent to the Church League for Industrial Democracy, which has been assisting with the relief since last Spring. If you have clothing to send, particularly children's, send it to the American Friends Service Committee, Morgantown, West Virginia.

* * *

The Rev. John Edward Kinney was ordained to the priesthood by Bishop Fiske on December 23rd, the service being held at Christ Church, Binghamton. The sermon was preached by the Rev. J. DeL. Scovil, rector of the Good Shepherd, Binghamton.

* * *

Dr. Miriam Van Waters, an authority of international reputation on social service and kindred subjects, for a number of years the judge of the juvenile court in Los Angeles, has become the head of the Sherborn Reformatory for Women in Massachusetts. Dr. Van Waters, a Churchwoman, was the president of the National Conference on Social Work in 1930, a rare distinction for anyone and particularly for a woman, since few have held the office. Friends of Dr. Van Waters let it be known some months ago that she was available for new work, and many hoped that she might be chosen for social service work of a definitely Church character but nothing ever came of it. The Church is unquestionably the loser.

* * *

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

* * *

Mr. Lu is a Chinese gentleman in Chicago who operates a restaurant. Dance music is broadcast from his place each evening. On Christmas Eve however, though Mr. Lu is not a

Christian, he donated the time on the air which he purchases for the broadcasting of the midnight service of the Church of Our Saviour.

* * *

Dean Powell of the Pacific Divinity School is leaving on a six months' trip to the Holy Land. The trip has been made possible partly through the contributions of a number of friends who are members of Dean Powell's Bible classes.

* * *

Fully a thousand people attended the annual service of lights held on December 20th at Christ Church, Poughkeepsie, N. Y. The service was in behalf of social welfare and was attended by many social workers. The address was made by Mr. Monell Sayre who made an appeal for enlightened and consecrated individualism. The offering was for the associated charities of the city.

* * *

Mr. George H. Lewis, vestryman of Christ Church, Norfolk, Va., has been awarded the gold medal presented each year by a club of the city "for distinguished continued service to the community in promoting the civic and social welfare, and especially for services rendered for relief of the unemployed during the year 1931."

* * *

The Rev. Harold F. Bache was advanced to the priesthood on December 31st by Bishop Wing at All Saints', Fort Lauderdale, Florida, where he is in charge.

* * *

They are trying the experiment of a Church school at eleven o'clock for a small group at Grace Church, New York. The children come with their parents, remaining with them at the service through the first lesson. They then go to the parish house for an hour of instruction. Miss Dorothy Williams, in charge, writes: "The eleven o'clock hour is chosen, not for convenience in transportation, but particularly so that the children may be a part in worship as a common human experience. There is a difference between being sent to Sunday School and coming to church with the members of the group with which you live.

"It is around this idea of religion being an integral part of their lives that the plan for these children is being built. Since they are ready to think and to feel wonder, and no one does either of these things more directly than children of this age, we hope to help them in their religious growth through these abilities. But it must be the kind of food for growth that means something vital to them now. So we want to make as much as we can of the being together of the group, finding the religious content in situations that are in their

play and work together. There should be growth in learning to make judgments about fairness, leadership, sharing, etc., that come up continually between Mary and John and David. The material of everyday life will be added to that of the beautiful stories of ethical content that we have in our religious history. That situations to make class material do arise in and out of the children's thinking was evident on the first Sunday.

"All in a few minutes on that Sunday we plunged into questions of race prejudice, the use of force and war,

and of creation. Mary said, 'There are so many things I want to know. Who made the first things, for instance? I ask and I ask and I never get any answer because nobody knows.' She was much interested in the talk that followed about the first houses and how men lived before that and felt the thrill of the history of men learning to manage their environment. John said, 'I am drawing a cannon.' Someone said, 'I wonder why you like that so much.' 'I can kill people with it,' he said. 'Now that's funny too,' said Mary.

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* * *

The Rev. George S. Gresham, rector of the Ascension, Norfolk, Va., was recently elected chairman of the Norfolk Clericus for 1932.

* * *

William Spear Knebel, whom I have erroneously referred to in the past as the Rev. Spear Knebel, was ordained deacon on December 21st by Bishop Stires. The service was held at Grace Church and the Rev. George Parkin Atwater preached. Mr. Knebel is a very live young man who is the social service secretary of the diocese of Long Island. The Rev. Joseph E. Mills, Jr. and the Rev. Louis S. Luisa were ordained priests at the same service.

* * *

Christ Church, Greenwich, Connecticut, have secured the Rev. John H. Chapman and the Rev. Clarence R. Wagner to act as priests-in-charge pending the election of a new rector to succeed Bishop Budlong.

* * *

Bishop Stewart was the speaker at the Christmas service of the Chicago Sunday Evening Club on the 27th. Bishop Anderson had given the address at this service for a number of years and in introducing Bishop Stewart the president of the club paid a tribute to the late Presiding Bishop. Many hundreds of people attend the meetings of the club which are held each Sunday evening in a large auditorium in the Chicago Loop. The speakers are always internationally known men and women.

