

# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, OCTOBER 11, 1930

No. 24

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# SUPPLIES FOR THE PARISH AND RECTOR

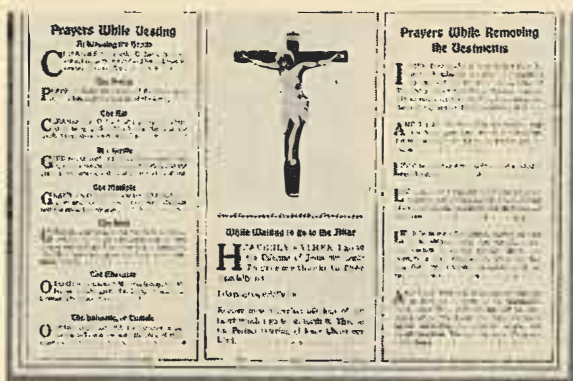
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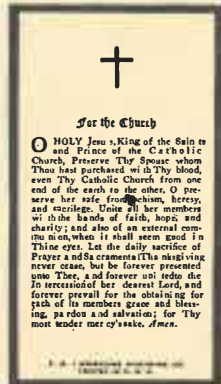
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CHURCH SERVICES AND NOTICES	
Week ending	and Sunday following
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday (Fast)	
Saturday	
Sunday	

Church Notice Blank

## Register of Church Services

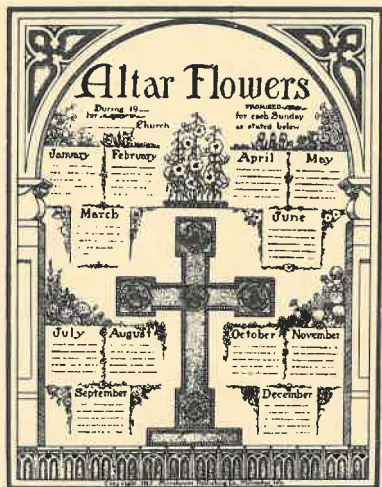
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Preparation Card No. 1  
Preparation Card No. 2  
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- 34—For Burial
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45—The Instrument of Donation and the Sentence of Consecration. Per set (one each) ..... 75 cts.

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## MOREHOUSE PUBLISHING CO.

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# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, OCTOBER 11, 1930

No. 24

## EDITORIALS & COMMENTS

### Our Divergences

ONE of the commonest criticisms of the Church, commonly made by those who leave her for various other allegiances, but sometimes proceeding as well from loyal Churchmen, is that different doctrines are taught in different parish churches. One church teaches that there are seven sacraments, another that there are two. Different "uses" in the celebration of Holy Communion are evidently justified by different views of the sacrament. In one church the sacrament is frankly termed the Mass, in another the Holy Communion. And there are other variations of like character, some of them more important than these.

Now we are far from holding that this condition is a happy or even a normal one. Yet we are sometimes surprised at the source of such criticisms. Normal Churchmen ought to be able to explain them satisfactorily, to themselves and to others.

This Church is responsible for the Book of Common Prayer. Whatever is stated therein is her statement, and she is responsible for it. In addition to that, since the Church has sprung immediately from the Church of England, she has made it of record that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require." Both in that declaration and also in certain other statements in the Preface to our Prayer Book which are taken without change from the Preface to the English book it becomes clear that the American Prayer Book may not be taken as furnishing a complete use by itself, but is, by its own language, thrown back upon the English book. That book, in turn, indorses the several Prayer Books that have preceded it, both in English and in Latin; and clearly indicates as well the recognition of other uses in the Church Catholic as legitimate uses, though in no sense accepted standards of the Church of England. The (English) Preface speaks of rejecting certain proposed alterations as being "of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England or indeed of the whole Catholic Church of Christ)," thus testifying to her sense of responsibility not only for her own legislation but also for respecting that of the Catholic

Church at large. Now with this multiplicity of official standards, which could scarcely be avoided by a Church that is only a part of a greater whole, it is not strange that, in a perfectly legitimate way, variations in use, even, to some extent, in teaching, should grow up. Thus one is at liberty to make the chief service of Sunday the Holy Communion or Morning Prayer, as he deems best. If the former, he may refer to it by the present Prayer Book name or may term it the Mass, as in the use of 1549 and earlier uses. The number of the sacraments is correctly placed at seven or at two according to the exact definition used; for nobody really treats the seven and the two as interchangeable, neither does anyone use the term "sacrament of the gospel" for more than two. Many of the variations that perplex strangers and sometimes people that should know better are thus explainable in a perfectly natural manner.

AND then comes the fact that all our priests and bishops are licensed to preach, and are trusted to present the doctrines of the Church fairly and accurately. It has not always been the policy of the Church to accord this privilege, and the Books of Homilies were set forth by the Church of England for the purpose of supplying accredited sermons for the use of such of the clergy as were not authorized to preach original sermons. The use of the official Homilies lapsed long ago, and the impossibility of devising sermons such as would be appropriate for any place and at any time was well illustrated by them. Sermon language and sermon length are changeable factors, and if a present-day American priest should get the habit of reading from the pulpit at sermon time the prosaic Homilies and continue to an hour or more at each reading, it is easy to forecast his speedy discomfiture. There are disadvantages in the allowance of original sermons by every one of the clergy, for it is inevitable that each will be somewhat colored by the differing intellectual powers of the several preachers, and there will probably always be some erratic thinkers who will differ with the accepted position of the Church in some respects and will fall into a greater or less degree of individualism. Intellectual honesty, which is much more generally preva-

lent than is commonly believed, will generally—not always—keep a clergyman from varying greatly from the standards of the Church in his preaching. Probably there will always be some of that extreme individualism, which will degenerate at times into teaching such as is not in accord with the position of the Church; but the alternative is to draw up official sermons or homilies and to require their use everywhere, and we believe that most people will prefer the present system of individual sermons, prepared by particular individuals for particular congregations, even though it involves the twin dangers of poor sermons and heretical sermons, to the more accurate but less inspiring standardization which is its only alternative.

Now it is clear from the above statement of facts that some variation in use or in teaching is inevitable. The positive requirements of our own Prayer Book do, indeed, supersede those of all other uses; but it is not always clear what the relation of partly conflicting directions may be. Thus the common diversity of interpretation as to the lawfulness of Reservation is due to a perfectly honest difference of interpretation. Must our American rubrics be interpreted literally, with no regard to their history or to the varying practice of the Catholic Church at large? We have no answer except as individuals may answer for themselves, conscientiously and in the exercise of their best judgment. And they differ.

Moreover, it is beyond question that the demand for uniformity, which was deemed essential in the England of the sixteenth and seventeenth centuries, has given way to a policy of flexibility and liberty such as is so generally accepted, especially in America, as practically to have the force of law. Thus a variety of declarations, more or less wise, concerning original sin, free will, justification, good works, etc., not to say concerning the sacraments, is made in the Thirty-nine Articles, yet it is unthinkable that a clergyman would ever be presented for trial on a charge of varying from any of those statements. True, our General Convention declined to remove the Articles from the Prayer Book at the late revision, but the enforcement of the opinions therein expressed has not, in fact, been followed by judicial decree in any case nor is it likely to. The very people who petitioned the General Convention to retain them are pretty well understood not to desire to have at least all of them enforced.

So we see that some degree of divergence is inevitable and simply means the distinction between Church and sect. The Church does not purport to be a combination of people who think alike on all matters and desire to have no association with other people, who differ with them.

Yet we do not maintain that all our current diversities may be thus easily explained. We hear occasionally—not often—of a priest openly denying some statement of the Creeds, sometimes the Incarnation itself, which is the very base of the Christian religion. Certainly no previous Prayer Book in the Anglican communion or in any other part of the Catholic Church can be cited in justification of such a divergence.

Our own judgment is that here is the distinction between legitimate and illegitimate variations from the standards of the Church. What the Church has ever sanctioned, anywhere, may or may not be lawful in a particular church or place, but it is not *per se* a position that cannot honorably be held in the Church. What the Church has never anywhere sanctioned or allowed is on doubtful ground. What is contrary to the official declarations of the Church

everywhere cannot be taught within the Church, as the teaching of the Church, without violating one's own honor. What is taught as being one's own private judgment or opinion, but not as the teaching of the Church, is inappropriate in a sermon, in which a preacher is expected to expound the teaching of the Church and not his own peculiar views, but is not necessarily a violation of his honor. Moreover, since a priest in preaching on any appropriate topic must necessarily deal with the topic according to his own intellectual limitations, and may, therefore, support a doctrine inadequately, or misrepresenting or misstating it entirely, it may not generally be assumed that he has done so intentionally or with heretical intent. Clear thinking and clear teaching are greatly to be desired in all our clergy, but one may diverge from actual truth without intending it.

While, therefore, there are instances of misstating the position of the Church as expressed in the Prayer Book, yet the common idea that the ministry of the Church is "honeycombed with heresy" is, in our opinion, not justified; and in very few instances do we find any of our clergy deliberately tearing down a fundamental position of the Church. True, there are a few conspicuous examples of the contrary, and they are deplorable, but it is a grave mistake to assume that they are typical in the Church.

The essential thing is that the official words of the Church should always accurately represent her position. A preacher contesting the Incarnation, or the Virgin Birth, or the Resurrection, for example, cannot explain away the *fact* that the Church explicitly teaches each of these, and his people have the proof of it in their hands, so that his own diversion from the doctrine of the Church becomes evident not only to him but to them.

So have arisen the differences that we find between the teaching in particular churches and the explicit teaching of the Church. Most of them are legitimate; and where they are not, the people have the Church's own doctrine before them, so they cannot easily be misled.

After all, the influence of a bad sermon is not very widespread. In most of our congregations the people have some knowledge of the teaching of the Church, and can correct some degree of heretical teaching by that knowledge. An heretical priest cannot completely mislead his people, no matter how badly he may try to. And with the frequent changes of the clergy, an era of heresy in any given pulpit does not last very long.

People who repeat the current slanders of the Church are therefore not very logical.

MEMBERS of THE LIVING CHURCH FAMILY have been very generous in responding to the statement of needs growing out of the recent storms in the Dominican Republic. Their various benefactions have been sent to Bishop Carson; and the Bishop now cables: "Discontinue further appeal for relief of our needs. Now rebuilding properties. Hope the Church will get behind advance work program. Deeply grateful for your assistance."

Our interpretation of this cablegram is that the emergency needs growing out of the storm have been met, and that the needs for permanent buildings are included in the advance work program of the Department of Missions, so that that program, rather than any emergency fund, should be the object of contributions. As a number of these are reported in this issue,

we are asking Bishop Carson to apply them to objects stated in the Program after emergency needs have been met.

The immediate necessity is to build wisely and well, and Bishop Carson may safely be trusted to do this, when necessary funds are placed in his hands.

**A**PPARENTLY the report of the murder of two women missionaries of the Church of England in China must now be accepted as authentic. It is a terrible thing, but whoever goes into a heathen land goes with the knowledge that he or she is giving up all for Christ and is counting life itself among the things that are being offered for His dear sake. They who receive the crown of martyrdom are sowing seed that will certainly grow up, and the blood of the martyrs is still the seed of the Church.

Martyrdom  
in China

China is presenting serious problems to the Christian world; but not all of China has rejected Christ or the Christian religion, and we need not lose hope.

ANSWERS TO CORRESPONDENTS

F. B.—Long custom, from time immemorial, is the authority for the change of violet to red as the liturgical color for Holy Innocents' Day when the day falls on Sunday, the reason being that the somberness of violet is never appropriate for the Christmas octave.

ACKNOWLEDGMENTS

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

HURRICANE RELIEF IN SANTO DOMINGO THROUGH BISHOP CARSON

St. Clement's Church, Philadelphia, Pa. ....	\$100.00
M. C. ....	5.00
Additional from All Saints' Church, Ft. Lauderdale, Fla. ....	1.00
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Junior Auxiliary of Emmanuel Church, Brook Hill, Va. ....	5.00
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N. R. Z. ....	10.00
M. R. C. W. ....	10.00
From two members of the Church of the Advent, Boston, Mass. ....	10.00
Woman's Auxiliary, Christ Church, Hudson, N. Y. ....	5.00
Christ Church, Hudson, N. Y. ....	10.00
U. H. G. ....	2.50
F. E. G. ....	2.00
St. John's Church, Homestead, Fla. ....	9.40
A. S. O. ....	10.00
Students of Sewanee (University of the South) ....	35.00
The Guilds of St. Paul's Church, Ft. Fairfield, Me. ....	5.00

Total for the week .....\$ 283.40  
Previously acknowledged ..... 1,872.38  
\$2,155.78

FOR ARCHDEACON AND MRS. WYLLIE, SUFFERERS IN THE SANTO DOMINGO HURRICANE

Mrs. H. K. Hatfield, Hanover, Mass. ....	\$ 10.00
Rev. W. H. Tomlins, Granite City, Ill. ....	1.00
	\$ 11.00

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M. A. B. ....	\$ 25.00
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TOWARD SENDING A PRIEST TO TRISTAN DA CUNHA

F. E. G. ....	\$ 3.00
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OUTLOOK

YOU CANNOT believe in honor until you have achieved it. Better keep yourself clear and bright; you are the window through which you must see the world. —Fiery Grains.

WHY CHURCH PEOPLE SHOULD SEND THEIR CHILDREN TO CHURCH BOARDING SCHOOLS

BY THE REV. HOMER W. STARR, PH.D.

CHAPLAIN, PORTER MILITARY ACADEMY, CHARLESTON, S. C.

**A**LL reasons may be grouped under two: (1) It is to the advantage of their own children; and (2) It is an aid to the Church.

I. IT IS ADVANTAGEOUS TO THEIR CHILDREN

1. Church schools are generally notable for their high scholastic standing. The evidence of this is the number of these schools that are accredited by the regional associations of schools and colleges, and by the state educational associations. The standards, especially of the regional associations, are quite strict.

2. Church schools, in contrast with local high schools, have comparatively small classes and therefore greater opportunity for individual instruction.

3. They usually have as instructors men and women of high moral standard and Christian character.

4. The day's work in a Church boarding school is under careful supervision and there is an ordered schedule for both work and play.

5. There is a fixed time or "study hour" for the preparation of the daily lessons, and during this time each one has help available as needed.

6. There is a reasonable division of time between lesson study, lesson recitation, physical exercise, social recreation, and moral and religious training. The Church school, unlike the secular schools, definitely recognizes character building and religious nurture as an integral factor in true education: it is definitely based upon the ideal as seen in the boy, Jesus, who increased in *stature* and in *wisdom* and in favor with *God* and *man*.

7. The Church school trains Church boys and girls in Church ways, and sends them back better prepared to take an active part in the life and work of the Church. The chapel services are Church services, based upon and drawn largely from the Church's Prayer Book: the principal days and seasons of the Church year are observed and their lessons taught; the Church's Creed and Catechism are the bases of distinctive Church teaching; and the whole atmosphere of the school is pervaded by Church ideals. This is done in no narrow or bigoted way, such as would give offense to the usually large proportion of students in our Church schools who do not come from our own Church families. The very presence of the pupils from non-Episcopal families is not only a tribute to their recognition of the superior advantages our Church schools have to offer, but also tends to give a broad and sympathetic and understanding outlook to our own boys and girls. The aim is not to make our own students prejudiced partisans, but to present their own Church to them in her strength and beauty, to increase their appreciation of the rich privileges she offers her own children, and to stimulate and strengthen their convictions and hence their "Church loyalty."

8. The problems of Youth involved in modern questions about the authority and inspiration of the Bible, Science and Religion, the nature and authority of the Church, and the Christian code of moral conduct, are presented to the students in the spirit of a true Christian scholarship, freed from the narrowness and obscurantism often associated with the teaching of certain Protestant bodies which make a fetish of the Bible as "verbally inspired," and in the spirit of literalism and "fundamentalism" present a conception of the Christian religion which it is very difficult for a student to retain after he has entered college. Experience has shown that ordinarily our young people who have had their secondary education in a Church school are seldom troubled by these problems of readjustment after they enter college, and in many cases are not even conscious of them. An intelligently grounded Christian faith is seldom wrecked by the pseudo-scientific teaching of agnostic or atheistic college instructors. Church workers among college students have frequent occasion to observe the difference in point of view, or spiritual outlook, between those students who have come from our own Church schools and those

(Continued on page 806)

# DAILY BIBLE STUDIES

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

## "BEFORE AND AFTER"

*Sunday, October 12: Seventeenth Sunday after Trinity*

READ Psalm 139: 1-12.

THE word "prevent" in our collect has the old and literal meaning, "go before," and hence we pray for God's grace to go before us and to follow us. Christ is to prepare the way before us and then to follow and make perfect our defects. The presence of God is needed to make a path for us lest we stumble; and then, since we are so foolish and feeble, His presence is to remedy our failings and make the past of our lives pure and good. Before and after—and both blessings are necessary. In our prayers at night we ask God to take the ended day and touch it so that it may be a good day, even as we ask for protection through the hours of darkness. And in the morning we thank Him for His protection and for refreshing sleep, and then we pray for His guidance in the new day.

*Hymn 20*

*Monday, October 13*

READ St. John 8: 56-58.

OUR blessed Lord's great and holy declaration, "Before Abraham was, *I am*," reveals His infinite existence, which St. John in his vision heard verified as the exalted Christ declared, "I am Alpha and Omega, the beginning and the end." It makes the ages with all their mystery so gloriously clear as they are identified with a Person, even Jesus Christ the Son of God. And this great truth comes to us in our finite human lives and helps us, for so the Lord declares His interest in us. He is Jehovah, the ever-existent One, and so He stands, the Lord of our lives and the Companion of our days from our birth even unto the endless ages when we shall be with Him in Heaven. There comes a bigness, a dignity, a joy in living when we know that our blessed Redeemer in His own infinite Being is the beginning and ending of the life of each one of His children.

*Hymn 253*

*Tuesday, October 14*

READ Exodus 13: 20-22.

IT WAS not a mere historical incident as we read of the pillar of cloud and the pillar of fire sent by God to guide and protect the Israelites as they came out of Egypt. Rather is it a message for all of us who live thousands of years afterward; for so the loving Father guides and protects us. We do not need to see the cloud and fire, for we have seen Christ Himself and we know He is with us always so that the past shall not discourage us nor the unknown future trouble us. He is there, behind and before. I cannot change the past; I cry "Remember not past years," and the Christ, as I pray, touches those years and they are redeemed. I am "afraid of the distant scene," but the dear Lord goes before and calls, "Follow Me," and I am no longer afraid. The divine Presence never leaves me.

*Hymn 244*

*Wednesday, October 15*

READ Philippians 1: 3-6.

THAT prayer beginning, "Direct us, O Lord, in all our doings" (page 49 in Prayer Book), is one of the oldest prayers in our Prayer Book, and one most frequently used. It follows the message of our collect for the seventeenth Sunday after Trinity, especially in the phrase, "All our works begun, continued, and ended in Thee," and suggests the truth of St. Paul's words, "He which hath begun a good work in you will perform (or perfect) it." God working in and through our words and works and perfecting them—surely that is a blessed message. God's children need not fear lest their efforts

to do His will may fail. The grace which goes before and which follows enters into the very doing and speaking. Continuing, persevering, enduring, the child of Christ can rest assured of a blessed fruitage since it is He who worketh in us both to will and do (Philippians 2: 13).

*Hymn 490*

*Thursday, October 16*

READ Psalm 23.

THE good Shepherd Psalm naturally associates itself with our Lord's words (St. John 10: 1-18): "I am the good Shepherd, and I know My own and Mine own know Me, even as the Father knoweth Me and I know the Father." The Lord goes before us and calls us by name, and if we wander away He follows us (St. Luke 15: 3-6). It is the wonderful privilege of the Christian to know that Christ is always interested, and that His interest leads Him to go before us, to call us by name (Isa. 43: 1), and to follow after. His love is like a living atmosphere, full of power and redemption. We try, and fail; but if we wait upon the Lord there is no failure because Christ makes even our failures, if we are sincere, to become successes (Isaiah 40: 31). One of the joys of Heaven will be the revelation of rich fulfilment through Christ of words and deeds which seemed here on earth to bring little if any fruitage.

*Hymn 497*

*Friday, October 17*

READ St. John 16: 33.

THE cross is a Throne, and the crucified Christ is the world's Conqueror. While we sorrow for our sins and adore the Lord who died to put away our sins, we must recognize the glorious power which is slowly but surely redeeming the world. And that blessed redemption, even as it grants us a new birth and an ever-increasing fullness of life, is working upon us and transfiguring the broken shape of humanity into a precious perfection. "We shall be changed," fairly shouts St. Paul in his great resurrection sermon; and that change, while at the time it may seem to be sudden, will really be the result of years of nourishment and gracious care on the part of the Great Physician. O blessed change indeed, which each prayer, each communion, each deed of mercy in the Master's name, through divine grace consummates!

