



The Living Church

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NO. 16

Pastoral Calls

EDITORIAL

When Is a Dean Not a Dean?

REV. JOHN RAYMOND CROSBY, S.T.D., D.C.L.

The South Indian Proposals

REV. W. J. SPARROW SIMPSON, D.D.

A Valuable Symposium on World Peace

THE RELIGIOUS BASIS OF WORLD PEACE

BY

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DR. EDWARD BENES



DR. JAN UHER



Edited by the REV. H. W. FOX, D.S.O., M.A.

THE addresses contained in this book were delivered at a Conference convened at Prague by the World Alliance for Promoting International Friendship through the Churches. The Conference attempted to show the direction in which progress might be made towards world friendship by the application of the Spirit of Christ to some of the problems which perplex mankind today.

The names of the speakers who accepted invitations to address the Conference are remarkable. Although they include those of an Archbishop and ministers who are well known on both sides of the Atlantic, there are also those of equally well known persons who may be termed non-professional Christians. It was natural to expect that those who have found their vocation in the ranks of the Christian ministry should plead that world peace can only be established on a religious basis; but it was perhaps surprising that statesmen like Dr. Benes and Professor N. Politis, an international jurist like Dr. Walter Simons, or a great French Socialist like M. Thomas should have reached the same emphatic conclusion as the clergy.

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EDITORIALS & COMMENTS

Pastoral Calls

SHALL there be any? If so, how many; and when, and how? These questions are asked less often by students in theological seminaries than by pastors, and by them after rather than before they have had a little experience. The subject comes up frequently in clergy clubs. But the place in which it is discussed most often and most earnestly is the household of the individual pastor, whether a rectory or a clergy house. Perhaps a layman, though only an "innocent bystander," may venture a purely lay view.

Here, as elsewhere, what is said is more confessional than theoretical. The man who "cannot get in," who notes a careful hand move a curtain just enough to see who is at the door and, seeing him, does not answer the ring at the bell—this man is, of course, of the opinion that pastoral calls should not be made at all. "People don't want to see the parson at their houses," he will say. The man, on the other hand, who advocates pastoral calls on the ground that people do want to see the parson, is sure to welcome the rector to his home. An eye will see him from the window, and the parishioner will step down to the door and open it, and say, just as he comes by: "How nice! Come right in!" It has actually occurred that one and the same person has done both these things—to two succeeding pastors, successively. Then, we find the man who says that "people want to see the rector if they are sick or in trouble, and only then"; and there is the man who says that they "want to see him merely socially"; and then there is the man who says that they "want to see him simply as a priest and not as a neighbor." Thus does each tell his own story, and generalize from it.

Tells it, that is, in his own household, to his family, and outside. And it is in the rector's home, also, that the question is most discussed. For the laity are a little shy about committing themselves in words on the subject of pastoral calls—when conversing with the clergy. Is this not, perhaps, the reason why the clergy are always bringing up the question—and never answering it for anyone except themselves?

Do people "want to see the parson in their houses"? If not, why not? Seldom, it would appear from long-continued observation, because "he is a clergyman, not a man like other men, and people feel strange with him." They felt much more "strange" with a "parson" who tries to look, so far as clothes will make him,

like "other men," who seems to wish the fact of his ordination to be ignored. Unless he chances to be a very unusual man indeed, there will be those who will not answer the ring of the bell when he comes. What ought to be said to him? What ought to be done for him? The host or hostess will not always face these questions. What will he say? What will he do? Still less often will they care to face these.

On the other hand, we may ask: Don't people want to see the pastor? Few occasions can so adequately clear up this question as that occasion on which an Evangelical Church member receives a call from a priest who is a Religious. This may happen when one of the family is an Anglo-Catholic and has such a priest as spiritual director; in case of illness, he may call on the Evangelical relation. It is interesting in the extreme to observe the ease with which this pastor leads the whole family in unaccustomed devotions—and the ease with which they follow. He is "different," but not exactly "strange": they expected him to be "different." And similarly, when the rector of the Evangelical member calls: the Anglo-Catholic is not troubled as to what he may say, or do, or expect. That is to say, if he is a pastor: only a pastor can make a pastoral call. And any pastor can.

But do people want him to? Most of the Church people in one large city know about the little notebook that one rector always carries. He is singularly successful in the matter of pastoral calls. Everyone likes to see him; whether sick or in trouble, or well and without a care in the world; whether "socially" or "as a priest." All his parishioners want to see him at all these times; that is to say, always. And his little book? It has names in it, and all sorts of facts entered beneath the names. When he inquires: "And how is your conference paper coming on? Did you find what you wanted in Hastings, or was the *Outline of Christianity* more useful?"—when he inquires after this manner, no doubt it is because he has been consulting his little book. Everyone knows about the little book; and a good many people smile to themselves as they reply—regarding Hastings and the *Outline*, or whatever it may be. But—and this is the significant point—there is not a man or woman in that enormous city who is not glad to be put down in that little book, and eager to receive a call from

that pastor. Moreover: not only do hundreds speak of the help he is to them in solving their own problems; they also mention that, through him, they have learned to help others. It need hardly be said that the secret of his power is not his little notebook. The point is that his little book alarms no one, and flatters no one; it is simply his way of shepherding his great flock. Some other way would, no doubt, do as well. The heart of the matter is in his friendly and personal care.

Pastoral care: must it not always be friendly and personal to be effectual? The shepherd must know the sheep. Sometimes a shepherd will show that knowledge in an amusing way. A very young and new pastor indeed went to see a parishioner who had met with a serious accident, and was almost fatally hurt. For this reason alone did those at the hospital allow him to enter the room. The parishioner was an old friend; the pastor had often called—but this was different: he had never before called on anyone so injured. Horror and grief were in both face and voice, as he cried: "My dear friend, this is too terrible!" The excitement of pain kept the patient buoyed up: "It might be worse," was the reply. "Remember the words of the Apostle Paul, as set down in Hebrews."—A relieved expression came into both the face and voice of the pastor. "There is considerable doubt," he interrupted, "as to whether Paul wrote Hebrews!" The patient still insists that this "sick call" helped toward recovery. And the young and new pastor, now older and less new, still says that he meant to make the call according to the Prayer Book service (as he did make subsequent calls), but "friendship came in."

It is this coming in of friendship—is it not?—that makes the pastoral relationship possible. Until there is friendship, the calls made might almost be said to be pro-pastoral. For they are only preparation for the "Prayer Book service," according to which every true pastor would make his call, whether on the sick or well, the happy or the sorrowful. He comes as the shepherd of souls, however he may modify his shepherding to meet an unexpected situation. And it is important for his flock, as for him, to learn this when very young and new; it gives them, and him, just that much more time to reach the Fold.

Dean Hodges used to say that people expect other people to "act in character"; they expect an author to mention literary matters, and an artist to speak of pictures, and a musician to talk about music; if the author glances at the book-shelves, they offer to show him their books, and if the artist looks at even one picture, they point out others, and they follow up similarly any interest the musician may take in any musical instruments they may have. Do they not expect the pastor to "act in character," also? That they do is made plain by the readiness and eagerness with which people will and do respond when the pastor suggests prayer, even on a formal social occasion. None who were present will ever forget the dinner at which Bishop Brent was guest of honor, at the end of which he said: "We have had a wonderful evening here in this house tonight. Let us kneel for a few moments in prayer and thanksgiving before we part." And so it was; they all knelt, in the most natural way in the world, though some among them were not even church-goers.

A friendly, personal call, the pastoral call. Yes, but the call of a friend who is the pastor—a prophet and a priest. Do people want it? Don't they? They do, surely they do. And they need it. The shepherd who senses this and senses it to the full—he is a good shepherd.

We doubt whether there is any exercise of the

pastoral office that takes the place of the pastoral call. And we fail to understand how a priest who is unwilling to make such calls ever allowed himself to get into the ministry.

THAT "confession is good for the soul" is a truism accepted even by those to whom the sacrament of Penance is anathema. But like all truisms and aphorisms, the one mentioned has its limitations, and the *Presbyterian Advance*, that ably edited organ of the Southern Presbyterian Church, wisely points out in a recent issue that to be of real merit to our souls, confession must be of *our own* sins and not those of another person or Church.

The incident upon which our contemporary bases its observation is one that has already had sufficient attention in these columns, and that requires no further comment now. That the present disunity of Christendom is due in some considerable measure to the sins of ourselves and our ecclesiastical forbears has been freely recognized by THE LIVING CHURCH and, we think, by the Church at large. Such recognition was implicit in the Lambeth declarations that gave rise to the Lausanne Conference, and certainly it was in the mind of the able president of that Conference, Bishop Brent, and of most of the Anglican delegates. It is a recognition of which we should never lose sight if we earnestly desire the consummation of the unity for which we pray.

Our contemporary wisely asks: "Would we not make greater progress should we frankly face and candidly confess our own sins instead of devoting so much attention to the sins of others?" It is another way of stating the question of the beam and the mote, and to it Christians who would follow our Lord's teaching can have but one answer.

For our own part, we heartily endorse our fellow-editor's observation that—

"We do not succeed in building a spirit of international friendship by denouncing other nations. Do we cultivate inter-Church fellowship by denouncing other Churches? A sound psychology suggests that the way to create or perpetuate division is to concentrate attention upon the shortcomings of some other group, while the way to promote unity is to examine ourselves and then confess our own sins."

GLANCING further through the editorial columns of the periodical referred to above, our attention was caught by a paragraph headed "Warning!" Here is the journalistic rule against which prospective contributors are warned:

"Articles which impugn the motives of others will not be admitted."

It is a good rule, and one to which we gladly respond: "Amen." But it is a hard rule for an editor to enforce, unless contributors will cooperate by omitting from their manuscripts any reference that might be construed as violating it. Even the most conscientious editor, in the stress of a busy Monday, will sometimes pass such an innocent-looking but dangerous phrase as "With the election of Mr. _____ the parish of _____ Church has at last found a rector who will have the best interests of his parishioners at heart," which in his less harassed moments would be subjected to a firm stroke of the editorial blue pencil.

THE election of Bishop Griswold to be Bishop of Chicago in succession to Bishop Anderson is the fit recognition of ability that should have had such recognition. Bishop Griswold's has been the only example of a missionary bishop, having a vote in the

House of Bishops, surrendering that
vote by acceptance of an election to
be suffragan bishop of a diocese.

This was an unhappy outcome of a translation that has otherwise proven to be a happy one. Bishop Griswold has endeared himself to the diocese and his election to succeed Bishop Anderson not only gives him a standing in his diocese that he has fully earned but also restores to him that position in the House of Bishops that was once his and that he wielded so well.

Bishop Griswold is heir to a line of great bishops and will, we are confident, prove himself the peer of any of them.

THE sad necessity now rests upon our bishops to elect a Presiding Bishop, for the second time in little more than four months, and the House of Bishops is summoned to meet on March 26th for the purpose. It is commonly assumed that the bishop then

to be elected will, almost certainly,
be reelected at the General Conven-
tion a year and a half later for a full

term of six years. But that is to overlook the new provision added to Canon 17 by the last General Convention whereby a joint nominating committee from both Houses must bring into the House of Bishops the names of three eligible bishops as their nominees. This does not prevent other nominations from the floor of the House of Bishops. It is quite likely that an interim election would suggest one of the three names, but obviously the reelection of the interim Presiding Bishop would not be a foregone conclusion. Perhaps, therefore, it might be as well for the coming election to be frankly for the unexpired term, leaving the question of a more permanent Presiding Bishop to be faced at the next General Convention when the canonical procedure will give the House of Deputies, through its representatives on the nominating committee, an opportunity for selecting names before the election by the House of Bishops makes its confirmation by the lower House inevitable.

It may be that new canonical legislation in regard to filling the important position may be desirable; but such new legislation cannot be a factor at the present time, and need not be discussed now:

The fear, in connection with an election to be made at a special session of the House of Bishops, is that the attendance of bishops, necessarily restricted to some extent, will not be large enough to ensure a really representative choice. We do not need to impress upon our right reverend fathers the urgent necessity for a large attendance.

OUR news columns this week contain some account of the impressive celebration at Columbus, Ohio, of the nineteen hundredth anniversary of Pentecost, "the birthday of the Christian Church." With more than four thousand individuals participat-

ing, the celebration must have been
an inspiring one, and it is an en-
couraging sign of the times that

Christians of such diverse outlook could join in such a commemoration of an event in which they have a common interest. As for the announcement contained in

advance programs, to the effect that a "united Communion service" would be held in our own Trinity Church, we are informed on reliable authority that it was erroneous, and that no such plan was contemplated by the rector of the church in question.

The joint Communion service which closed the sessions was celebrated, according to annual custom, in Memorial Hall, with Dr. Thompson, former Moderator of the Presbyterian General Assembly, officiating. Among the eight assisting clergymen was the rector of St. Paul's Church, Columbus, whose participation can scarcely be viewed as of greater significance than as an expression of individualism.

IT SEEMS that in our editorial discussion last week of "Acrobatic Ritualism" we overlooked one of the most delightful bits of ecclesiastical journalese of all. We learn now that one of the newspapers, describing the colorful procession at Dr. Davis' consecration,

Slips
That Pass
observed that Bishop Ferris brought
up the rear "wearing a red hat"—
no small accomplishment for an An-
glican divine! Can it be that the Bishop of Western
New York borrowed this bit of ultramontane millinery
from one of the four eminent American cardinals?

The same correspondent who called the above item to our attention suggests a weekly department of ecclesiastical absurdities appearing in newspapers. In order to start the ball rolling he sends, in addition to the "red hat" item, two renderings of a recent Associated Press dispatch referring to the Bishop of Lexington—one describing him as "Bishop H. P. Almon, Abbot of Lexington," and the other as "Bishop H. P. Almost Abbott."

Nor have we escaped the charge of "living in a glass house," for a Pittsburgh correspondent calls attention to various alleged errors in our account of the late Presiding Bishop's funeral, notably in our rendering of the psalms in the burial office. To this we must plead guilty, as also to the fact that a few copies went out with the wrong dates for the Chicago special convention—an error that was corrected before the bulk of the edition was printed.

ACKNOWLEDGMENTS

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

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DAILY BIBLE STUDIES

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

WORK AND ITS REWARD

Sunday, February 16: Septuagesima Sunday

READ St. Matthew 20:1-16.

WE come now to the three "Twilight Sundays" leading from the brightness of the Epiphany to the shadows of Lent. Each one has a definite message. Today we are taught the blessedness of work. Next Sunday we learn how to teach and advance the truth of the Gospel, and on Quinquagesima Sunday we have the lesson of Charity. This week's message exalts work. The Master calls, and His call makes toil for and with Him a blessing. We greatly err in thinking that God's demand for Adam's labor was a curse. It was the first step toward the erring man's rehabilitation. Thank God for activity and for His call to service! It is the power uniting man's little life with God's eternal life: "My Father worketh hitherto, and I work" (St. John 5:17).

Hymn 497

Monday, February 17

READ St. Matthew 21:28-32.

THE Master draws a contrast between the Chosen People and the Gentiles. But the message is even broader—the Lord calls to service and the call is not to be considered lightly. It is a great thing to work in the Master's vineyard. To teach and help and comfort must demand the whole of a man's being. At first we hesitate. "Who is sufficient for these things?" Then we catch the vision, and lo! the task is a heavenly opportunity, and we cry, "Here am I!" Every man is called to serve. The kind of service varies, but the service itself is to work with God for the Kingdom. It is no easy response that is called for—"I go, Sir"—as if on a holiday. It demands "My soul, my life, my all!" But, O what reality it brings to my life! I am working in the Master's vineyard!

Hymn 490

Tuesday, February 18

READ St. John 9:1-5.

NOW is the accepted time" (II Corinthians 6:2; Isaiah 49:8). Today is the time for service. Only the present is surely ours. The daily task made precious by the daily prayer; the kind word spoken just at the time when most needed; the work which lies at hand and which that old English poem suggests: "Doe the nexte thyng"; the quick sight and hearing, and the understanding heart—these are the hourly calls to bring a message from the loving God. "Just for today" we are asked to work. The King's business demands haste, but it demands also love and virtue. We should give ourselves without reserve. The artist's picture lived because he painted it with his own heart's blood (Olive Shreiner's "Dreams"). My work and myself are one when I truly follow the Master.

Hymn 500

Wednesday, February 19

READ Nehemiah 6:1-4.

A GREAT work"—how we love the expression! And yet we are in danger of faulty measurement. A work is to be measured by the love which prompts it. A gift cannot be greater than the giver. Christ makes a cup of water given in His name worthy of a reward (St. Mark 9:41), and the widow's mite was multiplied a thousandfold because it was her all, and she gave it to God (St. Luke 21:1-4). That divine multiplication table touches the heart and makes life a blessed adventure. The world is full of need. Hearts are bruised and bodies wracked by pain. Doubts and fears bring isolation of

spirit. A great work it is to tell the story of God's love and Christ's presence and the Holy Spirit's comfort. Do not let us leave it for any poor temptation of the world or any call of the enemy.

Hymn 494

Thursday, February 20

READ St. James 2:14-23.

THERE is a splendid ring in the words of St. James' Epistle which is echoed in that fine poem of Angela Morgan:

Work! Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.

To love work because it is given by God; to throw the whole self into it because it calls for complete surrender; to sing from the heart while sweat, it may be, falls from the brow—surely that is to find that faith blossoms and bears fruit as we bring it to meet human need. If we make a burden of our daily toil, if we hate it instead of loving it, we miss the very ideal of life which is the creation of good and the revealing of truth. The Master loved His holy task. We cannot separate the feeding of the multitude and the blessing of little children from the Cross. It was all a part of the work of redemption.

Hymn 528

Friday, February 21

READ I Corinthians 9:24-27.

THE reward—"A penny a day"! And how differently that penny was measured! To the complainers who counted toil as bearing "the burden and heat of the day," it was a poor wage; to the eleventh hour men who had been waiting for the hiring it was a boon. "What shall we have therefore?" A poor asking! For when there is no reward in the work itself, when the "doing" with God is wearisome, then indeed the hours are long and the task meaningless. But when my heart leaps at the call, "Go into My vineyard," then the crown is already upon the head and the angels' song is heard. We seek an incorruptible crown, and we look not for the day's end, for every hour, every effort of hand and brain shares in the symphony of life-service. So was Christ's Cross a throne whence came the decree of universal salvation.

Hymn 115

Saturday, February 22

READ St. Matthew 25:31-40.

THE surprise was genuine. The joy of service was so great that not only were no accounts kept, but even the dear Lord's face was disguised in the hungry folk who were fed and in the strangers who were welcomed as friends. God's children appeal to us because they are His, and then by His miracle of grace they become dear in themselves. So all work reveals the marvel of brotherhood, slow though we are to accept the revelation; so all toil enters into the divine plan and at the same time has a character of its own which it will never lose, for God cherishes it. Only to keep the heart right; only to love work because it has a spiritual meaning; only to find Christ as a holy inspiration and His call to serve as a redeeming blessing—that is Christianity. And it will have a great revelation at last when we shall see and know Jesus Christ as the Center of all!

Hymn 491

Dear Lord, I thank Thee for life and work, for Thy call to serve and Thy precious reward found in the very toil for and with Thee. Help me to love my work. Help me to help others. Speak Thy word of cheer all through the day—so shall weariness be unknown. Amen.

When Is a Dean Not a Dean?

By the Rev. John Raymond Crosby, S.T.D., D.C.L.

Rector of St. Elisabeth's, Philadelphia

SOME weeks ago THE LIVING CHURCH was good enough to publish an article of mine entitled What is an Archdeacon? which, to judge by the amount of correspondence received by the writer, excited a considerable amount of interest. In it I advanced the proposition, for which I now find excellent authority in White's *American Church Law*, that unless bound by our own Constitution and Canons, this Church is subject to the Canon Law of the Church of England as in existence in 1776, and further to the *corpus juris canonici* of the Western Church previous to the Convocations of both provinces in 1534. I further suggested that under our own canons there was no place for ecclesiastical dignatories other than the Episcopacy and that their authority, if any, must be derived from the ecclesiastical law of the Church of England, unless definitely defined by either General Convention or the constitution of the diocese concerned.

The object of these papers is perfectly clear. They are not written with any desire to discredit constituted authority, but to point out that Canon Law is either a code to be respected and observed in the government of the Church, or an archeological relic that ought to be scrapped and thrown aside. It does not exist for the purpose of being invoked in cases of emergency, or quoted by its most flagrant violators for the purpose of annoying bishops.

The other day one of our visiting clergy called at the rectory to inform me that he had been appointed "Dean of a Diocese," and to show me the ecclesiastical millinery that he had purchased to adorn his new dignity. The purple biretta and piped cassock were exceedingly becoming, and I understand that my suggestion of adding purple stockings and buckled shoes has been adopted with enthusiasm. In answer to inquiries he further informed me that the diocese in question possessed neither Cathedral, Pro-Cathedral, nor Bishop's Seat, and that he was appointed by the ecclesiastical authority, presumably with the consent of the standing committee; neither did he seem to have been definitely assigned any decanal functions.

During the past two years I have met deans of cathedrals, deans of convocation, deans of colleges, deans of pro-cathedrals, and now the dean of a diocese. I listened to an interesting discussion the other day as to whether all deans, irrespective of functions, were entitled to be addressed as "Very Reverend," and the present article is the result of a conscientious endeavor to clear the fog of bewilderment from my own brain, and to give me a solid basis of respect for constituted ecclesiastical authority.

The origin of Deans is somewhat obscure. The word is certainly derived from the Latin, *decanus*, and was applied to a monastic official having jurisdiction over ten monks (Jerome, Ep. 22), and, according to Sozomen, to a Presbyter having jurisdiction over two, or possibly more, parishes. It is suggested by Stillingfleet that these offices developed into Archpresbyters, and that the English Cathedral Dean is the direct descendant of the latter. Unfortunately the learned Bishop omitted to quote his authorities, but Jerome (Ep. 4. *Ad Rusticus*), states definitely that to each church there was one bishop and one archpresbyter, while Socrates the Historian, in his sixth book, tells us that he was appointed by the Bishop and was neither elected nor held office by virtue of seniority. However, the strongest supporting evidence would seem to be that of Liberatus of Carthage (Brev. Cap. 16) who states that Proterius during the absence of the Bishop acted as chief of the College of Presbyters, and administered all things pertaining to the government and management of the Church; the government of the diocese being committed to another bishop. It is clear from this that his functions were strictly confined to the cathedral church and the clergy, and were distinct from those of either the archdeacon or the ecclesiastical authority. There can be no reasonable doubt that this is the origin of the Cathedral Dean.

THE functions of Cathedral Deans, or rather Deans of Chapters, would seem to be the same in both the Roman and Anglican communions. It is interesting to note that in both cases the appointment is extraneous to the diocese. In the one case the appointment is made by the Pope, in the other there is a formal election by a *congé d'être*.

