

# The Living Church

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

VOL. LXXXIV MILWAUKEE, WISCONSIN, NOVEMBER 15, 1930

No. 3

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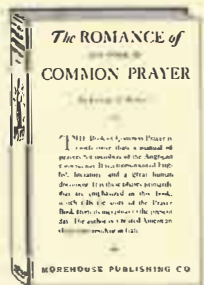
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MILWAUKEE, WIS.

# The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 15, 1930

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## EDITORIALS & COMMENTS

### Bishop Manning or His Critics?

IT WAS with much surprise that we learned that Bishop Manning's sermon at the consecration of Bishop Gilbert had become the subject of partisan criticism in his own city. The sermon was printed last week in *THE LIVING CHURCH*. Asserting that the standards of the Episcopal Church are "fundamentally and definitely Catholic," he declared that the chief difference between the conceptions of the ministry held by the Episcopal Church and the Protestant Churches is over the "Catholic doctrine of the priesthood." He quoted from the recent Lambeth report on the Anglican communion: "We hold the Catholic Faith in its entirety, that is to say, the truth of Christ, contained in Holy Scripture, stated in the Apostles' and Nicene Creeds, and safeguarded by the historic, threefold order of the Ministry." He spoke especially of the place and function of the episcopate, as would be natural at the consecration of a bishop.

The Protestant Episcopal Church League immediately afterward formulated a protest against the sermon. We do not discover just what are the grounds of its protest. We have no desire to enter into a new controversy and we must decline to do it. This subject has been debated quite sufficiently in recent months. We could wish that all Churchmen, desiring to take this subject out of the realm of controversy, might agree upon these following facts which appear to be incontestable:

First, the position of this Church with respect to the ministry is stated in the ordinal, including especially its preface as defining the intent of the Church and as interpreting the ordinal itself.

Second, the official position of the Churches of the Anglican communion is that each one of them is an

integral part of the Holy Catholic Church of the Creeds. It is true that this is vigorously and officially denied by the Roman Catholic Church, and unofficially by various others. We are speaking now only of what the Anglican Churches officially say for themselves.

Third, it is agreed that a greater or less number of people in each of the Anglican Churches holds to what we may term the Roman position as stated above, thus dissenting from the official Anglican position as clearly stated, for instance, in the recent pronouncements of the Lambeth Conference.

THERE are Anglicans, undoubtedly, who accept this Roman position as to the status of the Anglican Churches. The Protestant Episcopal League may, indeed, hold that these are right. [We do not say that such is their position, because, frankly, we cannot make out what it is in Bishop Manning's sermon against which they are making protest.]

We do ask that loyal Churchmen will accept these several postulates as stating the fact with respect to the Church. It is reported that the Protestant Episcopal League expects to send its protest to all the bishops. We hope that it will state that protest very clearly. The fact that Bishop Manning's sermon was printed in full in *THE LIVING CHURCH* will give every opportunity to the bishops to judge it fairly. We have been told, also, that the sermon has been printed in pamphlet form in New York, and that copies may be obtained from the Cathedral.

And we should be glad if the bishops would take this opportunity to uphold or to condemn Bishop Manning. Let us know whether he, or his constant critics, truly represent the Church. Is the Episcopal Church

an integral, organized section of the Catholic Church, or a voluntary gathering of certain Christian people who are constantly seeking to embarrass each other because of their differences?

**WE** believe that the Church at large is thoroughly disgusted with this constant succession of polemical criticisms by New York clergymen against their bishop. These seem to us to be simply two generations behind the times. Fifty years ago polemics and personalities were deemed quite justifiable in religious controversies. To maintain, We are scholars, you who differ with us are not, was quite in accordance with precedent—then. In most parts of the civilized world it has ceased to be today. Many Christian people, indeed, seem to want to find a basis for agreement with each other. In any event, though there are as many differences between individuals in every other place as in New York, somehow, everywhere else, the clergy are able to live with each other in peace and at least to withhold their differences from the public at large.

Two weeks ago, in treating of the episode that was then used as news by the metropolitan press, we appealed to the Rev. Dr. Norwood, who seemed then to occupy a position such as enabled him to act as peace-maker, if he would, to intervene and clear up what might have caused an apparent misunderstanding. He has, thus far, not seen fit to do so. He was, of course, under no obligation to—unless he had felt, with us, that this constant stream of regrettable circumstances constitutes a real scandal to the Church in New York, so that the rest of the Church feels justified in demanding a respite from it. Obviously a group of Bishop Manning's clergy dissents from him in certain respects of Churchmanship, and in each case deems it fitting that the differences should be threshed out in the daily papers. In each such instance that has come to our attention it has seemed to us that Bishop Manning did but state the usual Anglican position, such as is held by the Anglican Churches officially or by the vast majority of its bishops and of the intelligent clergy and laity individually. But we may be wrong. Let, now, the entire body of bishops of this American Church pass upon the question that is submitted to it by this Protestant Episcopal League. If Bishop Manning's sermon, the particular matter now in evidence, was an adequate and proper statement to be made at the solemn service of the consecration of a bishop, let him be upheld by his brother bishops, so that it may be clear to those who dissent that their quarrel is with the Church and not with a particular bishop. There have long been dissenters who did not hold the position of the Church, sometimes occupying positions of trust within her communion. We cannot object to those who do not hold the Church's position from criticising it. But we do object to the long line of personalities in such criticism that flows endlessly from New York.

The rest of the Church has moved far beyond those dissenters. We are, frankly, ashamed of them, and we do appeal to the whole body of the bishops to seize this opportunity either to uphold their brother Bishop of New York or to condemn him.

Let us have peace.

**WE** HAVE been reading, with much interest, a paper in the *Federal Council Bulletin* by the Rev. Charles N. Lathrop, D.D., entitled Where the Anglo-Catholic Stands, and described as By One of Them. Dr. Lathrop shows from an examination of the Prayer Book and of English history how the former seems to have been intended to embrace both the "Catholic" and the "Protestant" position, as these are termed in present-day language. This explanation is well done. The inclusive form of the Prayer Book language is, undoubtedly, largely intentional and probably reflects, in the main, the view of Queen Elizabeth and her ecclesiastical supporters, though much of that language goes back to the books of Edward VI, and some of it still farther.

But in the course of centuries the language has largely been interpreted and the better ecclesiastical and historical perspective of today gives us a little advantage over our fathers. Nowhere has the Anglican position been better interpreted than by the recent Lambeth Conference. Today we can see that the "inclusiveness" of the Church never was meant to imply that Catholicity and Protestantism, within the Church, might be treated as mutually exclusive. Protestantism was treated as a legitimate and necessary feature of Catholicity, and because it is, and to the extent that it is, a true and rightful feature of the English Church. So it continues to be; but when the "Protestant" urges the "Catholic" to "go to Rome" or makes of his Protestantism a simple excuse for sectarianism or nonconformity; and when, or if, the "Catholic" seems to outlaw the *Churchly* Protestant—intelligent Catholics do not today—the one or the other oversteps the bounds of the comprehensiveness of the Church. We have no right to object, and we do not object, to societies or individuals who have for their aim the preservation of the Reformation character of the Church. When, however, such societies habitually nag those who feel that the Reformation principles are safe without constantly going back to sixteenth century language and practices to herald them anew, there is an abuse which merits rebuke. And the frequent invitation to various ones to "go to Rome" is the worst form of Romanizing that we have in the Church, even though it proceeds, nowadays, from men who call themselves Protestants.

Dr. Lathrop brightly observes that "the Church has been called a bridge Church. It may justify the claim, but I am very much afraid that in most cases it has a drawbridge, and the draw sometimes opens most inopportunely."

Yes, but bridges are necessary, notwithstanding. And even a drawbridge was only intended to open up if an enemy approached.

#### ANSWERS TO CORRESPONDENTS

F. S.—A cross recumbent would be very appropriate for the grave of a priest. It would have no priestly significance but would simply represent the symbol of salvation.

H. The "convocation robe" is that worn by the English bishops in their convocations, in the House of Lords, and on various ceremonial occasions.

SHUT OUT

By JULIET C. SMITH

THESE are doubtless many readers of THE LIVING CHURCH who say regretfully that church-going, which was once their "highest joy," is now their most painful ordeal. I refer to those who have lost or are losing their hearing.

People who have suddenly developed some physical limitation are often told to cultivate other powers. If we cannot hear music, we must take an interest in art; if we are cut off from lectures, we can take a course of improving reading; and as regards the spiritual life, if we cannot hear sermons or follow the service, we should spend more time in private devotion, Bible study, and religious reading. All this is true, but we feel the deprivation and long to join in worship with the congregation, realizing that there is a special blessing when two or three are gathered together. And if we have been trained to regular church-going, we are unhappy if we stay away, and also unhappy if we go. Those who hear a little, though they treasure that little, often suffer more at the moment than the totally deaf. The latter expect nothing, and learn to adjust themselves, but we who hear sometimes under favorable circumstances are apt to cherish a little hope and then have a proportionate disappointment. Few people realize what it means to us to sit through a sermon without understanding a word. They will tell us that it was not very interesting, or as one writer said, that we are no worse off than many who have heard and forgotten before the day is over. But with us the trial is not that we do not hear but that we *cannot*. Others may not receive any message from the preacher on any particular occasion, but we always do—it is: "You are deaf, different from others, shut out from corporate worship."

Well, what alleviations can we find? We cannot have the former delight, and we do not wish to be utterly indifferent. Fortunately we have our Prayer Books, we know mostly what is being said though many of the "enrichments" for the multitude only lessen our power of taking part. The lessons can be followed, and if the reader makes a different choice, so that the worshipper is bewildered, at least the appointed lesson can be read, with the satisfactory thought that it is being used in most of the churches. Then for the sermon time. I myself have formed two habits, which are helpful. If the mind is fresh enough it is a good plan to make a meditation. This duty is sadly neglected by most of us, and it is difficult. But in church with all the suggestive surroundings, perhaps after singing an inspiring hymn, it is well worth attempting. Most manuals of devotion give full instructions on the subject. If unable to fix my thoughts so closely, I generally repeat hymns, or sacred poetry, which requires less effort. The great point is to keep the mind occupied, so that there is no leisure to indulge in self-pity.

Viewed only as a service, probably the Holy Communion is the hardest of all for us. The altar is so far away, the priest seldom faces us, and at an early celebration there are usually no hymns. So we must learn to dwell on the objective side of the sacrament, and remember that by our very presence we are taking part in offering the great sacrifice. We should think a great deal about it at other times, read and study the subject, and fill our memories with helpful thoughts. In the present Hymnal there are many eucharistic hymns which are never sung, but are treasures of devotion. I regret exceedingly that the editors overlooked Canon Bright's glorious hymn, "Once, Only Once, and Once For All." It is in both Hymns Ancient and Modern and the English Hymnal, and if any of my readers take the trouble to look it up they will feel well repaid.

It is also important to remember that the blessing received does not depend on the enjoyment of the moment. If we have prepared carefully for our Communion and are doing our best to enter into the spirit of the great act, we may believe that we have received the gift, even if the actual service is more or less depressing. It is often helpful to offer to God our myrrh, as well as gold and frankincense, that being of course the disappointment and our deprivation generally.

TO SOME worshippers failure to hear means simply a dreary period, a general blankness—to others, like the writer, it means definite disappointment, not hearing the favorite collect or gospel, or, perhaps worst of all, the proper preface on the great festivals. The greatest help is to remember that all those details belong to the day or the season, not merely to the actual service, and that we may repeat them or read them from time to time. The gospel may serve for our meditation, the collect have a place in our prayers all through the week, and the preface is a beautiful addition to our thanksgiving on the evening after Communion, and may be used all through the octave. On the same principle it is helpful to read the psalms for the day, and perhaps a portion of the lessons if time permits. Commemoration of the saints' days, if church-going is impossible, and the Ember Days and Rogation Days as well, help us to feel that we are members of the Church of God as well as if we took full part in all her services.

And it is possible that for some of us this deprivation may really be a gain. No one believes more heartily than the writer in the Church and all the blessings she offers us. I have no sympathy with those who talk of "breaking the fetters" or "rising to purer air." Creeds and ritual are, in my opinion, of great value. But it is possible to be content with mere church-going coupled with sentimental reactions to music or eloquent preaching. Therefore it may be well for us to be thrown back on ourselves and learn by real heart searching what our religion amounts to. And that experience may enable us to apply to ourselves words used originally with a different meaning, "God hath separated you from the congregation to bring you near to Himself."

I append the following Act of Faith which can be used before any service:

Lord, it is good for me to be here!

Because—some of Thy children are gathering here to worship Thee and by my presence and reverent demeanor I can assist, and also pray that their prayers may be answered.

Because—I am in the atmosphere of prayer, and while unable by reason of my infirmity to follow every detail of the service, I can enter into the spirit of the hour and thus take some part in Thy worship.

Because—my disability does not interfere with my taking part in the spiritual sacrifice, and receiving the spiritual food in the Holy Eucharist.

Because—I am here, not as an isolated individual, but as a member of the Body of Christ, a part of the great whole. My petitions and confessions do not refer to my needs and sins alone, but to those of the Church and of the whole world, and my praises are united with the songs of the angels and of the blessed departed.

Because—every earnest act of devotion brings a blessing, even if not realized at the moment of offering.

All this I steadfastly believe.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Pond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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NOTE—Through an unfortunate typographical error in THE LIVING CHURCH of October 25th the amount of contributions toward Hurricane Relief previously reported was given as \$2,777.78. This should have read \$2,277.78 and the total contributions to that date \$2,387.48.

THE OPEN DOOR

God does not refuse His Love to any; He has opened the Door to all who will enter; but a spirit, however great, who does not bow before the Sacrifice of Love can never understand the Secrets of Heaven; he may know all the wonders, all the secrets of nature, both of nature visible and nature invisible, but the mystery of the lowest place which raises to the highest he cannot know. —The Healing Church.

# DAILY BIBLE STUDIES

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

## "THY HOUSEHOLD, THE CHURCH"

*Sunday, November 16: Twenty-second Sunday after Trinity*

READ St. Matthew 18:21-35.

THE Church has many words interpreting her character. In our Creed we speak of her as the "Holy Catholic Church." St. Paul speaks of her as the "Body of Christ," signifying her relationship to Him who is the Head. Our Collect today defines her as the "Household," suggesting the idea of a family, and it appeals to us, for the word is full of the warmth of love and fellowship. God Himself instituted the family, and Christ sanctified it in the Nazareth home as well as in His teachings. The home lies at the center of civilization and the deeper our love for God and man, the stronger becomes our love for all in the circle of the household. Christianity binds us together. We are all one in Christ Jesus, and so we are fulfilling our Lord's prayer for unity.

*Hymn 337*

*Monday, November 17*

READ Ephesians 2:19-22.

THERE is something very sacred in the ideal household, and it is an assurance of the lasting power of love and devotion. We are sure that Christ dwells in our homes, and we pray to Him as the divine Presence without whom the household is desolate. Brotherhood results from Christ's love for us all. We love one another because we love Him and He loves us. This extends the truth in many directions. A group of people worship together in a parish, and fellowship results in common service. A national Church brings into mutual life and work multitudes who, under Christ's leadership, seek to extend His Kingdom. And all who, throughout the world, "profess and call themselves Christians" are led more and more through the Holy Spirit to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." And then this fellowship extends to Paradise, and we are one with the "Church Expectant."

*Hymn 299*

*Tuesday, November 18*

READ I John 4:7-11.

LOVE is the heart-life of the home. We feel nearer to those of the household as we live and work together. From infancy to old age the power of affection holds us and it is never forgotten, even though the years bring separations. The old song

Backward, turn backward, O time in your flight!  
Make me a child again just for tonight

has an appeal to which the heart responds. But we must enlarge our vision and look to the present and the future, and so our love will reach out to embrace "all those who love our Lord Jesus Christ in sincerity" (Ephesians 6:24). Love thus becomes like the love of God who "so loved the world." Yes, and that love again reaches out to those who do not know Jesus Christ and thus it becomes the center of missionary prayer and service. The "Household" truth opens the door and bids a welcome to all for whom Christ died.

*Hymn 226*

*Wednesday, November 19*

READ St. Mark 11:25-26.

NO FAMILY on earth is fulfilling its purpose unless there is ever present the loving forbearance which forgives and makes allowance and drives away all bitterness. The Lord's Prayer should cause great searchings of heart when we balance our petition for pardon with our own relationship to others: "Forgive us our trespasses as we forgive those who trespass against us." And our "Household" truth reaches out and calls for kindly thought and action toward those in the Church

with whom we differ. We are growing, through the Holy Spirit's guidance, to understand each other better. The conference at Lausanne emphasized and created a happier trust and confidence between Christians. It led to a mutual and better understanding which forbids bitterness and establishes the wisdom of love which takes experience and custom and tradition into account.

*Hymn 499*

*Thursday, November 20*

READ Galatians 6:1-10.

THE Household of Faith—that expression reveals to us how the early Christians clung to each other. At first "they had all things common" (Acts 4:32). Later, under St. Paul, they ministered to each other even when living in different cities (Hebrews 6:10). It was the Christian faith that created a bond which nothing could break. Would that it were so today! We should minister—not as of "charity" but in true affection—to one another. Nothing of age or color or education should influence our practical and loving interest. Sympathy, visitation, spiritual help and guidance—these are needed more often than money, for hearts suffer from loneliness and fear with a pain greater than physical hunger.

*Hymn 319*

*Friday, November 21*

READ II Corinthians 4:6-11.

A PART of "the mystery of the Cross of Christ" is found in the fellowship of pain which we have with Him when we suffer for His sake. That was what St. Paul meant when he spoke of filling up "that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church" (Colossians 1:24). When we deny ourselves for others' sake, when we gladly endure misunderstandings and criticisms resulting from our Christian ideals and loving endeavors, then we enter, as we could not otherwise enter, into the complete and infinite afflictions of Him who was slain from the foundation of the world (Revelation 13:8). This is one of the glories of the Cross and it brings us wonderfully near to our Blessed Lord and so binds us in holy love to our brothers. It is the experience of the true human household lifted up to a divine fulfilment. It makes pain a joy when it results from a sincere endeavor to help and comfort and save.

*Hymn 378*

*Saturday, November 22*

READ II Corinthians 5:1-9.

WE MAY not take St. Paul's use of the word "house" literally, for things of earth are only the images of things heavenly. Yet the word itself has a comforting sound and speaks of *home*, which is so dear to many of us. "A house not made with hands"—what a blessed picture of Heaven! And Christ said: "In My Father's house are many mansions." May we not reverently enlarge the figure and think of the "Household the Church" in like fashion as being made perfect? St. Paul speaks of Christ as giving Himself for the Church, that He might sanctify and cleanse it and present it to Himself a glorious Church. What a joy past understanding to see the Church of Christ "adorned as a Bride for her husband" (Revelation 21:2)! Here the Church is militant—then she will be triumphant, and all her children will sing and give thanks with gladness.

*Hymn 515*

Dear Lord, I thank Thee for the blessed Church, which is a household whereof by Thy grace I am a member. Help me to be a loyal and loving member, working and believing; and when Thou dost establish Thy Kingdom in glory everlasting, through Thy mercy let me join in the victor's song. Amen.

# The Enduring Victory\*

By the Rt. Rev. Hugh L. Burleson, D.D.

Bishop of South Dakota and Assessor to the Presiding Bishop

"This is the victory that overcometh the world, even our faith."—1 ST. JOHN 5:4.

OUR hearts are full of memories tonight—memories of that day, twelve years ago, when the thundering guns along the greatest battle-line which the world has ever seen fell suddenly silent; when millions of men whose souls had sickened through long years of blood and filth and ghastly slaughter, laid down their arms and looked up into a sky which no longer throbbed with terror nor rained upon them sudden death. A day, when, the world over, lips unaccustomed to devotion thanked God for an end of strife and for the dawning of a better day.

What were the thoughts which pressed upon us then? Not foremost, I think, a realization of victory, but only a sense of release—of a great burden lifted, a grim spectre banished; of a world where the young need no longer die to prove their manhood, and where the twin rivers of blood and tears need no longer flow. Victory was welcome of course, yet not for itself so much as for what it promised. We had fought "a war to end war." It must not only be the last war but this victory must be the final victory. Our hearts cried out: "Never again!"

But the confident assurance of that first Armistice Day has been somewhat shaken. The passing years have cooled our early enthusiasm, as they brought repeated disappointments to those who labored for a lasting peace, and we are sometimes tempted grimly to say that mankind has not yet learned its lesson.

But is this a reasonable deduction? May we not either have expected too much, or be looking for results in the wrong place? Have we not yet learned that human triumph is always temporary, and that no victory, of itself, stays won? Not out of bitter sorrow, or deep disgust or the fear of sudden death, will the permanent peace of the world come. It is not born of negations but of affirmations; not out of our losses and our crosses; not in hearts haunted by fear, but in those which are pervaded by faith.

We have expected too great a result from too small a cause. Mutual self-interest, fear of being hurt, tax burdens, economic waste—these motives did not stop that war which almost overwhelmed civilization, and are not likely to prevent another. Conferences and peace pacts and gentlemen's agreements are well enough, but the source of the difficulty is not reached, nor the heart of the problem touched, until we have made operative as between the races of men that "faith which worketh by love." With tremendous rapidity, in these last days, this world has become a neighborhood, and God has committed to us the task of making it a brotherhood.

Do we assume too much, then, when we assert that this can never be done apart from the Gospel of Jesus Christ? That the hand which signs the pact of real liberation from fear, the treaty of permanent good will and peace, will bear the print of the nails? If ever there was an appropriate occasion for a rallying call to the disciples of the Christ it is on Armistice Day, for until we have made Him regnant in the world which He came to redeem, we have not brought in brotherhood; and we must needs continue protecting ourselves from one another until we are protected by worldwide recognition of our family relations in the household of God. When we begin to expend in the preparation of the Gospel of Peace efforts and resources commensurate with those expended in the preparation for defense, we shall be on our way towards the desired goal.

IN ONE sense there can be no armistice in a world such as this—no finished and final victory now and here. Life is insurgent and does not "stay put." Our triumphs are at best the temporary successes of the better warring against the worse, and our victories the vantage ground from which we fight on, and fight better.

Nor is this a cause for discouragement or for cynicism. We should not greatly improve this present world if we could take the struggle out of it. For it is a world where we are made wiser by our mistakes, holier by our sorrows, and stronger by the burdens which we bear. Even St. Paul, looking backward from the gloom of his Roman prison, could rejoice in the "good fight" by which he had "kept the faith."

