



The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXX

MILWAUKEE, WISCONSIN, JANUARY 19, 1929

No. 12

Guest Students

EDITORIAL

No More Foreigners

REV. THOMAS BURGESS, D.D.

Mr. Hoover's Good Will Cruise

CHAPLAIN BARTHOLOMEW F. HUSKE, U.S.N.

SPIRITUALISM AND THE CHURCH

By the Rev. DONALD HOLE

Can the departed communicate with the living? Is Spiritualism consistent with the Catholic religion or antagonistic to it? What should be the attitude of Churchmen toward spiritualistic phenomena? Fr. Hole answers these and similar questions in a practical, straightforward, and highly satisfactory manner in this new and informative book. Cloth, \$1.50

THE GOSPEL OF GOD

By the Rev. HERBERT KELLY, S.S.M.

The book is concerned with a problem which has vexed mankind for many centuries. Is there any meaning or purpose for life; and if so, how can we find or follow it? The author believes that it is to be found in the Gospel of God. The religion which he preaches is a practical one which is summed up in what St. John said about the Incarnation: "We know that the Son of God is come, and we are in Him that is true, even in His Son, Jesus Christ." Cloth, \$1.80.

THE FAITH FOR THE FAITHFUL

By the Rev. L. J. BAGGOTT

"This book contains a series of fifteen addresses on the various statements of the Creed, beginning with 'God the Father' and ending with 'Everlasting Life.' . . . The material is thoroughly up to date. In his chapter on the Incarnation, the author makes a strong argument for both the Virgin Birth and Evolution. . . . We heartily commend this book to readers seeking the deeper things."—*Virginia Churchman*. Cloth, \$2.00.

POSTAGE ADDITIONAL

MOREHOUSE PUBLISHING CO., 1801-1811 FOND DU LAC AVE., MILWAUKEE, WIS.

First Mortgage Bonds

Secured By

Properties Under Strong Leases

Of the four properties on which these Bonds constitute a first mortgage, three are leased to Hart, Schaffner & Marx, and one sublet to a subsidiary of Thos. E. Wilson & Co.

The leases extend beyond the term of the bonds and net rentals, payable directly to the Trustee, are equivalent to 1.7 times interest requirements for the Bonds.

The properties are strategically located in Chicago, in neighborhoods accessible to employees of the lessees, and are independently appraised at an amount which makes the issue approximately a 64% loan.

Maturity 1938

Price 100 and Interest to Yield 6%

ASK FOR CIRCULAR 1299-L.

Peabody, Houghteling & Co.

Established 1865

10 South La Salle Street
CHICAGO

PRAYER BOOK REVISION

INTERIM PUBLICATIONS

(Now ready—fully revised)

No. 123. REVISED SERVICE BOOK, 1928. Contains full revised text of Morning and Evening Prayer, The Litany, Prayers and Thanksgivings, and The Holy Communion. Paper, 12 cts.
No. 130. HOLY BAPTISM. Large type. 5 cts.
No. 131. HOLY COMMUNION. For the pews. 4 cts.
No. 137. HOLY COMMUNION [large type for chancel], with changes in Collects, Epistles, and Gospels, and in Occasional Offices. Does not include Baptism. 10 cts.

The following publications of Prayer Book Revision, 1925, require no change for use and can be furnished at reduced prices as follows:

No. 32. MATRIMONY. [Unchanged, except for minor change of language in one rubric.] 2 cts.
No. 33. BURIAL OF THE DEAD. [Unchanged, except for change of language in the first rubric.] 2 cts. each.
No. 34. Alterations in THE ORDINAL. 2 cts. each.
No. 35. BENEDICTUS ES DOMINE, on card. 1 ct. each.
No. 36. BENEDICTUS ES DOMINE, on paper. 1 ct. each.
No. 38. OFFICES OF INSTRUCTION. 3 cts. each.

THE NEW PRAYER BOOK

Ready when the publication of the Standard makes other Prayer Books possible.

No. 1. Black cloth, white edges 25
No. 2. Black cloth, red edges 27
No. 3. Maroon cloth, red edges 30
No. 6. Superior Fabrikoid (imitation leather—a very substantial binding), red edges, gold title. . . . 35
No. 7. Red imitation leather 40

Other bindings and sizes will be announced later—Order now.

Postage Additional

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

The Living Church

[Copyright, 1929, by Morehouse Publishing Co.]

VOL. LXXX

MILWAUKEE, WISCONSIN, JANUARY 19, 1929

No. 12

EDITORIALS & COMMENTS

Guest Students

AT THE General Theological Seminary this year there is a little group of students who are very "special" indeed and yet are not numbered with the special students, of which, as always, there is a group. This little group has a name of its own: "guest students." And who are these guest students? Not men who, while not in any of the three regular classes, are still studying for orders, or, already ordained, studying for degrees, and are members of "this Church." The guest students are members of other communions; in some instances, ordained members. They are at the General Seminary, as one of them explained to a friend, "in order to learn what is taught." In other words, they are taking courses in and living the life of the Seminary for the purpose of "improvement," as the Victorians used to call increase in knowledge and experience.

It has been interesting to persons in touch with the Seminary to observe the guest students, during the months in which they have now been in residence. How do their daily lives differ from those of the other students? This is the first question that anyone would naturally ask. Only as the days of guests do differ when they have kind hosts and are kind guests: the guest students, as the saying is, "are having a very good time," for the familiar reasons: every courtesy is shown them, and they show every courtesy.

It sounds simple. And it is simple. For this very reason one is led to wonder why the same plan is not in use in all departments of Church life. How is it that every student of ecclesiastical thoughts, words, and deeds, when studying away from home, is not a guest student? Some are, of course; but not most.

WE ALL know only too well what many Church people are when studying anything Churchly away from home. Some are sight-seers: they dash hastily through a place—or an idea—looking at it with interest indeed, but not giving sufficient time or attention to it really to discover anything about it except what appears on the surface. Moreover, these are the better class of sight-seers: the less good do little more than glance at the descriptive label, when there is one—and most times there is.

Then, there are the investigators. Some persons

naturally investigate when away from home studying about the Church. They get a certain amount of material: names and dates and numbers. But they do not have a very good time. And they need hardly have troubled to come, for names and dates and numbers can be sent by mail.

And then there are the spies. They go away from home, "studying for to find" trouble. And they find it. Or, if not, they can easily make it on the spot—and do.

If only they all would be guest students! For example, take a man whose home is in a militantly Protestant place—and there are some. What happens when he goes forth to study the Church in a place that is just as militantly Catholic? If he goes as a sight-seer, he sees only what is on the surface—or the label. If he goes as an investigator, he gets names and dates and numbers. And they are sure to be of a sort to worry him: the name of a service, the date of an anniversary, the number of a tract. And if he goes as a spy, he gets trouble, or makes it—or both. Worst of all, and most important of all, he fails to obtain the really significant thing that is there. Which he would get, moreover, if he went as a guest student.

Or take a man whose home is in a militantly Catholic place—and we have many. Let him go to a militantly Protestant place and study as a sight-seer, as an investigator, as anything excepting as a guest student, and he will find only what will "baffle, fright, and shock" him. But if he should go as a guest student, he would find the really significant thing that is there.

Guest students, mind you, not merely guests, nor merely students, are what the daily life of the Church today would seem to need. We do not confide our intimate affairs to guests, unless they are very close friends. And we do not reveal anything more than we can help about things to persons who come to study as sight-seers, investigators, or spies. But to guest students, to those who come "in order to learn what is taught," we are glad to give every assistance—even when they would learn about us as individuals: what we think and do and like; and why.

How is it, as we asked before, that everyone, when away from home to study about the Church, is not a guest student? It will be objected by some that it might hinder the progress of Right and Truth if this

were the case. There is a place, they say, and an important one, for the sight-seer and the investigator, and even, perhaps, for the spy. Is there? In the life of the Church, we mean. We can judge best by the findings of those who follow these methods. What do they tell us except what is on labels? What do they give us beyond names and dates and numbers? What do they bring back more than they took with them when they went?

GUEST students must be bound by the laws of hospitality; so we are told by those who would object to the universalization of the group; they must not take skeletons out of closets. Of course not. But are there any skeletons in the closets of the Church? Perhaps there are. But did any sight-seer, any investigator, any spy, ever find any?

We know well what they find when they open closets and peep in. The extreme Protestant finds in the closet of the extreme Catholic, say, a red mitre and cope, kept for a visiting bishop. What then? Even if not an adept at tailoring, he sees at a glance how easily they could be made over into a cardinal archbishop's habiliments—hat and all. Or he sees a bit of this year's yule log, put away to light next year's. And then, what? He thinks at first—and often longer—that it is a relic of Smithfield, to be used to relight those ancient fires. The extreme Catholic, looking into the extreme Protestant's closet, may find nothing at all suitable for the wear of a bishop, and may—probably will—jump to the conclusion that no thought for the episcopate is taken in that house. The fact of the matter will turn out to be that the extreme Protestant counts on the bishop to bring with him such things as he may choose to wear.

Were they guest students, they would have all these things explained to them: and more important things. Further: they would expect to find only what ought to be. Should they, by any chance, open a closet door and find within something that they did not expect, they would not be alarmed. They would see the thing itself, not a fantastic distortion of it.

GUEST students: everyone might be not only a student but a guest student! Perhaps everyone is not equally ready for it. It requires the very flower of courtesy: knowledge of what to do and the power to do it—“grace and truth.”

“To learn what is taught here”; this may be said to be the reason for the sojourn of any and all students in any place where anything is taught, by precept or by example. Whether the learning lead to a degree, if the place is a college, or to ordination, if a seminary, the principle, it may be suggested, is the same. Why then single out a few guest students in one institution and see in their relation to it anything except gracious hospitality, graciously received? Perhaps a little more might be conceded: the example set to others.

Others: that is the heart of the matter. We are all familiar with the term, “company manners.” What were we told about such manners, from nursery days, up? Everyone knows: that they should be the manners in daily use at home. We are all students, even at home. But we can get much from the family life and give much to it only if we are guest students: wishing to “learn what is taught,” and seeking to learn and being taught with the courtesy with which guest students and their hosts proceed. In the home, in the school, in the parish, in the university, in the seminary, in the diocese, in the Church: even when members of the

family group in any of these, we still can be and should be guest students, our “company manners” always in use.

And in the world itself: what are we but strangers and sojourners? How shall we go about “learning what is taught”? Certainly not by hurried sight-seeing; even more surely not by “investigating”; and above all not by spying. God Himself is our Host here. He is our Father and we are His children. But still are we strangers and sojourners. We would fain “learn what is taught” here; it is the reason why we are here at all. Students: every person born into the world is here as a student. What sort shall we be? Guest students. Who would be any other sort? The host shares his life with the guest students. We all know what that means in human affairs: and in Divine, too. God shares His Life with us, in the Sacrament of His Body and His Blood. Who would be any but a guest student of such a Host?

And the conclusion of it? What shall crown our learning as guest students? A diversity of rewards marks its conclusion in human schools. But the end is the same: “to learn what is taught”—to what end? The using of it. With that which we have learned, we do. Do what? Glorify God, in prayer and praise and service. So shall it be when our days in God's School are come to an end.

Guest students: everyone is invited of God to become a guest student. May more and more “thankfully come”!

WE HAVE not heretofore commented on the resignation of Dean Robbins because we are wholly without information in the matter beyond such questionable gossip as has been printed in various papers, religious and secular.

Dean Robbins'
Resignation

Dean Robbins has few peers as a preacher, while his deep spirituality, his marked literary ability, his affability, his good sense, have combined to make him one of the most distinguished figures in the ministry of the Church.

But the American Cathedral is still an experiment. The precise delimitation between the rights and prerogatives of the several parties at issue has not been satisfactorily worked out. That the English cathedrals of the older foundation do not afford a satisfactory precedent is admitted by every one; and that it is recognized by English as well as by American Churchmen is evident from the fact that the organization of the modern cathedrals of that land is very different from that of the older ones. In our own country there is such variation between the organization of the various cathedrals that it has been impossible for precedents of authority, applicable generally, to be built up.

It is not strange, therefore, that a clash between authorities should sometimes result. Rather would it be strange if it did not, especially since we desire both our bishops and our deans to be forceful men, not easily driven from their own conceptions of right and wrong, of wise and of unwise policy.

That the clash has come in New York, and especially at this particular time, we regret exceedingly. We desire in the near future to discuss the whole subject of The American Cathedral, but it will not be in connection with personalities, and so would not be timely at this juncture.

There was once a notable bishop named Paul, and he had a fellow-worker named Mark. They got on famously together for a time, and then they differed and were forced to separate. Nobody knows today the rights and wrongs of their differences. Nobody

cares. But today we name neither of them without reverently prefixing the title saint to both of them.

That is the judgment of posterity, and of the Church concerning two strong men, each of whom had such personality that agreement between them became impossible. No doubt history is repeating itself.

THERE has happily been published, presumably by the vestry of St. Mary the Virgin's, New York, *Three Sermons by Dr. Barry*, the retiring rector. The three were delivered within eight days of one another, being the closing words of the rector for twenty years past, whose work as such was completed with the going out of the past year.

Sermons by
Dr. Barry

The retirement of Dr. Barry, whose long continued illness has prevented his preaching, except rarely, during several years past, seems almost a calamity. It is sometimes said of the Catholic-minded clergy of the Church that they neglect preaching. Perhaps, in the multitude of things that they must do, this is measurably true of some of them, and none would be worthy of the title if he put his preaching duty ahead of his duty as priest and pastor.

But Dr. Barry has, for years, shown that the reproach does not apply to him or to others of the best of his clerical brethren. Nor has Dr. Barry preached a mere individual righteousness alone. He has been pre-eminently the preacher of a social gospel; of a regeneration that should embrace society as well as individual souls.

His final three sermons show that illness has not lessened his ability to think or to preach. Here are a few aphorisms that we cite from detached sentences:

"Christ is the supreme Teacher. He is not an adviser but an authority." "We live in a time of crisis. Western civilization is tottering and ready to fall. . . . If anything can save us, it will be a revived religion, a religion which does not divorce itself from politics but demands that politics be regenerated and humanized." "It is no doubt true, as we are told in the Articles of Religion, that the holy Sacrament was not instituted to be lifted up or carried about, and so on. But neither was it instituted as a monthly appendage to Matins." "There would seem to be no need of a definition of the mode of the Presence. If we can agree in the belief expressed in the three words, 'Jesus is here,' we then can worship together, and so be brought to unity of spirit in the bond of peace." "The deepest root of our troubles lies in our divisions. The Church is Balkanized, and isolated and hostile parties reproach one another for the weakness of which we are all partial causes. The Kingdom is dissolved into a group of antagonistic states." "I remember a man in a former parish of mine who was pointed out to me as becoming insane. When I asked what the symptoms were, I was told that he talked of religion in office hours!"

Does preaching ever produce results?

Who knows? For though causes produce effects, they are often difficult—sometimes impossible—to discover.

This we can observe:

The twenty years of Dr. Barry's preaching at St. Mary's have been the years of the development of the magnificent social service work of the Metropolitan Life Insurance Company—the world's outstanding illustration of practical Christianity in "big business." Nobody can trace the cause into the effect; nobody can tell what produced impulses that produced results. But an Isaiah or an Amos or an Hosea would have made a close guess.

We only wish that Dr. Barry's opening sermon at the Albany Church Congress might have been added to this trilogy. If it was not literally the high water mark of his preaching, it was the most terse and cogent ex-

position of the practical implications of the Catholic religion of which we are aware.

Yet we are hoping that Dr. Barry's preaching is not finished. One does not know—he does not know—what Almighty God may still have in store for him.

ANSWERS TO CORRESPONDENTS

E. M. S.—A bishop is said to "pontificate" when he presides officially at a service, especially at the Holy Communion, though he may not personally be the celebrant.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which it is intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHURCH FUND FOR HURRICANE RELIEF—PORTO RICO

Christ Church School, Glendale, Ohio	\$ 41.66
St. Andrew's Church, Framingham, Mass.	3.50
	\$ 45.16

NEAR EAST RELIEF

Christmas Carol Service Offering, St. Paul's Church School, La Porte, Ind. (for children of the Holy Land).....	\$ 6.70
H. E. H.	2.00
G. O. (two months' installment on pledge toward the support of an orphan for one year)	10.00
	\$ 18.70

MY DAILY PRAYER

IF I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

GRENVILLE KLEISER.

DIFFICULTIES OF PRAYER

ISN'T THE WHOLE DIFFICULTY about our prayers just this: the difficulty of going on praying when we see absolutely nothing in return; going on praying when we do nothing but pray to the wall across our bed and we get no farther at all; and when the whole of the fascinating, intriguing world is pressing in with vivid little pictures all the time? The game we lost which we ought to have won, the dance we are going to; the work that has to be done which we could be doing if we were not on our knees; some fierce temptation or overwhelming sorrow or insidious doubt. Here we are, trying to say our prayers and we get no further. What is the good of it all? It doesn't seem to work in the least, and so we gradually give up our prayers. Our Lord and the spiritual world are so terribly unreal. It all seems so barren and so dry.

But now, instead of giving up our prayers at this stage, we have got to learn that, just at the moment when they seem to us to be most useless, we have reached the supreme point of all, for here we come to the heart of the mystery. The greatest prayer is when we have to pray, feeling nothing, seeing nothing, aching for vision; when prayer is just one long unsatisfied desire and the vision we once saw and loved is gone, and we have nothing to support us at all.

—Fr. Vernon, S.D.C.

DAILY BIBLE STUDIES

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

THE CHRISTIAN HOME

Sunday, January 20: Second Sunday after the Epiphany

READ St. John 2:1-11.

THE Light of the World shines upon the home and brings a blessing. Christ's presence at the marriage in Cana sanctifies "the union of hearts and hands," and places upon marriage the benediction which makes it a type of "the mystical union that is betwixt Christ and His Church." Those great words of our Prayer Book may well be learned by all: "Which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee." Marriage establishes a home. The family life from the beginning was of God's ordering, and God blessed it (Genesis 1:27, 28). A Christian home is the most beautiful thing in human life. It is the ideal in culture, civilization, and faith.

Hymn 381

Monday, January 21

READ Jeremiah 31:1-4.

IT IS interesting to study the Bible account of early civilization. It was a "theocracy" in government, that is, God was the Father and Ruler and Friend, and the family was the unit. From the family came the tribe, and finally the tribes were united and we have the Kingdom of Israel. But God dealt first with individuals and then with family life. The Bible stories of Abraham, Isaac, and Jacob are fascinating as revealing God's personal interest and guidance. And that interest and guidance are still vouchsafed to our homes. Father, mother, and children are subject to God's will, and the home is sacred from intrusion and sanctified by prayer and mutual love. The family altar was the first church and there all joined in a common worship.

Hymn 404

Tuesday, January 22

READ St. Matthew 19:1-8.

THE modern enemy of the home is divorce. It contradicts the sacredness of vows, gives place to selfishness, and makes God's will secondary to human preference. Unless some exact limit is placed upon this evil, civilization and national life are doomed. The home is too sacred a place to allow the natural difficulties which arise to become public property. Because we are human there must be forbearance and patience and love, and these are the gifts of Christ through prayer. When husband prays for wife and wife for husband and parents for and with the children, there will come a promised strength which no temptation can conquer. It is for the Church to guard this holy relationship which she has blessed, and her guidance and instruction must conform to God's ordering.

Hymn 397

Wednesday, January 23

READ St. Luke 2:51, 52.

A GREAT and important message is contained in these two verses. They condense in a few words the history of thirty years of sacred home life, hidden from our natural curiosity and our longing to know more, and yet virtually declaring the sacredness of the home experiences and growth, not only of the Nazareth dwelling of Mary and Joseph, and the youth and early manhood of Jesus Christ, but of all Christian homes. There must be a reticence concerning the home, and culture has joined with faith in demanding it. The door is closed, and the joys and sorrows, the struggles and denials, are thus held from a public scrutiny and criticism which are as unwarranted as they are often cruel. Those thirty years of a silence, only broken by an incident which reveals Christ's knowledge of His divine work, bring a lesson of reserve which is both healthy and Christian.

Hymn 384

Thursday, January 24

READ I Timothy 5:1-4.

PIETY at home." Those are great words! Timothy had a Christian home with his mother Eunice and his grandmother Lois, and from his experience he was to urge those whom he taught to cultivate home religion. It is of little use to seek to be Christians before men if we have not cultivated the virtues of our Christianity in the life at home. And yet, so human are we that the hardest struggle lies there. A faulty idea is held that we can "unbend" before the family and grow indifferent to the courtesies and kindnesses which mean so much everywhere, and especially in the home. Surely a faith which is big in public and not found in private can hardly find merit in God's sight. Indeed, to learn to show piety at home is a lesson for all time, and it brings reality and sincerity to our Christian life and service abroad.

Hymn 489

Friday, January 25: The Conversion of St. Paul

READ St. John 7:14-17.

OBEDIENCE is the organ of spiritual knowledge," writes Frederick W. Robertson. At the marriage feast, Christ's Mother said to the servants: "Whatsoever He saith unto you, do it." And later, we are told that while the governor of the feast knew not whence the good wine came, "the servants which drew the water knew." To do God's will is to gain divine knowledge. It is to the disobedient, and to those who think they know more than God, that truth seems hidden and His ways confusing. To do what the Master asks is to find comfort in His revelation. Through Christ's "obedience unto death, even the death of the Cross," there has come to us a knowledge of God's love and of our salvation. As we obey Christ in the Holy Communion, "Do this in remembrance of Me," the truth becomes real, and it touches home and kindred, and binds us to Him whom we are privileged to call both "Redeemer" and "Brother." "To do the will of Jesus, this is rest."

Hymn 394

Saturday, January 26

READ St. John 14:1-4.

THE Home above" is the assured comfort of believers. "I go to prepare a place for you." And we may be sure that the loving associations of our life here will have perfection of joy there. Hence the sacredness of home, the precious strength of vows, the knowledge of friendships which shall endure. For our earthly homes, imperfect though they may be, are types of the heavenly Home. "Many mansions" are there, and each is prepared by the nail-pierced hand of Him who died and rose again that we might gain an eternal inheritance. No mere temporary or chance expedients are the earthly homes of God's children. The Master sanctified them in Nazareth and Cana and Bethany. We can make them, with Christ's help, little sanctuaries where the dear Lord freely speaks and comforts. And we can be sure of a home "eternal in the heavens." (II Corinthians 5:1).

Hymn 541

Dear Master, I thank Thee for the sacredness of home and for the precious associations which even here on earth Thou dost grant to those who love Thee. Make me loyal, and patient, and loving. Make home the sacred place where Thou dost come. Save our homes from the sin of disruption. And at last lead us to the House not made with earthly hands, eternal in the heavens. Amen.

HAVE YOU ever thought that there is only one thing that can prevent our prayers being answered and that is ourself, when we deliberately refuse to pray within the wisdom of the Cross?