The Anglican Dean has considerably more power than his Roman brother, the English Bishop having precisely the same authority—spiritual only—in his Cathedral that he has in the rest of the diocese. In matters of order of service, fabric, and administration of the cathedral proper, the Dean is supreme, and I believe cases have been known in which a dean refused his bishop permission to preach in his own cathedral. In matters concerning property vested in the Chapter and questions of patronage, etc., not directly concerning the Cathedral and its fabric, the Dean would appear to be subordinate to the general body of the Chapter, of whom he is president *ex officio*. That this is a scandalous anomaly must be admitted. Of course the abuse, and it is an abuse, that an English bishop has no power in his own cathedral church against his dean arose through the growth of centuries, during which the bishops were generally employed as officers of state, and habitually absent from their dioceses. We need not go into this matter here; instances are obtainable in any Church history. It is to be sincerely hoped that now that we may hope for a cathedral, dean, and chapter in every diocese, that our whole Cathedral system will be regulated for the Church as a whole by General Convention, and that our cathedrals do not come to be the private preserve of an autocratic dean, rather than a clinic for the Bishop to use as the expression of his sense of fitness in worship.

The first requisite for a dean would appear to be a Chapter, and a Cathedral or Pro-Cathedral. In the absence of the necessary requirements, he is in no sense of the word, either from the point of view of Canon Law or commonsense, anything else but an ecclesiastical absurdity. It is also sound Canon Law that, under our Constitution and Canons, a dean cannot exist in a Missionary District until it is duly constituted a diocese, a chapter canonically appointed, and a church assigned to function as a cathedral. I am not attempting to dispute the right of the ecclesiastical authority to appoint an official and call him a dean, and even allow him to wear a purple biretta, and to be addressed as "Very Reverend," but he is certainly not the genuine article. My diocesan authority might authorize me to call myself an Archimandrite, but I certainly should not become one.

WE have therefore, canonically, a very real place in our Church for the position of Cathedral Dean. His position is defined and laid down by the general Canon Law of the Church, but I respectfully submit that to appoint priests of the Church to positions for which there is no historical, canonical, or legal justification is to lower the dignity of the American Church and made a laughing stock of a distinguished and honorable office. And further, that unless the decanal functions be definitely laid down, especially in his relation to his bishop, he is under the principles of Canon Law quoted at the beginning of this article, in the legal position of his English brother. This is a sad state of affairs for the Dean, the Cathedral, the Church, and especially for the Bishop.

There would appear to be no general Canon laid down for the delimitation of authority of the Cathedral Dean in the Church of England. He is, of course, invariably the head of the Chapter, and as such presides over its meetings and possesses a casting vote. There is, however, a very distinct difference between the functions of the "Dean," the "Chapter," and the "Dean and Chapter." The one has autocratic control over the cathedral, its fabric and services. I find it suggested in a

gloss on seventeenth century edition of *Lynnewood*, that it is probably due to the fact that in the cathedrals, such as Canterbury, possessing a monastic chapter, the Dean was invariably the Prior of the Convent, and as such was canonically the "custos" of the buildings, while he was also only entitled to preside and cast his vote in the conventual chapter; at the same time acts passed by the chapter had to be approved by him as superior, and so that the body came to be generally known and referred to as "The Dean and Chapter." Of course as monastic bodies they were exempt from diocesan control and had absolute authority over their monastic church which was used as the cathedral. Hence the anomaly of the Bishop having only a titular interest in his own cathedral. I offer this theory for what it is worth—it is not mine—but it is plausible and quite possible. Add to this the almost complete absence of bishops from their dioceses until they ceased to be generally engaged in affairs of State, and the consequent passing of control into the hands of the local superior, and the matter can be understood.

It is gratifying to see that in the American Church we have escaped this pitfall, and that we generally refer to either the "Bishop and Chapter" or to merge the Bishop's authority with the Chapter, and say simply the "Chapter," the Dean taking his place as an ordinary member, without reference to the authority and duties committed to him by the diocesan authority. It would, however, seem to be eminently desirable that the duties of both deans and chapters should be laid down by the General Convention. We might then be spared such peculiar ecclesiastical excrescences as "Deans of Dioceses" and "Lay Canons."

OF the other three kinds of Deans in the English Church, two, "Deans of Peculiars" and "Deans of Arches," need not concern us here. We have in this diocese "Deans of Convocation," and I understand in some other dioceses "Rural Deans," for whose existence we have the strongest justification both historically and canonically, even if their functions are not definitely laid down by General or Diocesan Conventions.

Both Bishop Stillington and Archdeacon Phillimore assert that Rural Deans are direct descendants of the Chorepiscopi of the primitive Church. The general opinion of Roman historians, and of such eminent authorities as Bingham, Cave, and Beveridge in the Anglican Church is, however, that the chorepiscopi were actually in episcopal orders and that their functions were more akin to that of suffragan bishops, and that therefore the "Rural Dean" was a later development. My own opinion is, for what it is worth, that both parties are correct. The Council of Ancyra (314) and of Antioch (341) lays down definite rules for their conduct and gives us a very clear idea of their status and functions. From the statement in the Canon of Ancyra that they could only ordain presbyters with the written consent of the Bishop, it is clear that they were in regular episcopal orders, although I am unable to find a case of a chorepiscopus promoted directly to diocesan rank. Canon 10 of the Council of Antioch states that they can only be ordained by one bishop—their own diocesan—this being in contradistinction to the Canon of Neo Caesarea which states that diocesans must be consecrated by three bishops, and seems to point to a difference in the form of consecration and of subordinate jurisdiction. Their origin is clear. The country communities were anxious to be in close communion with the urban diocesan center, but on account of distance and difficulty of traveling the chorepiscopus was appointed to assume delegated diocesan authority. We know from decrees of the two Councils that they could confirm, ordain to the Minor orders and, on occasion, to the priesthood; and they certainly sat in synods. Fifteen sat in the Council of Nicea, and they are represented at Nice, Ephesus, and Neo Caesarea.

At the Council of Laodicea (360) they were shorn of their episcopal rank, and it was definitely decreed that in future the chorepiscopi should not be bishops but visiting presbyters (*περισιόδοι*). Later, we find them mentioned by St. Basil and Gregory Nazianzen, and at the Council of Chalcedon signing not as members but as delegates of the bishops who commissioned them. In the Synod of Sherwood (*circa* 900), we find them commissioned to supervise the lives and morals of the clergy in their deaneries, to put into execution diocesan decrees, to convoke assemblages of their clergy (*capitula ruralia*), and to send in an annual report to the Bishop. With

slight modifications this would appear to have been the status of the rural dean in the *Ecclesia Anglicana* to the present day. His powers are determined by statute, custom, or special delegated diocesan authority. Whether they can institute an ecclesiastical inquiry would seem to be a moot point, but they have an undoubted right to delate, or present, to the proper ecclesiastical authority cases affecting clerical morality, heresy, or laxity in administration. He is invariably in charge of a cure of souls in contradistinction to his brother the Cathedral Dean who is definitely *sine cura*.

It will be seen from the above notes, that there would appear to be a very real and basic distinction between the functions of a Dean and an Archdeacon, although in some of our dioceses, we find the offices confused and overlapping. It is to be sincerely hoped that at some future time General Convention will take steps to regularize the canonical standing and functions of these subordinate dignatories. Not only in the interests of efficiency and economy, but also to avoid the confusion and frequent heartburning caused by lack of authoritative ruling as to the powers of minor ecclesiastical superiors on the one hand, and of the subordinate missionary clergy on the other. It is, of course, absurd to think that because Deans and Archdeacons are not referred to in our Constitutions they have not a very real place in our ecclesiastical policy, even if its nature is not generally understood.

To conclude with a couplet from Cowper's *Truth*:

"Pride may be pampered while the flesh grows lean;
Humility may clothe an English dean."

These lines might, of course, be applicable even to an American Dean of a Diocese.

STARS OF THE SEA

THE clumsy ship was idling, but rolled on,
Rising and gently falling on the sea.
The slender moon had early sought her rest,
Too young to join the Carnival of Night.
The tropic sea was lit with myriad gems
Of burning stars, so grouped in rare design,
Their brilliant patterns showed a master Mind
Had wrought a miracle, and set them there.
Musing, a vagrant fancy stirred my thoughts:
That God, when He had made His wondrous world,
With satisfaction finished such a sky,
But found a million sparkling stars were left.
So, carelessly He cast them in the sea.
There still they lie submerged, unseen by man,
Until some vessel, cutting through the waves,
Throws back a radiant foam from breast and side.
Then flash, in brilliant rays of silver green,
A galaxy of brightly gleaming stars,
That stud her pathway and her broadening wake.
The men of science, or of literal mind,
Prate of the "phosphorescence" in the sea.
They kill romance with dry and dusty facts
That do away with mystery and charm.
I listen to their words with due respect,
But in my heart believe the fairy tale
Of these "left over" stars, that sparkle so,
Swirling and twinkling in the churning sea.

HELEN R. STETSON.

DR. LOUIS ALBERT BANKS tells the following story: "The agent of a powerful and wealthy business house saw an opportunity by which he felt sure he could make an enormous profit for the firm, but in order to do so he would be compelled to disobey the explicit instructions which had been given him. He disobeyed his orders and carried through a very successful deal by which his employers won large profits. If he had obeyed his orders he would have lost. Contrary to expectations, instead of being commended for his shrewdness he was promptly dismissed from their employment." That business firm acted wisely. They could not trust an employee who would not obey orders. Next time he might have lost heavily if he had not ruined the firm. God does not demand of us success, but obedience. It is for us to obey his commandments and he will take care of the results. "To obey is better than sacrifice, and to hearken than the fat of rams."

—*The Expositor*.

The South Indian Proposals

By the Rev. W. J. Sparrow Simpson, D.D.

Canon of Chelmsford Cathedral

(Reprinted from the "Spectator")

THE keen anxiety of South Indian communions to reunite deserves the sympathy of all Christians. That Congregationalists and Methodists and Presbyterians should consent that in the Church of the future all ministers shall be by episcopal ordination is one of the memorable decisions of our time.

Assuming a real agreement to exist between the separate communions on the foundation of the faith represented in the Nicene Creed, they are prepared to accept the historic episcopate, without intending thereby to imply or to express a judgment on, or any theory concerning, episcopacy. All future ordinations are to be episcopal. But, during the interval, estimated at thirty years, all ministers of the uniting Churches, whether Presbyterian or Congregationalist, are to be acknowledged as ministers of the Word and of the Sacraments in the United Church, and authorized, as well as the episcopally ordained, to celebrate the Holy Communion. It is true that a pledge is given that in the United Church no arrangements will be made which would offend the conscientious convictions of any persons concerned; but many of the Anglican congregations in India, having been educated under strongly Protestant direction, would probably be quite willing to admit ministers of the Wesleyan or Congregationalist bodies to celebrate Holy Communion for them, so that this proviso, however reasonable it may appear, is completely inadequate. It is one thing to make the type of minister a matter of local option; it is a very different thing to say that during the interim period no inter-celebration shall occur.

My purpose is to consider the bearing of this proposal on the Church of England. No quality of the English Church has been more emphasized of recent years than its inclusiveness. It has shown conspicuous reluctance to dogmatize. It leaves many matters designedly undefined. Hence its capacity to retain within its precincts men of various schools of thought. But the inclusiveness of the Church of England has its limits. For this Church insists on retention of the dogmas of the ancient Creed. Insists also on retention of the ancient constitution and ministry. In fact, with regard to the ministry the attitude of the Church of England is exclusive. That has been the constant complaint of the non-episcopal communities. And that criticism is perfectly just. It may sound a paradox, but it is true that this comprehensive Church is in some respects peculiarly exclusive.

THE preface to the English Ordinal declares first that the episcopal order of ministry has existed continuously from the apostolic age; secondly, that it was evermore held in such revered estimation that no one was allowed to discharge ministerial functions without it; thirdly, that it is the intention of the Church of England that this ministry should be continued, and that no man shall be allowed to exercise any of the ministerial functions unless he has received episcopal ordination. That is undeniably exclusive.

And there is no question that this is the impression which the Church of England has made on its observers. Did space allow, this would be quite easy to prove.

But at the same time, while the Church of England has very positively pronounced its deliberate determination to maintain a ministry which is exclusively episcopal, it has quite characteristically refrained from pronouncing any opinion whatever on the authority of non-episcopal ministers to consecrate the Eucharist.

The English Church has included among its adherents persons who held different interpretations with regard to the essentials required to authorize a man to celebrate the Blessed Sacrament. One section has held that an episcopally ordained minister—in other words, a priest—is indispensable for the due

ministration of Christ's Ordinance. Another section has held that episcopal ordination is the local English rule, but not the only way in which the Sacrament can be rightfully celebrated. Both these schools of thought have believed their theories justified by the Anglican formularies. The Evangelical could say that the English Church has never denied the right of ministers who are not priests to celebrate the Sacrament in non-episcopal communities; which is true. The Anglo-Catholic could say that the English Church in its authorized regulations has pronounced exclusively for the Catholic tradition; which is also true.

This exclusive insistence on episcopal ordination combined with refusal to pronounce any opinion on non-episcopal ministries has been, and is, a marked characteristic of the English Church. But now consider the bearing of the South Indian proposals on this attitude of the Church of England.

IT IS proposed that the Indian Church of the future shall accept the episcopate without expressing or implying any theory concerning episcopacy. Taken by itself that proposal is perfectly clear. But then it is also proposed that ministers of the uniting Churches, whether priests or not, shall be acknowledged as ministers of the Word and the Sacraments, and shall be authorized to celebrate the Holy Communion in the united Church. That also, taken by itself, is perfectly clear. But how these two propositions can be reconciled is not clear: for plainly if ministers not episcopally ordained are authorized to celebrate the Eucharist within the same Church as the episcopally ordained, it is not true to say that no theory concerning episcopacy is expressed or implied. To allow men who are not priests to consecrate the Sacrament in the same Church with those who are is to imply a very definite theory concerning the values of both. It deliberately makes the minister equivalent to the priest. If the Church of England consented to this combination, it would thereby have committed itself officially and dogmatically to the Protestant conception as against the Catholic. And, therefore, an official pronouncement of this kind would reverse the attitude to which the Church of England has adhered for centuries.

The gravity of such a reversal of conceptions, were it enacted, is unmistakable. One reason why the Church of England has been able to retain Catholics within its fold is precisely because it has nowhere committed itself to the theory that any other ordination is equivalent to that conferred by the episcopate. If the Church of England were to insist on committing itself to the Protestant conception, it would render dangerously insecure the loyalty of a very large section of its own members. It would incur the risk of a very serious secession. The fact is that it is deeply ingrained in the convictions of a considerable section of English Church people, who are by no means extreme, that a priest is required to consecrate the Eucharist. And they could not be induced to participate in a Eucharist unless so consecrated. This is a long-standing tradition which they would not surrender. This view is shared by a number of the bishops. It is held by a very large number of the inferior clergy. They sought and accepted ordination from the episcopate of the English Church because they were convinced that they simply dared not celebrate the Sacrament without that commission and that authority.

I have been myself for forty years a priest, and I believe I say what thousands of other clergy of the English Church would endorse, that we knelt to receive that awfully solemn commission because we believed that it was the Church's intention to confer the ancient ministry in the ancient meaning. We believed, as our Archbishops told Pope Leo XIII, that our Fathers retained the ancient ministry in the sense in which it had been up to the time of the Reformation in use. What I submit is simply that these are facts. They are facts which to

another school are most regrettable. None the less they are facts. There are numbers of priests who have given their best years to the service of the English Church on that understanding. Were it otherwise they would not be here. And there is an unhappy misgiving haunting some of them, whether they will be allowed to end their days within the English Church. The incredible advice which some of them have received to join the Church of Rome is one which no qualified theologian could ever have given. The inconsistencies of the English Church do not demonstrate the rightfulness of the papal claims. What they complain of is that hitherto the ministerial principles of the Church of England are essentially Catholic, but if this Indian proposal were accepted its ministerial principles would become essentially Protestant. Thus the historic character of the English Church would be fundamentally changed, by the introduction of a theory about the ministry to which that Church has never yet been officially committed.

THE formidable difficulty which the Anglo-Catholic experiences in this mingling of ministries is one which will be felt in every episcopal communion which takes its own traditional adherence to priesthood seriously. The utterances of Eastern theologians at Lausanne are only an illustration of the fact that the ancient Churches will not allow the authority of any man to consecrate the Eucharist if he is not a priest.

When advocates of the South India scheme defend it on the ground that the irregularity of contrasted ministries would only exist for thirty years, and would afterwards be cancelled by the unity which is to be ultimately attained, they fail to realize the gravity of the proposal. It is not a question of duration, but of intrinsic rightness. The difficulty is not whether it should happen often, but whether it should happen at all.

In the Church Congress, Bishop Gore said*:

"... the Anglican communion would certainly be rent in twain on the day on which any non-episcopally ordained minister was formally allowed within our communion to celebrate the Eucharist; and any Colonial Church of our communion which recognized in this way the validity of non-episcopal orders would either be disowned by other parts of the Anglican communion, or, if that were not the case, would cause what I have just described as the division within our communion at home."

On this pronouncement by Bishop Gore, Professor Sanday made the following reflections†:

"I cannot pretend to minimize the shock with which this pronouncement, when I saw it in print, came to me as it must have done to many others, and still more to those who heard it. . . . But at the same time I should wish to recognize heartily the courage and resolute facing of facts which prompted the utterance, and to endorse the Bishop's belief that as a statement of fact what he said is strictly and literally true."

* Report, p. 115.

† Sanday: *The Primitive Church and Reunion*, 1913, p. 30.

PEACE

THERE was a time when war was satisfying, because men used to get what they went out for. We are no longer doing that, and we are paying prices in the lives of men, in disease, in the widowed, and in the maimed, which have never been heard of before. Thinking men are now beginning to see that the price is too great, and they are seeking a substitute. But the explanation of this cannot be found in any khaki clad Christ, nor in any other mechanical, man-made oracle, but in the Living Christ, who lives simply and unadorned in the lives of men and women today—the Christ at whose birth the angels sang, "Peace on earth to men of good will." That is it. Peace will come when men's hearts are changed. How can one be much interested in world peace, and have a real passion for it, if he has never found peace in his own soul? How can one expect to contribute much to the peace of the world, if he has never found the way of keeping peace in his own family? I am speaking of Christ's principle of love, as found by first loving God. If this were accepted by individuals like you and me, and we in turn would pass it on to some other, in time it would pull up by the roots militarism, and its analogue in life, the desire to exploit people for private gain. We may cry peace, peace, but there will be no peace until we have found it for ourselves. It may sound like a nice theory and most impracticable, but had Christ substituted violence for love, He might have gone down in history as a mere name, like Theudas. There are no short-cuts in religion, and no imitation is the genuine article.

—Rev. S. M. Shoemaker, Jr.

ST. DUNSTAN'S COLLEGE OF SACRED MUSIC

BY THE REV. WALTER WILLIAMS, Rector

THE recent announcement by Vice-President Albert D. Mead of Brown University concerning an affiliation between Brown University and St. Dunstan's College of Sacred Music marks an extremely important step in the organization of St. Dunstan's College. The affiliation was formulated upon the general principle that it would be wasteful and undesirable for two institutions in such close proximity to duplicate their offerings and facilities. As a result St. Dunstan's College will be able to offer a five-year course leading to two degrees, Mus.Bac., and A.B., in which all academic work will be done in Brown University. That is to say, all the ordinarily required courses, such as English, Latin, Mathematics, Philosophy and Psychology, Modern Languages, Science, and History will be pursued under the Brown University faculty. It would be quite impossible for St. Dunstan's College to hope to assemble a faculty which could offer courses comparable in excellence and worth to those offered on the hill. In return St. Dunstan's College will admit to its courses both Brown and Pembroke students. Brown University thus gains in one stroke a complete music department, which should ultimately become one of the largest in the East.

While the advantages of the arrangement for Brown University are obvious, so also are the advantages to St. Dunstan's College. In a sense St. Dunstan's College becomes a university itself. This gives the college a unique position as a music school, and immediately removes it from the "trade school" class. In other words, the college becomes more than a music conservatory, and can offer to students the same breadth of higher education they would receive in any college of established standing. The education of students will then be the equivalent of that received by the regular students of Brown University, save that their major study is Church Music, instead of English, Science, or some other study.

The importance of this in the training of our Church musicians cannot be overstressed. Many of the troubles of the clergy with their musicians is that they have perforce to deal with men of small and poor intellectual background, whose training has not fitted them to work with the more highly trained clerical staff. Only a person of wide sympathies and understanding, with very rare exceptions, can be trusted to bring our Church music back to its original significance and importance.

The text of Dr. Mead's announcement is as follows:

"The affiliation is similar in character to that which happily exists already between the university and the School of Design; the underlying principle being that the development of educational purposes of both institutions are advanced by avoiding a duplication of effort and expense, while the financial and administrative integrity of each is maintained.

"The faculties of the two institutions will cooperate in whatever ways may be feasible and the students of either institution will receive credit for approved courses taken in the other.

"The following resolution was recently passed by the advisory and executive committee of the university, giving formal status to this affiliation:

"Whereas Brown University is in receipt of a memorandum being date of January 10, 1930, from the Rev. Walter Williams of St. Dunstan's College of Sacred Music, suggesting a temporary basis of an affiliation between these institutions; and

"Whereas, affiliation on such basis is cordially approved by Brown University, Now, therefore, be it

"Resolved, that the academic officers of Brown University are hereby instructed to take such action as may be necessary to effect such affiliation, and are further instructed to make appropriate announcement thereof."

"IN EVERY enforced idleness Thou art still using us." God never wills that man should suffer or that evils should come, but God can help us use the suffering and the pain so that not in spite of it but by means of it we gain maturity and enrichment of personality. The natural response to trouble, especially to prolonged and unending trouble, is resentment and bitterness. But to meet trouble in this spirit is to become impoverished in character and personality. When, however, we accept our pain and sorrow in the spirit of one who is not unwilling to bear his share of the world's trouble, we shall find that grief and tragedy will become transformed into messengers of God's grace, and character will be strengthened and ennobled.

—Canadian Churchman.

A Historic Parish Register

By Ellen L. Morehouse

Milwaukee Diocesan Director, Church Periodical Club

WHEN the little mission house on the Oneida Indian Reservation in Wisconsin was burned a few months ago, as reported in *THE LIVING CHURCH* at the time, there was saved a very interesting century-old relic of the beginnings of the Church in Wisconsin—the parish register in which for a hundred years the baptisms, confirmations, marriages, and burials of the Oneidas have been recorded. A register only one hundred years old may not seem like much of a relic to Eastern readers, while those in England and other parts of the Old World will probably smile and pass on to the next article; but a century ago the Church in the Middle West was very, very young, and there are few older heritages of that early date now in existence in this part of the country.