Ah yes! There it is! The only permanent victory lies with faith. There must be a vision which reaches beyond the things we see; a rock on which we may take our stand which lies deeper than the surface experiences of life; a fortress of the soul which does not rest its safety upon the strength of its own gates and bars.

It lies foursquare, this impregnable fortress of the soul, and its walls of faith are founded upon (1) a God who still rules His world, (2) a Christ who is victorious over sin and death, (3) a Truth which can make us free, and (4) a Hope which maketh not ashamed. "This is the victory that overcometh the world, even our faith."

High words, you say, and easy to utter; but how, really, goes the battle?

I call you to consider the first and most obvious meaning of the text—that the faith of the Church, the faith of Christ and in Christ, *does* overcome the world.

The world is always against it, but the history of the Church has been a story of contests and of victories. Around the banner of the faith—the revelation of God in Christ, the fact of His Incarnation, the fullness of His Atonement, the verity of His Resurrection, the work of His Body the Church, the reality of His Sacraments—the combat has ever gathered. Sometimes that banner has seemed to waver; sometimes a little band has carried it into the midst of the foe; its bearer has seemed to fall, overpowered and overwhelmed; and the enemy has proclaimed his victory. But when the weary night has gone and the morning light has broken, still with folds unspotted and unstained that banner of the faith has fluttered in the morning breeze and hands steadfast in death have grasped it still—a staff and stay forevermore.

How goes the battle? As it has always gone where hearts are brave and hands are strong with the victory, as Napoleon asserted, always on the side of the heaviest battalions—but they are the battalions of the saints and the angels. For we do go forward, even though progress may seem slow and our objectives far away. Can you look back over your life-time and yet fail to see this? Or are you of those who sit like Elijah under the juniper tree, crying, "I, even I only, am left a prophet of the Lord."

God forbid that we should underestimate the forces which are ranged against us or claim the victories which we have not won; that we should shut our eyes to the sins and the pitfalls of our age; that we should cry: "Peace, peace" when there is no peace. But God forbid also that we should discredit the efficacy of His Gospel, or the power of His Spirit, or the Mission of His Church, by forecasts of failure or feeble wailings of despair. If there be failure it is ours, not His; for it is as true today as it was when St. Paul wrote the words, that "the Gospel of Christ is the power of God unto salvation."

Believing this—if we do believe it—how can we be otherwise than confident and eager in pressing forward the work of His Kingdom? We march beneath a banner which has never known defeat, except through treachery; we march as comrades of the victorious Christ.

\* Sermon delivered at the opening session of the Synod of Sewanee, in Jackson, Mississippi, Tuesday, November 11th.

Surely your minds are turning on this Armistice night, to the long line of the Church's conflict, which stretches half across the world; here in your own Southland, and yonder across the sea; to those lonely places on the picket line where our representatives are stationed, to the teeming lands of Africa and India, China and Japan, where equally lonely men and women face the entrenched forces of those evils from which paganism has always suffered. What will send them there, and what can keep them there? Only the Church's deep faith in her own mission; only the fine courage which endures "as seeing Him who is invisible."

And if we lose this, we lose all. Only as she is faithful to her missionary trust can the Church maintain a buoyant and a conquering life. Do you want peace at home? Then look abroad! Have you problems that perplex and distress? Take them out into the wider spaces, relate them to the world's need, and they will either vanish or be solved. When we cease to be a missionary Church, we become a vanishing Church, and have already made truce with the forces that destroy.

It is all a question of your faith. How much does Christ really mean to you? By so much as you know Him and love Him will you feel constrained to share Him with a world; and in sharing Him you will find Him afresh, in closer fellowship and more abundant power. It is the law of life which proves itself again and again.

Some of us, at least, have seen it working out, and have felt the thrill of fulfilment. Can I look into the faces of my Christian Sioux, whose fathers were wild warriors of the plains, and still doubt the transforming power of my Lord? These are anxious days in distracted, dismembered China, and some faint hearts have felt that the battle there is all but lost. Yet did not your heart burn within you when you read in your newspaper last week how the president of the Nationalist government had gone quietly to a little Methodist chapel, and, humbly kneeling, had accepted Baptism into Christ? Truly, we may fail Him whom we profess to serve, but He is ever the victorious Christ.

**T**HERE is yet another and a deeper meaning in our text. Like many another passage in Scripture, it does not say what we would expect. It does not say that faith is *the means* by which the world is overcome; it says that faith *itself* is the victory. It does not bid us range on one side our faith and on the other the world, and assure us that when the long, long weary fight is over and the day of conflict and toil and blood and bitter tears has come to an end—when you estimate your casualties and count your dead—that faith will be found to have been victorious. It says that faith *is* the victory, here and now—and there can be no other.

Yes, the faith of the individual Christian—of you and me, my brother—can overcome the world. Have you not seen it, even in the lives of men and women whom the world counted as defeated? In the lives of those

"Who have fought and have failed, acting bravely a silent and desperate part;  
Whose youth bore no flower on its branches, whose hopes died in ashes away;  
From whose hand slipped the prize they had grasped at; who stood at the dying of day.  
With the wreck of their lives all about them, unheeded, unnoticed, alone!  
With death sweeping down on their failure, and all but their faith overthrown!"

Aye! "All but their faith"—but faith *is* all! This is the victory!

And may it not be that the progress of the Kingdom goes haltingly, and there are doubts and fears and failures and warring voices and despairing cries, because you and I have not this faith?

Then let us not say that the days are evil, and the Church is weak, and Christianity has failed, when in each of these statements we are only excusing our own ineptitude.

For it is true, sometimes tragically true, that we pray for miracles which lie in our own power, and walk on in darkness while light is shining all about us. "According to thy faith, so be it done unto thee." And it is also true, blessedly and gloriously true, that God has made out of bits of human clay, like you and me, the choice vessels of His grace, and the lights of the world in their several generations. They had but to let Him use them, forgetting self and remembering only that they lived to love and serve Him, and straight-

way through them there shone the light of His presence, and men saw the glory of His love upon their radiant faces. They were more than conquerors, through Him who loved them.

To some measure of this joy each one of us is called, and the conversion of a world waits upon our response. The Church's great need is not for new walls and ramparts nor is it a new panoply for her protection; but new consecration in her members; the throbbing of that high spirit—call it what you will: the morale of the soldier, the devotion of the patriot, the faith of the Christian—which is in itself the assurance of victory.

May I close with the story of an English lad, product of a London slum—hungry, ill-clad, desperately afraid—a dispatch bearer, who in the last bitter days of the Great War stood in a safe shelter gripping the handle-bars of his wheel. He looked out across the bullet-swept zone which he must traverse, then upward toward the sky, saying: "O God, if you're up there bring me safe through that hell for Old England's sake." Whether he came through I know not; but this I know, that a heart which went out with such a prayer, went safe on its journey.

### A BATH HOUSE IN CHINA

**I**F WINTER weather has not obliterated all memory of last summer's heat, this bit of news from China will be appreciated. The Rev. Robert E. Wood of St. Michael's Church, Wuchang, in the midst of scorchingly hot weather in that city last summer, opened a bath house for the coolie ricksha runners. The bath house was the gift of Dr. Lewis B. Franklin who, enjoying the bathing off the Long Island shore, wanted others to have similar refreshment.

The bath house was formally declared open at a meeting held in the crypt of St. Michael's Church, attended by about forty ricksha coolies, two police officers, a representative of a local benevolent society, and a labor leader.

"The latter dignitaries were invited," Mr. Wood writes, "so that we could explain our purpose in opening the bath house, lest they should think we were 'Communists' or some other menace to society. Several speeches were made and most hearty thanks were expressed. I was obliged to say something in reply, so I explained how very little credit was due to me, but how a kind friend in the United States, who was a very busy man, 'managing public affairs,' yet found time for change and recreation, and enjoyed bathing!—and had written that he would enjoy it all the more for knowing that hard-working men in Wuchang were enjoying the same privilege.

"It was all very nice. A set of rules was agreed to, hours when hot water was available, etc. Each bather must first draw two buckets of water from the well in the yard and bring them to the big tub or barrel by the furnace before he gets his supply of hot water for his own bath. We bought a big can of disinfectant and other necessities.

"The bath house is cleverly planned. The board partition between the bath rooms can be taken down in cold weather and used as a platform upon which to spread the straw and bed quilts for the poor fellows who have no place to sleep. You remember last winter we spread the straw on the cold cement floor."

"The high cost of living," says Mr. Wood in another connection, "is simply making our poor people desperate. You have no idea how hard it is for every-day working people to keep soul and body together and to provide the barest necessities for their families."

Mr. Wood had been absent for two months, working in Ichang. Of the Chinese priest in charge of St. Michael's, the Rev. Stephen Tsang, he says, "I am pleased and thankful to see how well Stephen is carrying on the traditions of St. Michael's and what splendid large congregations he has been having all through the hot weather. He has just the one celebration on Sundays in summer, with hymns and sermon. No late service. And about sixty communions every Sunday."

THE STANDARDS of purity and of integrity and honor shall no longer waver in uncertain hands when Christian men and women speak, with authoritative voice, the things they know to be pure and honest and lovely and of good report.

—Bishop Perry.



# The Parson Speaks at the Rotary Club

By the Very Rev. Donnon Strong

Dean of Christ Cathedral, Salina, Kans.

IT IS with a great deal of trepidation that I come to this moment, because whatever I may have to say on the subject assigned must of necessity be prefaced with a few remarks which, unless carefully thought out and carefully stated, are susceptible of great misunderstanding and misinterpretation on the part of the hearers. We all, I take it, dread misunderstanding—we hate to have our ideals, our convictions, our motives, misinterpreted. Because of that common emotion, I crave your indulgence, at least to my introductory remarks.

I have been asked to speak on the problems of a "Protestant clergyman." My first reaction to this invitation was that it was utterly impossible for me, of all people, to speak on such a subject; but a sober second thought convinced me that perhaps here was the chance to clear up some of the misunderstanding about the Church in which, and through which, I hold my orders. The Rotary Club is a friendly association of business men, an association for mutual encouragement and information, an association in which it is the frequent custom for the individual members to give something of an explanatory address on the peculiarities and problems of his own business. And I lay a very serious claim to being engaged in a business—a great world-wide undertaking for the extension of the Kingdom of God and the salvation of mankind. Now, lest I be accused of sailing under false colors, I must, even at the risk of misunderstanding, explain the sense in which I am a Protestant, for I am *not* one in the popular meaning of the word.

It is a most fascinating thing, to anyone the least bit interested in etymology, to study the history of words, especially those words which have undergone, during the centuries of their use, a change of meaning. There is such a change, and it is particularly noticeable in our own English language. English words have been known to have a certain definite meaning for men of the Middle Ages, of the sixteenth century, or of any other period of history vastly different from the meaning of the same words to us of the twentieth century; and a classic example may be found in this word "Protestant." It certainly has a different meaning today from what it had when first coined and used. In those days it didn't mean "anti-Catholic"—it meant very definitely "anti-papal." Now without implying any criticism whatever of any particular body of Christians, I must say that to the English mind the papal development in the Catholic religion was not primitive, but was contradictory of a truly Catholic principle. Again and again during the centuries preceding the Reformation, the English Church had criticized this very novel and modern idea, and had protested against it. Therefore, when the great upheaval of the sixteenth century came, no new idea was presented to the English people. They did not break away from the Church, as certainly took place on the continent—in England it was the Church itself which threw off a modern and, to it, an un-Catholic ideal. Nothing new was formed, it simply reverted to its original status of independence.

To a member of the Episcopal Church (and let me remind you that it is the same as the Church of England, although independently governed), it is a most painful and depressing thing to hear seemingly intelligent people give voice to the most unintelligent idea that Henry VIII founded the English Church! Poor old Henry, called by one of my Seminary professors "that queer compound of lechery and idealism," couldn't very well have founded something which was in existence centuries before he appeared on the scene of action. You have only to go to the Magna Charta, wrested from King John in 1215, over three centuries before the Reformation, to find definite reference to the Church of England and its essential freedom and independence. Henry VIII and his matrimonial difficulties served only as a pretext for definite action by a people who had reached the limit of their endurance. History

furnishes an abundance of such pretexts, and I will refer to two which are of especial interest to Americans. Does anyone seriously believe that the Boston Tea Party was the real cause of the American Revolution? You know it wasn't—you know that the real cause was in the accumulation of grievances through the years of colonial life. In 1914 a youthful maniac assassinated an Austrian archduke in Sarajevo, and immediately war began. But no serious person believes that that was the cause of the World War—it was only the pretext for beginning a war which had been brewing for years. Henry VIII, and his insatiable and perennial interest in the female of the species, was such a pretext. A force was in existence, and had been gaining momentum through the centuries, which would have found its logical expression even if such a person as Henry VIII had never existed.

IN THESE days the word "Protestant" has come to mean "anti-Catholic" or "non-Catholic," and in that sense I am not a Protestant. The English Church didn't repudiate the Catholic religion, which it has always taken to mean the whole of the Christian religion, without additions or subtractions; it has taken those words to mean all, as opposed to part—universal, as opposed to insular—age-long and historic, as opposed to merely modern. So, in the sixteenth century sense of the words only, I am a Protestant; in the twentieth century sense I am not! Shall we be up-to-date or antiquated in our speech?

I was asked to speak on "Problems," and in this perhaps lengthy though absolutely necessary introduction I have voiced one of my chief problems, that of legitimacy. I hope that I have somewhat cleared the air. At least, I now feel that I have the right to proceed, and refer briefly to a few more problems which are common, I take it, to all engaged in the great work of the ministry, regardless of his particular religious affiliation.

Some disgruntled person has said that the chief function of the ministry is to "suffer fools gladly," a perfectly good New Testament phrase. It is a bitter remark, and reminds me of Thomas Carlyle's stinging castigation: "There are forty million people in England, mostly fools!" Certainly we do come across fools in the laity, but any serious-minded parson will admit that in the ranks of the ministry some of us are fools all of the time, and certainly all of us some of the time. No, the main emphasis of the ministry isn't on people as fools. Our work is with people as souls—souls of every sort, peevish, disillusioned, sick, sinful souls, and happy, courageous, buoyant souls; and the nature of our work is found in an old phrase, "the cure of souls," which I take to mean "the *care* of souls." Don't be too much taken in by modern independence and sophistication—souls do still come to us for help, and one of the chief problems of the ministry is to find the right words and the right actions that will meet the need. In spite of the unworthy members of my profession, I am absolutely certain that the vast majority in the ministry are really lovers of souls, men who are trying earnestly to follow our Lord's example of being "among you as one that serveth."

One of our great problems is found in the expectation of our people. Somehow or other, we are supposed to be super-human, we're not expected to have any temptations or sins. For a parson to admit freely the fact that he has to undergo temptation, in common with all men, sometimes comes as a shock to the laity; but, shocking or not, it is the truth. I wish it were not! While we are studying and saying our prayers, preparing sermons and conducting services, visiting the sick and the poor and the heartbroken, smoothing out parish difficulties and ill-will between parishioners—through it all we are men, and have our own private spiritual battles to fight; we have the same primitive instincts that you have,

and never do we dare rest in our campaign against the temptations that come to us through them. So, whenever you hear of a parson "going wrong," don't sneer, or say that the Christian religion is thereby disproved, don't be uncharitable, but remember always our common humanity!

SOME of you have read John Rathbone Oliver's books. One of his books, *Victim and Victor*, deals with a clergyman of my own Church who was deposed for some misconduct. Throughout his subsequent life all of his energies were bent toward his reinstatement. No one not of the ministry can ever understand the travail of his soul, the burning consciousness *that he must be back at the altar!* A parishioner of mine said that she thought it a dreadful thing for such a person to be taken back—a fine, Christian sentiment, wasn't it? And my reply was: "Since when has the forgiveness of sins been reserved for the laity?" So, my friends, when we of the ministry fall, be kind and sympathetic, as you expect kindness and sympathy from us!

Then we are supposed to possess the uncanny faculty of pleasing everyone in the parish. One man thinks that the parson mumbles the service, and in the very next pew is a woman who doesn't like the way he shouts it. One man thinks the parson too frivolous, and his neighbor thinks he is too solemn. So it goes. There is a scrap of doggerel which I think very aptly describes the situation—it is called "Ecclesiastical Ornithology":

"When a Church wants a pastor  
They often want  
The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
And the night hours of an owl;  
And when they catch that bird,  
They expect him to live  
On the food of a canary!"

One of the most irritating problems of the parson is found in the common attitude of some that "the parson really hasn't anything to do!" True, our time is largely at our own disposal, and the possibilities of wasting it are great; but those of us who take our job seriously very frequently find that we haven't nearly enough time to do all the things that cry to be done. We must study, we must keep abreast of new ideas—but because that takes place mostly in the seclusion of the study does not mean that it is any the less work. Permit me to be personal. My day begins at 6:30; at 7:30 I am at the altar in my church, and while my people are going to work and facing the problems of another day, they are remembered at the altar. But that is only the beginning! Very rarely can one realize the ideal of spending the whole morning in necessary study. There is the emergency call, the detail that must have attention, and one's lunch or dinner may be interrupted by someone coming in to pour out real or imaginary troubles, troubles which may at times seem to us to be trivial and boresome, *but they are real to them*, and it is our job to listen with patience, and help, if possible.

Another problem comes through the kindness of our people. A subtle flattery may tickle the ego but it is as destructive a thing as we have to face. Even the dullest of us are complimented at times about our sermons, but it is much more encouraging, and much less damaging to the soul, to see the quiet attempt to live our teachings, than to hear fulsome praise about our sermons! Sometimes a man is told, by way of compliment, that he is too big for his place. I don't believe such a thing of the ministry—rather, I believe with one of our bishops, that "no man is too big for his place, if it is God's work."

And the final problem is perhaps hardest to bear, the pity of the laity. "The poor parson, with his life so circumscribed, shut off from so many of the pleasures of life, condemned to a relative poverty!" Don't "poor parson" us, my friends! We may be shut off from much, we may suffer the lack of many things, but we have compensations you little dream of! We believe, with all sincerity, that there is no "thrill" (to be very modern in our terminology) that is comparable to that of standing at God's altar and giving the Bread of Life to God's people, of helping some sick soul in its adjustment to life, of strengthening the disappointed and the heartbroken, or rightly guiding youth through life, and old age through death.

Problems of the ministry? Certainly, and thank God for them! Only trivialities are without problems!

"Must I be carried to the skies  
On flow'ry beds of ease?  
While others fought to win the prize  
And sailed through bloody seas?"

And the answer comes thundering across the land from the Christian ministry: "No! A thousand times, No!"

## A PRAYER TO RECALL

How Red Indians Prayed for Chinese Murderers  
Thirty-five Years Ago

By H. W. PEET

**A**MIDST all the mingled feelings aroused by the tragic murder in China of Miss Edith Nettleton and Miss Eleanor Harrison, C. M. S. missionaries, it is safe to say that the real spirit of the Church Missionary Society and its supporters may be best expressed by a prayer of some Indians in a C. M. S. mission in northwest Canada thirty-five years ago when they heard of the terrible massacre at Hwasang, in the same province of Fukien in which the latest martyrs have worked. The Rev. R. W. Stewart, his wife, and two children, and their nurse, together with six women missionaries of the C. M. S. and C. E. Z. M. S., had been done to death by a fanatical band calling themselves Vegetarians. In his record of this tragedy, Dr. Eugene Stock, in his great *History of the C. M. S.*, says that when the little congregation of Indians received the news they prayed: "Say it again, dear Jesus: 'Father forgive them, for they know not what they do.' O Gracious Spirit, Thou art not quenched by blood. Let it make Thy garden soil strong to grow Chinese believers in."

Dr. Stock also recorded that the fact that the C. M. S. asked for no compensation greatly impressed the Chinese authorities. What the society did do was to hold a great meeting for prayer for China in the old Exeter Hall, and within the next four years they secured nearly fifty recruits for the Fukien province.

In the Boxer troubles of 1900 the C. M. S. happily suffered no losses. It was in August, 1923, that two of their missionaries, the Rev. R. A. Whiteside and the Rev. F. J. Watt of Mienchow, were shot by robbers in Szechwan.

According to a recent number of the *Chinese Recorder* of Shanghai, twelve Protestant and twenty-one Roman Catholic missionaries have been murdered in China since 1924, while nearly 100 have been held for ransom but were subsequently released.

## FASTING AND PRAYER

THE REV. WILLIAM TENNANT was once passing through a town in the state of New Jersey in which he was a stranger, and stopping at a friend's house to dine, was informed that it was a day of fasting and prayer in the congregation, on account of a very severe drought. His friend had just returned from church, and the intermission was but half an hour. Mr. Tennant was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher wholly unknown to them ascend the pulpit. His whole appearance, being in a traveling dress, covered with dust, engaged their attention and excited their curiosity. On his rising up, instead of beginning to pray he looked around the congregation with a piercing eye, and after a minute's profound silence, addressed them with great solemnity in the following words: "My beloved brethren, I am told you have come here today to fast and pray—a very good work indeed, *provided you have come with a sincere desire to glorify God thereby*. But if your design is merely to comply with a customary practice, or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have stayed at home. But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, come, join with me, and let us pray." This had an effect so extraordinary on the congregation that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions made.

# Developing Social Work

By Clinton Rogers Woodruff

HOW many realize how much social work is done in a great city? We may know something of the few with which we may be connected, but we do not appreciate the extent of what is being done to ameliorate conditions and solve the serious problems involved until we examine a publication like the *Social Service Directory of Philadelphia* just published by the Council of Social Agencies of the Welfare Federation of Philadelphia.<sup>1</sup> This new directory, which has been carefully edited by Miss Esther Cloud, lists 590 agencies, giving the legal title, address, work carried on, and the names of officers. In addition there is an intelligently prepared classification of services rendered. Think of it—590 separate bodies of public spirited men and women banded together to help the unfortunate!

Some idea of these services may be gathered by a brief summary of the functional classification. Under Child Welfare we find institutions looking after dependent children (both long and short term care); day nurseries; protective and correctional agencies; and auxiliary school services. It takes twenty pages to record these. In the matter of Family Welfare we find these listed: Family service and relief; immigrants (foreign born and travelers); residences for men and boys; residences for women and girls; agencies for the homeless; agencies for seamen; homes for the aged; legal aid; protective and correctional agencies for adults. Under Health the list is even longer: Health education and administration; general hospitals; special hospitals (for cancer and skin diseases; chronic and incurable diseases; contagious diseases; eye; orthopedic; stomach; tuberculosis hospitals and sanatoria; women and children); independent clinics and dispensaries; convalescent care; nursing service; mental hygiene (mental and behavior clinics; hospitals for mental diseases; institutions for mental defectives; feeble-minded); and epileptics. Certainly a worthy list.

