

The Living Church

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VOL. LXXXIII MILWAUKEE, WISCONSIN, SEPTEMBER 20, 1930

No. 21

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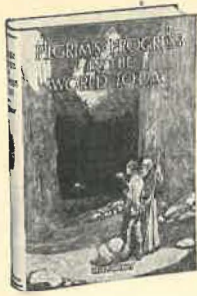
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SURELY this book will find a place on our five-foot shelf of the best things to lend to people who are vaguely interested in the Catholic Religion but cannot understand what it is all about. Our only regret on finishing the book was that some

time must elapse before we can be reading another by the same author."—W. M. V. H. in *Cosley*. **\$1.50**

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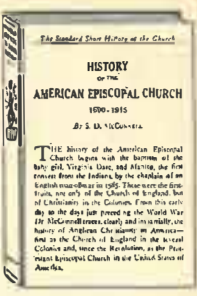
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VOL. LXXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 20, 1930

No. 21

EDITORIALS & COMMENTS

The Greatest Event in History

COULD anything be more absurd than Hendrik Van Loon's reasons, given in the September issue of the *Forum*, for making the date of the birth of Jesus Christ one of his choices among the twelve greatest dates in history? If Mr. Mencken's amusing statement of his "beliefs" contains (as an editorial comment declares) two glaring examples of "the will to believe," Dr. Van Loon's explanation of the importance of Christ's birth is an absurd example of the will *not* to believe. He had been asked to make his list of these twelve greatest dates in human history, and (though Will Durant and H. G. Wells, who are also to present lists, may be more radical) he *does* consent to give the birth of Jesus a place in the dozen dates he names.

What, in his opinion, makes the opening of the Christian era important? Because, so he says, the ethical code of Jesus was so great a contributing cause of the downfall of Roman civilization! Had it not been for the surprisingly rapid success of the Christian ethical code, so this historian declares, "the Roman Empire would probably have survived much longer; for it was the deterioration from within which followed upon the pacifist teaching of Jesus that, quite as much as anything else, allowed the barbarians to destroy this immensely strong bulwark of civilization."

One had always supposed that there were quite other and larger contributing forces to the decay of Roman civilization than the disintegrating power of pacifist ideas, Christian or otherwise. What about the social conditions of the age? What about the whole social system, with its sharp gradations of wealth and power, and the ever growing loss among the masses of the spirit of freedom and initiative? What about the excessive luxury of the governing classes, with a sort of "fatty degeneration of the moral nature" and excessive luxury and softness of living? What about the disintegrating power of widespread corruption, social and political?

What about the loss of the old religions whereby men were left adrift spiritually and intellectually, as well as morally, with no real incentive to pull them out of their moral lassitude or change their blasé attitude toward the whole problem of living? What about the consequent utter loss of virile activity in any emergency?

What about the wasting of human life through long periods of world warfare? What about internal dissensions in government, with civil war, and huge additional losses of life, more especially the lives of young and vigorous manhood, with debaucheries and consequent destruction for the successful militarists and moral rotteness for one successive ruler after another? The Roman civilization was destroyed because it was decaying at the core.

AS TO Christianity and its success in inculcating a pacifist teaching being responsible for the downfall through the invasion of the barbarians, we can only laugh! The pacifist element in Christ's teaching was long indeed in taking root in the consciences of His followers, save as it affected their individual code. Christians were in the army. Christians fought in the armies of the barbarians after the barbarians had been converted. Christians fought in the feudal age, in the crusades, in all the wars that have merrily succeeded each other in the long round of shifting national development throughout the whole course of Western civilization. We have begun to learn rather late in history that the teachings of Jesus as to forgiveness, non-resistance, and so on, are not simply principles of conduct for the individual, but must somehow be applied to national and international relations. Only in this generation have we also begun to suspect that if they are not applied to national as well as individual life—socially, economically, industrially, as well as internationally—our own civilization may break up and go as other civilizations have gone. Then some future historian may rise to tell a new world that the civilization of our age thus went to smash because of the rapid and widespread influence of Christianity! Those who look about them do not, we fear, see that the ideals of Christianity are so wholeheartedly accepted by the mass of people as to be so terribly disintegrating an influence! Yet Christian ideas are more widely accepted and acted upon today—far more widely—than in the days before Rome fell.

Not that our present civilization may not go, if or when the teachings of Jesus are still more widely accepted, clearly understood, and faithfully acted upon. Only, if it goes because of the influence of Christian ideals, it will not go by smashing to pieces. If it does

smash it will be for similar reasons to those which smashed the Roman civilization. Then the task of Christianity will be to build up a new and more Christian civilization out of the ruins.

IF Dr. Van Loon's absurd reason for considering the birth of Christ an important world event cannot be accepted, why, then, may even those who are not Christian believers consider the event of supreme importance? What makes us regard this date as one of the twelve greatest—rather, as *the* greatest, beyond all comparison, of all great dates in history?

The answer is plain, even for those who do not accept the formulated faith of the Christian churches. That answer is this: Because the teachings of Jesus, even though not yet fully accepted, understood, or practised, have completely revolutionized the world's moral standards and influenced forever its conceptions of God and its estimates of life.

Jesus taught, as no man had ever taught before, the things of God. Even those who cannot accept that teaching in face of the stern facts of life must acknowledge that the idea of God which Jesus gave the world soon became of greater influence than the ideas of all other religious teachers during all history.

Not only did He teach of God in such a way as to bring God to men in the glory of a new discovery, but He left to the world a new conception of man. He gave Himself unselfishly in human service. He trod the path of duty, no matter where it led and no matter what it cost. He never swerved a hair's breadth from the line of truth and right. His followers believed that when this adherence to the highest ideals led to His death on Calvary, that sacrifice had tremendous meaning. At least it showed them the awful price at which human redemption must be purchased. Whatever men may think of the Christian philosophy of redemption, there can be no question of its influence upon human life for nineteen centuries. Much less can there be any question that the life of Jesus has fixed for centuries new standards of life, a new conception of humanity, new valuations by which to mark progress.

More than this, Jesus left an ethical code, the most wonderfully beautiful the world has ever known. It transformed the character of His early adherents, and, when freely accepted, has transformed the characters of all the followers of Christ ever since. Of course there have been those who are only nominally Christian. Of course, even among those who are real believers, there are many who are not consistent or loyal to the truth they had accepted. Today there is the further fact that many who are earnestly desirous of applying the principles of Christ to all departments of modern life feel helpless to discover how His teaching will work in the complex life of the world of today—with all its complicated social, industrial, commercial, economic, and political problems—so vastly different from the simpler life of the first century. Because of this, others consider the Christian code an ethical system so idealistic that it can now be regarded only as the lovely dream of a dreamer whose visions can never come true. There have been some—comparatively few in other days; more numerous now—who have rejected Christian ethics not merely as visionary but as wholly wrong in attempting to substitute for the virile life of accomplishment through struggle, the doctrine of patient and passive acceptance of what is supposed to be God's purpose, under what they regard as the mistaken idea that God is actually the kind of god Jesus portrayed.

In spite of all this, in the presence of real difficulties, with consequent doubts or actual denials, the social teaching of Jesus has held the thought of the

world; has gradually permeated all world institutions; has become increasingly understood and appreciated; certainly, therefore, has been the most powerful influence in human development. This it is which makes the Birth of Christ the greatest event in human history. This it is which makes men ask today whether civilization has not reached the crossroads. Standing at the parting of the ways, we must look ahead with clear eyes and ask what, perhaps, lies in the future unless we shall give ourselves wholeheartedly to the effort to read anew the teachings of Jesus; follow them to their full meaning; ask where their application to present life must lead us; search for their underlying principles; learn that He always taught by giving principles and living the law of life in the large, rather than by laying down precepts. Then we must ask how, if in any way, the ideals of Jesus are to be translated into realities in a world so different from His world. Economists and statesmen, as well as moralists and preachers, have begun to talk in strange ways about the futility of our old schemes for regulating national and international relations. They have begun to express the conviction that when men or nations turn far from the way of Christ they are heading for disaster. Some of them are saying that there is no other way of giving to the world lasting peace except the way of Jesus Christ.

ONE more significant fact. It is one thing to regard Christ's teaching as wonderfully beautiful; it is another thing to have this teaching come on the authority of God. We come, therefore, to what Christians proclaim as the real significance of Christ's Birth. Men have believed that when He spake His voice was the Voice of God. They have believed that He conquered death and in this was "declared to be the Son of God with power." They have had faith that this makes clear the finality and completeness of His plan of life. Believe with them, or reluctantly declare that you cannot so believe; believe with them, or even defiantly announce that you consider the whole story not only unbelievable but unworkable and undesirable—yet you cannot deny that here you have an influence that has moulded moral ideas for centuries and has not yet lost its power.

A *great* event in the world's history because it destroyed Roman civilization by its disintegrating influence—what foolishness! No! Not a great event, but the *greatest* event; because, whether you can accept the view or cannot, millions have accepted Christ as God, and so believe that what He said, God says; what He did, God does; what He felt, in the infinite affection of His infinitely loving heart, God feels.

Whether they were mistaken or not, whether or not they erred in so interpreting the beauty of His life and teaching, the wonder of His works, His miracles of love, His unswerving devotion, the dynamic influence of His personality; finally what they felt to be His triumphant victory over death—whether mistaken or not, their proclamation of such a faith by such men, this it is which makes 4 B. C. the year of all years. That was the year when a new world began. It was the real Year One, though modern study assures us that we have miscalculated and the beginning of the Christian era must be pushed back beyond our present reckoning.

Christ's Birth is important because it brought in a new era by sapping Rome's power of resistance and so helping the barbarians to conquer! How small an explanation of the age-long and continued power of Christ! The year of His Birth is great because it meant the coming of One who gave the world a new idea of God, made God real, lifted up our conception of hu-

manity, elevated and ennobled our ideas of service, showed us the glory of sacrificial love, made us read again in the light of His life every degrading idea of God and man that had ever been accepted and cast them aside as incompatible with real faith in either. If Christianity shall in its turn be finally cast aside (which we cannot believe can happen) the world will be a very different world. Meanwhile, for nearly two thousand years it has been a different world. And every century sees it, with all our upheavals and retrogressions, still growing amazingly better.

That is why we begin our count again as at the Year One. And for Christians it is supremely a Year One as the beginning of the Era of the Son of God.

THE article by Bishop Carson, printed elsewhere on this page, gives a graphic picture of the destruction wrought in Santo Domingo by the recent hurricane—destruction with which, in the words of the French Minister to the stricken republic, “only Verdun could be compared.” We have already appealed for relief funds to be sent to Bishop Carson, and the Acknowledgments printed below show that our FAMILY has begun to respond. The need is urgent and immediate. Let’s make the fund at least \$1,000.00.

ACKNOWLEDGMENTS

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THE MASTER WEAVER

God is the Master Weaver of human character and destiny. If we completely surrender to Him all the threads of our life, He will take them—the green threads of ignorance and inexperience, the white threads of pure purpose and right motive, the blue threads of discouragement, the gray threads of adversity, the red threads of suffering, the black threads of sorrow and defeat, the silver threads of success, and the golden threads of victory—and weave them according to His own design, into a matchless pattern in character and service, fit to shine resplendent forever in the white light of heaven’s eternal day.

The why of many things in your life will never be answered here. The design of God may never fully appear to you in your lifetime. But in the clear light of eternity when the mists have rolled away, you will see and understand that all things did work together for good to you and fitted in to God’s design for your life. My part and yours is to surrender, trust, and obey: the Master Weaver will do the rest.

—JAMES S. WEST in the *Baptist*.

THE SANTO DOMINGO DISASTER

BY THE RT. REV. HARRY ROBERTS CARSON, D.D.
BISHOP OF HAITI AND THE DOMINICAN REPUBLIC

IT IS possible to send at this time but a fragmentary account of the latest cyclone disaster. At Port au Prince we had received advices that it would probably strike the southern coast of Haiti after midnight, September 4th. Instead, it struck Santo Domingo City late in the afternoon of September 3d. The result was, as the French Minister to the Dominican Republic said to me yesterday afternoon, “only Verdun could be compared with it.”

When the news reached Port au Prince, there was as quick dispatch as possible of physicians and nurses, one at a time, for our planes are built to accommodate only a pilot and an observer. I was able to get off early Sunday, first seeing to it that my supplies should be forwarded later in the day by the larger planes from Havana. I had been put in charge of all Haitian relief work and brought with me a letter from the President of Haiti asking that I be

given every facility for the humanitarian work that was so needed. The President of the stricken country was most appreciative and grateful when I met him that Sunday afternoon.

I found the Wyllie family in the midst of the ruins of what had been their beautiful home. I found the church, built with the offerings of the Woman’s Auxiliary last year, and ready for formal opening on the 14th of September, almost but not entirely destroyed. Fortunately we have been carrying hurricane insurance.

I understand that our St. Luke’s Church at San Isidro has been destroyed. Its original cost was about \$2,500. I am trying to get out of the city today to make certain of its fate. Yesterday morning I opened up a relief station amid the ruins of the homes of the Haitian minister. He and his secretary are co-operating with me most eagerly.

Mrs. Wyllie and her daughter Mabel left last night for New York. Mr. Wyllie and I are doing our utmost to safeguard the Church property that is uninjured but exposed to the elements.

Vessels are arriving with relief supplies from all quarters, a British man-of-war arriving from Halifax last night. I shall remain here indefinitely, possibly going back at intervals to Port au Prince for supplies. The first three nights my hammock was stretched out between the stripped trunk of a palm tree and the one remaining column supporting a concrete water tank. It had burst in the midst of the storm. Only wreckage was around me and I awoke in the morning as in a graveyard or battlefield. Destruction, ruin, death everywhere.

Bishop Carson is now in the Dominican Republic, on a tour of inspection of the devastated area. This article, written especially for THE LIVING CHURCH, comes to us by air mail from Santo Domingo City, where it was mailed September 11th.—EDITOR, L. C.

WHAT IS EDUCATION?

THERE is that which is called education which may be only the storing of the mind with facts and sometimes with fancies. There can be true Christian education, as is sometimes seen in heathen lands, where the Bible is the sole textbook. On the other hand, there is that which cannot be rightly called Christian education, however valuable the vocational or professional studies in the school may be, when the Word of God is denied, when biblical standards of ethics are rejected, and the very foundations of Christian character are thereby undermined.

It is very evident that the wrong kind of education is not worth what it costs. Again, the right kind of education may not be worth what it costs if an improper use is made of it. That which God has given should be given back to Him. To hold for ourselves in selfish grasp the powers of mind which have been developed in study and to forget the claims of God is to deny the God who has given us all, and often to disappoint Christian parents through whose sacrifice the training has been received.

—*Christian Leader*.

DAILY BIBLE STUDIES

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

EVANGELISM

*Sunday, September 21: Fourteenth Sunday after Trinity.
St. Matthew, Apostle and Evangelist*

READ II Corinthians 4:1-6.

SINCE the General Convention appointed a Commission on Evangelism there has come a better understanding of the word, for previously it had rather a limited application. St. Matthew was an evangelist because he wrote, under divine inspiration, the gospel which bears his name. He was also an apostle, one of the Twelve whom our Lord sent out to preach. Evangelism is the preaching of the gospel, and he who preaches it is an evangelist. Let us remember that the gospel in its fulness implies all that Jesus Christ taught and commanded, and therefore it brings us the blessings of Baptism and the Lord's Supper, worship, and service for others.

Hymn 288

Monday, September 22

READ St. Matthew 4:23-25.

JESUS Christ preached the gospel, the "Good News," which the angels proclaimed at His birth. He Himself was the Gospel, and as He healed the sick and those who had "all manner of disease" He revealed Himself as the Saviour and the King of His Kingdom. An evangelist is one who follows the Master who called him, and while in these days there is no physical healing there is still that which the physical healing was meant to teach, namely, the forgiveness of sins through Jesus Christ the Crucified. Evangelism proclaims this when it preaches "Jesus Christ and Him crucified" as the world's Redeemer, and calls upon men everywhere to repent and become members of the Kingdom. Every minister is an evangelist, and that is what the Commission on Evangelism is urging. And still further, every Christian is, in a sense, an evangelist, called to spread the glad tidings.

Hymn 474

Tuesday, September 23

READ II Timothy 4:1-5.

ST. PAUL gloried in the privilege which was his of preaching the gospel (Romans 1:16), and he urged St. Timothy to "do the work of an evangelist," particularly in a time when people "would not endure sound doctrine." The gospel must be proclaimed in all its fulness. It is simple, and at the same time infinite. Little children can enter the Kingdom, and the wisest of men can study and yet not exhaust the truth. There is great need today for gospel preaching, and thousands are hungering for it, while, alas! some are doubting and trying to proclaim some other gospel (Galatians 1:6-12). It is necessary for the believer to hold fast to the gospel which the apostles preached and not trust the many strange things which are spoken and written. The gospel is centered in Him who is "the same yesterday, and today, and forever" (Hebrews 13:8).

Hymn 328

Wednesday, September 24

READ II Timothy 1:13, 14.

OUR Creed, which we repeat at all our services, is in itself the gospel expressed in a few great declarations. When we reverently recite it we are, as it were, proclaiming before God and men our loyal faith. It is well when we say these great and age-long words to "stand at attention" as soldiers of the Cross. It is a solemn moment, calling for all our loyalty and love. Often also, when we are troubled and perplexed, it is good for us to stand in solitude and repeat aloud, slowly and

reverently, the Creed. It strengthens our personal faith, and it brings the blessing of Christ as He promised (St. Matthew 10:32; 6:6). No better evangelism can be found to lead others to enter the Kingdom than this blessed confession of faith.

Hymn 525—Part I

Thursday, September 25

READ St. Mark 16:14, 15.

THIS "Great Commission" is found also in St. Matthew (28:19, 20), and it is the call of the Master to missionary work. Preaching the gospel is evangelism. Our missionaries are evangelists, and they tell the "Good News" of our Saviour Christ to those who have never heard the gospel. Schools and hospitals make real the preaching as they show the love which Christianity exercises in the name of Jesus Christ, and church buildings erected represent the spiritual Kingdom of God. But wherever, at home or abroad, there are any who are not Christians the call comes to evangelize them—that is, to tell the gospel story—and every Christian, therefore, is called to be an evangelist. What a glorious opportunity, what a blessed privilege!

Hymn 486

Friday, September 26

READ I Corinthians 15:1-11.

THERE was no doubt in St. Paul's mind about the contents of the gospel or about his work as an evangelist. "So we preach, and so ye believed!" he cried. Note the clear and positive way in which he realized that he received the message from God—he was the evangelist who received the gospel and then delivered it. Christ died for our sins. He was buried, He rose again the third day—those are for us as for St. Paul the foundation-stones of our faith. But he added a personal application of the gospel: "Last of all He was seen of me." The glory of evangelism is the personal experience of the evangelist. Without that his message can have little influence. "He died for me, and therefore I declare He died for you." It is personal testimony that, through Christ, persuades others.

Hymn 149

Saturday, September 27

READ Revelation 14:6, 7.

AN angelic messenger flying in the midst of Heaven, having the everlasting gospel to preach! Mysterious as is St. John's vision, here we have a final declaration of heavenly evangelism even as the angels sang when the Redeemer was born. A testimony of the gospel is thus given at the beginning and the ending of human life. So with each child of God. At Baptism the divine seal—"Thou art Mine." Growth in grace—Confirmation, Holy Communion, daily strength through worship and service. And then as Christ calls and the spirit enters His presence, the everlasting gospel comes again to bring the human life into eternal blessedness. And then through endless ages the new song: "Thou art worthy" (Revelation 5:9-12). Oh, the holy evangelism of Heaven!

Hymn 542

Dear Lord, I thank Thee that Thou hast called us, whom Thou hast sealed, to tell the story of Thy love. I rejoice in that Thou hast ordained special messengers, even Thy ministers to be evangelists. And I rejoice, too, that Thou dost call all Thy children to be witnesses. Give us all Thy holy presence, and then we will speak as the Spirit gives us utterance. Amen.

The First Century Christian Fellowship Today

By the Rev. S. M. Shoemaker, Jr.

Rector of Calvary Church, New York City

DURING the past summer I had the opportunity of attending in Oxford a house-party of the movement called, in America, A First Century Christian Fellowship, and in England the Oxford Group; and in spite of my previous close acquaintance with all its affairs, I was almost startled at the growth which the movement has had across the seas. There is nothing else which is calculated to make one aware of the proportions of this work like seeing for himself a representative gathering of those who are interested in it. One realizes, if he has not done so before, that this is no small enterprise being carried on in a corner, but a world-wide matter of enormous promise.

