



The Living Church

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NO. 17

Two Remarkable Achievements—and a Lesson

EDITORIAL

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Some Reflections

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His Election and Jurisdiction

THE BISHOP OF ALBANY

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EDITORIALS & COMMENTS

Two Remarkable Achievements— and a Lesson

ON December 1, 1929, Dr. Lewis B. Franklin, vice-president of the National Council and treasurer of the Domestic and Foreign Missionary Society, announced that the gigantic sum of \$895,263 had to be collected to make good the promises of the dioceses. How did the Church respond?

At the February meeting of the National Council Dr. Franklin reported that notwithstanding the collapse in the stock market, business depression, and uncertainty in many quarters, no less than \$906,116 had been collected! Nothing doubtful about the response of the Church! For the first time since the adoption of the "Pay-As-You-Go" Plan at the Convention of 1925, the dioceses have paid 100% (and a little better) of the amounts they had notified the Council to expect. In previous years they had paid between 98.5 and 99.2 per cent, a creditable record. In the face of conditions the payment of 100% in 1929 constitutes a truly remarkable achievement. It seems as if each diocese had said, "Perhaps someone else has been hard hit—let us do our full share and a little better," and the result is a truly remarkable achievement.

The maintenance budget, however, has not yet been raised. We have redeemed our "Promise to Pay," but we have not yet met the budget—not in any year since we had one. And the prospects for 1930 seem none too good. The first reports from the dioceses indicated a serious falling off.

The lamented death of Bishop Anderson after a bare two months of office as Presiding Bishop will probably prevent the great majority of Churchmen from realizing what a wise and courageous leader the National Church has lost. As soon as he saw the trend of affairs he determined that no good result would be attained by quietly and tamely waiting for the returns at the February meeting of the Council, and then making the inevitable and heart-breaking "cuts." He acted at once. He came on to New York, laid the situation before a few of the great leaders of the Church, and they responded at once to his statesman-like appeal. Bishop Burleson and Dr. Franklin nobly carried on the work and enlisted the aid of others to present the plain facts of the situation to those best able to help.

That, however, is but a part of the story. Bishop Anderson saw clearly that a "cut" of two, five, or ten per cent, ordered in the face of a deficit, and with no time left for evolving any plan of action, would be a panic measure productive of discouragement and distress, and probably destructive of much good work to say nothing of the damage to the *morale* of those on the Church's firing line. So, at the December meeting of the Council, he appointed a small committee to make a careful investigation (1) of economies which could be effected in the conduct of the business of the Church, (2) of further possible reductions of expenditure on work good and desirable in itself, but which could be curtailed or dropped at least for the present, *with the least possible injury* to the Church's Program. That committee also has been diligently and loyally at work on a task which is by its nature one of extreme difficulty and delicacy.

WHAT has been the result? The Budget for 1930 has been balanced, without cutting one dollar from the appropriations for the Domestic or Foreign Missionary Work of the Church.

Again—a truly remarkable achievement!

What will the result of this be in the dioceses—in the parishes and missions of the Church? That is the big, pressing question now.

First of all, let no one minimize the real gravity of the crisis which we have safely passed through. The danger of a set-back to the whole missionary work of the Church, of discouraging and disheartening many of her most devoted workers, was imminent and threatening. It was only averted by a splendid spirit of coöperation and self-sacrifice.

Secondly, the time has come for an entirely new attitude on the part of every diocese and every parish and mission towards the Budget Quota. If our Church is in any effective way to do the work of our Lord and Master, Jesus Christ, we must cease absolutely and at once to regard the Budget Quota as a goal—or as a tax. If we regard it as the latter we shall always be seeking to have it reduced; if the former we shall never be free of the danger of a deficit, because unfortunately

there are always those who are satisfied to say that they have done "not so badly," they came pretty near the goal, so describing a shortage of from ten to as much as fifty-five or sixty per cent.

The Budget Quota is the starting point. It is the minimum which is set forth by General Convention for the safe maintenance of existing and necessary work. The work of this Church will begin to be in a healthy condition when our love for the cause of Christ calls

forth our utmost generosity and when each diocese and parish and mission shall set itself to see how much it can give beyond its quota minimum, so that the work of the Church can advance along the whole line.

For four years we have been marking time, and this is weary work. The time has come to move forward, to conquer new territory in the name of Christ, the King of love. And only a forward move can bring enthusiasm.

The Proposed Seabury Memorial

DO American Churchmen realize the magnitude of the project for the erection of a Cathedral in Aberdeen as directly the gift of American Churchmen?

The plan has been indorsed by the National Council and by a considerable number of bishops and other Churchmen. It is that in grateful commemoration of the consecration of Samuel Seabury, first American bishop, American Churchmen should erect a Cathedral in Aberdeen as a perpetual commemoration of the event and of the extension of the historic episcopate to these shores.

Our news columns have in recent weeks frequently mentioned the presence of the Bishop of Aberdeen at various events. He is traveling in this country in the furtherance of the project. Yet it is American Churchmen who should take the initiative in the matter.

For what has the event meant to us?

The English Church was powerless to give us the episcopate. The Erastianism of the Hanoverian government prevented absolutely any consecration of a bishop that did not involve an oath of allegiance to the king. The Church itself was bound by a sense of helplessness. The long association of bishops with the government had resulted in the loss of the conception of the episcopate as a purely ecclesiastical force and the eighteenth century mind could not conceive of a bishop with no secular grandeur and no political standing. Also, in the midst of post-war bitterness, such as we know so well in these later days, it may safely be assumed that English bishops, supporters of the Crown in the monumental blunder of all history—that policy which lost the American colonies to Great Britain—were not very sympathetic with the plight of the disestablished American Church.

So it was that Samuel Seabury, sent by the Church in Connecticut to secure the episcopate in the apostolic succession, and thoroughly despairing of any success with the English bishops, turned to the despised and persecuted Church of Scotland in his quest. There, apart from the established Church of the land, which was Presbyterian, a Nonjuring succession of bishops had been maintained. Kilgour, of Aberdeen, Skinner, his coadjutor, and Petrie, of Moray, risked imprisonment and exile when, in a bare, upper room they conferred the gift of the episcopate upon the American suppliant. It was the first extension of the Anglican episcopate to a diocese outside the British Isles. It was the recognition of the fact that bishops derive their authority, not from the State, but from Jesus Christ through His Church. It was, if we may humbly seek to interpret the purpose of Almighty God, the fulfillment of the purpose for which a separate and distinct line of the episcopate, with only spiritual authority, had been created and maintained.

So Samuel Seabury returned to America, a bishop

in the Church of God. So the Scottish succession was carried to this continent in a manner which has insured that every American bishop to this day and, please God, to the end of time, traces and will trace his episcopal lineage to those courageous men who braved severe penalties in order to perform this service to the infant American Church.

So also the model of the Scottish Communion office came to this American Church and found its best fruitage in the American Prayer Book. Whenever the American liturgy is used we do commemorate the close relationship that was created between the Scottish Nonjuring and the American Churches.

THE centennial of this historic event was well celebrated in 1884. Bishop John Williams, in his two-fold capacity as Bishop of Connecticut and Presiding Bishop of the American Church, headed a deputation to Scotland and presented to the Church at St. Andrew's a memorial chalice and paten, which are used on great occasions, and, in turn, received from the hands of the then Bishop of Aberdeen the beautiful pastoral staff which has since been used by the Bishops of Connecticut.

Now it is proposed to commemorate the great event, one of the real turning points in Church history, by building in the city of Aberdeen a Cathedral by American gifts which shall ever be the witness to the gratitude of the American Church. Here the American flag will fly side by side with the flag of Britain. Here the arms of the American dioceses will be emblazoned.

Plans have been drawn for a dignified edifice in English gothic, with a Lady chapel, a Bishop Seabury chapel, and a children's chapel. The site, opposite the University of Aberdeen, has been given by the diocese and the city of Aberdeen. It is planned that the north transept shall be a memorial to Abraham Lincoln and the south transept to Washington and Lee. It is hoped that the Lady chapel may be given by the women of the American Church, the children's chapel by the boys and girls, and the Seabury chapel by the dioceses of Connecticut and Rhode Island over which Bishop Seabury presided. It is hoped that other American dioceses will assume responsibility for specific portions of the edifice. A stone tablet in the Seabury chapel is to bear the inscription:

"This Chapel is dedicated to God in honour of St. Machar and St. Magnus in commemoration of Samuel Seabury, who brought to America the Apostolic Succession of the Episcopate after being consecrated by the Scottish Bishops on the 14th of November, 1784, in the Upper Room in Longacre. The first meeting house of the penalized Church stood on the site of this Cathedral Church which America is building in his memory."

The cost of all this will be about a million dollars. It is hoped that it will be the freewill offering of grateful American Churchmen, without quotas or obliga-

tions. And certainly it will be a fitting thank offering, such as the whole American Church may well be glad to give. Very gladly do we number THE LIVING CHURCH among those who thoroughly indorse the plan and who hope for its success, and we open our columns for the record of the names of those who may contribute through THE LIVING CHURCH RELIEF FUND for the purpose.

It is a sad feature of the inauguration of this fund that it must begin by lamenting the death of the first three officers of the fund. Bishop Murray was its chairman and was greatly interested in its success, Bishop Brent its vice chairman, and Mr. Haley Fiske its treasurer.

It is hoped that the project may be sufficiently near its fulfilment so that the cornerstone may be laid at the time of the Lambeth Conference, probably by the American Presiding Bishop, and August 14, 1930, has been tentatively selected for the day.

THE Christian conscience of the world is at last finding adequate expression of its revolt at the persecution of religion by the Russian Soviet government. To the protests of the Pope, the Archbishops of Canterbury and York have added their vigorous denunciations of the Soviet Program of Godlessness, while in this country Bishop Manning has spoken in his customary fearless manner.

Persecution
in Russia

It was to be expected that the grave charges by leaders of Christian Churches throughout the world would be answered by columns of press dispatches under Moscow date lines denying that such persecutions exist and investing the Soviet authorities with a liberal coat of whitewash. Even the alleged interview with the Metropolitan Sergius backing up these denials is not beyond explanation by those who are familiar with Soviet publicity methods. Has anyone ever read a Moscow press dispatch that was unfavorable to the government?

The Church in Russia is undergoing a real persecution today. The evidence of it is not difficult to discover, despite the rigid Soviet censorship. Much of it has been gathered into such books as Fedotoff's *The Russian Church Since the Revolution* and Emhardt's *Religion in Soviet Russia*. We in America can help by our prayers, and by working for an enlightened public opinion that will cause such a chorus of protests to arise from the nations of the world as will compel the attention of the Russian governmental authorities.

ANSWERS TO CORRESPONDENTS

J. W. L.—Pamphlets containing information concerning the religious bodies mentioned can be obtained at 5 cents each from the Superintendent of Documents, Government Printing Office, Washington, D. C.

ACKNOWLEDGMENTS

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NATIONAL COUNCIL MEMORIALS

BISHOP ANDERSON

AGAIN the Church has been bereaved of a Presiding Bishop. Again the National Council laments the loss by death of its presiding officer.

The Most Rev. Charles Palmerston Anderson, Doctor of Divinity, fourth Bishop of Chicago, Presiding Bishop of the Church, and president of the National Council, was one of the great prophets and statesmen of the Church. To soundness of judgment, positiveness of conviction, and fearlessness of utterance he added the great gifts of tolerance for the opinions of others and modesty and simplicity and humble walking with God.

He loved the Church for which Christ died and threw himself with ardor into the great enterprise of Christian unity. He was the first president of the Commission on Faith and Order. He loved his country and sealed that love with the gift of his only son who died in the great war. He loved the world, he loved all the peoples of it, he longed to have them know his divine Lord and Master. The mission of the Church to make that Lord available for all the needs of all men in all the world was supreme passion.

Called but last November to be the president of this Council he entered upon the arduous tasks attached to this high office with characteristic zeal. To those tasks he brought a rich experience, a clear and piercing mind, a powerful and persuasive personality, a quiet courage, and a serene confidence in God. He saw problems clearly, grasped their implications quickly, and faced conclusions bravely. Coming into office at a critical time he brought reassurance and renewed courage to the hosts of workers in the field. Calling the whole Church to rise up and meet its responsibility, to go forward and not to retreat, he heard, even in his dying hours, that shout of loyal response which has changed apprehension into hope and bright promise of advance in every field of the Church's work. His term of service as president of the Council was brief but it was not barren. It was untimely short, but it was touched with the splendor of large accomplishment.

We mourn his death, but we rejoice in his life still among us if beyond us and above us, for

"Surely unto him is given
A life that bears immortal fruit
In such great offices as suit
The full-grown energies of heaven."

Out of the shadows and unrealities he has entered into light and greater service. To his family and diocese we convey our tenderest sympathy in a loss which we share; but with them we also rejoice in the treasured memory of his gallant life and leadership, and pray that unto them and unto us there may be given grace to forward the great cause to which he gave his mind and his heart and his strength, and for which he finally laid down his life. R. I. P.

BISHOP KINSOLVING

THE Department of Missions of the National Council, meeting in New York on the 11th day of February, 1930, and having been informed of the death on December 18, 1929, of the Rt. Rev. Lucien Lee Kinsolving, D.D., first Bishop of Southern Brazil, puts on record this Minute of appreciation and gratitude.

For forty years, Bishop Kinsolving had been a laborer in Southern Brazil. Fired by missionary enthusiasm, moved by the needs of its people, he gave himself and gathered around him a small group of like-minded men who gave themselves to service in that distant land. A mission of this Church to a Roman Catholic country was a new adventure in our ecclesiastical procedure and was viewed with anxiety and distrust by many. From the beginning, the adventure was justified. By sympathy, broad-mindedness, the manifestation of a truly Catholic spirit, godly living, and zeal, the work prospered and developed until the district of Southern Brazil has become a conspicuous evidence of the result of wise and loyal presentation of the Gospel as this Church has received the same.

Rarely gifted, a man of serene faith and high courage, with an attractive personality and a deeply loving nature, Bishop Kinsolving has left an example of heroism and devotion to duty which enriched the Church and for which we render heartfelt thanks to God.

DAILY BIBLE STUDIES

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

SEED TIME AND HARVEST

Sunday, February 23: Sexagesima Sunday

READ St. Luke 8:4-15.

HOW to teach and advance the truth of the Gospel—this is the message of the Second Sunday before Lent. Our Lord interprets the parable of the sower so clearly that we cannot fail to understand it. We are all sowing the seed, for every Christian is asked to bear witness by life and word. But alas! the hearts of men are not always ready to receive, and there is where we are called to have patience and faith. The three temptations are universal: Satan stealing; Impatience uprooting; Cares, riches, and pleasures choking out life. The human sower must himself set an example, for these temptings come to him also and he has to fight. But for his comfort he knows that some heart-soils are prepared and that patience will have her perfect work, and rejoice in the harvest. *Hymn 490*

Monday, February 24: St. Matthias the Apostle

READ St. Matthew 11:25-30.

ST. MATTHIAS was chosen to take the place of Judas Iscariot. He was one of the Seventy (St. Luke 10:1), and tradition says he worked for the Master in Ethiopia. It comforts us to know that for every failure Christ has a success, for every fault He has a grace. God's plans cannot be weakened by human sin. Nay, it is even because of sin that righteousness abounds (Romans 5:20). Man's extremity is God's opportunity. So we may be sure that nothing is lost even though we are sadly conscious of imperfection. The harvest, a hundredfold, makes up for the apparent loss of grain—or rather, let us remember that there can be no loss since the Master cherishes the truth, and when it is rejected He takes it and gives it to him who will accept. "We can do nothing against the truth, but for the truth" (II Corinthians 13:8). There is a divine law of compensations. *Hymn 275*

Tuesday, February 25

READ St. Mark 4:26-29.

OUR Lord gives us no less than four parables bearing upon sowing and reaping: The Sower, the Tares, the Mustard-seed, and the Seed growing secretly. The last, recorded only in St. Mark's Gospel, brings us an especial message of comfort because it reveals God's interest and care in the sowing of truth, and so we learn the power which brings growth; for as the seed is not made to grow by any human power, so the truth sown in the human heart depends for nourishment and life upon Him who is the "Lord and Giver of Life." Here is comfort for the human sower in his own life and in his service. God's truth will grow in him, not by his own effort, but by the loving power of God. And again, as he sows the seed, perchance with tears and prayers (Psalm 126:6), he trusts Christ and leaves with Him the result. O blessed comfort for teacher and preacher!

Hymn 483

Wednesday, February 26

READ Genesis 8:20-22.

GOD'S assurance of His perpetual care for the earth's harvests is echoed by the prophet Isaiah concerning His spiritual mercy and redemption (Isaiah 54:9, 10). Satan tempts us to lose confidence in God and we cry in faithless trouble: "Will the kingdom come? Is the struggle worth while?" If we would but take God at His word many of our troubles would cease to torment us. He is supreme, and what we in our ignorance call defeats are really supreme victories as seen from Heaven. The temptings of Satan, the vanity

of men, and the world's fascinations can no more defeat the Eternal Light than a cloud can destroy the sun.

Hymn 497

Thursday, February 27

READ Ruth 2:17-23.

THE story of Ruth, the human ancestress of Jesus Christ (St. Matthew 1:5), in all its beauty brings to us again the truth of sowing and reaping. "Where hast thou gleaned today?" may well be a question for us to answer, as well as another query: "Where hast thou sown today?" It is a matter of spiritual interpretation. Emerson's verse suggests the message:

One harvest from thy field
Homeward brought the oxen strong;
Another yield thine acres give
Which I gather in a song.

We must bring the holy romance of truth to cheer and inspire us. Seed sown in our hearts implies the spiritual reality of truth and its power, and at the same time it calls for faith, loyalty, love, and action. The message of God, the comfort of God, is revealed as the harvest of service comes for the blessedness of others and to the glory of God.

Hymn 404

Friday, February 28

READ St. John 12:20-32.

PHILLIPS BROOKS wrote a beautiful Easter Carol. Here are two verses:

O Garden by the City gate
Where seeds of flowers are sown,
What seed is this they bring in state
With grief, and sob, and moan?

They hide it in the silent ground,
And sadly turn away,
The dark earth closes it around
Beneath the closing day.

The blessed Master likens Himself to the seed which, dying, brings forth much fruit. The revelation of Easter Morn was the holy Harvest by which mankind is nourished and fitted for Eternity. In a far lesser way, as we follow the Christ, may not we, by His grace, cause a blessing to flow from our lives as we give them, a living sacrifice, for the sake of God's children for whom Christ died?

Hymn 166

Saturday, March 1

READ St. Mark 4:30-32.

THE Harvest Home, once celebrated with joyous associations in England, is a type of the final harvest when God will gather His children together and receive them into the Home He has prepared for them. In Revelation 14:13-15 we have the vision of the harvest when the grain is gathered in, and in St. Mark 4:29 our Lord uses the same parable. That will indeed be a blessed time when the old earthly experiences will be over, the time of growth ended, and the gates of the New Jerusalem opened to welcome God's redeemed children. To that glad day we press on, but in the meantime we must do our part here with loving zeal, planting the seed, preparing the soil, praying for a growth in faith and a victory over sin and unrighteousness. Christ will care for the seed sown; ours it must be to tell the story of Calvary and of the open Tomb.

Hymn 421

Dear Lord of the Harvest, help me to receive the seed which Thou dost sow, in an honest and clean heart. And teach me to sow beside all waters and to trust Thee for the care and growth. I thank Thee for Thy message. May it sink into my soul and bring forth fruit. Amen.

Rome and Reunion: Some Reflections

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California

THIS paper is not strictly a review. The book on which its comments are based, *Um Kirchliche Einheit* (Concerning the Unity of the Church), by the German Jesuit, Fr. Pribilla, was judiciously and helpfully reviewed in a recent number of *THE LIVING CHURCH*. But the book itself is of so much importance and has made so definite an impression abroad that some further comment from a somewhat different point of view seems not altogether superfluous.

The book is noteworthy for its fine spirit. A recent German review suggests that it seems to be an effort to counteract the harsh attitude of another recent Roman Catholic book on the same subject, Prof. von Ruville's *Forward to Unity*. The professor is frank in denying that Protestants can be counted as "for Christ." Fr. Pribilla is quite sure they can be. The professor evidently finds satisfaction in an ecclesiastical interpretation of our Lord's words, "He that is not with me is against me," while the Jesuit remembers that in a case resembling quite closely the present day question of reunion the sentence is reversed.

The contrast illustrates the fact that in the Roman Church, as in all the other communions of Christians when unity is in question, two opposite attitudes always struggle for expression. There are those who will interpret official utterances or traditional positions in the strictest possible way. There are those who will stretch them as far as they will go or further in order to get nearer to other Christians. We have Calvet and Mercier on the one side; we have Cardinal Bourne and the *Mortalium Animos* on the other. We have, that is to say, the official position of the Papacy as expressed by each of the last four Popes. We have those who rejoice in its rigidity. We have on the other hand those who would try to make it appear as after all the heartfelt yearning of the benevolent Shepherd of Christ's flock. Familiar attitudes within the fold of the Anglican communion, as witness the varying interpretations of the "Appeal to all Christian People" or of the South India Unity plan, or the more local matter of the interpretation of Canon 23!

FR. PRIBILLA'S book is obviously an attempt to study for his own people as sympathetically as he can the great movements of today toward unity and, equally obvious, an attempt to put the exclusive and rigid position of the Vatican in as favorable a light as possible to the non-Roman world. He achieves both purposes admirably. Nothing could exceed the brotherly spirit which pervades the book. Just at the beginning there is a suggestion of the time honored position that Protestantism and even Eastern Orthodoxy are in principle the results of the sin of self-willed individualism, but it is only a suggestion later to be reversed. There is here and there a manifest apprehension of the growing power and the unique position of the Anglican communion. An occasional thrust at the militant Archbishop of Upsala reveals a similar apprehension. But it would be difficult to find, I think, in any writing which touches a series of subjects so controversial such a uniform spirit of brotherly understanding.

And it is understanding. The accounts of the preparations for the two great Conferences of Stockholm and Lausanne reveal wide and careful reading. He sees the difficulties in the way. He appreciates the spirit while he criticizes often justly the results. In the Stockholm Conference he finds as did many participants the program overloaded. He notes the dullness of the message and the inevitable compromise character of many of the reports. He regrets that the Conference did not take a stronger stand on war, quoting with approval the Swiss delegate who cried out, "For God's sake do something brave." Pribilla's own condemnation of war is noteworthy. With acute insight he points out the constant presence of conflicting views of the Church's place in relation to all secular progress: the traditional Lutheran view of the other-worldly Church, the traditional Catholic and Calvinistic view of the Church's responsi-

bility for the Kingdom of God *on earth*. But in summing up the results he rejoices in the idealism which took a world view of the Church's work and the practical sense which realized that that work must not be delayed.

His treatment of the Lausanne Conference is in the same vein, although, as would be natural, the Roman attitude comes out more distinctly than in the discussion of Stockholm. He sees difficulties which so far as I know were not felt in the interpretation of the phrase limiting attendance to those who accept Christ as God and Saviour. He has a horror of the picture of all Christendom turned into a theological discussion club if the method of Lausanne were tried universally. Perhaps he forgets the contemporary description of what went on during the discussion of the Arian heresy. Even your baker preferred discussing the eternal generation of the Son to telling you the price of bread. But for such there is no place in the modern Roman system. The democracy which sees in the priesthood of the laity warrant for their concern with theological questions is utterly alien to it. Fr. Pribilla tries to understand; but one realizes that it is peculiarly difficult. It is for that reason that he lays such stress on the revelation of differences and on the failure to get to any constructive proposals. He does not, I think, quite see that the Faith and Order Conference was not called to make constructive proposals. It was a fact-finding affair, and as such it admirably fulfilled its task. Of course many of its members and many who were not present have passed the same somewhat pointless criticism.

In very fine spirit and understanding, however, is the author's discussion of the *Missklang*, the unfortunate occurrence over Report No. VII at the close. He makes clear that to the very end, in spite of this unhappy moment, the spirit of Christian fellowship and common faith prevailed. The reports, however, he insists, reveal the impossibility of trusting such a path to unity. They are superficial; they are not clear; they depend on the "fragment" theory of the Church. There is no *authority* to come to any ultimate decision. In fine, there is no way to unity for Protestantism except the way of Rome.