*Hymn 231*

*Saturday, October 18: St. Luke the Evangelist*

READ II Timothy 4: 5-8.

HOW finely this day's message fits in with the truth of Christ's presence going before and after! For the physician's work is not only, or chiefly, as we are learning today, to cure sickness, but to establish health. Daily exercise, nourishing food, quiet sleep, work without worry—are not these the spiritual means whereby we are made to grow in the grace which goes before, and follows? Oh, the blessed health of a Christian as he is nourished by divine grace, and whose weakness and sins are mastered by the righteousness of Him who clothes us in His own robes and calls us His own! So slow seems the progress, so frequent the falls! But the power of Christ can no more fail than the sun can cease to shine or the stars fade in the firmament!

*Hymn 224*

Dear Lord, Thy presence and loving nurture are my strength and inspiration. I cannot fear when Thou art going before me on the way, nor can I lament when Thou dost take each day and consecrate it by Thy power. Make me, dear Christ, to be a healthy Christian, for spiritual health can only come from Thee. Amen.

# Religious Liberty in Chinese Schools

By John W. Wood

Executive Secretary of Department of Missions and Church Extension of the National Council

CONTROL of education in China, whether public or private, has become one of the major objects of the Nanking government. Regulations issued by the Ministry of Education, designed to accomplish this purpose, have succeeded one another and have become increasingly rigorous. The regulations of August 29, 1929, at last aroused Chinese Christians as well as some foreigners to the seriousness of the situation. The main difficulties were the complete prohibition of religious exercises of any kind in primary schools and a growing tendency to apply the same restrictions to junior middle schools. These are in addition to the requirement that in all schools of the senior middle, and higher grades, whatever religious instruction and services there are shall be on an elective and voluntary and not upon a required basis. In other words, a school established and conducted by any Christian communion for the purpose of carrying on its missionary endeavor to interpret the Christian way of life to the Chinese, is forbidden to give religious instruction as a required part of the curriculum or to hold religious services at which the attendance of the entire student body is required.

Some months ago the Church of Christ in China, a union body, containing congregations from several communions other than our own, adopted a resolution providing that in view of the complete prohibition of religious exercises in primary schools, some effort should be made to secure a modification of the government regulation, and expressing the opinion that, in case of failure to secure this modification, it would probably be necessary to close such schools.

More recently, members of fifteen different communions in China, including the Sheng Kung Hui, united in a petition requesting the Ministry of Education to allow all grades of Church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

Having conducted private schools for many years, the petitioners state that they have assumed that "Party and National leaders are eager to train men and women to serve their country under the supervision and direction of the Government." They express the opinion that the restrictions and the official interpretation placed upon them are of such a nature as to make it necessary for the majority of Church schools to discontinue. A number of conferences held under the auspices of the petitioning communions to consider the subject have led to the unanimous feeling "that the circumstances compel us to protest against the provisions of Chapter 1, Article 5 of the Regulations Governing Private Schools and the official interpretation thereof."

Article 5 of Chapter I of the regulations issued in August, 1929, reads as follows:

"A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or induced to participate. No religious exercises shall be allowed in primary schools."

The petition includes a lengthy statement of the reasons for including religious courses in private schools. The main points are:

1. The purpose of the Christian Church in conducting schools in China is to nurture Christ-like personality, to serve society and state. "In the broader sense," the petitioners say, "education should enable the students to appreciate the beautiful, good, and true so as to be able to give expression to beauty, goodness, and truth in their conduct. This can be realized to the highest degree, we believe, only through the gateway of religion."

2. Disapproval is expressed of the movement in educational circles during the past few years for the "separation of religion from education."

3. With limited governmental facilities for education, China cannot afford to discontinue any worthy educational activities. Reference is made to the children of 200,000 Christian families, represented by the petitioning bodies, who need education as Christian youth. The petition reiterates that the reason for including religious education in the curriculum of private schools is "to guide the students to get a right start in their lives. To share such responsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited. . . . We firmly believe that education without religion is incomplete."

4. Even if there were a sufficient number of public schools to educate the youth of the country, "private schools are useful for the purpose of experiment."

The reply of the Ministry of Education is a flat refusal to modify the regulations on the ground that "to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embody obstacles too difficult to permit the Ministry to grant the request." The reply also emphasizes the fact that if there is to be any religious teaching, it should include "teaching the ideals of all religions." The refusal is coupled with the injunction, "Let this be considered final and not subject to further review."

In spite of its excuses and explanations, it is plain that the Ministry of Education desires to abolish all religious and especially all Christian influence and institutions from mission and other private schools.

The full reply of the Ministry of Education is as follows:

"Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship has been received.

"Upon consideration of the points raised in your petition, we find them not free from misunderstanding. Let us consider these points *seriatim*.

"1. The first point, that we should use religious teaching in the training of life, is not far from the truth. But this depends upon whether you utilize in your teaching the ideals of *all* religions, such for example as the teaching of equality and mercy in Buddhism, of universal love and service of others in Christianity; one cannot limit the teachings exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices. If you conduct courses on religion and have worship limited to one religion only, this is in fact mere outward formality and from the educational point of view is not an essential in the training for life.

"2. In the regulations governing the establishment of private schools, the restrictions on religious education are not limited to one particular religion. If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will preempt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in the choice of their religion. This is really the placing of shackles upon their liberty of thought.

#### "Principal Purpose

"3. Since the principal purpose of your churches in establishing schools is to make education widely available and is not intended to employ education to entice or compel students to become church members, therefore the restrictions against the propagation of religion do not run counter to the prime purpose of the churches in conducting schools.

"With regard to the idea that all the children of the 200,000 Christians must be enrolled in church schools, this seems to us to be on the same plane as the attempt to view the world from your own doorstep and such an idea should not continue to be cherished.

"4. If you propose to experiment in education, basing your experiment on projects related to science and social conditions, this is something which the government unquestionably approves and permits. Religion, however, is one type of abstract intangible imagination and is outside the category of educational theories and there is therefore no reason for the government to permit religion in schools for the purpose of experimentation.

"To sum up: There is not only one religion. If we allow

each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose these restrictions which do not apply only to Christianity but to the other religions as well.

"Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

"(Signed) MONLING CHIANG,  
"Minister of Education."

## RUSSIA TODAY

By THE REV. GEORGE L. PAINE

EXECUTIVE SECRETARY, GREATER BOSTON FEDERATION OF CHURCHES

RUSSIA, the great experiment, and the great unknown! I made a month's tour, covering many of the important cities, a village or two, the largest wheat farm in the world, and four days down the mighty Volga. I talked with many people of all sorts, some in English or French or German, but, of course, principally in Russian through our American leader who talks Russian perfectly, or through our local Russian guides. From them I received every kind of impression from fierce opposition to Sovietism to rabid support.

In one village outside Kiev, where I interviewed a dozen farmers or their wives, every last one was against the government's plan to collectivize them and they were resisting. They are devoutly religious and attend their church, and I saw the priest—whom the state, however, had driven from his previous large house and garden. Also the small traders and artisans—such as are left—are anti-Soviet. A cobbler at Odessa complained he could buy no leather, and willingly paid me two roubles (\$1.00) which I asked of him for my old soleless shoes, to get the uppers. A watchmaker (ex-German prisoner) in Moscow was anti-Red because his business was restricted and his taxes exorbitant. Anyone who employs three or more workers or who has property, apartment house or farm, that brings in anything more than a modest income, is a "Kulak" and one to be looked at with disapprobation and to be hampered or taxed in every way possible. Naturally their number steadily declines. An old Jewish tailor at Kiev (with a brother in New Haven, Conn.) sadly shook his hairy head, "Business very bad. Things no good."

But talk to a "Proletarian" and the story changes. Factory workers feel and talk like Louis XIV, "*L'etat, c'est moi*," "I am the State." They elect their representatives who jointly with the administration run the factory or plant. They themselves control wages, hours of work, conditions, discharging, etc., except that they can't work more than eight hours for a normal day's work, nor more than a certain number of hours overtime (at increased pay), must receive two weeks' vacation with pay, cannot employ any child under 14, and those from 14 to 16 only four hours a day, 16 to 18 only six hours, and never in any occupation dangerous to health, and must allow a woman a vacation with full pay for two months before and also after childbirth, except in office or light occupation when it is six weeks. They have their "Red Clubs" and "Lenin Corners" for instruction in many things and a club house for good times. There are constant movies and many concerts. They receive good wages. They are nobody's slaves or "hands." They have achieved freedom and they have an uplifting self-respect. That is worth almost anything.

Very deliberately have I gone through large plants—e. g., a silk factory at Moscow (formerly French), a cigarette factory at Rostov, and at the same place a tremendous agricultural machinery plant, where were 7,000 employes making carts, etc., and 9,000 erecting new buildings. Everywhere the men and women were working steadily and pleasantly, and seemed to take an interest in their work. In each case I spent an hour or more in the manager's office, who promptly answered every question I could think to ask. And everywhere, where free wall space offered, were brilliant posters showing

by diagram and chart what the factory was expected to produce under the famous "Five Year Plan," what its record had been the first year (October 1, 1928-29) and what it had been this current year, month by month, covering such matters as number of employes, production per man, cost of production, total wages, *et al.* Russia is bending every effort to increase her industrial efficiency and make herself self-sufficient. She has the most effective and extended propaganda system imaginable. Graphic, attractive, understandable posters are literally everywhere, excepting in trolley cars, where there are none. Nobody who can read can possibly be ignorant of what are the aims of the U. S. S. R., and how much the co-operation of everyone is desired. Her system for creating and enlarging her activities, industrial, agricultural, commercial, and intellectual, seems to have been wrought out with a keen intelligence and thoroughly coordinated plan. Will it work? Will it go through? Who can say!

TEN years ago Russia was totally exhausted, stripped bare of everything from locomotive to pig. World War, blockade, civil wars, and famine had done a complete job in the way of devastation. Foreign powers have given her no loans. She had and has no money. She could not and cannot buy on credit. Hence her one immediate and unescapable necessity—produce all she can for export and buy nothing except absolute necessities. Her exports allow her to buy machinery and necessary raw materials in return. But, lacking such materials—cotton, wool, leather, etc.—and such machinery, she has found it almost impossible to produce any surplus for export. The people are living in hope, I might say *on* hope, for I have never conceived of such total lack of any commodities to buy. There are almost no shops, and those there are have practically empty shelves. The people in the cities live on heavy rye bread, some meat, cabbage, and cucumbers. Tea is the universal drink.

Of course, the *peasants*—and most of the population live on the land and in little villages—have their other vegetables in addition, with some milk and cheese and eggs, but nothing in abundance. Russia—I should say the U. S. S. R.—wants to collectivize these small farms so as to make large scale production possible (when she can supply the tractors) and thus have more wheat for export. Herein lies a large part of her salvation. But the peasant is conservative, ignorant, and obstinate, and prefers his own tiny property in his own right. The Communist hopes to win him over by demonstrating to him that he will have more produce to be shared on the state farm or on the collective farm. Will the prospect of more goods to be had and enjoyed outweigh the cherished sense of individual proprietorship? Only time can answer this question. If the scheme of Stalin and the Central Executive Committee goes through, let our United States look out for her export trade in wheat. If this scheme does not get across, look out for a revolution. (A recent paper reports that farmers in the North Caucasus set fire to a trainload of agricultural produce because they had received in payment therefor only paper money and there was no clothing or other desired commodities on which to spend it.)

## FOLLOWING CHRIST

THERE ARE those who think they have followed Christ when they have obeyed the precepts of the Sermon on the Mount, loved their neighbor as themselves, and done unto others as they would that others should do to them. To follow as far as that is to go a long way, much longer indeed than most of us can claim to have gone. But to stop there is to stop in the middle, to miss the end of the journey, to come short of the point of arrival, where the key lies to the meaning and value of all that has gone before. We are too apt to rest in the thought that to follow Christ is merely to follow a teacher or a reformer, so that enough has been done when we have repeated His doctrine of Fatherhood and brotherhood, voted for His precepts, and practised as much of them as we can, or perhaps only as much as we find convenient. Let there be no mistake as to the inadequacy of all that, whether presented in a simple form or any other. To follow Christ is to follow a victor in life's battle, a conqueror over suffering and death, through the completeness of his loyalty to the Great Companion. Hence the power which makes His teaching live; hence the driving force which makes His Gospel effective for the regeneration of society.

—*Fiery Grains.*



# Building the Cathedral\*

A Review of Recent Progress in the Construction of the Cathedral of St. John the Divine, New York

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

"The Lord God omnipotent reigneth."—*Revelation xix: 6.*

IN THIS metropolitan diocese, with its five thousand five hundred square miles of territory, its more than five hundred canonically connected and licensed clergy, its great number of parishes and missions, and its numerous and important educational, charitable, and missionary institutions, there are many things demanding my thought and attention, but today I want to bring into view certain facts in regard to this cathedral. I feel it right to speak of this on my first Sunday this autumn in this pulpit, for our city and country are deeply interested in this undertaking and it has been said with truth that the building of a great cathedral is an event in the world's spiritual history. The public interest in the cathedral is very great and is constantly increasing. The Visitors' Book shows that among those coming to its services are people of all faiths, from every state in the Union and from every country in the world. During the past twelve months the cathedral has been visited by more than two hundred thousand people.

I can speak freely of this work for it is not of my devising. It is more than fifty years since this project was inaugurated. The names of Bishop Horatio Potter, Bishop Henry C. Potter, Bishop Greer, and many others will be forever identified with this great building. It was those who went before us who saw the vision which we are striving to fulfil, and who initiated this magnificent enterprise which we are carrying forward.

Here in America's greatest city, with its crowding business structures and its mighty temples of commerce, we are erecting, on this noble eminence where its towers can never be overtopped, a building to symbolize the place of religion in our life, a cathedral which in the judgment of qualified critics will be in some respects the noblest ever erected, and which even in size and area will be one of the three greatest in the world.

J. Bernard Walker, late editor emeritus of the *Scientific American*, says: "When the student who has familiarized himself with the medieval cathedrals enters the nave of St. John's and appreciates the vast stretch of ninety-six feet from clerestory window to clerestory window, he will realize that here is something which, for sheer majesty of effect, is unmatched among the cathedrals of the world." That is the judgment of an expert.

And even for this city of New York, accustomed as it is to large projects, I think we can say that the progress of this undertaking during the past five years has been encouraging. During that period the noble baptistry has been built, the great nave has been erected and is now almost complete, the magnificent west front with its two towers has been commenced and carried far forward, and the north transept, the great gift of the women, is well under way. But great as these portions of the cathedral are they leave much still to be done.

The colossal central tower is yet to be built to replace the temporary dome which now covers the crossing, the choir and chancel have to be reconstructed and greatly increased in height to harmonize with the present glorious plans of the whole structure, the transeptal porches and the south transept are not yet begun, but all who now walk through the nave and look at the partly finished west front with its five sculptured portals can see what the majesty and beauty of the cathedral is to be.

In a little over five years the sum of thirteen million dollars has been contributed. A portion of this has been added to the endowment, but by far the greater part has been spent in actual building. Large sums were expended in previous years and it will require at least another ten million dollars to

complete the greater edifice, in addition to which there must be increased endowment and the erection of auxiliary buildings. We cannot of course have great things without great cost.

BUT is this great expenditure justified, and is it right to ask for gifts for this work at the present time? The latter question can be briefly answered. The carrying forward of the work on the cathedral is directly in accord with the policy that is now being urged upon us for the lessening of unemployment. Practically all the money given for the Cathedral Building Fund goes for labor and is paid out in wages to the workers. The value of the materials is so small as to be negligible. There can be no better way of providing employment than by carrying forward the work on this great civic and religious enterprise.

As to the second question. "Is this large expenditure justified?" there is much indeed to be said. What words can express the influence, the power, the values educational, moral, and spiritual, of a great cathedral? This cathedral will be an ornament, and an honor, to our city and to our whole country. It will be a glorious monument of architecture and art. It will stand as a symbol of the noblest ideals and aspirations of this metropolis.

It will be an educational influence of the first importance. There is nothing which speaks to the minds and souls of men more powerfully than great architecture.

It will be a mighty influence for fellowship and unity. A cathedral is this in its very nature. It stands free and open to all equally. It has no special congregation of its own. It keeps no list of members or communicants. No group of people have preferred rights to its seats. It is the cathedral of the diocese of New York, but in a sense and to a degree in which no parochial church with its own special congregation can be, it is a House of Prayer for all people. It is a great center for the expression of our civic life. In this building vast assemblies gather on national and civic occasions. On such occasions people of all kinds throng its space, and ministers of all Churches speak from its pulpit, and they often say, "What should we do without the cathedral?" When the building is completed the experts tell us there will be standing room in it for forty thousand people, and with the use of the amplifiers every one will be able to hear.

Amid the unceasing changes of our life this great building will stand through the ages. Its walls of solid granite resting on rock of unknown depth should stand like the everlasting hills. The memorials erected here will be as permanent as anything in this world can be. Here in this cathedral is something which will bear its witness to our children's children, and stand from generation to generation.

ALL these values of the cathedral, and many more, are of real importance, but there is one value that is greater than all of these. The one thing that justifies the building of the cathedral is that it shall make more real in our life the Power and Presence of the Living God. We have recently been reminded that today the realization of God seems to be absent from the minds of many people. There is much all about us to show this, and the faith of some who wish to believe in Him seems to be resolving itself more and more into mere subjectivism.

This cathedral stands for the presence of Almighty God and for the place which belongs to Him in our life as a people. Its message is "The Lord God omnipotent reigneth."

Here in this metropolis of the New World we are erecting this great building for no material or utilitarian purpose, but to witness to the things that are eternal. This building speaks

\* Sermon preached in the Cathedral of St. John the Divine, New York City, October 5, 1930.

to men of the heavenly realities, of the power and glory of the Supernatural.

It tells us that whether we heed Him or not, whether we believe in Him or not, whatever our little philosophies may say of Him, the Almighty and Eternal God reigns, and we must all give our account to Him. And it tells us that the hope of the world lies in our faithfulness to Him as He shows Himself to us in His Son Christ our Lord.

When Napoleon first entered the cathedral at Chartres he stood for some minutes in silence and then, turning to those who stood by him, he said, "An atheist would feel ill at ease in this building."

It will be so with those who enter this completed building. All men feel the message of a great cathedral. There is in it a sense of mystery, of greatness, of the nearness of things divine. In it everything speaks of faith and hope, of prayer and worship, all leading up to the great altar, its supreme and central feature, the symbol of the Presence of the Living God. "God is in the midst of us"—that is what the cathedral says to us.

As one who often worships here has written, "The cathedral is a fitting place to chant *Te Deums*, the *Credo*, the *Magnificat*, the *Benedictus*, the *Nunc Dimittis*, and to offer up our worship day by day, month after month, century after century, thus achieving a continuity of spirit which it is not given to transitory man to achieve in many ways. In such a building all conspires to lift the worshipper out of his petty, provincial, personal self into mystic and joyful fellowship with God," and to sympathy and prayer for all mankind.

I believe that any man who spends some time each week in such a building as this cathedral will find it more difficult to commit a base or mean or petty act, or to think unkindly of his fellow men.

**S**UPREMELY the cathedral preaches to us the gospel of beauty, and it is this that we need in our lives, the beauty that comes forth from God. God has planted in all of us the longing for beauty, for greatness, for perfection. Here in this great temple, speaking to us of our fellowship with God, we find that deep instinct of our souls visibly and gloriously expressed.

The cathedral speaks to us of the limitless possibilities of our human nature. It tells us that "nothing is too great, or too high, or too beautiful, to be true," that all this world is God's and that everything in art, in music, in the theater, in literature, in education, should lift us nearer to Him.

Standing in these aisles we realize that nothing that is not beautiful, nothing that is unjust or sordid, or unclean, can have any right place in our lives.

The cathedral stands for the beauty and greatness of human life, not as it is but as Christ will make it, and so it stands for unending progress, for everything that will make this a better city, for everything that will make human life nobler and happier, and this world a better place for men and women and children to live in.

This is what the cathedral stands for in the life of our city and country.

Is it not worth our devotion and our effort? Let us build it for the help of all who will use it. In the words of our great fellow citizen, Elihu Root, let us build it "as a testimony that the lessons of our God-fearing fathers have not been forgotten, and as a contribution of America to the spiritual life of mankind."

Let us build it as a witness to the whole world of our faith in God, in our fellow men, and in all the future.