Under the heading, Community, Recreation, and Education, we find a still longer and more suggestive list. Here it is: Federations and coördinating agencies; foundations; civic agencies; general housing and planning agencies; recreation; settlements and neighborhood work; boys' work; girls' work; vacation service; general education (social work or professions allied therewith); education of the foreign born; education and care of the physically handicapped (the blind; the crippled; the deaf and hard of hearing); employment and vocational guidance.

Under each of these headings it is a satisfaction to note that our own Church is well represented, as are most of the other religious bodies. Sometimes some one may have the time and the inclination to make a census of the membership of the boards in charge of these bodies, and when that is done I am persuaded that the results will show that the vast majority of them are composed of men and women actively identified with some religious organization, and I have an impression based on a number of years' observation that the Episcopal Church will be well to the front.

One of the interesting and valuable features of this admirable directory, which contains 262 pages, is the reference to the official bodies, state and municipal, dealing with the same problems. This, too, is highly encouraging as showing the recognition which the state as well as the individual is giving to those who, for one reason or another, need the thoughtful care and attention of their stronger and more fortunate brothers.

There is another phase of the social problem we do not fully realize and appreciate, and that is what we owe to the individual. One gets some conception of this in reading the vivid and fascinating pages of Graham Taylor's *Pioneering on Social Frontiers*.<sup>2</sup> This autobiography of the founder of Chicago Commons, only a little less useful than Hull House, is entitled to be reckoned as one of the outstanding human documents of the generation as well as one of the big contributions to social

work. Last May the "friends and neighbors" of Dr. Taylor showed their love and affection for him by giving him a dinner at the Chicago City Club to tell how they felt about his accomplishments and his friendliness during his long and busy life. Seven of the guests spoke—and everyone wanted to give a personal word to the man who had done so much in the City Club, in the Municipal Voters' League, in the Chicago Theological Seminary, in sociological work in Chicago; in fact, in a score of fields of civic and social betterment in this city.

Dr. Ozora S. Davis, for many years president of the Chicago Theological Seminary of which Graham Taylor is a professor emeritus, told of the early days in Hartford, Conn., when he was a student under Dr. Taylor, and how the latter "sent him to jail to make friends of the prisoners." Dr. Davis had a letter he had just received from one of these prisoners he made a friend of in his first sociological work. He also told how he resented the fact that the Chicago Theological Seminary reached out and brought Graham Taylor to Chicago, and of his delight when he was able to come on and be with the same school here. He called Dr. Taylor a "professor of applied Christianity," and said, "There has never been any change in his love of humanity, my teacher, my colleague, and my friend."

Jane Addams declared that the reinforcement of settlement work by men like Dr. Taylor had been an excellent thing, as there was danger that settlements might become too lady-like. She said, "We feel tremendously indebted to him—I think more than any of us he has combined the spiritual outlook and patient work with all sorts of people for a new day."

Introducing the next speaker, Mr. Millard called him "a sort of private chainstore of human kindnesses," and the audience gave Julius Rosenwald an ovation. The philanthropist paid tribute to Dr. Taylor, saying, "We shine in his reflected glory. He was always my teacher. We served together on the vice committee years ago, and it was largely his work that rid Chicago of its red-light district." He told several stories of his years of association with the founder of Commons.

The vice commission to which Mr. Rosenwald referred is the one which Dean (now Bishop) Walter T. Sumner, himself a social pioneer, headed, and of which Dr. Taylor was a member. His chapter on *The Underworld and Beneath It* is one of the most striking in the book. Abundant and thoughtful credit is given to Bishop Sumner, who was its youngest member. In Dr. Taylor's opinion the Chicago vice commission is to be "credited, perhaps most of all, for demonstrating the certainty with which a body of authenticated facts may be trusted to reverse public opinion and turn it from relying upon a refuge of lies."

IN acknowledging the speeches made at the dinner, one of the papers recorded his acknowledgment in this manner: "Now came Dr. Taylor's turn, and he spoke for twenty minutes, 'getting back' at the other who had praised him. He told stories of Julius Rosenwald's efforts, and he kidded Miss Addams because she has just won the Greek Military Medal. He told of his early days with Dr. Davis and declared: 'It's a great thing to train your own boy—and be proud of him.'"

This is the very thing Dr. Taylor has done not only with other people's children but with his own son, Graham Romeyn Taylor, who is one of the leading workers in the Commonwealth Fund, being in charge of its division of publications. This worthy son of a worthy father has many creditable accomplishments to his credit, not the least of which is his present work. The latest publication of his division is *Agnes E. Benedict's Children at the Crossroads*.<sup>3</sup> It deals with nine children in rural districts struggling with problems which brought them to the attention of the local visiting teachers. It recounts how Raymond, sullen and resentful, who seemed to have chosen a road leading straight to the reformatory, was helped to a new hold on life and a new understanding; how Bonny, sensitive, brilliant, lovely, was aided in her struggle for schooling against the claims of the strawberry patch; how these and seven other

<sup>1</sup> 311 South Juniper street, Philadelphia. \$3.00.

<sup>2</sup> The University of Chicago Press. \$4.00.

<sup>3</sup> 51 East 57th street, New York. \$1.50.

children whose problems had their origin in home, school, or community were given sympathy, guidance, and practical assistance. All is told in these graphic narratives of rural visiting teacher work. The chapters show clearly the types of problems the visiting teacher has to deal with. There is the work of changing the child's external surroundings, putting him in touch with recreational agencies, suggesting changes in his school curriculum, finding a group of companions for him, and there is the slower and more fundamental work of changing attitudes—the child's attitude and those of parents, of brothers and sisters and playmates. All this is described in a concrete and practical way by means of stories which are taken from actual cases.

Thirty communities were selected by the National Committee on Visiting Teachers, sponsored by the Commonwealth Fund, for three-year demonstrations of visiting teacher work. Three of these communities were rural counties. This book is based upon the carefully kept records of the work in these counties. While it is thus an account of rural visiting teacher work, its value is by no means limited to this field, for it presents a point of view and an interpretation of method that should be useful to all who are in any way concerned with social effort in rural communities.

In *Ten Thousand Small Loans* we have another contribution by a great foundation, this time the Russell Sage.<sup>4</sup> In it Dr. Louis N. Robinson and Miss Maude E. Stearns recount the facts about borrowers in 109 cities in seventeen states (the first extensive survey of the small loan business in the United States). It is a thoughtful study of the clientele of the small loan business, conducted under the direction of the Department of Remedial Loans of the Foundation. It presents extensive statistical data with regard to the race, age, marital condition, employment or lack of employment, social status, and general economic position of this type of borrower. The tables in all the cases are explained and interpreted by the accompanying text. This book, it is expected, will be of immediate practical value in the small loan field, as it describes current practices with regard to types of clients accepted, size of loans granted, and the security required. For the sociologist it presents a wide range of descriptive material regarding that part of the population found along the border line of financial independence.

"To acquire a social technique in the care of souls; the social application of religion; to make religion real and productive in the lives of people."

In this manner Dr. William S. Keller, director of the Summer School in Social Service for candidates for the Episcopal ministry and junior clergy of the Church, described the aims and purposes of this school, which recently held its seventh consecutive two-month session in Cincinnati. The school began in 1923 with four members. One of these was the Rev. A. C. Lichtenberger, rector of Grace Church, College Hill. He is now assistant chaplain and assistant instructor in pastoral duties in the school.

Although this year there were fifty applicants, Dr. Keller was able to take but twenty-five of them. The fame of the school has spread over the middle west, south, and east, and young seminarians express eagerness to come to Cincinnati for the two months of training designed better to acquaint them with the practical problems confronting professional social workers in large cities and the methods of dealing with these problems. They come from ten different Church seminaries. All are graduates of some well known university.

As one of the local newspapers pointed out, these students represent a cross section of the type of virile, young American college men who have taken up the study of the priesthood seriously, and who went to Cincinnati for the first time with the expectation of augmenting their purely academic studies at their seminaries with a practical course in the humanities. They were assigned to the Cincinnati General Hospital, Longview Hospital, Cincinnati Workhouse, Juvenile Court, Adult Probation, Cincinnati Social Hygiene Society, Ohio Humane Society, St. Edmund School for Boys, Children's Home, Associated Charities, Legal Aid Society, Shoemaker Center, Children's Hospital, Hamilton County Home, and the Department of Public Welfare.

Each student was given certain definite duties to perform and an opportunity to observe at first hand the methods used in

each institution in handling its work. In the evening they gathered for a discussion of what they had learned. On each Monday, Wednesday, and Friday evening they listened to a lecture by some nationally-known authority on some definite phase of social service.

Just as I was about completing this article there came to my desk a most important publication in the social welfare field, namely, *Social Welfare Laws of the Forty-eight States*.<sup>5</sup> In loose-leaf form (so that it can be kept up to date from year to year) the editor, Wendell Huston, has gathered all the laws of the several states dealing with the care, maintenance, and support of the poor; dependent, neglected, and delinquent children; placement and adoption of minors; illegitimacy; juvenile court systems of practice and procedure; the commitment of children to public or private institutions; probation and parole; mentally and physically handicapped children; the public administration of charities and corrections; departments of public welfare; licensing of corporations, societies, agencies, and institutions for charitable and correctional work; mothers' allowances and old age pensions; systems of correctional institutions; industrial training schools and reformatories; and sterilization.

Prof. Frank J. Bruno, head of the Public Welfare Department at the Washington University and president of the American Association of Social Service workers, calls attention in his foreword to the confused state of the laws and administration of public relief functions. The responsibility for poor relief commands attention of no politically important element in our American states. There is no official leadership for improvement in the statement of the law and its administration.

Such leadership as there is to be found in such voluntary organizations as the Public Charities Association of Pennsylvania and similar bodies in other states. Poor laws deal with a group for the most part forgotten by the man of the street and, when remembered, it is usually in connection with some irritating incident such as a tax bill or some incident resulting from inadequate provision. Even social workers, while they are continually using the public relief laws, and in some instances have effected changes, on the whole they have been accustomed to look upon them with an air of fatality. This attitude, however, as Professor Bruno says, "has not been wholly unjustified, as many promises of better laws or better administration have too often sunk back into the colorless mediocrity of routine and unimaginative administration. One book, of course, cannot rectify all the elements of such a situation. However, the first step probably must be toward just exactly what this volume attempts, namely, to get all the laws of the forty-eight states in one place so that comparison between them can be made easily. The method of this book by which the laws and the amendments may be brought up to date each year by loose-leaf supplement service is the first nationwide step in the direction of challenging public opinion in this important field. It also constitutes a point of departure for further study by placing in the hand of any who wish to use it material which would take a long time to assemble. Incidentally, it would become in its service of furnishing loose-leaf supplements a splendid index of progress or lack of progress which the states may be making in the field of social legislation."

<sup>5</sup> Published by the Wendell Huston Co., Des Moines, Ia. \$10.

#### HURDY-GURDY

ROMANCE is not dead,  
When hurdy-gurdies play  
Underneath my windows  
Every day.

Nothing cheers my heart  
More than they,  
I feel a little sad  
When they move away.

Silence is too rich a soil  
For grief or sorrow;  
I hope the hurdy-gurdy  
Will come tomorrow.

EVANGELINE CHAPMAN COZZENS.

<sup>4</sup> 130 East 22nd street, New York. \$2.00.

# CORRESPONDENCE

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

## DID NOT JOIN IN GIVING MITRE

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of November 8th, under the heading "Province of New England Holds Synod," I find the following: "The Bishops of New England presented Bishop Perry, through their spokesman, Bishop Booth, a mitre in token of their esteem." Although we have been personal friends for years, and I share in the general high opinion of him throughout the Church, it is only fair for me to state that I had no part in the gift of this mitre to Bishop Perry.

(Rt. Rev.) SAMUEL G. BABCOCK,  
Boston. (Suffragan Bishop of Massachusetts.)

## SUPPORTING THE CHURCH

To the Editor of *The Living Church*:

MAY I be allowed space in which to express some impressions gathered by a layman from several years' experience with the material affairs of a small parish? There is no intention to intrude into the ecclesiastical realm, but to confine myself solely to the experience of a fiscal officer who has worked for several years on the financial problem of the parish.

We Episcopalians claim to be members of an organism which for nineteen centuries has remained the same—her historic ministry, her sacraments, her faith, once for all delivered to the saints—the same yesterday, today, and forever. Yes, the same fundamentally but not literally. True, with some exceptions, the wisdom of which the layman is expected to take for granted.

If my recollection of some forty years is correct, the Church wrestled for years with itself over the question of the bride's "obedience," whether or not "all men are conceived and born in sin," whether the decalog was not overloaded with elaboration of the old Jewish philosophy, before we changed the ritual one particle. We have strained at gnats and swallowed camels, preserved the ritual essentially and improved parts of it to conform to modern ideas, yet have supinely closed our eyes to the material welfare of the whole organism—played the proverbial ostrich because money was a degrading subject unworthy of a prominent place in religion.

Have we, in reality, remained the same yesterday, today, and forever? On the contrary, have we not retrogressed in more ways than one? From the viewpoint of the parish treasurer who knows that coal cannot be repeatedly bought on faith, salaries paid with hope nor assessments with charity, have we not seriously changed for the worse from the old tithing days when every Churchman was required to give one-tenth to the Church? We have struggled for time out of mind to make both ends meet while we close our eyes to economic law and refuse to improve our fiscal methods even to a degree corresponding to our ritualistic changes.

As I see it, salvation does not depend on the obedience of the bride nor on the inborn sin of the infant nor on the phraseology of the Commandments. It depends on faith, regardless of the words in which it is printed. That it must be phrased in accordance with the human ability to think and to think in the language of the twentieth century seems to have been recognized in the revision of the Prayer Book. And yet we border on sacrilege when we suggest that nothing, not even religion, can make progress in this mercenary and bustling age without money.

I think the time has come when the Church must shake the cobwebs from its business—and it is a business whether that statement be shocking or not—and get down to earth on a hard cash basis. It is in daily competition with earthly things and it is fighting a losing battle. The proof is in the empty pews and the empty treasury. This competition which is taking men away from the Church more and more every year has money and costs money. The Church has no money (a few parishes being the exception) and it hasn't the spunk to demand it nor the eyes to see that its competition is rapidly throttling it with the power of money. How far would these predominant interests get and how much would business thrive if they depended on the voluntary donations of their patrons?

Nowhere. And yet the Church blandly drifts along in the belief that it can progress contrary to economic laws.

I do not believe it, though that may seem base heresy. Nothing that we get free is of value to the average man, and we must recognize that our congregations are more and more being composed of average men. But let him pay for what he receives and he appreciates it. Not ten per cent, for few spend that much for any one thing and, too, the Church does not need ten per cent of modern incomes. But why should a Church member pay a substantial fixed price for everything but religion and pay a mere pittance or nothing for that? Does he contribute a voluntary amount to his lodge or his club or his life insurance company or his tax collector? How long would the state survive such a policy?

If the Church is to survive its fierce competition and still advance it must have money. I submit that it must do this or sink into oblivion. Either it goes forward or backward. Then how is this essential money to be secured? By requiring every member to contribute his fair share of the cost.

But how can he be required, you ask. How does his club require it and his lodge and his state? By business methods. To start with, the vestry should annually estimate, on the one hand, the cost of operating the business it has undertaken. On the other hand, it should have a list of members with an approximation of their relative material worth. The estimated expense should be prorated against the estimated worth, adjusted for cause, and each member told "Your dues for this year are so much, payable monthly in advance. Please sign this pledge." At the close of the month the delinquent member receives a notice of the amount past due. If this is not paid in thirty days ten per cent penalty is added. At the expiration of fifteen days more without settlement, the name is posted on the bulletin board in the church vestibule. Habitual delinquency without mitigating excuse will call forth a letter from the vestry such as, "We are sorry that we are compelled to drop your name from the list of those entitled to the use of our church property." Not expulsion from the organism, mind you, for the clergy tell us that that is impossible, but expulsion from the use of the physical property for failure to contribute to physical support.

"Ridiculous," "insane," some will say; but does the majority say that? Of course, the clergy will, but will any layman say it unless he fears his own smoke screen will be destroyed by such a policy? I should really like to know.

Louisville, Ky.

D. R. LYMAN.

## "MILITARY SCHOOLS"

To the Editor of *The Living Church*:

MAY I ADD my agreement to the letter of M. H. Andrews in the November 1st LIVING CHURCH? Without having connected it with bandit murders anywhere, I remember the pained feeling of almost hopelessness it gave me to see that we were being asked to send our children to military schools, because we were Church people.

One does not need to be a fanatic nor a wholesale believer in non-resistance under all circumstances to feel a shudder at an immature child entering an institution avowedly military, when the public schools are trying so earnestly to teach peace on earth. They circulate the peace propaganda of the Red Cross and one sees peace declarations hung on their walls. The children of this world are once more wiser apparently.

The Children's Cottages,

MARY McENNERY ERHARD.

Sayville, L. I.

## CORRECTION

To the Editor of *The Living Church*:

I REGRET to find that by a careless mistake on my part the review of C. H. Valentine's *What Do We Mean by God?*, published in THE LIVING CHURCH for November 1st, was erroneously attributed to Dr. Francis L. Palmer of the Seabury Divinity School. It was written by the Rev. Lawrence Rose of Deer Lodge, Montana, and should have been credited to him. My apologies are due both to the reviewers and to the readers of THE LIVING CHURCH.

New York City.

(Rev.) LEONARD HOBGSON.

# BOOKS OF THE DAY

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

## SOME DEVOTIONAL BOOKS

DEVOTIONAL books would seem to be always "in season." Even in the middle of summer, a few "come to hand"; but Advent and Lent are, of course, the times when reviewers think most about such books. They make the very best of presents for Christmas; and they are quite the most satisfactory remembrances at Easter. During Advent and Lent, one is sure to be asked: "Can you recommend any new books of devotions?"

There are a number that can be recommended just now. First of all, Eucharistic devotions: there are two excellent new books. *Eucharistic Meditations for the Sundays and Saints' Days of the Year*, by the Rev. Gerard Sampson, C.R. (Morehouse. 80 cts.), is especially good. The meditations, brief though they are, have that quality of originality which attracts and holds the attention. Take this, for example: "Lord, if Thou canst? 'If'—there was a doubt. What was it that gave rise to this doubt in the heart of this man? The failure of the disciples to heal the lunatic child." At the end of each meditation, there is a resolution, based on the meditation. Since *Eucharistic Meditations* begins with the First Sunday in Advent, it should be given as a "Before-Christmas present." Another good book of this general kind is *The Eucharistic Month*. This is an English translation of the famous *Mensis Eucharisticus*—which has been translated into so many languages. The Latin text is given on the left-hand page; the translation on the right. While primarily a devotional book for the use of priests who celebrate the Holy Communion daily, *The Eucharistic Month*, even in its early editions, was recommended to the faithful laity as well. The laity of this land, as have those of others, will find it invaluable, with its progression (for they constitute something more than a "series") of "preparations, aspirations, and thanksgivings." The translator signs himself "T." An S. P. C. K. book, the Macmillan Company handles it in America (Price \$1.00).

Then, there are books of general meditations. *Abide With Me*, and "*Thy Will, Not Mine*" (Mowbray, Morehouse. 40 cts. each), devotional anthologies, illustrated. The compiler's name is not given. But the books have the marks which characterize Mowbray's at their best. Another good Mowbray book (also imported by the Morehouse Publishing Company. Price 60 cts.) is *Spiritual Thoughts from Eminent Writers*. This book, composed of extracts (mostly from great sermons), was compiled by Agnes Cecil Fisher. The vicar of St. John's, Holland Road, Kensington, England, contributes a Foreword. A smaller book is, again, anonymous: *Willow Tree Whisperings*. The meditations in this little book are original. Privately printed, the book is sold for the benefit of Miss Riddell's work for lepers in Japan. (Copies and full information may be obtained from Miss S. E. Gilpin, 102 West Highland avenue, Chestnut Hill, Pa.) For the Book Stall of the Parish Christmas Bazaar, *Willow Tree Whisperings* would be admirable.

There is another type of book of devotions which, for want of a better name, we might call a "Preparation-for-Prayer Book." Three of these are particularly good. *Talking With God*, by J. J. Kensington, with an Introduction by the late Dean Rousmaniere (Morehouse. Cloth, 60 cts.; paper, 30 cts.) familiar to so many in its first edition, is issued, revised, in a second edition. This is the best guide to private prayer known to the reviewer. *With the Beloved*, by G. M. (known to all lovers of Mowbray's Christmas cards for her verses), is, as might be expected, a book of poems. Some few of these are prayers; but most of them are preparations and guides to private prayer. It is very attractively printed and bound. (Morehouse, \$1.00). The third book is quite different: *God and Man*, by Blair Scott (Revell, \$1.50). Made up mostly of Scriptural passages, the book is unusual by reason of the

"topical" arrangement of those passages. It is recommended to those who are accustomed to such Preparations-for-Prayer Books as our first two—not instead of them, but in addition to them!

Our last book deserves a whole paragraph to itself. It is a small pamphlet, of sixteen pages, paper-bound, costing five cents: *Signs of Life*, by the Rev. Alfred Brittain (Morehouse Publishing Co., Milwaukee). This book, which has for a subtitle: "Instructions for Those Members of the Holy Catholic Church Commonly Known as Episcopalians," contains not only "Instructions," but also prayers and helps to prayer, and indeed all that is contained in all our other books here mentioned. The reviewer notes that the book has a second price: \$5.00 per hundred. Pastors would find eager recipients, should they decide to give *Signs of Life* this year, rather than Christmas cards, to the members of their flocks.

ELIZABETH MCCrackEN.

WHATEVER relates to the better understanding of the people of a continent, or their freer inter-communication, or tends to add to their power, comfort, or effectiveness is of interest and importance to the citizen and the Churchman. Hence *The St. Lawrence Navigation and Power Project*, one of the studies of the Brookings Institution (Washington, D. C., \$4.00), is of value and interest to our readers. This extensive and thoroughgoing survey conducted by the Institution under the guidance of Harold G. Moulton, Charles S. Morgan, and Adah L. Lee tends to show and indeed prove that this particular waterway is not needed as a means of combatting traffic congestion on the railroads, or as a means of controlling railroad rates either now or in the future. The water power development would doubtless eventually prove economically desirable, but for some years to come this power cannot in the judgment of these investigators be marketed at a price sufficient to cover the cost of the development. C. R. W.

