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NO. 12

Where Do We Need More Clergy?

EDITORIAL

The Missionary Department of Religious Education

REV. JOHN WALLACE SUTER, Jr.

Missionary Motives and Methods

REV. CARLETON BARNWELL

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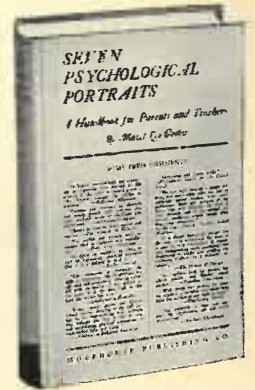
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VOL. LXXXII

MILWAUKEE, WISCONSIN, JANUARY 18, 1930

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EDITORIALS & COMMENTS

Where Do We Need More Clergy?

NO doubt most of us are greatly perplexed at times at the presentation of two grave problems of an opposite nature relating to the supply of clergy. One is the confident and continuous appeal for more clergy. The net increase each year is very small. Few of our theological seminaries are full to capacity though some few of them are. It is easy to demonstrate from statistics that the newly ordained clergy in any year are scarcely more than enough to supply the vacancies caused by the deaths of the year, leaving very few indeed available for new work.

The other is the equally alarming fact that where there is a clerical vacancy there are innumerable applicants for it; there are clergy out of work who simply cannot secure an appointment, and though some few of these may undoubtedly be classed as unemployables—another grave problem but not the same as that which we have presented—there are others who are well capable of good work in the ministry, could they once secure a field in which to work. Capable clergy write letters to bishop after bishop and to other clergymen and to laymen who are supposed to have “influence” appealing for work, and nothing comes from them. Part of this is due to the fact that neither bishops nor other individuals have the opportunity of making “appointments” to parishes. Vestries are very tenacious of their rights and prerogatives and do not always welcome the suggestions of their bishops or of others who are in position to know of available men. Be the cause what it may, discouragement in the souls of priests who cannot find work leads to despair and to grave evils as these seek other opportunities to support themselves and their families. A priest, driven to despair over the lack of opportunity to do priestly work, is, perhaps, the saddest spectacle in the Church and certainly the most complete deterrent in the recruiting of young men for the ministry. And it is a very plausible question, the answer to which does not immediately appear: If the Church cannot or does not use the clergy that she has, why should she create more? We provide the best of physical plants in our theological seminaries, equip them with faculties of unquestioned ability, provide for the housing and sustenance of scores of young men during the period of their studies, and then trust to luck that they may find opportunity for the exercise of their ministry after

they are ordained. The Church’s requirement that a man may not be ordained until he has a “title” or a sphere of opportunity for clerical work has become a farce.

NOW it is not possible for opposite evils to exist side by side unless a cause for the condition can be found. And a cause can be found in this case.

It is perfectly true that we need more clergy for certain kinds of work, and also that we have more than can be used for other kinds; and no one ought to be encouraged to study for orders without understanding the condition and without the intention of supplying what is needed rather than of making one more unsuccessful candidate for every vacant parish that arises. What are the Church’s needs in the ministry?

We need more unmarried men who will take the *hard* work of the mission field, at home and abroad, who will live on mere pittance and do work that a married man, unless he have outside resources, cannot do.

We need men to enter the life of our religious orders and lead lives of permanent celibacy; men who have the aptitude and preliminary education to preach missions; intellectual men who can deal with the problems of the Church and of individual souls. Each of our religious orders has need for more men than they can recruit, and some of these have place for a few men of only moderate ability and limited education, but their greatest need is for men of exceptional ability and a liberal education. Young college men who are willing to devote their lives to hard intellectual work such as is satisfying to the soul will do well to inquire of our religious orders what they have to offer.

Frankly, the ministry has no immediate need for men who must be married soon after ordination and so can do only the established parochial work of the Church in settled parishes, with good incomes, good rectories, and good surroundings suitable for bringing up children. Men of this class must inevitably find themselves in competition with a greater number of men than there are parishes in the Church, must realize that they are seeking fields in which there is already an over-supply of applicants, must realize that there exists in the Church no organization that can guarantee them work or that will protect their wives

and families from possible suffering. We are among those who believe thoroughly in the right of the priest to marry, but we do but point to actual and not to theoretical conditions in the Church when we say that today there is, in the American Church, an over-supply of married clergy and an under-supply of those who are willing to delay all hope of marriage for a considerable period after their ordination and perhaps indefinitely; while the greatest need is for those who will permanently live lives of voluntary celibacy in the fellowship of the religious orders.

True, there must gradually be provided a sufficient supply of married clergy to take the places of those in well established parishes who will gradually be retired or who die. A clergyman not caring to be professed in advance to permanent celibacy, who will yet begin his ministry unmarried and continue so until he finds himself in a position in which the support of a wife and family is fairly assured for the future, need not feel that there is no place for him in the ministry. He must simply recognize in advance the condition that exists. He would be foolish not to recognize that there is real suffering among the married clergy and no certainty of finding suitable work. In permitting her clergy to marry, the Church has not guaranteed the support of the clergyman's family, and a survey of the conditions of today is bound to reveal that what we have outlined above is not likely to be altered in our day. We should be derelict in our duty if we did not bear witness to these facts.

THE *Christian Century* counters Dr. Frederick Lynch's query, Is the Protestant Episcopal Church a Protestant Church; with an editorial entitled Is the Protestant Episcopal Church a Christian Church?

There are several paragraphs in the article that tempt to rejoinder. But our own feeling is that when Christian people reach the stage of quarrelling over subjects pertaining to unity it is better to stop talking about such subjects. On the whole, much as we respect the *Christian Century*, we rather prefer Almighty God as Referee on the subject that our contemporary raises. The Holy Spirit gradually rights the wrongs that creep into the Church. He must be the ultimate authority on what should be the attitude of the Church toward any issue.

If the Protestant Episcopal Church is wrong in her attitude toward other bodies organized as "Churches," we can only wait until He shows us the fact. Our Protestant critics start with the position that they are right; consequently the Episcopal Church is wrong. Well, be it so. We are sincere in saying that Almighty God must be the Referee. Until He rules against us we must hold to the position which we have seemed to learn from Him. He knows that the Church is sincere in desiring the unity of the Church. If the policy of this Church in seeking that unity has "left in the minds of non-Episcopal Churchmen the feeling that the whole project lacked fundamental sincerity, that it was a strategy intended finally to bring the non-Episcopal bodies into the Episcopal communion by their acceptance of the historic episcopate, or at least to explore the possibilities of so doing," as the *Christian Century* alleges, may He overrule our bad motives and purify our intentions! We cannot cease to work for unity, since He has revealed to us that the unity of the Church is His will. If the Protestant Churches and their spokesmen see in our efforts only bad motives and wicked policies, they, or we, are wrong. No doubt God will judge us both in His own time.

CONGRATULATIONS to our elder brother, the *Presbyterian Magazine*, which marks its 125th anniversary with its January number. The special anniversary issue, which contains sixty-four pages of reading matter and an attractive colored cover, is pleasing in literary content and typographical format. Among the contributors to this issue are Dr. Robert E. Speer, who briefly reviews the achievements of the Presbyterian Church during the past century and a quarter; Dr. Cleland B. McAfee, who pleads for an increasing spiritual consciousness in 1930; Dr. Herbert Adams Gibbons, who analyzes the French view of world problems; Dr. Sidney L. Gulick, who discusses the London Conference; Dr. Henry Sloane Coffin, who gives his view of the unfortunate Church Unity League incident; and others. An interesting feature is the department devoted to "Doings of Other Denominations."

When the *Assembly's Missionary Magazine*, as the *Presbyterian Magazine* was originally named, was founded, its aim was declared to be "the advancement of the interests of vital godliness." It is a lofty ideal which may well be accepted by religious journals and by individual Christian men and women generally.

ACKNOWLEDGMENTS

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A HYMN FOR AIRMEN

GOD of the air, we humbly bow before Thee,
 Stilled into calm and filled with courage true;
 Hallow our flights and guide us in our soaring,
 Raise us on wings of Faith to heaven's blue.

God of the Air, who from the Mount ascending,
 With hands outstretched in blessing, didst arise,
 And in Thy flight, fling wide the gate of Heaven;
 Open for us the mystery of the skies.

God of the air, be with Thy trusting children;
 Fill us with Faith, Thy Presence to discern;
 Where'er we go, on land, o'er sea, or skyward,
 Thy Word to love, Thy wondrous ways to learn.

God of the air, when earthly flights are ended,
 Draw our aspiring souls to Thee, above;
 Grant us Thy Grace, that we, to Thee ascended,
 May sing Thy praises in unending love.

ANNA DIXON SPRINGSTED.

DAILY BIBLE STUDIES

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

THE SPIRIT OF MISSIONS

Sunday, January 19: Second Sunday after the Epiphany

READ St. Matthew 28:16-20.

THE Epiphany Season has always been considered as bringing a call to missionary zeal, and rightly so; for the child Jesus was "manifested" to the Magi, who were Gentiles, and their visit was the first great declaration that the Son of God was the world's Redeemer. The spirit of missions lies in just that fact. And when Christ, just before His Ascension, gave the "Great Commission," He emphasized the expression, "Teach all nations." He came through the Hebrew nation, but He came to be the Saviour of the world. A realization of this truth must be associated with all our prayers and offerings and service. "All nations" have a claim upon us because Jesus Christ is their Lord and Saviour as well as ours.

Hymn 474

Monday, January 20

READ Job 23:3-6.

JOB'S anguished cry is the cry today of all the nations where the gospel has not been preached. They may not be conscious of their need, but they are seeking, and it is for us who have found Christ to tell them how and where to find Him. How can we be indifferent when millions are waiting? Is it forgetfulness that makes us disregard the Master's command? Do we wish to keep our redemption as a selfish possession? How can we realize that there are nations where Christ the world's Saviour is not known and yet fail to pray and serve and give that we may have a share in the dear Lord's work? Let us re-consecrate ourselves at this Epiphany time, for we can all do something to make the Glad Tidings reach the uttermost parts of the earth.

Hymn 483

Tuesday, January 21

READ St. Mark 1:35-39.

THE next towns"—there we have the spirit of missions expressed in a practical way. City, diocese, state, country, the world—a great field of opportunity, the bigness of which makes us pause, but the importance of the need should be an inspiration. Every Christian is a member of our Missionary Society, and if we were all active in prayer and service the great message would soon be singing its divine symphony from east to west, from north to south. "Beginning at Jerusalem" was Christ's direction (St. Luke 24:47), and that means the man nearest to you, perhaps in your own home. We should be on fire with enthusiasm and not be ashamed of the gospel of Christ (Romans 1:16). It is a service sure of results. It has an appeal which cannot be easily disregarded.

Hymn 486

Wednesday, January 22

READ Romans 10:1-10.

ST. PAUL'S desire for the salvation of his people soon broadened out into a longing for the world's salvation. We may begin by praying for a friend who is not a Christian, but the prayer reaches out to the waiting nations and finds its significance in universal pardon and peace. No prayer is worthy which is without intercessions for someone who is in need. And no prayer is worthy which fails to catch a vision of a Christian world and to agonize for a fulfilment of the vision. From the individual we move to the multitude and long for the day when all shall know God from the least unto the greatest (Jeremiah 31:34). If we have the spirit of Jesus Christ we will count the world as the field where the seed must be sown.

Hymn 485

Thursday, January 23

READ St. John 3:14-17.

THE spirit of missions calls for love. If God loved the world so deeply that He sent His blessed Son to die for the world's salvation, surely we also should love the world. When St. John in his epistle writes, "Love not the world" (I John 2:15), he refers to the wickedness with which the world abounds, but he does not tell us that we are not to love the world for which Christ died. We must have in our hearts the same love that God has when we think of the unsaved world, a love which is active and plans for the world's good. In particular we must love the people of the world even though we have never seen many of them. Such love reaches out a hand to help, and longs for the multitude as sheep having no shepherd (St. Mark 6:34). Such love inspires every prayer, enriches every gift, and strengthens every word. If I truly love God I cannot fail to love my brothers.

Hymn 497

Friday, January 24

READ St. John 19:28-30.

OUR Blessed Lord's thirst was not physical, but spiritual. He thirsted for the souls of men. They misunderstood Him when they gave Him vinegar to drink. And we are apt to try and satisfy the hunger and thirst of men by many things rather than by the truth of Jesus. Education and hospitals and homes are all excellent as mission agencies, but they are secondary to that holy message which Christ preached and which alone can satisfy the hungry and thirsty souls of men. I wonder whether we may not in some respects err in our missionary work in that we stress schools and buildings, when the people want, consciously or unconsciously, Jesus Christ. To tell the "old, old story of Jesus and His love," must ever be the first message. The other things can follow. As Christ hanging upon the Cross longed for the world's salvation, so must we. And we can only satisfy really the thirst of Christ and the thirst of men by bringing the water of life (St. John 7:37, 38).

Hymn 242

Saturday, January 25: The Conversion of St. Paul

READ Isaiah 61:1-3.

THE garment of praise for the spirit of heaviness." Those prophetic words describe the change of Saul of Tarsus to St. Paul, the Apostle of Jesus Christ. His spirit was heavy as he persecuted Jesus Christ (Acts 9:5). He rejoiced and gave thanks when he became the servant of Jesus Christ (Philippians 2:17, 18). Wherever the message of Christ is received there comes to wrap about the child of God the garment of praise. Heaviness passes. Gloom and despondency are gone. We rejoice because we are Christ's and He is ours. This is the blessed spirit of missions which sent Paul on his journeys singing and which brings to all men in all parts of the world a divine happiness which nothing can destroy. The very countenance is changed as the heart opens to receive the Saviour. The gloom of the nations flies before the peace and joy of the Sun of Righteousness. It is a great gift which we can bring to the world if we will.

Hymn 101

Dear Lord, grant me the spirit of missions as I pray and work and give. As I find peace and joy in believing, so let me bring to others the message which alone can satisfy. Help me to teach and preach Jesus Christ and Him alone as the Saviour of the world. So shall I satisfy Thy holy thirst, dear Lord, and satisfy also the hunger and thirst of men everywhere. Amen.

THE LATE BISHOP OF SOUTHERN BRAZIL

WHEN Bishop Lucien Lee Kinsolving died on December 18th, at the Inn at Forest Hills, L. I., the career on earth of a radiant spirit and a brilliant servant of the Church came to its close.

His father, the Rev. Dr. Ovid A. Kinsolving of Halifax, Va., was at the time of his son's birth rector of the parishes in Loudoun County, and his mother, Lucy Lee Rogers, a daughter of General Asa Rogers of Middleburg, Va. Dr. Kinsolving, though he chose to remain in a country parish throughout his ministry of fifty years, was one of the most able and cultivated of the Virginia clergy, a man of wide reading and rare social gifts. He was clear and definite in his Churchmanship, and his skill as a pastor and ability as a preacher made his ministry singularly fruitful.

Bishop Kinsolving's mother, who died soon after his birth, was a young woman of unusual Christian devotion and saintliness of character. Her influence was felt throughout the village in which she lived. He grew up through a bright and happy youth, showing a rare gift for making and holding friends, many of whom were rather surprised when at twenty-one he determined to study for the ministry. From the beginning this dedication of himself was absolute, and he was supremely happy in his choice.

Forty years ago, a short time before his ordination to the diaconate, after an earnest struggle to know where lay his path of highest service, he heard the call of God to carry the banner of Christ and this Church to the neglected continent to the south. The decision was made after a thorough study of religious conditions in South America as could be made. The call was clear, and his response complete. On a stormy night, August 31, 1889, the two pioneers, James W. Morris and Lucien Lee Kinsolving, sailed from Newport News on the steamship *Allianca*, not knowing a word of Portuguese, only sure of their call. They had earned by pleading with the Church at home their own support; they had been commended to God by a group of devoted friends; they knew that only a part of the Church was behind them, but were confident that if their venture proved that they were going to meet a need, it would have God's blessing, and win the backing of the whole Church, as it did.

The story of the evolution of the mission in Southern Brazil is fairly well known. Two years after Messrs. Morris and Kinsolving went out, two other able young men followed them: William Cabell Brown, who afterwards translated the Bible into modern Portuguese, and made a scholarly translation of the Book of Common Prayer into the same language, and who helped mightily in founding an educational work in Brazil; and John G. Meem, a man of fine spirit, who did great service both as a priest and as one gifted in practical affairs. The influence of these four men won from the beginning many native recruits for the theological school, and gave the mission the unspeakable advantage of a native ministry.

The late Bishop George W. Peterkin, of the diocese of West Virginia, made a journey to Brazil, consuming seventy-five days, to ordain and confirm. In 1898 the members of the Brazilian mission, clerical and lay, sent forward to the home Church a plea that Mr. Kinsolving, their choice, be consecrated as their bishop. In due course he was elected by the General Convention and consecrated in St. Bartholomew's Church, N. Y., on the Feast of the Epiphany, 1899. His brother, the Bishop of Texas, preached the sermon, and eight bishops joined in the laying on of hands. The following Sunday the young Bishop, by invitation of Dr. David H. Greer, preached at St. Bartholomew's, the rector stating that the offering would be devoted to the work in the new mission of Brazil. The sum of \$15,800 was laid upon the altar, a wonderful offering in those days. Everywhere that he went the young Bishop with his rare gift of consecrated eloquence, his unusual personal charm, and his contagious enthusiasm for missions, won many friends. The Church soon recognized the sound statesmanship as well as the missionary devotion characterizing the movement, and gradually the work won the backing and favor of the whole Church at home. Such men as Bishop Kinsolving, Dr. William Cabell Brown, afterwards Bishop of Virginia and Assessor to the Presiding Bishop, Drs. Morris and Meem, commended the work wherever they

spoke, and they laid wise foundations in the field. Bishop Kinsolving not only led the enterprise under the Southern Cross, but was largely used to plead the cause of foreign missions at home. At the behest of the National Board he spoke in nearly every large city in this country, traveled thousands of miles, and was unsparing of himself in his labors for the cause.

He preached upon the Tercentennial of Jamestown at the General Convention in Richmond, Va., in 1907, and was special preacher at St. Paul's Cathedral, London, during the Pan-Anglican Congress of 1908. Those who remember the forceful and eloquent addresses and sermons of Bishop Kinsolving will bear witness to his singular gifts. From his youth up he showed a rare faculty for winning friends, and this was dedicated to the service of the Church. And when his great trial came, a cardiac breakdown in the field at sixty-four, doubtless brought on before the time by unremitting labors, he met his discipline with the same courage with which he had faced his work. Buoyant, manly, patient, and strong, he accepted his enforced rest in the spirit of a soldier who had tried to do his full duty at the front. During the days of his retirement he still took an eager interest in Church affairs, especially his beloved Brazil. He read books that he had longed to get at for years, and at last went out into the larger life glad to have lived and served under the banner of his glorious Lord. Generous in his appreciation of others, genially tolerant of differences of type, direct and sincere, passionate and true in his own love for Christ and the Church, he lived up to his favorite motto, "Rejoice in the Lord alway; and again I say rejoice."

"Grant unto him eternal rest, O Lord,

And may light perpetual shine upon him."

A. B. K.

FURTHER FACTS FOUND IN ACTS

By Pupils in a Pine Bluff (Ark.) School

REPORTED BY HANSON A. STOWELL

THE Book of Acts was written by St. Luck and gives the life of St. Mark. The first Christians lived in almost the same way they do today—Communists. They lived poor and had to hide out and worship in secret. They lived together on the money that Barnabus gave to the Church. Different families lived in one house. All the land of the Church belonged to everyone.

The Deacons were the executive body of the Church and all questions were referred to them. They decided matters for the Apostles. The Deacon, Philip, was a missionary to Athens—Macedonia—Rome. The Hebrews and Jews were not friendly to each other.

Paul was a tax collector before conversion. Paul was a soldier. Saul was converted and made a saint. Paul was a disciple whose other name was Peter. Paul held Stephen's coat while he was stoned to death. Paul wrote to Ist. Timothy and IInd. Timothy.

Paul was not crucified because he did not think he should be crucified. He was not crucified because the Romans did not believe in it. St. Paul was a Roman and they had to chop off his head.

Cornelius was a Jew—the first Christian convert. Cornelius was St. Paul's nephew who came and tried to help him. Cornelius was a liar. Cornelius was the leader of an Italian band of robbers. Cornelius was the first Gentile virgin.

On reading these answers some one may ask, "What is the matter with the teacher?" He can only say, in self defense, that the majority of the pupils made high grades.

WHAT TRAINING have you given your children? What example have you set them? Have you coöperated with them and tried to understand their difficulties and problems, so trifling to you, so important to them? Have you taken them seriously, or have you laughed and jeered at them? Have you coöperated with their teachers and priests? Do you go to Confession and to Communion with them? Are you continually studying them and seeking to eliminate the evil and draw out the good in them? Do your children feel that they can always come to you in trouble? Are you a loving and understanding parent? Consider all these things.

—K. Tiedemann.

The Missionary Department of Religious Education

By the Rev. John Wallace Suter, Jr.

Executive Secretary, Department of Religious Education

THE above title is not a misprint but a reminder. The adjective *missionary* is here used not for identification but for description. For the national Department of Religious Education is in fact missionary in its purpose, in its methods, and in its accomplishments.