—Fr. Vernon, S.D.C.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WE WERE talking, some of us, the other day, about the witchcraft murders—not those of Salem more than two centuries ago, but those just now in Pennsylvania; and some one said that the ancient superstitions survived more widely than was supposed, still unbanished by education. Whereupon the discussion widened, touching on various aspects of transcendental matters, and developing that there were in our little party Pharisees (not of course with any acquired significance in that title), and Sadducees, who reject any sort of supernatural element in this world or in the world to come, as they would say. To be sure, there is room for discussion in all that field; and one must be prepared to determine whether or not he is ready to declare that all evidence on such affairs, if it be positive, is untrustworthy. One brother put it neatly: that when science was still in its infancy, the only explanation offered of many events, good or bad, was their diabolical or angelical origin; but that now we had scientific explanations of most things, we might be confident that such an explanation could be found for the other things which we call mysteries.

Some of us were a little dazed by the symmetry of that explanation, and wanted to point out that it was really too explanatory altogether; when a quiet, elderly man spoke out:

"That's all very well as a bit of bluff; but here is something which cannot be explained away by any such glittering generality—I mean the genuine phenomena of a poltergeist. Granted that those are sometimes counterfeited, and that a certain proportion of them have been found to be the result of hysteria acting in one or more persons; still, there remains a large number of authentic cases not to be explained by any theory of that kind. For instance, here is an experience wherein all such quasi-scientific assumptions fail; and I am frank to say that I do not know how to account for it by any theory—except one, the demoniac.

"There came to my office the other day an elderly gentlewoman, unknown to me except by name; and this is the tale she unfolded. She lived in a very old house, not far from the center of the town, with a single maid; and a nephew stayed with her when his business called him there, say once a month. She was a 'liberal' in religion, she said, but when anything serious troubled her she knew where to turn for help. A fortnight ago, she and the maid had put out the lights downstairs, closed the doors and windows just before, and went upstairs to bed, each saying good-night to the other. They went into their respective rooms; when all at once there began a terrific pounding, as if a maniac were beating on the door of the bed-room with a heavy mallet.

"Startled and frightened, the women opened their doors, only to find no one in sight! The maid came into her mistress's room, trembling, and said, 'For the love of the saints, whatever was that?' The two, emboldened by their being together, resolved to search the house, and did so, even going down to the cellar; but all was quiet, and there was no strange object or person discovered. Whereupon Miss E. said, 'It must have been some echo from outside which we heard.' They climbed up to their own floor, the maid asking if she might lie down on Miss E.'s sofa; and when they were both within, and had closed the door, the din instantly began with redoubled force, quite as if it was all concentrated in the hallway outside, continuing at intervals all night. The Irish maid went to church next morning early and told one of the ministers about it, who advised saying a Mass for some troubled soul. But next night things were just as bad; and for a week or more they had little sleep, the racket continuing with varied circumstances, though always as if just in the hallway, and ceasing when the doors were opened. 'Now I know that you are a student of psychic phenomena, which I am not; and that you believe in the power of your God to deliver us from evil; what can we do?' she asked.

"I gave her a bit of practical advice, which she followed; and it was as if Satan's power had been instantly enchained by a higher power. The house has been at peace ever since.

"Such cases are commoner than we suppose; the famous one of the Epworth ghost (so-called) is an example of two centuries ago. And, however you may explain them, I believe they still surpass our friend's easy diagnosis. Now laugh if you like: I know what I know."

No one laughed, however. But another time, if you are interested, I may report some more conversations of the same group on the same theme.

ONE MAY be a friend of the Salvation Army, and an admirer of the Booth family, while yet feeling that it has been a mistake to establish therein a dynasty, and that the part of wisdom will be to end that arrangement, unhappy as General Booth's illness may be for the occasion. But the family instinct is strong, very often, and overrides saner judgment. If Napoleon had been content to have no heir of his own body, and had chosen one of his relatives to succeed him, we should not have the sad tale of L'Aiglon, the perfidy of the Austrians, and the tragedy of his displacement; not, at least, in its present form, though one may doubt whether any arrangement for perpetuating the Bonaparte family in power would have been long acceptable. It seems almost a law that the qualities which make a man the founder of an empire are not transmitted to his son; and many a light has gone out because of the delusion that it will burn from generation to generation.

Now the Salvation Army is a religious order of a certain crude type; and it requires a special sort of leadership to make it continue in its original successes. There is a wise saying of Father Tyrrell, that no religious order should continue to exist longer than the life of the last personal disciple of the original founder. How many scandals would have been spared, how many "reforms" made unnecessary, if such a rule had been made! Mrs. Eddy, setting up "a Church of her own," thought that she had secured its peaceful perpetuity by preventing any personal leadership and vesting the pastorate in "the Bible and my book"; though recent developments show the futility of that scheme, so long as ambition and love of gain remain in human hearts. Well, if you attach leadership, with all its opportunities, to a certain family, you will have all the disadvantages of hereditary office, with few of its compensations—since one must grant that those do exist.

The old General was a man of quite extraordinary mould. Vachel Lindsay's quite memorable verses on his death make that plain:

Booth died blind and still by faith he trod,
Eyes still dazzled by the ways of God.
Booth led boldly, and he looked the chief,
Eagle countenance in sharp relief,
Beard a-flying, air of high command,
Unabated in that holy land.

Jesus came from out the court-house door,
Stretched His hands above the passing poor.
Booth saw not, but led his queer ones there,
Round and round the mighty court-house square.
Yet in an instant all that blear review
Marched on spotless, clad in raiment new.
The lame were straightened, withered limbs uncurled,
And blind eyes opened on a new sweet world.
Drabs and vixens in a flash made whole!
Gone was the weasel-head, the snout, the jowl!
Sages and sibyls now, and athletes clean,
Rulers of empires, and of forests green.
The hosts were sandelled, and their wings were fire!
(Are you washed in the blood of the Lamb?)
O shout Salvation! It was good to see
Kings and Princes by the Lamb set free.
The banjoes rattled, and the tambourines
Jing-jing-jingled in the hands of Queens.

But since that first fine enthusiasm which the founder gave to his associates, the ordinary course of such bodies has been followed, more or less, together with a certain sort of irresponsibility which has been unhappy; and the "S. A." has come to be another denomination, like all humanly founded sects, except that it has not baptism. There is much that is admirable about its work and some of its methods, which coldly respectable bodies would do well to study, even yet.

AN EXPERIMENT IN COMMUNITY EVANGELISM

BY THE REV. ROGER A. DUNLAP

MINISTER OF THE CONGREGATIONAL CHURCH, LANCASTER, N. H.

[Copyright, 1928, by *The Congregationalist*. Reprinted by permission.]

AN EVANGELISTIC mission of unusual significance was held in Lancaster, N. H., December 9th to 16th, with the Rt. Rev. John T. Dallas, Bishop of New Hampshire, as evangelist.

Bishop Dallas came at the invitation, given long ahead, of a united Protestantism. For some years the Congregational, Methodist, and Episcopal churches in Lancaster have been singularly united in a community program. In former years union services have been held during Lent. Starting last September, union services have been held every Sunday evening, and a "Protestant Church Bulletin," with the front page devoted to the community service program, and a page for each of the three churches, has taken the place of separate Church calendars. This has been mailed to a combined mailing list of all the Protestant families, the mailing being done on Fridays by a group of high school students.

Before Bishop Dallas came, prayer groups had been meeting in the homes of the people, an elaborate plan of parish visitation of women by women, and of men by men, had been carried out, and denominational boundaries had been ignored in all the preparations, except that it had been attempted to include all the workers and all the people in all the churches.

During the mission Bishop Dallas preached Sunday mornings and evenings and every week-day evening except Saturday in the Congregational church, conducted a twenty-minute service of prayer and meditation each noon in the Episcopal church, and after school, Monday to Friday, held a mission for children in the Methodist parish house. At the preaching services there was an average attendance equal to one-third of the adult Protestant population of Lancaster. At the children's mission about 200 attended every meeting, and there were 170 who made a perfect record. On the last Sunday morning they came from the Methodist parish house across the street to the Congregational church, to receive as a souvenir from the hands of the Bishop little silver crosses and, filling the aisles of an already packed church, made a wonderful climax to a great service, singing the mission hymn, O Zion, Haste, Thy Mission High Fulfilling. In his talks to the children, the Bishop won all hearts, using simple illustrations, some of which were drawn from such objects as clean and dirty lanterns and melting snow.

In all his sermons Bishop Dallas used the one text, St. John 3:16. His themes were as follows: (1) The Experience of God in Jesus, and the Ideal of Growth in That Experience; (2) Jesus, the Person About Whom our Religious Experience Centers; (3) The Resurrection of Jesus, and of the Group of His Friends, and the multiplying of little groups aware of one another, of Jesus in the midst, and of a world that must be redeemed; (4) The Incarnation; (5) Things That Hurt Us and People and God; (6) The Evangelistic Motive, an Ideal for Every Group of People; (7) Christ Wants Every Profession and Business, a Challenge to Youth; (8) Discipline, the Method of Making the Gospel Mean More; (9) Now is the Time to Give Ourselves to God and to People.

It is hardly possible briefly to convey the right impression of the power and beauty of these evangelistic sermons. One felt all the time that here was a man so in love with Christ that he forgot everything unrelated to that dominant passion. The Episcopalians came because the preacher was their bishop, the Methodists came because they love evangelistic services, the Congregationalists came because their church was used for the mission; so all were generously represented; and once there, Bishop Dallas made us forget everything but the experience of God in Christ. He assumed that all of us have tasted of that great experience, and that the purpose of his mission was to help to make that experience a constant and growing and ministering experience, in which we shall all give ourselves lavishly to the people whom we can help to be happier and better.

It is impossible to give any statistical estimate of the results. In planning the mission and in every detail of its carrying through, we felt we were dealing with immeasurable realities,

and working in faith that God would help to revitalize our Church members, and leaven the community with a new spirit during the months ahead. The mission has been conceived as an incident in a great community program looking far into the future. There was no raising of hands, no standing to come forward, no dividing of the sheep from the goats in any physical manner, no signing of anything. There were big aftermeetings, and then many asked questions, and some expressed convictions and resolutions, but there was no attempt made to tabulate results. We preferred to leave the counting of results to Him who seeth in secret. We are convinced, however, that a new love to God and Christ and man glows in many hearts, and, incidentally, that Bishop John T. Dallas holds the respect, admiration, affection, and gratitude of our entire community.

"ROMAN QUESTION" NEARING SOLUTION?

HOPE for the solution of the vexed "Roman Question" between the Papacy and the Italian state was seen by many observers in the press dispatches from Rome the past week, announcing a new approach to the question by the representatives of the Vatican and the Quirinal. The question now is in the hands of the Pope and the Premier, according to the Associated Press report, which explains:

"The agreement is based on cession by Italy to the Holy See of a small extension of territory southeast of the vatican gardens, including the villas of Bameleck and Doria-Pamphili, with extra territorial rights. There also would be payment of an indemnity of 1,000,000,000 lire in gold, which at the present rate of exchange amounts to about \$52,632,600. This would compensate for Church properties taken by the Italian government in 1870 by annexation of the Papal States.

"The negotiators were Msgr. Borgongini Duca, Secretary of Extraordinary Affairs at the Vatican, and Msgr. Pacelli, brother of the Papal Nuncio at Berlin, on the one side, and Prof. Gianini and Domenico Barone, on the other. Barone died recently."

After explaining that the negotiations have been conducted in a semi-official manner by these representatives for some time, the report continues:

"Negotiations with the Fascist state have continued two years. By expressed desire of both Pope Pius XI and Premier Mussolini these remained simply tentative efforts in order to leave both sides free to make a definite decision whenever they thought advisable.

"The question now is in the hands of the Pontiff and the Premier to execute a formal agreement upon the conclusions reached embodying the time and ways for carrying them into effect.

"A suggestion that no change be made in present territorial conditions of the Holy See was immediately discarded, there being on both sides a desire that the status of the Pope in Rome be one of liberty and independence. To obtain this, it was decided the Pope should have his own territory, no matter how small, on which he might enjoy and exercise real territorial sovereignty with all rights inherent to it.

"The new Papal State under these conclusions would have a position something like that of the republic of San Marino. That small territory, although surrounded by Italy, is nevertheless perfectly free and independent and enjoys all the privileges and attributes of sovereignty established by international law."

"AS WE BELIEVE"

A STRIKING ILLUSTRATION of what we have in mind was brought to our attention by a distinguished surgeon whose fame is practically universal. A patient came to him, seriously afflicted with a seemingly incurable malady. He was greatly depressed mentally, and in the course of his recital told the doctor that one of the serious aspects of his trouble was that he had experienced the loss of his faith. After repeated and unavailing treatments, the great surgeon conceived that there might be some relation between the physical ailment and the man's mental condition. Upon a subsequent visit he discussed with his patient the matter of his impaired religious belief. He recounted to him his own personal experience in the matter, urging him to seek for the recovery of that which he had seemingly lost. Using such scientific skill as he possessed, together with his persuasive powers, he came at length to effect a remarkable cure, and coincident with the recovery of the patient's religious belief came his complete physical health. In relating the incident to me, the great surgeon declared that was a fine demonstration of the relation that religious belief bears to our physical well-being and happiness.

—BISHOP FREEMAN, in *Voices of Assurance*.

No More Foreigners

By the Rev. Thomas Burgess, D.D.

Secretary, Foreign-Born Americans Division, National Council

BY THE guidance of the Holy Spirit a wonderful thing has happened in the Church. The people of forty-four different races other than old American stock, red, black, and white, are being ministered to by our Church in a normal, ordinary way. If the law of averages holds good, from about 2,000 reports I estimate nearly one-half of our parishes throughout the country are doing this.

The policy of the National Council, adopted nine years ago, has, through the Foreign-born Americans Division, been spread quietly and persistently. That policy is simply this—"No More Foreigners." I am quoting these words "No More Foreigners," but I am not quoting them from a restrictionist Congressional speech, nor yet from a pronouncement of the Ku Klux Klan. No, they come from a purely Christian source, which has nothing to do with keeping immigrants out or foreigners down. St. Paul wrote them: "Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Our Church has solved the immigrant problem simply by abolishing it. The problem was not these newer Americans; the problem was ourselves. Our own Church people are fast being converted to the practice of Christian love toward their neighbors of all nationalities, on the level.

"We try to treat them exactly as those of American birth," writes the rector of St. Paul's, Burlington, Vermont. "They are simply members of the congregation like anybody else," reports Christ Church, Nashville, Tennessee. And the vicar of St. Luke's Chapel, New York City, says, "Everything is done to forget that anybody is anything but just a child of God." He is writing of an ordinary city parish made up largely of Germans, Irish, British, Swedish, Jews, Italians, Japanese, Alsatians, French, Austrians, Spanish, and Russians.

In the past few months we have received reports, half of which are like these, from about two thousand parishes. I am going to quote a few typical examples of what the ordinary parish is doing in the ordinary way. Please get that word "ordinary" fixed in your mind. It is a slogan.

Before I detail, however, some of these typical "ordinaries," let me list a few important "extraordinaries" of which there is no time to tell: the new lease on life of the Scandinavian work, especially in the dioceses of Marquette, Duluth, and Chicago; the appointment of Archdeacon Junker, formerly Presbyterian moderator over 149 churches in South Dakota, to reach the un-churched Germans and others; the remarkable growth of the Japanese missions in Olympia, Los Angeles, and Western Nebraska; the start of work for Mexicans on the border with a beautiful and complete new building in El Paso; the help given to the persecuted Russian Church in America, especially the making over for them of a new cathedral by Trinity parish, New York, at a cost of \$30,000; the welcome and help to the Russian exiles of the upper classes in New York and Los Angeles; the follow-up system for new Anglican immigrants from the British Isles; the far-reaching work of the committee on Ecclesiastical Relations; the new type of missions across the Atlantic, which was the result of winning the confidence of Eastern Churchmen here, viz.: the educational chaplaincies in Jerusalem and on the banks of the Tigris, supported far too meagerly by the Good Friday offering; the bi-lingual *Daily Prayers and Prayers for the Sick* in twelve different languages, the familiar prayers of each race with the English translation used by our clergy in various parts of the country, including the New York institutions and hospitals, the Mayo brothers' clinic in Minnesota, and San Quentin prison in California.

SO much for what we have not time to mention. Now for the main point—the ordinary work and ordinary ministrations in ordinary parishes among the ordinary neighbors of forty-four different racial stocks. I will select and give from the latest parish reports a number of examples typical of hundreds of others, and I will purposely jump all over the country.

For further examples, with pictures, I refer you to the booklet, *Friends—Not Foreigners*.

First, in the great cities. From Chicago, Church of the Redeemer, comes this: "We have in our communicant membership Swiss, Irish, German, Chinese, Japanese, several Swedish, Belgian, Austrian." St. Chrysostom's writes: "We have a great many foreign-born Greek, Italian, and Rumanian, reached by the Church, Church school, and community center." Similar reports from all Saints', Advent, Ascension, and Epiphany.

Now New York: Old Trinity at the head of Wall street, New York, has only six children with what we usually term American names in its Sunday school. It has a mothers' club of over one hundred, all foreign-born, many of them scrub-women of the skyscrapers. St. Michael's reports: "All nations, languages, colors, and races are represented, including even a goodly number of native American stock." St. Mary's, Manhattanville, writes: "Irish, German, Swedish, Russian, Greek, Armenian, Italian, Scotch, English, Persian, Japanese, and some from the West Indies. We do not treat foreign-born any different from anybody else, any more than we would red-haired or blue-eyed." And so I might go on to tell of All Saints' in the heart of the East side, Grace and Incarnation Chapels, and others.

There is not time to detail other great cities. I will mention just two. A like report comes from the Advent, Boston, and from the Advent, San Francisco, "I should say that almost all of the principal European nations are represented on our parish roll."

Next let us take a few examples from smaller places: Trinity, Pawtucket, Rhode Island, has English, Scotch, Welsh, Irish, German, Swedish, Italian, French, French Canadian, Spanish, and Portuguese. In Trinity, Portland, Connecticut, Swedish, Italian, German, and Polish are part of the congregation. "Both young and old are welcomed into all organizations and no distinction is made. The old welcome the new heartily." In both Palmerton and Farrell, Pennsylvania, the Slovak National Church congregations sold their church and became an ordinary part of our regular parishes. In St. John's, Cambridge, Southern Ohio, "six families of Syrians, two Greeks, two Rumanians, and one Slav. They come to the services. The men are members of the men's club and they like it. The women are members of the guild. They are treated the same as the American stock: they are canvassed and contribute and pay what they subscribe." Christ Church, Lead, South Dakota, reaches 17 nationalities. The mission in Hartville, Wyoming, is made up largely of people of Greek and Italian parentage and some Mexicans. Calvary, Roslyn, Spokane, has 24 nationalities. And little St. Simon's, San Fernando, near Los Angeles, 15 nationalities. So it goes in all parts of the United States.

There are also several reports which tell of rural sections where our priests have group services in farm houses for lonely foreign-born of different races.

We all know of the large numbers of Scandinavians in our parishes. You did not realize nor did I the numbers of Italians. The reports show Italians ministered to in several hundred ordinary parishes. Also it is encouraging to find a number of parishes reporting Chinese and Japanese.

ESPECIALLY striking in the reports is the fact of our cooperation with or ministry to the people of the Eastern Orthodox and Apostolic Churches, Greek, Syrian, Russian, Ukrainian, Rumanian, Serb, Armenian, Bulgarian, and Albanian. There are, as you know, over two million of these people in this country, more than ourselves, but they have only about six hundred churches. For example, famous old St. Paul's, Richmond, Virginia, has a Greek curate, educated at the Alexandria Seminary. There is a Greek church, St. Constantine's, in Richmond, and association between our parish and that is very close, and our curate is a great help to the Greek rector. The Greek priest himself has his office in our parish house. Also visiting Ar-

menian clergy hold services at St. Paul's itself. When the Greek Cathedral in Chicago burned a couple of years ago, St. Paul's Church was given over to the Greek bishop for his Holy Week and Easter services. The Greek bishop, by the way, studied at Nashotah. At Fresno, California, the Armenian Church school pays an annual visit to our Cathedral school, and there are regular conferences with the Armenian Church in regard to the religious education of their youth.

In a number of instances our parishes are loaning their churches, chapels, or parish houses regularly to such congregations. The Cathedral in Phoenix, Arizona, houses a parish of Syrians. At St. John's, Detroit, the chapel is used regularly by congregations of Armenians, Assyrians, and Bulgarians. In fact it is the new headquarters of the Bulgarian Church in America. Old St. John the Evangelist's in Philadelphia is given over to the Rumanians, and a deaconess supplied to help them. The Ascension, Atlantic City, N. J., houses regular congregations of Greeks, Albanians, Syrians, and Armenians.

There are a number of instances where we have thus housed a congregation for a while until they were strong enough to buy a church of their own. Some of these are St. Mark's, San Antonio; St. Luke's Cathedral, Portland, Maine; Shreveport, Louisiana, where now the new Greek parish is said to be the most flourishing of any denomination; Epiphany, Chicago; St. Andrew's New York; Trinity, Syracuse; South Bend, Indiana; St. Luke's, Racine; and the Ascension, Washington. This last lent their parish house or church to Syrians, Greeks, and Rumanians, all of whom now have churches of their own.

Nevertheless in the far greater number of our parishes, I reckon about one thousand, the Greek and Syrians, and less commonly other Orthodox, come to our churches like anybody else because they have none of their own. In most instances, however, an Orthodox priest visits once or oftener a year, and asks our priest to care for his people the rest of the time. This is especially so throughout the South. For example, our Church at High Point, North Carolina, has about sixty Greeks; Alexandria, Virginia, a dozen Greek children; Pascagoula, Mississippi, six Greeks and seventeen Syrians. In Wichita, Kansas, the Syrians, largely men, averaged twenty-five in attendance at our services last Lent. And so I could go on into nearly every diocese. There are a Syrian assistant Sunday school superintendent in Texas, a Girls' Friendly parish branch president in Missouri, a Slovak diocesan president of the Young People's Fellowship in Erie, two Greek vestrymen in South Florida, two in Kentucky, an Armenian vestryman in Western Michigan, and a Syrian warden in South Dakota.

I have given you some typical examples. I think there are enough to show how our Church has abolished the immigrant problem, exploded the Nordic myth, made friends instead of foreigners, learned to practise Christian love. Our Church has been thus successful simply because this ordinary way is Christ's way.

I PRAYED ME A PRAYER

IN THE day of my pride I prayed me a prayer:

"Correct and govern me,
Thou Absolute, for light to bear
Must the weight of Thy governance be."
But He stripped me clean of the pride of race,
He stripped me clean of the pride of place,
He taught me, humble, to turn the face
From the pride of a family tree.

In the day of my pride I prayed me a prayer,
In the day of my pride prayed I,
But the boon I asked of a God to dare,
Only a God would try.
He made me at-one with the cosmic man
Who tries and fails and rises again
And on never another places a ban,
And that was His sure reply.

PAMELIA PEARL JONES.