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### THE BAR OF CONSCIENCE

THE MOST SERIOUS weakness of much of the present day preaching is the failure to bring men to the bar of conscience and to cause them to realize just what it is to give an account for the deeds done in the body. The result is slack living and little concern about the final issue. Immortality of life and formalism of worship follow such a social and moral order. This generation needs nothing more than to realize that we must all stand before the judgment seat of Christ.

—North Carolina Christian Advocate.

### CHURCH BOARDING SCHOOLS

(Continued from page 801)

whose training has been in secular schools where no definite Church teaching or even general religious teaching can be given.

#### II. PATRONAGE OF OUR CHURCH SCHOOLS HELPS THE CHURCH

1. The public schools and colleges are supported by public taxation: our Church schools and colleges are dependent upon their previous endowments and the present patronage we give them. Every student we send to a Church school contributes toward the strength and efficiency of that institution and helps to make it a bigger and better school. Every student we send to some "denominational school" helps *them* instead of *us*.

2. In helping to build up and strengthen our own Church schools we are helping the work of our own Church: because, for reasons given above, our Church schools are doing an important part of the Church's work in the field of Religious Education; and by nurturing our boys and girls into loyal and intelligent Church members, they are helping to build up and strengthen the *Church*.

3. Church loyalty on our own part demands that we give our support to the enterprises of our own Church. Methodists, Baptists, Presbyterians, Lutherans, and Roman Catholics do not hesitate to appeal to their own people on this ground—and they respond to that appeal with a strong "denominational" loyalty. Our own Church is no less deserving of the support of its members; we have not less, but, as we think, more reason to be proud of our own Church organization for which, as members of it, we all share responsibility; and our own schools are not only "as good as" others to which we are often asked to send our children—in many points of comparison they are distinctly better, and *on their own merits* deserve all the support we can give them.

4. It is a strange thing that so many members of our own Church have in the past been apparently willing to make generous contributions to every conceivable project *except* to the enterprises, educational and otherwise, of their own Church. In every campaign for the support of the Y. M. C. A., Y. W. C. A., Community Chest, Salvation Army, Free Library, Orphanage, or Hospital, our own members rank high both as to numbers and the amounts given; but in many cases these same people do not give in equal numbers or amounts to campaigns for the support of their own Church's enterprises and institutions.

It often happens that some of our own people who have contributed generously to a secular college, or even to some "denominational school," turn a deaf ear when asked to do anything similar for Porter Military Academy, St. Mary's School, or Sewanee. Yet there is no way in which they can better help their own Church to fulfil its ministry; and there is no part of the Church's ministry which more greatly needs or more richly deserves their support than that which is being rendered through our Church schools and colleges. If we can't give money directly to campaigns for endowment or equipment, the least we can do to help them is to send our own children to them in preference to sending them to some purely secular or to some "denominational" school.

5. Some boys and girls from Church families are sent to Methodist, Presbyterian, Baptist, or Moravian Church schools on the ground that the rates charged are cheaper than our own. This is not necessarily true in all cases; but where true, it usually represents a lower standard of equipment or teaching force, or food and quarters. It is a doubtful wisdom to choose a school because it gives poorer food, less attractive quarters or school facilities, or because it employs cheaper teachers and has a lower academic standard. It is not likely that others can give the same quality of school advantages for a lower price. Our Church schools are not "run for profit"; their earnings go back into the schools themselves for their improvement; they are under able and intelligent management; and if their rates are higher it is because they give more than do others who charge less. A wiser slogan for us would be, "In the education of my children, the best is not too good."

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THE MAN who is careful to recollect himself and who puts his confidence in God is oft-times more recollected in streets and public places than he who remains shut up in his cell.

JUAN DE AVILA.

# BOOKS OF THE DAY

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

THE EVOLUTION OF EARTH AND MAN. By Various Authors. Edited with a preface by George Alfred Baitzell, professor of Biology in Yale University. New Haven: Yale University Press, 1929. Price \$5.00.

THE CHRISTIAN OUTLOOK IN THE MODERN WORLD. By Charles F. D'Arcy, D.D., Archbishop of Armagh. New York: The Macmillan Company. Price \$1.75.

IT HAS been well said that the true way of being faithful to the teaching of the Book of Genesis is by doing for our day and generation what their authors did for theirs. They took the generally accepted account of the world's origin, and interpreted it in the light of their faith in Jehovah. Today we receive the generally accepted account of the world's origins from scientists and historians; it is the work of the Christian teacher, if he would be truly "biblical," to interpret the discoveries of scientist and historian in the light of his faith.

By a very happy coincidence two books have recently been published which, taken together, are an excellent illustration of this. *The Evolution of Earth and Man* is a collection of papers by various scientific experts, presenting in one volume a survey of the positions generally held today in the various departments of study. First are considered the origin of the earth, and the history of its geographic and climatic changes. Then come papers on the origin of life, and the correlation between the crises in the history of life and in the geographic and climatic history of the earth. A paper on the antiquity of man introduces a series of studies describing various aspects of his evolution, such as the development of his anatomy and physiology, his nervous system and his intelligence, and the history of his social progress.

I am not competent to discuss the qualifications of the various authors as scientists; but judging from the positions they hold at Yale, Harvard, and Princeton, I am prepared to sit at their feet and learn what they have to say in their respective departments. What I can bear witness to is the uniform excellence of exposition throughout the book. One and all the authors are able to put before the reader the results of their specialized study in such a way as to be both intelligible and interesting. If anyone wishes to know what is today among scientists the "generally accepted account" of human origins, he cannot do better than read this book.

I do not suppose that the Archbishop of Armagh has actually read *The Evolution of Earth and Man*, but the "modern world" of which he speaks in his title is, to all intents and purposes, the world of Professor Baitzell's group of scholars. He takes that for granted, and interprets it in the light of his faith in God the Blessed Trinity, Creator, Redeemer, Sanctifier. The great charm of the book is its *naturalness*. There is no straining after a reconciliation between two opposed points of view; the outlook of the Christian and the outlook of the modern mind are seen to be working together in harmony in the most natural way in the world. Let me say once again that to read these two books together is an admirable lesson on how to be a Bible Christian in the twentieth century.

L. H.

*The Radiant Life*, by John S. Bunting, with an Introduction by Dr. Joseph Fort Newton (Revell, \$1.75), may be called a Book of Happiness. The author has been for fifteen years the rector of the Church of the Ascension, St. Louis, Mo., and has given us a rare message of beauty and help in these unusual pages. Fifteen chapters of choice and earnest description set forth the charm and the strength of "the life that is hid with Christ in God." The figure and facts of radiation are the central theme for the most part, and the reader rises from each new exposition with a refreshed soul. We are grateful to the author for this book. It will cheer the experienced and will stimulate the beginners. Its only lack is sufficient emphasis on

the joy and the richness of the sacraments. As an illumination of the possibilities of personal religion it ought to command a wide and grateful clientèle of readers.

JOHN HENRY HOPKINS.

*The Christian's Path Foreshadowed*, by the Rev. E. H. Rudkin (London: Skeffington, \$1.00) and *Sermons and Lectures Selected from the Remains of the late Edward Russell Bernard, Canon and Chancellor of Salisbury* (Macmillan, \$2.40), are two volumes of English sermons and lectures. The rector of Ninfield has chosen Old Testament texts for New Testament themes, and the twenty-five resultant sermons are of unusual interest and clarity. Lay Readers will welcome this addition to their library of readable sermons. They were delivered to country congregations, and will be helpful to any kind of congregation. They are filled throughout with apt illustrations, and the writer maintains throughout the attitude of a devout Churchman.

The twelve thoughtful sermons and three instructive lectures of Chancellor Bernard's will be useful in the library. They are replete with valuable data and strong exhortation. The style of the sermons is pithy and firm, and those on Flatter, Popularity and Pleasing God are of especial aptitude. At times a carefully controlled sense of humor adds spice to the style. The three lectures on The Litany, Hymns and their Writers, and The Atonement are of distinct and timely value. The author's biography of distinguished service to the Church is also succinctly given, together with a list of his nearly forty different lectures covering a wide range of topics. This sketch is written by Dr. H. F. Stewart.

J. H. H.

*Armor of Light* (Henry Holt, \$2.00), is a vivid story of the time of Nero. The authors, Miss Witherspoon from Mississippi and Miss Mygatt from New York, formed their literary partnership at Bryn Mawr, and their subsequent vogue as playwrights is well known. The dramatic power of their chosen profession shines through every page of this unusual "novel" of the Neronian Persecution. The reader's attention is gripped by the opening sentence, and the thrilling interest never flags until the conclusion which, after the manner of real stories, satisfies all the legitimate requirements in the sequel. A huddled group of early Christians, in the gloom of the catacombs of Rome, listen throughout the night to tale after tale of heroic faith from various members, while they await the unravelling of the plot and the release from arrest of their innocent leader who was to have been cruelly executed at daybreak. Each stirring incident closes with a telling challenge to the reader's loyalty. This most welcome book ought to be given to every young communicant soon after confirmation. It brims with romance and challenge.

J. H. H.

*Dreams and Fables*, by C. S. Woodward, Canon of Westminster (Longmans \$1.50) is a rare book for children. Most of the altogether delightful stories were broadcasted from Canon Woodward's pulpit at children's services during the past three years. They are really fascinating. The author has absorbed some of Lewis Carroll's masterly skill in fashioning his appeal to the attention of children. The grown-up will also keep his eye on these alluring pages. The stories, of course, deal with Christian duties, but the "sugar-coating" is so ably mingled with the "moral" that one forgets the former entirely and thinks only of the "moral." This is an unquestioned achievement. We hope that Canon Woodward will give more of his messages to the press. Mothers and even Church school teachers would hail a large library of such helps.

J. H. H.

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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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.

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Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Calendar



### OCTOBER

12. Seventeenth Sunday after Trinity.
18. Saturday. St. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

### KALENDAR OF COMING EVENTS

#### OCTOBER

14. Consecration of the Rev. Henry K. Sherrill as Bishop of Massachusetts. National Convention of G. F. S., in Chicago. Synod of Fifth (Midwest) Province at Springfield, Ill.
15. Third annual conference of New York clergy at Hotel Mahopac, Lake Mahopac, N. Y.
16. Consecration of the Rev. Frederick Deane Goodwin, D.D., as Bishop Coadjutor of Virginia. Convention of Federation of Church Clubs of the United States, in Boston.
21. Synod of Third (Washington) Province at Philadelphia, Pa. Synod of Seventh (Southwest) Province of Christ Church, Little Rock, Ark.
28. Fifth Catholic Congress, at Buffalo, N. Y. Consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York, at Cathedral, New York City.

### APPOINTMENTS ACCEPTED

BOWEN, Rev. HAROLD L., formerly rector of St. Peter's Church, Chicago, Ill. (C.); to be rector of St. Mark's Church, Evanston, Ill. (C.) Address, 1501 Ridge Ave., Evanston, Ill. November 1st.

CONDIT, Rev. ROBERT Y., recently ordained deacon, has become assistant at Trinity Church, Newton, Mass.

EVANS, Rev. SAMUEL, formerly chaplain of St. Helen's Hall, Portland, and vicar of Christ Church, St. Helen's, Ore.; to be rector of Holy Trinity Church, South River, N. J. October 15th.

HARRIS, Rev. GEORGE H., formerly priest-in-charge of Northeast Georgia missions, Cornelia, Ga. (At.); to be rector of Ascension

Church, Hagood, with charge of the churches at Stateburg, Bradford Springs, S. C. Address, Hagood, S. C.

JACOBS, Rev. ALLEN, formerly dean of Trinity Cathedral, Reno, Nev.; to be in charge of Church of St. John the Evangelist, Duxbury, and Trinity Mission, Seaview, Mass.

MOODEY, Rev. J. REGINALD, rector of St. Andrew's Church, Pittsburgh; to be rector of St. Andrew's Church, Williston Park, L. I., N. Y. (L.I.)

MULLEN, Rev. EDWARD G., formerly associate rector of St. Paul's Church, Waco, Tex.; has become rector of Holy Trinity Church, Zamboanga, P. I. Address, care of Bishop Mosher, 567 Isaac Peral, Manila, P. I.

NEWMAN, Rev. C. WARREN, a recent graduate of the General Theological Seminary; has become an assistant at All Saints' Church, Ashmont, Boston.

OLVER, Rev. PAUL S., formerly headmaster of the Mohegan Lake School, and priest-in-charge of St. Mary's Church, Mohegan Lake, N. Y.; has become assistant at St. Thomas' parish, and vicar of St. Thomas' Chapel, New York City. New address, St. Thomas' House, 229 East 59th St., New York City.

ROGERS, Rev. JOSEPH, formerly vicar of All Saints' Chapel, New Haven, Conn.; to be assistant at St. Paul's Church, Englewood, N. J. (N'k.)

SMITH, Rev. WILLIAM H., formerly chaplain of the State Prison, Wethersfield, Conn.; to be rector of Christ Church, Schenectady, N. Y. (A.)

TAYLOR, Rev. JOHN S., formerly in charge of Trinity Church, Rochester, Pa. (P.); has become rector of Church of the Nativity, Crafton, Pa. (P.) Address, 10 Oregon Ave., Crafton.

WALTON, Rev. BASIL M., formerly minister-in-charge of St. James' Mission, Lake City, Fla.; has taken charge of St. Andrew's Church, Jacksonville, and of the churches at Hilliard, Orange Park, and Fort George Island, Fla. Address, 315 Florida Ave., Jacksonville.

### RESIGNATIONS

STEWART, Rt. Rev. GEORGE CRAIG, S.T.D., L.H.D., as rector of St. Luke's Church, Evanston, Ill. (C.) Effective October 18th.

GRABAU, Rev. H. P. LEF., as rector of Grace Church, Carthage, N. Y. (C.N.Y.). New address, 23 Fifth Ave., Saratoga Springs, N. Y.

McCLELLAN, Rev. HENRY L., as rector of St. Luke's Church, Pittsburgh.

### NEW ADDRESSES

BEATTY, Rev. DAVID C., retired priest of the diocese of Salina, formerly of Chicago; 2015 Orrington Ave., Evanston, Ill.

DRAKE, Very Rev. ARCHIE I., dean of All Saints' Cathedral, Milwaukee, formerly 637 Marshall St.; 1221 N. Marshall St., Milwaukee.

GRIFFITH, Rev. G. TAYLOR, retired priest of the diocese of Northern Indiana; 297 East 37th St., Portland, Ore.

MAJOR, Rev. GEORGE A., formerly of St. Louis, Mo.; The University of the South, Seawanee, Tenn.

PURDY, Rev. RICHARD S., deacon-in-charge of Trinity Church, Elmont, and St. James' Church, Franklin Square, N. Y., formerly Rockville Centre, N. Y.; 60 Harrison Ave., Franklin Square, N. Y.

WEBSTER, Rev. STEPHEN, formerly of Boston; 22 Kilburn Road, Belmont, Mass.

WRIGHT, Rev. C. B. B., Ph.D., D.C.L., rector of St. Stephen's Church, formerly 284 East State St.; 1018 East State St., Milwaukee.

### ORDINATIONS

#### DEACONS

EAST CAROLINA—On September 22d the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, ordained JESSE LEON MALONE to the diaconate in the Church of the Advent, Williamston. The candidate was presented by the Rev. R. B. Drane of Edenton, and the sermon was preached by the Rev. Francis Joyner of Littleton. The litany was read by the Rev. Stephen Gardner and the epistle by the Rev. A. J. Mackie of Windsor.

The Rev. Mr. Malone is to be minister-in-charge of St. Mary's, Gatesville; St. John's, Winton; St. Peter's, Sunbury; St. Barnabas', Murfreesboro; and St. Thomas', Ahoakie, with address at Wilmington.

TENNESSEE—On Monday, September 29th, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, ordained GEORGE WASHINGTON GOODSON to the diaconate in St. Luke's Memorial Chapel of the Sewanee Theological School.

The candidate was presented by the Rev. Dr. Charles L. Wells of Sewanee, and Bishop Maxon preached the sermon. The litany was read by the Rev. Charles L. Widney and the epistle by the Rev. Dr. Albert G. Richards. The Rev. James R. Sharp was the Bishop's chaplain.

The Rev. Mr. Goodson is to be assistant in diocesan mission work with address at Seawanee.

#### PRIESTS

NEW HAMPSHIRE—On St. Matthew's Day, September 21st, the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, advanced to the priesthood the Rev. JOHN WATSON MURTON. The candidate was presented by the Rev. Robert H. Dunn of Sanbornville, who also read the epistles. The litany was read by the Rev. Dr. George P. Atwater of Brooklyn, N. Y., and the gospel was read by the Rev. Richard W. Dow, senior priest of the diocese. The Rev. W. H. P. Hatch of the Episcopal Theological School in Cambridge, Mass., preached the sermon.

The newly ordained priest is a graduate of the DuBose Memorial Church Training School and of the Theological School of the University of the South. He will remain in charge of Christ Church, North Conway, which parish he has served since June, 1929.

RHODE ISLAND—Owing to a prolonged ocean voyage, Bishop Perry arrived in Providence last Saturday, October 4th, one day behind his schedule. On Sunday, at St. Columba's, Middletown, he advanced the Rev. CLIFFORD CHADWICK to the priesthood. The Rev. Dr. Arthur M. Aucock, rector of All Saints' Memorial Church, Providence, preached the sermon. The Rev. Mr. Chadwick is now priest-in-charge of St. Columba's.

### DIED

ALLEN—Mrs. JEANIE H. ALLEN died on September 15th. She is survived by a daughter, Mrs. George D. Jaquette of Jacksonville, Fla., and two sons, Walter W. Allen of Atlantic City, N. J., and the Rev. William E. Allen of Ivy Depot, Va. The deceased was buried beside her husband, the Rev. William E. Allen, who preceded her to life eternal in 1910. Interment was in the family plot in Pleasantville, N. J.

"Forever with the Lord."

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**P**ARISH IN CITY IN MIDDLE WEST, Desires rector, December 1st. Moderate Churchman. University and seminary graduate. Address, Box G-634, care of LIVING CHURCH, Milwaukee, Wis.

**W**ANTED—A GODLY, SENSIBLE PRIEST, for a small town (3,000) parish. \$1,500 and rectory. No extremes. Address, Vestry, S-620, care LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**N**EW YORK STATE PARISH (700 Communicants) desires secretary for Church school, young people and general work. Address, stating qualifications, experience and salary, T-626, care of LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**E**XPERIENCED RECTOR, WELL QUALIFIED and in his prime, desires rectorship or locum tenency. Address, ACACIA H-624, care of LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, SEMINARY AND UNIVERSITY graduate, in good standing, successful, desires to make a change. Minimum salary \$2,400 and house. Address, M-617, THE LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**C**HOIRMASTER-ORGANIST, OF Outstanding ability and background, desires change. L. S-487, care LIVING CHURCH, Milwaukee, Wis.

**L**ADY OF GENTLE BIRTH DESIRES TO take full charge of child, seven years or over, in motherless home where maid is kept. Can drive automobile. Willing to travel. Address, H. A., 6 Blakey Ave., Manasquan, N. J.

**O**RGANIST AND CHOIRMASTER, UNDERstands boys and their voices. Successful with mixed choirs. Mature, reverent, devotional results. Highest New York references. Address, Box H-630, LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER OF UNUSUAL ability desires position. European training and experience. Organ graduate of two colleges. Thorough knowledge of Church music. Energetic, ambitious. Recitalist, Churchman. Highly recommended. Address, CHOIRMASTER, 415 Dupont St., Philadelphia, Pa.

**R**ECTOR (YOUNG) OF ONE OF LEADING parishes in diocese, would like to enter business world for few years. Has had business sales and executive experience. Correspondence invited with business men and corporations. Reply, Box M-632, care of LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD**

**S**T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

**VESTMENTS**

**C**HURCH 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.

**E**MBROIDERED VESTMENTS; ALTAR AND Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens. Damasks, Altar Laces, Linens for Altar and Vestments. Materials stamped, Embroidery supplies, Embroideries remounted. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1. Penn. 6288.

**CHURCH LINEN**

**W**E 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., Box 146, Plainfield, N. J.

**LENDING LIBRARY**

**T**HE 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.

**MISCELLANEOUS**

**C**HRISTMAS CARDS — BEAUTIFUL sacred design "The Beam of Light," by William Glasby. Free specimen on application. Box G-631, care of THE LIVING CHURCH, Milwaukee, Wis.

**P**ARISH FAMILY RECORDS IN LOOSE leaf form for rector's use. Everything under the thumb. Sample free. C. BENJAMIN MORGAN, 427 North Main St., Norwich, Conn.

