

The Living Church

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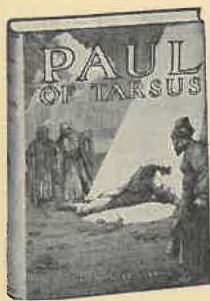
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The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, JANUARY 10, 1931

No. 11

EDITORIALS & COMMENTS

Believing and Seeing

MOST people, from their cradles, have been familiar with the proverb: "Seeing is believing." We all hear people remark, skeptically: "I'll believe it when I see it." Just as frequently we hear some one say: "Let me see it—then I'll believe it." We all hear these things said; and we all say them ourselves. Of course, we occasionally hear (and say) something else: "I could not believe my eyes." But this is seldom (if ever) to be taken literally; for people do believe their eyes, almost always.

"Seeing is believing": we are all so accustomed to the words and to the idea that, not long ago when a speaker declared, "I saw it because I believed it," his entire audience was startled. What he had seen because he had believed was an association for mutual helpfulness of which he was the organizer. Such an association, he had been told, was "Utopian," or impossible. One of his friends had said to him: "I'll believe that it can be, when I see it." And, convinced that his plan was not "Utopian," he had replied: "I see it now!" Certain that what he believed was true, he set to work. And he succeeded. No hindrances stopped him; no discouragements daunted him.

It need not be said that this happens fairly often. The memorable deeds of the world are done because men and women have seen what they believed, and have seen it so clearly and so unmistakably that it has been, as we say, "real" to them. They have done the great acts; and then other people have believed, too—because now they, too, could see. "Dreamers," these doers of mighty deeds are called: at least, they are called "dreamers" at first; as soon as other people can see what they have seen all along, these "dreamers" are called "geniuses." Everyone can easily name over the "geniuses" of history, ancient and contemporary.

In Church history, we have a glorious company of "geniuses." They are well known to most of us; through books, old and new, and through their works we know them. Do we always realize that they saw because they believed? They adventured boldly, certain of the reality of their belief. When they achieved their "dream," they were acclaimed—and held up as "examples." But is it not often their success that is lauded, rather than their unswerving faith in the certainty of success?

Of course we often do "praise famous men" while we have them with us; we do not always wait until they are gone. But do we not usually—yes, usually—wait until we can see what they have seen from the beginning? In the mission field, for example, it is not so *very* hard, though it is not so easy as it should be, to persuade some person or some group to pledge the money for a church or a school *after* the bishop from any field has reported that his people are worshipping in an abandoned freight car or that the children are being taught in a disused garage. Let him make the appeal before almost any group in the Church, and he will practically always get an enthusiastic response.

This, it should be said at once, is a good thing. But it is not the best thing that *might* have been—though the best now possible. What is this best thing? It is support in advance of what we call success; it is giving the bishop the things he needs at the moment when he first needs them. How shall we find out when that moment is? Ask him! As things now are, practically all our missionary work is done under a heavy handicap.

No one can make a mistake here. For few things in the whole world are so sure as this: that what a missionary bishop sees is an actuality. We may not be able to see it; but if he believes it, we can quite safely accept his statement that it is there. If he sees a school, on a lonely island or on a desolate plain, it is there. If he sees a hospital or a church, in what looks to us like a picture of a snowdrift (and *is* a picture of a snowdrift!), it is there. Why not save time (and much else) by giving him at once what he needs to make what he sees visible? We cannot see it; but we can see the missionary bishop. Let us believe him. There ought not to be any difficulty about that, even to the most skeptical.

BISHOPS are not the only missionaries we see. Every year the men and women who are "home on furlough" travel up and down and across the country, speaking before Church groups. Sometimes they appeal for help for their work; and usually they get it. Almost always this is work that is well started. The support promised is a tribute to success. Of course, this is a very good thing. But the best thing is to give sup-

port from the beginning. How do this? It is very simple. Ask the Department of Missions!

Most people, even those who live in large cities, meet missionaries only occasionally. The clergy in general, they may not meet very often. There is, however, one clergyman whom they meet at least once a week. This man is their own rector. What about him? Does he believe, and then see what he believes? Probably. He, very likely, is in the ministry because he sees what he believes. Most of the clergy are. What he believes is that the sacred ministry is a "ministry of reconciliation." He would help men and women and children to find God, and to enter into His Kingdom and dwell therein forever. He sees this, because he believes it. Does his "dream" become a visible reality? Do the men and women and children in his care become what he prays that they may be?

Sometimes they do; we see it, after it has happened. But if the people all saw with the rector, in every parish, and believed what they saw, this "miracle," as it is called, would happen without exception. It is hard to work alone, or with insufficient help. Many a rector does. Anyone and everyone will cooperate in some large and important enterprise, or undertake a special task once. But the work of the Church is done day by day, little by little. The rector sees what he believes; but to attain it, certain things must be done. These are small things, mostly, done with faithful regularity. What are they? How find out? Ask your rector! Try to see what he believes. If you cannot, you can at any rate see him. Believe him! "Seeing is believing" is one of those very rare questions which, if put to the people, would be unanimously voted. Having found out what to do, then do it.

There are a great many things that are seen because they are first believed. We sometimes hear it said of a person that he (or she) "always thinks the best" of anyone or anything. What such a person really does is to believe, and believing to see, what is there. So many things are discovered because some one is firmly convinced that they are, not only in existence but in particular places. Most of the treasures in natural history museums have been "uncovered" by men who saw them, so to speak, beneath the sands; they believed that these things were there and they trusted in their belief. Among the finest paintings in our galleries are those that were seen, beneath layers of encrusted grime, to be masterpieces; some one believed—and saw. And now everyone sees and believes. But the "geniuses" saw first. They always do.

Happily, there are a good many such "geniuses." Every community has at least one, and usually more than one. It is said of them that they "have tremendous faith in human nature," when their genius takes the form of thinking well of people, without apparent evidence. Fortunate are we to know them, and to be known of them. They always "have a good word for everyone"—for us, included! They see what they believe.

NOW, there is another side to this matter of seeing what is believed—a reserve side. All this while we have been considering those persons who believe what is good, and see that. We all are aware that there are other persons whose tendency is to believe what is not good, and to see that. Is what they see "real"; is it actually there? This is indeed a heart-searching question. If it is not—then, is the good that the others see any more "real"; is that actually there? This question follows inexorably upon the other.

How shall we be answered? It is not so difficult, after all. Many things are potential. The missionary's congregation and the pupils for his school and the

patients for his hospital: are they there? He thinks so, or he would not go to the solitary places. The Church "back home": what does it think? The rector's flock: are they really "called to be saints"? The rector thinks so. What do the members of that flock themselves think? Most persons who consider the matter deeply will doubtless think that the belief in the good nurtures it, helps it to come to fruition. And the belief in the bad: what of that? Are we not forced to the conclusion that it nurtures the bad and assists it to grow?

Thus we all have an immense responsibility. It is simple enough to believe what we see. But to see what we believe is a spiritual activity that takes both training and practice—like anything else of moment. It is worth doing. Indeed, it is the thing of all things most worth doing. For it is to work with God. This is on the face of it. But what of the reverse side? That is simple, too. Those who believe the bad, and see it do not truly "believe" at all; they "imagine vainly." But *they* must be able to believe, and to see what they believe, just as well as those engaged in doing it! Why not try believing in *them*? This would solve their problem—and ours regarding them.

"Seeing is believing": yes, it is. And believing is seeing. Yes, it is. And how thrilling it is! And everyone may do it. If at first anyone does not succeed, then he may try, try again.

IF WE could find a way to bridge economics with Christianity it might prove also the way to general prosperity.

This present world distress is not caused by a failure of crops or other shortage. We have no famine.

Quite the contrary. On the one hand we find a surplus of the world's material needs: of food, of clothing, of manufactured goods. On the other hand we find literally millions of the world's population starving or in great distress for the very things that constitute the surplus.

Christianity says, Give to him who is in need. Economics says, But how? It would seem that the twofold anomaly between over-production and under-consumption would be cured by permitting the two to balance one another; to give surplus wheat, clothing, automobiles, or what not, to those who are in distress because they have these not.

Yet our economic system simply falls down when this is suggested. We simply do not know how to do it.

Our economics are founded on a system of buying and selling. Yet today those who have cannot sell because those who have not cannot buy. The word *give* is simply unknown in our system of economics. But it is the very keynote in our system of Christianity.

So until we can somehow bridge the two systems it is obvious that conditions of depression and distress will follow each other as fast as modern industry and modern agriculture continue to produce more than the world can buy or sell.

Perhaps the most eloquent prayer that can be prayed in this day of distress is simply: Thy kingdom come.

For the kingdom of God can have no such gulf between supply and demand.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

KNOWLEDGE AND WISDOM

Sunday, January 11: The First Sunday after the Epiphany

READ Colossians 1:9-12.

"Knowledge comes, but wisdom lingers,
And I linger on the shore,
And the individual withers,
And the world is more and more."

SO SINGS Tennyson in his poem "Locksley Hall," and he expresses a great truth. For wisdom is the application of knowledge to life, and that application is, alas! too rare. In our Collect we pray for knowledge, and then we pray for grace and power that we may use our knowledge aright. Knowledge is dangerous unless rightly applied, and we need to rely upon divine wisdom that the world may be better and happier because of our living and serving and acting. It is not enough to know the truth—the truth should make us free from all false living and should shine out from us upon a weary world and lead that world to God.

Hymn 279

Monday, January 12

READ I Corinthians 1:23, 24.

CHRIST is Wisdom. In St. John's Gospel He is called the *Logos*, a Greek word signifying "reason" or wisdom. St. Paul (I Corinthians 1:24) uses another word, *sophia*, and the very nature of Jesus Christ implies His wisdom. His knowledge, of course, was infinite, and His divine use of His infinite knowledge was applied for the blessing and salvation of men. Hence the comfort of the gospel as it reveals this holy wisdom, completing and fulfilling His knowledge of love and His knowledge of human need. Practically, then, we rest upon the wisdom of Christ. "He makes no mistakes," as a dear saint once expressed it. And as we try to follow Him we find not only what we ought to do, but also "grace and power faithfully to fulfil the same." He guides us by His wisdom. He is made unto us "wisdom and righteousness and sanctification and redemption" (I Corinthians 1:30). Hence the daily cry: "Lord, what wouldst Thou have me to do?"

Hymn 40

Tuesday, January 13

READ St. John 13:16, 17.

OUR chief difficulty is not in knowing, but in practising. We may have encyclopedic knowledge and yet be no better in God's sight. "If ye know these things, happy are ye if ye do them." And the dear Lord said again: "Why call ye Me Lord, Lord, and do not the things which I say?" (St. Luke 6:46.) There is much knowledge in the world, but it lies idle; nobody is the better for it. The glory of life lies in obedience. We are happy only when we are putting into practical use the things we have learned. Someone once rebuked Mr. Moody for the mistakes he made in grammatical expression. "I know it," the godly evangelist answered. "I had no opportunity to study save at night as I read by the light of the fire on the hearth. But you, my friend, have plenty of grammatical knowledge; what have you done for the Lord with it?" Knowledge may be power if used as Christ asks, but it is also a responsibility. The more we learn the greater our opportunity for service.

Hymn 502

Wednesday, January 14

READ St. Luke 2:41-52.

WE KNOW little of our Lord's "hidden years," but we are told that "He grew in wisdom and stature and in favor with God and man." It was the growth preparatory for His three wonderful years of public ministry. So He declared in His great sacramental prayer: "For their sakes I sanctify Myself that they also might be sanctified through the truth" (St. John 17:19). Surely He has set us an example! We are to gain knowledge and strength not for our own glory, but for the ser-

vice to which we are called. The common theory of education is that so the young are prepared for life, but what kind of a life? A life of worldly success, or prosperity and honor? Life means more than that. We are to make the world better and more righteous. We are to help men to know and serve God. When we realize that, all education has a definite character and it becomes a joy because it has a purpose.

Hymn 367

Thursday, January 15

READ St. Matthew 25:14-27.

THIS parable of the talents brings to us a great lesson. At first it is a little startling. Am I just to live and work that I may show a kind of profit at the last judgment? But the spirit of the parable bids us "read between the lines" and see how we have here a definite outline and shaping for our lives. "Macaulay remarked that this parable has given to the language a new adjective, 'talented.' Carlyle thundered it as a Sinai law of life: 'This is the question of questions, what talent is born in you, and how do you employ it?'" It is a splendid picture of revealed opportunity, a gracious call from the Master, an outline of a worthwhile life. Wisdom calls, and she places in our hands treasures—knowledge, truth, sympathy, love—and we are so to use them that the Lord of His people will be pleased with our service. We see the program as the dear Christ Himself holds it out. Five talents or two or one—it matters not. What matters is our use of what He has given.

Hymn 497

Friday, January 16

READ St. John 18:36, 37.

THERE is something of glorious dignity in the scene as Jesus Christ stands before the representative of the great worldly Roman empire and declares the purpose of His life on earth: "That I should bear witness unto the truth. Every one that is of the truth heareth My voice." That Truth was Himself, the revelation of divine love, of sympathy, of redemption, of eternal life. He was the Son of God bringing the message and living it and sealing it on the Cross and at the Tomb. No wonder the Roman governor could not comprehend it and cried in pitiful blindness, "What is truth?" But we know it, and it is to us the blessedness of Bethlehem, of Galilee, of Gethsemane, of Calvary, of the Risen Christ.