COMMUNION is for the faithful soul an intimation of its ultimate destiny; and none the less for that it is often not so realized; and that it must always be represented under sacramental forms—outward signs of inward happenings—in that we are partakers of a sacramental covenant.

—Rev. Latta Griswold.

OVERCOMING FEAR

BY THE REV. ARNOLD N. HOATH

NOTHING is more damaging to health than fear and anxiety. Fear creates deadly poisons and scatters them throughout the body. It disturbs the normal functioning of important organs and paralyzes both nerves and muscles. It makes a mockery of the will and fills the mind with hobgoblins who make havoc of the natural exercise of reason.

But to the Christian the most serious charge against fear is that it obstructs the normal channels by which spiritual power may refresh and strengthen us. No stronger indictment of fear can be given than in the words of the writer of the Book of Revelation, who links those who fear with unbelievers, murderers, and idolators, and declares that they shall have a part "in the lake which burneth with fire and brimstone: which is the second death."

Severe as this judgment is, as soon as we examine the roots of fear we acknowledge its justice. For fear, and its related mental states, have two parents, both thoroughly disreputable and both fundamentally at variance with Christianity: Distrust and Selfishness. Whenever Worry, Anxiety, or Fear are present, Distrust and Selfishness are looking on.

We can understand, therefore, why the writers of the Bible lay such stress on the overcoming of fear. "I will fear no evil, for thou art with me," has always been the quiet confidence of men of faith, "tall men, sun-browned, who live above the fog." "He shall cover thee. . . . Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day" is the undistracted cry of one whose unshakable faith goes calmly ahead living one day at a time and blessing the heart with the sanctuary stillness no worry can disturb. Isaiah, the prophet, and William James, the psychologist, made the same discovery: "Thou wilt keep him in perfect peace whose mind is stayed on Thee," declared the prophet. "The sovereign cure for worry is religious faith," wrote the psychologist.

If we were as sure of God as Jesus was we also could say with Him, "Be not anxious about the morrow." If we had the strong assurance of God's presence which enabled the psalmist to hear, "Fear thou not for I am with thee," we should experience the same absence of despondency and fretfulness which called forth Macaulay's admiration for Milton. "Neither blindness, nor gout, nor age, nor penury, nor domestic afflictions, nor political disappointments, nor abuse, nor proscriptio, nor neglect, had power to disturb his sedate and majestic patience." As Helen Keller found the mists low and escapable, we, too, may "dwell in the serene light of faith and understanding and divine love, like a great mountain, whose peak lives always in unclouded blue, though its base be shrouded in mist." For faith is the great conqueror of fear.

The other parent of fear and its brothers is Selfishness, a too serious concentration upon the thing designated by the first personal pronoun. Worry succeeds worry, health, business, reputation give us no chance to relax our inward grip of ourselves, and our dread lest we be unable to maintain the social display necessary to secure the recognition of society's leaders keeps self in the forefront of our thoughts. When our concern for self becomes our absorbing occupation, life becomes unbearable in its mental distress. Even in our sleep we are on tension and are ready at a moment's notice to rush to our own rescue. So we rot in the dark dungeon of selfishness, feeling at times that we were better dead.

Yet the remedy for all this agony of mind is simple. Love for others is the knight which will drive off Selfishness and rescue us from an uncomfortable prison. "Dying with Christ" is the Christian way of conquering self and the terrors which an abnormal love for self produces. Forgetting ourself as we let our purely self-regarding life die; filling our mind with love and consideration for others; combining faith in God with a genuine love for man—this is the way to be more than conquerors of fear and worry.

"Let not your heart be troubled," said Jesus, and we who believe in God and in Jesus can rejoice even in the midst of material disaster in the peace that passeth understanding. "Seek ye first the Kingdom of God," said Jesus, and as we do so the power of the misfortunes of earth to make us fretful or fearful will be destroyed. The dark and frightening shadows of the night will yield to the cheerful light of the morning sun.

Mr. Hoover's Good Will Cruise

By Chaplain Bartholomew F. Huske, U.S.N.

Chaplain, U. S. S. Maryland

THE Good Will Cruise of President-elect Herbert Hoover, having been successfully completed, may now be regarded as an outstanding achievement in behalf of coöperation and peace among the countries of the Western world. General and sincere interest was manifested throughout all America in the friendly visits of Mr. Hoover and his party to the nations of Central and South America. The establishment and cultivation of friendly relations and coöperation between our own nation and the republics of Latin America is most desirable for the welfare of the Western Hemisphere, and for the peace of the world. The Good Will Cruise of Mr. Hoover has been a forward step in that direction, and has laid solid foundation for future progress along the same line.

As the chaplain of the United States ship *Maryland*, the writer had the privilege of going south with the Hoover party as far as Valparaiso, Chile; and it is his purpose to give in this article his estimate of the ideals and the spirit which prompted Mr. Hoover to undertake this cruise, and a brief account of some of these good-will visits. On Monday, November 19, 1928, Mr. Hoover and his party reached San Pedro, California, by special train, embarked on the *Maryland*, and departed shortly before noon on their voyage to Latin America. One week later, the *Maryland* anchored at Amapala, Honduras; and the Hoover party went ashore to make visits on that day to both Honduras and Salvador.

In Honduras, on the first visit of his entire cruise, Mr.

Hoover said: "We know that the nations and institutions we have created can flourish only in peace and mutual prosperity." These are indeed keynote words. Peace, friendship, and coöperation for the mutual benefit of all is the wish of our President-elect.

On the following day, Tuesday, November 27th, a stop was made at Corinto, Nicaragua, for Mr. Hoover and his party to go ashore and visit that country. Later in the day, officials and representatives of Nicaragua returned his call on board the *Maryland*. The significance of this occasion may be seen in the fact that President Diaz, ex-President Chamorro, and President-elect Moncada sat down with Mr. Hoover for a common meal at the same table; and as representatives of rival factions pledged to Mr. Hoover their support and coöperation. The spirit manifested on this day moved Mr. Hoover to say: "This occasion represents a growing and united Nicaraguan people; a consolidation of forces for domestic peace. . . . I know it is the will of the American people that we should coöperate." Thus the progress of the cruise had already come to show and justify the wisdom and purpose of this undertaking.

The next day, November 28th, saw the final visit in Central America. Disembarking from the *Maryland* at Punta Arenas, Costa Rica, Mr. Hoover and party went by special train to the city of San José, the beautiful capital of this progressive nation. The reception accorded to Mr. Hoover in Costa Rica, like that given in the other countries visited, was most cordial and sincere. In succession, the Central American countries of Honduras, Salvador, Nicaragua, and Costa Rica had shown themselves most friendly, and had demonstrated their desire for the friendship and coöperation of the United States.

ON THE first and second of December, a most satisfactory visit was made to the country of Ecuador. Here President Ayora and his countrymen received Mr. Hoover with every possible expression of friendship and good will. The appreciation of Ecuador for our President-elect's visit was impressive and touching. President Ayora of Ecuador has made a record of splendid accomplishments that leaves no doubt of his great ability and noble patriotism; and those who witnessed his meeting with Mr. Hoover are convinced that the friendship and coöperation of that nation with our own is fully assured and established.

On December 5th, a most satisfactory call was also made in friendly Peru. There President Leguia took an active lead in welcoming the visitors from North America to that country. At Antofagasta, Chile, a delegation from inland Bolivia was received on board the battleship *Maryland*. The time necessary to cross over the mountains from the sea into Bolivia prevented Mr. Hoover from going into that country; but the representatives of this nation showed marked appreciation of Mr. Hoover's interest in their welfare by making a four- or five-day trip to meet and see him. Of great importance, interest, and value also were the visits paid by President-elect Hoover and his party to the countries of Chile, Argentina, Uruguay, and Brazil. In all of these republics, the visitors from North America were given a most cordial and satisfactory reception. An interesting feature of this part of Mr.

Hoover's trip was the crossing over the high Andes by rail, from Chile into Argentina; from whose capital, the great city of Buenos Aires, the mission proceeded on to Uruguay and Brazil.

THROUGHOUT the ten visits made by Mr. Hoover to Central and South American nations, the definite purposes for which this trip was planned and carried out were consistently maintained. The commonly accepted name, "The Good Will Cruise," may be taken at its face value, because it describes the true intent and aim of the President-elect and those associated with him. The mission upon which Mr. Hoover left the United States immediately after his election to the Presidency was that of making friendly calls on the Latin-American nations, who are our near neighbors, in order that he might learn in a sympathetic way of their plans and hopes for progress and development. It was the purpose of the President-elect to learn at first hand all he could about the people of Latin America and their problems, and to find out the real truth in regard to them, in order to base the policies of his administration upon actual realities and upon the solid ground of fact, and in full accord with principles of good will.

Such an enterprise as this is altogether commendable and entirely consistent with the highest Christian ideals. The message that Mr. Hoover carried to the people of Latin America was that of Friendship and Peace. He told his hearers of the wisdom and value of coöperation. Other than that, he sought to give no suggestions and offered no advice. Throughout the entire cruise, Mr. Hoover maintained the "open mind," and in perfect sincerity made his visits of good will.

On December 20th, their good will visits having been com-

WITH HOOVER TO SOUTH AMERICA

When President-elect Hoover sailed from San Pedro, Calif., on his Good Will Cruise to Central and South America, there accompanied him in his official capacity as chaplain of the U.S.S. *Maryland*, on which the first part of the trip was made, a priest of the Church, Chaplain Bartholomew F. Huske, U.S.N. Chaplain Huske, who holds the rank of lieutenant-commander in the navy, is canonically connected with the diocese of Los Angeles, and has been in the service since 1917. He is a native of North Carolina, and a graduate of his state university and the University of the South. Ordained deacon in 1908 and priest the following year by the late Bishop Strange of East Carolina, he served successively as rector of St. Paul's Church, Greenville, N. C., and Christ Church, New Berne, N. C., before becoming a naval chaplain. In the present article, Chaplain Huske gives an interesting first-hand account and interpretation of the significance of Mr. Hoover's tour of the Latin-American countries.

pleted, Mr. and Mrs. Hoover and party embarked on the U. S. S. *Utah*, and started home. Their arrival in the United States on the 6th of January marked the successful completion of one of the greatest undertakings ever accomplished solely for the good of humanity.

Among all the great and noble crusades of history, the mission of our President-elect to the nations of Central and South America deserves to hold high rank. On account of the unselfish ideals which were exemplified and the good results achieved, the Good Will Cruise to Latin America may be regarded as ushering in a new day of international understanding and co-operation.

The Good Will Cruise has brought to me sincere conviction that our nation has great reason to be thankful for the safe return of President-elect and Mrs. Hoover; and that our people are indeed fortunate in the leadership that we are to have during the next four years. It is also my earnest expectation that the administration of Mr. Hoover will prove most beneficial to our country and to the entire world. The support and trust and prayers of Christian people are things to which the President of the United States is entitled. As one who had the privilege of seeing the spirit of the Good Will Cruise, and of being on the same ship with the President-elect, I am happy in believing that America and the world are now entering upon a new era of enlightenment and brotherhood.

A BOOK OF RARE VALUE

THE BOOK OF COMMON PRAYER is a literary classic as well as a book of religion. It is a growth of the ages, and embodies the noblest sentiments in a style which Macaulay describes as "that great model of chaste, lofty, and pathetic eloquence." It sets forth standards of doctrine, discipline, and worship which have come down from early times. It contains a summary of the things a Christian ought to know, believe, and do. It groups the incidents and teachings of our Lord's Ministry, and presents the facts and doctrines of the Divine Revelation in due order and proportion. Its sacraments are universal means of grace. Its creeds express the faith of Christendom. Its canticles lift the soul to loftiest praise. Its catechism instructs childhood in the elements of religion. Its psalter, in portions for daily use, interprets the emotions of the human heart. Its occasional offices carry solace to the sick, the aged, the troubled, and hallow the varying conditions of life whether of joy or sorrow. As a witness to the truth, a guide to worship, and an incentive to right thinking and righteous living it may well claim the attention of the thoughtful, and it is worthy to be the companion of all. In one word, it is the people's book, a book for all the people.—*Selected.*

IN AN AGE OF FAITH

THERE IS A LOVELY VALE in the East Riding of Yorkshire, midst the downs that rise above Ripon and Knaresborough and sweep thence to the North Sea. It is watered by the River Skell; and there for long has stood, near the banks of the gentle stream, the Cistercian Abbey of Fountains. The pure gothic church stands at the head of the valley, and about it are clustered the white monastic buildings, centering upon the cloister. Long stretches of green sward slope to the bright waters of the Skell, pierced only by pebbled paths that lead through the woods and over the downs to the castle of the lord of the manor hard by and to the neighboring villages.

To Fountains, despite their parish churches, many of the people round about bring their children to be christened, send them thither on weekdays for schooling. Here they come for advice in disputes with each other, for medicine if they are ill, for consolation if they are in trouble, for absolution if they have fallen into sin. On Sunday and holy days they love to come to communal Mass. Especially do they love to come on festival occasions when are gathered here congregations so typical of the universality of the Church; and kneel, though it be far down in the nave a long way from the great, high white altar with its carved figures of our Lord and His saints, while Mass is sung.

All now is bright with lights, gay with flowers, and sweet with incense. The rough and ready King Henry the Second is present, but kneeling outside the sanctuary; while his chancellor, Becket (who in the age of splendor was yet to achieve martyrdom), is enthroned above him. There are present also the lord of their own manor, peers of the realm, bishops, priests, monks even from far-off Glastonbury, and throngs of country-folk and villagers: high and low, rich and poor, the rulers and the ruled, are as one family in offering the eucharistic sacrifice.

—REV. LATTI GRISWOLD, in *Values of Catholic Faith*.

AROUND THE CLOCK

By Evelyn A. Cummins

THE Archdeacon of Brecon, South Wales, the Ven. H. J. Church Jones, has written in a parish magazine of his gratitude for the feeling of regret in the district over the death of his fox terrier. He says:

"Jack was as well known as, and more widely loved than, his master. His specially marked feature was undoubtedly his remarkable and entirely self-taught love of religious exercises.

"He attended the daily service in church as often as he could, and had he been allowed to do so would have come on Sundays too. Whenever he heard the church bell, no matter where he was, he would scamper off to obey its summons. On the morning on which he was killed I found him in church when I got there for Mattins, and he sat quietly by my side in a pew throughout the service.

"At home, when I knelt by my bedside to say my own prayers, he always, if present, came and laid his head on my arm or shoulder and remained passive till I got up from my knees.

"From my long experience of the wonderful sagacity and untiring faithfulness of a dog, I have never had any doubt that dogs have souls. I am bound to confess, quite candidly, whether it shocks or not, that for me the joys of the next world will be incomplete unless I meet there for renewed fellowship those four-footed friends that have helped to make this life happier for me."

THE Bishop of Warrington has recently said that Lord Curzon never attended a Cabinet meeting or any meeting of importance, and had never undertaken any great work, without first kneeling down and saying a prayer.

YES, doctor," said Mrs. Edgar Wallace, "I want you to come up at once to see my husband. It's nearly twelve o'clock now, and he's written nothing this morning except a novel and a couple of plays." —*Dublin Opinion.*

I AM sometimes tempted to think that romance has been killed by the drabness of modern clothes," writes Sidney Dark, in *London Opinion*. "Cesare Borgia in a well-cut lounge suit would be sentenced to death at the Old Bailey, and no one would care. And what the world would have lost if Melisande and Juliet and Heloise had made generous display of legs encased in stockings made of imitation silk!

"The world has lost the picturesque and acquired the eccentric. Abraham Lincoln in his stove-pipe hat and his Prince Albert suit was really a far finer figure than Nelson at Trafalgar or Wellington at Waterloo. But it is frightfully difficult to persuade oneself that this is true. Manners may make the man. Clothes make the romantic hero."

THESE are extracts from Bertrand Russell's *Sceptical Essays*:

"Politeness is the practice of respecting that part of a man's beliefs which is especially concerned with his own merits or those of his group. Every man, wherever he goes, is encompassed by a cloud of comforting convictions, which move with him like flies on a summer day. Some of these convictions are personal to himself: they tell him of his virtues and excellencies, the affection of his friends and the respect of his acquaintances, the rosy prospects of his career, and his unflagging energy in spite of delicate health."

"The time when it was possible to be universally well-informed is past. An industrious man may know something of history and literature which requires a knowledge of classical and modern languages. Or he may know some parts of mathematics, or one of two sciences. But the ideal of an 'all-round' education is out of date; it has been destroyed by the progress of knowledge."

LORD CROMER, whose patience had been tried by General Gordon, once said sarcastically to Sir Louis Mallet, "You little know what it is to have to do with a Christian hero."

THE Cathedral at Brecon has been given back to the Church. It was confiscated by Henry VIII, was later privately owned, and is now returned by an anonymous donor.

YOU knocked off too soon," was the answer to the man who declared loudly that he was self-made.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE NEW PRAYER BOOK

To the Editor of *The Living Church*:

MANY inquiries are coming to the Prayer Book Commission about the time when the new Prayer Book may be expected. The editing committee is working diligently with the printer, but we cannot at this time fix any date when the Standard Book will be ready for the publishers. The only assurance we can give is that we are doing our very best to complete the work as rapidly as good workmanship will permit.

Publishers wishing to print the book will, upon application, receive advance pages, without waiting for the whole Standard Book to be completed, so that they may, in a measure, keep pace with the printing of the Standard Book.

(Rt. Rev.) CHARLES L. SLATTERY,
Chairman of the Commission
on the Revision and Enrichment
of the Book of Common Prayer.

Diocesan House, Boston.

"THE PACT AND CRUISERS"

To the Editor of *The Living Church*:

AS ONE—along with several of my brother bishops—whose action in signing a petition is rather severely criticized in a recent editorial [L. C., December 29th], I ask space for a reply.

The editorial referred to contains several unfortunate implications as well as a number of rather sweeping assertions, which can be nothing more than the opinion of the writer, though set forth as if incontrovertible facts.

As an example of the first, take the sentence: "The day for discarding navies . . . has not yet come." Who claims it has? Certainly not those who object to the building of sixteen additional cruisers *at this time*; and any such inference seems manifestly unfair. Speaking for myself, as I fancy for many of the signers, I have never questioned the necessity of an adequate defense, both military and naval. At the present time eight new cruisers are building, the appropriation for which is some \$350,000,000, all without any opposition from the signers of the petition in question. To protest against an additional sixteen at this time can scarcely be construed as "discarding navies," especially when, in the opinion of President Coolidge, "only one navy in the world approaches ours and none surpasses it." Since these words were uttered we have laid the keels of seven cruisers to Great Britain's three, so our position is somewhat bettered.

Then you would have us leave this matter entirely in the hands of the experts. Now with all due appreciation of the necessary technical knowledge involved, and my own lack of it, I nevertheless do not feel able to shirk my duty as a citizen to the extent of having no opinion whatever on so vital a matter. Experts have their place, but their importance may easily be exaggerated. Germany left her army to "experts," and we entrusted the last Disarmament Conference to "experts," both with rather disastrous results. One of the troubles today is that we have altogether too many "experts" in matters secular and sacred and we are all too ready to shift our responsibilities to their shoulders. But it is of the very essence of our liberties as a democracy that plain people should also have something to say—not, of course, on the technical aspect of the case, but upon its moral and practical side. Moreover, what are we to do when experts disagree? And this they have done lamentably on the navy matter.

At first we were told that these sixteen ships were to "round out our navy," that is, to be additions; but when this met strenuous opposition, some other ingenious "expert" resurrected a lot of obsolete vessels and conceived the brilliant camouflage of making these sixteen cruisers "replacements." Witness in this connection the words of Congressman Butler, member of the House Naval Affairs Committee for thirty-two years: "I didn't know these cruisers were to be replacements.

Nothing has been said about them being replacements so far as I know" (Baltimore *Sun*, February 18, 1928). Also on another occasion, January 4, 1927, in reply to Congressman French's reference to these vessels, he said: "Tell me where you got that list, please, that list of ships. You have Dewey's fleet at Manila, have you not? You know very well, my friend, that those ships are not worth any more than my old automobile that I traded for thirty-five gallons of gasoline."

When "doctors disagree" thus it behooves the patient to be on the alert. Without burdening you with figures, which I have beside me, I will simply say that, according to the best information I can get, Mr. Coolidge's statement is correct that we already have a navy second to none. What then is the imperative need to increase it at this time?

"A large navy is no more inconsistent with the Peace Pact than a small one" may be technically true, since "consistency" may have no degrees; but, technicalities aside, surely it will be admitted that a great naval or military establishment which may produce a peace of fear is scarcely likely to evoke feelings of trust and goodwill such as are necessary to an abiding peace. Indeed, even the militarists seem to agree on this, claiming to want armies and navies simply sufficient for police purposes.

Again, I find myself quite unable to draw so fine and clear a line as will enable me to say of this, or indeed of anything, "It is not a moral question." I have a feeling that in some way everything touching human lives has a moral quality. And when I think of the dashed hopes, chilled enthusiasm, and deep despair of multitudes of people of other lands who look to this great country to make a venture, run some risk, evince some faith, take some sort of real leadership along constructive peaceful lines, I find the matter of constructing sixteen more cruisers heavily fraught with moral implications. Indeed, I am absolutely certain that on our action in this matter—whether yes or no—hang moral issues of which we can have no comprehension.

Once more you state, "There is no necessary connection between the two questions," which again, I admit, may be technically accurate. But practically speaking, would any normal sensible man feel that there is no connection? In that case, his reaction might naturally be, Then why all this bother? What is the use of a peace pact if it is not to affect armaments? All through the centuries mankind has groaned under the burden of armaments and today I am told they cost some \$2 a head or \$10 a family for the whole human race! And, strange to say, despite advancing civilization, progress, and Christianity, the burden is daily increasing. When are we going to begin to stop? Surely, if we mean what we say, and other nations do also, when solemnly pledging to avoid war, such would seem to be an admirable time to throw away a few weapons. If we can't start then, when can we?

Moreover, there is a very definite relation between cruisers and peace pacts, as regards the evidence of our sincerity. Said Heywood Brown in the *New York World* not long ago: "Suppose some man said to you that he had done with drinking. Would his reformation impress you much if on his hip he had a flask and in the cellar black bottles lay all primed and pointed like guns upon a sea wall? And suppose each year he added other bottles in increasing number?" To hold a peace pact in our right hand and sixteen new cruisers in our left scarcely gives the impression of downright sincerity or consistency.

If the peace pact is to be a genuine and sincere step in the advancement of world peace, then it must be accompanied by deeds as well as words. Events may prove it a futile thing, as some of its critics claim and apparently desire, but it seems scarcely befitting for a Christian publication to be sounding a note of pessimism and doubt when it should be exhorting its readers in trumpet tones to faith and trust and hope in God and our fellow men. If in this great effort for the happiness and welfare of mankind, the Church should fail to play a leading and helpful part, it will deserve the obloquy it will receive. Truly we need clear, though not merely technical, thinking; but even more do we need warm hearts, adventurous spirits, and more faith in God and man.

Albany, N. Y.

(Rt. Rev.) G. ASHTON OLDHAM,
(Bishop Coadjutor of Albany.)