There were between six and seven hundred people at Oxford. We occupied two colleges—University and St. Hugh's—symbolic of the interest both of men and women students at Oxford; and many had to be quartered in the town. There were too many people to find any meeting place in Oxford large enough to accommodate them all, so that two concurrent house-parties were run side by side. These people were of all ages, of every element in society, of both sexes, and from many branches of the Christian Church, or none at all. For ten days we met in one of the most remarkable gatherings I have ever attended.

Holland was represented by twenty to thirty men and women. The work there has had its rise principally among the younger nobility, but it has extended also to the middle class as well; and both groups were found at Oxford. Baron and Baroness Van Wassenaer are the leaders of the work in Holland. If anyone knows the stiffness of the Dutch nobility, and of the Dutch Reformed Church in Holland, and their native distrust of anything which might even appear a novelty (especially, I surmise, an American novelty), he must realize the careful and patient spade-work which had to be done, over a period of several years, before the work could take root. These people now realize that there is nothing in the message which is foreign to their own theological assumptions, and that it is rather a putting to work of those assumptions than any denial of them.

The work in Germany is still small, but there were several Germans with us at Oxford, and the Rev. Ferdinand Laun has translated into German some extracts from our characteristic books which will soon be published there.

From Scotland came forty to fifty. Over a period of years a foothold has been gained there, and a number of contacts made, which seemed to warrant a month of intensive work last March. A carefully selected team of about sixty people, many of whom were men and women undergraduates of Oxford, were taken to Edinburgh for the campaign—some were chosen because they had much to give, others to be trained in leadership. The work went with tremendous force in that center of Presbyterian conservatism. A great number of ministers became interested, and a large number of groups have been permanently established in churches and homes. One meeting of 1,200 filled the hall to capacity, and there had to be an overflow near by. The remarkable thing is that, even in so large a meeting, the atmosphere of informality, like that of a drawing-room, can be preserved if the right man is presiding; the center of interest is not a long, windy preachment about something in general, but short, personal testimonies as to one's own experience. Probably the strongest force of the movement in Edinburgh is Provost Margetson of the cathedral, who with his cathedral staff is of one mind with us, and runs his work on "Group principles."

By all odds the most remarkable field in which the group has worked is South Africa. At Oxford I came into contact with a South African architect, an English gentleman

of about fifty. For almost a year he has been living a surrendered and guided life, and has been in the fullest fellowship with the Oxford Group. His work happens to carry him into most of the principal cities of South Africa. He told me that he was quite sure that as many as six or seven thousand people had been definitely affected by the movement, and that of these he knew that not less than two thousand had made definite surrenders of their lives to our Lord. The work has been carried on quietly by such men as he, and they have been raised up and trained in leadership by the visiting teams of workers from England which have gone out for the past three summers. There is also a permanent team which has stayed in South Africa for the winter, some members of which are the Rev. Garrett R. Stearly, son of Bishop Stearly and Mrs. Stearly; the Rev. John M. Roots, son of Bishop Roots; the Rev. Cleveland Hicks, whose work with school-boys is such that in one opinion he has "changed the course of secondary education in South Africa." In Johannesburg alone, with its immediate environs, there are seventy groups, meeting steadily, and I have not space to tell of the remarkable stories of individual conversions which have been taking place. It made me feel that the last chapters of the Acts of the Apostles were still being written.

ONE needs little information, only a little imagination, to realize the tremendous racial antagonisms in South Africa, Dutch versus English, and black versus white. One knows that, even though these break out in no further war, they lie festering and churning in men's minds. It has been often said that the message of A First Century Christian Fellowship is personal to the exclusion of social vision and influence. We have always said that it was only a false and truncated personal religion which issued only in the self-satisfaction of people, who after their conversion merely thanked God for their own salvation, and did nothing to change the social order; we have also said, "Wait until those who have the right approach to these things from within get the heart of the message, and you will begin to see social results."

Professor Brooks of Transvaal University, one of the authorities of South Africa on the race problem, who has himself joined up wholeheartedly with the Group, was speaking one night to a meeting of three hundred people, English and Africans, and told his hearers about the vow taken by Chile and Argentina at the feet of the Christ of the Andes. He proposed to them that they make the same resolution, and unanimously the entire meeting, English and Dutch together, rose to their feet and took the vow in these words:

"Sooner shall this limitless yeld pass away,
Sooner shall this endless sunshine cease,
Than we Dutch and English-speaking South Africans break the peace
Which we swear at the feet of Jesus Christ."

Those who attended this remarkable meeting said that they would never have believed that such a thing were possible had they not seen it. It had been preceded, of course, by changes in the individual lives of many there, who had found that in their deepest needs, and in the experience of Christ to meet those needs, they did not differ; in so profound a personal experience, social and racial barriers fall down. And I should like to say that I believe that the way social results like this will take place is by giving to people such an experience of Christ as creates in them what might be called an absolute point of view. I think that it is fair to say that the "Social Gospel" alone can foment discussion and anxiety upon such a matter as this better than it can go in and solve it; the solution here lay in the united personal experience of different and antagonistic groups who, both coming to Christ in honesty, came also to one another in brotherly love.

In 1929, nineteen men and women went out to South Africa for this work, five of whom remained as a team throughout the whole year and are still there. In 1930 twenty-three more went out. They included two Church of England clergymen, the Rev. John Gayner Banks of the Society of the Nazarene, an English doctor, an English lady, lately headmistress of a girls' school, seven Oxford undergraduates, both men and women, a Dutch baroness, and three Americans. The service in Mansfield College Chapel the Sunday afternoon before they sailed, at which they were commissioned to go, was one of the most inspiring I ever attended. The principal address was made by the Rev. Prof. L. W. Grensted, Bampton Lecturer for this year. You felt a tremendous force, like the force in the early Church, laying hold of these lives and thrusting them out in a great venture for Christ. This was an expensive matter; it took about \$25,000 to get those people out there, send them to the four or five successive house-parties, and bring them home, and none of it was in sight a few weeks before they left. Little was said; an opportunity was given to those present to contribute at the time of the commissioning service. But there was faith in the hearts of the leaders that "where God guides, He provides." The money, guided money from surrendered people, began to come in. A clergyman in Oxford gave seventy-five pounds. An undergraduate who went sold his motorcycle and added to the amount what he had in the bank, and came and "laid it at the disciples' feet." Others gave in larger and smaller amounts. Nobody was asked for anything. It was all so gloriously free from the sweat and haggling and pressure of most religious money-raising. Each gave what he could toward his own expenses, and the rest came from the general fund.

OXFORD was full of interesting personalities. The widow of the great Dr. Alexander Whyte of Edinburgh was there, and is arranging for a house-party next year in Geneva. Sir Evan Spicer, one of the great Congregational laymen of England and president of the London County Council, was there, and spoke to us. Sir Lynden Macassey, M. P., came for two week-ends. Bishop Perry came for a day, and the Americans were very proud to hear what English people said of our Presiding Bishop; some of his family stayed with us longer. Bishop Roots and one of his sons were there; Bishop Brewster of Maine for a short time; and the Bishop of Rockhampton, in Australia. One of the best known younger theologians of Holland, Dr. Van Ryn, came with his delightful in-laws, the Waldebecks. Bishop Carey's senior warden in Bloemfontein, Mr. Streeten, came. There were Greeks, Chinese, and an Indian. There was a flaming-red Communist, touched by the group in Liverpool and persuaded to look in on us on his way to London to join the Communist party. I talked to him one day, and he had hate in his soul against every trace of capitalism in the world. We asked him if he thought hate would make a new world. One day he fell to talking with Countess Ursula Bentinck, and from that talk he came back a Christian, and witnessed in the meeting that night. His social passion has not cooled, but he thinks Christ and not Communism is the cure. I wanted no better silhouette of the comprehensiveness of the movement than a Countess winning a Communist for Christ!

The truth is that, this anniversary year of Pentecost, some of us saw Pentecost again at Oxford. We were "with one accord in one place." And the "Spirit came. Not in tongues of fire, nor as a rushing mighty wind, but in the unmistakable evidence of changed lives and the bonds of intimate spiritual fellowship. And "the Spirit gave them utterance." I wish you could have heard that Communist tell of giving his life to Christ, and the natural force of many whose experience was all the eloquence they had. It was even true that "every man heard them speak in his own language," for there were some groups arranged by nationalities. They "that believed were together, and had all things common . . . and the Lord added to the Church daily such as should be saved." It is relatively cheap to preach a sermon on what a nice thing it would be if Pentecost could happen again. What I realized in Oxford was the incredible daring and spiritual power of one man who has been true to the "heavenly vision," in spite of the misunderstanding, and sometimes even the opposition, of many who had not the insight to know that he was working for a mighty re-awakening of just those forces which brought about

the birth of the Christian Church. For, under God, Frank Buchman, together with a dozen or fifteen men and women who have stood staunchly by him through thick and thin, has been the channel of this fresh stream of life, whose source is certainly the Holy Spirit of God.

The order of the day comprised a united Quiet Time after breakfast, two hours of Bible study under the leadership of Miss Mary Angevine of the Biblical Seminary in New York, whose helpful guidance in the study of the New Testament has become an integral part of the house-parties. The early afternoon was free. After tea there was a platform meeting, at which an experienced member of the Fellowship talked fully about some part of the message, such as Guidance or Surrender or Continuance. And in the evening there was a united meeting for the sharing of experience. There testimonies would be given, decisions registered, experiences shared. It is hard to describe the atmosphere of entire ease and lightness and freedom from ordinary evangelistic high-pressure; the laughter and naturalness, combined all the while with intense earnestness. We often say that the recipe for a good meeting of this kind is "brevity, sincerity, and hilarity." A meeting like this begins where people actually are, and takes them forward by perfectly clear steps in spiritual advance.

WHEN the house-party was over, its influence had radiated so far that we had the privilege of presenting the message before the official bodies of the Congregationalists, the Anglicans, and the Wesleyans, who were then in session. The Rev. Howard Rose of the Oxford pastorate (Anglican), Mr. H. Kenaston Twitchell (Presbyterian), and Mr. Rowland Wilson (Congregationalist, and nephew of P. W. Wilson of the *New York Times*), spoke at Brighton to the Congregationalists. I spoke to the Committee on Youth and Vocation at Lambeth, and next day Provost Margetson talked about the message to some fifteen bishops from almost every part of the world—Australia, Japan, China, South Africa, England, and America—and this resulted in two of the English bishops becoming deeply interested, and one, the Bishop of Exeter, Lord William Cecil, asked to have a house-party in his diocese this autumn. Mr. Rogers Cooke, the South African architect, came before the Wesleyans at the end of a long session, when even his own ten minutes were cut short. After he began the story of South Africa and what the Groups had done, they kept him talking for twenty-five minutes.

I should like to point out some of the actual and possible effects of such a movement as this:

First, it is undoubtedly quickening the Churches on all sides, and this without the increase in one particle of machinery or organization. Bishop Carey of Bloemfontein told me that his congregation on Easter Day was larger by one hundred than ever before, and that he felt sure it was due to the work and prayers of people in the Group. In no case has this movement drawn people away from the Church, or become a substitute for it; our universal principle is to give people a deeper experience, and send them back into their own churches, both to spread the message and to receive the help of the Church in continuing their own Christian lives. The increasing interest of the Church in the movement is opening more and more doors to us. There is not, and never has been, any question as to the loyalty of the movement to the Christian Church. That we cannot attach ourselves to any one denomination, as a Fellowship, is evident to any who think twice, but this does not mean that individual members of the Fellowship cannot be, or are not, fully loyal members of their own churches.

Second, as the movement unfolds, it touches different sides of the Church's life, and makes its contribution to the causes uppermost in our minds today. We have spoken already of its influence on the racial problem in South Africa, which is not exhausted in one wonderful meeting, but goes on as it draws English and Dutch together, and has begun to bring in the natives also. This can easily have immense political consequences if the movement continues to grow; a South African said that if it continued at its present rate it would mean a national revival in a few years. It is the best counter-irritant to war that could be turned loose. At Calvary Church, New York, we are working out what the message has to give to children, and our Church school is run entirely along these lines. As yet it is relatively small, but the qualitative aspect

of the work is unanswerable; children understand guidance and giving themselves to God, and the classes begin with a united Quiet Time. In the homes of those members of the Fellowship who have children, family worship is restored, not on the old lines of superimposition and dullness, but along new lines of children taking part with parents in prayer, listening and sharing which clears the air of all barriers, where wrongs are confessed frankly, and where such unity between parents and children develops as I have never seen elsewhere. All these developments must come about in God's good time—we cannot force them prematurely.

Third, the movement has made a marked contribution to education. I have heard much of the Gray School, in South Africa, and the courageous witness to his boys of the headmaster, Mr. Lang. He came to a house-party for a short time, and went away saying these people were frauds; he came back saying that it was he who was the fraud, and that he had some things to share with his boys. He witnessed publicly to his school as to what the movement had meant in his own life, and offered to see any boys who wanted to talk with him privately along these lines. I am told that eighty of his boys came to him next day and wanted to talk with him. I have myself had letters from boys in his school, and it is astonishing how deeply it has gripped them. We all know that the religion in our big private schools is at best unsatisfactory. The services are superimposed by the authorities, and while they help, we cannot evade the fact that numbers of boys leave these schools saying they are done with religion for good, and this threat is far too often carried out. The teaching of Sacred Studies is equally mal-adapted. My teachers had me wading through military campaigns in the Old Testament before I had the ghost of an idea what Christ could do for me in my own life. What I needed, and in those days never got, was a frank, honest, sharing talk with a man for whom Christ was a personal Reality, and who could tell me how to find Him. I hope that Mr. Lang is coming to this country before long, and that our headmasters will give him a hearing on the all-important question of meeting boys' spiritual needs in school.

FOURTH, the movement is bound to have a profound effect upon unity. In this brief survey, we have already spoken of the way the movement has actually "taken on," as they say in England, with Presbyterians, Wesleyans, Dutch Reformed, and Anglicans; individuals, of course, came from many other churches as well. The Committee on Faith and Order has its tremendous work to do in working through the technical difficulties of unity, and so far as possible ironing them out, but everyone knows that unity is something besides federation—it is a spirit which must be created first before men *will to be one* in form because they are already one in outlook. One of my Anglo-Catholic friends who came into a deeper experience of Christ through a young Presbyterian minister in the Fellowship said to me, "I am as convinced an Anglo-Catholic as ever, but I have got a good deal more use for Presbyterians than I used to have, and believe much more in God's grace working in their lives." Bishop Roots has gone so far as to say he feels this movement may supply that necessary spiritual impulse towards unity. As a matter of fact, such a meeting as that I described in Oxford is already unity by anticipation.

Fifth, I think the movement has a contribution to make concerning missions. There is literally no consciousness in the movement of a difference between home and foreign countries; there are Christians in every country, and heathen in every country. Distances and differences are nothing; too many of us at the heart of the Fellowship have traveled and worked in these countries for them ever to seem to us either far away or fundamentally unlike ourselves. We believe that the investment of a man's life must be God-guided, and that only so, and not by any steamed-up missionary appeal, must he decide where to spend it. The missionary consciousness must embrace the whole world, and not the so-called "heathen lands" only. A live Christian is a missionary wherever he is guided to work. Some of our people are resident missionaries, the Demings in Korea, Miss McCord in Siam, Bishop Roots and others in China, numberless people in South Africa; others are missionaries on a loose pulley, traveling and working where they are led. The movement

has sent dozens of men and women into full-time Christian work. Then, as to money. In our ordinary methods of collecting for missions, the church is certainly killing the goose that lays the golden egg, gouging our people for unwilling money while we give them not sufficient spiritual life in return, and *not sufficient evidence that their money is bringing people to Christ across the seas*. One of the problems is to get a missionary who will talk about religion and evangelism when he speaks in your church; it is a good enough introduction to hear about travel and costumes and customs, or even about schools and hospitals, but I wish they would get on to the main subject. This movement requires a good deal of money to carry on, yet one hardly ever hears a request for money. What does this mean? It means that our people are drilled in stewardship, and taught to put their money, as well as everything else, "under guidance." The thing I am aiming at is this: genuine spiritual awakening will automatically produce money. I met a Missionary Bishop in England this summer who told me he had to raise \$150,000 to clear the debt in his diocese, and that it was back-breaking, soul-destroying business. The Church at home is not supporting that man fairly, because there is not enough religion in it. And the people where he serves are not supporting him fairly, I suspect, because there is not enough religion in them. We are financially doomed unless we get the hearts of our people on fire for Christ.

There are a good many who see and envy the force of such a movement as this, and the way it goes forward without machinery and committees and strain. They forget the years of patient loyalty to a vision which lie behind it, the vision of a rebirth of individual work throughout the world. Everything has its rise in the prompting of the Holy Spirit, and its next step is in the change of the individual life. It takes a long while to get a movement going on these lines, but how much deeper, more permanent, more effective it is, than the many modern movements which began in a committee, continued in a campaign, and ended in a collapse!

We feel that the immediate next step for us is the training of leadership to meet the new demands which are coming upon us from all sides. Not only must more men and women be released into full-time service, ready to go where God guides them, but they must be grounded in reasoned faith, team-work, loyalty to principle, knowledge of how to win individuals to Christ and carry them forward into further stages, and of how to open up a local situation and develop it. Sometimes I feel that the most remarkable thing our Lord ever did was to confine Himself basically to the development of a dozen men with whom He could leave His work. Thus sound at the center, consolidated in fundamental unity through loyalty to Him, they went forward, weathering storms of disagreement sometimes, to conquer the world. It is too easy to study this as an interesting piece of antiquity; we need to take it as a fundamental law in carrying forward that same movement today.

God is mightily at work. We wait to see what His hand will do.

WHAT SHOULD PREACHERS DO IN ECONOMIC EXTREMITIES?

A WISCONSIN preacher quits his pulpit to become church janitor. By the change, he is reported as saying, he can make, and save, more money.

There seems to be something amiss here. Is stoking coal worth more than saving souls? Is carrying out ashes rated higher than ministering to the sick? Is sweeping floors to be placed above preaching sermons? Is the overall a badge of more worth than the cassock?

There are those, of course, who say the minister should not seek that wealth where thieves break through and steal and moths do corrupt. His is not an earthly reward. That is all true, but did not the gentle Jesus lay the same injunction upon all His followers, whether they be janitors or preachers? The Wisconsin minister is not wholly to blame. Responsibility for his act must be shared with his parishioners, and perhaps with his Church board which allowed churches to be built where there were not enough people to support a minister.

A few years ago the nation read with something of surprise and something of chagrin that bricklayers at Harvard received higher wages than the professors. The General Board and other agencies have somewhat improved the condition of college teachers. There seems to be something of the sort needed now for ministers.—*Birmingham (Ala.) News*.

London

By Clinton Rogers Woodruff

In Two Parts. Part II

THERE is a surprising amount of rebuilding going on in London. Wherever one turns he will see old buildings coming down, new ones going up. Regent street from Piccadilly Circus to Oxford street has been considerably altered within recent years and is now a handsome thoroughfare. This street was named after the Prince Regent, George, son of George III. Designed and carried out by John Nash under an act of Parliament in 1813, it is one of the most effective streets in London. It was completed in 1826. It was intended as a communication from Carlton House to Regent's Park, and in his designs for Regent street, Nash adopted the idea of uniting several buildings in a façade in order to preserve a continuity of style. The considerable alterations made during the last few years in the appearance of the street were due to the fact that the leases fell through more or less simultaneously. In rebuilding, an endeavor was made to construct buildings symmetrically, this idea first originating in the Piccadilly Hotel, designed by Norman Shaw. As illustrating the changes and fluctuations of taste in matters of architecture, it is curious to find Thomas Hardy in his *History of London* (published in 1837) saying: "This noble street was formed in 1816, but was not finished for many years after. It is undoubtedly the finest avenue in England, but certainly possesses more architectural variety than good taste." When the present rebuilding began, the press of London almost unanimously praised, and that effusively, Nash's superior work. Good judges of the present rebuilding may perhaps praise most of the northern end of the street toward Langham Place; but several isolated patches, notably the buildings of Messrs. Liberty, certainly compel admiration. The back buildings of that firm are worthy of note as excellent examples of Tudor domestic architecture.