* * *

A beautiful children's service was held at the Cathedral, Albany, N. Y., Christmas Eve when the story "When the Chimes Rang" was told by the Rev. Charles F. Brooks and enacted by the children at the creche. The organ chimes pealed as their gifts of money were laid on the parcel gifts brought for several children's institutions.

* * *

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from a serious infection which has had him laid up since early summer, is now on a cruise to the West Indies. He is to return the middle of this month and will be back on his job at Mt. Kisco, N. Y., but will have to take it very easy, his doctors say, throughout the winter.

* * *

The old buildings of the Berkeley Divinity School in Middletown, Connecticut, are being torn down and new buildings, to rent as commercial establishments, are to be constructed at once. The new property is to be managed by officers of the school and it is hoped that the income from the venture will be substantial. Meanwhile on the new property of the school in New Haven an extension is being made to the library.

* * *

The new St. John's church at Sandy Hook, Connecticut, was dedicated last month by Bishop Acheson. The original church was destroyed by fire two years ago. Immediately following announcement of plans to build a new church the young people of the parish manifested a lively interest and have made generous contributions to the fund which made the present building possible.

* * *

Stanley F. Hemsley and Lynde E. May were ordained deacons by Bishop Acheson at the Epiphany, New Haven, on December 20th. The Rev. Fleming James of the Berkeley Divinity School faculty was the preacher.

* * *

The last of the chancel windows in

the Ascension, Mount Vernon, N. Y. was dedicated on December 20th, completing the series, all of which have been made by James Powell and Sons (Whitefriars) of London.

* * *

The Rev. William E. Cox of Bisbee, Arizona, was stricken with paralysis while preaching on a Sunday this fall. He has since been confined to the hospital where he has shown marked improvement.

* * *

The Rev. Q. E. Primo, colored priest of Georgia, has resigned as vicar at Albany and Hawkinsville, to accept a call to Delray and associated missions in Southern Florida. Mr. Primo has done splendid work in Georgia, both for the Church and for the communities which he has served.

* * *

Leaders in religious education in the 5th province are to meet at Brent House, Chicago, January 11 and 12, under the auspices of the national department of religious education. This is one of a series of such conferences that the national department is holding.

* * *

Do you know what a "mummers" service is? Neither do I. But they had one at Holy Trinity, Chicago, last week. It is patterned after a service held in the little town of Tenby, Wales. The service in Chicago was featured by the presence of Mr. Walter Kilday, expert bagpiper. Awful, bagpipes, I think, but then I presume some folks like them.

* * *

A reunion of those who attended

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the Sycamore Conference, diocese of Chicago, last summer, was held at Christ Church, Chicago, on January 3rd. Afternoon reception, a supper, and speeches by Bishop Stewart and the Rev. LeRoy Burroughs of Ames, Iowa.

* * *

There are 26 students this year at Seabury Divinity School. Of these nine are doing pre-theological studying at Carleton College.

* * *

The Rev. Dr. Kramer, warden of Seabury Divinity School, resigned last June and his resignation became effective the first of this year. Bishop Keeler is serving as acting dean until a new dean is elected. As the boss there is to be a dean hereafter and not a warden—a change for the better I think.

* * *

The first Church Army Men's Auxiliary has been organized. Captain Mountford went recently to Dobbs Ferry, N. Y., spoke to the men's club and as a result nineteen men agreed to stand back of the Army by prayer, influence and financial aid.

* * *

There is a men's club at Montrose, N. Y., consisting of about 75 fellows, now engaged on the very useful enterprise of building a guild hall; doing the job themselves of course.

* * *

Have you an old furnace in your parish? If it is old enough you might get it in the great Smithsonian Institute in Washington along side Lindbergh's plane and other famous relics. One that was used in Christ Church, Tarrytown, N. Y. as far back as 1836 was such a relic that it was recently given this honor.

* * *

The Rev. Bertram J. Mortlock was ordained priest on December 20th by Bishop Manning at Christ Church, Pelham Manor, N. Y. The candidate who is 53 years old, was a layreader for many years.

* * *

The Episcopal Actors' Guild, of which George Arliss, famous actor, is president, has expressed itself as definitely opposed to Sunday performances. There has been a move in that direction recently, due to the financial difficulties that many producers have run into during the past couple of years.

* * *

The new bishop of North Dakota surely was well consecrated. Fifteen bishops participated in the laying on of hands. They might have had a little General Convention of their own up there in Fargo had they been so inclined.

* * *

A meeting of the Executive Committee of the National Brotherhood

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of St. Andrew has been called for Saturday, January 9th in Philadelphia, to be preceded by a conference of the Young Men's Division Committee. At the meeting plans for the coming year's work will be considered with especial reference to the series of older boys' conferences being arranged for on the Pacific Coast, in the Middle West, and in New England.

A dinner at which Courtenay Barber of Chicago, president of the National Brotherhood, will be the guest of honor, will be given in Washington on Thursday, January 7th, and a similar dinner in Philadelphia, at the University Club, on Friday, January 8th.

