

The Living Church

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VOL. LXXXIV MILWAUKEE, WISCONSIN, NOVEMBER 22, 1930

No. 4

A Prayer

For Those in Need Through Unemployment

Set Forth by the
BISHOP OF NEW YORK

For Use in the Churches of the Diocese and by the People
in Their Homes

GALMIGHTY GOD, who hast blessed the earth with all that is needful for the life of man, give Thy help and comfort to all who are in need, and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labor, none may want, but each according to his need may share in Thy bountiful provision.

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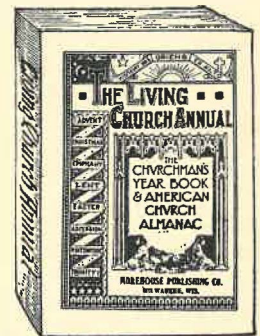
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The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 22, 1930

No. 4

EDITORIALS & COMMENTS

“Wrong for Three Hundred Years”?

WE find in the *New York Times* the report of a dinner address made by a Congregational minister, the Rev. Warren W. Pickett, who is described as “newly elected moderator of the Congregational churches in New York City, Westchester and Nassau counties.” After stating the usual Congregational position with respect to the ministry, the speaker is said to have observed that “Congregationalists would not admit that we have been wrong for the last three hundred years.” The recent International Congregational Council held in England, he declared, “made it clear that in any scheme of union the Congregationalist type of ordination and the freedom of each congregation must be recognized.”

Now of course if this is an absolute belief, exhaustive and final, and if it adequately represents the Congregational position, there is no more to be said. We have, then, simply the ultimatum: “All of you become Congregationalists like us or have no Church unity.” “All others must change but we will not.”

Obviously if everybody would think alike and do alike, the road to unity would be easy; and there are plenty of others who equally hold that it is the cantankerousness of all the rest of us that stands in the way of unity.

Whether there can be a unity that does not proceed from a sense of penitence for corporate mistakes and perhaps wrong-doing in the past, we are not prepared to say. Bishop Brent was very emphatic at Lausanne in insisting that all Christendom must unite in real penitence and confession of wrong-doing as the first step toward unity. As the conference proceeded, it became clear that very few of the groups represented had any sense of responsibility or of misdoing for the breach in the unity of the Church that had been made by the fathers of their group, much less any sense of penitence for that breach. The conference, then, resolved itself into an attempt to find a basis of unity that did not involve any sense of sin on the part of anybody or of anybody's forebears. Like this Congregational moderator, nobody cared to admit that “we have been wrong for the past three hundred years”; nobody, that is, but Anglicans, and we all realize how negligible they have become, in Protestant eyes, in the quest for unity.

But is it really essential that we should all agree

as to who has been wrong during these years? Has not each of us sufficient recognition of a spirit of hardness in his own communion that has repelled others? Certainly members of the Anglican communion, whether in England or in America, can scarcely fail to recognize that they and their fathers have, through that spirit, been factors in keeping alive, if not in creating, the divisions in the family of God. Very few of us are proud of the policy of our ancestors in burning at the stake those who did not agree with them; and some-day, when we all reflect a spirit of love, instead of hardness, we shall commemorate together all those martyrs who died because *our* spiritual fathers had a wrong perspective. We shall perhaps commemorate together those who were martyred for conscience's sake, whether it was because they did or did not believe in transubstantiation or in any other specific ruling of the Church of their day. Could not Congregationalists join with us in an expression of penitence for the spirit that led to these martyrdoms? Is the necessity of denying that they have been wrong for the last three hundred years really the paramount consideration that must dominate when very many are really trying, now, to find the way toward unity?

THERE have been some who have hoped that a way of comprehension of seemingly opposite positions could be discovered. Thus, if a really workable plan were discovered whereby the episcopate, the presbyterate, and the laity could be so coordinated as to preserve the values in rival systems termed Episcopal, Presbyterian, and Congregational—perhaps Papal as well—it is possible that the way might be found. When we have unity conferences it is generally in the hope that advocates of each of these systems will be able to present to all the others a view of just what it is that they desire to conserve in a unity of the future. What are the permanent “values” in Congregationalism? In Presbyterianism? In Episcopacy? It has seemed to us not impossible that these could be so thought out by their own advocates that they could be presented in a form that would be susceptible of coordination. Thus far, a constant succession of such presentations has proved only failure. Perhaps it is because the Holy Spirit has not yet so touched all of us that a sense of the *sin* of disunity is generally felt. If Bishop Brent,

with his marvelous enthusiasm, could not give that sense of sin to the body of sincere Christians, all come to seek the way of unity, who stood before him at Lausanne, it is pretty likely that nobody can. The Christian world today simply does not see that penitence is the first step toward unity, and it may be that we must all await a new breathing by the Holy Spirit over the chaos of Christian disunity before we shall be fit to terminate a condition that so many of us recognize as intolerable. In the meantime it would seem to us as though there were worse things than to admit that "we have been wrong for three hundred years."

In our judgment it is likely that we never shall have Christian unity until there shall be such a direct guidance of the Holy Spirit as may show the way and also lead Christian people to walk in it. In the meantime a good deal of preparation on the spiritual and on the intellectual side is, undoubtedly, needed. Whether any of us can be sure that we have "not been wrong for the last three hundred years" we cannot be very positive. Perhaps some of us are wrong now. In any event three hundred years is a very small fraction of the lifetime of the Church, and it is quite possible that a duty of penitence may not be completely bounded by that period of time.

THE harm done by the constant bickering among Churchmen is well illustrated by the following letter printed in the *Churchman* of November 15th:

"AS A RUSSIAN ORTHODOX PRIEST SEES IT
"To the Editor of *The Churchman*:"

In Old New York "Regarding scores of Bishop Manning on saying your Protestant Episcopal Church is fundamentally Catholic: I wonder

why the Lambeth Conference was trying to seek communion with our Orthodox Churches of the East. One of the questions asked was, Did the Anglican Church believe in Apostolic Holy Orders, etc? The Eastern Orthodox Church knows too well there is a great doubt of your Apostolic Orders, which would mean reconsecration of all your bishops and reordination of all your priests. All Orthodox bishops and priests have this opinion. Why not either come all the way to be Catholics, instead of halfway—or else do away with the robes, altar, candles, and your vestments, and be Protestant?

"REV. DR. BARNABAS,
"Priest.

"Russian Orthodox Church,
New York City."

The *Churchman* has no reply to make to this weighty comment!

This is a case in which, at the Lambeth Conference, a sub-committee of our bishops of which the Bishop of Gloucester was chairman, went carefully into the matter of the teaching of the Anglican Churches as to the position of these associated Churches with respect to the Holy Catholic Church and apparently convinced the visiting delegation of Orthodox bishops as to the Catholic position of the Anglican Churches. The sub-committee reported back what they had done to the entire committee on unity. That committee, of which the Archbishop of York was chairman, accepted the action of its sub-committee and in turn reported the action to the entire Lambeth Conference. The Conference then adopted the series of resolutions proposed to it by its committee and the action went out to the Church throughout the world and elicited favorable response everywhere.

Then Bishop Manning, in his sermon at the consecration of Bishop Gilbert, did but quote and sometimes epitomize the Lambeth language; and presto! the Protestant Episcopal League made its protest and ordered that it be sent to all the bishops. The *Churchman* backed up the protest and the usual tempest in a teapot

was created. Now a Russian Orthodox priest in New York asks in confusion, why, then, did the Lambeth Conference try to seek communion with the Orthodox Churches of the East?

Of course the real fact is that the entire body of the Anglican bishops took the ground—the only ground that as Churchmen and scholars they could take—that the Anglican Churches are "fundamentally Catholic." A few presbyters and laymen in and around New York dissented from that view and have caused the present unhappy condition.

Certainly the time for temporizing is past. The entire episcopate of this American Church is bound to stand by the entire Anglican episcopate as represented at Lambeth, and so to indorse the position of Bishop Manning, or to repudiate all that and put the Protestant Episcopal League in the forefront as the voice of the Anglican Church.

We trust that Orthodox Eastern Churchmen will be able to discover which of these groups has the right to be heard when it essays to speak for the Church. And we are disappointed that the *Churchman* should have preferred rather to heckle the Bishop of New York than to arise above the petty controversies of Churchmen and others in that city and see what are the fundamental issues involved: issues upon which the history of the next thousand years and more may depend.

PERHAPS more attention has been given to Thanksgiving proclamations this year than usual. President Hoover's seemed somewhat materialistic, but it is to be noted that the national society to promote atheism (we do not recall its formal name)

Thanksgiving had urged him to issue no proclamation at all, so that his direct defiance of their propaganda of irreligion is,

in a sense, the best testimonial to the fact that our government continues, by its personnel, to reflect the Christian sentiment that still animates the great bulk of our people. Governor Franklin Roosevelt, of New York, has issued a proclamation that is almost wholly a paraphrase of the special prayer in our revised Prayer Book, entitled For Our Country. That prayer is itself a paraphrase, in liturgical language, of a prayer attributed to George Washington. We are glad to echo the commendations on the language of that proclamation which we find in the *New York Times*, which indeed recognizes that "echoes from the Book of Common Prayer must have been ringing in his memory." He could not have done better than to weave those echoes into the language of his proclamation.

So our chief magistrates are not unmindful of the fact that there are still a multitude of things for which we have cause for gratitude to Almighty God even though the stock market and its tapes have not furnished a principal cause. America was certainly in danger of losing her soul because of sheer materialism when the stock market started out, a year ago, to teach us not to rely on things material as the source of this country's cause for thankfulness to Almighty God.

THE plan to organize a series of diocesan Altar Guilds throughout the country for the supply of altar linens, which is presented by a Committee of Diocesan Altar Guilds in this issue, is one that will readily commend itself to every Churchman. Not every mission—perhaps not even every parish—has a corps of women skilled in such workmanship and there are therefore, as the committee states, too many instances of altars devoid of the equipment that is necessary for

Altar
Guilds

a reverent celebration. We learn with pleasure of the present movement to establish diocesan guilds such as will look out conditions and needs and be ready to supply the latter. A group of devoted Churchwomen in the East has organized this committee and is hoping that there may be a response such as will assure them of general interest in the matter. We think it likely that the bishops may generally have the opportunity of getting such groups together and providing competent women to direct such diocesan organizations, but in many cases Churchwomen themselves will be able to supply the initiative.

DOES advertising pay? Well, listen to this story. In THE LIVING CHURCH of October 25th was printed a brief classified advertisement, signed by the Rev. Hubert J. Buckingham, Chillicothe, Ohio, who offered twenty-four "rather heavy" serge cassocks of assorted sizes, offering them free to any church in need of them who would pay the expense of transportation. Mr. Buckingham now writes us in some perturbation that he is swamped with such a mass of correspondence that he cannot possibly answer it all. If he had three thousand cassocks, he states, he could not exhaust the requests. Evidently cassocks are in demand. At Mr. Buckingham's request we beg to apologize for his inability to reply to those who have written him in response to the advertisement, but we cannot refrain from asking the question whether advertising in a religious paper may be said to pay or not.

The Power of Advertising

ANSWERS TO CORRESPONDENTS

C. S. S.—The habit of the Society of St. John the Evangelist is simple, consisting of a black cassock without cowl and a twisted black girdle. It is worn both indoors and out.

K. W.—(1) The teaching of the Church as to the Apostolic Succession is contained in the Preface to the Ordinal followed by the Ordinal itself.—(2) That teaching is denied by various individuals in the Church, precisely as the teachings of the Church relative to our Lord are, but the general feeling in the Church is against the wisdom of vindicating the Church's teaching by means of ecclesiastical trials and discipline. If current attacks continue, it may become necessary to resort to such trials to stop them.

ACKNOWLEDGMENTS

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

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WHERE DID Jesus find His Kingdom? He found it in the hearts of a few fishermen, tax-gatherers, publicans, Roman soldiers, women who loved and followed Him, and the folk who were healed by Him, the little children who ran to His arms, and all who wanted His comfort and help. That was where He found the Kingdom of God, and it is where He still finds it, in the hearts of simple people, and in all those who day by day are trying to follow Him, by loving obedience to His commands and wishes. —The Healing Church.

A PLEA FOR OUR ALTARS

IT MUST be a matter of real concern to every communicant of the Church that there are hundreds of altars throughout our country lacking the simplest linens necessary for a reverent celebration of the Holy Communion. In order to remedy this situation, "The Committee of Diocesan Altar Guilds" is laying the case before Churchmen.

This committee was appointed at the time of the last meeting of the General Convention in Washington in 1928, by the Conference for Altar Guilds that had been called with the approval of the then Presiding Bishop (Bishop Murray). Through the courtesy and the sympathetic interest of the Bishop of Washington, and of the Committee of Arrangements, a time and place were fixed for a corporate Communion and for the conference.

The duties placed upon the committee were to arrange with the proper authorities for a corporate Communion and a conference at the time of the next General Convention in Denver in 1931, and to try to find ways and means of interesting Church people in this phase of Church work, especially in the establishment of more diocesan altar guilds.

This committee feels that the best way of supplying altar equipment to small and struggling parishes and missions is through diocesan or district altar guilds, and it would therefore seem important that more of these guilds should be established.

If a few interested people in any diocese are willing, with the approval and permission of their bishop, to make a start in organizing a guild of this kind, this committee will be most happy to help in every way possible, answering questions about organization and work, and sharing the experience of the already well established guilds. Men as well as women are members of these older guilds, and by their dues and their interest have a very real part in the privilege of providing for our altars.

A report must be made by this committee at the conference in September, 1931, as to how many diocesan altar guilds already exist and whether new ones are being formed. Therefore the committee hopes most earnestly to hear from every diocese before July 1, 1931, whether or not they have an altar guild of this sort or if one is to be organized.

Communications may be addressed to:

THE COMMITTEE OF DIOCESAN ALTAR GUILDS,
The Wellington, 19th & Walnut streets,
Philadelphia, Pa.

BIBLE BIGOTRY

ABOUT twenty years ago, says one, passing the house where Thomas Paine boarded, one of the low windows was open, and seeing him sitting close by, I stepped in. Seven or eight of his friends were present, whose doubts and his own he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still; and he concluded by denouncing the Bible as the worst of books, and said that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools and knaves. Here he paused; and while he was replenishing his tumbler with his favorite brandy and water, a person asked Mr. Paine if he ever was in Scotland. The answer was, "Yes." "So have I," continued the speaker; "and the Scotch are the greatest bigots about the Bible I ever met. It is their school book; their houses and churches are furnished with Bibles, and if they travel but a few miles away from home, their Bible is always their companion; yet in no other country where I have traveled have I seen the people so comfortable and happy. Their poor are not in such abject poverty as I have seen in other countries. By their bigoted custom of going to church on Sundays they save the wages which they earn through the week, which in other countries that I have visited are generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch. You rarely find them in taverns, the watchhouse, almshouse, bridewell, or prison. Now, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case." This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied; so, without saying a word, he lifted a candle from the table and walked upstairs. His disciples slipped out one by one, and left the speaker and myself to enjoy the scene. —Christian Age.

DAILY BIBLE STUDIES

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

OUR WILLS

Sunday, November 23: Sunday next before Advent

READ II Corinthians 8:9-12.

THOMAS à Kempis wrote a beautiful prayer: "Let Thy will be mine, and let my will ever follow Thine and agree perfectly with it. Let my will and *will* be all one with Thine, and let me not be able to will or not to will anything else but what Thou wiltest or wiltest not." And Tennyson's lines interpret well this prayer:

"Our wills are ours, we know not how:
Our wills are ours to make them Thine."

No better preparation for our Lord's coming can be found than this bringing of our wills into parallelism with God's will. God does not wish to destroy or break our wills. He wishes rather to sanctify them.

Hymn 395

Monday, November 24

READ Ephesians 6:1-9.

GOD has given us our wills, but they often need a "stirring up" that we may do our part in bringing the Kingdom of God. We are apt to grow sluggish in our work, cold hearted and despondent. If we realize the privilege and joy of working for and with God we will be alive, as the servants of Jesus Christ, to our responsibility, "with good will doing service as to the Lord." It is something more than being willing. It is finding our pleasure and the fulfilment of our loving faith in all that we do and learning that the Master calls us as co-workers in preparing the world for His coming. God's service is perfect freedom. Yet we cannot find that freedom unless we have love in our hearts and can catch a vision of a perfect world with a burning desire to do all that we can to bring men to acknowledge Christ.

Hymn 492

Tuesday, November 25

READ Ephesians 5:15-21.

IF OUR wills are to move with God's will we must understand what His will is, and we learn through prayer and study of God's Word and meditation, and above all by a spirit of loving consecration so that we can hear the Holy Spirit's voice. There are three principles which can guide us. First, we must keep our ideals high, not only for ourselves, but for the world. "Be ye perfect," said the Master. Second, in all thoughts and words and deeds we should instinctively turn to God for guidance—"Help me to follow Thee, O Christ!" And third, we must love our brethren and find our happiness in serving them, remembering that our highest service is found in bringing them to Him whom we love and worship. All our worship, and particularly the Holy Communion, must be a preparation for this service. The Lord in His great sacrificial prayer said: "For their sakes I sanctify Myself."

Hymn 493

Wednesday, November 26

READ Romans 13:11-14.

THE Christian life is an active life. We receive, but we can only keep what we receive by making use of it. There can be nothing of hoarding in the spiritual life. Spiritual miserliness defeats itself. We must be awake and alive, for there is much to do and the time is short. We are soldiers of the Cross and we have to claim the world for Christ "by the Sword of the Spirit." Wickedness, injustice, and wrong must be conquered. Doubt and unbelief must be counted as enemies of the blessed Cross of Christ. The fruits of the

Spirit are to be cultivated, and the love of God in Jesus Christ must be our increasing anthem. And for this activity we must draw strength and wisdom from the Captain of our salvation, and put on "the armour of light" for "the day is at hand." The world is waiting for the Church of God to claim her for Christ.

Hymn 115

Thursday, November 27: Thanksgiving Day

READ Deuteronomy 8:7-18.

VERY appropriately does this Day of Thanksgiving come as we hear the clarion call to our wills. For even as we express in hymns and worship our gratitude for the fruits of the earth and "for all the other blessings of God's merciful Providence bestowed upon this nation and people," so we hear God calling us to bring forth "the fruit of good works." Our wills are fully ready to express our gratitude and we long to make our thanksgiving sincere by a larger generosity and by nobler zeal in the Master's cause. Even though we may be in the shadows of trial we can still bring our wills to comprehend the loving mercy which is wiser than we and so worthy of complete confidence. God has ever been very good to us—alas, that we have not been as good to each other as He would have us! A true thanksgiving leads to a deeper trust and a more wide-spreading love for all God's children everywhere.

Hymn 425

Friday, November 28

READ St. John 10:14-18.

THE will of the Father was the will of Jesus Christ His Son, and that is the blessedness of the truth of Redemption. Jesus Christ came down from Heaven, not to do His own will, but the will of His Father (St. John 6:38), and yet it was His own will because it was the Father's will. Our Blessed Lord was both God and Man. He had two wills, a human and a divine will. In His divine will He was, of course, one with the Father. In His human will He willed that which God willed. This great truth, which was denied by the "Monothelites" and the "Monophysites" in the fifth and sixth centuries, is one of the dearest and most comforting articles of our Faith. As Man with His human nature Christ strengthens our wills by His example. As God with His divine nature He makes our redemption and our victory certain by His loving might. God give us grace to will what Christ wills for us and for our work, that the reward of His "Well done" may come at last!

Hymn 397

Saturday, November 29

READ Revelation 22:16, 17.

THE human will made one with the divine will and loving it shall find in Heaven the joy of fulfilment when the glorified Jesus with His purified Church and the Holy Spirit shall say, "Come!" "Whosoever will"—and there will be complete unity there. The wills stirred up on earth and made one, gladly, with the Master's will shall hear the gracious invitation and shall take of the water of life freely. No longer shall it be a struggle to will as God wills. No longer shall the human desire rebel and fight, for the victory will be won. Ah, that water of life after the earthly battle—how it will bring strength which shall never weaken and comfort which shall never be disturbed! It is surely worth while to be stirred up for fruit-bearing here when such a gift is promised hereafter.

Hymn 542

Dear Lord, I long to have my will one with Thy will, but I am weak. Pardon my failures, and pour Thy love into my heart that my life may be conformed to Thy life and my will find peace in fulfilling Thy will. Amen.

Did Wyclif Translate the Bible?

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's Church, Seaford, Del.

JUDGING from some of the letters received since the publication of my letter in *THE LIVING CHURCH* a few weeks ago, to cast doubt on the possibility of Wyclif being the first translator of the English Bible is closely akin to heresy, as also to deny the fact that the Church deliberately suppressed the reading of the Scriptures by the people. The fact that Wyclif was never formally adjudged a heretic; that he solemnly recanted any opinions contrary to the Catholic Faith; that he died a rector of the English Church while hearing Mass; and that he retained to the last his appointment as one of the royal chaplains to the most orthodox of English Kings seems to have been forgotten in the effort to claim him as the first Protestant hero. He certainly fulminated against ecclesiastical corruption; he attacked the Friars; his communistic views would have barred him from citizenship in America today; and he was without doubt erratic or liberal in his theology. Whether he was any more erratic than some of our brethren still in the Church's fold is perhaps open to question. He attacked, as he was perfectly entitled to do, the doctrine of the Real Presence generally held in England and on the Continent in his day, and which had never been defined either by Rome, a Council, or the authorities of his national Church; and he denied the temporal power of the Pope. None of this is heresy. Anyone reading the twenty-four articles of accusation drawn up by Archbishop Courtenay and promulgated by the Synod of Blackfriars will agree that although they are, many of them, "erroneous conclusions," they were not in the strict sense to be considered heretical, and that he certainly recanted those that were. One does not hold John Wesley responsible for the Methodist Episcopal Church, and it seems hardly fair to hold Wyclif responsible for the excesses of his followers in both England and Bohemia. Had it not been for John Huss, Wyclif would in all probability have been lying undisturbed in a forgotten grave. The action of the Council of Constance in regard to his body simply proves that a council can be extremely foolish and not the heresy of Wyclif, however his admirers may have interpreted his teaching. This is aside from the subject but a necessary preliminary to any discussion as to whether Wyclif himself translated the Bible; whether it was on that account he was persecuted as a heretic; and whether the so-called Wyclif Bible was a translation sanctioned by the Church and in general use under ecclesiastical sanction. Whether a priest who held the rectorship of one of the richest parishes in England for fifteen years under a supposedly hostile bishop can be described as persecuted is another question.

I have a list of thirty-two historians who state definitely that this translation is the work of Wyclif himself; of twenty-eight who state categorically that use of the Bible was prohibited under dire penalties by the English Church; and of eleven who state with equal positiveness that there was no vernacular translation of the Bible in the British Isles previous to the appearance of this translation. These are manifestly too long to be quoted here, but as an example we may take Canon Patterson's *History of the Church of England*, used in most of our seminaries. He states that, "Wycliffe's [*sic*] other great achievement was the translation of the whole Bible into the vernacular English. Assisted by two or three of his followers, he was the author of the first English Bible. . . . The leaders of the Church were consistently opposed to the broadcast dissemination of the Scriptures among the common people. The licenses still extant in which various people are authorized to possess copies of the Bible are by themselves convincing evidence that the ordinary man was not allowed without a license to own it." Neither Canon Patterson, nor, so far as I can ascertain, any of the other authorities cite a single authority or point to a single document in support of their statements, and with the greatest deference to recognized

historical authors, we are entitled to question very seriously general statements based on loose tradition and unsupported by contemporary documentary references.