RELIGIOUS EDUCATION

To the Editor of *The Living Church*:

THE American Catholic Philosophical Association held its fourth annual meeting this year in Milwaukee. I was interested to drive in for some of the sessions.

The American Catholic Philosophical Association is part of a quite recent program conducted by the Roman Catholic Church in the United States, to meet the problems of modern learning coupled with "the faith once for all delivered."

The papers dealt mostly with methods of teaching. I was particularly interested in the discussion, which was general and frank. The Philosophical Association seemed a bit restive over a recent pronouncement of the holy see, that all philosophical classes should be conducted exclusively in the Latin language. I also noted both a fundamentalist and a modernist approach to the writings of St. Thomas Aquinas. Being a young man, I was impressed by the fact that most of the papers were read by young priests.

By general consent, the paper of Francis Augustine Walsh, of the Benedictine Order, who teaches in the Catholic University in Washington, D. C., was received as the outstanding event. Father Walsh read a paper on Trends in American Thought, a paper that any Christian journal should be proud to publish for its learning and understanding.

But after all, what made me indulge in some speculation and what made me write this letter is that it struck me suddenly and emphatically that the Roman Catholic Church has taken the leadership among Christian Churches in the field of religious education in this country. I mean specifically, that the Roman Catholic Church is promoting more colleges and universities in this country than any other Christian Church.

There was a time when many colleges and universities had chapels in which a rather solid Protestantism was taught. Such chapels seem to have faded away. There was also a time in the United States when the Episcopal Church was the leader in promoting schools and colleges.

Bishop Creighton was fond of saying that "the basis of Anglicanism is sound learning."

We Episcopalians are noted for supporting generously every cause but our own. I plead for a better support for our Church schools, Church colleges, and the work of the National Student Council, so splendidly headed by Leslie Glenn.

Madison, Wis. (Rev.) FRANCIS J. BLOODGOOD.

"THE BISHOPS' PASTORAL"

To the Editor of *The Living Church*:

I BELIEVE that Fr. Thompson's denial [L. C., December 8th] that "every baptized Christian is a member of the Catholic Church" has been officially repudiated in the new Office of Instruction and it is surprising that no one has called attention to it in connection with his astounding contention.

"Question: What is the Church?"

"Answer: The Church is the Body of which Jesus Christ is the Head and all baptized people the members."

Whether all members of the One, Holy, Catholic and Apostolic Church, as the Church is described in the next answer, accept the whole counsel of God, is another matter.

Many Catholics seem to assume that the Church is composed only of Orthodox, Roman Catholic, and Anglo-Catholic members. This is an unwarranted distinction which we do not hold and which the Holy Spirit apparently ignores. It is uncatholic. In our zeal for the One Faith let us not forget that there is only one Baptism. A new heresy will not correct the old ones.

(Rev.) J. H. TOWNSEND.

Guantanamo, Cuba.

"PITCH OR PEARLS"

To the Editor of *The Living Church*:

PROPOS of your editorial on the articles of Robert Keable in the *Atlantic Monthly*, may I point out that there is something in the distinction he makes between the historical Christ and the glorified or traditional Christ? The latter is the conception which the immediate disciples gained of the character and teachings of Christ and transmitted by tradition to those who came after them, long before the Scriptures were written, so that the faith rests upon the more sure ground of tradition rather than alone on documents which were written to confirm and preserve that tradition. These may be more or less historically correct but there can be no questions as to the truth of the idea of Christ gained by the earliest disciples and transmitted by traditions from them.

So that the Catholic faith is founded not, as Protestants have maintained, on the Bible and the Bible alone, but on this really finer and earlier tradition of the Universal Church.

Philadelphia. (Rev.) G. WOOLSEY HODGE.

CAPITAL PUNISHMENT

To the Editor of *The Living Church*:

IN THE interesting report of the sessions of the House of Deputies at the General Convention (See *THE LIVING CHURCH* of October 27th) are the following words: "The Rev. Albert Broadhurst of Erie presented an evidently regrettable resolution having to do with opposition to capital punishment. It was tabled with a vigorous unanimous vote." Why "evidently"? What to some members of the Episcopal Church is "evidently regrettable" is the specter of "the Church interfering in politics," which lays a paralyzing hand on any effort to have the Church speak with something like prophetic insight and power on moral issues in our social life, and makes us slow to come to grips with moral evils which are delaying the answer to our daily prayer—"Thy Kingdom come on earth." Let us, by all means, have "spiritual religion," but to those who believe in the Incarnation it must be a spirituality which comes down to earth, and embodies itself in the visible social life of men and nations.

If our preaching of the "Gospel of the Kingdom" really gets anywhere, it must induce, among members of the Church, a developing social conscience, more in sympathy with the "mind of Christ," more tender to human wrongs. To some Christians the greatest tragedy of our time is that hundreds of earnest men and women, hungering after righteousness, who are casting out devils in the Master's name, walk not with us just exactly because they fail to discover the prophetic note in institutional religion, and they turn from the sacred Body of Christ because they feel her members are indolent and impotent to meet the challenge of deeply-ingrained social ills. Sometimes they hear clergy sneer at "paid reformers" (what else are the clergy themselves?), and giving comfort to the liquor interests and the War Department by their non-political (!) remarks against prohibition and for "adequate defense."

As to the question of capital punishment, the fact that more than one authority on penology, after years of investigation and observation, has declared that it fails in its purpose as a deterrent to crime, together with the further fact that some countries, and some states in our country, have already abolished it, would suggest to some minds that capital punishment is headed for extinction just as surely as those laws of our not-too-distant forefathers that put people in prison for years because of a paltry debt, executed them for stealing a piece of ribbon, and saw nothing unchristian in having some of them drawn and quartered to make the job thorough!

Mr. Clarence Darrow, of legal fame, who is at least sufficiently interested in God to deny His existence, has said recently:

"No, the plea that capital punishment acts as a deterrent to crime will not stand. The real reason why this barbarous practice persists in a so-called civilized world is that people still hold the primitive belief that the taking of one human life can be atoned by taking another." (*Forum*, September, 1928.)

Do we remember the case of two men, with feelings and hearts like ours, kept alive for seven long years with the electric chair always staring them in the face, until finally, their guilt still in doubt, it seized and killed them? Leaving the guilt of Sacco and Vanzetti entirely to one side, can Christians feel anything but horror at the refined cruelty of their treatment by a "Christian" commonwealth, a brutality that makes the cat's playing with a mouse before she kills it seem whiter than snow?

No! What to some members of the Episcopal Church is "evidently regrettable" about the "vigorous unanimous vote" which tabled the resolution in General Convention is that it will probably not serve an evangelistic purpose in convincing Mr. Darrow, and many others like him, that the Catholic Church is the divinely-instituted instrument of the God of mercy, forgiveness, and love for hastening the coming of His righteous kingdom!

Baguio, P. I.

(Rev.) EDMUND L. SOUDER.

CONGRATULATIONS FROM DR. ADOLF KELLER

To the Editor of *The Living Church*:

I HEARD WITH GREAT INTEREST of the jubilee of your valuable magazine, which I am very glad to receive.

I congratulate you very heartily on the efficiency and evident good health of your paper, which is often giving me information of American Church life which I do not get from elsewhere. It is very impressing for me to consider also this special aspect of American Church life which you represent. . . .

Geneva, Switzerland.

(Rev.) ADOLF KELLER.

MARRIAGE, SACRAMENTAL AND OTHERWISE

To the Editor of The Living Church:

WHY IS so much of current discussion of certain theological aspects of matrimony so futile, Because too many of the disputants have lost sight of the primary truth that matrimony was instituted, blessed, and sanctified from the very beginning as a means of grace for bringing to pass the Kingdom of God, union with Him and with the mystical Christ, and that this primeval benediction was not lost through the sentence passed upon the first sin; that, therefore, even in the earlier dispensations of salvation—patriarchal, Jewish, as

"great mystery," as he calls it, "concerning Christ and the Church."

Once more, Mr. Hartshorne charges me, not merely with false quotation, but with actual perversion of our Lord's own words, and "is moved to protest against (my) asserting that Christ said things of which there is no record of His having said them." Does Mr. Hartshorne mean that, when our Lord told the Samaritan woman, "Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband," He was saying something different from, "Thou art now living in adultery"? If so, to any ordinary reader this sounds very much like quibbling. Whether her five husbands were dead, or had divorced her, does not in the slightest degree affect the truth that, when she was living with one who "was not her husband," she was living in adultery.

True, our Lord does not say bluntly, "Thou art an adulteress." That was not His way with the gentler and weaker sex. His treatment of them, as usually the greatest sufferers, is very different from the storm of "woes" that came from His merciful lips against hypocritical men in their greater sin.

Mr. Hartshorne is moved also, he says, to protest even more strongly against "the cruel aspersions on the Eastern Church," of having yielded 1300 years ago to the pressure of a half pagan government in Constantinople, in the matter of remarriage after divorce. They did in fact only what our General Convention did, with much less excuse in New York in 1868, when it opened the flood gate which, in principle and fact,

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

KIRISUTO KYOKWAJ SHI: A Short History of the Church. By the Rev. P. M. Wakatsuki, M.A. Tokyo, 1928: Shippan Sha. \$2.00.

IN the preface the author says: "What should be the basis for the unity of the Church? What is the Holy Catholic Church, and what are the origin and characteristics of various denominations? Despite its importance such knowledge has not been prevalent among our Christians. This book is intended to supply such a need." Criticism can be made on minor points, but as a whole the author has, in less than 350 pages, skilfully summarized, with fair mind, the whole history of the Church. Undoubtedly this book will be very helpful to Japanese Christians, as it gives them in their own language the history of the development of the Church.

J. T. S.

the Editor of The Living Church:

THE HYPOTHETICAL question of Mr. Hartshorne, in the issue of December 29th, as to an imaginary case of marriage is no concern of mine. Its proper place is a judicial court, such as a small majority of untaught laymen, and of more responsible priests in the House of Deputies, during the last sixty years, have refused to give to the Church. This, in the very face of our Lord's definite authority, and His divinely definite command to "judge righteous judgment." What as much concerned with was that even one member of the episcopate of Bishops should know so little about Christ's teaching concerning marriage as to impute to the members of our assembly a theory that "a few words" spoken over a couple joining to a magistrate or a priest for marriage have some magical sacramental power to unite them. I can only repeat once more that people marry each other, by free consent and consummation, as nature and our Lord Himself ordain. The priest can only attest and declare. In addition, the priest can only "solemnize" with prayer and blessing.

The "amazement" of your correspondent at my statement that our Lord (and not St. Paul) compares matrimony to that mystical union which is betwixt Himself and His Church is quite unnecessary. Mr. Hartshorne has evidently forgotten that, centuries before the time of St. Paul, in prophecy and psalm, God's chosen people were declared to be His bride, and every turning away from Him, in heart or act, to idols was denounced as adultery. Has he forgotten also all the imagery of our Lord about marriage, beginning with His miracle in Cana where He first manifested forth His glory, and thereby also glorified marriage, onward to its climax in "The Revelation of Jesus Christ" Himself . . . "by His angel unto His servant John," that "the marriage of the lamb is come, and His wife hath made herself ready"? St. Paul was far from being the originator of that

LIVING CHURCH

ERICK C. P., formerly pastor of St. Paul's Church, Yonkers, N. Y.; has become pastor of the Advent, Jeanette, W. Va., 101 Clay Ave., Jeanette, W. Va.

RY M., formerly curate of St. John's Church, Kokomo, Ind. N. Market St.

HENRY, formerly curate of St. John's mission, Wilkes-Barre, Pa. (Be.); rector of St. John's mission, February 1st.

G. C., formerly priest-in-charge of St. John's Church, Miami, Okla.; rector of St. John's Church, Centralia, Ill.

J., formerly rector of St. Andrew's Church, Springfield Centre, N. Y. St. Andrew's Church, Buffalo, N. Y.

AM, formerly priest-in-charge of St. Thomas' Church, Dickinson, N. D.; rector of St. Thomas' Church, Buffalo, N. Y.

EDWIN, rector of St. Luke's Rectory, Jamestown, N. Y. (W.N.Y.); to be rector of St. Luke's Rectory, Jamestown, N. Y.

ORDINATIONS

NE, as assistant priest in-the-Bouwerie, New York

ordained to the diaconate WILLIAM IVAN EDWARDS and JOSEPH SUMMERVILLE MINNIS, presented by the Rev. W. Freeman Whitman of Nashotah; CHARLES TATE HAWTREY, presented by the Rev. Arthur H. Lord of St. James' Church, Milwaukee; and CLYDE J. MILLER, D.D.S., presented by the Rev. W. H. Willard-Jones.

Bishop Ivins, acting for the Bishop of Fond du Lac, also ordained WILLIAM W. HORSTICK to the diaconate. Mr. Horstick was presented by the Rev. W. F. Whitman of Nashotah.

DEACONS AND PRIESTS

WESTERN NEBRASKA—On Monday, December 10th, the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska, ordained HIRAM KANO to the diaconate in Holy Apostles' Church, Mitchell. The candidate was presented by the Rev. Elias Wilson, rector of Holy Apostles'. Bishop Beecher preached the sermon. The Rev. Mr. Kano is a native of Japan but has been a resident of Nebraska for a number of years. He will be in charge of the Japanese work in Western Nebraska, with address at North Platte.

On December 16th, Bishop Beecher ordained ARTHUR F. ROEBUCK deacon in St. Elizabeth's Church, Holdrege. The candidate was presented by the Rev. William D. Morrow of Hastings, who also preached the sermon. Mr. Roebuck is to be in charge of St. Elizabeth's Church, Holdrege.

On December 23d Bishop Beecher advanced to the priesthood the Rev. CHESTER G. MINTON and the Rev. A. H. E. ASBON in St. Matthew's Church, Alliance. The Rev. Mr. Morrow presented both.

THE REV. MASON A. FRAZELL, the Rev. W. L. PHILLEY, and the Rev. HARRY E. NELSON in St. John's Church, Broken Bow. The Rev. Mr. Morrow presented all three candidates and preached the sermon. The Rev. Mr. Frazell is to be priest-in-charge of Trinity Church, Ewing; the Rev. Mr. Philley priest-in-charge of Holy Trinity Church, Callaway; and the Rev. Mr. Nelson, priest-in-charge of St. John's Church, Broken Bow.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, ordained EDWARD JOB BUBB to the diaconate and advanced the Rev. STANLEY I. W. DEAN to the priesthood in Trinity Cathedral, Pittsburgh, on January 3d. The Rev. Dr. William Porkess of St. Stephen's Church, Wilkensburg, preached the sermon. The Very Rev. P. G. Kammerer, dean of the cathedral, presented Mr. Bubb, who will return to the Seabury Divinity School to complete his course. The Rev. F. O. Johnson of Christ Church, Pittsburgh, presented the Rev. Mr. Dean, who will return to Sewanee, Tenn.

DIED

DUMBELL—AMY, beloved daughter of the late Rev. George William, and Georgiana Mary DUMBELL, entered into life eternal, January 5th, in New York City.

EDGELOW—Died, at his home at 131 Florida street, Springfield, Mass., the Rev. OCTAVIUS EDGELOW, on January 11, 1929, in his 71st year. A priest for forty-two and a half years. Requiem at St. Peter's Church, Springfield, on January 14th. Interment in the Springfield cemetery.

GLOVER—At the family residence, 4742 Mansfield avenue, San Diego, Calif., the Rev. ALFRED KINGSLEY GLOVER, for thirteen years priest of St. James' Church, Logan Heights, San Diego. The interment was from All Saints' Church, San Diego, on Wednesday, September 19th, the body being laid in the Masonic Cemetery.

MARRIED

REID-BRYANT—The Rev. WALTER W. REID, associate rector of St. Stephen's Church, Sewickley, Pa., and Miss EDITH BRYANT of Yonkers, N. Y., were married by Bishop Lloyd in the Cathedral of St. John the Divine, on January 5th.

MEMORIALS

Augustine Hugo Wells Anderson
AUGUSTINE HUGO WELLS ANDERSON, priest, entered into life eternal, January 19, 1919. "What though he standeth at no earthly altar, Still in white vestments on the golden floor, Where love is perfect and no foot can falter He serveth as a priest forevermore."

Henry Ogden Hunting

In loving memory of HENRY OGDEN HUNTING, who entered into life eternal, January 9, 1925. "Of your charity pray for him."

the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



JANUARY

- 20. Second Sunday after Epiphany.
- 25. Friday. Conversion of St. Paul.
- 27. Septuagesima Sunday.
- 31. Thursday.

KALENDAR OF COMING EVENTS

JANUARY

- 13. Convention of Texas.
- 15. Conventions of Western Michigan and West Missouri. Synod of province of New York and New Jersey, Garden City, N. Y.
- 16. Convention of Arkansas.
- 20. Convention of Kentucky and Convocation of North Texas.
- 22. Conventions of Duluth, Indianapolis, Mississippi, Missouri, South Florida, Southern Virginia, and Upper South Carolina. Convocation of San Joaquin.
- 23. Conventions of Alabama, Atlanta, Florida, Louisiana, Nebraska, Pittsburgh, and Tennessee. Convocation of Oklahoma.
- 25. Consecration of the Rev. Dr. Thomas Jenkins as Bishop of Nevada, Portland, Ore.
- 27. Convention of Iowa.
- 28. Convention of Milwaukee.
- 29. Conventions of California, Fond du Lac, and Southern Ohio.
- 30. Conventions of Dallas, Lexington (to elect Bishop), Los Angeles, and Maryland. Convocations of Arizona and the Philippine Islands.
- 31. Convention of Michigan.
- Convention of Oregon. Convocation of Nevada and Utah.

APPOINTMENTS ACCEPTED

EMERSON, Rev. ROBERT W., formerly rector of All Saints' Church, Grenada, Miss.; has become rector of St. Peter's Church, Gulfport, Miss.

GRUMAN, Rev. GEORGE T., formerly rector of All Saints' Church, Scotch Plains, N. J.; has become rector of Trinity Church (East New York), Brooklyn, L. I., N. Y. Address, 131 Arlington Ave., Brooklyn, N. Y.

HAUBERT, Rev. A. A. H., formerly general missionary of Fairbury, Neb.; to be priest-in-charge of the churches at Medford and Mellen, Wis. (Eau C.) Address, Park Falls, Wis.

West 5th Ave., Chillicothe, Ohio.

MURRAY, Rev. A. L., Litt.D., formerly of Cedar Rapids, Ia.; 3145 Oakland Ave., Minneapolis, Minn.

PAGE, Rev. JOHN MITCHELL, a member of the staff of the College of Preachers, Washington Cathedral, formerly Cathedral Offices; 3010 Wisconsin Ave., N. W., Washington, D. C.

TEMPORARY ADDRESSES

HAUGHWOUT, Rev. L. M. A., of Great Kills, S. I., New York City, should be addressed in care of Bankers' Trust Co., 5 Place Vendome, Paris, until March 15th.

OLDS, Rev. CHARLES L., priest-in-charge of St. Paul's Church, Manhattan, Kans.; is spending a six months' leave of absence, doing Church work in New York City. Address, Hotel St. Andrew, 72d and Broadway, New York City.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1929 Living Church Annual, pp. 238-240]

CONTINENTAL EUROPE—Omit C. H. Palmer, resigned.

CONTINENTAL EUROPE—Add Rev. Dr. William A. Wigram, Watling House, St. Albans, Eng.

EAST CAROLINA—Add Rev. Stephen Gardner, Washington, N. C.

SALINA—Omit Rev. W. A. Munday, 1204 Kansas Ave., Goodland, Kans.

ORDINATIONS

DEACONS

EAST CAROLINA—On January 9th, in St. Paul's Church, Beaufort, JEAN ANDREW VACHE was ordained to the diaconate by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. Mr. Vache was presented by the Rev. Guy Madara, rector of Christ Church, New Bern. The Rev. George W. Lay, D.C.L., of Chapel Hill, a former rector of the parish, read Morning Prayer and assisted in the Holy Communion. The Rev. Stephen Gardner, rector of St. Peter's Church, Washington, preached the sermon. The Rev. Walter R. Noe, executive secretary of the diocese, read the litany.

For eight years Mr. Vache was a minister of the Presbyterian Church. Since his confirmation six months ago he has been a member of Christ Church, New Bern, serving a part of his candidacy in the missions near New Bern and Washington, going to St. Paul's, Beaufort, three months ago. He will serve St. Paul's, Beaufort, and St. Andrew's, Morehead City, as minister-in-charge.

MILWAUKEE—In the chapel of St. Mary the Virgin, Nashotah House, on St. Thomas' Day, December 21st, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee,

RESOLUTION OF APPRECIATION

Rev. J. G. H. Barry, D.D.

The Board of Trustees of the Parish of St. Mary the Virgin, in accepting with great reluctance and greatest regret the insistent resignation of its rector, the Rev. JOSEPH G. H. BARRY, as rector of the parish and President of the Corporation, places on record this minute:

Dr. BARRY has been rector for nearly twenty years and this period has been marked along several lines in extraordinary ways. The interior of the edifice has become what might almost be called a museum of mural decorations, carving and stained glass, until now it is thought by many to be the handsomest Church interior in the country. To give a partial enumeration: Four new altars, an increase of three, have been erected, one of them a movable altar for use at Children's Mass, and all of them very beautiful; Della Robbia bas-reliefs of the Blessed Virgin are placed back of two of the altars. The Lady Chapel has been enlarged by taking in the former Mortuary Chapel, a splendid carved oak ceiling was put in, with a hanging tablet holding a bas-relief of the Blessed Virgin, the elaborate oak carved paneling made by CURYERS of Holland has been extended along the walls of the addition and a very beautiful window added at the end of the extension showing the marriage of the Virgin, and the wall of the addition has been covered by a very large and exquisitely beautiful picture of the Assumption. An extremely beautiful Requiem Chapel has been made in the space formerly occupied by St. Elizabeth's Chapel. St. Joseph's Chapel is new and of great beauty, in the Italian style in contrast with the Gothic architecture of the rest of the Church. Nine new stained glass windows have been placed in the Church. Seventeen large statues, three of them in marble, the rest carved out of solid oak, have been erected, and several small oaken ones. The most eminent sculptors in America have done the work, the oaken by KIRCHMAYER, of Boston, and two of the marble statues by LAWRIE. The font cover is several feet in height, enriched by hundreds of small carved figures, all in oak, done by KIRCHMAYER. Various walls of the Church have been covered by very large and beautiful mural paintings, eight in number. The High Altar has been remodeled by the erection of an exquisite spire and the whole altar has been richly decorated in color and the whole chancel beautifully painted. A replica of the reredos at All Saints' Cathedral, Milwaukee, in bas-relief work, beautifully colored, hangs on the wall of the Nave near the Sanctuary; it depicts a Calvary with attendant figures. The exterior west wall of the Church has been enriched with a large Calvary and the tympanum of the front door filled with statuary; and a statue of St. Cecilia has been placed on the exterior outside the choir room in the parish house. A well appointed gymnasium has been built in the parish house. The finest Rood in the country, of carved oak, has been placed in the Chancel Arch, with a Calvary, statues of St. Mary, St. John, and attendant angels. A magnificent pulpit, in commemoration of Dr. Barry's rectorship, was erected after his service of fifteen years, which probably for the exquisite details of its carving, including many statues of Saints, has no equal anywhere in the country. The character of the music, always fine, has been greatly improved and now sung Mass with full orchestra is rendered every Sunday in the year. The Endowment Fund has been increased \$46,000.