* * *

On the Second Sunday in Advent, the Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri, confirmed a class of 73 candidates in St. Andrew's Church, Kansas City. Through a series of parish dinners the candidates were brought together by committees from parish organizations and sponsored by individuals so that the contacts were equally made by the laity and clergy alike. The preparation for the dinners was unique inasmuch as no set charge was made for the dinners but a silver offering was taken to defray the necessary expense which in each case more than covered the cost of the dinner. Reservations were taken and an average of over 200 was made for each of the eight dinners. Through a prepared instruction and a question box many vital and pertinent questions relating to the Episcopal Church were discussed and answered in a convincing and authoritative manner by the rector. During the fiscal year of 1931 St. Andrew's has added one hundred and eleven communicants by confirmation and fifty-two by transfer, a total of 163. The Rev. James P. DeWolfe is the rector.

* * *

The biography of the late Bishop of Vermont, the Rt. Rev. Arthur C. A. Hall, written by the Very Rev. George L. Richardson, dean of the Cathedral of All Saints, Albany, is announced on sale shortly after the first of the year. The title of the book

is, *Arthur C. A. Hall*, and the introduction has been written by the Rt. Rev. Philip M. Rhinelander. Dean Richardson was an intimate friend and close associate of the late Bishop of Vermont, and spent the summer following the bishop's death in his house at Rock Point, Burlington, where he had access to the library and papers of Bishop Hall in preparing material for his biographical volume. In addition to these advantages, Dean Richardson possesses gifts of penetrating analysis, personal appreciation and literary charm that

promise a thorough and beautiful writing of the life of Bishop Hall.

* * *

Rhode Island takes care of its retired clergy who have served it for 22 years, in such generous fashion that the diocese always has an unusually large number of aged rectors, many of whom have presided over one church for a great many years. Through a fund of \$234,000, the diocese permits these clergymen to retire at the age of 65, which is three years earlier than the age permitted by the General Pension Fund and pro-

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Daily: 7:15, 12 and 3.

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Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

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Sundays: 8 and 9 A. M. (Daily 7:30)
11 A. M. Missa Cantata and Sermon 4 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 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, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

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

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 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 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

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11 A. M. 4:30 P. M.

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Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. 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
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Tuesdays: 10 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.

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vides an annuity of \$600. At 68, clergy in this class receive upon retirement an annuity sufficient to raise the combined pensions of General Church and Diocese to a minimum of \$1500. It is provided also that upon the death of any clergyman, no matter how long his term of service in the diocese his widow be given a sum of money to bring her combined pensions up to \$750; the allowances for orphans are as follows: under 7 years \$200, between 7 and 14, \$150, between 14 and 21, \$100. The schedule in these classes for the General Church is \$100, \$200 and \$300 respectively. There are now eight clergymen receiving the two pensions and nine widows and four orphans.

* * *

There follows certain items of recent news from various sections of this wide-spread territory of early times.

Up in the northeast section lies the district of Spokane, with Bishop Cross in charge. In the city of Spokane they have a beautiful new cathedral under way, about half completed, known as the cathedral of St. John the Evangelist. The completed portion, in use for more than a year past, already is serving as a real missionary asset among the people of that section. The district, not unmindful of its duties to others, last year gave \$6,000 to the work of the general Church.

* * *

Writing in the Christmas number of *The Oregon Trail Churchman*, The Rt. Rev. Wm. P. Remington, says: "Nothing can save our civilization but the honest effort to take Christmas seriously. It means love and peace, giving not getting, the power of a life laid down, a child cradled in a manger. The majesty of man is not what he has but what he is, not his earthly possessions but the spiritual treasure of his eternal relationship to God." Not a bad sauce for some of us to serve with our New Year's pudding!

* * *

In its announcement of thirty-one "Awards of Merit," given during the year 1931, the Order of the Sangreal, shows the name of Mr. Blaine B. Coles, Chancellor of the Diocese of Oregon. The award is made for "Service Among the Negroes."

For a number of years past Mr. Coles has served the Colored members of the Church in Portland, as Lay reader, rendering faithful service Sunday on Sunday, through rain or shine. His efforts have been rewarded not only by the friendship of these people, but by the development of a group of workers; a fine Church school; a congregation of more than fifty communicants, and church property in a splendid con-

dition, valued at \$7,000, a work not to be accomplished save by such faithful service as he has rendered. Mr. Coles, still a young man, is an attorney associated with the Securities department of one of Portland's leading banks. His is the type of character that gives promise for a new day, when the world recovers from its present spell of dizziness and frozen assets.

* * *

Word from Mississippi states that the results of the annual parish can-

vass were distressing beyond measure. Drought, bank failures, low priced cotton, with increasing demands for the relief of people both cold and hungry are the reasons given.

* * *

Clerical changes in Chicago; the Rev. J. H. Scambler, Belvidere, has accepted the rectorship of St. Christopher's, Oak Park; Gardiner A. MacWhorter, assistant at St. Luke's, has accepted the rectorship of Calvary, Batavia.

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