AND so we come to the Encyclical *Mortalium Animos* and the discussion of Rome's attitude. Certainly, as the reviewer in *THE LIVING CHURCH* has said, no one could have presented the case in a more persuasive fashion. The Encyclical is inevitable. The Pope, speaking not as making an *ex cathedra* decision but in his capacity of chief teacher, puts before his own people and the world the necessary implications of the dogmatic basis of the Church. The entire system of Catholic dogma is a unity. Differences in individual (subjective) apprehension of it are natural and in that sense there are degrees of importance; but logically it all hangs together and depends each part upon every other part. It is therefore not only that the position of Rome in claiming to be the only Church of Christ, which makes attendance at such a Conference as Lausanne impossible, but the very nature of the Catholic system puts out of the question any such plan as that followed at Lausanne. The Conference plan assumes that some dogmas are more important than others.

Rome could not attend. But one gets the impression that Fr. Pribilla would have wished it might have been otherwise. He is careful to point out that all baptized Christians are Catholics; that because no other communion of Christians as such has any standing with God does not mean that individual Christians have not. Furthermore the Encyclical sounds harsh, he says, because it was dealing only with one question. It was not discussing what might be done to further unity. But Leo XIII did do that, and one has only to turn to his great messages on unity to find the approval of every kind of common work for the good of the world, provided it is not undertaken as the cooperation of organized religious bodies. One feels that having reached this point Fr. Pribilla enters on the happiest stage of

his work. He accepts the Vatican's position as a logical necessity. Indeed, he is somewhat surprised that its obvious definiteness and simplicity do not compel its acceptance on the part of any Christian. There is no doubt that his head is satisfied by it. But his heart is big and longs for larger opportunities for fellowship and conference.

He devotes the closing chapters of the book to the exposition of the extent to which coöperation among Christians may be carried. In work for the good of humanity it should be constant and conscious. Indeed the law of nature itself (how delightfully scholastic it sounds) is not heathen. In bringing the world to its obedience Christians are doing a Christian act. The Church is deeply concerned that its members should cooperate in all good works to the fullest extent. Unity in work is a very real thing, and an ideal legitimate and worthy.

But so far as there is unity of faith it cannot be expressed in any such comprehensive and constant way. It cannot be reached by any Lausanne method. Rome is the goal and all that Roman Catholics can do is to enter as far and as frequently as possible into such conference with other Christians as will show clearly the way to Rome. It is noteworthy that Pribilla admits fault in Rome's attitude. Non-Roman Christians are rather to be regarded as unfortunate than as guilty. The spirit of love rather than of condemnation must guide from the start. If only Roman Catholics will in that spirit open the treasures of Rome to others these less fortunate Christians will see that the Catholic position is "not robbery but enrichment; not enslaving under men, but freeing in Christ." Fr. Pribilla as a loyal Roman Catholic is sure that the destiny of all really truth-seeking Christians must be acceptance of Rome's position. As a loyal Christian he is equally sure that this end can be attained only by friendly conference and hands outstretched in brotherly love.

IT would be quite impossible, it seems to me, to reveal in any way more clearly the fundamental dilemma in which the official position of Rome puts those of its adherents whose vision sees truth as only one apprehension of a God whose essential being is love. Or to put it in a more practical phrasing, we have a suggestion of the extreme difficulty which always exists in fitting a doctrinaire position to the facts. Every ecclesiastical system which rests upon a dogmatic basis has the same difficulty. Rome must find in "the soul of the Church" or in the theory that all baptized persons are members of the Catholic Church some way of adjusting its theory to the fact that outside the Roman Church are as many Christians as in it who in their lives are quite as Christlike, quite as devoted. Orthodoxy has its doctrine of economy and other practical ways of recognizing unescapable facts. So have Baptists and Lutherans, and some of our Church people. That favorite phrase "the uncovenanted mercies of God" springs from the heart of him who cannot get his theology and his Christianity to hitch together. But it is also a tacit recognition of the fact that God does not look at things as we do. It is a vivid witness of the bankruptcy of theories which do not fit reality. "So much the worse for the facts," said Hegel, of a similar misfit in his own theories. But those miserable stubborn facts caught him in the end.

And so one comes again to what is in itself another stubborn fact and a disagreeable one. No possible way is there to disguise the fact that officially Rome has closed the door. Pius XI only makes clearer what his predecessors have asserted. No Roman view of unity can conceive of it as other than submission. That is as true for Pribilla or Calvet or the Malines Conferences as for the Pope himself. Indeed, there is something pathetic in the record of the Malines Conversations. The pains which the Anglicans took to show that Anglican doctrine so nearly resembles that of Rome were futile in view of the equally true fact that only a small percentage of Anglicans would agree with them; but that was as nothing compared with the great stubborn fact of papal claims. There was some sense in Laud's time or Archbishop Wake's in talking of a Uniat position. The Pope was still not infallible. But today?

One realizes also as one reads Fr. Pribilla's earnest words two very definite things about unity in relation to Rome. The first is that Rome's unity is itself fictitious. Unity is possible not because Rome has found a principle which can integrate or synthesize the manifold expressions of the Christian faith, but because of the simple fact that if men don't like Rome they

don't continue their allegiance. Under modern conditions they can leave the Church if they so desire. The unity of Rome is essentially no different from that of the smallest Protestant sect. It unites those who are prepared to accept its basic principle. Fr. Lacey analyzed this some years ago in his *Unity and Schism*, a book which was hardly the influence it deserves. And then one realizes that this fictitious unity must be all that Rome can attain because the Roman conception of unity proceeds from the basic principle of obedience, not of good will. It asks submission, not coöperative thinking. It is the survival in the ecclesiastical world of a principle which in every other sphere of life is gradually being superseded. Mussolini, Rivera, the dictatorship of big business interests, the whole autocratic view of life—we know how transient in the long life of humanity these things are. The Kingdom of God is the family of God, the great family bound together by the goodwill growing out of the common Fatherhood. All that is perfectly familiar. My point in writing it is only to reëmphasize what so many people forget. The Papacy contains within itself no principle of unity. One reads Leo XIII's famous Encyclical and discovers not convincing grounds for submission but a conception of unity and of life which men have been trying for untold ages, which, however, has never worked well and which the world is slowly giving up.

The Faith and Order Conference revealed with utter clearness that not upon submission and obedience, but upon coöperative goodwill, the unity of the future must be based. A League of Nations built upon force can last only until some one strong enough rebels. It is the same with the Church.

Apply this to the task of bringing unity and one sees that the underlying assumption at both Stockholm and Lausanne is that the other man (or Christian communion) has something to give as well as to take, and that whatever his standing from the historic ecclesiastical point of view, his standing in conference is and must be equal. No one comes with a theory and says "take it or leave it." Each one says "Learn of me and let me learn of you." The Orthodox position (as, e.g., presented at Lausanne) is in one sense as dogmatic and rigid as that of Rome. But through the willingness of the Church to be present officially, to take part in discussions and help to clarify, there is the tacit and, in some cases, expressed recognition that unity does not mean that the future is simply acceptance of Orthodoxy. There is some give and take. Truth may be larger than any one communion's understanding of it. Protestantism is not a mere temporary excrescence due to wilfulness or ignorance. It is a big fact bulking large in the history of Christ's relation to the world.

But however earnestly individual Roman Catholics may believe in conference and take part in it, back of them always looms the final and unchangeable position of the Papacy.

ARE we then to give up hopelessly and say "Malines is futile. Friendly discussion is useless"? By no means. Fr. Pribilla's whole book is in one sense just an appeal to let the heart get away with the head so far as ecclesiastical rules will permit. He would have informal conferences. He would have Roman Catholics leading other Christians to the study of the Roman position. He would see truth guiding to unity even though it be by the slow path of the individual. Rome officially can regard other Christians only as either schismatics or heretics and cannot enter into any conference which would even suggest a coöperative effort to find and follow the guidance of the Spirit of Truth. But Rome in the persons of men like this large-hearted Jesuit can do precisely that thing. Such men are as sure that divine guidance will lead to Rome as any of us can be that a different road will be lighted by that heavenly light. But as long as we are ready to follow that light wherever it leads and are ready to seek for it by coöperative effort, conference with Roman Catholics or with Christians of any other name cannot be other than fruitful.

Let me then sum up those reflections upon a weighty book in this fashion: The lesson of history is unmistakable. Enduring unity whether it be ecclesiastical or political or any other kind is found only where and in so far as the will to unity (or one might say the goodwill to unity) is fundamental. No other path to unity has been discovered. But seeking unity on that path requires as a principle of action the recognition of some sort of equality, of some common responsibility for the present condition, that is, of the task as in a sense a coöperative task.

Nothing else can integrate the multifarious expressions of Christ in His hold upon human life.

The communions represented at Stockholm or Lausanne accept such a view. The Orthodox East is always ready. In America in spite of some pretty severe criticism from Protestant sources of the Anglican position, the door is open on that side. We have a common inheritance, a common outlook upon life. Our brethren are ready to join us in what we all feel, no matter how earnestly we may hold our own views, is a co-operative undertaking.

Rome officially is not. But any Christian unity worth the name must include the Catholic West as well as the Catholic East or the Protestant West. The responsibility rests upon us, therefore, not to be deterred by official Rome, but to seek where we may find them those who will enter upon the search for unity as a co-operative task, asking the guidance of the Spirit of Truth and ready to follow where that leads.

BISHOP BRENT FUND PROGRESSES

PROGRESS is being made with the plans for the memorial to the Rt. Rev. Charles Henry Brent, D.D. General William C. Rivers, president of the board of trustees of the Bishop Brent Fund, reports subscriptions have reached the \$80,000 mark, although the first public announcement for the fund was made only on January 18th. It is hoped to secure a total of \$1,000,000 for the memorial.

Friends and admirers of Bishop Brent and his life work will be interested in a few of the numerous tributes to Bishop Brent which have been sent to the Bishop Brent Fund organization:

"Some twenty years ago," General Rivers said, "I was living alone with Bishop Brent in Manila in the Bishop's home. It was toward the end of the annual dry season. No rain had fallen for months; outside Manila, in the country once muddy, rice fields were cracked and dry, and the barefooted natives had to improvise sandals of grass to keep from blistering their feet as they walked over the fields or along the roads, while in the city the galvanized iron roofs glistened under the pitiless sun. Relief from the glare came at night, but there was little change of temperature even though all the windows were open to catch every possible night breeze. No one thought of mosquito screens—they would have kept out some of the air.

"On that stifling night the Bishop, clad in thinnest white with purple tie, slowly paced the floor. He looked worn and tired and his face was drawn, showing the effects of a recent long hike through the mountains to the mission stations at Bontoc and Sagada.

"Finally he spoke, almost to himself: 'I have been out here about ten years now, but I seem to make so little progress.' Never before had I heard the Bishop, usually so full of hope, so venturesome, speak in such fashion.

"'Bishop,' I replied, 'you ought not to say that. What do you mean? You have not had a large amount of money to build great buildings, but see what you have done: you saw the crying need of medical care here and put up a hospital of wood and galvanized iron; the government follows your example and builds stone hospitals in Manila, Ilo-Ilo, and Zamboanga; other organizations are doing likewise. You are always the pioneer, showing others what to do and how to do it. That applies in many ways. I can hardly tell you just what I mean and feel. Don't you see that you are continually doing a big work just by living here? Why, you show us how to live!'"

"This early impression of the Bishop has always been before me whenever I have thought of him, and I believe it is typical of what he meant to those with whom he labored. It was not only this vision and noble spirit that inspired the works he undertook: but it was his actual presence in the Philippines, at the Opium Conference at the Hague, at Edinburgh, at Lausanne, that meant much for those undertakings.

"That presence unfortunately has been lost to us, but it is for those of us who knew him, and were always inspired by that presence, to make it real and lasting by embracing this opportunity to make of the memory of Charles Henry Brent an ever living influence for good."

The Hon. Frank B. Kellogg, former Secretary of State, writes:

"The death of Bishop Brent was a loss to the nation and to the world. He was a great figure not only in the Church but in civic life. His activities and services for his country marked him as one of the leading men in this country.

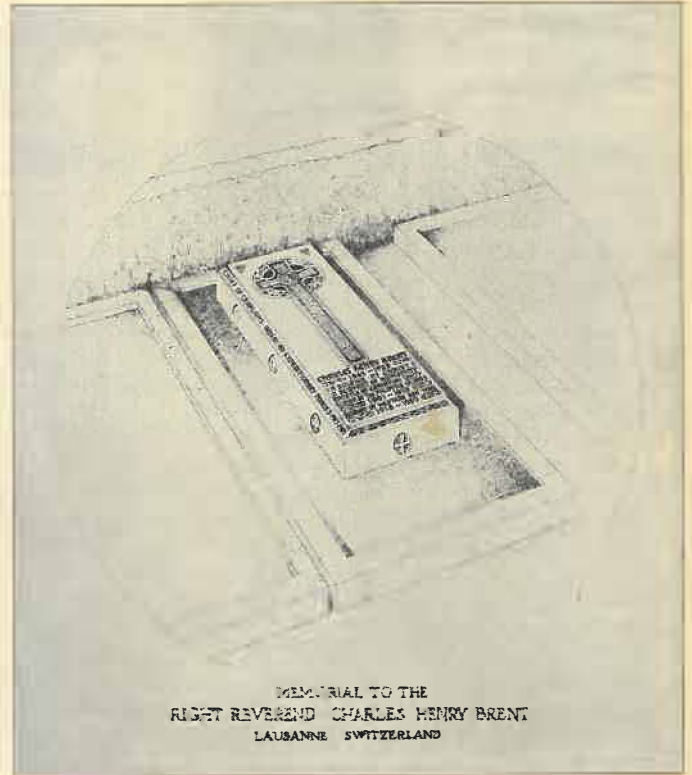
"I knew him intimately and had the opportunity to know his devotion to the great work for peace. During the negotia-

tion and ratification of the Anti-War Pact he was one of its strongest supporters, and I received from him encouragement and inspiration.

"One of Bishop Brent's many humanitarian activities in other directions is his cultivation of good will and good order among the Mohammedan people of the Southern Islands of the Philippines, in whom he recognized years ago a great opportunity. The educational work among the Moros for which he made himself personally responsible will be a lasting memorial to Bishop Brent's name. The Moro undertaking was carried on by Bishop Brent in association with a National Committee and Trustees in this country which comprises practically all the religious beliefs—thus typifying a practical demonstration of Church Unity and Social Service.

"Bishop Brent's last resting place in Lausanne is very fitting for it was there he performed one of his greatest services as leader of the World Conference on Faith and Order.

"It is good to know that there are those among Bishop Brent's friends who will carry out his wishes expressed so modestly—that if he were deemed worthy of a memorial that



it be a continuance of his educational work among the Moros. It is also gratifying to know that the Bishop Brent Memorial organization plans to aid, as far as funds will permit, other undertakings which were dear to the heart of Bishop Brent who was truly a world-wide Bishop for everybody."

General John J. Pershing wrote:

"Bishop Brent's work in the Philippine Islands stands out as the most important contribution to the cause of Christianity made there at any time. To lead the native population to better things was very near his heart. His devotion to the ideals and obligations of Christianity was Christ-like. It was an inspiration and a privilege to be associated with this distinguished Churchman in his work. His love for the Army and his influence upon its personnel in those days was very great. I recall with deep satisfaction my close personal relations with him, and am glad to have been of some small assistance to him in his undertaking, especially in the Moro province.

"In his capacity as practical head of the Chaplains Corps during the World War, he was given a new and larger field for his endeavors, and the stamp of his character upon the American Expeditionary Forces will long endure. I treasure most highly the recollection of our service together and mourn his loss more than I could express in words."

The national headquarters of the Bishop Brent Fund is at 6 East 41st street. The treasurer is J. P. Morgan; the assistant treasurer is John S. Leech, care of J. P. Morgan & Co., 23 Wall street, New York City; and the secretary is Curtis J. Mar, who will give additional information concerning the details of the Bishop Brent Memorial undertaking to any one who desires it. Contributions to the Fund may also be sent to THE LIVING CHURCH RELIEF FUND, if desired, when they will be promptly acknowledged in THE LIVING CHURCH and transmitted to the treasurer of the Fund.

The Presiding Bishop

His Election and Jurisdiction

By the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

OUR present system of selecting a Presiding Bishop appears to be in need of very careful reconsideration, both as regards the nature of his duties and the method of his election. Perhaps we can best approach this by recalling the steps and the reasons therefor which have resulted in our present procedure. Two main objectives were in the mind of the Church: the first a step in the direction of unification or centralization, which resulted in combining the two offices of Presiding Bishop and president of the National Council; the second thing aimed at was the securing of a bishop in full vigor of mind and body, and insuring that he should continue in such office only so long as he retained such vigor, which resulted in our method of electing a Presiding Bishop, and only for a term of six years, instead of having the office go automatically to the senior in years of consecration.

Worthy as may be these objectives in theory, they do not seem to have been carried out very well in practice, due, perhaps, to the fact that the unification sought is a unity of incompatibles, or at least it represents the combination of two positions calling for such diverse qualities as are rarely combined in preëminent degree in any one individual. Consequently, the attempt at unification should be abandoned and the offices separated.

The head of the National Council needs to be an administrator, executive, a sort of industrial engineer, one who understands finance and budgets, while the spiritual head of a great national Church should be something of a scholar, a prophet, a seer, one with a burning spiritual message, who has both the capacity and opportunity to see the Church whole in all its relations and activities and so give it the spiritual leadership of which it is so much in need. Not only are these diverse qualities rarely found in one individual, but, if found, no one man could do full justice to both jobs. Tie a prophet or man of mystic vision down to a desk and make him pore over budgets and all the irritating concern of administration, and both his time and energy are so depleted that he has little left for his prophetic work. There are many ways of "killing the prophets," and one of the surest is to incarcerate him in a twentieth century business office. We need both business men and prophets, and neither can be said to be more sacred than the other. But don't let us confuse the two or attempt the impossible task of combining the two and, above all, let us realize that religion's greatest need is ever the prophet.

A second advantage of the separation of these two offices would lie in the impression upon the Church and the public. At present the Presiding Bishop cannot divorce himself from the National Council, which means that all the criticism of the National Council, whether valid or invalid, must perforce fall upon him; and, contrariwise, many proper criticisms will be estopped from a sense of loyalty to the head of the Church. In either case the Church suffers, in the first place indirectly through the loss of prestige of its Presiding Bishop, and in the second place directly through loss of helpful suggestion. It is scarcely fair to the Presiding Bishop or the Church to continue such a condition. The members of the Church should be perfectly free to criticize and suggest to its business department without any imputation of disloyalty, and the Presiding Bishop should not be asked to shoulder responsibility for that aspect of the Church's life.

ONCE again, the Presiding Bishop, under our present system, cannot rid himself of the label of 281. No matter how spiritual his appeal, it will be taken by his auditors to have some bearing upon increase of funds. When he enters a diocese, some cynical clergy will be apt to ask how much it is going to cost them, and when he visits the homes of our laymen, some are sure to wonder the same thing. I am speaking facts, not

theories, things that I have actually heard when I say that one of the most spiritual and inspiring addresses I ever listened to, given by the late Bishop Murray, was greeted in some quarters as a "clever piece of work" and in others as if it were a mere camouflage to loosen the purse strings. Of course, we cannot shape our course to meet all the objections of cynical minds, but we can at least shape it so as to avoid any reasonable criticism on such grounds.

All this is said with no thought of belittling the importance or sacredness of the activities of 281. I yield to no one in my loyal support thereof, but I maintain the two things, the business and prophetic activities, are different. Moreover, I am inclined to believe that in the long run 281 would greatly profit by having the Presiding Bishop somewhat separate and thus impartial in his attitude thereto and also by having as president of the council the full time of one individual specially adapted to that work. It matters not whether such individual be bishop, priest, or layman.

Another advantage of the separation of the two offices is, that the somewhat complicated and oft debated question of the location of the business headquarters of the Church would be simplified. Manifestly, the business offices of the Church should be situated in some great business center such as New York or, perhaps in time, Chicago, which is nearer the geographical center of the Church. But such a metropolis is not the best place, and in some aspects it might seem to be the worst place, for the spiritual head of the Church.

To be sure, there must be some connection or coordination between the two offices, but this ought not to be difficult to achieve while still preserving the natural distinction between the two and doing full justice to both. When one thinks of the Archbishop of Canterbury, or a Metropolitan of the Eastern Church, he does not immediately and inevitably think of the business machinery of such Church. So our Primate should be, and appear to be, our spiritual head and leader, proclaiming and seeking first the Kingdom of God with the assurance that all other necessary things would be added unto us.

A SECOND main objection to the present method of selecting a Presiding Bishop lies in the restrictions surrounding his election. It is required that the Presiding Bishop should have jurisdiction and that he be elected only for a term of six years, both of which restrictions necessitate his continuing in charge of his diocese and delegating the work to a coadjutor, which, in many cases, the diocese cannot afford. Moreover, at the end of six years he is apt to find himself a stranger in his own diocese and also to find the diocese laboring under heavy difficulties to support two bishops when only one is needed. This seems a very cumbersome and burdensome procedure. The election of a Presiding Bishop ought not to lay an undue burden on any one diocese, nor should the bishop selected continue to have chief responsibility for the administration of a diocese in addition to that of a national Church. Instead, he should be set free to devote all his time, energy, and thought to the welfare of the Church at large.

We should have the courage to select a man and elect him for life; or rather until retiring age, making it mandatory that he should resign at sixty-eight, thus safeguarding one of the original objectives, namely, that a Presiding Bishop should be a man in full vigor. No man can devote himself to a task which he knows he will probably relinquish at the end of six years with the same singleness of heart and enthusiasm with which he will address himself to a responsibility that is his for life. And I can see no reason why in this respect we should act differently from all other branches of the historic Church. I am also impressed with the suggestion that the proper mode of procedure would be to designate a primatial see and thus avoid

the possibility of the Presiding Bishop living in any odd corner of the United States. It would greatly tend toward simplification and stability if the people of the Church at large and the rest of the world could turn their eyes to a certain city as the residence of the spiritual head of the Church, and no city seems so obviously appropriate as that of Washington.

Moreover, I think it is high time that we forget our timidity or concession to ignorant prejudice and use the proper title of Archbishop. There is everything to be said for the use of this title and almost no cogent reason against it. In itself it has no flavor of Churchmanship, the Archbishops of Canterbury having represented at different times all the varying schools of the Church's thought. It is a title well understood by everybody. It also links us to our own past and in addition gives a title of dignity such as will give our Church more weight and, perhaps, more adequate recognition in its dealings with other communions and with officials of state.

TO SUMMARIZE, my suggestions are: A complete revision of our present procedure with regard to our Presiding Bishop, including, first, a separation of this office from that of the president of the National Council; secondly, the doing away of the requirements that the Presiding Bishop must have jurisdiction and can be elected for only six years; third, the selection of a primatial see as the permanent residence of our spiritual head; fourth, the use of the historic Anglican title of Archbishop.

If one takes a long view of the Church, it seems to me that some such program as this is the thing to which we are bound to come ultimately; and, instead of doing it by gradual steps, why should we not face the whole thing frankly and "do it now"? We have been struggling along with a compromise, endeavoring to meet all the possible fears and prejudices in this connection, and it seems to me we have not yet found ourselves or hit upon the right solution. Once some such reorganization as above suggested is effected, an Archbishop in Washington who can voice the Church's mind in all spiritual matters and represent the Church adequately in all its relations with the State or with other communions, I believe we should have completed, so far as administration goes, the program on which we embarked some years ago and would achieve an organization that could not fail to prove beneficial to the Church and, when once thoroughly understood, be accepted with deep satisfaction, if not enthusiasm, by every member.

ON CONTEMPLATION

THE MEDICINE for the spiritual fatigue and emptiness of our time is not more gin, or more dancing, or more radio folly, but more meditation. A mind occupying itself with the grandeur of God will not need to keep restlessly turning the dial of life in a search for something novel. Prayer of the ordinary sort, being mere petition, will not fill the hunger of our being. Something is needed that occupies more space, something in the nature of regular companionship. A great judge, for instance, gives himself up to the lifelong contemplation of Justice, musing upon her ways and thinking her thoughts, dedicating his powers to her high service until finally he becomes her priest and servant. In the same way, the believer must saturate mind and heart with God, for he is priest to One greater than even the blind goddess of the sword and balances. And the ministry of each must fill all of life. The judge, walking in the footsteps of his deity, follows her through the confusedness of human affairs, watches her adjust their clamorous frictions and cross-purposes, and in the long contemplation of Justice learns her mellow wisdom, and becomes himself just—for what the mind feeds upon, that it becomes. So the believer, contemplating year by year the ways of God with men, and walking in His steps, becomes according to his capacity, godlike. This is *growth* in grace. Contemplating the Good Shepherd, he attains at length a faith which banishes fear, and learns to imitate the Shepherd's patience and gentleness; contemplating the All-seeing One to whom all hearts are open, he achieves unearthly purity of intention, singleness of heart; contemplating the King of kings, to whom a thousand years are only as a watch in the night, he attains a humble majesty of mind in which mean thoughts cannot reside; contemplating the Crucified, he ascends finally by ever-widening horizons to the view of a luminous world beyond this world where, as victor-victim, he sees all things as God sees them.