Hymn 500

Saturday, January 17

READ Revelation 5:11-14.

LOVERS of the oratorio of the *Messiah* will recall the great closing chorus which, as it is sung with voices and instruments and organ united, seems to lift the veil and reveal the glories of Heaven. The great word "wisdom" is joined with the other divine attributes, as if to bring the work of redemption into the very heart of the sacred adoration. And how rightly so! For the joy of the multitudes as they sing and worship with the angels will be the blessed Life which fulfilled infinite knowledge in infinite and loving salvation. May we not, as we catch the vision, return with new zeal to the privilege which is ours, under Christ's guidance, of fulfilling our knowledge of God and His mercy by life and service, thus proving both faith and gratitude? For here on earth we may bring wisdom to fulfil the purpose of our lives, making our Christianity the power which Christ will give to bring the world to acknowledge Him as King of kings and Lord of lords.

Hymn 266

Dear Lord, show me what Thou wouldst have me do, and then grant me grace and power that I may fulfil Thy will. I thank Thee that I may make my life, by Thy grace, a thing of usefulness. I can do little, dear Lord, for Thee, but oh, do Thou great things through me, and to Thee I will render all gratitude and praise. Amen.

THE NEW "ADVANCE DIVISION" OF THE BROTHERHOOD

BY LEON C. PALMER.

GENERAL SECRETARY, BROTHERHOOD OF ST. ANDREW

AN important forward step of far-reaching significance for the future is being taken by the National Brotherhood of St. Andrew, upon recommendation of its junior advisory committee and approval by the national executive committee. It is in effect, such a rearrangement of the organization as will again make the Brotherhood predominantly a young men's organization and in so doing recapture the spirit of youthful enthusiasm and daring achievement that characterized the Brotherhood in its earliest days.

The original Brotherhood chapter formed at St. James' Church, Chicago, in 1883, was composed of older boys about 18 to 20 years old, and their leader, James L. Houghteling, was barely 29. They were thus in reality what would today be called an "advanced junior chapter." Similar groups of older boys and young men, mostly between the ages of 16 and 24, were formed in other parishes and the early national conventions of the movement were composed largely of young men of these ages. As Dr. B. F. Finney, vice-president of the National Brotherhood, has said: "The recent Junior Brotherhood Convention at Oberlin, in the average age of its members, was a close replica of the original Brotherhood conventions, which were composed of boys and young men little older than these."

But as the original Brotherhood members grew older, the time came when a separate junior department was organized, to include boys from 12 to 20 years of age. Later, because of the recognized difference in viewpoint and interest between the young men of 16 to 21 and the younger boys on the one hand and the older men on the other, a separate sub-division was established for these older boys and entitled "The Advanced Junior Division of the Junior Department."

Experience has shown that the recognition of this age as a distinct group was wise, but that treating it as a sub-division of the junior department and calling its members "advanced juniors" was a fundamental psychological error. The young man of 18 or 20 is more closely related in thought to the man of 25 than to the boy of 12. Moreover, by treating them as juniors we were building up a loyalty to the junior department and the blue button, from which they must soon graduate, instead of developing a loyalty to the red button and the senior department into which they should soon come. We were asking them to turn their faces to the past instead of to the future, to look back to boyhood instead of looking forward to manhood. As a matter of fact, they were not constitutionally members of the Brotherhood, but only of the "junior department" and had no voice or vote in the councils of the national organization. This meant that to some extent we lost the overflowing enthusiasm and spirit of daring achievement which is normal to youth and which was characteristic of the original Brotherhood when it was composed of older boys and young men of these ages.

The recognition of this fact, that the age group of approximately 16 to 25 should be looked upon as full members of the Brotherhood and should constitute the vanguard, the "shock troops" of the Brotherhood movement—was the basic fact in the recommendations of the junior advisory committee and the action of the executive committee.

A second fact recognized by this conference is that boys today develop earlier and more rapidly than in time past; consequently, the boy of 10 today is normally as far advanced as the boy of 12 a generation or two ago. The age from 10 to 15 is normally the "gang" age with boys—the time when they instinctively tend to join or form organizations of their own. Many rectors are already asking permission to include 10 year old boys in their chapters.

It was, therefore, decided to make the agcs for the junior department from 10 to 15 inclusive. The Brotherhood itself will consist of boys and men from 16 up. For the sake of convenience, the chapter consisting of boys and young men aged 16 to 24 inclusive will be known as the "advance division," while chapters, most of whose members are 25 or over, will be called senior chapters. There will no longer be any "advanced juniors." The advance division members are not looking back

to the juniors, but are looking forward. They are recognized as full partners in the enterprise of spreading Christ's Kingdom among men, especially young men. They take the same standard of life as expressed in the rules as the seniors take. They wear the same Brotherhood emblem and have a full voice in the convention and in the management of the organization. The term "advance division" is particularly applicable to them because of the great advance recently made in this department of the Brotherhood organization and the fact that their enthusiasm and earnestness will undoubtedly make them the "shock troops" which will be responsible for the greatest advance in the Kingdom's work.

All present advanced junior departments will be asked to qualify under the new arrangement before St. Andrew's Day, November 30, 1931. All chapters hereafter organized will conform to the new terminology and age limits.

Recognizing the fact that the present Junior Handbook is better suited to the younger boys than to the older "advanced juniors," a new and very brief "Members' Book" will be prepared for advance division members. The present Junior Handbook will continue to be used by the junior division (ages 10 to 15) and the present Senior Handbook by the senior division. Leaders of advance division chapters can make use of both the Junior and Senior Handbooks and of the Advanced Junior Leaders' Manual for reference and source material.

The new arrangement will enable the present "advanced juniors" to become full members of the Brotherhood, with a voice and vote in the national convention and in the determination of national Brotherhood policies. It will help bring back to the Brotherhood the vigor and enthusiasm of its early days and it will provide the young manhood of the Church a channel through which they may undertake great things for God and humanity.

THE COMING AGE OF FAITH

ALL of life is governed by a ceaseless ebb and flow. The law is illustrated in the world of commerce. A wave of prosperity sweeps across the whole world, advancing with almost irresistible force—and when it is at its highest, it recedes. In the political structure, we see the ceaseless ebb and flow of empires, and the rise and fall of new economic forces. In the intellectual life of men we see an age of poetry and art grow to full power and recede, to be followed in turn by a wave of scientific interest.

God's universal law applies also to the spiritual life of mankind. At intervals there sweeps over men a passion of repentance and a deepening of the life of God. In the twelfth century when the tide of faith was low, when corruption was all but universal, a great wave of religious devotion swept men into the Kingdom of God. Francis of Assisi was one of the leaders, but the movement was far greater than one man, or a multitude of men, could have caused. Two centuries later when that wave subsided, Savonarola called a corrupt and spiritually debased people to repentance and consecration. From Florence went a flame of spiritual cleansing and power. Again and again as Faith has ebbed, there have been these periodic renewals, each one growing in force and intensity; each of which has made itself felt for all time, and yet has lost its first fervor and power.

For the last half century, the spiritual life of mankind has been at ebbtide. No one will say that all is well with the religious life of today. Its impotence and lack of power are universally admitted. We have relied upon material things for strength and security. When these fail us, we find ourselves spiritually bankrupt, for we have neglected in our lives the things enduring—the spiritual foundations of life.

But the night is far spent; the day is at hand. The souls of men cry out for God. Before us there looms such an age of spiritual power and cleansing as mankind has hardly known before. Each age of transition has known a mighty spiritual renewal—the transition from Feudalism was the age of Francis of Assisi; the age of the industrial revolution was the age of Wesley. We face an age of transition today, both in the economic world and in the world of intellectual life of men. Already our pulpits speak with a confidence and power unknown a few years ago. A new age of Faith is at hand—a Faith that gives courage to face the task ahead; a Faith that gives vision to build anew the crumbling walls of the Kingdom of God. Only such renewal of Faith can save our nation, and the other nations of the world, in the coming crisis.

—Rev. Arthur C. Baker.

The Problem of the Underprivileged and Unadjusted Girl*

By the Rev. Harold P. Kaulfuss

Rector of Trinity Church, Granville, N. Y.

SOMEWHERE recently I have seen the statement, "Every child is a problem child." I attempted to locate the quotation but could not find it. My suspicion is that it is in Mary B. Sayles' book, *The Problem Child at Home*. However, I am convinced of this—"Every girl is a problem girl"—a problem to herself, to her parents, to her school, to her Church, and to society. But lest I be thought too hard on the girls, I hasten to add that this is also true of each of the rest of us. We are each a problem, to ourselves, to our parents if they are still living, to our Church, and to society. The problem of the under-privileged and unadjusted girl! Is there anyone in my audience who is not under-privileged—not unadjusted? There may be some who would maintain they are not now under-privileged. But dare any of us say he is perfectly adjusted? These states are a matter of degree, not of kind. As Miss Sayles says in her preface—"All of us are at one point or another a bit askew, a bit warped by our own peculiar experiences." I want to recognize this fact at the beginning of my treatment of this difficult subject. I am warped by my own peculiar experiences, and I can only speak of the problems as I have seen them, as they appear to me at present.

Who are the under-privileged? Who is unadjusted? Who is responsible for these things? What is real prevention?

Let us look at Theresa. Theresa's mother was a problem. She was sent to one of our Church schools for problem girls. There the girls were allowed to choose what they would specialize in. Theresa's mother chose sewing. But she was taught no cooking or housework. She would have had to be taught carefully and patiently because she was feeble-minded. This was either not recognized, or not thought important. At any rate she was not sent to a state school for mental defectives, but was discharged at sixteen to look after herself. Naturally she married. Why not? And of course she had children, twelve to be exact. Of these, two died in infancy, one is an idiot, one is an imbecile—these latter both in institutions. One daughter, Agnes, older than Theresa, is a mental defective. One sister, younger, and Theresa are normal. The younger sister is exceptionally bright, but Theresa might be classified as a dull normal. Of the four remaining brothers, one died of pernicious anemia. He was of a high intelligence. The other three run from moron to dull normal grade. Agnes was sent by her mother to the same school to which she had gone. She learned cooking and housework, and does both wonderfully well, but, though feeble-minded, she was discharged at sixteen. So far we have been able to keep her out of trouble and to find work for her.

But to get back to Theresa. Naturally, her mother had no control over her. Naturally, her home was very unattractive. Naturally, she sought adventure and found it, here, there, everywhere. Finally she came to me. The Church Mission of Help found a home for her. After her baby was born she earned part of her hospital bills. Because she was only fifteen it seemed best to have the baby adopted. Now Theresa is going to high school in a place some distance away under the supervision of the Church Mission of Help. She is working for her board and clothes in a clergyman's family. She has a sympathetic friend in the local Church Mission of Help director, and she is adjusting well. Every letter from her radiates happiness and content, and the desire to make good. But what a lot of suffering Theresa, her mother, brothers, and sister could have been saved if the Church school had done adequate preventive work! And if we excuse the Church school for the mother's preparation, what can we say of the daughter—in twenty years we have learned so much about mental defectives—but that school acted as though there had

been no advance since the mother's time. Just to show you how well Theresa is adjusting, I want to read a letter which I received from her the other day.

"Dear Friend:

"I received your lovely letter and was very happy to hear from you. I was eighteen in August and Mrs. X had a big birthday party for me. We all had a wonderful time. I never have had a party of any kind and so it was a big day for me. . . . They are spoiling me here I guess. Everybody is always doing something for me. I wish I could do as much for them some day. . . . I want to go home for a week if mother has room for me. If I do go home I would like very much to see you before I come back. . . . You won't know me when you see me. I am glad I came here. . . . I have so many nice friends and they are all very nice to me. And I have you to thank for it all. I was down on you once Father Kaulfuss but I hope you have forgiven me. . . . I feel bad whenever I think of it. . . . I wasn't so bad as some people said I was. I had a talk with Mrs. X when I came here and I told her that I would show people I could be a nice girl. I've tried awful hard to do right and be a lady. . . . Mrs. X said I was a good example for the others to go by. No one has talked about me here. I'm going to keep trying and when I leave here no one will have anything to say about me. Very few people know why I came here and I was told I did not have to tell.

"I have never forgotten the day I went to make my confession to you. . . . I have made it here often. . . . It was a great load off my mind when I got through. I have learnt a lot here. . . . and I hope I will always have faith in our Lord. . . . I hope you will keep on praying for me. Please write as soon as you can as I am always glad to hear from you.

"Best regards,
"THERESA."

This is just one case where the Church is responsible for the unadjusted girl. What about her responsibility through the ill-advised and unprepared-for marriages?

FOR nearly ten years I have been working in the same little village. In all that time the work with the girl of my own parish and outside has been primarily readjustment, rescue type. Many of the cases with which I have worked with the Church Mission of Help have been thrilling, satisfactory. I believe we need more Church Mission of Help workers, trained and volunteer, in the rural field. But how to prevent problems, how to equip the girl to face her problems, is as much a puzzle as ever.