Like the early French missionaries, the Episcopal Church entered Wisconsin through the portal of Green Bay. Curiously enough, the Church was not brought to Wisconsin by the invading white men, but by Oneida Indians, with their guide and counselor, Eleazer Williams, whose early life is shrouded in mystery. These Oneidas had been living under government protection in the western part of the state of New York, but the encroachment of the white man's civilization had forced them into smaller quarters so that by 1822 it was essential to move them from their ancestral home to some more spacious region. Government sanction for this move was obtained largely by Eleazer Williams, who had given his life to the spiritual welfare of the Oneida, though he himself was said to be an Indian of another tribe. How this interesting personality came to be the Church's missionary among the little band of Indians is a story that cannot be told in detail here. He was later to become a priest of the Church and to spend the remainder of his life as a missionary to the Indians at the Oneida Reservation in Wisconsin.

THERE is a strange and romantic story that Eleazer Williams was in reality Louis XVII—the Lost Dauphin of France. He was popularly supposed to be the son of Thomas Williams, a noted Indian of the Mohawk nation, but even those who most strongly oppose accepting the possibility of his being the Lost Dauphin say that he had no appearance of Indian parentage—that he was French in manner and features. The testimony of the wife of Thomas Williams was that Eleazer was adopted. In the church where all of the baptisms of the other children of this Indian couple were recorded there is no record of the baptism of one named Eleazer.

When Louis Philippe came to the throne of France, he sent the Prince de Joinville to America to look up this possible heir to the throne. He offered him a home either in France or America, and a large income if he would sign a document giving up any claim to the throne. The news that he was possibly the son of Louis XVI and Marie Antoinette came as a great surprise and shock to Eleazer Williams. He was not of the disposition that would have led him to go to France and fight for his rights, but even so he steadfastly refused to sign away his possible birthright.

There is no doubt whatever that his resemblance to the Bourbon family was very great. During his lifetime I believe that Eleazer Williams himself thought it was very possible that

he was indeed the Lost Dauphin. The story was given a great deal of credence everywhere. It is not believed nearly as widely now as it was then, but whether it will ever be completely disproved is hard to say.

Eleazer Williams was among the Oneidas at the time of their removal to Wisconsin in 1822, and was acknowledged as one of their chiefs. Several years before he had become attached to the Church, and in 1813 he made a journey from Oneida Castle in New York, where he was residing with the tribe, to confer with Bishop Hobart at New York City. After spending several years in study and travel he was ordained deacon two years after he had come to Wisconsin. Four years after that he applied to the Board of Missions to be appointed missionary to the Oneidas among whom he resided. To

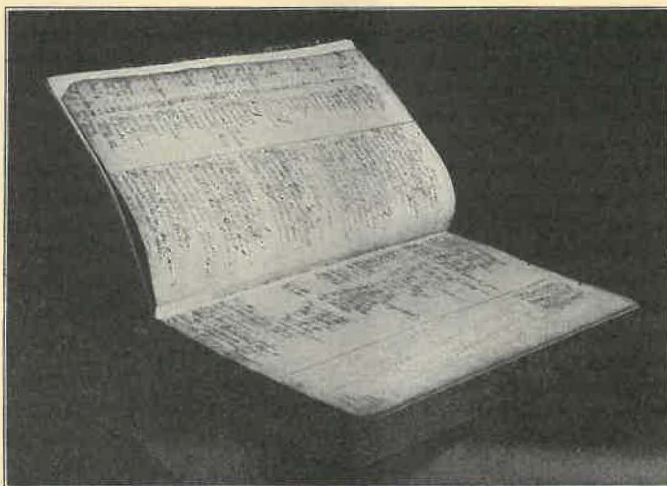
this post he was duly appointed. To his friend and spiritual counselor, Bishop Hobart, Mr. Williams dedicated the little Indian church, built on the Oneida Reservation about 1825 at Duck Creek, the first Episcopal church in Wisconsin. But the Indians soon outgrew this little church in the wilderness, and so it was decided to build a new frame church on or near the same site. They appropriated \$7,000 for this purpose, the money coming from the sale of a portion of their New York land to the government, and in 1839 this second church was consecrated and a little cottage, a story and a half high, was built

for a parsonage not far from the church. The laying of the cornerstone of this church was the occasion of Bishop Kemper's first visit to Oneida, about 1838, and in the following year he again made a visitation for the purpose of consecrating the church. This consecration took place on September 2, 1839. The service, which was held in the Oneida language, was solemn and impressive.

THE accompanying picture shows the original parish register used in Hobart Church and which is still in use at Oneida, the present year marking its centennial. The first entry is a baptism in 1830 of a child of Eleazer Williams. It is interesting to note that the first confirmation listed in this register was performed by Bishop McCoskry of Michigan, who at that time (1837) considered this territory as in his jurisdiction. During the hundred years that this historic register has been in use there have been recorded 3,726 baptisms, 1,958 confirmations, 2,025 burials, and 645 marriages.

The register narrowly escaped destruction last autumn in the fire that destroyed the Oneida mission house, with most of the personal effects of the missionary, the Rev. Laurence H. Grant. By a fortunate chance the register, which had been taken from its accustomed place to show to some visitors interested in its history, was left on a table near a ground story window, where someone thought to reach in and snatch it while the flames were at their height.

Bishop Weller of Fond du Lac, in whose diocese Oneida lies, has appealed to Churchmen everywhere who are interested in this historic first mission in Wisconsin to raise a fund of \$5,000 to rebuild the mission house. At the present time there is no place in Oneida for Fr. Grant to live, and he is compelled to make his temporary home some twenty-five miles from the church he serves.



THE ONEIDA REGISTER

Originally used in Hobart Church; still in use at the Church of the Holy Apostles, Oneida, Wis.

THE MENORAH LIGHTS *

BY THE VERY REV. MILO H. GATES, D.D.

DEAN OF CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY

UNDOUBTEDLY the most famous and perhaps the oldest candlestick known in the world is that which we call the Seven Branch Candlestick. Properly speaking, this is not a candlestick at all, but a seven-branch lamp. We find the first description of it in the twenty-fifth chapter of Exodus, where it is written that the Lord commanded Moses to make a candlestick of pure gold. A full description of it is given in the same chapter, 31st through 36th verses.

These candlesticks were in the Tabernacle. In Solomon's Temple, there were also these candlesticks, only much more magnificent. After the Captivity, the golden candlesticks were restored to their place in the Temple, as they had been in the Tabernacle of Moses. With other spoils, after the sack of Jerusalem, Titus brought the candlestick to Rome, and on the Triumphal Arch of Titus, at Rome, it is depicted. One finds representations of it in the Catacombs also. The proper name for the seven-branch lamp is Menorah.

The two magnificent Menorah lamps, given to the Cathedral of St. John the Divine by Mr. Ochs, are studied from the one used in the Temple, and from the Arch of Titus. They are made of bronze, covered with gold, of beautiful workmanship, and are twelve feet in height, from the floor. In order to give them the proper height, the shaft has been somewhat lengthened, in accordance with an antique Roman example, in the Vatican Museum. This shaft rises from the beautifully designed formal leafage, and is, itself, wreathed about with vines and tendrils. The arms of the candlesticks, proper, are highly ornamented in the same manner.

This is the first time that the Menorah lights have been received as a gift for use in a Christian cathedral. It is believed that they are the most magnificent examples of the Menorah in use anywhere in the world. They stand in the New York Cathedral as a splendid symbol of the great debt which Christianity owes to Judaism, and they symbolize the gratitude and appreciation which every Christian should have for those of the Elder Dispensation.

In Old Testament times, this candlestick stood as the symbol of creation. The center lamp symbolized the Sabbath, and the six other lamps, the traditional six days, in which God made the heavens and the earth.

The two truths which the candlesticks symbolize will always cause them to be greatly loved here. First, the symbol of what we owe to Judaism. There are so many things that one can't list them all, but we must never forget our outstanding debt to that religion—perhaps the greatest debt that can be owed in this world—the true and lofty idea of God, as one god, who has created, who sustains, who guides, who watches over all his creation, both animate and inanimate.

Furthermore, Judaism has given to the world its greatest poetry. No poets have ever surpassed the psalmists and prophets and seers of the Old Testament.

I have said that this kind of candlestick stood as a symbol of creation. Undoubtedly the program and the time of the creation which we hold is quite different in many respects to the beliefs expressed in Genesis, but underneath all the changes there is one great essential which Genesis states with such splendid clarity, and which this candlestick symbolizes, and that great fundamental, essential truth is the truth that God, no other power, no other cause, made the heavens and the earth.

Surely this truth is needed today, when men are crediting creation, some to chance, some to time, some other gods as pagan as any in Latin or Greek mythology. So long as these candlesticks stand here, they shall stand to symbolize, and to teach those who worship here, the great, essential, uplifting and ennobling truth that it is not chance, but an intelligent and loving person, who creates and fathers all things.

Furthermore, these lights will help us to keep in mind our blessed association with the worship of the synagogue. For a good many years—seventeen, in fact—I have had the honor and the privilege of preaching in Mount Neboh Synagogue,

in my neighborhood. Every time I worship with that congregation, two things increasingly impress me, and two things I greatly admire. The first—the reverence for the Holy Place. There is nothing more impressive in any church service, or in any liturgy, than the great act of Adoration in the Jewish synagogue, when the whole congregation rise, and facing the Holy Place, say together:

"Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

"We bow the head and bend the knee and magnify the King of kings, the Holy One, praised be He."

The second is the remembrance of the memorial for the departed, and the lovely prayers for them. Protestantism certainly lost enormously when domineering Calvinism brutally robbed the people of these tender and sweet memorials and prayers for the departed. One of the best things the restorers of our own Prayer Book did was to put back such memorials and prayers. Indeed, we owe a great debt of gratitude to Judaism, from which we have received them.

Certainly, one of the greatest acts of worship one finds in any service is that act of worship in the synagogue, when the congregation says or sings: "Praised, praised be the Lord of Life, the righteous judge for evermore"; and the minister replies: "To the departed who we now remember, may peace and bliss be granted in life eternal. May they find grace and mercy before the Lord of heaven and earth. May their souls rejoice in that ineffable good which God has laid up for those who fear Him, and may their memory be a blessing unto those who treasure it"; and the congregation sings: "Amen"; and the minister gives them his blessing: "May the Father of peace send peace to all who mourn, and comfort all the bereaved among us."

AN ENGLISH CATHEDRAL

MY HANDS have touched the old stone porch
Where Saxon nuns, by light of torch,
Came stealing out in ancient days,
To greet their Lord with psalms of praise.

My feet have rested on the spot,
Disfigured long with crimson blot,
Where errant knights their Bishop slew,
To please a King who jealous grew.

My eyes have lifted to the Rose,
Too high for Virgin's deadly foes,
Where peaceful monks Her anthem poured:
"My soul doth magnify the Lord."

My heart has echoed to the Cry
From Reredos and Rood-screen high,
Where patient Lord in Crown of Thorns,
Forever loves, forever mourns.

Thine ancient shrines, despoiled, restored,
Still preach the Glory of the Lord;
From Saxon crypt or gleaming tower
Thy Saints still show their mighty power.

FLORENCE R. MENTER.

GRACE NOTES

GRACE NOTES are one of the embellishments of music. These little unexpected touches, not strictly necessary in the composition, add an interest and charm that is all their own. So in the song of life the Great Composer has lovingly sprinkled little grace notes. Fortunately one need not be musically gifted to notice and be thrilled and cheered by these incidental and accidental (?) lesser happenings that would not have been missed had they never occurred. Though one may lack the fine ear for harmony of physical sound; he is not barred from these richer little thrills of melody that touch the spirit and cause the heart to sing. They reach us through every contact of our soul with life; through the glistening dewdrop, the mating butterflies, the whispering leaves, the murmuring brook, the infant's smile, the penitent's tear, the rose of dawn, and the purple of the setting sun. These and countless other incidents are grace notes in the psalm of life. Often they are the sweetest experiences of the day, and their musical echo may linger long in our memory.

—*Sunday School Times.*

* Address delivered in the Cathedral of St. John the Divine on the occasion of the dedication of the Menorah candlesticks, presented to the Cathedral by Adolph S. Ochs, Sunday afternoon, February 2, 1930.

Bishop Anderson

A Memorial Resolution Adopted by the Convention of the Diocese of Chicago

CHARLES PALMERSTON ANDERSON, fourth Bishop of Chicago and Primate of the Episcopal Church in America, is dead.

The whole Church sorrows over the loss of a great leader, but the blow falls heaviest upon us of the diocese of Chicago. For almost a generation we and our children have felt the strong pressure of his hands upon our brows in Confirmation, and in benediction; by the imposition of his hands authority has been given to many of us to execute the office of a priest in the Church of God; year after year we have heard in his clear accents the voice of the good shepherd who knew his flock and was known of them. He was a true pastor of his people, neither counted he his life dear unto himself so that he might finish his course with joy and the ministry which he had received of the Lord Jesus, to testify the Good News of the grace of God.

And now we all among whom he came preaching the Kingdom of God shall see his face no more. But we bear record this day that he did not shun to declare unto us all the counsel of God, that he coveted no man's silver or gold or apparel, that his hands ministered to our necessities, and that like the beloved Apostle, St. Paul, he showed us how that so laboring we ought to support the weak and to remember the words of the Lord Jesus, "It is better to give than to receive." At his consecration thirty years ago he was admonished to "Hold up the weak, heal the sick, bind the broken, bring again the outcasts, seek the lost; be merciful but not remiss; minister discipline but so that you forget not mercy; be earnest to reprove, beseech, and rebuke with all patience and doctrine; be a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity." That admonition he faithfully fulfilled. We admired him and revered him, and loved him, and now

We speak our feeling as it is
And weep the fullness of the mind
"It will be hard," we say, "to find
"Another service such as this."

CHARLES PALMERSTON ANDERSON was a great Churchman. He loved the Church, the mystical Body and Bride of Christ; he believed in its historic faith, revered its solemn mysteries, rejoiced in its ordered worship, submitted to its discipline, and practised its way of life. He had no sympathy with an individualism which disregards the corporate life of the whole fellowship, nor with an indifferentism which can view with complacency the present divisions of the Church. He was one of the world's leaders in the quest for Christian unity, and tireless in his efforts to bring about the answer to his Master's prayer to the Father that "they all may be one, even as we are one." He regarded the function of the Church as primarily to make Christian. "The Church," he once said, "is here to build up on earth a body that is fit for Jesus Christ to live in; holiness at the center of it means morality out on the circumference, worldliness at the center means immorality at the circumference, mere respectability at the center means vulgarity at the circumference; a merely nominal Christianity at the center means a rotten civilization outside, where abuses, injustices, poverty, and crime abound, and where people are content to have it so." He believed "that the Church through the power of the Holy Ghost makes Christians, and that Churchmen are called upon through manifold forms of social service to make a decent civilization." The Church was to him no mere human mechanism but the divine and vital sacrament of an ever contemporaneous and energetic Christ.

Charles Palmerston Anderson was a great Christian. He loved the great Head of the Church and found Him a daily companion and friend. He was a humble follower of Jesus Christ. "Brethren," he exclaimed on one occasion, "if I had the eloquence of an archangel, the wisdom of the wisest, and the goodness of the best, I could not begin to exhaust the glory, and the beauty, and the strength, and the gentleness, and

the humanity, and the divinity of our Lord Jesus Christ." His life centered there. His faith in the Incarnate God was strong and simple and serene. Vigorous in his intellectual life, his mind was ever a hospitable mind; he gloried in the inheritance from the past but he never closed a door to new ideas; he boldly faced the changes in the modern world, and looked hopefully to the future; he read broadly; he thought both critically and creatively; and he kept the faith, kept it vivid and vital and effective in a modern world; others might falter, he firmly trod; others might

"Stretch lame hands of faith and grope
And gather dust and chaff"—

he "knew whom he had believed and was persuaded" that Jesus Christ was the hope of a world's salvation.

CHARLES PALMERSTON ANDERSON was a great citizen, and a great man. Once he was asked what he would have done had he not entered the Sacred Ministry, to which he replied, "I would have entered political life." Had he done so, he would doubtless have become a great statesman. His were the qualities of greatness which are recognized in any field; a magnificent presence, a strength and beauty of person which was the outward and visible sign of an inwardly powerful and radiant personality, a keenly analytical mind, sharp and penetrating, which found lively expression in words which matched the soundness of his judgment, the ruggedness of his convictions, and the clean delicacy of his taste; a soul of noble stature, too broad for selfishness, too high for littleness, too big for meanness, too humble for conceit.

He loved Chicago. He developed with it and in it and through it, and built the lofty ideals of his own life and leadership into her moral and spiritual fabric. He loved his country, and sealed that love with the gift of his only son who died in her service during the great war. He loved the world for which Christ died, and opened to men everywhere the larger horizons of the coming Kingdom of God through a universal Lord Jesus Christ and a truly Catholic Church. And he loved us who now at his bidding are assembled here to carry forward the cause to which he consecrated his life. We are bereft of his presence in the flesh but nothing can rob us of his spiritual presence. We labor in shadows; he has entered into the light; but he and we are still sharers in the Communion of Saints. And so we humbly pray: "God grant to him continual growth in His love and service, and give us grace so to follow his good example that we may be partakers of His heavenly Kingdom."

"He is gone who seem'd so great—
Gone, but nothing can bereave him
●f the force he made his own
Being here, and we believe him
Something far advanced in State,
And that he wears a truer crown
Than any wreath that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,
And in the vast cathedral leave him.
God accept Him, Christ receive him!"

"OPEN your eyes to God in the morning, and give your day to Him. In the evening fall to rest in the peace of Christ." Prayer washes the dust from our souls so that we may begin each new day in glad and unbroken comradeship with Him. Even before the day's urgent duties have begun to wedge themselves in upon one, the mysterious alchemy of prayer can begin its cleansing ministry, of purging and purifying and strengthening the hidden motives of the human spirit, breathless with expectancy on the very threshold of the day's adventure. Infinite love and amazing tact and discerning insight sufficient for all the perplexities and demands yet to be confronted in the situations certain to arise may thus be supplied at the very outset of the day. Prayers offered at the close of a hectic and unprofitable day's experience, "When the battle's lost and won," in themselves seem wretchedly ineffective and tragically impotent in the face of the infinite resources available. "The half hour before breakfast is the chief stratagem point of the day."

—*Calvary Evangel.*

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.

LETTERS ON MANY SUBJECTS

ONCE AGAIN the Correspondence Department of THE LIVING CHURCH is so flooded with communications, many of them excellent ones, that it is impossible to print even a fraction of them in full. We are, therefore, compelled to resort again to the expedient of summarizing the principal ones as best we can and omitting all of the less important ones. We are always happy to receive letters from our readers and to print all of these that are on timely subjects and courteously expressed, but we must call attention to the rule printed each week at the head of this column that "letters must ordinarily not exceed 500 words in length."

We turn now to the many letters in hand and shall take them in order as they happen to come to us with no attempt at rearranging them according to subject or importance.

A LETTER from the Rev. Robert S. Chalmers, formerly dean of St. Matthew's Cathedral, Dallas, Tex., and now rector of Grace and St. Peter's Church, Baltimore, Md., states that his article entitled *The Christian Ethic of Sex*, printed in our issue of February 1st, was revised from notes of a sermon on the subject and that it should have contained a reference to Hadfield's *Psychology and Morals* as a book well worth study on the subject, acknowledging the writer's indebtedness for much of the material used.

A letter from T. T. Chave of Boise, Idaho, comments upon the article on Mistranslations in the Prayer Book by the Rev. Thomas E. Della Cioppa in THE LIVING CHURCH of February 1st. He bears out the contention of the writer by a reference to the analogous use of the words "*sicut*" and "*et*" in the Lord's Prayer, commenting: "In the latter case the thought plainly forbids us to take the '*et*' for a copulative between '*in caelo*' and '*in terra*,' but makes the '*et*' merely the introductory particle so common in Greek and in later Latin, that is, in the sense of Cicero's '*etiam*.'"

Under the heading, *The Crisis in Morals*, the Rev. Paul Rogers, Elizabeth, N. J., presents an interesting commentary on an article in a recent number of *Harper's*, by Gilbert Murray. He concludes: "The lesson appears to be that no new weapons have been trained upon the citadel of Christian morals; nothing, not even sex-perversion and sensuality as an end, nor the self-satisfied dismissal of God from His universe and the hearts of His children, is a new thing. . . . May we priests have the ability and the courage and clear minds required to protect our people."

The Rev. Samuel B. Chilton, Hanover, Va., comments upon our editorial, *The Attraction of Catholicity*, and objects to the statement made by the priest whose letter is quoted, favoring reservation of the Sacrament. This, writes our correspondent, is forbidden by the third general rubric after the Holy Communion and the Rev. Mr. Chilton asks, "How can a loyal priest of the Episcopal Church approve of this act which is absolutely forbidden by a rubric of the Prayer Book?"

The Rev. Wilbur G. McFarland, a Methodist minister, writes a very thoughtful letter commenting on some recent articles in THE LIVING CHURCH, the *Churchman*, and the *Christian Century* on Apostolic Succession. He draws attention to the Methodist Church as "the missing link between you and non-episcopal Evangelicalism," and reminds us that "we are without your fold only because Revolutionary wartime Anglican bishops drove us out by refusing us your Orders and your Sacraments when we wanted them."

COMMENTING ON our editorial, *Acrobatic Ritualism*, in last week's LIVING CHURCH, the Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, Ia., explains the means by which journalistic errors of the kind there pointed out were avoided in connection with the funeral of Bishop Morrison. "One of the priests of the diocese was assigned to service with the press group, and he not only supplied the correct phraseology, but explained the service as it progressed."

The Rev. John C. Stephenson, Ridgefield Park, N. J., also comments on our editorial, *The Attraction of Catholicity*, but takes exception to certain remarks in the letter of the unnamed priest there quoted. He favors participation in ministerial associations by clergymen of this Church and points out

the great harm that may be done by ill-advised remarks concerning the validity of the acts of Protestant ministers, especially those who have later come into the Church.

The Rev. C. A. Jessup, Gainesville, Fla., expresses approval of our editorial, *In Memory of Bishop Brent*, and says: "The distribution of contributions to the Bishop Brent Fund will be wisely made by the board of trustees of the fund on which the Bishop's diocese is strongly represented."

A LUTHERAN clergyman, the Rev. Sigurdur Olafsson, of Orborg, Manitoba, writes to express his thanks for our "words of understanding and discernment" in our editorial of February 1st, in which we commented upon steps toward unity in the Lutheran Churches. He writes: "There is a real bond of relationship between the Lutheran Church and the Episcopal Church. It is growing year by year. In a small way I have tried to befriend and help unchurched or isolated Anglicans in my ministry without any attempt to Lutheranize them. Wherever I meet Anglicans I seem to feel most at home among them outside of those of my own communion."