We may begin by stating as a well known fact, for which no references are necessary, that prior to the middle of the fourteenth century there was no English language. There were dialects varying from Northumbrian to West Saxon, Welsh, Cornish, and the Low Dutch of the fen country, the Norman French of the gentry, and the Latin common to them all, but these had not yet been consolidated into a common tongue. Copies of the Scriptures were current in these tongues from the time of Bede and Gildas to the fourteenth century, as a glance at the *Encyclopedia Britannica* will show. The Church can, therefore, hardly be blamed for not previously translating the Holy Scriptures into a non-existent tongue. Printing had not yet come into existence, and as the price of a very small manuscript was around a hundred dollars, it was impossible for the Bible to be anything else than confined to the well-to-do and the clergy, whose job it was to interpret it to the working classes.

THE evidence for assigning the so-called "Wyclif" translation of Wyclif himself may be briefly summarized as follows: Archbishop Arundel and his Synod imply, but do not state categorically, in a letter to Pope John XXIII, that Wyclif utilized a new translation of the Bible. They do not even hint that the translation was made personally by either him or his followers. Secondly, John Huss, attacking the Carmelite John Stokes, about the year 1410, writes: "It is rumoured among the English that he translated the whole Bible from the Latin into the English tongue"; thirdly, his opponent Knyghton, a Canon of Leicester, states that "he [Wyclif] had cheapened and vulgarized the Gospel by translating it from Latin into the vulgar tongue."

Against this we have, first, the complete absence of contemporary reference to Wyclif as a translator either by himself, his followers, or his opponents. Never was there a man so hated by his enemies—all, be it remembered, obsessed with keeping the Gospel from the common people—and yet neither his bitterest opponents, Whetehapsted, Walden, and Woodford, nor any of the articles of accusation so much as mention his translation or his desire to circulate the Scriptures among the ignorant laity.

Sir E. Maude Thompson, in his *Wyclif Exhibition* (British Museum), p. 20, states that of the two Bodleian MSS, one is the translator's original MS, and the other has a note assigning the work to "an ardent follower of the reformer, Nicholas Hereford." Both manuscripts break off abruptly at Baruch III:30. Unfortunately for the "original translator," the Book of Psalms bears the strongest evidence of being an almost literal transcription of the English version of Richard Rolles, the Hermit of Hampole, compiled some forty years earlier. As to the "ardent follower," Nicholas Hereford was a Doctor of Divinity of Queen's College, Oxford, during the period of Wyclif's lectures. With other members of the university, he appeared before the Synod at Lambeth in 1382 and was excommunicated. Being a good Lollard he appealed to the Pope. Three years afterward he was appointed by the Pope on the recommendation of the Archbishop of Canterbury to the chancellorship of the diocese of Hereford. In 1417 he resigned and became a Carthusian monk in the Charter House at Coventry, where he died. Can anyone tell me how he can possibly be described as either a colleague or an "ardent follower of Wyclif," knowing, as we do, the views of Wyclif on both diocesan chancellors and monks? And how a portion of the Old Testament, possibly partly translated by him and partly taken from earlier sources, can be ascribed to either Wyclif or his immediate followers?

The other revised translation of this MS. is connected with John Purvey, the friend and curate of Wyclif at Lutterworth, who is stated by Sir E. Maude to have completed it after his rector's death and published it about 1388. The only evidence to connect Purvey with this translation seems to be the fact that his name appears in one copy as being "hys boke," from which a simple-minded student might assume that he once owned it. Whether he was a Lollard is open to grave doubt. Curates do not, alas, always see eye to eye with their rectors, and as curate he must have been licensed by his extremely orthodox bishop. He certainly received considerable ecclesiastical preferment after Wyclif's death. Walden, the strongest and bitterest opponent of Wyclif, speaks of him as "the eminent Doctor of great authority." Some copies of this second MS. have a preface in undoubtedly the same hand as the translator and are interesting as showing the methods employed. The author speaks of himself as a "simple soul" and goes on to say that he had "much travail with divers fellows and helpers to gather many old Bibles and common glosses, and to make some Latin Bible some deal true; and then to study it off the new text with the gloss and such other doctors as he might get. . . . The third time to counsel with old grammarians and old divines of hard words and hard senses how they might best be understood and translated." If this MS. was the work of Purvey, and assuming him to be an ardent Lollard as stated by the editors of the Oxford edition and Sir E. Maude, it is at least curious that in his preface he should acknowledge the assistance received and omit all reference to John Wyclif, who is generally stated to have been the inspirer, originator, and practically author of the entire work.

If the proponents of the Wyclif story are to be believed, there was from the time of the Council of Toulouse—1229—a definite prohibition of the use of the Bible in the vulgar tongue and especially in England, enforced by all the terrors of the ecclesiastical law, or, as Matthews puts it, "the dread machinery of the Inquisition," an engine that came into action some hundred years afterward and never reached England. It was Wyclif who defied this order, and, to quote Taine, "for the first time in ages tore the Bible from dusty shelves of tyrannical priests and gave it to the thirsting laity in the English tongue." Of course Taine was a Frenchman and given to hyperbole, but the same view seems to be expressed by Patterson, Perry, Freeman, Stubbs, Greene, and the earlier editions of the *Encyclopedia Britannica*. Now for a few facts:

IN THE new catalogue of the British Museum we find between the years 1350 and 1480 the following vernacular editions of the Bible in manuscript and print, published, translated, and glossed by ecclesiastical authority: Fourteen German, three Bohemian; eleven French; seven Italian; and one Dutch—all in one library. How many other editions there may be I have no means of knowing. It will hardly be believed that the actual number of English vernacular medieval versions equals the combined number of French and German. For the common people, who could not afford the luxury of expensive manuscripts, we have the *Golden Legend*, the Epistle and Gospel, read every Sunday in English and explained by the priest at Mass, in addition to the miracle plays performed in every parish under diocesan supervision, and the instruction bound by law to be given every Sunday. Even assuming that the mass of the people were illiterate, which was far from being the case, and knowing as we do that the cost of a MS. of the whole Bible was about one thousand dollars of our money, while their weekly wage averaged about six dollars, one cannot help thinking that the Church did pretty well by the people. Even Canon Patterson and his school can hardly accuse the Church of England of deliberately delaying the invention of printing, or keeping down the wages of the medieval artisan.

This imaginary prohibition is based largely upon the much cited constitution of Archbishop Arundel, passed by the Council of Oxford in 1408 (Wilkins, III, p. 157):

"It is dangerous, as is declared by Saint Jerome, to translate the Scripture from one tongue (idiom) to another, since it is not easy in translations to preserve with exactness in all things the same meaning. . . . We therefore order and ordain that henceforth no one translate any text of Holy Scripture into English or other language into a book, booklet or tract,

and that no one read any book, booklet or tract lately made in the time of the said John Wyclif or since . . . until such translation shall have been approved and permitted by the diocesan of the place or (if necessary) by the Provincial Council."

Where is the prohibition? Against unauthorized translations? Yes; but remembering the ease with which manuscripts could be altered and falsified, and, if necessary, mutilated, the ordinance would appear, in the words of Cardinal Gasquet, "not only just but necessary." It will be noted that in this edict there is no mention of a Wyclifite version of the Bible, or of Wyclif as translator, although the Council was definitely summoned to deal with the Lollard heresy. Turning to Lyne-wood, we find the following gloss of this Constitution: "Although it be the plain text of Scripture that is so translated, the translator may err in his translation, or if he compose a book, booklet or tract he may, as indeed often occurs, intermingle a false and erroneous teaching with the truth." Sir Thomas More in his *Dyalogues* says: "When the clergy in the Constitution above mentioned, agreed that the English Bible should remain, which were translated before Wyclif's day, they consequently did agree that to have the Bible in English was no hurt." Why this Constitution should be condemned as keeping the people in ignorance and medieval darkness, while nobody has said a word with regard to the fact that until fifty years ago it was a crime in England to use any other than the King James Version, "Published by Authority," is a mystery.

The Lollards were persecuted with considerable vigor during the fifteenth century according to regular forms of law in that case made and provided, and a regular series of interrogatories was laid down for the suspected. One of these may be seen in the Harleian MSS. 2179. fol. 157. There are thirty-four questions, and not a single one mentions either the vernacular Bible or a translation by Wyclif. I can find only two references to the English Scriptures. A certain John Turner, in 1449, abjured the errors of which he had been found guilty. One of these reads, "That religious people (monks, etc.) from mere envy prevent lay people from having the Holy Scriptures translated into the English language." As he retracted, we may assume the statement to be untrue or at least problematical.

The other case is more celebrated, and is frequently quoted by Protestant historians as a proof of the darkness of the age. The Bible of a certain prominent Lollard merchant named Richard Hun was burned by the Bishop of London. On this let us hear Sir Thomas More: "This I remember well . . . that there was in the prologue of that Bible such words concerning the Blessed Sacraments as good Christian men did abhor to hear. . . . This Bible was destroyed consequently not because it was in English, but because it (the prologue) contained gross and manifest heresy." Foxe in his *Acts and Monuments*, Vol. IV, p. 186, prints from the Bishop of London's register thirteen articles extracted from the preface of *Hun's Great Bible*. These were read to the people from St. Paul's Cross, and the people invited to come up and see these errors for themselves. Another perfectly good story exploded. Both Freeman and Matthews give this as an example of the ignorance and bigotry of the age in burning the word of God and attempting to stamp out the light of the Gospel.

I will go further and challenge any scholar or historian to bring forward any other authenticated case of the judicial destruction of any vernacular Bible on the grounds that it was written in English, prior to the prohibition of Tyndale's Bible and the proclamation of 1530. What, then, has become of the Catholic version, spoken of by Sir Thomas More, used by Cranmer for the Bishops' Bible, and referred to by Arundel in his Constitution? We are told by the editors that the two so-called Wyclifite manuscripts of the whole Bible printed in the great Oxford edition of his works are the sole survivors of the fourteenth century Bible. On the other hand, Canon Patterson tells us that there are in existence a hundred and thirty copies enriched by the notes of the Reformer, and in the absence of other editions, proving the eagerness with which the common people seized the opportunity of reading for themselves the word of God. Strangely enough, in spite of these authoritative statements, I venture to assert that there is every reason to believe that these so-called Wyclif manuscripts and perfect orthodox translations were authorized by Holy

Church and indeed commended to the use of the faithful, that their style and mannerisms show no trace of the workmanship of the alleged author, and that the copies we possess prove that they existed in the most unimpeachable Catholic surroundings. Is it likely that copies of the Bible, which, according to the Protestant historians, were written by a heretic, proscribed by the Church, and whose possession was a criminal offense, would be the treasured possession of Catholic kings, nobles, and bishops engaged in persecuting the author and his followers, in the libraries of priests and religious houses. and left as valued bequests in the wills of the common people?

A vellum copy of this translation appears in the possession of that pillar of orthodoxy and enemy of the Lollards, King Henry VI, and was by him bequeathed as a precious gift to the Carthusian monks of the London Charter House. The same version was also in the library of Henry VII, another pillar of the Church, with a gorgeous border of the royal arms, and Tudor roses surrounding not only the title page but the prologue known as "Five and twenty bokes," commonly, but far from generally, attributed to Wyclif.

THE so-called Wyclif MS., now displayed under that title in the British Museum, belonged to Thomas Woodstock, Duke of Gloucester, a very pillar of orthodoxy and uncompromising hater of the Lollards and all their works. In the inventory of his goods (Record Office, Q. R. Escheator's Accts. 176) besides "the big Bible in Englishe," he possessed an English Psalter and the "bokes of the Gospel" in English. Humphrey, Duke of Gloucester, the intimate friend of Abbot Whetehampsted, one of Wyclif's principal opponents, possessed another.

In the Lambeth library reposes another copy of the so-called Wyclif Bible which belonged to Bishop Bonner, "Hammer of the Heretics," and another to William Weston, Prior of Camberwell.

On the last page of the "Wyclif" gospels in the Alnwick MSS. is written the name of Katerina monacha—Katherine, the nun. It would appear that not a single copy of the Wyclif Bible appears divorced from the most orthodox surroundings.

We are told that the possession of a Bible in English was a criminal offense. In fact, Taine goes so far as to say that it was punishable with burning. Now let us see what concrete evidence we can produce to controvert this generally accepted notion. Of course, we are told, it was secretly distributed by the "Poor Preachers." Unfortunately we have evidence from the Bishops' registers that many of these "Poor Preachers" were licensed to preach by the diocesan authorities. We have therefore the persecuting but childlike bishops licensing "Poor Preachers" to go round the country distributing copies of the Bible, an offense—according to Taine—punishable with burning. If we find English Bibles openly listed in inventories of property, and bequeathed as treasured possessions in wills which had to be proved in the Courts of Bishops, stated to have been generally engaged in searching out and destroying the word of God, there would seem to be a wrong impression somewhere.

In the Register of Wills for the Archdiocese of York, published by the Surtees Society, we find that in 1394 a copy of the Gospels in English was bequeathed to the Chantry of St. Nicholas, in the Church of the Holy Trinity, York, by John Hopton, Chaplain. Here, as Gasquet puts it, we have "a Catholic priest publicly bequeathed, in a will proved in his Bishop's court, to a Catholic Church, for the use of a Catholic people, the proscribed work of some heretical sect."

In 1404, Philip Baunt, a Bristol merchant, left a copy of the English gospels to John Canterbury of St. Mary's, Redcliffe. One of the treasures of the Ashburnham MSS. is a copy given to the nuns of Syon by Lady Danvers. "The aforeseid Dame anne Danvers hath delyvered this booke by the hands of her son Thomas Danvers on Mydde Lent Sunday in the eighth yere of our lord King Henry VIII, and in the yere of our Lord God a M fyve hundred and seventeene, *Deo Gracias*." Imagine Syon, that citadel of Catholicity, accepting a proscribed Bible from a lady of such rigid orthodoxy as the Lady Danvers, afterwards imprisoned for the "old religion"!

Another piece of evidence for the existence of a pre-Wyclif Bible is contained in a book written about the year 1450 for these very nuns of Syon, called *The Myrroure of Oure Lady very necessary for Religious Persons*. In the prologue

or preface the author states: "Of psalmes I have drawne but few, for you have them of Richard Hampoles drawing and out of former Englysshe Bibles if ye have a lysence thereto." And further: "And forasmuch as it is forbidden under payne of cursing that any man sholde have or translate any text of Holy Scripture into English without the consent of the Bishop diocesan. . . . Therefore I have asked and have license of our Bishop," etc. This seems to point to a non-proscribed Bible.

In conclusion, in no case does Wyclif either in his sermons, written during the last two years of his life, or in any of his other writings quote a single verse of his own supposed versions. From internal evidence I would suggest that he used the Latin Vulgate and translated when necessary as he went along. Most of us who use the Greek Testament do the same thing, and I see no reason why it should be derogatory to Wyclif to assume he followed the custom of his clerical brethren. Bishop Pecock, in his *Repressor*, written definitely against the Lollard position of taking the Scriptures only for their guide and ignoring the teaching of the Church, takes it for granted that all laymen have a knowledge of the Scriptures, and most carefully explains that he refers to the Lollards as "Biblemen" because of their theological attitude with regard to the Church's teaching. "This what I have now said of and to Bible men I have not said under this intent and meaning that I should feel it to be unlawful for laymen to read the Bible and for to study and learn thereof, with help and counsel of wise and well learned clerks and with license of their governor and bishop" (E. Pecock, *The Repressor*, etc. Rolls Series. I, p. 37).

In the Ashburnham MSS. is a copy of the so-called Wyclif Bible with the following inscription: "A lytel boke of L8. s6. 6d—and it was written by a holy man, and was overseyne and read by Dr. Thomas Ebb-all and Dr. Ryve . . . my modir bought it." An interesting chance record of such a licensing.

NOW to sum up. If there was an existing, generally used, translation of the Bible already in existence, there was no earthly need for a translation by Wyclif. Wyclif lived and died a priest of the English Church in good canonical standing, and as such a priest certainly was aware of the existence of such a translation and the universal manner of its use. Neither he nor his followers made any claim to have been the authors of such a translation, and the fact that he issued an unlicensed version was never brought against him by his accusers at Lambeth or Oxford. The two men generally stated to have been his assistants were good Churchmen who afterward rose to eminence in the Church. The so-called Wyclif version is found in the most exalted, orthodox circles, Religious houses, and among the common people. It often bears the episcopal license.

Further, we have the strongest evidence that there was a heretical prologue attached to some copies, and the strongest official assurance that it was this and not the matter of the book that was condemned by the Church, and that the Lollards' heresy consisted in the use they made of the book and not the fact of their reading it. Lastly, that the Church encouraged the reading of the Bible, and the possession of duly authorized translations, edited, glossed, fostered, and promulgated under her authority. Can anyone tell me if the translation of the Bible by Wyclif was referred to by any writer previous to the beginning of the nineteenth century? I can find none and I am anxious for information.

CHRISTMAS CARDS

are on the market again. I hope you will remember my previous annual outbursts on the subject of Christmas cards that do not mean Christmas. When you buy cards *insist that your dealer supply cards that mean the Feast of the Nativity*. The fine old customs of Yuletide—holly and mistletoe, plum pudding, the stockings by the fire, the decorated tree—have meaning for us only because the old pagan festival of the winter solstice was taken over by the Church and made into a Christian commemoration. The effort to keep the Christ Child off the Christmas card has been conscious propaganda during the past decade, and the Churchman must be uncompromising in his attitude. Christmas is a religious feast, and must not be permitted to become secularized.

—Rev. B. Z. Stambaugh.

LAMBETH DECLARATIONS ON THE CHURCH AND ON ITS MINISTRY

The following are excerpts from the Declarations made by the entire body of Anglican Bishops at the recent Lambeth Conference and are here gathered and reprinted by reason of their bearing on questions now under discussion in New York. Pages cited are references to the official publication, The Lambeth Conference, 1930.

WE, ARCHBISHOPS and Bishops of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord 1930, give you greeting in the Name of Our Lord and Saviour Jesus Christ.

"We who write are bearers of the sacred commission of the Ministry given by Our Lord through His Apostles to the Church" (p. 17). . . . [As to the proposed United Church in South India:] "Its Bishops will be received as Bishops by these [Anglican] Churches. Its *episcopally ordained ministers*—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. . . . On the other hand, no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained (p. 27). . . .

"It is our duty to envisage the one Church of Christ as it will be when reunited, and to shape the Churches of our own Communion so that they will, even now, conform as much as possible to that ideal, and be ready to take their places within it when it is realised. . . . The [Anglican] Churches teach the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. . . . They are both Catholic and Evangelical. . . . Every Church in our Communion is endeavoring . . . to represent the Christian religion and the Catholic Faith" . . . (pp. 28, 29).

"This ministry has been perpetuated *from the first days until now*" (p. 30).

"We long to see the Divine Society moving among the societies of men with the light of the Gospel upon it and the strength of a corporate witness within it" (p. 34).

[Resolution]

"49. The Anglican Communion is a fellowship, within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, or Regional Churches in communion with the see of Canterbury, which have the following characteristics in common:

(a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches. . . .

"The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship" (p. 55).

[From the Report on the Unity of the Church:]

"The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church" (p. 111).

"When we speak of the Historic Episcopate we mean the Episcopate as it emerged in the clear light of history from the time when definite evidence begins to be available. . . . We may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that 'from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons.' Whether a variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival" (p. 114). "The Historic Episcopate as we understand it goes behind the perversions of history to the original conception of the Apostolic Ministry. . . . When, therefore, we say that we must insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions" (p. 115).

ST. STEPHEN'S COLLEGE

BY THE REV. BERNARD IDDINGS BELL, D.D.

WARDEN OF ST. STEPHEN'S COLLEGE, COLUMBIA UNIVERSITY

IHAVE received so many inquiries about the financial crisis at St. Stephen's College, Columbia University, that I ask the courtesy of your columns for a brief statement concerning the same.

It is quite true that St. Stephen's College, to which has been given perhaps the greatest educational opportunity ever furnished to an institution of the American Church, is, because of the fact that it has long been dependent upon voluntary contributions and has never been endowed, so hard pressed that unless immediate help can be procured it is bound to close its doors. This possible calamity, which we hope and pray may be averted, would not only stop the extraordinary work done at Annandale but would also gravely involve the prestige of the Church. Rarely has an institution of learning belonging to the Episcopal Church been as much in the forefront of discussion and interest in educational circles as has this institution during the past three years, largely because of its unusual position as neither a small college nor an urban university college, but "a small country college within the urban university." That the college is under the patronage of the Episcopal Church is widely known. If the institution should close because of poverty the Church can in no way avoid a severe blow to its reputation in the scholarly world.

St. Stephen's College three years ago became a constituent undergraduate college of Columbia University, retaining its independence of finance and policy but profiting by participation in the intellectual resources of the university. The university is itself hard pressed financially, facing a huge operating deficit. It is impossible that it should take care of our present emergency. Nor is it right that it should do so, since our institution belongs to the Church and is properly the Church's contribution to higher education. Moreover, it is impossible to borrow funds to tide us over the emergency, even with the university's backing, with the banks in their present highly cautious frame of mind.

The development of the college these past few years has been almost startlingly happy. It is on the approved list of the Association of American Universities, which lists only about two hundred colleges in all in the United States. Phi Beta Kappa, the honorary scholastic fraternity, established a chapter at St. Stephen's last June, thus honoring it and endorsing its work. There have been erected the most modern scientific laboratories. The Carnegie Corporation this autumn made a grant for the further development of its already creditable library. Et cetera.

To meet the expense of operation and to compensate for losses in income it is imperative that we find \$50,000 by the first of January. We hope to get this from a number of people who believe in the necessity of preserving this quite unique institution—believe in it because of what it stands for in education and because of the way in which it represents the Church in education.

We cannot believe that one of the outstanding educational experiments of America will be abandoned. It seems to us not credible that a million and a half dollars of buildings already erected, the labors of many years on the part of self-sacrificing scholars, and the prayers of the faithful, should all come to nothing for lack of \$50,000. But—the necessary \$50,000 cannot be ours unless we can procure it from such persons as are interested in the things we stand for.

The prayers of the faithful, and the financial assistance of such as can spare it for our aid, are asked of all who read this letter. We have in hand at this date \$16,040.00 of the sum desired.

SOME OF the Indian chiefs having become the open enemies of the Gospel. Mr. Elliot, sometimes called the Apostle of the American Indians, when in the wilderness, without the company of any other Englishman, was at various times treated in a threatening and barbarous manner by some of those men; yet his Almighty Protector inspired him with such resolution that he said, "I am about the work of the Great God, and my God is with me; so that I fear neither you nor all the Sachems (or chiefs) in the country. I will go on, and do you touch me if you dare." They heard him, and shrank away.
—Exchange.

"Some Folks Won't Work"

By Clinton Rogers Woodruff

AN ancient prayer translated in 1578 runs thus:

"They that be snared and entangled in the extreme penury of things needful for the body, cannot set their minds upon Thee, O Lord, as they ought to do; but when they be disappointed of the things which they do so mightily desire, their hearts are cast down and quail for excess of grief. Have pity upon them, therefore, O merciful Father, and relieve their misery through Thine incredible riches, that by Thy removing of the urgent necessity they may rise up to Thee in mind.

"Thou, O Lord, providest enough for all men, with Thy most liberal and bountiful hand; but whereas Thy gifts are, in respect of Thy goodness and free favor, made common to all men, we (through our naughtiness, niggardship, and distrust) do make them private and peculiar. Correct Thou the thing which our iniquity hath put out of order: let Thy goodness supply that which our niggardliness hath plucked away. Give Thou meat to the hungry and drink to the thirsty; comfort Thou the sorrowful: cheer Thou up the dismayed: strengthen Thou the weak: deliver Thou them that are prisoners; and give Thou hope and courage to them that are out of heart.