—Rev. Ross R. Calvin.

SONNETS OF THE SAINTS

By Thomas S. Jones, Jr.

IX. Saint Sebastian

BANNERED with dawn against their dungeon's night
 His voice rings like a silver trumpet call,
 And on the captives words of courage fall
 That wake their wavering faith and bid them fight;
 A captain of the cohorts, dazzling white,
 They see him golden-armoured, strong and tall,
 And, ranked around him by the prison wall,
 Angelic legionaries, lords of light.

So they will see him on a hill of Rome
 Amid the crimson bowmen—bleeding, wan.
 Yet guarded by the armies of the sky;
 Vainly the archers of the Hippodrome
 Shall loose their arrows: he who has put on
 The armour of an angel shall not die.

X. Saint Remi

REMIGIUS, the bishop, crimson-stoled,
 Bids Clovis kneel upon the carven stones,
 And in the darkness, at his trembling tones,
 The hero's helm with light is aureoled;
 And warriors, wrapped in wolf-skin, now behold
 Bright Sons of God upon their sapphire thrones,
 As from the zenith through the seven zones,
 Descends the white-winged bird with beak of gold.

The vial gleam above the wondering king;
 His Franks have grasped their shields of linden-wood
 While down Saint Remi's hand the bright drops run,
 And hail his lily-banner that shall bring
 Angels and men in mighty brotherhood,
 Where Michael's City towers beyond the sun!

XI. Saint Radegunde

THERE halts before the wondering anchorite
 A young queen robed in violet and vair,
 And two great stags with jeweled yokes that bear
 Her golden litter, gleaming in the night;
 Through smoke of torches, to his startled sight
 Mary's handmaidens could not shine more fair—
 She seems a spirit from the upper air,
 An angel sent to be his acolyte.

Gray man of God, look on her; for she springs
 From battle-flame and dark barbaric strife,
 Yet, like a flower to Light alone is drawn:
 Stainless among red Merovingian kings,
 She lifts the folded lily of her life,
 White Radegunde, daughter of the Dawn.

GOD STILL AT THE HELM

WE HEAR very much at the present day about new ideas and strange doctrines, but we need not tremble for the ark of God's truth when history teaches us that Christianity has come safely through many a social and intellectual revolution, and is still fresh with a life that seems ever young. It behooves us to have calm confidence in the living power of truth; we know by experience that it is a sublime reality; we may then be assured it cannot die. Whatever our ideas may be, the world will move on in the path of progress, for God is still at the helm of affairs; He controls the circumstances and guides the destinies of His people.

Even now when good men do things not quite in harmony with common notions, and speak truths which have a sound of strangeness, many are ready to cry out that the Church is in danger, and that we are going to be cursed by new doctrines.

Let us be calm. There is nothing to be gained by going into a state of wild excitement. New deeds may be prompted by the everlasting Spirit, and striking truths may be but the old gospel translated into the language of today.

—REV. W. G. JORDAN in *Spiritual Life*.

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.

CHOOSING A PRIMATE

To the Editor of *The Living Church*:

IT SEEMS EVIDENT that some different method of choosing and installing the American Primate is advisable. May I suggest that the creation of an administrative center, in a district centrally located, where living expenses are cheaper than in New York, seems to be one way out?

At Racine College we already have a national center of devotion and conference. Would it not be feasible for the next General Convention to set apart an archdiocese consisting of Racine, Kenosha, and Waukegan, and designate this as the Archbishop's or Primate's see? The present headquarters at 281 could be sold, or a modern office building erected thereupon, and the money derived thus be used to erect a worthy group of buildings at Racine, with nearby homes for employes of the national office. The present 281 arrangement is highly undignified, as well as most inconvenient for the majority of the Church. New York is overshadowed by Wall street, Washington is overshadowed by politics. A national center at Racine might have more time for preoccupation with the business of the Kingdom of God. (Rev.) IRWIN ST. JOHN TUCKER.
Chicago.

CANON 23

To the Editor of *The Living Church*:

IT SEEMS to me that some persons who have given opinions as to the requirements of Canon 23 of the general Church have not recently read this canon. Its meanings appears to be plain. It is as follows:

"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no church wardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being licensed or ordained to minister in this Church: *Provided*, that nothing herein contained shall be so construed as to forbid communicants of the Church to act as lay readers; or to prevent the bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions."

This canon expressly forbids any minister or vestry in charge of any congregation of the Episcopal Church to permit any person to officiate therein, without sufficient evidence that he has been licensed or ordained to minister in this Church, meaning the Episcopal Church, with the proviso that this prohibition shall not be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses, on special occasions. . . .

The only thing that these Christian men who are not ministers of the Church can be permitted to do is to deliver addresses. They cannot baptize or administer the Holy Communion in the Church, because to do that would be "to officiate," and all officiating, excepting to deliver addresses, by authority of the bishop, is expressly forbidden to them. . . .

I believe that it was Pitt who said that, where obedience to law ends, tyranny begins. It is the duty of everybody to obey the laws.

McMinnville, Ore.

W. M. RAMSEY.

OLD PRAYER BOOKS

To the Editor of *The Living Church*:

IT MAY be of interest to your readers and perhaps a timely suggestion that we are giving our old Prayer Books to the Salvation Army, the city alms house, and jail for distribution. I find they are gladly accepted. I can see no reason why the service books that have enriched the lives of thousands of our Church people should not be of help to many who are desirous of having them.

With profound gratitude for your leadership in the Church,
I am
Fraternally yours,

Hagerstown, Md.

WALTER BYRON STEHL,
Rector.

MORE CLERGY

To the Editor of *The Living Church*:

YOUR EDITORIAL, *Where Do We Need More Clergy?*, is an admirable statement of facts that need to be faced by men who would enter the ministry. There is a further matter that you might have mentioned.

The young man who consecrates himself runs the risk of being junked when he is middle-aged. There is a disposition on the part of bishops and vestries to decline the services of clerical applicants at 50 or thereabouts.

The Church owes no man a fat salary. She is not even committed to any scheme of promotion. She has a right to ask a priest to endure hardship throughout his whole career. But she has no moral right to lay him off, so long as he behaves himself. To provide for retirement on a pension at 68, and then squeeze men out at 50, is hypocrisy before God and man. The Church's obligation to her clergy is even greater than her obligation to the heathen. If she does not provide for her own, she has denied the faith and is worse than an infidel. It is time for "this Church" to face an obligation that she has been shirking.

Norton, Kans.

(Rev.) CHESTER HILL.

ST. FAITH'S HOUSE

To the Editor of *The Living Church*:

THIS is not an appeal for money. It is not even a plea for mercy. It is a cry for justice, for the discharge of duty. "Women and children first!" That claim cannot be slighted without shame and dishonor, and what claim in this regard is more insistent than that of the ignorant, unmarried mother, herself still a child, who was baptized at the Church's font, and communicated at her altar? St. Faith's House, at Tarrytown, is, so far as I know, the only place in New York State in which the Church provides shelter, where such a mother can come with her infant and not be cut off from the saving sacraments of cleansing and renewal. Shall the Church prove to such an one a mother, or a step-mother? Will not those who read this remember that this shelter exists, and guide thither those who need what St. Faith's House stands ready to give, and has given to scores of girls, many of whom are now living happy married lives?

(Rev.) JAMES O. S. HUNTINGTON, O.H.C.

West Park, N. Y.

Chaplain.

ROMAN DOCTRINE AND PRACTICE

To the Editor of *The Living Church*:

SOME of your readers may be interested in an instruction to Roman Catholic bishops given on March 26, 1929, by the Congregation of the Sacraments with regard to reservation of the Blessed Sacrament on the last three days of Holy Week:

"For communicating the sick, the Blessed Sacrament should be reserved outside the church near the sanctuary, but should not be exposed for public adoration of the faithful. A proper place is a chapel near the church, the sacristy, or some other becoming room in the parish house, provided it be set apart from all domestic and profane uses and removed from all danger of irreverence. There a tabernacle should be erected and securely locked and a lamp should be kept constantly burning before it."

Many persons imagine the Roman Catholic Church teaches her subjects that they must go to confession at least once a year. The *Ecclesiastical Review*, Vol. LXXXII, No. 1, p. 71, asserts: "The common opinion is that one who is not conscious of a grievous sin is not bound by the law of annual confession," and refers to Vermeersch and Sabetti as theological authority.
Brooklyn, N. Y. DOMINICK GRAY.

YOU COME well out of your affliction if you are more serious, more cautious, and circumspect; more watchful and prayerful, more spiritual and heavenly-minded.
—John Mason.



NEW PULPIT

Erected in St. James' Church, Danbury, Conn.

(Story on page 587)



BISHOP-ELECT

Rev. Henry W. Hobson, who has accepted his election as Bishop Coadjutor of Southern Ohio. [See THE LIVING CHURCH of February 8th.]



CHICAGO RECTOR

Rev. John R. Pickells, who became rector of Trinity Church, Chicago, February 16th. [See THE LIVING CHURCH of January 25th.]

News of the Church in Pictures

Right: LAYING CATHEDRAL CORNERSTONE

Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, assisted by the Very Rev. Bayard H. Jones, laying the cornerstone for Trinity Cathedral, Reno, Nev. The policy of this building project has been one of "pay as you go," and this first unit, just completed, is entirely paid for at an approximate cost of \$35,000. It is hoped that the second unit, the Hunting Memorial Chapel, will be built in the spring. The completed building will cost approximately \$125,000. [See THE LIVING CHURCH of February 8th.]

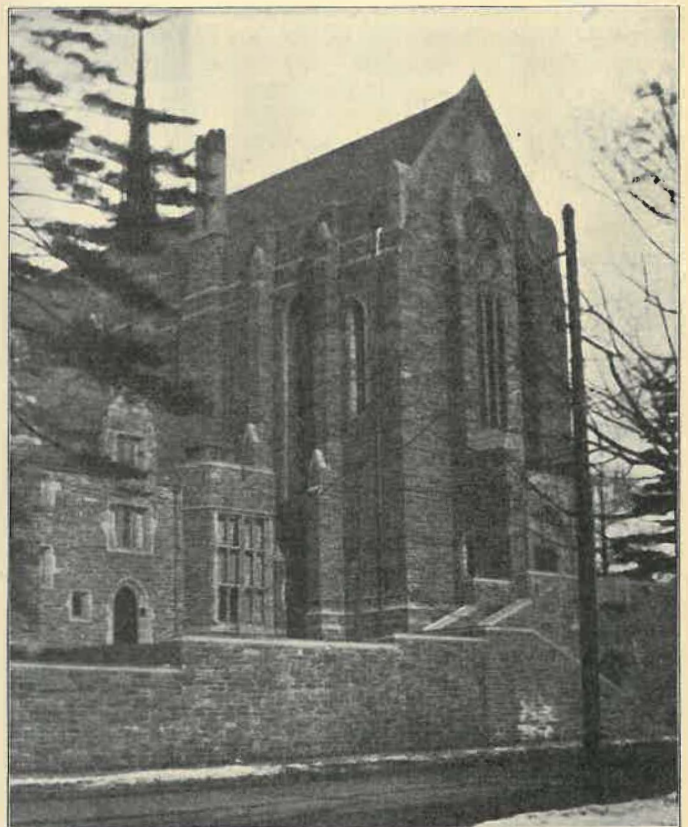


AT NEW ORGAN

Herbert Ralph Ward, organist, at the new organ installed in St. Paul's Chapel, New York City. [See THE LIVING CHURCH of February 1st.]

Right: BISHOP WHITE MEMORIAL

Collegiate Chapel of St. Andrew, Philadelphia Divinity School, which will be completely furnished as a memorial to the Rt. Rev. William White, first Bishop of Pennsylvania. [See THE LIVING CHURCH of February 8th.]



BOOKS OF THE DAY

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

ONE LORD, ONE FAITH: AN EXPLANATION. By Vernon Johnson. New York: Longmans, Green & Co. Price \$2.00.

ONE GOD AND FATHER OF ALL: A REPLY TO FATHER VERNON. By Eric Milner-White and Wilfred L. Knox. Milwaukee: Morehouse Publishing Co. Price \$1.00.

WHY did Father Vernon join the Church of Rome? Some of us, who had from time to time noticed a certain strain in his teaching, were not altogether surprised when the news came. That strain may be described as "anti-intellectual." This must be carefully distinguished from non-intellectual. "Non-intellectual" is well illustrated by the late A. H. Stanton's graphic picture of St. Peter as saying: "I've no doubt all that stuff Paul writes is good, but I don't profess to understand a word of it myself." But the anti-intellectual teacher is not content to recognize variety of vocation, he regards all thinking with suspicion, and the apparent vocation to the intellectual life as a snare. Instead of saying: "If you must think, try to think straight," he says, "Beware of thinking, for it corrupts the soul." Some of us, while recognizing Father Vernon's deep spirituality and genuine devotion, have long deplored the presence of this strain in his teaching, but preferred voicing our appreciation of the positive value of his contribution to criticizing his defect. We hoped and prayed that the good might so outweigh the bad as to escape corruption by it.

This anti-intellectualism has turned out to be the Achilles-heel of Father Vernon's devotion to the Anglican communion. His neglect of any sound training of his *mind* in Anglican theology left him defenseless when a visit to the shrine of St. Thérèse at Lisieux exposed him unexpectedly to the emotional attractiveness of the Roman obedience. That same neglect of mental discipline betrays him again throughout the "Explanation" of his subsequent action, which he has now published. As the poignant self-revelation of a sensitive soul it is deeply moving; as an appeal to reasoned argument, it is pitiful beyond words.

For the detailed substantiation of this verdict the reader may turn to the "Reply" by Frs. Milner-White and Knox. Their immediate task was an easy one, and more than once in the doing of it they must have felt compunction at having to take advantage of the openings presented by their ill-equipped challenger. So far as the book is a reply to Father Vernon it is not fighting; it is slaughtering! But it is redeemed from being simply an exhibition of cruelty by the fact that the authors have looked beyond their immediate opponent to the position he represents, and have produced an invaluable statement of the Anglican position as contrasted with the Roman. There was need of such a book—especially in England, where the Roman Church maintains a steady and insistent pressure of propaganda of a kind hardly known in America. For some time this has been largely ignored by responsible Anglican writers. Bishop Gore's *Roman Catholic Claims* did good work a generation or so ago, but it needed to be done again for this age. Father Vernon's "Explanation" has provided the occasion and the two Cambridge Anglo-Catholics have risen to it. Their book is a fighting book, clean, honest fighting with the gloves off—and they have "called the Roman bluff."

The inspiring thing is that in doing so they have set forth an admirable statement of the Anglican position. They write with enthusiasm of the contribution, which, in God's providence, our communion is called to make to the development of the Catholic heritage—and is making. They boldly claim the future of Catholicism for the Church which embodies the Anglican attitude towards learning, authority, orders, and unity. *O si sic omnes Anglo-Catholici!*

Father Vernon's "Explanation" raises a question not explicitly discussed in either book, but underlying both. What is God's aim for man on earth? What, so far as we can see, is

the meaning of creation? Does God call us to the exploration of all that He has still to reveal to us as time goes by, or does He wish us to spend our time going round and round in circles, like kittens chasing their own tails, happy if in so doing we can avoid making mistakes? Does the Church exist to strengthen and inspire us in our pilgrimage of exploration, or to crack the whip if we cease to trot around the circus-ring? Father Vernon stands for the latter belief, his opponents for the former. Whether they truly represent the communions to which they belong, it is for those communions to show. L. H.

"A HISTORY OF THE PEOPLE OF THE UNITED STATES DURING LINCOLN'S ADMINISTRATION." By John Bach McMaster. New York: D. Appleton & Co. Price \$5.00.

PROFESSOR MCMMASTER has so well established his position as an American historian and his methods are so widely known that little more is needed in connection with his recurring volumes than a simple statement of the fact. Although his "History of the American People" was intended to stop with the beginning of the Civil War, he has gone forward and this new volume is the ninth dealing with the subject. It takes us through the troublous period of Abraham Lincoln's administration. Dr. McMaster's industry, fairness, power of condensation and of summarization make his contributions of great value. His history is not a history of his opinions concerning events, but an interesting and painstaking effort to present what the American people were thinking and doing. Some idea of Dr. McMaster's untiring industry and research is shown by the fact that there are many quotations from newspapers published in the Confederacy during the War. This volume, like all of its predecessors, may be truly said to be charming, informing, and helpful. C. R. W.

THE REV. KENNETH D. MACKENZIE is an Anglo-Catholic writer who has produced a number of useful and readable books. He is competent, dependable, and sweetly reasonable. His latest is *The Case for Episcopacy* (Macmillan, \$1.50). While not concerned "with the problem of reunion as such," it is preliminary thereto, and determined by sound belief that "we cannot attack the question of the possibility of reunion between episcopal and non-episcopal communities until we have both acquired sufficient information on the subject of episcopacy in general, what it is, what it might be, and why we should want it, and also done some hard thinking on this information when acquired."

The book is fairly short (pp. x-146), and just the right kind to furnish everybody with the salient points in the argument for and against the Catholic case for episcopacy. Dr. Streeter's misleading book, *The Primitive Church*, recently reviewed in these columns, receives valuable criticisms; and there is a helpful Appendix on the South India Proposed Scheme of Union. The volume is very timely in view of the approaching Lambeth Conference, and challenges careful consideration.

THE ENGLISH HERITAGE Series is a new one and most attractive. Each small volume (published by Longmans at \$1.40) deals with some phase of English life and character, and there is a general Introduction to the series by Premier Baldwin, who, as is well known, loves and knows his country well.

Four volumes have appeared: the three here are *Shakespeare*, by John Bailey; *English Wild Life*, by Eric Parker; and *English Humor*, by J. B. Priestly. These three literary men all write well, and each has done his part excellently, handling his material with great ease and dexterity. *English Humor* makes perhaps the most delightful reading; Mr. Priestly's touch is masterly. E. M. H.

The Living Church

Established 1878

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

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

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

THE 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

- 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

- 22. Grace Church, Jersey City, N. J.
- 24. St. James', Long Beach, N. J.
- 25. St. John's, Camden, N. J.
- 27. Trinity Church, Trenton, N. J.
- 28. St. James', Washington, D. C.

CALENDAR 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

BABIN, Rev. HARRY M., formerly rector of Trinity Church, Chicago; has become priest-in-charge of St. Andrew's Church, Downers Grove, Ill. (C.) Address, 4832 Forest Ave., Downers Grove.

GUENTHER, Rev. J. JARDEN, formerly assistant at St. Paul's Memorial Church, Philadelphia; to be rector of Trinity Church, Swarthmore, Pa.

HUTCHINS, Rev. FRANK H., curate at Grace Church, Oak Park, Ill. (C.); to be curate at St. Mark's Church, Philadelphia. Address, 1625 Locust St., Philadelphia. March 4th.

SMITH, Rev. NEWTON C., formerly priest-in-charge of St. John's Church, Woodward, and St. Stephen's Church, Alva, Okla.; has become priest-in-charge of St. Mark's Church, Mangum, and St. Paul's Church, Altus, Okla. Address, Box 327, Mangum, Okla.

WALTERS, Rev. SUMNER, rector of St. Andrew's Church, Fort Scott, Kans.; to be rector of Church of the Redeemer, St. Louis, Mo. March 1st. Address, 5251 Waterman Ave., St. Louis.

WHITE, Rev. WILLIAM C., formerly rector of Emmanuel Church, Hastings, Mich. (W. Mich.); has become winter chaplain at St. Monica's Church, Stuart, Fla. (S.F.) Address, Box 975, Stuart, Fla.

TEMPORARY APPOINTMENT

WOOD, Rev. GEORGE RODGERS, formerly assistant at Church of the Advent, San Francisco; to be acting dean of St. Matthew's Cathedral, Dallas, Tex., until May 1st. Address, St. Mary's College, Ross and Garret Aves., Dallas.

NEW ADDRESSES

COLLINS, Rev. FREDERICK IRVING, rector emeritus of Church of the Messiah, Providence; 130 N. Oakland Ave., Pasadena, Calif.

MADEIRA, Rev. E. E., formerly 3450 Chicago Blvd.; 5140 Hamilton, Detroit.

RESIGNATION

COOKE, Rev. ALLAN W., Ph.D., as rector of St. Luke's Church, Cincinnati, Ohio (S.O.); will continue as locum tenens at Calvary Church, Cincinnati, until the return of the rector, the Rev. Albert N. Slayton, D.D., who has been granted a leave of absence on account of ill health. New address, 565 Howell Ave., Clifton, Cincinnati.

ORDINATIONS

DEACON

DELAWARE—On Sunday, February 16th, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, ordained FREDERICK M. MORRIS to the diaconate in Calvary Church, Philadelphia.

The candidate was presented by his father, the Rev. Dr. Lewis G. Morris, rector of Calvary Church. The new deacon is to do missionary work in Wyoming after his graduation from the Theological Seminary at Alexandria, Va.

PRIEST

CONNECTICUT—On February 9th the Rt. Rev. E. C. Acheson, D.D., Bishop of Connecticut, advanced the Rev. ARTHUR FRANK MCKENNY to the priesthood in St. John's Church, Waterbury. The candidate was presented by the Rev. Dr. John N. Lewis, rector of St. John's, who also preached the sermon.

The Rev. Mr. McKenny, formerly a Baptist minister, is to be curate of St. John's, Waterbury.

DIED

AKERLEY—Suddenly, January 30, 1930, at his home on Flathead Lake, Somers, Mont., ARTHUR WILLIAM KENAH AKERLEY, M.D. Requiem celebration of the Communion Office at Christ Church, Kalispell, Mont., 11 A.M., February 3, 1930. Interment at Arlington Cemetery, Washington, D. C.

"And may light perpetual shine upon him."

MEMORIAL

Theresa Lawrence Turner

In ever grateful, loving memory of THERESA LAWRENCE TURNER who entered into life eternal February 13, 1926, at Washington, D. C.

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 WANTED

CLERICAL

A CLERGYMAN DESIRES A TEACHING position in addition to Sunday duty. Latin, English Literature, History, etc. Best of references. M-703, care of LIVING CHURCH, Milwaukee, Wis.

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

PRIEST OFFERS TO TAKE DAILY AND Sunday services and do necessary parish work at, or near, seashore (east). Will accept terms offered. Family consists of wife and two children. July and August. Reply, G. H. L., Box 153, Glendale, Ohio.

PRIEST, FIVE YEARS CURATE IN LARGE city parish will take church for month of June. Expenses and remuneration. Sound Churchman. Catholic, moderate ritual. Reply, S-704, care of 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.

MISCELLANEOUS

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

CLERGYMAN'S WIDOW WITH EIGHT years' experience in residence in Church schools as teacher and pupil, would like position as house mother or hostess in either Church school or student center. Qualified to teach sacred studies. Best references. Reply, C-706, care of LIVING CHURCH, Milwaukee, Wis.

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.

SOUTH CAROLINA GENTLEWOMAN wishes position in institution, or as experienced companion-nurse for a semi-invalid, elderly lady. Address, MISS MARY B. HAILE, 215 Washington Apt., Nashville, Tenn.

TALENTED ORGANIST AVAILABLE MAY, or sooner. Age 27. Single, Churchman. Just completing two years of advanced musical studies. Four years' experience as organist, choir-master, and parish secretary. Best references. Box No. B-707, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone Kensington 8199. Specialist in Textile Decorations, Furnishings, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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.

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.

PALMS AND SOUTHERN SMILAX FOR sale. Woman's Auxiliary, Church of Holy Cross, offers Palmetta Palms and Southern Smilax to churches for donations. Express C. O. D., Mrs. H. WILLIE HOOKER, Aurora, N. 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.

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.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of, the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

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

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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

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. GRESER, 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 DELIGHTFUL home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

QUIET DAY—ST. LUKE'S CHAPEL, Trinity parish, Hudson Street, below Christopher St., New York City. Ash Wednesday, March 5, 1930. Conducted by the Rev. E. H. Schlueter. Meditations at 10:00 A.M., 12:00 M., 2:30 P.M. Those desiring luncheon send names to Mrs. Jane I. Probst, 489 Hudson St., New York City.