The Rev. Herbert J. Mainwaring, St. John's, Roxbury Crossing, Boston, endorses the view of the priest quoted in our editorial, *The Attraction of Catholicity*, when he says: "I sincerely believe the whole difficulty will be cleared if only the Church's legal name be changed." He points out that the name Protestant Episcopal "misleads countless members of our Church, because, for some psychological reason, they prefer to believe our legal title first, our credal title second."

The Rev. William H. Dunphy, Nashotah, Wis., asks: "Is THE LIVING CHURCH also among the modernist prophets or eschatologists? Since when has the Church discarded her belief in the second coming of Christ asserted in both Creeds, or reduced it to the coming of Christ to each soul at death? What is the source of information THE LIVING CHURCH drew upon a few weeks ago in its answer to correspondents?" We shall hope to deal with this matter at greater length in a subsequent issue.

W. R. Evans, Thibodaux, La., writes of his grief at the passing of Bishop Anderson and suggests that "as a memorial to him and other dear bishops who have passed on . . . memorial funds to their names be sent to the National Council to 'carry on, and through.'"

A letter from the Rev. Thomas F. Opie, Burlington, N. C., endorses the Bishop Brent Fund.

The Rev. John H. Lever, Lincoln, Neb., is delighted with the new Offices of Instruction. "Last Sunday at the late service instead of Morning Prayer and sermon I used the Offices of Instruction, making comments as we went along and interspersing with hymns. . . . Everybody was delighted with the service."

UNLIKE those who object to the controversial character of many letters in our Correspondence Department, Edward Kouth, Denver, Colo., calls attention to "the shocking number of controversial letters which are canonized in the New Testament," and comments: "I have often wished that courteous controversy might be more apparent in our American religious atmosphere, as a welcome symptom of our emergence from intellectual mediocrity."

The Rev. Walter Byron Stehl, D.D., Hagerstown, Md., suggests a new plan for electing a Presiding Bishop as follows: "First, elect a Presiding Bishop for life; second, the Bishop so elected shall upon his acceptance relinquish the diocese of which he was at the time the head; third, elect a separate officer (preferably a layman) as president of the National Council." He comments: "The Church has so far elected two magnificent men to the office of Presiding Bishop, but why place upon our Presiding Bishops such grueling labors when from the standpoint of mercy and efficiency this labor might be divided?"

The Rev. George L. Paine of Boston asks: "Does anyone wonder why our brethren sometimes smile at our loud protestation of our belief in Church Unity?" He points out that although one-fifth of the members of the Boston Federation of Churches are clergymen of this Church, that is about 90 out of 475, at a recent interdenominational conference on Evangelism, attended by 100 ministers, only three Churchmen were present.

BOOKS OF THE DAY

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

NEW DEVOTIONAL BOOKS

FIVE of these new devotional books are compilations of prayers. Two of these are of especial interest. *A Book of Prayers for Everyman* (S. P. C. K., London. Imported to order by Macmillan, New York, 40 cts.), the compiler of which signs himself only with that word, is, actually, a devotional book that everyone can use. It contains not only private prayers and directions for meditations; but it includes also prayers for many diverse occasions. At the back are blank pages on which to write additional individual prayers. The book is one of the volumes in the Manuals of the Inner Life series, issued by the S. P. C. K. It slips easily into a pocket or hand-bag. And many will like to have it thus at hand. The other book, *Blessed Sacrament Devotions*, by the Rev. Fr. Gerard Sampson of Mirfield (Faith Press, London, and Morehouse Publishing Co., Milwaukee, 40 cts.), is unusual by reason of the hymns and "acts" with which its several devotions are interwoven; these, some of them familiar, have a new force and meaning thus used. This book, also, is of a size and shape convenient for pocket or hand-bag.

Of the other three books of prayers, *In God's Presence*, compiled by the Very Rev. Phillips Standish Gilman, M.A., Dean of St. Luke's Cathedral, Orlando, Florida, with an Introduction by Bishop Wing (Morehouse Publishing Co., Milwaukee, 60 cts.) is particularly good. Indeed, it is not too much to say that the book is a little Treasury of Devotion. It contains, in addition to prayers and meditations, psalms and eucharistic hymns. More: it has a useful appendix in the shape of a glossary of terms in common use. Rectors might well select it for this year's gift to members of Confirmation classes.

Another excellent little book is *A Book of Devotions*, compiled by the Rev. L. B. Cholmondeley, of St. Andrew's Mission, Tokyo (Wells, Gardner, Darton & Co., Ltd., 3 Paternoster Buildings, London, 60 cts.). This book was first printed in Tokyo, but was brought out in an English edition in response to many requests. One of the delightful things about this English edition is that it contains prayers and hymns in Latin, Greek (printed in Greek characters, at that!), and French, yet is of small size, and has only fifty-six pages in all. This book is not imported; so good is it that the full address of the English publisher is given, to make ordering easy.* *Talking With God*, compiled by Dr. Alfred Franklin Smith (Cokesbury Press, Nashville, \$1.00) is a collection of modern prayers, written by a great variety of persons, two of our own bishops among them: Bishop Gailor and Bishop Abbott. Few of these prayers would appeal to any congregations except those for which they were originally prepared.

Three of the new devotional books are not prayers, but instructions on prayer. *The School of Prayer*, by the Rev. D. Llewellyn Rhys (Philip Allan, London, 40 cts.), consists of the very helpful instructions which Fr. Rhys wrote for his own parishioners, in the parish paper of St. Mary Magdalene's, London, last year. *A School of Prayer*, by the Bishop of St. Albans (Macmillan Co., New York, 20 cts.), is one of the Teaching Church Papers, published by the S. P. C. K., in the interests of adult education. *Teach Us to Pray*, by the Rev. Eric Southam, M.A., vicar of St. James', Bournemouth (England), consists of the addresses on the Lord's Prayer made by him at St. Martin-in-the-Fields last Lent, and broadcast. Printed almost as they were spoken, these talks have a vividness that makes them very attractive as well as helpful. Part of the profits from the sale of the book (published by the

Morehouse Publishing Co., Milwaukee, 80 cts.) go toward the endowment of the parish of St. James', Bournemouth, which is at present only £76 a year! There should be "profits," for the book is excellent.

Two of our books are manuals of meditation. *Wings of Healing* has a "thought" for every week, taken from the *Healing Messenger*; each selection in this, the fourth edition of the book, has with it a note by Dean Gresham. *Wings of Healing*, as readers know, is published by Grace Cathedral Mission of Healing, San Francisco (75 cts.). So well has it met its good purpose that it has been transcribed into Braille for the use of the blind. *A Little Book of Loneliness*, compiled by P. B. M. Allan (Morehouse Publishing Co., Milwaukee, \$1.50), is an anthology of some size: a book rather than a manual. The compiler has brought together "for those who are wont to be alone" extracts from his own commonplace books and his own favorite books. These have a wide range. In addition to the interest that the "solitary" (or anyone) will take in the book, as such, it suggests the possibility of making personal books of the same sort. What do you like to reflect upon in moments, or hours, of spiritual solitude? Answers to this question would make interesting books.

We have left of our devotional books three small pamphlets. *In the Silence*, by the Rev. H. L. Hubbard (Association for Promoting Retreats, 243 Abbey House, 2 Victoria St., London, 20 cts.), gives directions and meditations for making a three days' private retreat. It is invaluable for this purpose. *A First Prayer Book for Little Children* (15 cts.), and *The Little Color Missal* (15 cts), both published by the Morehouse Publishing Co., Milwaukee, are for children. The *Prayer Book* is good, both text and pictures. But the *Missal* is too "little." It is made at the Faith Press, and has their good eucharistic pictures; but is too tiny for children. Grown-ups will like it better, for it fits into a Prayer Book as easily as a card.

ELIZABETH McCracken.

WRITING of the theater of every period and nation in a fat volume of 500-odd pages, Sheldon Cheney contributes to the long list of outlines already flourishing—this is the first on the theater—and does it with fair thoroughness and immense zest. His book is *The Theater: Three Thousand Years of Drama, Acting, and Stagecraft* (Longmans, \$10). It would be a handy reference work in a small library and is, besides, quite readable, thanks to its lively and attractive style. Among the chapters are, "Sensuous and Intellectual Theaters: the Orient," "Sturm und Drang," and "The Glorious Renaissance"; during which latter age, we are reminded, that the theater did not develop like the other arts and at worst was vilely degraded to please the taste of popes and cardinals who refused Christian burial to actors.

If the treatment of the Elizabethan stage, for instance, and the American stage of the nineteenth century is somewhat scant, the first, after all, has been exhausted in many other books, and the other, with its stilted romanticism, has passed, leaving scarce a trace of influence behind. Mr. Cheney, who knows all about the arts and is particularly sympathetic to their modern expression, is at his best in discussing the architecture and *décor* of the theater and their present trends. Here it may be mentioned that the book has numerous fine illustrations, of great historical and artistic interest. It should certainly increase the reader's "feel for the theater," as the author hoped.

H. M.

GIVE us, oh, give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better—he will persevere longer.

—Carlyle.

* So enthusiastic is Miss McCracken's review of this unusual little book that the Editor has prevailed upon the Morehouse Publishing Co. to import a small stock of this book. It will therefore shortly be available from this publisher, at the price indicated.—EDITOR, L. C.

The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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

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

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

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

Church Calendar



FEBRUARY

- 16. Septuagesima.
- 23. Sexagesima.
- 24. Monday. St. Matthias.
- 28. Friday.

MARCH

- 1. Saturday.
- 2. Quinquagesima Sunday.
- 5. Ash Wednesday.
- 9. First Sunday in Lent.
- 12, 14, 15. Ember Days.
- 16. Second Sunday in Lent.
- 23. Third Sunday in Lent.
- 25. Tuesday. Annunciation B. V. M.
- 30. Fourth Sunday in Lent.
- 31. Monday.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 15. St. Barnabas', Apponaug, R. I.
- 17. All Saints', Bergenfield, N. J.
- 18. All Saints', Chelsea, Atlantic City, N. J.
- 19. St. James', Bradley Beach, N. J.
- 20. Christ Church, Elizabeth, N. J.
- 21. Holy Cross, Jersey City, N. J.
- 22. Grace Church, Jersey City, N. J.

KALENDAR OF COMING EVENTS

FEBRUARY

- 22. Convocations of Panama Canal Zone and Southern Brazil.
- 23. Convocation of Spokane.
- 27. Consecration of the Rev. Dr. S. Harrington Littell as Missionary Bishop of Honolulu, St. Andrew's Cathedral, Honolulu.

MARCH

- 11. Special convention of Los Angeles to elect Suffragan Bishop.
 - 12. Convention of Louisiana (to elect new Bishop).
 - 14. Convention of East Carolina.
 - 26. Meeting of House of Bishops in Chicago to elect Presiding Bishop.
- Convocation of Mexico.

APPOINTMENTS ACCEPTED

ALLMAN, Rev. E. R., priest-in-charge of Church of the Ascension, Twin Falls, Idaho; to have oversight of the missions at Jerome and Shoshone, Idaho.

CHRISTIAN, Rev. GUY D., formerly locum tenens at St. Paul's Church, Kansas City, Mo. (W. Mo.); has become priest-in-charge of St. Katherine's Church, Owen, Wis. (Eau C.)

OPIE, Rev. JAMES, formerly priest-in-charge of Christ Mission, Shoshone, Idaho; to be in charge of Grace Mission, Glenns Ferry, Idaho, in addition to the missions at Halley, Ketchum, and Picabo, Idaho. Address, Glenns Ferry, Idaho.

STOREY, Rev. CREIGHTON R., formerly rector of Trinity Church, Albany, N. Y. (A.); to be rector emeritus of that church. Address, 15 Catalpa Drive, Albany, N. Y.

DEGREE CONFERRED

CORNELL UNIVERSITY—Doctor of Philosophy upon the Rev. VICTOR LYLE DOWDELL, instructor in classics at Nashotah House, Nashotah.

ORDINATIONS

DEACON

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained THOMAS ARTHUR WITHEY deacon in St. Mary's Chapel of Nashotah House on December 8th.

The candidate was presented by the Rev. W. F. Whitman of the Seminary. The Rev. Mr. Withey is to be deacon in charge of St. Paul's Church, Alderly, with address at Nashotah House.

PRIESTS

NEW MEXICO AND SOUTHWEST TEXAS—On February 2d the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico and Southwest Texas, advanced the Rev. B. M. G. WILLIAMS to the priesthood in St. Clement's Church, El Paso. The candidate was presented by the Rev. C. S. Sargent of El Paso, and the sermon was preached by the Rev. C. H. Horner, rector of St. Clement's.

The Rev. Mr. Williams is to be assistant at St. Clement's, El Paso.

WESTERN MASSACHUSETTS — On January 24th, the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, advanced the Rev. JOHN C. W. LINSLEY to the priesthood in Christ Church Cathedral, Springfield. The candidate was presented by his father, the Rev. S. Wolcott Linsley, rector at Webster, Mass., and the sermon was preached by the Rev. A. Vincent Bennett, rector at Fitchburg, Mass. The exhortation was read for the Bishop by the Rev. J. Chauncey Linsley, D.D., of New Haven, Conn. The celebrant was the Very Rev. Percy T. Ebdrop, D.D., dean of the cathedral. The Rev. George A. Taylor, Easthampton, read the epistle, and the Rev. Archdeacon Marshall E. Mott read the gospel.

The newly ordained priest is vicar of Christ Church, Rochdale, Grace Church, Oxford, and St. George's Church, Auburn, with residence in Oxford.

DIED

TUFTS—Mrs. A. A. NELLIE SCOTT TUFTS, communicant of St. John's, Camden, Ark., entered into fulness of life on February 5th, age 77. A saint of God, servant of Jesus Christ, an inspiration to friends and neighbors.

RESOLUTIONS

Rev. Henry Mottet, D.D.

At a meeting of the Board of Trustees of the Church of the Holy Communion held in New York City on November 26, 1929, the following tribute was unanimously adopted:

"The Board of Trustees of the Church of the Holy Communion express their profound grief at the death on June 20, 1929, of one of their members, the president of their board, the Rev. Doctor HENRY MOTTET, and they here formally place on record a minute of the great loss alike sustained by them personally and by the Church.

"Doctor Mottet, a communicant of the Church of the Holy Communion for more than sixty-six years, and its rector also for fifty years until his death, rendered to the church, as well as to the whole community in which he was a citizen, invaluable, loyal, self-sacrificing and continuous service.

"Entirely devoted to the church and its interests, the creator of its endowment, he ever placed at its command his rare judgment, his large experience, his whole time and life. A distinguished and cultivated gentleman, an eminent preacher, an unqualified

servant of his church and its parishioners, a great Christian, he takes equal place with his predecessors, Doctor Muhlenberg and Doctor Lawrence.

"Resolved, that this token of appreciation of his eminent greatness be spread upon the minutes of this meeting and that formal record be here made of the irreparable loss sustained by all in his death.

"Resolved, further, that a copy of this minute and resolution be delivered to Mrs. Mottet, and that this board express to her their profound grief and sympathy at her infinite personal loss.

(Signed) CHARLES W. OGDEN,
President of the Board.

Clarence B. Roote

Resolution of the vestry of St. John's Church, Northampton, Mass., February 12, 1930.

In the loss of our senior warden, CLARENCE B. ROOTE, we, the rector, the junior warden, and the members of the vestry of St. John's Church, find ourselves deprived of the strength of a wise counselor and the companionship of a faithful friend.

While we cannot fail to realize, as members of the community, what the services of Mr. Roote have meant to the city of Northampton and in particular to the Northampton High School, where for years he was principal, nevertheless it is rather as a leader in many of the activities of St. John's parish that we shall most feel his loss. Long a vestryman, he has been senior warden for over twenty-seven years. For over thirty years he has been superintendent of the Church school. In every position of responsibility his work has been marked by unremitting generosity of service, by kindness to his associates, and by fidelity in the smallest details. "He that is faithful in that which is least is faithful also in much." It is seldom that a man with so many unavoidable demands on his time elsewhere can give so much of himself to the Church. It is still more remarkable that a man of Mr. Roote's strength of purpose and unwillingness to compromise with the truth should have won and retained so many friends of varied point of view and attainment.

In his position as senior warden he went among us with dignity, and with a graciousness characterized by absolute justice in representing fairly every side of a question. A man of clear and definite principles, he was yet unflinchingly honest in dealing with an opposed point of view. His flexibility in this respect and his ready humor endeared him to many people; and it is not too much to say that St. John's parish was proud of its senior warden for the staunch vigor of his personality—a vigor that was only too apparent in his heroic endurance of his sufferings at the end. In his later years many things combined to make his way a difficult one, but nothing was able to deter him from giving the best fruits of his ripened experience to the conduct of the life of the parish. Most of all we honor him as a Christian gentleman, "faithful, true, and bold," whose presence among us we shall sorely miss.

Be it resolved, therefore, in token of this precious memory, that this record of our esteem and our personal affection be spread upon the minutes of the vestry; that a copy of it be sent to Mrs. Roote; and that further copies be sent to the recognized periodicals of the Church and to the local paper.

REV. A. C. OCKENDEN,
Rector.

C. J. HILLS,
Junior Warden.
ARTHUR WITHERELL,
Clerk of the Vestry.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 Living Church Annual, pp. 236-237]
SOUTH DAKOTA—Add, Henry T. Praed, Yankton, S. D.

THE LONG awaited rest house for the missionary staff in Porto Rico is finished and in use, beautifully situated, high in the mountains with a far view of mountain and sea. It is called Quinta Tranquila, quinta meaning country house. Occasional rest here in the quiet, away from the crowded towns, will contribute much to the health of the staff in that tropical island.

MAKE YOUR WANTS KNOWN
 THROUGH
CLASSIFIED DEPARTMENT
 OF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

MARRIED CLERGYMAN AND WIFE wanted on staff of very small boarding school for boys in the grades. Husband to teach 7th and 8th grades. Army or military school training an advantage. Wife to act as housemother, or competent to teach 2d and 3d grades. Apply to Box C-600, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

TRUSTEES OF SMALL BOARDING school for girls wish to correspond with gentlewoman able to act as Principal. Must meet North Central requirements, and be prepared to teach four classes, supervise teachers, and direct home discipline of school. To commence duties September next. Applications regarded as confidential. Write stating age, qualifications, and experience to **SECRETARY**, Box C-601, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED PRIEST DESIRES WORK during July, August, and September. Address, L-606, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST OF LARGE EXPERIENCE, OPEN for engagement after March 1st. Best of references. Minimum stipend \$2,500 and rectory. Address, S-609, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST 60, MARRIED, ACTIVE, WANTS work as supply or on trial April 6th. Preacher. Not musical D-701, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST AVAILABLE AT ONCE AS LOCUM tenens through Lent. Address, Box 702, care **THE LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

LADY DESIRES A POSITION AS COMPANION, or in Church institution. Twelve years' experience. Highest references. H. S.-608, care of **LIVING CHURCH**, Milwaukee, Wis.

COMPANION - ATTENDANT, BACHELOR, thoroughly experienced, excellent references. Pleasing appearance and personality. Well educated, widely traveled. Will give excellent care to invalid gentleman or boy, or one in poor health wishing to travel. Competent of taking full charge of bachelor's establishment. Correspondence solicited. Mr. C., Holy Cross, West Park, N. Y.

EXPERIENCED ORGANIST-CHOIRMASTER desires position with church of high musical ideals. English trained, exceptional qualifications. Boy or mixed choir. Trainer-director of outstanding ability. Ambitious, enthusiastic worker. Recitalist. Churchman. **CHOIRMASTER**, 5541 Malcolm St., Philadelphia, Pa.

UNLEAVENED BREAD

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

VESTMENTS

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

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

CHURCH LINEN

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

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALM LEAVES SENT postpaid to any address for \$5.00. Half orders for \$3.00. Address, **J. SWINTON WHALEY**, Little Edisto, S. C.

LENDING LIBRARY

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

GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Original, fascinating. Price 60 cts. Postage 5 cts. **THE SHAKESPEARE CLUB**, Camden, Me.

FOR SALE

FOR SALE—HUTCHENS THREE MANUAL organ in splendid condition; 33 speaking stops, tracker action; Orgoblo, 25 cycle, 2 H. P. unit. Excellent pipes. Inquire, **RECTOR**, Grace Episcopal Church, Lockport, N. Y.

BOARDING

Los Angeles

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

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

Kingston, N. Y.

A NICE QUIET HOME FOR THOSE NEEDING rest and quietness; also for elderly and middle-aged women. \$15 per week. **MRS. GRESEY**, 139 Franklin St., Kingston, N. Y.

New York City

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

Washington, D. C.

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

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

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, organized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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DAY OF DEVOTION

A DAY OF DEVOTION, SATURDAY, February 22d, at Trinity Chapel, 25th street, near Broadway, New York, conducted by the Rev. J. Wilson Sutton. 7:45 A.M., Morning Prayer; 8:00 A.M., the Holy Communion; Meditations 10:00, 11:30, and 2:30. Evening Prayer 4:00 P.M.

SISTERS OF THE HOLY NATIVITY

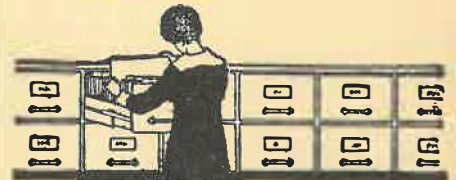
HOUSE OF RETREAT AND REST, Bay Shore, Long Island, N. Y. References required.

RETREATS

THERE WILL BE A RETREAT FOR teachers and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, February 22d. Retreat begins with Mass at 8:00 A.M., and closes at 4:30 P.M. Conductor: Rev. Vincent F. Pottle, rector of St. George's Church, West Philadelphia, Pa. Those desiring to attend will write to the **SISTER-IN-CHARGE**.

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

INFORMATION BUREAU



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

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

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

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

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER 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: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

St. Paul's Church, Brooklyn

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

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

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

RADIO BROADCASTS

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

KSCJ, SIOUX CITY, IOWA, 1330 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.

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

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

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

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

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, E. S. Time.
Rev. William R. Wood, rector.

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

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.

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

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

WTOC, SAVANNAH, GA., 1260 KILO-
cycles (238). St. John's Church, every
Sunday. Vesper Service and Sermon 6:00 P.M.,
E. S. Time. Chimes, 5:45 P.M. Rector: Rev.
C. C. J. Carpenter. Organist: Mr. W. B. Reeve.