IT IS NOW some years since the so-called "Church Tutorial Class" Movement began in England. It aimed at encouraging in parishes the formation of classes, under competent leadership, for the serious study of religious subjects, the classes to be conducted somewhat after the manner of college seminars, and to demand real work on the part of the members. The result was most encouraging; many men and women showed themselves keenly interested; and as a result of their experience some of the leaders think that there is an opening for a periodical catering for seriously-minded students of Church matters among the laity, containing material rather "heavier" than the weekly Church newspaper, but less technical than the monthly and quarterly reviews which appeal to trained theologians.

Hence comes the first number of *The Teaching Church Review*, edited by the Rev. C. E. Hudson who was known to many in this country as visiting lecturer at Berkeley Divinity School a few years ago. Mr. Hudson himself contributes a thoughtful article on "Grounds of Belief in God." Among the other contents are a useful paper on modern thinkers such as Lippmann, Joad, and Wells by H. G. Wood of the Woodbrooke Settlement, a bibliography on the Gospels by W. K. Lowther Clarke, a paper on how to start tutorial class work in a parish, and an amusing account of an informal class conducted during an ocean voyage. The *Teaching Church Review* is published three times a year by the S. P. C. K., Northumberland avenue, London, W. C. 2, England, and the annual subscription in English money is one shilling and six pence post free. It is good value for the money. L. 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.**

Literary Editor, **Rev. LEONARD HODGSON, D.D.**  
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 Advertising and Circulation Manager, **D. A. IVINS.**

Published by **MOREHOUSE PUBLISHING Co.,**  
 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

## OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

Special rates on both of the above in quantities to Church schools or others.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

THE BOOKSHELF. An occasional publication. Sent free on request.

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



### NOVEMBER

- 16. Twenty-second Sunday after Trinity.
- 23. Sunday before Advent.
- 27. Thursday. Thanksgiving Day.
- 30. First Sunday in Advent.

### CALENDAR OF COMING EVENTS

#### NOVEMBER

- 18. Special Convention of Harrisburg at St. Stephen's Church, Harrisburg, to elect Bishop.
- 30. Nation-wide Corporate Communion of Men and Boys of the Church.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### NOVEMBER

- 15. Holy Cross, Kingston, N. Y.
- 18. St. Barnabas', Rumford, Me.
- 19. St. Andrew's, Baltimore, Md.
- 20. Grace and St. Peter's, Baltimore, Md.

### APPOINTMENTS ACCEPTED

**BOYNTON, Rev. CHARLES H., D.D., Ph.D.,** of Williamstown, Mass.; has become a member of the staff of Chapel of the Intercession, Trinity parish, New York City. Address, 550 W. 155th St., New York City.

**CLAIBORNE, Rev. WILLIAM S., D.D.,** formerly field secretary of Du Bose Memorial School, Monteagle, Tenn.; to be active vice-president of the school.

**CLARK, Rev. ALLEN W.,** formerly rector of St. Thomas' Church, Hanover, N. H.; to be rector of All Saints' Church, Worcester, Mass. (W. Ma.) January, 1931.

**DAVIS, Rev. ALAN C.,** formerly rector of Christ Church, Pittsford, N. Y. (W.N.Y.); to be rector of St. Mark's and St. John's Church, Rochester, N. Y. (W.N.Y.) Address, 278 Hazelton Terrace, Rochester.

**DODSHON, Rev. JOSEPH H.,** formerly archdeacon of Southern Ohio; to be priest-in-charge of St. Simeon's Church, Grand Concourse and 165th St., New York City.

**GILMAN, Rev. PHILLIPS S.,** formerly dean of St. Luke's Cathedral, Orlando, Fla. (S.F.); has become rector of St. Mark's Church, Gastonia, N. C. (W.N.C.) Address, St. Mark's Rectory, Gastonia.

**GREER, Rev. H. ROSS,** formerly rector of Christ, Red Hook, and All Saints' Chapel, Upper Red Hook, N. Y.; to be rector of Grace Church, Millbrook, N. Y. December 1st.

**LEVER, Rev. JOHN H.,** formerly rector of Holy Trinity Church, Lincoln, Neb.; to be assistant at All Saints', Worcester, Mass. (W. Ma.) Address, 115 Bayard St., Providence, R. I. December 15th.

**MCKEE, Rev. ELMORE M.,** student chaplain at Yale University, New Haven, Conn.; to be rector of Trinity Church, Buffalo, N. Y. (W.N.Y.) December 21st.

**PEARCE, Rev. HUGH M. T.,** formerly fleet chaplain of U. S. S. *Wyoming*; has become fleet chaplain of Scouting Fleet, U. S. S. *Arkansas*. Address, care of Postmaster, New York City.

**PRATT, Rev. GEORGE FOSTER,** formerly rector of St. Mark's and St. George's, Edmonton, Alta., Canada; has become rector of St. Stephen's Church, Baker, Ore. (E.O.)

**SPARLING, Rev. CHRISTOPHER P.,** formerly rector of Church of the Prince of Peace, Baltimore; to be dean of Christ Church Cathedral, Lexington, Ky. (Lex.) January 1, 1931.

**TAYLOR, Rev. GEORGE F., S.T.D.,** formerly rector of St. George's Church, Flushing, L. I., N. Y. (L.I.); to be supervisor of religious instruction at St. James' Church, Madison Ave. and 71st St., New York City.

**TRIMBLE, Rev. DAVID C.,** has become deacon-in-charge of St. Matthew's Church, Oakland, Md. Address, Oakland, Md.

**WILSON, Rev. JOHN A., Jr.,** formerly assistant to the general missionary of the diocese of Southwestern Virginia; has become priest-in-charge of St. Andrew's Mission, Oak Hill, W. Va.

### TEMPORARY APPOINTMENT

**DAVIS, Rev. WILLIAM L.,** of Pittsford, N. Y.; to act as locum tenens at Christ Church, Pittsford, N. Y. (W.N.Y.)

### RESIGNATION

**FOX, Rev. CHARLES G.,** as rector of Christ Church, Springfield, Mo. (W. Mo.)

### NEW ADDRESS

**UPJOHN, Rev. RICHARD R.,** formerly of Mt. Vernon, N. Y.; 10 Wright Place, Scarsdale, N. Y.

### DEGREES CONFERRED

**GENERAL THEOLOGICAL SEMINARY—**Doctor of Divinity upon the Rt. Rev. **CAMERON J. DAVIS, D.D.,** Bishop Coadjutor of Western New York, on October 30th.

**ST. JOHN'S COLLEGE, WINNIPEG—**Honorary degree of Doctor of Divinity upon the Ven. **A. E. BURGESS** of Edmonton; the Ven. **ROBERT LITTLE**, Archdeacon of Athabasca; the Very Rev. **REGINALD HENRY ROBINSON**, dean of the pro-Cathedral at Calgary; and the Rev. **Canon E. A. W. GILL** of St. John's Cathedral, Winnipeg.

### ORDINATIONS

#### PRIESTS

**CONNECTICUT—**At Christ Church Cathedral, Hartford, the Rev. **FRANCIS J. SMITH** was advanced to the priesthood by the Bishop of the diocese on All Saints' Day. The sermon was preached by the Rev. Arthur F. Lewis, rector of St. Michael's, Naugatuck.

**MINNESOTA—**On November 1st the Rt. Rev. **F. A. McElwain, D.D.,** Bishop of Minnesota, advanced the Rev. **ELLIOTT D. MARSTON** to the priesthood in the Church of St. John the Evangelist at St. Paul.

The candidate was presented by the Rev. **F. D. Butler**, rector of St. John's Church, St. Paul, and the sermon was preached by the Rev. **Don F. Fenn**, rector of Gethsemane Church, Minneapolis.

The Rev. Mr. Marston is to continue as assistant at St. John's Church, St. Paul, with address at 614 Portland Ave.

**MISSOURI—**On November 2d the Rt. Rev. **Frederick F. Johnson, D.D.,** Bishop of Missouri, advanced the Rev. **WAYNE SEARS SNODDY** to the priesthood in St. Paul's Church, St. Louis. The candidate was presented by the Rev. **J. H. George** of Christ Church Cathedral, who also preached the sermon.

The Rev. Mr. Snoddy was ordained deacon at the Theological School in Cambridge by Bishop Babcock for the diocese of Los Angeles, and was later transferred to the diocese of Missouri as deacon at St. Paul's Church, St. Louis. He was formerly a minister in the Presbyterian Church.

The Rev. Mr. Snoddy is to be rector of St. Paul's Church with address at 5725 Michigan Ave.

**NEW MEXICO—**The Rev. **HAROLD T. SHAY** was advanced to the priesthood on October 30th in Roswell, N. M., by the Rt. Rev. **F. B. Howden, D.D.,** Bishop of New Mexico. The Rev. **Hall Pierce** of Carlsbad preached; the Rev. **Ed Smith** of Fort Stanton presented; the Rev. **Robert P. Frazier** of the National Council said the litany; and the Rev. **F. B. Howden, Jr.,** of Roswell, was master of ceremonies.

**TOHOKU—**The Rev. **H. MORI** of Yonezawa (brother of the catechist in Akita, son of a deacon in Sano, and whose brother graduates this year from the Central Seminary, Tokyo), and the Rev. **P. H. YAMAMOTO** of Noshiro were advanced to the priesthood by the Bishop, the Rt. Rev. **Norman S. Binsted, D.D.,** on Sunday, October 19th, in St. Saviour's Church, Akita. The Rev. Mr. Mori was presented by the Rev. **T. Kataoka**, priest-in-charge of the Yamagata district; the Rev. Mr. Yamamoto was presented by the Rev. **Norman S. Howell**, priest-in-charge of the Akita district. The presenters also read the Gospel and Epistle. The Rev. **T. S. Nakamura** of Hirosaki was the preacher. The Rev. **W. F. Madeley**, the Bishop's chaplain, read the Litany, and all the priests joined with the Bishop in the laying on of hands.

#### DEACON

**NEWARK—**The Rt. Rev. **Wilson R. Stearly, D.D.,** Bishop of Newark, ordained **JOHN HENRY KEENE** to the diaconate in Trinity Church, Arlington, on October 19th. The candidate was presented by the rector of Trinity Church, the Rev. **Warren V. Filkins**, who also preached the sermon.

The Rev. Mr. Keene is taking post-graduate work at the General Theological Seminary, and is to be deacon-in-charge of St. Thomas' Church, Newark.

#### BORN

**MULLEN—**A son, on October 11th, **ROBERT GORDON**, to the Rev. and Mrs. **Edward Gordon MULLEN**, missionaries to the Chinese in the Philippine Islands. Fr. and Mrs. Mullen have recently come to the Islands from the diocese of Texas. Mrs. Mullen was formerly Miss Alice West of Middletown, Conn.

#### DIED

**DENNISON—**Entered into rest, October 29th, at Geneva, N. Y., **AMELIA**, daughter of the late **Hugh** and **Anne DENNISON**. Burial office in Trinity Church and interment in the family plot.

**HODGE—**Entered into life eternal, in the eve of All Saints' Day, October 31st, at Wilmington, Del., **ELIZA HINCKLEY HODGE**, beloved daughter of the late **Francis M.** and **Caroline G. Hodge** of Springfield, Mass.

Funeral services were held at St. Anne's Church, Middletown, Del., on Monday, November 3d. Burial at Old St. Anne's Cemetery.

"Father, in Thy gracious keeping,  
 Leave we now Thy servant sleeping."

**TOMKINS—**At her home, 1904 Walnut St., Philadelphia, November 3d, **ANN MARIA GRANT (CUTTER) TOMKINS**, wife of the Rev. **Floyd W. Tomkins, D.D.,** rector of the Church of the Holy Trinity. Funeral services on Thursday morning at the Church of the Holy Trinity, Burial in Cambridge, Mass.

### NEWS IN BRIEF

**GEORGIA—**Sister **Esther Carlotta**, sister-in-charge of the Southern House of the Nazarene Society, was in the city for several days this week. She spoke in St. John's Church, Savannah, on the morning of November 4th, and that evening to St. John's Business Women's Club. On the 5th she met with a night group from St. John's Church, and on the 6th addressed the Nazarene Guild of St. Michael and All Angels' Church. She also kept office hours at St. John's Church for those who might desire a personal conference with her.—The Savannah district of the Woman's Auxiliary which met in St. Paul's Church on Wednesday, November 5th, was largely attended. Bishop Reese, assisted by the rector, the Rev. **S. B. McGlohon**, was the celebrant at the Holy Communion and during the service the Bishop delivered a short address.

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

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#### CLERICAL

**P**OSITION OPEN. CHAPLAINCY IN A boarding school for boys. Salary \$1,500 a year and board, lodging, and laundry. Notify S-452, care THE LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**W**ANTED—A YOUNG WOMAN TO TEACH the Primary grades and assist with the sewing. Apply to THE SISTER-IN-CHARGE, St. Marguerite's Home, Ralston, N. J.

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#### CLERICAL

**P**RIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-636, THE LIVING CHURCH, Milwaukee, Wis.

**V**ICAR OF FINE OLD ABBEY CHURCH IN England desires to arrange exchange with American rector for two months next summer. Would like church in east. Vicarage and servants in exchange for rectory and servants. No stipend. Communicate with G-453, care of LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**G**OOD COOK, MOTHER'S HELPER, HOUSE-keeper. Refined, middle aged, Church worker. State salary. Address, VANDER VEER, East Ave., Atlantic Highlands, N. J.

**M**IDDLE AGED EXPERIENCED PARISH visitor, matron, housemother desires position institution or private. No objection to light household duties. Will travel. Excellent Boston and New York references. Address, C-454, LIVING CHURCH, Milwaukee, Wis.

**R**ECTORS AND MUSIC COMMITTEES seeking competent, experienced organist-choirmaster of superior attainments and proven ability are invited to write advertiser. Earnest Churchman. Recitalist. Ambitious, enthusiastic worker. Address, CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

### UNLEAVENED BREAD

**P**RIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

**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.

**G**OTHIC VESTMENTS, MEDIAEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. St. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

**M**ESSRS. J. WIPPELL & CO., LTD., NOW have a Resident Agent in America, Mr. CHARLES NORMAN, 392 Sherbourne St., Toronto. phone Randolph 4135, who can attend to all enquiries and orders.

**V**ESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

### 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 CRIB SETS, DESIGNED AND executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y. Telephone: Regent 3918. Complete sets, \$20.00 and \$40.00. \$5.00 and \$10.00 per group.

**M**AGAZINES AT LOWEST PRICES WITH efficient service and guarantee. Estimates gladly furnished. BENJAMIN MORGAN, 427 N. Main St., Norwich, Conn.

**M**ONEY FOR CHRISTMAS—SEARCH YOUR old trunks and send all envelopes used before 1900. Highest prices paid. GEORGE HAKES, 290 Broadway, New York.

**O**LD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, Urbanna, Virginia. Two lbs. each, \$1.00; 15 cts. postage, money with order. Reference: Bank of Middlesex, Urbanna, Va. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

**P**LU M PUDDINGS MADE BY THE LADIES' guild of St. Andrew's Episcopal Church, weight 2 lbs. Price \$1.00. Postage paid. Order from Mrs. R. E. ROBINSON, 1005 McCormick St., Clifton Forge, Va.

**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.

### BOARDING

#### 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 SISTER IN CHARGE.

#### Washington, D. C.

**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.

### 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.

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

### REST HOUSE

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**T**HE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

### HOUSE OF RETREAT AND REST

**S**ISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

### 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 kilocycles (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 kilocycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

**W**BBZ, 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.

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

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

**W**ISJ, MADISON, WIS., 780 kilocycles (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

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

**W**LBW, 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.

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

**W**RV, RICHMOND, VA., 1110 kilocycles (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

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

**W**TAR, NORFOLK, VA., 780 kilocycles (384.4). Christ Church, every Sunday and Festivals, 11:00 A.M., E. S. Time.

**W**MAL, WASHINGTON, D. C., 630 kilocycles (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.

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

**W**OR, NEWARK, N. J. 710 kilocycles (422.3 meters). Diocese of Long Island, beginning October 29th, between 7:30 and 7:45 P.M., including dates of November 5th, 12th, 19th, and 26th.



# Church Services

## California

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
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 Street  
REV. JULIAN D. HAMLIN, Rector  
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., and 8:15 (except Thursdays); Even-  
song 5 P.M. Thursdays and Holy Days, addi-  
tional 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 SERVICES  
Low Mass and Holy Communion, 7:30 and  
9:30 A.M.  
Morning Prayer, 10:30 A.M.  
High Mass and Sermon, 11:00 A.M.  
Evening Prayer, 7:15 P.M.  
Sermon and Benediction, 7:30 P.M.  
WEEK-DAY SERVICES  
Mass, daily, 7 and 8. Also Thursdays and  
Holy Days, 9:30.  
Confessions: Saturdays, from 3 to 5 and  
7 to 9 P.M.

## 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 Wednes-  
days 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.

**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 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.

## CHURCH SERVICES—Continued

### New York

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sundays: Low Masses, 7:30 and 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction and Sermon, 4:00.  
Week-day Masses, 7:00, 8:00 and 9:30.

**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 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.  
DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays, 4:00 to 5:00, and 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.

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incorporation."

## BOOKS RECEIVED

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

The Century Co. 353 Fourth Ave., New York City.  
*An Introductory Study of the Family.* By  
Edgar Schmiedeler, O.S.B., Ph.D., profes-  
sor of Sociology at St. Benedict's College,  
Atchison, Kansas. The Century Catholic  
College Texts, John A. Lapp, editor, \$2.50.

The Christian Temple Press. Fulton Ave. above  
Lexington St., Baltimore, Md.

*The Way of Prayer.* By Peter Ainslie. New  
and Revised Edition. 50 cts.

Greenberg: Publisher. 160 Fifth Ave., New York  
City.

*Jesus: A Modern Study.* By Henry Frank,  
author of *Modern Light on Immortality*,  
*The Doom of Dogma*, *Psychic Phenomena*,  
*Science and Immortality*, etc. \$3.50.

Harcourt, Brace & Co. 383 Madison Ave., New  
York City.

*Some People Won't Work.* By Clinch Calkins.  
J. P. Lippincott Co. Philadelphia, Pa.

*The Romance of the Bible.* A Story of the  
Triumphs, Tragedies and Adventures of  
the Greatest Book in the World and of  
the Heroes Who Fought and Died for It.  
By James Baikie, D.D., F.R.A.S., author  
of *The Story of the Pharaohs*, *The Sea  
Kings of Crete*, *The English Bible and  
Its Story*, etc. \$3.00.

Horace Liveright. 61 W. 48th St., New York City.

*Spreading Germs of Hate.* By George Syl-  
vester Viereck. \$3.00.

The Macmillan Co. 60 Fifth Ave., New York City.  
*Rock and Sand.* By John Rathbone Oliver.  
\$2.50.

*Why I Am and Why I Am Not a Catholic.*  
By Hilaire Belloc and Others. \$2.00.

Morehouse Publishing Co. 1801-1817 W. Fond du  
Lac Ave., Milwaukee, Wis.

*History of the American Episcopal Church,  
1600-1915.* By the Rev. S. D. McConnell, D.D.,  
D.C.L., LL.D. Eleventh Edition. \$2.50.

Richard R. Smith, Inc. 12 E. 41st St., New York  
City.

*The Monastery by the River.* By G. Stanley  
Russell, M.A., Minister, Deer Park United  
Church, Toronto. \$1.25.

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

*Pathways to Certainty.* By William Adams  
Brown, Ph.D., D.D. \$2.50.

The Vanguard Press. 100 Fifth Ave., New York  
City.

*The 3d Degree.* By Emanuel H. Lavine. \$2.00.

Russell Sage Foundation. 130 E. 22nd St., New  
York City.

*The Long View.* Papers and Addresses by  
Mary E. Richmond. \$3.00.

*Social Work Year Book.* Edited by Fred S.  
Hall. \$4.00.

## PAPER-COVERED BOOK

Longmans, Green & Co. 55 Fifth Ave., New York  
City.

*God and Ourselves.* By E. J. Bodington, for-  
merly Archdeacon of Dorset, and Resi-  
dentiary Canon in Salisbury Cathedral.

## BULLETIN

General Theological Seminary. Chelsea Square,  
New York City.

*The Bulletin of the General Theological Sem-  
inary.* October, 1930. Vol. XVI. No. III.

## PAMPHLETS

The Church Historical Society. 217 So. 20th St.,  
Philadelphia, Pa.

*The Founding of Christ Church, Philadelphia.*  
By Charles Penrose Keith, Litt.D., presi-  
dent of the Church Historical Society; and  
*The Architectural Spirit of Christ Church*,  
by Horace Wells Sellers, F.A.I.A., F.R.S.A.  
Publication No. VI.

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

*Joseph Sekunoshin Motoda, D.C.L., S.T.D.,  
First Japanese Bishop of Tokyo.* By  
Eleanor Gilbert Parker. Soldier and  
Servant Series. Publication No. 160.  
August, 1930. 25 cts.

*Report of the Secretary of the Conference  
for Church Work held at Wellesley, Massa-  
chusetts, June 24-July 5, 1930.* Story and  
Pageant Series. Publication No. 28. August,  
1930. 15 cts.

## London Correspondent Tells of Tragic Death of Bishop of Worcester

Dean of Winchester, Dr. Hutton,  
Dies—Grosvenor Chapel, May-  
fair, Celebrates Bicentenary

L. C. European Correspondence  
London, October 31, 1930

A VERY TRAGIC OCCURRENCE MARRED THE ceremonial opening of Parliament on Tuesday morning. The Bishop of Worcester (Dr. E. H. Pearce) had come up to London for the occasion, and it is thought that, fearing he would be late for the ceremony in the House of Lords, he had been hurrying. He stopped in Old Palace Yard, near St. Margaret's Church, and was seen to put his hand to his heart and stagger. Some bystanders went to his help and placed him in a chair before removing him to Westminster Hospital, where he died soon afterwards.

The Bishop's heart had been weak for some time past, but nothing would keep him from his work. He presided over his diocesan conference last Friday and gave an address on The Youth Movement, and though to most of those present he appeared in his usual vigor, to his intimates there was something disquieting in his appearance.

Ernest Harold Pearce, who was 65 years of age, was educated at Christ's Hospital, and there won a classical scholarship to Peterhouse, Cambridge. He was ordained priest in 1890 by Dr. Benson, the then Archbishop of Canterbury. In 1895 he was appointed to the important living of Christ Church, Newgate street, which brought him into close association with his old school, at that time contiguous to the church. He was appointed a canon of Westminster in 1911, and Bishop of Worcester in 1919.

The diocese of Worcester was much changed both in area and character from what it had been in the days of Dr. Gore's episcopate. It had been twice divided, first by the creation of the Birmingham diocese, and then by the establishment of another see at Coventry. Instead of including a number of large cities scattered over a wide area, it now comprises no more than 200 parishes, the great majority of which are rural.