"O Father of mercies, have compassion on so great misery. O Fountain of all good things and of all blessedness, wash Thou away these so sundry, so manifold, and so great miseries of ours with one drop of water of Thy mercy, for Thine only Son, our Lord and Saviour, Jesus Christ.

". . . Let not by our unworthiness the price of their salvation be wasted, for whom Thou didst vouchsafe to be a saving Victim and Redemption. We bring before Thee, O Lord, if Thou wilt graciously vouchsafe to behold, the tribulations of the poor, the perils of the people, the groans of prisoners, the miseries of orphans, the necessities of strangers, and helplessness of the weak, the hopelessness of the weary, the weakness of the aged, the aspirations of young men, the vows of virgins, the wailing of widows—."¹

There is no need to quote figures to demonstrate what a serious unemployment problem is upon us; some say the most serious one we have ever had. It is being brought home to every one of us, at least statistically and to some of us very directly. It is country-wide; it is world-wide.

In a recent letter Jacob Billikopf, executive director of the Jewish Charities of Philadelphia, and the capable leader of the movement in that city to solve the problem of immediate and permanent relief, said:

"Mr. A. (his name is legion) is a sober and industrious worker, the kind frequently referred to as 'the backbone of our democracy and the pillar of our American civilization.' He has been out of work nearly seven months. Three out of his five small children suffer from underfeeding and malnutrition: one is predisposed to tuberculosis. In despair Mrs. A. appealed to a relief society for bread and milk for her little ones. She was told: 'Sorry—we have no funds.' What an agonizing expression on her face.

"Small comfort to Mrs. A. to be told: 'Madam, but we have always had unemployment. If you will study the industrial chart, you find that employment has gone up one and a fraction per cent since April 15th.' Even if the ascent of the curve on the chart were ten per cent, Mr. A. may still find himself out of employment for many months to come because he unfortunately works in an industry where machine displacement is now proceeding at a faster rate than ever before."

Some may wonder at the title I have given this article. I have taken it from a book by Clinch Calkins just published.² From thirty cities, from a hundred occupations, from their first hand and consecutive knowledge of the experience of their neighbors, the settlement workers of the country have gathered testimony as to what unemployment extracts of household standards and things of the spirit, "And Clinch Calkins has made a moving epic of it" in the words of Paul U. Kellogg, editor of *The Survey*, "so that these stories of family vicissitudes stand out like a train of covered wagons."

Miss Calkins' book is about unemployment, a definition of that unpopular term and a popular presentation of its social effects. The author is not so much concerned with the sensational business depression, as with the constant and increasingly important problem of unemployment in prosperous times. The condition grows steadily worse; it is a fundamental weakness in our social and economic organization. Today it is es-

timated that about 2,500,000 are out of work; but what of the 1,000,000 who are always pounding the pavement, good times or bad?

IN February, 1928, when we were supposed to be in the midst of prosperity, there was a serious problem confronting us. Governor Smith of New York, in a letter to the State Industrial Commissioner, cited reports of "a serious condition of unemployment affecting the city and the state of New York at the present time;" and asked that a prompt and comprehensive survey be made for the purpose of determining "whether the state, with its large public works program, or in any other way, can do something toward relief of this situation." At the same time the New York Charity Organization Society³ announced that it was receiving more calls from the jobless for help than at any time since the war; and the New York State Labor Department disclosed a decrease in the state of 66,000 factory wage-earners, during the preceding year.

Observers noted that this was not merely local. Unemployment demonstrations had but recently occurred in Passaic, New Jersey; an Ohio report spoke of the out-of-work crisis in that state; an Associated Press dispatch from Chicago told of bread lines forming in that city such as had not been seen since 1913; the Bureau of Labor Statistics in Illinois reported a decline of about eight per cent in industrial employment in that state during 1927; and distress was reported from New England and from the coal regions. According to the Federal Department of Labor, factory employment throughout the country was "five per cent less last autumn (1927) than during the same months of 1926." The radical New York *Daily Worker* declared that the situation presents "a problem which is daily becoming more acute and dangerous," a prophecy that the passage of time, and that a very short time, has all so unfortunately proved.

There is no question about the gravity of the situation. On October 21st, President Hoover announced his plans for a committee to handle the problem. This committee is composed of six members of the Cabinet and of Eugene Meyer, Jr., governor of the Federal Reserve Board, and will act in an advisory capacity. The President asked Colonel Arthur Woods, former police commissioner of New York and a trustee of the Carnegie Foundation, to be the head of the national organization to be formed. The official government estimate of the unemployed throughout the country put the figure at 3,500,000, but added that of this number about 1,500,000 are chronically out of work. It was realized, however, that the situation was extremely serious. Colonel Woods immediately entered into conference with the President and afterwards he told newspapermen that his committee would be principally "a coordinating sort of thing, and the best that we can do is to let various places know what others are doing as a guide for their own efforts." The President's plan followed that of President Harding's similar committee in 1921, of which Herbert Hoover was chairman and Colonel Woods the directing head. At that time, the improvement which took place within a year was due largely to a growth of building, and President Hoover expected that the present depression would follow the same lines. It was pointed out, however, that in 1921 there was a great shortage of housing, which does not exist at the present time, and that consequently whatever building might be done would be governmental, either federal, state, or municipal, and it was claimed that the amount would be relatively small. There were no indications that the Presidential plan included any grappling with the fundamental problems involved.

The United States Department of Commerce recently made a telegraphic inquiry of fifty-two leading cities to ascertain whether water works construction and other public work projects are being pushed forward as an unemployment relief

¹ This was published in *The Social Preparation* for February, 1915.

² Harcourt, Brace & Co. \$1.50.

³ Of which Lawson Purdy, a vestryman of Old Trinity, is director.

measure. Replies by letter and telegram indicated that these cities recognized that one way to prevent break lines was to extend pipe lines. A majority of these 52 cities are finding it possible to advance public work, and in particular, water works construction in order to help relieve the present crisis. Within the past thirty days (of November 1st) we are told in an advertisement in the *American City* thousands of men were put to work laying underground pressure pipe for water and gas mains.

This humanitarian, as well as extremely practical, program merits the highest commendation of all citizens, of merchants, manufactures and bankers, as well as municipal and government officials.

Of the thirty-four cities and twenty-four villages in New York State which replied to a questionnaire sent out in July by the New York State Bureau of Municipal Information, inquiring what, if anything, was being done to relieve local unemployment, all but seven municipalities listed the speeding up of public improvement programs. The paving and repaving of streets, construction of public buildings, stadiums, bridges, streets, water works, sewers, sewage-disposal plants, power-plants, incinerators, park and school-ground improvements, and the planting of trees, were among the projects cited, many of which would normally not be undertaken this year. Provision was made in a number of cases in awarding contracts that local men should be given preference. Several municipalities stated that they had appealed to private corporations, which had cooperated by expanding their normal programs. One city reported that last winter when an acute situation arose, alternating three-day shifts were instituted in order to take in as many men as possible. Three cities and four villages have opened free employment bureaus, one of which has filled 1,100 positions.

That public works afford an effective aid in stabilizing an economic balance is the matured judgment of the "Committee on Recent Economic Changes." This committee is persuaded that if federal, state, and municipal authorities were prepared to act in concert at the first warning of an approaching economic depression, even a relatively small volume of public construction added to our normal amount would be ordinarily sufficient to be an appreciable factor in restoring reasonable economic balance.

However, this committee⁴ points out that this is only one factor. The business community cannot expect to operate without restraints of its own or to counter-balance careless excesses by undue reliance solely on public construction. In its proper place, however, as one among a number of steadying influences, and at its proper time, the acceleration of public construction may well become useful. "This is the conclusion which emerges from consideration by the committee of the information put before it."

RETURNING to Miss Calkins' book, *Some Folks Won't Work*, she points out that "the average person thinks he is quite a man, that hard work and good management and, if he must admit it, a pretty good head have put him where he is. What he has accomplished is possible for other people. He may run a candy shop in Boston, a feed store in Illinois, or be president of Universal Engines. Mention unemployment to him and 'some folks won't work' is his answer. The real answer attempted by this analysis is based on the nation-wide survey made by the National Federation of Settlements. The study is chiefly concerned with the effect of unemployment on the home; it makes the problem human and personal, and shows the breakdown of the individual and family when workers cannot find steady jobs or any jobs at all."

Miss Calkins, the author, lately of the University of Wisconsin faculty, was formerly on the staff of the *Survey Graphic*, to which she still contributes.

At a recent meeting in Philadelphia, attended by 175 of the leading men of the city in all walks of life. Mr. Billikopf said: "I'd consider myself a pretty little brother of the rich if I were to say today that this problem can be mitigated by charity. I know how labor feels upon the subject. This problem needs constructive leadership of the highest order, and not politics."

Which remark brings to mind the constructive program urged at the Boston meeting of the American Federation of

Labor. "The outstanding economic event of the past year is serious unemployment," the executive council reported. Unemployment was either the subject of discussion in all convention proceedings or the background that colored all deliberation. As the *American Federationist* pointed out, "unemployment is now a national calamity, and no longer a burden that can be placed on the workers alone." It lays its restraining hand on business machinery and stalks like a specter through political councils and brings fear to the strongholds of finances. So long as unemployment is dominant, there cannot be that circulation of money that is necessary to start business recovery. The solution of unemployment requires study and organization.

As a program for preventing unemployment the Boston convention adopted the following proposals:

1. Reduction in hours of work and wage increases.
2. Stabilization of industry.
3. Efficient management in production and in sales policies.
4. Nation-wide system of employment exchanges.
5. Adequate records.
6. Use of public works to meet cyclical unemployment.
7. Vocational guidance and retraining.
8. Special study of technological unemployment.
9. Study relief proposals.
10. Education for life.

"Until we are able to prevent unemployment we must provide for the unemployed," declared the *American Federationist*. The convention directed the Executive Council to investigate all plans, legislative and otherwise, and make recommendation to the next convention.

SOME of the leading bankers and business men of New York have set up a relief agency, which *Time* very properly calls unique. As an Emergency Employment Committee, they prepared to raise by private subscription \$150,000 per week throughout the winter to make jobs for 10,000 unemployed heads of families. Each man is to be hired at \$15 per week to work in parks, public institutions, other non-profit-making places. Seward Prosser, who called the meeting, said: "The present unemployment situation is of such a nature that it constitutes a definite civic responsibility. . . . The committee is, of course, aware that its efforts cannot meet the situation entirely."

At the Philadelphia meeting already referred to, Judge Horace Stern made the practical suggestion that at least one of the means to be employed should be the establishment of a revolving loan fund by which relief could be given to the worthy poor without destroying their self respect. He cited his own experience in the criminal courts, where a small fund placed in the hands of the probation officers has been loaned four times over in aiding unfortunates to reach their homes or in meeting immediate necessities, with results which demonstrate the inherent honesty even of the unfortunates who reach the criminal courts. He suggested that the plan be put into effect upon a much larger scale to help meet the prevailing emergency, for those who were unfortunate, but not in the criminal class.

"Unemployment of those able and willing to work is perhaps the gravest indictment of our social order," Jane Addams has declared, and never in her opinion have individual cases been presented with more validity than those contained in this Calkins volume. "We are quite sure that these cases so graphically and ably presented by Clinch Calkins," she says, "with her cogent reflections upon the psychological effect of unemployment, can but hasten that day when a persistent and intelligent effort will be made for its abolition."

As the *Journal of Commerce* has pointed out, unfortunately the problem of unemployment is not merely the old-fashioned sort of acute distress calling for emergency treatment. "We are so accustomed," it says, "to associate unemployment with prostrate industry, closed factories, and universal profound depression that it is hard to revise our ideas and grasp the fact that we must also grapple with an unemployment problem that is the direct outcome of our prosperity. It is likely to persist, and, it may be, increase even if our industrial output after the present recession should resume with full vigor the upward trend that has characterized it of late years."

Attention has been called many times by the *Journal of Commerce* and other trained observers to the paradoxical

⁴ See reference to "An Audit of America" in THE LIVING CHURCH for May 31st.

juxtaposition of rising output and declining numbers of workers in the factories of the country. The various production indices emanating from official and private sources all tell the same tale.

"Sorry comforters are ye all—when will your windy words have an end." These words of Job, Dr. Billikopf used in opening his meeting and they may well be borne in mind elsewhere as in Philadelphia. Unemployment is a serious challenge to our Christian civilization, to our modern civilization if you will. When churches, government, business men, industrial and labor leaders the world over really apply themselves to the problem of long-range and carefully thought-out programs, we should be able to solve the problem of unemployment which today constitutes one of the most serious hardships that confronts not only the workingman and his family, but the whole of society.

Let me close this article by repeating the injunction of the synod of the province of Washington:

"We urge upon our people, individually and collectively, acting, for example, through corporations, the duty of giving work to unemployed men and women in the spirit of sharing. Many of our people are already creating jobs to relieve particular cases of economic pressure. If this were done generally the entire county would benefit.

"Let all people in this period of economic depression recognize anew that history proves the truth of the words of Scripture that, while heaviness may endure for a night, 'joy cometh in the morning.' The Archbishop of York's ringing words in his sermon at the Lambeth Conference, 'God reigns!' still echo in our ears. Therefore we, as faithful servants of Christ, must proclaim this same message high above all the depressions of soul and body in the world: 'God reigns!'"

"DONEC REQUIESCAT IN TE"

AS ONCE the watcher strained his anxious gaze
From Grecian ramparts quick with perfidy
And eager lust of death, impatiently
Scanning the distant sky for signs ablaze
Across the brooding sea, when sudden flame
Should leap from isle to isle as harbinger
Of a victorious chieftain this tenth year
Returning to redeem his country's shame;
Or once as Judah's prophet saw his land
In desolation wasted, sick with sin,
Like a blind soul that silently implores;
Yet in the Temple bowed could understand
A vision glorious all fair within,
A righteous City on those far-off shores:

So as he lay upon some sunny hill
And watched the fishermen in Naples' bay,
A poet dreamed a dream, when high mid-day
Brought sleep to weary folk and all was still.
He dreamed—and are not lovers' dreams perchance
Their waking life?—of one great City born
From death for death's despite, of war forsworn
By men on earth, finding deliverance
Beneath an Empire's Lord who should recall
Mercy and truth embraced in harmony.
And more he saw: earth travailing with good,
Pregnant with Life newborn for all in all,
Binding creation in simplicity
Of a new striving unto brotherhood.

Yet, for his eyes were holden, could not know
The Heavenly City, New Jerusalem,
Garnished with precious stones, nor laugh with them
Who catch her joy in this dim world below.
He saw the shadows breaking. When the stars
That faintly lit his earth and heaven sank low
And night had ebb'd, a nobler dream, aglow
With that fair City's light, escaped the bars
Of siege and raid and rape, of fear and pain,
From one who cried, distressed for troubled Rome,
"Our hearts are restless till they rest in Thee"—
A dream of sons and pilgrims born again,
Passing in ordered ranks to that long home
Where adoration fills Eternity.

ELEANOR SHIPLEY DUCKETT.

HOBART CENTENNIAL AT GENEVA

By THE REV. MURRAY BARTLETT, D.D.

PRESIDENT OF HOBART COLLEGE

ONE hundred years ago this fall Bishop John Henry Hobart, founder of Hobart College, Geneva, New York, and a brilliant leader in Episcopal Church affairs, who was assistant minister of Trinity Church, New York, at 25, a trustee of Columbia University at 26, and Bishop of New York at 35, died at St. Peter's rectory, Auburn, New York, during the course of a journey to Geneva and the western part of the state.

The centennial of Bishop Hobart's death, commemorated this fall by a number of churches throughout the state and notably by special services conducted by Bishop William T. Manning at Trinity Church, New York City, emphasizes again the determined fight he waged in founding a college at Geneva designed to be informally affiliated with the Episcopal Church. Material recently gathered by Hobart College authorities reveals that Bishop Hobart's effort to secure funds for the establishment of Hobart College in a period of pioneer settlements and economic uncertainty was just as much a difficult problem then as it is now.

Today Hobart College is engaged in raising a \$2,000,000 Building and Endowment Fund. One hundred and eight years ago, before granting a permanent charter to Bishop Hobart and his friends, the Board of Regents required these gentlemen to raise an annual income of \$4,000 for their proposed college. This represented a tremendous sum to be obtained in sparsely settled communities of farmers, foresters, traders, and mechanics busy wresting a living from the Genesee wilderness, and in a day when Geneva Academy, the forerunner of Hobart College, announced that "the trustees have settled the tuition fees at as low a rate as at present they possibly can and accordingly the charge for each subject will be \$2.50 a quarter for reading, writing, arithmetic, English, grammar, and geography."

Tuition went up to \$3.00 per subject "for Latin and Greek languages, Mathematics, Rhetoric, Metaphysics, Moral and Natural Philosophy, Elements of History, and the Evidences of Christianity." This announcement also added that "suitable boarding and lodging could be had in private families at from \$1.00 to \$1.25 a week which will be reduced as soon as the new building now under construction shall be fit for students to room therein."

But Bishop Hobart, in spite of this low income from tuition, had courage. Some \$20,000 was secured directly to the college from the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York. Then the Bishop obtained the Startin Fund of \$5,000, the legacy of Mrs. Sarah Startin of New York. There was also a small Academy endowment and Geneva Hall had already been erected, mainly through the efforts of loyal citizens of Geneva. But nearly \$35,000 remained to be raised.

"Exertions unparalleled in this State," according to one assemblyman, were put forth to obtain this sum. The money was secured and Geneva College was the first educational institution created in New York without the aid of a lottery. But in the midst of these unparalleled efforts some unknown genius set off a figurative and financial bombshell destined to reverberate around Hobart College for years. This bombshell was an ingenious device entitled the Certificate Plan, by which subscribers of funds for the new college were urged to sign the following unique document:

"This certifies that William W. Watson, Geneva, having subscribed and Paid One Hundred Dollars to the Funds of Geneva College, is himself, his heirs, and assigns, entitled to the privilege of sending one student to Geneva College, free of tuition fees, for the term of twenty years, commencing from the date hereof, or whenever he may choose. Dated at Geneva, etc. . . ."

Agents scurried about the western counties. Farmers, traders, foresters, and mechanics signed on the dotted line. A deluge of woes and free pupils descended upon the instigators of this too clever scheme. The trustees sold their certificates, raised their money, and obtained their charter only to find their infant institution facing bankruptcy. For, proclaimed a further announcement in 1826, "the certificates are of the same nature with Bank or Insurance stock . . . and at the decease

of the owner go to his heirs and assigns in the same manner with other property."

Thus there was no end to these certificates. The Hobart (then Geneva College) officials, figuratively rent their clothes. Year after year, decade after decade, back came these little old men of the sea to perch upon the weary shoulders of the educational Sinbads of western New York. The original trustees died; good boarding could no longer be obtained in Geneva for \$1.00 per week; values changed, prices rose, the Civil War was fought. But the certificates were still good. A large number of these certificates were issued. Over two hundred of them were in force twenty-five years later. A few of them are outstanding and perfectly valid, although no one has made use of them since 1890.

They have survived to this day. A few years ago a gentleman of over eighty years displayed a yellowed certificate and remarked that it was good for but one year more and he ought to enter Hobart at once. He was under the impression that these notorious certificates expired at the end of a century. But he was mistaken. The certificates are still good and the doors of Hobart College are still open to the old gentleman and any other owners of these ingenious slips.

SOMETHING TO THINK ABOUT

BY ROGER W. BABSON

PRESIDENT, BABSON STATISTICAL ORGANIZATION

PEOPLE today are not only tired out *physically*, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order, and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living, and service to others.

A great mass of wage workers, executives, and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth, and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent,

Albert Peel, in a recent article on England, entitled *An Age Destitute of Faith*:

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and *char-a-banc*, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes, and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history—in fact, I discussed it in the first edition of my book, *Business Barometers*, written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught.

People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools, and colleges. Think it over.

THANKSGIVING

I THANK Thee, God, for the doors I have opened,
For the treasures I've found,
For the songs I have sung;
For the fields and the flowers and the green shady trees—
I thank Thee, God, for all of these.

But, Lord, there is more, and I'm eager still
For the doors which are closed,
And the secrets within;
For the melodies gay
That my lips have not touched,
For the wealth of the harvest yet unreaped,
For the shower of sunbeams—falling red leaves—
O Father, accept my thanks for these.

PRISCILLA CARYL.

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.

RUSSIAN BISHOP ENDORSES MANNING

To the Editor of *The Living Church*:

I ALWAYS read with profound interest and much satisfaction pronouncements that come from the Rt. Rev. William T. Manning, Bishop of New York, whenever they are of dogmatic or administrative character. His pronouncements correspond to the spirit of that Church which we believe to be of Universal or Catholic origin and character and which we confess in our Creed as One, Holy, Catholic, and Apostolic.

At the consecration of Bishop Charles Kendall Gilbert, D.D., the esteemed Bishop of New York, in his sermon on this solemn service, presented to the Christian world a much needed and well grounded understanding of Christ's Church as it is held by the Anglican Church. His statements in this regard are very clear and definite, and what concerns us the most, they are the same as the Orthodox Catholic Church holds them and, we think, the Roman Catholic Church also. If the rest of Christendom would adhere to this teaching on the Church, it would make Christian unity possibly much nearer. The Church, the Ministry, and Sacraments have to be taught and understood clearly and definitely as Bishop Manning expressed, and he gives by this immeasurable service to Christianity.

(Rt. Rev.) THEOPHILUS N. PASHKOVSKY,
Chicago. Bishop of the Russian Orthodox Church.

BISHOP MANNING AND HIS CRITICS

To the Editor of *The Living Church*:

AS I HAD the honor of being Dr. Gilbert's first rector, having baptized and presented him for Confirmation, I was naturally deeply interested in his consecration as Suffragan Bishop of New York. I arrived from my missions in New Zealand just in time for the service. Nor was I less deeply interested in the sermon of Bishop Manning who set forth the Church's historical position so clearly and without equivocation. To his self-appointed critics I beg to offer the following reflections. Granting their contention that the Church in the first days was "Presbyterian in one place and Congregational in another" (for which I cannot find the slightest proof) yet the core of ministerial authority is seen in the statement: "Look ye out . . . from among you seven men of good report . . . whom we—not ye—may appoint," etc. Of course the episcopate is a product of evolution, i.e., Creative Evolution, which is God's method of working in this as in all else. If the Church is not His Body as St. Paul avers—the embodied Presence of His Blessed Spirit—where else, corporately, may He be said to dwell?

Take the Roman position. Even granting their claim that St. Peter, under divine fiat, was the founder of the Church, how could the foundation stone become also the headstone, nay, a succession of headstones down the ages as Dr. Passmore so well observes?

Equally illogical is the Protestant contention (of which we have five times as many varieties as there are of Heinz' pickles); for if Martin Luther, Calvin, Robinson, Wesley, and Mother Eddy possessed the authority to found a Church, then I have the same right and so have all other believers, and presently every man becomes his own Church and we have no Church at all. . . .

To show the dominant place the Church occupied in the mind of our Lord, no less than nineteen out of His thirty-nine parables—earthly stories with heavenly meanings—have to do with His Kingdom—almost a fifty-fifty proposition—and while Kingdom and Church are not synonymous terms, yet the latter is the nucleus of the former and her continued existence the magnificent assurance of the Kingdom's eventual triumph. If the Episcopal Church in this country is not a branch of the (non-Roman) Catholic Church for English-speaking folk, then she is an impertinence, outnumbered as she is by so many of her rivals. Esthetic services with all their pomp and pageantry and a wondrous liturgy will not suffice to save her, for "these are but the trappings and the suits of woe" and not her life.

If I am wrong in my contention I should love to be corrected! Meanwhile Rome is burning and the Neros still fiddle.

Port Washington, L. I. (Rev.) WALTER E. BENTLEY.