THE FIRST thing to remember in dis-
cussing the problem of industrialization
of the South today is that the southern
problem is not localized and sectionized.
It is an American problem. It is the con-
cern of all the people. It is upon the
hearts and the consciences of all of us. It
is not the sole responsibility of any geo-
graphical section of our country; it is our
problem.—Spencer Miller, Jr.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York
City.

Savonarola. By Piero Misciattelli. Translated
by M. Peters-Roberts. \$3.00.

T. & T. Clark. 38 George St., Edinburgh, Scotland.
Charles Scribner's Sons. 597 Fifth Ave., New York
City. American agents.

The Lost "Book of the Nativity of St. John."
A Study in Messianic Folklore and Chris-
tian Origins with a New Solution to the
Virgin-Birth Problem. By Hugh J. Schon-
field, author of *An Old Hebrew Text of
St. Matthew's Gospel*. \$1.75.

*The Resurrection of Man; and Other Ser-
mons*. Preached in Westminster Abbey by
the Ven. R. H. Charles, D.D. (Dublin),
D.Litt. and Hon.D.D. (Oxford), Hon. LL.D.
(Belfast), Archdeacon of Westminster, Fel-
low of the British Academy. \$2.50.

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

*American City Government and Administra-
tion*. By Arthur D. Macdonald. Crowell's
Social Science Series. \$3.75.

E. P. Dutton & Co., Inc. 300 Fourth Ave., New
York City.

Christ in Islam. By the Rev. James Robson,
M.A., lecturer in Arabic, Glasgow Univer-
sity. The Wisdom of the East Series.
Edited by L. Cranmer-Byng, Dr. S. A.
Kapadia. \$1.65.

Macaulay Co., 257-265 Fourth Ave., New York
City, N. Y.

New Lamps. By Alberta Stedman Eagan,
author of *Absolution and The Driven*.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Jeremiah the Prophet. A Study in Personal
Religion. By Raymond Calkins. \$2.50.

The Significance of Personality. By Richard
M. Vaughan, professor of Christian
Theology, Newton Theological Institution.
\$2.50.

Christian Reunion in Ecumenical Light. By
Francis J. Hall, D.D., sometime professor of
Dogmatic Theology in the General
Theological Seminary, New York; mem-
ber of the World Conference Commis-
sion of the American Episcopal Church;
and co-opted delegate to the Lausanne
Conference of 1927. \$1.40.

University of Chicago Press. 5750 Ellis Ave., Chi-
cago, Ill.

Children and the Movies. By Alice Miller
Mitchell. \$2.00.

PAPER-COVERED BOOKS

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

White and Black in Africa. A Critical Ex-
amination of the Rhodes Lectures of Gen-
eral Smuts. By J. H. Oldham. 75 cts.

The Public Charities Association of Pennsylvania,
Philadelphia, Pa.

*Supplement to Laws of Pennsylvania Relat-
ing to Social Work*. By John S. Bradley.
Compiled by Leslie M. Foy.

BULLETIN

Indian Rights Association. 995 Drexel Building,
Philadelphia, Pa.

*Forty-seventh Annual Report of the Board
of Directors of the Indian Rights Associa-
tion, Inc., for the Year ending December
15, 1929.*

BOOKLETS

Association for Promoting Retreats. 243 Abbey
House, 2 Victoria St., S. W. 1, London, Eng-
land.

*Ascetic Theology: Or The Science of Soul-
Training*. By the Rev. Father Northcott,
C.R. An introduction to the study of
Ascetic Theology, originally read as a
paper to a group of clergy at A. P. R.
House, November 14, 1928.

Morehouse Publishing Co. 1801-1811 Fond du Lac
Ave., Milwaukee, Wis.

The Gospel of Jesus Christ. Compiled from
Scriptural Sources. By Miss L. L. Robin-
son. Reprinted from THE LIVING CHURCH.
5 cts. In quantities of one hundred or
more, 4 cts. each.

Conventions and Convocations

DALLAS

DALLAS, TEX.—The revision of the canons, bringing them up to date without making any radical changes, was the most important work of the thirty-fifth annual council of Dallas, which met in St. Mary's Chapel, as the guest of St. Matthew's Cathedral, January 29th and 30th. Following the Holy Communion service the Bishop, the Rt. Rev. Harry T. Moore, D.D., read his annual address, striking a deep spiritual note, and hinting of much constructive work to be accomplished in the coming year.

On Wednesday night, January 29th, a diocesan dinner was held at the Baker Hotel, attended by some 250 people. Bishop Johnson of Colorado was the principal speaker, and brought a wonderfully inspiring message to all who heard him.

The standing committee for the following year is as follows: *Clerical*: The Rev. Messrs. Bertram L. Smith, Goodrich R. Fenner, and H. J. Ellis. *Lay*: Messrs. A. S. Fonda, R. L. Hamilton, and Milton H. Hickox.

The business of the council was interrupted on Thursday by the receiving of the news of the death of the Most Rev. Charles P. Anderson, D.D., and prayers were offered for his stricken family, and for the national Church, who has lost so able a leader.

The diocesan Woman's Auxiliary met at the same time as the council, Miss Edna Eastwood being the speaker.

KANSAS

TOPEKA, KANS.—Over a thousand members of the various denominations of the city and of the cathedral congregation, gathered in Grace Cathedral, Topeka, to hear the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, preach a sermon on World Peace and International Relationships, on the evening of the opening of the seventy-first annual convention of Kansas, which met in the cathedral February 2d, 3d, and 4th. Bishop Oldham chose as his text, My Son, Remember, and for one hour he spoke in his characteristic and convincing fashion upon the futility and idiocy of war and the necessity of Christian people taking their religion seriously in regard to this most important world problem. The service was a splendid expression of the community's interest in world peace.

At 7:30 Monday morning there was a diocesan corporate Communion in the cathedral with the Rt. Rev. James Wise, D.D., Bishop of the diocese, as celebrant, and the Rev. Carroll M. Davis, secretary of the department of domestic missions of the National Council, as epistoler. Bishop Oldham was gospeller, and the Very Rev. John W. Day, dean of the cathedral, assisted.

Bishop Oldham conducted a quiet day for the men of the diocese in the cathedral chapel, from 9 o'clock in the morning until 4:30 in the afternoon. At the same time the women of the diocese met in the guild hall for their business sessions. Mrs. Will J. Beggs of Fort Scott was elected president of the Woman's Auxiliary.

On Monday night a diocesan dinner was held in the guild hall with Bishop Oldham, the Rev. Mr. Davis, Miss Ester Fifield,

field secretary of the G. F. S., third province, and Bishop Wise, as speakers.

On Tuesday, February 4th, there was a corporate Communion of the women in the cathedral chapel with Bishop Wise as celebrant, and Bishop Oldham as epistoler. The business session of the convention began at 9:30 Tuesday, with Bishop Wise in the chair. The entire morning was given over to diocesan reports which indicated a very healthy condition of the diocese. A resolution was adopted instructing the host of the convention, Dean Day, to write President Hoover a letter, informing him of the enthusiastic and well attended service in the cause of world peace held in the cathedral, and also telling him of our wholehearted support of his enterprize in the elimination of a war as a means to settle international difficulties, and the substitution of peaceful methods.

Rural deans were elected as follows: Southeast, the Rev. Carlton A. Clark, Independence; Southwest, the Rev. John M. Francis, El Dorado; Northeast, the Rev. Early W. Poindexter, Atchison; and Northwest, the Rev. Joseph E. Ryerson, Junction City.

Standing committee: *Clerical*, the Rev. Carl W. Nau, Kansas City, chairman; the Very Rev. John W. Day, Topeka; the Rev. Francis B. Shaner, Lawrence; and the Rev. Frederick F. Busch, Arkansas City. *Lay*, Dr. Harry W. Horn, Wichita; and Messrs. Charles A. Magill, Wichita, Guy T. Berry, Independence, and W. T. Maunder, Kansas City.

Delegates to provincial synod: *Clerical*, the Rev. Messrs. H. C. Atwater, W. A. Jonnard, C. A. Clark, N. D. Bigelow, and the Very Rev. J. W. Day. *Lay*: Messrs. W. C. Shank, Thomas S. Stevens, Guy T. Berry, George Vetter, H. N. Earlaughter, and Dr. W. G. Beitzel.

Preceding the diocesan convention there was a joint meeting of the Young People's Fellowship of the diocese and the Girls' Friendly Society. Miss Ester Fifield was the leader of the conferences of the G. F. S. Mrs. Charles E. Roberts, provincial president of the G. F. S., spoke on several occasions during the business session. The chief speaker of the Y. P. S. L. was the Rev. W. Aimison Jonnard, rector of St. Paul's Church, Manhattan.

LEXINGTON

LEXINGTON, KY.—The representation of delegates at the thirty-fifth annual convention of Lexington, held in Christ Church Cathedral, Lexington, February 3d, 4th, and 5th, covered the entire diocese, and was the largest on record. At the opening service on the evening of February 3d, the preacher was the Rev. G. Warfield Hobbs of the National Council. At the service on February 4th, Bishop Abbott read his address, dealing with matters pertinent to the local and general Church. The committee on the address have ordered that it be printed and distributed at large throughout the diocese. On the evening of February 4th, Fr. Hobbs spoke upon the Budget, and the Rev. William B. Dern of Fort Thomas delivered a report upon the activities of the field department of the diocese.

The most important piece of legislation effected was the adoption of a canon substituting for the cathedral chapter, the executive council and departments, bringing the organization of the diocese into line with the organization of the dioceses and the general Church.

Members of the standing committee were elected as follows: The Ven. Theodore S. Will, the Ven. James D. Gibson, the Rev. Robert J. Murphy, Herbert S. Jackson, Dr. W. B. McClure, and Col. John R. Allen.

The election of deputies to the provincial synod resulted as follows: *Clerical*, the Rev. Messrs. Franklin Davis, Thomas L. Settle, Harold O. Boon, the Ven. Theodore S. Will, the Rev. R. J. Murphy, and the Ven. James D. Gibson. *Lay*, Messrs. A. F. Whitfield, W. Wheeler, E. C. Newlin, Jr., J. H. Chillington, Jr., J. A. Edge, and C. C. Frishe.

The recommendation in the Bishop's address looking toward diocesan self-support was unanimously adopted, and Dr. J. Rice Cowan of Danville was appointed chairman of the forthcoming campaign.

On the morning of February 5th, the Rev. Theodore R. Ludlow, secretary of the adult division of the department of religious education, delivered an address.

OREGON

PORTLAND, ORE.—Special interest centered in the diocesan convention of Oregon, held January 29th and 30th at St. Stephen's Cathedral, Portland, because of the fact that it was the fifteenth anniversary of the consecration of the Bishop, the Rt. Rev. Walter T. Sumner, D.D.

Wednesday evening a dinner to celebrate the anniversary was held at the Portland Hotel, some 250 being present, the speakers being the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah; Dr. Larkin W. Glazebrook of Washington, D. C.; Blaine B. Coles, chancellor, who congratulated the diocese and the Bishop on the anniversary and stated that a committee of laymen were working on a plan to suitably observe the fifteenth anniversary of the Bishop at a later occasion. The Ven. J. C. Black, archdeacon of the diocese, spoke on Evangelism. W. S. Asher, chairman of the commission on evangelism, presided.

Preceding the diocesan convention, on Tuesday the Woman's Auxiliary met under the leadership of Mrs. Wilson Johnston, its president, and presented a report of the year's activities exceeding any year in its history except the General Convention year in Portland. Mrs. Johnston retired as president, feeling that with ten years' service she could give place to another, and Mrs. A. H. Cousins was elected president.

At the diocesan convention much constructive work was done, and reports showed the best year in the history of the diocese.

Diocesan officers and committees were generally reelected.

SOUTHERN VIRGINIA

DANVILLE, VA.—The thirty-eighth annual council of Southern Virginia, which met in Danville, January 28th and 29th, was pervaded with a spirit of deep solemnity which is rather unusual in such gatherings. The clergy and many of the lay delegates had just returned from the funeral of Bishop Tucker and the spirit of the beloved Bishop was present throughout the entire session, filling it with peace and harmony and a rededication to the work of advancing the Kingdom of God.

On the night before the opening of council, Bishop Thomson dedicated a

tablet in memory of the late Rev. J. Cleveland Hall, D.D., who served for thirty-one years as rector of the Church of the Epiphany, Danville. An account of the life of Dr. Hall was read by the rector, the Rev. N. E. Wicker, Jr. The Bishop also dedicated the parish house which has been constructed out of the old rectory of the church.

Council opened with the celebration of the Holy Communion, the Rt. Rev. A. C. Thomson, D.D., Bishop of the diocese, being the celebrant. At this service, the secretary of the diocese, the Rev. Dr. William A. Brown, read the farewell address of the late Bishop Tucker to council, the congregation standing during the reading of the Bishop's message.

A large part of Bishop Thomson's council address consisted of a beautiful tribute to the personality and influence of the late Bishop Tucker, stressing the fact that in all human relationships, Bishop Tucker was preëminently a father.

Tuesday afternoon, the members of council were taken to Chatham Hall, where they were delightfully entertained by Dr. and Mrs. Edmund J. Lee.

The general theme of the evening session was the Diocese and our Young People. After Evening Prayer, addresses were made by Mrs. R. A. Gay, diocesan president of the Girls' Friendly Society; Mrs. E. V. Brush, representing the diocesan camp; Robert Hunt; and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

On the second day a stirring address was delivered by the Rev. Dr. William A. R. Goodwin on the general theme, The Spiritual Aspect of Giving. So well was this address received that council requested copies for distribution.

Among the outstanding reports was that of the commission on rural work, presented by the Rev. Myron B. Marshall. This report contained recommendations prepared by the Rev. F. D. Goodwin of Warsaw, Va., who had been requested to make a special survey of rural conditions in Southern Virginia.

The council was greatly shocked by the announcement of the sudden death of the Rev. G. Otis Meade, who had been present a few minutes before his fatal attack.

At the evening service, reports were received from the Woman's Auxiliary and diocesan community houses. An address, Philippine Missions, was made by the Rev. Robert McCutchen, representing the National Council.

Officers and committees were generally reëlected.

Delegates to the provincial synod: *Clerical*, the Rev. Messrs. E. R. Carter, D.D., G. O. Watts, R. H. Lee, and N. E. Wicker, Jr. *Lay*, Messrs. C. W. Grandy, E. B. Hodges, P. F. Parsons, and Ivoa A. Page, Sr.

UPPER SOUTH CAROLINA

SPARTANBURG, S. C.—In his address to the eighth annual convention of Upper South Carolina Bishop Finlay called attention to an increase in the number of confirmations in the diocese during each of the past two years. Another sign of progress was the approaching completion of the plant of renovated rectory, remodeled church, and new parish house at Clemson College, the state agricultural and mechanical college.

In making his report for the Church Home Orphanage the Rev. T. P. Noe, superintendent, said they had closed the year with a balance, due to generous contributions from the Church people of the two South Carolina dioceses. Carl H. Hart

reported the results of his efforts to raise the debt on land purchased for the orphanage a few years ago. The necessary amount had almost been raised. From the floor of the convention the balance was contributed, thus relieving the diocese of a burden of long standing.

Principal J. E. Blanton of the Voorhees Normal and Industrial School for Negroes reported a slight decrease in the number of pupils, due to crop failures and resulting financial depression in the state. He was pleased to report that the American Church Institute for Negroes is engaged in an effort to raise \$200,000 for buildings and equipment at Voorhees.

Although pledges for diocesan and general Church work were better than a year ago, the diocese faced a gradually growing deficit. To meet the situation the activity of the society for the advancement of Christianity in Upper South Carolina is being revived and enlarged. Then, if nec-

essary, reductions are to be made in the work of the diocese to avoid failure to meet the quota to the general Church. The Rev. A. Rufus Morgan, executive secretary and general missionary of the diocese, insisted that these reductions be made before reducing payment to the national Church even if it means the abolition of his position, which will probably be necessary.

In the executive council Mrs. Ben W. Aiken of Spartanburg became a member *ex officio* as diocesan president of the Woman's Auxiliary. She was elected chairman of the publicity department. John W. Arrington, Jr., of Greenville became chairman of the field department. Other members remained the same.

Delegates to the provincial synod: *Clerical*: The Rev. Messrs. Capers Satterlee, R. Chipman Topping, A. Rufus Morgan, T. T. Walsh, L. N. Taylor. *Lay*: Mrs. Alexander Long, Dr. T. C. Stone, Messrs. W. B. Moore, Sr., Carl H. Hart, W. S. Manning, and John W. Arrington, Jr.

Seek Commission to Study Relations of Church and State in Church Assembly

Assembly Threatened With Formation of New Party—To Institute Rector of Stinchley Church

The Living Church News Bureau
London, January 24, 1930

THE CHURCH ASSEMBLY WILL MEET for the spring session on Monday, February 3d, and the following days of that week. The Archbishop of York (Dr. Temple) will move the following resolution:

"That whereas, in the words addressed to the Church Assembly on July 2, 1928, by Archbishop Davidson, with the concurrence of the whole body of diocesan bishops, 'it is a fundamental principle that the Church—that is, the bishops together with the clergy and laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that Holy Faith in its form of worship':

"It is desirable that a commission should be appointed to inquire into the present relations of Church and State, and particularly how far the principle stated above is able to receive effective application in present circumstances in the Church of England, and what legal and constitutional changes, if any, are needed in order to maintain or to secure its effective application; and that the archbishops be requested to appoint a commission for this purpose."

The cathedrals measure, the clergy pensions (older incumbents) measure, and the benefices (transfer of rights of patronage) measure will come up for revision; and Sir Thomas Inskip has given notice to move that a committee be appointed to prepare a measure "effecting the immediate and final abolition of the sale of advowsons."

Reports of the committee on the appointment of bishops and the commission on religious education will be presented, and the Bishop of Liverpool will propose that the general principle of the majority report of the commission be approved. He will also move that steps be taken forthwith for the formation of a central council of the Church for religious education, the national society being asked so to enlarge its scope of operations and reform its con-

stitution that it may become this council. Athelstan Riley has given notice to move:

"That the archbishops and bishops of England be asked to consider in all its bearings the present situation in regard to divorce, and to issue counsel to the laity as to their social relations with persons divorced by the State courts and contracting fresh alliances, such persons being (a) professing members of the Church of England, (b) outside the Church's communion; and generally as to the rights and duties of holy matrimony."

FORMATION OF NEW PARTY

The Church Assembly, says the *Guardian*, is threatened with the formation of a new party. It is to be different in character from the groups that already exist. The bonds that are to hold it together will not be those of doctrine or ritual. Its declared purpose is to uphold the status and independence of the clergy. As the members of the original group are, for the most part, newly-elected proctors, who have been returned to voice the irritation created in the minds of some of the parochial clergy by recent legislation, the group will be called "the 1929 group." It is fully equipped with a chairman, treasurer, and secretary, and its membership is announced to be forty-four. There is no question that intelligent understanding and careful criticism of measures as they come before the assembly is vital to its effective working. But it may be doubted whether a party of this kind is likely to be the most useful instrument for achieving this end. Groups which would put first the interest of the Church as a whole and aim at a clear grasp of all the relevant facts could perform a useful work. But many of the parish clergy, and not necessarily those who are least faithful in their pastoral administration, will look askance at anything that savors of a clerical trade union. The example may easily be infectious. If it were followed by the House of Laity, the assembly would be injured by the introduction of a spirit happily absent hitherto—a watchful opposition between clergy and the lay folk.

TO INSTITUTE RECTOR OF STIRCHLEY CHURCH

The Bishop of Birmingham has now given notice of his intention to admit and

license the Rev. Ernest Walter Parslew, lately priest-in-charge of Holy Cross, South Shore, Blackpool, to the living of the Church of the Ascension, Stirchley. Stirchley is one of the churches in the Birmingham diocese which Dr. Barnes has been pleased to designate "rebel churches." The vacancy was caused by the death of Fr. Hubert Noke, and the Bishop stated last summer that he would not institute a new incumbent unless he first promised that the service of Devotions and Reservation should cease. Fr. Parslew declined to make any such promise, and the matter has been in abeyance since then. Meanwhile, as I have recently reported, a consistory court was held to hear a petition for a faculty to permit the removal from the church of a figure of the Blessed Virgin and Child, a tabernacle, and two holy water stoops; but the validity of the petition was challenged, and

the chancellor dismissed it, holding that the petitioner had, in fact and in law, no authority to present it. May the Bishop's action in regard to licensing Fr. Parslew be looked upon as a change of heart? Let us hope so, anyhow.

The Rev. W. H. Draper will, on Sunday morning next, preach his farewell sermon as Master of the Temple. He is to be succeeded by the Rev. S. C. Carpenter, vicar of Bolton, and honorable canon of Manchester.

Mr. Carpenter, who is 52, is associated with the Student Christian Movement. Last summer he published *Democracy in Search of a Religion*, in which he ranged himself among those well-wishers of democracy who maintain that Christianity is the source of its highest ideals, offering the motives and power to make them facts of experience.

GEORGE PARSONS.

H. L. R. Thomas of Fishkill. At the morning service a class of twenty-one was confirmed by Bishop Shipman.

C. L. I. D. ANNUAL MEETING

The office of the Church League for Industrial Democracy, located at 154 Nassau street, announces that its annual Washington's Birthday luncheon meeting will be held this year at the Women's Club, 33 Wall street, in New Haven. The topic of the speakers will be: The Place of the Church in Present Industrial Society; and the scheduled speakers are William F. Cochran, chairman; Miss Mary Van Kleeck, Harry A. Russell, Miss Vida D. Scudder, and the Rev. W. B. Spofford. Those interested are invited to attend.

PRISON REFORM

The Rev. Dr. Howard Chandler Robbins of the General Seminary faculty was one of the speakers last Monday evening at the annual dinner of the Greater New York Federation of Churches. He appealed for coöperation among Christian people for remedying certain evil conditions prevalent among us in New York, and laid special stress on the need of drastic reform in the methods employed in our penal institutions.

ITEMS

The New York Historical Society has requested Bishop Manning to sit for a portrait to be included in the society's collection of American portraits which numbers about 500 and begins with the work of the earliest Dutch painters in New Amsterdam.

The Historical Society is arranging for the Bishop's portrait to be painted by DeWitt M. Lockman, who is chairman of the National Association of Portrait Painters.

The chapel at C M H headquarters, the former rectory of Trinity Church, has been furnished in its appointments by the Trinity Group of that society, and at a service on January 27th was consecrated.

The Y. P. S. L. of the province has arranged for a conference to be held February 21st to 23d at St. Mark's Church, Mt. Kisco. The following of the clergy are scheduled on the program: the rector of St. Mark's, Dr. Prichard, the Rev. T. Raymond Jones of Oswego, the Rev. H. W. B. Donegan of Baltimore, the Rev. Dr. Aldrich, the Rev. C. Leslie Glenn, and Bishop Shipman of New York.