The Rector has deliberately refrained from entering into the social life of the city and has devoted all his time and energy to the parish and to theological literary work; his preaching has been of extraordinary power and eloquence; he has refrained from sentimental sermons and from discussions of the popular topics of the day—his sermons have been expositions of the Christian religion and have aimed at developing spiritual life, corporate and individual. Meanwhile there have been issued from the pen of Dr. BARRY thirteen books of Theology and Devotion and Meditation, which have had a wide circulation and attracted attention on both sides of the water.

Nearly all of the improvements and decorations mentioned have been at the initiative of Dr. BARRY, who has collected the money for them and who has himself personally contributed to several.

The matters mentioned in this enumeration of the works of twenty years have maintained the parish in the very forefront of Catholic progress in the Anglican communion.

As Pastor and Confessor, Dr. BARRY has been most faithful, without sentimentality, but with deep sympathy and kindness. He has been greatly beloved. His rectorship has been epochal in the history of the parish.

The Trustees wish Dr. BARRY every happiness in his retirement and have every hope that the Church at large will continue to be benefited by his literary output.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—UNMARRIED CURATE IN middle west town of thirty thousand. One willing to do detail work, and capable of developing Church school and Young People's work. Salary \$2,000. Give full information in first letter. C-285, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

SECRETARY NEEDED AT ONCE, SAINT Mary's-on-the-Mountain, Sewanee, Tenn. Quick and accurate stenographer and typist. Salary fifty dollars a month, with all living expenses. Ordinary office duties but no book-keeping. Address, SISTER SUPERIOR.

WANTED—ORGANIST AND CHOIR-master. Mid-west parish. Ample organ. Must be good Churchman. Would prefer young man of personality, enthusiasm and tact to technical brilliance and honorary degrees. Great opportunity for right man. Write fully first letter. Giving references and salary required, not desired. Z-289, LIVING CHURCH, Milwaukee, Wis.

WANTED A GRADUATE NURSE; A Churchwoman; age thirty to forty years; good health. \$90.00 per month and full maintenance. A splendid opportunity of doing good Christian work among incurable men and boys. Address the BROTHER SUPERIOR, St. Barnabas' Home, Gibsonia, Penna."

POSITIONS WANTED

CLERICAL

PRIEST, GOOD PREACHER, MUSICAL, having resigned for good reasons, is anxious to hear from Bishops, Vestries, or Rectors looking for assistants, or would consider acting as locum tenens until a rector is appointed. Apply W-290, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

NORTHERN ORGANIST AND CHOIR-master having investments in Florida would like position in, or near Florida. Experienced. Fine testimonials. Member A. G. O. Address A-288, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WITH excellent references, well qualified by training and experience, desires change. Recitalist and devout Churchman. Address, Box D-276, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Fine record in choir training, especially boy voices. Recitalist. Ten years in present position. T-287, LIVING CHURCH, Milwaukee, Wis.

SCHOOL PRINCIPALSHIP. CATHOLIC Churchwoman, headship of Church school, experienced executive. Free summer 1929. M-286, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

CHURCH LINEN

ALTA R AND VESTMENT LINEN. Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT Co., 350 Broadway, New York.

VESTMENTS

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

ST. CHRISTOPHER GUILD, INEXPEN-sive Gothic Vestments, entirely hand-made, \$60 to \$150, five-piece set. Copes, from \$65. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

NOTICE

THE QUEST OF THE SANGREAL. CON-taining the Philosophy of the Order of the Sangreal. Price 50 cts. The Book of Advent-ures, containing forms of admission (sent only to clergy or to members). Price \$1.00. THE GRAND MASTER, Room 1411, 6 N. Michigan Ave., Chicago, Ill.

LENDING LIBRARY

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

MISCELLANEOUS

TREE RIPENED SOUTH FLORIDA GRAPE Fruit. Picked to ship to you direct from the grower. Sunny Sweets and Sweet Russets, boxes \$5.00, half boxes, \$2.50 f.o.b. Homestead, Fla. Address E. F. WYMAN, Silver Palm Gardens, Homestead, Fla.

MRS. VILLIERS APPLEBY WISHES TO sell her stamps. Nicely selected. \$1.25 per 100. Also slogans, 2 and 4 cts. 301 N. Jay St., TACOMA, WASH.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPI-tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms, Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

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

**CHURCH LITERATURE
FOUNDATION, INC.**

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.
Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

WEST PARK, N. Y.—A RETREAT FOR Priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of January 28th, and ending on the morning of February 1st. Notify THE GUESTMASTER that you intend to come.

Church Services

California

**Christ Church, Ontario
Southern California**

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉE, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11:00 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER SROSKOPF, Rector
REV. J. R. VAUGHN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. WILLIAM HARMAN VAN ALLEN, S.T.D., D.C.L., Rector
Sundays: 7:30, 8:15, 9:00, Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.
Week-days: Mass, 7:30; Matins, 9:00; Evensong 5:00. Thursdays and Holy Days, second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

**Cathedral of St. John the Divine,
New York**

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 11:00 A.M.; Evening Prayer, 4:00 P.M. Week days (in chapel): The Holy Communion 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. SELDEN P. DELANEY, D.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week day Masses, 7:00, 8:00, and 9:30.

CHURCH SERVICES—Continued

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00 and 8:00.
High Mass, with hymns for children, at 9:15.
Solemn Mass and Sermon at 11:00.
Solemn Vespers and Sermon at 8:00.
Daily: Low Mass at 7:00, 8:00 and 9:30.
Matins at 9:00; Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00.
Confessions: Fridays, 3:00 to 5:00; 7:15 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to 5:00; 7:00 to 9:00.
Priest's House, 2013 Appletree Street.
Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

- Gospel Trumpet Co. Anderson, Ind.
Life Experiences. Containing Narratives, Incidents, and Experiences in the Life of the Author. By E. E. Byrum, author of *The Secret of Salvation: How to Get It and How to Keep It*, etc., etc. \$2.00.
- Harper & Bros. 49 East 33rd St., New York City.
The Terrible Siren: Victoria Woodhull. By Emalie Sachs.
- Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.
Spanish Summer. By George Craig Stewart. With Twelve Illustrations from Etchings by Jean June Myall. Library Edition, \$2.50. Publication date, February 1, 1929.
- Oxford University Press. American Branch. 114 Fifth Ave., New York City.
Religion and the New Testament. By R. H. Malden, chaplain to the King, examining chaplain to the Lord Bishop of Norwich, vicar of Headingley, honorary canon of Ripon. \$2.50.
- Charles Scribner's Sons. 597 Fifth Ave., New York City.
The Master: A Life of Jesus Christ. By Walter Russell Bowie, rector of Grace Church in the city of New York, and formerly rector of St. Paul's Church, Richmond, Va. \$2.50.
- Stanford University Press. Stanford University, Calif.
Natural Conduct. By Edwin Bingham Copeland. \$3.50.

PAPER-COVERED BOOKS

- The Commonwealth Fund. Division of Publications. 578 Madison Ave., New York City.
Serving the Child in Fargo: No. 3 of the Final Report of Fargo's Demonstration.
- Press and Publications Board. Church Assembly. Church House, Westminster, S. W. 1, London, England.
In the Purpose of God. Addresses given in York Minster on the Days of Prayer and Dedication, November 8 and 9, 1928, with Acts of Devotion used by the Congregation.

THE SOCIAL SERVICE commission of the diocese of New Jersey provides 64 public institutions in the diocese by means of a corps of lay readers, who have extended the city mission idea to every county and town. The two men on the staff held 261 communion services last year and 412 other services.

The Ryerson Press. Queen and John Sts., Toronto, Canada.

The Foundations of Faith. A Study in Levels of Belief with Suggestions as to Corresponding Stages in Individual and Social Development. By George Frederick Kingston, M.A., B.D., Ph.D., professor of Ethics, Trinity College, Toronto. Ryerson Essay Number 37.

BULLETIN

Greenwich House. 27 Barrow St., New York City.

Three Letters from Greenwich House, 27 Barrow Street, New York. With pictures drawn and contributed by Antonio Petrucci. Twenty-sixth Annual Report, December, 1928.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

DULUTH CONVENTION WILL BROADCAST SERVICE

DULUTH, MINN.—The diocese of Duluth is making plans for an unusually interesting annual convention, and plans are being made for a diocesan mass meeting by radio, to be broadcast over Station WEBC on Tuesday evening, January 22d, at 8 o'clock, from Trinity Cathedral.

The Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, will be the special preacher. The combined choirs of Trinity Cathedral and St. Paul's Church will lead the singing.

Before leaving for convention the clergy of the diocese will make arrangements for "radio parties" in their respective parishes and missions. Thus Bishop Quin will preach to a radio audience of nearly two thousand people in addition to the large congregation that will assemble at the cathedral in the city of Duluth.

TRANSFER CARE OF ST. MATTHIAS' CHAPEL, BALTIMORE

BALTIMORE—The work at St. Matthias' Chapel, on the Belair road, has been relinquished by Mt. Calvary Church, Baltimore, after seventeen years, and at the request of the bishops of the diocese, the Church of the Messiah, Hamilton, has undertaken this work. Regular Sunday services will be under the direction of Lewis O. Heck, student assistant at Messiah, and the monthly celebration of the Holy Communion will be administered by the Rev. James A. Mitchell, rector of Messiah.

New Archbishop of Canterbury Making Improvement Toward Recovery

Bishop of London Asks that Lent Be Made Real Mission—Church and State Discussed

The Living Church News Bureau
London, December 28, 1928

THE NEW ARCHBISHOP OF CANTERBURY, who was taken suddenly ill, with severe internal pains, at the Palace, Canterbury, on Saturday last, is, happily, now making steady improvement toward recovery. His condition became so acute on Sunday that Sir Hugh Rigby, the surgeon who operated on the King, was summoned to consult with Dr. Whitehead Reid, of Canterbury.

Dr. Lang is one of the Counsellors of State appointed to act for the King during his illness, and he attended a meeting of the council on Friday last, apparently enjoying his usual health. His illness has been diagnosed as severe internal inflammation.

ASKS THAT LENT BE MADE REAL MISSION

The Bishop of London, in a New Year letter to the diocese, says he has good hope that on January 31st the diocese will be able to hand over in full the quota of £10,000 to the Central Fund, on which the well-being of the whole Church depends. He adds that he will hold one of his old missions this Lent in East London, and he asks all clergy and layreaders to make this Lent a real mission to those at present outside the Church.

With regard to housing, the Bishop says:

"I have taken the unusual step of asking all the clergy, on the second Sunday in January, to stir up the consciences of their people to do something in their own area to get a 'move on.' . . . Every effort should be made to encourage the borough councils to put into force the powers which they have, and, in addition to this, it will be a good thing to establish in each rural deanery, which is conterminous in most cases with the borough, a Public Utility Council, which will cooperate as a voluntary organization with the efforts made by the borough, and, by borrowing money at a cheap rate, will be able to build and let houses at a rent which the inhabitants can pay."

CHURCH AND STATE DISCUSSED BY BISHOP HENSON

The Bishop of Durham (Dr. Hensley Henson), in a visitation charge to the clergy of his diocese, discusses in a forceful way the relations of Church and State. He says:

"The rejection of the Prayer Book measure has demonstrated that such self-government as was conferred on the Church of England by the enabling act is fictional, and that in reality the Church of England is subject to the control of Parliament even in spiritual concerns. Therefore the situation is, as the Archbishop of York has said, literally intolerable, and cannot be rightly acquiesced in by English Churchmen. Until the triumph of democracy in the nineteenth century the English State system remained—save for the introduction of Scottish Presbyterians into Parliament by the Act of Union in 1707—Anglican. The test and corporation acts excluded non-Anglicans from any share in the government, central and municipal. But such exclusion offended against the cherished principle of democracy—namely, that no citizen should be excluded from the service of the State on

the ground of his religious profession. Accordingly, the Anglican monopoly of government was destroyed piecemeal. First Nonconformists, then Roman Catholics, then Jews, finally men of any religion and of none, were admitted to the legislature, and given a share in the control which Parliament exercised over the Church of England. . . . Thus the theory of the English establishment was reduced to chaos, and the establishment only continued because its anomalies were mitigated by immemorial custom and transfigured by pious sentiment, and because the tenure of the ancient ecclesiastical endowments, on which the maintenance of the parochial system mainly depended, was generally held to depend on its continuance. The case for the establishment tended to become nakedly utilitarian.

"The cruel and humiliating situation, into which the Church of England has been brought so unexpectedly, has necessarily subjected the establishment to a close and anxious scrutiny. Is it really possible so to amend the present system as to secure to the Church of England the indispensable boon of genuine spiritual liberty? I should be lacking in candor if I did not say plainly that I do not think the answer can be ultimately in the affirmative. Establishment has become an anomaly which is ceasing to function tolerably. Every anomaly carries the seeds of death, for it exists on sufferance, and, once challenged, must needs fall. The union between a Christian Church and a modern

... repeal of the test acts. The important outcome of disestablishment would be its effect, not on the Church, but on the nation. Another speaker said that the question of vital importance was disendowment. What interested the enemies of the Church most was her possible spoliation. The capital sum represented by the funds of the Ecclesiastical Commissioners was some-

thing like forty millions, and their revenue about two and a half millions per annum. This revenue furnished a substantial part of the incomes of the parochial clergy, the yearly total of which amounted to about five and a half millions.

THE EVACUATION OF THE RHINELAND

The British Council of the World Alliance for Promoting International Friendship through the Churches, of which the Archbishop of Canterbury is president, passed at its half-yearly meeting a resolution welcoming recent declarations by the Prime Minister and Lord Salisbury on the question of the evacuation of the Rhineland, and adding—"The Council is convinced that the continued occupation of the Rhineland is a grave obstacle to the growth of the spirit of international goodwill, and prays that the negotiations initiated at Geneva in September may result in the speedy removal of this source of international friction and the consequent strengthening of mutual good will and co-operation to Europe."

THE WORK AT TRISTAN DA CUNHA

The secretary of the S.P.G., the Rev. Stacy Waddy, notifies that the Rev. R. A. C. Pooley, the chaplain of Tristan da Cunha, who has been there for two years, must leave the island for at least twelve months, on account of illness.

Mr. Pooley reports that during his sojourn in Tristan da Cunha, the Church of St. Mary, which was built by the late Martyn Rogers in 1923, has been repaired, cleaned, and painted. The choir sings and chants well and enthusiastically.

On Easter Day, 1927, there were sixty-two present at Holy Communion, and at Evensong on the same day there was a Baptismal service. The Christmas and New Year communions were also large. There is a daily intercession for the missionary work of the Church. There have been some weddings, and, through the thoughtfulness of Douglas Gane, of the Tristan da Cunha Fund, none of the women has had to go without a wedding ring. At three of the weddings the gramophone played suitable music.

Hard work is done in the schools. The day school has fifty-one scholars, whose ages vary from five to twenty-one, and they are divided into two classes. "The subjects," Mr. Pooley remarks, "are the four 'Rs'—reading, writing, arithmetic, and religion." A school house is badly needed, and every endeavor is being made to build one, for which tar and wood are required, and these commodities are not on the island. Not many of the islanders can write properly, and fewer can read well.

In spite of the many hardships, the spirit of the people is buoyant, and they find much happiness in their simple amusements.

GEORGE PARSONS.

HELP NEEDED IN ALASKA

NEW YORK—A night letter from the Rev. Grafton Burke, M.D., of Fort Yukon, informs the Department of Missions that Mrs. Norwood, the housekeeper of the Hudson Stuck Memorial Hospital, Fort Yukon, has broken down and must be relieved immediately. He asks that a successor be started on her way to Fort Yukon with the understanding that from Fairbanks she would have a 300 mile airplane journey to Fort Yukon. The hospital is full, and the nurses are working night and day.

Rebuilding of Trinity College Senior School, Port Hope, Ont., to Cost \$700,000

Dr. Mercer to Search for Abyssinian Manuscripts — Gifts to New Cathedral at Victoria

The Living Church News Bureau
Toronto, January 11, 1929

REBUILDING OF TRINITY COLLEGE SENIOR school at Port Hope will entail an expenditure of probably \$700,000 and toward this amount about \$500,000 is so far available. A statement to this effect was made by Percy E. Henderson who presided at the annual meeting of the Trinity College School Old Boys' Association, which followed a dinner at the King Edward Hotel, Toronto. In answer to a question he intimated that there had been subscribed up to date toward the building fund a little under \$300,000 and the insurance money on the old school destroyed amounted to over \$200,000, he thought, so they had in the neighborhood of \$500,000 toward the new building.

Discussing the plans for the new building, the headmaster, Dr. F. G. Orchard, pointed out that the first principle kept in mind was to make full use of the wonderful situation at Port Hope, the second was they wanted to have a separate chapel in between both schools, senior and junior, large enough to hold those belonging to both schools and the visitors they always expected on great occasions. That meant they required a chapel which would hold 450 to 500 people. The third principle was they wanted to get a building to take care of the different activities of the school, as distinct as possible and yet erected in such a way that it would be in close relation, one to the other.

In his report Percy Henderson, the president, mentioned that the membership of the association was steadily increasing and that the annual membership now numbers 272 and life members 132.

The financial statement showed on capital account a balance of \$3,525 and on general account the receipts exceeded disbursements during the year by \$250.

DR. MERCER TO SEARCH FOR
ABYSSINIAN MANUSCRIPTS

In a quest of deep interest to biblical scholars, and, indeed, to the Christian world, Dr. S. A. B. Mercer of Trinity College, Toronto, leaves about February 1st for Abyssinia. He will spend a year, or perhaps two, seeking ancient manuscripts in the Ethiopic, the language into which, from about the sixth century, the Bible, and especially the Old Testament, was translated. In the great monasteries of Abyssinia, whose people are among the oldest Christians in the world, it is fairly certain that there are to be found many of the early manuscripts, although jealously guarded by the abbots. Dr. Mercer hopes to obtain several between the sixth and ninth centuries, which will be a very important thing, because the oldest extant Hebrew manuscript of the Old Testament is not older than the tenth century, and manuscripts of anterior date would be most valuable for textual criticism.

Primarily, the party will represent the Society of Oriental Research, with headquarters at Chicago, of which Dr. Mercer was founder in the United States. The other members will be the Rev. H. M. Hyatt and Dr. J. A. Maynard of New

York, both former pupils of Dr. Mercer when he was professor of Hebrew and Old Testament literature in Western Theological Seminary, Chicago. They will represent also the Metropolitan Museum of New York, and hope to investigate the Falasha Jews for Dropsie College, of Philadelphia. Dr. Mercer, who is professor of Oriental languages and Egyptology at Trinity College, Toronto, holds degrees in Arts, Divinity, Philosophy, and Engineering from the universities of Harvard, Wisconsin, and Munich. He has written several books on Egypt and is author of the only complete grammar in English of the Ethiopic language.

DR. BLAGRAVE TO LECTURE AT BERKELEY
DIVINITY SCHOOL

The Rev. R. C. Blagrove, D.D., vicar of St. John's Church, Peterborough, has been invited to deliver his special course of lectures given annually at Berkeley Divinity School, New Haven, Conn., February, March, and April of this year. Berkeley Divinity School, which is affiliated with Yale University, has hitherto invited leading English clergymen to give the series of lectures. This is the first occasion on which a Canadian has been chosen.

DEATH OF ARCHBISHOP DU VERNET'S WIDOW

Mrs. Du Vernet, widow of the late Most Rev. Frederick Herbert Du Vernet, Archbishop of Caledonia, passed peacefully away recently in Prince Rupert from heart trouble.

Mrs. Du Vernet was born in Kingston, Ont., the daughter of the late Horatio Yates, M.D., and lived in that city until her marriage in 1885 to the then Professor Du Vernet of Wycliffe College, Toronto. In 1905 she went west to British Columbia, making her first home in the native village of Metlakatla, where her husband had been appointed Bishop of Caledonia to succeed the late Rt. Rev. William Ridley.

Mrs. Du Vernet initiated the work of the Woman's Auxiliary in the diocese of Caledonia and was the first president. At the time of her death she held the position of honorary president. She taught the first Sunday school ever held in the city of Prince Rupert and in every branch of the early life of the Anglican Church in Caledonia was an active worker.

Mrs. Du Vernet also assisted in the establishment of the Imperial Order of the Daughters of the Empire in Prince Rupert. At the time of her death she held the position of Honorary Regent of Municipal Chapter as well as of Queen Mary Chapter.

The funeral took place from St. Andrew's Cathedral. The service was in charge of the Rev. J. B. Gibson, rector of St. Andrew's. The Bishop of Caledonia read the concluding prayers and the committal service at the grave. The Rev. T. D. Proctor of Hazelton read the lesson and Canon W. F. Rushbrook spoke appropriately and at length of the worth of the service of Mrs. Du Vernet, as well as of her illustrious husband, the late Archbishop F. H. Du Vernet.

W. A. GIFTS TO NEW CATHEDRAL AT VICTORIA

At the December board meeting of Columbia Woman's Auxiliary at Victoria, B. C., it was unanimously decided to raise a further sum of \$3,000 for the stained glass for the two windows in the two Woman's Auxiliary bays of the new ca-

thedral for which \$5,000 has already been raised.

The girls branches are paying for the outside pulpit at a cost of \$2,000 and the junior branches are putting in a stained glass window in the baptistry and have nearly completed raising their \$1,000.

RHODES SCHOLARSHIP AGAIN GOES TO TRINITY COLLEGE STUDENT

For the third year in succession the Rhodes Trust has announced the choice of a Trinity College student as a Rhodes scholar. One of the two Rhodes Scholarships for 1929, open to students of all universities in Ontario, has been awarded to George Stevenson Cartwright, who is a son of Brigadier-General G. S. Cartwright, of Toronto.

Mr. Cartwright hopes to enter Christ Church, Oxford, next academic year. He will thus be the third Trinity man to enter Christ Church as Rhodes Scholar in three years. This constitutes a remarkable record and is an indication of the kind of contribution Trinity College is making to the educational life of the province. Escott Meredith Reid, Rhodes Scholar 1927, and William Lyndon Smith, Rhodes Scholar 1928, are already in residence at Christ Church, and Mr. Cartwright will complete the triad of Trinity College Rhodes Scholars contemporaneously at Oxford.

E. M. Reid, who is a son of the Rev. A. J. Reid, rector of St. Chad's Church, Toronto, has recently been awarded the George Webb Medley Scholarship in Economics in the University of Oxford.