The news of the Bishop's sudden death was received throughout the diocese with deep sorrow.

### DR. W. H. HUTTON DIES

Another eminent divine passed to his rest last Friday (October 24th), in the person of Dr. W. H. Hutton, dean of Winchester since 1919, in his 71st year. By his death the Church in this country has lost a most loyal and devoted son, and English learning mourns a brilliant and many-sided scholar. *Crockford* records twenty-four of his published books, and ten others of his editing. They range from studies in the Church of the Sixth Century to biographies of Archbishop Laud, Sir Thomas More, Bishop W. Stubbs, John Wesley, and John Bunyan. There are studies in *belles lettres*, for among his chief interests were Shakespeare, the drama, and Spanish literature; and there are two volumes of sermons.

### FILLING VACANCIES

Commenting on the recent losses sustained by the Church by the deaths of

ecclesiastical dignitaries, the *Church Times* says:

"The Prime Minister has now to fill four ecclesiastical places of high importance—two bishoprics, a deanery, and a stall at St. Paul's. Mr. Macdonald takes all his duties seriously. He will undoubtedly make his appointments after much careful thought and many consultations. But Mr. Macdonald sent Dr. Barnes to Birmingham. That, indeed, was the most notable achievement of his 1924 ministry. How can Catholics avoid some apprehensions today? The situation is a striking condemnation of the whole system. Here is the life of two dioceses dependent on the decision of a man, neither English nor a Churchman, and, for all his good will, with the most partial knowledge of the character and needs of the English Church. It will be a miracle, indeed, if the right men are chosen. But Mr. Macdonald's friends might well remind him of the scandalous banning of Anglo-Catholics from the preferment that should be theirs by right of devotion and of knowledge, and that it is in the Catholic section of the Church that there is the greatest enthusiasm for the social amelioration for which the present Ministry claims to stand."

### ANNIVERSARY OF GROSVENOR CHAPEL, MAYFAIR

Grosvenor Chapel, Mayfair, has been keeping its bicentenary this week. On Sunday last, the priest-in-charge, the Rev. Francis Underhill, gave an address at the sung Eucharist on the history of the chapel; and next Sunday, November 2d, the preacher will be the Archbishop of Canterbury. On Wednesday last, Princess Marie Louise was present at a congregational party.

The Grosvenor Chapel is the last survivor of a group of places of worship (others were Curzon, Berkeley, and Quebec Chapels) which sprang up early in the eighteenth century to supply the spiritual needs of the well-to-do population then beginning to occupy the new houses being built round about Tyburn, Mayfair, and Shepherd Market. The chapel occupies a piece of ground formerly known as Gravel Pit Field, procured from Sir Richard Grosvenor for 99 years "at the yearly rent of a peppercorn only." The foundation stone was laid in 1730 by Sir Richard Grosvenor, "on which occasion he gave six guineas for a treat to the persons concerned in carrying on the said work."

In 1830 the building was bought from another Sir Richard Grosvenor for £2,000, consecrated, and made a chapel-of-ease in the parish of St. George's, Hanover square. The priest then appointed to the charge was the Rev. Evan Nepean, who held the post for fifty years, during the last thirteen of which he was also a canon of Westminster. Walter Farquhar Hook was incumbent for a time, and in later days the present dean of Canterbury and the rector of Holy Trinity, Chelsea, have held the charge.

Of late years Grosvenor Chapel has become the home of a singularly devoted congregation, partly permanent, and partly consisting of visitors from every part of the English-speaking world. There are few Sundays on which someone is not present from far parts of the earth. The organ, given by Sir Richard Grosvenor in 1732, has just been rebuilt, and about fifteen years ago the chapel was greatly beautified

by some of J. N. Comper's finest work—a screen and rood beam being part of it. During the past few years two windows by him have also been given by members of the congregation. GEORGE PARSONS.

## CANADIAN NOTES

The Living Church News Bureau  
Toronto, November 7, 1930

ST. JOHN'S COLLEGE, WINNIPEG, HAS just honored four of the leading clergy of the prairie diocese with the honorary degree of Doctor of Divinity, Archdeacon Burgett, of Edmonton, Archdeacon Little of Athabasca, Dean Robinson of Calgary, and Canon Gill of St. John's Cathedral, Winnipeg. The candidates were presented by Principal Wells and the degrees conferred by the Archbishop of Rupert's Land.

At a banquet given by the laymen of Hamilton, Bishop Lindel T'sen said that in China women were allowed to be members of synod and there were no Women's Auxiliaries.

### DEDICATE WINDOWS AT CHRIST CHURCH, CHATHAM

Three beautiful windows have been unveiled by the Archbishop of Huron in the chancel of Christ Church, Chatham. The central window represents the Good Shepherd and is in honor of the late Matthew Wilson, one of the best known lay members of General Synod. The left window, representing St. John and suggesting "the Church at Home," is in memory of the Rev. T. E. Higley. The right window, representing St. Paul and suggesting "the Church Abroad," is in memory of the Rev. W. H. B. Colles.

At the Rupert's Land diocesan Woman's Auxiliary, Canon Murray made an effective appeal for the Home for Girls at Kildonan.

The diocese of Rupert's Land mourns the death of a faithful priest in the passing of the Rev. William Robertson, chaplain of military district No. 10.

The problem of help for the unemployed has been engaging the earnest attention of the Church. Reports from Winnipeg, Calgary, Montreal, Hamilton, as well as Toronto tell of plans made or making for helpful and effective relief work.

The Rev. Dr. R. C. Johnstone, priest-in-charge of St. Aidan's, Winnipeg, and one of the most scholarly clergymen in the west, has just celebrated the jubilee of his ordination.

The field commissioners of the Anglican National Commission have just completed a survey of the historic diocese of Quebec.

Principal McElheran of Wycliffe College, Toronto, dedicated a beautiful war memorial organ at St. Matthew's, Winnipeg, of which he was for many years rector.

### CATHEDRAL IN MISSOURI OBSERVES ANNIVERSARY

ST. LOUIS—On All Saints' Day, November 1, 1819, the first service of the Episcopal Church west of the Mississippi River was held in St. Louis. That was also the beginning of Christ Church, now Christ Church Cathedral.

On All Saints' Day, November 1, 1930, 111 years later, this anniversary was remembered at the service of Holy Communion celebrated by the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, assisted by Canon C. E. Remick and Canon Thomas L. Small of the cathedral.

## Governing Bodies of Churches Complain of Uniat Propaganda in Orthodox Countries

### Leontius Consecrated Bishop of Paphos in Cyprus—Seek Repair of Church of Holy Sepulchre

L. C. European Correspondence }  
Wells, Somerset, England, October 28, 1930 }

UNIAT PROPAGANDA IN ORTHODOX countries is one of the standing phenomena of which the governing bodies of the various Churches complain, but which they are, of course, unable to prevent. Even in the days of Turkish rule, it was an activity which was according to the law of the land—to say nothing of the "pull" which the Roman Church was invariably able to bring to bear upon the Sultan—and now, in days of freedom and constitutional government, of course there is in theory religious liberty for everyone. Of late years a good deal of work has been done in this way in Hellas and there is no denying that the Uniat priest is usually better educated and often much more keen on his job than the half-educated Orthodox *papaz*. Still, the attachment of the peasant to the Church of his fathers remains firm, and perhaps it is not altogether a bad thing for Orthodoxy that the spur of a little wholesome competition should be applied to it. The dignified repose of a universally accepted establishment may be more fatal to spiritual life than even the unedifying jarring and jangling of contending sects. However, there seems to be some fairness in a regulation just issued by the Ministry of Cult and Education in Greece, to the effect that, in future, priests of the Uniat cult are not to wear the traditional costume of the Orthodox Church of the land. As they profess that the said Orthodox Church is schismatic and various other horrid and evil things, it is not too much to ask that they should not go out of their way to make simple folk believe that there is no difference between them and it! They, however, object to the new order, knowing that if the Greek peasant once realizes that, in joining them, he is joining a body different from the Church of his fathers, one of the main levers that they have been in the habit of using will be taken from them.

However, in spite of their objections, the order has been issued, and it is said that those who refuse to obey it will be ordered out of the land. There was a similar difficulty in England in the eighteenth century before the good old costume of gown and cassock, which once was the regular outdoor dress of clergy of the Church of England, had gone out of use. It was then regarded as a distinct impropriety for a "popish priest" to wear the decent and comely dress of the clergy of the Church by law established. Let them keep their own cassocks, and not dare to sport the academic gown of the universities to which they were not allowed to go!

#### LEONTIUS CONSECRATED BISHOP

Americans will be interested in hearing that Leontius, Bishop designate of Paphos in Cyprus, who received his education in America, and while there was elected as Bishop of the see named, has now received consecration to the episcopate. He was only in deacon's orders when in America, and still held no more than that rank when acting as the representative of his own autocephalous Church in the deputation of the Orthodox that attended the

conference at Lambeth. Now, he has received first priest's and now bishop's orders, and has been duly enthroned with all honor in his see, which claims to have a continuous history back to the days when St. Paul encountered the sorcerer Elymas in the presence of the Proconsul Sergius. On September 15th he celebrated his first liturgy as Bishop, and has since been received with all honor by his people at "New Paphos" and the more modern city of Ktima.

#### REPAIR OF THE CHURCH OF THE HOLY SEPULCHRE

A question that has caused much trouble in the past in Jerusalem, and which is the reason for a good deal of heart-burning, though not as yet real "trouble," is the question of the repair of the Church of the Holy Sepulchre, "the Church of the Resurrection" as the Orthodox more properly call it. This has always been a delicate matter in the past, and indeed it was the actual match that fired the train that, after a certain amount of diplomatic spluttering, produced the Crimean war in 1854. Now, all architects agree that the whole fabric—which as a monument is one of the most interesting in the whole world—stands in grievous need of thorough structural repair. All the "spandrels" of the various domes and arches are saturated with water that has gradually filtered in from the flat roof, and probably nothing but a drastic "grouting" such as that which was needful at St. Paul's would make it safe. Still, who has the right to do it? It has been known for years past that the great campanile that adjoins the building ought to be repaired. While all agree as to who owns three sides of the structure, the fourth is in dispute, and till that has been settled the whole must go tottering!

Three years ago an earthquake brought down the smaller dome of the two that crown the building, the Crusaders' dome, as it is called from its date. Had the tremors only brought down the larger dome—a nineteenth century erection of iron—few artistic tears would have been shed, but it was the historically interesting one that fell, or rather, was so shaken that it had to come down. Now this is being restored with great care under the superintendence of the ministry of antiquities but at the expense of the Orthodox Greek Church. Children of the Orthodox Greeks all the world over have contributed to the fund for restoration.

There is, however, an undercurrent of discontent at the fact all the same. About 120 years ago, when the whole of the fabric suffered much from a fire, it was recognized, say the Orthodox, that the "Rum Millet" or Romans—which by the confusing nomenclature of the Turk, means the Greeks, while those whom we call Romans are called Latins—had the right to repair the whole, subject only to the condition that the Latins, Armenians, and Copts should retain their right to use portions of what was an Orthodox church. Now, the "interlopers" are claiming to be the owners of the portions of which, by custom, they have the right to the use only, and have been allowed not only to keep them in structural repair, but also to alter and decorate them by the introduction of mosaics from Italy. Even when the dome falls, it is the government that undertakes the repair, and only sends in



GENERAL CONVENTION PREACHER

Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, who will deliver the sermon at the opening service of General Convention in Denver next fall. [See THE LIVING CHURCH of November 8th.]

International News Photo.

the bill to the Orthodox Church. Has the Brotherhood of the Holy Sepulchre, that great monastery of Greeks of which the Patriarch is a member, and which is charged with the duty of watching over the rights of the Orthodox in the Holy Land, been neglectful of its duties?

That, at any rate, is what the Orthodox are saying in other lands, and we only profess to give an account of what they say and feel. *Non nostrum est* (thank heaven for it) *tantas componere lites*.

The Orthodox would, we fear, hardly be consoled by the explanation of the government action given by a government official. It was as follows: "Go and look at the greater dome which the Orthodox repaired after the fire of 1820, and you will see why we did not trust them to repair the other one." It must be owned that the early nineteenth century building that now stands where Constantine's dome once stood is but a poor substitute for what was once a far finer monument even than the marvelous "Dome of the Rock."

However, we cannot undertake to solve the problems raised here. It will be seen that the Wailing Wall is not the only place in Jerusalem where a harassed British official has need of all the tact and patience with which heaven may have endowed him. W. A. WIGRAM.

#### CHURCH IN MINNEAPOLIS CELEBRATES ANNIVERSARY

MINNEAPOLIS, MINN.—All Saints' Church, the Rev. Dr. F. E. Drake, rector, has just completed a week of festivity and special services in the commemoration of its fiftieth anniversary. Having had its beginning in a miniature Sunday school established by the Brotherhood of St. Andrew, of Gethsemane Church, conducted in one room of a private residence, the parish now numbers some 250 communicants with seven active organizations for young people, children, men, and women. From small beginnings the parish has become outstanding in the meeting of a social and spiritual need of the community in which it is located.

## Bishop Manning's Sermon at Consecration Of Dr. Gilbert Arouses Comment

### Trinity Chapel Observes 75th Anniversary—Rector Instituted at City Island

The Living Church News Bureau  
New York, November 9, 1930

IN THE PREVIOUS ISSUE OF THIS PAPER there was printed in full a sermon which has aroused interest and comment. This was the consecration sermon preached by the Bishop of New York on the occasion of the elevation to the episcopate of Dr. Charles Kendall Gilbert.

Following the expressions of several objections to his sermon, which were given newspaper publicity, Bishop Manning issued the following statement: "The sermon has been published and can be obtained from the cathedral. Those who are interested should read the sermon and not merely statements about it. Those who read the sermon will see that the position which it takes as to the Church and the ministry is exactly the position taken by the Prayer Book and by the recent Lambeth Conference."

Copies of two resolutions, in appreciation of the Bishop's sermon, have been sent to the writer. One is that adopted last Wednesday at the meeting of the Ramapo archdeaconry of this diocese, expressing "high appreciation of his definite presentation of the Church's fundamental doctrine of Holy Orders as held and taught by this Church in our Prayer Book and Ordinal, so admirably set forth by him in his sermon at the consecration of Bishop Gilbert." The second is in the form of a letter, signed by ninety-four members of the student body at the General Seminary, which will be presented to the Bishop at his office tomorrow. This is a statement of the signers' approbation of the sermon and of their admiration of his championship of the Church's faith.

Copies of the sermon may be obtained at the cathedral, Amsterdam avenue and 110th street.

#### TRINITY CHAPEL ANNIVERSARY

Trinity Chapel of Trinity parish, in West 25th street near Broadway, is observing today the seventy-fifth anniversary of the consecration of the building. Built, 1851-1856, as a chapel of ease for the members of Trinity parish who had moved to the northern outlying portion of the city, the edifice stands today, a down-town church, surrounded by loft buildings, in a neighborhood devoted entirely to business. In spite of changed conditions, the vicar, the Rev. Dr. J. Wilson Sutton, has maintained the chapel's position as a center of strong and definite spiritual influence. The last issue of Trinity's Year Book states that the likelihood of this neighborhood becoming once more largely residential is so great that if Trinity Chapel were not where it is the situation would challenge the parish to consider the erection of a church there.

Bishop Manning was the preacher at the late Eucharist in Trinity Chapel this Sunday morning, delivering an historical address from the viewpoint of one who was once the rector of the congregation and for thirteen years its neighbor during his residence in the adjoining rectory. He recalled the ministries of Dr. Neely, later Bishop of Maine, Dr. Swope, and

Dr. Vibbert, and the consecration of Bishop Tuttle there in 1867.

Dr. Stetson, rector of the parish, was the celebrant at the service this morning. He will be the speaker at Evening song this coming Thursday, therewith concluding this anniversary observance.

#### RECTOR INSTITUTED AT CITY ISLAND

On Thursday evening, October 30th, Bishop Manning visited Grace Church, City Island, New York City, for a three-fold purpose. Confirmation was followed by the institution of the Rev. Richard A. D. Beaty as eleventh rector of the parish, after which took place the dedication of the enlarged parish house.

#### NEWS ITEMS

Bishop Gilbert spent the first Sunday of his episcopate in a visitation to Trinity Church, Saugerties. He is scheduled to lead in an inter-denominational conference on unemployment to be held tomorrow morning at the Salvation Army auditorium.

Bishop Manning and Otis Skinner will be the speakers at the annual memorial service of the Episcopal Actors' Guild to be held at the cathedral, Sunday afternoon, November 16th.

Bishop Manning and Bishop Gilbert are to be the speakers at the autumn meeting of the Bronx archdeaconry to be held on November 24th at the Church of the Good Shepherd, the Rev. F. A. Sanborn, rector.

The Rev. Dr. F. S. Fleming, vicar of Intercession Chapel, is to be the preacher at the 144th diocesan assembly of the Daughters of the King to be held Wednesday evening, November 12th, at St. Agnes' Chapel.

The Rev. Thomas J. Williams, assistant priest at St. Paul's Chapel, is to be the conductor of a day's retreat for associates of the Sisters of St. Margaret on Saturday, the 15th, at Trinity Mission House.

The Rev. Dr. R. H. Brooks officiated last Sunday morning at the dedication of two memorial windows in St. Thomas' Church.

A credence table, presented to St. Paul's Chapel by Miss Virginia Scott Hoyt in memory of her brother, Percy Scott Hoyt, was blessed on All Saints' Day.

An exhibition of portraits to be held November 13th to 17th at the Union League Club is to include those of a number of local clergymen, among them portraits of Bishop Manning, Bishop Stires, and Dr. Ray.

The seventeenth annual exhibition of the St. Hilda Guild is to be held November 19th to 22d, inclusive, at the guild rooms, 131 East 47th street.

HARRISON ROCKWELL.

## Memorial Service for Bishop Leonard of Ohio at Church of Redeemer, Brooklyn

### Holy Trinity, Brooklyn, to Increase Endowment—Push Faith and Youth Movement

The Living Church News Bureau  
Brooklyn, November 7, 1930

A CONGREGATION OF ABOUT 500 ATTENDED a memorial service for the late Bishop Leonard of Ohio last Sunday night in the Church of the Redeemer, Brooklyn, where the Bishop was rector from 1872 to 1880. The Ohio Society of New York had a delegation present, as did also the Society of the Colonial Wars, of which Bishop Leonard was chaplain-general, and the 340th Regiment, of which he was chaplain when he lived in Brooklyn; the Yugoslav consulate also was represented. Besides the rector of the parish, the Rev. Dr. Thomas J. Lacey, five clergymen took part, each of them for a particular reason connected with Bishop Leonard: the Rev. W. B. Kinkaid, who was confirmed and ordained by Bishop Leonard; the Rev. Dr. George P. Atwater, who was ordained by him and spent all his ministry until he came to Brooklyn in 1926, in the diocese of Ohio; the Rev. G. C. Wadsworth, who served under Bishop Leonard as rector of Grace Church, Cleveland; the Rev. Dr. J. Howard Melish, representing the Church of the Holy Trinity, Brooklyn, where the Bishop grew up as a boy, where his father was churchwarden, and where the Bishop spent the first years of his ministry as curate, 1871-1872; and the Rev. Dr. Roelif H. Brooks, representing St. Thomas' Church in Manhattan, where Bishop Leonard was consecrated in 1889. Besides these, there were several other clergy vested in the chancel. The Rt. Rev. Warren L. Rogers, since 1925

Bishop Leonard's coadjutor, and now his successor, preached the sermon. Messages were read from Bishop Stires and Bishop Larned, of this diocese, and from Bishop Boyd Vincent of Southern Ohio.

Dr. Lacey has suggested a stone archway at the entrance to the church as a suitable memorial to Bishop Leonard, and reminder of his rectorship there.

#### TO INCREASE ENDOWMENT AT HOLY TRINITY, BROOKLYN

The Church of the Holy Trinity, Brooklyn, has undertaken to increase its endowment to \$500,000. The present amount is about \$130,000. Bishop Stires and George Foster Peabody are honorary chairmen of the committee, and Peter Hamilton is general chairman. The committee consists of fifty men and fifty women. It has been revealed that the vestry has had lucrative offers for their real estate, sums large enough to enable them to build a fine church in some side street and set aside a good amount for endowment. This is not surprising, for the plot has become, by the transformation of the neighborhood in recent years, enormously valuable for business. The building, however, is easily one of the most beautiful church structures in Brooklyn, and all rejoice to know that the vestry will not entertain the idea of selling it. An endowment that will produce \$25,000 a year ought to make the future secure; and it will be a boon to the diocese if the effort now inaugurated is successful.

#### THE FAITH AND YOUTH MOVEMENT

The Faith and Youth Movement is being pushed in our parishes. In the Church of the Resurrection, Richmond Hill, a group of thirteen young men have been set to work as "key-men" to call on every one

**DROPPING BEHIND**

NEW YORK—For the first time in many months the receipts up to November 1st are less than for the same period last year. The decrease is \$43,936.47. The situation is even more serious when we consider that the total expected from the dioceses and districts in 1930 is \$80,791 more than for 1929.

Only ten dioceses and districts are in the 100 per cent class as compared with thirteen in 1929 and sixteen in 1928. The honor class consists of:

Porto Rico	Honolulu
Delaware	Nevada
Southwestern Virginia	Philippines
Lexington	Cuba
Alaska	Liberia

We have just borrowed \$100,000, making our total loans \$400,000, the largest figure in a long while.

These figures show that the task facing us in the two remaining months of the year is harder by \$124,727 than it was last year when we established that splendid record of collecting more than 100 per cent of what was expected.

Of course times are hard but conditions such as we are now experiencing constitute a real challenge to the people of our Church to put first things first. Let us do all we can to help them.

LEWIS B. FRANKLIN,  
Treasurer.

of a list of seventy young men with a definite purpose of bringing them to at least one of a series of evening services to be held every night (except Thanksgiving Day) of the week beginning Sunday, November 23d. This effort will culminate at the men's corporate Communion on the morning of Advent Sunday, November 30th, at 7:30.

**RADIO ADDRESSES**

The second of the radio addresses leading up to the Every Member Canvass was given on Wednesday of this week, the speaker being Judge Byers, of the federal court for this district. His speech was excellent, and well adapted to win the attention of the careless ignorer of the Church. It was the same subject, "Do Men Need the Church?" as that on which Judge Byers spoke so effectively at the Brotherhood of St. Andrew corporate Communion on Washington's Birthday last. Already requests have been sent in that the address be printed for general circulation.