"A MISSION TO INDIA"

To the Editor of *The Living Church*:

I HAVE NOTED with interest your editorial in THE LIVING CHURCH, issue of November 8th, and the Rev. Mr. Prince's letter, calling attention again to the appeal of the Church of India for help on the part of the American Church. You urge "a little caution" in this matter; but surely we have been cautious to the point of inertia.

When, nine years ago, I visited India on a mission from the National Council, the Metropolitan, Bishop Westcott, suggested to me most earnestly the possibility of our coöperation. I told him that the existing canons of the Episcopal Church expressly precluded that Church from establishing a mission in any territory under the charge of another branch of the Anglican Church. He replied that, so far as he was concerned, the Church of India would gladly set apart a jurisdiction in northwestern India comprising a vast out-caste population already open to preparation for Baptism, and accept the appointment of an American bishop over whom the Church of India would claim no authority but who would exercise that authority under the direction of General Convention only. The Metropolitan's proposal seemed to me so generous, the need so obvious, and the opportunity so unique, that I caught his enthusiasm, and, on my return to New York, presented the matter as strongly as I could, by voice, to the Presiding Bishop and in a written report to the National Council. Bishop Gailor had many matters of concern on his mind at the time; and what action, if any, the Council took, I never learned. . . .

Now, apparently, it is to the fore again. Perhaps the period of "a little caution" has elapsed after nearly a decade; but at any rate this would seem to be a peculiarly fitting moment for the Church to consider again—and this time seriously—the extraordinary opportunity presented in India. Added force is given to the proposed experiment by the very facts cited in your editorial. If an experiment is to be tried in South India whereby, "under certain rather probable contingencies, portions of the missionary work in India would cease to become Anglican work," would it not be an off-setting advantage for our branch of the Anglican Church to have begun another experiment, sixteen hundred miles away from the first, among a totally different population—an experiment fraught with no dangerous possible contingencies, and one in the carrying out of which this amazingly adaptable Anglican Church would be free to maintain all of her historic privileges and to present them undiluted to a people prepared to receive them?

I recall, in this connection, one feature of the case upon which the Metropolitan laid great stress. He pointed out to me the serious handicap under which the Church of England labored in India through its official and recognized connection with the British government. Whatever stigma attached to the government in the minds of the people of India, the same stigma naturally attached to the English Church and her mission. If, now, the people of India could see the establishment among them of a Church, identical with the Church of England in Faith and Order, but having no connection with the British government or with any state whatever, it is impossible to exaggerate the manifold advantages which might accrue from such a demonstration. Such was Bishop Westcott's line of argument. If the argument was valid nine years ago, it has even greater force in the very critical situation of the British government in India today.

Except for the difficulty of Canon 14, which surely is not insuperable, I cannot see that any of the objections raised in your editorial—least of all that based on the supposed proximity, geographical, social, or religious, of the Punjab to South India—has much weight. The two provinces might be on different continents, so diverse and far separated are they. On the other hand, the plea made by Mr. Prince contains arguments so cogent that it would seem quite impossible for the American Church to remain longer inert and indifferent to an opportunity of such vast significance. If for no other reason, the proposal demands consideration from the fact that coöperation in the Punjab would do more to enhance the solidarity of the Anglican Church than the experiment in South India could possibly do to disrupt it. . . .

Annisquam, Mass.

WM. C. STURGIS.

BOOKS OF THE DAY

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

THE RELIGIOUS BACKGROUND OF AMERICAN CULTURE. By Thomas Cuming Hall, D.D., Professor of English and American History and Culture, University of Göttingen. Boston: Little, Brown, and Company. 1930. \$3.00.

Reviewed by EDGAR LEGARE PENNINGTON

THIS is an interesting and suggestive book, in spite of its occasional inaccuracies, its glaring omissions, and its split infinitives. The author sets out to show that an English Dissent, traceable to Wyclif and his followers and growing steadily to the time of its importation into the American colonies, has dominated and to a great extent still dominates Anglo-American thinking. "At the most," he says, "English Puritanism only affected one region and that for only a very short time. . . . The real type of thought and feeling which has guided and guarded the onward march of American civilization is much older, stronger, and broader in its reach than English Puritanism ever was. For the foundation of the American social structure is . . . the much older dissenting tradition of England." In other words, the Lollard influence, carrying with it the apotheosis of an infallible Bible to a degree which the most ultra-Protestant inhabitants of the continent of Europe have never realized, implying likewise a dislike for a clerical hierarchy and an indifference to the historic continuity of the Church, was potent among the lower and middle classes of England, far more than historians usually appreciate; and this deep-rooted attitude, antedating Puritanism by many decades, permeated the social groups from which most of the American pioneers were drawn. Dr. Hall handles his subject well so far as this contention is concerned; nor can we so readily account for the fact that the New England Puritans, who were Separatists from the Church of England, and the Virginia colonists, who remained strict Conformists, both enacted "blue laws" and rigid rules regarding church attendance, other than by conceding the author's hypothesis that they largely represented the same class of people, imbued with the same relics of fourteenth century austerity.

The treatment of Wyclif is perhaps the best part of the book. He is described as "the Father of the Dissenting Tradition." His background may be explained as the smouldering dissatisfaction of the old Anglo-Saxon native stock with a Church hierarchy largely controlled by foreign elements. He was well on in life when he attacked the political authority of the Pope; but from that time his progress toward complete separation from the ecclesiastical standard of his day was rapid. No great preacher like Luther, no genius at organization like Calvin, no skilful rewriter of credal faith like Melancthon, he had resources perhaps more formidable. For he set to work to translate the Bible for the simple folk; and in so doing, "for the common man Wyclif swept away even more effectually than Luther and Calvin the whole historic Church, for in its place he put the individual interpretation of the English Bible by every simple reader. The historic priesthood lost all meaning, for every Christian was a priest before God, and was under obligation so far as he had gifts and strength to proclaim the Word of God. The forgiveness of sin had nothing to do with either the magic of a sacrament or the message of a minister, but depended solely upon the calling of God to life and duty; and only in the faithful fulfilment of that duty could one make his calling and election sure. The sinner could not earn it, but he could by loving service come to realize that God had called and that he had come. Every soul could, and must come, into God's presence without mediation of either priest or Church. Salvation rested upon no external ceremony but solely upon a change of heart to which God called all men, and to which all the elect would respond."

Such sentiments as the above, which are commonplace today through the working of the Wyclif leaven, were revolutionary five hundred years ago. With one sweep Wyclif made the great Universal Church seem unnecessary, since the saving sacraments and the ministering priesthood afforded by such a Church were no longer considered essential to salvation by his followers. It was really the taking away of the sacraments that made preaching and the English Bible so important; the Bible took the place of the Church, and the pulpit supplanted the sacraments as the means of grace.

It is uncertain that Wyclif anticipated the real cleavage, mental as well as tangible, that was to follow. The yeoman class whom he affected, however, was steadily awakening to a sense of its wrongs and its power. Since the whole aristocratic tradition in England had become linked with the Norman conquering class, the dislike for the Normans and all that characterized them grew more bitter throughout the succeeding years. Gradually those who accepted the Lollard doctrine sought to separate themselves and their worship to their lives as far as possible from the state Church, with its control over the universities, the old nobility, the richer classes, and the Crown. "They visited no shrines, worshipped no images, knelt to no Cross, went no longer to confession. They needed no gothic church buildings. Where two or three were gathered together, there was a church. They needed no papist priest, for the preaching of the Word of God was for them more than sacrament and the hearing better than confession. . . . All sacred days were swept away save the one day of rest, on which the Lord rose. All the esthetic elements of the highly developed Catholic worship became for them heathen idolatry, and stained glass, church organs, paintings in churches were all heathenish and unbiblical." As for the Lollard, "he went to no Morris dances, he played no cards, he thought Maypoles wicked and the festivals of the Church heathenish. Sports he abhorred, and fine clothes and luxury were the signs of Satan. All that made life joyous to his oppressors was to him an evidence of sin and led to eternal damnation."

THAT the Lollard influence was to become more widespread and powerful was inevitable, as the class which it impregnated proved to be the rising class. The spirit of Lollardism survived the sixteenth century Reformation, though it did not bring it on; "Wyclif and his Lollards have given the world a type of Protestantism that survives until our day, and still forms the thoughts and feelings of thousands." That American Protestantism exhibits the distinctive features of the old English dissent even more than it does the genius of the continental Reformation has been overlooked by many historians; yet such a conclusion is obvious. Both Luther and Calvin laid great stress on the two most important sacraments; they retained confirmation, confession, and marriage; and, although they identified "bishop" and "presbyter," they insisted on an organized ministry, entrusted with the defense of the Faith and the administration of the sacraments. For the stern code, which we loosely call "Puritan," and the patronizing attitude towards the historical Church and ministry, prevalent not only among the Congregationalists and Presbyterians of Massachusetts and Connecticut but also among the Episcopalians of colonial Virginia and Maryland, we must look back to the far-reaching effect of Lollardism.

With all due deference to Dr. Hall's keen analysis, it must be admitted that his book is not free from erroneous details. The author assumes that Christianity was introduced into the British Isles by Augustine—"into what seems to have been a sort of religious vacuum." When Dr. Hall deals with the American colonies, he fails to show sufficient background of research; in fact, his bibliography suggests that he has relied

(Continued on page 140)

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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.
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Church Kalendar



NOVEMBER

- 23. Sunday before Advent.
- 27. Thursday. Thanksgiving Day.
- 30. First Sunday in Advent.

CALENDAR OF COMING EVENTS NOVEMBER

- 30. Nation-wide Corporate Communion of Men and Boys of the Church.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 24. St. Luke's, Lebanon, Pa.
- 25. St. George's, Utica, N. Y.
- 26. Church of the Resurrection, Baguio, P. I.
- 27. St. James', Washington, D. C.
- 28. Corpus Christi, New York City.

APPOINTMENTS ACCEPTED

GOODSON, Rev. GEORGE W., formerly assistant at Otey Memorial Church, Sewanee, Tenn.; to be priest-in-charge of St. James' Church, Union City, and St. Mary's Church, Dyersburg, Tenn. Address, 735 Church St., Union City.

GRAMBS, Rev. GEORGE L., formerly vicar of St. Luke's Church, Ellwood City, Pa. (Er.); to be rector of St. Peter's Church, Clifton, N. J. (N'k.) Address, 370 Clifton Ave., Clifton. December 1st.

HARMAN, Rev. BRYANT G.; has become priest-in-charge of St. Stephen's Church, Colebrook, N. H.

HARRIS, Rev. CHARLES DEL., formerly of Brooklyn; to be priest-in-charge of the missions at Lakota, Rugby, York, and Towner, N. D., with residence at Lakota.

MCANERN, Rev. ROBERT E., deacon; has become general missionary in North Dakota. Address, Fargo, N. D.

POINDEXTER, Rev. EARL W., formerly rector of Trinity Church, Atchison, Kans.; has become associate rector of St. Michael and St. George's Church, St. Louis. Address, Ellenwood and Wydown Blvd., St. Louis.

SNIVELY, Rev. A. F., formerly rector of Grace Church, Chicopee, Mass. (W. Ma.); has become vicar of Trinity Church, Whitinsville, and St. John's Church, Millville, Mass. (W. Ma.)

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.

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 APPOINTMENTS

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

HOPKINS, Rev. J. H., D.D., of Grande Isle, Vt.; to be in charge of St. Luke's Cathedral, Orlando, Fla. (S.F.), until about April 1st. Address, Box 905, Winter Park, Fla.

RESIGNATIONS

HANNA, Rev. GEORGE A., as rector of Church of the Holy Communion, South Orange, N. J. (N'k.)

JERMIN, Rev. EDWARD B., as rector of St. Peter's Church, Dansville, N. Y. (W.N.Y.); to retire. New address, 202 Oldfield St., Alpena, Mich.

ORDINATIONS

PRIESTS

ALASKA—On Sunday, November 2d, an event of unique interest took place when the Rev. PAUL MATHER, native, was advanced to the priesthood by Bishop Rowe. The ceremony took place in St. John's Church, Ketchikan, before an overflowing congregation. The candidate was presented by the Rev. Mark T. Carpenter, rector of St. John's; the sermon was preached by the Very Rev. Charles E. Rice, dean of the cathedral at Juneau, who also read the litany. The Rev. H. P. Corses of St. Philip's Church, Wrangell, assisted with the other priests in the laying on of hands.

Fr. Mather becomes the first native priest in the missionary district of Alaska. He will continue as priest-in-charge of St. Elizabeth's Church native, Ketchikan.

NORTHERN INDIANA—On November 11th the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, advanced the Rev. GEORGE ARTHUR PETERS JEWELL to the priesthood in St. James' Church, South Bend. The candidate was presented by the Very Rev. Lewis C. Rogers, dean of St. Paul's Pro-Cathedral, Mishawaka, and the sermon was preached by the Rev. William J. Cordick of Plymouth.

As a deacon, the Rev. Mr. Jewell has been doing missionary work under the direction of the Rev. James Foster, rector of Christ Church, Gary. His address is 759 Kentucky St., Gary.

NORTH DAKOTA—On the twenty-second Sunday after Trinity, at St. Peter's Church, Williston, the Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, advanced to the priesthood the Rev. ALEXANDER MACBETH, who has been the deacon in charge of the Mission for the past seven months. Bishop Tyler preached the sermon, and the candidate was presented by the Rev. N. E. Ellsworth, rector of Jamestown, who was formerly the priest-in-charge of Williston. The litany was said by the Rev. Basil Daugherty, rector of the neighboring parish of Minot.

The Rev. Mr. Macbeth, who is a graduate of the De Lancy Divinity School, was ordained to the diaconate last spring by Bishop Ferris of Western New York. He will continue in his present field.

NORTH TEXAS—St. Mary's Mission, Big Spring, has just witnessed the ordination to the priesthood of her own offering to the ministry of the Church. The Rev. WILLIAM H. MARTIN has been in charge of the church and has made all of his preparations for entering the ministry in Big Spring. This is the second ordination to the priesthood in the history of North Texas, covering a period of twenty years.

The sermon was preached by the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas; the gospel was read by the Rev. Willis P. Gerhart; the litany by the Rev. Bradner J. Moore; and the presenter was the Rev. Alexander B. Hanson.

DEACONS

ATLANTA—On November 2d, in St. James' Church, Cedartown, Ga., the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, ordained to the diaconate GEOFFREY C. HINSHELWOOD. The Rev. H. Fields Saumenig, rector of St. Peter's

Church, Rome, presented the candidate and preached the sermon.

The Rev. Mr. Hinshelwood was formerly a Baptist minister. He will have charge of St. James' Church, Cedartown.

MINNESOTA—In the Memorial Chapel of St. John the Divine at the Western Theological Seminary in Evanston, Ill., on November 13th, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained JOSEPH G. MOORE as a deacon. The candidate was presented by the Very Rev. Frederick C. Grant, D.D., dean of the seminary, and the Rev. Harold E. Bowen, rector of St. Mark's, Evanston, preached the sermon.

The Rev. Mr. Moore becomes assistant at St. Mark's Church, Evanston, and will continue his studies at the Western Seminary.

NORTH DAKOTA—On the twenty-first Sunday after Trinity, at St. Paul's Church, Grand Forks, the Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota, ordained to the diaconate CECIL A. MCKAY, and ROBERT CLARKE. The candidates were presented by the rector of the parish, the Rev. Homer H. Harrington, who also preached the sermon.

The Rev. Mr. McKay, who has been the lay missionary in charge of the missions at Langdon and Park River, for the past year and a half, will continue his present work, as will also the Rev. Mr. Clarke who, for the past two years, has had charge of the missions at Bathgate, Pembina, Walshville, and Walhalla.

DIED

GWYNNE—At her home in Swedsboro, N. J., Monday, November 10th, CARRIE RULON GWYNNE, widow of Robert Gwynne, Jr., of Salem, N. J.

RHEA—Entered into life eternal on November 13th, at St. Luke's Hospital, Boise, Idaho, EDITH HOTTENSTEIN RHEA, beloved wife of the Very Rev. Frank A. Rhea, dean of St. Michael's Cathedral, Boise, and devoted mother of Carol, Elizabeth Argyle, Virginia Patricia, Margaret Heloise, and Frances Edith Rhea. Burial service and Requiem Eucharist in St. Michael's Cathedral, Boise, Saturday morning, November 15th, Bishop Barnwell, celebrant.

"May light perpetual shine upon her."

MEMORIAL

Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, EMMA FLORENCE LEHMAN. Jesu mercy, Mary help, Dominic pray. Of your charity, pray for the repose of her soul.

RESOLUTION

R. Floyd Clinch

On November 7, 1930, in the noon-time of an active day, death suddenly came to R. FLOYD CLINCH, junior warden of this parish. It was typical of his life that almost at the moment of his passing he had paused in the doing of his worldly business to go forth on an errand for the good of his Church.

His was a life of achievement. From a modest beginning, by dint of industry and devotion to duty, he had grown to a position of importance and influence in the business and financial life of a great city. But the exactions of ever-increasing responsibilities never depleted his energies, and the growth of his influence was to him an opportunity for greater service in other fields. He became a great Churchman. After years of work as a vestryman at Grace Church, Chicago, he came to Winnetka, and almost continuously for a period of twenty-two years he served as vestryman and warden of this parish. Independent in judgment, he was always open-minded. Wise in counsel, he was himself active in labor. His zeal and interest carried on through the years. When one object was achieved, he was ready for the next. He gave confidence and courage to his fellows.

We, the vestry of Christ Church, here record our recognition of his devoted service, our estimate of his high character, and our sorrow in the loss of his fellowship.

By resolution of the
 VESTRY OF CHRIST CHURCH, WINNETKA.
 November 11, 1930.

BISHOP BOOTH of Vermont went to Lambeth Conference carrying the same vestment bag which Bishop Hopkins carried to the first Lambeth, in 1867, when he was Presiding Bishop, and which his successor, Bishop Bissell, took there in 1878, and Bishop Hall carried to the three succeeding Lambeths.

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NOTICE

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community on Wednesday, December 10th at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor: The Rev. Royden K. Yerkes, D.D. Those desiring to attend will please notify the SISTER IN CHARGE. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M.

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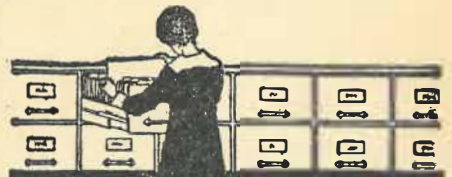
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Church Services

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
schools, 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
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

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

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.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 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

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.
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 8:00 P.M.
Priest's telephone: Gaspee 5627.

RADIO BROADCASTS

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

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

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

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

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

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

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

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

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

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

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

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

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

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

WOR, 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.

BOOKS RECEIVED

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

Bobbs Merrill Co. 18 University Square, Indi-
anapolis, Ind.

The Decline of Merry England. By Storm
Jameson. \$3.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.
After Pentecost, What? O. E. Goddard, G. Ray
Jordan, W. T. Watkins, Elmer T. Clark,
J. Earl Crawford, Halford E. Lucecock,
Samuel McCrea Cavert, R. A. Doan. Edited
by William P. King. \$1.25.

Henry Holt & Co. 1 Park Ave., New York City.
Life's an Art. By Franc-Nohain. \$2.00.

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

Social Control of the Mentally Deficient. By
Stanley P. Davies. \$3.00.

The Faith Press, Ltd. 22 Buckingham St., Charing
Cross, W. C. 2, London, England.

Harper & Bros. 49 East 33rd St., New York City.
Liberty in the Modern State. By Harold J.
Laski. \$3.00.

Holy Cross Press. West Park, N. Y.
Athletes of God. Lives of the Saints for every
Day in the Year. By Shirley C. Hughson,
O.H.C. \$2.50.

Houghton Mifflin Co. 4 Park St., Boston, Mass.
Progress and Plenty. By William T. Foster
and Waddill Catchings.

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

The English Parish Church. By A. R. Powys.
With five illustrations. With an Introduc-
tion by the Rt. Hon. Lord Ferrers. The
English Heritage Series. Edited by Vis-
count Lee of Fareham and J. C. Squire.
\$1.40.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
The Equality of All Christians Before God.
A Record of the New York Conference of
the Christian Unity League held at St.
George's Church, New York City. With an
Introduction by Peter Ainslie. \$2.00.

The Fight for Peace. By Devere Allen, editor
The World Tomorrow. \$5.00.

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

Report of the Anglo-Catholic Congress. Sub-
ject: The Church. London, July, 1930.
\$2.50.

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

The Prayer Book Reason Why. A Text Book of Instruction on the History, Doctrines, Usages, and Ritual of the Church. By the Rev. Nelson R. Boss, M.A. New Edition. Revised and Enlarged by the Rev. Marshall M. Day, S.T.B. With Introduction by the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island. Cloth, 90 cts.; paper, 45 cts.

Rover Scouting. Chats with Rover Scouts and their Mates. By F. W. W. Griffin, M.A., M.D., Assistant County Commissioner (London) Boy Scouts, Assistant District Commissioner for Rover Scouts (Fulham); author of *The Quest of the Boy* and *Rover Quests in Practice*. \$1.00.

Weekday Walking-Sticks. Thoughts for Daily Meditations. By G. E. Frewer, M.A., canon and prebendary of Chichester Cathedral, rector of Brede, 1886-1916. With a Foreword by Rt. Rev. F. Goldsmith, D.D., formerly Bishop of Bunbury. \$1.00.

National Probation Association. 370 Seventh Ave., New York City.

Proving Probation. 1928 Proceedings of the National Probation Association.

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

Charleston Papers. A Record of the Church Congress in the United States on its Fifty-sixth Anniversary A. D. MCMXXX. With an Introduction by the General Secretary Harold Adye Prichard. \$2.50.

The Idea of God in the Philosophy of St. Augustine. By William Pearson Tolley. \$2.00.

Greatest Thoughts on Immortality. Compiled from Personal Letters to the Author and from various other sources. By Jacob Helder, A.M., Ph.D., formerly professor of Philosophy and the German Language and Literature in Mount Union-Scio College; ex-vice president Modern Language Association of Ohio, appointed Fellow in Psychology and Philosophy at Clark University. \$2.00.

University of Chicago Press. Chicago, Ill.

The New Social Science. By Leonard D. White. \$1.50.

PAPER-COVERED BOOKS

Cokesbury Press. 810 Broadway, Nashville, Tenn.
The Teachings of Jesus on Human Relations. By John S. Hoyland. 50 cts.

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Evolution and Redemption. By the Rt. Rev. Walter J. Carey, D.D., Bishop of Bloemfontein. 60 cts.

PAMPHLETS

Society of St. John the Evangelist. 980 Memorial Drive, Cambridge, Mass.

The Revival of the Religious Life for Men. By the Rev. Richard Meux Benson, Father Founder of the Society of St. John the Evangelist. 10 cts.

A Little Catechism on the Religious State. 3 cts.

Vocation. 10 cts.

The American Institute of Sacred Literature. The University of Chicago. Chicago, Ill.

Life After Death. By Arthur H. Compton (a scientist), Shailer Mathews (a theologian), Charles W. Gilkey (a minister). Popular Religion Leaflets. Copies of this leaflet may be secured for distribution at two cents each or one dollar and fifty cents for one hundred.

The Church of the Redeemer. Fourth Ave. and Pacific St., Brooklyn, N. Y.

Directory of the Church of the Redeemer, Fourth Avenue and Pacific Street, Brooklyn, N. Y. October, 1930.

BOOKLET

The Seminar on Worship of the Commission on Evangelism and Devotional Life. The National Council of the Congregational Churches. 27 Fourth Ave., New York City.

The Communion Service. A Symposium. 25 cts. postpaid.