The Strand is a very ancient street and was in the early days of its history called the "Street of the Danes," also the "Street of Westminster." The name Strand first appears in 1218, and was probably the Danish equivalent for a creek, up the stony sides of which boats could be easily hauled; such also was a creek called Aldwych which ran into the Strand. The road was broken in three places: at Milford Lane, Aldwych, and Ivy Bridge Lane, all of which in 1353 were spanned by bridges. The bridge at Milford Lane was still in existence in 1802, hidden by the roadway; the one at Aldwych, called the Strand, described in an old record as a handsome structure, was destroyed in 1549 when the first Somerset House was built. No ancient records remain of Ivy Bridge, but its position can be identified by the modern Ivy Bridge Lane. There is a Roman bath in Milford Lane proving that the Romans occupied this district at one time. Parts of the old Roman wall are still to be seen in the old city of London.

St. Clement Danes is the church where the Dane, Harold Harefoot (Harold I), was buried after the recovery of his body from the Thames where it had been ignominiously thrown. This is regarded as further proof that the Danes settled here. In more modern times Dr. Johnson was a constant worshipper in the present church, and in the small churchyard there is a statue to his memory by Fitzgerald.

No less than seven bishops in Plantagenet times had crenelated places on the south side of the Strand. Adelphi Terrace, where there are huge vaults reaching ancient levels, was once the garden of the bishops of Durham. On the opposite side of the road is Exeter street, where Dr. Johnson first lodged in London (1737). Burleigh street, next street to the east, takes its name from the famous Lord Burleigh, who lived there. Nearly opposite is Savoy street with a royal chapel erected in 1505, the only record of the old Savoy Palace once belonging to the famous Duke of Lancaster, John of Gaunt. Somerset House, also Duchy property, was erected by the Regent, Lord Somerset, in 1549. A garden then sloped down from the palace to the river. Queen Elizabeth often resided

here, and Cromwell lay in state there in October, 1658.

Twice while I was in London this great busy thoroughfare was completely cleared of traffic for royalty. The first time was for the Japanese Prince and Princess on their way to the Mansion House, and the second time for the King and Queen on their way to open India House. Each time the streets were lined with an interested and expectant public. Indeed, the great mass of the English take a deep interest in the pageantry that surrounds the monarchy. The changing of the guard at Buckingham Palace and in Whitehall brings a large crowd together every morning and it is really a most impressive sight. My hotel was just across Green Park from the palace and there was scarcely a morning when I resisted the temptation to view the spectacle. Another phase of these spectacles invariably impressed me—the orderliness of the crowds. The bobby's word was law, but he had to utter very few of them as there seems to be no inclination on the part of the people to violate the laws or the amenities of public places. Moreover the police share the public's enjoyment.

This orderliness is strikingly manifested in the handling of the traffic, both foot and motor. The streets are as a rule narrow and few are straight and there are all manner of vehicles: bus, city, and interurban; taxis, motorcycles, and bicycles in great numbers; private cars, including the disconcerting little Austins; trucks and horse-drawn vehicles in far greater numbers than in America; and while there are blocks of great lengths there are no disputes between the police and the drivers or between the drivers and the public. There is a display of patience and courtesy that is highly praiseworthy and worthy of American emulation.

Mention has already been made of the fascination of the Thames. Indeed its charm is inexhaustible. Without its wealth of pleasant scenery, stately palaces, broad embankments, great wharves, and busy docks the city would be, as has more than once been pointed out, but half herself in wealth, history, and beauty. "Whether one seeks the green, swan-haunted reaches of the upper Thames, where the streams are dotted with lilies and the banks bright with forget-me-nots, or the ceaseless toil of the pool, with its great cranes grappling merchandise from the holds of an infinite variety of craft" this fascination of the Thames is inescapable. There is as much glamor about the grain wharves at "Wapping as in the willow-fringed backwaters of Walton, as much romance in the sight of a battered fruit-steamer from Jamaica as in the flash of white sails at Kingston."

EARLY in July interest centers around the upper regions where the famous Royal Regatta is held at Henley. Accommodations in this picturesque and ancient little town were at a premium as enthusiasts from all parts of "the tight little Isle" attended. Indeed, many of the older hotels in London, like Brown's, are all "booked up for Henley Week," and only those who engage their rooms from one year to the next are accommodated. Quite apart from the glamor of its famous regatta, Henley has many interesting associations with the past, having been frequently favored by Charles I, Prince Rupert, Marlborough, George III, Queen Charlotte, the Prince Regent, Fanny Burney, and Dr. Johnson.

London bridges contribute largely to the charm and interest. Numerous as they are, however, they are increasingly inadequate for the great traffic that swarms from one side to the other. Even the tunnels that have been built fail to relieve the congestion. Waterloo Bridge by universal consent is considered architecturally the finest bridge in England, if not in the world. Its history is curious and characteristic of English methods. In France a bridge of this importance would, as a matter of course, have been undertaken by the state. In England it was the work throughout of a private company. In 1809 an Act of Parliament authorized the formation of the

"Strand Bridge Company," with a capital of £500,000, increased in 1813 to £700,000, and again increased in 1816. It was opened by the Prince Regent on June 18, 1817, the second anniversary of the Battle of Waterloo, its name having been changed from Strand to Waterloo Bridge. The words of the Act of 1816 are memorable: "The said bridge when completed will be a work of great stability and magnificence; and such works are adapted to transmit to posterity the remembrance of great and glorious achievements." It was therefore decided that "a name should be given to the said bridge which shall be a lasting record of the brilliant and decisive victory achieved by His Majesty's Forces," and no monument could more fully express the grim and enduring courage of the British soldier of 1815. In 1877 it was acquired by the Metropolitan Board of Works for £474,200, when the toll-gates were removed. With the exception of certain works necessitated by the scour of the river in 1882, the removal and subsequent return of the original iron lamp-standards, and the skilfully executed alterations for the tramways on the west side, this great bridge has stood its hundred years without any alteration or failure, and unlike the new bridges across the Thames, there is no limit to the weight of vehicles using the bridge.

TO a lover of cities like myself, walking through London streets on a summer evening "when the buildings seem carved in onyx against an opal sky and the moon rides like a golden galleon above the darkling trees," one feels the spirit of the city laying hold upon one's heart, determined that it shall be remembered however far one may travel. Londoners have been fond of flowers ever since they plucked primroses in the Hay Market and buttercups along Piccadilly. As bricks and mortar spread, so the flower-stalls of the town grow doubly precious, and we appreciate anew such oases as E. V. Lucas describes, when he writes of "the little, almost Venetian, knot of flower-sellers who have made the island of Oxford Circus their own, in summer adding to its southern air by large red umbrellas." For those who love flowers London offers the pleasures of the National Rose Society's Show, but even this fails to rival the roses of France, which in the early summer blossom on every hedge and road side and fill the flower stalls to overflowing.

The last outstanding social event of London is the Royal Garden Party, held in the grounds of Buckingham Palace. It is also ordinarily one of the most picturesque, although this year a premature downpour marred its complete success. The gardens, which form an appropriate background for the exquisite toilettes that grace the gathering, are always delightful, as Her Majesty, Queen Mary, is a great flower lover, and takes a keen personal interest in their choice and arrangement. The palace takes its name from Buckingham House, which stood on the site in 1703, and was purchased from the Duke of Buckingham by George III. Altered and remodeled by Nash for his successor, it was unused as a royal residence until the accession of Queen Victoria. The interior contains an exceptionally fine picture gallery and throne room, which is decorated with a frieze depicting the Wars of the Roses. One of the thrills of a lifetime comes when one stands on the steps of this noble palace and is permitted to hail a modern taxicab! This year's party was made notable by the attendance of the bishops who had come to the Lambeth Conference, their black coats and leggings affording a somber but dignified background to the lovely dresses of the ladies, most of which ceased to retain much of their loveliness when destroyed by the untimely downpour.

Turning to more serious things unemployment is the topic of the hour. Although the Labor Party was put into office on its promise to solve the problem, it has actually become more serious, and although summer is usually supposed to represent the low ebb, this year it marks the peak. Lord Joicey, presiding at the annual meeting of the New Castle Chamber of Commerce in July, in the course of his speech made a strong appeal for retrenchment in national and local expenditure and urged that the administration of the dole should be looked into. Things looked very bad, he said. Industries were having to dispose of some of their reserves and even capital accumulated. Other countries were not in quite the same position. Though France was ravaged by war she had no unemployment and had been able to reduce taxation. Belgium also had reduced taxation. Yet England seemed

to be going from one financial disaster to another, without anybody being able to put things right. He was amazed that the government did not realize the effect of this constant spending of public money. But politicians did not very readily state the true facts before the electorate because they were so afraid of losing votes.

He declared that he would not be surprised to see, instead of an increase from income tax, super tax, and death duties, a considerable decrease. The administration of the dole should be looked into and Parliament have the courage and strength to do what was right. Doles, he said, were a curse to the country and to the men who received them. Lord Joicey, no doubt having this in mind, said that he realized that we could not allow people to starve through unemployment. Incidentally since the time of Elizabeth it has been the policy of the country that no Englishman should be allowed to starve. They should have a sufficient allowance from the state to enable them to avoid starvation; but at present England was demoralizing the people and teaching them to be unemployed. "Men would not go to work if they could get money without it," he declared. "We were rapidly drifting into two classes," he alleged, "the people who worked and the people who did not, and those who worked would have to pay for those who did not. We are destroying the character of the people by teaching them not to be thrifty. It might be said that the rich would pay, but their money would quickly get exhausted and there would be no money to carry on industries."

Discussing the coal trade, Lord Joicey said he had never known it to be so bad as it was at present. The object of the Coal Bill was something that the people did not see. It was that the Miners' Federation should get control of the trade. He declared that he would never listen to national control of miners' wages and conditions of working at the collieries. He was certain that if the bill passed it would put up the cost of coal to the consumer. The coal crisis, however, was compromised in Parliament by an agreement between the House of Lords under the leadership of the Marquis of Salisbury and the House of Commons, and an unpleasant situation averted.

MISS MARGARET BONDFIELD, the Minister of Labor, revealed in the House of Commons early in July that 210,000 married women are drawing unemployment pay. They represent about forty-six per cent of the total number (458,000) of women of 18 years of age and over who are getting unemployment benefit. A large proportion of the unemployed women are in the textile industry, which is in a deplorable condition. The House was discussing the government's proposal to increase the borrowing powers for the Unemployment Insurance Fund by £10,000,000, making the total to date £60,000,000. Up to the date of the introduction of this bill to transfer £10,000,000 to the unemployment fund the treasury had advanced £43,310,000, leaving a sum of about £6,500,000 in the hands of the Ministry of Labor. The new £10,000,000 was to safeguard the fund against contingencies which might arise before the House meets in the new sessions.

Miss Bondfield said sixty-five per cent of the numbers unemployed were concentrated in the midlands and the north-eastern and northwestern districts. In London and the south-eastern divisions the percentage was about seven, as compared with 26.1 in the northwestern district and 27.6 in Wales. I heard Miss Bondfield's second speech on the transfer. It was clever, if not convincing, and showed her to be a formidable debater.

Parliament and the public were greatly shocked when one of the Labor members seized the mace from its accustomed place and carried it off the floor. The mace, which is the symbol of power, dignity, and place of the House in history, is regarded with a reverence similar to that which the devout worshipper manifests toward the sacred vessels of the altar. To appreciate how the House and public were horrified one has only to realize how one would feel if a member of a parish were to rush forward during the divine service and seize the chalice or the paten from the altar. In the case of the offending member he was suspended and one of his Labor colleagues suggested that he should have been "sent to the clock tower at once."

The Work of the DuBose School

Monteagle, Tennessee

By the Rev. A. G. Richards, D.D.

Dean of the School

THE editor of THE LIVING CHURCH has most graciously requested the writer to prepare an article relating to the work of the DuBose Memorial Church Training School. He gladly does so, inasmuch as he has been in office only a few months, and therefore can speak freely of what has been done by his predecessor and colleagues, without any imputation of boasting on his part. So far it has been a work in which he has had no share, and he desires to give full credit to those who have labored so effectually for the good of the Church.

The DuBose School is situated on the very beautiful grounds where the Fairmont School for Girls was for many years conducted by the daughters of the well known Dr. DuBose. Here also was Dr. DuBose's summer home, six miles from Sewanee, on the top of the Cumberland plateau, over 2,000 feet above sea level, and with a climate that is delightful, especially in summer. The campus consists of over ten acres, covered with large oaks and many native and imported trees and shrubs. The lawns are well graded and kept in good condition. In addition to the campus the school owns and operates a small farm where it produces its own vegetables and milk (partly by student labor) and a considerable portion of its meat. Altogether the school owns seventy-five acres of land.

At the beginning the DuBose school used the buildings formerly occupied by the Fairmount School for Girls. Those wooden buildings were burned in 1923; and the present brick and stucco building, in Spanish mission style, with concrete floors and red tile roofs, was erected in 1924. This building will accommodate fifty students. The first floor is given over to lecture rooms and administrative offices, with one end reserved for women relatives of the students. The other three floors are taken up with rooms for students. At right angles to the main building in the center is the large dining hall sufficient to serve one hundred people. Connected with the end of this building by a beautiful cloister, at right angles, is the fine new Alfred Duane Pell Memorial Library, dedicated in June of this year. This library is entirely fireproof and has a reading room over thirty-two feet square, lighted with large windows on three sides. It has also three well-furnished studies, in addition to librarian's office and a large research room. The lecture room on the second floor will seat 125 people. All these floors and the stairs are covered with an attractive rubber tile. The lighting fixtures and other furnishings are well nigh as good as can be found. The stack room is three stories high, filled with steel stacks, has glass floors, and will hold 45,000 volumes.

In addition to these main buildings there is the beautiful little Church of the Holy Comforter, the only building left of the former girls' school. This chapel has a beautifully hand-carved oak altar, reredos, sedilia, and rood screen—all the work of the late Silas McBee. It serves both as the church for the people of Monteagle and as the chapel for the school.

A new deanery to harmonize with the other buildings has just been completed. The school owns eight other houses, besides farm buildings. These are used as professors' houses and homes for students with families. All the members of the school, including wives and children, take their meals in the dining hall where we all meet as one large family.

All this property, worth over \$300,000, is owned by the trustees, and is entirely free of debt. Never once in its history has there been a deficit, and generally there has been a balance sufficient to enable the work to expand. The raising of the money for this physical property has been done by the Rev. Dr. W. S. Claiborne. The management of the finances, so that there has always been a balance instead of a deficit, is due to the constant attention of W. A. Sadd, president of the board of trustees.

The first dean of the school—the Rev. Dr. Mercer P. Logan—and the faculty have likewise rendered notable service to

the Church through the school. The school began in 1921. Since then sixty-two of its students have been ordained. Twenty-eight others are now continuing their studies in colleges or seminaries; that is, ninety of its students are either already efficient clergymen, or soon will be, whereas but for DuBose not one of them could ever have entered the ministry. Fourteen others have been prepared for special work, making a total of 104 men now serving the Church, as they could not have done without the training received here. Thirty-seven have given up their attempt to enter the ministry, at least for the present.

This means that here we test a man's vocation for the ministry pretty thoroughly, and when we think he has no such vocation we generally succeed in saving him from the tragic experience he would be sure to have were he ordained. This is shown by the large number (over twenty-six per cent of all students) who have given up their pursuit for Orders. We are thus serving the Church just as well in keeping out those unsuited for the ministry as we are in helping those who have the vocation for it.

Of the sixty-two of our men already ordained fifty-five have regular employment in some parish or mission. Of the seven others, three are continuing their studies in different seminaries; two have had a physical breakdown and have had to take a temporary rest; that leaves only two now out of regular employment and who desire such employment. Yet even these two have temporary supply work. This proves that the DuBose men are making good in the ministry.

MORE than this, the influence of this school has crossed the Atlantic and made itself felt in England. A few years ago the Bishop of London honored our school with a visit. He was so pleased with what he saw that he said he was going to start one like it. Evidently he has carried out that intention, for the *Manchester Guardian* of March 21st states that recently nine men—civil servants, business men, clerks, and schoolmasters—were ordained under special commission of the Bishop of London. Such a thing, the paper added, had never been done in the history of the Church of England before, but it was done at the suggestion of the Bishop of London; and the men had been prepared by a two years' course under the rector of Spitalfields, instead of the usual five years' university training.

This is entirely in line with what has been done here. We take men of more mature years, some of them married, and who bring their wives and small children. Such men could not be received and trained for the ministry anywhere else. Our record shows that they have made good. We keep in touch with all of them, know where each one is, and follow every one of them with our interest, not only while he is here, but after he has left. A number of bishops have written unsolicited letters, saying that the DuBose men are their very best clergy, and some adding that our men have gone and done splendid work where no one else would go.

We are not competing with any seminary, for we take men who could not go to a seminary but for us. Fifty-four such men have been prepared to enter college or seminary, whereas without DuBose not one of them could ever have entered these institutions of higher learning. We have thus enabled men to enter Sewanee, the General, Berkeley, Philadelphia, Alexandria, the Western, Nashotah, and Seabury. Nearly one-half of our whole number of students (not counting those who gave up the pursuit of Orders) have availed themselves of the possibilities we created for them, and have later gone either to college or seminary. The other half have gone directly into parish work; and the parishes are glad to have them.

As to our courses of study, we shall endeavor still more in the future than in the past to adapt the courses to the men rather than the men to the courses. We take some men

with little academic education, and some who have been to college, and by using the tutorial system with each one so far as he needs it, we bring them all up to the canonical requirements for examinations. Obviously this requires a longer time for some than for others. Therefore, while we have a theological course for two years, we have no set time for the academic course. It all depends on how much education the student has and his capacity for study.

In addition to the class work the students are given practical training in different missions in the mountains of eastern Tennessee. Ten such missions are now served by students from this school whose only remuneration is the training they receive. These missions seldom see a priest of the Church; but they see one-in-the-making every Sunday, or nearly so. In the winter time (which is our vacation or non-resident period) the students devote themselves entirely to parish work either at home under their own bishop's direction or under some other bishop or priest who needs such assistance.

At DuBose we always place a special emphasis on the spiritual life so as to make it as continuous and strenuous as the intellectual. Accordingly at 6 o'clock every morning the bell arouses the entire school. At 6:30 there is the daily Eucharist at which men of all schools of thought in the Church assemble in the House of God and worship Him as the Father and Saviour and Sanctifier of all. At 8:10 there is daily Morning Prayer; at 5:45 Evening Prayer or Litany. On Wednesdays the dean gives a meditation on the Interior Life, and in that the problems of the spiritual life are dealt with. The dean has the office of *pastor pastorum*—the shepherd of shepherds—as well as the administration of the school. This is especially his delight, and he aims to lead and guide the men into a deeper personal acquaintance with their Saviour and their God, knowing that if he can lead them into that Holy Presence they will be transformed into the likeness of Christ and filled with life and power.

We aim continually to give our students not only the knowledge *about* God, but the knowledge *of* God; so that when they go forth they will not go alone, seeking their own pleasure; but God shall go with them, filling their hearts with joy and power, and enabling them day by day to bring the Kingdom of God a little nearer, and to contribute their full allotted share to the great Temple of God's building.

LILY OF THE VALLEY

LILY—Daughter of the Valley—
 Closer to earth's listening heart
 Maybe than your Easter sisters
 With their more impressive part:
 At His footstool of the ages
 Bide the everlasting Word
 For your chalice lifts the fragrance
 Of the Presence of the Lord!
 LILLA VASS SHEPHERD.

THE HOLY NAME

WE KNOW what reverence the Jews paid to the holy name; and shall it be profaned by us Christians? It was never pronounced among them but upon the most solemn occasions; and shall we use it in jesting and ridicule, in anger and passion? No; let us give to the Lord the honor due to His name; for His name only is excellent, and His praise above heaven and earth.
 —Bishop Newton.

IMPRESSIONS OF BISHOP DARLINGTON

BY FREDERIC WITMER

CANDIDATE FOR HOLY ORDERS, DIOCESE OF HARRISBURG

AN IDEAL rector is one who is neither invisible nor invincible."

These are the words of the late Bishop James Henry Darlington in answer to my query, as a candidate for Holy Orders, "Please give me your idea of what a rector should be." I was visiting my distinguished Bishop one evening and had the opportunity not only to browse through his library, but also to ask him questions of which the foregoing was one. He further counselled me to be one who should know men, and interest myself in all movements that worked for the good of humanity.

How well these words of advice which he gave me mirror Bishop Darlington's own life. Bishop Darlington loved his fellow men and helped them. He was always approachable, ready to assist those in need. I did not know him for such a long duration, but the opportunity which presented itself for knowing him was seized upon, and consequently, during the couple of years I associated with him, the Bishop's personality gradually disclosed itself in sincerity, beauty, and altruism.