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.

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.

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 Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

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

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

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

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

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

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

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

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

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

WPGA, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

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

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

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

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

WTOC, SAVANNAH, GA., 1260 KILOCYCLES (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.

BOOKS RECEIVED

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

Harper & Bros. 49 East 33rd St., New York City.

The Virgin Birth of Christ. By J. Gresham Machen, D.D., Litt.D., professor of New Testament in Westminster Theological Seminary, Philadelphia. \$5.00.

Rogues of the Bible. By James Black, minister of St. George's, West Edinburgh. \$2.50.

The Story of David Livingstone. By W. P. Livingstone, author of *Mary Slessor, Laws of Livingstonia*, etc. \$1.50.

What Is Hell? By Dean W. R. Inge, Sir Oliver Lodge, Abbot Butler, Warwick Deeping, J. E. C. Welldon, James Moffatt, Annie Besant, Sheila Kaye-Smith, W. E. Orchard, F. W. Norwood, G. Hay Morgan, Irwin Edman.

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

Death and Renewal. By Paul Bjerre. Translated from the Swedish by I. von Tell. \$3.00.

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

The Principles of Theology: An Introduction to the Thirty-nine Articles. By the late W. H. Griffith Thomas, D.D., formerly professor of Systematic Theology, Wycliffe College, Toronto, and sometime principal of Wycliffe Hall, Oxford. \$4.25.

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

The Gospel and Its Tributaries. By Ernest Findlay Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York. The Kerr Lectures delivered in the United Free Church College, Glasgow, during the Session 1927-28. \$2.75.

The H. W. Wilson Co. 950-972 University Ave., New York City.

Government Fund for Unemployment. Compiled by Helen M. Muller. 90 cts.

MUSIC

Oxford University Press. 114 Fifth Ave., New York City.

Fair in Face. 15 cts.

Rise Up, My Love, My Fair One (Easter). 15 cts.

The above are Nos. 4 and 5 in the series of Liturgical Motets by Healey Willan.

Even Such is Time. Words by Sir W. Raleigh. Music by Harold E. Darke. 10 cts.

O Gladsome Light. English Hymnal 269. Music by Harold E. Darke. 12 cts.

The two above in the Oxford Series of Modern Anthems. Edited by E. Stanley Roper, organist, and composer at H. M. Chapels Royal.

Rejoice in the Lord Always. For Four Voices. By John Redford. Edited by E. H. Fellowes. 12 cts. Tudor Church Music. Second Series.

Deliver Us, O Lord Our God, and O Praise the Lord. Two short anthems by Adrian Batten. Edited by E. H. Fellowes. Tudor Church Music. Second Series.

Disposer Supreme. Tune, "Hanover," by Dr. W. Croft. Arranged by C. Hylton Stewart. 12 cts.

At the Sign of the Star. A Christmas Mime, devised for a Toc H Birthday Festival by Barclay Baron, with music by Martin Shaw. \$1.00.

Shule Agra. For Solo and Chorus (T.T.B.B.) unaccompanied. Words by A. P. Graves. Traditional. Arranged by Healey Willan. 8 cts.

Sir Eglamore. For Solo and Chorus, T.B.B., unaccompanied. Traditional. Arranged by Healey Willan. 10 cts.

The Arethusa. For Solo and Chorus. T.B.B., with piano accompaniment. Traditional. Arranged by Healey Willan. 12 cts.

The Agincourt Song. Arranged for Chorus. T.B.B., in Fauxbourdon. Words and Melody from a Ms., circa 1415, in Trinity College, Cambridge. Written to celebrate the victory of Henry V at Agincourt in 1415, this stirring song is one of the oldest, as well as one of the finest English songs that have been preserved in their original form. By Healey Willan. 10 cts. Also arranged for Chorus, S.A.T.B., in Fauxbourdon. 10 cts.

BISHOP OF ALASKA TO VISIT WESTERN NEW YORK

BUFFALO, N. Y.—The Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, and the Rev. Hall Mather, Indian deacon from St. Elizabeth's, Ketchikan, will be in the diocese from April 1st to April 7th. Bishop Rowe will conduct a young people's fellowship district institute in Buffalo on Tuesday and Wednesday, the 1st and 2d, and on Thursday will be at St. Luke's Church, Jamestown, and on Friday in Christ Church, Corning, as preacher for a special service for all parishes in the Bath district. So far Saturday has been left open for special engagements, which the Bishop may wish to fill. On Sunday he will be at St. Paul's Church, Rochester, in the morning and at Christ Church, Rochester, for a city-wide service in the evening. On Monday he will be at Geneva, speaking at Hobart College in the morning and to a district meeting of the Woman's Auxiliary in the afternoon.

BOY LIFE RECEIVES IMPETUS AT BROTHERHOOD MEETING

INDIANAPOLIS, IND.—A movement promising much for the future boy life of the Church received a real impetus at the conference called for leaders of boys' work by the national Brotherhood of St. Andrew at Indianapolis, February 7th and 8th. Some forty men, diocesan executives in boys' work, parish leaders, clergy, and national officers of the Brotherhood were in attendance at the meeting, which included representatives from eleven mid-western states.

Believing that before adequate work could be done in presenting the Church to boys, it was necessary for a leader to have some understanding of the boy problem as a whole, the first section of the program was devoted to a consideration of the subject of the Psychology of Adolescence, with papers in this general field being read by Irwin C. Johnson, director of boys' work for the diocese of Michigan; Glenn R. Sawyer, prosecuting attorney of Elkhart; and Prof. L. C. Gardner of Lexington, Ky.

The second section of the program was devoted to a series of papers on the Boy and the Church; the first of these being on the subject of the Church's Responsibility to the Individual Boy and in Organization, by Dudley McNeil, a young layman of the diocese of Chicago who has been active in boys' work. The Growth and Development of the Religious Idea in the Mind of the Adolescent Boy was discussed by Leon C. Palmer, national general secretary of the Brotherhood; while the subject of leadership and the various methods of developing it, with special reference to the value of camp conferences, was covered by the Rev. H. H. Lumpkin of Madison, Wis.

The concluding section of the series of conferences was devoted to a general discussion of the Brotherhood of St. Andrew as an answer to the problem of integrating our boy life into the Church, and training our boys in leadership for the carrying on of the Church's work. Papers were read by Mr. Johnson; George C. Kubitz of the diocese of Chicago; the Rev. H. C. Dixon, Louisville, Ky.; the Rev. G. S. Gresham, St. Louis, Mo.; and the Rev. Otis Jackson of Chicago. All the conferences were presided over by H. Lawrence Choate, national president of the Brotherhood, and he directed the discussions which followed the reading of each paper.

HONOR BISHOP OVERS AT JAMESTOWN, N. Y.

JAMESTOWN, N. Y.—The vestry of St. Luke's Church, Jamestown, gave a complimentary dinner in honor of the Rt. Rev. Walter H. Overs, Ph.D. and Mrs. Overs in the crystal ball room of the Hotel Jamestown on Tuesday, February 11th. The dinner was attended by the clergy of the diocese and the many people in and about Jamestown to whom Bishop Overs has endeared himself during his ten years of residence in that city.

Speakers of the evening included the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor, and the Rt. Rev. John Ward, D.D., Bishop of Erie. Different people spoke of what Bishop Overs had done for the community and for the parishes in the diocese during the time he had served as auxiliary bishop.

Bishop Overs preached in St. Luke's Church on Sunday, February 9th, and assumed charge of Grace Church, Hastings-on-the-Hudson, February 16th.

Conventions and Convocations

CALIFORNIA

Favor Entrance of U. S. Into World Court

SAN FRANCISCO—The adoption of a resolution, favoring the entrance of the United States into the World Court was a feature at the eightieth annual convention of California, meeting in San Francisco February 4th and 5th. The Very Rev. J. Wilmer Gresham was the celebrant at the Holy Eucharist. At this time Bishop Parsons gave his annual address. The most important part of the address dealt with the subject of Church Unity, with special reference to the Lambeth Conference. The Bishop spoke of two important anniversaries observed this year: that of the fiftieth anniversary of the Woman's Auxiliary of the diocese, and the twenty-fifth anniversary of the House of Churchwomen. After the opening service the convention organized for business. A combined session of the convention and the House of Churchwomen was held that afternoon. Dean Gresham reported that the construction on the apse, crossing, and transepts of the cathedral would probably be built in about eighteen months. The chapel of Grace will be finished within a few months.

Mrs. Norman B. Livermore reported that the necessary amount for the Lydia Paige Montegale memorial doorway is almost all in hand.

In regard to the problem of the placement of the clergy, the convention requested the appointment of a special committee to make an investigation of the whole matter, and report in detail to each convocation, and to the next convention.

The important work being carried on by St. Luke's Hospital, Tokyo, was described by Dr. Mabel Elliott, head of the children's department of the hospital, and by Bishop Reifsnider, who was the preacher at the evening mass meeting.

A brief service of thanksgiving was held near the structure of the new cathedral in recognition of the progress that has been made with the building. Dean Gresham led this service, using the prayer by the late Bishop W. F. Nichols.

Officers and committees were generally re-elected. Delegates to the provincial synod are as follows: *Clerical*, The Rev. Messrs. E. F. Gee, C. P. Otis, S.S.J.E., H. I. Oberholtzer, and Mark Rifenbark. *Lay*, Messrs. L. F. Montegale, H. C. Wyckoff, Col. R. H. Noble, and Commander John S. Graham.

Alternates: *Clerical*, the Rev. Messrs. L. H. Miller, D. T. Gillmor, C. L. Thackeray, and H. G. Gardner. *Lay*, Messrs. Dr. R. C. Endriss, Col. C. H. McNeil, Dr. R. H. Tucker, and Ralph Ward.

At the annual meeting of the diocesan branch of the Woman's Auxiliary, Mrs. Harry M. Sherman was elected president.

A resolution was passed, expressing sorrow at the deaths of the late Bishop Murray and the late Bishop Anderson.

HAITI

Report Unusual Gift Made to Church

PORT-AU-PRINCE, HAITI—Practically all of the clergy of the district were present at the thirty-ninth annual convocation of Haiti, which convened in Holy Trinity Cathedral, Port-au-Prince, February 3d,

the Rt. Rev. Harry Roberts Carson, D.D., presiding.

At the celebration of the Holy Communion, February 3d, at 7 A.M., the Bishop officiated, being assisted by the Rev. Felix Dorleans Juste, secretary of the convocation. On Tuesday there was a Requiem Mass for the late Bishop Murray, and on Wednesday for the late Presiding Bishop Anderson.

Miss Josephine F. Bumstead and Miss Marian DeC. Ward, representing the Woman's Auxiliary of Massachusetts and Wellesley Conference, were presented to the convocation and warmly welcomed. It was the final stage in their travels among the missions of the Virgin Islands, Porto Rico, the Dominican Republic, and Haiti, which were begun early in January.

The Bishop's address was concerned mostly with local matters.

The Bishop reported an unusual gift made to the Church through him about a year ago.

Many years ago a pious Haitian and his wife built a church with personal funds at Gonaives. Upon the death of her partner, Madame Ignace Grant inherited church and parsonage. For awhile it was used by any evangelical teacher that might ask for its use. More recently Mme. Grant has been eager to convey the church to Bishop Carson for the sole use of the Episcopal Church of Haiti. After taking legal advice of competent counsel, Bishop Carson accepted the donation and, since Easter last, services have been held without interruption in the Church of Resurrection, Gonaives. The gift was as gracious as it was unique.

The Bishop spoke of the satisfaction it gave him to learn that despite the very grave and widespread economic depression the district had met its apportionment for missions.

A letter of congratulation from Mr. Franklin, treasurer of the National Council, arrived during the convocation and, being translated, was read to the members. Their pledge was renewed for the year 1930 for the same amount as for 1929.

Announcement was made of the Bishop's intention to attend the forthcoming Lambeth Conference.

In closing, the Bishop said:

"I wish once more to give expression to our united appreciation of the devoted and loving labors of the Sisters of St. Margaret. Very largely owing to their initiative a very attractive Children's Home is now close to completion. It will be under their immediate care. Unfortunately it was necessary for one of the original body to return to the United States by reason of temporarily impaired health, but quickly another took her place. We shall never cease to be grateful to God for their presence among us."

The following elections were made:

Council of Advice—Very Rev. Leopold Kroll, the Rev. David B. Macombe, and the Rev. Joseph S. Lindor; Commander Greer A. Duncan, U.S.N., Messrs. Joseph N. Hemming, and Colin Cameron.

Examining Chaplains—The Very Rev. Leopold Kroll, the Ven. Georges E. Benedict, the Ven. Elle O. Nujac, the Rev. Edouard C. Jones, and the Rev. Felix D. Juste.

IOWA

Bishop Longley Enthroned as Diocesan

DAVENPORT, IOWA—The outstanding event at the seventy-eighth annual convention of Iowa was the enthronement of the Rt. Rev. Harry S. Longley, D.D., as Bishop.

The service was held in Trinity Cathedral on Sunday morning, February 9th, Dean Philbrook officiating, and was followed by the choral celebration of the Holy Eucharist at which Bishop Longley was celebrant, the Rev. W. Ernest Stockley, gospeler, and the Rev. W. S. D. Lamont, epistoler. The sermon was preached by the Rev. R. J. Campbell.

A most impressive memorial service for the Rt. Rev. Theodore N. Morrison, D.D., late Bishop of Iowa, was held on Sunday afternoon, the Rev. Herbert W. Prince, formerly rector of Epiphany Church, Chicago, of which Bishop Morrison was rector for twenty-two years, preached, paying a loving tribute to the beloved late Diocesan.

Following evening prayer, Bishop Longley called the convention to order and delivered his annual address.

The diocesan branch of the Woman's Auxiliary, the Brotherhood of St. Andrew, Young People's Fellowship, Daughters of the King, and Girls' Friendly Society held their meetings simultaneously with the convention.

Arrangements were made for the erection of a new episcopal residence for Bishop Longley at Davenport, the former residence to be used for diocesan offices and residence of the Bishop's secretary.

An amendment to the constitution was adopted, providing that the time of meeting of the annual convention be changed to the second Tuesday in February, instead of the third Sunday in January. This, however, will have to lay over for final action next year.

Reports showed the diocese to be in a healthy condition. The bishop and council were able to send to the National Council a little more than had been promised and to increase the promise for the year 1930.

The convention by a rising vote expressed its thanks and appreciation to Charles R. Henderson, who resigned after doing faithful service as treasurer of the diocese for twelve years. The Rev. J. D. Griffith of Des Moines was elected to succeed Mr. Henderson.

The following were elected:

Delegates to the provincial synod were elected as follows: *Clerical*, the Very Rev. R. F. Philbrook, and the Rev. Messrs. Ernest B. Mounsey, Thomas Horton, J. D. Griffith, W. S. D. Lamont, and C. B. Whitehead. *Lay*, Messrs. Howard G. Peirce, Blanchard Preston, C. O. Lamson, J. L. Powers, J. W. Marsh, and A. D. Annis.

MICHIGAN

Study of Canon 23 Authorized

DETROIT, MICH.—The appointment of a special committee to study Canon 23 and report at the next annual convention with the view to memorializing General Convention was an important item at the ninety-seventh annual convention of Michigan, held in St. Paul's Cathedral, Detroit, Wednesday and Thursday, February 5th

and 6th. The tenth annual meeting of the House of Churchwomen met at the same time in St. Joseph's Church, Detroit, immediately after the opening service of the convention in St. Paul's Cathedral, where Bishop Page read his annual address. On the preceding day, the Michigan branch of the Woman's Auxiliary held its annual meeting in the cathedral and in the parish house, electing Mrs. Walter C. Chaffee as president for the ensuing year. Mrs. C. E. Heal was re-elected president of the House of Churchwomen.

On Wednesday evening 1,100 Church men and women gathered for dinner in the Masonic Temple where the work of the diocese was presented in brief addresses by members of the diocesan staff and field workers of the several departments.

The convention authorized the annual budget of \$180,000 and the minimum payment to the general Church of \$60,000.

MISSISSIPPI

Need of All Saints' College, Vicksburg, Stressed

MERIDIAN, MISS.—The need of the endowment fund of All Saints' College, Vicksburg, the diocesan school for girls, was stressed by the Rev. Val H. Sessions at a special service at the 103d annual convention of Mississippi, held in St. Paul's Church, Meridian, January 21st. The diocese is raising \$160,000 for the girls' school. Addresses were also made by the Rev. Edward McCrady of Oxford and the Rev. W. B. Allen of Starkville.

The Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, delivered the annual address of Bishop Bratton at the opening service of the council. A field department, a new department of the executive committee, was organized.

Officers and committees were generally re-elected.

OLYMPIA

Pledge to National Church Increased

TACOMA, WASH.—A decidedly encouraging note characterized the twentieth annual convention of Olympia, held at the new Church of the Holy Communion, Tacoma, the Rev. R. H. McGinnis, rector, February 4th and 5th, with a large attendance. Parish pledges for 1930 justified the convention in promising \$1,500 more than was paid in 1929 to the National Council and in appropriating the house rent of a secretary for women students at the University of Washington, Seattle.

In his annual address the Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, spoke of the need of urging Church people to leave bequests in their wills for the benefit of the diocese and parishes.

A committee was appointed to revise the constitution and canons of the diocese and instructed to formulate a new canon on the status of St. Mark's Cathedral now under construction.

The diocesan council was also called upon to arrange for a meeting of leading clergy and laymen who are to recommend to the council methods of a campaign for the purpose of raising this year \$100,000 for the increase of the Episcopal Endowment Fund and \$50,000 for Church extension work in the diocese.

Much inspiration was felt from the visit of Dr. Larkin W. Glazebrook of Washington, who twice addressed the convention on Personal Evangelism.

Diocesan committees and officers were

generally re-elected. Delegates to the provincial synod resulted as follows:

Clerical, the Rev. Messrs. R. J. Arney, W. B. Turrill, R. H. McGinnis, and T. A. Hilton. *Lay*, Messrs. W. Melville, A. J. Quigley, E. G. Anderson, and J. D. Cameron.

Alternates: Clerical, the Rev. Messrs. S. T. James, S. H. Morgan, F. R. Bateman, and A. W. Sidders. *Lay*, Messrs. J. A. Coulthurst, F. Alspaugh, Frank Evans, and J. B. Sargent.

At the convention of the Woman's Auxiliary, held at Christ Church, Tacoma, on the following day a similarly optimistic tone prevailed. Income for 1929 was reported as \$1,000 more than for 1928. The urgent need of adequate buildings for the Japanese missions of the diocese was strongly stressed by the Rev. R. J. Arbey, and Bishop Huston earnestly requested help in raising \$60,000 to erect a Japanese church and rectory in Seattle and a parish house in the White River Valley.

SACRAMENTO

Bishop Pleads Cause of Christian Unity

SACRAMENTO, CALIF.—In reminding the diocese of the 1900th anniversary of Pentecost, Bishop Moreland took occasion in his annual address to the twentieth annual convention of the diocese of Sacramento to refer to the broad demand for Christian unity. "Most of the schemes of Christian unity presented to us today," he declared, "ignore the unity already achieved by the Holy Spirit through ages of human brotherhood. It seems easy to make something superior by choosing the good and rejecting the bad, and so constructing a Church that will be just right. But the result is a manufactured article, not a living thing. Eclectic religions are

painfully artificial and doomed to failure. There will never be Christian unity unless we gladly accept what the Holy Spirit has already wrought out in human experience, and basing our hopes upon that, let the Holy Spirit go on creating the Church, as He did in the beginning. On the Day of Pentecost the disciples were amazed as the revelation of the Catholic Church, the universal Kingdom, broke in upon them. It was the mysterious and mighty operation of the Holy Ghost. A similar revelation must break upon the average Protestant of today. 'New lamps for old' will not work."

The work of the convention, which met in St. Paul's Church, Sacramento, February 11th and 12th, was largely of a routine nature. The committee on increasing the endowment reported that after extended study of ways and means it had engaged the Rev. Webster L. Clark to go about the diocese securing pledges and declarations of trust.

The missionary field was given a large place in the program. Recently appointed mission workers spoke at a joint session of the Woman's Auxiliary and convention: Miss Elizabeth Baker, Woman's Auxiliary worker at Arcata; the Rev. Claude W. Silk, M.D., priest and physician in the Indian mission of the Holy Spirit at Orleans; and the Rev. A. J. Mockford, Sacramento city and suburban missionary.

Elections: Standing committee, the Very Rev. E. S. Bartlam, and the Rev. Messrs. I. E. Baxter, W. L. Clark, and Paul Little, Ph.D. *Lay*, Messrs. H. E. Boudier, W. U. Stansbery, C. A. Worden, Clifford Prudhomme.

Synod: Clerical, the Rev. Messrs. I. E. Baxter, Mortimer Chester, W. H. Hermitage, and the Ven. Barr G. Lee. *Lay*, Messrs. H. E. Boudier, C. A. Worden, H. J. Bush, and W. U. Stansbery.

Departments of National Council, to Avoid Cuts in Mission Field, Reduce Budgets

Administrative Reorganization of Council—Resignations and Appointments

National Council News Bureau
New York, February 15, 1930

SPLENDID THINGS HAVE BEEN HAPPENING all through the Church," said Dr. Lewis B. Franklin, vice-president of the National Council, opening the council meeting on February 12th. He was referring first to the fact, previously reported, that the National Council had received for 1929 the full amount which the dioceses had told it to expect, and \$10,853 more. Such a record of collections on pledges, made at a time of financial depression, has not before been equalled. Because of this record, because of strict economy in the Church Missions House, because of inability to operate at full capacity in China, and because of a favorable rate of exchange with China, the council closes its books for 1929 with an unexpended item of \$168,000 to be carried over into 1930.

Turning to the 1930 budget, Dr. Franklin reported that early in January the council, according to pledges then received, faced the probable necessity of reducing appropriations some \$250,000. Since this was made known to the Church, additional gifts and pledges have been received, so that at the time of the council meeting the amount expected for 1930 from dioceses and individuals is approximately \$2,914,-

000, a figure approaching the Church's previous high record in giving.

The departments of the council, to make cuts in the mission field unnecessary, of their own initiative accepted the following reductions in their budgets: Religious Education, \$8,550; Missions Administration, \$12,800; Publicity, \$6,500; Field \$22,547; Finance, \$8,350; Social Service, \$1,150; Woman's Auxiliary, \$3,500.

The death of Bishop Anderson called forth messages of sympathy and appreciation from all parts of the world. The council's own memorial to him expressed its sense of loss of his brief but strikingly effective leadership.

A memorial, presented by the Department of Missions, was also adopted for Bishop Kinsolving, for nearly forty years Bishop of Southern Brazil, whose death occurred on December 18th, since the last council meeting. Both of these minutes are printed in another column.

REORGANIZATION OF DEPARTMENTS

Administrative reorganization affecting all the departments of the National Council centered at the Church Missions House became effective at the meeting of the council by the adoption of many features of a report submitted after some months of careful study by a committee of that body, appointed last October, to secure greater coördination, coöperation, and economy. The report was presented by the chairman of the committee, Bishop Perry of Rhode Island, and was considered by

the council through many hours of executive session.

The reorganization groups the six departments in two divisions. The first of these will include under one administrative officer the departments of Missions, Religious Education, and Social Service. In addition, the present Department of Missions is reorganized into two autonomous sections, Domestic Missions and Foreign Missions. The second division will include under the present vice-president, Dr. Franklin, the departments of Finance, Field, and Publicity. The Presiding Bishop and the executive heads of these two major divisions will form the inner control of the administration of the work of the council.

The plan cannot be put fully into effect until a new Presiding Bishop has been elected, which, it is hoped, will be in Chicago on March 26th. The election of the new executive officer, to be in charge of the first division above mentioned, and as such the dominant figure in the organized missionary work of the Church, is of so great seriousness that the council appointed a committee of advice to confer with the new Presiding Bishop on this appointment. This committee consists of Bishop Rogers, Dr. George Craig Stewart, and Walter Kidde.

In its effort toward greater coördination, Bishop Perry's committee has proposed important changes in the Department of Missions, particularly with respect to work which has been conducted by the Foreign-Born Americans Division; the Department of Religious Education, in the regrouping of work and workers; the Department of Christian Social Service, also in the matter of regrouping.