The other day at a meeting in Albany I stated that the great need of the girl was a personal friend with whom she could talk over her problems. A study of girls' lives and problems shows that only one girl in three hundred had any talk with her mother regarding girlhood and womanhood. Mothers are afraid to discuss problems they have never satisfactorily solved. I maintained then, as I do now, that the need is for volunteers who will help with the training of girls for marriage, who will be friends in whom the girl can confide, who know life and its problems, who are not shocked, who know considerable of psychology and more of religion. I was told that there were Church Mission of Help volunteers in nearly every parish. I know it, but are they trained? Are they doing the job? Or is their function primarily the reporting to the diocesan office the case of the unmarried mother, and working with her afterward? The work must be done before, at home, in school, in the Church school, by personal contact.

Our girls' problems do not come primarily because they are under-privileged so far as financial or social position is concerned. Our problem girls come from every strata of society. In the last three years I have had the privilege of attending several summer conferences of the Church. I have talked over their problems with many women and girls. They are all fundamentally the same problems—namely, emotional problems.

* A paper read at the meeting on Social Service at the Synod of New York and New Jersey, held at Atlantic City, November 11, 1930.

They arise because the fundamental emotional needs are not being met. You are all familiar with those needs. The first need of the child, of you and me, is the need of security. Love of parents for each other, harmony between them helps more than anything else. I venture to say that a study of the cases of the Church Mission of Help generally will show that nearly 90 per cent of the cases of the problem girls come as a result of broken homes—by that I mean not necessarily broken by death, divorce, or separation, but where there is contention, discord, lack of harmony and understanding between parents, or between parents and children, or both. To quote Miss Sayles again—"Purely external causes of insecurity, such as irregular and inadequate income and frequent changes of abode with all that is involved in the way of new adaptations to school and comrades, are of course also harmful to many children: *though when the inner harmonies of the home are preserved, such outer conditions need not be wholly destructive.*"

The second great need is the freedom to grow. And of course we must recognize that this means growth of the whole personality—physical, mental, spiritual, social growth.

The third great need is the need of a concrete ideal on the part of parents. Unless the parents are in a position to give this, the child must find it somewhere else. This of course makes the problem girl the problem of the whole of society. "Endeavoring to be what one wants one's child to be, without assuming that one already embodies the ideal, seems on the whole the procedure most likely to succeed" (Sayles, above). This we must point out to the young mother of the problem girl and boy of tomorrow. This we must teach our unmarried mother is to be her attitude toward her child. I say to her, "How you got it is not so important as what you are going to do with it. Motherhood is sacred, in itself, and for you there is a glorious opportunity, a real challenge to make this child great." So often the instilling of high ideals in a girl for her baby's sake makes her raise her own standards tremendously. To me that is one of the most satisfactory things about Church Mission of Help work. I see the way so many careless, thoughtless girls become really fine noble women through the challenge that Church Mission of Help gives her to make good for her child's sake. It puts into her hands for the first time real knowledge of herself, real understanding of the meaning and sacredness of the sex function in life, and awakens in her a new and hungry grasp for spiritual realities. As one who had suffered tremendously said to me, "I wasn't bad, I never hurt anyone. I was just drifting. It was worth all this suffering to bring me to myself, to bring me to this understanding of spiritual things." But is it not the task of the Church to bring to her children knowledge of self, understanding of the sacredness of sex and of spiritual realities with the minimum of sin? Without a certain amount of suffering it is not attainable.

The fourth great need is the need of companionship, of adult companionship. The growing personality must find this companionship in parents, in friends, in adults who understand. How rare is real companionship between parent and child where the child freely speaks and meets sympathy and interest. The parent who knows how to bear the child's company can also meet the child's need of a guide, of a safety valve, and of an interpreter of life. Meeting these needs is the parents' job—and unless they are met we have our problem girls who become the charge of the Church Mission of Help, of the juvenile courts, of institutions for delinquents.

Two things are needful—(1) Facing the problems as they arise in a sympathetic, understanding way. Church Mission of Help is doing this in a glorious way in cooperation with helpful clergy and lay volunteers. (2) Preventing under-privilege and unreadjustment. Where shall we begin this latter? The answer is begin anywhere, but begin! At no point along life's highway is there a place where this preventive work does not react.

Let me illustrate—here is the course, *Building Family Foundations*, by Harold Holt, a course on preparation for marriage. I had the privilege of giving this course with my own adaptations and additions to a group of clergy and lay adults this summer. In the group were a number of young people from seventeen to thirty. The reactions were exceedingly varied—individual conferences on how to teach the facts of life to children; a new attitude toward sex and its beauty and sacredness; the possibilities of salvaging a family on the verge of a break up; a serious conference with a seven-

teen year old girl who was sure her mother misunderstood her, and was showing a great favoritism toward an older sister; a quiet talk with a mother who had been brought up in intense ignorance of all of the meaning of her emotions, and who had begun to impress upon her four year old daughter the same sex complex; a frank statement by a seventeen year old high school girl, "Thank you for your lecture this morning, Father Kaulfuss. It taught me so many things I needed to know and did not understand." This is prevention, it is also cure.

LAST year we gave a series of six lectures for mothers and teachers on modern psychology with especial reference to the problems of parent-child and teacher-child relationship. These lectures covered the following—(1) A general introduction to and the fundamental rules of mental health; (2) The Emotional Development of the Child; (3) Complexes; (4) Conflicts; (5) Psychology and Morals; (6) Psychology and Religion. These lectures and discussions helped with the problem of adjustment, by enlarging the self understanding of the mothers and teachers, by helping them deal with the boys' and girls' emotional needs more intelligently.

This year we have another series. We have begun by giving a general introduction to Abnormal Psychology. The second lecture was on Introversion and Extroversion. Next week we study Suggestion and Auto-Suggestion, and discuss the results of the tests on Extroversion and Introversion that we all took last week. The fourth lecture is Mental Hygiene and Morals; the fifth, Mental Hygiene and Social Life, Recreation, and Literature; the sixth lecture is Mental Hygiene and Religion. I speak of these things because I am firmly convinced that the problem of the unadjusted and under-privileged girl cannot be met merely by helping such a girl to readjust herself and regain her privileges, *but that there are innumerable ways of reaching her before she is even born* and preventing her problems from arising. In the larger sense, all that we teach mothers and teachers, all that we teach boys and girls by way of preparation marriage, all the light we throw upon human behavior *in whatever age group*, along with the building up of character tends to lessen our problem. We have to meet our problem squarely when we are faced with it in the so-called incorrigible girl, in the delinquent girl, in the unmarried mother, in the neurotic. That is the great work of the Church Mission of Help, and other Church organizations for readjustment and reëducation. But whenever we teach any person better to understand the meaning of life, how to live a finer balanced, more abundant life, and instill in him a desire that others may share his knowledge and experience, we are tackling in a preventive way the problem of the unadjusted and under-privileged girl.

Here is a parish where the Girls' Friendly is working on the problem. One meeting a month they take up dietetics and cooking; the second, sewing; the third, personal problems and personal conduct; the fourth is a devotional meeting. Three times a year when there are five meetings a month the religious life for women is discussed. The aim here is obviously the making of the Girls' Friendly a life preparation group.

What an opportunity lies before the Woman's Auxiliary! I was much struck by the letter sent out by the head of the Auxiliary of the district of Spokane:

"What is the most important work the Church asks of women? The answer is: Religious education in the family, religious education for daily life, and human relationship. If the members of our families live happy and religious lives, they must have a full knowledge of human values.

"Religious education like any other type of education will not function until it becomes a matter of practice. The religious lessons taught are not effective until their real practice in life situations becomes effective.

"As in all other important work, preparation and thought are needed to make effort successful. An analysis of the desired outcomes in character which we should expect from religious education must be made and then activities selected which furnish opportunities to practise these traits of character until they become habitual.

"What a great responsibility rests upon mothers who are directly concerned in religious education!"

These are weighty words well spoken.

We can rejoice at the way here and there in the Church we are awakening to the immensity of our problem, the increasing way that Auxiliaries, Girls' Friendly societies, and kindred

organizations are thinking of the matter of life preparation, of well adjusted personalities, which means, of course, the personality in which the individual is growing mentally, spiritually, and socially. The well integrated personality is one in which the spiritual directs, controls, and gives meaning to all reactions to one's environment.

Many of us are beginning to use in our primary departments the bulletin of the U. S. Department of Health, *The Wonderful Story of Life*. We are putting into the hands of teachers and into the hands of youngsters from eight to twelve, De Schweinitz' *Growing Up*, and other kindred books. We are endeavoring to spiritualize the whole of life and to present sex and sex life as what it is, a sacred and holy thing, not to be taboo in Church school, but to be taught there, because it belongs there.

We are daring to discuss with adolescents the meaning of the urge to pet, and its dangers. We are discussing the choosing of life mates, and the meaning of marriage, the analogy between Holy Matrimony and Holy Communion.

MY TEN years in the ministry have been spent wholly in the rural field. But the problems we are facing are not rural problems. They are human problems. Human nature is essentially the same wherever you find it. We are all faced with the same problem, a wholesome happy adjustment to our environment—self—man—nature—God. It is largely a spiritual and emotional problem—a question of inner attitudes.

I cannot think of the problem girl, or talk about her without thinking of the Church Mission of Help. In my experience the Church Mission of Help has done more for the problem girl, in proportion to its limited personnel, than any organization in the Church. I always turn to the Church Mission of Help with all major girl problems of readjustment and many boy and man problems in my rural field, if only for advice when I am bold enough to feel equal to handling them myself.

The Church Mission of Help is doing a distinctive piece of Christian missionary work—that of applying the latest and best social case work technique to a concrete problem from a spiritual and Churchly standpoint. Working with them has made me realize the need of a better technique as a priest—has forced me to answer "Yes" to the question Father Barnes asked last year at the National Conference of Social Work in San Francisco—"Is There a Technique for the Cure of Souls?"

The majority of cases with which I have had the privilege of sharing with the Church Mission of Help have been with girls outside the Church. Never have I had a reaction that was not one of appreciation that a Church organization should care to help with the problem of the unmarried mother, the so-called illegitimate child, and the falsely labeled "bad girl." I am firmly convinced that one of the grave needs of the Church is more trained case workers to extend the work of the Church Mission of Help, to work as general social workers in parishes and in the rural field. Moreover, every parish social worker should have case work training, know a good deal of mental hygiene, in addition to real religion, without which of course the training lacks meaning. Sometimes we are told that the parish social workers' needs are consecration, or holiness, and sanctified common sense. But we cannot solve the puzzles of human behavior with these alone. We must know the mainsprings of men, understand human behavior, to solve these problems, and we must bear in mind that each individual is a separate individual. It is written of our Saviour—"He knew what was in men!" And He worked with individuals, that is, according to case work principles!

Twenty-five per cent of the cases handled by the Albany diocesan branch of the Church Mission of Help last year were Episcopalians. Allowing for the fact that our own girls would naturally be brought to a Church organization, when one considers the fact that the Church Mission of Help works with all non-Roman Catholic girls, this is an alarmingly high per cent in proportion to our members. It reveals clearly that the Church has not been giving to the girl what she needs. It manifests the urgency of more preventive work. It challenges us to a more thorough understanding of the spiritual needs of our girls—to make their religion give them grace to withstand the wiles of the world, the flesh, and the devil. It challenges us to teach them and our fine young men how to sublimate those natural God-given instincts until they find their sacred function in holy marriage, and happy parenthood.

BETHLEHEM

A Hymn for Epiphany-tide

BY THE REV. LAWRENCE B. RIDGELY, S.T.D.

PROFESSOR OF CHURCH HISTORY, DIVINITY SCHOOL OF THE PACIFIC

BETH - LEHEM

L. B. R.

ALIVE UNTO GOD

WHAT is ice but water dead?
For rushing flow stillness instead;
Dead each ripple, beauty's curve—
Let me not such death deserve.

Living Water give, pray I,
Out of Day Spring from on high;
Cup of water serve, may I
To each thirsty passer by.

MARTHA YOUNG.

AN AGED HERMIT planted an olive-tree near his cave; and then, thinking it might want water, he prayed to God to send rain. So the rain came down and watered his olive-tree. Then he thought a little warm sun would do it good; so he prayed for warmth and sunshine, and the sun shone, and it was very hot. Then, as the sapling looked somewhat feeble, the hermit thought, "What it now wants is a little frost to brace it." Accordingly he prayed for frost, and that night the hoar-frost covered the ground. But the olive somehow did not seem to thrive, so he thought that possibly a warm southerly wind might help it on; and he prayed that the south wind might blow upon his tree, and the hot south wind blew, and the olive died! Some days after, he was visiting a brother hermit, and he noticed that he had a remarkably fine olive-tree. "Why, brother," he said, "how do you manage to get your olive-tree to thrive so well?" "I don't know that I did anything specially to it, but I just planted it, and God blessed it, and it grew." "Ah, brother, I planted an olive-tree, and when I thought it wanted water I prayed God to give it rain, and He sent rain; and when I thought it wanted sun I prayed for it, and the sun shone; and when I thought it wanted bracing I prayed for frost, and the frost came. God sent me everything that I prayed for, as I thought it wanted it, but my tree died!" "And I," replied the other, "just simply prayed that God would take care of my tree. and then left it in His hands to arrange the how and the when, because I felt sure *He knew what was best for my tree*, better than I did!"