The word *missionary* is relative. It is popularly used to designate something done *for others* instead of *for ourselves*. But *others* is a relative term, and so is *ourselves*. Money given and work done by a parishioner for his parish's own benefit is called *for ourselves* (buying a new furnace for the church, paying the rector's salary, cutting the grass around the parish house, cooking supper for the men's club). In saying that such gifts of money, time, or talent are *for ourselves*, the speaker identifies himself with the parish he belongs to. But a thousand miles away there is another parish. A gift to that parish is labeled *for others*, as compared with similar offerings to the parish where the speaker lives. Note the words *as compared with*. It is all relative. Even the money I give to my own parish is for others as compared with the money I spend for an overcoat for myself. Again, as a member of a diocese a person may consider that what he gives to his own diocese is (diocesanly speaking) *for ourselves* as compared with what he gives through the National Council to other dioceses.

The principle may be stated as follows: From the point of view of any given group, large or small, those gifts of money or of self are called missionary which benefit a person or persons residing outside of that particular group; while those gifts of money or of self are called non-missionary which benefit the group itself. Every generous act is therefore comparatively missionary or non-missionary according to the point of view.

How missionary is the work of the national Department of Religious Education? When you help to support it financially, are you engaging in a missionary enterprise? The answer to these questions must depend, as has already been shown, upon the point of view. Let us take the point of view of your local parish. It is asked to contribute money toward the support of the National Council's Department of Religious Education, and you and your fellow-parishioners give annually a certain amount for this purpose. If you belong to an average parish in Montana, your parish pays \$2.18 a year toward the maintenance of the work of the national Department of Religious Education. If you belong to an average parish in the diocese of Massachusetts, your parish pays \$27.51 a year for the same.

In the corporate life of the parish to which you belong does this gift of money represent a missionary undertaking? The parish is the giver; the national Department of Religious Education is the agent which spends the money on behalf of the giving parish. Surely the identity of the beneficiaries of this parish-given money will have something to do with determining, in the mind of the giving parish, whether the gift is missionary or not. As a measurement, or gauge, of "missionariness," it would seem fair to lay down the principle that an enterprise is missionary in so far as in and through it:

1. The strong help the weak.
2. The giver gives to someone outside his own group.
3. The Kingdom of Christ is helped to grow, and the Church is strengthened at some point.

THESE are some of the things our department does: . . . We have contacts with all the professional directors of religious education in the country, helping them to exchange experiences and to keep in touch with fruitful developments in their field of work. We conduct graded child-study on a nation-wide scale, making the results of this study available

to the whole Church. In connection with the Lenten Offering of the children of the Church we prepare annually a prayer leaflet, a story book, six posters, two services of worship, a pamphlet of suggestions for teachers, and supplementary material on mission fields, besides promoting and managing the Offering itself, which amounts to something like half a million dollars a year, and which is used for the general work of the Church. We manage, and provide educational material for the Birthday Thank Offering, the entire amount of which is spent in the mission field. (This triennium it is being given for the children's ward of St. Luke's Hospital in Tokyo.)

We administer, and provide material for, the missionary offering of the Little Helpers. We manage the sending of Christmas boxes to mission schools, an enterprise in which half the Church schools in the country act as givers. We give expert advice (with the help of two professional architects) on problems of Church school architecture. We act as a clearing house for local branches of the Young People's Fellowship in all dioceses and missionary districts. We conduct a system of teacher training in which most of our help is given to missionary districts and the weaker dioceses. We promote and conduct a large amount of adult education, which, both in its message and in its results, is mainly missionary. We administer the Commission on the Ministry, an important part of whose work is recruiting. We maintain and run a library from which, up to December 17th, 733 people had borrowed 1,544 religious books since January 1, 1929.

We publish an annual pamphlet of Daily Bible Readings, of which, between April 1, 1929, and December 1, 1929, we had sold 3,431. In the universities and colleges of the country, through two secretaries and by many other contacts, we carry on a work which is nothing but missionary, the college campus being one of the front lines where Christianity and the Church are under continuous fire. Under the head of Home Study for the Isolated we conduct or guide the religious studies of hundreds of men and women and children who, owing either to distance or to physical incapacity, are prevented from attending Church services, schools, or Bible classes. Some of these enterprises are more missionary than others. The reader can apply to each the threefold "gauge" and judge for himself.

The service we render to parishes and missions when we guide them in building a local curriculum of religious education furnishes an interesting example. What happens is that some clergyman or superintendent gets in touch with us, either in person or by mail, and puts the curriculum of his school into our hands. On the basis of certain data supplied to us by him we prescribe topics, courses, materials, methods. We watch the progress of the school from term to term, exchanging letters, holding interviews, and checking results. It is a case of long-range supervision. Is this missionary? Yes, to this extent: that the local school is served by the combined strength of the Church acting through a central agency. Few parishes can afford to engage a professional educational director. But the smallest and poorest parish or mission has as complete a claim on the time, energy, and wisdom of our curriculum adviser as the largest and richest—in fact, a greater claim.

And what is it that makes this service available to all parishes in all parts of the country? The missionary offerings of the whole Church. It is an instance of mutual helpfulness between parishes, whereby the combined wisdom of all, concentrated and deepened by special study, is placed at the disposal of all through a central agency which all help to pay for. As already seen, Massachusetts pays more for this service than Montana does. Therein lies one of the missionary features of the transaction. The curriculum-guiding service

maintained by the national Department of Religious Education costs the average Montana parish nine cents a year, and the average Massachusetts parish \$1.10 a year.

All parishioners everywhere who give any money at all in the "red side" of their envelopes help to make this possible. From the point of view of any particular parish, this is missionary giving because the benefits are spread over the whole country and do not fall exclusively upon the parish of the giver. It is missionary giving as compared with paying the salary of an educational director to build a curriculum locally for the giver's own parish.

IF EVERY parish and mission were equipped with all the local leadership needed, much of this nationally-directed mutual-helpfulness would be unnecessary. We are trying to help parishes and missions to become so equipped, and to stand on their own educational feet. In this sense our policy has been consistently de-centralizing. One has only to turn to our formal report in the General Church Program for 1929-31 (page 131) to find our platform:

"We do not desire a numerous staff of officers or a large budget. From our point of view success would not be indicated by expansion at headquarters. A constantly increasing office force and budget would indicate defeat. For the religious education of the children of the Church under college age, money should be spent most largely in the homes and parishes of the people. Not enough is spent there now. . . .

"The better our national office does its duty, the less work will there be for it to do in the future. If the Church were one hundred per cent efficient in religious education, that is to say, if every parish and diocese and province did its utmost for its own people, the national office would have only an irreducible minimum of work to do: surveying, informing, guiding, and providing a medium for the interchange of thought. The efforts of the national office are directed towards strengthening the educational work done by dioceses and parishes. The better we succeed, the more nearly unnecessary do we render ourselves."

What we face every day, however, is not a hope but a condition. Dioceses, parishes, and missions do need national help. They tell us so daily in no uncertain terms. They may not continue to need it long, but in the meantime we are doing for them what we can. "In the meantime" might almost be our motto. It expresses our attitude toward this whole problem, just as it voices the policy of those foreign missionaries who wisely shape their plans toward native leadership and a native ministry.

Thus it will be seen that much of the work done, and money spent, by the national Department of Religious Education is missionary in the stricter sense, and all of it in the broader sense. But our "defense" does not rest its case on the missionary character of our work. Even if it could not be shown that our department is missionary there would still be a reason for its existence. Religious education is one of the essentials of Church life. It is neither a side-show nor an afterthought. It exists in its own right, within rather than outside of the Church. The Episcopal Church in the United States is not willing to express itself nationally except in terms that explicitly include the educational ideal.

ALL the enterprises that have their source at, or take their direction from, 281 Fourth avenue, need to be examined, weighed, tested. Certain readjustments in administration cry out to be made: re-groupings and new alignments that can bring economy, re-labelings that can bring clarity where now a fog needlessly confuses the outsider. Drastic steps are needed, and the publicity attending them should be pitiless. But the way to go about all this with realism and candor is to examine each separate piece of work by itself, and on its own merits, no matter what department has charge of it. No improvement can result from a study of the situation department by department, but only if the work itself be examined piece by piece. The fact that a particular piece of work is being done by the Department of Missions does not make that piece of work missionary, or good, or defensible, or a contribution toward the ultimate aims espoused by the Church; and the fact that a particular piece of work is being done by the Department of Religious Education (or any other) does not make that piece of work non-missionary, or bad, or indefensible, or an obstacle to the Kingdom of God.

A double test should be applied to every piece of work which anybody proposes should be carried on under the Na-

tional Council: (1) Is this proposed work good in itself and likely to further the purposes of the Kingdom, the aims of the Church? and (2) Is there some sound reason why this proposed work should be done by the national, rather than by some provincial or diocesan, agency? Unless both questions can be answered in the affirmative, and that without stretching a point, the National Council should decline to undertake that piece of work.

In the entire headquarters building at 281 Fourth avenue, from cellar to roof (which isn't very far), there are only two sorts of work being carried on by the National Council, only two things being done. One is Church Extension and the other is Religious Education. Examine every department, look closely at every job being prosecuted by each, and you will discover that the object in view is either to extend the Church or to educate somebody in religion. Nothing else is being attempted by any branch of the National Council's work. Apparent exceptions turn out upon inspection to be no exceptions at all. The Social Service Department, for example, helps the members of the Church to study certain areas of fact, and to grow in knowledge and devotion and skill along certain lines. Its work is avowedly educational. It neither stops strikes, nor feeds the hungry. It helps us to learn about these things. And so it goes, all up and down whatever line of inquiry you may select: always you find everybody who carries on the work of the National Council either extending the Church or helping to educate its members. You cannot do either without the other. The Church made that discovery years ago.

Undoubtedly an improved grouping of the work at headquarters will help not only to carry it on with greater economy and smoothness, but also to make it easier for "the man in the pew" to see its reasonableness at a glance, and catch sight of its inherent practical logic. Such re-grouping, with considerable pruning, as will add power and reasonableness, is what every Church member, both within the walls of 281 and without, earnestly desires. How to accomplish this is the immediate problem. But that is another story, outside the limits of this paper. At another time the writer will suggest a concrete solution, and he hopes that others will do the same.

In the meantime we shall do well to remind ourselves that the men and women who have desks at the Church Missions House, who open letters there, who travel from there, who earn a living there, are just like any other Church members. We go to church on Sunday as parishioners in some city or town, we sit in pews, we have our rectors, our children go to Sunday school (or its equivalent), we put our offerings in the plate, we receive the spiritual ministrations of the Church through its ministry and sacraments. Each of us is trying to lead a religious life. We try to be loyal parishioners and Churchpeople. What *we* want is the best possible solution of all the problems that confront the national Church, and we want this *as parishioners*, as members, as communicants, as mothers and fathers of children, as worshippers, as learners. We are not outsiders. We have the same stake in the Church's welfare as have the individuals who sit in *other* pews. Indeed, we do our work at 281 at the invitation of our fellow Church members, who asked us to go there and serve them. We did not seek these positions: we accepted them as assignments, having been urged to do so by "the man in the pew." Meanwhile we remain "in the pew" ourselves. Any improvement in the organization at headquarters that may occur, therefore, is a family matter, and whatever increases efficiency and insures economy will benefit all of us, and bring joy to all of us, no matter what pew we sit in on Sunday.

GUARDIANS

ANGELS, pure, shining bright,
Watch around me through the night;
From evil dreams defend my sleep,
In the dark hours thy vigil keep.

Then in the morn I'll wake again
To serve my Lord in joy or pain,
Happy to feel, through good and ill,
Thy soft forms flutter round me still.

EDNA G. ROBINS.

Missionary Motives and Methods

Being an Answer to the Query, "Where Do We Go From Here?"

By the Rev. Carleton Barnwell

Rector of St. Paul's Church, Lynchburg, Va.

QUITE hopefully, I read the article in *THE LIVING CHURCH* of December 7th, entitled, "Where Do We Go From Here?" Thinking I had missed something in this first and somewhat hurried reading, I read it again. Then, a bit puzzled, I read it for the third time. I simply cannot see how the "new emphasis" for which the writer pleads could ever, in itself, accomplish the thing which we are seeking to accomplish through the annual Every Member Canvass.

With all that he says regarding the adequate training of our children and young people, I am in rapturous agreement. Not that we spend too much time and thought upon the adults. We do not spend enough on the children. That these children will be the Church of tomorrow is axiomatic. Whether, as adults, they will prove themselves to be liabilities or assets lies largely in our own keeping. They will be pretty much what we make them or permit them to become. To the statement that "we must protect, conserve, and educate the children if we are ever to look forward with confidence to that day when the Church's work will be underwritten without heart-breaking effort," we would utter a devout "Amen."

Yet, even in the face of this happy consummation, the present writer is of the firm conviction that the Every Member Canvass would still be a necessary and desirable adjunct to the Church's work. Nothing in our experience leads us to view it merely as a means of extracting money from people who would not otherwise support the Church's program. On the contrary, its justification as a system is found in the fact that it is most successful where the people are most loyal. We find it difficult, if not impossible, to believe that "there are still large numbers of our people who, while avowing allegiance to the Church, nevertheless apparently will not assume their regular and systematic duty to support the work of the Church unless they are pursued by someone, backed into a corner by a 'canvasser,' and with more or less argument persuaded grudgingly or willingly to make a pledge." Any canvass conducted in such a spirit deserves to fail—as it undoubtedly will. No doubt there are some such people in the Church; there may be a sprinkling of them in every parish. But the sum total of their gifts would not justify the continuation of the Every Member Canvass as a system for a single day.

But hasn't Mr. Willis ever seen the other side of the picture? Hasn't he a growing number of people in his parish who love to be "canvassed"? Aren't there many members of his congregation who really welcome the visit of the canvassers?—glad of the opportunity, not of arguing about how much or how little they must give, but of discussing the needs and problems of the parish with laymen who have intelligently informed themselves of these needs and problems and who have come, not to push the "prospect" into a corner and bludgeon him into making a pledge, but rather to offer him his rightful opportunity of sharing in this glorious work which lies so near to the Master's heart? And doesn't Mr. Willis himself get a keen sense of enjoyment out of planning and conducting an Every Member Canvass? Exacting work, yes. Irksome details, to be expected. Unhappy experiences, inevitable. But where is the minister who does not encounter somewhere in practically every phase of his ministry disappointments and heartaches? But we do not give up the ministry because of these. They are forgotten in the joy of the harvest.

It all depends upon how one regards the canvass. If it is felt solely to be a campaign for money this year and more money next year, it will not be long before canvassers and people alike break beneath the increasing pressure and the whole works will go to smash. But if it is regarded by the parish priest as the extension of his ministry among his people, as a real opportunity for his laymen to exercise that "priesthood of the laity" about which we hear so much and oftentimes

understand so little, if it is seen by the people themselves as a very practical way of witnessing to the faith that is in them, an opportunity of sharing personally in the fulfillment of the Master's great commission, then there will never be a time in the life of the Church when there will be no place for the Every Member Canvass—call it by whatever name we will. On the other hand, the more loyal and devoted and intelligent becomes the rank and file of the Church's membership, the more there will be a demand for some such expression of that loyalty, devotion, and intelligence.

Most of the arguments against the present-day methods of the Church in securing the necessary funds to carry on its work seem to be based upon the feeling that the least said about money, the better. It is something the Church must have but never mention. But what is money but stored-up life? If that be true, it is the obvious duty of the Church, as long as there is a Church, to secure regularly and systematically a sufficient amount of that stored-up life and see that it is directed along channels that will make for the fulfillment of the Master's wishes for this world. This is exactly what is accomplished through the Every Member Canvass, and it is difficult to see where there is any inherent weakness in the plan. It would even seem to be true that the more our people are educated and trained, the stronger becomes their loyalty to the Church and their devotion to Christ, the more it will become necessary for the Church to continue this, or provide some similar outlet for such loyalty and devotion. To say that "the continued and unremitting necessity for it (the Every Member Canvass) is an indication of our weakness" strikes one as being rather beside the mark. The Church on earth is composed of human beings who must do their work with such capacities as God has given them. There are times when the best of us grow tired; when our zeal does not glow with a white heat; no doubt the Presiding Bishop himself sometimes grows weary of well-doing. But there's no cure for this outside of heaven. To say that the annual Every Member Canvass is in itself a confession of our own weakness is only to state what all of us realize to be true. Likewise, the necessity for frequent Communion is a very real evidence of the weakness of our mortal natures. But we would not undervalue them or make them less frequent on that account. As the writer looks back over a ministry of sixteen years, he is conscious of an awakened interest, an increased activity and a greater spiritual vitality that have followed in the wake of the constantly recurring canvasses. Is this merely a striking coincidence, or can it be there is a real sacramental aspect to the much abused Every Member Canvass which some of us have possibly overlooked?

OF COURSE the Every Member Canvass is no panacea for every ill known to the Church. It does have its limitations. But if it has not accomplished "all the things which we may have assumed it capable of doing," it may be that we have assumed too much. Even its most ardent advocates have never claimed that it was a substitute for the systematic instruction of our children or the thorough preparation of our Confirmation classes. These we must have regardless of the other. The two things have a real relationship, just as have prayer and alms-giving. But the two are also just as distinct, and each is as necessary in its own realm as is the other. If we need a new emphasis—and the writer believes that in many cases we do—it does not lie in an added emphasis upon the proper training of our young people. There is the need here for a constant emphasis, regardless of what we may decide to do—or not to do—about the canvass. The place for the new emphasis is in the matter of preparation for the canvass. We need a change—some of us—not in the method

of reaping the harvest, but in the method of preparing the soil. In other words, we need to emphasize more strongly, not the amount of money to be raised, but the work that needs to be done and *can* be done if that money is forthcoming, and *cannot* be done if the money is not forthcoming. Our people are not as cold-blooded and indifferent to the spread of the gospel as we may sometimes be led to believe. They are amazingly quick to respond to real needs when those needs are made clear to them. And being sensible people, they will not respond until those needs *are* made clear.

This is no sophistry calculated to provide a way of escape for the man who hates to appeal for money when speaking of the Church's missionary work. The writer has done that and everything else he could think of, short of murder, in the effort to meet his (almost without exception) constantly increasing quotas. It is simply a conviction born out of his own experience and years of observation and experimenting in this business of raising quotas. The quota system is a necessary part of any intelligent plan for financing the Church's missionary program. It is perhaps the one basis upon which there can be a fair distribution of responsibility in the matter of supporting that program. But that is no excuse for ramming it down people's throats, which is what we have too often tried to do. It is one side of our missionary endeavor. But it is not the fascinating side. When we go to a play, we are not asked to go back-stage and view the maze of props and ropes that hold up the scenery and make the curtains go up and down. These are vital to the play but they do not interest us—the play's the thing. And to ask the average member of the Church to enthuse over a quota is like asking him to fall in love with a skeleton. Lewis B. Franklin might see the romance in a column of figures, but few of the rest of us can. As long as we present the Church's missionary program to our people in terms of budgets and quotas, just so long will the Every Member Canvass be an effort to raise two, five, or ten thousand dollars. And somehow we all have the feeling that we were not ordained and set apart to raise money. But when we present to our people opportunities for extending the kingdom of God, opportunities to banish ignorance and superstition from hearts that are just as precious in the sight of God as are our own, then the Every Member Canvass becomes the means whereby our people, as individuals, are permitted to share in this glorious work. And we were ordained for that. And the conclusion of the whole matter will be this: they will not have to be driven into a corner and persuaded to make a pledge; they will be grateful for the opportunity that has been offered them. And they will give, not grudgingly or of necessity, but with a smile upon their lips as those who love their Lord. And the "canvassers"—that noble army of men who are helping in this work—will not feel themselves to be canvassers chasing their prospects, but as those who preach the Gospel of Peace and bring glad tidings of good things.

As Mr. Willis says, "the recurrent necessity of reducing budgets which have already been prepared as minimum budgets is not encouraging." Somewhere, there is a real difficulty that we have not reached and solved. There is a weakness somewhere—either in the hearts of our people, the methods we are pursuing, or the way in which this work is presented to them. We cannot believe that it lies in the hearts of our people. Viewing the Every Member Canvass as we do, we do not see that its annual recurrence is any evidence of weakness in the method by which we hope to accomplish the Church's great task. More and more are we becoming convinced that the great weakness lies in the presentation of this work to our people. Bishop Murray's last words come to mind: "How can we make the people understand?" We can make them understand when we, the chosen leaders of the Church, present the work of the Church to them in its true light. Otherwise, they are no more to be censured than were those disciples of John who said, "We have not so much as heard whether there be any Holy Ghost." We may urge our people to "meet their quota" until we are black in the face, with more or less indifferent results. There are many who may rightfully ask, "What is my share of the quota?" There are none who can honestly ask, "What is my share of the Master's work?" We may appeal to their pride—only to find that they will take just as much pride in meeting a quota of five thousand dollars as one of seven. We may

paint in lurid colors the joy of "going over the top"—the practical value of which will depend entirely upon how high the "top" is.

After all, none of these appeals will touch the hearts of the people. None will ever enlist their enduring loyalty to the Master's work. One of the most effective pieces of work the Church has ever done in the way of preparation for the annual canvass was the publishing of Mr. Franklin's letter about the Indians out in the southwest who were deprived of all spiritual and medical aid because they could not be provided for in the budget. The budget again. But it wasn't the missing figures in the budget that disturbed us; it was those thousands of men, women, and children who, because of our neglect, had to get along as best they could without spiritual and medical care. Somehow, that story gripped the imagination of the Church. This is the sort of thing our people need to know—want to know. This is the sort of thing to which they will respond. This, therefore, is the sort of preparation we should make for our canvasses. And if the National Council is as wise as we believe it to be, it will make greater provision for bringing home such facts as these—and there must be thousands of them known to the National Council—to the people in our parishes throughout the land who are expected and who really want to support this work. This, in brief, is the new emphasis that is needed.