Very considerable economies will be effected by the proposed changes, far more than compensating for the addition of a new executive officer. Details proposing the abandonment of certain work and reduction of staff were resubmitted to the committee for further consideration and will be reported again at the next council meeting, May 1st. The committee's report, which has not been made public, brings nearer to completion the work of the evaluation committee provided for by General Convention in 1925. Changes now effective and others under consideration are the outcome of studies begun at that time and indicate the present policy in national administration of continuous study and appraisal of work, personnel, cost, results.

"All the work in the Missions House is of value," says the report of the committee on coördination, "but the duties and responsibilities of some of the officers have become so enlarged that for their own sake and the sake of the work readjustment is advisable."

RESIGNATIONS AND APPOINTMENTS

The council has a new member in the person of Walter Kidde, appointed by Bishop Stearly as council member from the second province, in place of Mr. Tully, resigned. Mr. Kidde is head of a New York engineering firm; a member of St. Luke's Church, Montclair, N. J.; and a national vice-president of the Brotherhood of St. Andrew. Mr. Kidde was appointed a member of the departments of Religious Education and Publicity, and of the Trust Funds Committee. Bishop Rogers was appointed a member of the departments of Religious Education and Finance.

The resignation of the Rev. C. Leslie Glenn, secretary for college work since September, 1927, was accepted with great regret and with an expression of deep appreciation for the notable service rendered

by him. His resignation takes effect July 1, 1930. He has accepted a call to Christ Church, Cambridge, Mass. Upon his resignation he is to become vice-chairman of the Department of Religious Education's commission on college work.

The Rev. W. Brooke Stabler, now assistant at All Saints' Church, Worcester, Mass., was elected to succeed Mr. Glenn.

The Woman's Auxiliary is to make use of associate secretaries similar to those used by the Field Department, women throughout the country who will serve without salary, giving their services for such time as may be requested, to assist in promoting the general Church program. To provide their expenses, a small appropriation was made from the income of the Emery Fund.

The council adopted an expression of appreciation for the past thirty years' service of Dr. Wood.

Further council action included the adoption of a resolution, to be forwarded to the Secretary of State in London, affirming the council's earnest hope and prayer that the Naval Conference will result in substantial limitation and reduction of armament; in increased confidence of the nations one with another; and in consequent lessening of the possibility of war. The resolution was brought in by the Department of Christian Social Service.

The department also asked that a special prayer be issued for use in the Church, on behalf of sufferers in Russia. The council, approving the request, asked the Bishop of Rhode Island to issue such a prayer, with the understanding that it would first be approved by bishops in whose dioceses it might be used.

The question of personal losses sustained by members of the mission staff in China as a result of disturbances of 1927 had been before the council for some time. No reimbursement for these losses had been made. The three bishops in China have advised that from funds in hand in China partial reimbursement could be made. The National Council, in view of the fact that the same condition in China which caused the losses to the missionaries had also made it impossible to resume much of the work which would have been done under normal conditions, occasioning an unused balance in the China account, felt able to set aside from that account \$25,000 for partial reimbursement of those who sustained these losses.

The council was able to make the following appropriations from undesignated legacies:

North Dakota—Church at Wahpeton...	\$ 3,000
Southwestern Virginia — Purchase of property for school for mountain children	10,000
Wyoming—Reconstruction of the mission building, Indian School and dormitory on the Shoshone Reservation, Wind River	2,700
American Church Institute for Negroes (to be distributed as the trustees of the Institute may determine)	25,000
Brazil—Porto Alegre—Parish house for Trinity Church, to cost \$18,600 (\$13,800 has already been given)	2,500
Haiti — Port-au-Prince, Episcopal residence, to cost \$15,000 (\$3,100 has already been given)	12,000
Mexico—Cuernavaca — Rest house for members of the mission staff, to cost \$7,500 (\$3,000 has already been given)	4,500
Virgin Islands—Repairs on Church properties	10,000
Kyoto—X-ray equipment for St. Barnabas' Hospital, Osaka	5,000
Philippine Islands—Baguio, residence for missionary in charge of Easter School	5,000

North Tokyo—Tsuchiura—Land, rectory, and parish house (other funds amounting to \$3,951 are available in accordance with a recommendation that will be made later in this report)	3,549
Tokyo—Parish house for St. Timothy's Church, to cost \$10,000 (the congregation has raised \$5,000)	5,000
Tohoku—Aomori—Land for a second kindergarten (\$300 of the \$1,100 needed has already been given)	800
Honolulu—Reserve for land and buildings to be selected by Bishop of Honolulu in consultation with Bishop Burlison and Dr. Wood	10,000
Arizona—Advance for reconstruction of Church of the Good Shepherd, Fort Defiance	1,400
Total	\$100,449

BISHOP OF ABERDEEN SPENDS BUSY DAYS IN NEBRASKA

OMAHA, NEBR.—The Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen and Orkney, who was the guest of Bishop Shayler, spent three busy days in Omaha from February 2d to the 5th. He preached to a large congregation in All Saints' Church, the Rev. Frederick W. Clayton, rector, on the morning of the Feast of the Purification. Monday morning he addressed the students of Brownell Hall, the diocesan school for girls. At noon he met the city clergy at a luncheon given in his honor by Bishop Shayler at the Omaha Club at which he gave an address. Monday evening he was the guest of honor and speaker at the annual banquet of the Professional Men's Club at the Paxton Hotel, held several interviews Tuesday morning and afternoon, and was guest and speaker at a dinner in St. John's Church, the Rev. Ernest J. Secker, vicar, Tuesday night. He left for Denver Wednesday.

The Professional Men's club is not a Church organization, and includes in its membership representatives of all religions. A priest of the Church, the Rev. Dr. Clayton, was recently elected president. The invitation to Bishop Deane to be the speaker afforded an opportunity of presenting Churchmen before an unusual audience. Five Anglican bishops and the Roman Bishop of Omaha, the Rt. Rev. Joseph F. Rummel, were seated at the speakers' table. The Anglican bishops were the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska; the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska; the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma; the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado; and the Rt. Rev. Frederick L. Deane, D.D. Bishop Deane's address, which was a plea for International Mindedness, made a deep impression. He urged a closer knitting of the ties of American-British friendship and voiced a plea that America abandon the ridiculous tradition of isolation and assume responsibility for leadership of the human race, uniting with Great Britain and other nations in all activities for the peace of the world and the preservation of liberty.

BISHOP INGLE Y UNDERGOES OPERATION

DENVER, COLO.—The Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, is satisfactorily recovering from an emergency operation for appendicitis, performed at St. Luke's Hospital, Denver, following an acute attack which prevented the Bishop from attending the annual diocesan convention held February 12th at St. John's Cathedral, Denver.

League of Lay Churchmen at Westminster Discuss Questions of Disestablishment

Seek Site for Sacristy of Westminster Abbey—Church at Bloomsburg Observes Bicentenary

The Living Church News Bureau
London, January 31, 1930

THE QUESTION OF DISESTABLISHMENT was discussed at a meeting of the League of Lay Churchmen, which was held at Church House, Westminster, last Saturday.

Prof. Beresford Pite, who presided, referred to the Archbishop of York's proposed resolution in the forthcoming Church Assembly for the appointment of a commission to inquire particularly if the freedom of the Church of England to formulate its faith and forms of worship is effective. He said that they could not avoid regarding the resolution as directed at obtaining for the clergy and bishops some means of evading the insistence by the State upon the preservation of the *status quo*, and of discovering some escape from that power of insistence by Parliament which was included in the enabling act. Behind the practical aim of the Archbishop's proposed inquiry lay the reassertion of the right of the bishops to amend the doctrinal balance and basis of their State religion. To that result they must endeavor to offer the most careful and diligent resistance.

Lord Cushendun said that, though a stout defender of Church and State, he was not unalterably and unconditionally opposed to disestablishment. Instead of setting their faces against disestablishment in all circumstances, it might be wiser to decide what form it should take if it ever came about. The most important thing was that, if disestablishment of the Church came about, it should be a disestablishment in which the predominant power and authority rested with the laity. He saw no possibility of controlling the law-breaking bishops except by disestablishment, and that was why he thought that if they had to disestablish the Church at all, the authority should be given to the laity, to whom the recalcitrant bishops and clergy would be obliged to bow.

SEEK SITE FOR SACRISTY OF WESTMINSTER ABBEY

Suggestions for a new site for the proposed sacristy at Westminster Abbey are contained in the report, just issued, of the advisory committee, appointed last October by the dean and chapter and presided over by Archbishop Davidson.

After rejecting the "model" site, which had been chosen by the dean and chapter, the committee express their belief that the best solution of this difficult problem may yet be found in the Poets' Corner. They recommend that the dean and chapter should reconsider the Poets' Corner site, and that, if this site prove inadequate, consideration should be given to a scheme combining the Poets' Corner site with the octagonal crypt of the chapter house by means of an underground passage and stairway. This scheme, they point out, would enable one of the most interesting parts of the abbey—at present almost unknown and unused—to be brought into daily use. A sacristy built on this site would be practically invisible and would not interfere with the external architecture.

The dean, in a letter to Archbishop Davidson, states that the Poets' Corner scheme was the first proposed, and was considered with great care. The dean and chapter were reluctantly compelled to abandon it, as it would not afford enough room; but, in view of the strong recommendation of the committee, they will certainly go into the question again with the proposals for additional accommodation that the committee suggest.

No one, probably, will be more relieved than the dean and chapter at being in possession of an opinion so weighty and so worthy of the public confidence.

BLOOMSBURY CHURCH OBSERVES BICENTENARY

St. George's Church, Bloomsbury, kept its bicentenary on Tuesday last, January 28th, exactly 200 years since its consecration by Edmund Gibson, Bishop of London. The bicentenary was celebrated by special services, the Bishop of London preaching at the evening service. The church, which was built under an act of Parliament of 1724, was designed by Nicholas Hawksmoor, and follows almost precisely the proportions and measurements of the mausoleum at Halicarnassus, with the substitution of a statue of George I on the top of the steeple, which caused much contemporary mockery. No serious structural alterations have been necessary, but over £2,500 (the whole of which has been raised) has been spent upon repairs to the roof, the renovation of the organ, and the cleaning and re-decoration of the church; the only notable change has been the removal of certain Victorian accretions, such as choir-stalls and colored tiles, and the substitution of Jacobean chairs and black and white marble and plain paving stones. The work has been carried out under the advice and supervision of Sir Charles Nicholson.

THE RELATION OF CHURCH AND STATE

Dr. G. K. Kell, Bishop of Chichester, writing on the relations of Church and State, says:

"I believe that if we, in the Church of England, would only make it plain that we do not wish to rest upon the arm of the State for the enforcement of obedience or the punishment of disobedience, but that we prefer to proceed in matters of worship and faith by mutual consent, without recourse to statutory courts, then there is no reason why we should not now, by our own voluntary procedure, through our own synodical processes, first in the province and then in the diocese, decree and do these things which seem good to the Church. The Church has its own 'lawful authority.' There may be difficulties about canonical enactment, and canons carry their own measure of legal compulsion for the clergy, not the laity.

"But if the Church were willing to leave the atmosphere of legal compulsion, it would be very difficult on strictly constitutional grounds to prove that services decreed by a convocation, lawfully summoned, are not in the full sense of the word services 'ordered by lawful authority.' All I ask is that we should act as a Church and as a self-respecting spiritual society, and determine, and abide by, what seems good, not to this or that individual bishop or priest, but to the Church. If the Church of England is to count in the moral education of the English people, or to hold its proper place in Christendom, it must not be bound to temporal authority in spiritual matters."

WELCOMES SOUTH INDIAN PROPOSALS

The following resolution has been passed at a special meeting of the council of the National Church League:

"This meeting of the council of the National Church League welcomes the proposed South India Scheme of Union between the Anglican Church and the South India United and Wesleyan Churches, not only as a practical measure for the solution of outstanding problems in the mission field, but as an effective step toward the reunion of Christendom. It believes that that part of the scheme which allows for the comprehension of the ministers of the uniting Churches without reordination is agreeable to Holy Scripture. It earnestly hopes that the scheme may receive the approval of the bishops at the forthcoming Lambeth Conference."

GEORGE PARSONS.

LAY CORNERSTONE FOR CHURCH AT MAYWOOD, N. J.

MAYWOOD, N. J.—The cornerstone of St. Martin's Church, Maywood, the Rev. Wesley H. Des Jardins, vicar, was laid on Sunday afternoon, January 26th, by the Ven. Augustine Elmendorf, Archdeacon of Hackensack. A service at the Borough Hall, where the congregation has been worshipping, preceded this event. At this service Mr. Des Jardins read the lesson and there were addresses by Mayor Herbert R. Hartley of Maywood, the Rev. Edwin S. Carson of Ridgewood, the Rev. Canon William J. White of Hackensack, Major Leigh K. Lydecker, and Charles B. Johnes; by two local ministers, the Rev. Robert S. Wightman, of the Presbyterian Church, and the Rev. Cyrus M. Wallick, of the Lutheran Church; and by two former vicars, the Rev. George F. Collard, curate of Christ Church, Hackensack, and the Rev. Harold Onderdonk, curate of the Church of the Redeemer, Morristown.

The new church building, to cost approximately \$14,500, will be of Spanish mission style, and will include a Sunday school room in the basement, with a platform, and a kitchen. The first services will be held in the new building on Easter Day.

Founded three years ago as a mission of Christ Church, Hackensack, with the Rev. George F. Collard as its vicar, St. Martin's Church has at present about fifty families within its membership and thirty-five pupils in its Sunday school.

MATRICULATION SERVICE AT BERKELEY

NEW HAVEN, CONN.—Many distinguished laymen and clergymen attended the matriculation meeting of Berkeley Divinity School, held in the chapel on Saturday, February 8th, when Dean Ladd officiated and presented the candidates to Bishop Acheson, president of the board of trustees. The address was given by the Rev. Dr. R. B. Ogilby, president of Trinity College, Hartford. Fourteen men matriculated.

On the same day the trustees of the school held their mid-winter meeting. Bishop Acheson presided. Dr. Ogilby was elected a trustee, succeeding the Rev. Dr. Frank German, who resigned.

A tea was held in the Eaton House, which recently was acquired by the school, and that day formally opened as an additional dormitory for the students. This building will house the library of the school.

Survey Being Made of Work and Needs Of Church in Diocese of Toronto

Men of the Church and Mission Work—Loss to Columbia Coast Mission

The Living Church News Bureau
Toronto, February 14, 1930

THE THREE FIELD COMMISSIONERS of the Anglican National Commission, the Bishop of Niagara, Canon Gould, and Chancellor Gisborne, are now engaged in a survey of the work, problems, and needs of the Church in the diocese of Toronto. Last Friday they held a conference with the Bishop and executive of the diocese. On Sunday each field commissioner spoke in four churches of the city of Toronto. This was made possible by giving their first and third addresses immediately after the processional hymn at the morning and evening services.

On Monday they held a conference with the young people's organizations, on Tuesday separate conferences with clergy, Churchwomen, and Churchmen in the western section of the city, on Wednesday with similar groups for the central district, and on Thursday for the east end. In addition they visited practically all the Church social welfare organizations in the city.

Today is to be spent in the deanery of Peel, Sunday and Monday in the deanery of Peterborough, February 17th in the deanery of Victoria, the 18th in the deanery of Durham and Northumberland, the 19th East York deanery at Oshawa, the 20th West York deanery at Aurora, the 21st West Simcoe deanery at Barrie, the 23d and 24th in East Simcoe deanery and the deanery of South Simcoe.

At each conference the commissioners briefly outline the appointment and purpose of the survey, and then throw the meeting open to discussion of the Church's needs, opportunities, and resources.

THE MEN OF THE CHURCH AND MISSION WORK

Over seven hundred laymen of the city of Toronto and district met for a dinner at Simpson's Arcadian Court, with H. W. Mickle as chairman. Grace was said by the Bishop and splendid addresses on the missionary work of the Church in Canada were given by Chancellor Gordon of the diocese of Qu'Appelle, and the Rev. Elton Scott, rector of St. Columba's, Montreal, and founder of the Fellowship of the West. Chancellor Gordon told of the work and problems of the diocese of Qu'Appelle, where 100 Anglican clergymen served 7,800 families spread over an area of 94,000 square miles. Mr. Scott told and illustrated with lantern slides his trip last summer with one of the cars of the fellowship of the west in the Peace River country.

On the evening of February 24th the men's committee will hold their annual devotional service at the Church of the Redeemer, Toronto. The service will be conducted by the Rev. Professor Isherwood, and the address given by the Rev. R. J. Shires, rector of Bowmanville.

THE FELLOWSHIP OF THE WEST

The Fellowship of the West is one of the most significant recent developments in the missionary work of the Canadian Church. Its moving spirit is the Rev. El-

ton Scott, rector of St. Columba's, Montreal, and son of Archdeacon Scott of Quebec, the best known of the Canadian Church's overseas padres during the great war. It is a movement to interest the young men in missionary work and to engage the services of young men in pioneer work in the newer West.

Last year the Fellowship sent in two cars, each with a young priest and a young layman, to visit scattered settlers in the Great Peace River country now rapidly being opened up. Isolated settlers were visited, services held, the Holy Communion and Holy Baptism administered, lists of Church people secured and sent to the Bishop of Athabasca, and children linked up with the Sunday school by post. For this summer the Bishop of Athabasca has asked for four teams, and the Fellowship has promised the Bishop of Brandon to send two teams into the newly opened northern mining district of the Flin Flon. During the winter Mr. Scott has been actively interesting the young men of the Church. At a meeting of young Toronto Churchmen at the Maurice Cody Memorial Hall, for men under thirty, organized by the Junior Clergy Association of Toronto, \$600 was at once subscribed and steps undertaken to insure the young Churchmen of Toronto being interested in the work of the Fellowship.

A. Y. P. A. DINNER

Nearly two hundred and fifty members of the Anglican Young People's Association attended the annual dinner of the Toronto district local council at the Carls-Rite Hotel on Saturday, when the principal speaker was the Dominion president of the A. Y. P. A., G. W. Pifher. He spoke on his recent tour of western Canada in the interests of the association and paid tribute to the unity of the members there.

SPLENDID WORK OF DOWNTOWN CHURCH WORKERS' ASSOCIATION

Advancement in scope and influence in the work of the downtown Church workers' association, Toronto, was reported at the seventeenth annual meeting, held in the Church of the Redeemer parish hall. Added interest in the work was stimulated through the throwing on the screen of slides illustrating downtown conditions and Mooreland Fresh-Air Camp. The Rev. P. J. Dykes, president, presided, while a report teeming with human interest was presented by Miss Grace Cale, superintendent of work. A splendid report on St. Faith's Lodge, for underprivileged girls, was presented by Mrs. McIntyre.

GREAT LOSS TO COLUMBIA COAST MISSION

Smashed by a sudden squall which swept in from Malaspina Strait, the Columbia Coast Mission's floating hospital sank near Port Neville, 165 miles north of Vancouver, as it was being towed from Greenway Sound to Pender Harbor, where it was to be anchored for the convenience of residents.

The three small buildings, which were mounted on log floats, were being towed by a tug when the squall struck at 3:30 o'clock one morning. By the time the tug could put into shelter, the floats had been broken up.

Word of the disaster has reached the Rev. John Antle, superintendent of the mission, Vancouver, who declares that the

loss of the institution is keenly felt in Pender Harbor.

The maternity ward, on a separate float, went down before daylight and has not yet been recovered. The main hospital structure and a small executive building were submerged and, although some of the equipment was salvaged, it will be of little use again.

FIRST MEETING OF CHURCH ARMY ASSOCIATES HELD

PROVIDENCE, R. I.—The first meeting of the American Church Army associates was held Wednesday evening, February 12th, in Grace Church, Providence. One result of it was the decision to maintain Cadet W. S. Raleigh of Macon, Ga., now studying at Bishop McVickar House, in the mission field of his home state under the direction of Bishop Reese of Atlanta.

One hundred and nine persons gathered in the chancel of the church for a half hour of devotions led by Capt. C. J. Atkinson. Later in the parish house Mrs. Frank Barber, secretary of the Rhode Island associates, sounded a call to duty—prayer, personal evangelism in the home parish, and gifts in order that the army might advance.

Miss Lucy Kent, secretary of the army with headquarters in New York, told of the help the associates had given the cause. The movement is now two years old, and in that time it has gathered 1,500 associates. Captain B. F. Mountford, head of the army, gave some interesting figures in connection with recent field work. There are six vans operating in rural areas, one in each of these dioceses; Connecticut, New York, Albany, Vermont, East Carolina, and Erie. In East Carolina, Albany, and Vermont they are used all the year, in the others from May to October.

Requests for the services of the army are multiplying. Diocese after diocese, especially in the west and south, are looking for men trained in the ranks. At present there are fifteen Americans and ten Englishmen in the organization. To prepare to open the west, Capt. E. S. Estabrook has been stationed in Chicago. There he is developing a system of preaching missions. Bishop McDowell of Alabama has obtained the promise of the officers in New York to send a captain to Birmingham. Rural work is of growing importance in army strategy and to develop an adequate technique several men have been sent to the summer conferences at the University of Wisconsin.

On March 23d the seven men now in training at Bishop McVickar House will all be graduated. At that time the detail at Chicago will be increased to four.

The American Church no longer regards the army as an experiment. The doubt as to whether conditions in the United States justify in the Anglican communion this militant form of evangelism has been removed. The large number of associates and the insistent demand for men and vans have completely changed the nature of the army's problems. How to get more men to train for it is now the chief question. An appeal has gone out to all rectors and ministers in charge through the country, asking that they call to the attention of their young men the romance of this branch of Church work.

A goodly number of clergymen attended the meeting at Grace Church. At its close, the Daughters of the King and the Girls' Friendly Society served refreshments.

Bishop Manning Offers Suggestions of Books Suitable for Lenten Reading

Report of Seamen's Church Institute—Church Army Needs More Workers

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

EACH YEAR IT SEEMS TO BE INCREASINGLY the custom for leaders in the Church, through the agency of general, diocesan, or parochial publications, to offer suggestions of books suitable for reading, especially in the Lenten season. Lent, 1930, will, in the opinion of some, have its share in the preparation of Churchmen for facing one of the most crucial years in the history of our communion. Below is given a list of eleven suggestions, made by the Bishop of New York. Coming from the chief pastor of this diocese the recommendations will be welcomed and valued. Included in his book list are several which bear very pertinently on great questions which our leaders will be asked this year to decide, a wise solution of which will depend in considerable measure upon an informed constituency to support them. Following are Bishop Manning's suggestions:

The Four Gospels.

These inspired records in their divine simplicity and power are incomparably more important for our reading than any of the modern Lives of Our Lord.

Why Am I a Christian, by the Bishop of London.

Simple, direct sermons, full of the sincerity, sympathy, and faith, which make the Bishop of London's sermons helpful to people all over the English-speaking world.

Christ and Society, by Bishop Gore.

A brief but conscience-arousing book by one whom Dean Inge calls "the greatest living force in the Anglican communion."

Personal Religion and the Life of Devotion, by Dean Inge.

One of the most spiritually helpful books by this distinguished scholar and writer.

Some Elements of Religion, by H. P. Liddon.

Six great sermons on the foundation facts of our religion which should be re-read. They suggest the kind of preaching that is needed today.

The Case for Episcopacy, by Kenneth D. Mackenzie.

This volume shows briefly and clearly why our Church, in common with sevenths of the whole of Christendom today, holds to the principle of Episcopal Ordination.

Anglicanism, by W. H. Carnegie, sub-dean of Westminster Abbey.

A masterly and illuminating presentation of the position and mission of the Anglican communion, of which our own Church is a part. Of special interest to those who are thinking about Christian Unity.

The Letters of Baron Von Hügel, edited by Bernard Holland.

Selected letters with a Memoir of this great religious thinker and spiritual teacher. If his spiritual vision and his grasp of the essential principles of religion could be more widely shared Christian Reunion would not be long delayed.

The Life of Prayer, by Baron Von Hügel. *A Serious Call,* by William Law.

The book which changed the life of John Wesley and of which Dr. Johnson says, "It was the first occasion of my thinking in earnest about religion." It is as pertinent today as when it was written in 1726.

The Universe Around Us, by Sir James Jeans.

A book by a great scientist which suggests the marvels of the universe in which we live.