Dr. Trollope, Bishop of Corea, Dies From Shock Following Collision of Ships

Archbishop of Canterbury Issues Armistice Day Message — New Appointments to Bishops

L. C. European Correspondence
London, November 7, 1930

A CABLE WAS RECEIVED YESTERDAY (Thursday) by the S. P. G. stating that Dr. Trollope, the Bishop of Corea, had died from shock following a collision of ships in Kobe Harbor. The Bishop was on his way back to his diocese, after attending the Lambeth Conference.

CONVOCATION OF CANTERBURY TO MEET
The notice convening the convocation of Canterbury for Thursday next, November 13th, at the Church House, Westminster, contains the intimation that "His Grace the President, accompanied by their lordships of the Upper House, will visit and address the Lower House on matters of great importance."

ARMISTICE DAY MESSAGE

The Archbishop of Canterbury has published the following Armistice Day message:

"Remembrance will always be in our hearts, but let remembrance this year and always pass into resolve. During the two minutes silence let a great prayer rise from the heart of the nation that we may all meet the call of this anxious time in our history in the same spirit as that in which the men who served and died for their country met the call which came to them. I doubt not that this is the direction which will be given to our thoughts and prayer on Armistice Sunday, November 9th."

NEW BISHOP OF COVENTRY

Two important appointments have been made during the past week. The first is to the see of Coventry, vacant by the translation of Dr. Lisle Carr to Hereford. The Rev. M. G. Haigh, chaplain and private secretary to the Archbishop of Canterbury, has been nominated as the next Bishop of Coventry.

The new Bishop, who is only 43 years of age, was educated at Clifton and New College, Oxford.

NEW SUFFRAGAN BISHOP OF PONTEFRAC

The Rev. C. R. Hone, rector of Whitby and prebendary in York Minster, has been nominated as Suffragan Bishop of Pontefract, Yorks, which has just been added to the list of towns which may be taken for sees of bishops suffragan under the Act of Henry VIII. The Archbishop of York now has three suffragans—Hull, Whitby, and Pontefract. No appointment has been made of a Bishop of Beverley since the resignation of Bishop Crosthwaite seven years ago.

Mr. Hone, who is 57, has been rector of Whitby for ten years, and was appointed a prebendary of York in 1926.

ANOTHER APPOINTMENT

To fill the vacancy caused by the death of Canon Newbolt, Dr. J. K. Mozley, warden of St. Augustine's House, Reading, has been appointed to a canonry of St. Paul's Cathedral. This appointment has given great satisfaction to all Churchmen. Dr. Mozley's work as warden of St. Augustine's House, a hostel in connection with Reading University, has been most fruitful, and he has been intimately concerned with the recent enterprises of Anglo-Catholic scholarship.

UNFORTUNATE TROUBLE AT PELTON CHURCH

Reference is made in the *Durham Diocesan Gazette* to the recent unfortunate happenings at Pelton Church, which ended in the resignation of the vicar, the Rev. E. A. Merryweather, who had pronounced a ban of excommunication, afterwards withdrawn, on three members of the congregation. The Bishop of Durham says:

"No stigma whatever rests upon the three parishioners whom the vicar purported to excommunicate, and no reasonable person will imagine anything to the contrary. They are entirely exonerated from any blame for their action, which was plainly within their rights both as citizens and as Churchmen. The Bishop desires and believes that all right-thinking people will realize that this unhappy and unprecedented episode should now be buried in oblivion. The parishioners at Pelton will, he hopes, do their best to make sure that the new incumbent who will shortly take up his duty among them will find in the parish a general desire to forget and to push forward peace and good will in the district."

MEMORIAL TO CANON NEWBOLT

It has been decided, with the approval of the dean and chapter, to invite subscriptions for a memorial to the late Canon Newbolt, who was for forty years closely associated with the life and history of St. Paul's Cathedral. In addition to providing a tablet in the crypt, it is hoped that a sum may be collected large enough to allow of assistance being given to one of the various good works in which the late canon was especially interested.

The appeal has been issued over the signatures (among others) of the Bishop of London, Bishop Gore, ex-Archdeacon Holmes, Lord Hugh Cecil, Dr. B. J. Kidd, and Prebendary H. F. B. Mackay.

GEORGE PARSONS.

FIFTIETH ANNIVERSARY OF CONNECTICUT AUXILIARY

HARTFORD, CONN.—The fiftieth anniversary of the founding of the Woman's Auxiliary in the diocese of Connecticut and the fiftieth annual meeting of the Connecticut branch of the Woman's Auxiliary were held on Wednesday, November 5th, at Christ Church Cathedral.

Services began with a celebration of the Holy Communion at which the Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut, pontificated. The anniversary service was held in Bushnell Memorial Hall, in the afternoon, the cathedral being too small. Bishop Acheson opened the meeting by prayer, followed by an address of welcome by Miss Jennie Loomis, president. Greetings were brought from neighboring diocesan branches. Miss Grace Lindley conveyed the greetings from the National Auxiliary, and Miss Marguerite Ogden, provincial representative, brought messages from the national executive board. The history of the Connecticut branch, one of the features of the occasion, was written and read by Miss Mary L. Pardee of St. Paul's branch, New Haven.

Addresses were made by Bishop Acheson and Bishop Brewster. The main address was given by the Most Rev. James DeWolf Perry, D.D., Presiding Bishop. The morning offering was over \$2,000, and the anniversary offering in the afternoon was over \$1,000, and was added to the endowment fund of the diocese.

Canadian Church Mourns Death of One Of Her Best Known Women Workers

To Serve for Fellowship of West in
Saskatchewan—Ikons Painted for
Russian Church, Toronto

The Living Church News Bureau
Toronto, November 14, 1930

THE CANADIAN CHURCH HAS BEEN called to mourn the passing to the ministries of the Life Beyond of one of her best known women workers, Mrs. Willoughby Cummings, D.C.L., for many years one of the foremost figures in the Woman's Auxiliary, and editor of the *Living Message*. She was the widow of the late Willoughby Cummings and daughter of the late Rev. Jonathan Shortt, D.D., of Port Hope.

At the funeral service at St. Clement's Church, Toronto, the Bishop of Toronto paid the following tribute:

"It will be her connection with the Woman's Auxiliary of the Church which will be her greatest memorial." He reminded them of the great debt the Church owed to her for her work as corresponding secretary of the Woman's Auxiliary, and as editor of the *Living Message*. He then touched briefly on her work as one of the founders of the National Council of Women, in the Victorian Order of Nurses, and in other of her many and varied activities.

From 12 o'clock noon till 2:30 o'clock, members of St. Clement's Woman's Auxiliary watched over the casket, which rested in the chancel on a purple pall, which bore the Winchester Cross of the Woman's Auxiliary in each corner.

TORONTO CURATE TO SERVE FOR FELLOWSHIP
OF WEST IN SASKATCHEWAN

The Anglican Fellowship of the West has approved the appointment of the Rev. W. A. Brown, who remains on the staff of St. James' Cathedral, Toronto, to serve in Saskatchewan diocese. Mr. Brown studied both at Trinity College, Toronto, and at Oxford.

Last summer he served for the Fellowship in southeastern Saskatchewan, establishing a center at Endeavor. He now returns to this block, where he will have charge of a district sixty miles long by forty-two miles wide. Mr. Brown is the first Anglican clergyman to work in the block.

THE BIBLE SOCIETY IN CANADA

The popular report of the British and Foreign Bible Society entitled *In the Mother Tongue*, acknowledges specially the gift of £16,436 from Canada and Newfoundland to mark the society's 125th anniversary.

In 1929 nearly 480,000 copies of Scripture were circulated within the Dominions of Canada and Newfoundland. Of this number 391,580 were in English, and 87,790 in other languages. It is a remarkable fact that almost 88,000 volumes in other languages than English were distributed in Canada last year.

The polyglot characteristics of the population of certain parts of Canada may be instanced by the fact that in Saskatchewan the Scriptures were supplied last year in thirty-two languages; in Alberta thirty-nine; in British Columbia forty-five; and in Ontario forty-nine.

IKONS PAINTED FOR RUSSIAN
CHURCH, TORONTO

To turn aside from the painting of portraits of interesting living men and women, and lovely children, to the painting of arresting pictures of saints that will adorn the ikonostasis of the Russian Orthodox Church, Toronto, has been the unusual experience of a talented young Russian artist, Miss Yulia Biriukova.

It was the need of the little church, Glen Morris avenue, purchased and renovated by the Russian refugees of the Russian Orthodox congregation, which touched the heart of the gifted Russian portrait painter, and her sister, Alexandria Biriukova, an architect. With zest they entered upon their tasks—an effort to make beautiful the Russian church, the drawings and designs of the architect and the art of the portrait painter, combined, are responsible for the creation of artistic decorative effects.

On either side of the ironwrought gates designed by Alexandria Biriukova, there will be placed the paintings of Yulia Biriukova. Five and one-half feet high, these paintings of the saints are nearly two feet in width.

Of unusual interest are the paintings executed by Miss Biriukova in readiness for the arch above the gates, and including a picture of The Last Supper, with paintings of angels to be hung on either side.

MISCELLANEOUS NEWS

A gift of \$1,000 to Holy Trinity Church, Winnipeg, was recently received from Mrs. Thomas Gilroy of Los Angeles, as a contribution to the Fortin Memorial Endowment Fund of the parish.

The handsome new Sunday school building of the Church of the Epiphany, Toronto, erected at a cost of \$50,000, was formally dedicated by the Bishop of Toronto in the presence of a large gathering of clergy, parishioners, and guests.

Dr. T. R. Glover, the well-known author of *The Jesus of History* and many other books, is on a lecture tour in Canada under the auspices of the National Council of Education. When in Toronto he spoke three times, on November 11th on Our Debt to Ancient Greece, in Erskine United Church; on November 12th on The Greek Upon the Seas, in Trinity College Library; on November 13th in Deer Park United Church on The Roman Empire.

By the courtesy of prominent local industrial concerns, the services of Christ Church Cathedral, Victoria, British Columbia, are being broadcast by Station CFCT. This is for the benefit of the aged, the shut in, and the under-privileged generally; not least for some who are tied down to their occupations on Sundays, lighthouse keepers, for instance, who cannot attend a place of worship in any case.

Anglicans have again led in the religious census of Hamilton, Ont. According to figures released at the City Hall, the Anglican Church has a membership of 43,409, against the United Church, in second place with 29,628.

On October 20th the bells of Holy Trinity Cathedral, Quebec, rang out their own birthday congratulations, as it was just one hundred years ago on October 20, 1830, they rang for the first time to herald the entry into office of Lord Aylmer, administrator of Lower Canada. The bells

came from England and cost about \$2,000.

All Saints' Church, Petawawa, was specially honored this year on its patronal festival when the Bishop of Ottawa pontificated at the solemn High Mass. The priest-in-charge, the Rev. T. A. Jarvis, celebrated; the Rev. G. H. Sadler of Cobden, rural dean of Pembroke, was deacon; and the Rev. J. H. Allen of Stafford, sub-deacon and thurifer. The Bishop was attended by the Rev. C. V. Maxwell of Beachburg (the parish in which the late Most Rev. C. P. Anderson began his ministry) and the service was sung by the choir of Holy Trinity Church, Pembroke.

WASHINGTON NOTES

The Living Church News Bureau
Washington, November 15, 1930

CHURCH PEOPLE IN WASHINGTON HAVE been saddened by the death of the Rev. Thomas Worthington Cooke, rector of the Church of the Ascension, on Sunday, November 9th. Mr. Cooke came to Washington eight years ago to assume the leadership of Ascension, a parish which had suffered various vicissitudes. During his rectorship he accomplished a notable work, also serving on the standing committee of the diocese. The funeral took place on November 11th, Bishop Freeman officiating.

ANNUAL BANQUET FOR YOUNG PEOPLE

The Episcopal Young People's Society of the diocese held its first annual banquet on November 14th, at the Annapolis Hotel. The Bishop gave a greeting to the young people, and an address was made by Dr. Cloyd Heck Marvin, president of George Washington University.

MISSIONARIES ARRIVE

The College of Preachers becomes today a center of spiritual endeavor with the arrival of thirty-five missionaries to begin the diocesan preaching mission. The missionaries, for the most part, will live at the college, going forth each day to their posts. Saturday is being spent as a quiet day in preparation for the mission. The opening service will take place on Sunday afternoon, November 16th, at Constitution Hall. Bishop Freeman will preside at this meeting, and addresses will be made by the Bishop Coadjutor of West Virginia and Dr. William C. Sturgis.

MISCELLANEOUS

The service at 11 o'clock on Thanksgiving Day will be broadcast from Washington Cathedral by a nationwide hook-up of the stations of the Columbia Broadcasting Co. Bishop Freeman will be the preacher on this occasion.

The Assistant Secretary of State, the Hon. William R. Castle, Jr., has been elected a member of the Chapter of Washington Cathedral, succeeding the late Alexander Smith Cochran.

RAYMOND L. WOLVEN.

PLAN NEW RECTORY AT ALAMOSA, COLO.

ALAMOSA, COLO.—St. Thomas' Church, after building a new church the past year, which was consecrated by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, recently, now has plans to acquire a rectory. After remodeling a building which has been chosen, it is confidently hoped that the rector, the Rev. Harry S. Kennedy, and his family, will be able to move into the new home not later than January 1, 1931.

Bishop Manning Sets Forth Prayer For Use in Unemployment Crisis

The Rev. Floyd Van Keuren to
Head Social Service Commission—
At Greenwich House

The Living Church News Bureau
New York, November 15, 1930

THE BISHOP OF NEW YORK HAS SET forth a prayer for use in churches of this diocese and in the homes of the people, on behalf of those in need through unemployment. In this, as in all times of adversity, the spiritual life of people is quickened; church attendance increases, we are more conscious of our own insufficiency, we are less selfish and the expression of brotherhood becomes more evident. It is likely that many will wish to make frequent use of this intercession. (The prayer is printed on the front cover of this issue.—EDITOR, L. C.)

THE REV. FLOYD VAN KEUREN TO HEAD
SOCIAL SERVICE COMMISSION

The important diocesan post, left vacant by the elevation of Dr. Charles K. Gilbert to the episcopate, has been filled by the election and acceptance of the Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, to become the executive secretary of the social service commission of the diocese of New York.

By the efforts of Dr. Gilbert this diocesan agency has been so developed that it occupies a place of considerable prominence and influence, not only among our own parishes but in its coöperating position with similar movements in other communions.

The Rev. Mr. Van Keuren, who will enter upon his new work early in January, has, in addition to several tenures in parochial work, served as manager of relief work with the Red Cross in France during the War, as superintendent of associated charities in Cleveland, and as chairman of the diocesan social service department in Indianapolis.

UNEMPLOYMENT IN NEW YORK

This vast and challenging problem is affording the churches an opportunity effectively to deny the social unconcern of which they are often accused. Probably there is no parish church which is not coöperating. Outstanding is the relief afforded through the agency sponsored by the Church of the Heavenly Rest, St. Thomas', and the Transfiguration. Working together these three parishes have established a distributing center at 44 East 29th street where, in the past three weeks, some 35,000 people have been given meal tickets and needed clothing. It is expected that this agency will cease this coming week when the relief measures sponsored by the city government and the Emergency Relief Committee will be begun. Dr. Randolph Ray announces, however, that the 29th street store, above mentioned, will be used, beginning December 1st, to serve 300 free lunches a day to unemployed women. This relief is made possible by the generosity of a layman.

Last Monday morning clergymen of all denominations met at the Salvation Army auditorium to discuss the unemployment crisis. Among the resolutions offered for adoption by Bishop Gilbert was one which recommended that people give for relief one day's income each month. Dr. Cadman made the interesting statement that there

now are, among the nations engaged in the late War, some 14,000,000 unemployed. If the total cost of that conflict could be divided among these unemployed each one would receive something like \$23,000.

AT GREENWICH HOUSE

Through the Gardiner Memorial Fellowship, which is the gift of Samuel Mather of Cleveland, the services of that distinguished Churchman, Robert H. Gardiner, are remembered every year in an interesting way at Greenwich House, 27 Barrow street.

The Fellowship is given for the use of a student at the General Theological Seminary of which the late Mr. Gardiner was a trustee, and is held this year by Robert J. Gibson, a member of the senior class who is doing social case work with men. His counsel in the problems of families associated with the Settlement is of unusual value at the present time when unemployment is complicating difficult situations.

The idea of the Gardiner Memorial Fellowship is to give seminary students an opportunity to engage in work on some of the personal and community problems which will confront them later in their parish life, and they are most fortunate in having open to them the unusual facilities of Greenwich House which since 1929 has been affiliated with Columbia University.

Federation of Churches and Council of Religious Education Meet in Lowell, Mass.

Dorchester and Milton Churches
Unite for Lecture Course—Church
Hospital Seeks Funds

The Living Church News Bureau
Boston, November 15, 1930

THE MASSACHUSETTS FEDERATION OF Churches and the Massachusetts Council of Religious Education held their twenty-seventh annual meeting, concurrently, on Wednesday and Thursday in Lowell. Rural Church problems were discussed on Wednesday morning under the joint auspices of the Federation and of the New England Town and Country Church Commission. Another important conference on the same morning was on unemployment in which Church leaders and representatives of the State Department of Labor as well as other labor leaders had a part.

Edward Talmage Root, executive secretary of the Federation for twenty-five years and now retiring, gave his valedictory address on Wednesday afternoon. The afternoon sessions on both Wednesday and Thursday were open to the public. Bishop Sherrill spoke on Thursday afternoon. The topics at all sessions had direct bearing on the problems of the day, such as the Social Mission of the Church and Citizenship Education for Youth. In view of the tercentenary, the underlying theme was a comparison of Church and Community in 1630 and 1930. The final address on Thursday night, given by the Rev. Dr. Samuel A. Eliot, presented Our Heritage of Christian Citizenship.

NEWS ITEMS

Bishop Manning will officiate tomorrow morning at the institution of the Rev. William Harold Weigle as sixteenth rector of St. Paul's Church at Eastchester.

Bishop Lloyd, Bishop Gilbert, and the Rev. Messrs. Russell, Rice, B. T. Rogers, C. H. Boynton, and Shelton H. Bishop were among the clergy of the diocese at the provincial synod meetings at Atlantic City this week.

Bishop Jenkins of Nevada is to be the morning preacher tomorrow at the Church of St. Mary the Virgin.

Bishop Irving Johnson's mission at Trinity Church is to begin two weeks from Monday, that is on December 1st. While the mission services are all to be at old Trinity, that church ministers to people from all over the city and its suburbs, especially at the noonday services. So Bishop Johnson's mission concerns us all; its effect will be felt far beyond Trinity Church.

The Rev. Latta Griswold of Trinity Church, Lenox, was the preacher last Monday evening at the General Seminary chapel.

The Church of the Heavenly Rest has issued a beautifully printed, 20-page booklet, describing the courses provided in its Church school and day school. Some forty instructors here coöperate in one of the most carefully arranged Church schools that we have.

Continuing on that subject, one of the largest of our Church schools in the city is that at St. Ann's, East 140th street, the Rev. Dr. E. C. Russell, rector, where 425 scholars are enrolled.

HARRISON ROCKWELL.

REFUSES GIFT OF CAR

Parish papers bring to light many an unusual story. In one we read how the rector of St. John's Church, Charlestown, refused a Chevrolet sedan, 1930 model, fresh from the factory. The event was told in the October issue of the parish paper because the Rev. Wolcott Cutler thought his parishioners had a right to know the circumstances.

"I heard a while ago that a car would be a great help in your work, so I am sending you a Chevrolet . . ." wrote a generous donor. To refuse a car seems an odd thing at first thought; but the rector of St. John's, after two days and two nights of consultations and arithmetical calculations, decided that the expense of upkeep would not be justified and so, with appreciation of an act of Christian kindness, the car was returned. The reasoning which led to the decision is interesting. The Rev. Mr. Cutler found that a trifle over \$100 yearly pays for all his transportation charges, including the hire of a row-boat by the month in a nearby seaside town. The expense of keeping the automobile, including insurance, would amount to nearly \$400. Counting that he saves time by reading on trains and that a certain amount of exercise is obtained by walking vigorously, the rector decided that, if he could have his choice, a part-time secretary would be a much wiser investment than an automobile. "If your rector should ever break down, it will be from lack of sufficient secretarial assistance rather than from lack of fresh air or gasoline," wrote the Rev. Mr. Cutler

with spirit. While the fact that he is in the center of a system of transit and has a zest for exercise are two reasons why he is able to withstand the lure of the car, the Rev. Mr. Cutler's logical explanation to his well wishers is irresistible and thought provoking.

CHURCHES UNITE FOR LECTURE COURSE

The churches of Dorchester and Milton have united in an interdenominational endeavor to promote a religious educational lecture course. The distinct aim of the course is to assist parents and leaders of boys and girls to meet the special needs of the day. To that end, Miss Margaret Slatery opened the series of three lectures on November 11 by speaking on Religious Education and American Youth. Bishop Sherrill will speak on February 3d; his topic being Spiritualizing Personality. On April 13th, Rabbi Harry Levi will take as his subject Religious Education and the American Home. This lecture course, available at \$1.00 for the course ticket, suggests what may be done by a community group.

CHURCH HOSPITAL SEEKS FUNDS

The one hospital in the diocese connected with our Church is the Good Samaritan Hospital which cares for women and children suffering from heart disease. In this connection it has more patients suffering from rheumatic heart infection than any other hospital in the country. The Rev. Charles Russell Peck, vicar of St. Paul's Cathedral, has been the chaplain of the Good Samaritan Hospital for two years. This center, founded in 1861 by Anne Smith Robbins, a strong Churchwoman, is trying to raise \$500,000 during November for the intensive study of heart disease in whose treatment it has already obtained some renown.

MISCELLANEOUS

Bishop Jenkins of Nevada preached in the Church of St. John the Evangelist, Bowdoin street, last Sunday morning, and in the Church of the Advent, Brimmer street, in the evening. Bishop Jenkins brought his short visit to the diocese to an end on Monday when he addressed the Woman's Auxiliaries of Trinity Church, Newton; Trinity Church, Boston; and the men's club of St. John's Church, Arlington.

Dr. John W. Wood was the preacher in St. John's Church, Arlington, last Sunday morning and in St. Stephen's Church, Lynn, on Sunday evening.

Bishop Sherrill laid the cornerstone of Grace Church, North Attleborough, last Saturday afternoon. The original Grace Church was burned to the ground last winter, somewhat less than a year ago. The funds for rebuilding the church were raised largely through the labor and zeal of the Rev. George E. Osgood, the aged rector for many years, who died in the early summer.

The Three Great Sublimations was the title of the sermon given in St. Paul's Cathedral last Sunday evening. This was the first of a series of sermons to be given on the second Sunday evening of each month by the Rev. Dr. Elwood Worcester, for twenty-five years the rector of Emmanuel Church, Boston.

Like many another guild in other parishes. St. Mary's Altar Chapter of the Church of the Holy Trinity, Marlborough, has been quietly at work for the good of the church building. The results are a newly painted and redecorated interior, and new carpeting in the sanctuary and chancel. The rector of this parish is the Rev. Walter Roy Tourtellot, formerly rector of St. John's Church, Taunton.

The ciboria of silver, lined with gold, now in use at the service of Holy Communion of St. John's Church, Jamaica Plain, is the gift of the children of Ira Charles Hersey in appreciation for their father and in gratitude to the Church he served. It is a companion piece to the set

already given by the same children in memory of their mother.

Founders' Day at St. Mark's School, Southborough, was observed on November 11th when scholarships were awarded after a meeting of the school trustees.

ETHEL M. ROBERTS.

St. James' Cathedral, Chicago, is Scene Of Annual Peace Meeting in Diocese

Bishop Stewart Dedicates New Riverside Plant—Japanese Bishop Visits Chicago

BISHOP GRISWOLD STILL FIGHTING FOR LIFE

Chicago, November 18th (Special)—Bishop Griswold was reported slightly worse this morning. His physician reports him as weaker and taking practically no nourishment.