It is a matter of education. Education is slow, and sometimes painful, but it sticks. Each year we will go before our people, not asking them for more money, but bringing to them anew the opportunity of re-consecrating themselves to a work that is very close to their hearts, if we but realized it. And each year we will meet, not the same old problems and excuses, but will enjoy and profit by the accumulated results of all that has gone before. In such a plan as this the annual Every Member Canvass has a necessary and a beautiful part. It becomes as the reaper in the hands of the Church, as it looks out over the field that is white and ready for the harvest.

TO A FRIEND IN PARADISE

IN unforgotten summers, long ago,
We walked with thee through many a woodland maze,
Down tangled paths where lady-slippers grow,
And shy, brown thrushes sing their sweetest lays.
O valiant comrade of those golden days,
Whose tireless feet were ever pressing on,
Now, now indeed upon mysterious ways,
And to an unknown country hast thou gone!

Yet not so new, perhaps, and not so strange
To one who loved so well the Eternal Way;
Rooted in Him, thy soul could know no change,
Save that which comes when night is turned to day.
The world to thee was like an eve of May,
Full of sweet scents that rarest blossoms yield.
Now, with the dawn, the shadows flee away,
And all the hidden beauty stands revealed.

Amid the phantoms of the true we grope;
Thou dwellest with the One Reality.
A clearer sight transfigures faith and hope,
And perfect love is all in all to thee.
The multitudinous voices of the sea,
And all the songs of all the summer birds
Are only echoes of that harmony
That thought can compass not, nor holiest words.

Thy feet are set on paths mysterious,
More fair than all through earthly woods that wind,
Where mystic birds sing songs melodious,
And airy shapes to which our eyes are blind,
Lovely as dreams that haunt a poet's mind,
Move noiselessly across the mossy ground.
Thine eyes were swift all beauty here to find;
What wondrous glory there they must have found.

CAROL JOY.

Cities: Good or Bad?

By Clinton Rogers Woodruff

FOR a number of years biographies have been written mainly from the viewpoint of man's shortcomings. A generation ago municipal conditions were treated in the same way. Cities were defined in the terms of their delinquencies, with little or no reference to underlying forces that were at work to make life better worth living within their boundaries. It was a period of "muckraking" and the various writers on the subject (you will note that I do not speak of students, although there were some who pursued that particular course) vied with each other in telling scandalous tales about the community they chose to consider. The result was naturally depressing. People got into the way of thinking that municipal government in the United States was hopelessly bad. It is true there was a period, notably prior to the publication of Lord Bryce's book in 1888, when the outlook was indeed dark. Then came a series of public-spirited movements that did not hesitate to uncover the scandals and the evil conditions, but which did not dwell upon them longer than was necessary.

For years it was the style, one might say, to single Philadelphia out as representing the last word in municipal maladministration. This involved over-emphasizing her shortcomings and underestimating the factors that were making for improvement. The city suffered from one of those flippant observations of a clever writer. People accepted without thought or analysis Lincoln Steffen's phrase that Philadelphia was "corrupt and contented." Other communities might be equally corrupt and equally contented, but they did not suffer from the application of an epithet. Then along came General Butler with his gift of vivid phraseology. He declared the city to be a "cesspool" which led the *Public Ledger* to declare that "judicious Philadelphians will read, more in sorrow than in anger, General Butler's extravagant outbreak at a Sunday school gathering in Pittsburgh on Sunday night. After two years of service in this community . . . he holds the city up to the scorn of the Nation as 'a cesspool' of vice and crime, its youth addicted to drunken orgies, and its people indifferent to the rule of 'bootleggers and naturalized foreigners.' No picture of Philadelphia could be more cruelly false than this. If it were true, General Butler would be the official most directly responsible. According to his own story, he was disloyal to his chief from the very beginning of their relationship, it was Mayor Kendrick who stood as the buffer between him and the gang politicians, and by his tact 'arranged' and smoothed over the difficulties in which General Butler's own lack of tact involved him."

General Butler's story was heralded far and wide; but little was or is said of Philadelphia's great Art Museum, her outstanding Free Library, her hundreds of churches and charitable institutions, her splendid leaders in all lines of endeavor. The flippant remarks of two strangers had more vogue than the daily useful lives of self-respecting citizens and institutions.

It was Ruskin who said: "In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight."

WHAT about Chicago that has succeeded Philadelphia as the national horrible example?

Verily a city of contradictions.

Three books about that city have been written from three different angles, giving us three different conceptions. For instance, in *Rattling the Cup* (Vanguard Press, \$2.00) Edward D. Sullivan tells the inside story of the reign of crime in Chicago. It seems almost incredible, yet the author has a reputation as a trained newspaper man, who in the course of his work came to know intimately most of the facts which he recounts in this book. He gives in journalistic style the details of those events which have stirred the country and aroused many Chicagoans to the desperateness of their case.

Prof. Charles Edwin Merriam, the well known professor of

Political Science at the University of Chicago, in his volume *Chicago* (Macmillan, \$3.50) gives what he calls "a more intimate view of urban politics." Really, what he has given us is a scientific account of the political organization. Differing perhaps in details, the Chicago political organization is very much like that in Boston, New York, Philadelphia, and other large communities. Professor Merriam does not undertake to indulge in extreme language or to arouse resentment by extreme phrase; but he does endeavor to describe carefully and dispassionately not only the visible government of Chicago, but its invisible government. Not only a political scientist of note, the author has served as an alderman and has been a candidate for Mayor, and has also written sundry volumes on political topics that are recognized as authoritative. He takes pains to show that while Chicago is a typical American city, it is unlike most other cities—a paradox which has been recognized by students of municipal affairs for a generation.

Chicago as a city of contradictions is clearly brought out in a volume also bearing the title *Chicago*, having for its subtitle "The History of its Reputation" (Harcourt, Brace & Co., \$3.75). This is by two newspaper men who deeply love the city they serve. This love does not blind them to its shortcomings, but it does help them to seek for explanations and parallels. Henry Justin Smith and Lloyd Lewis give the romantic history of this remarkable city. They bring out clearly how it remained for a long time a true frontier town, which explains many features of its development not always clearly recognized. In some respects nothing was too fantastic to be tolerated, provided it was big or done in a big way. Rotary was founded in Chicago, but so was racketeering. Chicago has done in a big way as much for the beautification of the community, for recreation and health of its people, as any city in the country. On the other hand there is the ugly side of its social evil and bootlegging.

These three volumes present a picture of that community in America which in the last ten years has received the most attention in an adverse way. To students they bring out many facts that are frequently overlooked. Human nature is very much the same in the present year of grace as it was one, two, three, or four generations ago. For instance, in 1857 the *Chicago Tribune* declared that "the city is at the mercy of the criminal classes," referring to the administration of "Long John" Wentworth. This language sounds very much the same as that used by the same publication with regard to the present Mayor. Professor Merriam shows that the same sort of conditions which exist in Chicago, and which make its machine possible, also exist in other communities.

AT one time Cincinnati was regarded as one of the most hopeless of cities politically. It was referred to as a striking example of the power of Boss Rule. Occasionally the local political organization, which was Republican in its complexion, would lose an election, but the reaction was usually speedy, and the city was again cited as an illustration of hopelessness. A few years ago, however, the city adopted the City Manager Plan, in itself an important step, and then selected Col. Charles H. Sherrill, of Washington, a trained municipal administrator, to be City Manager, an accomplishment of the first importance. Colonel Sherrill has more than justified the confidence placed in him and, what is more important, he has educated the people of Cincinnati to the value of honest and efficient government and has made them like it. Twice, now, in the face of bitter battles, a Council has been elected pledged to the support of Colonel Sherrill and his policies, the latest being November 5, 1929. To put it another way, twice the electorate has gone on record as approving a forward looking government that stands for energy, efficiency, and economy. These victories have not been won without effort, and are all the more important because of that fact.

It is not unfair to say that what one city like Cincinnati

has done, other similarly situated cities can do and as many of them are doing.

SOME idea of what is being done along constructive lines may be gathered from a book issued during the recent New York campaign under the caption *New York—the Wonder City*. Although it is not an official publication of the city, and was really a campaign publication designed to advance the reelection of Mayor Walker, it reviews work being done in a comprehensive manner, so that it may be used as a source of information as well as of inspiration, even after making allowance for the natural coloring incident to its having originated as a campaign document. By means of pictures of public improvements, some "before and after," and a number of statements concerning the work of a great majority of the departments, the fifty-three sections constitute a recital of municipal activities that is highly suggestive and that will go a long way toward combating the tendency which still exists in certain quarters to over-emphasize the adverse influences at the expense of the constructive ones, and to overcome the general criticism of America's leading metropolis.

In this connection I am inclined to quote from the Rev. Lyman P. Powell's recent *Review of Reviews* article:

"New York has its own religious life. New York is the working laboratory of more churches and of more organizations for rendering service inspired by Christianity than any other city in the world. New York through its countless organizations, here financed and here directed, helps the entire world to peace and health, to love and happiness."

And almost the same may be said of Philadelphia, Chicago, and the other great cities of the country.

WHAT are the real facts about any particular community? Is there anyone who can speak with positiveness about them? Sometimes the impression of a trained observer is as valuable as the conclusions of a statistically inclined researchers. *Middletown* (Harcourt, Brace & Co., \$5.00) represents a definite effort to evaluate the life of a typical contemporary American town. A group of workers was sent out to the town to be investigated. They mingled for more than a year in the varied activities of the city attempting to study them "as objectively as an anthropologist would investigate a tribe in Central Australia." The volume, which is prepared by Robert S. Lynd and Helen Merrill Lynd, has given us a study which represents a very real contribution to the effort to understand urban conditions in America. The city selected was an industrial one, which had a population of 35,000 in 1920 and which had become a wealthy community in the succeeding decade. The investigators found marked tendencies toward standardization: "to be civic and to serve, in the modern, popular, and loose use of those words; that organized labor is not so strong as it used to be; that the standard of living as measured by appliances used in the home and means of diversion have materially increased; that there is much reading of books, magazines, and newspapers, although the books seem to be largely left to the women, the men not being very strong for music, literature, or the arts. There is really little that is new discussed by this research group, but general impressions are corroborated.

Another study of towns is Walter Burr's *Small Towns* (Macmillan, \$2.50). It is not nearly so elaborate as the Lynd volume, but it is full of interesting information evidently based on communities near the University of Missouri where Professor Burr teaches Rural Sociology. Some of his conclusions run counter to the generally accepted ones, but he advances good reasons for them. It is in his discussion of the religious life of these communities that he seems to be least convincing. Perhaps the towns he has studied are all Protestant, for he does not seem to realize that there are any Churches of the Catholic connection, either Roman or Anglican. Very likely he reflects the actual situation in the particular sections of the country that he has studied.

A CLEVER way of interesting children in the city round about them has been devised by Frances Carpenter in her illuminating book entitled *Ourselves and Our City* (The American Book Co.). Miss Carpenter takes her Journey Club from point to point in the city, instructing the various members of the club in what the city is doing for the welfare of the com-

munity. It really is a popularized and simplified report on municipal functions, and is written from a wholesome point of view.

New Towns for Old (Boston: Marshall Jones & Co.) is one of those reassuring volumes of which there have been so many of late. It is by my longtime friend, Dr. John Nolen, who has done so much to improve physical conditions in American cities. He tells with graphic force of the many old communities that have been revived and developed as a result of wise city planning. Another volume showing what is being done to make over American cities is the *American Civic Annual*, which is an admirable record of recent civic advancement, with a list of "who's who" in civic achievement. It is edited by Miss Harlean James, the effective secretary of the association (Washington), sponsor for the book. This is the first edition sent forth by the Association, but I hope that it will by no means be the last.

In this connection I want to quote from that well known economist and Churchman, Dr. Richard T. Ely, that it is only as we make a synthesis, taking in the planning of land as a whole, "that we can have the foundation of the highest attainable economic prosperity." This Dr. Ely tells us in his introduction to Miss James' admirable *Land Planning in the United States for the City, State, and Nation*. This thoughtful volume is a substantial contribution to this end and blazes the trail for others to follow. In the remaking of American cities now an acknowledged necessity, Miss James' discussions and suggestions will prove to be of prime importance (The Macmillan Co.).

Two books have come out of the South that illustrate admirably the new constrictive spirit—one from Atlanta, the other from Dallas, Tex., both important distributing centers. In *Atlanta From the Ashes*, Ivan Allen tells the remarkable history of Atlanta, from the day it was laid waste as a part of the War policy pursued by General Sherman, to the present day when she is the key to that section of the country which is developing with such great rapidity. It certainly gives one a clear comprehension of the future possibilities of the South, and of Atlanta as one of the capitals of the South.

Our City, Dallas, by Dr. Justin F. Kimble, is written for a somewhat different purpose than Mr. Allen's book, but it also illustrates the great progress of the key to the Southwest. Dr. Kimble's book is part of an active campaign of civic betterment, and is designed as a seventh grade school textbook, but it will teach the grown-ups quite as much as it will the children. It is sponsored by the Kessler Plan Association, and it epitomizes the kind of community coöperation essential to the development of a truly great and representative community.

"My city wants my citizenship, not partisanship; friendliness, not offishness; coöperation, not dissension; sympathy, not criticism; my intelligent support, not indifference. My city supplies me with health, wealth, trade, education, morals, recreation. I should believe in my city and work for it."

I would call attention again to Harold Holt's volume *Building the City of God* (Morehouse, \$1.15) for a refreshing treatment of the possibilities of a city. It is suggestive, constructive, and wholesome. While recognizing the evils, it also recognizes the forces for good that are at work in every community. As the late Dean Hodges once said: "The problem of the city is a Christian problem, and it needs Christian men to solve it. The purpose of it is to make the city better that the people may be better. It would save men's bodies for the sake of their souls. It is in line with the purposes of Jesus Christ, and is to be undertaken in His name. It is by His help that we may hope to establish the City of God."

Today there is much more hopeful feeling about municipal conditions, largely due to the fact that the emphasis has been put upon constructive work and the efforts that have been made to build up rather than to tear down.

THERE WAS and always will be courage in the world. But the Church stands, not only as a vessel of courage, but as a symbol of all bravery. The black fear which dogs the souls of men has lessened because of the indomitable courage of the Son of God and of all the saints who have fought in the power of their Captain. The Church is the symbol of courage, for she alone is unconquered today. Pray for the gift of courage.

—K. TIEDEMANN in *The Lord of Love*.

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.

FROM A PRESBYTERIAN

To the Editor of *The Living Church*:

IN spite of the fact that you were good enough to find space for my letter dated December 14th, since several of your subscribers have written to me, will you kindly let me return to the subject of Church union and unity again. Incidentally I may say that I find you infinitely more willing to be fair than some editors of journals which claim to be "Liberal." Very strange, but so it is.

Here are two parallel columns:

DR. LYNCH

Among Protestants the Lord's Supper is primarily where Christians come to remember the Lord. . . . The Elements are signs and symbols, they recall Christ's broken body and spilt blood, but after all . . .

The great majority of . . . Protestants believe that the Church came by the voluntary association of those who have been saved.

It may be that Dr. Lynch is not familiar with the Government, Worship, and Discipline of the Presbyterian Church; but if not, why write concerning us? If he does know our position, why doesn't he make it clear?

Then perhaps you may allow me space to make one or two remarks in reply to the letter which Miss Mary Carnahan has written you. She says she was brought up a Presbyterian, but like many another "brought up a Presbyterian," her Presbyterian upbringing, I fear, was "not according to the book"! Incidentally some Episcopalians of my acquaintance have been brought up in the very same way.

Look at these two columns:

MISS CARNAHAN

"To kneel at an Anglican communion rail would be for them (Presbyterians) to express adoration of mere bread and wine, an idolatrous act, and to pretend to a belief they do not hold."

The Episcopalian who denies the Real Presence would be . . . a hypocrite. (But evidently not so the Presbyterian.)

I think Miss Carnahan makes a mistake in the explanation she offers for Presbyterians sitting while partaking of the sacred elements, though I am unable to put my hand on my authority just now. When the assembly at Westminster had this matter under discussion, three weeks were spent arguing the point as to whether the sacrament should be given to communicants as they sat in their pews, or whether communicants should come forward to the communion table. The real question was: Was the sacrament to be received as a gift of God's free grace, or had something to be done, even a small thing, to earn it? The assembly decided that the sacrament was to be received as a free gift, and that the communicants therefore should sit! If they got up, they would be *doing something*."

It is because I enjoy *THE LIVING CHURCH* so much that I take the time to write this letter. I do not expect an Anglo-Catholic to know what is Presbyterian doctrine, for most Presbyterian ministers are just as ignorant of the contents of our Confession and Catechisms as any Anglo-Catholic could be. And when a Congregational "minister" (or layman) presents our case to your readers, then we have confusion worse confounded. Of course I have to confess—and this is the sad part—that between our position *de jure* and our position *de facto* there may be at times a great difference. I am afraid there is. But in all these discussions, and in all conferences on this subject would it not be fair to have the position held by the different communions clearly and honestly stated by those who know whereof they speak?

The question has been asked, Why the name "Protestant Episcopal"? I wonder. With infinitely more reason we might as well call ourselves the Protestant Presbyterian Church in the U. S. A., but we don't.

Grand Rapids, Mich. (Rev.) J. ROBERTSON McMAHON.

PRESBYTERIANISM

According to our standards we "receive and feed upon Christ crucified; the body and blood of Christ being present" . . . (Confession of Faith, Chapter XXIX, Section VII.)

"Jesus Christ, who is now exalted far above all principality and power, hath erected in this world a kingdom, which is His Church." (Government, Chapter II.)

PRESBYTERIANISM

Mere bread and wine? Naked and bare signs? The very opposite of our teaching. We eat His body and we drink His blood. (See Directory of Worship, Confession of Faith, and Larger Catechism.)

Denial of the Real Presence is Zwinglian doctrine, which is not in accord with our Confession of Faith.

"IS THE EPISCOPAL CHURCH PROTESTANT?"

To the Editor of *The Living Church*:

WHILE ADMIRING the spirit of Dr. Lynch's article on the nature of the Church and agreeing most heartily with him in his conclusions, I am surprised that only one of your correspondents has pointed out that Dr. Lynch has disregarded facts.

For instance, in speaking of the M. E. Church as an "Episcopal" Church, Dr. Lynch does well to use quotes. Of course, the Methodist Church is most decidedly not an Episcopal Church in the historic meaning of the term. The only claim that the Methodists can lay to being an Episcopal Church is the fact that its overseers or presiding elders or superintendents are known as "bishops"; but those "bishops" would not be recognized as bishops by any Catholic bishop in the world in the same sense in which they understand their own title: namely, as a member of the highest order in the ministry, consecrated as an apostle through apostolic succession, the sole order empowered to transmit authority to officiate in Christ's Church. Dr. Lynch has simply juggled words of different meanings.

Again, the fact that our Church refuses free intercourse with the Protestant sects, exchange of pulpits, and interdenominational Communion services, does not necessarily brand her as Catholic. . . .

As I see it—I am only a layman—the test of the Church's Catholicity lies not in her government, not in her sacramental teaching, not in her exclusiveness, not in her theories concerning the ministry, but in her complete adherence to those things that have been taught and practised by all Catholics throughout all Christendom through all the ages. And by the same token there are many "Churchmen" who are no Churchmen at all, and the sooner they are properly labeled, the sooner will the Church gain respect. And the sooner the bishops at Lambeth get off the fence, the sooner will the Church be able to make an effective bid for the leadership in the cause of unity. For unity cannot come unless it includes the ancient Churches of the East and the great Roman Church, and the Quadrilateral is the minimum that they would accept. When the bishops at Lambeth have the courage of the Bishop of New York, God bless and strengthen him, they will find that the rank and file of Anglicans throughout the world are much more Catholic than the Pope. And weary Protestantism will come to rest in the fullness of the Faith taught and practised without equivocation and without argument.

La Crosse, Wis.

ALAN HADLEY GARRISON.

FIRE DAMAGE AT NASHOTAH

To the Editor of *The Living Church*:

I WOULD LIKE to express my sincere thanks to those of your readers who have sent unsolicited contributions to help Nashotah House in its recent fire misfortune. It was most thoughtful of them to come to the rescue so promptly.

While it is true that the loss is entirely covered by insurance, so far as the buildings and contents of the sacristy are concerned, it is also true that there are private losses which are not so covered, and we shall need not less than \$1,000 to take care of these. The students who lived on the burnt-out floor lost everything they owned, except what they had with them in their vacation suitcases; furniture, clothing, books, cassocks, lecture notes, all were destroyed. Those who were staying at the House through the vacation did magnificent work in fighting the fire and saving the vestments and sacred vessels; but in doing so they suffered themselves. Clothing and shoes were ruined by heat, water, and smoke, one boy severely burned, and others have needed medical attention. The House will naturally assume some responsibility for these items, none of which is covered by our policies.

Your paper is read by many of our friends who are always anxious to help us in case of need. We shall be most grateful for any contributions that may be sent to us.

Nashotah, Wis. (Very Rev.) E. J. M. NUTTER, D.D.,
Dean of Nashotah House.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

CALVARY TO-DAY. By the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York. Milwaukee: Morehouse Publishing Co. Price \$1.00.