Bishop Darlington characterized the ministry as "the happiest life on earth." He said this with strong conviction because he loved his Lord and Master. Simultaneously with the enlarging of the diocese to which he had been appointed head twenty-five years ago, duties multiplied. But the energetic prelate displayed the more his ability of leadership and bigness of heart when he met those new tasks unflinchingly. In that little volume of inspiring poems—*Verses by the Way*—written by Bishop Darlington—we select a verse of a poem that conveys the thought of this paragraph in a fine way:

"For years my aim has been the service of a great ideal:
 My heart and brain and conscience been enthused to win success;
 Time, health, and means been sacrificed to loyal, fervent zeal;
 A faithful soldier tried to be, in battle toil and stress."

Our deceased Bishop and friend knew both humble and exalted men and women. In his wide excursions of the world he received not only decorations and appointments from the crowned heads and presidents of countries, but he made for himself a place in the hearts of the humble. He worked and prayed that the sons of men might become the sons of God.

Bishop Darlington was a broad-minded man. This is a succinct but consummate description of him who was our earthly shepherd.

It meant much to have been associated with Bishop Darlington. I feel that my future ministry will be much more to the Glory of God, because one who did things to the Glory of God was my interested friend. Every time I read Paul's description of a bishop, in his letter to Titus, the more do I believe that he who has been removed from our midst filled those requirements.

Again, from *Verses by the Way*:

"My heart looks up to thee as flowers to shining sun.
 Each toilsome day shall end with prayer, and with it be begun.
 O Christ, forgive my want of faith, open my eyes to see,
 That as I do Thy will on earth, I am nearer drawn to Thee.
 Increase my love. Enlarge my faith. Thy Cross, my needs, my plea."

This was Bishop Darlington's prayer. Well may we who are looking forward to the ministry make it our prayer.

A WORD ABOUT THE RELIGIOUS PRESS

THOSE who have fallen into the easy habit of criticizing the religious press would surely have an experience something like conversion if they should share in such a gathering as the annual conference of the editors of religious journals, held in Washington last spring.

Nowhere have we seen a group of worthier servants of the Church. With wholly inadequate resources, they are carrying forward a simply indispensable work, and doing it with intelligence, vision, and consecration. We wish that all might ponder the statement made to the editors by a successful and beloved minister, the Rev. W. S. Abernethy, of Calvary Baptist Church, Washington, who said that, if he had to choose between having an assistant pastor or five hundred more subscribers to one of the good Church papers, he would choose the latter! He felt that five hundred such readers (as distinguished from members who got their interpretations of religion and the Church only from the newspapers and popular journals) would mean five hundred men and women of genuine understanding of the service of the Church to mankind, of enriched spiritual insight, of world vision, and of deep commitment to the purposes of Christ.

It is our clear conviction that no agency of the Church merits generous and wholehearted support more than the religious press. —Federal Council Bulletin.

Amen.—THE LIVING CHURCH.

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.

HENRY VIII

To the Editor of *The Living Church*:

MY CRITIC from France shows by the citing of James Anthony Froude that he is ignorant of the fact that Froude has given his name to a mental disease. Historians called the inability to draw a correct conclusion from facts, or even to state facts of history exactly, Froude's disease. Froude was indefatigable in reading and studying historical documents but he was congenitally unable to state accurately what these contained.

Henry VIII had mistresses in numbers, one of whom was Mary Boleyn, sister of Anne. This is acknowledged by all historians, men who have no reason to defend or condemn Henry. Then he had eight wives, whom he either divorced or sent to the block. All that my critic in France has to do is to read for himself the papers of the Venetian Ambassador in England, and he can see that Henry was quite lustful.

The clergy had to be threatened with the Praemunire statute before they would pass the declaration as to the Papacy as desired by Henry. Even then they added—"as far as the Law of God permitted." The ecclesiastical revolution in England came from the top, not from the bottom—witness the Pilgrimage of Grace. The truth of the business was that connection with Rome was not by the English Church considered of the essence of the faith, and men looked upon this whole proceeding as purely temporary. The Edwardine reign, with the regents Somerset and Seymour, followed by that of Mary, with Spanish advisors, brought Englishmen to an acceptance of much that was Protestant. Henry VIII lived and died Catholic. But no one who has any first-hand knowledge of his character could call him pure and chaste. He was the nearest to a despot that ever sat on the English throne. One thing that we Churchmen need is to read the documents themselves and not to trust too much to those who write history, especially when they have an axe to grind. (Rev.) H. P. SCRATCHLEY.

Murray Hill, N. J.

ENGLAND AND ROME

To the Editor of *The Living Church*:

THE FOLLOWING quotations may be of interest and value to many of your readers today:

"Mr. Augustus Welby Pugin wrote a work entitled *Church and State; or, Christian Liberty*, which met with the approval of the late Cardinal Newman. Writing to Mr. E. W. Pugin, respecting his father's book, he said: 'It has given me great pleasure to read it. It is an exposition of great and most important principles, and is written in a frank, straightforward, forcible style.' The following are some of the passages which received so high an encomium:

"If the truth be spoken, after the first race of Elizabethan Puritans, the Anglican bishops have been respectable tenants of the sees. . . . Indeed, if we can bring ourselves to regard the Anglican Church abstractedly from all the Acts of the State in connection with her, we shall find much to reverence and admire. . . . It is, indeed, remarkable that in no official act is the Church of England committed to the term Protestant; it does not occur in the Liturgy or any authoritative office, nor in the Articles or Canons, and in the bidding prayer she prays for the whole state of Christ's Catholic Church, and especially for that part of it established in this dominion—language which can only admit of one interpretation. Now, in opposition to this, the vulgar Protestant idea is that before the Reformation all the old clergy were turned out, and that Cranmer, Ridley, and Latimer were the fathers of the new system, to whom it owed its existence; and, to such an extent has this false idea prevailed, that a few years ago men, filling high positions in the leading University, got up a cross to commemorate those arch-heretics as founders of the English Church. Such is the low and popular Protestant view. Now let us examine the ordinary (Roman) Catholic idea that prevails among our own body, and which is very little nearer the truth than the one I have described. All, anterior to the Reformation, is regarded and described as a sort of Utopia. . . . I once lived in Utopia myself, but when tested by stern facts and history, it all melts away like a dream. . . . Let any reasonable man, then, reflect on the enormous difficul-

ties that the Catholic religion had to contend with in preserving its position, and maintaining the truth, and which will be evident to all who attentively study the chronicles of English Church history in all their bearings and details.' (*Church and State; or Christian Liberty*, Third edition, 1875. Pp. 22-24). 'After the Church became part of the State, it was the regular means of enforcing religious observances; but that its clergy and its rites were created by Act of Parliament is utterly untrue.' (*Ibid.* p. 27)."

This testimony by a learned Roman Catholic is but one instance of many given by prominent and learned Roman Catholics and compiled and published in a valuable work, *Rome's Tribute to Anglican Orders. . . . A defense founded on the testimony of the best Roman Catholic authorities*, by the Church Defense Institution, in 1894. I fear that it is now out of print and know of but one existing copy. Could it be in the hands of everyone of our priests today, and of the laity as well, I believe it would be a good thing for them.

Roxbury Crossing, Mass.

HERBERT J. MAINWARING.

"IMPRESSIONS OF LAMBETH"

To the Editor of *The Living Church*:

BISHOP STEWART in his "Impressions of Lambeth" has not violated any canon of good taste. He has, however, invited criticism from the other side.

He says that English food lacks gustatory delight. Well, has he never heard how Englishmen describe the American meal, with the ice cream and coffee at the end, as "barbarous"? There is no civilized country in the world except America that secures a meal without a stimulant, and tries to make up for the flatness of it by gustatory delight.

And perhaps Bishop Stewart, who is a lover of Newman, remembers reading of the gooseberry tarts at the Oxford college, of the roly-poly pudding that Father Ambrose St. John used to make, of the roast goose that Newman invited Manning to, and of the wine that Newman was such a good judge of.

Bishop Stewart missed his apple-pie with ice cream. Well, let somebody next time see that he gets it. But I rather suspect that most of the American bishops found the English menu a really delightful change from what they are accustomed to—especially at the end of the meal!

Sturgeon Bay, Wis.

(Rev.) JOHN E. HODSON.

To the Editor of *The Living Church*:

WAS SORRY to read Mr. H. O. Wilkinson's letter in your September 13th issue, as it seems to me he entirely misses the point of the article. To me, it was delightful. Written in a kindly whimsical spirit, one could almost visualize the man, manner, or occasion described, and being an Englishman I perhaps appreciated it more than the average reader. Surely nothing was therein, to hurt or offend anyone depicted—Bishop Stewart's pen pictures can hardly be described as ridiculing the subject. A more than kindly feeling was expressed for the English as a body, although their food did not appeal to him. Turning from the graver articles, it was simply delicious.

Chicago, Ill.

CLEMENT J. STOTT.

CHURCH SERVICES

It is a popular saying that the aim of the Church is missionary. Nothing is more superstitiously absurd. The very central aim of the Church is duty toward God. Duty toward man comes next. The expression of the former duty is worship. It is impossible to conceive a more important duty than worship. All enthusiastic work springs from worship, not worship from missionary work. It is all very sad to hear so much talk about "missionary work" and so little about worship. Without devotional worship no thorough-going missionary effort can be expected.—*From an address by Prof. Yasusada Hiyané of Tokyo, to workers of the Methodist body.*

BOOKS OF THE DAY

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

THE NEW EVOLUTION, ZOÖGENESIS. By Austin H. Clark. Baltimore: The Williams and Wilkins Company. 1930. Price \$3.00.

FOR the readers of THE LIVING CHURCH, a review of such a book as *The New Evolution* falls naturally under three heads: (a) the purpose of the book; (b) the thesis of the book; and (c) the value of the book from the standpoint postulated.

a. The term "evolution" as commonly used covers three quite distinct concepts: (1) the *fact* of evolution, which, it is safe to say, is not controverted today by any whose study gives them a right to an opinion; (2) the *course* which that evolution has actually taken, a matter in which there is also general agreement; and (3) the *method* by which this evolution has been accomplished, a field in which there is perhaps less general agreement, but in which there is a decided trend toward the acceptance of what is commonly called the mutation theory. Of these three concepts Dr. Clark accepts without question (1) the fact of evolution and (3) the correctness of the mutation theory. The purpose of his book is to controvert (2) the generally accepted view as to the actual course of evolution.

b. Animals are divided into a relatively small number of major groups called phyla. Biologists in general believe that the more complicated phyla have arisen by direct descent from the simpler. This does not necessarily imply a strictly linear series from the lowest to the most specialized, but it does mean that their inter-relationship may be shown in the form of a single branching tree, in which some phyla are regarded as ancestral to others, and the most primitive as ancestral to all the rest.

It is this view which Dr. Clark wishes to overthrow. He believes that a fair consideration of the scientific data at our disposal demands a rejection of this familiar analogy and the concept for which it stands. In his opinion, instead of having an evolutionary relatedness, all of the major groups or phyla developed simultaneously and each group represents a separate and unrelated line of evolutionary descent distinct from all the others. There are not and there never were intermediate forms between the phyla. Instead, in the first divisions of the original living cell there were such reconstructions of the fundamental features of animal organization in the resulting cell groups that in this process an ancestral form for each phylum was evolved. In this development no essential or appreciable time element was involved. Our picture is therefore a flat network stretching out from the original cell, with the simultaneous appearance of a whole forest of evolutionary trees, one from each nodus or intersection of the network, there being one such point or nodus for each major group.

The term "evolution" should be restricted to the separate development of each one of these independent lines. Gaps in these developmental lines are to be explained by mutations. The simultaneous origin of the ancestral forms from the original cell is eogenesis. This entire process is zoögenesis. That is, zoögenesis describes the picture as a whole: the eogenesis of the ancestral forms and the independent mutational evolution of the separate group lines.

c. From the standpoint of theology, the value of the book falls under three categories: (1) its philosophical significance; (2) its scientific value; and (3) its value as general biological reading.

(1) In the writer's mind, the fact that the necessary and inevitable crystallization of belief into dogma took place in the Eastern Church among doctors trained in the evolutionary philosophy of the Greeks is a mark of the divine providence which guides and guards the Church. As he has set forth elsewhere, he believes that the traditional Christian theology is thoroughly compatible with the evolutionary viewpoint. It is evident that once the fact of evolution itself is granted and harmonized with theology, details as to course and method are

of relatively minor importance and have of themselves no particular significance. While the current conception is more in line with the Christian thought of the past (for it is nearer the type of Greek philosophical speculation with which the early doctors of the Church were familiar), the distinctive features of Dr. Clark's theory present no difficulties. Zoögenesis is quite as easy to assimilate with Christian doctrine as the more ordinary evolutionary view, and the Incarnation has the same significance in the one scheme as the other.

(2) Of its scientific value, the writer of this review is not so well qualified to judge, nor is this the place for a technical criticism, but he does not look for the immediate acceptance of this somewhat revolutionary concept in the biological world. For his own part, in spite of Dr. Clark's able and plausible presentation of his theory, the writer tends to reject zoögenesis on three principal grounds: (a) it deals only with animal evolution, whereas plant evolution is equally important for course and theory; (b) he feels that Dr. Clark has over-emphasized the differences between the phyla and unduly minimized the connections and similarities between them; and (c) he feels that Dr. Clark's distinction (pp. 204-206) between phylum differentiation and the development of the evolutionary lines on the ground that the former involves both addition and subtraction, while the latter involves only subtraction or modification, but never addition, is not a valid one. (For example the widely accepted Comstock-Needham theory of wing venation, which deals with an evolutionary line in contrast to phylum development, postulates specialization as well by addition as by reduction of veins).

(3) For general reading, the book is of great value as an introduction to modern biology. The first sixteen chapters especially present in a most admirable way the modern conceptions of the general features of animal life, written from the functional and ecological viewpoint characteristic of the present. In this respect, although the two are very different, it deserves mention along with Haldane and Huxley's *Animal Biology*. The only caution necessary for the general reader is that the view as to the detailed course of evolution is not that which most biologists hold.

In summary, the book is clear, well written, and very readable. Zoögenesis presents no new problems from the theological standpoint. Those who find evolution compatible with the Catholic faith will find zoögenesis equally so, and *vice versa*. But in the reviewer's mind, the theologian will do well to wait and study the attitude of the scientific world before he assimilates too hastily into his thinking what the publisher's caption calls "a new concept of far-reaching importance."

WILLIAM COLCORD WOODS.

A FLASHING DIVE—the cool green depths—limpid water—God's bright sunshine—the joy of freedom and living—that is the way at least one person feels after reading *W. H. T. G. to His Friends* (S. P. C. K., \$2.00). The book is made up of extracts from personal letters and papers written by W. H. Temple Gairdner, C. M. S. missionary at Cairo for many years, and is edited by his widow. To too many today, letter writing is a lost art, but not to Canon Gairdner. These letters abound in wit and humor, but show, above all, a love of all that is beautiful, whether in nature, painting, art, literature, or human character. One would like to quote extensively but the difficulty is where to begin and where to stop. They are all worth quoting. They are full of the joy of life, whether he is writing to his children, or to friends in sorrow, or describing a trip up the Nile, or discussing books. Through all these marvelous letters glows the Greek love of beauty, but with it is coupled the spiritual insight of a true servant of Christ.

A. S. L.

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

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

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

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

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

Church Calendar



SEPTEMBER

- 21. Fourteenth Sunday after Trinity. St. Matthew.
- 28. Fifteenth Sunday after Trinity.
- 29. Monday. St. Michael and All Angels.
- 30. Tuesday.

OCTOBER

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

KALENDAR OF COMING EVENTS

SEPTEMBER

- 30. Eleventh Annual Synod of Province of Northwest, Miles City, Mont.

OCTOBER

- 14. Consecration of the Rev. Henry K. Sherrill as Bishop of Massachusetts. National Convention of G. F. S., in Chicago.
- 15. Third annual conference of New York clergy at Hotel Mahopac, Lake Mahopac, N. Y.
- 19. Synod of Fifth (Midwest) Province at Springfield, Ill.
- 21. Synod of Third (Washington) Province at Philadelphia, Pa. Synod of Seventh (Southwest) Province at Christ Church, Little Rock, Ark.
- 28. Fifth Catholic Congress, at Buffalo, N. Y.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 29. St. James the Less, Philadelphia, Pa.
- 30. St. Philip's, Buffalo, N. Y.

APPOINTMENTS ACCEPTED

FOREMAN, Rev. HARRISON W., formerly secretary for Rural Work of National Council, New York City; to be archdeacon of diocese of Erie, Pa. Address, 916 Cranberry St., Erie, October 1st.

MIDDLETON, Rev. WALTER C., formerly in charge of St. Luke's Church, Denver, Colo.; to be curate at Trinity Church, Watertown, N. Y. (C.N.Y.)

ONDERDONK, Rev. HAROLD R., formerly associate rector of Church of the Redeemer, Morristown, N. J. (N'k); to be rector of St. Peter's Church, Essex Fells, N. J. (N'k). Address, 249 Roseland Ave., Essex Fells. October 1st.

REID, Rev. WALTER W., formerly associate rector of St. Stephen's Church, Sewickley, Pa. (P.); to be priest-in-charge of St. John's Church, Tomkins Cove, N. Y. Address, St. John's Rectory, Tomkins Cove. September 23d.

SAVAGE, Rev. CHANNING F., formerly graduate student at General Theological Seminary, New York City; has become rector of Christ Church, Moline, Ill. (Q.)

WHITEHEAD, Rev. C. BURNETT, formerly rector of St. John's Church, Mason City, Ia.; to be rector of St. Paul's Church, Winona, Minn. Address, 64 E. Broadway, Winona.

ZUVER, Rev. DUDLEY D., formerly assistant at Church of St. Mark's-in-the-Bouwerie, New York City; has become rector of Calvary Church, Bayonne, N. J. (N'k). Address, 954 Avenue C, Bayonne.

RESIGNATIONS

DOOLITTLE, Rev. EDWARD BURDICK, as rector of Christ Church, Guilford, and St. Matthew's Mission, Rockdale, N. Y. (C.N.Y.); to retire. Address, Brownville, N. Y. October 1st.

KELL, Rev. ROBERT, as rector of Epiphany Church, Govans, Baltimore; to retire. New address, 3818 Sequoia Ave., Baltimore.

NEW ADDRESSES

HARRIS, Rev. T. W., Ph.D., recently retired from the rectorship of Trinity Church, Tilton, and St. Jude's Church, Franklin, N. H.; 67 Church St., Winchester, N. H.

KINSOLVING, Rev. WYTHE L., formerly of Richmond, Va.; 62 Riverside Drive, New York City.

ORDINATION

DEACON

BETHLEHEM—The first official act of the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, on his return from Lambeth Conference, was to admit JOHN LEWIS JENKINS to the office of deacon. The service was held in St. Mary's-on-the-Highlands, Birmingham, on the Eleventh Sunday after Trinity. The Rev. R. Bland Mitchell, rector, and the Rev. Thomas G. Mundy of Troy, Ala., took part in the service.

Six months ago Mr. Jenkins was accepted by Bishop McDowell as a candidate for Holy Orders, and placed in charge of All Saints' Mission, Homewood, a suburb of Birmingham under the supervision of the Rev. Mr. Mitchell. Mr. Jenkins was received from the ministry of the Methodist Church, where he enjoyed the confidence and respect of the authorities of that communion, and was considered of unusual promise. He will continue in his present work at All Saint's.

DEGREE CONFERRED

UNIVERSITY OF DEBRECZEN, HUNGARY—Doctor of Sacred Theology upon the Rev. W. NORTHEY JONES, rector of St. Peter's Church, Perth Amboy, N. J., at Trinity College, Hartford, acting for the University of Debreczen. Dr. Jones is one of three Americans who have received this degree from this Hungarian University for work done for American Hungarian congregations.

BORN

BURLESON—To the Rev. and Mrs. John K. BURLESON, a daughter, KATHARINE ANNE, September 6th, at Porterville, Calif.

DIED

FERRIS—Entered into life eternal, AMY JOSEPHINE FERRIS, beloved wife of the Rev. J. O. Ferris, on Friday, September 5th, at her home in Newark, N. J.

"May she go from strength to strength in the life of perfect service in His heavenly kingdom."

WHIPPLE—Entered into rest, on September 1, 1930, in London, England, EVANGELINE WHIPPLE, widow of the late Bishop Whipple of Minnesota; after an illness of several months. Interment in Italy where she had a home and devoted friends.

"May she rest in peace."