CHICAGO, NOVEMBER 15TH (Special)—Bishop Griswold is still clinging to life today, in spite of the fact that hope for his recovery was abandoned nearly two weeks ago by his physicians. Throughout this week he has continued in a comatose condition, being conscious only for brief periods.

The Bishop has taken little nourishment throughout the week. He has continued losing weight. Dr. Dwight F. Clark, the Bishop's personal physician, believes it is only a matter of time until the end will come.

The Living Church News Bureau
Chicago, November 15, 1930

THE GREATEST TASK WHICH FACES THE world today is warfare against war, the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church, declared in the Armistice Sunday address at the annual peace meeting of the diocesan department of social service, held at St. James' Cathedral, Sunday afternoon.

Armistice Sunday services were held in many churches of the diocese and clergy participated in Armistice Day celebrations in a number of places. The Rev. Leland H. Danforth, rector of the Church of the Holy Comforter, Kenilworth, delivered the address at the celebration sponsored by the Chicago Historical Society, declaring that while men are talking a great deal about world peace today, most of them do not really want peace.

JAPANESE BISHOP VISITS CHICAGO

The newspapers of Japan are one of the greatest influences for Christianity in that nation, over a million people depending entirely upon them for their religious teachings, the Rt. Rev. P. Y. Matsui, native Bishop of Tokyo, declared while in Chicago Monday, on his way west. He is returning from a tour of England and the East following the Lambeth Conference.

Bishop Matsui addressed the clergy's round table Monday morning and was the guest of Bishop Stewart at luncheon at the University Club at noon. In the afternoon he visited the Western Theological Seminary, leaving Monday night.

Bishop Matsui told the clergy that the assistance, financial and otherwise, of the mother Church in this country and England is still needed in Japan.

As evidence of his belief in the value

of the press, Bishop Matsui told reporters that he buys space in the newspapers as a means of spreading the Gospel. He said that out of 347 cities and towns in his immediate section of Japan, only forty-six have even occasional Christian workers. That newspaper advertising is effective, he said, is shown by the fact that last year more than 25,000 books about Christianity were sent out in direct answer to requests from those who had read the ads.

The Bishop said that Buddhism in Japan is slowly becoming "Christianized," stating that the Buddhist Church frequently sends its teachers to Christian conferences and then as a natural result, Christian methods and practices are introduced into the Buddhist system. This process, he added, is unintentional.

BISHOP DEDICATES RIVERSIDE PLANT

Bishop Stewart dedicated a new parish house and new portions of St. Paul's Church, Riverside, last Sunday morning. In his dedicatory sermon, the Bishop Coadjutor paid tribute to the rector of the parish, the Rev. R. B. Grobb, as well as the parishioners and called upon them to a larger loyalty to the Church, both at home and abroad.

The building project which is now complete cost approximately \$65,000. It includes a complete new parish house and a new chancel which has been added to the church proper, as well as several alterations in the church structure. The new building includes kindergarten and guild rooms, lecture hall, assembly and vesting rooms, rector's study, kitchen, and a large auditorium which forms the larger part of the building. The auditorium can be divided off for Church school purposes.

New choir and clergy stalls have been provided in the chancel, and a beautiful new east window installed. This is the gift of Mrs. N. W. Mundy. As a result of the church alterations, the capacity of the building has been considerably enlarged. The old carriage porch, reminiscent of early days of the parish, has been eliminated and a concrete platform for landing from automobiles has taken its place. The wooden tower on the church also has been replaced by a metal covered spire.

DEDICATE HYMN TO AIRMEN

A special feature of last Sunday's observances of Armistice Day was the dedication at Grace Church, Oak Park, of a *Hymn to Airmen*, written by Roxane Seabury Wright and dedicated to the late Bishop Anderson in memory of his son, Patrick Charles, who was killed overseas during the war while in the aviation service. The American Legion in Oak Park took part in the ceremonies and the hymn was sung for the first time.

Mrs. Wright was a parishioner of Bishop Anderson when he was rector of Grace Church. She now lives in California.

REV. J. W. SUTER, JR., TO ADDRESS CLERGY

The Rev. John W. Suter, Jr., secretary of the department of religious Education

of the National Council, will address clergy and Church school superintendents of the diocese at a dinner meeting in St. James' Cathedral House, Friday evening, November 21st. The meeting is sponsored by the Church School Directors Association, Mrs. Edwin Dennett, president.

Trends in Modern Religious Education, will be the subject of the Rev. Mr. Suter's address. The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, will be the guest chairman.

Next Sunday morning, November 23d, the Rev. Mr. Suter will preach at St. Chrysostom's Church.

THE CATHEDRAL FUND SERVICE

The diocesan Young People's Association will hold its annual cathedral fund presentation service at Grace Church, Oak Park, Sunday evening, December 7th. This is the service at which the young people present to the Bishop the proceeds of their annual May Ball. This year's fund will amount to slightly over \$3,000.

During the past five years, the young people have raised more than \$15,000 which has been put into a special fund to be used later for cathedral purposes. It is the plan to let this accumulate until the cathedral plan is executed and then use it for a suitable bay or other portion of the structure.

Bishop Stewart will receive the fund at this year's service, which will be held at 7:45, preceded by a dinner.

NEWS NOTES

The Rev. George L. Whitmeyer, formerly of Herrin, Ill., has been appointed chaplain of the State Penitentiary at Joliet, and will be associated with Dean T. DeWitt Tanner at Christ Church.

Plans are being perfected for the organization of a new mission, to be called St. John's, at Flossmoor, south of the city. A survey of the community has shown excellent prospects.

St. Ann's Church, Chicago, the Rev. W. P. Crossman, priest-in-charge, has opened a parochial day school, the first in the diocese. It is planned to enlarge the school each year until it includes all of the common school grades.

More than 100 clergy and laymen were present at the dinner at the Church of the

Redeemer, Hyde Park, Thursday night, in another of the zone meetings being held over the diocese in the interests of the program. The church was filled for the service which followed the dinner. Bishop Stewart, Dr. Keeler, and Dr. Randall were speakers. The zone meetings thus far have been highly successful.

The Diocesan Normal School, sponsored by the department of religious education, started off last Monday night with more than 200 in attendance. The school has seventeen faculty members and is one of the most successful endeavors of its kind ever undertaken in the diocese.

Findings of Field Department Conferences Held in Pennsylvania Announced

Weekday Services to Be Held at St. James'—St. Matthew's Church Celebrates 105th Anniversary

The Living Church News Bureau
Philadelphia, November 15, 1930

THE FIELD DEPARTMENT CONFERENCES of the diocese of Pennsylvania, which were held during the latter part of October, were most successful this year, according to the findings, which were announced recently by the Rev. Malcolm E. Peabody, chairman of the diocesan field department.

The conference for the clergy of the diocese, which was held at St. John's Church, Norristown, was attended by about 150 priests, and was conducted by very able leaders.

The opening address by Bishop Taitt on the first evening, in which he outlined the aims of the conference, was followed by a talk on The Parish Priest as the Church's Leader, by Dr. William C. Sturgis of the College of Preachers in Washington. The following morning Dr. Sturgis took up the same subject under the head of The Divine Fellowship, the Basis of the Church's Mission. This address received many contributions and questions from the floor.

The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, gave an outline of the pamphlet, *Our Expanding Church*, which is an able presentation of the missionary situation of the Church. This book will be used by the Woman's Auxiliary study class of the diocese this winter.

The Rev. Chauncey E. Snowden, rector of St. Paul's Church, Overbrook, gave a

talk on certain aspects of the Church's Advance Program, and also led a conference on Methods, during which a thorough discussion of the merits of the Every Member Canvass took place.

An interesting feature of the conference was the division of the clergy into three groups: the central city group, which was presided over by the Rev. Dr. John Mockridge, rector of St. James' Church, Philadelphia; the suburban group, led by the Rev. Dr. Albert E. Clattenburg, rector of St. John's, Cynwyd; and the rural group, presided over by the Rev. Frederick B. Hornby, rector of St. Mary's, Warwick. All three groups recognized the Every Member Canvass in some form as the proper way of promoting the Church's work in the parishes.

The findings of the central city parish group, which were presented by the Rev. Dr. William J. Cox, rector of St. Andrew's, West Philadelphia, reported that they had found very valuable elements in an Every Member Canvass other than the financial benefits, the chief advantages being the survey of the parish and its conditions, and the deeper consecration and further knowledge of the Church which comes to the groups of canvassers.

The rectors of the suburban parishes asked the cooperation of the city rectors in handling one of their greatest problems: that of the suburban resident who still holds his membership in a city parish. The city clergy were asked to assist by transferring the same to his local parish; by notifying the local rector as to the communicant's actual membership (whether a contributor or attendant at the city church); and by allowing the local rector to canvass said resident for the benefit of the city parish.

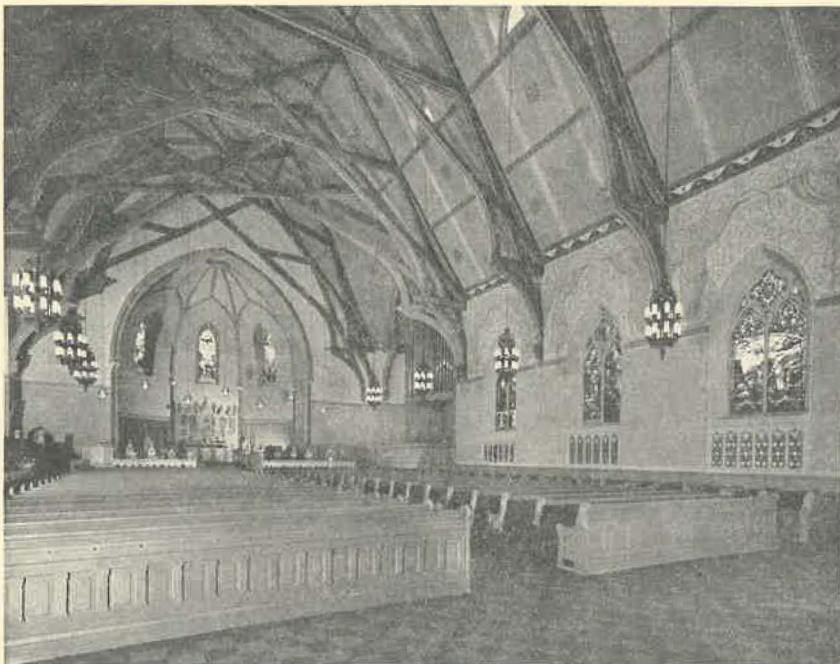
The report from the rural parish group stressed the advantages gained from an educational standpoint in the use of the Duplex envelope system. It also recommended the use of circular letters sent to each member of the parish, which helps the canvassers by removing the element of surprise.

The report of the laymen's conference, which was held at Meadowside, Mount Pocono, stated that they believed the missions would be greatly helped if diocesan mission heads would be invited to speak more frequently in the various parishes, and that there would be more interest in missions in general if the clergy and laity would be more fully informed on the Church's mission work.

The Rev. James M. Niblo, rector of St. John's Church, Norristown, acted as host at the clergy conference, and the Rev. Dr. Lewellyn N. Caley, rector of St. Martin's, Oak Lane, and summer rector of Trinity Church, Mount Pocono, was the laymen's host.

WEEK-DAY SERVICES TO BE HELD AT ST. JAMES'

Beginning with the first week in Advent, and continuing each week until after



REMODELED INTERIOR

Interior of St. James' Cathedral, Chicago, as it appears remodeled and re-decorated. The cathedral was formally reopened on November 2d. [See LIVING CHURCH of November 15th.]

Easter, four week-day services will be held in St. James' Church at noon. They will be on Tuesdays, Wednesdays, Thursdays, and Fridays, and will be of varied character.

The services will represent four different types of ministry: the ministry of music, the ministry of the word, the ministry of the sacrament, and the ministry of prayer. Ernest White, St. James' organist, has prepared a series of organ recitals for Tuesdays; Dr. Newton will preach every Wednesday; the Holy Communion will be celebrated every Thursday; and on Fridays, the half hour will be spent in prayer, with a few words each time on the different kinds of prayer.

**ST. MATTHEW'S CELEBRATES
105TH ANNIVERSARY**

St. Matthew's Church, Philadelphia, of which the Rev. C. Herbert Reese is rector, celebrated the 105th anniversary of the founding of the parish on the last Sunday in October. At the morning service, Edward H. Bonsall, rector's warden, and who has been a vestryman for over forty-five years, spoke to the congregation, giving a brief sketch of the history of the parish. In the evening, the Rev. John R. Hart, Jr., student chaplain of the University of Pennsylvania, was the guest preacher. A social celebration was also held on the following Tuesday evening, at which time Bishop Taitt and the Rev. Dr. Floyd W. Tomkins made brief addresses.

**CHURCH OF THE INCARNATION TO
COMMEMORATE ANNIVERSARY**

The seventy-fifth anniversary of the Church of the Incarnation, Philadelphia, will be observed during the last week in November. On Sunday morning, November 23d, the rector, the Rev. Norman V. P. Levis, will preach the anniversary sermon. On Tuesday evening, November 25th, a parish supper will be held, and on Sunday, November 30th, there will be a corporate Communion for all members. Bishop Taitt will preach on the last day of the celebration.

RECTOR CELEBRATES ANNIVERSARY

The Rev. Horace A. Walton, rector of the Church of the Good Shepherd, Paoli, recently celebrated the twenty-eighth anniversary of his first Sunday as rector of the parish, with special services. His lifelong friend, Bishop Taitt, preached the sermon at the morning service. When the Rev. Mr. Walton first took over the church, it was a small country chapel with only four children in the Sunday school, and a choir of two men and a boy. The Sunday school now numbers 165, and the choir of thirty-two is known as one of the best on the Main Line. A new wing has recently been added to the church building.

ELEANOR ROBERTS HOWES.

**CHURCH INSTITUTIONS BENEFIT
UNDER WILL**

NEW HAVEN, CONN.—An estate valued at about \$300,000 was left by Miss Caroline Bronson Farnam, who died on Friday, November 7th.

Bequests provide for \$5,000 each to Christ Church of New Haven, the Visiting Nurse Association, St. Barnabas' Church of Norwich, Vt.; the Community of St. John the Baptist of Ralston, N. Y.; St. Andrew's School, St. Andrews, Tenn.; and the Mary Hitchcock Memorial Hospital of Hanover, N. H.

**Synod of Second Province Opens Sessions
In All Saints' Church, Atlantic City**

**Seek Possible Revision of Provincial
Boundaries — Bishop Stires
Elected Head of Synod**

The Living Church News Bureau
Atlantic City, November 14, 1930

THE TIMELY OCCURRENCE OF ARMISTICE Day Tuesday evening gave to the opening service of the synod of the second province at All Saints' Church a note of serious concern for the loyalty of the Church to her divine mission, that will long be remembered. The church was filled to the doors when the procession entered, the choir and ten of the official clergy of the synod leading ten of the bishops, namely Bishops Fiske, Ferris, Coley, Oldham, Stires, Gilbert, Stearly, Knight, Matthews, and the Presiding Bishop. Bishops

Ross were reelected, respectively, as secretary and treasurer of the synod. Telegrams of regret were read from Bishop Manning and from Bishop Colmore.

The Presiding Bishop then opened the conference of the morning, upon the Organization and Work of the National Council. Bishop Perry sketched the history of the National Council's development, and the present effort to simplify its framework and operation.

REVISION OF PROVINCIAL BOUNDARIES

The brief discussion which followed brought forth from Bishop Oldham a resolution, which was unanimously adopted, instructing the president to appoint a committee of three and request the other provinces to appoint similar delegates to confer upon the matter of the possible re-

**AT PROVINCIAL
SYNOD**

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, and the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, at the synod of the second province, meeting in Atlantic City, N. J.
(A. N. A. News Photo.)



Lloyd and Ferrando were also in attendance at the synod.

In his opening words of welcome, Bishop Matthews gave especial welcome to the synod, because it afforded the first opportunity of welcoming the new Presiding Bishop as such, to a gathering of this province.

In happy words of appreciation Bishop Perry conveyed to the synod both the greetings of the whole Church and his own.

Bishop Oldham's impassioned address will not soon be forgotten. Some years ago he had the temerity to tell the British people, at the dedication of a monument to an Unknown Soldier, that that monument was a memorial to defeated men; and they understood him, because the purpose for which those men had died was still unachieved. If the nations had, in these intervening years, given to the effort to achieve peace a tithe of what those men gave, we would not now be where we are.

BISHOP STIRES ELECTED PRESIDENT

On Wednesday morning Bishop Stearly was the celebrant at All Saints' Church at 7:30. After a brief meeting of the Upper House, the joint session of the synod assembled at the Chelsea Hotel at 10:30. On behalf of the House of Bishops, Bishop Coley reported the resignation of Bishop Stearly as president of the synod, and the election of Bishop Stires to that office, which election was unanimously confirmed by the deputies. Charles C. Burlingham was elected president of the House of Deputies, and Canon Duffield and Donald G.

vision of provincial boundaries so as to constitute not more than four or five provinces, such delegates to meet, if possible, in Denver at the time of the General Convention in September, 1931.

The discussion then proceeded, under the guidance of Bishop Perry, in consideration of the underlying problems of finance.

At the afternoon session on Wednesday the new president of the House of Deputies presided over the joint session, the subject being the meaning and importance of Social Service, to which also a conference had been devoted on Tuesday afternoon, under the auspices of the provincial social service commission, before the meetings of the synod proper began. On Tuesday afternoon the subjects were: World Peace in the light of the Lambeth Resolutions, Bishop Stearly and Bishop Oldham; The Problem of the Unadjusted and Underprivileged Girl, the Rev. H. P. Kaulfuss of Granville, N. Y., and the Rev. T. A. Conover of Bernardville, N. J.; and The Church and Interracial Relations, with Eugene K. Jones, executive secretary of the Urban League, and the Rev. Sheldon H. Bishop of St. Philip's Church, New York. On Wednesday afternoon the general discussion was led by the Rev. Dr. C. N. Lathrop of the National Council, and the concrete problem of the boys was dealt with by the Rev. Donald MacAdie of Newark and Calvin Derrick, superintendent of the State Home for Boys at Jamesburg, N. J.; that of Normal Youth by Arthur Barlow and Miss Frances Arnold; and that of the Care of the Aged by Richard Wallace, assistant commissioner of

the New York State Department of Social Welfare.

The great event on Wednesday was the banquet held at the Hotel Chelsea at 7:30 in the evening, and preceded by an informal reception to meet the Presiding Bishop and the bishops of the province.

Bishop Matthews presided at the banquet, introducing Bishop Perry as the guest of honor. The Lambeth Conference was the general topic of the evening, Bishop Perry and Bishop Stearly giving addresses.

On Thursday morning Bishop Coley was the celebrant, and the sessions were devoted to reports, and further discussions of the matters in hand, and especially to topics related to youth, under the auspices of the provincial committee on religious education.

Evangelical Rectors Affirm Protestantism of Church

Statement by Fifteen New York Clergy Takes Issue With Bishop Manning

[From the New York Times]

NEW YORK—A printed statement declaring that the Episcopal Church is Protestant was distributed to worshippers at the door [Sunday] as they left each of the services in eleven of the largest, wealthiest, and most influential churches under the jurisdiction of Bishop William T. Manning in the heart of Manhattan.

The statement, signed by the eleven rectors and two prominent former rectors, did not mention Dr. Manning by name, but it was readily admitted on all sides that the circular was issued as a direct denial of the opinion expressed by him at the recent consecration in the Cathedral of St. John the Divine of the Rev. Dr. Charles K. Gilbert as a Suffragan Bishop that the Episcopal Church "is fundamentally and definitely Catholic."

The statement in almost all the churches was also read from the pulpit at the 11 o'clock worship, and parishioners were told that a copy would be handed to them at the door. Seven thousand copies of the statement were printed.

The signers of the statement set forth that they issued the letter because of a desire to safeguard the fellowship between the Episcopal Church and "all vital elements of American Christianity." The clergymen called attention to the fact that the name of their communion is "the Protestant Episcopal Church in the United States of America" and that every candidate for her ministry must at his ordination take a vow of conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church.

NAMES OF SIGNERS

The rectors who signed the statement and the churches where it was distributed are: The Rev. Dr. W. Russell Bowie, Grace Church; the Rev. Dr. Roelif H. Brooks, St. Thomas' Church; the Rev. Dr. Robert Norwood, St. Bartholomew's Church; the Rev. Dr. Frank Warfield Crowder, St. James' Church; the Rev. Dr. Henry Darlington, Church of the Heavenly Rest; the Rev. Dr. Donald B. Aldrich, Church of the Ascension; the Rev. Dr. Karl Reiland, St. George's Church; the Rev. Samuel M. Shoemaker, Jr., Calvary Church; the Rev. George A. Trowbridge, All Angels' Church; the Rev. William H. Owen, Holy Trinity Church; and the Rev. William T. Crocker, Church of the Epiphany.

The former rectors who signed the statement are the Rev. Dr. Howard Chandler Robbins, who resigned about two years ago as dean of the Cathedral of St. John the Divine after a disagreement with Bishop Manning and is now a professor in the General Theological Seminary, Chelsea square, and the Rev. Dr. Harry P. Nichols, who was for many years rector of Holy Trinity Church when it was at Lenox avenue and 122d street.

THE STATEMENT

The declaration, headed "A Statement by a number of ministers in New York City of the diocese of New York," was as follows:

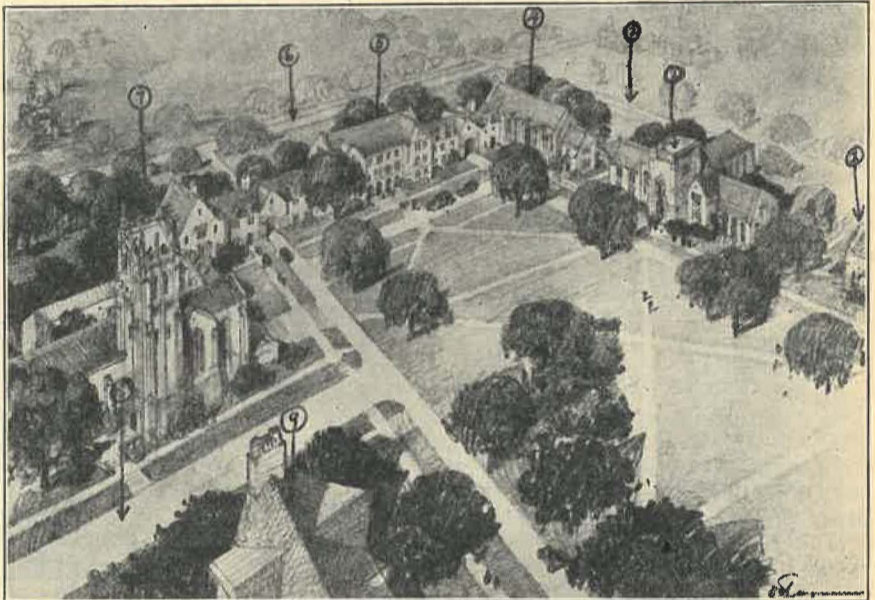
"We, whose names are signed below, deeply desirous of safeguarding the fellowship between our Church and all vital elements of American Christianity, and conscious of our ordination promise to 'maintain and set forward quietness, peace, and love among all Christian people,' are

baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ.

"We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church."