**S**HAKESPEARE. BEGIN THE YEAR studying Shakespeare by playing the game "A Study of Shakespeare." Best game on subject. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

**W**ILL ANY SUNDAY SCHOOL HAVING Jacob's Primary Lesson Leaflets from January 19th, through March, 1930, kindly notify Rev. G. D. CHRISTIAN, Owen, Wis.

**REST HOUSE**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**HEALTH RESORT**

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit, 60.

**BOARDING**

**Asheville, N. C.**

**N**EAR ASHEVILLE, N. C.—PRIVATE FAMILY will take a few paying guests in country home on large estate. Riding, golf. Moderate terms. Address, Box R-633, care of LIVING CHURCH, Milwaukee, Wis.

**Gillette Woods, Tryon, N. C.**

**A**TTRACTIVE, WELL FURNISHED ROOMS for rent to people of refinement, desiring restful home. Private bath. Fine mountain view and mild, invigorating air. Breakfasts served if desired. "Thousand Pines Inn" within walking distance, or "Inn" car will call. Also garage for rent. Reply, B. MERRILL, Gillette Woods, Tryon, N. C.

**Los Angeles**

**V**INE 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**

**H**OLY 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 SISTERS IN CHARGE.

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**M**RS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street, Northwest, near the White House. Most of her rooms have private connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

**T**HE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

**NOTICE**

**T**HE SIXTY-EIGHT ANNUAL MEETING OF the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 16, 1930, in the Board Room of the Platt Building, 130 South Twenty-second St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

**Church Services**

**California**

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia #224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 A.M.

**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 STOSKOPF, 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: Saturday, 4:00-5:30, 7:30-9.

**Massachusetts**

**Church of the Advent, Boston**  
Mt. Vernon and Brimmer Streets  
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sunday Masses: 7:30, 9:30, and 11:00 A.M.  
Week-day Masses: 7:00 A.M., daily; 7:00 and 9:30 A.M., Thursdays and Holy Days.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

**Minnesota**

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

**Nebraska**

**St. Barnabas' Church, Omaha**  
40th and Davenport Streets  
REV. ROBERT DEAN CRAWFORD, Rector  
Sunday Masses: 7:30, 9:45 and 11:00 A.M.  
Solemn Vespers and Benediction, 5:00 P.M.  
Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

**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.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M.; 4 P.M.  
Noonday Services Daily, 12:20.

**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

## New York

St. Mark's Church in-the-Bouwerie,  
New York

10th Street, just west of 2d Avenue  
Rev. WILLIAM NORMAN GUTHRIE, Rector  
Holy Communion throughout the year at  
8:00 A.M.  
Other services: 11 A.M., 4 P.M., 8 P.M.

**The Transfiguration**, 1 East 29th Street  
"The Little Church Around the Corner"  
Rev. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:30 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.

## 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.

## Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets  
Rev. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communion, 8:00.  
High Mass, 11:00.  
Evensong, 4:00.  
DAILY:  
Mass, 7:00.  
Matsins, 9:00.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays, 4:00 to 5:00; 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## Rhode Island

## St. Stephen's Church, Providence

114 George Street  
THE REV. CHARLES TOWNSEND, Rector  
SUNDAYS  
Mass for Communions, 7:30 and 8:30.  
Children's Mass, 9:30.  
Sung Mass and Sermon, 11:00.  
Solemn Evensong and Adoration, 5:30.  
DAILY  
Mass at 7:00, Wednesdays and Holy Days  
also, 9:30.  
Confessions: Saturdays, 4:30 to 6:00; 7:30  
to 8:30 P.M.  
Priest's telephone: GASpee 5627.

## RADIO BROADCASTS

**K FOX**, 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.

**K HQ**, SPOKANE, WASHINGTON, 590 KILO-  
cycles (225.4). Cathedral of St. John the  
Evangelist. Evening service every Sunday from  
8:00 to 9:00 P.M., P. S. Time.

**K SCJ**, SIOUX CITY, IOWA, 1330 KILO-  
cycles (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.

**N BC SYSTEM**. CATHOLIC CONGRESS PRE-  
liminary program, Sunday, October 26th,  
5:00 P.M., E. S. Time. Catholic Congress  
Solemn High Mass, with sermon by Bishop  
Burleson, Wednesday, October 29th, 10:15  
A.M. to 12 noon, E. S. Time.

**W B B Z**, PONCA CITY, OKLAHOMA, 1200  
kilocycles (240.9). Grace Church every  
third Sunday at 11:30 A.M., C. S. Time.

**W HAS**, 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 KILO-  
cycles (230.6). Grace Cathedral Services  
every second Sunday at 11:00 A.M. Organ re-  
cital every Monday and Thursday from 6:00  
to 6:30 P.M., C. S. Time.

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

**WISJ**, MADISON, WIS., 780 KILOCYCLES  
(384.4 meters). Grace Church. Every Sun-  
day, 10:45 A.M., C. S. Time.

**WKBW**, BUFFALO, N. Y., 1470 KILO-  
cycles (204). Church of the Good Shep-  
herd. 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 P.M., E. S. Time.  
Rev. William R. Wood, rector.

**WPG**, ATLANTIC CITY, N. J., 1100 KILO-  
cycles (272.6). St. James' Church, every  
Sunday at 4:00 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

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

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

**WTAQ**, EAU CLAIRE, WIS., 1330 KILO-  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days 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.

**WMAL**, WASHINGTON, D. C., 630 KILO-  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and sermon (usually  
by the Bishop of Washington) at 4:00 P.M.,  
E. S. Time.

**WGO**, SAN FRANCISCO-OAKLAND, CALIF.  
790 kilocycles (380 meters). Grace Cathed-  
ral. Morning service, first and third Sunday,  
11:00 A.M., P. S. Time.

CHURCH LITERATURE  
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THE ABOVE-NAMED CORPORATION, OR-  
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cordance with the provisions of its articles of  
incorporation."

## BOOKS RECEIVED

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

Thomas Y. Crowell Co. 393 Fourth Ave., New  
York City.

*The Wonderful Story of Industry.* By Ellen  
Friel Baker. Illustrated by Carle Michel  
Boog. \$2.50.

Harper & Bros. 49 E. 33rd St., New York City.  
*Personality and Science.* By Lynn Harold  
Hough. \$2.00.

*The Inner Sentinel.* A Study of Ourselves  
and of Something More. By L. P. Jacks,  
author of *All Men Are Ghosts*, *Construc-  
tive Citizenship*, *The Magic Formula*.  
\$2.00.

*Things I Know in Religion.* A Preface to  
Faith. By Joseph Fort Newton. \$2.00.

*The Dream Power of Youth.* Young People  
of Today and the Religion of Jesus. By  
Percy R. Hayward, director of Young  
People's Work, the International Council  
of Religious Education. \$2.00.

The Macmillan Co. 60 Fifth Ave., New York City.

*God in Freedom.* Studies in the Relations  
between Church and State. By the late  
Luigi Luzzatti, Prime Minister of Italy  
and professor of Public Law at the Uni-  
versity of Rome. Translated from the  
Italian by Alfonso Arbib-Costa. With Amer-  
ican Supplementary Chapters by President  
William H. Taft, Hon. Irving Lehman,  
Louis Marshall, Max J. Kohler, Dr. Dora  
Askowith. Issued in Commemoration of  
the One Hundred and Fiftieth Anniver-  
sary of the Constitutional Establishment  
of Religious Liberty. \$5.00.

Charles Scribner's Sons. 597 Fifth Ave., New York  
City.

*The Path to Peace.* Essays and Addresses  
on Peace and Its Making. By Nicholas  
Murray Butler, president of Columbia Uni-  
versity, member of the American Academy  
of Arts and Letters, membre de l'Institut  
de France. \$2.50.

FEDERATION OF CHURCH CLUBS  
TO MEET IN BOSTON

CHICAGO—The feasibility of forming a  
national laymen's association which will  
combine in a sense all branches of lay-  
men's work in the Church, will be con-  
sidered at the 1930 convention of the  
Federation of Church Clubs of the United  
States, meeting in Boston, October 16th  
to 18th, according to preliminary plans  
announced by Charles D. Dallas of Chi-  
cago, national president.

At the General Convention in Wash-  
ington a commission was named to study  
the whole problem of laymen's organiza-  
tions with a view to perfecting a federa-  
tion of all the various groups now in  
existence. This commission is expected  
to make a report at Boston and to recom-  
mend some plan. Whatever suggestions  
are presented will be discussed at length  
and acted upon by the Church Club repre-  
sentatives.

Work among boys and young men will  
be one of the dominant subjects on the  
program, with leaders in boys' work  
speaking and heading up the discussions.  
Convention headquarters will be at the  
Copley Plaza Hotel although several of  
the business sessions will be held at Trin-  
ity Church.

The convention will open Thursday  
evening, October 16th, with a social gath-  
ering at the Harvard Club. Friday morn-  
ing, addresses will be made by Clarence  
H. Poor, president of the Episcopalian  
Club of Massachusetts and Mr. Dallas,  
the federation president. Boys' work will  
be discussed Friday afternoon and Friday  
evening the delegates will be guests at  
the Episcopal Theological Seminary in  
Cambridge for dinner. A program will be  
staged in the evening under direction of  
Dean Henry S. Washburn.

Saturday morning Holy Communion  
will be celebrated at Old North Church.  
The business session will be at the Dio-  
cesan House, when reports of the pro-  
posed national laymen's association will  
be presented, officers elected, and other  
business transacted. A tour of Boston is  
scheduled for Saturday afternoon, with  
closing banquet Saturday night at the  
Copley Plaza, given by the Episcopalian  
Club.

Laymen throughout the Church are in-  
vited to the convention to take part in  
the discussions which are aimed to suggest  
ways and means for advancing the work  
of the Church generally.

## Address Letter to Church Congress President Regarding Suggestion in Lambeth Report

### Congress of Church Missionary Society Held — Discoveries at York Minster

The Living Church News Bureau)  
London, September 26, 1930]

THE CHURCH CONGRESS AT NEWPORT, Mon., this year differs in one important particular from those previously held in Wales. When, in times past, the Congress went to Rhyl or to Swansea, its object was to strengthen the opposition to disestablishment. "I come to you," said Archbishop Benson to a Rhyl Congress, "from the steps of the throne of St. Augustine, your younger ally, and I tell you that we will not lightly see you disinherited." Since those days, Welsh disestablishment has become an accomplished fact, and its consequences appear to have been so little injurious to the Welsh Church that the Bishops of London and Durham both feel that they wasted a good deal of time opposing a proposal from which the Welsh dioceses do not seem to have suffered.

The following open letter from a number of well-known priests has been addressed to the Bishop of Monmouth, as president of the Church Congress:

"Whereas, in the wording of the Lambeth report, a majority of the bishops of the Anglican communion seem to have given their countenance to methods of 'Birth Control' which have been recognized hitherto everywhere among Christians as constituting grievous sin, methods which so far have been repudiated unreservedly by the communion to which we belong, and to which the rest of the Church in the west neither gives nor ever can give its sanction; we venture respectfully to express a hope that some opportunity may be afforded members of the forthcoming Church Congress in Newport of repudiating a suggestion which, over and beyond the immediate evil consequences, will serve only to widen the breach between ourselves and the many millions of our fellow Christians throughout the world.

"The matter is pressing because at any moment our penitents may be asking for direction, and because we as priests can only denounce such practices as mortal sins. . . .

"There are, no doubt, thousands of others who feel with ourselves; and if we alone are taking this step today, it is because the interval between now and the meeting of the congress is so short, and because the conference at which this letter was drawn up afforded an opportunity which your lordship's own letter to the press seemed to suggest, of saying out, respectfully but plainly, what we know is passing in so many minds; and because, unless protests of this kind are forthcoming, we are confident that many will feel constrained, as a matter of duty, to withdraw from the Anglican communion."

#### CONGRESS OF CHURCH MISSIONARY SOCIETY

The London congress of the Church Missionary Society is being held at the Central Hall, Westminster, this week. Over 1,600 delegates from C. M. S. associations in Great Britain and Ireland, and also representatives from overseas and of the services, are attending the congress, the chairman of which is the Bishop of Leicester, who for thirteen years was honorary general secretary.

The Rev. Geoffrey Lunt, vicar of Portsea and formerly Archdeacon in Egypt,

in his opening address to the congress, dwelt on the beginnings of the society's mission fields overseas, and said that the stock from which the supporters of the organization sprang was the stock of men and women who seriously jeopardized their lives—men who saw their comrades mowed down beside them in those first romantic days of desperate adventure, and had no other thought or message to send home but the insistent summons to fill the gaps.

Would it be an exaggeration, he said, now to say that if Christianity were wiped out of Europe today it was so firmly planted in Africa that Africa would one day re-evangelize us? Even more remarkable was the story of modern Christian missions in China. Beginnings again and again apparently had been wiped out, yet the work was always breaking out afresh with renewed and conquering vitality.

#### REBUILD OLD NORMAN CHURCH

The work of rebuilding the old Norman church which stood on Chingford Mount, about ten miles from London, on the borders of Epping Forest, and was erected in the thirteenth century, is now almost completed. The church, condemned in 1844 as being unsafe, slowly decayed, until, a few months ago, the walls were all that remained. It was then decided to rebuild the church, stone by stone, to its thirteenth century condition. The bells, which were removed in 1844 to the Chingford parish church, have been rehung in the new tower, and only the heating and lighting apparatus remains to be installed.

#### DISCOVERIES AT YORK MINSTER

Light will probably be thrown on the history and character of two buildings which preceded the present York Minster as a result of discoveries just made in the crypt of the minster. Immediately below the floor level has been found a layer of puddle clay, below which is about a foot of made ground. Excavations have proceeded to a depth of one foot, nine inches, and it is proposed to go to a depth of two feet, where it is expected that the floor of the original crypt will be found. An apsidal wall, two feet thick, has been found immediately in front of a flight of steps leading to a platform which divides the eastern and western crypts. A quantity of stone which had been affected by fire, together with charred beams, was also disclosed. The minster authorities are unable to commit themselves to any theory as to whether the apsidal remains are part of a church built in the eighth century by Archbishop Albert, which was destroyed in the great fire after the Norman Conquest, or whether they form part of the eastern end of Archbishop Thomas' church, built at the end of the eleventh century.

#### DIVISION OF IRISH DIOCESE

I learn from an Irish correspondent that the proposed division of the existing united diocese of Down, Connor, and Dromore is causing considerable discussion. Down and Connor have been united ever since 1450, and the dissolution of the union which has existed for nearly 600 years is strongly resented. Dromore had a bishop of its own until 1847, when Bishop Saurin died. One great objection to the contemplated scheme is that it cuts Belfast city right across, though not in two halves.

GEORGE PARSONS.

## New Buildings at University of King's College Formally Opened at Halifax

### Dedicate Window in Honor of Famous Physician—Friendship With Orthodox Church

The Living Church News Bureau)  
Toronto, October 3, 1930]

THE NEW BUILDINGS OF THE UNIVERSITY OF KING'S COLLEGE, founded 140 years ago at Windsor, Nova Scotia, and the oldest university in the overseas dominions of the British Empire, but lately removed to Halifax, were formally opened yesterday by the Archbishop of Nova Scotia. The Archbishop consecrated the college chapel when the sermon was preached by the Bishop of Fredericton. The old altar from the Hensley Memorial Chapel at Windsor occupies the place of honor in the new chapel. After luncheon for the visiting priests and graduates, the formal opening of the new buildings took place at a public convocation, when the inaugural address was given by Canon Cody, chairman of the board of governors of the University of Toronto. Four distinguished King's men were given honorary D.D.s: Canon E. A. Harris, of Mahone, N. S.; Archdeacon White of Summerside, P. E. I.; Archdeacon Scovil, rector of St. George's, Guelph, who is the president of the Ontario branch of the King's College alumni; and the Rev. W. B. Armstrong, the oldest living graduate in New Brunswick. At 4:30 a reception was

held at the home of the president, Dr. A. H. Moore, to whose energy King's owes the success of the campaign which led to the erection of the new buildings at Halifax.

King's College enters upon this new phase in its checkered history with every room occupied in the women's residence and eighty male students enrolled. The new buildings, in addition to the residences and the chapel, provide lecture rooms, common rooms, and a recreation hall.

#### WINDOW IN HONOR OF FAMOUS PHYSICIAN

In the little Church at Bond Head, of which his father was the first rector several decades ago, the memory of the late Sir William Osler and his great life work was honored when the Bishop of Toronto dedicated a beautiful stained glass window. Many members of the medical profession were present for the occasion.

#### AN HISTORIC CHURCH BELL

On the occasion of a harvest home festival held at the St. Paul's Anglican parish hall, Newmarket, Sir William Mulock, a former parishioner, dealt reminiscently on the early days of the historic church, which is now almost 100 years old, and referred to the old bell, the origin of which is wrapped in considerable mystery. It was there long before the time of J. H. Millard, now in his 88th year, and who has lived in the parish all his life.

Mr. Millard recalls being told by his father that at one time there was an agitation to have the bell rung three times each weekday, morning, noon, and night. By its chimes the residents of the entire countryside set their clocks, and it performed that duty until the authorities placed the town bell in position, about sixty years ago.

#### REUNION OF TRINITY COLLEGE ALUMNI

A farewell luncheon at the college concluded the annual reunion of Trinity College alumni.

Election of officers for the coming year was the business of the final meeting.

#### FRIENDSHIP WITH THE ORTHODOX CHURCH OF THE EAST

Giving more definite expression to the fellowship which exists between the Eastern and Anglican Churches, a special service in honor of the Russian Church of Toronto was held last Sunday at Holy Trinity Church.

The Rev. Canon Loucks, in a brief review of Church history, spoke of the close connection existing between the Eastern and Anglican Churches; further emphasized at the Lambeth Conference. He welcomed the Rev. Alexander Pyza, the Russian priest, and his congregation, and expressed the pleasure it would give the members of Holy Trinity to assist the Russian Church in every possible way. He referred to the new church to be erected by the Russian communion in Toronto.

#### OPENING OF PARISH HALL AT LORRAINE, VA.

LORRAINE, VA.—A long felt need of St. Mary's Church in Goochland County was filled when on Saturday, September 27th, the recently erected parish hall was opened for services. The hall has been built by the gifts of a few friends who are interested in the work of the church and is splendidly adapted for the work of a rural community. Plans are being perfected to make it a health and recreation center for the people of the neighborhood.

At the opening service addresses were made by the rector, the Rev. Giles B. Palmer, the Rev. William W. Brander, a former rector of the parish, and the Rev. Charles T. Warner, rector of St. Alban's Church, Washington.

## Plans Announced for Consecration of Dr. Gilbert as Suffragan of New York

### New Vicar at St. Thomas' Chapel —Clergy Conference at Lake Mahopac—Cathedral Items

The Living Church News Bureau  
New York, October 4, 1930

**T**HE MOST REV. JAMES DEWOLF PERRY, D.D., as Presiding Bishop, has today taken order for the ordination and consecration of the Rev. Dr. Charles Kendall Gilbert, junior Suffragan Bishop-elect of New York. The details are as follows:

Time and place: Tuesday, October 28th, at the Cathedral of St. John the Divine, New York.

Consecrator: The Presiding Bishop, Dr. Perry.

Co-Consecrators: The Bishop of New York, Dr. Manning; the Suffragan Bishop of New York, Dr. Lloyd.

Presenting Bishops: The Bishop of Long Island, Dr. Stires; the Bishop of Newark, Dr. Stearly.

Preacher: Bishop Manning.

Attending Presbyters: The Rev. Dr. Norman O. Hutton, rector of St. Andrew's Church, Wellesley, Mass.; the Rev. Dr. Irving A. McGrew, chaplain of Hobart College, Geneva, N. Y.

Master of Ceremonies: The Rev. W. D. F. Hughes, precentor of the Cathedral of St. John the Divine, New York.

Registrar: The Rev. Dr. Charles L. Pardee of New York.

Others scheduled to take part in the service are as follows; The certificate of ordination will be read by the Rev. John M. Chew, rector of the Church of the Good Shepherd, Newburgh; the certificate of election by the Rev. Medford L. Brown, rector of the Church of the Ascension, Mount Vernon; the testimonial from convention by the Rev. Dr. Alexander G. Cummins of Poughkeepsie; the certificate of consents of the standing committees by R. W. B. Elliott, of New York standing committee; the certificate of the consents of the bishops by the Rt. Rev. Dr. E. H. Coley, Suffragan Bishop of Central New York. The litany will be said by the Very Rev. Dr. Milo H. Gates, dean of the cathedral. The master of ceremonies will have as his assistants the Rev. Francis A. Sanborn, rector of the Church of the Good Shepherd, New York, the Rev.