SEAMEN'S CHURCH INSTITUTE REPORT

The February issue of *The Lookout*, the publication of the New York Seamen's Church Institute, makes a brief mention of some of the services extended to sailormen by that institution in the year 1929. If one has in mind the conditions which once prevailed along the water-front of lower New York and which have been almost entirely eradicated chiefly by the efforts of the Seamen's Institute these figures are better appreciated: lodgings registered, 417,612; 335,409 meals served; seamen placed in positions by the employment department, 8,637; missing men located, 316; received for safe keeping and for transmission to seamen's families, \$607,364; 215 religious services attended by 14,004 men. Those interested in what is one of the greatest works carried on anywhere by our Church should write to the Institute at 25 South street for a copy of *The Lookout*.

CHURCH ARMY NEEDS WORKERS

Church Army which has in the brief period of a very few years established itself among us as a well-nigh indispensable work is making an appeal we must heed. Dioceses and missionary districts throughout the country are asking Church Army to come in and help. How it is responding and how well it is doing so are known widely. Because of our needs Church Army must have more of our men to meet them. Captain Mountford states that he is receiving about four times as many requests for service as the present staff can respond to. Applicants should be between 19 and 30, and unmarried. Further details concerning this appeal can be had from Captain B. F. Mountford at Church Army headquarters, 416 Lafayette street.

OUR SENIOR PRESBYTER

Next Sunday afternoon at 4 at the cathedral the sixty-third anniversary of the ordination of the Rev. Dr. John F. Steen will be observed. Dr. Steen, for many years rector of Ascension Memorial Church in West 43d street, is now an attendant at the cathedral services. He continues in excellent health, giving little indication of the extraordinary record of his service in the ministry of the Church.

MORTUARY CHAPEL AT ST. GEORGE'S

For several months workmen have been engaged in constructing a mortuary chapel in St. George's Church, Stuyvesant square. Of its progress the parish leaflet has this item:

The chapel is nearly completed and may be seen at any time by those desiring to visit it. The four windows of the chapel will illustrate verses from the hymn *For all the Saints who from their labors rest*. The sketch for two of the windows is on exhibition in the chapel. The double recess

in the north wall will be covered with a handsome curtain of some suitable fabric which is to be a memorial gift from the Rev. Rob Roy Remington. A pair of candleabra has been given by Mr. and Mrs. Charles McVeigh. Another memorial gift is a pair of wrought-iron Venetian lanterns on stands, which were procured in Italy. The bronze tablet containing the memorial names will not be placed until all the work is completed.

UNEMPLOYMENT INCREASES CITY MISSION SOCIETY'S WORK

No one needs to be informed that there is considerably more unemployment this winter than is usually the case. To realize what this means to the poor is, however, not the experience of most of us. But workers in an organization like our City Mission Society know the details fully. They are appealed to not only for work but for immediate aid in securing temporary shelter, food, oftentimes legal service or hospital care. Writing of St. Barnabas' House, the society, whose offices are at 38 Bleecker street, states that \$10 will take care of a homeless woman or girl for a week at this well-known home in Mulberry street, larger sums caring for others at proportionate rate.

ITEMS

The cathedral leaflet for tomorrow lists the two earlier celebrations of the Holy Communion each week on Tuesdays and Thursday at 7 instead of at 6:50 as previously reported, so that the hours for the Eucharist on weekdays are: Mondays, Wednesday, Fridays, and Saturdays at 7:30; Tuesdays, 7 and 7:30; Thursday, 7, 7:30, and 10:15; Saints' days, 7:30 and 10:15. Matins is at 10 each day and Evensong at 5.

Last Tuesday evening, February 11th, Grace Chapel in East 14th street observed its 34th anniversary. The vicar, the Rev. George Ossman, officiated at the service at which the rector, the Rev. Dr. W. R. Bowie, was the preacher.

A Requiem Mass for our deceased Primate, Bishop Anderson, was said on February 6th by the Rev. Annesley T. Young at St. Augustine's Church, Croton. Fr. Young served for some time under Bishop Anderson in the Chicago diocese.

The Rev. Dr. Howard C. Robbins will be the preacher on Monday evening next in Holyrood Church before the Upper Manhattan branch of St. Barnabas' Guild for Nurses.

The Ven. Frederick G. Scott, D.D., rector of St. George's Church, Quebec, is to be at Trinity Church for the midday service this Sunday and to preach at noon each day of the coming week.

The Rev. Dr. Elwood Worcester is scheduled to deliver a series of addresses during the first week in April in St. George's Church, Stuyvesant square.

HARRISON ROCKWELL.

CHURCH AT OLEAN, N. Y., CELEBRATES CENTENNIAL

OLEAN, N. Y.—St. Stephen's Church, Olean, observed its one hundredth anniversary during the week of February 16th. Special services were held with dinner for the people of the parish and a confirmation service and reunion for the older members of the parish. On the 16th the Rt. Rev. Cameron J. Davis, Bishop Coadjutor of the diocese, was the preacher at a special service, and on the 23d the Diocesan, the Rt. Rev. David L. Ferris, D.D., preached and confirmed the class presented by the rector, the Rev. Joseph Groves.

Death of W. A. Gardner Prompts Reminiscences of Early Groton School

Diocese to Give Building to Voorhees School—Christian and Jewish Students in Joint Service

The Living Church News Bureau
Boston, February 15, 1930

THE PASSING OF WILLIAM AMORY Gardner of Groton a week ago today has prompted reminiscences of the founding and the growth of that famous school. In 1884 a school for boys founded upon the ideals of mutual respect between master and pupil, and upon pleasant companionship in study, worship, and play was something of a novelty so far as America was concerned. It was an ideal which the Rev. Malcolm Peabody and the Rev. Sherrard Billings, newly graduated from the Episcopal Theological School of Cambridge, thought possible of achievement. Mr. Gardner, newly graduated from Harvard University, was asked to become a teacher; and thus started what the local press terms the triumvirate which founded the Groton School and continued in unbroken union for more than forty-five years until the day of Mr. Gardner's death. Bishop Brooks was the first president of the school's board of trustees and Bishop Lawrence, not a bishop then, was a member of it. Brooks House, still in use, was the first building of the institution and in it masters and boys lived in the utmost harmony. Bishop Lawrence, referring to the beginnings of the school when he consecrated St. John's Chapel given by Mr. Gardner in 1900, spoke of the three young masters and the twenty-three boys in that first year of Groton School's existence.

DIOCESE TO GIVE BUILDING TO VOORHEES SCHOOL

The diocese of Massachusetts has undertaken to give to the Voorhees Normal and Industrial School of Denmark, S. C., the classroom building which will be known as the Massachusetts building. Benjamin F. Felt, Boston business man and former president of the Episcopalian Club, has accepted the invitation of Bishop Slattery to become chairman of a special committee working in connection with this piece of the Church's advance work. Louis J. Hunter of the National Shawmut Bank, treasurer of the American Church Institute for Negroes, is the chairman of this fund; \$50,000 is the total desired. While consecutive engagements for the quintet singing the famous Negro spirituals and for the accompanying speakers will begin next Sunday, an advance engagement in Trinity Church was filled by Dr. Patton, director of the American Church Institute, last Sunday, and he will be the speaker at the monthly meeting of the diocesan meeting of the Church Service League on Wednesday.

CHRISTIAN AND JEWISH STUDENTS MEET

The Christian and Jewish students of Boston joined in a service of inspiration and worship last Sunday evening in Temple Israel. Rabbi Levy preached the sermon. The plan was perfected by the Christian and Jewish students themselves, aided by a committee, of which the Rev. Dr. William E. Gardner is the head, from the student work council of the Greater Boston Federation of Churches. No dis-

loyalty to either Christianity or to Judaism is involved in the idea but rather the aim to encourage a more generous understanding by each group of the religious life of the other and to further that fellowship which is the true expression of deepest religious convictions. There is, of course, the common debt of both groups to a common source of worship, the synagogue which figured in the life of Jesus.

GOODWILL DINNER HELD

The sixth annual goodwill dinner was held by the Greater Boston Federation of Churches at the Twentieth Century Club last Monday evening. Prof. Alain Locke of Howard University and Dr. C. Telford Ericson of the Albanian School of Agriculture were the special speakers, Professor Locke choosing as his subject the hopes of the Negro in the acceptance popularly of the race's poetic, dramatic, and musical compositions, and Dr. Ericson explaining the social conditions among the peasant class of Albania. In addition four minute addresses were given by representatives of Italy, Russia, Germany, and Mexico.

MISCELLANEOUS

Bishop Slattery confirmed 184 persons in the course of three visitations in Lawrence last Sunday. The Rev. R. A. Heron of Grace Church presented 127 candidates for confirmation; the Rev. C. B. Bowser, rector of St. Augustine's, presented 48; and the Rev. George D. Neal of St. John's Church presented nine. In addition to encouraging figures in connection with confirmation classes, Bishop Slattery reports that the diocese has over fifty men looking forward to the taking of orders; on one recent morning, three men, nearly through their college courses, came to his office to offer themselves as postulants and candidates for the ministry.

Miss Katharine P. Hewins, executive secretary of the Church Home Society for the past sixteen years, has tendered her resignation, effective April 1st. Miss Hewins is making at present a study for the Cleveland Foundation, in Cleveland, Ohio, of the needs of the children in the city in connection with social service work. Miss M. Ruth Haseltine, director of the Church Home Society's case work, will be acting executive director until a new appointment may be made.

The Rev. Albert Tovey, S.S.J.E., who is visiting this country after a long absence in England and India, was given a reception in the parish rooms of the Church of St. John the Evangelist last week. ETHEL M. ROBERTS.

Remains of Bishop Anderson to Be Taken To Final Resting Place in W. T. S. Chapel

Plans Complete for Dedication of Anderson Chapel—Plan for House of Bishops' Meeting

The Living Church News Bureau
Chicago, February 15, 1930

ON MONDAY, FEBRUARY 24TH, THE DAY on which he was to celebrate the thirtieth anniversary of his consecration to the episcopate, the remains of the Most Rev. Charles Palmerston Anderson, late Presiding Bishop and Bishop of Chicago, will be translated to their final resting place in the Anderson Chapel of the Western Theological Seminary, Evanston.

Plans for the final interment and the dedication of the chapel, as well as other completed buildings in the new seminary group, were worked out this week and announced by the Very Rev. Frederick C. Grant, dean. The service of translation will take place at 9:30 o'clock and will be semi-private. Admission will be by ticket. Bishop Griswold will officiate.

At 10 o'clock the chapel will be consecrated by Bishop Griswold. Dean Grant will be the celebrant at the Eucharist, and the Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, will be the preacher. Immediately after the consecration of the chapel the other buildings of the group will be dedicated.

Bishop Griswold will dedicate the Gregory Memorial Library. Bishop Page of Michigan has been invited to dedicate Wheeler Hall, erected in memory of the late Dr. Tolman Wheeler. Bishop Sturtevant of Fond du Lac has been asked to dedicate Horlick Refectory, donated by William Horlick of Racine, and Bishop Longley of Iowa the south dormitory,

given jointly by the late Chauncey Keep and Mr. and Mrs. Angus S. Hibbard.

A luncheon for guests will be given at 12:30, followed by a meeting of the board of trustees of the seminary at 2 o'clock and reception from 4 to 6 in honor of Bishop and Mrs. Griswold. The first regular Evensong service will take place in the Anderson chapel at 5 o'clock.

Bishop Anderson's body will rest immediately beneath the altar of the chapel erected in his honor. The altar was installed this week and final work on the chapel is being rushed so as to be completed in time for the dedication.

The program for the dedication follows the general plan which had been worked out before Bishop Anderson's death and had been approved by him. They are being carried out with the approval of Mrs. Anderson.

Many clergy and Church people from Chicago and elsewhere are expected to take part in the ceremonies.

STANDING COMMITTEE CERTIFIES ELECTION

The standing committee of the diocese this week certified to bishops of the Church and standing committees of other dioceses the election of the Rt. Rev. Sheldon Munson Griswold, D.D., as Bishop of Chicago.

It is expected it will be three weeks before a sufficient number of approvals have been received to make the election effective. It is then planned to immediately enthrone Bishop Griswold as the diocesan.

Meanwhile, Bishop Griswold is rapidly taking charge of the various responsibilities which will now fall upon him as diocesan. Miss Nancy Anderson, daughter of the late diocesan, who had been his secretary, is assisting in many of the de-

RUSSIAN BISHOP COMMENTS ON SOVIET OUTRAGES

CHICAGO—Although it is next to impossible to get first-hand information regarding conditions with regard to Russian persecutions, there is no question but that outrageous acts have been committed by the Soviet leaders, the Rt. Rev. Theophilus N. Pashkovsky, Russian Bishop of Chicago, declared Monday, commenting upon the Russian situation in a special interview for THE LIVING CHURCH. Conditions with regard to the Church in Russia are probably worse than ever before, Bishop Theophilus stated.

With regard to denials of persecutions made by Metropolitan Sergius, Bishop Theophilus said such were to be expected. He termed Metropolitan Sergius a "tool" of the Soviet government.

Protests against the action of the Soviets made by the Pope, Archbishops of Canterbury and York, and Bishop Manning of New York were hailed by Bishop Theophilus as a valuable step and he expects that great good from such will come about.

The movement in Russia, said Bishop Theophilus, no doubt is an effort to crush all religious faiths. Should such be successful, it would naturally crush the moral standards which have grown up out of religion.

tails because of her familiarity with the work of the diocese.

PLAN FOR HOUSE OF BISHOPS' MEETING

The Rt. Rev. Hugh Latimer Burleson, Missionary Bishop of South Dakota, and Assessor to the acting Presiding Bishop, stopped over in Chicago a few hours on Friday and conferred with the local committee regarding plans for the special meeting of the House of Bishops at St. James' Cathedral, March 26th, at which time a successor to the late Bishop Anderson will be elected.

Preliminary plans call for a celebration of the Holy Communion at 9:30 in the morning, followed immediately by the meeting and election. It is hoped to take care of all of the business in one day. A memorial service for Bishop Anderson will probably be held at the cathedral the evening of March 26th. The visiting bishops have been invited to the Western Theological Seminary on March 27th.

ST. MARY'S, PARK RIDGE, CELEBRATES

St. Mary's Church, Park Ridge, has just reached its thirty-fifth birthday and observed the occasion with special services last Sunday, the Rev. R. Everett Carr, rector, preaching the anniversary sermon.

Work of the Church in Park Ridge dates back five years before the formal organization of St. Mary's Mission. During the summer of 1890, the Rev. W. J. Richmond conducted occasional services on Sunday afternoon in the Congregational church or school house. The first regular services were held on December 16, 1894, in Electric Hall by A. W. Doran of the Western Theological Seminary.

On the Fourth Sunday after Epiphany, 1895, the Rev. Joseph Rushton, assisted by the Rev. E. H. Clarke, conducted services in the village. The Rev. Mr. Clarke was named priest-in-charge. On February 10th of that year, a Sunday school with twenty-three members was organized. Application was then drawn up for applica-

tion to the diocesan for organization of a mission.

Steady progress has been made by the parish throughout the years. Today it has one of the finest plants of any suburban parish. Fr. Carr has been rector of St. Mary's since November, 1926. He succeeded the Rev. Harry Lee Smith.

LENTEN SPEAKERS ANNOUNCED

The schedule of speakers for the Lenten noonday services of the Church Club, at the Garrick Theater, is announced by Courtenay Barber, for more than twenty years in charge of the services.

The services will begin Ash Wednesday, March 5th, and continue five days a week through Good Friday. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, has replaced the Rt. Rev. James Wise, D.D., Bishop of Kansas, as the opening speaker on the program. The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer and now a resident of Vermont, will take the Holy Week services. The complete schedule follows:

- March 5-7, Bishop Gray of Northern Indiana.
- March 10-14, the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire.
- March 17-21, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth.
- March 24-28, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington.
- March 31-April 4, the Rev. C. Leslie Glenn of New York.
- April 7-11, Dr. Phillips E. Osgood of Minneapolis.
- April 14-18, Dr. Hopkins of Vermont.

DIocese PLEDGES \$125,000 TO NATIONAL COUNCIL

As a result of action by the recent diocesan convention, the diocese of Chicago has pledged \$125,000 to the work of

the National Council during 1930. This is the same pledge as accepted and paid in full during 1929.

It is hoped, however, that the amount paid to the National Council will be above the pledge, in view of a special effort being made by the department of ways and means, the Rev. Dr. George Craig Stewart, chairman. This effort is to secure underwritings from individuals to supplement the pledges of parishes and missions for the work of the National Council as well as the diocese.

The diocesan convention authorized the continuance of this effort and the addition of any sums thus secured to the pledge of \$125,000. About \$30,000 over and above the pledges of the parishes and missions is needed to meet the whole quota of the National Council, and about \$25,000 to carry out the diocesan program.

NEWS NOTES

The Rev. John F. Plummer, rector of the Church of the Epiphany, is recovering from an operation for appendicitis, performed ten days ago.

The annual winter convocation of Northwestern University McKinlock Campus was held at St. James' Cathedral last Sunday morning at 11 o'clock. The Very Rev. Duncan H. Browne, dean, preached the sermon.

Canon Charles T. Bridgeman of the Cathedral of St. George the Martyr, Jerusalem, and Mrs. William Wyllie, missionary in the Dominican Republic, will be in the diocese next week to tell of the work of their respective fields.

The diocesan Woman's Auxiliary is sponsoring a mission study institute under direction of Miss Margaret I. Marston of New York, at St. James' Community House, February 18th and 19th.

Church's Missionary Work to Be Described At All-Day Conference in Philadelphia

Dr. John R. Oliver Preaches in Philadelphia—Institutions Benefited by Will

The Living Church News Bureau} Philadelphia, February 15, 1930}

EVERY PHASE OF THE CHURCH'S missionary work will be described at an all-day missionary meeting to be held next Tuesday at St. James' Church, 22d and Walnut streets. The conference will be conducted under the auspices of the Woman's Auxiliary of the diocese.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of the diocese, will speak at 4 o'clock on the subject of Missionary Work in the diocese of Pennsylvania. The other speakers include the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, who has just completed a survey of conditions among the Indians; the Rev. George P. Mayo, principal of the Blue Ridge Industrial School in Virginia, who will tell of the work being done in that section of the country; Mrs. J. Henry Brown, of Georgia, who will describe conditions among the Negroes in the South; and the Rev. Robin Chen, a native Chinese priest, who will speak about missionary work in China.

Luncheon and supper will be served in the Churchwomen's Club.

VISIT OF DR. JOHN RATHBONE OLIVER

The Rev. Dr. John Rathbone Oliver, of Mount Calvary Church, Baltimore, and

who is also known as an author, lecturer, and physician, was warmly greeted by three enthusiastic congregations last Sunday. In the morning, he preached at St. John's Church, Lansdowne, the Rev. Charles E. Tuke, rector; in the afternoon, he spoke at a community meeting in the same church, to which clergy and congregations of nearby parishes were invited; and in the evening, preached in the Church of the Saviour, West Philadelphia.

Quietly, but convincingly, learnedly but simply, Dr. Oliver spoke of things that make for peace in the soul, and urged the seeking of spiritual things in life.

TO CONTINUE EFFORT FOR RELIGIOUS INSTRUCTION HOUR

Although the proposal that the public schools release pupils one hour a week for religious instruction was rejected by the board of education in Philadelphia, those interested have announced that they will continue their efforts.

A demonstration class was held in St. Clement's parish house on Thursday afternoon, which illustrated the methods to be used. For the present the classes will be held after school hours in the different parishes interested in the movement.

PENNSYLVANIA INSTITUTIONS BENEFITED BY WILL

Under the will of the late Francis Wistar Sharples, a member of an old Philadelphia family, the Episcopal Hospital will receive a bequest of \$15,000. St.

Mark's Church, at 16th and Locust streets, Philadelphia, will receive \$3,000, and St. John's Church, Concord township, will receive \$5,000. Bequests of \$3,000 each are made to the Domestic and Foreign Missionary Societies of the Church; \$2,000 to the board of missions of the diocese; and \$4,500 to the General Clergy Relief Fund.

LORD BISHOP OF ALGOMA TO SPEAK AT CHURCH CLUB

Before leaving Philadelphia, the Rt. Rev. Rocksborough R. Smith, Lord Bishop of Algoma, who is conducting a eucharistic mission at St. Clement's this week, will speak at a supper to be held by the Church Club of the diocese at the Church house, on Monday, February 24th.

The Lord Bishop will tell of his experiences at Burma, India, where he was stationed for five years.

MISCELLANEOUS

Two hundred officers and delegates of the Woman's Auxiliary diocesan committee were guests at a reception given this week by the Churchwomen's Club of the diocese.

In the evening the club members were addressed by the Rev. John Mockridge, rector of St. James' Church, on the new Prayer Book.

Bishop Taitt will speak at a meeting of the diocesan Altar Guild to be held at the Church house on Monday, February 17th.

The Rev. Reuel L. Howe, of Christ Church, Germantown, will address a meeting to be held in the parish house of Holy Trinity Church tomorrow evening.

Two Chinese priests, graduates of the Philadelphia Divinity School, were recently awarded the degree of Doctor of Divinity at St. John's University, Shanghai.

ELEANOR ROBERTS HOWES.

BROOKLYN NOTES

The Living Church News Bureau
Brooklyn, February 13, 1930

THE ANNUAL CORPORATE COMMUNION of the Brotherhood of St. Andrew on Washington's Birthday, which is made the occasion for a large gathering of the men of the diocese, will be held this year, for the third successive time, at St. Ann's, Brooklyn. It is the thirteenth year of this observance. Bishop Stires will be celebrant, and will be assisted by Bishop Larned, the Rev. Samuel M. Dorrance, rector of St. Ann's, and the Rev. Arthur R. Cummings, chaplain of the Brotherhood. After the service there will be a breakfast at the St. George Hotel, and after breakfast Bishop Stires will speak on the Church's Need for Men, and the Hon. Mortimer W. Byers, district judge of the United States Court, will speak on Man's Need for the Church. Judge Byers is a warden of the Church of the Messiah, Brooklyn.

This annual event of the Brotherhood, begun with a small number, is now one of the great functions of the diocese, and brings together four or five hundred men every year.

DR. LACEY ON THE GREEK EPIPHANY

The Church Club held its January meeting in the parish hall of the Church of the Redeemer, Brooklyn, the Men's Association of the parish being hosts and the Rev. Dr. Thos. J. Lacey, the rector, the speaker. Dr. Lacey had just returned from a trip to Florida, and gave a graphic account of his experiences, especially at the celebration of the Greek Epiphany at

Tarpon Springs. His lecture was illustrated by motion pictures of sponge diving and of the visit of Venizelos to Florida. The sponge market of Tarpon Springs, which is the world's largest center of this industry, is in the hands of Greeks. Guests of the evening were the Rev. George Menexopoulos, the Rev. Agapios Golam, and Demetrios Valakos, secretary of the Greek archdiocese.

EDUCATIONAL PLANS

Our active and useful board of religious education has announced another event that seems likely to be both attractive and valuable. A midwinter dinner for Church school workers will be held at the Leverich Towers Hotel, Brooklyn, on the 20th. Following the dinner there will be five-minute talks on various parts of a well-planned Lenten program. Projects will be outlined for kindergarten, primary, junior, and senior classes. There will also be an unusual exhibit of Church school material. Past experience makes it altogether likely that this announcement will draw together a large number of workers.

BISHOP LARNED'S ANNIVERSARY

The Rt. Rev. J. I. Blair Larned, Bishop Suffragan, celebrated on the 11th the first anniversary of his consecration. Some sixty of his friends gathered at a celebration of Holy Communion, and he also received a gratifying number of congratulatory letters.

BISHOP LARNED'S APPOINTMENTS

On Sunday last Bishop Larned instituted the Rev. Sidney Dixon as rector of St. Andrew's Church, Brooklyn, and at the same time inducted the wardens and vestry into office.

At the Cathedral of the Incarnation, Garden City, last Sunday afternoon, Bishop Larned preached to 500 Boy Scouts at a Nassau county meeting.

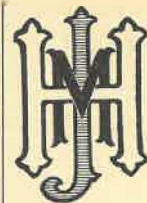
On Ash Wednesday, Bishop Larned is to preach both noonday and evening at St. George's Church, Flushing.

CENTENARY OF GREEK INDEPENDENCE TO BE COMMEMORATED

Next Sunday evening, at the Church of the Redeemer, Brooklyn, the Rev. Dr. Thomas J. Lacey, rector, the centenary of Greek independence will be commemorated. Prominent Greek ecclesiastics and laymen will participate, the Rev. Dr. Lacey presiding. CHAS. HENRY WEBB.