PLANS FOR DEVELOPMENT AT HOBART AND WILLIAM SMITH

GENEVA, N. Y.—The board of trustees of Hobart College has formally approved a comprehensive plan of development for Hobart College and William Smith College, designed to care for the needs and



HOBART COLLEGE LOOKS TO THE FUTURE

South Field, the Hobart College campus at Geneva, N. Y., as planned for the future by Hobart Upjohn, consulting architect. Designed as a guide for future growth, the plan also provides for buildings made possible by Hobart's present campaign for a \$2,000,000 building and an endowment fund. Looking southwest from a point back of Trinity and Geneva Halls, the arrows are: 1. South corner of present Coxe Hall; 2. New Library; 3. Pulteney Street; 4. New Science Hall; 5. New Administration Building and Classrooms; 6. St. Clair Street; 7. Carillon Tower surmounting new Memorial Hall and Auditorium proposed for site of present Merritt Hall; 8. New Entrance to Campus; 9. New Dormitory west of Trinity Hall.

moved to express a conviction which we fear might otherwise stand obscured.

"We share the reverence which is rightly held in our communion for our unquestionable Catholic heritage and this we interpret as an unbroken fellowship in history and spirit with all the age-long faith and worship of the Church since its beginning. But at the same time we so highly honor the connection of this Church both in history and in fundamental sympathy with that spiritual rebirth which is known as Protestantism that we are not willing to see this Church separated in word or work from its Protestant affiliations. We believe it is now, as it has always been, the glory of this communion to call itself not 'Catholic,' as distinguished from 'Protestant,' but 'both Catholic and Protestant.' We are not willing to forget the fact that the name of this Church is 'the Protestant Episcopal Church in the United States of America' and that every minister of this Church was asked at his ordination to promise, and did promise 'conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church.'

"We reaffirm as our own conviction this pronouncement of the Lambeth Conference of 1920:

"We acknowledge all those who believe in our Lord Jesus Christ, and have been

expansion of both institutions for many decades to come.

The plan, designed by Hobart Upjohn of New York, ultimately calls for the construction of five new buildings around the present quadrangle on south field. There will be an impressive main entrance to the campus based upon a symmetrical and practical scheme of grouping and architecture.

Sites for the new library, the new science hall, the William Smith College gymnasium, and other urgently needed units planned as results of the present \$2,000,000 Hobart College Building and Endowment Fund campaign, have been selected by Mr. Upjohn and approved by Hobart's board of trustees. Projected sites for a proposed new administration building, a memorial auditorium with a carillon tower, a dormitory group, and various minor units have also been suggested for the more remote future.

The new buildings will be based upon the present Jacobean style of architecture and will lead back through various periods, to the Elizabethan.

A similar development has been outlined for the William Smith College campus.

The requirements of William Smith College includes a gymnasium, dormitory accommodations for 200 students, a music department with twelve practise rooms and a music hall, a chapel to seat 200 students, a recreation building, various service units, and possibly a dining hall. The William Smith buildings will harmonize with Hobart buildings, but will have distinctive characteristics of their own, probably in the English Georgian style.

BOYS' PAVILION AT ST. ANNE'S PREVENTORIUM IN VIRGINIA

MISSION HOME, VA.—Through the generosity of an anonymous donor who has offered to give the money for the erection of the building, St. Anne's Preventorium for undernourished and tubercular children will shortly have a boys' pavilion, and be enabled to receive boys as well as girls.

St. Anne's Preventorium is part of the mountain work of the diocese of Virginia, its purpose being to receive and care for mountain children threatened with tuberculosis or who have developed that disease. It was first established by the Rev. Frank L. Persons at Yancey, Va., about six years ago and three years later removed to a more permanent location at Mission Home, under the charge of Miss Annie C. Parks. The rectory of the Mission Home district has been taken over for the Preventorium, which, by the erection of additional sleeping porches, was made large enough to permit the care of sixteen children. Heretofore girls only have been admitted but the erection of the proposed boys' pavilion will double the capacity and permit the reception of boys also.

St. Anne's Preventorium is doing a notable work, having already in its short existence received and nursed back to health over 200 patients. While its primary object is to care for mountain children it has occasionally been able to receive children from other sections of the state in cases where their parents were unable to send them to the state sanitarium.

PILGRIMAGE TO OLDEST CHURCH IN NORTH CAROLINA

BATH, N. C.—The annual pilgrimage to St. Thomas' Church, the oldest church in the state, was made on November 6th.

The day began with the celebration of the Holy Communion by the Bishop of the diocese, the Rt. Rev. Thomas C. Darst, D.D., assisted by the Rev. Stephen Gardner, vicar of the church, and the Rev. Joseph N. Bynum of Roanoke Rapids.

The address was delivered by the Rev. Dr. B. F. Huske of St. Mary's, Kinston, N. C. He suggested that "St. Thomas', Bath, for the glory of God, and in memory of all the known and unknown faithful Churchmen of this parish and of the Colonial Church in North Carolina, hereafter be designated and known as St. Thomas', the Church of the Unknown Colonist."

After the address, the Bishop presided over a meeting of the Association for the Preservation and Restoration of the Church. The secretary of the association, the Rev. J. N. Bynum, made a report for the special committee which is seeking to raise \$20,000 to restore the church to its colonial dignity. This special committee is state-wide and has as its chairman the Hon. Josephus Daniels. It is hoped that the work of restoration will be completed before the 200th anniversary in 1934.

ARMISTICE SERVICE IN NORFOLK, VA.

NORFOLK, VA.—Perhaps not since the original Armistice service of 1918, when the church and its personnel were practically turned over to the Army and Navy as an official medium for religious expression, has there been such an impressive ceremonial at Christ Church as that at the mid-day service on Sunday, November 9th, in the nature of an Armistice Day memorial.

In the procession of clergy, choir, and military were carried, behind the processional crosses, not only the Church's own national colors but regimental colors from the Navy, borne by bluejacket color-bearers and escorted by a fully armed color guard of sailors.

Admiral Guy H. Burrage, commandant of the Fifth Naval district, delivered a forceful and eloquent address. The service was broadcast through Station WTAR, Norfolk, as the mid-day Sunday service at Christ Church always is.

After Admiral Burrage's address a special memorial ceremony, including appropriate prayers, was conducted by the Rev. H. D. Peacock, rector of Christ Church.

CHURCH AT OKLAHOMA CITY FORMALLY OPENED

OKLAHOMA CITY, OKLA.—Sunday, October 19th, marked the formal opening and solemn dedication of St. John's Church, by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma. The dedication immediately preceded the choral Eucharist, and was conducted by the Bishop. The Eucharist, with the rector, the Rev. Eric Montizambert, as celebrant, was beautifully sung. The sermon, preached by the Bishop, was a splendid and convincing discourse on The Place of the Church in the Community, with particular reference to the opportunity and difficulty facing St. John's. A gratifying incident in connection with the dedication was the presence of delegates sent with messages of good will from the Jewish Temple, the Methodist, Presbyterian, and Congregational churches.

SPECIAL SERVICES IN NEW CHURCH AT ST. LOUIS

St. LOUIS, Mo.—A combined movement by prominent Churchmen of different parishes to promote the new Church of the Holy Apostles, recently organized by the merging of a smaller parish and two missions, began with a service on Sunday, November 23d, with the Rev. Dr. E. S. Travers of St. Peter's Church as speaker.

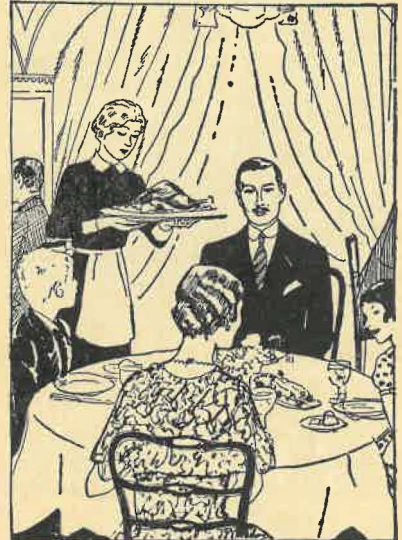
Special services will be held each evening in the Church of the Holy Apostles, the other speakers for the week being the Rev. R. D. S. Putney, superintendent of St. Luke's Hospital; the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri; the Rev. Dr. Karl M. Block of the Church of St. Michael and St. George; and the Rev. Sumner Walters of the Church of the Redeemer. The Rev. Lee W. Heaton is temporarily in charge of the Church of the Holy Apostles.

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NEW DEAN OF LEXINGTON

Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, Baltimore, who has accepted a call to become dean of Christ Church Cathedral, Lexington, Ky.

HARVEST HOME CHOIR FESTIVAL IN IDAHO

BOISE, IDAHO—The spirit of Thanksgiving was combined with that of Armistice Day in a harvest home choir festival in St. Michael's Cathedral at Vespers, Sunday, November 9th. The choirs of St. David's, Caldwell; St. Mary's, Emmett; St. James', Mountain Home; Grace Church, Nampa; St. Margaret's School, Boise; and St. Michael's Cathedral joined in the service. The choirs from Payette and Weiser were prevented in their attendance by an epidemic of colds.

The long procession filled completely the chancel, and the cathedral was filled by the congregation. Bishop Barnwell preached a sermon on the significance of Armistice Day as reflected in the application of the Gospel to world conditions.

Later a collation was served in the Bishop Tuttle House. Plans are being made to present an oratorio next spring, making use of the combined choirs.

CORNERSTONE LAYINGS IN OKLAHOMA

CUSHING, OKLA.—After some twenty years of Church services conducted in private homes or a funeral chapel, St. Alban's Church, serving as well the people of the nearby towns of Yale and Drumright, laid the cornerstone of a new church on Sunday, October 26th. The stone was laid by the vicar, the Rev. F. J. Stangel, assisted by the Rev. Robert M. Botting of Guthrie, the Rev. Harry L. Virden of Ponca City, the Rev. Alvin S. Hock of Stillwater, and the Rev. Paul Reese of Sapulpa. The Rev. Virden delivered the address.

The building is of native stone, with a seating capacity of 140 and is equipped with all modern conveniences, costing about \$15,000.

At the laying of the cornerstone of Trinity Church, Eufala, on November 9th, Judge Reubel, president of the Bishop's committee, following a brief address, introduced Bishop Casady, who spoke about the place of the Church in the community. Archdeacon L. W. Doud assisted in the services.

The church is made of native stone with a seating capacity of 125 people. It will be completed about the first of the year, and will be furnished and out of debt. Trinity Church numbers about forty communicants, with several others in the vicinity of Eufala.

BISHOP BURLESON VISITS SEWANEE

SEWANEE, TENN.—The Rt. Rev. H. L. Burleson, D.D., Bishop of South Dakota, visited Sewanee on Sunday evening and Monday morning, November 9th and 10th, stopping for lunch on Monday at the DuBose Training School, at Monteagle. After preaching in St. Paul's Church, Chattanooga, Bishop Burleson was driven up the mountain by the Rev. Dr. Oliver J. Hart, rector of the Chattanooga parish. Bishop Burleson met, informally, about thirty students at the home of the university chaplain Sunday evening, talked about his work among the Indians and their six orders of the ministry, and answered numerous questions of the young men.

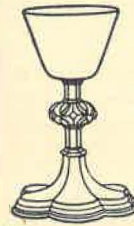
At chapel, Monday morning, Bishop Burleson made a brief address on the subject of the New World.

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MEMORIAL SERVICES HELD IN HAVANA CATHEDRAL

HAVANA, CUBA—Memorial services for the late American Consul, William I. Jackson, and Vice Consul John T. Wainwright, who were drowned in Matanzas Bay, were held Sunday, November 9th, at Holy Trinity Cathedral.

Ambassador Guggenheim and Mrs. Guggenheim, Consul General Fredrick Frelinghuysen Dumont, and the embassy and consular staffs, and Major Manuel Espinosa representing President Machado, were present, and organizations from the United Spanish War Veterans, American Legion, and Boy Scouts sent representatives. American and Cuban flags were draped at the chancel. The Very Rev. Hugo Blankingship, dean of the cathedral, conducted the service. The memorial service was held at the time of the regular Sunday morning service.

FOND DU LAC CELEBRATES BISHOP'S 30TH ANNIVERSARY

FOND DU LAC, WIS.—Many evidences of love and esteem were offered the Rt. Rev. and Mrs. R. H. Weller on Friday night, November 7th, when members of the diocese of Fond du Lac and friends met at the Hotel Retlaw for a dinner arranged in honor of the thirtieth anniversary of Bishop Weller's consecration. He was consecrated in St. Paul's Cathedral on November 8, 1900.

The dinner was attended by many parishioners of the cathedral, students and faculty members from Grafton Hall, diocesan school for girls, many priests and laymen from all parts of the diocese, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, and the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. The Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, acted as toastmaster. Addresses were given by Bishop Webb, Bishop Ivins, Chief Justice Rosenberry (on behalf of the laymen of the diocese), Justice Fowler (representing the laymen of the cathedral), Justice Nelson of the Wisconsin supreme court, the Rev. Joseph N. Barnett, rector of Trinity Church, Oshkosh (on behalf of the clergy of the diocese), and Mrs. J. N. Barnett, president of the Woman's Auxilliary, who spoke for the women of the diocese. Mrs. Weller and Mrs. George B. Nelson of Stevens Point, daughter of Bishop and Mrs. Weller, spoke briefly in acknowledgment of the presentation of large bouquets. Greetings were read from several bishops and former priests of the diocese who were unable to be present. The Rev. L. D. Hopkins, senior active priest of the diocese and secretary of the standing committee, then read a resolution of congratulation and loyalty which that body had adopted, and presented Bishop Weller with a ciborium, the gift of the clergy of the diocese, for use in his private chapel. Bishop Weller expressed his gratitude, gave a few reminiscences of the day of his consecration, and pronounced his blessing. The evening closed with the singing of the Doxology.

The observance of the anniversary culminated in a Solemn High Mass (without sermon) in St. Paul's Cathedral at 8:00 o'clock Saturday morning. Sacred ministers were: celebrant, Bishop Weller; deacon, the Rev. C. W. Bothe of Stevens Point; sub-deacon, the Rev. L. H. Grant of Oneida; deacons of honor, the Rev. L. D. Hopkins of Big Suamico, and the Rev. A. Parker Curtiss of Sheboygan (senior ac-

tive priests of the diocese); master of ceremonies, the Rev. W. L. Elwell of Sheboygan; Bishop's attendant, the Rev. H. M. Keyes of Chilton. Bishops Webb, Ivins, and Sturtevant had chairs in the sanctuary. One feature of particular interest was the fact that at this service Bishop Weller wore the same chasuble and almost all of the other vestments which had been used at his consecration thirty years before.

ANNIVERSARY OF CHURCH AT HOQUIAM, WASH.

HOQUIAM, WASH.—On Sunday, November 9th, Trinity Church celebrated the tenth anniversary of its incorporation as a parish. In the morning the Rev. R. Franklin Hart, rector of St. John's Church, Olympia, preached the sermon and addressed the members of the Church school. In the evening the Bishop of the diocese, the Rt. Rev. S. Arthur Huston, D.D., spoke to a large congregation.

Trinity parish owes its origin to the efforts of the Rev. Dr. R. D. Nevius who established St. David's Mission in Hoquiam in the early '80s. The late Dean Ware was rector at the time of the incorporation of the parish in 1920. The present rector, the Rev. Elmer B. Christie, present rector, the Rev. Elmer B. Christie, came to the parish in January of this year after having spent three years at Okanogan in the missionary district of Spokane.

NEW CALIFORNIA CHURCH STARTED

POMONA, CALIF.—On October 27th ground was broken for the construction of the first units of a new plant for St. Paul's Church. The parish is working on a comprehensive plan to use eventually the whole of its splendid new site, 320 by 150 feet, strategically located in the residential district of the city. The cornerstone is to be laid on December 14th by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles.

The first contract calls for the expenditure of \$57,700, which will provide the church and parish house. The plans have been prepared by Carleton Monroe Winslow, well known Churchman and architect of Los Angeles.

The church is to be of Spanish Mission type of architecture.

The parish house, to be built around a patio facing the church, will include a fully equipped auditorium, an attractive guild room with fireplace, a separate primary unit with its own assembly room, class rooms, and play ground, church offices, and the rector's study. A modern kitchen will adjoin both the auditorium and the guild room. The second floor will be devoted to individual class rooms. A Boy Scout cabin is to adjoin the parish house.

The building program will mark the passing of the wooden St. Paul's Church, one of the oldest structures in the diocese, and a definite forward movement toward a position of larger influence. The new church will enable the parish to minister more effectively to Church students

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Originally organized in 1881, St. Paul's became a parish ten years later. The Rev. Bertram A. Warren has been rector since 1927.

CLERGY OF MONTANA MEET

HELENA, MONT.—A conference of the clergy of Montana was held November 12th and 13th, with an attendance of about twenty men. Wednesday evening, November 12th, the ladies of Nativity Chapel, East Helena, served a turkey dinner, after which there was a preparation service for the Holy Communion conducted by Bishop Faber in St. Peter's Church. The next morning there was Holy Communion, followed by meditation and prayers conducted by Bishop Faber. The Bishop spoke of the work of the ministry as a whole, his subheadings being Vocation, Discipline, and Pastoral Relations. After a luncheon at the Montana Club, the clergy met for informal discussions on Evangelism, Work Among Young People, Unemployment, and other problems which affect Church life.

NEW PARISH BUILDINGS DEDICATED IN PASADENA, CALIF.

PASADENA, CALIF.—On November 6th the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, dedicated the new parish house and rectory of All Saints' Church. He was assisted by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, and the Rev. Dr. Leslie E. Learned, rector of the parish.

The new buildings are built of reinforced concrete, faced with hand-pressed California granite to harmonize with the English gothic church erected six years ago. The three handsome grey buildings face a cloistered green lawn court directly opposite Pasadena's new civic center. The rectory and parish house, including the furnishings of the latter, cost \$245,000. Bennett and Haskell of this city were the architects.

The parish house, one of the most complete in the country, is designed primarily as a religious education plant. Twenty-eight separate rooms are available for instruction purposes. The entire building is finished in Philippine mahogany. The rectory is probably the finest on the Pacific Coast.

On the previous Sunday there was a special dedication of a three-panelled window in the parish house erected as a memorial to the late Rt. Rev. Joseph Horsfall Johnson, D.D., the first Bishop of the diocese, who for over thirty years lived in All Saints' parish.

The completion of these two buildings rounds out a \$625,000 building program which has occupied the attention of the parish for the past eight years. All Saints' has 1,400 communicants, and a Church school of 450. The Rev. Dr. Learned has just completed twenty-two years' service as its rector.

CHURCH AT WATERBURY, CONN., TO RECEIVE BEQUEST

WATERBURY, CONN.—Relatives will share in the \$1,000,000 estate of Miss Edith Kingsbury in accordance with the terms of her will. Two public bequests, however, were made, St. John's Church receiving \$25,000 and the Waterbury Foundation \$30,000 for distribution among Waterbury charitable institutions.

† Necrology †

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

THOMAS WORTHINGTON COOKE, PRIEST

WASHINGTON, D. C.—The Rev. Thomas Worthington Cooke, rector of the Church of the Ascension, died in this city on November 9th, and was buried in Ivy Hill Cemetery, near Alexandria, Va., on November 11th.

The Rev. Mr. Cooke was born in Providence, R. I., April 26, 1872, receiving his education at Brown University and at the Virginia Theological Seminary. He was ordained deacon in 1895 and priest the following year by Bishop Newton. He was assistant at the Church of the Ascension, Washington, 1896 to 1898; general missionary in the Kentucky mountains in 1902 and 1903; rector of St. John's Church, Dayton, Ky.; and archdeacon of Lexington from 1903 to 1907; rector of St. Andrew's Church, Dayton, Ohio, in 1907; president of the convocation of Dayton, Ohio, and archdeacon *pro tem* from 1912 to 1918; and rector at Greenville, Ohio, 1920 to 1922. He had been rector of the Church of the Ascension in Washington since 1922.

MARION LAW, PRIEST

SAN DIEGO, CALIF.—The Rev. Marion Law, D.D., non-parochial priest of the diocese of Rhode Island, died at his winter home in this city on November 10th. He was 63 years of age.

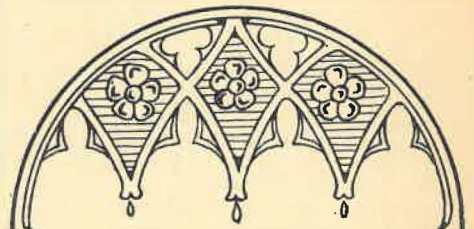
The Rev. Dr. Law was born and educated in Iowa, graduating from Cornell College, Mount Vernon. After teaching school for some time, he entered the Church at the age of 25. He studied at the General Theological Seminary, graduating in 1894. He was then ordained deacon by the Rt. Rev. Henry C. Potter, and was advanced to the priesthood by the same bishop in 1895. During the first two years of his ministry he was assistant to the Rev. Walpole Warren at Holy Trinity Church, New York City.

The life work of the Rev. Dr. Law was his long and successful rectorship of St. Paul's Church, Pawtucket, R. I. He was rector of that parish from 1896 to 1917, erected the present stone church, and saw the parish grow from 100 to 850 communicants. He received his doctor's degree from Cornell College.

After his retirement Dr. Law spent his summers in Rhode Island and his winters in this city, where he frequently officiated at St. Paul's Church. He devoted much of his time to literary work, and was the author of two volumes of sermons for lay readers, *Visions* and *Horizons*. A third volume, *Beyond the Veil*, is now in press.

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and will be published by the Morehouse Publishing Co. about December 1st.

He was a trustee of his alma mater, Cornell College, and in 1925 presented the Marion Law Memorial Hall in memory of his parents, Abram H. Law and Sarah H. Law. He was also a generous benefactor of the Church Home for Children, Pasadena.

The deceased priest is survived by his widow, Mrs. Albertine Oberteuffer Law, and two children, Marion Law, Jr., and Winifred Hastings Law, all of this city, and a sister, Mrs. Winifred Neff, of Omaha.

The funeral was held at St. Paul's Church on November 12th, with many of the Clergy present in the chancel. The Rev. Charles L. Barnes, rector, officiated. The body was cremated.

SAMUEL STEWART ARMSTRONG

TRENTON, N. J.—Col. Samuel Stewart Armstrong died on Thursday, November 13th, at his home here at the age of 84. Funeral services were held on Monday, November 17th. Colonel Armstrong is survived by a widow, the former Virginia Voorhees; a daughter, Katherine; and a son, the Rev. Henry W. Armstrong, rector of All Saints' Church, Richmond Hill, N. Y.

TASKER H. BLISS

WASHINGTON—Gen. Tasker H. Bliss, chief of staff of the Army during the World War, died at the Walter Reed Hospital early Sunday morning, November 9th, from an intestinal ailment after a six months' illness. He was buried with full military honors on Wednesday, November 12th, in Arlington National Cemetery.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, officiated at the services at the cathedral. There President Hoover was represented by his military aide, Lieut. Col. Campbell B. Hodges.

General Bliss was born in Lewisburg, Pa., on December 31, 1853, and served in the United States Army for more than forty-two years, participating in four campaigns and reaching the rank of chief of staff and commanding general of the Army. Since his retirement in 1917 he had given his time to Army affairs.

T. COLEMAN duPONT

WILMINGTON, DEL.—Gen. T. Coleman duPont, former senator from Delaware and one of the foremost financiers of the United States, died on Tuesday afternoon, November 11th, at his home here.

General duPont, who was in his 67th year, had been ill for several years, suffering from a complication of diseases that developed from a serious throat affection.

For the last two years General duPont had lived in retirement, entrusting his business interests to his son, Frank V. duPont, president of the Equitable Trust Co. of Washington. He is survived by his widow, the former Alice duPont, three daughters, and a son.

Funeral services were held at the duPont home and were conducted by the Rev. Dr. Frederick M. Kirkus, for twenty-five years rector of Trinity Church, where Mr. duPont was a communicant.