Robert S. W. Wood of Tuxedo, the Rev. Maxwell W. Rice of Wappingers Falls, and the Rev. W. N. Colton of Irvington.

#### CORRECTED ADDRESS OF SOCIAL SERVICE COMMISSION

The notices given to the Church papers last week telling of the removal of the office of the diocesan social service commission from the Diocesan House were incorrect in stating the new address. The latter is 297 Fourth avenue, Room 303. The new location is at the Twenty-third street corner in the block adjoining the Missions House. Dr. Gilbert's address is at this number October 28th. At this writing no choice of a new secretary of the commission has been made.

#### NEW VICAR AT ST. THOMAS' CHAPEL

Another among the many changes that are effective in local parishes at this time is the appointment of the Rev. Paul Stevens Olver to be the vicar of St. Thomas' Chapel in East 59th street, between Second and Third avenues.

The Rev. Mr. Olver, who enters upon his new duties tomorrow, comes from Mohegan Lake parish in this diocese where, since his graduation from the General Seminary in 1927, he has been priest-in-charge of St. Mary's Church and headmaster of Mohegan Lake School. The new vicar was born 29 years ago at Scranton. He is a graduate of Hamilton College, class of 1924. Both ordinations took place in 1927, Bishop Talbot admitting him to the diaconate, and Bishop Sterrett advancing him to the priesthood.

St. Thomas' Chapel is a vigorous work under the direction of St. Thomas' Church, Fifth avenue and 53d street, the Rev. Dr. Roelif H. Brooks, rector. Considerable opportunities for the extension of the work of the chapel have come in the development of the Beekman Hill area as a very desirable residential neighborhood. And there continues the work for which the chapel has long been noted, its ministrations to the poor of its immediate vicinity. Recently the interior of the chapel has been partially redecorated and many improvements made so that it ranks among the city's beautiful houses of worship.

#### CLERGY CONFERENCE AT LAKE MAHOPAC

It is expected that at least 200 of the clergy of the diocese of New York will attend the third annual conference to be held October 15th and 16th at the Hotel Mahopac, Lake Mahopac. Bishop Manning will speak on the significance of the conference; Bishop Booth of Vermont on the Personal Life of the Clergy; Bishop Graves of Shanghai on the Religious Situation in China; the Rev. Dr. Olver on Mental Therapeutics; the Rev. Dr. Joseph Fort Newton on Preaching; the Rev. Fr. Huntington, O.H.C., on the Pastoral Ministry; and Prof. Henry Fairfield Osborn on Christianity versus Paganism.

#### WESTERN WESTCHESTER CLERICUS

The clergy of the Hudson River division of the archdiocese of Westchester, including the parishes from Hastings to Peekskill, met on Monday, September 29th, at the rectory in Dobbs Ferry for the purpose of organizing the Western Westchester Clericus. They were entertained at luncheon by the rector, the Rev. Charles E. Karsten.

It is the intention of the clergy in this



NEW CHURCH, AT HARLAN, KY.

Bishop Abbott laid the cornerstone of the new Christ Church, Harlan, Ky., on Friday afternoon, September 5th. The Rev. T. L. Settle is rector. [See THE LIVING CHURCH of September 20th.]



organization to strengthen the work of this part of the diocese by the presentation and discussion of parochial problems and by considering the foremost social, religious, and intellectual movement of the day.

#### CATHEDRAL ITEMS

Another interesting and beautiful painting from the Nevin collection, "The Madonna and Child," has been hung in St. Ambrose Chapel. These great works of art add much to the beauty of the cathedral and increase its interest to the great numbers of people who visit it during the week.

Bishop Nichols of Kyoto is the preacher at Evensong tomorrow, and on Sunday, the 12th, the sermon at 4 o'clock will be delivered by the Rev. Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis.

#### NEW ORGAN AT ST. LUKE'S CHAPEL

In old St. Luke's Chapel, Hudson street, the Rev. Edward H. Schlueter, vicar, a three-manual Möller organ has recently been installed. The new instrument, with its console, has been built on the balcony across the rear of the nave, thus improving the appearance of the chapel interior by replacing the former organ which stood conspicuously in the front of the church at the entrance to St. Christopher's Chapel.

The new organ will be dedicated by the rector of the parish, the Rev. Dr. Caleb R. Stetson, at the 8 o'clock Eucharist on Sunday, October 19th. At 8 p.m., the same day, a recital will be given by the organist, William Pollak, assisted by Robert J. Winterbottom, the former organist of St. Luke's.

#### ITEMS

An act of vandalism, deserving of briefest mention, occurred early last Sunday morning when someone with red roofing paint defaced the exterior north wall of the new Church of the Heavenly Rest by painting thereon the symbol of the Communist party and the wording, "Vote Communist," in letters a foot high.

Walter S. Fleming, organist and choir-master at St. Peter's Church, Port Chester, observed at Michaelmas the eleventh anniversary of his work in this parish. He came from the Church of St. Mary the Virgin, New York, in 1919 to direct the Port Chester choir which then numbered nineteen members, and which under his supervision has been steadily increased to its present membership of forty-five.

All Saints' Church, Henry street, is observing tomorrow the 103d anniversary of the laying of the cornerstone by Bishop John Henry Hobart, and also the fifth anniversary of the present incumbent.

HARRISON ROCKWELL.

son will prolong his visit in order to accept engagements under the speakers' bureau and remain with us until the 28th. Two other missionary speakers to be welcomed will be Bishop Matsui of Japan, who will arrive on November 1st for a five-day visit, and Bishop Jenkins of Nevada, the speaker for domestic missions at the anniversary meeting of the Woman's Auxiliary on November 5th. Bishop Jenkins will remain in Boston until November 10th.

#### C. S. L. ISSUES BOOK OF PRAYER

The fourth edition of the Church Service League's Book of Prayer has made its appearance. This new edition in a variety of attractive bindings contains a hundred prayers not included in previous editions and among them are hitherto unpublished ones by Bishop Brent and by Bishop Slatery. Miss Eva D. Corey is responsible for the compilation, giving her services for the purpose gladly. The volume contains special prayers for all occasions as well as for private use and has won a place for itself.

#### MISCELLANEOUS

The Rev. J. Clemens Kolb, new rector of the Church of the Holy Spirit, Mattapan, officiated last Sunday at the coronation of a queen of the Order of the Fleur de Lis at his last service in All Saints' Mission, East Lynn, where he has been vicar. The Rev. Mr. Kolb was in addition curate of St. Stephen's, Lynn, where he had charge of the Young People's Fellowship. The Rev. Mr. Kolb has left All Saints' Mission in a thriving condition with its mortgage entirely paid off.

The first stained glass window in the new chapel of All Saints' Church, Ashmont, has been dedicated in memory of Joseph Duffy. All Saints', in common with some other parishes, has had to face the problem of bringing an organ, which in its prime was considered a very fine instrument, into adequate working condition. This has now been done so far as action and voicing are concerned and provision has been made that the organ may be enlarged when financial matters make such an advance prudent.

The Rt. Rev. Campbell West West-Watson, Bishop of Christchurch, New Zealand, stopped in Boston on his way home from the Lambeth Conference and preached in St. Paul's Cathedral last Sunday evening. On the morning of the same day Bishop West-Watson preached in Christ Church, Quincy, whose rector, the Rev. Howard K. Barton, he had met on the latter's recent journey to New Zealand.

Conditions of the Church in Russia was the subject of an address by the Rev. Dr. Frank Gavin of the General Theological Seminary, given in Christ Church, Cambridge, last Sunday evening. The young people of the parish were invited to hear him and to meet in the parish house afterward.

A Church Army mission is being held in Trinity Church, Randolph, where the Rev. Warren N. Bixby is in charge. This mission began on September 28th and will continue to October 8th.

ETHEL M. ROBERTS.

NEW YORK—At All Souls' School, Charters Towers, North Queensland, 150 Australian boys have a singularly happy combination of good scholarship, sports, and religion. The school has a beautiful chapel, shortly to be enlarged. At the daily Eucharist, at 6:30 A.M., when attendance is of course voluntary, there are always over thirty boys present.

## Approaching Consecration of Dr. Sherrill Foremost Topic of Interest in Massachusetts

### Plan Huge Reception in Boston Art Museum—Officers of Church School Union Meet

The Living Church News Bureau  
Boston, October 4, 1930

THE APPROACHING CONSECRATION OF DR. Sherrill as Bishop of Massachusetts is naturally the foremost topic of interest. As mitigation to the disappointment that Trinity Church can only hold 2,000 persons for the actual service, comes the word that a great reception will be held on the evening of the day of the consecration service, October 14th, when Bishop and Mrs. Sherrill, Bishop and Mrs. Babcock, assisted by members of the standing committee, the wives of those members, and by the women members of the committee on arrangements, will receive in the Boston Art Museum from 8 until 10:30 P.M. This reception is for everyone who wishes to attend, and, at the expressed wish of Dr. Sherrill, there will be no formality of individual invitations or tickets. Through the medium of the radio, Station WEEI, and this mammoth reception, a great many persons will be able to feel a part of the joyous event of the day; parish rectors throughout the diocese have been asked by Bishop Babcock to extend a cordial invitation to their parishioners so that all may feel they will be welcomed to the gathering in the Art Museum.

A farewell reception for Dr. Sherrill as rector of Trinity was held in that parish on Tuesday evening. Robert D. Reynolds was the chairman introducing the speakers of whom the chief was Bishop Lawrence. The senior vestryman, William V. Kellen, spoke when presenting a gift to Dr. Sherrill from the vestry. Very briefly, as each organization presented a memento of affection and esteem, a representative voiced a tribute to the rector obliged to

leave the parish in order to undertake the important duties of Bishop of the diocese. Dr. Sherrill, to whom the severing of close connections with a much loved parish is hard, made a short address.

#### AUTUMN AND WINTER PROGRAMS

Trinity Church and Emmanuel Church, Boston, and Christ Church, Cambridge, have begun their autumn and winter programs for the young people in the many educational institutions nearby. Early in the week the Cambridge parish held a reception for students belonging to the Church or of no Church affiliation, and young men from Harvard and young women from Radcliffe attended. Bishop Lawrence spoke, as did Richard C. Everts, vestryman of Christ Church and a Boston lawyer, and the Rev. Ernest Van R. Stires of Bellerose, Long Island. At the end of the coming week the first effort will be made to give a special welcome to students of foreign lands through the hospitality of the committee on foreign students of which Mrs. Paul Wakefield is secretary.

#### OFFICERS OF CHURCH SCHOOL UNION MEET

Under the leadership of the Rev. William M. Bradner, the officers of the various branches of the Church School Union met in the lecture hall of the diocesan house on September 25th. Two constructive policies were adopted: that branch meetings should be so planned as to come on successive evenings for a period of a couple of weeks and that one topic and one speaker be utilized for each meeting; that each branch undertake some definite program of leadership training.

#### MISSIONARY SPEAKERS IN BOSTON

The Rev. J. Arthur Swinson of the Virgin Islands will be the speaker at the monthly diocesan meeting of the Church Service League in St. Paul's Cathedral crypt on October 15th. The Rev. Mr. Swin-

## Dean Grant Announces Scholarships to Students of Western Theological Seminary

### Bishop Stewart Resigns as Rector of St. Luke's—Cathedral Institutes New Service

The Living Church News Bureau  
Chicago, October 4, 1930

**B**EFORE HIS DEATH, THE RT. REV. Charles P. Anderson, late Presiding Bishop and Bishop of Chicago, set aside funds for the establishment of four scholarships for students of the Western Theological Seminary, the Very Rev. Frederick C. Grant, dean of the seminary, announced this week. At the same time he announced the awarding of the first scholarships for the scholastic year just opening.

The awards as announced by Dean Grant are: New Testament, John S. Higgins, Cleveland Heights, Ohio; Practical Theology, George R. Madson, also of Cleveland Heights; Church History, Lisle W. Thaxton, Ludington, Mich.; and Dogmatic Theology, Joseph G. Moore, Evanston. The last award Bishop Anderson requested be named for the Rt. Rev. Sheldon M. Griswold, D.D., who was elected Bishop Anderson's successor after the Primate's death. The awards are worth about \$300 a year.

Bishop Anderson's interest in the training of young men for the ministry is clearly indicated by his provision for the scholarships, Dean Grant said, commenting on the plan. The awards were made on the basis of competitive examinations.

The Western Seminary will open its forty-eighth academic year next Monday, October 6th, with a record enrolment. Opening ceremonies will be held in the Bishop Anderson Memorial Chapel. There will be Holy Communion in the morning, followed by registration. At 5 o'clock in the afternoon, in the Anderson Chapel, Dean Grant will deliver the opening sermon.

The opening of the seminary this year will see the completion of the new \$750,000 plant in Evanston. The last unit, a \$150,000 dormitory, is now nearing completion and will be occupied a few days after the opening of the fall term. Bishop Stewart will continue on the seminary faculty as lecturer in homiletics.

Several new features are included in the seminary course this fall. One of the most unique is the institution of a course in personal hygiene and physical welfare. Dr. Dwight F. Clark, prominent Evanston physician and warden of St. Mark's Church, has been appointed to take this course. Another innovation is a course in Christian origins, in which each student will be given a bird's-eye view of the beginnings of religions. This is intended, according to Dean Grant, to give the student a substantial background for his regular training. Three members of the seminary faculty will join in giving this course.

#### BISHOP STEWART RESIGNS ST. LUKE'S

The Rt. Rev. George Craig Stewart, D.D., new Bishop Coadjutor of Chicago, Thursday night resigned as rector of St. Luke's Church, Evanston, a position which he has held for twenty-six years. The resignation was accepted by the vestry with reluctance and Bishop Stewart was elected rector emeritus.

At the Bishop Coadjutor's request, the

resignation is effective St. Luke's Day, October 18th. A committee, headed by T. T. Lyman, junior warden of St. Luke's, was named to begin a search for a successor. Meanwhile, it was announced the present staff of assistants, including the Rev. John B. Hubbard, the Rev. Gardner A. MacWhorter, and the Rev. James E. Charles, will continue in charge of parish activities.

Bishop Stewart will continue to live in Evanston, he announced. The vestry of St. Luke's has tendered the parish rectory to the diocesan council for his use on a rental basis.

#### CHURCH HOME TO CELEBRATE

The fortieth anniversary of the founding of the Church Home for Aged Persons, Chicago, will be celebrated Monday, October 13th. The board of managers, headed by Mrs. Percy Q. Cook, will entertain Church people at the home on that day. Bishop Griswold and Bishop Stewart are expected to take part in the ceremonies.

For forty years the Church Home has ably cared for deserving Church people and given them a delightful place to live. The home was started in a small way but today it ranks near the top among such institutions in Chicago of all denominations.

#### ST. JAMES' INSTITUTES NEW SERVICE

Feeling the need for an evening service which will attract Church people and others from all parts of the city, the Very Rev. Duncan H. Browne, dean of St. James' Cathedral, announces plans for instituting an Evensong Service, at 5:30 each Sunday afternoon, beginning October 12th.

The service will be short and musical, Leo Sowerby, organist and choirmaster at the cathedral, having charge of the musical portions. In place of a sermon, ten-minute addresses on Following Christ will be given, Dean Browne giving the first.

The Brotherhood of St. Andrew of St. James' is making this service its special interest and will endeavor, during the next eight or ten weeks, to build up a large attendance through special circulars and other publicity matter.

#### FAREWELL TO DR. ARTHUR ROGERS

The Rev. Dr. Arthur Rogers, retiring rector of St. Mark's Church, Evanston, will be the guest of honor, together with his successor, the Rev. Harold L. Bowen, at a parish dinner at St. Mark's, Monday evening, October 27th. The affair will be in the nature of a farewell to Dr. Rogers and a welcome to Fr. Bowen.

Dr. Dwight F. Clarke, junior warden, will preside. Bishop Griswold, Bishop Stewart, Dr. David U. Jones of the Evanston Presbyterian Church, Dr. Rogers, and Fr. Bowen are expected to speak.

Dr. Rogers will be the guest of clergy of the diocese at a luncheon, October 20th. This will be the clergy's farewell to the rector of St. Mark's, who is returning to his old home at Newport, R. I. Dr. Rogers has been rector of St. Mark's for seventeen years and this summer celebrated the fortieth anniversary of his priesthood.

#### MISSIONARY RETURNS

The great need of China today from the standpoint of present and future de-

velopment is public health work, according to Dr. Alice Barlow Brown, missionary of the Church in the East from Christ Church, Winnetka. Dr. Brown has just returned to this country from Peking where she taught personal hygiene to students of Yen-Chiang University.

During the war Dr. Brown served under the Red Cross in France and Serbia. Since the war she has worked in the Women's General Hospital under Bishop Roots and more recently in Yen-Chiang University.

#### NEWS NOTES

Bishop Stewart will be the principal speaker before a joint meeting of the junior and senior diocesan assemblies of the Brotherhood of St. Andrew, at All Saints' Church, Ravenswood, next Friday night, October 10th. Work at Camp Houghteling and the Oberling Junior Convention will be discussed.

Bishop Fawcett of Quincy is to conduct a quiet day for the diocesan Woman's Auxiliaries at the Church of the Mediator, Morgan Park, Thursday, October 9th.

The annual laymen's conference on the program of the Church is in progress this week end at Doddridge Farm, Libertyville. Bishop Stewart, the Rev. E. Ashley Gardard, the Rev. Dr. Edwin J. Randall, and the Rev. F. G. Deis are among the speakers.

#### FELLOWSHIP CONFERENCE HELD AT OCONOMOWOC, WIS.

OCONOMOWOC, WIS.—"There must be unification of every enterprise into one great purpose—God's will," said the Rev. G. Warfield Hobbs of New York at the seventh annual fellowship conference of the clergy, wardens, and vestrymen of the diocese of Milwaukee, held at Zion Church, on October 2d. The Rev. Mr. Hobbs, whose talk was on the World Parish, made a special plea for drawing all those interested or not interested together with a unified purpose and one aim.

The morning session of the conference opened at 9 o'clock with a celebration of the Holy Communion. Following this the Rt. Rev. W. W. Webb, D.D., Bishop of the diocese, offered special prayers, and T. S. Hardridge, senior warden of Zion Church, gave a short address of welcome. The response to this was given by P. R. Borman, chairman of the Church's program.

In his talk on the Larger View of the Church's Program, the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee, stressed the fact that the central thing about the Church is God.

The Rev. Henry Roth, rector of St. Luke's Church, Racine, spoke on Some Educational Methods. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, gave a talk on the Lambeth Conference.

The afternoon session opened with a talk on The Diocese by the Ven. William Dawson, archdeacon of Milwaukee. This was followed by a talk on How to Organize the Parish by the Very Rev. Archie I. Drake, dean of All Saints' Cathedral, Milwaukee.

Harry E. Bradley of Wauwatosa, in his talk on Financing the Parish, gave the details of a finance campaign and explained the various steps. Prof. H. H. Foster of Beloit College, in his talk on A Parish Program, spoke of the revival of spiritual life in the people as the basis of the rest of the work.

## Bishop Garland Honored at Thanksgiving Service and Luncheon in Philadelphia

### Success of Church Worker in Juvenile Court—Plan New Church at Swarthmore

The Living Church News Bureau  
Philadelphia, October 4, 1930

THE DIOCESE OF PENNSYLVANIA HELD a special service of thanksgiving for the safe return of Bishop and Mrs. Thomas J. Garland from their trip around the world on Tuesday evening, September 30th, in Holy Trinity Church, Philadelphia.

The service began with a procession of the clergy of the diocese, who marched into the church from the church house, with over a hundred members of the Festival Choral Association, who are always in charge of the music on diocesan occasions.

After a brief service of Evening Prayer, there were short addresses by the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of the diocese; the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, who greeted Bishop Garland on behalf of the clergy; the Rev. Dr. Edward M. Jefferys, rector of St. Peter's and president of the standing committee; Mrs. George Woodward, president of the Woman's Auxiliary, who spoke on behalf of the women of the diocese; and Franklin Spencer Edmonds, who extended the greetings of the laymen.

The Rev. Richard J. Morris, secretary of the diocese, acted as master of ceremonies, and the Rev. Dr. Llewellyn N. Caley served as chairman on the committee on arrangements.

#### LUNCHEON GIVEN FOR BISHOP BY CLERGY

At the luncheon, given for him by the clergy of the diocese, which was held in the church house on October 2d, Bishop Garland gave his general impressions of his recent trip around the world.