PROGRESS OF THE ANGLICAN LAYMEN'S MOVEMENT

On Monday, January 21st, a men's banquet will be held at the Carls-Rite Hotel, Toronto, at 7 o'clock. Vital messages to the men of the Church will be given by the Rt. Rev. L. R. Sherman, Bishop of Calgary, and R. W. Allin, secretary-treasurer of the diocese of Toronto.

VISIT OF ARCHDEACON FLEMMING

Arrangements have been made to have the Ven. Archdeacon Flemming, of the Arctic Mission, visit the diocese of Ontario during the month of March. He will visit Trenton, Belleville, Kingston, and Brockville. At each place it is intended to close the churches for the evening service, and hold a mass meeting of all the Church people in one of the theaters and have Archdeacon Flemming show pictures of the work which is being done in the Arctic regions. These meetings will be held on Sunday evenings with the exception of Easter Day—and will be under the auspices of the Bishop of the diocese, and his newly formed Laymen's Missionary Association.

DEAN FOSBROKE SAILS FOR HAVRE

NEW YORK—On Thursday, January 3d, the Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary, sailed for Havre on the *De Grasse*, for a year of rest and recuperation, after twelve years of rigorous administration of the life of the General Seminary. Mrs. Fosbroke and Miss Fosbroke accompanied him.

Before the Christmas recess, the faculty invited the dean to a special dinner in the refectory, at which addresses were made in behalf of the students and the faculty and appropriate gifts were presented to the Dean and to Mrs. Fosbroke.

During the absence of Dean Fosbroke, Prof. Loring W. Batten is acting-dean.

Magnificent Reredos for High Altar at St. James', New York, to Be Dedicated

Elect New Officers for Churchman's Association—Miscellaneous News Items

[BY TELEGRAPH]

NEW YORK—The continued illness of Bishop Manning causes further postponement of trustees meeting, scheduled for Monday, January 14th, until January 22d. There was a consultation of physicians on Monday. Dean Robbins left the cathedral on Tuesday to visit a sick sister in California.

The Living Church News Bureau
New York, January 12, 1929

THE CROWNING FEATURE IN THE DECORATION of the rebuilt St. James' Church is now in place and ready for dedication. This is the reredos back of the high altar. Its installation marks an important step in the transformation of this edifice because of the conspicuous place it must occupy and also by reason of the artistic skill evident in its execution. An international authority on ecclesiastical art has described this new reredos at St. James' Church as the most important wood and polychromed altar-piece that has been made in modern times, claiming that it excels anything of its kind either in England or this country.

The reredos is a memorial, and has been given by sixteen parishioners as a tribute to three former rectors of St. James', namely, the Rev. Dr. Cornelius B. Smith, the Rev. Dr. Edward Walpole Warren, and Bishop Courtney. It was designed by Cram and Ferguson, and executed by W. F. Ross and Co. of East Cambridge.

The theme of the altar-piece is the Exaltation of Christ. The central panel depicts our Lord in glory, with two adoring angels at His feet, and above Him seven angels. Symbols of the four Gospels and also of the Passion are brought out in the exquisite carving surrounding this middle panel. On the Gospel side of the reredos is a figure of St. James, the patron of the parish; while one of St. Paul fills the panel on the opposite side. Below the great central panel and just above the mensa is a beautifully conceived representation of the Last Supper. The place of Judas is indicated by his cloak on a vacant chair. Beneath the figure of St. James is a group of figures telling of the calling of this fisherman to become a disciple, and beneath the other panel, that of St. Paul, is a depiction of his conversion. Altogether, fifty carved figures have places in this reredos. In addition to those already mentioned, twelve doctors of the Church are represented, four each of the Eastern Church, of the Roman and Anglican communions.

The placing of this great work of art will afford satisfaction not only to the parishioners of St. James' Church who may look upon this as well nigh the culmination of their several years of effort in rebuilding their house of worship, but also to all those who welcome the beautifying of our churches, especially of our sanctuaries, and the bringing to them where it is possible such a distinctive work of art as is this.

The Rev. Dr. Crowder, rector of the

church, and the one under whose leadership this truly notable work of reconstruction has been carried out, announces that the dedication of the new reredos will take place on Sunday morning, January 27th.

CHURCHMAN'S ASSOCIATION'S NEW OFFICERS

At the annual meeting of the Churchman's Association held on Monday last, the Rev. Dr. Milo H. Gates was succeeded in the presidency of the organization by the Rev. Dr. Floyd S. Leach, rector of St. Luke's Church, Darien, Conn. The latter has for many years rendered faithful service as treasurer. He is succeeded in that office by the Rev. Dudley S. Stark, vicar of Holy Trinity Church in St. James' parish. The Rev. F. A. Sanborn was re-elected secretary.

NEWS ITEMS

The forty-second annual dinner of the Church Club of New York will be given on Thursday, January 31st, at the Waldorf-Astoria. The speakers will be Bishop Manning, in whose honor this social function is afforded, and the president of Yale University, Dr. James Rowland Angell.

This is obviously the season for annual dinners. Trinity parish dinner is to be held at the Aldine Club on January 18th, with the Rev. Dr. Milo H. Gates as the guest of honor. He is observing this month the twenty-fifth anniversary of his incumbency at the Chapel of the Intercession, in which work he has served both as rector and vicar.

The Churchwomen's League for Patriotic Service will meet at the home of Mrs. John Henry Hammond, 9 East 91st street, for its annual meeting on the afternoon of January 21st.

The eighteenth annual meeting of the Church Mission of Help is scheduled for 3:30 o'clock at CMH House, 27 West 25th street, on January 21st.

The Rev. Dr. Brooks' sermons preached in St. Thomas' Church on the last three Sundays of Advent, having to do with the general subject of salvation, have been printed in booklet form for distribution.

Many of the larger parishes have year books but one does not often see such publications issued by an organized mission. The receipt of one from St. Andrew's Church at Arlington, Poughkeepsie, is, therefore, worthy of mention, and also of praise. The priest-in-charge, the Rev. Lansing G. Putnam, deserves commendation for giving first place in his pages to a list of the Church school children.

St. George's Club of St. George's parish will hold its fortieth anniversary banquet on January 29th. The Rev. Dr. Reiland will preside and the speakers will be Justice Knox of the federal court, the Rev. Dr. Norwood, and R. Fulton Cutting.

The first recital at St. George's Church by the distinguished organist, G. D. Cunningham, will be given at 8:30 on Tuesday evening, January 22d. Mr. Cunningham is one of the foremost concert organists of England, being now city organist and also university organist at Birmingham. Among his former positions he has held that of organist at famous St. Alban's, Holborn.

Archdeacon B. M. Spurr of Moundville, W. Va., is to be the preacher at St.

George's on Sunday morning, February 10th.

The Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin, is to be the preacher at the acolytes' service to be held at Grace Church, Newark, on Thursday evening, the 24th.

From St. Margaret's Church in the Bronx comes the announcement of a parochial mission to be preached by the Rev. Horace W. Stowell, beginning Sunday, February 17th.

The annual presentation of the Church school children of the diocese toward the construction of the children's arch of the cathedral will be held this year on Saturday afternoon, February 9th, and the ser-

vice will be for the first time in the cathedral itself and not on the grounds.

The scheduled speakers at the General Seminary alumni dinner on the evening of the 15th are the acting-dean, the Rev. Professor Batten, the Rev. Dr. Brooks of St. Thomas' Church, and Bishop Fiske.

The Department of Commerce at Washington has been counting and tabulating the people of the churches of the land, and it now reports for this State of New York 122 religious bodies or denominations. Its comparative figures show a gain in membership of some 2,400,000 since 1916, but they report also an increase of eighteen denominations.

HARRISON ROCKWELL.

have been invited to attend. Miss Mildred G. Hewitt, secretary for Church school administration under the National Department of Religious Education, will speak on Activities for Lent and lead the resultant discussion. The Rev. William M. Bradner, executive secretary of the diocesan educational department, will speak on the Worship Program for Lent, and likewise lead a discussion.

NEW BUILDING FOR ST. PETER'S CHURCH, BEVERLY

St. Peter's parish, Beverly, will have a new church building, a desirable consummation as the present church is too small for the congregation and less desirably situated, owing to the growth of the business district of the city, than could be wished. Sufficient land for church, parish house, and rectory, has been given on Hale street from the estate of Mrs. Robert Hale Bancroft; and the present holdings of the parish have been sold for over \$55,000. The Rev. Arthur S. Payzant is rector of this parish.

MISCELLANEOUS

A memorial window in honor of Mrs. Emily B. Houghton, a faithful worker in the parish, has been given by her daughter, Miss Dorothy T. Houghton, to St. Paul's Church, North Andover.

Another gift, dedicated at the same time as was the window, is a carved wooden screen used to conceal the organ pipes. This screen, the gift of the family of Mrs. Marie L. Olson, is in memory of her husband, Carl J. Olson.

A Bible suitably inscribed has been presented to St. Stephen's Church, Cohasset, by the Rev. Dr. Milo H. Gates of the Chapel of the Intercession, New York, and Mrs. Gates. The gift was made in memory of many most happy years on the twenty-fifth anniversary of their leaving the parish in Cohasset for New York.

The Rev. Gardiner M. Day of the staff of Trinity Church, Boston, has been appointed chaplain of the Massachusetts House of Representatives. Mr. Day, since his graduation from the Episcopal Theological School, has ministered at the Church of the Good Shepherd, Boston, and has been in charge of the Sunday evening congregation of Trinity Church since 1926.

A series of special musical services was begun last Sunday evening in the Church of the Advent, Boston. Extra musical selections directed by Frederick Johnson, organist and choirmaster, will be given and the sermon will be omitted in these services.

In recognition of the Feast of the Epiphany, a number of parishes observed the Feast of Lights last Sunday evening. A very impressive service was held in St. Paul's Cathedral and the Rev. Charles Russell Peck, vicar, preached the sermon.

ETHEL M. ROBERTS.

BISHOP DARST CELEBRATES ANNIVERSARY

WASHINGTON, N. C.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, celebrated his fourteenth anniversary on the Feast of the Epiphany, by preaching and celebrating the Holy Communion in St. James' Church, Wilmington. On Monday night the men's club of St. James' Church gave a banquet in honor of the Bishop, George B. Elliott, president of the Atlantic Coast Line, and chancellor of the diocese, acting as toastmaster.

Enduring Faith Discussed by Dr. W. T. Grenfell in Old North Church, Boston

Offer Course of Lectures on Psychology—New Building for St. Peter's, Beverly

The Living Church News Bureau }
Boston, January 12, 1929 }

DR. WILFRED T. GRENFELL, WORLD famous medical missionary to the coast of Labrador, preached in the Old North Church last Sunday morning. Dr. Grenfell's theme, based on philosophy developed during forty years of arduous service, was the challenge of Christ to follow Him and in that following to find a real and enduring faith. In the course of his address, Dr. Grenfell said:

"The faith that brings us together this morning is one that, while it cannot be proved like a mathematical problem, is infinitely more deeply proved by the real truth of human life. You and I certainly believe that there is more to our stay on this earth than merely its troubles and sorrows, its joys and pleasures, and the wasteful loss of the whole thing. Often, when I have been operating on a man, I have thought whether it would not be better to let him pass on than to restore him to the hectic, sometimes almost intolerable, experience that we call life on earth.

"It is only as I get this faith of there being something about this life that is acceptable to God, that I realize life is really worth while. It has led me into this world in which I have been for these past forty years, among the men 'who go down to the sea in ships,' and, as I see them, our people in Labrador are very much like the people Christ moved among in Galilee, some of them almost a twentieth century reproduction of old Peter, and some of Judas Iscariot.

"In the little list of twelve whom we call apostles every kind of human soul was represented, and it has always seemed a signal honor to me that Christ chose so many men of the sea to be pioneers in life of that very thing which has brought us together this morning. It is the faith that as we pass across the earth, in our brief human life, we can really give something to it. . . ."

Dr. Grenfell, recently knighted for his services by King George of England, has his home in Brookline. Many college students, both men and women, as well as people from private life in Boston and other cities, have assisted him in Labrador.

BEGIN COURSE OF LECTURES ON PSYCHOLOGY

The Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston, began last

Sunday afternoon a series of four lectures on Psychology in its Relationship to Health and to Life. Dr. Worcester spoke from his own experience as founder and conductor of the Emmanuel Movement, a pioneer effort in the use of psychology for treatment of mental troubles.

"The only things in this world which are very valuable," said Dr. Worcester, "are the spiritual things, and it was not until psychology delivered itself largely from the material, mechanical, anatomical, and physiological interests, only as it became spiritual, that it became practically useful. . . ."

Dr. Worcester considered three phases of subconsciousness—instinct, memory, and its healing powers. In closing his address, the speaker warned his hearers against taking certain matters from the subconscious to the conscious mind—using an example that one can quickly disturb the heart by thinking too much about whether or not it is missing a beat; for, by so doing, "we disarrange a work which apparently God does not intend that we should do ourselves."

EDUCATIONAL DEPARTMENT ISSUES PUBLICATION

The *Observer* is the title of the official organ of our educational department and it made its first appearance in December. It will bring news of the experiments tried successfully in this diocese, and it will also give general news that will be helpful to educational leaders in parish or home. The format of this publication is of the simplest but it well serves its purpose at a minimum expense: mimeographed sheets with good illustrations are punched ready for a loose leaf cover and kept together in the meantime with a brass fastener. The *Observer* will appear monthly except during July and August, and it is being sent to those on the lists of the department and to those sending their names with the reason for their interest.

EPIPHANY CONFERENCE HELD

An Epiphany conference, sponsored by the diocesan department of religious education, will be held this afternoon in the crypt of St. Paul's Cathedral. The purpose is "A preparation in spirit and method for those who are to lead boys and girls in worship and work during Lent." All interested, especially those working with children or young people as clergyman, parent, officer, or teacher in the Church school, or leader of organizations,

Urges Stress Be Placed on Hereafter at Meeting of Chicago Round Table

Christ Church, Joliet, Opens Parking Station—Y. P. A. to Meet at Racine

The Living Church News Bureau
Chicago, January 12, 1929

THE CHURCH IS PLACING TOO MUCH stress upon the "here and now" and too little upon the hereafter, the Rev. Dr. H. P. Almon Abbott, rector of St. Chrysostom's Church, declared, speaking before the Clergy's Round Table at St. James' Community House Monday morning.

"We are so afraid of being considered impractical that we are in danger of banishing heaven from our vocabulary and of neglecting the last clause of the Creed, 'and believe in Life Everlasting.'

"Immortality," said Dr. Abbott, is "not a question of speculative interest merely, lying remote from every-day life, but one of the postulates of the practical reason. It cannot be omitted or rejected without imperilling and undermining mortality itself.

"We must face the fact and admit that the belief in immortality is one of the postulates that is fading out of the beliefs of men. Less and less do men think about the life to come; more and more do they permit themselves to become absorbed in the life that now is. Multitudes today have lost sight of the Mountains of Eternity, their vision is bounded by the Hills of Time."

This decay of the sense of eternity Dr. Abbott attributed to two main causes: false emphasis upon the material side of life, and present-day scientific thought. Regarding the former, he said:

"Men's minds are apt to be impressed by the things that are now and actual. We are inclined to believe that a bird in the hand is worth two in the bush. It is not that most men actually disbelieve in the life to come; it is simply that they seldom think of it. Practically, it has no existence for them. They strive to make their portion in this life. Today is their all.

"For this unhappy state of affairs, the Church is far from blameless. In our anxiety to escape from the charge of other-worldliness, we have gone to the other extreme and banished heaven from our thought and speech. We have made this world and its concerns our sole concern. Our energies are concentrated upon social betterment and philanthropic service. We say it is our business to make a heaven here on earth. There is much in all this, but it has lamentable results. It has fostered that materialistic spirit which is the curse of our day and it has impoverished our Christian service."

Scientific materialism, said the speaker, challenges the very possibility of immortality. Of this, he said the argument proceeds on the assumption that the relation between the brain and thought or consciousness is a causal relation, and that facts seem to indicate that self-consciousness is independent of the material and physical brain.

It was Dr. Abbott's first paper before the clergy since he came to Chicago. He was heartily welcomed.

CHURCH AT JOLIET OPENS PARKING STATION

It is not uncommon for churches to conduct apartment houses and a few other commercial endeavors these days, but for a parish to manage an automobile park-

ing business is somewhat out of the ordinary. Christ Church, Joliet, has gone into such a business.

The parish church is located in the heart of the business district of Joliet. Next to the church is a large lot which the parish owns and which has been in disuse for several years. For a time, the erection of a store building was considered. Then it was decided to open a parking station. Under direction of the Rev. T. DeWitt Tanner, rector, the space has been fitted up for automobile parking, a manager hired, and present reports indicate it will be a source of revenue for the parish. The cost of operating the space is less than \$5.00 a day. A charge of twenty-five cents is made for parking and the first day the space was opened, sixty-one cars parked in it.

PREPARE FOR DIOCESAN CONVENTION

Bishop Anderson, and the Rev. Dr. H. P. Almon Abbott of St. Chrysostom's Church, will be the speakers at the annual pre-diocesan convention dinner, at the Hotel LaSalle, Monday evening, February 4th, under direction of the Church Club. A reception to the Bishops and delegates to the convention will be held at 6 o'clock, followed by the dinner at 6:30.

The convention proper will open the following morning, February 5th, with Holy Communion, at St. James' Cathedral, Cass and Huron streets, and continue through February 6th.

BROTHERHOOD MEETING

The annual winter assembly meeting of the Brotherhood of St. Andrew will be held at All Saints' Church, Ravenswood, the Rev. F. E. Bernard, rector, Monday evening, January 21st. The program opens with Evensong, the Rev. G. Carleton Story, chaplain of the assembly, officiating. Supper will be served at 6:30 o'clock. Jewell F. Stevens, president of the senior assembly, will preside at the business session at 7:15. William F. Pelham will speak on Camp Houghteling, and Dr. H. P. Almon Abbott will address the group on The Three Great Needs of Life.

Y. P. A. TO MEET AT RACINE

The executive council of the diocesan Young People's association is to meet at Taylor Hall, Racine, January 19th and 20th, to plan activities for the coming year and begin preliminary organization work for the annual Cathedral Ball to be held in May. Officers of the young people's association of Milwaukee will be present also to consider plans whereby the two diocesan groups may work together in furthering the young people's movement. The annual meeting of the diocesan association will be held at St. James' Cathedral during the diocesan convention, February 5th and 6th. David E. Evans of the Church of the Advent is president.

NEWS NOTES

Dr. Samuel A. B. Mercer of the University of Toronto, who is in Chicago to lecture at the Western Theological Seminary, was the preacher at the Evensong services at St. James' Cathedral, Sunday afternoon, at 5 o'clock. The service was broadcast over Station WMAQ.

The Sisters of St. Mary announce the opening of Worthington House, a home for business girls, adjoining St. Mary's Home for Children, at 2822 West Jackson boule-

THANK YOU from LONDON

for generous help
from AMERICAN friends
for Christmas Funds for

THE HOLY FAMILY HOMES

May we plead in the name of the children for the continuance of your support in Prayer and Alms in 1929?

OUR HOMES are all quite small, accommodating not more than 12 children in each and often less. The children thus benefit by all the opportunities of self development and self expression which ordinary home life affords and which it is impossible to give them in large institutions.

They are all brought up to be practising English Catholics

THE DEMAND for new homes is enormous. Boys, Girls, and even Babies from bad homes, delicate sometimes, have to remain in their sordid surroundings, because there is no room for them either in our homes or in any others.

We have 10 Homes but our income forbids us to extend.

Literature gladly sent by the Secretary, Holy Family Homes Church House, Deans Yard, London, S.W.1. England.

Church Furniture

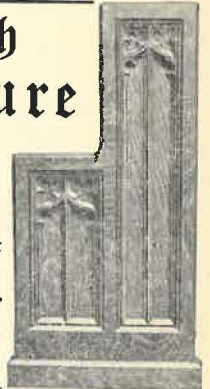
News

Pulpits - Altars
Chancel Furniture

OSSIT BROTHERS, Inc.

499-505 6th Street
MILWAUKEE, WIS.

Founded 1867



MONEY MAKING PLANS

A Monthly magazine brim full of new ideas for suppers, fairs, games, stunts, and ways to entertain. Sample, 25 cents. \$2.00 per year. Desk 23, 2212 N. High, Columbus, O.
A GOLD MINE FOR CHRISTIAN WORKERS

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows. . . . Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

vard. The building was given to the Sisterhood some years ago by Mrs. Cornelia S. Worthington and has been used for high school girls until recently.

COLLEGE FRIENDSHIP RESULTS IN GIFT TO DIOCESE

Twenty Church institutions and organizations will receive \$910,000 from the estate of Mrs. Jane Cox of New Jersey. The bequest is the result of a friendship forty-five years ago between the Rt. Rev.

Charles P. Anderson, D.D., Bishop of Chicago, and Richard Cox, son of Mrs. Cox. The two men never saw each other after their courses were completed. Recently Bishop Anderson received word that his college friend's mother had named the Church of his diocese in her will.

Trustees of the diocese and the cathedral each will receive \$135,000; the Western Theological Seminary, \$100,000; and Bishop Anderson \$100,000 for charitable purposes.

St. James' Church, Philadelphia, Celebrates Centennial Anniversary

New President of Catholic Club Elected — Miscellaneous News Items

The Living Church News Bureau Philadelphia, January 13, 1929

ST. JAMES' CHURCH, 22d and Walnut streets, is completing its first century as a separate parish, and observed the beginning of its new year on Sunday, January 6th. At the late Eucharist, after the usual offering had been presented, the alms basin was brought again to the chancel steps. Eleven vestrymen stood there, the twelfth being physically unable to be present. The rector's warden said a few words of congratulation and then read a document witnessing the completion of an addition of \$100,000 to the endowment fund. This was laid on the alms basin and presented at the altar. The doxology was sung, and the announcement made that the pews were free. At the communion the vestrymen received in a body; and after service they met informally and passed a resolution congratulating the rector, the Rev. Dr. John Mockridge.

Three years ago Dr. Mockridge proposed a program to his people to meet the situation caused by the exodus to the suburbs, and the changes in the neighborhood. He offered the phrase "city church" to sum up the idea of an institution on a city rather than a parish scale. He was supported by an able vestry, and the soundness and magnitude of the plans won recruits of the first rank. No one now owns or rents a pew. The church is open all day and every day. In the winter it is kept at a comfortable temperature. The chancel is always lighted and there are one or two lights in the church. It is hoped that the time may come when it can be kept open all night as well as all day. The endowment was \$122,000 three years ago, and is now more than \$275,000, the value of the rectory being included in both figures. In the past year no collection was taken at any service except on Sunday mornings. At other times plates are placed at the door, and people give. Loose cash in 1928 amounted to much more than for many years.