THIS book consists of the addresses on the Seven Words from the Cross, given by Bishop Fiske at the Three Hours of Devotion, in Trinity Church, New York City. Like others who have been present at this great service in Trinity, Bishop Fiske was deeply impressed by the numbers filling not only the church, but the churchyard, and even the pavement in front. And he felt that the members of this congregation, when he was the preacher, "preached to themselves," he being only "their mouthpiece." In his first chapter, entitled *With Humility and Hesitation*, Bishop Fiske says something of his hesitation, therefore, in publishing the addresses as his. He makes the point that preacher and congregation together meet as Companions of the Saviour on Good Friday: all feeling and thinking what the one says.

This chapter alone would commend the book to all who wish help in keeping well the Hours of the Passion. The further point is made that nothing new can be said: the Words stand, in their utter simplicity, and the part of the preacher is to help his hearers to realize them in their fullness.

But Bishop Fiske does say something new about the attitude of mind with which all Christian people today should approach the Passion of our Redeemer. While it is valuable to consider the meaning of the Crucifixion to those who stood near, it must never be forgotten that its meaning to us is profoundly different. For we know that the Resurrection followed and completed it. And they did not know that this would come to pass. Thus is the Day of the Crucifixion "good" to us, as it was not to them. Not with rejoicing, but in the expectation of rejoicing, is the Great Fast to be kept.

The people who heard these addresses urged Bishop Fiske to print them. Others will find them helpful reading. And the clergy, who prepare each year to give such series of addresses, will find here inspiration toward quiet, plainness, and genuine devotion.

E. McC.

AMERICA SET FREE. By Count Hermann Keyserling. Harper & Brothers, 1929. Price \$5.00.

THIS book is from the pen of one of the most industrious and indefatigable writers living. It is a mine of suggestions and ideas, and almost every page brings up subjects which might be considered and discussed to great advantage. Of course, we shall be irritated by some of Keyserling's statements; but if we approach the author with the intention of learning rather than refuting, we shall be broadened by the contact.

The writer's avowed aims are to psycho-analyze the United States, learn the conflicting problems and characteristic tendencies, and prescribe the direction of future development. While some rigorous criticism is injected, the effort is always constructive. "My one object," Keyserling says, "is to contribute to the creation of a better state of things."

The first part of the book is entitled *The American Scene*; the second part is called *American Problems*. We are carried from the Atlantic to the Pacific, from Minnesota to Texas; and before us are unfolded the various and varying types which profess and call themselves Americans. It is indeed a heterogeneous mixture, yet with each succeeding year definite characteristics are stamping the whole population.

There are many things which Americans have not had to lay seriously to heart as yet. The thinness of the settled areas, the richness of the unused resources, and the energy which has always been a trait of a newly settled country, all these have tended to make our people prosperous, optimistic, complacent, and superior. But we are warned that the fat years will not

run on forever, and even now insidious tendencies are undermining the fabric and tarnishing its virgin brightness.

America has unduly exalted youth; and such an apotheosis is pregnant with danger. As a result, our people lay too much stress on rush and action, and too little on depth of character and cultural poise. Being is as important as doing; and if our institutions and public sentiment insist on venerating a man merely for his tangible accomplishments, we shall fail to develop background and our lives shall be "full of sound and fury, signifying nothing."

The Count is pessimistic in his review of the technical progress of the nation. Material success will be accompanied by a corresponding cramping of spirituality. Free initiative is sure to perish as life becomes a thing of standardization and routine; and a high scale of living, as much as we may desire it, is after all not a human but an animal ideal. "The higher the general standard of life becomes, the more difficult will it be to find human beings for the lower tasks of life, which will always have to be fulfilled. Then one of two things is bound to happen. Either foreign slaves will be introduced in large numbers, or else the nation will make up its mind that it is not possible to continue forever in the assumption that material progress must indefinitely go on. And in both cases the only possible solution will be to restore Spirit to its true place."

Undoubtedly a high standard of living furnishes both comfort and opportunity, but it should not be considered as a goal. All should share in the good and noble things of life, but the emphasis should be on what is highest and not on what is lowest. America has made a god of the man of the street; she has taken average public opinion as a criterion. Consequently, the man of unusual artistic bent and distinct individuality is put on the defensive; he is regarded as a freak and an intruder. He is almost compelled to conceal his unique aspirations and to conform to the average. Certainly there can be nothing more deadly to the growth of culture. America should not set the ordinary man on a pedestal, but the outstanding personage.

Lastly, dearth of spirituality is the supreme menace. Acquisitiveness impoverishes the inner man. Spirituality never breeds success: it can only be attained by the sacrifice of the animal, the physical ideal. Yet no one is permanently happy who does not primarily live up to the eternal spiritual values. "He can be happy as long as individual forces or functions of his being sway him—whether sexual passion, or will to power, or even the lust to kill; but here satiety is the inevitable final result, because of the finiteness of all the forces of the lower soul; and satiety always breeds disgust." Notwithstanding our prosperity, the ostentatious gaiety of our parades and assemblies, Count Keyserling has not found the American a joyful person. The reason is obvious: he has staked his all on passing things.

EDGAR LEGARE PENNINGTON.

MODESTY is indeed a virtue, but when an author continually harps on the inadequacy of his treatment of his theme, it tends to dull the reader's interest in reading what he has written. This is the chief fault to be found with Bernard Darwin's *The English Public School* (Longmans, \$1.40). Otherwise it probably gives as good a description and appraisal of its subject as could be done in the compass of 175 small pages. But will it succeed in interpreting the English public schools to those with no personal experience of them? To those of us who have lived our lives from within as boys, it is full of memories, and of flashes of illuminating insight. But will it have anything like the same meaning to those who have not lived the life? It is impossible to say; one can only certify that Mr. Darwin is a reliable exponent of what is quite possibly ineffable, and leave his exposition to take its chance. L. H.

The Living Church

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

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Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



JANUARY

- 19. Second Sunday after Epiphany.
- 25. Saturday. Conversion of St. Paul.
- 26. Third Sunday after Epiphany.
- 31. Friday.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 18. St. Barnabas', Apponaug, R. I.
- 20. St. Luke's, New Haven, Conn.
- 21. St. Paul's, Hartford, Conn.
- 22. St. James', Jermyon, Pa.
- 23. St. James', Farmington, Conn.
- 24. St. Mark's, Bridgeport, Conn.
- 25. Grace, Jersey City, N. J.

CALENDAR OF COMING EVENTS

JANUARY

- 19. Convocation of North Texas.
- 20. Convention of Texas.
- 21. Conventions of Milwaukee, Mississippi, South Florida, and Upper South Carolina.
- 22. Conventions of Alabama, Atlanta, Indianapolis, Kentucky, Maryland, Southern Virginia, Tennessee, and West Texas. Convocation of Oklahoma.
- 23. Consecration of the Rev. Dr. Cameron Davis as Bishop Coadjutor of Western New York, Trinity Church, Buffalo. Convention of Florida.
- 28. Conventions of Duluth, Missouri (to elect Bishop Coadjutor), Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Iberia.
- 29. Conventions of Dallas, Los Angeles, and Oregon.
- Convocations of Porto Rico and Utah.

FEBRUARY

- 2. Convocation of Spokane.
- 3. Conventions of Kansas and Olympia. Convocation of Haiti.
- 4. Conventions of California, Chicago (to elect Bishop Coadjutor), and Lexington.
- 5. Convention of Michigan.
- 9. Convocation of Salina.

- 10. Convocation of the Philippines.
- 12. Conventions of Colorado and Sacramento. Convocation of Arizona.
- 22. Convocations of Panama Canal Zone and Southern Brazil.

APPOINTMENTS ACCEPTED

MAXON, Rt. Rev. JAMES M., D.D., Bishop Coadjutor of Tennessee; to be rector of Christ Church, Chattanooga, Tenn.

ALTER, Rev. N. R., formerly priest-in-charge of St. Paul's Church, Beloit, Kan. (Sa.); to be priest-in-charge of Church of Holy Apostle, Ellsworth, Kan. (Sa.)

BOVILL, Rev. James T., formerly of Church of the Holy Apostle, Ellsworth, Kan. (Sa.); to be rector of St. Mark's Church, Hope, and St. Barnabas' Church, Foreman, Ark. Address, 305 S. Elm St., Hope, Ark.

DOUGLAS, Rev. Charles H., of the staff of Church of the Epiphany, Washington, D. C., was appointed a chaplain in the Navy on December 28th. After a few weeks of special training at the Naval Operating Base, Hampton Roads, Va., where he reported for duty on January 8th, Chaplain Douglas will be ordered to duty at sea.

GILDERSLEEVE, Rev. Nelson B., formerly priest-in-charge of St. Jude's Church, Brooklyn, L. I., N. Y. (L. I.); to be rector of St. Agnes' Church, East Orange, N. J. (N'k.). Address, 304 Central Ave., East Orange, N. J. February 1st.

LEWIS, Rev. Howard R., formerly curate of Trinity Church, Newton, Mass.; has become rector of Church of the Epiphany, Walpole, Mass.

MARTIN, Rev. Louis F., formerly assistant at St. Peter's Church, Chicago; to be rector of St. Paul's Church, Kankakee, Ill. (C.). Address, 292 South Harrison Ave., Kankakee.

MOFFAT, Rev. Walter Gordon, formerly priest-in-charge of St. Paul's Church, El Centro, Calif. (L.A.); has become curate at St. John's Church, Los Angeles. Address, 515 W. 27th St., Los Angeles.

PRESTON, Rev. Richard G., rector of Christ Church, Needham, Mass.; to be rector of Grace Church, Newton, Mass. March 1st.

RACIOPPI, Rev. Joseph A., formerly priest-in-charge of St. Michael's Church, Bridgeport, Conn.; to be rector of Trinity Church, Bridgeport, Conn. Address, 180 Tunxis Hill, Bridgeport.

SEDGWICK, Rev. Theodore, of New York City; to be in charge of Christ Church, Cincinnati, Ohio, until June 1st, while the Rev. F. H. Nelson, D.D., is in Europe. His address will be Christ Church Parish House, 318 E. Fourth St., Cincinnati. His New York City address will remain the same, 106 E. 85th St.

SIDENER, Rev. Herman S., rector of Trinity Church, Tiffin, Ohio; to be rector of St. Alban's Church, Cleveland. Address, 2585 Euclid Heights Blvd., Cleveland Heights, Cleveland.

WILCOX, Rev. Stanley V., formerly rector of St. Paul's Church, 15th and Porter Sts., Philadelphia; to be rector of St. Paul's Church, Chester, Pa. February 3d.

RESIGNATION

POWELL, Rev. Arthur C., D.D., as rector of St. Mary's Church, Baltimore.

NEW ADDRESS

DELLA CIOPPA, Rev. Thomas E., priest-in-charge of L'Emmanuel Italian Mission, Philadelphia, formerly 1024 Christian St.; 1401 S. Broad St., Philadelphia.

NOTICE

I, CORWIN CLEVELAND VON MILLER, rector of Trinity Church, Owensboro, Ky., formerly known as Corwin Cleveland Miller, have abandoned the surname of Miller, and adopted the surname of von Miller, as evidenced by the Davies County Court of December 16, 1929, and recorded in Order Book 30.

CORWIN CLEVELAND VON MILLER.

DEGREES CONFERRED

ST. JOHN'S UNIVERSITY, SHANGHAI—Honorary degree of Doctor of Divinity upon the Rt. Rev. ING-ONG DING, Assistant Bishop of Fuchen; the Rt. Rev. PHILIP LINDEL TSEN, Assistant Bishop of Honan; and the Rev. TSOONG-MOO TONG, president of the Central Theological School of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) at Nanking.

ORDINATIONS

DEACONS

HAITI—On the Fourth Sunday in Advent, in Holy Trinity Cathedral, Port au Prince, the Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, ordered to the diaconate DELATOUR ANTOINE RENE GILLES and JOSEPH PHILOCTES CASSION.

Th sermon was preached by the Rev. Etienne Victor Gilles, father of one of the candidates, and the presentation was made by the Very Rev. Leopold Kroll, dean of the cathedral.

A congregation that filled the cathedral was present.

The Rev. Mr. Gilles becomes attached to St. Sauveur Church, Aux Cayes, with particular charge of the newly established mission at Savanette.

The Rev. Mr. Cassion will work under the Rev. Father Gilles, who is in charge of Gros-Morne and Gonaives, having particular charge of another newly established mission at Bayonais.

MARYLAND—On January 5th the Rt. Rev. E. T. Helfenstein, D.D., Bishop of Maryland, ordained LEWIS OWEN HECK to the diaconate in the Church of the Messiah, Hamilton, Baltimore. The candidate was presented by the Rev. Charles L. Atwater of Chestertown, and the sermon was preached by the Rev. James A. Mitchell of Baltimore.

The Rev. Mr. Heck will return to the Virginia Theological Seminary and resume his studies, where he expects to graduate in June.

RHODE ISLAND—CLIFFORD CHADWICK, a communicant of All Saints' Memorial Church, Providence, and a senior in the Virginia Theological Seminary, at Alexandria, was ordained deacon by the Rt. Rev. James DeWolfe Perry, D.D., Bishop of the diocese, on Sunday, January 12th, in his home church.

SAN JOAQUIN—On St. Andrew's Day, November 30, 1929, the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, ordained PAUL SHIMMON to the diaconate. The presenter was the Rev. Seth C. Hawley of Stockton, Calif., and the preacher the Rev. W. C. Cash of Merced, Calif.

PRIEST

MINNESOTA—On December 29th the Rev. WILLIAM R. RUSH was advanced to the priesthood at Christ Church, Austin, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. G. H. Ten Broeck of St. Paul, and the sermon was preached by the Rev. H. G. Wrinch of Minneapolis.

The Rev. Mr. Rush will continue his work at St. Mary's Church, Malta, and associate missions.

CORRESPONDENTS FOR THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 Living Church Annual, pp. 236-237]
SOUTH DAKOTA—Omit, W. D. Swain.

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.

MEMORIALS

Augustine Hugo Wells Anderson

Entered into life eternal January 19, 1919, AUGUSTINE HUGO WELLS ANDERSON, Priest.
"God rest his body, where it lies,
Christ bless his soul in Paradise."

Mary Sidney Beasley

With great sorrow, the Woman's Guild of St. John's Episcopal Church record the death on December 6, 1929, of MARY SIDNEY BEASLEY, a member of the guild for more than twenty years.

She was devoted to her Church, and every interest that it fostered received her warm approval and generous support.

She loved the people of God and was interested in those about her. Her consistent walk and conversation, her genial and attractive personality, her wisdom in council, and her many attractive qualities endeared her to us and caused us to love her.

We will cherish the memory of our dear friend, who, like the Master, went about doing good.

Our loving sympathy goes to the dear ones who mourn the loss of their mother.

Mrs. C. W. WOOLFORD,
Mrs. M. S. GEORGE,
Committee.

Baltimore, Maryland,
January 3, 1930.

Mrs. Susan Brown Crawford

Mrs. SUSAN BROWN CRAWFORD, widow of the Rev. Angus Crawford, D.D., for many years dean of the Virginia Theological Seminary, passed into life eternal on Friday, December 13, 1929. Her death came as the result of a distressing automobile accident, sustained near the Virginia Episcopal School at Lynchburg, Va. She is survived by one sister, Mrs. Lucien Lee Kinsolving, and by four children, Mr. Angus McDonald Crawford, Dr. Charles B. Crawford, Mrs. Oscar DeW. Randolph, and Mrs. Merritt T. Cooke. Mrs. Crawford was born at Mount Holly, N. J., on January 4, 1860, and it was there that she first met Dr. Crawford, who was rector of the parish church. Most of their married life was spent on the Seminary Hill. "The Wilderness," their seminary home, under Mrs. Crawford's gracious presence left its influence upon many generations of students of the seminary and of the Episcopal high school. She brought to the social life of the seminary a dignity and poise which gave evidence of contact with a larger world outside, and yet withal there was an atmosphere of simple and wholesome religion. It was a home in which culture and radiant joy seemed to mingle quite naturally with theological discussion, family prayers, and the singing of hymns. All who had the privilege of sharing in the Sunday evenings at the Wilderness, in those days, will ever cherish the memory of Dr. and Mrs. Crawford as a rare heritage of their seminary life. Her sudden going was a shock to her friends and loved ones, but for her we have confident faith that it means the more abundant life which the Christ came to give.

B. D. T., Jr.

Sarah Louise Egbert

On December 23, 1929, at the home of her daughter, Mrs. Charles H. DeVoe, New Brunswick, N. J., SARAH LOUISE, widow of John Woolston EGBERT and daughter of Louise (Perrine) and William Augustus Appleby, and cousin of the late A. A. DeVoe.

Services at St. Peter's Church and buried in the churchyard at Spottswood, N. J., December 26th.

Mrs. Egbert was in her 79th year, and born at Spottswood, N. J. She was an active member of St. Mark's Church, Jersey City, N. J., where she attended for a number of years.

Charlotte Jane Thompson Elligott

In loving recognition of more than two-score years of CHARLOTTE JANE THOMPSON ELLIGOTT's faithful and devoted service to Grace Church, Albany, New York, the rector, wardens, and vestrymen of said church at a meeting held on Sunday, December 29, 1929, hereby record the tribute that a grateful parish now offers to the memory of Charlotte Jane Thompson Elligott for her many years of saintly example in faith and good works, not only by giving of herself and substance for the continuance of Christ's Catholic religion, but also by her loving care of so many who turned to her in time of trouble, finding in her a real "mother in Israel."

"Give unto her of the fruit of her own hands, and let her works praise her in the gates."
We propose with the help of the parish and

her many friends in the city to erect some suitable memorial in the "little church" which she so dearly loved.

We further resolve that a copy of this minute be conveyed to her brothers surviving, and also published in THE LIVING CHURCH.

RECTOR, WARDENS, and VESTRYMEN,
Grace Church, Albany, N. Y.

Eliza Allan Hall

At Providence, R. I., on December 23, 1929, the sweet soul of ELIZA ALLAN HALL entered into the rest of paradise after an illness of a few days. She was not only one of the most faithful and efficient workers in her own parish of St. Stephen's, Providence, but her beautiful designs and exquisite ecclesiastical needlework were well known and appreciated throughout the diocese where her loss will be deeply felt.

Her loving care of the altar and vestments at St. Stephen's was here special work, and her last days were spent in making all things ready and beautiful for the coming of the King.

God took her from this into the greater joy of spending her Christmas in paradise. Her funeral was from St. Stephen's Church, Providence, on St. Stephen's Day. Requiem Mass was celebrated by the rector, the Rev. Frederic S. Fleming, D.D. The sentences and the lessons were taken by the Rev. G. A. Schweitzer and the Rev. C. H. Hunt. Interment was at Swan Point Cemetery.

May her place of waiting be for her a place of refreshment, light, and endless growth in divine beauty.

Henry Ogden Hunting

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

George J. D. Peters

In loving memory of my husband, GEORGE J. D. PETERS, who went Home on January 31, 1927.

Allen Kendall Smith

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

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

"Dear Lord, how shall we know
They walk unseen with us and Thee,
Nor sleep, nor wander far away?"
Christ smiled: "Abide in Me."

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.

POSITION OFFERED

MISCELLANEOUS

PARISH IN SOUTHERN OHIO NEEDS ORGANIST CHOIRMASTER at once. Choir twenty adults, twenty boys. Large two manual organ and piano available teaching purposes. Only experienced man able to show results with adults and train boys intelligently need apply. Box 505, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

AN EXPERIENCED MISSIONER AND crusader has a few open dates. Work in former fields strongly endorsed by bishops and other clergy. Unsolicited testimonials sent on application. Address, P. O. Box 25, Chapel Hill, N. C.

PRIEST, 33, MARRIED, SEMINARY graduate, B.A. degree, some business experience, wishes to communicate with vestry seeking rector. Would be willing to serve a reasonable time on trial. B-504, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED ORGANIST-CHOIRMASTER of unusual ability desires position with stable parish. Successful boy-choir man and brilliant organist. Excellent record and references. Address, S-508, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AVAILABLE — EMERGENCIES or permanent engagement. Philadelphia or suburbs. Competent all types of services, advanced or simple. Mrs. M. W. DECKER. Telephone, Germantown 1908. Reference: Rector, St. Paul's parish, Owego, N. Y.

ORGANIST AND CHOIRMASTER DESIRES position. Especially capable with boy choir. Broad successful experience. Highest recommendations. Address, V-506, LIVING CHURCH, Milwaukee, Wis.

RECTORS AND MUSIC COMMITTEES seeking competent, experienced Organist-Choirmaster of superior attainments and proven ability, are invited to write advertiser. Earnest Churchman. Recitalist. Ambitious, enthusiastic worker. Address, ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.

UNLEAVENED BREAD

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

VESTMENTS

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

GOTHIC VESTMENTS ONLY. FIVE PIECE set, from \$65. Hand made. Individually designed. Sent on approval. ST. CHRISTOPHER'S GUILD, 25 Christopher St., New York.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., 350 Broadway, New York.

30 LBS. OF PALMETTO PALM FRONDS, delivered postpaid to any address within United States or Canada for \$5.00. Check with order, or C. O. D. Communicate J. SWINTON WHALEY, Little Edisto, S. C.

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, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 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.

SISTERS OF THE HOLY NATIVITY

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

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

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 City

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**.