He had found great political and social unrest along his entire line of travel, especially in China, India, and Palestine. He was more convinced than ever that China and Japan are ready for a native Church, in charge of native clergy. He explained that he had urged such a move before the national convention twenty-five years ago.

The Bishop also reiterated his satisfaction with the Church unity proposal of the Lambeth Conference. Before going to the sessions, he said, he had feared a serious break on that issue. Instead, he was pleased to find the bishops, both Anglican and foreign, in complete agreement.

Addresses were also made at the luncheon by the Very Rev. George G. Bartlett, dean of the Philadelphia Divinity School, and the Rev. Dr. George C. Foley.

#### CHURCH WORKER IN JUVENILE COURT

The experiment, which began last January, of having a Church worker in the juvenile courts to look after Church children before the court, has proved to be very successful.

Clinton Rogers Woodruff, in his report for the *Church News* of the diocese, relative to this work, states that during the past eight months eighty children have been referred to the Church Children's Aid Society, and their cases investigated. Not only were the children and their families investigated, but the foster homes to which they were sent. Altogether, twenty-five children have been placed in

homes, and are being constantly watched and followed up.

#### CATHOLIC CLUB TO MEET

The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles will hold its October meeting on Tuesday, the 7th, at St. John's Church, Norristown, of which the Rev. James M. Niblo is rector.

There will be a choral Mass at 11, followed by meditation. The Rev. Gregory Mabry, of Holy Cross, Kingston, N. Y., will read a paper.

#### TRINITY, SWARTHMORE, TO HAVE NEW CHURCH

Under the leadership of the rector, the Rev. J. Jarden Guenther, the vestry and congregation of Trinity Church, Swarthmore, are completing plans for the first unit of a new church building which will seat about 400.

In order to raise the building fund, a committee of 150 men and women of the parish conducted a bazaar, representing A Little Bit of France. A gymnasium in the vicinity of the church was used for the purpose, and was temporarily turned into a French village. Young girls of the parish, in typical French peasant costumes, sold, in addition to regular bazaar articles, goods made by the mountaineers of North Carolina, scarfs made by disabled soldiers, and novelties from Mexico. The men of the parish conducted, in another room, a "country store."

The bazaar was held for three days, from October 2d to 4th.

#### COMMISSION ON YOUNG PEOPLE'S FELLOWSHIP MEET

Presidents and representatives of the various fellowships throughout the diocese met on Saturday and Sunday, September 27th and 28th, at Holy Trinity's Camp at Sellersville, in order to discuss the year's program and the problems confronting the individual organizations at the beginning of the new season. An inspirational day, diocesan play, the annual dance, and corporate Communion were arranged for the coming winter.

#### CHURCH SCHOOL INSTITUTE TO MEET

Widely-known leaders in the field of religious and secular education will be among the speakers at the sixtieth annual Church school institute of the diocese, which will be held on Monday evening, October 6th, in the Church of the Holy Apostles, Philadelphia.

There will be a service in the afternoon at which Bishop Taitt will make an address. After supper there will be addresses by the Rev. Charles H. Ricker, chairman of religious education, diocese of Long Island; the Rev. Thomas A. Conover, of Bernardsville, N. J.; the Rev. Edmund L. Gettier, Jr., of Baltimore; the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore; Miss Elizabeth H. Willing; and Dr. Jonathan T. Rorer, principal of the Central Evening High School of Philadelphia. ELEANOR ROBERTS HOWES.

NEW YORK—Kentucky Military Institute has thirty cadets from nineteen different dioceses, illustrating the fact, so difficult to realize, that religious work in schools and colleges is not a purely local concern. These thirty boys belong to the Church school connected with St. Thomas', London, Ky.

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, October 2, 1930

OBSEVANCE OF THE FAITH AND YOUTH program has been arranged for in this diocese. There will be a diocesan meeting for Brooklyn and a part of Queens in St. Ann's Church in Brooklyn on Thursday evening, October 9th, and a similar meeting for the rest of the diocese at the cathedral in Garden City on Friday evening, October 10th, the principal speaker at both meetings being Paul Rusch of St. Paul's School, Tokyo. Efforts are being made to get a delegation of boys from 13 to 19 from every parish and mission in the diocese at these meetings. Following this opening, the program will be put forward in every parish. On Saturday, November 29th, the final meeting will be held at St. Ann's, Brooklyn, and Bishop Stires will preside and speak. On the next day, which is at once the First Sunday in Advent and St. Andrew's Day, the corporate Communion for men and boys will be observed in every parish.

#### NEIGHBORHOOD WORK

Holy Comforter Mission to the Jews, despite the unsuitableness of its building and the smallness of the "play-ground" which is its yard, has nevertheless done a large amount of valuable neighborhood work during the past summer season. The Rev. H. G. Greenberg reports that hundreds of mothers and children have visited the play-ground, and more children applied for admission to the daily vacation Bible school than there was room to admit. Attendants were Russians, Poles, Lithuanians, Ukrainians, Italians, Germans, Spanish, and Americans—both white and colored. Outlines were arranged for many parties, including a trip on the floating hospital ship, St. John's. Several children were provided with two weeks' visit to the country. A second vacation Bible school was held at Christ Church, Bedford avenue, with sixty-two Jewish children in attendance.

#### CONFERENCE FOR LAYMEN

The second annual conference for laymen is called to meet in the Garden City Hotel tomorrow night. Sessions will begin with dinner tomorrow and continue until the 11 o'clock service in the cathedral, Sunday morning, when Bishop Stires will preach a special sermon to the conference. Special rates for five meals and two nights have been made at the hotel, diocesan funds providing half the necessary sum for any man otherwise unable to attend.

#### MEMORIALS DEDICATED

Last Sunday morning memorial gifts—a pair of altar vases, a litany desk, and a new chancel carpet—were dedicated in St. George's Church, Astoria, the Rev. Aubrey P. Nelson, rector. The gifts commemorate Mr. and Mrs. Henry Snyder, old-time members of the parish and descendants of Samuel Blackwell, who more than a hundred years ago gave the land on which the church and parish house stand, and for whom Blackwell's Island in the East River was named.

#### WOMAN'S AUXILIARY MEETS

The Suffolk County meeting of the Woman's Auxiliary in this diocese was held at St. Mark's, Westhampton Beach, on Thursday, September 25th. Bishop Iarned celebrated Holy Communion, assisted by the Rev. W. H. Cumpston of St. Mark's. The feature of the day was an address



rector of St. Luke's in 1923. Five years later All Saints' Church was deliberately separated by the mother church and set up as an independent parish. Under the leadership of the Rev. F. A. Martyr it completed its own attractive gothic church last year.

Another unique chapter in the present life of St. Luke's has been the organization of all its young people into a junior church, with its own wardens, vestry, lay readers, choir, envelope system, and definite sense of responsibility. Seymour I. Stone, assistant superintendent of schools, is in charge of its high school and college department.

Through the cooperation of radio station KFOX of this city the scope of the parish influence has been infinitely enlarged. Its 11 o'clock service is broadcast every Sunday. The regular mailing list of this congregation indicates that it includes many shut-ins and people living in isolated mountain and desert communities. The frequent requests for Prayer Books and Hymnals are promptly complied with.

St. Luke's entertained the synod of the province of the Pacific in 1926, and annually on Palm Sunday evening acts as host to all the parishes and missions of the Los Angeles Harbor district.

The unique address at the silver jubilee was made by Mrs. W. S. Stevens, one of the pioneers of the parish. In addition to the Rev. Mr. Austin, other speakers included the Rt. Rev. Robert B. Gooden, D.D., the Rev. Charles T. Murphy, and the Rev. Arnold G. H. Bode, all former rectors, and E. T. Hartnett, senior warden, and W. L. Stephens, junior warden and superintendent of schools.

**BISHOP WELLER RETURNS FROM ENGLAND**

FOND DU LAC, WIS.—The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and Mrs. Weller have just returned from overseas. While abroad the Bishop attended a meeting of the English or Mother branch of the Confraternity of the Blessed Sacrament, of which he is the American Superior-General, the Anglo-Catholic Congress, and the Lambeth Conference, as well as (with Mrs. Weller) visiting their eldest son in France. Bishop Weller delivered the principal address, at the great meeting of the C. B. S., on the evening of June 26th. At a dinner given to bishops, members of the C. B. S., the Superior-General of the English branch presented the Bishop with an unusually handsome hand-wrought, silver gilt, jewelled chalice and paten as an expression of appreciation of his visit and address.

**MOUNTAIN MISSION HAS UNIQUE ANNIVERSARY**

SAN JACINTO, CALIF.—A vigorous little mission in an "off-the-main-line" mountain community, boasting a small endowment fund, and rounding out the celebration of its fortieth anniversary with an elaborate picnic on a ranch—such is a picture of St. Paul's Church in this city. On St. Matthew's Day, September 21st, it marked the exact anniversary of its organization on St. Matthew's Day, 1890, by the Rev. Alfred Fletcher of Redlands, now retired and living in Los Angeles. The present church was erected in 1911.

The Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, officiated at the early Eucharist and preached at the anniversary service. The commemoration of faithful departed members was read by the vicar, the Rev. Robert M.

Hogarth. The day was the occasion of a great homecoming for former members of the mission, and was shared in by Churchmen from the nearby parishes of the Good Shepherd, Hemet, and Trinity, Murrieta. The thank offering was added to the endowment fund.

Visitors at the picnic luncheon at Warren's Ranch also included the Rev. William Cowans, dean of the San Bernardino convocation, the Rev. Henry C. Smith of Riverside, and the local Roman and Protestant clergy.

**DR. GOODWIN TO BE CONSECRATED OCTOBER 16TH**

FARNHAM, VA.—The Rev. Frederick Deane Goodwin, D.D., is to be consecrated Bishop Coadjutor of Virginia on Thursday, October 16th, in North Farnham parish church. The Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, will be the consecrator. Others taking part in the service are:

*Co-Consecrators*

The Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia.

The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York.

*Preacher*

The Rt. Rev. Arthur S. Lloyd, D.D.

*Presenters*

The Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia.

The Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia.

*Attending Presbyters*

The Rev. Frederick G. Ribble, D.D., Petersburg, Va.

The Rev. William A. R. Goodwin, D.D., Williamsburg, Va.

*Registrar*

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

**NEGRO CHURCHMEN REPORT INCREASED CONFIRMATIONS**

PINEVILLE, S. C.—In his opening address at the twenty-first annual council of the Negro Churchmen of the diocese, held at the Church of the Redeemer, Pineville, September 26th to 28th, Bishop Thomas reported, among other things of interest, the largest number of confirmations for any year since the division of the diocese in 1921.

The Bishop also commended the annual report of the Ven. E. L. Baskerville, archdeacon of Negro work, both for the work accomplished, and for the accuracy of his financial report.

Visiting speakers at the council were Dr. R. S. Wilkerson, president of State College, Orangeburg, and Professors J. E. Blanton and S. C. Usher, of the Voorhees Normal and Industrial School, Denmark.

Meetings of the Woman's Auxiliary were held concurrently with those of the council-joint-meetings, which were held on Sunday, being largely attended by people of the community.

**PRIEST'S WIFE IN MOTOR ACCIDENT**

BELMONT, N. Y.—Mrs. Anna Bacon Rice, wife of the Rev. Kenneth Ives Rice of Belmont, is recovering from serious injuries sustained in an automobile accident on August 5th. Fr. Rice was returning from a funeral in Syracuse when his car was run into by another going in the opposite direction. Mrs. Rice sustained a fracture of the skull and other injuries which have kept her in bed for more than two months. Physicians say it will be some time before she regains normal health.

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**The Green Quarterly**

The Anglo-Catholic Magazine

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### BISHOP OF MEXICO VISITS ALBANY

ALBANY, N. Y.—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, was the guest of his former parish in Albany, October 1st, at the annual luncheon meeting of St. Andrew's Woman's Auxiliary at the Hotel Ten Eyck. More than 150 women of St. Andrew's parish, together with delegates from other city parishes, attended the luncheon. The Rev. C. W. Findlay, rector of St. Andrew's Church, presided; the Bishop of Albany said the invocation and a few words of greeting; and Bishop Creighton made an address in which he vividly described his work and made a strong appeal for a deepened and intelligent interest in the Church's mission.

### PLANS MEETING OF SEWANEE PROVINCE

JACKSON, MISS.—The synod of the province of Sewanee, to be held November 11th to 13th, will meet in St. Andrew's Church, Jackson, instead of St. Paul's Church, Meridian, as previously announced. The vacancy in the rectorship of St. Paul's Church, Meridian, with its unavoidable confusion, compelled the vestry to ask relief from the entertainment of the synod. The rector and people of St. Andrew's, Jackson, very generously consented to step in to the breach.

In connection with the meeting of the synod, a conference for college workers is being planned, to meet on the last day of the synod and to continue over to Friday morning, November 13th and 14th. One of the interesting items on the program will be talks on the function of a college church at a state college or university, from the point of view of the rector of a home parish, from the point of view of a college professor, and from the point of view of a student. The Rev. Brooke Stabler and Coleman Jennings will tell of the work they are doing, and its needs. There will also be a round table discussion, and the conference will close with a quiet hour conducted by one of the bishops.

### SCHOOL AT FARIBAULT GIVEN \$100,000 BY WHIPPLE WILL

FARIBAULT, MINN.—St. Mary's Hall, the school for girls at Faribault, the diocese of Southern Florida, the diocese of Minnesota, the Anglican Church at Bagni di Lucca, Italy, and the Cathedral of Our Merciful Saviour, Faribault, were among the beneficiaries of the estate of Mrs. Evangeline Marrs Whipple, wife of the pioneer Bishop of Minnesota, who died recently in Europe.

St. Mary's Hall was bequeathed a trust fund of \$80,000, the income of which will be paid to a relative of Mrs. Whipple during her life time. A sum of \$20,000 additional to be used as a fund for scholarships in the school to be known as the Evangeline Whipple Scholarships was also given St. Mary's Hall.

The will provides that \$20,000 shall go to the cathedral at Faribault for the erection of a stone altar as a memorial to the Rt. Rev. Henry Benjamin Whipple, D.D., founder of the cathedral, and whose mausoleum is in the crypt below the sanctuary.

Of interest is the bequeathing of the Whipple resident to the local parish together with two other houses. The residence contains many valuable pictures, rugs, and other articles collected by Bishop Whipple. Twenty years ago Mrs.

Whipple left the house telling the caretaker she would be back in a short time. She never returned, but the faithful caretaker is still at the house, living in the basement. The upper part of the house, so it is related, has never been entered, except possibly by the aged caretaker on his rounds of inspection, and everything is as Mrs. Whipple left it.

The diocese of Minnesota receives \$5,000 for the support of the Indian Mission at Birch Coolie and a like sum was bequeathed to the diocese of Southern Florida for the benefit of the Memorial Church of the Good Shepherd in Maitland as a memorial to Bishop Whipple. A noteworthy charitable enterprise in Bagni di Lucca, Italy. Mrs. Whipple's home for many years, was given impetus in the bequest of \$4,000 to the chaplain of the church there as a trust fund to be administered for the benefit of the "Poor in Winter," a charity in which Mrs. Whipple was much interested.

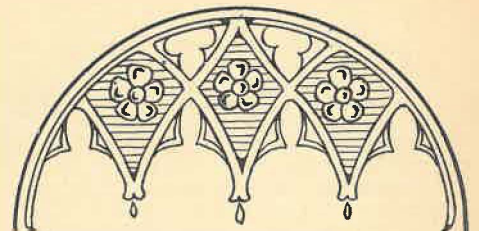
### BRIGHT IDEAS FROM BOSTON

NEW YORK—This is the tenth year that the national Social Service Department has held a conference on social service, fitting its sessions in with those of the great general conference on social work, which was having its fifty-seventh annual meeting, June 9th to 14th, in Boston. More than 4,000 men and women attended the general conference, and the Church group, though small, had representatives from California, Texas, Louisiana, Wyoming, Montana, Colorado, the Middle West, and many eastern and southeastern states.

Next year Minnesota is to have the national conference on social work in Minneapolis, providing an excellent excuse to visit that great and beautiful state. The Church social workers form one of forty or more kindred groups which conduct their special meetings at the same time. The only other specifically religious groups were the Roman Catholic and Jewish welfare councils, and the Federal Council of Churches, which made its first appearance this year, combining with us in some sessions.

Attendance at the social service conference gives a more vivid sense of the continuity and progress of the Church's social work than one can get in any other way, and a better idea of its immediate problems. In addition to this, the leading idea that came out of it all this year was the absolute necessity of a spiritual approach to social work, to build up a spiritual attitude toward life in the persons being helped, to lead them away from fear and selfishness, and help them to desire and attain such spiritual values as faith, joy that comes from a sense of security, awe that comes from a true sense of proportion, love, altruism, intelligence, a sense of the beautiful. Nor can the social workers give what they do not have themselves. What they are goes farther than what they say. As the Bible puts it, "Even a child is known by its doings, whether its work be pure and whether it be right."

The newest thing at the conference was some copies of the new book, *Building Family Foundations*, by the Rev. Harold Holt, containing much of the material that has been discussed in connection with institutes on family relations held during the past year or two. (Morehouse, 65 cents and \$1, plus postage.) The Social Service Department has found the lay people of the Church eager and grateful to have advice and instruction on these matters coming from the Church



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rather than from doctors and high school teachers.

Some things that were said at the conference:

An economic system is justified, or not, by the kind of persons it produces.

I'd rather have a congregation of ex-convicts than of ex-converts.

Christians have tolerated too many things.

Sympathy and understanding are creative forces.

First clergyman: "If Grace Abbott is made the next Secretary of Labor, it will be the opening wedge toward a woman in the White House."

Second clergyman: "I'd like to see a woman in the White House!"

Children naturally try to imitate characters they see or read about. They should be put in touch with ideal characters and personalities who are spiritually great, in books or elsewhere, especially in the Bible and in the other greatest literature.

We should look back to recapture the humble devotion of the great saints and their deep personal love of individual souls, and then we should also look forward to a new service to humanity in which the Church and modern social agencies work together, each giving its best.

There are too many diseased Christians whose religion has only been received and not expressed.

I believe that nothing else so quickly and completely transfigures a man's whole life as the desire to please God.

**CLERICAL AND LAY CONFERENCES IN MARQUETTE**

MARQUETTE, MICH.—It was a new day for the diocese, when the clergy and lay conference met at the Cosgrove Lodges at Witch Lake. There had been clergy conferences in the diocese, but never before had there been a conference of clergy and laymen held in the same place, addressed by the same speakers, but meeting in separate groups. The clergy came Wednesday, September 17th, and stayed until Friday at noon, and the laymen came on Friday afternoon and left immediately after lunch on Sunday, September 21st.

The keynote of the conference was Fellowship and in the light of fellowship the vital needs of the diocese were discussed.

The speakers were the Rev. Frederick G. Deis of the field department of the National Council, Prof. D. A. McGregor of the Western Theological Seminary, and Prof. Glen R. Blackburn of the Northern State Teachers' College at Marquette. Speaking for the diocese, and stressing diocesan needs, the conference was also addressed by the Bishop, Archdeacon Poyseor, Dean Clarke of St. Paul's Cathedral, the Rev. G. G. Curtis, rector of the Church of the Transfiguration, Ironwood, and the Rev. George S. Walton, general missionary of the diocese.

On Friday afternoon there was a meeting of the Bishop and council of the diocese. At this meeting four advance work projects were discussed and accepted. It was voted that the diocese accept its assignment in the advance work program of the General Church and provide \$2,000 for building a church at Lyons, Kans. For the diocese itself it was agreed to employ a full time student worker at the Northern State Teachers' College at Marquette and to devote \$2,000 a year for a woman social welfare worker. It was also decided to hold a student summer conference at Lake Michigamme in the diocese next summer.

**ANNIVERSARY OF CHURCH AT BELLEVILLE, ILL.**

BELLEVILLE, ILL.—St. George's Church will celebrate its fiftieth anniversary October 11th and 12th with a dinner on Saturday, October 11th, and Holy Communion on October 12th.

At the dinner, at which the Rev. Francis C. Reynolds, rector, will preside, stock will be taken of the fifty years of existence of St. George's as mission and parish, honoring those who have gone before and laying plans for future development.

Speakers at the dinner include the Rt. Rev. John Chanler White, D.D., Bishop of Springfield, the Rev. W. H. Tomlins, former priest-in-charge of St. George's, now retired and living at Granite City; the Ven. R. M. Gunn, rector of St. Paul's, East St. Louis, and archdeacon of Alton; and Franklin H. Spencer, executive secretary of the diocese.

Two celebrations of the Holy Eucharist will be held on Sunday at 9 A.M. and at 10:45 a. m. At the late service, Fr. Reynolds will celebrate and Bishop White will pontificate and preach the anniversary sermon.