The centennial fund will not be closed until Easter at least. There have been no very large subscriptions, proportionate to the total, and some have been as small as fifty cents. There was no campaign, no high pressure, no outside experts. It is understood there has been no individual asking for gifts. The need and ideals have been presented through announcements, especially in the rector's weekly bulletin and occasional other publications, including four extended statements, of which the last, Building a City Church, was is-

sued in Advent. Once a month until May a special preacher is expected, Bishop Garland in January, followed by Bishops Manning, Rhinelander, Slattery, and Murray. Founded in 1806 by Bishop White as the third Episcopal Church in Philadelphia, St. James' was for thirty years under his rectorship. The Rev. Henry J. Morton was his assistant six years, and then became rector. After thirty years more, he moved from Seventh and Commerce streets to its present location, erecting the present building. It was in 1829 that the parish became a separate entity with its own charter and vestry.

NEW HEAD OF CATHOLIC CLUB

The Rev. Wallace E. Conkling, rector of St. Luke's, Germantown, was elected president of the Philadelphia Catholic Club at a meeting held on the 8th at St. Clement's clergy house. The retiring president, the Rev. Franklin Joiner, had written the nominating committee advocating rotation, and stating that he would therefore not be willing to serve a second year. Discussion developed that the members did not wish this applied to the other officers, and the Rev. S. Atmore Caine and the Rev. Charles L. Steel were re-elected secretary and treasurer respectively. Frs. Steel, Sherlock, and Townsend were elected to the Central Council of the Union, and Frs. Vernon, Conkling, and Caine to the Central Conference, Fr. Vernon being the representative on the executive committee which is responsible for the Catholic Congress committee. Bishop Garland was the guest of honor at luncheon, and spoke informally afterwards.

The Advent offering for the Bishop's Bricks fund was presented by the boys and girls of the diocese Saturday afternoon at St. James', Kingsessing, followed by a reception to the Bishop. The amount, \$976.54, will be for the children's memorial in the first building erected on the cathedral site.

On St. John the Evangelist's day the Grand Lodge of Pennsylvania, Free and Accepted Masons, held a service at Old Christ Church to commemorate the 150th anniversary of a visit of General George Washington and the Grand Lodge to the same building. Bishop Garland, the rector, the Rev. Louis C. Washburn, and the Rev. Richard Montgomery, the Rev. Joseph Fort Newton, and the Rev. C. Herbert Reese took part.

The Rev. Arthur Kinsolving, chaplain of West Point, spoke at the annual dinner given by the Bishop, the Rev. John R. Hart, Jr., and the laymen's committee to the Church students at the university. Miss Margaretta Ridgeley, Dean D. Wilmot Gateson, and the Rev. William Norman Guthrie are other recent or prospective visitors.

CHARLES JARVIS HARRIMAN.

CHURCH PEWS, ALTARS, PULPITS And Special Ecclesiastical Furniture

By the best equipped Church Furniture Plant in America



Get particulars from us before purchasing

MANITOWOC
Church Furniture Co.
Waukesha, Wis.

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, Education, 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 St. 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

AEOLIAN-VOTEY ORGANS

EACH an individual creation, designed by experts to meet the acoustical conditions of the church and the musical requirements of the liturgy.

They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey and Aeolian tradition, the direct heritage of this Company.

AEOLIAN COMPANY
AEOLIAN HALL NEW YORK

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

DEAGAN Tubular Bell Tower Chimes

Played direct from Organ Console.

The memorial that makes the Church a landmark.

J. C. DEAGAN, Inc.
172 Deagan Building, Chicago

STANDARD SETS \$ 4375 AND UP



CONFIRM NEGROES, DEDICATE CHURCH AT CAIRO, ILL.

CAIRO, ILL.—On Sunday, December 16th, the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, confirmed a class of twenty-three Negroes, and blessed the new tile church building of St. Michael's Church, Cairo.

Last October a pastor and his trustees of one of the many branches of the colored Methodist Church in Cairo came to the Ven. Charles K. Weller, Archdeacon of Cairo, and rector of Redeemer Church, Cairo, and said that they had withdrawn from their "connection," and had heard through some members of a colored congregation in Chicago that we were a branch of the "real Apostolic Church," and they wanted to know what they would have to do to become members. Within a

BISHOP TYLER OF NORTH DAKOTA HAS ANNIVERSARY

FARGO, N. D.—The fifteenth anniversary of the consecration of the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota, was celebrated in Gethsemane Cathedral, Fargo, on the Feast of the Epiphany.

On Wednesday evening, January 8th, the people of Gethsemane Cathedral and representatives of several of the parishes and missions in the district honored the Bishop and Mrs. Tyler at a dinner in the cathedral crypt. Speakers representing the district, the parish, the Fargo Ministerial Association, and the Masonic Grand Lodge told of Bishop Tyler's fine influence throughout the state. Greetings from the Presiding Bishop, Bishop Stires of Long Island, and all the bishops of the province



NEW COLORED MISSION IN ILLINOIS

Initial Confirmation class of twenty-three presented by the Ven. Charles K. Weller; in front of the newly-built St. Michael's Church and rectory, Cairo, Ill.

short while the entire congregation gave Archdeacon Weller a signed application, asking the Bishop to take them over. After intensive training, twenty-three were confirmed on December 16th, and another class of about forty will be ready in the near future. The old chapel has been made into a very comfortable rectory and large parish room.

FELLOWSHIP DINNER IN HONOR OF BISHOP FREEMAN

WASHINGTON—Preliminary plans for the third annual fellowship dinner in honor of the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., were announced today by Busey H. Howard, chairman of the Interparochial Committee in charge of the arrangements. The dinner will be held on Tuesday evening, February 5th, at the Willard Hotel. It is expected that more than 500 men will be present.

The purpose of the dinner is to promote the cause of Christian fellowship throughout the diocese of Washington by renewing pledges of loyalty to Bishop Freeman. He will be asked to deliver an address outlining the fields of service commended particularly to laymen for the next year.

BISHOP INGLEY TO HAVE CHARGE OF MISSION WORK

DENVER, COLO.—On January 1st, the Bishop of Colorado, the Rt. Rev. Irving P. Johnson, D.D., transferred to the Bishop Coadjutor, the Rt. Rev. Fred Ingley, the entire charge of mission work in the diocese, in addition to assisting the Bishop in the other work of the diocese.

were read. The Bishop and Mrs. Tyler were presented with a fund, raised by the laymen of the district, to make it possible for them to visit the cathedrals of England this summer.

ELEMENTS OF EFFECTIVE SERMONS STUDIED BY CLERGY

WASHINGTON—The elements of an effective sermon were considered this week by clergymen from various sections of the country in a conference held by the College of Preachers of Washington Cathedral. The discussions were led by the Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, one of the most widely known speakers in the Church.

As in the case of previous gatherings sponsored by the Washington Cathedral institution, the sessions took place in the memorial wing of the cathedral library with devotional service in the Chapel of the Resurrection and the Bethlehem Chapel. The general discussion topic was Sermon Material.

BEQUEST TO ST. MARY'S SCHOOL, KNOXVILLE, ILL.

KNOXVILLE, ILL.—St. Mary's School, Knoxville, receives a legacy of \$50,000 by the will of the late Rev. Dr. Charles W. Leffingwell, who for fifty-one years was rector of the school. The income is to be used for scholarships for needy girls and for the upkeep of the buildings. In case of disaster, such as fire, the principal may be used for rebuilding.

The New Mirfield Mission Hymn-Book

FOR RENT

BY

PARISHES HAVING MISSIONS

250 Copies with Words and Music
250 Copies with Words only

THERE IS NOTHING LIKE IT FOR MISSIONS

WRITE FOR TERMS

THE REV. WM. OSBORN BAKER
CHRIST CHURCH
NEW HAVEN, CONNECTICUT

Be a Missionary at Home

Act as Parish Representative for

THE SPIRIT OF MISSIONS

Thus promoting interest in the Work of the Church at Home and abroad.

For information write to

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 1/4"-2") \$2.25 per doz.
Linen (height 2 1/2"-2 3/4") \$2.75 doz. (Special)
Cleanable Fabric (1 1/4"-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1 1/4"-2-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4"-1 1/2"-1 3/4"-2") 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Always give sizes desired.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;
Please give size of collar worn.

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.
Kindly specify size of collar, waist measure, and length from collar band to bottom of vest front, when ordering.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

ARCHBISHOP OF MELBOURNE DIES

MELBOURNE, AUSTRALIA—The Most Rev. Harrington Clare Lees, Archbishop of Melbourne, and Metropolitan of the Province of Victoria, dropped dead on January 10th. He was 58 years old.

The late Archbishop was ordained deacon in 1893, priest in 1894, and consecrated Archbishop of Melbourne on November 1, 1921. He was the author of many books and articles.

BISHOP OF QUINCY AND TWO PRIESTS RECOVERING

QUINCY, ILL.—The Bishop of the diocese, the Rt. Rev. Edward Fawcett, D.D., is recovering from a severe illness which caused him to postpone his December and January appointments.

After major operations, the Rev. H. A. Burgess of Rushville and the Rev. A. G. Musson of Moline are regaining their health and hoping to be at work again soon.

PARISH HOUSE DEDICATED AT SAN DIEGO, CALIF.

SAN DIEGO, CALIF.—The new parish house of St. Paul's Church, San Diego, first unit of a magnificent new plant facing Balboa Park, was dedicated on the afternoon of the Sunday after Christmas in the presence of a congregation of 600 who filled the new auditorium. The Rev. Charles L. Barnes, rector of the parish since 1903, read the prayer of dedication.

In addition to the massed choirs of the parish, there were a dozen clergy of the convocation of San Diego in the procession. Congratulations of the nearby parishes were extended by the Rev. William Bedford-Jones, rector of St. James' Church-by-the-Sea, La Jolla; while the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, brought greetings from the northern part of the diocese. He flew to this city by airplane in order to be present at the service. There were also addresses by the Hon. Charles C. Haines and Gen. W. D. Beach of the vestry.

The parish house, designed by Frohman, Robb and Little, of Boston and Washington, represents, exclusive of ground and equipment, an expenditure of \$85,000. Stone facings and stained glass windows, to be added later, will increase this figure. The building is of three stories and is built of reinforced concrete throughout. A red tile roof adds a striking bit of color.


On the main floor of the building is a large dining room, with complete kitchen, a guild room, boiler room, and a fire-proof storage vault for parish records. The second floor includes a beautiful auditorium with balcony, organ chamber, and stage, offices for the rector and his secretary, and four class rooms. The third story provides an attractive "fireside room" with kitchenette attached, a chapel, and a vestry room.

St. Paul's is the mother parish of the convocation of San Diego, having been founded in 1869. The fact that it has had but two rectors in the last forty-six years has developed a fine permanence of policy and a strong sense of parochial responsibility.

NEW CHANCELLOR FOR OREGON

PORTLAND, ORE.—Blaine B. Coles has been elected by the standing committee, on nomination by the Bishop, to be chancellor of the diocese of Oregon, to fill out the unexpired term of the Hon. W. T. Slater, deceased.

Equipped by
American Seating Company



Emmanuel Episcopal Church, La Grange, Illinois
MARSHALL & FOX AND JOHN N. TILTON, ASSOCIATE ARCHITECTS
THE BERTRAM-GROSVENOR-GOODHUE ASSOCIATES, CONSULTING ARCHITECTS

THE ART APPEAL in carved-wood furnishings—in pulpit and pews, in chancel railings, reading desk, rood screen, or reredos, is winning the general acceptance of thoughtful church men and women of every denomination. Our designers and artisans are fully prepared to provide chancel arrangement and church furnishings which through artistic design and execution contribute to worshipful expression and atmosphere now so eagerly sought in church building in America.

American Seating Company
1074 LYTTON BUILDING • CHICAGO, ILLINOIS
NEW YORK • BOSTON



R. GEISLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

25,000 CHURCHES USE

OSTERMOOR
CUSHIONS.
BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free
Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., Dept. B. 114 Elizabeth St., N. Y.

CHURCH BELLS



BUILDING? . . . Making alterations?
. . . Install a bell! We also make
tower chimes. Write
McSHANE BELL FOUNDRY
Baltimore Maryland

CHURCH BELLS SCHOOL.
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO



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

ORDER OF THE SANGREAL TO AWARD CROSSES

RACINE, Wis.—Ten Churchmen will be voted the Cross of Honor of the Order of the Sangreal at the second grand chapter of the order, which will be held at Taylor Hall, Racine, from June 24th to July 5th. The time coincides with that of the Racine summer conference.

This Cross of Honor is voted for service to God and humanity through the Church. Suggestions for its bestowal may be made by any one, and should be addressed to the Grand Master, Room 1411, 6 N. Michigan avenue, Chicago. The list will be selected by the Grand Council, composed of all clergy belonging to the Seventh or Masters' degree. It will be presented for confirmation to the Grand Chapter, composed of all members, clerical and lay. Nominations will be discussed in secret to permit of free debate.

While there is no fixed rule, the awards made last year were to three bishops, three priests, two laymen, and two laywomen. The fields of service covered included effective administration, missionary heroism, service to the poor, teaching, the arts, courage in face of disease, and long, devoted service in obscure fields. The Cross of Honor is analogous to the Distinguished Service medal of the army, and is given to soldiers of God whether their service has been in the open or in secret.

The Cross is of wood, because the Cross of Christ was of wood. It is black as a token of humility. The emblem upon it is of gold, like the chalice of the Last Supper, the Sangreal. This emblem consists of a circle, expressing the eternal life of God, and a curved line crossing the circle, expressive of human life which begins and ends in God. On the back is a name-plate of silver, expressive of the purifying and refining of silver by fire.

BECOMES DIRECTOR OF RADIO CHURCH

FLETCHER, N. C.—The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Church, Fletcher, has been appointed director of the newly established Radio Church Hour, broadcast every Sunday afternoon from the Asheville Studio over WWNC at 6 o'clock. The hour has been named The Twilight Hour of Peace. Associated with the Rev. Mr. McClellan is the Rev. Leland Cook, pastor of the First Christian Church in Asheville. The music for these services is under the supervision of Miss Blanche E. Loftain, well known soloist of Asheville. Special quartets and soloists and other musical features have been engaged for 1929 for these radio services.

Just before these services each Sunday at 5:30 the Rev. Mr. McClellan is giving a series of radio travel talks on Egypt and Palestine, which are attracting wide attention and favorable comment from all sections of the nation.

ST. PAUL'S CHURCH, BALTIMORE, RECEIVES BEQUEST

BALTIMORE—Under the will of Mrs. Mary Ludlow Carroll Whiteley, widow of the late John Holmes Whiteley, of Baltimore, the endowment fund of St. Paul's Church, Baltimore, receives \$10,000, and the endowment for the care of St. Paul's burying ground \$5,000. The will also contains a bequest of \$2,000 for a memorial to her husband and father.

INSTALL NEW DEAN IN ALBANY CATHEDRAL

ALBANY, N. Y.—On the Feast of the Epiphany the Rt. Rev. R. H. Nelson, D.D., Bishop of the diocese, formally installed the Very Rev. Dr. George Lynde Richardson as dean of the Cathedral of All Saints, Albany. Following the installation, Bishop Oldham was celebrant at the Eucharist, and Dean Richardson preached his first sermon from his new pulpit.

Dean Richardson was ordained to the ministry by Bishop Doane, and has served churches in Troy and Albany, and thus returns to a diocese where he has many friendly ties. He resigned the rectorship of St. Paul's Church, Burlington, Vt., to become dean of the cathedral in Albany, and succeeds the Very Rev. C. C. W. Carver, now rector of Christ Church, Rochester, N. Y.

SUMMER CHAPEL REBUILT AT PAUL SMITHS, N. Y.

ALBANY, N. Y.—The new structure of St. John's-in-the-Wilderness, Paul Smiths, is now completely built and equipped, excepting the altar and some other furnishings. The sum of \$68,000 has been raised toward payment of the building and endowment. St. John's is a historic church and was burned to the ground a year ago, and many notable people who spend their summers in that attractive section of the Adirondacks have contributed to the fund. The regular services will be resumed next summer. Although without a church during the recent vacation season, and carrying on the collection of the building fund, the parish has paid in full its missionary quota for the diocesan and general work of the Church.

DIOCESAN WIDE MISSIONS IN MARYLAND

BALTIMORE—By the invitation of the national Commission on Evangelism, a diocesan wide Evangelistic campaign covering the entire diocese of Maryland will be held during the year 1929. Missions will be held in many of the churches in Baltimore, as also in Annapolis, Cumberland, Frederick, and Hagerstown, by trained missionaries from without the diocese, during the period between Septuagesima and Quinquagesima Sundays. Then during Lent and later on throughout the year, missions will be held in every parish or congregation.

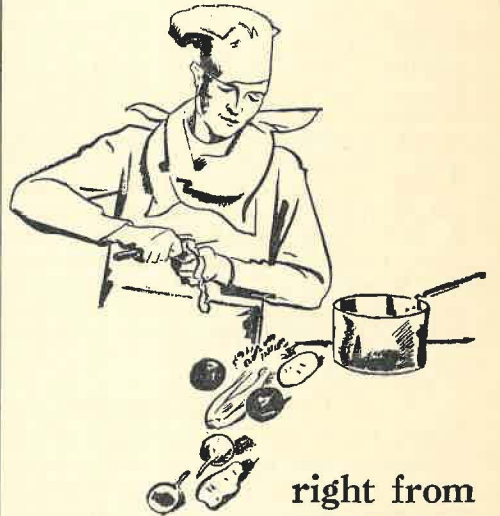
To prepare our own clergy for this work, a training school for missionaries was conducted by the Rev. S. C. Hughson, O.H.C., at Donaldson School, Ilchester, from January 7th to the 11th.

CONFERENCE FOR LEADERS HELD BY BROTHERHOOD

PHILADELPHIA—A conference of leaders interested in work among boys was held in Philadelphia, January 17th and 18th, under the auspices of the national Brotherhood of St. Andrew. A careful study was made of present-day needs in this field of work, and the junior department program of the Brotherhood was considered from the standpoint of rectors and boys' work leaders. Proposed revisions and modifications of present plans were discussed, and on the basis of the conclusions of this, group recommendations will be made to the National Council of the Brotherhood.

Plans for a national convention of junior Brotherhood boys next summer will be considered, and the place, date, and general outline of the program determined.

Fresh Vegetables?



right from
the FARM

and straight to the kitchen door—all in a morning! And your food will be just as well served as it is deliciously prepared. The room is quiet, though quite large. You have your own table, as other guests have theirs . . . everyone is friendly and everyone feels very much at home.

As a matter of fact, most of the guests look upon Chalfonte-Haddon Hall in just that way—as home. They soon seek out their favorite chairs . . . employees know them, and they know the employees . . . they find the atmosphere cultured and friendly . . . the rooms are large and bright . . . the whole place abounding in little courtesies. In a word, they are comfortable.

Further information about Chalfonte-Haddon Hall is interestingly given in booklet form. We will be glad to mail a copy.

CHALFONTE- HADDON HALL

ATLANTIC CITY
American Plan
Leeds and Lippincott Company

We are
Headquarters for
CHURCH BOOKS
and
**CHURCH SCHOOL
SUPPLIES**
*Send for a copy of our
Complete Catalogue*
GEORGE W. JACOBS & COMPANY
Booksellers-Stationers-Engravers
1726 CHESTNUT STREET
PHILADELPHIA

**MILWAUKEE CHURCHMEN
LEAVE BEQUEST FOR HOSPITAL**

MILWAUKEE—The Stark Hospital, for poor, neglected, and destitute children, will be erected in Milwaukee in the near future in accordance with the terms of the wills of Charles G. Stark, who died in 1908, and Mrs. Starke, who died a year ago. The terms provide a trust fund of \$319,000. A corporation just formed is to administer the fund, and a hospital building to cost at least \$50,000 is to be erected. While not specifically a Church institution, the wills provide that the rector of St. Paul's Church and two vestrymen of that parish shall be members of the corporation. The Rev. Holmes Whitmore, Howard S. Eldred, and Frederick L. Sivyer have been chosen to carry out this provision, and seven women complete the corporation. Two and a half years are permitted for carrying out the terms of the bequests.

CHURCH ARMY NOTES

NEW YORK—The first anniversary of the existence of the Church Army as a separate society in the United States was observed on December 13th. The Holy Communion was celebrated in the New York headquarters room early in the morning, by the Rev. Dr. J. Wilson Sutton of Trinity Chapel, a member of the board of advisers. Friends of the society gathered for tea in the afternoon.

Bishop Remington, speaking of the eight Church Army evangelists who have been engaged in missionary work in Eastern Oregon for twelve weeks, says, "The results of our crusade have been even more effective than I had dared to hope. The men have adapted themselves very finely to the work and will leave a very deep impression."

Church Army evangelists are to undertake some evangelistic work in the county jails in New York state, in 1929, working in coöperation with the provincial commission on social service of the second province.

**BROTHERHOOD EXTENDS
ACTIVITIES INTO HAWAII**

PHILADELPHIA—With the beginning of the new year the Brotherhood of St. Andrew has extended its activities into Hawaii, and a chapter with ten charter members has been formed in the Eleventh Field Artillery Battery of the U. S. Army, at Schofield Barracks, Leilehua, by the Rev. M. Aspinall, assistant chaplain.

Regular meetings will be held by this group and a definite program of Brotherhood chapter work is being planned.

**Y.P.F. CONTRIBUTES
ANOTHER CLERGYMAN**

SPRINGFIELD, MASS.—A young bank teller in Springfield has given up his position to go to college, expecting to enter the ministry later. He is a member of Christ Church Cathedral, and has been president of the parochial, diocesan, and provincial Young People's Fellowship.

**CONTACT OF CHURCH AND
HOSPITAL IN TOKYO**

BISHOP BINSTED spoke recently of the contact which Holy Trinity Church, Tokyo, maintains with St. Luke's Hospital. All the nurses and doctors who are baptized in the chapel of the hospital are enrolled as contributing members of Holy Trinity Church.

**OFFICIAL YEAR BOOK
PUBLISHED**

THE OFFICIAL YEAR BOOK of the Church of England for 1929 has recently been issued, and exceeds 700 pages. It should prove to be a happy hunting ground for the lover of statistics. It is furnished with that indispensable aid to the reader of such productions, an exhaustive index, extending over thirty pages.

Among facts which call for special notice are that "infant baptisms in 1927 show a decrease of 22,655, as compared with 1926, and are 157,651 less in number than those recorded during the last of the pre-war years. If, however, the diminution of the birthrate is taken into consideration, it will be found that the proportion of children baptized tends to increase rather than diminish."

Confirmations in 1925 reached the total of 219,091; in 1926, 209,091; and in 1927, 213,040. Statistics about the clergy show that in the year 1927 there were fewer curates to the extent of 173. But it is said to be uncertain whether this decrease is due to lack of money or to lack of men. The number of ordinations in the six years which followed on 1922 were: 463, 436, 371, 363, 393, and 385.

The Religious orders of the Church occupy nine pages of the year book, and are far more extensive than many people suppose. With regard to schools, the summary account is that "in 1870-1 there were no council or board schools. In 1900-1 there were 5,806 board schools, with accommodation for 2,884,295 scholars. In 1925-6 there were 9,101 council schools, with accommodation for 4,419,066, while all the voluntary or Church schools put together numbered 11,626, with accommodation for 2,630,958."