BISHOP McCORMICK OBSERVES ANNIVERSARY

GRAND RAPIDS, MICH.—The Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, observed on February 14th the twenty-fourth anniversary of his consecration. There was no diocesan or public commemoration, but the Bishop celebrated the Holy Eucharist in his oratory for his family and for a small group of personal friends who had been present at the consecration. After the service, there was breakfast at the Bishop's house. At the time of the consecration in 1906 eight bishops took part, viz.: Bishops Gillespie, Tuttle, Knight, Woodcock, S. K. Nelson, G. Mott Williams, John Hazen White, and Charles P. Anderson, who was the preacher. Of this number only Bishops Knight and Woodcock survive. By a singular coincidence February 14th is also the anniversary of the death of the Rev. John B. McCormick, the Bishop's second son, who died in St. Elizabeth's Hospital in Washington, D. C., as a result of war service as chaplain of the 15th Field Artillery, second division.



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Bishop Abbott Releases Statement

Gives Reasons for Presentment of Rev. J. A. Velasco for Trial

LExINGTON, KY.—A full account of the case of the diocese of Lexington against the Rev. Julius A. Velasco, which has been receiving wide publicity in the secular press, was given this week in a signed statement by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese, to THE LIVING CHURCH. In this statement, Bishop Abbott corrects certain misunderstandings in the report quoted in last week's issue from the Associated Press, and duly accredited to that agency. Bishop Abbott's statement follows:

"In June last I brought the Rev. Julius A. Velasco to the diocese of Lexington. I knew that his attachment to a Roman Catholic girl in Ellicott City was causing unfavorable comment in that community; comment that was militating against his usefulness as a priest of the church. As Mr. Velasco had entered the ministry from my parish and had asked me to preach his ordination sermon in Ellicott City in June, 1928, and had often expressed friendship for me, I thought that I would be able to steer him aright and contribute toward his future welfare in the ministry.

"In July and August I had definite conversation with Mr. Velasco, advising him against entering into union with a young lady of another faith, for the sake of his future ministry and for the sake of the happiness of the young lady in question.

PLEDGE WAS DEMANDED

"On September 7, 1929, I received word from the standing committee of the diocese of Lexington that they would not permit me to ordain Mr. Velasco to the priesthood unless he first signed a written pledge to me that in the event of his marrying a Roman Catholic he would immediately resign his orders. Canonically, my hands were tied in the matter. The bishop of an Episcopal diocese can only ordain with the consent of the standing committee.

"Mr. Velasco, after some hours' consideration, decided to sign the written pledge. I drew it up and he affixed his signature, in the presence of two ordinands. Accepting the conditions imposed by the standing committee, Mr. Velasco was ordered a priest on September 8, 1929. Two days afterward Mr. Velasco asked me to use my influence to have the record of the condition effaced from the minutes of the standing committee. I used my influence and the record of the transaction, not the fact of the condition, was effaced from the minutes.

"The fact could not be effaced, for the ordination had been consummated on the condition. Mr. Velasco's plea was, 'I will abide by your godly admonition and advice' in this prospective matter, as in all matters. Between September 8, 1929, and January 16, 1930, I spoke many times to Mr. Velasco upon the inadvisability of a priest of the Episcopal Church marrying a member of the Roman Catholic Church; pointing out that it would be hard for him and hard for the young lady were such a situation created. I also spoke on two occasions to the young lady in question, and to the same effect.

"On January 16th or 17th—the date is fixed, for I forwarded a transcript of the conversation on that day to the president of the standing committee—Mr. Velasco gave me his solemn personal promise that in the event of his going against my 'godly admonition and advice' in the matter he would 'automatically resign his orders.'

"Since then the event has occurred. Mr. Velasco has been married by a Roman Catholic priest to a practising Roman Catholic. He has done something unprecedented in the history of the Episcopal Church in this country, and has defiled his ecclesiastical nest. He repudiates his solemn written pledge to the standing committee and his personal promise to me, and in the repudiation has behaved with unbelievable insolence to his Bishop.

ORDERED TO BRING TRIAL

"The standing committee, under the legal advice of the chancellor of the diocese and three leading lawyers of Lexington, Ky., have ordered me to bring Mr. Velasco to trial. In accordance with the canons when such a request is made, if there be any suspicion of guilt in the mind of the Bishop, I am compelled to abide by this request. Mr. Velasco, therefore, will be brought to trial before the ecclesiastical court of the diocese, and the successive steps toward that end are now in process of fulfilment. This is not a case of a bishop persecuting an individual priest. It is a case of corporate, authoritative action of a diocese against a recalcitrant minister who treats his obligations as so many 'scraps of paper.'

"This is not a case of discrimination against the Roman Catholic Church. It is a case of an autonomous Church upholding its dignity and self respect. The Roman Catholic Church can appreciate that, for they have their own autonomy, dignity, and rules and regulations. In fact, it is from members of that great Church of the centuries that I have received the warmest commendation and approval of the action of the standing committee and of the Bishop of Lexington."

NEW PULPIT DEDICATED AT ST. JAMES', DANBURY, CONN.

(Picture on page 573)

DANBURY, CONN.—On Sunday, February 16th, a massive bronze pulpit of rare and impressive beauty was dedicated by the Rev. Hamilton H. Kellogg, rector of St. James' Church, Danbury. This pulpit has been designed to continue the scheme of chancel furnishings begun when the beautiful Parslow bronze altar rail was installed in December of last year. The new pulpit is a memorial to the late Sidney C. Peck, prominent citizen of Danbury, and for many years a constant attendant, and a loyal and faithful vestryman of St. James'. The memorial to Mr. Peck is presented to St. James' by his father, Senator Charles Peck, and his three children, Mrs. MacD. Moore, and the Messrs. Sidney and Charles Peck. The inscription plate on the top rail of the pulpit reads "In memory of Sidney C. Peck, 1876-1923, a faithful member and vestryman of this parish."

The Peck memorial pulpit is built of solid bronze worked into symbolic ecclesiastical designs, and was built by craftsmen of Calvert, Herrick and Riedinger, of New York City.

The pulpit is designed in five panels, each panel made up of a series of quatrefoils, floriated; these panels are divided by heavy columns of handwrought bronze, suitably tooled to relieve them of plainness. Below each panel is a band on which are imposed rosettes of handwrought bronze, and in each quatrefoil are rosettes of the same material. These rosettes are conventional roses, the symbol of Jesus.

In the front panel, and imposed on it, is a cross of a lighter tone of bronze, and at the intersection of the arms in a circular medallion is the Agnus Dei (the Lamb of God). In the remaining four panels in similar manner, and in frames

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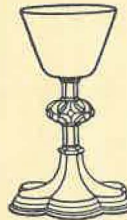
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of quatrefoil form, are the symbols of the Evangelists. These five symbols are hammered by hand from metal of a lighter tone than the main structure of pulpit.

SPECIALISTS CONFER AT MISSION OF HELP INSTITUTE

UTICA, N. Y.—The tenth annual institute of Church Mission of Help, held in Utica February 10th, 11th, and 12th, was notable in many respects but chiefly by reason of the fact that specialists in three fields conferred together, presenting fully their several points of view and yet using untechnical language readily "understood of the people."

The institute was prefaced by a mass meeting, Sunday evening, February 9th, in Calvary Church, the Rev. D. Charles White, rector, under the joint auspices of the social service commission of Central New York and Church Mission of Help, at which the principal speaker was Dr. Charles H. Johnson, director of the state department of social welfare of New York. In spite of a snowstorm of blizzard proportion there was a large congregation present. Bishop Coley, holding a service in another town, reached Utica later in the evening and came over to Calvary rectory to greet Dr. Johnson after the service.

OPENING OF BUSINESS SESSIONS

The regular meetings of the institute began on Monday with a celebration of the Holy Communion at 8 o'clock in the chapel of Grace Church, the Rev. Harold E. Sawyer rector, the officiant being the Rev. D. Charles White. Owing to the illness of Father Sawyer, he was unable to be present at any meetings or services, all of which were held in Grace Church or Grace parish house. This was a great disappointment to everyone. The remainder of Monday morning and all Monday afternoon were taken up with the annual meeting of the national council of Church Mission of Help. Reports were made and elections held. Mrs. John M. Glenn of New York was elected president. The resignation of Miss Christine Boylston, senior field secretary for the past eight years, was regretfully accepted. A motion of appreciation of the fine work done by Miss Boylston for Church Mission of Help was passed, together with a motion of gratitude to her from all the seventeen dioceses in which there are branches. The council meeting was opened and closed with prayer by the Rev. Alfred S. Priddis, superintendent of Church extension, Buffalo.

The Rev. Dr. Charles N. Lathrop, executive secretary, Department of Christian Social Service of the National Council, inaugurated the institute proper with a service of preparation in Grace Church at 8 o'clock Monday evening. After a prayer, Dr. Lathrop gave a fine address on the Church and Modern Morals.

The Tuesday morning session was led by Miss Mary S. Brisley, executive secretary, Church Mission of Help, diocese of New York, with a paper on Church Mission Purpose and Practice. In the evening the Challenge of the Rural Situation was the subject. Owing to the illness of Benson Y. Landis, executive secretary of American Country Life Association, who was to be chief speaker, the session was turned into an informal discussion. Miss Agnes Penrose, executive secretary, Albany Church Mission of Help, was the first speaker, followed by the Ven. A. A. Jaynes, of Central New York.

Having considered the case work aspects of Church Mission of Help on Tuesday, the two sessions on Wednesday were devoted to (1), the Psychiatric Approach, and (2), the Spiritual Approach. Dr. Richard H. Hutchings, state superintendent, Utica State Hospital, spoke on the first. The second subject was taken up by the Very Rev. George L. Richardson, dean of All Saints' Cathedral, Albany.

BOTH BISHOPS GIVE ADDRESSES

On both Tuesday and Monday, the institute met for luncheon at the Fort Schuyler Club. Bishop and Mrs. Fiske were guests of honor on Tuesday. Bishop Fiske made a fine after-luncheon speech. After paying high tribute to Mrs. Mabel Benson, executive secretary of Church Mission of Help in Central New York, the Bishop said that for such work as this vocation was as much needed as for the work of the ministry. At luncheon on Wednesday, Bishop and Mrs. Coley were guests of honor, together with Mrs. Robinson of Chicago. Bishop Coley, after the luncheon, spoke of the importance of the work of Church Mission of Help in its relation to eternity. Mrs. Robinson gave a graphic account of the special problems of the work in Chicago. Another delightful occasion during the institute was a reception given by Miss Lucy C. Watson, to which were invited all the many and various leaders of and workers in social work in Utica.

Bishop Coley closed the institute with a service of intercession, on Wednesday afternoon, at 3 o'clock, in Grace Church.

PROTESTS AGAINST RELIGIOUS PERSECUTIONS IN RUSSIA

NEW YORK—Protesting against the religious persecutions which have long been carried on and are now being prosecuted even more relentlessly by the Soviet government in Russia, Bishop Manning calls for prayers in all churches of the diocese on Wednesday, March 19th, and for special service at the cathedral on Sunday, March 16th, at which ministers and people of all faiths are invited to unite in prayer for those suffering persecution and for their oppressors.

"You have doubtless read the solemn protest against these crimes made by His Holiness Pope Pius XI in Rome and by the Archbishops of Canterbury and York in England," said Bishop Manning in an address to the cathedral congregation on Sunday, February 16th, "and as Bishop of this diocese I feel that I must speak, as I hope the ministers of all faiths all over our land will speak in support of the protests which have been made and in condemnation of these wicked, cruel, and inhuman deeds.

"It is not necessary to elaborate. We all know that the Soviet government is seeking by propaganda and by force to destroy religion and to destroy also those moral ideals which religion has given to the world and that its attacks are directed not against those of any one faith but against all who believe in God.

"I have myself seen the most blasphemous, revolting, and obscene pictures issued as a part of this propaganda in papers published and circulated under the auspices of the Soviet government.

"The Archbishop of Canterbury says: 'It is not easy to get accurate information about anything happening in Russia, but no one can question the truth of the long and shocking tale of imprisonment, exile, and deliberate putting to death of prelates and parish priests, of monks and nuns and of the humblest folk. It is not only one form of religion that has been assailed; it is every sort of belief in God.

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As Christian men here and now, as Christian Bishops, we cannot keep silent.

"His Holiness Pope Pius says: 'The horrible, sacrilegious iniquities which have been committed grow worse every day,' and urges all Christians to join him in prayer on March 19th for the cessation of the Bolshevik persecutions. In accordance with this suggestion made by the head of the great Roman Catholic communion, I ask all our clergy and people in this diocese in their churches, in their homes, and wherever they may be on that day, Wednesday, March 19th, to offer up their prayers to God for the ending of these persecutions; and I announce that on the Sunday nearest to that date, March 16th, at 4 o'clock, we shall hold in this cathedral, in conjunction with the Greater New York Federation of Churches, a special service of prayer and intercession in behalf of those who are suffering from these persecutions and also for their persecutors that they may repent and find forgiveness from God for their deeds.

"At this service of intercession people of all faiths are invited to attend, ministers of all faiths are invited to seats in the choir.

"I ask you all to make it known that are to hold this special service of united prayer and intercession for our brethren in Russia, and in the meantime to offer your prayers daily to God that He will give help and relief to those now suffering persecution in that unhappy land."

"THE POWER UNSEEN" IN BALTIMORE

BALTIMORE—The Church at Work was represented in pageantry in "The Power Unseen" under the auspices of the Church Service League of the diocese of Maryland in the Maryland Casualty Auditorium, Baltimore, on Thursday, February 13th.

The pageant was under the direction of Mrs. William Bauernschmidt, Jr., and the music was furnished by St. Paul's boys' choir, under the direction of Edmund S. Ender, choirmaster.

The St. David Players presented the pivotal scene for the pageant, a representation of a house party in which the Church work and its value was discussed, and the work of the Church was reviewed as if on a screen. The work room in the diocesan house was shown, where many women were engaged in packing jellies, periodicals, surgical dressings, clothing, and supplies for hospitals, orphanages, and homes. Then each field was represented, showing the worth of the work done by the women and the destination of it all!

Chinese children and women who appeared as patients in the scene depicting a clinic at St. Elizabeth's Hospital, Shanghai, and the Japanese girl in the scene entitled "In the Shadow of Fuji-Yama" were fascinating.

Scenes in a Rancher's Home in Arizona, in the Mountains of Virginia, in a Missionary's Home in Northern Minnesota, and a Mission in Alaska were also enacted.

The most impressive scene was the epilogue when the Good Spirits carrying lighted tapers, following the Cross, singing *The Church's One Foundation*, triumphed over the Evil Spirits.

The pageant was written by Mrs. Hartman K. Harrison and Mrs. William H. Laird, and closed a three day educational conference held by the Church Service League in the Church of St. Michael and All Angels, Baltimore. The Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, and Mrs. Harper Sibley were among the speakers at the conference.

BISHOP ROWE TO VISIT MISSOURI

ST. LOUIS—The diocese of Missouri is looking forward with much interest and pleasure to the visit of the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, who comes to St. Louis February 18th to 24th inclusive, with his assistant, the Rev. Paul Mather, an Alaskan Indian. The parishes and missions of the diocese have booked them so generously that an opportunity is given every Church member to hear the message Bishop Rowe brings. A huge mass meeting at Christ Church Cathedral should prove a fitting close to the visit of our distinguished guest.

Y. P. F. OF CONNECTICUT IN ANNUAL CONFERENCE

HARTFORD, CONN.—The annual meeting of the Young People's Fellowship of Connecticut was held at St. John's Church, Hartford, Saturday and Sunday, February 8th and 9th. The entire assembly of about 165 was welcomed by the rector, the Rev. William T. Hooper, after which the usual routine business was transacted. An invitation from Miss Alberta E. Edell, principal of St. Margaret's School, Waterbury, to hold the Y. P. F. summer conference there was accepted.

At 3 o'clock an inspiring address, based on personal experience, given by Miss Florence S. Sullivan of St. Thomas' Church, New York City, on Personal Religion and How to Develop It, was one of the most important features of the conference.

After dinner, the speaker was the Rev. Dr. Archibald R. Mansfield, general superintendent of the Seamen's Church Institute in New York and of America, who spoke of the history and work of the Institute in New York and other occupied posts. Dr. Mansfield surprised his hearers when he stated that this was the first time he had ever been invited to address a group of young people of the Church, and he expressed his gratitude for the invitation and the opportunity. As Dr. Mansfield was leaving the dining hall to catch his train for New York the Y. P. F. president announced that the offering at the 8 o'clock celebration of Holy Communion the next morning would be given to the Seamen's Institute, to which the superintendent replied that, in recognition of their gift, the name of the Young People's Fellowship of Connecticut would be painted on one of the panels of the Institute.

At 8 o'clock Sunday morning the delegates attended the celebration of the Holy Communion in St. John's, and afterwards partook of breakfast in the parish hall. This was followed by the 11 o'clock service at which the Rev. Elmore McKee, Church chaplain at Yale University, preached the sermon.

During the Saturday afternoon session officers were elected, Miss Eleanor Hastings of Trinity Church, Middletown, being elected president for the ensuing year.

RECTOR AT ALLENTOWN, PA., STRUCK BY AUTO

ALLENTOWN, PA.—The Rev. Robert N. Merriman, rector of the Church of the Mediator, Allentown, got off a car in front of the church and started to cross the street when another car struck him. He was taken to the Allentown General Hospital in a semi-conscious state. The physician found nothing broken and only a slight concussion of the brain which soon cleared up and he is now at work again.

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HONOR MEMORY OF SISTER HUGHETTA

MEMPHIS, TENN.—The memory of Sister Hughetta of the Community of St. Mary, the only one of four Sisters of that order resident in Memphis to survive the yellow fever epidemic in 1877, was honored at the morning service in St. Mary's Cathedral, the Very Rev. Israel H. Noe, dean, on the first Sunday in February, being the Feast of the Purification B. V. M. Gounod's Mass was sung for the choral Eucharist, and the dean preached a commemorative sermon. The altar in the cathedral is a memorial to the three Sisters who gave their lives in the epidemic, and it is planned to complete the reredos as a memorial to Sister Hughetta, who, after leaving Memphis, was for many years, until her death in 1926, superior at St. Mary's-on-the-Mountain, Sewanee.

BETHLEHEM UNDERWRITES QUOTA

BETHLEHEM, PA.—The Every Member Canvass revealed that the financial situation in more than half of the diocese of Bethlehem, the Anthracite region, had seriously affected many of the parishes and missions.

Reductions and doubling of some of the work was necessary for the diocese in order to carry on. The budget was reduced from \$53,000 to \$46,000. This left \$43,000 for the National Church, \$5,000 less than the quota. As Bethlehem has been on the honor roll since the readjustment of the quotas, the bishop and council felt very keenly the apparent fact that for 1930 it had to join the list of delinquents.

The archdeacon was asked to secure \$5,000 by February 12th, so as to avoid the necessity of any cuts. On the 11th of February he reported to the Bishop that the amount had been secured from individuals and parishes which made a more thorough canvass.

FR. HUNTINGTON TO CONDUCT SCHOOL OF PRAYER

FITCHBURG, MASS.—The Rev. Dr. James O. S. Huntington, O.H.C., superior of the Order of the Holy Cross, is to conduct a School of Prayer in Christ Church, Fitchburg, February 24th to 28th, inclusive.

The week will offer an excellent pre-Lenten spiritual retreat for the clergy, lay workers, and lay men and women. Special evening services will be held February 26th, 27th, and 28th, at 7:45 P.M., to which everyone is invited.

Christ Church is in the center of one of New England's most interesting industrial cities, occupying a strategic location on the main street. The Rev. A. Vincent Bennett is rector of the parish.

BROOKLYN CHURCH OPENS RESTAURANT

BROOKLYN, N. Y.—Reversing the pre-Volstead conditions, when a purchased drink gave the buyer the right to a free feed, the Rev. Dr. Jeffrey Jennings, rector of the Church of the Atonement, Brooklyn, has started a restaurant in the parish house, where the dinner carries with it unlimited free coffee. The restaurant was opened recently by William J. Hefferman, sometime New York state senator and now superintendent of public buildings, borough of Brooklyn. The objects is to furnish good food at reasonable prices to the public, more especially to those who work in the neighborhood. The dining

room will be open daily from 11:30 to 6:30.

It is expected that the Sunday noon dinner will make possible the attendance of housewives who are otherwise kept away from morning service on account of having to cook the family dinner. The restaurant will be conducted under the auspices of the Atonement Eating Club.

MEMBERSHIP OF PATERSON, N. J., CHURCH WIDELY SCATTERED

PATERSON, N. J.—A table showing the distribution of the membership of St. Paul's Church, Paterson, the Rev. D. Stuart Hamilton, D.D., rector, appears in the issue of the parish weekly dated February 9th. The interesting feature about this table is the widely scattered territory in which members live. Out of a total of 2,050, 381 reside outside of Paterson. It is more or less to be expected that many of these would come from nearby communities, but more surprising is the fact that sixteen have homes in New York City, and three each in Brooklyn and Jersey City. California, Massachusetts, Pennsylvania, and Tennessee are also represented. The member of the parish, however, who resides furthest from the home church is in Jerusalem.

It is also noteworthy that 1,645 communicants, or over eighty per cent of the total, are contributors to the support of the church.

MILWAUKEE YOUNG PEOPLE LAUNCH CAMPAIGN

MILWAUKEE—A mass meeting of the various young people's societies of the Milwaukee churches was held at St. Stephen's Church on February 9th to launch the campaign for a new church in Whitefish Bay. Stock certificates were distributed to the presidents of the societies, each society given a certain quota in proportion to the number of communicants of the church.

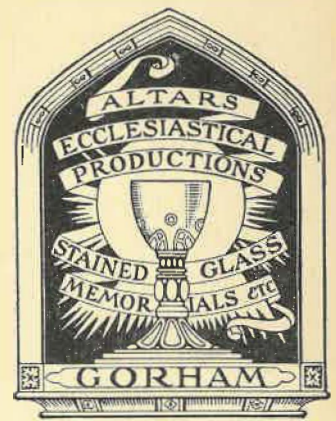
The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, gave the principal talk of the evening, urging the young people to make every effort to sell the certificates and telling of the interest of all the churches in the diocese in the plan of the young people to erect a church.

A DAKOTA MISSIONARY

"MY WORK is somewhat varied," writes the Rev. Wilfred C. Marsh of North Dakota, to a friend in Rhode Island. "We have our work here in Devil's Lake, with regular Sunday services. Then every Monday I go out about fifteen miles to Fort Totten Indian Reservation, where I give religious instruction to all the Protestant Indian children at the boarding school. Every two weeks I go to Rolla, ninety-six miles away, for a service and visitation. Once each month I go to our Indian Chapel, about 107 miles from here, for several services and calls. I also arrange to visit our state tuberculosis sanatorium about 100 miles from here, at least once each month.

"There is a vast rural field all around here for miles, in which I am the only clergyman of our Church. One can work seven days a week, from morning to night, and touch only the fringe of the task."

Neuralgia and long, cold rides in the wind and storm of a particularly bad Dakota winter, and financial worries have not made the work any easier for Mr. Marsh.



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CHAPMAN SIMPSON LEWIS, PRIEST

SOUTH NORWALK, CONN.—The Rev. Chapman Simpson Lewis, rector of Trinity Church, South Norwalk, died on Saturday, February 8th, and was buried the following Tuesday morning at South Norwalk. Fr. Lewis had been ailing for about a year owing to a weakened condition of his heart.

Fr. Lewis was born in Jamesport, Mo., and received his education at Northwestern University and at the University of Chicago. He was ordained deacon in 1909 and priest later in the same year by Bishop Fawcett. He was formerly at St. John's Church, Kewanee, Ill., and from 1910 to 1914 was dean of St. John's Cathedral, Quincy. He was secretary of the diocese of Quincy from 1911 to 1914; rector of Christ Church, South Amboy, N. J., from 1914 to 1918; rector of St. Stephen's Church, Jersey City, N. J., from 1918 to 1921; and from there became rector of Trinity, South Norwalk.

The Rev. L. B. Howell of Norwalk celebrated a Requiem Eucharist after the reading of the burial service. Prayers were said by the Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut, and the Rev. Kenneth McKenzie read the lesson. The latter is taking charge of Trinity Church until a new rector is called.

F. DEALTRY WOODCOCK, PRIEST

BROCKVILLE, ONT.—The Ven. F. Dealtry Woodcock, archdeacon of Kingston and rector of Trinity Church, Brockville, since 1902, died at his residence here on February 12th after a brief illness.