MEMORIALS

Anna Mary Olmsted Denslow

In memoriam, ANNA MARY OLMSTED DENSLLOW, September 21, A. D. 1924.

Thomas Goodman Perkins

In loving memory of THOMAS GOODMAN PERKINS who entered into life eternal September 18, 1927. R. I. P.

MAKE YOUR WANTS KNOWN

THROUGH

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OF

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POSITIONS WANTED

CLERICAL

CLERGYMAN WOULD LIKE WORK AS ASSISTANT minister. Can act as organist, secretary, or head of the department of religious education. Address, S-612, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED RECTOR DESIRES change. Will visit to see and to be seen. Address, S-598, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION, PERMANENT or temporary. Address, A. D.-516, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW CURATE, DESIRES RECTORSHIP in east. Trained in college, business, and seminary. Experience in visiting, parish methods, and among young people. Reply, J-616, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, SEMINARY AND UNIVERSITY graduate, in good standing, successful (present charge seven years), desires to make a change. Minimum salary \$2,400 and house. Address, M-617, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST, OF OUTSTANDING ability and background, desires change. L. S.-487, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WISHES POSITION. GOOD service given, good pay expected. Reply, M-606, care of LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WILL BOARD CHILD. Church and school near. Refined country home. Mother's care given, good pay expected. MRS. CARRIE McMAHAN, Blackwater, Mo.

CHURCHWOMAN, REFINED, COLLEGE education, desires position assistant matron, housekeeper, private home companion to invalid. Reply, P-614, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PARISH WORKER, NOW employed, desires a change of work. Parish with some missionary work. References. Reply, W-611, care of LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED INSTITUTIONAL AND parish worker desires position of trust. Churchwoman. Good housekeeper. Address, Box L-589, LIVING CHURCH, Milwaukee, Wis.

EXECUTIVE, EXPERIENCED, DESIRES change of work. Trained Christian and secular social service worker. References. Would consider work with delinquent girls. Reply, S. W.-620, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, WELL qualified by training and experience, desires change. Eight years in present position. Rectalist, lay reader and devout Churchman. Address, Box L-688, care LIVING CHURCH, Milwaukee, Wis.

WANTED, BY MIDDLE AGED CHURCH-woman, entire charge of motherless children and care of the house where a servant is kept. References exchanged. Reply, W-612, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—BY YOUNG CHURCH WORKER, with eight years' experience in a city parish, a position as Church worker or parish visitor. References given. MISS E. FOWLE, 97 Delovaine Ave., Toronto, Canada.

APPEAL

A PRIEST FOR 40 YEARS, ABOUT TO retire from a congregation of laboring people, would like to help to pay off a mortgage of \$1,500 on parish house. Endorsed by Bishop. A. M. RICH, 68 Amherst St., Charleston, S. C.

ORGANIST AND CHOIRMASTER—A MAN of proven ability whose reputation is of the best, but who has been the victim of unusual circumstances, is accordingly in search of a Church position offering permanent opportunities for good service. Clergymen, music committees, and readers can be of direct assistance if they will notify of any vacancy within their knowledge. Address, Box J-395, care THE 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, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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

VESTMENTS

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

GOthic VESTMENTS. MEDIEVAL DE-signs. Entirely hand-made. Low prices. Sent on approval. Low Mass sets, from \$65. Stoles from \$12. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

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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 SISTERS IN CHARGE.

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

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.

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ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

REST HOUSE

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

MISCELLANEOUS

BOOKS—A PRIEST ABOUT TO RETIRE would sell his books—some dating back to 1600. List furnished. A. M. RICH, 68 Amherst St., Charleston, S. C.

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

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Church Services

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St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5:00 P.M. Thursdays and Holy Days, a second Mass at 9:30 A.M.

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

Nebraska

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

New York

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

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00 and 11:00 A.M.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia
26th and Cherry Streets
REV. FRANKLIN JOHNS, Rector
Sunday: Low Mass at 7:00, 8:00, and 9:15. High Mass and Sermon at 11:00. Sermon and Benediction at 8:00. Daily Mass at 7:00 and 9:30. Also Tuesday and Friday at 8:00. Friday: Sermon and Benediction at 8:00. Confessions: Friday, 3:00 to 5:00; 7:00 to 8:00. Saturday, 3:00 to 5:00; 7:00 to 9:00.

CHURCH SERVICES—Continued

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
Rev. FRANK L. VERNON, D.D., Rector

SUNDAYS:

Mass for Communion, 8:00.
High Mass, 11:00.
Evensong, 4:00.

DAILY:

Mass, 7:00.
Matsins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.

CONFESIONS:

Saturdays, 4:00 to 5:00; 8:00 to 9:00.

TELEPHONE:

Clrgy House—Pennypacker 5195.

RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW YORK—The gay linings of modern envelopes as they come in the family mail are carefully collected by certain industrious children and used for dressing paper dolls, and the dolls are either used as such or made into place cards or bridge tallies, and sold to willing purchasers, for the benefit of the Lenten offering or some other good Church cause.

BOOKS RECEIVED

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

The Bobbs-Merrill Co. Indianapolis, Ind.

American Religion As I See It Lived. By Burris Jenkins. \$2.00.

Pioneers of Christian Thought. By Frederick D. Kershner. \$3.00.

The Brookings Institution. Washington, D. C.

The St. Lawrence Navigation and Power Project. By Harold G. Moulton, Charles S. Morgan, and Adah L. Lee. \$4.00.

Dorrance & Co. Drexel Building, Philadelphia, Pa.

Prohibition Punches. A Book of Beverages. By Roxana B. Doran (Mrs. James M. Doran). With a Preface by Dr. Harvey W. Wiley. \$1.50.

Harvard University Press. Cambridge, Mass.

The Idea of Immortality and Western Civilization. By Robert A. Falconer, K.C.M.G., president, University of Toronto. The Ingersoll Lecture, 1930. \$1.00.

Henry Holt & Co. 1 Park Ave., New York City.

Criminal Justice in America. By Roscoe Pound. \$2.00.

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

The Splendour of the Dawn. By John Oxenham. \$2.00.

Princeton University Press. Princeton, N. J.

The Development of American Political Thought. By William Seal Carpenter, associate professor of Politics in Princeton University. \$2.00.

BULLETIN

Northwestern University. 1822 Sherman Ave., Evanston, Ill.

Hymn-Singing and Hymn-Playing. By Peter Christian Lutkin, Mus.Doc., dean emeritus, Northwestern University School of Music; author *Music in the Church*; co-musical editor *The Methodist Hymnal*; musical editor *The Methodist Sunday School Hymnal*. Vol. XXX, August 25, 1930, No. 51.

PAMPHLETS

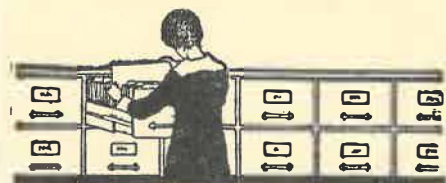
Longmans, Green & Co. 55 Fifth Ave., New York City.

Women and Priesthood. A Memorandum with Appendices prepared by Members of the Church of England.

Philadelphia Housing Association. 311 So. Juniper St., Philadelphia, Pa.

The Economic Values Attendant Upon the Replanning of Blighted Areas. By Harold S. Bottenheim, editor of *American City*.

INFORMATION BUREAU



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PLAN FOR NATIONAL CONVENTION OF G. F. S.

NEW YORK—One thousand members and leaders of the Girls' Friendly Society are expected to attend the national council of the society, October 14th to 19th, at the Hotel La Salle, Chicago.

All phases of the challenge presented by modern conditions to girls' work under the Church will be discussed by the speakers who will talk on various aspects of the subject, The Girls' Friendly Society in a Challenging World. Dr. Adelaide T. Case, professor of religious education, Columbia University, and head, department of activities, G. F. S., U. S. A., will make the opening address Tuesday evening; Miss Jane Addams, founder of Hull House, Chicago, and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, will speak at the banquet Thursday night. Mrs. Harper Sibley, member of the national executive board of the Woman's Auxiliary and a delegate to the International Missionary Conference in Jerusalem, 1928; Miss Grace Lindley, executive secretary of the Woman's Auxiliary; and John Aaron of Madras, India, a student at the Western Theological Seminary, will speak at the missionary luncheon on Friday. National council will close with the festival service at St. Luke's Church, Evanston, Sunday afternoon, October 19th, at which the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor of Chicago, will preach. At this time the gifts of the branches to the work of the society will be presented at the altar. Throughout national council, the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, will give the morning meditations.

Problems of unemployment, the young woman in the city, world fellowship, home life, rural work, recreation, and the use of leisure time, worship with children under twelve, and program planning are among the subjects to be discussed informally in "interest groups" which will be held in addition to the business sessions. The business of the council will be primarily concerned with the problem of raising a budget large enough to maintain an adequate staff of field secretaries and to continue the forward work of the society, especially training conferences for leaders and conferences for members.

A two-day leaders or "associates" conference will be held, October 12th to 14th, preceding the national council. This will give leaders an opportunity to discuss many of the problems of branch organization, the needs of girls, and program planning for which there will not be time during the meetings of the larger gathering.

MRS. F. D. GRANT BURIED AT WEST POINT

WASHINGTON, D. C.—Funeral services for Mrs. Frederick Dent Grant, daughter-in-law of President Grant and widow of a Major General in the United States Army, were held on September 7th in St. John's Church in the presence of Mrs. Herbert Hoover, Mrs. Edward E. Gann, sister of Vice-President Curtis, and high officials of the army. Mrs. Grant died on Friday, September 5th. She was the mother of Col. U. S. Grant, 3d, and Princess Cantacuzene-Speransky. Burial was in the family plot in West Point Cemetery. The Rev. A. B. Kinsolving, chaplain of West Point, read the service.

Open-Air Religious Service Opens Meeting Of British Medical Association in Winnipeg

Canon Simpson's Son Falls Prey to Infantile Paralysis—Head of Oriental Work to Be Named

The Living Church News Bureau
Toronto, September 10, 1930

THE BRITISH MEDICAL ASSOCIATION met this year in Winnipeg, and the sides of the prairie city almost seemed to bend in the effort to accommodate the hundreds of physicians and surgeons assembled there from various parts of the British empire as well as many illustrious guests of the association from the United States.

Winnipeg has set a precedent in connection with all such gatherings that might well be copied by other large cities. The session formally opened with a large open-air religious service under the direction of His Grace, the Archbishop of Rupert's Land, who is also Primate of all Canada. Moving in a stately procession which was made all the more impressive by the academic dress of rich colors, medals, and decorations, the delegates marched from the Winter Club to the legislative buildings, where the service was held on the northern steps, overlooking the wide campus.

A pause was made at the cenotaph in the Mall where Dr. Harvey Smith, president of the association, placed a wreath on behalf of the members from all parts of the Empire, and the last salute was blown by a bugler of the Princess Patricia's band.

A large choir and the military band succeeded in giving a splendid lead to the musical parts of the service. Dr. Harvey Smith read the lesson, and the Archbishop preached a brief sermon.

During the singing of a hymn a collection was taken for the British Medical Association charities.

CANON SIMPSON'S SON ILL

That dread disease, infantile paralysis, has taken its sad toll again this year. Particularly in the middle west has the attack been severe. In Calgary the schools are remaining closed till the middle of the month and perhaps longer. Church people throughout Canada are sympathizing deeply with Canon Simpson, the western field secretary of the General Board of Religious Education, in the illness of his youngest child and only son, a lad of sixteen, who is one of the sufferers from this disease. Fortunately serum was available and administered almost immediately and so far no paralysis has set in. A speedy and complete recovery is looked for.

SUPERINTENDENT OF ORIENTAL WORK TO BE APPOINTED

No appointment will be made as superintendent of the Oriental missions on the west coast until the Archbishop returns from Lambeth and the general synod board meetings held in Ottawa the middle of this month. Miss Helloby, the only woman in Canada to receive the degree of Licentiate in Theology, is in charge of the Chinese mission work in the meantime.

The western dioceses as well as having the usual diocesan and parochial difficulties have situations to face the east knows nothing about. In British Columbia besides the Oriental work there is the Seamen's Mission and the Columbia Coast Mission, and at the north the Prince Rupert Coast Mission—all peculiar work to the needs of these western dioceses.

Mr. Gorham has done much more than to publish and sell books that appeal to Churchmen. He has, in this half century, been the sincere friend of his patrons, especially of the clergy, and more particularly, perhaps, of the younger ones among them. He has made his place of business a popular gathering place, not because Church books were there to be had but by reason of the friendly personality which is his. Mr. Gorham's eightieth birthday finds him in excellent health and in as close contact as ever with his books and his patrons.

GUIDE BOOK TO "LITTLE CHURCH" ISSUED

Because of the vast number of visitors to "the Little Church Around the Corner," and due to the many objects of interest in the famed edifice, a guide-book there has been a real need. Such has just been compiled by Miss Suzette G. Stuart, publicity writer, local correspondent for the *Churchman*, and a communicant of the parish. It has required a sixty-three page book to describe in brief but sufficient detail the outstanding events in the history of the Church of the Transfiguration, and to guide the reader in a well-arranged visit to the building, noting the chapels, altars, paintings, and windows, all that is of interest to the visitor.

CATHEDRAL ITEMS

A press dispatch from Belgrade states that in conjunction with the celebration of the birthday of the Yugoslavian Crown Prince, the noted sculptor of that country, Ivan Mestrovic, announced his return to the United States at the beginning of next year to execute a commission for statues for the New York Cathedral.

The Dean and Mrs. Gates have returned from their summer home at Cohasset, Mass. It has been a busy period for Dr. Gates as he has preached every Sunday of the summer, on the last four of August at St. Paul's Cathedral in Boston. He is resuming his duties here at once, and is scheduled to preach both morning and afternoon on the 14th and 21st.

MR. BOYD'S ANNIVERSARY

Another anniversary at this time is that of the veteran sexton of Trinity Church, William J. Boyd, who was 76 years old yesterday. Beginning as a scholar in the Church school of St. Paul's Chapel, Mr. Boyd has had seventy-one years' association with Trinity parish. For a long period he has served as sexton of the mother church. Of interest because of the fewer tourists this season is his comment that this summer has seen more visitors at Old Trinity than ever in his experience. On one day they came from twenty-three states and eight foreign countries. Mr. Boyd declares that the church at the head of Wall street is a godsend to many in these days of discouragement among the unemployed when many more than usual come in for private prayer.

FUNERAL OF THE REV. R. J. WALKER

The funeral of the Rev. Ralph J. Walker, rector of St. Simeon's Church in the Bronx, who died in Portland, Me., last Monday, took place Friday afternoon at St. Simeon's. The service was conducted by Bishop Lloyd and the Rev. Frank R. Jones, rector of St. Mary's Church, Mott Haven. Participating in the service were the Rev. G. N. Deyo of the Church of the Advocate, the Rev. W. A. Grier of St. Alban's, the Rev. Frank Nickel of St. Peter's, Westchester avenue, the Rev. A. J. Hambret of St. Martha's, and the Rev. F. A. Sanborn of the Church of the Good Shepherd. The burial was at Woodlawn, where the committal was read by the

Urge Public to Demand Improved Condition in Theatrical Productions

Guide Book to "Little Church Around the Corner" Issued— Funeral of the Rev. R. J. Walker

The Living Church News Bureau
New York, September 13, 1930

THE ROMAN CATHOLIC THEATER MOVEMENT, whose recent plea for an improved condition in theatrical production brought forth commendatory comment from Bishop Manning and the Rev. Dr. Randolph Ray, among others, is not allowing its effort to lapse. On Friday evening of this past week Msgr. Lavelle, rector of St. Patrick's Cathedral, speaking over the radio, brought the matter again before the public. The talk had not so much to do with the character of certain plays now appearing here as it did with methods for replacing them with decent productions, and his chief recommendation was for the forceful expression of public opinion. This he termed as the mobilization of healthy, practical, sensible, and constructive public opinion, and advocated that rather than the use of censorship. The latter, Msgr. Lavelle declared, has settled in the public mind as something of an abomination. Freedom

of speech, of the press, and of other things evoke a revulsion of feeling. It is better, he contended, that those who stand for decency have no recourse to censorship but, instead, speak in favor of this movement and exert a good example in regard to it. The cathedral rector's plea is in accord with the opinion expressed in the local papers some weeks ago by Dr. Ray of the Church of the Transfiguration. His contention that present conditions are due wholly to the demand of the public and that the remedy lies solely with the patrons of the theater won high praise from the editor of one of the city's chief papers. Evidently Msgr. Lavelle is of the same mind.

MR. GORHAM'S ANNIVERSARY

It will be of interest to his many friends in the Church throughout the country to learn that Edwin S. Gorham will observe his eightieth birthday on Sunday, September 21st. This year marks also the fiftieth anniversary of his entrance upon his life work as a publisher and seller of religious books. After twenty years of association with the house of Pott and Co., Mr. Gorham entered the field independently, and this year is the thirtieth of the store under his own name.

Rev. F. R. Jones. The latter will be the celebrant at a memorial Eucharist tomorrow morning at St. Simeon's Church.

ITEMS

The Rev. Thomas A. Sparks concludes tomorrow his rectorship at St. Clement's, West 46th street, and will enter upon his new work at Rosemont, Pa., on the following Sunday. He is to conduct the retreat for deaconesses at St. Faith's House, cathedral close, the week after next.

By the will of the late Dr. Archibald Murray Campbell of Mount Vernon, N. Y., Trinity Church of that city receives \$20,000, and St. Paul's Church, \$15,000.

Deaconess Kate Sibley Shaw, who has been on the staff of All Saints' Mission, Bontoc, P. I., for the past five years, returned to New York this week. She expects to remain in the States until March, when she will return to Bontoc where her brother, the Rev. E. A. Sibley, is priest-in-charge. HARRISON ROCKWELL.

judicial council of Massachusetts and directed the study of our judicial system with a view to its improvement in both procedure and in practice. Judge Loring's will gives \$85,000 in public bequests, among which are \$15,000 to Trinity Church, and an additional \$15,000 for the endowment fund of that church, and \$15,000 is given to St. John's Church, Beverly Farms, for the maintenance of the parish hall which was given to the parish by Judge Loring's wife.

SERVICE FOR VISITING JURISTS

A service in honor of the distinguished visiting jurists from England, Ireland, Scotland, and France was held in St. Paul's Cathedral last Sunday morning. Appropriate music was arranged and seats were reserved for as many as might wish to attend. The eminent lawyers and judges sailed from Boston on that same day in the afternoon for their return to their European homes. At the morning service, the Rev. Charles Russell Peck preached, taking as his subject, *What Is Religion, What Do We Mean By It?*

Last Sunday marked the close of the cathedral's porch services for the season. This last porch service was conducted by the vicar of the cathedral, the Rev. Charles R. Peck, and the formal service following presented the Rev. Carroll Perry of Ipswich as preacher.

Dean Gates of the Cathedral of St. John the Divine, New York, preached last Sunday morning in St. Stephen's Church, Cohasset, a parish with which he has many happy and close associations.

ETHEL M. ROBERTS.

Dr. H. K. Sherrill to Be Consecrated Bishop On October 14th in Trinity Church, Boston

Plan Courses On World-wide Christian Fellowship—Tribute to Late Judge Loring

The Living Church News Bureau
Boston, September 13, 1930

INTEREST IN PLANS FOR THE FORTHCOMING consecration of the Rev. Henry Knox Sherrill, D.D., in Trinity Church, Boston, on October 14th, as ninth Bishop of Massachusetts is naturally great. Dr. Sherrill chose this October date because on the same day in 1891 Phillips Brooks was consecrated sixth Bishop of Massachusetts. The consent of a majority of the standing committees of the Church and of a majority of the bishops in the United States, necessary according to the Constitution and Canons of the Church, has been received and the date for the consecration has been officially confirmed by the Most Rev. James DeWolf Perry, D.D., who, in his office as Presiding Bishop, will preside at the service and consecrate Dr. Sherrill.

Bishop Lawrence, seventh Bishop of Massachusetts, and the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, Dr. Sherrill's predecessor as rector of Trinity Church, will serve as co-consecrators. Bishop Babcock, the present ecclesiastical authority of the diocese, will present Dr. Sherrill for consecration; the Rt. Rev. Julius W. Atwood, D.D., formerly Bishop of Arizona, will assist Bishop Babcock as a presenter. Dr. Sherrill's attending presbyters will be two intimate friends, the Rev. Dwight W. Hadley, rector of Grace Church, Medford, and the Rev. Arthur O. Phinney, rector of St. Paul's Church, Concord, N. H., and formerly a member of the staff of Trinity Church. Bishop Lawrence will be the preacher. The Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge, will read the litany. The Rev. Dr. Charles L. Pardee, secretary of the House of Bishops, will act as deputy registrar.