HARRISON ROCKWELL.

SEEK TO IRON OUT PREJUDICES IN MISSOURI

ST. LOUIS, Mo.—At a luncheon, participated in by a group of rabbis, Roman priests, and other clergymen, sitting with three groups of seven laymen each, plans were agreed upon "iron out prejudices" after the manner of the seminar at Harvard University last November and a similar conference at Columbia University in January, 1929.

The Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral and Bishop Coadjutor-elect of Missouri, was chosen to head this movement, which looks to the holding of a two-day conference on religion, at some educational center in the city, some time this spring. A prominent Roman Catholic priest and Jewish rabbi are vice-chairmen. The sponsors of the conference include seven members from the Jewish temples, seven from the Roman Catholic Church, and seven from the Protestant and Anglican group.

Gift of Menorah Lights to Cathedral of St. John the Divine, New York, Dedicated

New Rector Instituted at Cornwall —Annual Meeting of C. L. I. D. Planned

The Living Church News Bureau
New York, February 8, 1930

IT IS WELL WITHIN THE REALM OF THE possible that when the Cathedral of St. John the Divine is completed no portion of the fabric or of the furnishings will have a significance exceeding that attaching to the gift dedicated there last Sunday. At Evensong the Menorah lights, presented to the cathedral by Adolph S. Ochs, publisher of the New York *Times*, were formally accepted. The donor has done a vast deal to further the fraternal and spiritual bond between Judaism and Christianity. His unique gift will serve to remind worshippers at the cathedral, so long as that edifice shall stand, of the considerable debt which is ours to the Older Dispensation. The sermon preached by Dean Gates, printed elsewhere in this issue, explains in some detail the significance of these lights.

The two Menorah lights are seven-branched and rise twelve feet from the floor. Of bronze covered with gold they stand on octagonal bases of black marble, and are placed within the sanctuary on either side of the cathedral high altar. They are not made for candles or for electric lights but use vigil lights in glass receptacles.

The date of the dedication of this gift could hardly have been more appropriate, the Feast of the Purification, the memorial of that day when aged Simeon voiced his prophecy concerning the Christ Child, that He should be both a light to the Gentiles and a glory to Israel.

CATHEDRAL ITEMS

As his incumbency extends we shall expect to read of various changes in the cathedral schedule effected by the new dean. These will likely be of varied sort to bring the influence of this great house of prayer to as many groups as possible. The first change I have noted is one in keeping with Dr. Gates' first sermon as dean. From now on the number of week-day celebrations of the Holy Communion is increased, the schedule becoming as follows: each day at 7:30 as before; on Tuesdays and Thursdays also at 6:50;

and on Thursdays and Saints' days, also at 10:15. Thus, on Thursdays communions will be at 6:50, 7:30, and 10:15. So early a service as the ones at 6:50 on Tuesdays and Thursdays will be a welcome provision, if one can judge from occasional inquiries.

At a luncheon meeting of the women's division of the cathedral held last Monday at the Biltmore, it was reported that toward the goal of \$1,000,000, needed to build the north transept, \$887,212 has been raised. This leaves a balance of \$112,787 to be secured. In 1929 this division obtained \$46,660, an evidence, as the Bishop expressed it at the meeting, of a spirit that is becoming stronger and more real than ever. The women have a strong incentive in their work by reason of the visible fruits of their labors in the rising walls of the transept.

During the past week the dean and Mrs. Gates have taken possession of the deanery in the cathedral close.

PURIFICATION DAY SERMON BY THE BISHOP

Last Sunday morning at the cathedral the Bishop of the diocese was the preacher; his subject was the Blessed Mother of Our Lord. The sermon pointed to St. Mary teaching us (1) of the glory of true womanhood and of the weight of woman's moral leadership now so greatly needed; (2) of the supreme miracle, the Incarnation, that in her Son God became Man; (3) of the central place of the miraculous and the supernatural in religion. Bishop Manning said of the Blessed Virgin: "The feeling that we should have for her is well expressed in the words of the hymn,

"Shall we not love thee, Mother dear,
Whom Jesus loves so well.
And in His temple year by year
Thy joy and honour tell."

RECTOR INSTITUTED AT CORNWALL

On Sunday afternoon, February 2d, the Rt. Rev. Dr. Herbert Shipman, Suffragan Bishop of the diocese, instituted the Rev. Robert Gay as rector of St. John's Church at Cornwall. The letter of institution was read by the Rev. J. M. Chew, rector of the Church of the Good Shepherd at Newburgh, and the psalm by the Rev. Dr. C. H. Dickens, rector of St. George's, Newburgh. Other priests present were the Rev. H. L. Drew of Highland Falls, the Rev. G. W. Dumbell of Highland Mills, and the Rev.

Bishop Griswold Elected Bishop of Chicago at Annual Convention

In Accepting Calls Special Convention for Election of Coadjutor—Other Notes

The Living Church News Bureau }
Chicago, February 8, 1930 }

THE RT. REV. SHELDON MUNSON GRISWOLD, D.D., Suffragan Bishop of Chicago for the past thirteen years, was elected Bishop of the diocese, succeeding the late Charles Palmerston Anderson, at the diocesan convention on Wednesday.

Bishop Griswold received a majority of the clerical votes on the fifth ballot. The laymen of the convention confirmed the election. Bishop Griswold's vote on the deciding ballot was 56 of the 104 cast. The vote for confirmation by the laity stood thirty-five and one-half to thirty-three and one-half.

When the vote was announced, the convention rose and sang the Doxology. Bishop Griswold was then escorted into the chancel of St. James' Cathedral, where the convention was held, by the Rev. Dr. George Craig Stewart and the Rev. Dr. George H. Thomas.

TO ASK COADJUTOR

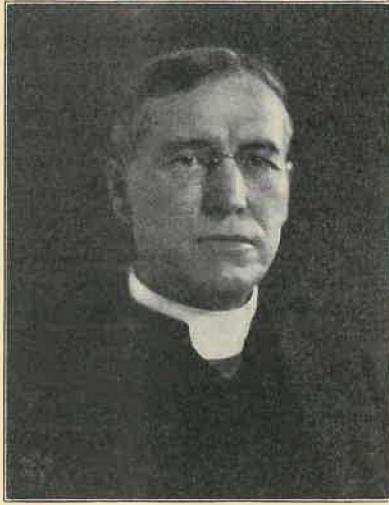
In accepting the election, Bishop Griswold declared one of his first official acts would be to call a special convention of the diocese for the election of a bishop coadjutor. Bishop Griswold's remarks of acceptance were:

"I want to say that I very earnestly desired to be the coadjutor bishop to work under Bishop Anderson, with the hope that I should never succeed him. That I am frank to admit. When he was taken from us, I shrank from the thought of being asked to be his successor. But I dare to do it and will tell you why.

"This cross which I have worn over my heart for some twenty-seven years bears upon its reverse side the Greek words meaning 'faithful is He who calleth.' Twenty-seven years ago I went to the missionary district of Salina because I trusted my Lord who called me. Thirteen years ago, not knowing you, I came to the diocese of Chicago because I trusted my Lord and I trusted Bishop Anderson. Now you have done me this great honor; and I confess that I am more sensible of the opportunities and responsibilities than the honor. I dare to accept for the further reason that I still trust my Lord; and I do trust you.

"When I was inducted into the office of Bishop Suffragan of Chicago, I said I was conscious of having no gifts setting me apart from other people save one gift that I might lay claim to, and that is the capacity for love. During these thirteen years I have learned to love the clergy and lay people and I have learned to love this great city. I confess I did not like to think that possibly I might have to lay down my office here and retire to the east from whence I came. I am glad to know that I may remain with you during the remainder of my life, be it long or short, and if it may please God, to let my bones rest with you.

"Do not make the mistake of thinking that I have any possible thought that I can fill the shoes of my illustrious predecessor. The only thing that I can hope to do is to shape the stocking to my own foot. I think it is quite enough to say that as I dedicate myself to Almighty God every morning when I arise from



BISHOP OF CHICAGO
Rt. Rev. Sheldon M. Griswold, D.D., elected to succeed Bishop Anderson as Bishop of Chicago.
Walinger Photo.

sleep, I dedicate myself to Almighty God in your service and in the service of the diocese of Chicago."

NOMINATION BY "BLIND" BALLOT

The election of a diocesan was set for 11 o'clock Wednesday morning by the convention. Through resolutions adopted on Tuesday, the "blind" ballot was used. The first ballot was a trial one, through which the names of candidates were placed in nomination. Eighteen clergy of the Church were nominated on this ballot. Bishop Griswold received forty-five votes; Dr. Thomas, thirty-one; Dr. Stewart, eighteen; Bishop Moulton, two; Dean Duncan H. Browne, two; the Very Rev. Frederick C. Grant, two; the Rev. H. L. Bowen, two; Dr. Howard Chandler Robbins, New York, two; with scattered votes for the Rev. Robert S. Chalmers, Baltimore; Dr. Edwin J. Randall, Chicago; the Rev. Francis R. Godolphin, Oak Park; Bishop Jenkins of Nevada; Bishop Rhinelander, Washington; the Rev. G. G. Moore, Chicago; the Rev. H. E. Ganster, Waukegan; the Rev. H. R. Brinker, St. Bartholomew's, Chicago; Dr. Bowie, New York; and Bishop Sumner, Oregon.

Bishop Griswold received twenty-one and a half votes among the laity on the trial ballot, Dr. Thomas, eighteen and one half, and Dr. Stewart, seventeen.

The record of the formal clerical ballots which followed is:

Name	B.	B.	B.	B.	B.
Bishop Griswold ..	43	46	47	52	56
Dr. Thomas	34	35	33	30	25
Dr. Stewart	22	24	26	25	23
Dr. Browne	1	1	1		
Dr. Grant	1			1	
Dr. Robbins	1				

MEMORIAL HELD FOR BISHOP ANDERSON

Bishop Anderson's absence from the convention was felt by all. It was less than a week before the convention opened that he had passed away. His passing was the subject of expressions by Bishop Griswold and other members of the convention, and a formal memorial was drawn up and adopted. Also services were held for him Wednesday morning before the election took place.

OPENING OF CONVENTION

Bishop Griswold was the celebrant at the Eucharist which formally opened the convention.

The convention adopted an amendment to the canons, giving the laity concurrent authority with the clergy in the matter of electing bishops. Under the canons, however, the change did not become effective at the present election. The change was sponsored by Charles E. Field, lay delegate from St. Luke's Church, Evanston. Mr. Field read a letter which Bishop Anderson had written shortly before his death, advocating the amendment.

OFFICERS AND COMMITTEES GENERALLY RE-ELECTED

The Rev. Percy V. Norwood, of the Western Theological Seminary, was elected registrar of the diocese, succeeding the Rev. T. B. Foster. The Rev. W. H. Ziegler of Elgin was elected dean of the northern convocation of the diocese, succeeding the Rev. J. R. Pickells of Freeport.

DIVORCE BLAMED ON FAULTY HOMES

Divorce starts in childhood through faulty home life, Miss Belle D. Boyson of the University of Cincinnati declared before the social service section of the diocesan convention at St. James' Community House on Wednesday. She called upon the Church to take the lead in solving this problem.

"The Church faces a great challenge today," said Miss Boyson, "in the guidance of parents with regard to instructing their children on basic principles of life. The instruction of the pre-school child in character and habits is one of the greatest problems facing America today. If we can solve this problem, we will go far toward a solution of the problem of divorce. Divorce starts in childhood, through faulty home training.

"Young people today are more wholesome than the youth of thirty years ago," continued Miss Boyson. "They seem more sophisticated but this is only bluff to cover up their ignorances of which they are ashamed."

Solution of the problem of the American Indian through instruction of useful trades was advocated by the Rev. A. A. Hastings of Ethete, Wyo., missionary among the Arapahoe Indians. Only through the instruction of trades will the Indian ever become self supporting and realize the advantages of citizenship, said Mr. Hastings.

Only the dregs of modern power is devoted to spiritual welfare, E. E. Piper of Detroit told the religious education section of the convention.

DR. STEWART ADDRESSES WOMAN'S AUXILIARY

Christianity as expressed in the life of Christ embodies a solution of all the problems which cause struggle and strife in the world today, the Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, declared at the annual meeting of the Woman's Auxiliary of the diocese at St. James' Cathedral, Thursday.

Dr. Stewart traced the development of scientific discoveries during the past 400 years, showing how Columbus, Copernicus, and Galileo all helped to make the world seem a small and unimportant speck in the mighty universe. However, modern scientists such as Eddington, the English astronomer, have again placed the world in a separate and distinguished class from other parts of the universe, according to Dr. Stewart, for they have brought forth evidence that our world is the only part of the universe inhabited by a creature such as man.

The money which Church people give to advance the cause of Christianity was compared to the mechanism needed to transform power from a rushing stream into light and heat. Money is the machinery of the Church, said Dr. Stewart.

BISHOP ANDERSON'S DEATH MOURNED

Messages regarding the death of the late Bishop Anderson continue to pour in from all parts of the world. The Greek Orthodox diocese of Chicago, through its standing committee, has just adopted resolutions declaring that the Greek Church shares "in the grief for the loss of the Sister Church, whom they all learned to

love and esteem for his great work in his Church and for his people, and for his support of the Greek rights and his friendship for the Greek Church."

The Greek committee also asked that all the Greek churches in Chicago and vicinity eulogize Bishop Anderson's work at their services last Sunday.

The Rev. Dr. W. B. Norton, well known Methodist minister and newspaper man, has written of Bishop Anderson as follows: "He was a bulwark of Christianity that made the entire Christian world his debtor. His death is an overwhelming calamity to the Church and the city as a whole."

The Rev. C. L. Glenn Accepts Election as Rector of Christ Church, Cambridge, Mass.

New Challenge for Lent is Theme of Epiphany Conference — Observance of Candlemas Day

The Living Church News Bureau
Boston, February 8, 1930

WITH THE ACCEPTANCE BY THE REV. C. LESLIE GLENN of the call to become rector of Christ Church, Cambridge, the last of the four important parishes whose rectors tendered their resignations last spring has been filled. As will be remembered, these four important parishes were Emmanuel Church and the Church of the Advent in Boston; Grace Church, Newton; and Christ Church, Cambridge. Mr. Glenn will come to a full-sized task of absorbing interest, for Christ Church parish offers the combined congregations of Christ Church itself and of St. John's Memorial Chapel, and at its doors are Harvard University, Radcliffe College, and schools innumerable. This young man, thirty years of age, succeeds the Rev. Prescott Evarts, who was the rector of Christ Church for twenty-nine years and who, still active and holding his parishioners by strong bonds of affection, resigned last spring because he felt that a younger man should be called to take advantage of the new opportunities opening up to this historic old parish.

The Rev. Mr. Glenn is at present the secretary for student work under the National Council. He was born in New York City and graduated from the Virginia Theological Seminary in 1926, after having received a degree in mechanical engineering from the Stevens Institute of Technology, and spending a year in teaching and a year in a bank. Immediately after graduating from the theological seminary, he was curate of All Saints' Church, Worcester, under the Rev. Henry W. Hobson. Mr. Glenn has recently become engaged to Miss Georgia Sibley, daughter of Mr. and Mrs. Harper Sibley, and the marriage is expected to take place on April 22d.

EPIPHANY CONFERENCE HELD

"A New Challenge for Lent" is the general subject of an Epiphany conference being held today in the lecture hall of the diocesan house under the auspices of the department of religious education. The purpose of the conference is to help those who work with boys and girls by preparation, both in spirit and in method, for the furtherance of worship, work, and study, during the period of Lent. Miss G. Mildred Hewitt, secretary for Church school

administration under the National Council, has come from New York in order to speak on A New Emphasis. Miss Erna B. Blydow, director of religious education in Grace Church, Salem, is presenting A New Preparation. Discussion is always very lively at an educational conference, and that resulting from each address will be conducted by the Rev. William M. Bradner, executive secretary of the diocesan department of religious education.

CANDLEMAS CELEBRATION AT ST. LUKE'S, HUDSON

Candlemas Day, coming as it did upon last Sunday, took a very important place in the Church calendar. There were many interesting customs followed in connection with the day but none, perhaps, as interesting as the pageant given in anticipation of it in St. Luke's Church, Hudson, where the Rev. Louis A. Parsons is the rector. Mr. Parsons brought home to the parishioners of his congregation a realization that in rural Hudson there are representatives of a very great number of the Christian nations of the earth. The pageant gave the background of the expectancy of the Old Testament, the coming of Christ, the Calling of the Twelve, and the Institution of the Ministry. At this point, Mr. Hudson came to the chancel steps and explained about the Christian nations, whereupon the little children and young people, the majority of them actually of the nation he or she represented, came forward. The nations represented were Albania, Greece, Armenia, Portugal, Germany, England, Ireland, Scotland, Italy, Russia, France, Spain, Norway, Sweden, China, Japan, Africa, India, and, last of all, in the guise of the famous statue in New York harbor, America.

MISCELLANEOUS

The Rev. Francis E. Webster delivered his first sermon as rector of Christ Church, the Old North of Boston, last Sunday morning. Mr. Webster has often preached in the Old North Church on former occasions and no formal installation is being planned. His former parish, Christ Church of Waltham, is one where he has labored for twenty-nine years.

The Rev. W. C. Kilpatrick, rector of the Church of Our Saviour, Middleboro, has arranged a quiet day for the 450th session of the Plymouth Church Neighborhood convention to be held in his parish next Wednesday from 10 A.M. until 3 P.M. There will be a series of pre-Lenten meditations on the Lord's Prayer. These meditations will be conducted by the clergy of the various churches of Middleboro, all

members of a Council of Churches, of which the Rev. W. C. Kilpatrick is the vice-president.

Bishop Slattery, president of the board of trustees of Wellesley College, offered the prayer at the laying of the cornerstone of the Hetty H. R. Green Hall of Wellesley College on January 31st.

The seventieth annual meeting of the archdeaconry of Lowell was held Thursday in St. Peter's Church, Cambridge. Bishop Slattery presided in place of Bishop Babcock, since the latter, who is the Archdeacon of Lowell and also of New Bedford in addition to his duties as Suffragan, is recuperating from his recent serious automobile accident. The day's program began with a celebration of the Holy Communion by Bishop Slattery, and then followed reports, election of officers, and an address by the Rev. Ernest M. Paddock of St. James' Church, Cambridge, on How to Reach the New People in the Community. Bishop Babcock sent his greetings to the meeting, and the assembled clergy in town sent an affectionate message, bearing signatures of all present, to Bishop Babcock. The latter has been moved to the Rest House, Swansea, and is progressing well. All mail for him is to be sent to 1 Joy street, Boston.

ETHEL M. ROBERTS.

Report Lexington Priest Will Be Tried

Rev. J. A. Velasco Said to Have Violated Pre-Ordination Promise

LEXINGTON, KY.—According to a report sent out from here by the Associated Press and other secular news agencies, the Rev. Julius Arnold Velasco, newly ordained priest, will be tried within thirty days in an ecclesiastical court on charges growing out of his marriage to Miss Catherine Rogers of Ellicott City, Md. The report quotes the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese, as authority, stating that the Rev. Mr. Velasco's marriage was in violation of a statement which he had signed prior to ordination, reading: "I hereby promise to renounce my orders in the Episcopal Church in the event I marry a Roman Catholic."

"Until he is found guilty," Bishop Abbott is quoted as saying, "St. John's Church will be cut off my list of visitations and will be a congregation of its own."

The report further says that Bishop Abbott denied statements attributed to the Rev. Mr. Velasco to the effect that the agreement he signed before being ordained as a priest had been canceled:

"There is no way in which that agreement could have been canceled before the diocesan standing committee would accept him.

"I helped the boy in his studies to gain entrance to the clergy and helped him to win ordination. There is nothing personal in my action toward him.

"There is an agreement that must be signed and until that is done the Church committee will not act. It reads: 'I hereby promise to renounce my orders in the Episcopal Church in the event I marry a Roman Catholic' and the boy signed it.

"The boy is mistaken in saying this paper has been recalled, as it would be impossible for any one to take that action. He has been guilty of breaking his vow to the Church, unbecoming a clergyman."

Lord Bishop of Algoma to Conduct Eucharistic Mission in Philadelphia

Old St. Michael's Chapel to Be Sold —Churches and Institutions Receive Bequests

The Living Church News Bureau
Philadelphia, February 8, 1930

THE RT. REV. ROCKSBOROUGH REMINGTON SMITH, D.D., Lord Bishop of Algoma, will conduct a eucharistic mission at St. Clement's Church, which will begin with the evening service on Septuagesima Sunday, February 16th, and will continue for a week.

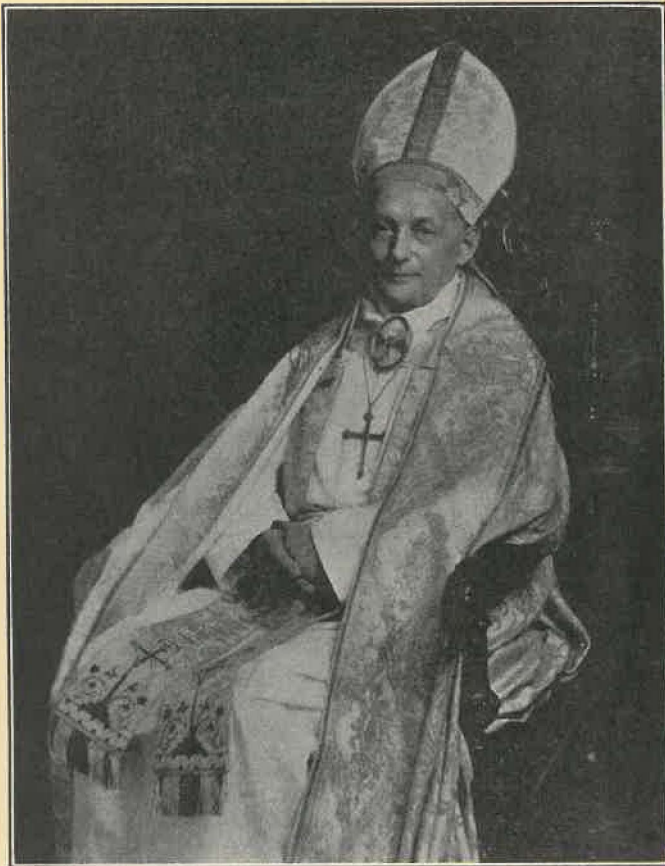
The Lord Bishop will preach on both Septuagesima and Sexagesima Sunday

came as a great shock to the Church in Philadelphia. Many people had come to know him for the first time on December 13th, when he officiated as consecrator of Bishop Elmer N. Schmuck of Wyoming in the Chapel of the Mediator, West Philadelphia.

Bishop Anderson was remembered in prayer at many churches last Sunday. A Solemn Requiem Mass was celebrated last Monday at St. Clement's.