Since Bishop Stires made the inaugural address of this series the previous week, hundreds of letters have come to the Diocesan House, and many requests for a copy of the Prayer Book. In answer to every such request a Prayer Book is sent without charge; and the name and address of the inquirer are promptly forwarded to the nearest rector. The speaker next week is to be Bishop Larned.

CHAS. HENRY WEBB.

**TO BECOME DEAN OF LEXINGTON CATHEDRAL**

LEXINGTON, KY.—The Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, Baltimore, Md., has been nominated and elected dean of Christ Church Cathedral. The new dean will commence his duties on January 1st next, at which time he will be inducted and installed by the Bishop, the Rt. Rev. H. P. Almon Abbott, D.D. Christ Church Cathedral is the oldest parish west of the Alleghanies.

**Service at President Wilson's Tomb Feature Of Armistice Day Services in Washington**

**Preparations for Diocesan Preaching Mission—Dedicate St. Andrew's Church, College Park, Md.**

The Living Church News Bureau }  
Washington, November 8, 1930 }

ARMISTICE DAY IS ALWAYS OBSERVED with solemnity and ceremony at Washington Cathedral. A feature of the day will be a commemorative service at the tomb of President Wilson in Bethlehem Chapel. This service is held annually in place of the pilgrimage which was formerly made on this day to the Wilson residence on S street. It is sponsored by

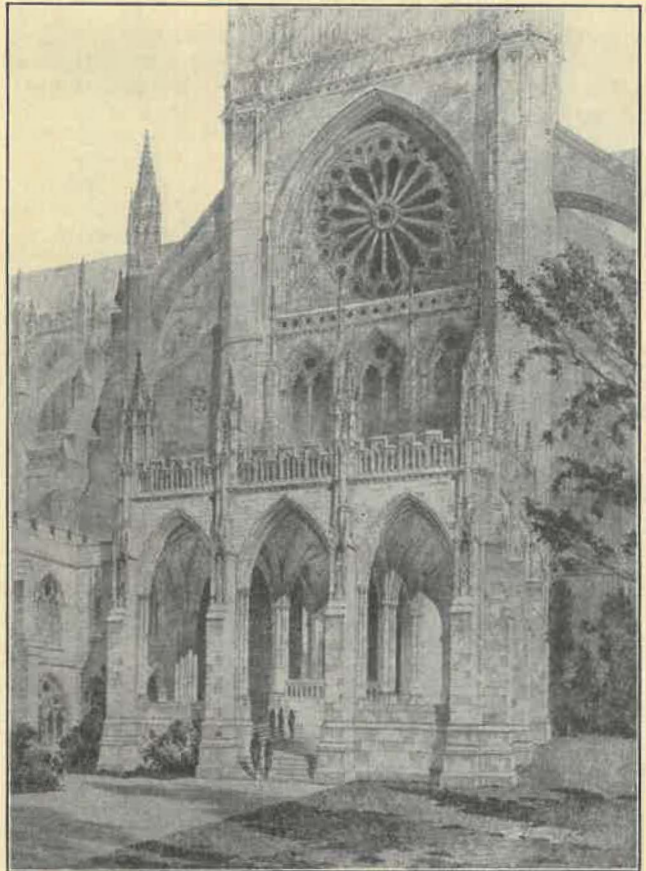
there will be presented a flag pageant, typifying the Christ spirit through the ages. The standards of some fifteen nations will be represented in the pageant, the climax being the homage of all these flags at the foot of the cross, symbolizing the spirit of the Cross, which alone can unite the separate and often antagonistic interests of the nations of the world. A committee of several well known Washingtonians, headed by Mrs. Fulton Lewis, is assisting the rector in the carrying out of this pageant.

**THE DIOCESAN PREACHING MISSION**

Preparation for the diocesan preaching mission has reached its final stages un-

**GIFT OF AMERICAN WOMEN**

Architects' drawing of the north porch of Washington Cathedral. Mrs. Herbert Hoover, wife of the President, is honorary chairman of a committee of women who are seeking gifts for the construction of this appealing portion of the great edifice at the nation's capital. When completed it will be suitably marked as the gift of American womanhood.



the Woodrow Wilson Armistice Day Committee, and is attended by the members of the Woodrow Wilson Foundation, the family of the late president, and large numbers of friends. The Bishop of Washington will make an address on this occasion. Prayer will be offered by the Rev. Dr. James H. Taylor, pastor of the Central Presbyterian Church, which President Wilson attended. Music is provided by the cathedral choir. This commemorative service will be broadcast from coast to coast through the courtesy of the Columbia Broadcasting Company and the National Broadcasting Company. It lasts from 3:30 to 4:30 o'clock. Immediately following the commemorative service will follow Evensong which on this day always takes the character of a memorial and thanksgiving for all who gave their lives in the course of the World War.

Another observance of Armistice Day, which for several years past has attracted considerable attention, will be the service on Sunday, November 9th, at Grace Church, Georgetown, the Rev. M. Mills Perkins, rector. At the close of this service, which will be memorial in character,

der the able direction of the Rev. Canon Stokes. All possible needs and details have been foreseen and provided for. Thirty-five missionaries have been secured from among the most distinguished preachers of the country. The missionaries will live at the College of Preachers, going forth each day to their respective stations. Every effort during the mission will be made to press for a decision and at its close a general baptism and confirmation will be held by the Bishop of Washington to gather up and to solidify the results of this week of intensive devotion and instruction. The mission will be opened with a great meeting in Constitution Hall on Sunday afternoon, November 16th. The speakers will be the Bishop of West Virginia, and Dr. W. C. Sturgis. Bishop Freeman will preside.

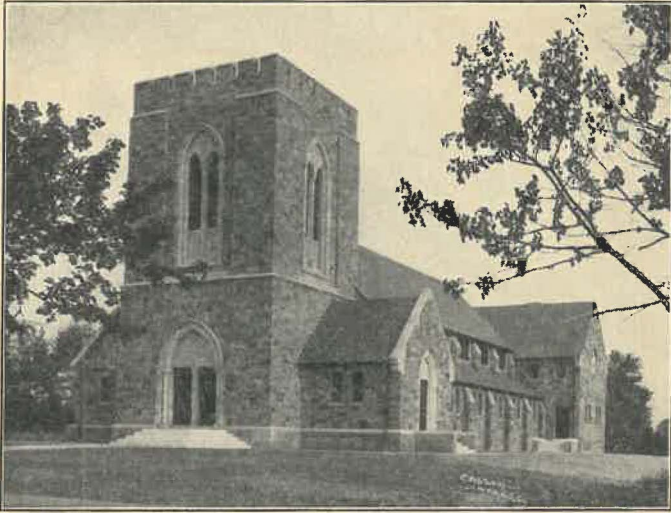
**ST. ANDREW'S, COLLEGE PARK, MD., CONSECRATED**

St. Andrew's Church, College Park, was consecrated by the Bishop on Sunday, October 12th. The church, which is a handsome gothic building of early English type, cost \$70,000, of which \$17,000 was raised

by the people of the community, the remainder being appropriated from the funds of the Phillips Foundation. The work at College Park, in addition to the regular service to the community, ministers to the students and faculty of the University of Maryland. Under the direction of the Rev. Dr. Ronalds Taylor, vicar, this work has gone steadily forward for a number of years. With the handsome new equipment and facilities it is expected that great forward strides will be taken.

#### CONVENTION IN WASHINGTON

The World Alliance for International Friendship through the Churches will hold its convention in Washington during the coming week. The high point of the week will be reached on the morning of Armistice Day when a great meeting will be held in the Washington Auditorium. The President of the United States will deliver the address at this meeting. The Rev. Dr.



Henry A. Atkinson, general secretary of the Church Peace Union and of the World Alliance, will preach at Washington Cathedral on Sunday afternoon, November 9th, this service being broadcast as usual.

#### MISCELLANEOUS

The Rev. Jackson L. Cole has resigned the charge of Trinity diocesan church. Negotiations have been begun with Capt. Mountford of the Church Army to have that organization take over the work of Trinity as a mission and evangelistic center. Priests from the cathedral will administer the sacraments and supplement the preaching. It is planned also that Trinity shall become a training school for candidates and newly ordained clergy.

At the cathedral the practice has been adopted of remembering each parish and each clergyman at the daily celebration of Holy Communion. Following a rota which has been approved, each parish and each clergyman is prayed for by name in the course of the month. All diocesan institutions are likewise included in the intercessions at the cathedral altar.

RAYMOND L. WOLVEN.

#### CONVERTS

WHY DO CONVERTS "backslide"? Dr. Zwemer collected some reasons given at a meeting in India, which seem to apply anywhere: Because Church people are too often unsympathetic to converts, who have lost many old friends and are hungry for new; because prayer and devotion are not evident enough in the churches; because there is too little continued teaching after baptism.

## Bishop Stewart Presides at Formal Reopening of St. James' Cathedral, Chicago

### Salisbury Portrait of Bishop Anderson Arrives — New Program at St. Chrysostom's Church

The Living Church News Bureau  
Chicago, November 8, 1930

ST. JAMES' CATHEDRAL WAS FORMALLY reopened last Sunday morning with impressive services, presided over by Bishop Stewart, who officiated in the absence of Bishop Griswold. A large congregation was present to witness the reopening which follows completion of work started early in the summer.

Bishop Stewart paid high tribute to the

tile of black and light tan with black borders. The removal of one pew from the east end of the church and two from the back has given an added effect of spaciousness and left free the large area of floor which will be used for excess seating on special occasions.

The narthex also has been redecorated and changed in several respects. The ceiling has been lowered and divided into three bays by two large beams running east and west. The ceiling has been painted a quiet reddish color, the walls being cream. The large number of memorial tablets which previously decorated the walls of the nave have been arranged symmetrically around the narthex.

The Very Rev. Duncan H. Browne, D.D., dean of the cathedral, was the celebrant at the Communion service which formed part of the rededication service on Sunday.

#### SALISBURY PORTRAIT OF BISHOP ANDERSON ARRIVES

CONSECRATED  
The new \$70,000 St. Andrew's Church, College Park, Md., consecrated by Bishop Freeman on Sunday, October 12th.

The new portrait of the late Bishop Anderson, which has been done by Frank O. Salisbury, noted English portrait painter, as a gift to the diocese of Chicago, has arrived and is now on display at the Anderson Galleries. Mr. Salisbury is himself in the city and will formally present the portrait to the diocese at the dinner for rectors, wardens, vestrymen, finance committeemen, and Church Club members at the Hotel Sherman, November 17th. The portrait will be received by Bishop Stewart on behalf of the diocese and will be placed in the chapel of the Western Theological Seminary for the time being.

The portrait presents a sort of composite of Bishop Anderson throughout the years of his episcopate, rather than the prelate as he appeared just before his death. This presentation was decided upon by Mr. Salisbury as preferable to one of the Bishop at any given period of his career.

It was done by Mr. Salisbury as a tribute to the late Presiding Bishop and Bishop of Chicago. The painter was personally acquainted with Bishop Anderson and admired him greatly. The work was done largely at Mr. Salisbury's home this summer. The Primate appears in Bishop's robes and a touch of color has been added in the doctorate robe of red. In the upper left hand corner appears the shield of the local diocese, also in red.

#### ST. CHRYSOSTOM'S ANNOUNCES NEW PROGRAM

Extensive plans for a program of religious education were announced this week by the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church. Oscar Malcolm Langley, student at the Western Theological Seminary, has been appointed lay assistant to work in connection with the program, of which the Rev. John Crippen Evans, associate rector, will be in charge.

Miss Harriet Pelham of Glen Ellyn, has been appointed Church school visitor and will carry on an extensive visitation program on the near north side. Another phase of the work projected includes the community center classes. This work has been reorganized and Mrs. Robert E. Pegel appointed to direct it. These classes are designed as mediums for character building. Classes are offered in manual

late Edward L. Ryerson, Sr., in whose memory Mrs. Ryerson contributed the funds for redecorating the cathedral interior. He declared that Mr. Ryerson was long a leader in the affairs of the diocese and that his family has perpetuated his memory in an impressive way.

The redecorating and remodeling of the interior was complete for the service. The cathedral has been brightened up remarkably by the new decorative scheme and the acoustics of the church greatly improved.

The redecorating has been done in low tones of terra cotta and gray, applied to the walls of the nave and transept. Above the spring line of the arches now appears a series of angels playing upon musical instruments. The figures are placed two to each bay in the spaces between the trusses and the windows, with one figure on either side of the chancel arch and one on either side of the west doorway. The balance of the wall above the windows has been treated with a floriated design of the same color as the walls, but of a slightly lower tone. The trusses are painted a light grayish brown, and the moulded members decorated with gothic patterns in black, red, and white.

The electrical fixtures also have been reset and redecorated. Across the easterly end of the church have been hung seven lamps to delineate the chancel and provide light for the choir.

The pews, wainscot, and other woodwork which were of a dark, muddy brown, have been cleaned off down to the original oak and refinished in light grayish color exposing the grain and the nature of the woodwork. This alone had a remarkable effect in lightening up the interior. The floors have been relaid with an asphalt

training, sewing, gymnastics, cooking, dramatics, story telling, handicraft, folk dancing, etc.

LAY MISSIONARY IN CHICAGO

In the last thirty years, China has passed through a period that corresponds to the Renaissance, the French Revolution, the Reformation, the Industrial Revolution, and the Soviet Revolution, F. Crawford Brown, assistant treasurer of the missionary district of Hankow, China, said while in the city this week.

Twice captured by bandits, a refugee from Communism, for three years an engineer with the Carnegie Institute in South China, a visitor to Tibet against the advice of three governments—these are but a few of the experiences which Mr. Brown has passed through during his six years in China. He was for a time principal of St. James' School at Changaha, near Hankow. Communism entered the school, the students taking charge of the property. Mr. Brown expects to return to China in January.

FINANCE COMMITTEE APPOINTED

Bishop Stewart this week announced the appointment of the finance committee of the diocese. The Rev. Dr. George H. Thomas, rector of St. Paul's Church, is the new chairman of the committee, succeeding Bishop Stewart himself. Other members are: Joseph A. Rushton, Edward L. Ryerson, Jr., Britton I. Budd, George F. Hardie, *ex officio* a member as treasurer of the endowment fund, and Edward J. Rogerson, *ex officio* a member as treasurer of the diocese.

All of the appointees have accepted their appointments.

DIOCESAN NORMAL SCHOOL

Under the auspices of the diocesan department of religious education, Miss Vera L. Noyes, supervisor, a normal school will open Monday night, November 10th, and continue the first Monday of each month throughout the winter.

NEWS NOTES

The annual matriculation service of the Western Theological Seminary was held last Friday, eleven students matriculating. The service was in charge of the dean, the Very Rev. Frederick C. Grant, S.T.D., in the Anderson Memorial Chapel.

Grace Church at St. Luke's Hospital celebrated its patronal festival last week with Bishop Stewart as the preacher. The observance was postponed a week.

E. L. Ryerson has been appointed chairman of the Governor's committee on the relief of unemployment in Illinois. He is a warden of St. James' Cathedral parish.

The Rev. Dr. Stephen E. Keeler was the preacher at the annual peace meeting sponsored by the department of social service at St. James' Cathedral, Sunday afternoon.

PRESIDENT OF CHINESE REPUBLIC BAPTIZED

GENERAL CHIANG KAI SHEK, young president of the Chinese Republic and Nationalist leader, was baptized on October 23d, according to an Associated Press report of that date. The newspaper says, "The branch of the Christian Church into which Chiang Kai Shek was baptized is Methodist." The Rev. Z. T. Kuang, Chinese pastor of the Young Allen Memorial Church in Shanghai, at a simple private ceremony "asked the president whether he sincerely desired to become a Christian. Chiang replied that he did, whereupon the pastor sprinkled water upon the young president and admitted him to the Christian Church."

# New Chancel of Chapel in Episcopal Theological School, Cambridge, Dedicated

## Woman's Auxiliary Observes Annual Anniversary—New Organ at St. John's, Charlestown

The Living Church News Bureau  
Boston, November 8, 1930

THE NEW CHANCEL OF ST. JOHN'S Memorial Chapel of the Episcopal Theological School, Cambridge, was dedicated on All Saints' Day in memory of Julia Cunningham Lawrence (Mrs. William Lawrence). The altar and woodwork are the gift of her husband, Bishop Lawrence, and his sons and daughters; the choir and the pulpit are the gift of Mrs. A. Lawrence Hopkins, a cousin of Bishop

bishop and officiating clergy. The hand-wrought metal Communion rail, again simple in design, was executed by Edward Guy of Saugus. The original brass lectern and cross and candlesticks of the altar have been retained. This simple and beautiful new memorial chancel harmonizes admirably with the nave of the chapel.

WOMAN'S AUXILIARY OBSERVES ANNUAL ANNIVERSARY

The first Wednesday after All Saints' Day is a marked one in the diocese, for it is then that the diocesan branch of the Woman's Auxiliary observes its annual anniversary. November 5th was the occasion of the fifty-third anniversary of this organization and the day's program began

NEW CHANCEL

The new chancel of St. John's Memorial Chapel in the Episcopal Theological School, Cambridge, dedicated on All Saints' Day.



Lawrence. The service was that of Holy Communion; in the chancel were Bishop Lawrence, Bishop Sherrill, the Rev. W. Appleton Lawrence, the Rev. Frederic C. Lawrence, and Dean Washburn. The congregation consisted of the faculty and students of the Episcopal Theological School, members of the Lawrence family, and intimate friends of Mrs. Lawrence. The association of the family with St. John's Memorial Chapel has been a close one; Bishop Lawrence, it will be remembered, was dean of the Episcopal Theological School before being called to be Bishop of the diocese.

The interior of the old gothic chancel of this chapel has been entirely reconstructed from designs made by Allen & Collens, architects. A difficult problem was solved by incorporating the openings of the low memorial windows into the gothic wood tracery. Other problems involved the creation of an impressive gothic chancel in spite of limitations imposed by low roof trusses. The altar, simple in design, is of French limestone with carved symbols of the Trinity. The reredos of oak, carved in the English style of the fourteenth century, was produced by the William F. Ross Co. Gothic panelling with carved tracery and cresting, in harmony with the carving of the reredos, is carried along the side walls of the chancel and across the organ chambers. The beautiful embroidered dossals and altar cloths belonging to the chapel will be hung in the panels of the reredos and at the front of the altar. French marble of varied deep cream tones is used for the reconstructed floor and steps. There are new carved stalls and prie-dieux for

with a service of Holy Communion when Bishop Lawrence was the celebrant and Bishop Sherrill the preacher. There followed a short service of remembrance for outstanding women of the diocese who have died. A meeting of an hour's length followed in the crypt of the cathedral. Bishop Sherrill gave a short greeting and Miss Eva D. Corey, president, spoke briefly before introducing two speakers: Miss Muriel Lester of Kingsley Hall, London, and Miss Charlotte Brown of Eastern Oregon. Miss Lester's topic was her nine weeks as the guest of Mahatma Gandhi. Miss Brown gave to her listeners the message of a United Thank Offering worker with the white settlers of the west.

The afternoon brought three addresses to a large group in the cathedral. Bishop Babcock spoke on some missionary aspects of the Lambeth Conference; the Rev. C. Leslie Glenn of Christ Church, Cambridge, on certain aspects of work with college students; and the Rt. Rev. Thomas Jenkins of Nevada gave a vivid picture of that little known missionary field. The day closed with tea in the crypt.

NEW ORGAN AT ST. JOHN'S, CHARLESTOWN

The new organ of St. John's Church, Charlestown, was installed last Sunday. What this means can only be realized by those who have followed with sympathetic interest the unflagging zeal of the Rev. Wolcott Cutler and his faithful parishioners through many weary months. The achievement has been made possible by additional help from 32 former parishioners and 137 outside friends. The organ in use until October 1st was installed in 1840 when the church was built. It has

been sold to a church in another diocese. The new organ, built by the Frazee Organ Co., is one that will be a vital help in a parish building its service upon a volunteer choir for which a good instrument appealing to the best of modern organist-choirmasters is of importance.

#### DEDICATION AT ST. ANDREW'S, BELMONT

Dedication of a number of gifts and memorials was a feature of the morning service in St. Andrew's Church, Belmont, on Sunday last, within the octave of All Saints'. These include a sanctuary chair and a clergy seat of oak, given by Mrs. William Curtis in memory of her father and mother; a set of white hangings for festivals, given by Horace Cunningham in memory of his wife; an altar book, given by Mrs. Blanche Richardson in memory of her mother; and a lectern Bible, given by the Misses Bissell in memory of their mother. At the same service the pews which were put in the church by parish subscription about a year ago were blessed.

St. Andrew's was officially recognized this summer as an independent mission. For many years it was a mission of Christ Church, Cambridge, and the Rev. Prescott Evarts, now rector emeritus, was much interested in its welfare. The Rev. Cuthbert Fowler, for several years assistant minister of Christ Church, Cambridge, is now in charge of St. Andrew's.

The third regional conference of associates of the Church Home Society brought a large group of interested persons together in the cathedral rooms last Monday. The morning was given over to two short addresses by Bishop Sherrill and Mrs. Edward D. Harlow, representative of the board of associates and presiding officer, and to a longer one on the present and future of this agency by the new executive director, Ralph S. Barrow. Round table group meetings followed. After a buffet luncheon, Judge Frederick P. Cabot of the Boston juvenile court spoke.

#### MISCELLANEOUS

The Rt. Rev. Peter Yonetaro Matsui, Bishop of Tokyo under the Holy Catholic Church of Japan, gave vivid pictures of the introduction of Christianity into Japan and its present status, in his addresses last Sunday and on the two days following. Bishop Matsui preached in All Saints' Church, Brookline, and in Christ Church, Fitchburg, and spoke to the Woman's Auxiliaries of St. Paul's Church, Brookline, and of St. Mary's, Newton Lower Falls, during his short visit.

The festival of St. Vincent's Guild for Acolytes was held in All Saints' Church, Ashmont, Friday evening.

ETHEL M. ROBERTS.

#### TOHOKU SEEKS SELF-SUPPORT

SENDAI, JAPAN—In response to the Bishop's request that the diocese endeavor to raise Yen 1,000 (\$500) a year toward a diocesan endowment fund for the support of the diocese when it becomes self-supporting, Dr. Imaizumi, a member of the vestry of Christ Church, Sendai, and a professor in the Imperial University in Sendai, gave the Bishop stocks to the value of Yen 1,200.

The Bishop plans to hold a summer school for the clergy this next summer, utilizing the class rooms of the training school for kindergarten teachers and Bible women in Sendai. This is in general keeping with his plans to place the missionary district of Tohoku on secure footing so that in the quite near future the district will be able to support itself.