The Sin of Impatience

By the Rev. Elmer S. Freeman

VARIOUS lists of sins have been made by different people at different times. The traditional list of the seven mortal sins includes pride, lust, anger, covetousness, envy, sloth, and gluttony. Most of us would agree that these can be compressed under one head—selfishness. Covetousness and envy are selfishness with respect to possessions which others have. Pride is selfishness with regard to our own characteristics, with a “holier than thou” attitude as its worst form. Gluttony and sloth show selfishness in being unwilling to share our material possessions—the food which sustains life and the abilities which God has given us—with those who need them equally with us. Lust is physical selfishness—misuse or over-use of a power and desire which is essentially, as the Lambeth Conference has just said, noble and creative.

But I think there is another sin which is of almost equal importance, and equally deadly alike to true spiritual development and to real happiness, and that is the sin of impatience. It is more than just a fault of disposition; it is a fundamental warping of spirit. Its roots are far deeper than appear on the surface, for basically it indicates a lack of faith. It is the old fault of which the Deuteronomist complained when he found the children of Israel, in time of prosperity, forgot God, and claimed that it was by their own power and the might of their own hands that they had prospered.

It is particularly the vice of our modern world, even more specifically of Anglo-Saxon races just now, though with a missionary zeal worthy of a better cause we are spreading it as rapidly as possible until the world is feeling its repercussions in China and India and South Africa and Egypt. We gibe at them for being too patient, and then in the next breath goad them, both by insult of what they have been, and by encouragement to imitate what we are, to the opposite extreme of impatience.

Evolution, whether physical, social, or political, is slow—too slow, we often think—and revolution much the more attractive way. But evolution gives much more lasting results, with far fewer broken heads and hearts, to say nothing of cultural and social values conserved by evolution and lost by revolution. A great contribution to the world's thought could be made by a competent sociologist or political economist who would make a study of the gains accruing to civilization where orderly processes of evolution were allowed to operate, stimulated by the gentle pressure of enlightened ideals of gradual progress, and the corresponding losses and wanton destruction occasioned by depending upon speedy, thoughtless, and impatient revolution in the same fields.

Our American experiment of prohibition, noble or otherwise, as you like, is a perfect example of what I mean. The progress of temperance education in which we unanimously believe, I am sure, had made very great headway, and was in a fair way to sweep the country into a voluntary abolition of much that was evil in the liquor traffic. But we were in too much of a hurry, and that education has been set back at least a generation because of our too great impatience.

But let us be very concrete and specific in thinking about this sin of impatience. Watch the automobile traffic in New York sometime with this thought in mind. Remember that a half a minute to two minutes is usually the longest wait, but notice how much before this begins the impatient honking of horns, though the drivers and riders in ninety-nine out of a hundred cases wouldn't know what to do with the extra moments if they got them.

Frequently the sin of impatience shows itself, among other ways, in a desire to “get rich quick,” not particularly from motives of greed or dishonesty but from discontent with the steady patient saving and accumulation of possessions. Read the advertisements in second-rate publications and see how many appeal to this human desire to get rich in a hurry. Thrift campaigns by banks and conservative, reputable financial institutions meet this invariable obstacle, and those who know tell us that most economic crashes—individual, firm,

and general—are due to the mania for speculation which has as its basis the impatience of people with the ordinary and slower ways of getting money.

The quest for human happiness on which we are all embarked is far more hindered than advanced by the sin of impatience. We seem to think that happiness can be bought in wholesale quantities—all in one piece, as it were—while the fact of the matter is that it comes at retail much more often. Happiness is found in a multitude of small items much oftener than in a few great ones—the kiss of a child or a lover, a perfect morning in the country or the mountains, the joy of contributing to another's welfare, the calm serenity of living day by day in the atmosphere where love reigns, the sense of exaltation and peace with God and man in a service of worship. These do not come; indeed, they retreat, in inverse proportion to the frenzied impatience with which we pursue them. They do come when calmly and patiently we seek out and grasp them along the roadside of life as its miles pass under our feet.

BROKEN homes are usually, though not always, the result of this same sin of impatience, for with patience go hand in hand the willingness to understand and sympathize, to be tolerant, to accommodate differences in temperament; while impatience gives scant heed to any of these.

I knew of two homes which illustrate the working out of this principle. In one, there was no really important reason for a break, but both husband and wife were selfish, irritable, and impatient. They separated; both married again, only to carry the same disposition into the second home, so that both are still wretched and miserably unhappy, wishing devoutly that they could be together again. In the other, though there was much more reason for a separation, for the husband was really cruel and actually unfaithful, the wife had the courage and patience to face it through. Ultimately the husband came to his senses, asked for and received his wife's forgiveness, and that home is united and happy today, because the wife did not fall victim to the sin of impatience.

Much of the literature of discontent which is so vocal just now, though it is not peculiar, of course, to our own time, is the product of the sin of impatience. We see things that are wrong, perhaps, and out of accord with our ideals of justice and right dealing. The impatient man, though his essential idealism and desire to see wrongs redressed may be no more open to question than those of his more patient brother, tears up the old deck of cards when he sees so many to whom fate has dealt poor hands, and calls for a whole new deck, to try to wipe out the entire score and begin anew. The other idealist, who has not yielded to the sin of impatience, is content patiently to shuffle and redeal the cards again and again, seeing gradually a more equitable distribution take shape. In political affairs, for example, communism is one way, the way of impatience; Christian social service is the other, the way of patience and faith.

When it invades the realm of religion, as it too often does, the sin of impatience is particularly deadly, for nowhere is it more out of place and incongruous with its environment. Impatience may be in accord with the secular temper, but it certainly is not harmonious with the religious attitude toward life.

Sometimes it attacks even the clergy and those in authority in the Church, and we try to make “big business” organizations out of our parishes. We form many societies, and collect much money; we offer spectacular sermons and musical stunts; and if the church is full and the newspapers talk about us we are pleased and satisfied. We forget that there is the best of authority for saying that “the Kingdom of God cometh not with observation,” but in the quiet of prayer, in the beauty of reverent worship, in the simple, vital preaching that touches men's inmost hearts, in the intimate personal contact of pastor with people in their moments of joy and stress, of sorrow and bewilderment.

I must confess that I am not greatly impressed by the slogan of some groups of younger Christian idealists—"the world won for Christ in this generation." I have been a missionary, and I think I want the world won for Christ no less than they do. But I think also that I see, perhaps more clearly than they do, that a mass conversion of the world which could take place in one generation would be superficial and almost certainly impermanent. Human nature does change, but in the large it changes very slowly. There are deep-seated characteristics of mind and heart in humanity which yield only reluctantly and stubbornly to so radical a change of life and thought as real Christianity demands. Then, too, I am much more concerned about the quality of the Christians we make, both here and in China and India, than I am about the quantity. Let us not for a moment slow down or relax our missionary enterprise, either on our own doorsteps or in other lands—for it is all the same enterprise. Rather let us maintain and increase the steady pressure which sends out the gospel through the world until all men everywhere have heard it, having in mind that, as St. Paul once said, "I planted, Apollos watered, but God gave the increase." Let us remember that God is never impatient. "He sitteth between the cherubim, be the earth never so unquiet." His Holy Spirit moves with majestic and unalterable purpose, but not always at the pace we impatient humans think is necessary to salvation.

The sin of impatience is at the root of much of our dissatisfaction with our personal religion. Multitudes have forsaken the Church's worship, ceased to pray and read Christian literature, because they have failed to realize that Christian living is not a gift but a growth, not a sudden burst of life but an accomplishment attained only by long and very patient application. We are willing to spend twenty years preparing to earn a salary, and too impatient to give twenty hours to prayer, to worship, to Bible reading, to Christian service for others. We know perfectly well that we cannot learn to play a Beethoven sonata in a week, nor a capable game of golf in a month. So we study and practise patiently until we acquire the requisite skill to do these things. But if we do not understand all of Christian doctrine and practice from one sermon or one book, we give it up as a hopelessly bad job. We spend years perfecting our business or professional technique, but if God does not answer our first prayer, no matter how spiritually ignorant or mistaken it is, we stop praying. We are victims of the sin of impatience.

Surely you will not misinterpret what I have been trying to say, and think that I advocate the rocking-chair-and-folded-hands sort of patience in any of these fields—in business, or in society, or in the pursuit of happiness, or in domestic life, or in religion. That is not patience; that is sheer and unadulterated laziness. Real patience is steady, quiet, persistent attention to the duty that lies next before us, coupled with unshakable confidence and faith that "all things work together for good unto them that love God," the God who "gives to us abundantly, above all that we ask or think."

Suppose God were as impatient with us as we are with Him! How many times He speaks to us, and we are deaf; He leads us and we hold back; He shows us the way and we go the opposite; He trusts us and we betray Him; He helps us and we disappoint Him. Why, a friend who treated us just once as we treat God a dozen times a week we would drop like a hot coal. Yet God never loses patience with us, no matter how often we fail Him, but shows us every new morning of our lives new proofs of His care and love.

The very worst thing about this sin of impatience is that it cuts at the very tap-root of our faith. "He that believeth shall not be in haste." And, by implication, "He that is in haste believeth not." The revolt of the children of Israel in the desert against the leadership of Moses which culminated in the making of the golden calf was not so much the sin of idolatry as it was the sin of impatience. They wanted to do in six months what Moses saw clearly would take forty years to accomplish. When you see a worried, fretful, anxious, impatient person, always distressed alike about the things that happen and the things that don't happen, you have almost certainly located one who has a weak grip on his faith in God. And when you find one who, though storms of adversity rage, waits patiently for the coming sunshine; who is willing that God should carry at least part of the burden of his life and of the universe; who in quietness and confidence

finds his strength, then you will find one over whom the sin of impatience has no power, one who has learned that "he that believeth shall not be in haste."

In the story *The Wages of Sin*, by Malet, the heroine asks her uncle, "What does one do when the sun of one's happiness is set?" He replies, "After a time, Polly, not at once—that would be asking too much of human nature—but after a time, my dear, one lights a candle called patience and guides one's footsteps by that. Try to light your candle of patience, my dear, in faith, remembering that you are not alone. More than half the noblest men and women you meet carry such candles likewise."

So it is not by dumb resignation, not by smug surrender, nor yet by wild, unreasoning, impatient rebellion that one finds the deep truth of life; "he that believeth shall not be in haste."

CRADLE SONG OF MARY

A NEW star shines in the sky
Where the heavenly hosts pass by
And low kneeling by thy bed
Soft wings folded o'er thy head
Angels still their vigil keep
Sleep, little Jesu, sleep.

The wee lambs are in the fold
Safe from prowling wolf and cold
The wee birds are in their nest
Thou dost rest on Mary's breast
Sleep, little Jesu, sleep.

Close thy sleepy little eyes
Where the light of heaven lies
I will hold thee close and warm
In the cradle of my arm,
Do not weep, do not weep
Sleep little Jesu, sleep.

MARY MORRIS DUANE.

"I AM GLAD I DID IT WELL"

THERE COMES OVER to our shores a poor stonecutter. The times are so bad at home that he is scarcely able to earn bread enough to eat; and by a whole year's stinting economy he manages to get together just enough to pay for a steerage passage to this country. He comes, homeless and acquaintanceless, and lands in New York, and wanders over to Brooklyn and seeks employment. He is ashamed to beg bread; and yet he is hungry. The yards are all full; but still, as he is an expert stonecutter, a man, out of charity, says, "Well, I will give you a little work—enough to enable you to pay for your board." And he shows him a block of stone to work on. What is it? One of many parts which are to form some ornament. Here is just a querl of fern, and there is a branch of what is probably to be a flower. He goes to work on this stone, and most patiently shapes it. He carves that bit of a fern, putting all his skill and taste into it. And by-and-by the master says, "Well done," and takes it away, and gives him another block, and tells him to work on that. And so he works on that, from the rising of the sun till the going down of the same, and he only knows that he is earning his bread. And he continues to put all his skill and taste into his work. He has no idea what use will be made of those few stems which he has been carving, until afterwards, when, one day, walking along the street, and looking up at the front of the Art Gallery, he sees the stones upon which he has worked. He did not know what they were for; but the architect did. And as he stands looking at his work on that structure which is the beauty of the whole street the tears drop down from his eyes, and he says, "*I am glad I did it well.*" And every day, as he passes that way, he says to himself exultingly, "*I did it well.*" He did not draw the design nor plan the building, and he knew nothing of what use was to be made of his work; but he took pains in cutting those stems; and when he saw that they were a part of that magnificent structure his soul rejoiced. Dear brethren, though the work which you are doing seems small, put your heart in it; do the best you can wherever you are; and by-and-by God will show you where He has put that work. And when you see it stand in that great structure which He is building you will rejoice in every single moment of fidelity with which you wrought. Do not let the seeming littleness of what you are doing now damp your fidelity.—*Beecher.*

Morgan the Magnificent

By Clinton Rogers Woodruff

IL *MAGNIFICO*, the modern Lorenzo de Medici." So J. Pierpont Morgan was called in Italy during his lifetime and so John K. Winkler entitles his lively and highly entertaining life of that remarkable man.¹ Morgan had more nicknames than anyone of recent times. At school in the beginning he was called "Pip" because his fellow pupils could not understand or pronounce "John Pierpont." Later in life he was dubbed "Pierpontifex Maximus" and the list of other designations, not to say at times objurgations, is a long one.