ANNA KING HAYES

NEWARK, N. J.—Miss Anna King Hayes, a sister of the late Henry Hayes, treasurer of the diocese of Newark, died here on October 22d, at the age of 88.

A parishioner of Grace Church all her life, Miss Hayes had been one of its work-

ers for nearly three quarters of a century. In the earlier days of the hospital of St. Barnabas', she aided greatly in carrying on the ministrations of that institution. Miss Hayes had charge of girls' work in Grace Church for forty-five years, being also for a long time head of St. Agnes' Guild.

ROBERT WILKINSON JOHNSON

BALTIMORE, MD.—Dr. Robert Wilkinson Johnson, for many years noted as a surgeon, died early Friday morning, November 14th, at his home here at the age of 76.

Dr. Johnson was a prominent member of the American Surgeons' Association. He was a member of the University Club, and for many years was vestryman of old St. Paul's Church.

Besides his widow and Dr. Robert W. Johnson, Jr., he is survived by three daughters and another son.

PHILIP HARDING PATRIARCHE

ORANGE, N. J.—Philip Harding Patriarche, for many years vestryman and warden of Grace Church, died recently. His loss is deeply felt, not only in his home parish, but in the diocese of Newark, which he served as a member of the board of missions and as one who had a strong interest in the diocesan Church Club.

JEAN F. WOLFS

GLEN RIDGE, N. Y.—Dr. Jean F. Wolfs, noted New Jersey surgeon, died on Friday, November 14th, at his home here.

At his death, which followed several months of illness, he was an attending surgeon of the city, St. Barnabas' and Babies' Hospital of Newark, director in charge of the medical work of the New

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Jersey Bell Telephone Co., and chief surgeon of the Western Electric Company at its Kearny (N. J.) works.

Dr. Wolfs had served for many years as a vestryman of St. Andrew's Church in Newark. Funeral services were held at Christ Church, Glen Ridge.

MRS. EDWIN A. WHITE

BLOOMFIELD, N. J.—In October, following a brief illness, occurred the death of Mrs. Edwin A. White, widow of the former rector of Christ Church, Bloomfield and Glen Ridge. She had made her home with a daughter, who resides in the latter town, where Mrs. White had a large circle of friends.

BOOKS OF THE DAY

(Continued from page 124)

almost entirely on secondary material. In treating of the grant of ten thousand acres for a university at Henrico, Virginia, at the beginning of the seventeenth century, he says: "But the intentions were better than the fulfillment. Yet here again we see exactly the same respect for education, and the professions of idealism in regard to the conversion of the Indians as elsewhere, and, alas, the same real indifference to any actual attempt at accomplishment." He does not tell us, however, that shortly after this grant a terrible Indian massacre broke up the whole Henrico colony; and that it was necessary for the settlers to make a fresh start under most harrowing conditions. Dr. Hall has reiterated the old charge that the Virginia clergymen maintained generally a low moral standard. A careful examination of the source of material on the subject is sufficient to show that, with rare exceptions, they were sincere, earnest men. We might add, in this connection, that the clergymen of Virginia and Maryland were not supported by the Society for the Propagation of the Gospel in Foreign Parts; also, that the first Bishop of New York was not Samuel Prevost but Samuel Provoost.

Some of Dr. Hall's omissions are hardly to be imagined in a work on the religious background of American culture. Practically nothing is said of the direct part religion played in the founding of Harvard, William and Mary, Yale, and King's College. The Rev. Dr. Bray, commissary of the Bishop of London in Maryland, is not mentioned; yet, through the activities of Dr. Bray and his associates, something like a hundred parish libraries were furnished to the colonies; and Dr. Bray has been called the father of the American lending library. Certain colonies are almost entirely overlooked—indeed, colonies in which the Church and the minister were a most conspicuous influence. The annals of American colonial heroism contain no more striking examples than the North Carolina missionaries and their persistent toil. South Carolina, with probably the most efficient ecclesiastical organization of the colonial period, with its schools, libraries, and parochial educational endowments, has been omitted. In fact, there is no acknowledgment of the work of the S. P. G. in planting schools from Nova Scotia to Savannah, and supporting schoolmasters for the indigent whites, the Negroes, and the Indians.

IN A NUMBER of parishes the parish paper is sent to all the young people who are away at school or college. Other parish papers each fall print the names of the absent students.

NEWS IN BRIEF

CENTRAL NEW YORK—More than 200 of his parishioners gave a surprise party for the Rev. T. T. Butler on the occasion of the tenth anniversary of his rectorship at Trinity Church, Utica.—The children of Grace Church, Utica, are to have an altar of their own for services, the gift of Mrs. Lancaster Morgan, New York City, in memory of her grandparents, life-long members of the parish. The gift includes a set of appointments, comprising a cross, candlesticks, and vases. The altar will stand in the north transept and will be moved to the head of the nave when required.—The organ in Emmanuel Church, Norwich, is being repaired, after having been wrecked by someone who gained access to the organ loft. Police are working on the case, which seemed to be one of wanton destruction.—Greater Understanding in Relation to Humanity was the subject of the annual conference of the Young People's Conference held in Zion Church, Rome, the leader being the Rev. E. Felix Kloman of the staff of Grace Church, New York, who also spoke at the supper meeting following.—Considerable repairs have been made in St. John's Church, Oneida, during the past summer. The exterior and interior have been renovated and the foundations repaired and re-pointed.—The Rev. William H. Barnes, rector of St. James' Church, Theresa, was elected president of the clericus of the first district at its meeting. The Rev. F. C. Ransier read a paper on Bringing the Church to the Rural District.—The Rev. George T. Lascelle of St. John's Church, Oneida, has been appointed by the mayor of that city as chairman of the Park and Playground Commission, and attended the National Recreation Association Congress at Atlantic City in October.—The diocese has just received from the estate of the late Mrs. Ella V. Dering of Utica a bequest of \$5,000.—St. James' Church, Pulaski, has installed an entirely new heating plant in the church buildings, has re-slatted the roofs, and otherwise renovated the church and rectory. Plans have been arranged to clear all debt on the new parish house.—Zion Church, Rome, has been given by Miss Tuttle a white chalice veil, burse, almoner, and lectern markers, and others have presented new pulpit falls.—The Utica Clerical Union met in St. James' Church, Clinton, on October 26th, and heard a paper, Cottage Services, read by the Rev. William A. Braithwaite, rector of Grace Church, Cortland.—After twenty-five years of service as a teacher in the Church school at St. Paul's Church, Syracuse, Dr. Paul M. Paine will take a "Sabbatical year." Dr. Paine is a warden of the parish and librarian of the city of Syracuse.

CONNECTICUT—Mrs. Chester Dimick of Gales Ferry was re-elected president of the diocesan branch of the Girls' Friendly Society at its annual meeting in Torrington, November 7th to 9th.—In preparation for the year's work, and to mark the beginning of the second half-century of the work of the Woman's Auxiliary in the diocese, the New Haven branch held a quiet day at St. Paul's Church, conducted by the rector, the Rev. Howard R. Weir, on Wednesday, November 19th.

EAST CAROLINA—Two years ago, cottage prayer services were started at Delgado Mill, near Wilmington, by Ashley T. St. Amand of one of the local parishes. Last year, the mill owners provided a building and a Church school was organized. Now regular Church services are held each week by the lay readers, Mr. St. Amand and Oliver Carter, Jr. Since the first of this year the Rev. Alexander Miller of St. Paul's Church has baptized thirty-three for this mission and the lay readers have presented fourteen to the Bishop for Confirmation.—The fall meeting of the convocation of Wilmington was held in St. Paul's parish, Beaufort, on November 5th.—The business session for the clergy was held in the rectory and was presided over by the dean, the Rev. Alexander Miller of Wilmington. The Woman's Auxiliary met in the church. Joint sessions were held in the church. Interesting addresses were made by the Bishop of the diocese; the president of the Woman's Auxiliary, Mrs. H. J. MacMillan; Dr. Lula Disosway, missionary to China; and several others. The Rev. Mr. Miller was given a vote of thanks

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for his six years of faithful service as dean of the convocation. The Rev. E. W. Halleck of St. John's, Wilmington, was elected dean for the next year.

GEORGIA—During the summer months a little chapel was equipped in the parish house of the Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector. The Holy Communion was celebrated there for the first time on Sunday, October 5th. During the winter months, all early celebrations and all Holy Day services will be held there.—Following a vote of the teachers taken by the diocesan department of religious education, it was decided this year to hold the interparochial grade conferences once a month for ten months. Accordingly, the first meeting was held in St. John's parish house, Savannah, on Monday, November 10th. The Rev. Joseph Burton, rector of St. Michael and All Angels' Church, is teaching The Life of Our Lord, and Robert Y. Marlow, superintendent of St. Paul's Church school, The Long Life of the Church, the 7th and 8th grades respectively of Christian Nurture. Immediately after the grade conferences the members met for a credit course. The General Program of the Church, led by Miss Edith D. Johnston, president of section "A" of the Woman's Auxiliary, St. John's Church.

HARRISBURG—The autumn meeting of the archdeaconry of Harrisburg was held in St. Luke's Church, Mount Joy, on Thursday, November 6th. A new method of presenting the reports of missionary vicars was adopted. In this archdeaconry each priest will submit to the archdeacon a brief written report of the cure under his care. These reports will then be incorporated in a general report for the whole archdeaconry, provision being made for the further discussion of any problems that may present themselves. After luncheon a scholarly exegesis was read by the Rev. Earl M. Honaman, which provoked general discussion. The Rev. F. P. Houghton, chairman of the new department of field operations in the diocese, then outlined plans for the effective presentation of the Church's program to the parishes and missions of the diocese.

IDAHO—The Rev. W. R. R. Simmons has again been confined to his home by a recurrence of an illness which incapacitated him earlier in the year.—Bishop Barnwell has just returned from a series of visitations in northern Idaho which took him to all the parishes and missions in the panhandle.—Quite a few improvements have been made in St. Michael's Cathedral property this summer. The walls of the cathedral have been redecorated; the alley between the cathedral and the Bishop Tuttle House has been paved, and the grounds about the cathedral have been landscaped.—Miss Beardsley, assistant secretary of the Woman's Auxiliary to the National Council, was a much appreciated visitor to Idaho the second week in November. She spent two days in Boise, being the speaker at a meeting of the Boise deanery. From Boise Miss Beardsley went to Twin Falls for a deanery meeting, and then on to Blackfoot for a third deanery meeting.

LOS ANGELES—The Rev. Alex Lyall, just returned from a visit to England, described the recent Modern Churchmen's Conference, held at Oxford, at the November meeting of the Los Angeles Clericus, held at St. Matthias' Church, Whittier, on the 3d.—All Saints' Church, Riverside, has just received \$1,900 for its building fund from the estate of Mrs. Mary M. Adams, a former parishioner. She also remembered the Church Home for Children, Pasadena, and the Church Home for the Aged, Alhambra.—St. Luke's Church, Long Beach, played host to the convocation of Los Angeles at its fall meeting on November 7th.—Los Sierivos, the diocesan club for social workers, met at St. Paul's Cathedral House, Los Angeles, on November 10th. Bishop Stevens spoke on The Social Significance of the Lambeth Conference. A solemn Requiem was sung at St. Matthias' Church, Los Angeles, on the morning of Armistice Day, under the auspices of the Catholic Club.—The Kiwanis Club of Redlands has chosen the Rev. William Cowans, rector of Trinity Church, as its 1931 president.—The November meeting of the diocesan Woman's Auxiliary, held at St. Paul's Cathedral House, Los Angeles, on Armistice Day, was addressed by Bishop Gooden, on Los Angeles County Seventy-five Years Ago.

MARYLAND—A beautiful memorial pulpit in Christ Church, Baltimore, was dedicated on Sunday, November 9th, by the rector, the Rev. Horace W. B. Donegan, in memory of John Christopher Talliaferro.—The Maryland clericus met at the Church of St. Michael and All Angels', Baltimore, the Rev. Dr. Charles E. McAllister, rector, on Monday, November 10th, at noon. The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, made an address on Some Impressions of the Lambeth Conference.—November 12th was the day for the fall meeting of the

Woman's Auxiliary in Maryland, but it was more than that really. It should have been called "Sioussat Day" because truly every member of the Woman's Auxiliary bowed in homage to Mrs. Albert Sioussat, who resigned as president of the Maryland branch after serving for forty years.—In the morning the Holy Communion was celebrated in Old St. Paul's Church, Baltimore, by Bishop Helfenstein. The United Thank Offering, which is presented semi-annually, was placed upon the altar, and amounted to \$2,958.30. Bishop Helfenstein delivered the usual charge to the Auxiliary. At the business session Bishop Helfenstein spoke of Mrs. Sioussat's wonderful leadership over this long period of time and explained that he accepted her resignation only after she had made it plain to him that on account of personal reasons she would not be able to carry on the work. Mrs. Samuel M. Shoemaker was appointed to succeed Mrs. Sioussat. Miss Sally Carter, president of the Woman's Auxiliary of Emmanuel Church, read a resolution, expressing the feeling of the Maryland branch.

MILWAUKEE—A special Armistice Day service for all patriotic bodies in the city was held at 11:00 o'clock Sunday, November 9th, at Trinity Church, Baraboo, Wis. A procession, led by the choir, marched from the parish house through the main door of the church and down the middle aisle to the allotted seats. The Rev. John Boden, rector of the church and chaplain for the local unit of the National Guard, spoke on Preparedness.

MISSISSIPPI—The three convocations of the diocese have just come to a close. They were held in Trinity Church, Crystal Springs; St. Peter's-by-the-Sea, Gulfport; and All Saints', Grenada. Each convocation had the privilege of having the Rev. Franklin L. Clark of the Church Missions House to present the Program of the Church. A resolution was adopted by each, requesting the field department to arrange a program for a diocesan-wide devotional and spiritual mission to be conducted by the clergy and laity. The mission began on November 17th, and it is the plan that by November 28th every parish and mission will have had a series of services.

MISSOURI—A union service was held in Christ Church Cathedral, St. Louis, on Armistice Day, under the auspices of the Metropolitan Church Federation of St. Louis, with Rabbi Ferdinand M. Isserman of Temple Israel as the speaker. It is the yearly custom of the cathedral to hold this service at noon on Armistice Day, combining with other religious bodies to make it a community affair.

NEVADA—Miss Charlotte L. Brown, United Thank Offering worker, who has been working in the missionary district of Eastern Oregon for the past six years, goes to the missionary district of Nevada on January 1, 1931, to take up work with Bishop Jenkins. Her first post of duty will be at St. Philip's-in-the-Desert, Hawthorne.

NEWARK—Three group discussions were among the main features of a conference of officers of the Young People's Fellowship of the diocese, convening on November 1st at the Laura Augusta Home, Madlson. Leaders were the Ven. Victor W. Mori, with the subject, A Program of Worship for Young People's Fellowship Meetings; the Rev. J. Thurston Travis, Jr., with the subject, What Should Be the Attitude of Clergymen to the Young People's Fellowship?; and Alfred Vogeler.—On the evening of October 26th the service at the Church of St. James', Newark, was conducted by the Young People's Fellowship. The Rev. A. Stewart Hogenauer preached the sermon.—The fifth anniversary of the Church of Our Saviour, Secaucus, was celebrated during October. The priest-in-charge is the Rev. Canon William J. White. Despite the handicap of having to rebuild because of damage by fire two years ago, the church has made good progress, having now a Church school of 100, a vested choir of boys and girls, and an organ with an electric motor.—As a memorial to William Sweeny, members of his family have presented an altar service book to St. Peter's Church, Washington. Bishop Stearly dedicated the gift recently.

NEW YORK—There was given to St. Paul's Church, East Chester, Mt. Vernon, on All Saints' Day, a beautiful and complete set of altar service books, in memory of the Rev. Ferdinand C. Ewer, D.D., founder and first rector of St. Ignatius' Church, New York City.

NORTH DAKOTA—Tyler House, acquired by the district within the past two years at a cost of \$3,000 and which is now fully paid for, is affording an unusual opportunity for the Church's work among the students attending the State University at Grand Forks. The students participate in the work and worship of St. Paul's parish, of which the Rev. Homer

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R. Harrington is rector.—The Holiday House at Pelican Lake, Minn., a memorial to the late Bishop Samuel Cook Edsall, at a total cost of about \$6,000, is rapidly proving its worth as the district headquarters for the annual summer school, and as a rest house for the clergy and their families during the vacation period. It is contemplated making the house the scene of retreats for clergy and laity, and conferences of the various district organizations.—A new reredos has been put in place, and the altar properly elevated, at Holy Trinity Church, Lisbon, giving an entirely new appearance to the interior of the building.—The Church property at Lakota has been thoroughly overhauled and repaired at Lakota, Rugby, York, and Towner, subsequent to the arrival of the Rev. Charles deL. Harris. A schedule of regular services has been adopted and a renewal of interest in Church activities manifested in these four missions.—St. Matthew's Church, Beach, has been improved by the construction of an altar rail, a vestry in the rear of the building, a new carpet, and new electric light fixtures.—Gas for heating purposes has been installed at St. John's Church, Dickinson, and also in the rectory. Recently new choir vestments, kneelers for the sanctuary and the altar rail, sanctuary rugs, a lace altar frontal, and new vestments for the acolytes' guild have been procured, and new dossals are contemplated. An extensive scheme of repairs and improvements has been outlined, which it is expected to accomplish within the next year or two.

NORTHERN INDIANA—A class of candidates was admitted to the G. F. S. at their annual meeting held at Trinity, Fort Wayne, November 8th and 9th. There was also an admission service conducted by Bishop Gray for twelve members and associates, brought from vacant parishes where there was no rector to admit them. A corporate Communion was held Sunday morning, and after breakfast, the final business session was conducted.—The formal opening and dedication of Barker Hall, the recently completed parish house of Trinity, Michigan City, was held Thursday, November 13th, the dedication service being conducted by Bishop Gray. A banquet was prepared by the men of the parish and served by the Boy Scouts. About 200 people were seated at the tables, with about thirty-six men and boys at work in the kitchen. Several of the clergy of the diocese were in attendance.

OHIO—The Rev. F. S. Eastman of St. Peter's Church, Akron, assisted by his son, the Rev. Frederic J. Eastman, conducted a "five point mission" recently after visiting the Firestone Park School when over 500 young people attended.

PITTSBURGH—The clergy of the diocese and representative laymen from the various parishes were the guests of Bishop Mann at a luncheon in Trinity Cathedral Church House, Pittsburgh, on November 10th. The Bishop outlined the plan for the approaching Every Member Canvass.—For the second successive year the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been selected as instructor of the Bible in the local Y. M. C. A.—Three beautiful panels, painted by Mrs. Walter N. Clapp of Pittsburgh, have been placed above the high altar in St. Mark's Church, Johnstown.—The Metcalfe Memorial service at St. Peter's Church, Pittsburgh, was held on Sunday morning, November 2d. The night services of St. Peter's were resumed on the first Sunday evening in October. The screen service, which attracted almost 500 people last winter, was resumed with a program of pictures that set forth certain moral and religious questions.

RHODE ISLAND—Two candlesticks for use in the early services have been presented to St. Michael's Church, Bristol, in memory of the late William L. Manchester, by his widow.—The Rev. Charles A. Meader, rector of St. Luke's Church, East Greenwich, has inaugurated a service for the graduates of his primary school that is attracting the attention of the diocese. Recently twelve children to be admitted to the upper school were presented with Prayer Books by their sponsors in the presence of the main Sunday morning congregation. The rector spoke to each child words of instruction based upon the baptismal vows. The address which followed set forth learning as the characteristic activity of early childhood, doing as the new activity of early youth, and guarding as the great part played by mature Christians in the Church.—On the evening of Armistice Day at the Teachers Institute of the Blackstone Valley Churches held at Christ Church parish house, Lonsdale, the Rev. William Pressey, priest-in-charge of St. John's Chapel, Ashton, R. I., delivered a sharp attack upon the advocates of preparedness.

WESTERN MASSACHUSETTS—The convocation of Berkshire met at St. Stephen's Church,

Pittsfield, on Sunday, October 19th. Bishop Davies spoke on the Lambeth Conference, and the Advance Work Program was presented by the Rev. Charles H. Collette of New York. An address on Religion and Health was given at the evening mass meeting by the Rev. Dr. Elwood Worcester of Boston.—On Wednesday evening, October 1st, the parish of the Church of the Reconciliation, Webster, celebrated the twentieth anniversary of the Rev. S. Wolcott Linsley as rector.—A new baptistry has recently been erected on the north aisle of St. James' Church, Great Barrington, as a memorial to Isaac Hatch Rice and Jennie Millard Rice, former members of the church. The memorial was given by their daughter, Mrs. Charles Pratt Hulbert of Chicago.—The convocation of Worcester County met recently at Trinity Church, Whitinsville. A meditation was conducted by the Rev. Spence Burton, S.S.J.E. There were addresses by Archdeacon Marshall E. Mott of Springfield, and the Rev. Frederick Fitts of Roxbury, and Miss Elizabeth A. H. Sleeper of Fitchburg.

WESTERN NORTH CAROLINA—In connection with simultaneous services held by the Christian bodies in the community a very helpful parochial mission was conducted by the Rev. R. R. Harris of Christ School, Arden, N. C., at St. James' Church, Hendersonville, N. C.

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THE SPIRIT OF MISSIONS grows more and more indispensable. Just now the Church is studying India. The first of a series of authoritative articles on *India*, running four to six months, which will be immensely helpful to all members of study groups, appears in the November issue of THE SPIRIT OF MISSIONS.

Then there is to be an extended story by the Rev. John W. Chapman, D.D.—a thrilling record of his forty years in Alaska. The Rev. Hunter Lewis is to tell the gripping story of his twenty-five years of rural work in New Mexico.

Two articles, forthcoming soon, will discuss phases of our work in China today. The one on *Medical Work* is by Anne Lamberton, of St. Luke's Hospital, Shanghai, and the one on *Education* by Dr. James H. Pott, of St. John's University. The Ven. Harry Lee Virden contributes a most illuminating story of *Social Service Work in Oklahoma*, to appear in an early issue.

News of the next General Convention will soon be coming. Denver is less than a year away. Already THE SPIRIT OF MISSIONS is securing pictures of the Convention city and laying its plans to keep the Church informed about Denver and what will be done there.

These are just a few of the good things to come. All through the coming year THE SPIRIT OF MISSIONS will tell, in story and picture, the things that Church people need to know and want to know, about what the Church is doing wherever it is at work.

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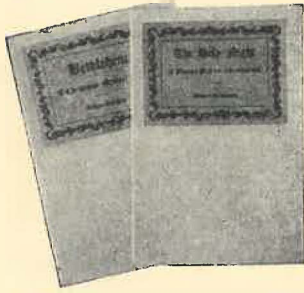
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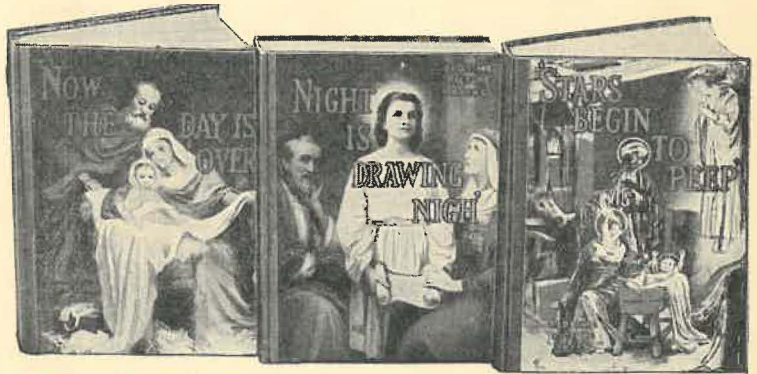
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