## Many Parishes in Philadelphia and Vicinity Hold Armistice Day Services

### Special Thanksgiving Service at St. George's Church—Donation Day at House of Rest

The Living Church News Bureau  
Philadelphia, November 8, 1930

AS TOMORROW IS THE SUNDAY NEAREST Armistice Day, many parishes in Philadelphia and vicinity will commemorate the cessation of the World War twelve years ago with patriotic ceremonies. A special prayer for world peace, authorized and commended by Bishop Garland, will be read as one of the collects in all churches in the diocese.

An impressive service will be held tomorrow evening in the Church of the Redemption, West Philadelphia. Representatives of more than twenty military or-

service in the National Guard of Pennsylvania.

#### OTHER ARMISTICE DAY SERVICES

The Society of the Sons of St. George will attend the Armistice Day Service at St. Andrew's Church, West Philadelphia, the Rev. William J. Cox, rector, tomorrow morning. The Rev. Joseph Manuel, chaplain of the Episcopal Hospital, will be the preacher.

The Rev. Edward M. Jefferys, rector of St. Peter's, Philadelphia, who was the second chaplain to arrive in France with the American troops, will preach tomorrow evening at an Armistice service in the Memorial Church of St. Luke the Beloved Physician, Bustleton, the Rev. John Norris, rector.

In the Washington Memorial Chapel

#### HOLD SPECIAL THANKSGIVING SERVICE

St. George's Church, West End, Philadelphia, where special services were held on the Sunday in the octave of All Saints.



ganizations will march into the church, including the United States Army and Marine Corps officers, national, state, and local officers of the American Legion, and local chapters of the American War Mothers.

One of the features of this service will be the ceremony of Churching the Colors. Over a hundred men will take part in this event, when the standards and colors of the different units will be massed and presented to the officiating clergy in the chancel.

The Rev. Robert J. McFetridge, rector of the Church of the Redemption, and division chaplain of the 79th Division, will be the preacher. Chaplain McFetridge, who is known among service men as "Fighting Bob," served as overseas chaplain of the 108th Field Artillery, and was for many years chaplain of the National Guard of Pennsylvania.

Assisting Chaplain McFetridge in the service will be the Rev. Richard H. Gurlley, rector of St. Martin's, Radnor; the Rev. Wood Stewart, rector of St. Martin's-in-the-Field, Chestnut Hill; the Rev. Alfred M. Smith, rector of St. Elisabeth's, Philadelphia; and the Rev. Francis B. Barnett, rector of St. Andrew's, Yardley; all of whom served as overseas chaplains with the American Expeditionary Forces. Another assisting chaplain will be the Rev. Henry A. F. Hoyt, rector emeritus of St. John's Church, Cynwyd, who was retired with the rank of major a few years ago after more than thirty years of

at Valley Forge, a patriotic service will be held in the afternoon, when the Knights Templar will attend in full regalia. The rector, the Rev. W. Herbert Burk, will preach.

The ceremony of massing the colors will be held at the morning service in the Church of the Saviour, West Philadelphia, the Rt. Rev. Frank DuMoulin, rector.

#### NEW INTERIOR OF ST. GEORGE'S CHURCH

Special thanksgiving services were held at St. George's Church, West End, of which the Rev. Vincent Fowler Pottle is rector, on the Sunday in the octave of All Saints'. These services were held on the completion of an entirely new interior of the church. All members of the parish, as well as many old members, joined in filling the church at every service during the day to give thanks for the new improvements.

The Rev. Fr. Shirley C. Hughson, superior of the Order of the Holy Cross, was the preacher at the morning service, at which there was a procession and Sung Mass. The Rev. George LaPla Smith, former rector of St. George's, and now vicar of St. Augustine's Chapel, New York, preached at Solemn Evensong. The music at both services was particularly beautiful.

#### DONATION DAY AT HOUSE OF REST

Monday, November 17th, will be donation day at the House of Rest for the Aged, Germantown. Members of the board of managers will be at the home all day to



receive visitors. Tea will be served, and it is expected that many people in the diocese will pay a visit to the home on this day.

The Auxiliary will also hold a sale of cake, candy, and aprons at the home. As coal, food, and money are needed for the material well-being of the old ladies at the House of Rest, which is the Diocesan Home for the Aged, any contribution will be gratefully welcomed, whether it be of money, groceries, fruit, or household supplies.

**WEST INDIAN ARCHDEACON IN PHILADELPHIA**

The Ven. Austin Oakley, from the diocese of British Honduras in the West Indian Church, was the preacher last Sunday morning at St. Clement's Church. The Lord Bishop of British Honduras, the Rt. Rev. Arthur Dunn, has also been a frequent visitor to St. Clement's. Archdeacon Oakley will be in Philadelphia for a large part of November, and will speak again at St. Clement's, describing his work in Costa Rica.

**CHURCH, HOSPITAL, AND SCHOOL TO BENEFIT BY WILLS**

The Church of St. Jude and the Nativity, Philadelphia, will receive \$1,000 under the will of the late Dr. William T. Hamilton, who died in Philadelphia on October 15th. Upon the death of his wife, the Episcopal Hospital is to receive \$5,000.

The will of the late Fr. Joseph Sherlock, one of the founders and for thirty-nine years the rector of the Church of St. John Chrysostom, Philadelphia, provides that after the death of a beneficiary, a trust fund of \$50,000 is to revert to St. Andrew's School for Boys, Sewanee, Tenn., to be used as officials of that institution may determine. It is stipulated, however, that the money shall not be expended for the erection of new buildings.

ELEANOR ROBERTS HOWES.

**INDIAN MISSIONARY MAKES TOUR OF EASTERN DIOCESES**

DULUTH, MINN.—The Rev. E. C. Kah-o-Sed, Ojibway Indian missionary in the diocese of Duluth, is in the east telling most eloquently the story of his race, and the place the Church occupies among his people.

The latter part of October the Rev. Mr. Kah-o-Sed addressed the Indian Hope Association, Philadelphia.

November engagements include the Missionary Society of the churches in New Haven, Conn.; the district Woman's Auxiliary held in Christ Church, Magnolia, N. J.; the Missionary Society of St. Ignatius' Church, New York City; morning service in St. Ann's, Brooklyn; the Woman's Auxiliary of Trinity parish, New York City, also of the Church of the Incarnation; the diocesan Woman's Auxiliary of Long Island; an Auxiliary tea at St. James' Church, New York City; morning service at St. John's Church, Bridgeport, Conn.; and during the latter part of November in the diocese of New Jersey.

Portions of the Prayer Book and Hymnal were translated into the Ojibway language by the Rev. Mr. Kah-o-Sed. Compiled in a small volume, this translation is sacredly cherished by our Indian brethren, especially the older members of the Church.

An itinerary is being arranged by the speakers' bureau of the National Council for the Ven. Wellington K. Boyle, archdeacon of Indian work in the diocese of Duluth, during the month of February.

**DR. KEMERER CONSECRATED BISHOP COADJUTOR OF DULUTH**

DULUTH, MINN.—Dignity, reverence, and beauty marked the service, on November 5th, in St. Paul's Church, when the Rev. Dr. Benjamin T. Kemerer was consecrated Bishop Coadjutor of the diocese of Duluth.

Only once before has there been a consecration in the diocese. In 1893 the Rev. William Morris Barker was consecrated in old St. Paul's as Missionary Bishop of Western Colorado. Dr. Kemerer's was the first consecration for home jurisdiction.

The procession, in four divisions, led by St. Paul's crucifer and choir, consisted of the clergy of the diocese, the Bishop, the Bishop-elect, visiting clergy and bishops, and a group of laymen.

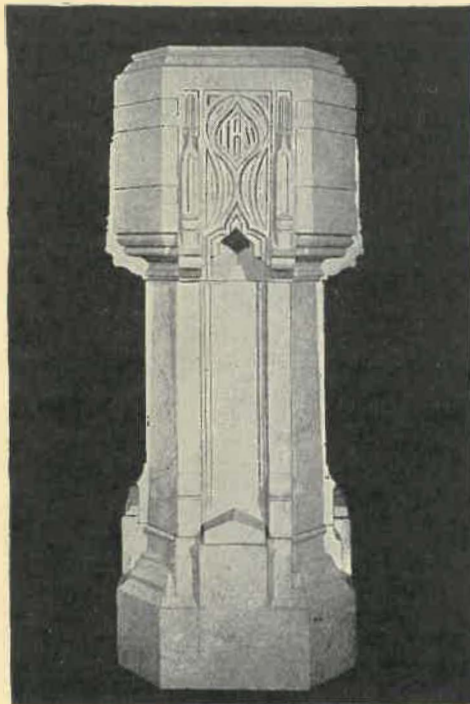
The Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico and Southwest Texas, was chief consecrator, co-consecrators being the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota.

The sermon was preached by the Bishop

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of the diocese, the Rt. Rev. Granville G. Bennett, D.D.

The presenting bishops were the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, and the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming.

The attending presbyters were clergy of the diocese, the Rev. Ernest C. Biller of St. Cloud, and the Rev. Earle B. Jewell of Sauk Center. The Rev. B. M. G. Williams of El Paso, Tex., was chaplain to the consecrator.

The litany was read by the Ven. Wellington K. Boyle, archdeacon in the Indian field of the diocese. The deputy registrar was the Rev. Leslie W. Hallett, International Falls.

Certificates and testimonials were read by Bishop Wilson of Eau Claire, and the following clergy of the diocese: the Rev. Hans J. Wolner, Cloquet, the Rev. Donald

At this service, the first of the fall, the men's, women's, and boys' choirs sang, one or two of the selections being Russian, and the service was broadcast over station WTOG. Sunday Vespers will continue to be broadcast from now until March 29th. The chimes will ring from 5:45 to 6 o'clock and the service will last from 6 to 7 o'clock, Eastern Standard Time.

**INTERRACIAL CONFERENCE HELD IN RICHMOND, VA.**

RICHMOND, VA.—A most interesting and helpful conference on race relations was held in St. Paul's parish house, on October 28th, with a large attendance of clergymen and leaders of various religious bodies and civic organizations, both white and colored. The Rev. Ben. R. Lacy, president of Union Theological Seminary of the



**NEW JAPANESE MISSION**

The new chapel and parish hall, to be used by the people of Holy Trinity Japanese Mission, Honolulu, formally opened by Bishop Littell on October 16th. [See LIVING CHURCH of November 8th.]

G. Smith, Little Falls, and the Rev. Soren J. Hedelund, Moorhead.

Bishop Tyler of North Dakota was in the chancel and assisted in the laying on of hands.

As master of ceremonies the Very Rev. Gilbert K. Good, dean of Trinity Cathedral, and his aides, the Rev. Oscar Lindstrom and the Rev. Robt. J. Long, planned and carried out all details in a manner that was noticeably free from any sort of confusion or haste.

Following the service there was an informal reception in the Olcott Memorial chapel of the parish house, and later a delightful luncheon was served in the dining hall by the parish guild.

Among the gifts received were the episcopal ring from the parish in El Paso, and a beautiful vestment case from the clergy of the diocese of Duluth. The pectoral cross was from a communicant of St. Paul's parish, the gold chain from the teachers of the Church school.

For the present, Bishop Kemerer and his family will continue to occupy St. Paul's rectory, 1523 East 1st street, Duluth.

**GREEK BISHOP ASSISTS AT ST. JOHN'S, SAVANNAH, GA.**

SAVANNAH, GA.—The Most Rev. Metropolitan Vassilios of the Greek Orthodox Church, New York, who came to this city to visit and preach at St. Paul's Greek Orthodox Church, Sunday, November 2d, assisted the Rev. Charles C. J. Carpenter, rector of St. John's Church, at the Vesper service. Also in the chancel was the Rev. Daniel Maravelis, rector of St. Paul's Greek Church. About seventy members of the Greek congregation were present.

Southern Presbyterian Church, was appointed chairman of the conference. The discussions in the various meetings throughout the day centered on the following subjects:

Richmond Negro Survey: Health Problems, by Dr. W. T. Sanger, president Medical College of Virginia. Housing, by LeRoy Brown, president Virginia Real Estate Exchange. Living Conditions, by Dr. Gordon B. Hancock, Virginia Union University. Behavior, by the Hon. J. Hoge Ricks, Judge of Juvenile and Domestic Relations Court of Richmond.

The Work of Interracial Commission, by Dr. Robert B. Eleazar, educational director of the commission, Atlanta, Ga.

The afternoon sessions discussed state-wide information based upon the State Chamber of Commerce report on health, education, and agriculture, and the rural life survey recently conducted by the Virginia Polytechnic Institute.

In the evening a mass meeting was held in St. Paul's Church with an attendance, especially in the half of the church set aside for white people, that taxed its capacity. The Governor of Virginia, the Hon. John G. Pollard, presided, and introduced the speaker of the evening, Dr. Robert B. Moton, principal of Tuskegee Institute, who held the unflagging interest of his audience as he spoke of relations between the two races.

The findings of the conference were embodied in the following resolutions:

1. That we urge our ministers and Church leaders to study the available literature on the subject of race relations and that they send out this information to all their people.
2. That we ask the State Commission on Interracial Cooperation to make available all the pertinent facts brought out at

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this conference by printing in convenient form.

3. That the ministers be asked, where practical to do so, to preach to their congregations on how the gospel of our Lord Jesus Christ can be applied at least in some measure to the solution of these and kindred problems.

4. That practical plans be sought by pastors and Church leaders including the women leaders in our churches for closer coöperation with Negro ministers and teachers.

5. That we ask the Interracial Commission to consider the matter of setting up a department that can provide dependable legal service to Negroes.

6. That we ask our Church papers to give emphasis by publicity to the subject of better race relations.

7. That courses on race relations be conducted in our colleges and seminaries.

8. That the committee on race relations appointed by the churches of Virginia most earnestly request those who contemplate producing "The Birth of a Na-

**NEW PARISH HOUSE DEDICATED AT WATERFORD, N. Y.**

WATERFORD, N. Y.—On Monday evening, November 3d, the Bishop of Albany, the Rt. Rev. G. Ashton Oldham, D.D., dedicated the new parish house of Grace Church and also the new furnishings of the church, which include paneling of the chancel, a baptismal font, a lectern, lectern and pulpit lights, and complete redecoration of the church interior. A large congregation of the parish and friends filled the church into the vestibule, and Bishop Oldham made a short address on what constitutes real thanksgiving, the service partaking of thanks for the blessings recently bestowed upon the parish.

Grace Church last December received a bequest of \$100,000 from Mrs. Daisy McCoy Clarke, whose name the new parish house bears as a memorial. Since that time, a new rectory has been acquired



**BISHOP MORRIS BECOMES DIOCESAN OF LOUISIANA**

Procession leaving Christ Church Cathedral, New Orleans, after the induction of the Rt. Rev. James Craik Morris, D.D., as Bishop of Louisiana. [See LIVING CHURCH of November 8th.]

tion" as a *sound* picture, to eliminate everything that would arouse racial prejudice, and in the event that this is not possible without destroying its artistic value, then that the picture be not made at all.

9. We deplore the increasing number of lynchings all over the country and that we go on record as urging our Church leadership to do all possible to uphold the law and prevent such acts of lawlessness.

**FESTIVAL SERVICE IN ALBANY CATHEDRAL**

ALBANY, N. Y.—Under the direction of J. William Jones, organist and choirmaster, a festival service was held in the Cathedral of All Saints on Sunday evening, November 2d. The cathedral choir of fifty-three men and boys was augmented by the cathedral girls' choir, the St. Agnes' School choral class, and the choir of St. Margaret's Church, Menands. The chorus was accompanied by the organ and an orchestra of twenty-six pieces.

This was the second great musical festival held in the cathedral, with orchestral accompaniment, and was in celebration of All Saints' Day.

A congregation of upward of 1,500 people, which filled the nave of the cathedral, testified to the appreciation by the community of the musical festival.

The choir of All Saints' Cathedral, on alternate Sunday afternoons during the months of October and November, is singing programs of a capella music which are broadcast by WGY. Another evidence of the choir's growing influence is the publication of its own magazine, called the *Chorister*, which contains interesting news items, the musical programs, and excellent notes on the compositions that make up the programs.

and, in addition to the improvement of the church and the erection of the parish house, the endowment has been increased. The parish house is adequately equipped with guild rooms, recreation hall, and assembly room. The family of the late Rev. C. O. S. Kearton, for some years rector of Grace Church, has presented a beautiful processional cross in his memory. The present rector is the Rev. James T. Kerr.

**NEW PARISH HOUSE AT EAST NORWALK, CONN.**

EAST NORWALK, CONN.—Christ parish is rejoicing in the possession of a new parish house in which began its many activities the first week in November. The plans for the building call for an upper story to be added later on. The portion of the building now ready is a large sub-basement. The basement contains a large room, which can be used as an auditorium or divided by folding partitions into meeting and class rooms.

The cornerstone of the parish house was laid by the Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut, on Saturday afternoon, September 20th. The rector, the Rev. Robert B. Foote, on Sunday, October 19th, celebrated the tenth anniversary of the beginning of his ministry at Christ Church, and the thirty-third

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anniversary of his ordination as a deacon.

The parish will be twenty-five years old on November 15th. It will celebrate with anniversary services on Sunday, the 16th, and a parish family picnic supper on Wednesday evening, the 19th, in the new parish house.

#### INSTALL DEAN OF MILWAUKEE CATHEDRAL

MILWAUKEE—With impressive ceremony, the Very Rev. Archie I. Drake was installed as dean of All Saints' Cathedral on Sunday, November 9th, by the Rt. Rev. William Walter Webb, D.D., Bishop



BISHOP AND DEAN

Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, and the Very Rev. A. I. Drake, dean of All Saints' Cathedral, photographed at the latter's installation.

Wisconsin News Photo.

of Milwaukee. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the diocese, preached the sermon.

Dean Drake was born in Buffalo, N. Y., in 1898, and is one of the youngest deans to have charge of a cathedral. He attended Seabury Divinity School and General Theological Seminary, being ordained deacon in 1924 by Bishop McElwain for Bishop Ward, and priest in 1925 by Bishop Ward. He served as chaplain at Bellevue Hospital, New York, for a year, and as chaplain at Tombs Prison and other New York institutions. After this service he was rector of the Church of Our Saviour at DuBois, Pa., for two years. He became curate of the Milwaukee Cathedral in February, 1927, and served as canon in charge from October, 1929, to May, 1930, when he was appointed dean.

#### NEW CONFERENCE CENTER IN CHICAGO

CHICAGO—A house at No. 5540 Woodlawn avenue has been bought by the National Council for use as a conference center, replacing Taylor Hall, Racine. The purchase of the new center was made possible by a pledge of \$45,000 from the Woman's Auxiliary toward its cost. To this the National Council has added \$5,000 for equipment. The building is a three-story brick house, erected eighteen years ago. It has been the home of Phi Gamma Delta at Chicago University, and faces

the campus. It stands upon a plot 80 x 216 feet, has fourteen rooms and three baths, and is believed to be admirably adapted to the purposes for which it is to be used. Mrs. George Biller, who has been in charge of the center at Racine since its foundation six years ago, will assume charge of the new quarters at an open house tea on Sunday, December 14th.

#### BISHOP REMINGTON OBSERVES ANNIVERSARY

PENDLETON, ORE.—The twenty-fifth anniversary of the ordination of the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, was celebrated October 21st, with a tribute unique in the history of the American Church. One hundred per cent of the clergy of the district were able to assemble to tender him a banquet (of venison shot by the Rev. R. V. Hinkle the day before) and to sign a unanimous, sincere tribute of affection and loyalty.

The testimonial, framed, with the signatures of the eleven clergy, was presented with a combination Bible, Apocrypha, and Prayer Book.

The following day was given to a quiet day under the leadership of the Bishop, followed by discussion of plans for the season. Preaching missions were scheduled for a district-wide campaign.

Laymen's conferences were held in the eastern section at La Grande and in the west at Bend, with the assistance of the Rev. F. B. Bartlett of the National Field Department. The conclusion reached was that the clergy should give more aggressive leadership to their churches.

#### FOUNDERS' DAY AT HOWE

HOWE, IND.—Ideal weather and a background of the beautiful campus and ivy-covered buildings formed a perfect setting for founders' day at Howe School, Saturday, November 1st. The program began with the festival services in the chapel. This was followed by exhibition drills and a review by the school battalion.

The public exercises and addresses were held in the new gymnasium, which was formally opened and presented to the school by Bishop Gray. The new building is a handsome structure with complete

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modern equipment for the physical training of the cadet corps. This is the fourth new building, in addition to the 1,200-foot tunnel, erected within the past five years. The building program contemplates still further the erection of a library and auditorium, and enlarged dormitories and faculty quarters.

The trustees took advantage of the fact that this was the tenth anniversary of the rector and Mrs. Young, and presented them with a handsome silver service.

The address for the alumni was made by Dr. William M. Washington, 1893, of Detroit, presenting the challenge of modern needs and opportunities to the youth of today. The response was made by Captain Nicholas Alter of Toledo, Ohio.

The founders' day address was given by Dean Gordon J. Laing, of the University of Chicago. The day closed with a military ball in the new gymnasium, attended by several hundred parents and guests of the faculty and the boys of the school.

**RECTOR AT ST. PAUL'S, SEATTLE, CELEBRATES ANNIVERSARY**

SEATTLE, WASH.—Queen Anne Hill, Seattle, is not a stronghold of Tory Royalists but a charmingly situated residential district of a highly progressive community. It includes lovely parks and boulevards from which magnificent views can be obtained of Puget Sound and the Olympic Mountains. At its foot there nestles St. Paul's Church, whose rector is the Rev. Sidney H. Morgan. Coming to Seattle in 1905, on All Saints' Day this year and the succeeding Sunday he and his parishioners celebrated his twenty-fifth anniversary as rector. At the Sunday morning service the congregation densely crowded the church. The service was conducted by two young men, lay readers trained by the Rev. Mr. Morgan. The sermon was preached by the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, who voiced the appreciation felt not only by the parishioners of St. Paul's, but also by the citizens of Seattle and the Church people of the diocese for the Rev. and Mrs. Morgan and their work.

The Rev. Mr. Morgan succeeded as rector of St. Paul's the Rev. Rodney J. Arney, rector of St. James' Church, Kent. Succeeding, after a six months' interval, to the excellent foundation laid by his predecessor, the Rev. Mr. Morgan has had the satisfaction of seeing the communicants of St. Paul's parish increase from 150 reported by him in 1905 to 350 reported in 1930. The parish is also well known as pledging and paying its diocesan assessment and apportionment in full.