Written in a clever, journalistic style, we have what may be fairly called a sympathetic account of one of the biggest figures in the nineteenth century. There is nothing particularly new in this account, but we are told in a terse, graphic way the leading facts about one of America's great bankers, a "master financier," who used his great power and influence, not merely to enrich himself, but to help the corporations and those who had invested in their securities in which he was interested, and in times of crisis to help the country as a whole.

This is neither a definitive nor a depreciatory biography, just a lively, intimate account of a man who in his day and generation used his truly great abilities to create a great fortune, a great business, a great collection of art, and (save in one instance) to build and rebuild great corporations. Likewise he was for more than a generation an outstanding figure both in art circles and in the Church, to which he was seriously and sincerely attached. We behold in this book not merely the financial overlord with an uneasy itch for power, but "the creator of a new industrial day in America, the patron of art, the imperious anarch who in manners and morals was a law unto himself." Competing in interest with Morgan himself are the other important figures that move through the pages: James J. Hill, E. H. Harriman, Jacob Schiff, Andrew Carnegie, Charles M. Schwab, not to mention many others.

He was a big man among big men, but rather as a Churchman and as a collector of ecclesiastical art that I prefer to write of him at this time.

Morgan's religion Winkler defines as "a strange, depthful thing." It was the strongest impellent in his nature; and undoubtedly was linked with occasional waves of melancholia which swept over him. However, his religion, like everything else, was a private possession not to be shared with his fellowmen. Deep within Morgan burned the zealous doctrines of the old Puritan divines. From earliest childhood he had been taught that man comes into the world a sinner; and that only a favored few can escape the hell fire to which our sphere is doomed.

The only hope of salvation, Morgan believed, lay in the doctrine of the Atonement. All his life he wavered not an inch from the beliefs of his boyhood. The first article of his will contains this remarkable declaration:

"I commit my soul into the hands of my Saviour, in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

Morgan was a devoted Churchman. Though no scholar, and never a deeply read man, he was thoroughly conversant with the history of the American Church. It was one of the curious anomalies of his nature that he could revel in gatherings of ecclesiastics where serious discussions of dogma and Church law consumed the sessions. For decades he fairly dominated the American Church. He acquired the position, almost, of a lay Pope, and probably had as much influence in Church affairs as any member of the House of Bishops. At least this is the impression his Church life and activities make on his biographer.

For twenty-four years Dr. W. S. Rainsford, a picturesque

Cambridge University Irishman, was rector of Mr. Morgan's church—St. George's on Stuyvesant Square in lower New York. Though total opposites in social outlook—Dr. Rainsford believed in "salvation by human touch"—these powerful individualists were irresistibly drawn to each other. During the period of his rectorate, Dr. Rainsford breakfasted each Monday with Mr. Morgan, who was his senior warden, and perhaps drew closer to him than any other. "The autocrat of the breakfast table confided in Rainsford as he did in few."

When Dr. Rainsford took over St. George's in 1883 the church was dying of dry rot. He made St. George's a free church, and welcomed the teeming masses of the East Side. Preaching a religion of broad humanitarianism, almost of socialization, Dr. Rainsford restored St. George's ancient glory. Morgan grumbled at the revolutionary creed of the new voice in the pulpit, but recognized in the rector a man who got results, and so backed him to the limit.

Of Mr. Morgan's religion Dr. Rainsford said:

"His beliefs were to him precious heirlooms. He bowed before them as the Russian bows to the 'ikon' before he salutes the master of the house. The Evangelical 'Plan of Salvation' was to him what the Ark of the Covenant was to ancient Judaism. Of how that 'plan' grew, what other earlier plans were merged in it, he knew nothing. So Mr. Morgan had the peace and power of religious assurance, while the very nature of his assurance precluded in him the possibility of spiritual development. His religion was a talent to be wrapped in its own napkin and venerated in the secret place of his soul; laid aside in safe disuse, rather than passed from man to man in life's great barter."

Mr. Winkler tells us that Morgan was a warm man, emotional at core. When fawning and flattery began to take inevitable effect, he lived constantly in a false environment. Often this led to periods of deep despondency. He withdrew unto himself. Only occasionally were the depths of his nature stirred. Then he cried aloud for help and reached for the sympathy of the small number to whom he gave himself without reserve. One of these rare and revealing moments occurred behind the locked door of a steamship cabin. Here is Mr. Winkler's account of it:

At a meeting of the vestry of St. George's Church, Morgan had, surprisingly, introduced a resolution to reduce the membership of the vestry from eight members and two wardens to six members and two wardens. "This motion had best be passed without debate," said Morgan. The move stunned other members of the vestry and the rector. The latter had planned an expansion of the vestry to take in at least one representative of a flood of new parishioners. Rainsford demanded Morgan's reasons. Reluctantly, Morgan explained: "The rector's responsibility is spiritual. The vestry's part is fiduciary. I do not want the vestry democratized. I want it to remain a body of gentlemen whom I can ask to meet me in my study."

The issue was joined. The battle was fought out until midnight. Morgan lost. Only his own vote sustained his position. Morgan rose and, speaking slowly, said "Rector, I will never sit in this vestry again." He walked out. Next day Rainsford had his written resignation. This the rector acknowledged, but did not submit to the vestry. At breakfast the following Monday Morgan asked: "Have you submitted my resignation?"

"I have not and I will not," responded Rainsford.

"Why not?"

"Because I will not now or ever put you in the position of going back on your pledge to the rector and the vestry of St. George's Church."

"What do you mean?"

"You know what I mean. When I first came to you I came because you gave me your hand and your promise to stand by me in the hard work that lay ahead. I told you I was a radical. I told you I would do all I could to democratize the church. I am only keeping my word. I certainly shall not now, nor at any time, do anything to help you break yours."

Morgan was silent. Three times he and Rainsford breakfasted together with never an allusion to Morgan's resignation. Then Morgan sailed for Europe. His annual departure, by now, was almost a function. For the first time, Rainsford went to the dock. Morgan saw him and beckoned. The two men entered Morgan's cabin. The financier shut and bolted the door. What happened will never be known. Rainsford will only say: "We never had another falling-out."

¹ New York: The Vanguard Press. \$3.50.

WHEN the trustees of the Metropolitan Museum of Art decided to create a permanent memorial to Mr. Morgan, who had been one of its former presidents and greatest benefactors, they placed a golden legend over the doorway of the Wing of Decorative Arts reading, "The Pierpont Morgan Wing." This section of the museum was dedicated to the study of those arts and crafts concerned with the interior decoration of church and home, with the beautifying of the architectural elements of such structures, and of the thousand and one things, ecclesiastical and domestic, that go to complete both.

Although this wing contains many objects presented to the Museum by others, a chief glory lies in the Morgan gifts to the central hall is almost entirely devoted. From the "Pieta" of the Della Robbia school on the left of the entrance and the "Nativity" of Antonio Rossellino on the right, the eye is caught up and carried along with an ever-increasing interest and grave delight to the great velvet hanging at the end of the hall embroidered with the papal key and bearing the name "Alexander VII, P.M." This visual progress, however, never goes forward and upward uninterrupted. For between entrance and rear wall, as *America* has pointed out, there are a hundred and one points of beauty to arrest the eye, to enchant it, to carry to the soul the message of the supreme loveliness of the art of the Catholic Church.

This hall contains on its floor or lower walls nothing that is not of the Catholic Church and Catholic art. With few exceptions, every object in the collection is of the Gothic period although they come from the fifteenth and sixteenth centuries, when Gothic art was in its decline.

One could write indefinitely of Mr. Morgan as an art collector. Winkler did not rate Morgan as an art connoisseur, but what I have repeated of the Morgan collection in the Metropolitan tells a different story. For one I believe he was as much a genius in this field as in the realm of finance.

It may interest and perhaps surprise my readers to know that his son, the present J. Pierpont Morgan, is likewise an intelligent collector and a friend of Pope Pius XI. The story is told in the *New Yorker*.²

Morgan's interest in biblical lore has brought him some unusual associations. He and Pope Pius XI correspond regularly. When the financier is in Rome, he turns as soon as possible from the hustle and bustle of the revived Mussolinian metropolis and drives to the Vatican. The Pontiff leads the way to an inner den where he and his distinguished guest from overseas sit about informally and discuss Coptic manuscripts!

The friendship began when Pope Pius, then Monsignor Ratti, undertook the labor of restoring sixty volumes written in Coptic, or medieval Egyptian script, dating back to the seventh century. Two years before his death Morgan senior—"in Italy he was called admiringly *Il Magnifico*, the modern Lorenzo de Medici—enlisted the aid of Monsignor Ratti in making legible the tattered pages." "*Il Magnifico*" had just paid a large sum for them. The unique Coptics were discovered in a dry well attached to the ruined monastery of St. Michael the Archangel in Fayoum, Egypt.

Pope Pius is perhaps the greatest living authority on early Christian documents. He and expert manuscript restorers stiffened the crumbling parchment with gelatin; and the writing so cleared up that nearly all of it can now be read. In 1923, after twelve years of uncertainty, the Pope sent the restored volumes to the younger Morgan. They now occupy cabinets of honor in the Morgan Memorial Library. Ten complete photographic copies of the original volumes have been deposited in the leading museums and libraries of the world; and students of exegesis pore over them, eagerly searching out differing versions of the New Testament.

"Morgan the Magnificent" had vision, surpassing vision, "incredible audacity, sublime self confidence, unqualified courage, amazing vividness of mind and body, and a personality that can only be described as overwhelming."

He did things, Mr. Winkler tells us, that today could not be defended in law or morals, but for his time and generation he played the game fairly. Mr. Morgan had his shortcomings which his biographer describes, but he treats them in true perspective and not in such extravagant proportions as to give a distorted picture.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

"MILITARY SCHOOLS"

To the Editor of *The Living Church*:

MAY I BE permitted a word in answer to the courteous counter arguments of Major Brady and the Rev. Mr. Rutan [L. C., December 6th]?

In this vexed question no one can speak for any other standpoint than his own. I do honor the soldier saints, especially Cornelius and Martin—the latter about one thousand years ahead of his times in deprecating corporal penalties for heresy. (Incidentally though, Martin stopped being a soldier when he became a saint.) I do not hold that at this present time it is absolutely inconsistent for a soldier to be a Christian. St. Paul did not appear to hold that it was in the first century inconsistent for a Christian to be a slave-holder. Perhaps in the twenty-first, it will not be consistent for a Christian to be a soldier—I cannot say. I do not hold that there is no such thing as a war of defense, nor that such a war is wrong, nor that military training is in itself sinful in any way. My contention was and is that we should not be asked, *because we are Church people*, to educate our children in military schools. In Church school, yes. But I should prefer a school where the boys are not made into even an imitation of a soldier. Surely many parents feel thus, without being lacking in sentiments of Church loyalty. To say that we *ought* as Church men and women to send our children to military schools is surely even less defensible than the Methodist contention that because we are Christians we should vote for prohibition.

The letters above fill me with rejoicing in that they indicate that the military schools are not preparing our children for war (except as a contingency as little hoped for as an attack of leprosy) nor inculcating a jingo spirit. School histories are being treated for that disease too, now, but it is slow work, when you will still hear in some places "In Flanders Field" recited on Armistice Day.

If military schools neither teach a wish for war nor that harsh spirit of one boy to another that seems to prevail in Annapolis and West Point (if I may believe the general tenor of what I read—naturally a woman cannot have first-hand knowledge) then it is perfectly all right for Christian people to send their sons there. But even so, I cannot see that it should be preached to them as a duty. To some of us a military costume on a young boy produces a feeling of depression hard to get over.

We do not utterly condemn all preparedness. But we should like to see it reduced to the minimum really required for safety and confined to folks over eighteen. Soldiering, if necessary, cannot be contrary to Christianity, because Christianity is Catholic and does not admit of a Sudra caste. But it is a matter for men, to my thinking, not for boys. Let us perhaps rather educate out the undeniable sadistic tendencies of our boys before they are men, and then hope for the best even if they are obliged to fight. There is an undoubted danger of having a corner of the heart set apart from the conscience, "Here, at least, I must and shall hate my fellowman." Though in sympathy with my country in the late war, I did not feel elevated by hearing the son of a Christian clergyman say to a large gathering at a patriotic meeting: "To hell with Germany!" It is a love of war and a hatred for mankind that I want boys protected from.

Sayville, L. I., N. Y.

MARY MCENNERY ERHARD.

CHRYSOSTOM before the Roman Emperor was a beautiful example of Christian courage. The Emperor threatened him with banishment if he still remained a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the Emperor. "Nay, but thou canst not," said the noble champion of the faith again; "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, but thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness; "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."

² Issue of February 9, 1929.

BOOKS OF THE DAY

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

LIFE IN THE MIDDLE AGES

DR. CHARLES HOMER HASKINS makes a statement at the very outset of his distinguished book, *Studies in Medieval Culture* (Oxford University Press, \$6.00), which emboldens the reviewer to group here with his book not alone Dr. G. G. Coulton's new and enlarged edition of *The Medieval Garner*, but four other books as well. Dr. Haskins says of his sources:

"Much of the material comes from manuscripts, much from printed texts of a sort which has received too little attention from historians, so that references to the great editions of the chroniclers are comparatively few (except in Chapter X), and those to standard collections of theology and law are still fewer. Of course these great repositories of narrative, documentary, and theological texts are fundamental for our knowledge of the structure of medieval society and the content of the medieval mind, but, taken by themselves, they give too bald and conventional an impression of medieval life and thought; and they need to be supplemented not only by vernacular literature and art but also by the more informal and imaginative portions of the Latin literature of the age. This volume seeks to emphasize the importance of these less used sources, as well as the necessity of combined effort on the part of historians, philologists, archeologists, and other student of the art, philosophy, and literature of the Middle Ages."