The masters of ceremonies are the Rev. Frederic W. Fitts, president of the standing committee of the diocese; the Rev. Dr. William E. Gardner, assistant minister of Trinity Church; and the Rev. J. Thayer Addison, secretary, and also member of the faculty of the Episcopal Theological School. The Rt. Rev. Frank Hale Touret, D.D., will read the consent of the bishops; the Hon. Philip S. Parker will read the consent of the standing committee. Also assisting in the service will be the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts; the Rt. Rev. Henry W. Hobson, D.D., Bishop Coadjutor of Southern Ohio; the Rev. Francis E. Webster, secretary of the convention; the Rev. Dr. Edward S.

Drown of the Episcopal Theological School; the Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul, and successor to Dr. Sherrill as secretary of the standing committee; and the Rev. Sherrill B. Smith, who is Dr. Sherrill's cousin and rector of the Church of the Good Shepherd, East Dedham.

A large committee has been appointed to assist the standing committee of the diocese, which is in charge of the general arrangements.

COURSES IN WORLD-WIDE CHRISTIAN FRIENDSHIP

Two courses in World-wide Christian Friendship have been arranged by a Boston committee representing six religious denominations in cooperation with the Boston Young Women's Christian Association. The diocese through its field secretary for the education of adults, Miss Clarissa Townsend, is represented on the committee and has an interest in the success of the venture. The courses will begin on September 29th and continue for eight successive Monday evenings in the Y. W. C. A. Building. From 7 until 8 P.M., on these Monday evenings, Prof. A. Roy Thompson of Boston University will lecture on *Trailing the Conquistadores*, the story of the conquest of Porto Rico by the Spaniards and the consequent developments in that island. Dr. Everett Lord of Boston University, who like Professor Thompson is well acquainted with the island through residence there, will speak in detail of its educational system. On the same Monday evenings from 8 until 9 P.M., Dr. Alden H. Clark, the author of *India on the March*, will conduct a course on India, The Land of the Taj Mahal. Dr. Clark is a long-time resident of India and can offer, in consequence, a most valuable series of lectures bearing on our mission study topic for the year. All of this is available at a very nominal charge: \$1.50 for either course of eight lectures or \$2.50 if the two courses are combined.

TRIBUTE TO JUDGE LORING

The Hon. William Caleb Loring, whose death on Monday is recorded elsewhere in this issue, has been paid many tributes through the medium of the press. One of the greatest tributes to a man of exceptionally strong and good qualities has been that he "retained his impartiality of mind in the consultation room to an exceptional degree." Besides exercising "that noble quality of judgment which discerns the light of principle through even the darkest cloud of circumstance and technicality," during twenty years as an associate of the supreme judicial court, Judge Loring rendered a very important service to the state after his retirement, for he was the first chairman of the

BRANCH OF CENTRAL SOCIETY OF SACRED STUDY ORGANIZED

OWEN, Wis.—On Bishop Wilson's nomination the general secretary of the Central Society of Sacred Study (Dr. Kidd, warden of Keble College, Oxford) has appointed the Rev. Guy D. Christian of Owen as warden of the new branch of the C. S. S. S., in the diocese of Eau Claire. The benefits of this branch are offered to all; the branch is not confined to the diocese. All who desire to become members are requested to send their names to the Rev. Mr. Christian as soon as possible, in order that their names may be sent to headquarters and that they may not miss any of the valuable leaflets which the society sends to the wardens for distribution.

The C. S. S. S. is highly endorsed by bishops and others who know about it. The society was founded in 1899 with the object of assisting the clergy of the Anglican communion in fulfilling their ordination vow to "be diligent in reading of the Holy Scriptures and in such studies as help to the knowledge of the same." There are branches in nearly every diocese of Great Britain and the overseas dominions, and a few in the United States. The society seeks to assist the clergy in their biblical and theological studies by bringing them into association with the teachers of theology at Oxford and Cambridge and elsewhere, and by providing them with guidance as to courses of study and choice of books. This is done partly through the annual syllabus and the quarterly leaflets, etc.

The cost of membership is only "one and six" (about 37½ cents). Diocesan wardens are allowed to charge another one and six (for correspondence and for distributing leaflets, etc.), but, if members send 50 cents, the warden will undertake the work.

Emphasis Upon Spiritual Side of Church's Life Stressed at Chicago Round Table

Novel Students' Conference Planned —Church School Workers' Conference Successful

The Living Church News Bureau
Chicago, September 13, 1930

ALIVELY DISCUSSION OF PROBLEMS facing the rector today and ways of meeting such took place at the Clergy's Round Table meeting Monday morning at St. James' Community House. It marked the opening of the fall and winter program of the Round Table.

The discussion centered on remarks by the Rev. Harold Holt, rector of Grace Church, Oak Park, who advocated a new emphasis upon the spiritual side of the Church's life, especially the development of Christian character.

The Rev. Alfred Newbery, of the Church of the Atonement, warned of the danger of winning others to the Church for the sake of numbers alone.

Speaking of memory work in connection with the Church school, the Rev. Dr. George H. Thomas of St. Paul's urged the larger use of such, saying that such often forms the basis of Christian life.

The Rev. Dr. Arthur Rogers of St. Mark's, Evanston, stressed the danger of emphasizing the material part of the Church's work instead of the spiritual. The Christian life, he said, should not be determined by the size of one's pocket book and the amount he gives to the Church.

In his talk, Fr. Holt took a critical attitude toward the man or woman who is a Christian in the hope of being a financial success through such. This tendency is found often, he said, and he pointed out that "there is no logical conclusion, from a material success point of view, to a good life. Riches, in other words, do not logically follow from Christian living." The Rev. F. H. Millett of Wheaton raised a question in connection with this opinion, saying that he has known of many good Churchmen whose spiritual lives have had a large bearing on their success in the business world.

The Rev. Howard R. Brinker presided at the meeting.

BISHOP STEWART RETURNING

Bishop Stewart will arrive in New York aboard the *Saturnia* from Marseilles Monday and is expected to return to the diocese Tuesday or Wednesday.

On Monday, September 22d, he will address the clergy of the northeastern deanery of the diocese in session at the Church of the Holy Spirit, Lake Forest, the Rev. Dr. Herbert W. Prince, rector. This meeting will take the place of the Round Table meeting planned for the same day at St. James'. Bishop Stewart will speak on Lambeth.

Miss Elise K. Walther, executive secretary of the Church Mission of Help, will speak at the morning session. The dean, the Very Rev. John Herbert Edwards, will be the celebrant at Holy Communion preceding the meeting. Luncheon will be served in the Holy Spirit parish house.

STUDENTS' CONFERENCE PLANNED

A novel experiment is to be conducted by the Rev. Prof. D. A. McGregor of the Western Theological Seminary beginning September 22d and continuing until Octo-

BISHOP LEONARD ILL

CLEVELAND, OHIO—The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, who was taken suddenly ill, is resting comfortably at his summer home in Gambier. His condition is reported as more favorable than last week but no definite change for the better has been noted.

ber 3d, when a selected group of seminary students are taken to Richard's Landing, Ont., Canada, for a conference on the task of the parson in the modern world.

The ministry and the Church are suffering today from a lack of clearness as to just what they are trying to do, says Professor McGregor.

"No one who knows the work of the Christian Church and the work of the ministry doubts the tremendous value of this work to the community and the nation and the lives of people; but this value would be multiplied if there were a clearer understanding as to its exact nature.

"It is impossible to carry on the work of the ministry as it was carried on a generation ago. The minister fifty years ago had to preach one or two sermons a week setting forth a system of doctrine and a mode of conduct about which everyone was agreed, even if they did not always follow the doctrine or practise the conduct professes. Today there is not much general assent to any system of teaching and questions are raised regarding the standards of right and wrong which were once supposed to be settled forever.

"The minister's task in the modern world cannot be the same as it was in the world a generation ago. This means the minister must think out more clearly his actual function in society. The ministry is in danger of becoming a jack-of-all-trades for the community."

It is in an effort to assist the young theologians to discover just what their tasks will be as rectors and pastors that Professor McGregor is taking the group to his summer home for this conference. Each day will be spent in part in devotional meditation, recreation, and discussions.

MORGAN PARK CONFERENCE SUCCESS

One of the most successful gatherings of its kind ever held in the diocese of Chicago was the annual conference for Church school workers held at the Church of the Mediator, Morgan Park, last weekend, reported in part in last week's letter. The registrations passed the 200 mark, passing all previous attendance records.

A demonstration of Church school work by the Mediator school was a feature of the Sunday morning program, followed by regular services with the Rev. G. Carlton Story preaching. The conference was climaxed Sunday afternoon with addresses by E. E. Piper of Michigan and the Rev. Don Frank Fenn of Minneapolis. Mr. Piper told of plans for the fall provincial program, The King's Henchmen.

The solution of present problems of business depression and the final attainment of world peace rests on the practice of Christian principles, in industry and in world affairs, Fr. Fenn told the conference.

"While our present-day business men are no doubt well intentioned in their business dealings," said Fr. Fenn, "there is no question but that the primary object of their efforts is dividends and earnings.

The question of life and real living for themselves and those in their employ occupies their minds little.

"Until the business world realizes that coöperation is the secret to a solution of its existent difficulties, we cannot hope to avoid depressions such as we have been passing through this year. To accomplish this end, we must instruct the children. Tomorrow they will be the business leaders. If they have been properly instructed, then the matter of unemployment, strikes, and business depressions will be minimized."

From the standpoint of helpful suggestions to the Church school workers, the conference was said to be highly beneficial. The conference was under direction of the department of religious education, Miss Vera L. Noyes, supervisor, and the Rev. Dr. Hubert Carleton, chairman.

NEWS NOTES

Three clergy of the diocese have been reported as ill. The Rev. C. A. Cummings, retired, of Park Ridge, has been critically ill for two weeks. He is reported improved. The Rev. William T. Travis, rector of St. Simon's, and the Rev. Richard Cox of Savanna also are reported ill.

The Bishop of the diocese, the Rt. Rev. Sheldon M. Griswold, is scheduled to return to Chicago from his summer home Thursday of next week.

The Rev. Dr. Stephen E. Keeler will take part in the installation of the new dean of the diocese of Marquette, on September 28th.

Clergy of the diocese are reminded of the annual clergy's retreat which takes place at Doddridge Farm, Libertyville, beginning the evening of September 24th and closing the morning of September 27th. The Rev. Dr. John Rathbone Oliver of Baltimore will be the conductor.

Edwin C. Anderson, for four years choirmaster at St. Barnabas' Church, has been appointed choir director and superintendent of the Church school of St. Ansgarius' Church, the Jenny Lind Memorial Church, the Rev. William Tullberg, pastor.

Work is progressing rapidly on the remodeling and redecorating of the interior of St. James' Cathedral. It will be October 1st, however, before the work is completed. Mrs. Edward L. Ryerson gave \$35,000 to carry on the improvements.

The diocesan department of ways and means this week issued instructions and suggestions for carrying on the fall program and every member canvass. A conference for laymen on the program will be held at Doddridge Farm, Libertyville, October 3d to 5th.

The Rev. Quinter Kephart of St. Paul's, LaSalle, has been appointed a chaplain of the Episcopal Actors' Guild of America.

NEWS FROM HURRICANE AREA

NEW YORK—Word has been received from the Dominican Republic that the Rev. A. H. Beer, missionary at San Pedro de Macoris, about twenty miles west of Santo Domingo, is safe.

Bishop Carson, who reached Santo Domingo by airplane from Port au Prince on September 8th, reports that the home of Archdeacon and Mrs. Wyllie was completely demolished and that they lost everything; household and personal effects.

Mrs. Wyllie and her daughter arrived in New York on September 15th.

The new church in Santo Domingo City, built through the corporate gift of the Woman's Auxiliary in 1929 at a cost of approximately \$25,000, the Bishop estimates was seventy per cent destroyed.

RENOVATE ANCIENT CHURCH AT VANCOUVER, WASH.

VANCOUVER, WASH.—The oldest Episcopal church in the state has been given a new lease on life and its 119-foot spire that has watched the growth of Vancouver for sixty years will probably stand for another twenty-five years.

St. Luke's Church, erected in 1870, was in grave danger of being displaced by a new structure recently. It was finally decided to put in new sills and foundation, a new hardwood floor, to paint the exterior, and let the historic old church serve for another decade or two.

When the old cornerstone was taken out, during the renovation, and opened up it was found to contain papers and coins, all badly faded and rusty from the sixty-year storage. The papers were so badly molded that the name of the paper could not be deciphered, although the date 1871 could be read. The coins

FAITH AND YOUTH PROGRAM MEETS WITH APPROVAL

PHILADELPHIA—The department of religious education of the province of Seawanee has officially approved the "Faith and Youth" program of the Brotherhood of St. Andrew and recommended its use throughout the province. Similar approval has been given by the Rt. Rev. Thomas C. Darst, D.D., chairman of the national Commission on Evangelism, who expresses the hope that it will be used widely throughout the Church. Christ Church Cathedral, Louisville, has adopted it, and at a meeting of Brotherhood leaders in Long Island, September 9th, plans were considered for its use in that diocese. It will be presented at the diocesan institute of religious education in Washington, D. C., and leaders expect that it will be used in that diocese, although at a date one week earlier than the date to be used generally (November 23d to 30th). The



NEW HEADMASTER

Francis Parkman, who succeeds Dr. Thayer as headmaster of St. Mark's School, Southborough, Mass.

(See L. C., September 13th.)



RETIRING HEADMASTER

Rev. Dr. William Greenough Thayer, who has resigned after thirty-six years as headmaster of St. Mark's School, Southborough, Mass.

(See L. C., September 13th.)

have been sent to the "cleaners" but have not yet been returned.

According to Rev. Coleman E. Byram, rector of St. Luke's, this is the oldest parish in the state, having been founded in 1853. It was the first in the northwest to have a rectory.

ACTIVITIES OF PRESIDING BISHOP

PROVIDENCE, R. I.—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, will sail from Cherbourg, France, Saturday, September 27th, aboard the S. S. *Berengaria*, arriving in New York, Friday, October 3d. It is expected that he will return to this city, October 4th.

Bishop Perry attended the continuation committee meeting of the World Conference on Faith and Order, in Mürren, Switzerland, August 26th to 28th, and dedicated the new parish house at Emmanuel Church, Geneva, on Sunday, August 31st. The rector of the Geneva church is the Rev. Everett P. Smith, D.D., who was formerly rector of St. Mary's Church, South Portsmouth.

Bishop and Mrs. Perry have spent a busy period visiting the Episcopal churches on the continent after the strenuous weeks at the Lambeth Conference in London.

national officers of the Brotherhood suggest that wherever dioceses or parishes feel that Thanksgiving Day, November 27th, will seriously interfere with the program, the preceding week be used instead.

HOME STUDY COURSES FOR CHURCH AND SOCIAL WORKERS

BOSTON, MASS.—Home study courses for volunteer and professional workers in the field of religious education and social service will be offered during 1930-31 by Boston University School of Religious Education and Social Service.

These courses will include studies in biblical history and literature, psychology, history, and principles of religious education, administration, worship, religious drama, Church music, leadership training, and social service.

In addition the school will undertake to conduct a limited number of problem or project courses intended to assist local groups in the actual solution of concrete problems in their church or community. These courses will furnish guidance in the study of problems of reorganization, grading, curriculum construction, housing and equipment, social betterment, as

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these arise in connection with the Church school, young people's and social service activities.

The courses will be ready for release to students in October and may be begun at any time thereafter.

A descriptive bulletin covering all courses and directions for registration may be obtained from Dean Henry H. Meyer, 20 Beacon street, Boston.

CONVOCATION OF AMERICAN CHURCHES IN EUROPE

GENEVA, SWITZERLAND—The convocation of American Churches in Europe met at Geneva, September 2d, the Most Rev. James DeWolf Perry, canonically in charge, presiding. Delegates were in attendance from the churches in France, Germany, Italy, and Switzerland.

The general policy of the American Church, as related to all Americans of various creeds, residing in, studying in, or visiting Europe, to the Church of England, to the Orthodox and Protestant Churches, was fully discussed.

In the interest of efficiency during the nine months of each year when the Bishop is absent from Europe, the following resolution was passed:

"RESOLVED that this convocation elect annually a committee of five to be known as 'the executive committee of convocation.' This committee, which will be under the direction of the Bishop, will be entrusted with all questions touching Church extension, the needs of the non-self-supporting parishes, or missions, parish contributions to National Council, episcopal and convocation expenses which should be budgeted, publicity, and all other matters referred to it by the Bishop. As the meetings should be frequent its headquarters shall be in Paris, with majority of committee resident there."

Those elected were the Very Rev. F. W. Beekman of Paris, chairman, the Rev. E. P. Smith of Geneva, and Messrs. Nelson D. Jay, Edward Close, and W. W. Gethman, with the Rev. Harold Belshaw of Munich as secretary. The Rev. Henry R. Wadleigh of Paris was elected convocation secretary, and Herbert I. Keen, treasurer.

Deputies elected to the General Convention of 1931 were Dean Beekman, clerical, and D. A. Davis, lay, with the Rev. E. P. Smith and Edward A. Sumner as alternates.

BISHOP HUSTON ENDORSES MISSION HEALING

SEATTLE, WASH.—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, attended the healing service held by the Rev. Dr. Robert B. H. Bell, of Denver, at St. John's Church on Monday evening, September 8th, and in his remarks stated that no more positive proof of his hearty approval of this great work could be given than the fact that he, himself, would kneel at the altar to be healed of his loss of hearing which doctors have said cannot be cured. Many ministers of other denominations were present and Bishop Huston, together with the Rev. Dr. A. W. Sidders, rector of St. John's, extended them a most cordial welcome.

Dr. Sidders is hoping to turn his church into a healing center. With the cooperation of his vestry he is hoping to raise \$100,000 for an adequate plant to carry on this work. In this plant will be rooms for quiet and rest, a consultation room, a ward with beds where patients can come and stay over night, and a

room where physicians may come and see the patients that the rector will turn over to them. Dr. Sidders also hopes to interest through visits and missions other clergy of the Pacific Coast, looking to the time when healing will be normal part of Church life.

CORNERSTONE OF CHURCH LAID AT HARLAN, KY.

HARLAN, KY.—On Friday afternoon, September 5th, the cornerstone of the new Christ Church was laid with appropriate services, conducted by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, and the Rev. T. L. Settle, rector.

The church, which will be one of the most beautiful structures in the city, is the first Episcopal church to be built in Harlan County.

The first Church service held in Harlan County was conducted by the Rev. H. P. Manning in a building owned by the Presbyterian Church in the year 1916. Occasional services were held by the Rev. Mr. Manning until 1917. During 1917, the Rev. William B. Dern, general missionary of the diocese, held occasional services.

Early in 1918 the Rev. J. J. Clopton became general missionary, holding monthly services first in the Presbyterian Church, and then in the Masonic Hall.

In June, 1925, the Rev. Thomas L. Settle, then rector of the Church of the Good Shepherd, Lexington, took charge, and work was commenced with a mission of eight days held in the public school auditorium. Regular services were also held by the Rev. Mr. Settle in the community house of the Clover Fork Coal Company, and in a building especially erected at Brookside, by the Harlan Collieries Company.

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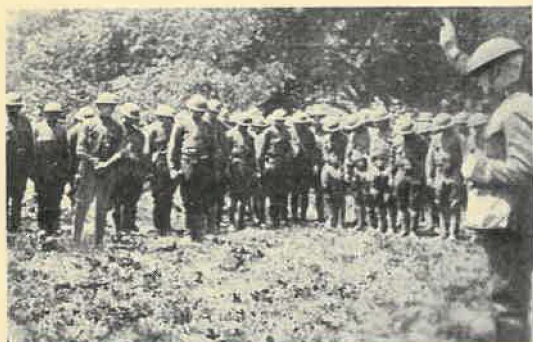


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Official U. S. photo of the author conducting a Church service on the Western Front, France, 1918.



Congress. It is the most profusely illustrated book ever printed showing activities of an army chaplain. Three editions were sold, the type was melted, but the demand continued and the type was reset and a fourth edition printed. The book is not fiction, but contains the actual experiences of the author, who was under fire on three fronts and wounded in action. For biographical sketch of author see "Who's Who in America."

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located at the corner of Center and William streets. The development of the work seeming to warrant it, the Rev. Mr. Settle took up residence in Harlan on October 1, 1929, beginning regular Sunday services in the Margie Grand Theater.