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National House of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

WASHINGTON, D. C.—**MRS. KERN'S** delightful home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of 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."

RETREATS

A SUNDAY RETREAT FOR WOMEN will be held in St. Christopher's Chapel, Trinity Mission House, 211 Fulton St., New York, on Sunday, February 2d, from 3 to 9 P.M. Conductor, the Rev. Joseph P. McComas, D.D. If you expect to make the retreat, please communicate in writing with the **SISTER IN CHARGE**, 211 Fulton St. [No charge. Offering for expenses of retreat.]

WEST PARK, N. Y.—A **RETREAT FOR** priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of February 24th, and ending on the morning of February 28th. Notify **GUESTMASTER** if you expect to be present.

NEW YORK—A Chinese parish in Sochow, Grace Church, has found it well worth while, when holding its annual parish meeting, to have routine parish reports and the parish budget mimeographed and placed in the hands of each one attending, after which they are taken up as part of the agenda.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last 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.; Evensong 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, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

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.
" 9:30 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 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

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.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon, at 11:00.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

RADIO BROADCASTS

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration), at 11:00 A.M., Pacific Standard Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:00 A.M., C. S. Time.

WBRB, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crosson.

WHAS, LOUISVILLE, KY., **COURIER** Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30, E. S. Time. Rev. William R. Wood, rector.

WOV, NEW YORK CITY, 1130 KILOCYCLES (265). Diocese of New York. The Program of the Church (Midday Message). Thursdays from 12:00 to 12:30 P.M. The "Midday Message" period.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. S. Time.

PENNSYLVANIA'S boy, among those forty-nine who took the Edison contest examination, was a Czechoslovakian, Ivan Getting, son of the Czechoslovak consul in Pittsburgh. He was president of his senior high school class last year, captain of the gym team, and organist in a Methodist church. Undeterred by not winning the prize appointment, he none the less entered Massachusetts School of Technology this fall.

BOOKS RECEIVED

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

The Commonwealth Fund. 578 Madison Ave., New York City.

The Visiting Teacher at Work. By Jane F. Culbert. \$1.50.

Mental Hygiene and Social Work. By Porter R. Lee and Marion E. Kenworthy, M.D. \$1.50.

Federal Council of the Churches of Christ in America. 105 East 22d St., New York City.

Twenty Years of Church Federation. Edited by Samuel McCrea Cavert.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

Men Who Made the Churches. By Paul Hutchinson. \$1.50.

The Day Before Yesterday. The Fondren Lectures for 1929 Delivered before Southern Methodist University, Dallas, Texas, April, 1929. By James Moffatt, D.D., D.Litt., LL.D., Washburn Professor of Church History, Union Theological Seminary, New York. \$2.00.

The New Preaching. A Little Book about a Great Art. By Joseph Fort Newton, LL.D., author of *Preaching in London, God and the Golden Rule, Altar Stairs*, etc. \$2.00.

Chicago Plan Commission. 208 W. Washington St., Chicago, Ill.

The Outer Drive Chicago.

D. C. Heath & Co. 239 West 39th St., New York City.

America in the Making: From the Wilderness to World Power. By Charles E. Chadsey, Louis Weinberg, and Chester F. Miller.

Minton, Balch & Co. 205 E. 42d St., New York City.

The Quest for Certainty: A Study of the Relation of Knowledge and Action. By John Dewey. The Gifford Lectures for 1929. \$4.00.

Mt. Pleasant Press. J. Horace McFarland Co. Harrisburg, Pa.

What about the Year 2000. An Economic Summary. Published by the American Civic Association. \$1.00.

Fleming H. Revell Co. 159 Fifth Ave., New York City.

Twice-Born Ministers. By S. M. Shoemaker, Jr., rector of Calvary Church in New York. \$1.50.

BOOKLET

The Bishop Seabury Memorial Headquarters. 217 Broadway, New York City.

The Bishop Seabury Memorial.

PAMPHLET

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

Memories of William Reed Huntington, Doctor of Divinity. By One of His Staff of Clergy. Soldier and Servant Series. Publication No. 157. December, 1929, 25 cts.

PAPER COVERED BOOKS

General Board of Religious Education. 604 Jarvis St., Toronto, Ont.

Credo: The Faith that Will Not Shrink. Compiled by William L. Cullen, Toronto, Ont. Second edition.

U. S. Department of Labor. Bureau of Labor Statistics, Washington, D. C.

Care of Aged Persons in the United States. Bulletin No. 489. October, 1929.

LECTURES ON THE BOOK OF GENESIS

NEW YORK—The Book of Genesis is the subject of six lectures to be given by the Rev. Henry Scott Miller of Trinity Chapel, New York City, on Sunday afternoons, beginning January 19th, in Trinity Chapel. The lectures follow Evening Prayer and begin at 4:45 o'clock. Subjects of the individual lectures are: Origin and Nature of the Book of Genesis, Creation and the Fall, Folklore of the Hebrews, The Father of a People, Isaac and Jacob, and The Story of Joseph.

Dedicate Memorial in English Church at Lausanne in Memory of Bishop Brent

Archbishop of Melbourne Enthroned—Proposed Changes in Southwark Cathedral

The Living Church News Bureau
London, December 27, 1929

THE BISHOP OF FULHAM LAST WEEK unveiled and dedicated a beautiful brass tablet in the English church at Lausanne, Switzerland, in memory of Bishop Charles Henry Brent. The Bishop read messages from the Archbishop of Canterbury and the Archbishop of York bearing testimony to Bishop Brent's character and work, and in the course of his address said that he might truly be said to have given his life in the cause of Christian reunion. Friends who loved him, said the Bishop, noticed with alarm signs of increasing bodily enfeeblement, and counselled rest, but the work enthralled him, and the vision compelled him until the end of that work on earth came at Lausanne—a city for which he had a great affection, and where in the English church he had often worshipped. They had lost the joy and privilege of his bodily presence, but had gained the power of his intercession. Might God grant that the work will go on until the vision which Bishop Brent shared with his Master is accomplished and we are all one in Christ Jesus.

A large congregation assembled for the service, among those present being representatives of the Orthodox Church, the Old Catholics, the Continuation Committee of the Lausanne Conference, the American Episcopal Church, and the Scottish Presbyterian Church, together with representatives of Bishop Brent's family.

REOPENING OF ST. PAUL'S CATHEDRAL

The reopening of the dome space and choir of St. Paul's Cathedral on June 25th next, in time for the Lambeth Conference, will mark the end of a notable achievement in ecclesiastical, and, in no less degree, engineering history. Five years ago, as will be recalled, the cathedral was found to be in danger. The piers supporting the vast weight of the dome were cracked, and it was not inconceivable that the whole great mass might come crashing down in ruin. Thanks to the generous response throughout the Empire to an urgent appeal, and thanks also to the brains and skill of engineers and builders, the cathedral is now made safe, and when the work is completed next June, and the building again thrown open in its entirety, there will be seen an accomplishment hardly less remarkable than the engineering feat which saved Winchester Cathedral from collapse some years ago. Congratulations are due to the dean and chapter for the way in which they have maintained the cathedral services within a restricted area and amid many difficulties while the work of preservation has been in progress.

ARCHBISHOP OF MELBOURNE ENTHRONED

The Melbourne correspondent of the *Times* cables that Dr. Head (formerly canon of Liverpool Cathedral) was enthroned as Archbishop of Melbourne in St. Paul's Cathedral last Monday. The congregation included Lord Stonehaven, the Governor-General; Lord Sumers, the Governor of Victoria; Mr. Hogan, the Premier of Victoria; Mr. Luxton, the Lord Mayor of

Melbourne; and the heads of all the denominations. The Archbishop in his sermon spoke of his pride at being called on to help in preserving the Empire he loved.

PROPOSED CHANGES FOR SOUTHWARK CATHEDRAL

In a letter to the diocese, the Bishop of Southwark foreshadows some changes in the fabric and in the management of the cathedral.

Among other color schemes, it is proposed to re-color the tombs of John Gower (who was buried in the nave 500 years ago) and that of Bishop Lancelot Andrewes, who rests on the south side of the sanctuary. The Gower tomb has long been a disgrace. During the early days of the nineteenth century it was moved into one of the transepts and badly treated. The most revolutionary proposal is to lime-wash the Lady chapel and the choir aisles.

Far-reaching improvements have recently been made in the chapel. Church societies operating in the diocese have furnished four altars, which have been designed by J. N. Comper. Unnecessary furniture has been removed and new spaciousness is apparent, but the chapel is still dark during the greater part of the year. The whitening of the walls should make a big difference. Other improvements contemplated are a children's corner at the west end of the main building, and carpets and tapestries for the space under the tower. The Bishop hopes that all these things will be possible before the cathedral festival in May, 1930.

Dr. Garbett points out once more that there is no one attached to the cathedral who can devote the whole of his time to it. He is himself dean, but the many calls upon his time make it impossible for him to perform his duties adequately. Ultimately, it is probable that a dean who is not a bishop will be appointed. In the meantime the Bishop hopes to devote a little more time than usual to the cathedral. He has visited the people in the parishes with great regularity, and he now hopes that the tables will be turned and that groups of people will come to meet him in the cathedral in order that he may pray with them there and have an opportunity of showing them the beauties and historical corners of St. Saviour's, Southwark.

DR. SHEPPARD UNDERGOES TREATMENT

The Dean of Canterbury returned to Canterbury last week, and held a conference with the chapter and his medical adviser. Dr. Sheppard was urged strongly by them all to defer the resumption of active work until the close of a further period of treatment for the asthma from which he is suffering, and he has consented to do so, while intimating that he wishes the income of the deanery, apart from official charges, to be devoted meanwhile to other cathedral purposes. The chapter is supported by Dr. Sheppard's medical adviser in a reasonable hope that the treatment may result in restoration to health and strength, provided that he can be spared all anxiety and correspondence while it continues.

BISHOP OF HEREFORD LEAVES FOR PALESTINE

The Bishop of Hereford left Liverpool last Friday, by the Bibby Line, for Palestine. At Marseilles he was joined by Pro-

fessor Garstang, one of whose party he will form in the excavation of the site of ancient Jericho. Dr. Linton Smith is a keen student of archaeology, and in early days worked with Dr. Garstang in Asia Minor. On that expedition his fine physique and the immense Colt revolver which he carried on his hip commanded unbounded native respect.

NEWS ITEMS

On Monday last, at St. George's Chapel, Windsor Castle, the Rev. Anthony Charles Deane, vicar of All Saints', Ennismore Gardens, Westminster, and honorary canon of Worcester, was installed in the canonry rendered vacant by the death of Bishop S. M. Taylor. The clergy present included the Dean of Windsor, Canon J. N. Dalton, and Canon A. Nairne. The Military Knights of Windsor, in full uniform, were also in attendance.

On Friday afternoon, January 31st, Mercers' Chapel, adjoining Mercers' Hall in Cheapside, which has been closed for two or three years owing to repairs necessitated by the ravages of the death-watch beetle, will be reopened. The Lord Mayor and the Sheriffs will attend in state.

GEORGE PARSONS.

EVANGELISTIC CAMPAIGN AT CHARLESTON, S. C.

CHARLESTON, S. C.—With one exception, all of the eight Episcopal churches of Charleston are officially coöperating in the Kernahan Visitation Evangelistic Campaign which began in Charleston on January 6th; and, with the exception of one of the Lutheran churches, all other Protestant churches are included.

The campaign, which has been in preparation since last September, began with a directed survey when 1,000 workers, gathered from all the participating churches, made a house to house canvass in which a religious census was taken of every family. A preliminary report shows that 2,041 "prospects" for Church membership have been discovered. Of these, 1,482 indicate a distinct Church "preference"; 383 claimed membership in churches outside of Charleston; and 176 seemed to be altogether without Church affiliation or preference. These figures are expected to be considerably increased when all the survey cards have been turned in and the classification is complete.

The second week will be devoted to the selection and training of the personal workers who in the third week of the campaign will go as did the "Seventy" of old, two by two, to call upon all those whose cards indicate that they are not actively affiliated with any of the churches of Charleston. This work will be done under the training and direction of the Rev. A. Earl Kernahan, a Lutheran minister, and his staff who have had much experience in this form of personal visitation evangelism.

Following the close of the visitation campaign, a simultaneous preaching mission in St. Luke's Church and in the Church of the Holy Communion will be held, to be conducted by the Rev. W. J. Loaring-Clark, D.D. and the Rev. Julius A. Schaad. The missionaries will also conduct a "clinical mission" for the training of other mission-preachers under the auspices of the diocesan commission on evangelism. To this all the clergy of the diocese have been invited, and have been offered entertainment in the homes of Charleston.

Six New Captains for Canadian Church Army Commissioned in Toronto

New Building for School of Missions—New Archdeacon of Halifax

The Living Church News Bureau
Toronto, January 10, 1930

THE FEAST OF THE EPIPHANY MARKED the commissioning as captains in the Church Army in Canada of the first fruits of the Church Army's Training Center, opened in Toronto a year ago.

The six new captains are: Arthur Aylard, Frankville; Francis Belt, Vancouver; Fred W. Baker, Kitchener; Ralph G. Bewley, Toronto; Charles H. Wall, Toronto; and Robert F. Wheeler, Dunblane, Sask.

In the morning Bishop Lucas, warden of the Canadian Church Army, was the celebrant at the Holy Eucharist in the chapel of St. Alban's Cathedral. The service of commissioning was held in the evening at the Church of the Redeemer, which was packed to the doors. The singing was led by the united choirs of the Church of the Redeemer, the Church of the Epiphany, St. Matthias' Church, and the Church of the Resurrection.

Shortened Evensong was taken by the Rev. R. A. Armstrong, rector of the Church of the Redeemer, the lesson being read by the Bishop of Toronto. After the creed the six young men were presented by Bishop Lucas to the Bishop of Toronto, who, in the absence of the Metropolitan of the province, the Archbishop of Huron, admitted them as evangelists in the Church. They were then presented by the training captain, Capt. Leonard Morley, to Bishop Lucas, who commissioned them as captains in the Church Army. Capt. Arthur Casey placed over the shoulders of each the red tippet of the Church Army and welcomed them as fellow-workers.

The sermon was preached by the Bishop of Ontario, who stressed the need and value of Church Army work in Canada and pleaded for a further and clearer recognition of the need in the Church both of priests and of prophets, of the official and of personal ministry.

At the close of the service a reception was held in the parish hall, when messages of greeting were read from the Primate, from Prebendary Carlile, and others.

The new captains, with two older captains from the English Church Army, have at once begun an evangelistic crusade in the diocese of Niagara.

OPENING OF NEW BUILDING FOR CANADIAN SCHOOL OF MISSIONS

Canon Gould, general secretary of the Missionary Society of the Church of England in Canada, and chairman of the council of the Canadian School of Missions, presided at the opening of the school's new building in Toronto.

Sir Robert Falconer presented the greetings and good wishes of the University of Toronto, the Rev. R. O. Joliffe speaking for the missionary body; the Rev. Principal Gandier, for the coöperating theological colleges, and Mrs. David Strachan for the coöperating mission boards spoke of the Canadian School of Missions as they had proved its worth.

The Rev. Dr. W. Douglas MacKenzie, president of Hartford Seminary Foundation, declared his conviction that this is

the time of greatest testing for the Christian faith.

NEW ARCHDEACON OF HALIFAX

The Archbishop of Nova Scotia has appointed the Rev. Noel H. Wilcox, rector of Christ Church, Dartmouth, as Archdeacon of Halifax, succeeding the late Archdeacon Armitage.

Archdeacon Wilcox is the son of the late Charles S. Wilcox, of Windsor, who for a number of years represented Hants county in the legislative council of the province. The first ministry of the archdeacon was as curate of All Saints' Church, Winnipeg, from which he was recalled by the Archbishop of Nova Scotia to assume the post of curate at All Saints' Cathedral, and was appointed rector of Christ Church, Dartmouth, in 1917.

Since 1917 the archdeacon has been the Archbishop's chaplain. During his rectorship in Dartmouth he has deeply endeared himself to the congregation of Christ Church.

\$1,000 FIRE LOSS AT NASHOTAH

NASHOTAH, WIS.—Further investigation brings to light the fact that a loss of something more than \$1,000, not covered by insurance, was occasioned by the recent fire in the sacristy at Nashotah House on January 5th. Practically all of this is on the vestments and on the personal property of the students. Most of the loss to the building itself and to the greater part of the vestments was covered by insurance.

The only complete loss to the contents of the sacristy in the actual flames was to the degree hoods worn by the faculty members, but many of the vestments and altar linens saved from the fire were so badly damaged by smoke and water that they can no longer be worn and are beyond repair.

Two senior students, the Rev. George F. Schiffmayer and the Rev. Frank S. Patterson, living on the first floor next to the sacristy, lost most of their personal property. Those students living on the second floor had books and clothing damaged by smoke and water. Nashotah House is not legally responsible for the loss to the property of the students but those in charge feel a moral responsibility.

Warren Fenn, whose hands were badly burned in fighting the fire, is recovering rapidly from this injury.

Dean E. J. M. Nutter, who was on a business trip in the east at the time of the fire and who just returned a few days ago, has announced the inauguration of a fire relief fund to replace the lost vestments and seminary property as well as the personal effects of the students. Several donations have already been made to this fund and it is hoped that the property lost may be fully replaced.

BISHOP GRAY CELEBRATES ANNIVERSARY OF PRIESTHOOD

MISHAWAKA, IND.—On Epiphany, January 6th, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, celebrated the twenty-fifth anniversary of his ordination to the priesthood. He was celebrant at the Holy Eucharist at 8 o'clock in St. Paul's Pro-Cathedral, Mishawaka.

Cathedral Dean Installed; Bishop Manning Inducts Dr. Gates Into New Office

New York Altar Guild Sponsors Series of Addresses—Dr. Seagle's Anniversary

The Living Church News Bureau
New York, January 11, 1930

THE CATHEDRAL OF ST. JOHN THE Divine has its third dean. At the late Eucharist last Sunday morning the Bishop of New York installed the Rev. Dr. Milo Hudson Gates to be the new incumbent. Following the Creed, Bishop Manning, accompanied by Bishop Lloyd and Bishop Shipman and the clerical members of the cathedral staff, met Dr. Gates at the entrance to the choir.

and various Masonic societies of the city. These are evidences of the wide friendship which the dean enjoys among a varied group of interests. Certainly, it is not difficult to believe that we are witnessing the beginning of a great ministry at the cathedral.

DR. SEAGLE'S ANNIVERSARY

In the picturesque little church in Sixty-ninth street, of which he has been rector for twenty-nine years, the Rev. Dr. Nathan A. Seagle was the recipient last Sunday morning of congratulatory messages. The occasion marked the thirtieth anniversary of his rectorship of St. Stephen's Church. The building which was



AT DEAN GATES' INSTALLATION

Dr. Milo Hudson Gates was installed by Bishop Manning as dean of the Cathedral of St. John the Divine, New York, on January 5th. Photo shows left to right, James Grady, crucifer; Dr. Gates, Bishop Manning, and the Rev. George Sherman Richards, the Bishop's chaplain.

Acme Photo.

There the ceremony, brief and simple, took place. The installation concluded with the Bishop escorting his new chief assistant priest to the dean's stall. The sermon with which Dean Gates inaugurated his ministry at the cathedral was printed in full in the last issue of this paper. The discourse was a revelation of the preacher's simplicity of expression, his deep spirituality, constructive theology, and his desire that the cathedral pulpit shall lead the way to the altar sacrament.

The congregation which taxed the capacity of the crossing included many distinguished citizens. In addition to the trustees with members of their families, the following may be mentioned: District Attorney Thomas C. T. Crain, General William Barclay Parsons, and Rabbi Aaron Eisemann. Also representatives of the following were present: Trinity parish, Amherst College, the Amherst Club, the 102d Regiment of Engineers, the North Presbyterian Church, the Washington Heights M. E. Church, the Welsh Presbyterian and the Welsh Congregational Churches, the Clergy Club of New York,

erected as a chapel for Transfiguration parish now serves the congregation of one of the oldest of the city's parishes. Within a few months its 125th anniversary will be observed.

NEW YORK ALTAR GUILD SPONSORS SERIES OF ADDRESSES

That remarkably serviceable organization, the New York Altar Guild, announces that under its auspices a series of addresses will be given at the Church of the Transfiguration at 11 o'clock on four Monday mornings. On January 20th, the Rev. Wolcott C. Treat will speak on The Sacraments; on the 27th, the Very Rev. Dr. Gates on Church Architecture; and on February 3d and 10th the Rev. S. C. Hughson, O.H.C., on Christian Symbolism.

ANNUAL MEETINGS SCHEDULED

The annual dinner for the alumni of the General Theological Seminary is to be given this coming Tuesday at the Fraternity Club's building. The speakers will be the Very Rev. Dean Fosbroke who has spent the past year abroad, the Very

Rev. Dean Gates, and the Rev. Dr. John Rathbone Oliver.

The annual meeting of the Church Mission of Help in this diocese will be held at a luncheon at the Hotel Astor on January 21st. The president, the Rev. Dr. Sutton, will preside; the list of speakers includes Bishop Manning, Mrs. John M. Glenn, Chief Justice Kernochan, and Frank Ferguson.

The annual dinner of the Church Club of New York will be given at the Hotel Biltmore on January 30th. The speakers will be Bishop Manning, George Wharton Pepper, and George W. Wickersham.