Dr. Haskins' first three studies have to do with university life in the Middle Ages as seen from the point of view of the students. Their letters, the sermons preached to them, the manuals provided for their edification: all these Dr. Haskins has searched. As he says, no medieval student left behind him a *Diary of a Freshman*; but the period had its equivalent, if not of *The Adventurcs of Mr. Verdant Green*, yet of *Advice to a Young Student*. Will anyone be surprised to learn that by far the greater number of the "letters home" were requests for money; and that the sermons reveal a general opinion that the students were a "sad lot" as compared with those of the preachers' own university days?

Other studies in the book are: The Latin Literature of Sport, The *Alchemy* Ascribed to Michael Scot, and, last of all, and the twelfth study, Two American Medievalists, who are, it hardly need be said, Henry Charles Lea and Charles Gross. It is a memorable volume; for which all lovers of the Middle Ages are grateful.

In *The Medieval Garner*, which Dr. Coulton gathered twenty years ago, he did the very thing which Dr. Haskins bespeaks of great scholars: he supplemented the formal with the informal, the factual with the imaginative. This *Garner*, long out of print, is now re-issued, under the general title, *Life in the Middle Ages*, in four volumes, each volume having its own sub-title. Much new material has been added; and the volumes are dated 1928-1930. The first was published two years, and the fourth "only now." Each volume is a book in itself, and may be had separately (bound in the characteristic blue and gold of the Cambridge University Press); but no one would be content with only one volume, or even three volumes! It is, of course, the best medieval anthology there is, or could be just now: no one can approach Dr. Coulton in this field, much less come up to him. The extracts are drawn from six different languages, translated for the first time, in most instances; for almost fifty years Dr. Coulton has been collecting this material and arranging it. The sub-titles speak for their several volumes: I, *Religion, Folklore and Superstition*; II, *Chronicles, Science and Art*; III, *Men and Manners*; IV, *Monks, Friars and Nuns* (Macmillan, Vol. I, \$3.00; Vol. II, \$2.40; Vol. III, \$2.40; Vol. IV, \$4.00). In the Preface to the first volume, Dr. Coulton says that the four-volume edition is partly a response to a demand for something "less bulky" than the one-volume *Garner*. But the desire for the all-in-one book would seem to be insistent: \$11.80 is a large sum, and

an edition in a single book, printed on thin paper, is already announced (Macmillan, \$7.50). A word should be said about the illustrations: Dr. Coulton selected them all.

Symbolism in Medieval Thought and Its Consummation in the Divine Comedy, by Helen Flanders Dunbar (Yale University Press, \$5.00), is rather hard reading. The brilliant and learned author has for her purpose in this study, as she says, "not a thorough and detailed interpretation of the *Commedia*, yet a basis for it, a pattern into which detailed studies may be fitted." This "pattern" is intricate. By comparison, the *Studies in Dante* of Dr. Edward Moore, whom Dr. Charles Eliot Norton regarded as the "chief of Dante scholars," seem almost elementary, so "plain and clear" are they. Symbolism is an entrancing subject; so is medieval thought; so is the *Divine Comedy*. One not only reads but also "reads in" this book, turning to it again and again. It is "hard," but absorbing. One wonders, though, what Dr. Norton would have thought about it!

SURELY he would have praised our next book: *Medieval Latin Lyrics*, translated by Helen Waddell (Richard R. Smith, \$5.00). Three years ago, there appeared a delightful book: *The Wandering Scholars*, by Helen Waddell (Houghton Mifflin, \$5.00). Like the *Lyrics*, it was imported from Scotland; and it is the same size. Now *Medieval Latin Lyrics* is the book for which *The Wandering Scholars* "began to be" the Introduction! The two books, of course, may be used and enjoyed together. The *Lyrics* are given in Latin as well as in Miss Waddell's fine translations; and they are not all medieval: The "pagan learning that flows like a sunk river through the medieval centuries" is represented.

There is another book of translated poetry: Dorothy Leigh Sayers' translation of Thomas' *Tristan*, with an Introduction by George Saintsbury (Brewer and Warren, \$2.00). Miss Sayers has special knowledge of Old French: this makes her translation more than literal—it is exact. And she has still been able to follow the meter and rhymed couplets of the original. Students of the Arthurian legend may well wish that Miss Sayers would devote all her time to such work as this. But even they would miss her detective stories!

And now, the last of our books: *The Catholic Church and Art*, by Ralph Adams Cram (Macmillan, \$1.00). Dr. Coulton has expressed the opinion that Dr. Cram does not consult source-material, but that he reaches his conclusions by the ladder of his waking dreams. Perhaps. But then, such dreams and such conclusions! The Chapel of St. George's School at Newport, and All Saints' Church, Dorchester, and Dr. Cram's own private chapel at Sudbury; the true medievalist has revealed himself in these. And Dr. Cram's books; even when he is quoting Cardinal Gasquet to support his thesis, the thesis stands. His way is not Dr. Coulton's way; but would not Dr. Haskins find something to say for it? For his "way" is an eager enraptured delight in what they of the "great thousand years" did—when they were doing their most glorious best. And he would like to do it himself, now, and have all of us do it with him. In *The Catholic Church and Art*, he says that great art is the expression of a great Faith; recapture that Faith, and we shall have laid hold on that art. Of course, as Dr. Coulton insists, this does not follow. But it has followed in the case of Dr. Cram! Some one saw him, in the spring, as one of the bearers of the canopy in the Corpus Christi procession at the Church of St. John the Evangelist, in Boston. And he is a familiar figure at many a service. "How does he find the time?" Some one asked this. Dr. Cram has said often and often that, to the Cathedral builders of the Middle Ages, their building was incidental, the thing for which they "found the time": the central fact was their Faith. Who shall say—would Dr. Coulton even—that this was not the case for some, perhaps for those who could build like Dr. Cram? ELIZABETH McCracken.

The Living Church

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Church Calendar



JANUARY

- 11. First Sunday after Epiphany.
- 18. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. Third Sunday after Epiphany.
- 31. Saturday.

CALENDAR OF COMING EVENTS

JANUARY

- 18. Convention of Texas.
- 20. Conventions of Mississippi, South Florida, Upper South Carolina, and Western Michigan.
- 21. Conventions of Florida, Louisiana, and Nebraska. Convocation of the Philippine Islands.
- 25. Conventions of Alabama and Nevada. Convocation of North Texas.
- 26. Convocation of Southern Brazil.
- 27. Conventions of Duluth, Harrisburg (to elect Bishop), Milwaukee, Missouri, Pittsburgh, San Joaquin, Southern Ohio, and Southern Virginia.
- 28. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Los Angeles, Maryland, Michigan, Oregon, Tennessee. Convocation of Liberia.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 12. St. James', Brooklyn, N. Y.
- 14. St. Anthony's, Hackensack, N. J.
- 15. St. Mark's, Jersey City, N. J.
- 16. All Saints', Oakville, Conn.
- 17. St. Barnabas', Apponaug, R. I.

APPOINTMENTS ACCEPTED

MACK, Rev. ALBERT P., formerly rector of St. Mary's, Keyport, N. J.; to be rector of St. Francis' Church, Rutherfordton, N. C. (W.N.C.) Address, St. Francis' Rectory, Rutherfordton.

MELCHER, Rev. LOUIS CHESTER, formerly rector of Trinity Church, Clarksville, Tenn.; to be rector of St. John's Church, Knoxville, Tenn. Address 413 W. Cumberland Ave., Knoxville. February 1st.

OPIE, Rev. THOMAS F., D.D., formerly rector of Holy Comforter Church, Burlington, N. C.; to be rector of St. Bartholomew's parish, Montgomery Co., Md. (W.).

POST, Rev. HENRY ATTWELL, formerly rector of St. Thomas' Church, Barnesboro, priest-in-charge of Trinity Church, Patton, and chaplain at the State Sanatorium for the Tubercular, Cresson, Pa. (P.); to be dean of St. Mark's Cathedral, Salt Lake City, Utah. February 1st.

ROWELL, Rev. JOHN E., formerly rector of St. James' Church, Oskaloosa, Iowa; to be rector of St. Andrew's Church, Ashland, Wis. (Eau C.) Address, 608 West 3d St., Ashland. February 1st.

STUELAND, Rev. LAURENCE D., formerly priest-in-charge of St. Luke's Church, Delta, and St. Michael's Church, Paonia, Colo.; has become rector of St. Barnabas' Church, Glenwood Springs, Colo.

TROTT, Rev. THOMAS L., formerly rector of Trinity Church, Statesville, N. C.; to be rector of St. Stephen's Church, Goliad, Tex., with charge of Grace Mission, Port Lavaca, Tex. (W. Tex.) Address, St. Stephen's Rectory, Goliad. February 1st.

WEST, Rev. GEORGE S., formerly rector of Grace Church, Toledo, Ohio; to be rector of Emmanuel Church, Corry, Pa. (Er.)

WOOD, Rev. HUBERT S., rector of Trinity Church, Syracuse, N. Y. (C.N.Y.); to be rector of St. George's Church, Flushing, L. I., N. Y. (L.I.) March 1st.

NEW ADDRESS

GANTT, Rev. JOHN GIBSON, retired priest of the diocese of Maryland, formerly Bowie, Md.; 1629 St. Paul St., Baltimore.

ORDINATIONS

PRIEST

NEW JERSEY—On December 13th the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, advanced the Rev. ARTHUR F. O'DONNELL to the priesthood in Trinity Cathedral, Trenton. The Rev. Prof. Burton Scott Easton preached the sermon.

Epistoler was the Ven. R. Bowden Shepherd of Trenton and gospeller the Rev. Dr. Herbert Denslow of the General Theological Seminary. The above and also the Rev. Dr. John F. Fenton, Canons R. E. Urban, S. G. Willes, and W. H. Moore, and the Rev. Oliver B. Dale, S.S.J.E., united in the imposition of hands.

The Rev. Mr. O'Donnell is to be curate of St. Paul's Church at Westfield.

DEACONS

ARKANSAS—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, ordained to the diaconate SMYTHE H. LINDSAY on the Fourth Sunday in Advent in Trinity Cathedral, Little Rock. The candidate was presented by the Very Rev. John Williamson, dean of the Cathedral. The Ven. James T. Bovill, Ph.D., archdeacon of Salina, preached the sermon.

The Rev. Mr. Lindsay is doing general missionary work in Southwestern Arkansas, in addition to continuing his duties as night news editor of a Texarkana newspaper.

BETHLEHEM—On January 4th the Rt. Rev. Frank DuMoulin, rector of the Church of the Saviour, Philadelphia, acting for the Bishop of Bethlehem, ordained E. HARVEY HERRING to the diaconate in the Church of the Saviour. The sermon was preached by the Rev. Dr. Royden Keith Yerkes.

The Rev. Mr. Herring is to be assistant at the Church of the Saviour with address at 3723 Chestnut St.

COLORADO—The Rev. HORACE NELSON COOPER, Jr., was ordained deacon on St. Stephen's Day, 1930, in St. Andrew's Church, Denver, of which he is a parishioner. The Rt. Rev. Fred Ingle, S.T.D., Bishop Coadjutor of Colorado, officiated and celebrated; the Rev. Neil Stanley preached the sermon, the Rev. William L. Hogg presented the candidate, and the Rev. J. W. Hudston read the litany.

The Rev. Mr. Cooper returns to Nashotah for further study; after his graduation he will begin his ministry in the diocese of Colorado.

LEXINGTON—At Christ Church Cathedral, Lexington, on Sunday morning, January 4th, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, ordained FREDERICK J. DREW to the diaconate. The candidate was presented by the Very Rev. Christopher P. Sparling, dean of the Cathedral, who also preached the sermon.

The Rev. Mr. Drew will serve at Jenkins, under the direction of the general missionary, the Rev. Gerald H. Catlin.

SOUTHERN BRAZIL—On November 30th, the Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, ordained ORLANDO BAPTISTA, JESSE KREBS APPEL, and EGMONT MACHADO KRISCHKE to the diaconate in the Church of the Ascension, Porto Alegre. The Rev. Athalicio Pithan of Bage, Rio Grande do Sul, preached the sermon.

The Rev. Mr. Baptista, presented by the Rev. E. A. Bohrer of the Church of the Ascension, is to be assistant at the Church of the Saviour, Rio Grande, with address at General Netto, 382, Rio Grande, R. G. do Sul; the Rev. Mr. Appel, presented by the Rev. Mario B. Weber, also of the Church of the Ascension, is to be assistant at the Church of the Nazarene, Livramento, with temporary address at Rosario, R. G. do Sul; and the Rev. Mr. Krischke, presented by the Rev. George U. Krischke, rector of Trinity Church, Porto Alegre, is to be assistant at the Church of the Redeemer, Pelotas, with address at Caixa 7, Pelotas, R. G. do Sul.