Early in 1930, plans were drawn and accepted for the building of a church, the architect being J. Graham Miller of Miller and Gratz.

The first cornerstone was laid July 10th of this year, and the cornerstone was placed on September 5th.

REOPEN CHURCH AT CLARENDON, VA.

CLARENDON, VA.—A congregation filling the edifice to overflowing worshipped at St. George's Church, Clarendon, the Rev. Henry J. Miller, rector, on Sunday, September 7th. The occasion was the re-opening of the church after extensive improvements had been made. These included an extension of the chancel, re-decorating the whole interior of the church from a golden oak to a dark walnut shade with light buff walls. New carpeting for the chancel and aisles, a new mulberry velour dossal curtain forming a fitting background for the white marble altar. Eight Kaylite fixtures finished in bronze replaced the old brass chandeliers, and a fine lantern also finished in bronze was placed in the vestibule. The lighting in the chancel was changed to the semi-indirect system.

Two chancel chairs and the pulpit which had served in Old Pohick Church from approximately 1875 to 1906 were presented to St. George's Church by the rector and vestry of Pohick.

Two memorials were placed and dedicated. A beautiful silk American flag was presented in memory of his father, Wells Goodhue, by Lt. Commander W. Eldredge Goodhue. Two sanctuary lights were a memorial to the Rev. J. H. F. Dieckman, D.D., by his grandson, the rector.

Morning Prayer was read by the Rev. Robert Allan Castleman, rector of Falls Church, Fairfax parish. St. George's Church is the daughter of this historic church. The Rev. Clarence A. Langston, rector of Pohick Church, Truro parish, preached the sermon. The vestry of Pohick Church was well represented at this service. The Rev. Dr. Samuel A. Wallis, who often ministered to St. George's Church while it was still a mission chapel and who was rector of Pohick Church while the pulpit was in use in that historic edifice, read the Absolution and pronounced the Benediction.

It was a memorable service of genuine inspiration and uplift, and the parish of St. George's praises God for His kindness and His guidance.

BISHOP MORELAND TAKEN ILL ON HOMEWARD TRIP

BROOKLYN, N. Y.—The Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, arrived in New York, Saturday, September 6th, on the *Statendam*, too ill to proceed on his homeward trip without medical attention. By advice of the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, who was a passenger on the same ship, Bishop Moreland was taken from the deck to St. John's Hospital in Brooklyn, where he received the necessary medical attention, and was able to leave for California on Friday, September 12th.

PROGRAM FOR MEETING OF NORTHWEST SYNOD

MILES CITY, MONT.—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, is to be the celebrant at the Holy Communion which will open the eleventh annual synod of the province of the Northwest at Emmanuel Church, on Tuesday, September 30th. Bishop Ingley will be assisted by the Rev. J. L. Craig, rector of Emmanuel Church.

A conference on Church extension, led by the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana, will be held later in the morning on the opening day. In the afternoon a conference on the Children's Crusade, or "Adventuring for Christ," is to be held by the Rev. L. B. Whittemore, rector of Grace Church, Grand Rapids, Mich., with demonstration of methods, twenty-five children assisting. A mass meeting in the evening with the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, and the Rev. Dr. Frederick W. Clayton of Omaha, Neb., as speakers will close the first day of the synod.

The synod will close with a banquet on Wednesday, October 1st, with the Rt. Rev. W. F. Faber, D.D., Bishop of Montana, presiding. "Echoes from the Lambeth Conference" will be given by Bishop Roberts and the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado.

OKLAHOMA CLERGY TO HOLD CONFERENCE

OKLAHOMA CITY, OKLA.—A conference of the clergy of Oklahoma will be held in St. Paul's Cathedral, Oklahoma City, September 30th, October 1st, and October 2d. The program each day will begin with an early celebration of the Eucharist, and a eucharistic meditation, the celebrant and speaker being the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma.

Bishop Casady will be the leader of the first day's conference; Dr. W. S. Keller of Cincinnati will lead the second day's conference; and the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, Mo., will lead the third day's conference. On the first and second evenings there will be group discussions of pastoral problems.

SEEK NEW LIBRARY BUILDING FOR HOBART COLLEGE

GENEVA, N. Y.—President Bartlett, of Hobart College, recently returned from two months in California, announced the continuance of Hobart's campaign for increased endowment and necessary buildings and stated that the recent grant of the Carnegie Corporation of \$15,000 to Hobart College for the purchase of books and periodicals has greatly emphasized the imperative need of a new library building.

"The Hobart College Library building," stated Dr. Bartlett, "was erected forty-five years ago for 100 students and is thoroughly inadequate for the present enrollment of 450 students who commence a new term at Hobart on September 16th.

"This grant of the Carnegie Corporation was made after an investigation by its advisory group on college libraries and was based largely on the fact that Hobart was spending an unusually large percentage of its annual budget for additions to its book collections. The average percentage of college budgets for their libraries throughout the country is between five and six per cent, while at Hobart eleven

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**PROGRESS OF RURAL WORK
IN COLORADO**

DENVER, COLO.—As a result of a summer of intense activity in Colorado's rural fields new stations have been opened and services resumed in places which had long been closed.

The Rev. Albert Martyr, rector of St. Matthew's, Grand Junction, and dean of Western Colorado, has spent the summer at Glenwood Springs, resulting in an Every-Member Canvass which has justified the congregation in asking for a resident priest, succeeding the Rev. Edwin Johnson, who retired some time ago on a pension. Dean Martyr has also ministered this summer at Aspen, Marble, Rifle, Leadville, and New Castle.

The church at Hugo, closed for a number of years, was opened by T. Hansen Ingley, son of Bishop Ingley, who has also visited half a dozen towns within a radius of forty miles. The response was such that the Hugo church will have a Sunday service once a month for the present with the Rev. T. J. Haldeman, rector of St. Mark's, Denver, in charge. Plans are under way for starting a Church school and a branch of the Woman's Auxiliary at Hugo.

At Steamboat Springs, W. O. Richards, candidate for holy orders, has worked all summer, ministering along the Moffat road, resulting in many baptisms and confirmations. Until a resident priest is secured, the Rev. C. D. Evans of Meeker will continue the oversight of all the activities in northwestern Colorado.

At Meeker (forty miles from a railroad) the work has been stimulated by a bequest of \$1,500 from the estate of Mrs. E. E. Fordham, the money to be used for the completion and enlargement of the parish house in Meeker.

Englewood has been ministered to all summer by Victor M. Walne of the Seabury Divinity School, who returns to complete his theological training after presenting a confirmation class to Bishop Ingley.

The southwestern field (called the San Juan basin) will be reopened October 1st with the assignment of the Rev. Samuel A. McPhetres to this section of the state, which includes the towns of Durango, Mancos, Cortez, Dolores, and Silverton.

Loveland, heretofore linked up with Fort Collins, will be in charge of a theological student from St. John's College, Greeley, who will begin a Church school and regular services there October 1st.

The entire rural work will be given a great impetus with the arrival of Mrs. D. D. Tabor, a field worker of the Woman's Auxiliary, who under the auspices of the United Thank Offering has been assigned to Colorado for three months this fall, her special duty being the building up of Church schools and Auxiliary branches in small places.

All those on the list of isolated (now over 300 in number) are ministered to by a special monthly sermonette and other Church literature mailed out by the Woman's Auxiliary.

**CONFERENCES AND RETREAT
FOR CLERGY AT HOOSICK, N. Y.**

ALBANY, N. Y.—The regional conference on rural Church and social work, sponsored by the department of social service of the second province, has heretofore met in connection with the school for country ministers at Cornell. This year, however, was made to specialize on subjects concerning the rural Church; and the conference was held at Hoosac School, Hoosick, N. Y., September 15th to 18th, inclusive. The subjects of evangelism, religious education, and social service were taken up at round table conferences, with well-known speakers on various topics relating to the same.

A retreat for the clergy of the diocese was held at Hoosac School immediately following, September 18th and 19th, conducted by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese. Bishop Oldham hopes to inaugurate an annual retreat for the diocesan clergy.

At the conclusion of the retreat a weekend laymen's conference will be held at Hoosac School on Saturday afternoon and through Sunday, September 20th and 21st. Bishop Oldham will also conduct this conference, which will embrace subjects of faith and those relating to problems and opportunities of the diocese.

**MEN'S CLUB OF TENNESSEE
ENLARGES PARISH HOUSE**

BUNTYN, TENN.—The Men's Club of St. John's Church, Buntyn, has just completed an addition to the parish house, financed in a rather unique way. Instead of asking for subscriptions in dollars and cents, they made out a bill of lumber, and the members of the congregation made their contributions in terms of sills, joists, rafters, etc. The work of construction was done by the members of the club, with refreshments furnished them by the ladies at the conclusion of each day's work. The addition consists of a new assembly room 30 by 30 feet, and has been named "Loaring-Clark Hall" in honor of the rector of St. John's, the Rev. Alfred Loaring-Clark. A list of contributors, whether of material or labor, is framed and hung in the building.

St. John's was established as a mission many years ago, Buntyn then being several miles outside the city of Memphis. It is now included within the corporate limits and has developed into a thickly populated residence suburb. St. John's was admitted as a parish in 1928, fully self-supporting, and now has some 200 communicants.

**PRIEST AT BELLEVUE, PA.,
CELEBRATES GOLDEN JUBILEE**

BELLEVUE, PA.—The Rev. Dr. John Dows Hills, rector of the Church of the Epiphany, completed fifty years in the holy ministry on September 12th. He was ordained deacon by Bishop Scarborough of New Jersey on September 12, 1880, in St. Mary's Church, Burlington, N. J., of which his father was then rector.

Dr. Hills has spent more than half of his ministry in the diocese of Pittsburgh. He came into the undivided diocese in 1903, and was rector of Christ Church, Oil City, for six and a half years. In 1906 he was chosen chairman of a diocesan committee, whose labors resulted in the division of the diocese and the reestablishment of the diocese of Erie in 1911.

For the past twenty-one years, Dr. Hills has been rector of the Church of the



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Epiphany, Bellevue, where, under his leadership, a new church and parish house were erected in 1913. He has been a member of the standing committee of the diocese for twenty-four years, and its president for sixteen years. In the latter office he was administrator of the diocese between the death of Bishop Whitehead and the consecration of Bishop Mann, 1922-23.

Dr. Hills golden jubilee was marked by special services in the parish church on Sunday, September 14th. A feature of the midday service was the use of a Pentecostal hymn, words and music by J. Brinton Whitehead of New York, inscribed to Dr. Hills, in appreciative remembrance of his long and close association with Bishop Whitehead, father of the composer.

FALL ACTIVITIES IN WEST VIRGINIA

WHEELING, W. VA.—Vacation is over, and the bishops and clergy are again at their respective posts, planning larger and finer things for the diocese.

Miss Helen Wharton, director of religious education, is to make her headquarters at St. Matthew's parish house, Wheeling. Considerable interest is being manifest in the coming of Captain Cochran, of the Church Army, to St. Matthew's, where he will have charge of the work among men and boys. A recent visit made him many warm friends in this important parish. The Rev. J. H. A. Bomberger is rector.

The Parkersburg district Auxiliary will be entertained by St. Paul's Church, Sistersville, on October 2d. The day will commence with a celebration of the Holy Eucharist at 10:30 A.M.

Painters and decorators have been busy on Trinity Church, Moundsville, preparatory to calling a new rector. This is a growing city and affords a good opportunity for a consecrated and enthusiastic priest.

Mr. Choate, of the Brotherhood of St. Andrew, is to be the speaker, October 15th, at Trinity Church, Morgantown, where the northwestern convocation holds its fall session. The announcement is made by the dean, the Rev. R. S. Lambert, who also reports that Bishop Strider will preach at the evening service, October 14th, and Bishop Gravatt at the morning service, October 15th.

NEWARK CLERGY PLAN EVERY MEMBER CANVASS

DELAWARE, N. J.—With the Rev. Canon Donald MacAdie, executive secretary of the department of social service, in charge of arrangements, the annual diocesan laymen's conference took place at Eagle's Nest Farm, September 6th and 7th. Some thirty-five parishes sent about seventy men as their representatives. It proved to be a busy and very successful conference.

The Lambeth Conference and personal visitation in parishes were the topics of Bishop Stearly, who presided at the laymen's gathering. The Rev. Dr. Robert W. Andrews of Japan, and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, also made timely addresses.

Methods of carrying on the Every Member Canvass were considered by the conference. A carefully prepared program leading up to this event has been planned. It involves special morning services in the churches of the diocese, beginning Oc-

tober 26th. This will be Loyalty Sunday, with a special theme, Loyalty to Christ and His Church. Community Sunday will be the occasion for bringing friends and neighbors to church; Symposium Sunday will have as its special feature a Project Service, explaining the Church's program for the support and spread of Christ's kingdom; and on Presentation Sunday there will be an Ingathering Service. The diocesan project just outlined, which will be called a Church Loyalty Festival, will also include three other affairs in the various parishes: A Friendly Visitation, taking up the week of October 26th, when visits will be made in the parish, but not with the gathering of money as the object; a Loyalty Dinner, during the week of November 2d, "an event for the entire parish family"; and a Canvassers' Supper, during the week of November 9th, for those participating in the canvass. Service, not money, is to be stressed during the festival.

HAWAIIAN NOTES

NEW YORK—A new religious census of Hawaii, taken by the Hawaiian Mission Board, shows that half the Japanese residents of the Islands registered themselves as belonging to no religious body. This was a surprise to everyone, not least to the Buddhists who had claimed practically all of them. Japanese form forty-one per cent of the total population. Bishop Littell, urging forward the Church's work among them, says that it is the chief need of the diocese, next to an increase in clergy.

Edward Littell, the Bishop's second son, who has been teaching at Boone School,



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Wuchang, China, enters the General Theological Seminary this fall. A man in Honolulu, who has been making a success as a banker, is giving up that work to study for the ministry, and the son of the bursar of the Honolulu diocese is giving up a somewhat similar position in New York to enter the General Seminary.

Eleven young people of St. Elizabeth's Church (Chinese), Honolulu, were confirmed by Bishop Littell in July.

The people of St. Peter's Church (Chinese), Honolulu, have presented Bishop Littell with a brass altar cross, candlesticks, and flower vases, inscribed in English and Chinese, commemorating his consecration.

Iolani School, Honolulu, has a photograph of Dr. Sun Yat-sen, taken many years ago, inscribed and signed by Dr. Sun himself, who was for six years a student at Iolani.

Aid in theological education for young men in the Hawaiian Islands, of various racial stock, is a need expressed by Bishop Littell, who has already made a beginning at recruiting the Islands' ministry locally.

Seventeen young Filipinos have recently been baptized by the Rev. James Walker at Kohala, Hawaiian Islands. The Rev. Mr. Walker is a former Church Army man. He has four missions. He started on furlough early in July, and before his departure all apportionments and dues, diocesan and general, had been paid in full for 1930, in each of the four missions.

The Hawaiian district as a whole is up to date in its payments.

NOTES FROM THE PHILIPPINES

NEW YORK—With all the progress that has been made in the Philippines, old customs still die hard, especially among the more primitive people in the remoter regions. Birth and death, great mysteries that they are everywhere, are attended with superstitious rites and practices over which Christianity is winning its way, through the patient missionaries. Miss Dorothea Taverner, running a dispensary and a kind of visiting-nurse service at Sagada, heard shrieks from a house one day not long ago and went in to discover the trouble, to find that a young woman had given birth to a beautiful little baby, attended only by the woman's father, who was the community "midwife," neither authorized nor trained but generally recognized. The young mother died next morning, and her death could probably have been prevented had Miss Taverner been called in. The baby died shortly after.

Other babies have been saved, and their mothers too. At present Miss Taverner has a wee orphanage of four babies, each a few months old, whose mothers have died, and who have been brought to the dispensary by friends or relatives.

From St. Anne's Mission, Besao, the Rev. Vincent Gowen writes of the old men who oppose every Christian burial and bury the dead around the houses of the living, in defiance of government law as well as in opposition to Christian teaching.

The Rev. Mr. Gowen, pruning his records and endeavoring to follow up his Church members, emphasizes the need of more and better instruction for his people before and after they are confirmed, especially by lay evangelists of their own race. He says, "I believe we should put difficulties, increasing difficulties, in the way of any adult seeking admission into the Church. We need classes of instruction, definite requirements met and performed, the enlistment of every native worker we

can secure in voluntary instruction of such classes, the use of a catechism which the people can understand and find practical, with these measures our growth will be slower, but it will be surer."

On the list of this year's graduates of the Trinidad Agricultural School, a government institution near Baguio, in the Philippines, one of our Baguio mission school girls, Rosario Rodriguez, was valedictorian: one of the Church boys, Pascual Gaki, was salutatorian; four others, all members of the mission, were honorably mentioned, and there were no other honor graduates.

The new building for the Church of the Resurrection, Baguio, is coming on. Twelve hours a day, with a short lunch period, are the regular working hours. In May there was a long typhoon, and the workmen worked for a week in drenching rain. The Rev. George Bartter writes:

"As they bring their midday meal with them at 6 A.M. and eat it cold at noon, it occurred to us that some hot coffee or cocoa might not be unwelcome. So a large pot of steaming hot coffee was sent out to them each afternoon. Now that the fine weather has come once more, we haven't the heart to stop, and it is established as a daily chore at the priest's house.

"The occupants of this same house own up to looking back with regret to the days when Solomon's temple was built, when 'there was neither hammer nor axe nor any tool of iron heard in the house while it was in building!' This morning the electrically driven concrete mixer began to hum at 5:15, and will probably stop around 6:30 P.M."

There is a Philippine Tourist Association now, and for a wonder it seems to be alive to the fact that mission institutions are important. It lists Easter School as one of the things to visit in Baguio. Progress in building the new house for the principal, the Rev. Robert F. Wilner, was hindered by a six-day typhoon in the late spring, but by this time the roof is on and the rest can go ahead regardless of weather.

This is the tenth year of the school for Moro (Moslem) children at Zamboanga. There are 110 children enrolled and for the first time the majority are boys. Eleven former mission school girls are going on to the government normal school, eight to prepare to be teachers, three to take the general course and a nurse's training later. Five of the mission boys are also attending the normal school.

St. Francis Mission at Upi has now had over 500 baptized. Average attendance at Sunday services has been 121. The first service of the Holy Communion in the Ilocano dialect was held a few weeks ago, and translations into Tirurai and Visayan are nearing completion. These with English make four languages in use and reflect the variety of the population. The dialects are needed to reach the middle-aged and older people. Attendance of young people at the government agricultural school near the mission has doubled, and the new government high school is nearing completion.

The Rev. Vincent Gowen, now in the Philippines but formerly in China, writes of the Chinese school boys' preference for heroic Christian names. "In the days when the Chinese boys had not outgrown the corporal punishment which they still need, the writer once had the satisfaction of spanking Wellington and Napoleon on the same afternoon."

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—Japanese proverb.

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† Necrology †

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

WILLIAM L. GLENN, PRIEST

BALTIMORE—The Rev. William Lindsay Glenn, rector of St. David's Church, Creswell, Harford County, died on September 3d, in John Hopkins Hospital, Baltimore.

The Rev. Mr. Glenn was in charge of St. David's Church for the past twenty years and was greatly beloved by the members of his congregation and those in the community. He was ordained deacon in 1896 and priest in 1903 by Bishop Paret. He was assistant at St. Mary's Church, Emmorton, in 1901 and rector of the same from 1907 to 1910. He was a synod hall representative of the World Missionary Conference in Edinburgh in 1910.

The Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, conducted the funeral services in St. Timothy's Church, Catonsville, on Friday, September 5th, and burial was in the Glenn family vault adjoining the church.

RALPH JERVIS WALKER, PRIEST

PORTLAND, ME.—The Rev. Ralph Jervis Walker, founder and rector of St. Simeon's Church in the Bronx, New York City, was found dead at 10:00 o'clock Monday morning, September 8th, in a bathtub at his summer home at Sebasco, a seashore resort about forty miles from Portland. The tub was half full of water, but medical examiners who were called said that the Rev. Mr. Walker had not drowned but was a victim of heart disease.

He had been living alone for several days while his wife made a trip to New York. He had been a summer colonist at Sebasco for seven years.

The Rev. Mr. Walker, a native of Dublin, Ireland, was the rector of St. Simeon's Church, Sheridan avenue and 165th street, the Bronx, which he founded twenty-eight years ago. It was admitted to the diocese of New York in 1909. All of his ministerial life, which covered thirty-eight years, was spent in this city. He was graduated from Trinity College in 1888 and from the General Theological Seminary ten years later.