HISTORIC CHURCH BUILDING TO BE SOLD

After serving as a house of worship for over eighty-two years, the old St. Michael's Chapel of St. Mark's Church,



TO CONDUCT EUCHARISTIC MISSION

Rt. Rev. Rocksborough R. Smith, D.D., Lord Bishop of Algoma.

mornings, as well as every evening of the mission week except Saturday. There will also be a High Mass on each weekday, followed by a short meditation, each to be given by a local priest.

The Lord Bishop of Algoma is connected with the American Church, not only through his interest as a near neighbor and a frequent visitor, but also by reason of the fact that one of his consecrators was the Bishop Coadjutor of Tennessee.

During his visit in Philadelphia, Bishop Smith will speak before the Clerical Brotherhood in the Church House, and also be the guest of honor at a meeting of the Church Club, when he will be the speaker of the evening.

It is expected that this mission will be a means of acquainting Church people with the history, doctrine, devotional, and liturgical character and the benefit of the Eucharist.

PRESIDING BISHOP'S DEATH FELT BY MANY

The death of the late Presiding Bishop, the Most Rev. Charles P. Anderson, D.D.,

located at 19th and Lombard streets, has been offered for sale.

This building, which was originally the Church of the Mediator, was built seven years before the consolidation of the various communities which now form the present city of Philadelphia, and was located a block from the southern boundary of the old city. It was from the Church of the Mediator that the Rev. H. Percy Silver, now rector of the Church of the Incarnation, New York, entered the ministry.

In 1906, the parish of the Mediator moved out to West Philadelphia, becoming the Chapel of the Mediator at 51st and Spruce streets. At that time, the old church was taken over as a chapel of St. Mark's parish, being renamed St. Michael's.

Once more a shifting of neighborhoods has occurred, and as many members of St. Michael's Chapel have moved to Yeadon, a suburb, the parish has been transferred to that community, where a new church building will be erected. The few members who still live in the old neighborhood will attend St. Mark's Church.

CHILDREN BLESSED AT CHURCH OF THE ANNUNCIATION

A very beautiful service was held at the Church of the Annunciation, February 2d, being the Feast of the Presentation of Christ in the Temple. All the children in the parish under ten years old were brought to the church, and after the Agnus Dei at the 11 o'clock Mass, were presented for blessing by their godparents. The Rev. Carl I. Shoemaker is rector.

MOVEMENT FOR RELEASE OF PUPILS FOR RELIGIOUS INSTRUCTION

A meeting was held this week of those interested in a petition to the board of education asking that high school pupils be released one hour a week for religious instruction. The Rev. Franklin Joiner, rector of St. Clement's, presented a resolution for adoption, stating that "on account of the changing conception of Sunday for the majority of people, religious training of children has become so neglected that an appalling number has no conception of its meaning" and, since religious training is forbidden in the schools, a group of citizens petitioned the school board to set aside one hour a week during which the pupils could go to their own churches for instruction. The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, presided at the meeting.

The Rev. Frederick E. Seymour, director of religious education of the diocese, however, stated that the department of religious education of the diocese did not think the step was advisable at this time, although they hoped that through careful study of the problem a way would be opened for the attainment of the end desired.

CHURCHES AND INSTITUTIONS RECEIVE BEQUESTS

Under an adjudication of the estate of Edward T. Dobbins, the rector, wardens, and vestrymen of Christ Church are to receive \$200,000 for Christ Church Hospital; the Episcopal Hospital, \$100,000; the Church of St. Luke and the Epiphany, \$25,000; Grace Church, Pemberton, N. J., \$25,000; and the House of Rest for the Aged of the Protestant Episcopal Church, \$50,000.

Calvary Church, West Philadelphia, is to receive \$1,000 under the will of John Talbot; and St. Mathew's Church will receive a bequest under the will of Mary L. Fisher.

NEW PARISH HOUSE DEDICATED

Bishop Taitt will officiate tomorrow afternoon at the dedication of the new parish house of St. Giles' Church, Stonehurst, of which the Rev. Walter C. Pugh is priest-in-charge. It is expected that the first services will be held in the new church building on February 23d.

MISCELLANEOUS ITEMS

The Rt. Rev. John Chanler White, D.D., Bishop of Springfield, will preach tomorrow morning at St. Peter's Church, Germantown, of which the Rev. Stewart P. Keeling, D.D., is rector.

The Rev. John Mockridge, D.D., will observe the fifteenth anniversary of his rectorship of St. James' Church, Philadelphia, this month.

Last Sunday Richard Crockford of Media celebrated the twenty-fifth anniversary of his coming to Christ Church, Media, as organist. A special service was held, at which a number of "boys" who sang in his choir a quarter of a century ago were present. The Rev. Howard W. Fulweiler is rector.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

BROOKLYN, N. Y.—Special services and a pageant depicting the life of the parish will mark the observance of the centenary of Zion Church, Little Neck (Douglaston). In order to be prepared to enter intelligently into this commemoration, parishioners are trying to accustom themselves to the social uses of that period. At Wednesday night gatherings, sponsored by the Women's Guild, parishioners are learning the stately minuets and gay reels of 1830, incidently becoming better acquainted with each other and increasing the community spirit of the parish. The costume dances will be part of the centenary program. The pageant of parish history is being prepared by William Chauncey Langdon.

SUNDAY EVENINGS AT ST. THOMAS', BROOKLYN

An interesting plan to increase the attendance at Sunday evening service is being tried at St. Thomas', Brooklyn. It has been in use for a month, and proves effective. On the first Sunday in each month the women of the parish are not merely to make special effort to attend themselves, but also are to be missionaries and bring their friends. On the second Sunday the men are responsible for similar effort; on the third Sunday the young people; and the fourth Sunday the children of the Church school and their parents. During January the plan brought larger and larger attendances as one group after another tried to outdo the others.

MISCELLANEOUS

A day of devotion under the auspices of the Priests' Fellowship of Long Island was observed in St. James' Church, Brooklyn, on Lincoln's Birthday. The conductor was the Rev. William Vail Hoffman, Jr., S.S.J.E., of Boston.

The Rev. Lawrence A. S. R. Rose, rector of the Church of the Transfiguration, Brooklyn, has been granted leave of absence for ill-health, and has sailed for a cruise of the Mediterranean. During his absence, and with the consent of the Bishop, the services of his church will be in charge of the rector of the neighboring parish of Trinity Church, the Rev. George T. Gruman. The schedule, however, has been modified to suit his other duties. On week days, instead of a daily Mass there will be Mass on Wednesdays and Fridays only; and on Sundays but one service, at 9. This schedule has been in effect since January 1st, and the 9 o'clock Mass on Sundays has always had a full church. The rector is expected back April 6th.

CHAS. HENRY WEBB.

PLAN ERECTION OF NEW CHURCH AT GREENSBORO, N. C.

GREENSBORO, N. C.—For many years the congregation of Holy Trinity Church, Greensboro, the Rev. J. R. Mallett, rector, has been worshipping in an old wooden church, quite inadequate for its needs. Several years ago plans were drawn for a new church plant, a splendid piece of property was acquired, and as the first step a parish house was built. The next step has now been taken. On Sunday, February 2d, the old church was "deconsecrated" by the Bishop Coadjutor of the diocese, the Rt. Rev. Edwin Penick, D.D., and has been definitely abandoned. The furniture has now been removed, and the church will soon be torn down. The lot has been sold for business purposes.

It is hoped that it will be possible to start building the new church very soon. In the meantime the services will be held in the auditorium of the parish house.

BISHOP STEARLY MEETS WITH DIOCESAN CLERGY

ORANGE, N. J.—A conference of diocesan clergy, called by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, assembled at Grace Church, Orange, on January 22d. More than fifty were in attendance. After a celebration of the Holy Eucharist, there was a breakfast, following which the Bishop spoke on three subjects to which he has been giving special consideration. These are the continued indifference of many communicants to regular attendance at services, the fact that the social activities of many communicants have a tendency to limit their interest in Church activities, and the refusal of many to show a personal interest in the Church even though they are willing to give it financial support.

These conditions might be remedied, the Bishop suggested, by improving the service in the following directions: Sermons of a more cheerful character, devotional sermons of a more inspiring quality, better reading of service and lessons, more devotional singing, and the elimination of difficult music which congregations cannot sing. Bishop Stearly also urged prayers in the homes of Church people and a greater interest in Bible reading.

EXPLAINS ECCLESIASTICAL SITUATION IN SCOTLAND

PROVIDENCE, R. I.—Dr. H. Erskine Hill, Provost of Aberdeen, preached on a recent Sunday in St. Martin's Church, Providence, and on the following day addressed the Clerical Club. To the latter body he explained the ecclesiastical situation in Scotland. The great disruption, he said, was brought about a century or so ago by the action of the House of Lords in setting the State over the Church in spiritual matters. A large majority of Presbyterians left the Established Church and founded an independent Church. The minority claimed and obtained the vast properties of the communion. Bitterness was intense. Members of the two factions would not enter each other's houses or shake hands. With the death of the generation that brought about the disruption and with the ending of the great war an era of good will began which eventually issued in reunion.

Before the reunion a powerful party among the Presbyterians were favorably disposed to union with the Anglican Church. Measures to that end in which Provost Hill had an honorable part had progressed far, when the question of reunion among the Presbyterians assumed chief importance and negotiations with the Anglicans were dropped with the understanding that they would be taken up again when the Scottish Church had set its house in order. That time is near, the Provost said, leading Presbyterians are asking for conferences and upon his return to Scotland in March important proposals will be laid before representatives of the two Churches.

It is here in Providence that the Rev. Floyd W. Tomkins, Jr., secretary of the Commission on Faith and Order, established his office for the promotion of unity among the Churches of the world preceding the Lausanne Conference. Among the clergy of the diocese there are at least some students of reunion who are qualified to speak with authority. All of these believe that the so-called "Aberdeen memorandum" to which the provost referred

and which later will be offered to Church people in America for study, offers the most hopeful means to the union of Christendom as yet devised. It seemingly would permit Churchmen to retain the full priesthood and yet in no way offend bodies at present making no use of the episcopate. The dangers which are widely found in the South Indian Concordat are said to be wholly avoided. Rhode Islanders intent in reunion are looking forward to the time when Aberdeen will release for discussion and negotiation its masterly "memorandum."

BE OF GOOD CHEER

The Bishop of London's Recommended Book for Lenten Reading

By the Rev. William Patrick Glyn McCormick

A beautiful book which has for its main theme the joy of being a Christian. It shows how Christianity has lost much of its power through neglecting to emphasize this attribute of joyfulness. \$1.00

ANGLICAN LIBRARY OF FAITH AND THOUGHT

● THE REFORMATION AND THE PEOPLE

By Thomas Alexander Lacey

The author shows that the Reformation was an attempt to completely reform the Christian Church, and considers a possible remedy for the failure of its original purpose. \$1.35

● DIVINE PROVIDENCE

By the Rev. Charles J. Shebbeare

The popular and philosophical objections to a belief in Special Providence discussed in a provocative book. \$1.35

● CHRISTIAN RELIGIOUS EXPERIENCE

By the Rt. Rev. Arthur Chandler

This book deals with the feelings, attitudes and conscious relationship of a Christian with God and emphasizes the important part played by intellectual belief. \$1.35

A SHORT HISTORY OF THE CHRISTIAN CHURCH

By the Rev. Charles Philip Stewart Clarke, M.A., formerly Scholar of Christ Church, Oxford.

With 8 line maps. \$4.00

THE ADVENTURE OF YOUTH

By Sir Arthur Keysall Yapp

The National Secretary of the Y.M.C.A. in England discusses the problems of youth and how they should be faced. \$1.50

GOD'S CANDLE

By John Oxenham

The author of the "Hidden Years" writes a novel of the Crucifixion which is especially appropriate for the Lenten season. \$1.50

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DEAN SCARLETT ACCEPTS ELECTION

ST. LOUIS, Mo.—The Very Rev. William Scarlett, LL.D., for more than seven years dean of Christ Church Cathedral, St. Louis, formally accepted the office of coadjutor to the Rt. Rev. Frederick Foote Johnson, D.D., Bishop of Missouri, to which he was elected at the ninety-first convention of the diocese. His verbal assurance that he would accept the new duties was made at his study to members of the acceptance committee, which included the Rev. Karl M. Block, rector of the Church of St. Michael and St. George, chairman; George M. Block of St. Louis; and the Rev. David Coombs of Louisiana, Mo. The fourth member of the committee, F. T. Hodgdon of Hannibal, Mo., was not present.

Advice of the acceptance was immediately sent to the Rev. J. Courtney Jones of Webster Groves, chairman of the standing committee, who will, in turn, notify standing committees of all dioceses in the United States, and bishops throughout the nation will be polled by mail as to ratification of the election.

Subject to the approval of a majority of the bishops, the date of Dean Scarlett's consecration will be set. It is unlikely that the consecration ceremony will be until after Easter.

Dean Scarlett was 46 years of age last October. He was born in Columbus, Ohio; attended Harvard where he received the A.B. degree; and made his theological studies at the Episcopal Theological School, receiving the degree B.D. in 1909. He was at once ordained deacon, and was ordained priest in 1910. In 1909-11 he served as assistant at St. George's Church, New York, from which he was called to Phoenix, Ariz., to become dean of the cathedral there. In 1922 he went to St. Louis as dean of Christ Church Cathedral. In Arizona he was honored with the degree LL.D. by the University of Arizona, and he was for some time on the board of regents of that institution. He is a Mason, a member of Delta Tau Delta fraternity, a member of Harvard clubs in New York and St. Louis. Dean Scarlett shared honors with Bishop Johnson in raising \$600,000 for the Bishop Tuttle Memorial, now completed and a part of the cathedral.

LEADERS OF YOUNG PEOPLE IN NEWARK CONVENE

ORANGE, N. J.—This year's conference of the presidents and leaders of the Young People's Fellowship of Newark, which took place at Grace Church, Orange, on January 25th, is described as the best attended and most spirited thus far. Forty-three chapters were represented by 110 young men and women. Bishop Stearly was the chairman.

Topics discussed were: The Rights and Duties of Property, introduced by the Rev. Albert J. M. Wilson of Passaic; The Evangelistic Responsibility of the Fellowship, on which the principal speakers were Herman Cook, of Jersey City, and the Rev. J. Thurston Travis, Verona; and Good and Bad Charity, discussion of which was opened by the Rev. Canon Donald MacArdie, executive secretary of the social service department of the diocese.

The conference was concluded with a dinner at the Orange Y. M. C. A., at which the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*, made an address that was both entertaining and helpful.

BISHOP MIZE MAY NOT LOSE SIGHT OF EYE

SALINA, KANS.—Although physicians have not definitely committed themselves in the matter, they do not believe that Bishop Mize has lost the complete sight of one eye as at first thought. Bishop Mize was the victim of an accident on January 28th, when a fragment of glass entered his left eye when a Mexican laborer walked into the side of his car as it proceeded down the street, shattering the window and showering fragments of glass into the face of the Bishop. The physicians are still awaiting further developments, but are very hopeful.

When the accident occurred Bishop Mize cancelled his reservations to Honolulu, where he was to be one of the presenters and the preacher at Dr. Littell's consecration. His physicians are now trying to get him to make his plans again, feeling that the trip will do him good.

CONFERENCE ON EVANGELISM IN ERIE

NORTH EAST, PA.—Led by the Bishop, the Rt. Rev. John C. Ward, D.D., and the chairman of the diocesan committee on preaching missions and evangelism, the Rev. Malcolm DeP. Maynard, the clergy of Erie met at St. Barnabas' House-by-the-Lake February 6th and 7th.

The Rev. Dr. Kirk B. O'Ferrall, D.D., rector of Emmanuel Church, Cleveland, Ohio, and one of the Seventy, conducted a very helpful meditation at the quiet hour in the chapel on Thursday evening. Later, Dr. O'Ferrall led the discussion in the common room on the technique of bringing Christ into everyday life.

The next morning after breakfast, the chairman guided the discussion on open confirmation classes, made an earnest plea for a mission in every cure at least once in every two or three years, announced that the Church Army had been secured for work in the diocese August 1st to December 1st and started arranging appointments. A plan for a group of diocesan missionaries (after the model of the Seventy working in the National Church) was made, and a list of those priests willing to take a course of training as missionaries was gathered. The Rev. Messrs. C. S. Brown, William Heilman, and Kenneth R. Waldron spoke at length on the work of the Church Army. The rector of

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Trinity Church, New Castle, described city-wide visitation evangelism.

After luncheon, at the request of the Bishop, Brother Charles stressed certain phases, especially the need of more brothers, of the work of the St. Barnabas' Brotherhood. All arrangements for the conference were most skillfully handled under the oversight of Brother Charles and Brother Willard.

BISHOP OLDHAM TO PRESIDE AT NATIONAL CONFERENCE

NEW YORK—The Churches and the World Peace Pact will be the general theme of the third national study conference on the Churches and World Peace, to be held at Evanston, Ill., February 25th to 27th. The call for this study conference arises out of the conviction that the Churches should keep abreast of the constantly changing international situation and should be prepared to interpret that situation from the standpoint of Christian principles, ideals, and motives.

Two hundred prominent Churchmen, representative of forty communions and allied religious organizations, will attend the Evanston conference. The chairman of the conference will be the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany. It is also expected that Dr. G. Bromley Oxnam, president of DePauw University, will preside on one or two occasions.

ENLARGE PARISH HOUSE AT BLOOMFIELD, N. J.

BLOOMFIELD, N. J.—An addition in the shape of a new wing has been made to the parish house of the Church of the Ascension, Bloomfield, the Rev. John Thomas, rector. The new portion of the parish house is in memory of the Rev. William T. Lipton, rector of the church from 1908 to 1919. The ground floor of the addition will accommodate the beginners' department of the Sunday school, and the second floor will have a choir room and an organ chamber, as a new organ is soon to be purchased. The lower floor has an entrance to the parish hall and the upper floor one to the nave of the church. The construction is of frame and brick. Other improvements include the lengthening of the main auditorium and stage of the parish hall and the enlarging of the kitchen.

Two years ago the parish built a new nine-room rectory next to the church.

CONFERENCE ON MYSTICAL ELEMENT IN CHRISTIAN FAITH

NEW YORK—A midwinter conference on the mystical element in the Christian faith, under the auspices of the Fraternity of the Mystical Life, and marking its fifth anniversary, will be held in St. Thomas' Church, New York, on Monday, February 24th. The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York, will give the address of welcome.

Speakers include the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island; Mrs. Alice Ann Bailey of New York; the Rev. Roscoe T. Foust, rector of Trinity Church, Cranford, N. J.; Mrs. Ada Cox Fisher of New York; Thomas L. Masson of Glen Ridge, N. J.; Monell Sayre, New York; the Rev. Dr. Herbert Parrish of New Brunswick, N. J.; and Prof. E. Allison Peers of the University of Liverpool.

LOS ANGELES RECTOR OBSERVES TWENTY-FIFTH ANNIVERSARY

LOS ANGELES, CALIF.—On the Feast of the Purification the rector of St. John's Church, Los Angeles, the Rev. Dr. George Davidson, celebrated his twenty-fifth anniversary of ordination to the priesthood. There was a crowded congregation at the morning service as an expression of their loyal devotion to his leadership and to hear his sermon on Twenty-five Years in the Ministry. There was an elaborate musical program rendered by St. John's choir. The organist, Dr. Roland Diggle, had written two compositions commemorating the occasion which were rendered during the service.

The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, was the preacher at the evening service, and paid a fitting tribute to the achievement of the rector. He made special mention of the magnificent new St. John's Church free from debt which he declared compared favorably with the edifices in the country.

A reception was tendered Dr. Davidson by the members of the parish on the following Tuesday which was attended by a large gathering of friends and parishioners. Many of the clergy of the diocese were present. Dr. Hugh Walker, moderator of the Presbyterian Church, and Rabbi Magnin of the Jewish Synagogue also came to pay tribute, and the organizations of the church presented him with a handsome purse as an expression of their esteem and as a tribute to his leadership.

GENERAL SECRETARY OF BROTHERHOOD ON TOUR

PHILADELPHIA—A three weeks' tour of midwestern and Pacific Coast dioceses in the interest of the Brotherhood of St. Andrew is being made by its general secretary, Leon C. Palmer. The trip as planned includes visits to Columbus, Ohio; Nashotah, the Western Theological Seminary, Indianapolis, Los Angeles, San Francisco, Sacramento, Oakland, Fresno, Medford, Portland, and Seattle. Many new Brotherhood chapters have been organized in this section recently, and plans are being made for still further growth. Special emphasis is being given to the junior department of the Brotherhood.

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FLORIDA W. A. COMPLETES BISHOP WEED MEMORIAL FUND

JACKSONVILLE, FLA.—Meeting in the Church of the Good Shepherd, Jacksonville, at the same time as the eighty-seventh council of Florida, the Florida branch of the Woman's Auxiliary met in its fortieth annual session on January 23d.

The honored guest of the convention was Mrs. James R. Cain, president of the provincial Auxiliary and the president of the Upper South Carolina branch. Mrs. Cain delivered two addresses, one on the World Program of the Church, and the other on the Objectives of the Woman's Auxiliary in the Province of Sewanee.

Other speakers who made contributions to the convention were the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York; Miss Florence L. Drinker, veteran missionary of Western North Carolina, and Mrs. Joseph Hart, of York, S. C., one-time president of the Upper South Carolina branch. The Bishop of the diocese, the Rt. Rev. Frank A. Juhan, D.D., made a stirring presentation of the diocesan program and paid tribute to the loyal support the Auxiliary had accorded him and his diocesan officers during the past year.

The reports of the various activities were, on the whole, encouraging.

A project of several years past, known as the Bishop Weed Memorial, was announced completed, and it is hoped that the \$10,000 given by the women of the Auxiliary for the furnishings of the proposed chapel which the diocese will build in the near future, at the University of Florida, in honor of the late Bishop Edwin Gardner Weed, will soon be taking an active part in the Church's work for her college boys. The women are now entering upon a plan to present a silver Communion service to the proposed chapel. This service will be secured through the accumulation of old gold and silver.

FOUR LARGE CONVENTIONS HELD IN OHIO

COLUMBUS, OHIO—Twenty denominations were represented and more than 4,000 persons were in attendance at the four conventions held in Columbus, January 19th to the 26th: the eleventh annual Ohio pastors' convention, the third annual Ohio conference for Church women, the second annual Ohio laymen's convention, and the Ohio youth convention. Christian Unity was the central theme. These conventions constitute the first great state-wide interdenominational religious gathering in which the subject of Christian unity has been thrown open for free discussion. Each convention was divided into commissions to consider the various questions and problems.