PREACHERS ANNOUNCED

Visiting preachers are filling the pulpit at Intercession Chapel, pending the election of a vicar to succeed Dean Gates. The Rev. Dr. Gavin is to be there tomorrow morning; on the 19th, the Rev. Bernard I. Bell; and on the 26th, the Very Rev. Dr. Gates.

The noonday preacher this week at St. Thomas' is the Rev. Charles W. Findlay, rector of St. Andrew's Church, Albany; at Trinity Church the Rev. Dr. J. C. Jones, rector of St. Mary's Church, Brooklyn, is announced.

ITEMS

The 102d diocesan assembly of the Daughters of the King will be held on Wednesday, the 22d, at Holyrood Church, West 179th street and Fort Washington avenue. Mrs. Lenton of the City Mission Society will give an address at 5 o'clock, illustrated with moving pictures, and at 8 o'clock the preacher at Evensong will be the Rev. Harold L. Gibbs, assistant at St. Thomas' Church.

At the last meeting of the Churchmen's Association, held on January 6th, the annual election resulted in the choice of the Rev. Dr. Charles K. Gilbert to be president for this year. The Rev. Francis A. Sanborn and the Rev. Dudley S. Stark were reelected secretary and treasurer, respectively.

By the will of the late Colonel Sackett his parish church, St. Thomas', Mamaroneck, the Rev. Frank D. Gifford, rector, receives a bequest of \$8,500.

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel and president of the Church Mission of Help, gave a speech on The Church's Problems of Youth, over the radio on January 2d.

Holy Cross Church, Kingston, the Rev. Gregory Mabry, rector, will be consecrated on the morning of St. Paul's Day, January 25th.

Tomorrow at St. James' Church, Madison avenue, the rector, the Rev. Dr. Crowder, will place upon the altar the hundreds of cards containing the pledges of his congregation covering the ensuing year. A service of dedication will follow to emphasize the sacred nature of these pledges.

HARRISON ROCKWELL.

BISHOP OF ABERDEEN VISITS MILWAUKEE

MILWAUKEE—The Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen and Orkney, who is touring this country in the interests of the Seabury Memorial Cathedral, spent a part of last week in this city as the guest of the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. On Sunday, January 12th, the Scottish Bishop preached in St. Paul's Church, of which the Rev. Holmes Whitmore is rector, and on Tuesday Bishop Webb entertained at luncheon in his honor at the University Club.

Francis Parkman to Be New Headmaster Of St. Mark's School, Southboro, Mass.

Family Relations Institute Opens— Christ Church and St. John's Memorial Chapel Unite

The Living Church News Bureau
Boston, January 11, 1930

FRANCIS PARKMAN, INSTRUCTOR IN HISTORY and tutor in the division of history, government, and economics at Harvard University, has been elected headmaster of St. Mark's School, Southboro, to succeed the Rev. Dr. William Greenough Thayer who, on November 11th, tendered his resignation to become effective September 1, 1930. This election was made by the trustees of St. Mark's on January 7th, and Mr. Parkman's acceptance was made known yesterday by Bishop Lawrence, chairman of the school's board of trustees. Although Mr. Parkman is only 31 years old, he is older by one year than Dr. Thayer was when the latter undertook the charge of St. Mark's School. When Dr. Thayer became headmaster at the age of 30, he was the oldest member of the faculty.

Mr. Parkman prepared for Harvard at St. Mark's, where he was a student from 1911 until 1915. His teaching connection with history brings to mind the famous historian, Francis Parkman, who was a first cousin of the present Mr. Parkman's grandfather. The newly elected headmaster is married and the father of three little boys.

FAMILY RELATIONS INSTITUTE

The Family Relations Institute arranged by the diocesan department of social service began last Thursday afternoon and will continue on three more Thursday afternoons. Miss Sybil Foster, educational secretary of the Massachusetts Society for Mental Hygiene, gave the opening lecture on relationship of parents and children with special reference to the problem parent and the problem child. While this institute is open without charge, a definite effort has been made to limit the attendance to clergymen and mature, active lay workers of the diocese.

Mrs. Horace A. Skilton, director of the Boston Home Information Center, will be the speaker at the second conference on January 16th when her subject will be Thoughtful Spending, a Family Concern: Social Results of Adequate Housing and Home Management. The last two lecturers and their subjects will be: Dr. Alfred Worcester, professor of hygiene in Harvard University, Relations Between the Sexes: Friendship and Marriage; the Rev. Norman B. Nash, professor of Christian social ethics in the Episcopal Theological School, The Social and Spiritual Aspects of Family Life. About half of each conference period will be devoted to discussion. Wisely enough, no new members will be admitted to the course after the second lecture.

This institute follows the general plan recommended by the National Department. Initial steps toward the furtherance of the same purpose, helping active workers to more effective service in domestic difficulties and in the problems of adolescence, were taken when the diocesan department of social service sponsored the provincial conferences of 1928 and 1929 in Adelyn-
road.

BISHOP BABCOCK INJURED BY AUTOMOBILE

BOSTON — Massachusetts has been alarmed by newspaper accounts of an accident to the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, who was knocked down and injured by an automobile on the evening of January 13th. According to the latest reports, it is hoped that the accident is not as serious as feared. Bishop Babcock is resting comfortably in the hospital.

CHRIST CHURCH AND ST. JOHN'S MEMORIAL UNITE

Christ Church, Cambridge, was crowded to the doors last Sunday morning when Bishop Lawrence preached to the united congregations of Christ Church and St. John's Memorial Chapel. This was the first union service, since the two congregations completed plans for joining, with Christ Church as the center and with St. John's Memorial Chapel left as the chapel of the Episcopal Theological School. Bishop Lawrence spoke reminiscently of the past and hopefully of the great future ahead, for these two congregations are joining not in weakness but in strength in order to take advantage in the best way possible of the opportunity at the door. A letter from Bishop Slattery was read to those present.

CONFERENCE ON ADULT EDUCATION

The Rev. Dr. Theodore R. Ludlow, national secretary for adult education, was the speaker last Tuesday afternoon when a special conference on adult education in the parish was held in the diocesan house. Two addresses were given: Growing Up—a discussion of objectives and methods for adult education in the parish; and Finding and Training Leaders in the Parish. The Rev. William M. Bradner led the discussion following the presentation of each subject.

NEW RECTOR OF OLD NORTH CHURCH, BOSTON

The Rev. Francis E. Webster, called to become rector of Christ Church (The Old North), Boston, will begin his new duties on February 1st. This is the second call Mr. Webster has had to the historic Boston parish; on the occasion of the first one three years ago a special meeting of his parishioners in Christ Church, Waltham, caused him to remain where he has now served for twenty-nine years.

Mr. Webster is known far beyond the confines of his parish; for one thing, he has been during many years the secretary of the diocesan convention, and, for another, he is the editor of the *Waltham Churchman*, "a Journal of Public Information and Private Opinion," one of the few parish papers with a well defined individuality. Mr. Webster says that he is going to miss sadly the editing of that paper and, it is safe to say, a great many people of many and various Church affiliations will miss reading Mr. Webster's pungent comments on literature and life, and the two-minute sermon furnished each week.



THE REV. FRANCIS E. WEBSTER

Rector of Christ Church, Waltham, for twenty-nine years, who will assume new duties at the historic Old North, Boston, on February 1st.

MISCELLANEOUS

Before Bishop Slattery left Peabody last Sunday afternoon, and while the parishioners of St. Paul's Church were still gathered together, the president of the Young People's Fellowship presented him with an alligator skin. This was an appropriate gift from the largest leather town in the world, a position held by Peabody since the war, although before the war one German town exceeded it. Bishop Slattery plans to use the skin in connection with the appointments of his office.

On the evening of Epiphany, Bishop Slattery instituted the Rev. Elmer Nelson Owen as rector of All Saints' Church, Belmont. Mr. Owen comes from Des Moines, Iowa, and succeeds in Belmont the Very Rev. Dr. Percy T. Edrop, now dean of Christ Church Cathedral, Springfield.

Meetings in behalf of the group movement were held in Boston last Tuesday when men and women told of its application in the work of the Church and in education today. Those listed as speakers included representatives of England, South Africa, and America.

ETHEL M. ROBERTS.

COLLEGE OF PREACHERS BEGINS LOCAL CONFERENCES

SHREVEPORT, LA.—During the past year the College of Preachers, in connection with the Washington Cathedral, instituted a series of week-end conferences for laymen during Advent and Lent, these being periods at which the clergy conferences could not be held.

During the past season these conferences were limited to Washington, but the College of Preachers is now working on the plan of sending the leader of the conferences, William C. Sturgis, to various localities outside of Washington for the purpose of holding similar conferences for laymen in those localities. Such a conference was held at St. Mark's Church, Shreveport, from January 6th through January 17th. Picked groups of men and of women met at various hours during each day to consider face to face the values of the Christian life and the true and natural avenues of its expression. The results justify this new departure on the part of the College of Preachers in Washington, and it is to be hoped that this work will prove a vital asset in the Church's life in the years that are ahead.

Revival of Congregational Singing Sought By Dean of Music at Northwestern University

Parishes Coöperate in Evangelism Campaign—Parishes Holding Annual Meetings

The Living Church News Bureau
Chicago, January 11, 1930

ESTABLISHMENT OF HYMN SINGING festivals in American churches, similar to those in vogue in England, is the object of a movement being launched by Dr. Peter C. Lutkin, dean of the School of Music of Northwestern University, a devoted Churchman and member of the commission on Church Music of the National Church.

Dean Lutkin was a member of the commission which revised the Hymnal and is widely recognized as an authority on Church music.

One of the first steps in this movement to revive congregational singing is the issuance of a pamphlet on the subject in which Dean Lutkin says in part:

"We feel that a valuable aid to public worship is slighted in many of our churches where the tendency is to let the choir praise Almighty God while the congregation partakes but listlessly in what should properly be an occasion of active and definite worship.

"Music makes a singular contribution to the communal expression in giving us a means whereby all can simultaneously express the same emotion.

"Our department holds itself ready to lend its assistance to such as may be interested in promoting better congregational hymn singing. It is an interesting and encouraging fact that with a little ingenuity any congregation can be interested in thoroughly good texts and music if properly presented. When the worthy and inspiring is placed in juxtaposition to the cheap and tawdry, people can be aroused to a realizing sense of the differing values."

Dean Lutkin also offers facilities of his department in the conducting of hymn singing festivals in this section.

THE REV. W. C. BIHLER CALLED TO CHRIST CHURCH, WOODLAWN

A call to the rectorship of Christ Church, Woodlawn, has been extended by the vestry to the Rev. Walter C. Bihler, priest-in-charge of Christ Church, River Forest, it was announced this week. Fr. Bihler has not announced his decision with regard to the call. In connection with the call, it is interesting to note that Fr. Bihler was a member of Christ Church, Woodlawn, as a young man.

PARISHES CO-OPERATE IN EVANGELICAL CAMPAIGN

Twenty-five churches have signified their intention of taking part in the Greater Chicago Visitation Evangelism Campaign, which is to be undertaken from January 26th to February 7th, an announcement from the Chicago Church Federation states.

Thirty thousand workers will be placed in the field for this evangelistic effort, according to federation leaders. In the end, a list of prospects will be compiled for each church coöperating in the campaign. Beginning on March 2d, these prospects will be visited in a personal visitation campaign under the direction of Dr. A. Earl Kernahan and his staff.

The ultimate goal of the movement is 60,000 new members for coöperating churches before Easter.

PARISHES HOLDING ANNUAL MEETINGS

Parishes of the diocese this week began holding their annual meetings, preparatory to the ninety-third annual diocesan convention which is to be held at St. James' Cathedral, February 4th and 5th.

Parochial meetings this year are considered extremely important because of the fact that the delegates elected to the diocesan convention will be called upon to elect a bishop coadjutor, if Bishop Anderson's request for such is granted.

In this connection, the procedure of electing a bishop in the diocese of Chicago is pointed out. Under diocesan canons, "the order of the clergy shall choose by ballot some fit and qualified presbyter for that office and nominate the same to the lay delegates; and if this nomination shall be approved by the lay order, voting thereon by ballot, he shall be declared duly elected."

Before the balloting begins, nominations may be made from the floor by any clerical or lay delegate, under former ruling of the diocesan.

Most parishes of the diocese are holding their annual meetings some time within the next ten days.

BISHOP OF ABERDEEN RETURNING

The Lord Bishop of Aberdeen is returning to Chicago for ten days, arriving back in the city on January 21st or 22d from the west coast where he has been for the past two weeks. He returns to the city in the interests of the proposed Seabury Memorial in Aberdeen.

On Sunday, January 26th, he will preach at St. Luke's, Evanston, in the morning; at St. Paul's at 5 o'clock in the afternoon; and at the Church of the Redeemer in the evening. He will address the clergy's round table, Monday morning, January 27th. He also will be the guest of a group of prominent business men at luncheon one day during his return visit and of St. Chrysostom's parish for a luncheon on another day.

NEWS NOTES

Bishop Ivins of Milwaukee is to deliver the annual Benjamin Franklin address at the Chicago Union Club, Thursday noon, January 16th, at 12:15. The affair will commemorate the 224th anniversary of the birth of Franklin.

It is expected that the cornerstone of the new St. Ansgarius' Swedish Church, the Rev. William Tullberg priest-in-charge, will be laid some time within the next two or three weeks. Work is progressing rapidly on the project.

William F. Pelham, Chicago layman and national councilman of the Brotherhood of St. Andrew, will make a ten-day tour of South Dakota, beginning January 22d, in the interests of lay evangelism. Mr. Pelham has recently been elected a director of the Church Army in the United States.

The annual meeting of the board of trustees of the Western Theological Seminary will be held at the seminary, Thursday evening, January 16th. Trustees will be guests for the dinner and reception given by the staff and students of the seminary. Among other things, the membership of

the board of trustees will be increased from seventeen to twenty-five.

The annual meeting of the diocesan Church Mission of Help is scheduled to be held at St. James' community house, Wednesday afternoon, January 15th. Mrs. Theodore W. Robinson, chairman, will preside.

Mrs. Mabel Brady Holdom, wife of Justice Jesse Holdom, of the appellate court of Cook county, died on January 4th in New York, and was buried from St. Paul's Church, Kenwood, on Wednesday, January 8th. Judge Holdom is a prominent layman of the diocese.

Henry H. Brigham, vestryman of St. Elizabeth's Church, Glencoe, and president of the North American Car Co., died in New York, January 4th, and was buried from St. Elizabeth's Church on January 8th. He had been active for many years in the work of the Church in Glencoe.

SEEK TO ABOLISH CUSTOM OF OPEN CASKET AT FUNERALS

PROVIDENCE, R. I.—The clergy of Rhode Island have been discussing of late ways to abolish the custom of the open casket at funeral services. They call it both "ghastly and pagan." They contend that it defeats the purpose of the Christian rite. The message the priest brings through the liturgy—the message of immortality, of hope—is offset by pathetic clinging to lifeless flesh.

Discussion brought out these views:

The undertaker has assumed authority over the priest in the conduct of funerals, at least to the extent of instituting the open casket in the church service. Rather than cause unseemly contention the priest will endure the unhappy custom.

The undertaker, according to others, does not care for authority so much as consideration for and service of his patrons and it is because they insist upon the practice and hope to put it into effect through him that he has thus struck a blow at Christian burial.

Relatives and friends, many of whom come from a distance and arrive only in time for the funeral, have had their full share in maintaining the practice.

It will not be easy to change this custom, which is particularly well established in the rural and suburban districts, but the clergy will enter in upon a campaign of education for their people. That, it is thought, is the best way to meet the situation.

AWARD BISHOP'S CROSS IN ALBANY CATHEDRAL CHOIR

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, made the first award of the Bishop's cross at festal Evensong on the eve of the Epiphany. The Bishop's cross is a gift of Bishop Oldham to the choristers of the cathedral choir and is to be worn for one month, successively, by the boy ranking highest as chosen by the choirmaster. In making the first award, Bishop Oldham spoke briefly to the congregation of the devotion and excellence of the cathedral choir. He called attention to the fact that one member of the choir has served continuously for fifty years, and that several others have served thirty and twenty years. The Bishop expressed the wish that there might be also a dean's cross, the two to be awarded on different bases, for the encouragement of good conduct and excellence in choral work among the choir boys.

English Clergy Speak in Philadelphia at Buchman Group Movement Meeting

St. Giles' Moves Into New Building —Annual Service of Bishop's Bricks Fund Held

The Living Church News Bureau
Philadelphia, January 11, 1930

THE VEN. HEYWOOD HARRIS, ARCHDEACON of Durban, of the Union of South Africa, and the Rev. J. P. Thornton-Duesbury of Balliol College, Oxford, and chaplain and fellow of Corpus Christi College, were among a group of men who spoke at an intensely interesting meeting held in the Bellevue-Stratford Hotel, Philadelphia, on the evening of January 8th. All the speakers gave personal testimony of the rebirth of religion in their own lives, as well as in the lives of many others, through the mediumship of the Buchman Movement.

This group, under the leadership of the Rev. Frank N. D. Buchman, D.D., had spent four months during the past summer at a series of five large houseparty conferences in the Union of South Africa; after which, with quite a few new members, who had joined the group from South Africa, they proceeded to this country. During the Christmas holidays, a houseparty was held at Briarcliff, N. Y., which was attended by several clergy from Philadelphia.

Upon learning that the party would be passing through Philadelphia on their way from Boston to Washington, arrangements were made whereby the group would stop over a night in this city in order that those who are interested might have an opportunity to learn more about the movement. Although the notices of the meeting were not mailed until the day preceding the meeting, some not receiving them until the afternoon on the day of the meeting, over five hundred people were present. The audience included a great many clergymen.

Others who spoke were the Rev. Frank N. D. Buchman, leader of the group, who also introduced the other speakers: the Rev. John R. Hart, Jr., chaplain of the University of Pennsylvania, who made an introductory address; Vernon Snee of St. John's College, Oxford; S. A. Richardson, Rhodes Scholar from South Africa to University College, Oxford; George Daneel, a football player, who is considered the "Red Grange" of South Africa; and Morris Morgan, former Rhodes Scholar to New College, Oxford, now a lawyer in South Africa.

The Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less, Philadelphia, was given a "vote of thanks" for his efforts in making it possible for the meeting to be held in Philadelphia.

After the conclusion of the last scheduled speech, it was announced that a meeting would follow for those who were able to remain longer, on account of those people who had come from Wilmington, Princeton, and other great distances to attend, and who wished to ask questions and learn more about the work of the group.

ST. GILES' PARISH, STONEHURST, PA.,
TO MOVE TO NEW BUILDING

The new parish house, first of a series of three buildings for the Church of St. Giles, has been completed at Locust and Hampden roads, Stonehurst, and services will be conducted there until the church

unit is finished, beginning tomorrow, January 12th.

It is expected that both the church and rectory will be ready for occupancy some time during the latter part of February.

The parish of St. Giles was established eleven years ago, and during the past eight years the Rev. Walter C. Pugh has been rector, having celebrated his eighth anniversary in that capacity on Christmas Day. It was originally planned to have the church located several blocks from its present new location; but shortly after the first plot of ground was purchased, and a basement for the church had been built, the property became surrounded by business operations, so that the value of the land increased and the parish was able to sell their ground for several times the amount they had paid for it and buy another tract of land.

The new building will be surrounded by a grove of trees, with the church steeple towering over all. Thirty-five Spitzenberg elms will be planted in a circle about the group.

BISHOP'S BRICKS FUND PRESENTATION SERVICE HELD

This afternoon, children from nearly all the Sunday schools participated in the sixteenth annual presentation and devotional service of the Bishop's Bricks Fund. The service was held in Zion Church, Philadelphia.

It has been a custom for the past few years for the children to meet once a year and present to the Bishop their annual offering for some definite piece of missionary work. Today, they presented to Bishop Taitt their contribution which will be used to equip a primary room in the new parish house which is in the course of erection for St. Ambrose Mission, the Rev. Frederick B. Halsey, priest-in-charge.

Ten years ago, the fund was used to help build Zion Church, of which the Rev. Charles H. Long is rector, where today's service was held.

JANUARY MEETING OF CATHOLIC CLUB

The monthly meeting of the Catholic Club was held on January 7th at St. Clement's Church. At 11, there was a Solemn High Mass, which was followed by the meditation, given by the Rev. Archibald Campbell Knowles. After the regular business meeting and luncheon, an able and invigorating paper was read by Dean Nutter of Nashotah House on Authority in Religion.

The next meeting will be held at St. Mark's Church, when Dr. John R. Oliver will read a paper.

CHIMES DEDICATED AT GWYNEDD CHURCH

A set of eleven chimes were dedicated last Sunday in the Ingersoll Tower of the Church of the Messiah, Gwynedd. They were given as a memorial to the late Judge Gummey, who was a member of the church for many years.

The dedication service was held by the Rev. Dr. Henry Gummey of the Philadelphia Divinity School, assisted by the Rev. William Patterson, rector of the church.

RECEPTION GIVEN TO BISHOP TAITT

Bishop Taitt was the guest of honor at a dinner and reception tendered him by the congregation of St. Bartholomew's Church last evening. The Rev. A. C. Carty,

rector of the parish, presided as toastmaster.

All clergy from parishes in that section of the city were present, including the Rev. Charles J. Harriman of St. James the Less, the Rev. James C. McIlhenny of the Church of the Resurrection, and the Rev. Thomas L. Gossling, of the Church of the Advocate.