**AT ST. PETER'S HOSPITAL, HELENA, MONT.**

HELENA, MONT.—St. Peter's Hospital has effected arrangements with Intermountain Union College whereby certain of the student nurses are to receive part of their instruction in college courses at Intermountain. Mrs. Freda Consigny, R.N., superintendent of the hospital, and Miss E. Katherine Sears, R.N., B.S., a graduate of the University of Washington, instructor of nurses, have been desirous of improving the scholastic standards in the preparation of the nurses at St. Peter's Hospital. Two groups of student nurses have been selected for inaugurating this work, one group of ten enrolling for the study of chemistry, and the other group of ten for the study of psychology. Intermountain is the only Protestant Christian college in the state of Montana.

**EVANGELISTIC WORK AT WHITTIER, N. H.**

WHITTIER, N. H.—A most interesting and successful piece of evangelistic work was carried on from October 14th to the 24th from St. Andrew's-in-the-Valley, covering a large area very scantily supplied with religious services of any kind. The series of services and personal visits was termed the Gathering-In and was shared in by the Bishop, the Rt. Rev. John T. Dallas, D.D., and a group of clergy.

The services consisted of daily Communion, noon intercessions, and an evening preaching service daily. The Bishop had a large share in the preaching, the Rev. Victor M. Haughton of Exeter gave two talks on Understanding the Bible, the Rev. Allen W. Clark of Hanover preached on Family Life, and the Rev. Robert H. Dunn of Sanbornville, who has oversight of the work at St. Andrew's, also preached.

The tangible results were thirteen baptisms and nine confirmations, eight also having been confirmed in September.

**WOMAN'S AUXILIARY OF MILWAUKEE MEETS**

MILWAUKEE—The annual rally of the Woman's Auxiliary of the diocese was held on Wednesday, November 5th, at St. Paul's Church. Deaconess Williams of Dante, Va., spoke at the morning session as did Mrs. B. F. P. Ivins, wife of the Bishop Coadjutor of the diocese. Mrs. Ivins told of her experiences at Oberammergau this past summer.

Luncheon speakers were the Rt. Rev. William Walter Webb, D.D., Bishop of the diocese, and the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor.

Mrs. George Otto, president of the diocesan Woman's Auxiliary, presided at the



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meetings. Mrs. Wheeler P. Bloodgood was in charge of the program, and Miss Julia Frances Camp was publicity chairman. Reports were given by Mrs. William K. Winkler, Mrs. Charles Southwell, Mrs. Victor M. Stamm, Mrs. Clifford P. Morehouse, Mrs. George White, Mrs. Arthur Pesch, and Miss Jane Morehouse.

**MEMORIAL SERVICE FOR THE  
REV. A. S. PRIDDIS**

BUFFALO, N. Y.—“Alfred Scott Priddis was a man who, having given his life for humanity as a priest of the Church, died in trying to save the life of one of his companions,” said the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, in a most excellent address at the memorial service which was held in the Cathedral Church of St. Paul on Sunday, November 2d, for the Rev. Mr.

family over until the father can obtain employment.”

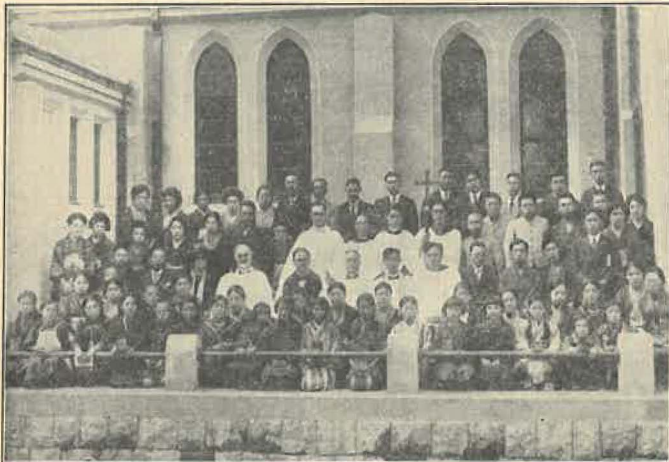
Then the charitably minded among the well-to-do will be asked to provide the means to meet the need.

**SOUTH FLORIDA  
DIOCESAN CONFERENCE**

FORT PIERCE, FLA.—South Florida's annual diocesan conference met in St. Andrew's parish, October 21st to 23d, and was attended by nearly all the clergy of the diocese, with also some sixty laymen.

Arranged by the diocesan field department, this conference was ably conducted by the Rev. David R. Covell, general secretary of the Field Department of the National Council. The Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, presided over all sessions and was chairman of the two evening dinner meetings.

The New Day for the Church was the



AT CONSECRATION  
OF JAPANESE  
CHURCH

Group picture taken at consecration of the new St. Saviour's Holy Catholic Church, Akita, on October 5th. Bishop Binsted, the consecrator, is in first row of clergy seated, second from the left. The priest-in-charge, the Rev. Norman S. Howell, is in the second row, first on the left. [See THE LIVING CHURCH of November 1st.]

Priddis, who was drowned this past summer in attempting to save the life of a member of the party with whom he was camping.

The cathedral was crowded for the service which was held on the birthday of the Rev. Mr. Priddis. The service began with a processional and was opened by the dean of the cathedral, the Very Rev. Wyatt Brown, D.D. The Rev. Dr. Charles A. Jessup read the prayers, and an address was made by Douglas P. Falconer, representing the Buffalo Child Agencies. This was followed by the address by Bishop Ferris.

**UNEMPLOYMENT IN  
RHODE ISLAND**

PROVIDENCE, R. I.—The diocese is hoping to care for some of the neediest cases due to lack of unemployment this winter. Already the Church Employment Bureau is hard at work. It has been particularly successful in placing women. In many instances there is no work to be found for the men, but the women of the family are able to pick up odd jobs here and there to tide the household over from week to week. Recently the bureau changed its methods, doing away with all charges for services, both for the employer and the employee.

The department of social service has worked out an ingenious plan to prevent acute suffering. Through investigation, it will find out the families in greatest need and then will publish the chief facts in the *Record*, the official diocesan magazine, withholding names and neighborhoods. For example, an item will run: “Father out of work, baby in hospital with pneumonia. Fifty dollars will tide the

general theme throughout the conference, and dealt with the principles and methods of Church finance.

Formation of a diocesan Laymen's League, to foster and stimulate organized interest among the men of South Florida in the work of the Church, was one promising result of this conference.


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† **Recrology** †

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

**CHARLES ARTHUR CUMMINGS, PRIEST**

CHICAGO—The Rev. Charles Arthur Cummings, one of the oldest priests in the diocese of Chicago in point of service, passed to his rest at his home in Park Ridge, early Thursday morning, November 6th, following an extended illness.

Some time ago, Fr. Cummings was taken ill, but it was thought he was on the way to recovery when death occurred. Funeral services were held at St. Mary's Church, Park Ridge, of which he was a former rector, Saturday afternoon, the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor, officiating. A Requiem Mass was celebrated at St. Mary's, Saturday morning, by the Rev. Ray E. Carr, rector.

Fr. Cummings was 77 years old at the time of his death. A useful and faithful ministry was his. He began his ministry in Faribault, Minn. The first fifteen years after his ordination found him building St. Luke's Hospital, Duluth; serving as rector of St. Paul's Church, Duluth; going to St. Cloud, Minn., where he became dean of the northern convocation of the diocese; and later to Eau Claire, Wis., where he was rector of Christ Church, now the cathedral of the diocese of Eau Claire. While at Eau Claire he also was dean of the La Crosse convocation.

In 1895 he came to the diocese of Chicago. Thus he has spent thirty-five years in the diocese during the more than fifty years in the ministry. His first appointment was as priest of St. John's Mission, Irving Park. Then he became rector of Trinity Church, Belvidere, where he remained ten years, doing a valuable and constructive work in building up that parish. For nine months he was assistant at the Church of Our Saviour, Chicago.

Then he served on the City Missions Staff, resigning there to become priest of St. Ambrose's Church, Chicago Heights, where he remained five years. He returned to the City Missions Staff and later became rector of St. Mary's Church, Park Ridge. After a successful rectorship of five years in Park Ridge, he became a member of the staff of the Cathedral Shelter. In this connection, he conducted the Church's work at the Cook County jail, where he became the friend of hundreds of the inmates, serving them in a multitude of ways. He spent six years in this work, retiring two years ago because of deafness.

He is survived by his widow, two daughters, Mary and Kathleen Oummings, who reside in Park Ridge, and one son, Commander Damon E. Cummings, U. S. N., Washington, D. C.

**HUBERT P. LeFEBVRE GRABAU, PRIEST**

SARATOGA SPRINGS, N. Y.—The Rev. Hubert P. LeFebvre Grabau, non-parochial priest of the diocese of Central New York, died at his home here on October 18th in the 71st year of his age.

He was born in Richmond, Va., May 5, 1860, was graduated from the University of the South in 1880, and from the General Theological Seminary in 1884, and was ordained deacon in 1884, and

priest in 1885 by Bishop Quintard. He was curate at the Church of the Advent, Nashville, Tenn., 1885 to 1886; rector of the Church of the Good Shepherd, Binghamton, N. Y., 1886 to 1893; was at St. Paul's, Vergennes, Vt., 1894 to 1898; rector of Trinity Church, Plattsburg, N. Y., 1898 to 1918; and of Bethesda Church, Saratoga Springs, 1918 to 1919. He was engaged in Y. M. C. A. work during the World War; was rector of St. Paul's Church, Oxford, N. Y., 1919 to 1921; and rector of Grace Church, Carthage, N. Y., 1921 to 1930, resigning shortly before his death, and removing to Saratoga Springs.

He was twice married; his first wife was Helen D. Youmans; his second wife was Grace H. Knapp, who survives him. He is survived also by a son and three daughters.

Funeral services were held in Saratoga Springs from Bethesda Church. The Rev. Henry W. Bell, rector of Grace Church, Carthage, was the celebrant at the Requiem. The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, read the burial office, gave absolution, and pronounced benediction.

He represented the diocese of Albany in the General Conventions of 1907, 1910, and 1913.

**R. FLOYD CLINCH**

CHICAGO—The Church lost a faithful worker in the death here Friday, November 7th, of R. Floyd Clinch, warden of Christ Church, Winnetka, and for many years active in Church affairs. He died suddenly at his office following a heart attack. He was a leader in Chicago business circles and also in civic affairs. He is survived by his widow, a son, Duncan, a daughter, Margaret, and a brother, the Rev. N. B. Clinch, rector of the Church of the Messiah, Chicago.

**SAMUEL H. LICHTY**

LANCASTER, PA.—Samuel H. Lichty, for over twenty years an active member of St. James' Church, died suddenly on November 3d, while on a business trip, in Pittsburgh.

Mr. Lichty, who was born in Baltimore on June 23, 1864, was a devoted Churchman throughout his entire life. He had traveled extensively, and was a great lover of Christian art, both here and abroad.

He is survived by his widow, who was Miss Anne Witmer, of Lancaster; a son, S. Kendrick Lichty, of Philadelphia; five daughters, Mrs. John Calkin and Mrs. Lester Schaal, of Framingham, Mass., Mrs. Gordon Guptill, of Boston, Mrs. Craig Morehouse, of Glenmoore, Pa., and Miss Nancy Lichty of Lancaster; also by six grandchildren. A sister, Mrs. Charles Miller, of Lancaster, and two brothers, Garrett and Clarence Lichty, also survive him.

Funeral services were held in Lancaster on Thursday, November 6th, by the Rev. Dr. Clifford G. Twombly, rector of St. James' Church, interment taking place at Woodward Hill Cemetery.

**ANN MARIA GRANT TOMKINS**

PHILADELPHIA—Mrs. Ann Maria Grant Tomkins, wife of the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, died on the morning of November 3d, at the rectory, 1904 Walnut street, following an illness of about a month.

Mrs. Tomkins was born about 80 years ago at Cambridge, Mass. The daughter of a leading Boston merchant, she was educated in the public schools of Cambridge.

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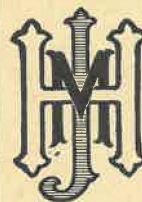
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She was married to Dr. Tomkins in 1875, and immediately left with him to enter the mission fields of Colorado, Wyoming, and the middle west, where they remained until 1883. Dr. Tomkins later became rector of churches in Keene, N. H., New York, Hartford, Conn., Providence, and Chicago. Dr. and Mrs. Tomkins came to Philadelphia in 1899, when Dr. Tomkins became rector of Holy Trinity Church.

Though she came little to public notice, Mrs. Tomkins was from the time of her marriage closely associated with Dr. Tomkins in all his Church work. She was in every sense his helpmeet.

Besides Dr. Tomkins, Mrs. Tomkins is survived by four children: Miss Sarah Tomkins, Dr. Juliette Tomkins, Dr. Ann T. Gibson, and the Rev. Floyd W. Tomkins, Jr., who is his father's assistant at Holy Trinity Church.

Services were held in Holy Trinity on Thursday morning, November 6th, burial taking place in a family plot at Cambridge, Mass.

**STUYVESANT WAINWRIGHT**

NEW YORK CITY—Stuyvesant Wainwright, widely known yachtsman, who was an officer in the United States naval forces during the World War, died on Monday, November 3d, at his home in Rye. He was 67 years old.

Mr. Wainwright was born in this city on June 13, 1863. He was a son of the late John Howard Wainwright and a grandson of Bishop Jonathan Mayhew Wainwright of New York. He was senior warden of the Church of St. John the Evangelist in West Fourth street, this city, built as a memorial to his grandfather, Bishop Wainwright.

Mr. Wainwright is survived by a widow, the former Miss Sarah Hughes, and four sons. The funeral was held on November 5th in Christ Church, Rye, and burial was in the family plot in Greenwood Union Cemetery there.

**ANNIVERSARY OF MISSION OF ST. AUGUSTINE, ST. LOUIS**

ST. LOUIS—St. Augustine's Mission celebrated its fortieth anniversary on Sunday, November 2d. The celebrant at the service of Holy Communion was the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, assisted by the Rev. Frank Maples, minister in charge of St. Augustine's.

At the parish supper in the evening, the Bishop Coadjutor, the Rt. Rev. William Scarlett, D.D., was the speaker, and at the service following confirmed eight. The Rev. Mr. Maples also spoke at the supper, giving the history of the mission, and called on several of the early members for expressions from them.

During the past two years, the church and parish house have been redecorated inside and out, a new organ has been installed, and a rectory bought by the congregation. The parish house is a memorial for the Rev. G. B. D. Miller, who had charge of St. Augustine's for nineteen years.

**A RECORD**

NEW YORK—Seventeen young Filipinos were baptized earlier in the year by the Rev. James Walker at Kohala, Hawaiian Islands. Mr. Walker has four missions. He started on furlough early in July, and before his departure, all apportionments and dues, diocesan and general, had been paid in full for 1930, in each of the four missions.

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NEWS IN BRIEF

CONNECTICUT—The fall meeting of the New Haven convocation was held on Wednesday, October 22d, at Trinity parish house, New Haven. An address was given by the Rev. Dr. Frederick G. Budlong, rector of Christ Church, Greenwich.—The Very Rev. P. T. Edrop, D.D., dean of Christ Church Cathedral, Springfield, Mass., gave the afternoon address at the annual meeting of the order of the Daughters of the King, held at St. Paul's Church, Wallingford, Saturday, October 25th. Bishop Acheson preached the sermon at the celebration.—The Commission on Evangelism were the guests of the Rev. Sidney Wallace of Portland on Friday, October 24th. Church Army work in the diocese was reviewed and plans made for the coming year.

EAU CLAIRE—The Very Rev. Victor Hoag, D.D., dean of Christ Church Cathedral, Eau Claire, conducted a mission for children at the cathedral from November 2d to 9th. *The King's Heavens* was used entirely as printed and remarkable success was achieved.

LExINGTON—A most successful and inspiring convocation of the clergy and laity of the diocese was held in Calvary Church, Ashland, on Tuesday, Wednesday, and Thursday, October 28th, 29th, and 30th. Dr. Lewis B. Franklin of the National Church, delivered several addresses; Miss Mabel Lee Cooper, also of the National Council, spoke upon Religious Education in the Home and Religion in the Home; and the Rev. H. C. Wright spoke upon College Work. John Marston, Jr., of Lexington, presented the diocesan budget for 1931, and Bishop Abbott spoke upon the Diocesan Missionary Program. Several round table conferences were held, and the theoretical side of all the subjects considered was pressed home through practical discussion.

MINNESOTA—Dr. Larkin Glazebrook of Washington, D. C., spoke at a special Evensong held in the Cathedral of Our Merciful Saviour, Faribault, on November 4th. Dr. Glazebrook, of the Commission of Lay Evangelism, gave a stirring address.

MISSOURI—A joint meeting of the northern and southern convocations was held October 28th, 29th, and 30th in Calvary Church, Louisiana. Bishop Scarlett preached the sermon at the opening service the first evening. The service of the Holy Communion held the following morning was followed by a discussion on Our Relationship to the National Church, led by the dean of the southern convocation, the Rev. Dr. J. Courtney Jones, and the Rev. Dr. Karl M. Block, rector of the Church of St. Michael and St. George, St. Louis. At a luncheon at the Country Club, George M. Block of St. Louis, formerly a resident of Pike County, gave some interesting reminiscences of his life in that country. At the evening service, eight were confirmed by Bishop Johnson, the Rev. Dr. Block being the preacher. The meeting closed the next morning with an informal discussion of the Church's Program in its relationship to the smaller city missions and rural churches.—Miss Margaret Marston, national educational secretary for the Woman's Auxilliary, held an institute on educational methods and leadership for the educational secretaries of the diocese on November 6th, in the Bishop Tuttle Memorial. The service of Holy Communion preceding was held in Christ Church Cathedral, Bishop Johnson being the celebrant. On November 7th, Miss Marston spoke on India before members of the auxiliary of Columbia, and many who came from St. Louis, Moberly, Palmyra, and Macon.—Mrs. Rufus D. S. Putney is leading the diocesan study group on India, held each Thursday in the Bishop Tuttle Memorial. This will continue for six weeks.—Mrs. John F. Shepley, president of the Missouri branch of the Woman's Auxilliary, has instituted the custom of having her executive board meet at lunch, four times a year, with the parish officers of the auxiliary, in the Bishop Tuttle Memorial, for the discussion and working out of plans in connection with the auxiliary work of the diocese.

NEWARK—Mrs. Wilson R. Stearly was the speaker at a meeting of the Woman's Guild of St. Andrew's Church, South Orange, on October 28th. Her address touched upon Lambeth Conference experiences, including the conferences of bishops' wives and the King's garden party.—At All Saints' Church, Glen Rock, the organization of a men's club has been effected.—The Rev. Dr. Frank Gavin of the General Theological Seminary, spoke on October 30th to the Men's Club of Temple Emanuel, Paterson. The Rev. Dr. Reuben Kaufman, rabbi, on the topic, Religious Prejudice.

NEW HAMPSHIRE—Holderness school, the diocesan school for boys in New Hampshire, for the first time in years is full and a num-

ber of boys have been turned away for lack of room. The school property has been put in fine condition and a large tract of land has been added to the school property.

NORTHERN INDIANA—Deaconess Maria P. Williams of Dante, Va., spoke to the women of Northern Indiana at each of the three district meetings held October 28th, 29th, and 30th at Trinity, Michigan City; St. James' Church, Goshen; and St. Paul's, Gas City. At each of these three meetings there was a larger attendance than in previous years, and at each meeting the offering was voted to the work which the Deaconess is carrying on at Dante, Va., among the mountaineers. Addresses were made by Bishop Gray, Miss Alice Goldthwaite, vice-president of the auxiliary; and by Mrs. Walter Crandell, educational secretary. The Rev. Alfred Wilcker spoke on The Washington Cathedral.

OLYMPIA—The first fall meeting of the clericus of the diocese was held at St. John's Church, Snohomish, and was made the happy occasion of offering to the Rev. Walter C. Horn and his faithful people hearty congratulations on the success that has attended their efforts during the pastorate of the priest-in-charge. In the last four years they have re-decorated the church, purchased an excellent rectory, built a large parish hall, and installed a fine pipe organ. Bishop Huston voiced the feelings of the clergy present in highly complimentary words. The Rev. Fr. Horn, in reply, paid an unqualified tribute to the very fine work of his predecessor, the Rev. C. G. Baird, now rector of St. Stephen's Church, Columbus, Ohio.

PITTSBURGH—The Rev. John S. Taylor was instituted rector of the Church of the Nativity, Crafton, on Wednesday, November 5th, by Bishop Mann. After the service a reception was held in the parish hall.—On Tuesday, October 28th, Bishop Mann dedicated the new rectory of St. Mary's Church, Charleroi. Several clergy of the diocese attended. St. Mary's is under the care of the Rev. Bernard C. Newman.—A regional conference of the Church schools of the Monongahela Valley was held in St. Mary's parish hall on October 23d.—A very successful Bishop's night was held in Christ Church parish house, Brownsville, on October 29th. The parish house was crowded to capacity for the supper and social evening following. The principal addresses were given by the Rev. Dr. L. N. Tucker, St. James' Memorial Church, Pittsburgh, and Bishop Mann. The Rev. Dr. G. Philip Jung is rector of Christ Church—St. Paul's Church, Lebanon, was dedicated on Sunday, November 9th, by Bishop Mann. The Rev. E. L. B. Pielow is in charge of this promising work.

RHODE ISLAND—Wilfred Anthony of St. Hilda Guild, New York, was the chief speaker at the annual meeting of the diocesan altar guild held at All Saints' Church, Providence, on Wednesday, November 5th.—The Armistice Day sermon delivered at the diocesan service held Sunday night, November 9th, at the Cathedral of St. John, Providence, was preached by the Rev. Dr. John Morris Evans, rector of the Church of the Messiah.—The Rev. and Mrs. Charles Townsend were tendered a reception by St. Stephen's parish, Providence, on Wednesday, November 5th. To it were invited the clergy of the diocese and their wives. Fr. Townsend was recently installed as rector of the parish.

SOUTH DAKOTA—The Rev. Dr. W. C. Emhardt of the National Council said the parish Mass recently in Grace Church, Huron, and also preached at the 11 o'clock service. He gave a wonderful and illuminating sermon upon the progress of Christian unity.

VERMONT—The Rutland Clericus held its October meeting at Manchester in Zion Church where the Rev. W. J. Brown is rector. Addresses on Oberammergau and the Passion Play were made by the Rev. A. B. Crichton, the Rev. E. B. Nash, and the Rev. E. A. Weld.—The Rev. Hugh Morton, rector of Trinity Church, Swanton, and Miss Gertrude Stevens were married by Bishop Booth in the chapel of the Bishop's house at Rock Point, Burlington, on October 14th.

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