MARRIED

BUFFINGTON-JONES—On January 1st, after the 11 o'clock Holy Communion service at Holy Trinity Protestant Episcopal Church, Philadelphia, Pa., Judge Joseph BUFFINGTON, of the third Federal Circuit Court, dean of Federal judges in point of service, and Mrs. Mary Fullerton JONES, were united in marriage by Dr. Floyd W. Tomkins, rector of the church, of which Judge Buffington is a vestryman. The Rt. Rev. Francis M. Taitt, Bishop Coadjutor of the Pennsylvania diocese, pronounced the blessing.

DIED

RANKIN—At her home in Germantown, Pa., December 29th, aged 87 years, MARIA AMELIA RANKIN, widow of the late William Washington Rankin of Lock Haven, Pa.

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

TOWNSEND—CHARLES TOWNSEND entered into life eternal December 16th, from his home in New York City in the 87th year of his age. The funeral service was held at St. Agnes' Chapel and interment was at Elizabeth, N. J.

Requiescat in Pace!

MEMORIAL

Mary Talbot

In loving memory of MARY TALBOT who entered into rest January 31, 1930.

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

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

POSITION OFFERED

MISCELLANEOUS

WANTED: BOOK-KEEPER AND STENOGRAPHER in office of Church institution on Long Island, New York. One who will qualify as superintendent's assistant. State qualifications, reference and age in letter. T-470, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED CLERGYMAN, NOT afraid of hard work. Extempore preacher, excellent worker with young people. Overseas chaplain during World War. Present salary \$3,000 and rectory. Highest testimonials. Desires a change. Address, "PADRE" F-467, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, CAPABLE, ACTIVE, UNENCUMBERED, will assist during Lent or fill vacant parish or mission during Lenten season. East. Remuneration only fair with duties not too exacting. Early communications solicited. Box B-471, LIVING CHURCH, Milwaukee, Wis.

PRIEST, SOUND PRAYER BOOK CHURCHMAN, no extremist. East preferred, good record and references. Reply, B-464, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER OF LONG EXPERIENCE and recognized ability seeks new position. Boy or mixed choir. Expert trainer and director. Good organizer. Recitalist. Churchman. Excellent references. Reply, Box J-469, care LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W.-301, care of 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.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALMS DELIVERED anywhere for \$5.00. Half orders, \$3.00. Address, J SWINTON WHALEY, Little Edisto, S. C.

LENDING LIBRARY

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

VESTMENTS

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

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

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

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

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

BOARDING
Los Angeles

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

New York City

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

Tryon, N. C.

FOR REFRESHING REST IN FOOTHILLS of Blue Ridge Mountains, write to MISS RAVENEL, Cherokee Lodge, Tryon, North Carolina. Comfortable house, excellent meals, prices moderate.

Washington, D. C.

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

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

APPEAL

ALL SAINTS', HENRY STREET, IS IN ITS 103d year. In five years its communicant list has doubled. Changing neighborhood conditions, the widening of streets, construction of new apartments and the departure of thousands of Jewish families open up vast opportunities before this the only parish church of our Communion on the far lower east side of New York. \$5,000 will restore the interior of this long-neglected church. We appeal for this sum to save this splendid edifice for a new period of usefulness. Amount received to date: \$200. REV. HARRISON ROCKWELL, 292 Henry St., New York.

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THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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Church Services

California

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

St. Matthias' Church, Los Angeles
Washington and Normandie Ave.
THE REV. IRVING SPENCER, Rector
Telephones: Republic 5527. Empire 6660.
Mass, 7:30 Sung Mass, 9:30 High Mass, 11. Solemn Vespers and Benediction, 7:30 P.M.
Daily Mass, 6:55 A.M., also Thursdays, 9:15. Confessions, Saturdays, 4:30-5:30, 7:45-9.

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Street
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass 7:30 A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

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.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion, and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PRUDY SILVER, S.T.D., L.L.D., Rector.
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noontday Services Daily 12:20.

CHURCH SERVICES—Continued

New York

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

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.

St. Mark's Church in-the-Bouwerie, New York
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

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

Pennsylvania

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

Saint Mark's Church, Philadelphia
Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays, 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall St.
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCRJ, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

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 JOUR-
nal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. 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 4:30 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.

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

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (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.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY
Shore, Long Island, N. Y. References required.

BOOKS RECEIVED

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

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

The Basis of Belief. Proof by Inductive Reasoning. By William G. Ballantine. \$2.00.

The Church Supply Co. 2022 E. 22nd St., Cleveland, Ohio.

William Andrew Leonard: A Beloved Prelate of the Old School. By Louis E. Daniels, M.A., canon of Trinity Cathedral, Cleveland. With an Introduction by the Rt. Rev. Warren Lincoln Rogers, Bishop of Ohio. \$1.50.

Church Assembly. Press and Publications Board. Church House, Westminster, S. W. 1, London, England.

The Official Year-Book of the National Assembly of the Church of England, 1931. Forty-ninth year of issue.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

Christian Conquests. By Robert Merrill Bartlett, author of *The Great Empire of Silence*, *A Boy's Book of Prayers*, etc. \$1.25.

Literary Associates, Incorporated. Chrysler Building, New York City.

Negro: National Asset or Liability? By John Louis Hill. Volume I. Racial America.

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

Holy Matrimony and Common-sense. By the Rev. Walker Gwynne, D.D., secretary of the Sanctity of Marriage Association. \$1.50.

The Lutheran Literary Board. Corner Eighth and Elm Sts., Burlington, Ia.

The De Sacramento Altaris of William of Ockham. Edited by T. Bruce Birch, Ph.D., D.D. (former Harrison Fellow, University of Pennsylvania), professor of Philosophy in Wittenberg College. \$3.50.

The Macmillan Co. 60 Fifth Ave., New York City.
Crime and the Criminal Law in the United States. By Harry Best, Ph.D., professor of Sociology, University of Kentucky. \$6.00.

Marshall Jones Co. 212 Summer St., Boston, Mass.
Impressions of Japanese Architecture, and the Allied Arts. By Ralph Adams Cram, F.A., L.A., F.R.G.S., Litt.D., LL.D. \$4.00.

National Municipal League. 261 Broadway, New York City.

The Government of Metropolitan Areas in the United States. Prepared by Paul Studenski, with the assistance of the Committee on Metropolitan Government. \$3.50.

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

The Right and the Good. By W. D. Ross, M.A., LL.D., provost of Oriel College, Oxford, and fellow of the British Academy. \$3.75.

Samuel R. Leland. 129 Park Row, New York City.

Common Objections to Christianity. By the Rev. C. L. Drawbridge, M.A. With a Survey of the Leaders and Literature in the Conflict between Christianity and its Opponents by Edwin Lewis, professor of Systematic Theology and Philosophy of Religion in Drew University; author of *Jesus Christ and the Human Quest*; *A Manual of Christian Beliefs*; joint editor of *The Abingdon Commentary*. \$2.50.

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

The Epistles of Paul to the Colossians, to Philemon and to the Ephesians. By E. F. Scott, D.D., Union Theological Seminary, New York. \$3.50. The Moffatt New Testament Commentary. Based on *The New Translation* by the Rev. Professor James Moffatt, D.D., and under his Editorship.

The Woman's Press. 600 Lexington Ave., New York City.

A Girl's Year Book. Some Thoughts for Every Day in the Year. \$1.25.

BULLETIN

Hobart College. Geneva, N. Y.
Hobart College Bulletin. Catalogue Number, 1930-1931. November, 1930.

PAMPHLETS

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

Meditations On the Way of the Cross. Specially adapted for use during Holy Week. Arranged by the Rev. Gilbert Shaw, organizing secretary to Association for Promoting Retreats. 1s. For Times of Recreation. No. 2.

WORK AMONG THE INDIANS IN UTAH

WHITEROCKS, UTAH—Under the direction of the Church in Utah, the work among the Indians of this state is slowly but surely bringing definite results. A large class was presented for confirmation the evening of December 30th in St. Elizabeth's Church at Whiterocks. The Rev. Sterling J. Talbot, under whose able and untiring devotion the work of this mission to the Indians is progressing, presented the class. Preceding the service of confirmation, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, baptized four adult Indians and Fr. Talbot baptized a class of children.

The church building at Whiterocks has become inadequate to accommodate the ever-increasing congregations that attend and plans are being worked out to enlarge the seating capacity.

At Randlett the Church of the Holy Spirit, a mission for both Indian and white people, the Rev. William Howes provided a beautiful Christmas tree service, and entertainment. Many of those receiving gifts would not otherwise have been remembered this year had it not been for the work of the Church in this important and interesting missionary center.

Christmas Midnight Mass Celebrated at Increasing Number of Churches in London

Elect New Archbishop of Church in South Africa—Member of Retreat Movement to Speak in U. S. A.

The Living Church News Bureau
London, December 24, 1930

A SPECIALLY GRATIFYING FEATURE OF the Advent ordinations on St. Thomas' Day was the number of deacons ordained. Figures are not yet issued, but from a perusal of the lists there would appear to be an increase on those of Advent, 1929. Beyond this, there is but little ecclesiastical news to record in my letter this week. On the threshold of the festival of the Nativity of our Lord, when our minds are filled with thoughts of the Christ Child in the manger at Bethlehem, controversy may well be forgotten, and all Christians should unite in making the holy season one of peace and good will. The announcements of Christmas services show that the Midnight Mass will be celebrated at an increasing number of churches in London and the provinces, while crèches seem more numerous than in former years.

ELECT NEW ARCHBISHOP OF CHURCH IN SOUTH AFRICA

The Rt. Rev. F. R. Phelps, Bishop of Grahamstown, has been unanimously elected to the bishopric of Cape Town, which position carries with it the primacy of the Church of the province of South Africa, and Dr. Phelps will therefore become Archbishop.

It appears that the elective assembly were unable to come to a decision, the laity vetoing every proposal of the clergy. The election was therefore left to the bishops of the province, who at once, and unanimously, chose Dr. Phelps. Dr. Phelps will be the fourth in archiepiscopal succession to Archbishop Gray, who was consecrated Bishop of Cape Town in 1847.

The new Archbishop, who is 67, was educated at Keble College, Oxford, and ordained in 1887, and was in succession curate of St. Philip's, Battersea, St. John the Evangelist, Westminster, and St. John the Divine, Kennington. In 1909 he left England for South Africa to become warden of St. Peter's Home, Grahamstown. In 1914 Mr. Phelps was made canon of Grahamstown, and soon afterwards resigned the wardenship to become dean and archdeacon, and a year later was elected bishop.

PLAN MEMORIAL TO LATE FR. TURNER

It has been suggested by some friends of the late Fr. Turner (Society of St. John the Evangelist) that a permanent memorial of his act of self-sacrifice in rescuing a boy from drowning, at the cost of his own life, at Broadstairs last August, would be welcomed by many who knew and loved him, and had in various ways been helped by his winning and gifted personality. His keenness in support of Church schools and his intense interest in the young were well known, and it is proposed that the memorial shall be in connection with the reconditioning of the Church elementary schools of Cowley St. John, Oxford. There are six Church schools in this parish, and under the grouping scheme which has been adopted the boys' and girls' schools, founded by Fr. Benson in the old district of Cowley St. John, have become the senior schools

of the parish. The Society of St. John the Evangelist has been enabled by some recent legacies to recondition the girls' school, and to supply central heating and electric light to the boys' school, at a cost of £3,000. But two new classrooms, a staff room, and a central hall are needed in the boys' school, and it is proposed to make these the Turner memorial. The sum required will be £1,500. If there is any surplus, it will be spent in the equally urgent reconditioning and enlarging of the junior and infant schools; at least £3,000 is needed still for these, in addition to what has been spent. Donations may be sent to Fr. H. P. Bull, at the Mission House, Marston street, Oxford.

SECRETARY OF RETREAT MOVEMENT TO SPEAK IN U. S. A.

The Rev. Gilbert Shaw, organizing secretary of the Association for Promoting Retreats, sails for New York in the S.S. *Leviathan* on January 3d. His object will be to speak on the subject of Retreats and the Retreat Movement in England.

C. H. Palmer, who was for a while European correspondent for THE LIVING CHURCH, recently took over the treasurer-ship of the A. P. R., under whose aegis the retreat movement in the Church of England has grown up. He says that the financial affairs of this association are none too flourishing, and it is probable that an appeal for a large sum of money will have to be made in the New Year. Mr. Palmer ventures to ask all those in the U. S. A., who are looking forward to hearing Fr. Shaw speak, and who value the retreat movement, to remember its great need in their prayers, and to give as generously as they are able to the funds of the association. The address in England of the A. P. R. is 243, Abbey House, Victoria street, London, S. W. 1.

END OF SCOTTISH CHRONICLE

It is intimated that the weekly Church newspaper, the *Scottish Chronicle*, after a run of twenty-six years, will cease publication at the end of the year. The reason assigned is that the proprietor of the *Chronicle* is suffering from ill health, and desires to be freed from the anxiety of financial and other worries. The Church owes a debt of gratitude to him for carrying on for so long a period a weekly paper which, in spite of a grant from the Church Council funds, was never a paying proposition. The *Chronicle*, which was just and charitable in its comments, and sympathetic at all times to the Catholic party, will be greatly missed.