Dr. William O. Thompson, president emeritus of Ohio State University and former moderator of the general assembly of the Presbyterian Church, presided at the pastors' convention. Addresses were given by Dr. Reinhold Niebuhr, H. Augustine Smith, Dr. Peter Ainslie, Dr. Ralph E. Diffendorfer, Frederick Norwood, City Temple, London; Bishop F. J. McConnell, Gaius J. Slosser, the Rt. Rev. William F. McDowell, and Dr. George C. Pidgeon of Toronto.

One of the main experiences of the pastors' convention was the "conversations on Christian unity" between various groups of denominations. The ministers were divided into the following groups: 1. Methodist Episcopal and Presbyterian; 2. Congregational and Christian; 3. Reformed,

United Brethren, and Evangelical Synod; 4. Baptist and Disciples; 5. Brethren and Church of the Brethren; 6. Lutheran, Episcopal, Evangelical, Methodist Protestant, Church of God, etc. The Rt. Rev. Paul Jones, D.D., presided over the latter.

The climax of the first three conventions came on Friday morning at a joint meeting of the ministers, the laymen, and the Church women of the Churches of Ohio. Following Bishop McDowell's address the annual united Communion service was celebrated. Dr. Thompson officiated, and among the eight assistants was the Rev. Sidney E. Sweet, rector of St. Paul's Church, Columbus. Bishop Jones and a group of the clergy of the dioceses of Ohio and Southern Ohio participated.

The Churches of Ohio are celebrating 1930 as the 1900th anniversary of Pentecost, the birthday of the Christian Church. The week's centennial celebration was the starting point of a state-wide observance of this anniversary year.

GRACE CHURCH, MADISON, HONORS PARISHIONER

MADISON, WIS.—An interesting event in the life of Grace Church parish, Madison, was a reception and birthday party tendered to Miss Kate Chittenden, who has been a member of that parish for about seventy-five years. Miss Chittenden was a member of the old Chittenden family of the East, who came to Madison and settled there in the year 1855. This was the celebration of her eightieth birthday. Her family had been active in the life of Madison for many years, both in the religious life through Grace Church, and also in the civic and community life. Her brother, Dr. Charles Chittenden, was for many years organist and choir director, and Miss Chittenden herself sang in the quartet of the church before the days of vested choirs. At the present time there is hardly a Sunday, no matter how inclement the weather, which does not see her regularly in her pew.

This reception was tendered to her by her guild, which is one of the active guilds of the church, and of which she has been for many years, and is now, president.

W. A. OF MISSOURI IN ANNUAL MEETING

ST. LOUIS, MO.—At the annual meeting of the Missouri branch of the Woman's Auxiliary, held recently in the Bishop Tuttle Memorial. Mrs. John F. Shepley was elected president succeeding Mrs. William C. Rumsey.

Before the meeting a service of Holy Communion was held in Christ Church Cathedral, with Bishop Johnson as celebrant. The Bishop announced that word of Bishop Anderson's death had just come to him and asked that prayers be said.

The new officers of the Auxiliary were installed by Bishop Johnson, who addressed the Auxiliary and praised the work of the past three years. Other speakers were the Rev. Dr. Carroll M. Davis, of the National Council, who spoke on the Church's Program; Mrs. John D'Arcy, in the absence of Mrs. Burkham, on the Corporate Gift; Mrs. O. H. Vornbrock, secretary of the department of religious education, on Religious Education; and Mrs. Julester Shradly Post, director of Student Work at Columbia, on the Student Center.

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PROTESTANT CHURCH LOSING GROUND, SAYS DR. WORCESTER

PROVIDENCE, R. I.—“The Protestant Church is rapidly losing ground. The clergyman's work is growing harder and harder. The trouble is, we have lost touch with Christ as the lover and healer of mankind. Never before were men and women more interested in religion, but they do not seek it in the Protestant Churches. They want such help as a loving, healing Saviour gave, and they find it in the new cults which are growing by leaps and bounds. In New York the great hotels are equipping chapels where their guests may go for worship. When I was in that city recently I was told that more people attend these chapels on a Sunday than can be found on that day in the Protestant Churches.”

This is what the Rev. Dr. Elwood Worcester of Boston, founder of the famous Health-Emmanuel movement, ministry of health, told the Union Ministers' Association here recently.

“People want help and any one would be a fool to join a Church which does not even attempt to provide it,” Dr. Worcester explained. “The great trouble is we have lost faith in the spiritual power of Christ. We have ruled out of the Bible and our lives all of His “miracles,” as we call them. If the Church is to regain its influence it must regain its faith in the healing ministry of Jesus.”

Dr. Worcester is in constant demand in various parts of the country as speaker, teacher, and adviser. Recently he returned from the University of Chicago which is considering the introduction into its theological department of courses in pastoral healing and is consulting him as to the best methods.

Every Thursday afternoon Dr. Worcester gives to Grace Church. That large downtown community-minded parish has invited the public to make appointments with him for consultation in matters of physical and mental health. The result is, he is having more work than he has time for, and engagements are booked for a week or more in advance.

On his day in town he lunches with eight or ten of the clergy of the diocese, instructing them in the technique of pastoral ministry to the sick and discouraged.

FIRST FAMILY RELATIONS INSTITUTE HELD IN ERIE

NEW YORK—The first diocesan-wide family relations institute was held in the diocese of Erie the last two weeks in January. Eight typical parishes had been selected by the Bishop, and in each one, with the rector's cooperation, a group of other ministers, social workers, parent teacher association leaders, and the heads of parish organizations were invited to an all-day session on family relations. The groups numbered from twenty to fifty, in towns ranging from 6,000 to 100,000.

Mrs. Josselyn H. Bond of Cleveland spoke on the sex education of the child in preparation for marriage; and on the proper relations of the parents to the child, in order that the child might reach a well balanced maturity. The Rev. Harold Holt, assistant secretary of the Department of Christian Social Service, spoke on domestic finances, and on the Christian idea of marriage as contrasted with the civil or “natural” idea.

The group included Jews, Roman Catholics, and Protestants, providing an excellent opportunity to test the materials which have been gathered by the department, and to find out the response of a

typical section of the country to this teaching.

From this experiment the department is more than ever convinced that the family relations instruction is eagerly awaited by our lay people and will be enthusiastically supported when it is incorporated into the regular parish educational curriculum.

The national department is preparing a syllabus of these lectures, which will be available, together with an outline of the schedule for incorporating it into the regular life of the parish. The Rev. Dr. Kammerer of Pittsburgh has also held a similar institute for the Girls' Friendly Society, and at the same time the diocese of Massachusetts held one for the clergy in Boston.

BIBLE TRANSLATED FOR ESKIMOS AND INDIANS

NEW YORK—Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated, according to a statement by the American Bible Society. For the first time the four gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms, translated by George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian *quechua*, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs, published early in 1929, was the first portion of the Bible to appear in the new Turkish alphabet, in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

LONG ISLAND TO MEET QUOTA IN FULL

NEW YORK—The diocese of Long Island has for the past three years pledged \$100,000 annually toward its quota of \$135,000, and has always overpaid its promise.

In view, however, of the present crisis which confronts the National Council the Bishop of Long Island, the Rt. Rev. E. M. Stires, D.D., has undertaken to obtain personal subscriptions which will enable the diocese to meet its quota in full for 1930.

The Bishop feels that the parishes and missions of the diocese are at present doing their utmost toward the quota, but he believes that there are thoughtful and generous laymen in the diocese who will share with him and the general Church the responsibility which at present rests upon the National Council.

PUBLICITY REWARDED

SCRANTON, PA.—The bulletin of the Church of the Good Shepherd, Scranton, offers a prize of a year's subscription to any member of the parish who gets his or her name printed in the bulletin. The editor must have been thinking about that old play in which the stern father says his daughter's suitor hasn't even enough ability to get his name in the newspapers.

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MORGAN MORGAN

FOXBURG, PA.—On January 20th, Morgan Morgan, senior warden of the Memorial Church of Our Father, Foxburg, died at his home of heart trouble.

Mr. Morgan was born at Brady's Bend, Armstrong country, Pa., August 23, 1844. At the early age of 16 he became the superintendent of the Fox estate, a position he had held continuously since then by virtue of a faithful and honorable stewardship.

Confirmed by Bishop Whitehead on May 18, 1893, he had been a regular communicant, earnest worker, and generous supporter of the church for thirty-six years, and since 1908 senior warden of the parish. He was married to Miss Mary Farr of Philadelphia, on September 26, 1868, who died on Easter Day, 1928.

Mr. Morgan is survived by two daughters, Mrs. J. B. Matterson, Miss Sarah, and a son, Albert. The funeral service was conducted by the rector, the Rev. Harwick A. Lollis, in the church on Thursday, January 23d.

AGNES WILKES RANKIN

WELLESLEY, MASS.—Agnes Wilkes Rankin, wife of Adolphus E. Rankin of Wellesley Hills, died at her home on February 2d and was buried from her parish church, St. Andrew's, Wellesley, on February 4th. Mrs. Rankin was born in Charlotte, N. C., and is survived by her husband, and by three sons and a daughter: John W. Rankin, a commander in the U. S. Navy; Erwin Rankin of Scarsdale, N. Y.; Ralph S. Rankin of Port Washington, Long Island; and Mrs. Vaughan Ferguson of Schenectady, N. Y. Mrs. Rankin was long active in women's work at St. Andrew's.

SELDEN BENNETT SPERRY

MILWAUKEE—The death on January 31st of Dr. Selden Bennett Sperry of Milwaukee has removed one of the best known and beloved physicians in the diocese.

Dr. Sperry was born May 15, 1859, in Delafield, Wis., the son of Dr. Moses Johnson Sperry and Pamela Hawks. He early determined to follow his father's profession and received his medical education at Butler College, Indianapolis, Ind., during which time he lived in the home of Bishop Talbot, a close friend of the family, and who was much interested in the young student. He graduated at twenty-one, the head of his class, and was made intern at the Indianapolis Hospital.

Later he practised in Delafield and drove for miles all about the country, administering to a widely scattered population. In 1890 he took up his practice in Milwaukee where he made his home from that time with the exception of two years during the war, when he had charge of the medical department of St. John's Military Academy.

Dr. Sperry was a staunch Churchman, a member of All Saints' Cathedral for forty years. He is survived by his widow, Susan Kemper Sperry, and by his sister, Agnes Sperry, of Delafield.

The burial service was held at the parish church, St. Chrysostom's, in Delafield, where Dr. Sperry was baptized and confirmed, by the rector, the Rev. M. M. Day, the Rev. Canon H. B. St. George of Nashotah House, and the Rev. A. A. Mueller of Sussex.

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NEWS IN BRIEF

ARIZONA—On Friday evening, December 6th, the new parish house of St. Paul's Church, Yuma, was dedicated by Bishop Mitchell. On that evening the building was formally opened, and there was a well attended reception in honor of the Bishop. The building represents the labors of the parish for a period of eight years.

CENTRAL NEW YORK—Two of Bishop Fiske's most popular books, *The Faith By Which We Live* and *The Christ We Know*, will be issued in one volume for Lent by the Morehouse Publishing Co.—On January 12th the Rev. Charles Thorley Bridgeman, M.A., canon of St. George's Anglican Cathedral, Jerusalem, gave an address in Zion Church, Rome. He is a member of the faculty of the Armenian Seminary, Convent of St. James, Jerusalem. There were guests from Calvary and Trinity Churches young people's groups of Utica, and a delegation from St. John's Church, Oneida.—At the annual meeting of the Woman's Auxilliary of the third district at St. Paul's Church, Endicott, the speaker was the Rev. C. E. Snowden, executive secretary of the field department of the National Council.—St. Paul's Church, Brownville, and St. Paul's Church, Watertown, united in celebration of their patronal festival on January 26th in Brownville, at which time Bishop Coley made his visitation.—A polychrome statue of the Blessed Virgin, the work of Robert Robbins of New York, has been placed in the Children's Corner of St. George's Church, Utica.—The Rev. Edmund H. Carhart, rector of Zion Church, Rome, was the principal speaker at the 100th anniversary of the First Presbyterian Church of Belvidere, N. J., on January 16th.—Bishop Fiske dedicated a new parish hall at Trinity Church, Fayetteville, on January 25th.—A number of parishioners of Trinity Church, New York City, have presented a handsome cope, humeral, veil, and stole to the Rev. Stratford C. Jones, new chaplain to the Sisters of St. Margaret, Utica. The gift is announced in appreciation of his work while at Trinity. The vestments, valued at \$700, have been on exhibit in New York by St. Hilda's Guild.

DELAWARE—Three Baltimoreans, one clergyman and two laymen, addressed a gathering in old St. James' Church, Stanton, on February 5th by invitation of the rector, the Rev. Ernest A. Rich. The general subject of the addresses, My Church and Myself, made a deep impression upon the community, which was well represented by citizens of all denominations.—On Sunday, February 9th, the Saulsbury window and reredos in St. Paul's Church, Georgetown, were dedicated by Bishop Cook. The Bishop was assisted by the Rev. Samuel D. Van Loan, a former rector of St. Paul's, now living in Georgetown, and the Rev. Martin Bram, the present priest-in-charge. The window and reredos are the gift of the late Senator Willard Saulsbury, a former parishioner, in memory of his sister, Miss Margaret Saulsbury.

ERIE—A stimulating example of the dedication of wealth to the work of the church is found in the annual report of St. John's Church, Franklin, under the inspiring leadership of the Very Rev. Martin Aigner, D.D., rector. This parish expended upon itself, \$10,-478.91; and gave to others, \$11,046.31. The year 1929 closed with a credit balance in the treasuries of all organizations and the parish.—At the annual meeting of Trinity Mission, Fairview, February 5th, it was reported that on a budget of \$750, \$815 had been raised. All apportionments had been paid, and in addition, repairs and improvements amounting to \$300 were paid for. There are nineteen resident confirmed persons in the village. By an unwritten understanding, every man connected with the mission is a member of the executive committee. The Rev. Kenneth R. Waldron is priest-in-charge.

ERIE—The Bishop of the diocese preached the sermon and instituted the Rev. A. Lester M. Worthey as rector of St. Mark's Church, Erie, on the Feast of the Presentation of Christ in the Temple at the morning service.—Trinity Church, New Castle, has been presented with 200 Prayer Books by a woman who is not a member of the church; twenty-five new hymnals for the choir from Frank Offcut; and books for the officiants, bound handsomely in red morocco, from parishioners as memorial gifts.—The Rev. Philip C. Pearson, president of the New Castle Ministerial Association, conducted the baccalaureate service for the mid-year graduating class at the senior high school, of which his son was a member.

GEORGIA—A silver private Communion service, given by the Daughters of the King of St. Michael and All Angels' Church as a memorial to Miss Mary Maccaw, their first president, was dedicated on the Fourth Sunday after the Epiphany by the Rev. Joseph Burton,

rector of the church.—On January 20th, Mrs. Agnes Rowland Richardson, at home on leave from China, gave an illustrated talk on Chinese customs at the Church of the Good Shepherd, the Rev. H. Hobart Barber, rector, and on the afternoon of February 3d, John Alexander Clarke, a missionary and explorer in Africa for thirty years, gave word pictures of Africa and Africans that were so vivid as to almost transport his hearers to the scenes of which he spoke.

IDAHO—The first section of the Woman's Auxilliary of St. Michael's Cathedral parish, Boise, met at a luncheon recently to honor the oldest member in point of service, Mrs. Henry Schildhauer, who has more than forty years of active service to her credit. Mrs. Schildhauer is also a member of the Daughters of the King and of the Merry Menders, one of the auxiliaries of St. Luke's Hospital.—Much interest is being aroused throughout the district by the news of a promised visit from Miss Grace Lindley. The executive board of the Woman's Auxilliary will be called to Boise for that event, and a meeting of the Boise deanery will be held at the same time.—The universal week of prayer, sponsored by the Federal Churches of Christ in America, was observed by the Christian bodies of Boise, the series of prayer services through the week culminating in a similar service in St. Michael's Cathedral the last night in the week.

MISSOURI—The department of religious education of the diocese conducted a two-day institute for Church school teachers and all interested in this work, February 12th and 13th, in the Bishop Tuttle Memorial. The institute was under the leadership of the Rev. Maurice Clarke, director of religious education in Southern Ohio.—Under the auspices of the Missouri branch of the Woman's Auxilliary, Mrs. William Wyllie, wife the Archdeacon of Santo Domingo City, Dominican Republic, is visiting this diocese February 9th to 15th. She will address as many parishes and missions of the diocese as her time will permit, and tell of her work among the natives of the Dominican Republic.

NEWARK—For a few days the Rev. Addison T. Doughty, priest-in-charge of St. Clement's Church, Hawthorne, was confined to his home because of injuries sustained when he was struck by an automobile on January 24th. Happily he was not seriously injured.—Money to support a Near East orphan for the space of one year has been raised by the Young People's Fellowship of St. John's Church, Montclair.—The twenty-fifth anniversary of the ordination to the priesthood of the Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, was ob-

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served on January 25th.—A mission for colored people has been begun at Haskell. It has been named Christ Mission, and services there are conducted by the Rev. J. Warren Albinson, rector of Christ Church, Pompton Lakes.

NEWARK—A vestryman of St. Paul's Church, Paterson, James Wilson, is the first person to be honored as the city's outstanding citizen, in accordance with a plan adopted by the Veritas Club, which is a local service organization. Each year a gold medal is to be presented to the citizen who has best exemplified a high type of citizenship, especially as regards personal character, excellent example, and unbroken service to the community. A trophy to be given to the city will contain the names of those thus honored.

NEW YORK—On Sunday, January 26th, an important tablet was dedicated at Christ Church, Hudson, the Rev. Clarence R. Quinn, rector. This tablet was presented as a memorial to the late William H. Scovill, a warden and vestryman of Christ Church for many years. The tablet is a recognition of a life-long association with Christ Church, the gift of Mr. Scovill's daughter, Miss Ruth Scovill.

NORTHERN INDIANA—A plea that the laity become better informed on the many activities of the Church was made by James B. Wootan, editor of the *Public Service Magazine* and prominent Chicago layman, at a fellowship banquet in St. James' parish house, South Bend, Wednesday evening, February 5th, at which 150 were in attendance. Mr. Wootan's talk on Religion in Secular Life gave lack of information as the main reason why people do not give to missions. In an address on the Church, three ways were named by the Rev. Lawrence C. Ferguson which makes for an active Church: prayer, financial support, and praise. At this gathering plans were made for the observance of the sixtieth anniversary of the parish, which will be celebrated the week of May 11th.

PITTSBURGH—The Rev. F. S. Eastman, secretary of St. Philip's Society for Teaching Missions, demonstrated a children's mission to the Pittsburgh clericus in Emmanuel Church, Pittsburgh, for two days, and the rector, the Rev. A. W. S. Garden, continued it through the week.

SALINA—In the last month Bishop Mize purchased two very favorable lots in Garden City, where it is hoped a church may be built in the not too distant future. For many years St. Thomas' Mission has been a little "upper room," where the few faithful communicants have gathered. Garden City is a flourishing little town of possibly 5,000 people, and should have an interesting development now that lots have been secured.

SOUTH DAKOTA—William E. Pelham, Chicago business man, and member of the National Council of the Brotherhood of St. Andrew, visited the larger parishes of the South Dakota district during January.—The *South Dakota Churchman*, official publication of the district, appeared in a new dress for January and February. Bishop Burslem, editor, being forced to devote considerable time to the national Church as Assessor to the Primate, appointed as associates the Rev. Carter H. Harrison of Brookings and Henry T. Praed, editor of the *Yankton Public Opinion*, Yankton, and affected several changes in the publication. The *Churchman* is entering its eighteenth year.—The walls of the nave of Calvary Cathedral, Sioux Falls, were cleaned and other rooms of the building repainted recently. The chancel will be cleaned later, Dean Woodruff states. The cleaning of the stone work and walls of the cathedral have had the effect of entirely new decoration.

SOUTH FLORIDA—A record-breaking congregation of more than a thousand packed St. Agnes' Church, Miami, to see a class of sixty-five candidates confirmed by Bishop Wing. Long before the hour of service, the crowds began to gather on the church lawn, and a dozen ushers were kept busy bringing in chairs to seat the large congregation. An hour before the service, St. Agnes' cornet band of twenty-five pieces rendered a sacred concert on the lawn in honor of Frederic C. Morehouse, editor of THE LIVING CHURCH, who also attended the service. After Solemn Evensong and sermon, the Rev. John E. Culmer, who has been vicar for only four months, presented the class. St. Agnes' has the largest congregation of colored communicants in the south. A new edifice is under construction which will have a seating capacity of 1,200 when completed.

UPPER SOUTH CAROLINA—On Sunday, January 26th, at the Church of the Advent, Spartanburg, the Rev. W. H. K. Pendleton, rector, accepted a memorial which adds greatly to the beauty and reverent dignity of the church. It consists of an entirely new lighting sys-

tem and the complete redecoration of the interior of the church, and was presented by his family as a memorial to Walter Scott Montgomery, president of the Spartan Cotton Mills, who met instant death in an automobile accident on January 31, 1929. The work has been in progress for several months, and was completed just in time for the service on the 26th. On Sunday evening, January 26th, with a congregation that filled the church almost to capacity, the Feast of Lights, or Epiphany service, was held in the church.

VIRGINIA—A most successful mission was recently held at Grace and Holy Trinity Church, Richmond, by the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia. Bishop Strider held conferences each morning and services each night for a week, and the attendance was most gratifying.

At the annual congregational meeting of the church a system of rotation of vestrymen was adopted, and it was revealed in the treasurer's report that a most successful year had been completed financially, and the church had paid again in full its quota to the diocese and general Church of \$16,000. The Rev. Charles W. Sheerin is rector, and the Rev. W. H. Burkhardt, D.D., rector emeritus.

WORD FROM BONTOC, P. I.

NEW YORK—The Rev. William H. Wolfe, of the diocese of Eau Claire, has gone to the Philippine Islands to be associated with the Rev. Edward A. Sibley at Bontoc. He writes:

"After spending a week at the Bishop's house in Manila I left for Bontoc, arriving on November 16th. Mr. Sibley left on the 18th for a few weeks' rest which, judging from all appearances, was very much needed. It was a trifle difficult for me to take up his work with only a few instructions he could give me, but at least I can keep things moving until his return and then we can divide the work systematically. The work that man has done is simply phenomenal, but one has to live in it for a while to realize fully just how far-reaching his influence has been.

"My first Sunday here I had the shock of my life—a congregation too big for the church. The school of over a hundred children nearly filled the little church, and the village people who came were kneeling on the steps and way out in the yard in the blazing hot sun. Last Sunday it was the same thing, and I have decided that next time I will go out on the porch for the sermon. I don't see how Mr. Sibley has been able to endure such a handicap for so long a time. It is perfectly clear to me that this is a most important point.

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