St. George's observance of its jubilee is somewhat saddened by the fact that it will not have present its first resident priest-in-charge, the Rev. Frank Montrose Clendenin, who died recently at his home, Rehoboth House, Chappaqua, N. Y.

Fr. Clendenin's work at St. George's, where he came as a newly-ordained priest in 1881, gave rich promise of his future usefulness. The mission was founded in February, 1880, on application of fourteen Belleville men and women to Bishop Seymour, who officiated at the first service. A priest from Collinsville had charge of the mission until Fr. Clendenin came to Belleville.

At the end of 1881, the church paid \$1,200 for the lot on which the church and parish house now stand. The cornerstone of the church building was laid October 29, 1882, with Bishop Seymour officiating. Work began the next spring and on February 21, 1884, St. George's new edifice opened for its first service. It is noteworthy that the mission met all its current expenses and paid all but \$2,000 of the cost of the church in four years.

A new organ and a new altar were installed in the church under the administration of the Rev. Johannes Rockstroh, who served from 1891 to 1897 and most of the debt paid. In 1900 the debt was cleared and the church consecrated.

Under the rectorship of Fr. Reynolds, an intensive drive has been made to clear the debt on the parish house and the result of the campaign will be announced at the dinner. Under Fr. Reynolds, the parish has sent to the seminary this fall its first candidate for holy orders in fifty years.

**ARCHDEACON GOODMAN RETURNS TO ALASKA**

NEW YORK—The Ven. Frederic W. Goodman, archdeacon of Arctic Alaska, arrived at Point Hope on July 23d after furlough in the United States. "The voyage," he says, "was the most pleasant that I have ever had to Point Hope. All the Eskimos who were at Point Hope came to the beach to welcome us. The buildings have stood the winter excellently and I found everything in the best possible shape.

"The hospital has started up and as soon as possible the work on the construction of the Browning Hall addition will be begun."

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### CONFERENCE OF CLERGY AND LAITY IN MINNESOTA

MINNEAPOLIS—The clergy and laity of Minnesota held the annual conference at Frontenac Inn, on historic Lake Pepin, September 19th to 21st. An enthusiastic group of some sixty priests attended the clergy conference, which was followed by the lay conference attended by a large number of men from the different parishes of the diocese.

The conference was held under the direction of the diocesan field department, with Archdeacon Reinheimer of Southern Ohio as leader, who presented the challenge of the Church's Work in the World. The Rev. A. E. Knickerbocker, rector of St. Paul's Church, and chairman of the diocesan field department, presented the work from the diocesan standpoint; and the Rev. F. D. Butler, rector of St. John's Church, St. Paul, chairman of the diocesan department of missions, presented the missionary program of the diocese. Bishop McElwain welcomed the delegates.

To make the diocese more effective as an agency of the Kingdom of God, not only in the diocese but in the life of the whole Church, was the main subject considered by the clergy and laity.

### ALABAMA Y.P.S.L. CONVENTION

BIEMINGHAM, ALA.—The ninth annual convention of the Young People's Service League of Alabama was held at St. Mary's-on-the-Highlands, September 26th to 28th. The corporate Communion was celebrated by the Rt. Rev. William G. McDowell, D.D., Bishop of the diocese, assisted by the Rev. V. C. McMaster, of St. Andrews, and the Rev. J. L. Jenkins, of All Saints', Homewood. The Bishop made an address on the action of Lambeth Conference in reference to the young people of the Church.

There was an informal reception at St. Mary's Friday evening, followed by an address by the Rev. Mr. Jenkins.

The chief speaker of the convention was the Rev. James Kenneth Morris, of Kyoto, Japan. The Rev. Mr. Morris was born in Bessemer, and went as a missionary to Japan, following his graduation from the Theological Seminary in Virginia in 1926.

The Rev. Mr. Morris spoke at a banquet given in honor of young people on Saturday evening.

By way of advance work for the coming year, the League undertook the installation of a sanctuary window in the Rev. Mr. Morris' church in Kyoto, at a cost of approximately \$300.

The annual session was concluded with early celebration of the Communion, Sunday morning, followed by breakfast in the parish house.

### NEW PARISH BUILDING OPENED AT GREENVILLE, N. C.

GREENVILLE, N. C.—The new building of St. Paul's parish was formally opened on September 21st, with a celebration of the Holy Communion by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, assisted by the Rev. W. A. Lillycrop, rector of the parish, and the Rev. W. R. Noe, executive secretary of the diocese.

The rector made a short address in which he expressed his appreciation of the large attendance and paid tribute to the work of those who had figured so prominently in making the new structure possible. Bishop Darst preached the sermon.

The building is a credit to the progressive spirit of Greenville. There is a chapel large enough for the regular church services for many years or until a separate church building can be provided; large class rooms for the Church school, banquet room, large assembly rooms for the Church organizations, and a student center for the girls of East Carolina College.

For the third time in its history this parish has a new building. The parish was organized in 1835. For nearly 100 years the congregation has worshipped on Pitt and Second streets. There they outgrew their first building and in 1885 they built the present structure which stands now as an old land mark of the town. With the steady growth of the congregation, it was foreseen that the second building was being outgrown. And during the past fifteen years the congregation has been planning to achieve the building of their present edifice. In moving the site of their building to a place near East Carolina College, it becomes the first congregation in Greenville to move into this new and growing residential section.

The student center was made possible by the diocese of East Carolina. There is an office for the secretary, clubroom, kitchen and supply rooms.

### UNIQUE ENDOWMENT TO CATHEDRAL IN THE PHILIPPINES

MANILA, P. I.—A Prayer Book bound in red Morocco and suitably inscribed has been given to the Cathedral of St. Mary and St. John, and with it a rather unique endowment. The sum of £50 has been given to the cathedral chapter, to be put out at interest. By compounding the interest annually there will be, at the end of, say, ten years enough interest to purchase a new Prayer Book and leave the original £50 intact to start on its second decade of earning interest for the third book. A Prayer Book easily lasts ten years, and it is estimated that this gift will always keep one in use with the same inscription as the one just given.

The cathedral has received the gift of a set of black eucharistic vestments sent to the Bishop by the Guild of All Souls. With unusual thoughtfulness it was remembered that Manila is in the tropics and the vestments are made of the thinnest and lightest material we have ever seen. Even now, in the hottest season of the whole year, they can be worn with comfort. This completes the cathedral's sets of vestments in light material, the others having been given from time to time and made of china silk by Mrs. Standing in the Bible Women's Training School in Soochow, China.

### CONFERENCE ON PREACHING TO BE HELD IN BOSTON

BOSTON—The second annual conference on preaching will be held under the auspices of Boston University's school of theology on Monday, October 13th through Wednesday, October 15th. The sessions will be held in Robinson Chapel, 72 Mt. Vernon street, on Monday afternoon, which is the opening session, and Tuesday and Wednesday mornings. The evening sessions and Tuesday's and Wednesday's afternoon meetings will be held in the Copley Methodist Episcopal Church, Exeter and Newbury streets.

Dr. G. Bromley Oxnam, president of DePauw University, and a former member of the faculty of the Boston school of theology, will preside.

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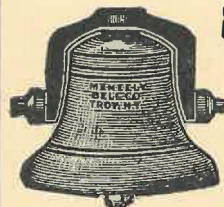
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**PROVINCIAL SYNOD AND AUXILIARY OF THE MID-WEST**

SPRINGFIELD, ILL.—College Work and the New National Center will be topics for round table discussion Tuesday evening, October 14th, at the synod of the province of the Mid-West, to be held at Springfield. During this same day, the departments of the president and council will meet, also the executive board of the Woman's Auxiliary.

Business sessions on Wednesday will be followed by a joint session of the synod and the Auxiliary, at which will be given the report of the provincial representative on the National Council, by Bishop Francis; an address by the provincial president of the Woman's Auxiliary, Miss Elizabeth Matthews; and an address on Advance Work by the Rev. Robert P. Frazier.

Dinner Wednesday evening will be at the St. Nicholas Hotel, the speakers being Miss Lindley, Bishop Rogers, and Bishop Stewart.

Business sessions will continue Thursday, adjournment being set for 1:00 P.M.

**LARGE ENROLMENT AT PORTER MILITARY ACADEMY**

CHARLESTON, S. C.—There has been a marked increase over preceding years in the enrolment of students at the Porter Military Academy for the current session, the present number being 105. Three years ago there were less than thirty, and for the past two years there have not been more than seventy-five. Substantial improvements have been made to the buildings and grounds, and additions to the faculty have been made to insure small classes and individual instruction.

The school is being operated by Messrs. Thrasher and Raines under a ten-year lease from the board of trustees, the terms of which insure its continuance as a Church boarding school for boys. The chaplain of the school is the Rev. Dr. H. W. Starr, rector of the Church of the Holy Communion, who conducts the daily chapel services and courses in religious education which all students are required to attend.

**CHURCH ARMY ACTIVITIES**

TROY, N. Y.—Under the auspices of the Church Army Associates, an afternoon and evening rally was held on Saturday, September 27th, in Troy. The afternoon meeting was in the parish house of the Church of the Holy Cross, consisting of a business session and some ardent addresses by enthusiastic persons, notable among the latter being one by Mrs. C. S. Fayerweather, a great grand-daughter of the first Bishop of Albany. Following a box supper, the rally transferred to St. Luke's Church, where an open-air service was held on the church lawn. Capt. B. Frank Mountford, in charge of the Church Army in America, made an address; hymns were sung by the people assembled, and prayers were said by the rector of St. Luke's, the Rev. E. V. Collins. At nightfall there was a meeting in the parish house, with an address by Capt. Arthur W. Abraham, in charge of the service. Capt. Mountford spoke again, as did also S. Van B. Nichols, treasurer of the Army.

Captain Abrahams is continuing his itinerary of the diocese, holding missions and canvassing the countryside districts.

Captain Mountford addressed the students of Union College, Schenectady, in the college chapel on Sunday morning, September 28th.

**CLERICAL AND LAY CONFERENCE IN GEORGIA**

SAVANNAH, GA.—A most successful clerical and lay diocesan conference on the every member campaign and the advance work program of the Church was held by the Rev. David R. Covell, field secretary of the field department of the province of Sewanee, in St. Paul's parish house, on October 1st. The conference opened with a celebration of the Holy Communion, the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, being the celebrant. About seventeen men from various parts of the diocese attended the meeting.

It is planned that these men who have had this training go out into such of the parishes as may invite them, and through their Church clubs, vestries, and congregations, get them to shoulder their responsibilities, and pledge and raise their missionary quotas.

**SEEK CAMP FOR RHODE ISLAND YOUNG PEOPLE**

PROVIDENCE, R. I.—Plans are under way for a diocesan camp for young people. The chairman of the committee appointed at the last diocesan convention is the Rev. Anthony R. Parshley, rector of St. Michael's, Bristol. Milton Anderson of Christ Church, Lonsdale, is chairman of the committee on ways and means; Emory Worthington of Pawtucket is chairman of the Fellowship camp program; and Miss Annie Thomas of East Greenwich is chairman of the Sunday school camp program. Their group was recently addressed by the Rev. Dr. Frank D. Dean, director of the Young People's Camp of East Carolina, and the Rev. Roger A. Dunlap, of Lancaster, N. H., for twenty years senior counselor of Camp Maranacook at Reedfield, Me.

The members of the Fellowship plan to do a large part of the building themselves. The project calls for the raising of a large sum of money, estimated at about \$10,000.

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**NASHOTAH HOUSE OPENS**

NASHOTAH, WIS.—Nashotah House opened on September 25th, High Mass being sung at 10:30 by the Very Rev. E. J. M. Nutter, D.D., dean of the school. The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, pontificated, and the sermon was preached by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor. The Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, assisted at the service.

Nashotah House opens this year with a number of new men in both the college and seminary departments. Several changes have been made in the faculty as well. The new pipe organ, which was installed in the chapel during the summer, was blessed by Bishop Webb and was formally used for the first time at the opening service.

**MEETING OF CATHOLIC CLUB IN LEBANON, PA.**

LEBANON, PA.—A meeting of the central Pennsylvania branch of the Clerical Union was held in St. Luke's Church on Tuesday, September 30th, the Rev. Hollis W. Colwell of St. Andrew's, Harrisburg, presiding.

The meeting had a large attendance of the clergy, and was opened with a celebration of the Holy Eucharist, the Rev. J. P. Briggs, of All Saints', Shenandoah, being the celebrant. A meditation was then given by the Rev. Squire B. Schofield, of St. James', Muncy. After luncheon a business session was held, following which a paper on the subject, A Plea for a New Anglican Apologetic, was read by the Ven. A. A. Hughes, Archdeacon of Harrisburg. The paper provoked considerable discussion, and the points touched upon received favorable comment.

**MISSIONARIES SLAIN BY CHINESE BANDITS**

SHANGHAI, CHINA—Miss Eleanor Harrison and Miss Edith Nettleton, British missionaries who were captives of bandits in Fukien Province since early in July, where shot to death by their captors, it was announced by the British Consul at Foochow.

The women were held to attend sick bandits and the captors made a demand for a ransom of \$50,000. When the sum was not forthcoming the bandits sent a new demand for \$25,000. Chinese officials sent troops, expecting to effect release of the women, but were unable to find the captors.

Miss Harrison came to China thirty-four years ago and Miss Nettleton twenty-two years ago.

**CLUB FOR CHURCH STUDENTS IN NEW YORK**

NEW YORK—Greer Club at 46 West 96th street is again starting out on its winter's work.

Founded in 1920 in memory of Bishop Greer, and at the request of Church students, it has made many interesting contacts with the thousand and more girls who have resided there, coming as they did from almost every state in the Union and from England, Canada, Cuba, Porto Rico, Mexico, Panama, and Honolulu.

The club is in a very convenient location, a competent directress is in charge, and the aim is to provide a happy, healthful atmosphere for girls who are pursuing their studies away from home and in New York City.

**NEW ORGAN DEDICATED AT SALEM, VA.**

SALEM, VA.—At the service on Sunday morning, September 14th, the Rev. J. Roland Moncure, rector of St. Paul's Church, dedicated a handsome organ which has just been installed. The instrument was built by M. P. Moller of Hagerstown, and is of the two-manual type, with electro-pneumatic action. The organ was given to the parish by the Church Service League. Mrs. Thomas W. Spindle, organist and choirmistress of St. Paul's, was in charge of the music at the dedication service.

The specifications upon which the organ was built were prepared by George W. Grant, formerly organist and choir director of St. John's Church, Roanoke, who made a careful study of the church building. Mr. Grant gave a recital on the organ on the evening of Friday, September 19th.

The ladies of St. Paul's recently had the church done over on the inside and the walls tinted. At this time a new heating plant is being installed.

**TEACHER TRAINING INSTITUTE AT WYTHEVILLE, VA.**

WYTHEVILLE, VA.—John M. Garrison, diocesan director of religious education, is conducting a series of Church school teacher training institutes at various points in the diocese. An interesting and helpful institute was recently held at St. John's Church, of which the Rev. Devall L. Gwathmey is rector. The sessions were held in the evenings, from Monday, September 15th, through Friday, September 19th.

Mr. Garrison gave a series of lectures, which were followed by general discussions.

On Friday at 6:30 the Rev. Mr. Gwathmey gave a complimentary candlelight dinner at the rectory for Mr. Garrison and the members of the institute.

**PARISH AT BALLSTON SPA, N. Y., COMMEMORATES ANNIVERSARY**

BALLSTON SPA, N. Y.—Christ Church, on St. Matthew's Day celebrated the 143d anniversary of the founding of the parish and the sixty-third anniversary of the consecration of the church building. The church has undergone a complete renovation, and the celebration partook of a dedication and thanksgiving. The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, New York, preached the sermon at the morning service; and the rector of the parish, the Rev. Charles E. Hill, preached at Evensong.

**SEWANEE SCHOLARSHIPS**

SEWANEE, TENN.—The vice-chancellor of the University of the South, Dr. B. F. Finney, has made available five scholarships in the college for cadets entering the academy in the freshman or fourth class the fall of 1930, and completing the four-year course in 1934. Five four-year men will be selected from the class of 1934, under certain conditions of scholarship, discipline, and coöperative effort, for these scholarships amounting to \$250 a year for each of the four years in the college at Sewanee.

In this way, every freshman of every class beginning 1930 will have an opportunity to earn \$1,000 toward his four years' expenses in the college. Five from each successive class will be selected on very definite conditions.

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**CONFERENCE IN OLYMPIA**

SEATTLE, WASH.—The Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, contributed largely to the success of the second annual fall conference of Olympia, which was held at Canyon Creek Lodge in the foothills of the Cascade mountains, and resulted in engendering much enthusiasm for the every member canvass in the minds of a large attendance of laymen and a fair attendance of the clergy. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, presided. The Rev. R. Franklin Hart, chairman of the field department of the diocesan council, presented the annual budget, and the Bishop of Wyoming gave vitalizing addresses.

The diocesan program and budget include provision for the accommodation of Miss Loaring-Clark as U. T. O. worker among women at the University of Washington, and for the support of the Seamen's Institute at Tacoma.

**ENTER CHURCH WORK FROM EVERETT, MASS.**

EVERETT, MASS.—From Grace Church, Everett, the Rev. William H. Petters, rector, recently have gone three young people to prepare for service in the Church. William Byrd Lee Milton, active in the Young People's Fellowship, has entered the Theological Seminary, Alexandria, Va., to study for the ministry. Gordon Edward Gillett, president of the Servers' Guild of Acolytes, lay reader, largely instrumental in beginning a Young People's Fellowship in the parish, has entered Bowdoin College, Brunswick, Me., for an academic course, preparatory to a theological course for the priesthood. Miss Edith Booth, active as a teacher in the Church school and as a member of the altar guild and in the choir, has entered St. Faith's Training School for Deaconesses New York, preparatory to being set apart as a deaconess.

**DIOCESAN SCHOOL AT RALEIGH, N. C., OPENS**

RALEIGH, N. C.—The eighty-ninth annual session of St. Mary's School was formally opened in the chapel on the campus Thursday morning, September, 18th.

Bishop Penick greeted the students in behalf of the trustees, speaking briefly. His theme was the desirability of rising above the ordinary and achieving in adverse circumstances.

Reservations at St. Mary's were made for 200 resident students.

**MILWAUKEE SENDS WORKER TO MISSION FIELD**

MILWAUKEE—After a period of intensive training and study at Columbia University and Church Missions House, Miss Elsie Sharp, of All Saints' Cathedral, left to take up work in the Philippine Islands under the direction of Bishop Mosher. She sailed from Vancouver on Wednesday, September 17th, arriving in Luzon about the 6th of October. In all probability, Miss Sharp will work in Bontoc.

NEW YORK—If a parish needs a rectory, the simplest way to secure it is for some friend of the Church to present one. This happened in Bend, Ore., the other day when a Chicago layman who has for some time been interested in Trinity Church, Bend, presented a fine modern house in a good location.

**† Necrology †**

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

**WILLIAM H. C. LYLURN, PRIEST**

NEWBURGH, N. Y.—The Rev. William H. C. Lylburn, formerly rector of St. Thomas' Church, New Windsor, died at his home there on Monday, September 29th. He was rector from 1918 until last July, when ill health caused him to retire. He was also headmaster and owner of Trinity School in Mamaroneck. He was 69 years old.

The Rev. Mr. Lylburn was born in Philadelphia. He was ordained deacon in 1887 and priest in 1889 by Bishop Huntington. He was in charge of St. George's Church, Detroit, Mich., from 1890 until 1892. Many years ago he was rector of Christ Church in Rye. He is survived by his widow and a daughter, Mrs. A. G. Heinsohn of Westport, Conn.

Funeral services were held at the church in New Windsor on Thursday by the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York.

**MARY E. H. CRANSTON**

PROVIDENCE, R. I.—Mary E. H. Cranston died at her home in Providence on September 20th. Miss Cranston was in charge of the vestments of St. Stephen's Church, Providence, for over thirty years. She was also an associate of the Sisters of the Holy Nativity. She is survived by a niece, Mrs. Frederick F. H. Nason, wife of the rector of Grace Church, Hartford, Conn.

**MRS. CHARLES J. HUBBARD**

BOSTON—Mrs. Charles J. Hubbard (Alice Davis Field) died on September 30th after a year's illness. She was born in Philadelphia in 1868 and lived in Kansas City, Mo., before her husband retired from business and came to the east. Locally her home was in Readville until the last few years when the family had its residence in Boston; recently the family has remained at Petersham, the country home. Mrs. Hubbard was interested and active in the work of St. Paul's Cathedral until her last illness. She will be remembered with gratitude for her devoted work as directress of the diocesan altar guild, an organization which came into being

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some ten years ago and of which she was the first directress. The guild prospered under her guiding hand and she personally visited many parishes in the furtherance of the work.