The explanation of the recent action of the bishops concerning the rejected Prayer Book is of interest. "In order that something approaching to a referendum might be made, they formulated certain questions, which in each case were to be voted upon. These questions were not decisions of the House of Bishops, but merely proposals for discussion: and it seems desirable to emphasize this fact in view of the misconceptions which are rife concerning the position."

WORK IN CHINA

BOTH the Rev. E. H. Forster in Yangchow and the Rev. John Magee in Nanking write of work continuing, in some respects most hopeful and encouraging, in other ways, difficult. Their congregations have been scrubbing and whitewashing and painting and restoring their churches as far as they could. Mr. Magee says, "I think the experiences of this past difficult year have made the church building more precious to our Christians than ever before."

From Puchen Mr. Magee reports, "Recently the vestry have decided that the parish will henceforth assume the local miscellaneous expenses (not including catechist's salary and travel) as well as paying their missionary and other apportionments. They have also bought new Prayer Books and Hymnals for the chapel and are providing a new altar hanging in place of the one damaged by the soldiers.

"It has been impossible, owing to bandits, to visit regularly the chapel provided by the villagers of Kao Li Tien but some of the Christians and inquirers from there have come almost every Sunday the ten miles to Puchen."

**CALVERT-HERRICK
& RIEDINGER**

2 & 4 East . 23rd . Street
New . York . City

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

CHURCH APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL



1680 1928

JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England.

STAINED GLASS
Distributor ADRIAN A. BUCK
665 Fifth Ave. New York City.

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne

(New York) Limited
551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS
If interested write for cuts of some of
our recent work

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

EDWIN S. GORHAM INC
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

† Necrology †

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

OCTAVIUS EDGELOW, PRIEST

SPRINGFIELD, MASS.—The Rev. Octavius Edgelow, non-parochial priest of the diocese of Albany, died on January 11th at his home in Springfield. He was in his seventy-first year.

The late Mr. Edgelow was born in South Devonshire, Eng., February 8, 1858. He was educated in England, ordained deacon in 1885, and advanced to the priesthood in 1886 by the Bishop of Huron. From 1892 to 1893 he served at Lockport, Ill., leaving there to go to New Lenox, Ill. From 1895 to 1901 he was at Platteville, Wis., and from 1901 to 1905 at Mackinac Island. From 1905 to 1907 he was at Crosswell, Mich., and from 1907 to 1911 at St. Stephen's Church, Detroit, leaving there in 1911 to become rector of Calvary Church, Cairo, N. Y. He was also rector of St. Luke's Church, Catskill, N. Y., and rector of St. James' Church, Lake Delaware, N. Y.

The requiem service was at St. Peter's Church, Springfield, on January 14th, and the interment was in the Springfield cemetery.

CHARLES NEALE FIELD, PRIEST

MILTON, MASS.—The Rev. Charles Neale Field, assistant superior of the Society of St. John the Evangelist, died peacefully after a long illness in Milton on Monday evening, January 14th. A requiem High Mass was celebrated at the Church of St. John the Evangelist, Boston, on Thursday.

The late Fr. Field was born in Reading, Eng., July 10, 1849. He received his education in England, being ordained deacon in 1872 and priest in 1873 by the Bishop of Exeter. Soon after his ordination he came to this country, and for a while assisted in St. Clement's Church, Philadelphia, and also at the Church of St. John the Evangelist in Boston. He was the founder of St. Martin's Church and other missions for colored people. He was also chaplain of the General Iron Cross Society, and president of the Massachusetts Catholic Club.

JOHN THOMAS FOSTER, PRIEST

WINONA, MINN.—The Rev. John Thomas Foster, rector of Immanuel Church, Winona, died on January 5th. He was 64 years old. At the time of his death he was rector of Immanuel Church, Winona, with charge of Grace Church, Carrollton, St. Clement's Church, Vaiden, and St. Mary's Church, West.

Mr. Foster received his education at the Theological Seminary in Virginia, being ordained deacon in 1889 by Bishop Whittle and priest in 1890 by Bishop Randolph. He held various cures at Danville, Va., Fairmont, W. Va., Bellaire, Ohio, Emporia, Kans., and at Gonzales, Tex. He became Archdeacon of Dallas in 1902, leaving in 1908 to become rector of the Church of the Annunciation, New Orleans, La., leaving there in 1916 to accept the rectorship of All Saints' Church, Dallas. He was a deputy to the General Convention of 1907, and is the author of various books and articles.

The funeral services were held on January 8th in Immanuel Church and inter-

ment was in Oak Wood Cemetery. Mr. Foster is survived by his widow, a daughter, Mrs. Winter of Charleston, S. C., a son, John Brooks Foster of Newark, N. J., and two grandchildren.

DE LANCEY M. ELLIS

ALBANY, N. Y.—The diocese of Albany has suffered a great loss in the death of DeLancey M. Ellis, prominent real estate business man of Albany, which occurred at the Hotel Roosevelt, New York, on January 6th. For eleven years Mr. Ellis has been secretary and treasurer of the board of missions and, in addition to his efficient management of the financial affairs of the board, has given extraordinary personal service to the missionary work of the diocese.

Mr. Ellis was a communicant of St. Peter's parish, Albany, and a member of its vestry. The burial service was from that church, conducted by the Bishop and Bishop Coadjutor, and the rector, the Rev. C. C. Harriman.

JOHN M'EWEN AMES

ARKANSAS CITY, KANS.—John McEwen Ames, president of the Kanotex Refining Company and one of the leading laymen of Kansas, died in Arkansas City, Sunday morning, January 6th, at the age of 63. For the past eleven years he has been the mainstay in Trinity parish, Arkansas City, and an untiring worker in the diocese. He was senior warden of Trinity Church at the time of his death.

Mr. Ames was born in New York on February 12, 1867. He attended school there and later was graduated from Shattuck School and Johns Hopkins University. He returned to New York soon after his graduation and for twenty-seven years

THE GREEN WALL OF MYSTERY

Venture and Adventure in the Hinterland of West Africa

By REV. S. C. HUGHSON, O.H.C.

"I hope every Churchman will read this vivid account of the life in the hinterland, and of the opportunity it affords for the Church's work. *The Green Wall of Mystery* ought to be a text-book in every Mission study class this coming winter."
—*Bishop Campbell.*

"I think it should find an important place in the teaching of the African course this year. I know of no book that makes one see the country so clearly and vividly. I congratulate you on your wonderfully interesting way of putting things. It gripped me like a detective story, and I found it hard to lay it aside."
—*Bishop Overs.*

250 pages. 42 illustrations and map.

Library binding, \$1.50; Embossed flexible, 90 Cents.

HOLY CROSS PRESS, West Park, N.Y.

MENEELY & CO.
BELLS FORMERLY WEST TROY N.Y.
WATERLIET, N.Y. 1824 THE OLD MENEELY FOUNDRY
CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

The Perry Pictures

Reproductions of The World's Great Paintings

**Help
your
children
to know
and love
beautiful
pictures**



Two Cents Each for 25 or more. Size 5 1/2 x 8. Send 50 cts. for 25 on the Life of Christ or 25 Art Subjects or 25 for Children.

Large Pictures for Framing, 22 x 28, including the margin, \$1. each for two or more. 150 subjects. Send 15 cents in coin or stamps for Catalogue of 1600 miniature illustrations.
The Perry Pictures Co., Box 97, Malden, Mass.

A. MOWBRAY & Co.

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

CHURCH VESTMENTS CHOIR OUTFITS



*Copes Chasubles
Cassocks Surplices
Stoles Veils Burses
Altar Linens Hangings
etc.*

All particulars can be obtained from

MR. ADRIAN A. BUCK
Distributor
665 Fifth Ave., New York City

*For the making of all "Ornaments of the Church
and of the Ministers thereof."*

THE WARHAM GUILD

furnishes Altars, supplies Metal & Woodwork, Surplices, Vestments, etc. All work designed and made by artists and craftsmen. Loyalty to the canons of the English Church is the guiding principle of the Guild. Descriptive leaflet from THE WARHAM GUILD Ltd., 72 Margaret St., London, W.1, England.



VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON
Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens. Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free.

MISS L. V. MACKRILLE

11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.

CHURCH VESTMENTS



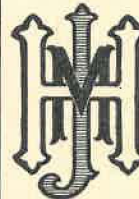
Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23rd St. NEW YORK



VESTMENTS

For the Clergy and Choir.

Altar Linens, Embroideries
Materials, Clerical and
Lay Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

ST. HILDA GUILD, INC.

CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK

EMBROIDERY

Silk and linen, renovating and fine hand sewing. References. GEORGIA L. BENDEE, Pupil of late Harriet O. Morrison.
1706 Manning St., Philadelphia, Pa.

was identified with the American Car and Foundry Company. In 1905 he resigned as president of this company in order to take charge of what is now one of the largest oil refining concerns in Kansas.

Mr. Ames was the best informed layman in the diocese in regard to the general program of the Church and in regard to all diocesan enterprises. He was the first treasurer of the Nation-wide Campaign Fund, the first treasurer of the Church Pension Fund, and for about a decade he served as a member of the Bethany College Board, the standing committee of the diocese, and the diocesan finance committee. He had been a lay delegate to the last five General Conventions.

The funeral was held at Trinity Church, Arkansas City, the Rt. Rev. James Wise, D.D., Bishop of Kansas, officiating, assisted by the Rev. Frederick Busch, rector of Trinity parish. The body was taken to Williamsport, Pa., for interment.

CORNELIA M'AVOY HOUGHTON

WINCHESTER, MASS.—Mrs. Cornelia McAvoy Houghton, wife of Dr. Henry L. Houghton of Boston and Winchester, died on January 6th. She was born in Madison, Wis., the daughter of John H. and Harriet (Pond) McAvoy and in her youth she lived in Chicago. Mrs. Houghton's married life of 32 years had been spent in Winchester; and she was greatly interested and active in the life of St. Paul's Cathedral.

The funeral services were conducted by the Rev. Donald B. Aldrich of New York in Winchester on January 8th, and at the same hour the group of the Woman's Auxiliary of St. Paul's Cathedral, augmented by many friends, met in St. Paul's Cathedral in tribute to her memory.

Mrs. Houghton is survived by her husband, a daughter, Miss Harriet Houghton, and by a son, Henry L. Houghton of New York.

MARY CAMPBELL RICE

BOSTON—Mrs. Mary Campbell Rice, wife of the Rev. Clarence E. Rice, D.D., of the Universalist and Episcopal ministries, died in Naples, Italy, the first of the year.

Mrs. Rice was born in New York City and her girlhood was passed in Utica, N. Y., where her family was interested in the New York Mills. Her son, the Rev. Otis R. Rice, is a graduate of the Episcopal Theological School and is now studying at Cambridge University, England. During the past months, Dr. and Mrs. Rice have been abroad and Dr. Rice has been connected with the American churches in Paris, Nice, and Florence.

JEANNETTE GRACE WATSON

MONTECITO, CALIF.—Mrs. Jeannette Grace Watson, wife of the Rev. Dr. Samuel N. Watson, Montecito, died in the family residence recently. Funeral services were held in All Saints' Church, Montecito, the Rev. Dr. George Francis Weld, rector, officiating.

Mrs. Watson's failure in health was due to her humanitarian activities abroad during the World War; to her long and unceasing efforts in behalf of the wounded, and of the children of the war-stricken countries while a resident of Paris.

Born in Racine, Wis., 65 years ago, Mrs. Watson married Dr. Watson in Kansas City in 1885. From 1903 until 1912 Dr. and Mrs. Watson made their home in Akron, Ohio, where Dr. Watson served as rector of St. Paul's Church, then going from

there to Paris to become pastor of the American Church, in which capacity he served during the war period. Mrs. Watson shared her husband's work in the hospitals of France during this period, having been appointed by the French government to its hospital committee. The work of her committee had to do not only with the care of the orphaned children of France, but also those of Serbia and Belgium, and her activities were of such an unselfish character and so devoted to the cause, that she was decorated by the French, Belgian, and Serbian governments, honors that befell few in the great war for similar unselfish devotion.

NEWS IN BRIEF

ALBANY—One hundred women of the capitol district, including a few from more distant parts of the diocese, attended a quiet day in the Cathedral of All Saints, Albany, Thursday, January 10th. The Very Rev. George L. Richardson, D.D., dean of the cathedral, conducted the meditations, based upon the gospel for Epiphany. The retreat was under the direction of the committee on the devotional life of the Woman's Auxiliary, as a feature of their endeavor to develop a deeper spirituality.—The Rev. Dr. Edward D. Tibbits, rector of All Saints' Church, Hoosick, recently celebrated the fortieth anniversary of his ordination to the priesthood. He celebrated the Holy Communion at 8:00 o'clock, assisted by a few personal friends. At 11 o'clock for the festival Eucharist, the parish church was filled by a congregation whose members had gathered from far and near.

DALLAS—Bishop Moore and the standing committee of Dallas have changed the date of the meeting of the annual conference from February 5th and 6th, to January 30th and 31st. The conference will meet in St. Matthew's Cathedral, Dallas.

DULUTH—The combining of eight stations into two fields is meeting with much success. The Rev. E. B. Jewell has charge of the larger field, consisting of Sauk Center, Paynesville, Glenwood, Alexandria, assisted for Sunday services by a Seabury Divinity School student, Elmer Johnson. The other field in charge of the Rev. R. J. Long, covers Wadena, Park Rapids, Detroit Lakes, and Staples, where very progressive work is being planned.—The same day that saw the destruction by fire of the beautiful little church at Eagle Bend, saw also the starting of a building fund for a new church. This is one of the most progressive Swedish missions in the Church. The Rev. Philip Broburg, associate dean of Swedish work, is in charge.—The little town of Rice suffered a bank failure early last summer, which swept away the funds of our little chapel. The guild, though few in number, went gallantly to work, with the result that they closed the year with all obligations paid. The Rev. Donald G. Smith, Little Falls, is in charge of this mission.—On a recent Sunday when the Rev. B. T. Kemerer, rector of St. Paul's Church, Duluth, was confined to his home by a sudden attack of flu, and the organist and choir master, Carl Borgwald, was called away by the death of his mother, two young people, products of St. Paul's Church school and choir, came to the rescue, Morning Prayer being read by Lansing Kempton, who also gave an address, while Miss Eva Shearsmith officiated at the organ. Mr. Kempton is a student at Carleton College and expects to study for holy orders after his graduation.

FLORIDA—Jacksonville is planning a city-wide educational institute early in February. This institute will be arranged by the department of religious education, the Rev. Ambler M. Blackford, chairman.—The Rev. Basil M. Walton, rector of St. James' Church, Lake City, will preach a two-day mission in St. Andrew's Church, Jacksonville, on the evenings of January 9th and 10th.

LOS ANGELES—Owing to the death of the late Dean Evans, the diocesan standing committee has reorganized with the election of the Rev. Robert B. Gooden as president, and the Rev. Dr. George Davidson as secretary.—The Los Angeles Clericus met at the Girls' Friendly Society Lodge, Los Angeles, on January 7th. Speakers were the Rev. Harold H. Kelley, just returned from a chaplaincy detail which took him around South America, and the Rev. Norman Nash of the Cambridge Theological School.—A service of rather unusual interest and of much beauty was held in

St. John's Church, a rural mission at Bostonia, on the afternoon of the Sunday before Christmas. A new altar, credence, and altar rail of hand carved redwood were dedicated in St. John's Church, Bostonia, on Sunday afternoon, December 23d. The Rev. Charles L. Barnes, rural dean of the convocation of San Diego, officiated, and assisting were clergy from several points of the convocation. The address was given by the Rev. C. T. Murphy of All

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
 New Haven, Connecticut
 Affiliated with Yale University
 Address Dean W. P. Ladd, 80 Sachem Street.

Massachusetts

Episcopal Theological School
 Cambridge, Mass.
 Affiliated with Harvard University
 Academic Year began September 24th
 For particulars address the Dean

New York

The General Theological Seminary
 Three-year undergraduate course of prescribed and elective study.
 Fourth-year course for graduates, offering larger opportunities for specialization.
 Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.
 ADDRESS THE DEAN
 Chelsea Square New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia
 The one-hundred and sixth session opened Wednesday, September 19, 1928. For catalog and other information address THE DEAN.
 REV. BERRYMAN GREEN, D.D.
 Theological Seminary, Alexandria, Va.

COLLEGES FOR MEN

New York

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 postgraduate schools of medicine, law, journalism, or theology, or into classical, scientific, social, or literary research.
 The fees are: for tuition \$300 a year; for furnished room, \$150 a year; for board in hall, \$250 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.
 Address: BERNARD IDDINGS BELL, D.D., Warden
 Annandale-on-Hudson, N. Y.
 (Railway Station: Barrytown.)

HOBART COLLEGE, Geneva, N. Y.
 A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address:
 REV. MURRAY BARTLETT, D.D., Pres.

Saints', San Diego. The entire work of making and carving the altar, credence, and altar rail was done by the priest-in-charge, the Rev. F. J. Bate, as was the ornamental brass and copper work.

MARYLAND—Just outside of Baltimore there is a new development called Rosemont, in Anne Arundel County. The Rev. Percy C. Adams, rector of the Church of the Advent, Baltimore, has recently organized a mission there, and so far the results have been very gratifying. —Five hundred hymnals have been presented to the Church of the Messiah, Hamilton, as a memorial to Alexander McIlvain and his wife, Elizabeth A., for many years faithful communicants of the church. The hymnals are the gift of their children, Alexander McIlvain, vestryman of the Church of the Messiah, and Mrs. T. Quincy Scott. When the new Prayer Books are issued, 500 will be presented to the church as part of the same memorial.

MASSACHUSETTS—One of the officers in Commander Byrd's Antarctic expedition, Norman Vaughan, is a member of Christ Church, Hamilton, Mass.

NEW JERSEY—Frederic M. P. Pearse of Metuchen has been elected secretary of the standing committee of New Jersey, in place of Canon C. S. Lewis, whose resignation became effective December 10, 1928.

QUINCY—A new altar is being made for St. Stephen's Church, Peoria, by the Bernhard Ferring Co. of Chicago. The same company is executing two oak screens for St. Paul's, Peoria, to be placed on the epistle and gospel sides of the chancel arch. These are to be a memorial to the late William and Elizabeth Virginia Rich, and are given by their daughter, Mrs. Howard Pierce of Detroit.—St. Jude's, Tiskilwa, is rejoicing in a new altar and altar rail, made by the Ferring Co.

CIRCULATING TOY LIBRARIES

NEW YORK—Circulating toy libraries for children, as a means for keeping idle children out of mischief, are suggested by one of New York's probation officers in *Probation* for November. These libraries, containing toys of various kinds, durable in construction, loan them, just as books are loaned.

This, says the Social Service Department of the National Council, would be an excellent social service project for many parishes. We are all familiar with the problem which is presented to families of moderate means by sickness, or convalescence, when a child must be entertained and is tired of all of its familiar playthings. A lending library of interesting things, housed in the parish house, which could be drawn on in such an emergency would be a real blessing. Might it not help solve, also, the strain on poor families, in trying to provide a variety of toys which they can ill afford?

Some one remarked that no toys are sufficiently durable to survive circulation, but a father says yes, some are.

USE OF LANTERN SLIDES

MIDDLETOWN, CONN.—The Rev. George B. Gilbert of Middletown, whose work in the public schools of that region is a matter of increasing interest, says that it is comparatively easy to have lantern slides made of one's own work, from pictures of the children or their families, homes, schools, picnics, things of immediate and intense interest to them; from such slides one may go on to show other pictures illustrating whatever one wants to teach.

THE LENTEN MITE BOXES

SOMEONE HAS FOUND it a great help, in connection with the children's Lenten offering, to send a letter to the parents when giving the mite boxes to the children. This is especially useful in communities where there is not much religious knowledge. The letter explains a little about the meaning of Lent and tells the purpose of the offering.

EDUCATIONAL

COLLEGES FOR BOYS AND GIRLS

Bermuda

In Beautiful Bermuda

SOMERS COLLEGE

A High Class and Exclusive Boarding School for Boys and Girls

REV. R. OBORNE WALKER, M.A., CANTAB.

Late Assistant Master at St. Peter's School, York, England.
Former Headmaster St. Denys' School, Aswarby, England.

No effort or expense will be spared in the endeavor to combine the best influences of home life with the efficient physical, mental, and moral training of an English public school.

MRS. R. OBORNE WALKER (Helen D. Mitchell), L.R.A.M.,

Bronze and silver medalist Royal Academy of Music (London); late senior mistress at the Collegiate School, Pietermaritzburg, is prepared to give lessons in Piano, Theory, Harmony, Sight Singing. Piano lessons given on the Mathay Method of tone production. Beginners taught on the Spencer Curwen system.

All communications at present to be addressed to

REV. R. OBORNE WALKER ASWARBY, SLEAFORD ENGLAND

COLLEGES AND SCHOOLS FOR BOYS

District of Columbia

St. Albans The National Cathedral School for Boys

Thorough Preparation for Leading Universities

Splendid equipment, unexcelled location on Mt. St. Alban overlooking Washington. Eight years' course. Athletics for Every Boy. Address: WILLIAM H. CHURCH, Head Master, Washington, D. C.

Indiana

"For a Clean Mind **HOWE** In a Sound Body" HOWE — INDIANA

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000.

Rev. Charles Herbert Young, S.T.D., Rector Address P. O. Box 1, Howe, Indiana

New Jersey

FREEHOLD MILITARY SCHOOL

for boys 7 to 15. Modified military training—inculcates obedience, orderliness, self-control. The school with the personal touch. Est. 1901. Catalog. Major Chas. M. Duncan, Box 11, Freehold, N. J.

Virginia

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

Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.

Founded 1852 as a department of Racine College. Still conducted on original foundation. Select, Non-military. Small Classes. Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address Rector.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Forty Minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. W. Bertrand Stevens, President Board of Trustees, Box 17, La Jolla, California.

Illinois

ST. MARY'S

KNOXVILLE, ILLINOIS

The Late Rev. C. W. Leffingwell, D.D.,

Founder (1868)

Rev. F. L. Carrington, LL.D., Rector

AN ACCREDITED CHURCH SCHOOL

Courses of study prepare for college, for business, for domestic, social, and professional life. Music, Art, Secretarial Studies. Athletics include swimming, bowling, tennis. Expert physical culture. Campus of forty acres. 61st year began September 19, 1928

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary

A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges

Beautiful Grounds. Outdoor Sports, and Riding

Address: THE SISTER SUPERIOR

New York

SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

Rt. Rev. RICHARD H. NELSON

Pres. Board of Trustees, ALBANY, N. Y.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address The Sister Superior.

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor Sports

Vermont

BISHOP HOPKINS HALL

School for girls on shore of Lake Champlain. College preparatory. General Course. Music, Art. Outdoor sports. Moderate tuition. Small classes. Rt. Rev. A. C. A. Hall, Pres. and Chaplain. Catalogue. Brenda L. Cameron, Principal, Burlington, Vt.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of St. 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.

SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS, Newark, N. J. Offers 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address Director, School of Nursing