Archdeacon Woodcock was born in England 78 years ago, and was engaged in business in western Ontario before studying divinity at Trinity University, Toronto, and being ordained in 1888. He was stationed throughout in the diocese of Ontario, in succession as curate at Prescott, incumbent at Bath, and rector of Trinity Church, Brockville. He was also in succession rural dean of Leeds, a canon of St. George's Cathedral, Kingston, and finally archdeacon of Kingston. He was a valued member of the General Synod.

Besides his widow, he is survived by four sons and two daughters: The Rev. Canon H. F. D. Woodcock, rector of Christ Church, Deer Park, Toronto; George D. Woodcock, Toronto; Maurice Woodcock, Kingston; Edward Woodcock, St. Paul, Minn.; Mrs. W. E. Kidd, Lancaster, Ont.; and Mrs. J. G. Hayward, Ottawa.

WILLIAM AMORY GARDNER

GROTON, MASS.—William Amory Gardner of Groton died on February 8th at his home after a short illness at the age of 66 years. Mr. Gardner had been identified with Groton School ever since his graduation from Harvard in 1884; he was a member of the school's board of trustees and also of the school faculty, although for the past few years he had done no actual teaching of classes. He had great enthusiasm for the classics and besides teaching in the Greek department, he

published in 1908 a book entitled *In Greece With the Classics*.

During his lifetime, William Amory Gardner was a benefactor of Groton for he gave to the school its chapel in memory of his brother, Joseph Peabody Gardner; his will, a document of many benevolences, has, through various provisions, materially enriched the school of his affections. He will be greatly missed in the school to which he gave forty-five and a half years of service.

The funeral services were held on February 10th in the school chapel and were conducted by the Rev. Endicott Peabody, D.D., headmaster, and the Rev. Sherrard Billings, D.D., of the faculty—both of whom, with the late Mr. Gardner, formed the first faculty of the school. Assisting in the services was the Rev. William Greenough Thayer, D.D., of St. Mark's School, Southborough. The Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, pronounced the benediction.

HANNAH B. GROTON

WESTERLY, R. I.—Mrs. Hannah B. Groton, widely known in religious and charitable work, died in Westerly on Tuesday, February 11th. She was the mother of the Rev. N. B. Groton, rector of St. Thomas' Church, White Marsh, Pa., and of the Rev. John M. Groton, for many years rector of the Episcopal Church of Our Saviour, Jenkintown, Pa.

Mrs. Groton, who was 79, was the widow of the Rev. William M. Groton, who for seventeen years was a member of the faculty of the Philadelphia Divinity School and for fifteen years of that period dean of the school. Mrs. Groton was a member of the Pennsylvania Society of New England Women and was for years treasurer of the Church Home for Children, Philadelphia. Funeral services will be held in Westerly.

MILDRED CARTER McCALL

PHILADELPHIA—Mrs. Mildred Carter McCall, wife of George McCall, and daughter of the late Dr. and Mrs. Charles Carter of Philadelphia, and sister of Mrs. J. Gardner Cassatt, died on February 14th at her home at the Belgravia, of pneumonia.

Mrs. McCall was formerly the manager of the choir school of St. Peter's Church, Third and Pine streets. For many years she also interested herself in prison relief work in Philadelphia.

She is survived by her husband, two sons, and a daughter; also by two sisters and four grandchildren.

Funeral services were held in St. Peter's Church on February 17th, interment being in the churchyard.

JAMES A. WATERWORTH

ST. LOUIS—James A. Waterworth, manager of the Missouri Inspection Bureau and an authority on insurance rates in the United States, died last week of cerebral hemorrhages at the age of 89 years.

Mr. Waterworth was identified with the civic, social, business, and religious life of St. Louis for more than sixty years. He was a member of the committee of 200 which planned and carried to completion the Louisiana Purchase Expo-

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sition. He was a native of Ireland, being born in County Down, May 14, 1841. His parents were English. He was educated by private tutors and in the University of Belfast, and came to St. Louis in 1865. While giving largely of his services in public capacity, he found time to accomplish other acts of interest and value to the public, and he gave deep study to the work of developing the charitable institutions of St. Louis.

His Church membership was held in Christ Church Cathedral and he served in that institution as secretary and senior warden for forty-seven years. He was the founder and a member of the Brotherhood of St. Andrew in the diocese, and was president of the Federation of Episcopal Clubs of America.

His widow was the former Miss Lillie Brooks. Two sons were born of this marriage, one of whom, John, is living. The other, Edward, died five years ago in New Orleans.

Funeral services were held in Christ Church Cathedral, conducted by Bishop Johnson and assisted by Dean Scarlett, the Rev. Dr. J. J. Wilkins, and the Rev. Dr. J. Courtney Jones.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

NEW YORK—The committee appointed by General Convention to determine the amount of the advance work program of the Church for the triennium 1929 to 1931 inclusive, allotted to the American Church Institute for Negroes \$405,000 of the total sum. This action on the part of the committee of General Convention was afterwards approved by the National Council.

After careful consideration the board of trustees of the institute distributed the \$405,000 among the following schools:

The Voorhees Normal and Industrial School, Denmark, S. C.	\$ 200,000
Hoffman-St. Mary's School, Mason, Tenn.	125,000
Bishop Payne Divinity School, Petersburg, Va.	40,000
St. Paul Normal and Industrial School, Lawrenceville, Va.	40,000

Total \$ 405,000

Following the inspiring example set by the dioceses of Chicago, Ohio, North Carolina, and Virginia in the last triennium, the diocese of Massachusetts has accepted \$50,000 as its share in the building and equipment program at the Voorhees Normal and Industrial School, Denmark, S. C. The three Virginia dioceses have duplicated the example set by Virginia last triennium by taking \$20,000 towards the building and equipment program at the Bishop Payne Divinity School. Other dioceses, including Rhode Island, East Carolina, Washington, and several others are now considering taking a building or a part of a building, or the equipment, in one of the schools above mentioned.

Dr. Patton, director of the institute, says:

"The whole Church will be pleased to know that the General Education Board (Rockefeller Foundation) has again come to our assistance in the program for this triennium by pledging \$66,666.67 towards the \$200,000 building and equipment program at the Voorhees School."

NEW YORK—Splashdam is the satisfying name of a mining camp in Virginia. It is the home of a girl of nineteen in whom the Church Periodical Club of Western New York is interested. Her parents are dead, and she has all the care of eight or nine small brothers.

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NEWS IN BRIEF

ALBANY—The educational secretary of the diocesan branch of the Woman's Auxiliary held a training day for study class leaders early in February at St. George's Church, Schenectady, which was attended by forty women, representing seventeen parishes. The book chosen for the year's study is Basil Matthews' *Roads to the City of God*.

BETHLEHEM—The Rev. and Mrs. Frederic O. Musser of Trinity Church, Easton, are rejoicing in the safe arrival of their first born, a son. Mrs. Musser is a sister of Mrs. Sterrett, the Bishop's wife.—A number of the parishes and missions are going to take some notice of the 1900th anniversary of the giving of the Holy Ghost. The field department prepared a program, suggesting different activities from Septuagesima Sunday until Whitsunday, June 8th. The churches in Scranton will hold union services during Lent once a week, at which time some phase of the work of the Spirit will be discussed.

CONNECTICUT—A meeting of the New Haven County convocation was held on Tuesday, February 11th, at Christ Church, Guilford. The paper of the morning was read by the Rev. Arthur F. McKenny, assistant at St. John's, Waterbury, on Courtesy. After luncheon in the parish house and a social hour, the Rev. Dr. Clifton Macon of St. Bartholomew's Church, New York, read a paper on The Church—Whether and Why.

CONNECTICUT—The New London archdeaconry held its regular meeting of the season in St. Philip's Church, Putnam, on Tuesday, February 11th, with a large attendance of both clergy and laity. It opened at 11 A.M., with a celebration of the Holy Communion, Archdeacon Brown celebrating.

After luncheon, the business meeting was called to order. A list of appropriations to aid parishes and missions for 1931 was unanimously recommended to the executive council of the diocese. It was earnestly urged that the parishes and missions in the archdeaconry which failed to meet the missionary budget of 1929 make an extraordinary effort during 1930 to raise the full quota.—The Rev. Dr. Howard C. Robbins of New York delivered a series of three lectures in the chapel of the Berkeley Divinity School, New Haven, Friday and Saturday, February 21st and 22d. The lectures were part of a pre-Lenten conference annually held at Berkeley. The conference was opened with devotions led by the Rev. Frederick H. Sill, O.H.C., headmaster of Kent School. Dr. Robbins led in a discussion on Lenten Preaching. The closing address at Evensong, Friday, was given by Bishop Acheson.

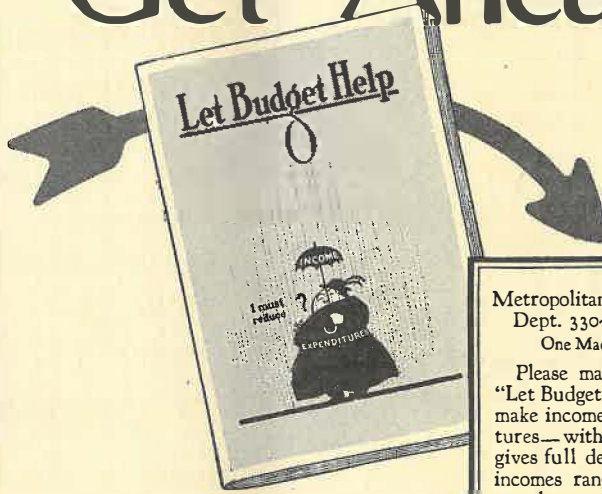
GEORGIA—Mrs. Thomas S. Bond, diocesan director of the Church Periodical Club, reports the work of the club in the diocese has been very encouraging this past year. Seventy-one Bibles, Testaments, and Prayer Books were distributed during the year against one the year before. A great deal of this work in the diocese is done locally in hospitals, jails, orphanages, and to shut-ins, but some of it reaches to the far corners of the globe and to almost every state in the Union.

HARRISBURG—One hundred and fifty delegates were registered at the annual meeting of the Woman's Auxiliary in the diocese, held in Trinity Church, Williamsport, Tuesday and Wednesday, February 4th and 5th. On Tuesday afternoon various committees met to transact business. The meeting opened with a quiet hour conducted by the Rev. George Van Waters of Wellsboro. At the missionary mass meeting held on Tuesday night, speakers were Bishop Taitt, Bishop Darlington, and the Rev. Robert T. McCutcheon of Shamokin, Pa. Archdeacon McCoy, rector of Trinity parish, was the celebrant at the corporate Communion held on Wednesday morning. The principal speakers were Deaconess Stewart, Mrs. T. K. Wade, and Mrs. Caleb S. Brinton, diocesan president.

LOS ANGELES—Father Joseph, O.S.F., conducted a ten-day teaching conference at St. Matthias' Church, Los Angeles, beginning on the Feast of the Purification.—The monthly meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral, Los Angeles, on February 11th. Canon Leslie E. Learned, D.D., described the projected Bishop Johnson Memorial Chapel at the University of Southern California at Los Angeles.—The Misses G. Louise Hull and Claire F. Coursen, head workers at the Neighborhood Settlement, Los Angeles, since 1925 have resigned their positions to take an extended European tour. On March 1st, Mrs. Robert A. Woods, formerly of South End House, Boston, will succeed them as head worker.

MARYLAND—A memorial service in honor of the late Judge Thomas John Chew Williams,

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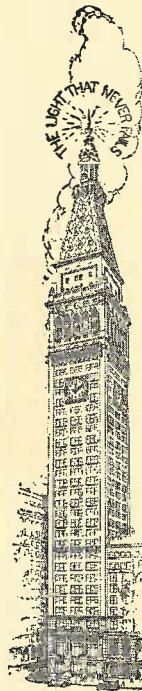
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for many years vestryman of the Church of St. Michael and All Angels', Baltimore, was held recently at the Lord Baltimore Hotel. Judge Williams, who was an outstanding citizen of Baltimore, was chief judge of the juvenile court for many years. He also served as president of the Baltimore Press Club, as for about thirty-seven years he was engaged in newspaper work, first with the Hagerstown Mail, and later with the Baltimore Sun. The speakers at the service, which was presided over by Walter Hough, president of the Baltimore Press Club, included the Hon. Albert Ritchie, governor of Maryland; the Hon. William Broening, mayor of Baltimore; and Messrs. Paul Winchester, Folger McKinsey, and Robert Biggs of the press and local charitable organizations. The final speaker was the Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels'. Judge Williams, who was senior vestryman of the parish, died very suddenly while attending a meeting of the vestry of St. Michael and All Angels'.

MISSOURI—Under the auspices of the department of religious education of the diocese, Miss Edna Eastwood of the Home Study Department, Adult Division, of the National Council, is visiting principally the country districts of Missouri, the week of February 18th, and delivering to the rural churches her message concerning the work among the isolated.—Another treat for the diocese was the two-day institute, under the leadership of Miss Margaret Marston, educational secretary of the Woman's Auxiliary to the National Council. Miss Marston conducted mission study classes for leaders on the World's Mission of Christianity, under the direction of the educational department of the Missouri branch of the Woman's Auxiliary. These were held February 20th and 21st in the new parish house of St. Michael and St. George's Church, being all-day sessions with lunch at noon.

NEWARK—The late Mrs. Archibald Mercer of Orange, who was president of the diocesan altar guild, left to that organization the sum of \$2,000, receipt of which was recently announced.—Charles D. M. Cole of the Church of the Redeemer, Morristown, has been elected to the standing committee of the diocese to take the place of the Hon. Alfred E. Mills, who died recently.—By the terms of the will of the late Mrs. Sarah Wool Morgan of New York City, Bonnie Brae Farm for Boys, at Millington, and St. Katharine's Home, Jersey City, have been remembered with bequests of \$10,000 each.—In a number of parishes in the diocese Confirmation will be administered by Bishop Davenport of Easton, who will assist Bishop Stearly during part of March and April. Bishop Davenport was in the diocese for this purpose last year also.—Two topics were considered at the meeting of the archdeaconry of Paterson, convening on January 29th at St. John's Church, Passaic. The afternoon session was occupied with a conference on the work of the Church in the missions of the archdeaconry. Following a supper served by ladies of the parish, the Rev. Charles E. Hutchison of East Orange made an address on the preliminary report of the commission on the ministry regarding placement of clergy.—The Rev. John E. Bailey, vicar of All Saints' Church, Glen Rock, upon the nomination of Bishop Stearly, has been elected by the standing committee to succeed the late Rev. Robert J. Thomson as one of the board of examining chaplains.—Recent events of interest at Christ Church, Newton, include an inspiring special service on the evening of January 26th, when the service clubs of Newton attended in a body, and the formation of two Junior Achievement Clubs, which teach boys to make both toys and useful articles, which they sell, and which also give instruction in business methods connected with the purchase and sale of these articles. These are believed to be the first Junior Achievement Clubs in New Jersey.—There have recently been dedicated at the Church of St. James', Newark, the Rev. Percy T. Olton, rector, the following gifts: A missal in memory of Anna Amelia Hiscox Price (replacing one presented several years ago by the same donors), given by her daughters, Mrs. John B. Lee, Jr., and Miss Anne A. Price, who have also given an altar hymnal as a memorial to their sister, Mary Hiscox Price; a Prayer Book for use at the altar, in memory of Harriet Caroline Olton, given by her children; a Prayer Book for the prayer desk, in memory of James and Jane Ann Foster, the gift of their daughter, Miss Katherine Foster; and a stained glass window, presented by William J. Pain in memory of his parents.

NORTHERN INDIANA—The final of a series of meetings of the South Bend District Teachers' Institute was attended by over sixty people, meeting at St. James', South Bend, February 9th. The course completed was How to Teach the Life of Christ, and over twenty are eligible for N. A. T. A. credit upon submission of the

final paper. The program consisted of a simple dramatization of parables, each being followed by an interpretation of meaning by Bishop Gray. The teachers also took a selective test on the meaning of the teachings of our Lord.—Trinity, Fort Wayne, young people, organized as the Upsilon Pi Lambda, held their annual banquet and entertainment Wednesday evening, February 12th, in Trinity parish house, with Bishop Gray as speaker. The banquet was followed by a play and dance.

OLYMPIA—With a message simple, but permeated by personal spirituality supported by a personality that was most attractive, Dr. Larkin W. Glazebrook of Washington won all hearts in the diocese of Olympia which he visited early in February. He addressed the diocesan convention and the annual convention of the Woman's Auxiliary, and also spoke at meetings of the young people's fellowship, Boy Scouts, and Brotherhood of St. Andrew, besides Church congregations and clerical gatherings. Much good is believed to have been done by Dr. Glazebrook, who is traveling for the Commission on Evangelism. The clergy of Seattle declared in a resolution of appreciation, "In our judgment no message of greater spiritual value has ever been brought to the diocese."

TENNESSEE—The senior class of the city high school, Chattanooga, has by vote of the class chosen for the second consecutive year the Rev. Dr. Oliver J. Hart, rector of St. Paul's Church, as their commencement preacher. This unusual honor is the more noteworthy as very few of the members of the class are from our Church families.

WESTERN MICHIGAN—The Rev. Walter S. Dunlop, rector of St. Paul's Church, St. Joseph, has been appointed business manager of the *Church Helper*, the diocesan paper.—Two new memorial books have been placed in the Church of the Good Shepherd, Allegan: An Altar Book in memory of Mr. and Mrs. H. W. Calkins and a chancel edition of the new Prayer Book in memory of Dwight and Marion McCormick.—At St. Mark's Pro-Cathedral, Grand Rapids, in order to promote fellowship and understanding, on successive Wednesday evenings members of the fire department, post office, and telephone company workers have been entertained in the parish house at a supper attended by parishioners. It is proposed to include the police, county officials, city hall, and other departments of public service on future dates.

WESTERN NEW YORK—Miss Frances Arnold, the provincial traveling secretary of the Girls' Friendly Society, visited many of the parishes in Western New York. In Westfield she organized a new branch of the Girls' Friendly Society and in Jamestown attended a large din-

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ner at which all the members and prospective members were present.—The Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, conducted a mission in St. Andrew's Church, Buffalo, from February 7th to 16th inclusive.

WEST VIRGINIA—The northwestern convocation of the diocese met in Christ Church, Clarksburg, February 10th to 12th, the session taking the form of a retreat, with Father Harrison, O.H.C., as director. The convocation directed the secretary to present a resolution to Father Harrison, expressing appreciation and gratitude for his gracious service.

MAGAZINES

EDUCATION—naturally, English education for the most part—is the subject of a series of interesting articles in the *Nineteenth Century* for January. Of these the one on Adult Education: the Religious Movement, is to many of us the most value. In this article Basil A. Yeaxlee describes the extraordinarily successful work done by the Church tutorial classes in England. These classes are organized along much the same lines as the more famous Workers' Educational Association classes; indeed, it was due to the efforts of two leading Churchmen in the Workers' Education Movement, Dr. William Temple (now the Archbishop of York), and Albert Mansbridge, that the Church also adopted this most fruitful method of educating its people.

"The normal class meets once a week for twenty-four weeks and continues for not less than three years. Among the subjects studied are the Old Testament, the New Testament, Church History, the Creeds, Christian Sociology, the Comparative Study of Religions, Religion and Psychology, and so forth. Each meeting usually consists of a lecture by the tutor followed by general discussion. Students are asked to read for the class and to write essays. The work has grown rapidly. In 1927 there were seventy classes, in 1928 there were eighty-eight, in 1929 there were 160 with a student membership of approximately 2,350, and in 1930 there will be at least 250 classes—probably more. They are nearly all parochially organized, and they strike their roots in all sorts of parishes—in tiny villages and in the big manufacturing cities, in the depressed mining areas and in residential districts, in dockland and in suburbs and garden cities. The one restriction imposed upon classes affiliated to the Church Tutorial Classes Association is that the tutor must be a member of the Church of England."

Besides this work done by the Church, various educational schemes undertaken by other religious bodies, e.g., the Catholic Social Guild, the Y. M. C. A., etc., are briefly described by Mr. Yeaxlee. Primary and secondary education (notably the English public school system) are discussed by the other writers in this symposium, among whom H. C. Dent offers the most food for thought in a rather epigrammatic form such as "Before you can have an educated democracy you must offer your democracy an education that is likely to make it one"; and "No education can produce an educated democracy which does not place spiritual values first"; thoughts that are valuable for America, too. Various aspects of the British commonwealth occupy a good deal of space; such as Dominion Status (from a conservative standpoint), the Native Question in Kenya, Empire Settlement, and also Licensing Reform (*o si sic ubique!*), and Cathedrals and the Church Assembly. Of more general interest are Richard Curle's disquisition on Conrad and the Younger Generation, Mr. Swann's article on Biography and Unbelief, and A. Wyatt Tilby's

fascinating discussion of the Origin of Right—not a question of morals this time, but of the "right and left" habits of a variety of animals, ranging from man and his kinsmen to the earliest univalves.

SERVICES AT A MEXICAN INDIAN MISSION

NEW YORK—In contrast with the cathedral services in Mexico City are those of the Indian missions. Bishop Creighton writes of a recent visit:

"Humini is one of our most interesting congregations. The little white church on the mountain-side draws people from all directions who travel long distances to attend the services. Humini is not a village; it is only our church with two or three little stone houses clustered around it, but when the bell rings, it sends its call up and down the great valley and the people begin to come over the trails. I like to hear the bell at Humini peal out its cheery welcome as it always does when we approach. Somehow it makes up for the hard ride, and it reminds me of home. The first year I was here I dedicated it and named it Santa Ana for my old parish in Brooklyn. I suppose that somewhere in space it is blending its tone with the chimes of St. Ann, and that is a comforting thought.

"This morning as we rode in, it rang more merrily than ever, for a huge congregation was gathering and more than enough to fill the church were already there. We dismounted to receive innumerable *abrazos* of welcome.

"When service finally started there was a congregation which packed the church and overflowed into the little parish house adjoining. Many men patiently stood through the service, which lasted two and a half hours. The Indians like long services, however. They come to spend the day, and there is never any hurry. Pbro. Salinas celebrated. There was a baptism and then eleven candidates received an apostolic rite. After that, Pbro. Salinas preached a moving and eloquent sermon in appreciation and loving memory of Bishop Murray. After the service I made an address to the new members and then the spirit moved Pbro. Salinas to preach again. It was three-thirty when I gave the blessing. Then we all gathered in the parish house where a sweet little Indian lady, representing the women of the congregation, made an address of welcome to Mrs. Creighton.

"It was 4 o'clock when we sat down to lunch. Meanwhile, families had gathered around glowing charcoal *braseros* preparing the food they had brought. A table was erected under the trees for us and the leaders of the local agrarian committee. We had an abundance of native food, but, in addition, every group sent its contribution to the Bishop's table—beans and tortillas, chicken, chiles, tortas, lettuce, potatoes, and turkey, until it became a bit difficult to be polite enough to sample everything that came. We finished at five and prepared to start for Nopala.

"There were final conferences, a last word to a group of young people about religious duties, *abrazos* and burro-packing, and then, to the accompaniment of Santa Ana and *adios* from everyone we started, with eleven horses and two burros.

"On the way back the young people sang and made merry as we trotted along. We reached the outskirts of Nopala just at dusk and were at the Salinas home by the time darkness fell."

COLLEGE PRESIDENTS meeting recently in New England brought out the fact that there were more Churchmen than members of any other religious group in last year's freshman class at Yale, Harvard, Princeton, Williams, Amherst, Brown, and Wesleyan.

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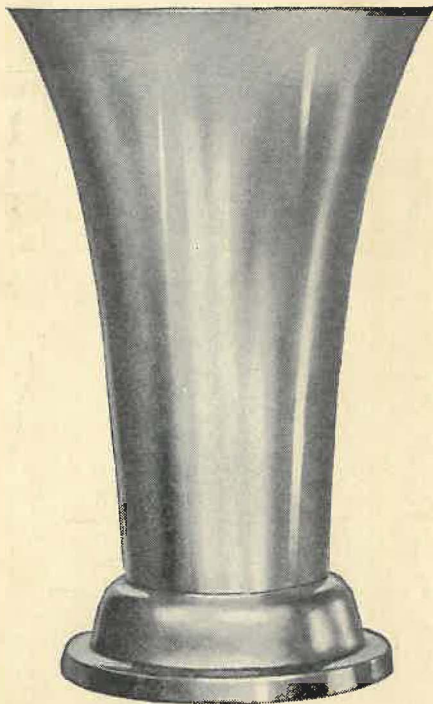
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