CELEBRATES FIFTIETH WEDDING ANNIVERSARY

The Rev. Dr. and Mrs. George C. Foley celebrated the fiftieth anniversary of their marriage this week at their home in West Philadelphia. Dr. Foley, who is professor of systematic divinity at the Philadelphia Divinity School, is one of the greatest scholars in the Church. He is the author of a number of books and papers. Born in Philadelphia in 1851, he was graduated from the Divinity School, and ordained by Bishop Stevens in 1875. On January 8, 1880, he was married to Miss Jane B. Witmer of Philadelphia.

Dr. and Mrs. Foley were visited by a great many clergy and other friends during the day of their anniversary.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, January 10, 1930

THE INTEREST IN CHURCH UNITY is certainly a significant sign of the times. It is not surprising that many impossible things are suggested, and that impatient souls sometimes act unwisely. The important thing is that a deep conviction of the essential need of unity is growing widely. Further evidence of this fact was given in Brooklyn recently, at the dedication of the completed portion of the new Central Methodist Church. This handsome gothic edifice has been completed to the point where the assembly hall could be dedicated for use, and a series of dedicatory services was lately held. The new building was spoken of as a "cathedral of service," and not for Methodists only, but "for all who need it."

Speeches made at the dedication, as reported in the Brooklyn *Daily Eagle*, emphasized the practical need of Church unity. The principal speaker declared, according to this authority, that though such unity could not be achieved all at once, yet it would surely come by a series of separate steps. A gradual merging of the more closely related denominations would eventually unite all Protestantism. It was interesting to note that this speaker did not regard this as the real goal. It would be merely a step toward "the more difficult work of bringing in the more distant parts of the Christian faith."

WORK AT HOLY COMFORTER HOUSE TO BE COMMEMORATED

The seventh anniversary of the work of Holy Comforter House, Brooklyn, will be commemorated by a special service in the Church of the Holy Trinity, Brooklyn, on Friday evening, January 24th, the Eve of the Conversion of St. Paul. The speakers will be Bishop Stires and the Rt. Rev. John Cragg Farthing, D.D., Bishop of Montreal. The Rev. Harry G. Greenberg, who is in charge of the mission, will make his annual report. A good work is being done in a difficult neighborhood, largely among young people, a large proportion of whom come from Jewish homes, with the knowledge and consent of their parents.

NEW ORGAN IN GRACE CHURCH, CORONA

A new organ was dedicated in Grace Church, Corona, last Sunday morning,

Bishop Stires officiating. It is a memorial to John Charlton, first organist of the church, and to his daughter Mildred. Mr. Charlton started the fund for a new organ years ago. After his death his friends carried on his effort, and the organ was made his memorial. The instrument is placed in the chancel, but the console is in the choir loft over the entrance, at the opposite end of the church. At the same service the Bishop confirmed sixteen persons, ranging in age from 13 to 61.

RAILROAD STATION TO BECOME A CHAPEL

A new and larger railroad station has been built at Auburndale, in the eastern part of Flushing. This item would have no place in a Church newsletter, but for the fact that the old station, which is still a sound structure, is to be moved and made over into a chapel for St. Mary's mission, an off-shoot of St. John's Church, Flushing. The congregation of St. Mary's has been using a vacant store until now, and it is believed the old station will make a useful chapel.

MISCELLANEOUS

At the Church of the Holy Trinity, a forum is announced for next Sunday night on the subject: "Christ and Carl Marx: Enemies or Friends?" A. J. Muste, president of Brookwood Labor College at Katonah, N. Y., will present the subject. He is described as "formerly a Christian minister, now active in the labor movement."

At Christ Church, Manhasset, the Rev. Charles H. Ricker, rector, two beautiful gifts were received on Christmas Day. One is a beautiful window, given by Mr. and Mrs. Alfred Kotmiller in memory of Mr. Kotmiller's father. The other gift is a fine copy of Raphael's "Madonna of the Chair," believed to be more than 300 years old.

The theft of an out-door Christmas tree, twenty-five feet tall, with electric bulbs to light it, taken from the churchyard of Christ Church, Clinton street, Brooklyn, between midnight and dawn on Christmas morning, was one of the new items of Christmas Day. The vestry offered a reward of \$100 for the detection of the thieves, but no one claimed the reward.

The Brooklyn City Mission Society recently celebrated its 100th anniversary by a special service at St. Ann's Church.

At the December meeting of the Church Club, the Rev. Harry G. Greenburg, of Holy Comforter House, gave a very interesting illustrated lecture on "The Life and Problems of the Jew as a Russian Peasant and as an American Immigrant." Many of the pictures were taken by Mr. Greenburg on a recent visit to Russia. At the next meeting of the club it is expected that the Rev. Dr. John Rathbone Oliver, of Baltimore, will speak.

CHAS. HENRY WEBB.

LITERATURE FOR THE BLIND

NEW YORK—The Department of Missions, through its committee on literature for the blind, has just issued a volume of *Daily Bible Studies* which provide study for thirteen weeks. These studies are some of those which have been published in *THE LIVING CHURCH* and edited by the Rev. Dr. Floyd W. Tomkins. They have been transcribed into revised Braille and are issued by the very kind permission of the editor and publisher.

An interesting and unusual piece of work that has been recently undertaken by several friends of the blind, Churchwomen who transcribe into and write

Braille, is to make the books for a next year's college course to be used by a blind student in one of our state universities. Several of these same friends have transcribed, for the use of clergy and other workers among the blind, parts of the revised Book of Common Prayer.

Opportunities for service among the blind are many and our Church is, through her committee, doing all in her power. She is only limited by the small amount of the appropriation and is always glad to receive special gifts for this work.

INTEREST IN MINISTRY SHOWN AT CONCORD CONFERENCE

CONCORD, N. H.—There seems to be a genuine interest in the Christian ministry among our young men in colleges and universities. The recent conference at St. Paul's School in Concord, which was held to consider the opportunities of the Christian ministry, drew together over 130 undergraduates and graduates who were willing to give up about four days of their Christmas vacation in order to discuss with some thirty-five clergymen the Appeal and Work of the Christian Ministry.

The conference was held from January 3d to 6th under the direction of the Rev. Dr. S. S. Drury, rector of St. Paul's School, and the Rev. C. Leslie Glenn of the Department of Adult Education of the National Council. The gathering was an informal one with ample opportunity for the students to consult personally the large group of leaders present.

The first evening of the conference the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, gave a stirring talk on the appeal of the Christian ministry and the reasons which should dictate the choice of this profession. Three of the younger men, the Rev. Ernest Stires, the Rev. John Crocker, and John Bryant told the reasons which had led them to enter the priesthood.

At the chapel service Saturday morning the Rev. Dr. A. Herbert Gray, pastor of the Crouch Hill church in London, who has been speaking at the colleges and universities throughout the country, addressed the conference on the Sense of Unworthiness for the Ministry.

During the morning session the Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, discussed the Nature of the Vocation for the Ministry, and he was followed by the Rev. A. L. Kinsolving of Amherst, Mass., who spoke about the Opportunities of the Ministry, and the Rev. Dr. Samuel Tyler of Rochester, N. Y., who stressed the opportunities for proclaiming the social gospel.

The afternoons of the conference were given over to winter sports and interviews between the leaders and the delegates. Saturday afternoon at the tea hour Dr. Gray spoke informally on the Ministry of the World's Crusades, and in the evening the Very Rev. A. B. Sturges, D.D., dean of St. Paul's Cathedral, Boston, spoke on the Actual Work of a Priest. The Rev. Dr. Frederick Sill, headmaster of Kent School, outlined the educational opportunities open to the priest, and Coleman Jennings, a prominent layman from Washington, D. C., talked about the Ministry of Laymen and their part in assisting clergymen. Dr. Drury then led the group in a service of preparation for the Holy Communion, which was celebrated the next morning. Later in the day the Rev. W. A. Lawrence of Grace Church, Providence, spoke on the Church's Mis-

BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent has had so many new and interesting Morehouse books to tell about in recent weeks that he has had neither the time nor the space to write of recent books of other publishers. Not a few of these, however, deserve chronicling and ought, indeed, to have more attention than the passing mention that this column can give to them.

One of the most important religious books published so far in this new year of our Lord 1930 is **THE NEW PREACHING** (\$2.00), by Dr. Joseph Fort Newton. The author is one of the really great preachers of our own day, and what he has to say about the art of preaching ought to be read with real interest and profit by all who have to prepare and deliver sermons. In the Middle Ages, the Church recognized that not every priest was necessarily a preacher as well, but today the sacrament of Holy Orders is expected to endow every man with the Gift of Tongues. Alas, it does not always seem to do so! But every clergyman, be he ever so good or ever so mediocre a preacher, can learn much from *The New Preaching*.

Speaking of sermons, there are some excellent ones to be found in **IF I HAD ONLY ONE SERMON TO PREACH ON IMMORTALITY** (\$2.50), the latest of what Your Correspondent calls the "If" Series. The present volume is edited by Dr. William L. Stidger, and its firmament contains twinkles from such diverse and shining stars as Drs. Cadman, Fosdick, Hough, Hughes, Harry Levi, McConnell, Newton, Poling, Cardinal O'Connell, and Maude Royden.

Another important and interesting book is **THE QUEST OF THE AGES** (\$2.50), by Dr. A. Eustace Haydon, professor of Comparative Religion at the University of Chicago. The author attempts to analyze what he terms "the drift of modern religion and the materials necessary to an appreciation of the rise of a new humanism in the modern world." Interesting, stimulating, provocative.

Now that we are on the subject of theology, those who are interested in the development of Continental Protestant thought will be interested in **THE THEOLOGY OF CRISIS** (\$1.75), wherein Professor H. Emil Brunner presents a brief but meaty introduction to the teachings of the Barthian school—a theology which is receiving wide attention in Germany and throughout Europe, and which Count Keyserling believes to hold the key to the future of Protestantism.

Books on what used to be termed the "silent centuries" between the Old and the New Testaments are becoming numerous these days, and one of the best of them is **HENRY KENDALL BOOTH'S THE BRIDGE BETWEEN THE TESTAMENTS** (\$2.00). It is a popular survey of the life and literature of the four centuries intervening between the Book of Malachi and the Gospel according to St. Matthew, and throws much light on this interesting and little known age.

May we send you one or more of the books mentioned above?

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sion. In the afternoon, leaders and delegates were led in Evening Prayer and Evensong by the Rev. Mr. Kinsolving, and the conference closed Sunday evening with addresses by Bishop Dallas and Dr. Gray.

The informality of the conference added much to its effectiveness, and the amount of time allowed for personal interview and conversation was well spent. St. Paul's School was an ideal place for such a gathering, and the entire facilities of the school were placed at the disposal of the conference by Dr. Drury.

PROGRAM FOR CONSECRATION OF DR. DAVIS

BUFFALO, N. Y.—The Rev. Dr. Cameron J. Davis, rector of Trinity Church, Buffalo, will be consecrated Bishop Coadjutor of Western New York, by the Most Rev. Charles P. Anderson, D.D., Presiding Bishop, in Trinity Church, Thursday, January 23d. Others assisting in the service will be:

Co-Consecrators

The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York.
The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island.

Presenters

The Rt. Rev. John C. Ward, D.D., Bishop of Erie.
The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh.

Preacher

The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York.

Attending Presbyters

The Rev. Walter R. Lord, rector of St. John's Church, Buffalo, N. Y.
The Rev. Murray Bartlett, D.D., Hobart College, Geneva, N. Y.

Master of Ceremonies

The Rev. Henry S. Sizer, Jr., assistant at Trinity Church, Buffalo.

Registrar

The Rev. Charles L. Pardee, D.D., New York City.

FIRE DAMAGES CHURCH AT BATON ROUGE, LA.

BATON ROUGE, LA.—St. James' Church, Baton Rouge, was seriously damaged by a fire originating in the basement. The heating plant was entirely destroyed; and though, fortunately, through the prompt and efficient work of the fire department, the fire did not make its way above the basement, the interior of the church was much damaged by the great volume of smoke. The entire loss was amply covered by insurance, and repairs are already in progress.

The fire occurred on the morning of December 24th, and its immediate discovery was happily made possible by the presence of the rector and a committee of women engaged in decorating the church for Christmas. The midnight Eucharist was celebrated in the chapel of the University Student Center. During the progress of the repairs, celebrations of Holy Communion are being continued in a large Sunday school room, and other Sunday services of the parish in the Jewish synagogue.

LOUISVILLE INSTITUTIONS RECEIVE BEQUESTS

LOUISVILLE, KY.—By the will of A. Lee Robinson, a vestryman of St. John's Church, Louisville, recently probated, three of the local Church institutions are bequeathed the sum of \$1,000 each. These beneficiaries are the Orphanage of the Good Shepherd, the Episcopal Receiving Home (the successor to the Girls' Orphanage), and the Norton Memorial Infirmary.

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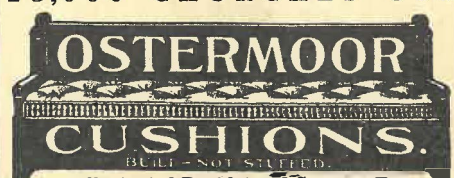
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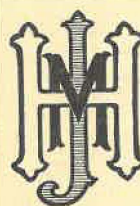
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BISHOP MAXON TO BE RECTOR OF CHATTANOOGA CHURCH

CHATTANOOGA, TENN.—The Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, was unanimously elected rector of Christ Church, Chattanooga, at a vestry meeting held recently. He will continue to exercise the duties of bishop, which will take him out of the city frequently.

Within a short time there will be two associate rectors working under Bishop Maxon in the parish. The Rev. Charles E. Wood of Monteagle will conduct the regu-

CONFERENCE OF JUNIOR BROTHERHOOD LEADERS

NEW YORK—The adolescent boy's psychology, the development of his personality, the responsibility of the Church toward growing boys, were discussed by leaders and authorities in boys' work, at a conference of the Brotherhood of St. Andrew, especially for leaders in boys' work, meeting at Church Mission House, New York, January 9th and 10th. The methods and resources of the Brotherhood, especially the Junior Brotherhood, filled the latter half of the session.



BECOMES RECTOR

Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, who will become rector of Christ Church, Chattanooga, in addition to his episcopal duties.

lar services at Christ Church until the arrival of the other priests.

The Rev. William C. Robertson, who has served as rector of Christ Church for the past three months, left Tuesday morning for Washington, where he will spend a few days before joining his family in Cambridge, Mass.

CLERGYMEN'S MUTUAL INSURANCE LEAGUE TO MEET

NEW YORK—A meeting of the trustees and members of the Clergymen's Mutual Insurance League will be held in the parish house of St. Agnes' Chapel, 115 West 91st street, New York, at 11 o'clock on Thursday morning, January 23d.

Due to the death of the league's secretary, the Rev. Edwin B. Rice, it is necessary for the league to elect a new secretary and treasurer at that meeting, in order that the business of the league may be transacted.

DATE OF LOUISIANA CONVENTION CHANGED

NEW ORLEANS, LA.—The date of the diocesan council to be held in Baton Rouge has been changed from January 22d to March 12th. At this time the election of a new bishop will be the most important matter, but there will be the usual business sessions, with reports.

Prof. Erdman Harris, psychologist on the staff of Union Theological Seminary; Henry Wade Hough of the *Scientific American*; Capt. Richard H. Ranger, engineer and inventor, now of the Radio Corporation of America; and A. J. Gregg of the national Y. M. C. A. were among the speakers, together with Bishop Thomson, a number of clergy, lay workers in religious education, officers of the Brotherhood, diocesan and national, with the national president, H. Lawrence Choate of Washington, D. C.

Next month in Indianapolis a similar conference is to be held, and a third some time in March, in Los Angeles.

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NEW CHURCH PLANNED FOR HELENA, MONT.

HELENA, MONT.—For some time the congregation of St. Peter's parish, Helena, the Rev. Henry H. Daniels, rector, has been talking of a new church, and recently a beginning has been made by the purchase of a desirable site adjoining Hill Park.

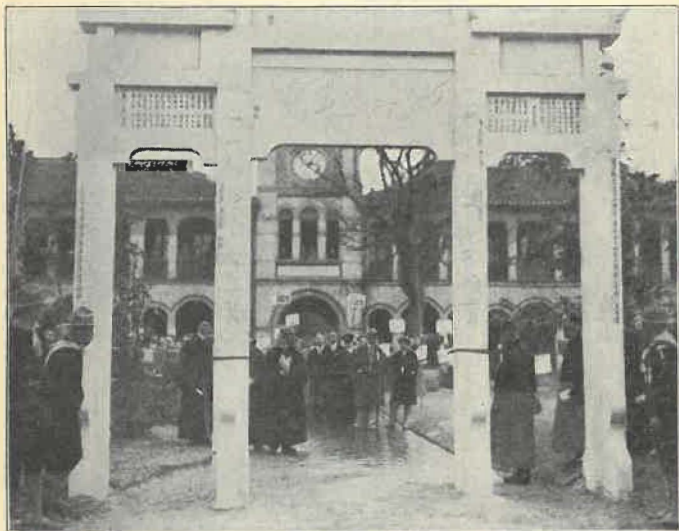
The present stone structure was built fifty years ago, during the rectorship of the Rev. Mahlon N. Gilbert, later Bishop of Minnesota, and while Bishop Tuttle was Bishop of Montana. Since that time the city has grown and developed and a more central site for the church seems desirable, as well as a more up-to-date building.

A number of substantial pledges have already been received, but it is not certain just when work will begin. There is a possibility that the project may eventually assume the form of a cathedral.

tions, and on Thanksgiving Day in the Union Evangelical Church where a tremendous congregation included the ambassador, consul general, and their staffs. Ambassador Morrow is sorely missed. "Whatever service lies before him," writes the Bishop, "will receive the devoted attention of one of the ablest men I have ever met."

ANNIVERSARY OF ST. JOHN'S UNIVERSITY, SHANGHAI

SHANGHAI—Despite a very disturbed political situation and the likelihood of a local outbreak of civil war, St. John's University, Shanghai, celebrated its semi-centennial December 12th, 13th, 14th, and 15th with heartiness, distinction, and general approval. The Shanghai newspapers, both Chinese and English, day by day carried full accounts of the proceedings with



AT ST. JOHN'S UNIVERSITY, SHANGHAI
Presentation of the stone arch given to the university by the citizens of Tsoa-kia-tu.

CHURCH AT WESTFIELD, N. Y., TO OBSERVE CENTENNIAL

WESTFIELD, N. Y.—St. Peter's Church, Westfield, is planning its centennial celebration January 18th and 19th. On Saturday, the 18th, there will be a reception and dinner held at the Murray Hill Hotel. At that time the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, and Mrs. Ferris, together with the Rt. Rev. Walter Overs, Ph.D., and Mrs. Overs, will be the guests of honor. The dinner will be given for the members of the congregation and invited Church people from the surrounding parishes.

On Sunday there will be special services in the morning and in the afternoon there will be Evening Prayer at 4 P.M. with a sermon by the Rt. Rev. John Ward, D.D., Bishop of Erie. The rector of St. Peter's parish is the Rev. H. Dimmick Baldy.

SERVICES IN HOOKER SCHOOL

NEW YORK—The Mexican department of education has approved the plans, as far as they have proceeded, for the new classroom building for Hooker School.

Hooker has its commencement in November. This year a large Mexican congregation attended the baccalaureate service, which was held in the cathedral. Four girls were confirmed at that time, and five were admitted to the Girls' Friendly. The entire service, including the Bishop's sermon, was in Spanish.

Two other special services in November, at which Bishop Creighton preached, were on Armistice Day, when the cathedral was crowded with representatives of many na-

illustrations, while many universities in China, both government and private, sent either representatives or letters and telegrams of congratulation. The university convocation on Saturday was attended by more than 1,200 persons, among whom were two of the leading ministers of the national government who had come especially from Nanking.

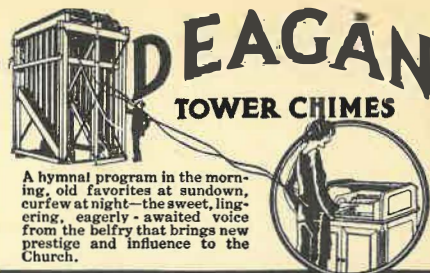
The celebration began on Saturday with the opening of the educational exhibit in which each department of the university took part. The most artistic exhibits, however, from the western standpoint, were those of etchings by Mrs. John A. Ely and of colored block-prints by Mrs. J. Randall Norton, both wives of members of the university faculty.

On Thursday afternoon a basketball game was played and the undergraduates gave a *thé dansant* in the new social hall. In the evening an entertainment was presented there consisting of Chinese classical music by the University Chinese Orchestra, singing by the well trained chorus of girls from St. Mary's Hall, and a Chinese play, *Mine Hostess*, a comedy of contemporary life.

On Friday afternoon a football game was played, the Boy Scouts held a jamboree, and various alumni classes held their reunions. After supper the students presented an English play, *A Pair of Sides*, supported by the University Foreign Orchestra.

ARCH PRESENTED

Saturday afternoon was marked by the presentation of the memorial arch, the formal opening of the social hall, and the university convocation. The academic pro-



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cession formed in front of the administration offices, and moved east of the library to Schereschowsky Hall, and thence northward to the memorial arch. This is a stone gate in the conventional Chinese style built of handsome white granite and presented by the gentry and merchants of Tsoa-kia-tu, the village lying just outside the grounds of the university. The arch was presented by the donors and accepted by the president for the university. The procession then moved to the main entrance of the new social hall where the doors were opened with due formality and the building turned over to the university. The large auditorium upstairs was more than crowded. About 100 members of the procession were seated on the temporary stage with the flags of China, the United States, and the university as a background. A hymn was sung and prayer was offered by Bishop Graves. The

time presented by the alumni, concluded the third day's festivities.