He was ordained as a deacon by Bishop Potter in 1898 and advanced to the priesthood in the following year. The first parish duties of Mr. Walker were as an assistant at St. Peter's Church, near the seminary. After two years he became priest in charge of St. George's Church, in the Williamsburg section. When he had served there two years he began the organization of St. Simeon's.

He was also a member of the Missouri and New York Bar Associations, and maintained an office for years at 36 West Forty-fourth street, New York City. He was formerly with the legal department of the St. Louis & San Francisco Railroad. He was a delegate to the Democratic National Convention in 1928.

WILLIAM CALEB LORING

BOSTON—The Hon. William Caleb Loring, a prominent layman of Trinity Church, Boston, and St. John's Church, Beverly Farms, died at his summer home in Prides Crossing, on September 8th. He was born in Beverly on August 24, 1851. After preparation in private schools of

Boston, William Caleb Loring entered Harvard College and graduated in 1872. He immediately entered the Harvard law school, thus following in the steps of both his father and grandfather, both of whom were practising lawyers, while his great-grandfather, Samuel Putnam, was a justice of the supreme judicial court for twenty-eight years. The scion of this eminent legal line received from the Harvard law school in 1874 the degree of LL.B. *cum laude*, and was one of the first three to receive that distinction. Other degrees were later conferred on him by Harvard; he served twice as one of the university's overseers, and later he lectured for a number of years in the Harvard law school.

Upon being admitted to practise at the Massachusetts Bar, Mr. Loring won recognition in many ways: he was for over twenty years a member of the Boston law firm of Ropes, Gray, and Loring; he served as assistant attorney general of Massachusetts; for twenty more years, 1899-1919, he was associate justice of the supreme judicial court of the commonwealth. Other legal connections were through the holding of executive offices in the Boston Bar Association, and the chairmanship of the judicial council of the state from 1894 until 1926.

Judge Loring was always concerned with the interests of the Church; from 1917 until the time of his death he was a vestryman of Trinity Church, Boston, and he had served in the same office in St. John's Church, Beverly Farms, since 1903. Other interests were represented by the Humane Society of Massachusetts of which he was a trustee from 1899; the American School of Classical Studies at Athens of which he was president for seven years; and various scientific, literary, historical, and genealogical societies. While his health was good, Judge Loring was an ardent yachtsman; during recent years he had found his recreation in the cultivation of roses and through an interest in art.

William Caleb Loring married Susan Mason Lawrence, daughter of Amos Adams and Sarah Elizabeth (Appleton) Lawrence in 1883. His wife died in 1923. He is survived by his brother, Augustus P. Loring, and by one sister, Miss Katharine Peabody Loring, both of Boston.

Funeral services, held in Trinity Church on September 10th, were conducted by the Rev. Dr. Henry K. Sherrill, rector, assisted by the Rev. Neilson P. Carey, rector of St. John's Church, Beverly Farms, Representatives of the supreme court, the superior court, the Massachusetts Bar Association, the Bar Association of the City of Boston, and the Law Society of Massachusetts were present to represent these bodies. Burial was in Mount Auburn Cemetery, Cambridge.

THOMAS H. NICKERSON

ATHENS, GA.—Thomas H. Nickerson, for many years a devoted communicant and officer of Emmanuel Church, Athens, died on August 30th.

For twenty-eight years he was in continuous active service of the parish as vestryman and later as senior and junior warden. He was an almost annual delegate to diocesan council, standing high in the counsels of that body, from which he was several times elected a delegate to the General Convention. As treasurer of the province of Sewanee for fifteen years he also served the Church in this larger field.

Mr. Nickerson is survived by his widow,

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LITTLE ONES MAY KNOW
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two sons, Samuel H. and Norman D., of Athens; and a daughter, Mrs. Gordon Hight, of Rome, Ga.

The funeral service was held in Emmanuel Church on Monday, September 1st.

MALLORY TAYLOR

CAPE CHARLES, VA.—Only a month ago there was published in THE LIVING CHURCH the information as to the death of Mrs. Mallory Hunt Taylor, an active Churchwoman of Cape Charles. Now comes information of the death of her husband. Mr. and Mrs. Taylor were alike active in the Church, Mr. Taylor being a vestryman at the time of his death as for some years previous. They were residents of Macon, Ga., until a few years ago. Mr. Taylor died on August 16th, only twenty-six days after the death of his wife.

GERTRUDE DE LAPPE WALTER

SAYRE, PA.—On September 6th, Mrs. Gertrude DeLappe Walter, wife of the Rev. Glen B. Walter, rector of the Church of the Redeemer, died. For sometime Mrs. Walter was in poor health, but the doctors had hoped that she might be built up sufficiently to undergo an operation, but she died in the Robert Packer Hospital in the operating room before the operation had actually begun.

Her death was a great shock to the entire community. All the churches of the town and vicinity, including three Roman priests, sent cards of sympathy and flowers. Two of the priests entered the church where the body reposed for a day under the guard, day and night, of the members of St. Mary's Guild, and offered prayers. Mrs. Walter had made a prominent and useful place for herself in the Church and town.

The funeral services were held in the church on Monday, September 8th, the Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem, officiating. He was assisted by the Rev. R. P. Kreidler of St. Luke's Church, Scranton, where the Rev. and Mrs. Walter went ten years ago as bride and groom.

The interment took place in the family plot in Flushing, Long Island, N. Y. Bishop Sterrett went with the immediate family to have the committal service at the grave.

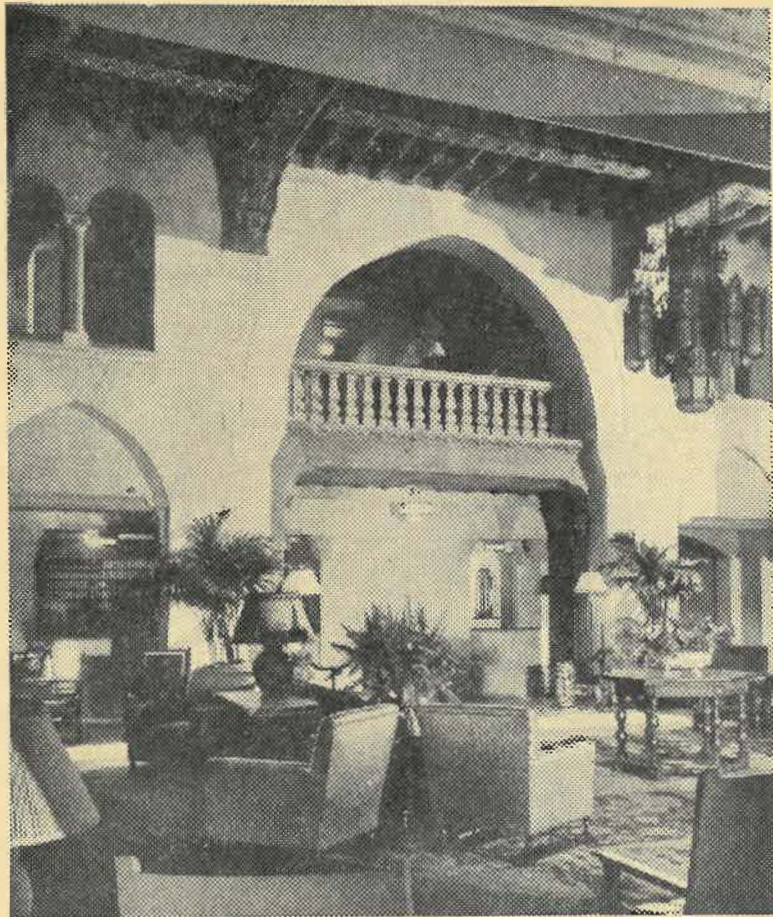
Mrs. Walter is survived by her husband, two sons, seven and nine years of age; and a daughter aged three.

EVANGELINE MORRIS WHIPPLE

MINNEAPOLIS, MINN.—Mrs. Evangeline Morris Whipple, widow of the Rt. Rev. Henry Benjamin Whipple, D.D., first Bishop of Minnesota, died after a long and trying illness in London, England, on September 1st. The burial took place from the Anglican Church at Bagni di Lucca, Mrs. Whipple's home in Italy.

Mrs. Whipple was married to the Bishop in 1896, and immediately interested herself in those parts of the work in Minnesota which the Bishop himself had given particular attention to, viz., the schools at Faribault and the Indian work at Birch Center. Not only did she give generously of her means but in many ways she showed her personal interest and concern. This she kept up until her death.

She had lived in Italy since the autumn of 1911, circumstances conspiring to keep her there for the first few years and then a splendid post-war reclamation work which she carried on near her home at



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She had recently given three beautiful portraits to St. Mary's Hall, and two splendid suits of medieval armor to Shattuck School.

CHARLES R. WILKES

ALLEGAN, MICH.—The Hon. Charles R. Wilkes, 71, died after a long illness on September 6th, at the Battle Creek Sanitarium where he was taken a few days earlier. For more than forty years he was a faithful member of the Church of the Good Shepherd, Allegan, and was actively connected with the work of Western Michigan, which he served as chancellor and as a deputy several times to the General Convention.

He is survived by his widow, who was the daughter of General Benjamin Pritchard, who captured Jefferson Davis; and two sisters, Miss Cora H. Wilkes and Mrs. W. H. Stone.

The burial office was read in the Church of the Good Shepherd, Allegan, on September 8th, by the Rev. W. E. Gallagher, Dean Charles E. Jackson, the Rev. Dr. J. E. Wilkinson, and other diocesan clergy.

HANKOW NOTES

NEW YORK—Bishop Roots reports confirmations in May, at Ichang, 5; at Boone Chapel, 12; in St. Paul's Cathedral, Hankow, 25; and Bishop Gilman, in the Church General Hospital, Wuchang, 5. In June Bishop Gilman confirmed 8 in St. Michael's, Wuchang, and 3 in St. John's, Hankow. Total for May and June, 58; 29 men and 29 women.

Mrs. Fung's own story of the events which ended in her husband's death is told in the *Hankow Newsletter* for June. It bears out the first reports, except that he was taken from his home, not from the church. It was nearly a month before Mrs. Fung could verify the report of his death.

MAKE SURVEY OF GIRL CLERKS

NEW YORK—How do the girls live who work as clerks in the five-and-ten-cent stores? A report from the Department of Labor, quoted in *The Journeyman Barber*, says that of the more than 6,000 girls included in the survey, a fourth received less than \$10 a week; seventy per cent earned less than \$15. The theory that young unmarried girls who live at home should be paid a low wage is flayed in the report. "To the extent that the employed girl is unable to maintain herself entirely, she becomes dependent upon her family, and thus contributes to any precarious financial condition existing within the family. In the case of the girl receiving somewhat more adequate return it has been shown repeatedly that a large majority of those living at home must contribute to the support of others."

Each of five large railroad systems had smaller receipts in a year than one of these chain stores. A few of the more enterprising chains show a tendency to improve their employment policy; one especially showed a frank desire to talk over problems and secure progressive ideas as to wages, hours, etc., though this one was in striking contrast to the spirit shown in some others.

Nine hours were the longest working period from Monday to Friday. On Saturday, eight per cent worked twelve hours or longer.

NEWS IN BRIEF

ALABAMA—At the evening service in St. Mary's, Birmingham, Bishop McDowell confirmed a large class, the second for the year presented by the rector, the Rev. R. Bland Mitchell. There was a large attendance from St. Mary's and other congregations of the Birmingham district, to hear the Bishop's impressions of the Lambeth Conference, which were exceedingly interesting and instructive.

CONNECTICUT—Mrs. Ellicott Hewes, Farmington, is the new editor of the *Connecticut Churchman*. The first issue under Mrs. Hewes' editorship will go to press on October 1st.—The clergy of the diocese will again be the guests of the Rev. George C. St. John, headmaster of the Choate School, Wallingford, at the Choate clergy conference, September 23d, 24th, and 25th. The clergy will assemble at the school and be assigned to their rooms during the afternoon of Tuesday, September 23d, the conference opening with dinner that evening and closing after lunch on Thursday, September 25th. The program of the conference has not yet been announced.

KENTUCKY—Despite the absence of a number of the Louisville clergy during the summer vacation period, regular services, almost without exception, have been maintained in the respective parishes, ensuring ready renewal of work as the busy season returns. The Bishop of the diocese is at home again after a month of active service in York Harbor, Me. The Rev. H. S. Musson with his family is still abroad; also the Rev. John S. Douglas, rector of St. Andrew's. During the absence of the latter, the Rev. G. Linn Ferguson, assistant and priest-in-charge of Emmanuel Mission, has held both places, conducting three services each Sunday.—Summer sessions of Church schools have been sustained in several parishes with rare faithfulness on the part of pupils and teachers considering the continued and severe heat. The Rev. H. Campbell Dixon, late diocesan executive secretary, has accepted a call to St. Stephen's parish, Louisville, where, during several months of temporary charge, he has endeared himself to people and vestry. The parish is one of the most active and zealous in the city, and its present outlook is full of hope and encouragement. The Rev. Mr. Dixon assumed his duties as rector on September 1st, and on the 28th will be duly installed through the Office of Institution, the Bishop officiating.

LOS ANGELES—Immediately after the close of the Lambeth Conference on August 10th, Bishop Stevens, accompanied by Mrs. Stevens, their four daughters, and his chaplain, the Rev. C. Rankin Barnes, went to Oberammergau to see the Passion Play. A short tour of the Continent followed. The party arrived at New York on the S.S. *American Banker* on September 9th and the Bishop will return to the diocese before the end of the month.

NEWARK—Mrs. George E. Krug has been appointed director of religious education at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector. She began her work on September 7th. Mrs. Krug formerly occupied a similar position at St. Luke's Cathedral, Orlando, Fla.

QUINCY—The Bishop of the diocese has returned home after a motor trip of several weeks which took him to Virginia, Washington, and Maryland.—The Laymen's Association, recently organized, has adopted for its objects the increase of the endowment fund of the diocese, the purchase of a certain property in Lewistown for a diocesan center, the establishment of organized work among the young people, and assistant in the work of the Church schools.—A diocesan pilgrimage under the auspices of the diocesan committee on religious education was made to St. James, Lewistown a few weeks ago. Thirteen parishes and missions were represented, about eighty people being present. The duty of finding scattered members of the Church on farms and in small towns was emphasized by the speakers.—The United Thank Offering treasurers of the diocese will meet with the executive officers of the Woman's Auxiliary at Grace Church, Galesburg, on Wednesday, October 8th.—The Church school Lenten offering for 1930 amounted to over \$600, a noticeable improvement over the preceding year.—The Sisters of the Incarnation, after nine years in the diocese of Quincy, are taking a six months' vacation which they will spend with the Sisters of St. Anne at Kingston, N. Y.

SOUTH CAROLINA—During July and August, John A. Pickney, a student for holy orders in the theological department at Sewanee, has held services in Hagood and Stateburg. The Rev. G. Hazelhurst Harris of Cornelia, Ga., has now been called to that field.—The fall

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meeting of the executive council will be held at the diocesan headquarters, Charleston, on October 7th. There will be an important conference for rectors, parish chairmen, and other leaders in the same place October 14th, and a similar meeting for the Pee Dee convocation on October 15th in St. John's Church, Florence. At these meetings Bishop Thomas will speak on the diocesan part of the Church's Program, and a representative from the Church Missions House will present the needs of the general Church.—Miss Julia Gantt, a devout Churchwoman and an experienced registered nurse, has accepted appointment to serve as visiting nurse in the rural districts in the neighborhood of Georgetown under the direction of the Rev. H. D. Bull, rector of Prince George, Winyah. She will also serve in connection with the Hospital for Colored People, the establishment of which was announced in a recent issue of THE LIVING CHURCH.—The contract has now been let for the immediate erection of the new church, parish house, and rectory for St. Peter's Church, Charleston, for the sum of \$40,000.

SOUTHWESTERN VIRGINIA—The Rev. George Purnell Gunn and Miss Frances Hawkins Purnell were united in marriage the morning of Wednesday, September 3d, in Emmanuel Chapel at Virginia Theological Seminary near Alexandria. The Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, officiated in the ceremony, being assisted by the Very Rev. Berryman Green, D.D., dean of the seminary.—An unusually fine organ was dedicated at the evening service on Sunday, September 7th, in St. Paul's Church, Lynchburg, by the Rev. Carleton Barnwell, rector. The instrument was manufactured by George Kilgen & Sons, St. Louis, and is the largest organ in this section of Virginia. At the service of dedication a choir of forty voices, under the direction of Howard S. Holt, rendered a most beautiful and impressive program. Mr. Holt has been the organist at St. Paul's about a year.

SPRINGFIELD—The Rev. Robert H. Atchison, Alton, chairman of the diocesan field department, is arranging for the annual conferences of the clergy and laity to be held this month and October. One of these meetings is to be in Lincoln on September 23d, another in Granite City on September 24th, and the third in Centralia, October 2d. The Rev. Franklin J. Clark, of the Church Missions House is to be the principal leader.—The Young People's Society of the diocese is planning for its annual meeting to be held at Christ Church, Springfield, September 26th and 27th. The Rev. Dr. George H. Thomas of St. Paul's Church, Chicago, will be the principal speaker at the banquet on Friday night.—The Rev. Thomas A. Dixon of St. Andrew's Church, Paris, has been spending the summer in Paris and Mattoon. On the first Sunday in September the Bishop confirmed a class of seven in Paris. Some very constructive work has been done during the summer time, and the Bishop is greatly cheered over the results.—Next month the diocese is to be host to the meetings of the provinces of the middle west, of which the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, is president. Preparations are being made to house all the delegates and visitors at one of the hotels.—The Church Club of Springfield will sponsor a dinner to be held on the evening of October 15th, at the St. Nicholas Hotel, in honor of the bishops, other clergy, and lay delegates, as well as the women coming for the meeting of the Woman's Auxiliary. St. John's Church, Springfield, has at last been able to have its new pipe organ installed, and it will be heard for the first time on Sunday evening.

TENNESSEE—Bishop and Mrs. Gailor have returned from the Lambeth Conference and are at their home in Sewanee. Despite the intense heat, a congregation that filled St. Mary's Cathedral in Memphis greeted the Bishop for his first sermon after returning to the diocese. Bishop and Mrs. Maxon will return from their summer camp in Canada about the middle of September.—The work of remodeling and decorating the nave and sanctuary of Christ Church, Chattanooga, is progressing steadily and is expected to be completed early in the fall. It is from designs by Ralph Adams Cram and will give Christ Church one of the handsomest interiors in the South.—The Rev. Prentice A. Pugh, rector of the Church of the Advent, Nashville, was elected chaplain of the Tennessee Hotel Men's Association at its annual meeting recently.

TENNESSEE—The annual homecoming service of Otey parish and associate missions was held at Sewanee the first Sunday in September. Most of the eighteen missions were represented in the congregation of several hundred which packed the Otey Memorial Church. Bishop Gailor preached on Homecomings and dedicated

a handsome brass processional cross in honor of Miss Flora Fairbanks, oldest communicant of the parish, and given by the senior warden, Telfair Hodgson and Mrs. Hodgson. The Communion was celebrated by the rector, the Rev. Charles L. Widney. At twelve o'clock a picnic dinner was served on the lawn of the church.

WESTERN NEW YORK—The Rt. Rev. Walter H. Overs, Ph.D., rector of Grace Church, Hastings on the Hudson, has returned to his parish after spending three months in his summer home on Chautauqua Lake near Jamestown, N. Y. Bishop Widney has recovered his health and will be in regular residence at Hastings.

WEST MISSOURI—The vestry of St. Philip's Church, Joplin, gave its new rector, the Rev. Alfred L. du Domaine, a distinct surprise when he arrived to begin work on September 3d. During the summer the plain frame rectory had been enlarged by the addition of a sun parlor and sleeping porch, the front porch had been replaced by a flowered and graded terrace, the interior had been redecorated, and the entire exterior had been stuccoed. Fr. du Domaine will serve also at Lamar and Neosho.—A preaching mission will be held November 12th to 23d by the Rev. Walter Klein, S.S.J.E., in Grace Church, Chillicothe, the Rev. W. G. Kings, rector.—Services have been conducted during the summer in Christ Church, Warrensburg, by Richard Park, lay reader, who will enter the Western Theological Seminary this month. St. Mark's, Kansas City, has been served by Aaron Driver, lay reader, a student in William Jewell College, Liberty, Mo. Both young men are postulants for Holy Orders.—All the clergy of the diocese have returned from their summer absences and regular schedules of service are resumed in all the churches.

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