Funeral services were conducted in St. Paul's Cathedral on October 2d; Bishop Lawrence, assisted by Dean Sturges, officiated. Mrs. Hubbard is survived by her husband, and by two sons and two daughters: Wynant D. Hubbard, Charles J. Hubbard, Jr., Mrs. Alexander Hamilton Frye, and Miss Anna Hubbard.

#### ANNA SWAN REYNOLDS

CHICAGO—Anna Swan Reynolds, daughter of the late Rev. Dr. William Morton Reynolds, and of his wife, Anna M. Reynolds, and sister of Elizabeth Reynolds, died on September 24th.

Anna Swan Reynolds was known as the author of many poems and prose writings, contributing to *The Living Church*, *The Churchman*, the *Southern Churchman*, and the *Holy Cross Magazine*. Miss Reynolds was a devoted Churchwoman and, while living in Springfield, under the direction of the late Bishop Frederick Taylor she organized St. Faith's Society that largely supported the Orphanage of the Holy Child. She was also a charter member of the branch of the Confraternity of the Blessed Sacrament. Requiem Mass was said by the Rev. David E. Gibson and interment was in Rose Hill Cemetery.

#### VIRGINIA NILES WOOD

TUXEDO PARK, N. Y.—Mrs. Virginia Niles Wood, wife of the Rev. Dr. Robert S. W. Wood, rector of St. Mary's Church, died on Monday, September 29th. Funeral services were held on Wednesday in the church.

#### WOMEN'S WORK IN CHINA

Mrs. Hu is a Bible woman doing splendid work among the women of Shihnan. The country is mountainous and the women are not easily approached. High-class women take opium and spend their time in gambling. Women of the middle and lower classes, having to support themselves, find little time to go to church. The Chinese priest, the Rev. T. H. Tsang, writes that the coming of Mrs. Hu has been a great force for good among them.

Mr. Tsang also writes of his own work that permission had just been granted by the local court for him to go into the prison and preach, which he has been longing to do; so after a few arrangements have been made, he says, "We can go into the prison, if God permits, to try our best to help our prisoner-brethren to know about the gracious Lord Jesus Christ. . . . Our church is as usual and our school is all right. All our work is done in high spirits and with happy hearts."

#### C. P. C. PROVIDES MEDICAL BOOKS

RALEIGH, N. C.—Medical books and subscriptions to medical journals have been provided by the Church Periodical Club for the new library at St. Augustine's College, Raleigh, the nucleus of what may become, it is hoped, a good working library for the doctors and internes serving St. Agnes' Hospital.

#### NEWS IN BRIEF

ALBANY—Speaking for the first time in the Cathedral of All Saints, since his return from England, the Bishop of Albany on Sunday morning, September 28th, addressed a large congregation on the nature and import of the Lambeth Conference. On Sunday afternoon the Bishop again spoke on Lambeth, in a more intimate way, to the Young People's Fellowship of the cathedral.—The Rev. Claud H. Leyfield, vicar of St. Stephen's Church, Elmsere, has accepted appointment by the Bishop of Albany to the chaplaincy of the Episcopal Actors' Guild in the district of the state capital.

ALBANY—The annual meeting of the archdeaconry of the Susquehanna was held at St. James' Church, Oneonta, September 30th and October 1st. The sermon at the evening service was preached by the Rev. C. C. Harriman, rector of St. Peter's Church, Albany. The Rev. Alfred J. Miller, rector of St. James', was elected archdeacon, succeeding the Ven. Yale Lyon, rector of St. Matthew's, Unandilla.

EAST CAROLINA—A quiet day for the clergy of East Carolina was conducted in St. Peter's Church, Washington, on September 23d, by the Rev. Shirley C. Hughson, of the Order of the Holy Cross. This was followed by a conference on the Program of the Woman's Auxiliary, which was presented by Mrs. H. J. MacMillan, diocesan president. At night, a conference on The Church's Program was held. The Program for Fall Work was outlined by the Rev. Alexander Miller, chairman of the field department. Addresses were made by the Rev. Dr. W. H. Milton, D.D., the Rev. W. R. Noe, and Bishop Darst. The next day conferences on Rural Work, under the direction of the Rev. Charles E. Williams, chairman of the department of Christian Social Service, and Religious Education, under the leadership of the Rev. W. A. Lillycrop, chairman of the department, was held at Camp Leach.

FOND DU LAC—About one-twelfth of the communicants of the diocese attended one of the four regional conferences held from September 23d to 26th in Plymouth, Neenah-Menasha, Green Bay, and Wausau under the direction of the Rev. A. Gordon Fowkes, chairman of the diocesan field department. The speakers were Prof. R. J. Colbert of the University of Wisconsin, and the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of the diocese.—The Very Rev. E. W. Averill, dean of St. Paul's Cathedral, Fond du Lac, with Mrs. Averill, spent the summer abroad attending the Lambeth Conference and the Passion Play. Dean Averill acted as Bishop Weller's chaplain.—During the summer the Rev. E. P. Sheppard held services at Minocqua and in St. Ignatius' Church, Eagle River, for the resorters and local residents, who made a splendid response to this venture of the diocese in providing that region with a resident priest through the vacation season. Fr. Sheppard has now become rector of St. Mark's Church, Waupaca, with care also of St. Olaf's Church, Amherst.—The Rev. A. Parker Curtiss, rector of Grace Church, Sheboygan, has returned from a summer spent in England and Spain.—George B. Nelson, senior warden of the Church of the Intercession, Stevens Point, and son-in-law of Bishop Weller, has been appointed a Justice of the Supreme Court of Wisconsin.

GEORGIA—Of particular interest was the celebration of the Holy Communion at St. Alban's parish, Washington, by the Rev. Francis H. Craighill, Jr., rector of St. Andrew's Church, Douglas, on the first Sunday in September, as his grandfather, the Rev. James B. Craighill, was the first canon of Washington Cathedral and was also associated with St. Alban's parish.

HARRISBURG—A meeting of the executive council of the diocese was held in the diocesan office on Thursday, September 25th, Gen. Charles M. Clement of Sunbury, chancellor of the diocese, presiding. A motion was adopted that the funds now held in trust, viz., field work fund, \$28,400; Bishop Darlington fund, \$10,916.82; and the further sum of \$1,000 in the hands of the incorporated trustees in the garage fund account, be consolidated into a single fund totalling \$40,316.82, and that the fund be hereafter known as The Bishop Darlington Memorial Fund, which shall be permitted to be increased to \$50,000, and that when that sum is reached the income thereof at the rate of five per cent per annum be applied to Church extension work within the diocese.

LONG ISLAND—The Rev. John S. Haight and family, who have been in England for the past three months, have returned to their home in Hempstead. While abroad the Rev. Mr. Haight had charge of a parish in Hemel Hempstead, Herts, and preached in several

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churches a few miles from London. He also visited a number of schools and addressed the boys and girls.—On Sunday, September 28th, the rector of St. Andrew's Church, Brooklyn, the Rev. Sydney Dixon, received and blessed the arch of lights placed at the entrance to the chancel in memory of Mrs. Eliza J. Lewis, by her friends; the great candlestick that is used for the Christmas and Easter candles, presented in memory of Mrs. Sade Ultrich, by her sons; the altar, the service book for the litany desk, presented by Mrs. Robert Cobane in memory of Mrs. Charlotte Cobane; and the altar book, presented by the Girls' Friendly Society in memory of the girls of the society that have departed this life.

**LONG ISLAND**—On Sunday, September 28th, Bishop Stires confirmed a class of eight in St. Michael's Church, Brooklyn. On Monday evening St. Michael's celebrated its patronal festival. The Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, and president of the standing committee of the diocese, preached. Eighteen clergymen, together with a number of the members and friends, joined in helping to make the occasion a memorable one. On November 12th St. Michael's will hold a harvest festival in lieu of the annual fair and bazaar. St. Michael's has been requested to broadcast over Station WLTH Sunday afternoon from 3:00 until 4:00 on October 12th.

**MAINE**—Miss Dorothy Carroll has become assistant to the rector and a special worker in the field of religious education at St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor.

**MARQUETTE**—One of the finest pieces of Church property in the diocese is that owned by Grace Church, Menominee, of which the Rev. George S. Walton is rector. Some weeks ago the vestry decided to improve the old family mansion, which stood on this property, and make it over into an up-to-date parish house. The work is now under way and will soon be completed. When finished the parish house will have a large auditorium which for the present will be used as a chapel, living rooms for the rector, and a number of other rooms suitable for the Sunday school and other parish activities. The cost of this improvement will be about \$7,000.—On Monday, September 22d, Bishop Ablewhite officiated at the marriage of the Rev. Edwin Batchelder and Miss Sadie McCance, in Trinity Church, Houghton. Mr. Batchelder is the minister-in-charge of St. John's Church, Ne-gauae.—During the months of October and November Bishop Ablewhite will visit many of the parishes and missions of the diocese for parish supper meetings. He will be accompanied by the Rev. Frederick G. Deis of the field department to the National Council, who in this way will be able to give to the people his message about the work of the general Church.—At the clergy and laymen's conference the Rev. Mr. Deis was so impressed by the wonderful work that Archdeacon Poyseor has done in the diocese that he asked permission of the Bishop to take him to Grand Rapids, Mich., for two days, that he might speak at a conference there.

**MILWAUKEE**—On Sunday, September 21st, St. Paul's Church, Alderley (Ashippun), celebrated a harvest festival of thanksgiving for the success of the crops. With but a few exceptions, the congregation of St. Paul's is made up of farmers. This festival, during the harvest season, was an outward symbol of thanks for a fairly prosperous season in spite of the drought. Before the service the parishioners presented their offerings of vegetables, fruits, honey, etc., at the foot of the altar. Special harvest music had been arranged and the sermon by the Rev. John Gale Ford, deacon-in-charge, was one of special thanksgiving. After the service the offerings were taken to Milwaukee and presented to St. John's Home, to be used by the home or to be given to other worthy charities.

**NEBRASKA**—The Omaha Clericus held its first meeting of the year at St. Barnabas' Church, Omaha, on Monday, September 15th. The Rev. Paul J. Higgins, assistant at Trinity Cathedral, was the celebrant at the Holy Communion. At the business session the Rev. Robert D. Crawford, rector of St. Barnabas', was elected president, and the Rev. Ft. Higgins, secretary. A list of subjects was outlined for the year and speakers appointed.—Four members of the Church Army, Captains E. S. Estabrook, Edward Hodgkinson, and F. W. Jameson, and Cadet E. Pugh, have come to the diocese for two months. They began their work on the Fourteenth Sunday after Trinity, at which time Captain Estabrook spoke at Trinity Cathedral, and Captain Hodgkinson at St. Andrew's in the morning, and both men conducted a mission service at St. Philip's in the evening. Captain Jameson and Cadet Pugh be-

gan, on the same day, two weeks' work at St. Mary's, Blair, and on Monday, Captains Estabrook and Hodgkinson began work at Decatur and Bancroft. Among other places to which they are to go are York and Creighton.—On the night of St. Michael and All Angels' a dinner honoring Milton Darling upon the fiftieth anniversary of his arrival in Omaha from Baltimore, Md., was tendered him by the congregation of St. Barnabas' parish, with which he has been actively identified for many years and of which he has been senior warden for fifteen years. Fr. Crawford, on behalf of the congregation, presented Mr. Darling with transportation and a purse to defray his expenses to the Catholic Congress at Buffalo.

**NEWARK**—Anthracite was the topic of an address delivered on September 16th by the Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, his hearers being the members of the Foremen's Association of the Oriental Silk Printing Co., of Haledon, gathered at the Alexander Hamilton Hotel, Paterson, for their monthly dinner meeting.—The opening prayer at the dedication of the new Paterson Y. M. C. A. building on Sunday, September 21st, was delivered by the Rev. Dr. David S.

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Hamilton, rector of St. Paul's Church.—An improvement made during the summer at Trinity Church, Hoboken, was the installation of carburetors with electric blowers, attached to the heating plant with a view to furnishing an even temperature for the church and other buildings belonging to it. The cost was about \$800.—A boy choir, to be organized at St. Agnes' Church, Little Falls, will be under the direction of Thomas Stokes, prominent in northern New Jersey musical circles.—The Rev. L. A. C. Pitcaithly, rector of Grace Church, Westwood, addressed the Westwood Rotary Club at its weekly luncheon meeting on September 22d.

NEWARK—On Tuesday, October 7th, Bishop Stearly blessed a large three lancet stained glass window in the north transept of Grace Church, Newark, which is the gift of many friends of the late Thomas Lynch Raymond, a vestryman of Grace Church, and for many years, Mayor of Newark. The window was made by Valentine F. d'Ogries of New Hope, and is a superb piece of work. The address of presentation was made by the Hon. Jerome T. Congleton, Mayor of Newark, and the window was accepted by the Rev. Charles L. Gomph, rector of Grace Church, on behalf of the parish. Beneath the window a bronze tablet has been placed, bearing an inscription.

NEW MEXICO—At the recent New Mexico convention of the American Legion which was held in Gallup, the Rev. Robert Y. Davis, of the San Juan Indian Mission, was elected state chaplain. While rector of Holy Trinity Church in Pueblo, the Rev. Mr. Davis was also state chaplain for the department of Colorado.

RHODE ISLAND—Jack Drysdale has resigned as leader of the boys' work at Grace Church, Providence, to enter business. His place will be taken by Raymond Hall, captain of the Brown swimming team.—Edith Weir Perry, wife of the Presiding Bishop, has written *An Altar Manual* which has just been issued by authority of the Altar Guild of the diocese. The Bishop provides a foreword, and a preface has been written by Mrs. Edith L. D. Howard, directress of the guild.—Bishop Perry will speak on the Lambeth Conference at the quarterly meeting of the Woman's Auxiliary of the diocese to be held in St. Mark's Church, Warren, on October 16th. This will be the first diocesan gathering since his return from abroad.—The Rev. Roberts A. Sellhamer, rector of St. Paul's Church, Pawtucket, is expected home during the week of October 12th. He has been spending much of his time in Russia, preparing material for his Tuesday evening lectures which will be devoted this year to that subject.—The Woman's League of St. Stephen's Church, Providence, has provided means for the renovation of the guild house halls and the guild room. There is now a beautiful new sacristy for the priests, the thank offering of one family in the parish. There are also new furnishings, new plumbing, renovated walls and ceilings, a slate floor, and a window of cathedral glass. The sacristy and tower room have been refurnished and the guild house consulting room is to be renovated at the expense of an existing fund made available by the vestry. The church floor also has been reconditioned.

SALINA—St. John's Military School, Salina, opened with an enrolment of eighty-four. The Rev. Edward M. Mize, son of Bishop Mize, is the new chaplain of the school. He also has charge of St. Peter's Church, Minneapolis.—The annual clergy conference of the district was held at the Bishop's House on September 30th. Plans were discussed for the Every Member Canvass and other programs to be undertaken during the coming season.—Deaconess Anna Gilliland of St. Faith's House, Salina, has recently traveled over the district in the interest of isolated Church people.—Plans are being made for a combination church and parish house to be built at Liberal. This is one of the advance work items that has been undertaken by the diocese of Olympia.—A lot in the residential section of Dodge City has been bought recently. It is hoped by the members of St. Cornelius' Church that they may sell their present site and build a new plant on this new lot.

SOUTH CAROLINA—On Sunday, October 5th, the advance work projects of South Carolina were presented and explained to the congregations of the diocese. On the following Sunday, October 12th, a special offering for this purpose will be received. The diocesan convention created a special committee to have charge of this campaign, and the committee hopes to raise the full amount needed for this project before the beginning of the campaign for the support of the general program of the Church.

SOUTHWESTERN VIRGINIA—A conference of the clergy of the diocese was held in the parish

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house of St. John's Church, Roanoke. The first session was held in the evening of Monday, October 6th, and the final session in the morning of Wednesday, the 8th. Bishop Jett was in charge of the conference.

**VERMONT**—The fiftieth anniversary of the consecration of Christ Church, Island Pond, was celebrated on September 23d. The historical address was delivered by the Rev. Louis A. Arthur of Minneapolis who was the rector at the time of the consecration. The present rector of the parish is the Rev. J. Louis P. Clarke.—Deaconess Louisa of the diocese of Massachusetts is assisting the rector of St. Luke's Church, St. Alban's.—Dean Richardson of Albany, formerly rector of St. Paul's Church, Burlington, spent the summer at the Bishop's House at Rock Point and was working on the life of the late Bishop Hall. Bishop Booth has recently moved into the Bishop's house after living several years in the institute building nearby.—Miss Annie Mills, who for twenty years kept house for the late Bishop Hall at Rock Point, Burlington, has entered the Episcopal Church Home in Rochester, N. Y.

**WEST TEXAS**—A beautiful carved oak door leading from the sacristy to the south aisle of the church has recently been placed in St. Mark's Church, San Antonio, as the gift of Mrs. H. O. Skinner and children in memory of H. O. Skinner, for many years a vestryman of St. Mark's, who died on July 20, 1929.—A new rectory has just been completed for St. Paul's Church, San Antonio, the Bishop's Church for army work. Its first occupants will be the Rev. William A. Pearman and his wife and daughter. The Rev. Mr. Pearman, formerly of Bedford, Va., took charge of St. Paul's early in September.—The diocese has sustained a great loss in the removal of Mrs. G. H. Moore, president of the diocesan branch of the Woman's Auxiliary, to Newark, Del., where she will reside with her sister, Miss Rowena Brown, recently appointed by Bishop Cook to be the executive secretary of religious education in Delaware.—The Rev. Henry N. Herndon, rector of St. Philip's Church, Uvalde, has secured a neat portable altar, the gift and work of his brother, H. T. Herndon, Jr., for use in his mission work. In addition to his work at Uvalde, the Rev. Mr. Herndon holds services at six mission points, four of which are without church buildings.

**IN THE PHILIPPINES**

**NEW YORK**—The Rev. Leo Gay McAfee of St. Francis Mission, Upi, Philippine Islands, when recently heard from was sleeping in the hen house with an axe under his pillow, so to speak, lying in wait for the python which had been killing his chickens. Such is primitive life in the Cotabato province. He writes, however:

"Conditions in Upi are rapidly becoming anything but primitive. Actual construction of the new \$5,000 government school building begins today. . . . Within a month or two the school will have an electric light plant and a gasoline tractor which will break, in a miraculously short time, deep and long furrows in land which for untold generations has been in tall cogon grass.

"Our obligation is tremendous to help these people retain their simple primitive virtues in the face of such an inrush of modern civilization as is coming about here. The agricultural school will result in a few decades in a prosperous modern farming community. The Church's task is to see to it that the individuals composing the community will be wholesomely and intelligently religious, sturdily honest, sober, and incorruptible."

**EVENTS IN SAYANG**

The Rev. Newton Y. C. Liu writes from Sayang of a quiet day, attended by eighty women, forty men, and ten or more children, which went off very peacefully. Three days later two conflicting regiments of soldiers arrived in Sayang at the same time and a fight, with machine guns, raged in the street for three hours. Some of the men broke into Mr. Liu's home and broke the windows, searched through the house and looted it, carrying

off, among other things, Mrs. Liu's dowry jewelry, good clothes, fur coat, and some money.

"But after all," Mr. Liu wrote Bishop Roots a day or two later, "I like to say that we should be thankful, for nobody could know what would have happened if the soldiers from Chinmen had come even an hour too late. . . . It is fine, too, that the appropriation for the month and the money for purchasing the land adjoining ours arrived today instead of day before yesterday when it would have been taken, too."

Two days after the looting a daughter was born to the Liu family. Two weeks later, on December 18th, Mr. Liu wrote as follows: "We are still living in the midst of rumors and agitation. A town below here was plundered, and some people were killed. The boat-men are having trouble, for soldiers going to Hankow demand money if they refuse to let them use the boats. I wish I could have some good religious, and, if possible, short stories and some works of Phillips Brooks and his sermons. His life was an inspiring one."

After all the trouble, they had a happy Christmas, with eight baptisms and seven admitted as catechumens. People came long distances, in severe cold weather, breaking the ice with hammers to get their boats across the river.

**NEW YORK**—The village policeman at Makapala was one of eighteen people baptized this spring by the Rev. James Walker, for the last eleven years in charge of several missions on the island of Hawaii. The Rev. Mr. Walker gives Lenten mite boxes to every member of the congregation. The offering at Makapala was over \$300.

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