On Sunday morning, December 15th, a solemn service of thanksgiving was held in the university chapel, St. John's Pro-Cathedral. Dr. Pott preached. A *Te Deum* was sung and Bishop Graves dismissed the congregation with his blessing.

SEEK TO CLOSE UNIVERSITY

The local branch of the Kuomintang has petitioned the Nationalist government to close St. John's University, according to an Associated Press report originating here. According to the report, the members of the Shanghai Kuomintang, whose actions are considered generally as irresponsible agitations of those of youthful years, stated that their investigation revealed that the university "has been more the headquarters of reactionaries than an institution of learning." The petition urged



UNIVERSITY CONVOCATION

The convocation of St. John's in the new social hall, showing the faculty and distinguished guests seated on the platform. The Rev. F. L. Hawks Pott, D.D., president, is speaking.

chief address was made by Dr. Charles Emanuel Martin, professor of Government in the University of Washington, who stressed the importance of an international outlook such as St. John's University was peculiarly fitted to give its students.

Honorary degrees were conferred on many leaders in Chinese life, including Tse-Voong Soong, the Minister of Finance of the national government; Miss Yi-Fang Woo, president of Ginling College for Women at Nanking; the Rev. Ching-Yi Cheng, the moderator of the Church of Christ in China (the Presbyterian Church); the Rt. Rev. Ing Ong Ding, Assistant Bishop of Fukien; the Rt. Rev. Philip Lindel Tsen, Assistant Bishop of Honan; and the Rev. Tsoong-Moo Tong, president of the Central Theological School of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) at Nanking. A speech in Chinese was made by Dr. O. S. Lieu and short complimentary addresses by H. H. Kong, the Minister of Commerce, speaking for the national government; D. C. Tseng, speaking for the Mayor of Greater Shanghai; and by Dr. Hu Shih, the most prominent modern scholar in China, president of the National Institute of Government at Woosung.

At 6:30 in Rhineland Hall of the Middle School the alumni banquet was held. Over 300 "old boys" and their wives sat down to a delicious Chinese feast. Reports were made from the many branch associations all over China that more than \$82,000 had been pledged toward the endowment of St. John's University. The confident expectation was expressed that the goal of \$100,000 would be reached before the end of March. Another play, this

that the school, whose scholastic standing is the equivalent of American universities, be placed in the hands of a faculty "who will teach the doctrines of the Nationalist government."

REST HOUSE IN PORTO RICO

PONCE, P. R.—Porto Rico has been undergoing a change of "front" during the past year and, we think, looks much better for it. Especially is it true that the work which must be done can be done more effectively. The first note of improvement shows itself in the new building for the workers, in the hills, about 3,200 feet above sea level and called Quinta Tranquila or "place of rest"—where fresh air and cool breezes can be had in abundance.

This has been the work of Mrs. Colmore, who for the past two years has been anxious that some place be provided for the workers to rest awhile in the hot weather.

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THE RT. Rev. Norman H. Tubbs, recently transferred from the diocese of Tinnevely, South India, to the diocese of Rangoon, dedicated more than seventy new churches during his last five years in the former diocese.

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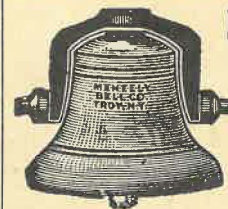
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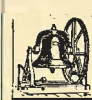
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EVERETT WILSON COUPER, PRIEST

MINNEAPOLIS, MINN.—The Ven. Everett Wilson Couper, Archdeacon of Minnesota, died suddenly at his home in Minneapolis on Monday morning, January 6th. The funeral services were held at St. Luke's Church, Minneapolis, on January 8th, at which the Bishop of Minnesota, the Rt. Rev. Frank A. McElwain, D.D.; the Bishop of Wyoming, the Rt. Rev. Elmer N. Schmuck, D.D.; and the Rev. F. D. Tyner, rector of St. Luke's Church, officiated. A large number of the clergy of the diocese were present.

Archdeacon Couper was born at Blue Earth, Minn., on October 6, 1875. He graduated from the University of Minnesota in 1899, and from Seabury Divinity School in 1902. He was ordained both deacon and priest by Bishop Edsall. He was rector, successively, of parishes at Northfield, Minn.; Springfield, Mo.; Spokane, Wash.; and Alameda, Calif. In 1918 he became dean of Trinity Cathedral, Duluth, which position he resigned four years later to take up the task of organizing the rural work of that diocese. He was chosen Archdeacon of Minnesota in 1923, and continued to be so up to the time of his death.

He was president for two years of the national organization of Rural Clergy, and both in that position and in his work as archdeacon he made a truly notable contribution to the Church's rural work.

ALLAN N. McEVOY, PRIEST

DETROIT—The Rev. Allan N. McEvoy, acting rector of St. Paul's Cathedral, Detroit, died on Christmas Day.

The Rev. Mr. McEvoy was born in Birmingham, England, January 17, 1885. He was educated in the public grade and high schools of Toronto and Weston, Canada. He graduated from Trinity College in 1909, being ordained deacon in that year and priest in 1910 by Bishop Sweeny. He was rector of St. Peter's Church, Hillsdale, Mich., from 1919 to 1922, and rector of the Church of the Ascension, Detroit, 1922 and 1923, becoming associated with the cathedral in 1923.

The Rev. Mr. McEvoy is survived by his widow, who was Mary Dorothy Farncomb.

D. J. WATSON SOMERVILLE, PRIEST

LEWISTON, IDAHO—The Rev. D. J. Watson Somerville, rector of the Church of the Nativity, Lewiston, was fatally injured when struck by an automobile truck on the night of December 28th, while crossing a street in the downtown section of Lewiston. He suffered a basal fracture of the skull and never regained consciousness.

Mr. Somerville was born in Ireland in 1869; his education was at Queen's Collegiate School, Cork, and at the Royal University of Ireland. He graduated from Seabury Divinity School in 1895, and was made deacon by Bishop Gilbert in 1896; the following year he was advanced to the priesthood by Bishop Whipple and began his ministry in Austin, Minn.

In 1904, Mr. Somerville came to Lewiston, where his ministry brought him in touch with a large number of people; he was rural dean twenty-five years and served a number of mission points in addition to the parish in Lewiston. For years he was an instructor in the State Normal School in Lewiston, and this with his Masonic connections brought him into contact with many outside the Church.

He is survived by his widow, Mrs. Dora Truman Goodrich Somerville, and five children. Burial was from the Church of the Nativity, Bishop Barnwell officiating, assisted by the Rev. H. H. Mitchell, of Moscow.

ELMER PLINY MILLER, PRIEST

SARANAC LAKE, N. Y.—The Rev. Elmer Pliny Miller, rector of the Church of St. Luke the Beloved Physician, Saranac Lake, since 1917, died in St. Luke's Hospital, New York, on Sunday night, January 5th. Mr. Miller had been taken to the hospital in New York for observation several weeks previous, but a malignant condition developed which prevented an operation, and his death occurred as a result.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, met the family of Mr. Miller in New York and, assisted by the Rev. Thomas J. Crosby, chaplain of St. Luke's Hospital, conducted a service in the hospital chapel on Tuesday. That evening the body was taken to Saranac Lake, and on Wednesday morning the Ven. George B. Wood, Archdeacon of Ogdensburg, celebrated in St. Luke's Church, the burial service taking place from the church in the afternoon. Archdeacon Wood, assisted by the Rev. Albert Aune, assistant to the rector in Saranac Lake, and the following clergy had part in the service: the Rev. Messrs. S. T. Ruck, Lake Placid; J. J. Paulsen, Tupper Lake; Percival G. Rollit, Ausable Forks; and

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Prescott Evarts, Cambridge, Mass. Burial was at Saranac Lake.

The Rev. Mr. Miller was a graduate of Middlebury and of the General Theological Seminary. He was ordained deacon and priest in 1889 by Bishop Doane, beginning his ministry as missionary at Hudson and Claverack in the diocese of Albany, in 1889. From 1891 to 1912 he was rector of St. Luke's Church, Catskill. He served as missionary and later as archdeacon in eastern Oklahoma during the period between 1912 and 1917, and in the latter year became rector of the church at Saranac Lake, continuing in this rectorship until the time of his death.

Mr. Miller was one of the most beloved rectors in the diocese and had served with marked ability and faithfulness in a field that taxed his strength unduly. He had endeavored to minister to the multitudes of sick who occupy the sanitariums in Saranac, and only in recent years had an assistant. One of his undertakings was the establishment of an endowment for the Church of St. Luke the Beloved Physician whereby it might enlarge its ministrations to the sick; and he leaves this well established by gifts of contributors who were glad to aid in this Christlike service.

EDWARD DUDLEY TIBBITS, PRIEST

HOOSICK, N. Y.—The Rev. Dr. Edward Dudley Tibbits, founder and principal of Hoosac School, and for more than forty years rector of All Saints' Church at Hoosick, died suddenly at Atlantic City Thursday morning, January 9th, as the result of a heart attack. Dr. Tibbits had been in poor health and had gone to Atlantic City for a brief sojourn before returning to Hoosac School for the winter term.

Dr. Tibbits was born in Troy, July 7, 1859. He received his education from private tutors, went to St. Paul's School, Concord, N. H., from which he graduated in 1878, and then entered Williams College. He received his degree in 1881, and after a year of foreign travel entered the General Theological Seminary, being ordained deacon in 1885 by Bishop Doane. He served All Saints' parish until the following year, when he went abroad for two years, traveling in Egypt and the Holy Land, and taking a special course in theology at Oxford University. He then returned to Hoosick and was advanced to the priesthood in 1888 by Bishop Doane, becoming rector of the parish and honorary canon of All Saints' Cathedral, Albany. It is interesting that the church which he served as rector for more than forty years was built by his grandparents and served by his father as deacon. He established two missions, one at Boyntonville and the other at Taymertown and served them also.

Dr. Tibbits will be best remembered for Hoosac School, which he established at Hoosick. This began as a day parish school, becoming in 1892 "All Saints' Choir School." It gradually widened its scope and in 1903 was incorporated as "Hoosac School for Boys," with a regular board of directors and a considerable property. It accommodates seventy-five boys, with one of the most complete plants of any boarding school in the state.

Perhaps the most famous thing connected with the school has been its Yuletide celebration, which is attended every year by people from all parts of the country and many of its alumni. Its origin was the Christmas celebration at the old Tib-

bits country house in the days of Dr. Tibbits' parents and grandparents. With the traditions of that event were intertwined ancient customs and picturesque incidents until it was woven by the rector into a comprehensive religious feast of remembrance. It extended until now it begins in the afternoon and lasts until late into the evening. Dr. Tibbits participated in it last month with his customary enthusiasm.

For some years Dr. Tibbits had not been in the best of health, but he continued to perform all his duties with his customary energy. Five winters ago he spent several weeks in the Samaritan Hospital taking treatment and seemed much better. Dr. Tibbits was unmarried. He is survived by a brother, Le Grand C. Tibbits of Hoosick, and four cousins.

The funeral was held on Monday morning, January 13th.

LOUISE FOSTER C. M'CLURE

VENTNOR, N. J.—Louise Foster Cutter McClure, wife of the Rev. Alfred J. P. McClure, principal of St. Leonard's School, Ventnor, died on January 2d, at her residence in Ventnor. The interment was in the family plot in the cemetery at Princeton, N. J.

Mrs. McClure was a sufferer for a great many years with an agonizing facial ailment but she lived to celebrate the fiftieth anniversary of her wedding.

She was born in Calais, Me., in 1850

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and was 80 years of age when she died.

She left two sons, a daughter, six grandchildren, and her husband who was formerly well known and beloved throughout the Church for his work as secretary and treasurer of the old General Clergy Relief Fund.

NEWS IN BRIEF

ARKANSAS—The congregation of Trinity Church, Pine Bluff, presented their rector, the Rev. Hanson A. Stowell, with a Nash sedan as a token of their affection at Christmas. All financial obligations have been met by the people of Trinity. In seventeen years of ministry there, the rector has not missed a service for any cause, except when on vacation.

CENTRAL NEW YORK—Plans for the new parish house of Zion Church, Rome, are being drawn by Hobart Upjohn, architect of New York City, and not Hobart & Upjohn as stated in THE LIVING CHURCH of December 14th.

IDAHO—A number of gifts and memorials have been placed in St. Michael's Cathedral, Boise, in the last month, including altar services for the chapel as well as for the high altar. An altar has been given to the primary and kindergarten departments of the Church school by Phyllis and Donald Wakeman, members of the school; other members of the school are to furnish the altar through gifts. This enables the primary department, which meets in the Bishop Tuttle House, to have a more worshipful service.

A chapter of advanced juniors of the Brotherhood of St. Andrew has been instituted in the cathedral parish. St. Margaret's School reopened after the Christmas recess with several new members in the boarding department as well as in the day school.

GEORGIA—The Rev. Samuel Bailey McGlohon, rector of St. Paul's Church, Savannah, was made permanent chairman of a group of nine prominent citizens, men and women, to distribute a fund raised by the *Savannah Press* for Christmas relief work in the city.

MARYLAND—The Bishop's Guild held their annual memorial service on Friday, January 3d, in the Bishop's Chapel at the Diocesan House. Bishop Helfenstein celebrated the Holy Communion to about fifty members of the guild. This service was especially in memory of Bishop Murray, whom the guild had loyally supported during his episcopate.

The object of the guild is to raise money for the Bishop to use in the education of young men for the ministry. Each year their budget is made up and each year they go "over the top." It was their pleasure to turn over a check for \$1,500 to Bishop Helfenstein, which accounts materially for their splendid efforts during 1929.

NEWARK—The Rev. Johnstone Beesch, curate of St. Peter's Church, Morristown, has changed his surname by dropping the S. His name should now be spelled "Beech," instead of "Beesch."—By the dedication on Christmas Day of a memorial window in Christ Church, Ridgewood, there has been completed a series of windows illustrating scenes in the earthly ministry of our Lord. The Rev. Edwin S. Carson, rector of the church, officiated at the dedication.—St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, is to receive a bequest of \$1,000, pursuant to the will of one of the church's former parishioners, the late Joseph Fairhurst.—A beautiful altar Prayer Book has been presented to St. Mary's Church, Haledon, by Mr. and Mrs. Gustav Martin, as a memorial to their daughter, Erna Martin Betz.—On the Feast of the Epiphany, at St. Elizabeth's Church, Upper Ridgewood, a number of choir boys of St. Paul's Church, Paterson, under the direction of Frank H. Mather, rendered a program of music, Mr. Mather also playing organ selections.—St. John's Church, Boonton, joined with other churches in the community in observing the Week of Prayer, which began January 5th.

NEW YORK—The New Year's houseparty of the First Century Christian Fellowship recently held at Briarcliff Lodge, under the leadership of Frank N. D. Buchman and his assistants, met for a midnight celebration of the Holy Communion on the eve of the New Year, at All Saints' Church, Briarcliff, the Rev. Henry A. Dexter, rector. Assisting the rector was Archdeacon Harris of Durban, Natal, South Africa.

NORTHERN INDIANA—The young people of Trinity Church, Fort Wayne, formerly known as the Trinity Young People's League, is now organized as the Order of Upsilon Pi Lambda,

under the leadership of Franklin Tooke as president. The second annual banquet of the Upsilon Pi Lambda, at which Bishop Gray will be the speaker, will take place Wednesday, February 12th.

NORTHERN INDIANA—Troop 34 of the Boy Scouts of America held a banquet and entertainment in the new parish house of St. James' Church, South Bend, on Wednesday evening, January 8th, at which there were approximately 100 in attendance, Bishop and Mrs. Gray being guests of honor. An address of welcome was given by the Rev. Lawrence C. Ferguson, rector of St. James, who not only welcomed all in attendance at the banquet, but also welcomed the troop in their new privilege of meeting every Wednesday night in the parish house. Addresses were also made by Bishop Gray, C. E. Williams, Scoutmaster Harry Owens, S. W. Brunn, P. D. Pointer, principal of the Central Junior High, F. C. Rogers, scout executive, and Maurice L. Petit, chief adult probation officer.

QUINCY—At the Christmas midnight Eucharist in Grace Church, Galesburg, a beautiful missal was blessed and used for the first time. It was the gift of seven men who had been in a choir class in the Church school in 1896. It is the first missal given the church.

SOUTH CAROLINA—The annual convention of the Woman's Auxiliary was held January 7th and 8th in St. John's Church, Florence. Among the principal speakers were the Bishop of South Carolina and the Bishop Coadjutor of North Carolina.—The Church Normal School, which for the past two years has been conducted under the auspices of the diocesan department of religious education, is enjoying another successful session with an enrolment of about forty-five Church school teachers and officers. The school meets for two hours once a month in each of the parishes in turn.

SPRINGFIELD—The annual convention of the diocese has been appointed by the Bishop to be held at St. John's Church, Centralia, on Wednesday, May 21st, with the annual Church Club dinner to be held on the evening before, Tuesday, May 20th.

WESTERN NEW YORK—Bishop McElwain of Minnesota visited DeVaux School recently and addressed the boys in the school room. The Bishop praised the heroic and self-sacrificing life of James Lloyd Breck who laid in Minnesota and elsewhere the foundations of schools for Christian education. Bishop McElwain is a cousin of Mrs. Barrows, the wife of the warden of DeVaux School.—The Rev. Perry Wilcox, who is chaplain at Fort Niagara, Youngstown, fitted up a chapel for the use of the men who belong to the church. He has asked that the different parishes near by send to him any pews, a lecturn, altar, and prayer desk which they might have new or second hand.—The Buffalo assembly of the Brotherhood of St. Andrew held a meeting of exceptional interest in the church of the Good Shepherd recently. H. Lawrence Choate, national president, gave the address.—The Rev. Charles Jessup, D.D., rector emeritus of St. Paul's Cathedral, Buffalo, with his sister, has gone to Gainesville, Fla., to spend the winter.—Mrs. Harper Sibley of Rochester was the guest speaker at the study class of St. Paul's Cathedral, Buffalo, on Monday, January 13th. All parishes are using as their text book this year *Roads to the City of God*, and Mrs. Harper Sibley, who was the only woman delegate from the Church to the Jerusalem Conference, spoke upon this book which is based very largely upon the discussion and findings of the Jerusalem conference.

BOOKS ON Pentecost

The Nineteen Hundredth Anniversary of PENTECOST is to be observed throughout Christendom in 1930

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MAGAZINES

THE RECTOR of St. Thomas' parish, Washington, D. C., the Rev. Dr. C. Ernest Smith, has a friendly but very searching criticism of the Church Pension Fund in the December number of the *American Church Monthly*. His criticisms, six in number, express forcibly what has doubtless been in the minds of others.

"It is high time," he says, "that such criticisms as these should be satisfactorily met and settled for all time." By doing this the Church Pension Fund will be able to complete "a piece of work not excelled by any branch of the Catholic Church in any part of the world." President Bell writes an eloquent and earnest "Plea for Rebels." "God give us the will," he says, "to be rebels, casting aside the deadly pressure of secular conventions." The rector of St. Paul's Church in Rahway, N. J., the Rev. H. A. L. Sadtler, describes "An Experiment in Religious Education" where the children's secular and religious education is combined in one curriculum as at Rahway.

In the January number of the *Monthly* Father Hughson writes a learned and illuminating article on "The Outbreak of the Reformation." He emphasizes a point which is often forgotten, namely that the tremendous intellectual activities of the late Middle Ages and of the Reformation period were "set in motion by and fostered under the aegis of the Catholic Church. . . . There can be no doubt that Protestant fundamentalists are far more afraid of free intellectual inquiry than ever was the Church in the Middle Ages." Prof. Francis J. Hall discusses "The South India Proposals for Reunion." He recognizes the "lofty spirit and devout care" with which the scheme has been conceived and formulated as well as the acute need of united missionary propaganda in India. He concludes that "the present disagreements between Catholics and Protestants are too deep theoretically and practically to permit the success of the scheme."

In the spring of 1921 the Sisters of St. Anne in Boston took up work in St. Thomas, one of the Virgin Islands which came to the United States from Denmark during the World War. One of the Sisters gives a very interesting account under the heading "Our Missionary Work in St. Thomas, V. I." It is work such as that described in this article which makes us realize that the Church is still very much alive and is manifesting some of its best life in quiet ways far away from the familiar notoriety and publicity of our so-called civilized centers. The warden of Humewood House, Toronto, contributes the first part of a sketch of the first Bishop of Toronto, John Strachan.

We are pleased to note the name of John Rathbone Oliver among the contributors to the book reviews department of the *Monthly*.

DR. SAMUEL M. ZWEMER, whose wise remarks about Islam are frequently quoted, has been appointed to the chair of History of Religions and Christian Missions, in the Princeton Theological Seminary, where he began his work January 1, 1930.

IN ARAPAHOE, Neb., St. Paul's Church was recently loaned to a visiting priest for the baptism of two Syrian children according to the rites of the Greek Orthodox Church. Five of this Syrian family attend St. Paul's Church school when they can get into town from out in the country.

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By John Haynes Holmes

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