MISCELLANEOUS

The Bishop of St. Albans (Dr. M. Furse) has accepted the invitation of the Presiding Bishop of the American Episcopal Church to deliver the sermon at the opening session of the triennial General Convention, which will meet in Denver, Colo., next September.

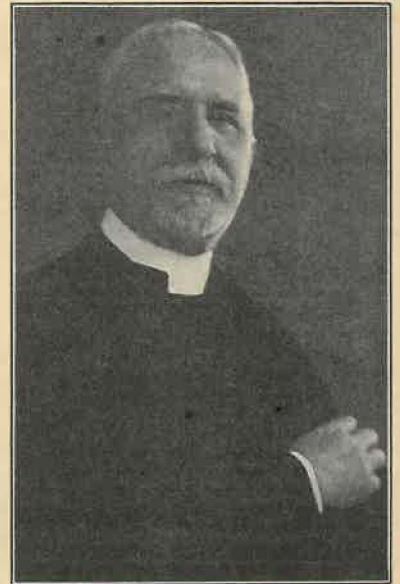
The first dean of the newly-created Cathedral Chapter of Monmouth will be the Rev. John Leoline Phillips, D.D., headmaster of Christ College, Brecon, who has accepted the offer of the Bishop of Monmouth.

The S. P. C. K. has just issued the *Official Year Book* of the Church of England, which, as usual, is packed with useful and informative statistics. In addition to the many well known features, the full

text of the resolutions and the encyclical letter of the Lambeth Conference are given, as well as a summary of legal information on all matters pertaining to the Church.
GEORGE PARSONS.

COMPLETES THIRTY-FIVE YEARS OF SERVICE TO SAILORS

NEW YORK—The Rev. Dr. Archibald R. Mansfield celebrated on January 3d the thirty-fifth anniversary of his leadership of the Seamen's Church Institute of New York and also observed his 60th birthday. The great thirteen story building at 25 South street, half a city block in area, stands as a tangible witness to the success of a young chaplain who visioned and planned it. Today from 8,000 to 12,000 merchant seamen cross the threshold of



CELEBRATES ANNIVERSARY

The Rev. Archibald R. Mansfield, D.D., superintendent of the Seamen's Church Institute of New York, who on January 3d celebrated the thirty-fifth year of his leadership in welfare work for seamen.

the Institute every day of the year and enjoy therein the comforts of home, the convenience of a club, and the protection of their money, mail, and baggage. This tremendous progress is due mainly to Dr. Mansfield's efforts in cleaning up "Sailortown" and the East River waterfront section.

"As I recall the stories of the years I feel it to be a rare privilege to have served the Seamen's Church Institute of New York and seamen for thirty-five years," said Dr. Mansfield. "In 1896 I was especially led to study seafarers problems ashore. The most outstanding unfavorable condition I found then existing was a complete and vicious exploitation to which seamen were literally enslaved. My aim was to help destroy this system in order that seamen might become free. At the same time I resolved to create a shore home for their protection especially adopted to their requirements. The aim has been accomplished, the seamen are free, and the Institute is a reality.

"My earnest anniversary hope is that the citizens of this greatest seaport in the world will help to pay off the debt which still exists on the Institute's recently completed annex.

"People have come to recognize our work for seamen and to rank it among the foremost philanthropic institutions in America. From a small mission, known only by a few New Yorkers, the Seamen's Church Institute of New York has grown to such proportions that it is now placed first among those agencies serving the welfare of the men of the sea who come, strangers and friendless, to our Port."

Understanding Between Anglicanism and Orthodoxy to Be Settled at Pro-Synod

The Hellenic Church and "Protestant Dissenters"—The Church in Czechoslovakia

L. C. European Correspondence]
Cape Town, South Africa, December 5, 1930]

IN THE MONTHS THAT HAVE ELAPSED since the Lambeth Conference, the news of the resolutions passed there have been gradually appearing in the various official and semi-official papers of the Orthodox Church in all the countries where that body is of any strength. The fullness of the accounts given is a testimony to the interest felt in the matter in all the east, and the accounts are without exception accurate, being in fact little but translations of the resolutions as published in the official documents printed by the S.P.C.K. There is but little comment on the approach made to an understanding between Anglicanism and Orthodoxy, but there runs throughout a note of quiet satisfaction and thankfulness, though it is also declared expressly that the whole matter could not, of course, be settled by the action of even the most distinguished deputation and must await the decision of the "Pro-synod" that will meet, as all hope, in the October of 1931. It is felt, however, on all hands that enough has been done to enable that pro-synod to take action, and that there is now good hope that the expectation of the Patriarch Photius may be realized, and that "the relations between the two communions, that have been fraternal for so long, may now be clinched definitely in one spiritual intercommunion."

The mere fact that men in high position in the Orthodox Church can now express that feeling shows how much has been well accomplished, under the guidance of the Holy Spirit, in the last forty years, and gives good hope of further progress in the near future.

THE HELLENIC CHURCH AND "PROTESTANT DISSENTERS."

One effect of the influences that have brought the dwellers in the east generally in closer touch with the west, is that the east now begins to be bothered by western troubles, and that some of the stranger varieties of western Protestantism now extend their proselytizing efforts to the east also. Unfortunately these efforts are not confined to the conversion of those who are not Christian, but extended to the various Oriental Churches, not always with any great knowledge of the difficulties, or the mental attitude, of those whom it is intended to benefit.

Most of the old-standing American missionary societies (usually after a period of blundering in this respect), have learned better, and do their best to cooperate with the Churches of the land. Often now these bodies are able to work together in a friendly spirit. Still, there are others who are new to the work, and who have not learned this lesson yet. They may do it in a generation or so, but may do much harm in the interval, notwithstanding. One of the younger and less experienced bodies that are giving an example of this at present is that known as the Seventh Day Adventists, and this is resulting in trouble and friction in Greece. Of course the Adventists can hardly be blamed for acting according to

their own principles. If you hold conscientiously, as the official papers of the body declare (*Sign of the Times*, Cape Town, November), that God has laid upon you the sacred responsibility of proclaiming to earth's remotest bounds the message that this present generation is to witness the second coming of Christ for the final judgment, and that it is absolutely vital to the message of Christianity that Saturday, and not Sunday, should be observed as the weekly day of rest, well, you can hardly be blamed for proclaiming it. Still, those who do feel this duty might, on the other hand, endeavor to understand the feelings of those who are disturbed by it, even if they be the corrupt and uneducated Orthodox, whose only claim to consideration lies in the fact that they have been martyrs for Christ for more generations than the "Chiliasts," as the Greeks call the body in question, have existed years. Possibly after a generation, the fact of their own manifest error may make the Adventists wiser.

In their irritation, the Hellenic Church is taking measures that the Adventists object to, and are apt to style persecution; we do not feel bound to defend all that the Greek authorities do, but when the Adventists speak of persecution, they should remember that they are talking of those who know what the word means, from recent and terrible experience. When you have been handled by a Turk you may speak of persecution; but unfortunately it is true that to suffer from it does not always make a human being less ready to inflict it. Thus, the Millenarians, or Chiliasts, or Seventh Day Adventists—they are all names for the same body—claim the full rights that a Church has in America, in Greece. That is to say, the fullest rights of proselytizing and of publishing their views, and of marriage.

Unfortunately, not all these rights are guaranteed to everyone as a matter of course, in a country where civil order is not as firmly based as it is elsewhere, and an established Church that is misguided enough to think that it has little to learn from either the "Chiliasts" or any other Protestant body, is apt to use the rights that the law gives it, and to use them sometimes rather harshly. Thus, by Greek law—as was the case in England not so very long ago—you can only get married by the rites of the Established (in this case the Orthodox) Church. This fact does give an obvious means of reprisal for any priest who has been annoyed by the proselytizing efforts of the Adventist, and may well constitute a grievance. Attempts have been made of late to get this abolished and some variety of civil marriage at least made legal, not compulsory. So far, nothing has been done in the matter, nor does there seem any immediate prospect of the grievance being removed. We must admit that the Orthodox show scant readiness to help! It is regrettable, of course, and perhaps it might be easier to get the Protestants given what they regard as justice, if they on their part would only recognize that the Established Church has some right to object to the preaching of "another Gospel" to its people—particularly as those who preach it are inclined to declare that it is the "only Gospel," and that the teaching of the Orthodox Church in consequence is merely corrupt—and that when you are aggrieved, it is human to hit back.

THE CHURCH IN CZECHOSLOVAKIA

Christian movements in the land that in old days was Bohemia are always of a kind to repay watching. The land that produced John Huss and Jerome, as well as Ziska and his "lager" tactics with his wagon train, has always been one of militant religion. The "Mariavite" movement of our own time is a piece of evidence that the old spirit still lives in the land without a sea-coast. Just of late, the Orthodox of that country have been stirring, intending to form themselves into yet another—probably the twenty-first—of the Churches that form the Orthodox communion, and are either "autonomous" or "autocephalous." The names denote a difference of status in the various Churches forming the Orthodox body, but that is a point into which we need not enter at the moment.

At present there is no more than one Orthodox diocese, or eparchy, in the land, with its Bishop Andronicus. That, however, is to be divided as soon as possible into three, and the new Church of Czechoslovakia will then be welcomed among her Orthodox sisters.

W. A. WIGRAM.

INSTALL DEAN OF OLYMPIA CATHEDRAL

SEATTLE, WASH.—Conceived originally in the progressive mind of the new Bishop of Nebraska, the Rt. Rev. Ernest V. Shayler, D.D., when he was rector of St. Mark's Church, Seattle, and carried to its present stage by his successor, the Rev. Dr. John D. McLauchlan, what will be eventually a noble Cathedral church for the diocese of Olympia is being gradually completed on the west side of Capitol Hill. A further step toward its functioning was taken on the Second Sunday in Advent, when the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, installed the Dr. McLauchlan as dean of the Cathedral. The ceremony took place in the old St. Mark's Church before a large congregation. Afterwards the Bishop gave an address on the history of the Cathedral project, saying that the offer of St. Mark's parish to erect a Cathedral church had been accepted by his predecessor, Bishop Keator, the standing committee of the diocese, the diocesan convention, and himself. Great difficulty, however, had been experienced concerning the matter for several years, owing to the desire of old Trinity, the mother parish of the city, to build a new church in the same district and the purchase of lots by both Trinity and St. Mark's within a few blocks of each other. The Bishop continued:

"The dust of combat which had preceded my coming to the diocese was dispelled for me by the decision of the present rector of Trinity to keep old Trinity where it is—in the downtown district. I can lay no claim for any credit for that wise decision. It was reached by the Rev. C. S. Mook independently of any conversation that had ever passed between us. We should never cease to be grateful to him for removing from the map a controversy which had at times been fraught with dire consequences to the Church in Seattle and the diocese. But in addition to that, we rejoice because in determining to stand his ground in the downtown district and to keep the old mother parish of the city in close contact with a community where the need is great for an interpretation of the Gospel of Christ in its social aspects, he has done the whole Church a great service. Nothing is more to be deplored than the extent to which, in growing cities, the downtown districts have been abandoned by the churches."

Series of Bible Readings for Schools Prepared for Public Schools of Ontario

The New St. Luke's Church, Toronto—A Call for Service in India—Miscellaneous Items

The Living Church News Bureau
Toronto, December 31, 1930

THE MINISTER OF EDUCATION FOR THE province of Ontario has authorized for use in the public schools a series of "Bible Readings for Schools" which has been prepared by an interdenominational committee officially representing the following religious communions in the province: Anglican, Baptist, Disciples of Christ, Evangelical Association, Lutheran, Presbyterian, and United Church. The readings are in three volumes, the first for children under 9 years of age, the second for children of 9 and 10, and the third for children over those years. Each volume contains a reading for every school day in the year, with supplementary readings for Empire Day, Dominion Day, Thanksgiving Day, etc.

The movement for securing this result owes its origin to His Grace, Archbishop Thorneloe. Some years ago, while Metropolitan of Ontario, His Grace, on behalf of the provincial synod, approached the leaders of the various non-Roman religious bodies in Ontario, and succeeded in securing the coöperation of the Methodist, Presbyterian, and Congregational churches in a proposal to have religious instruction given in the public schools. The Minister of Education when waited upon was sympathetic, but called upon the various bodies represented to agree among themselves as to the form in which the instruction should be given. This was a difficult task, and His Grace devoted himself to it wholeheartedly for a number of years up to the time of his retirement, when others carried it on to a successful issue.

CHRISTMAS SERVICES

Reports from Canadian churches show the festival of the Nativity to have been well observed. A number of churches ushered in Christmas Day with a midnight Eucharist, preceded often by a solemn procession at which the well-known Christmas hymns were sung. In all churches there were celebrations with a goodly number of communicants at 7, 8, and 11 o'clock. Carol services were widely held on the Sunday evening after Christmas. A special feature this year was the marked increase in the number of Christmas baskets sent to the poor, due to the widespread unemployment.

THE NEW ST. LUKE'S, TORONTO

Fifty years has meant much to the growth of Toronto and many of the most thickly populated residential sections have been crowded out by factories and office buildings.

When, in 1870, St. Luke's located at the corner of St. Joseph and St. Vincent streets it certainly was not foreseen that in less than fifty years the district would change to the extent it has done and it would become necessary for the congregation to move so that the old church could have new life.

It was not without regret that the old church was torn down, for many fond memories of active Church lives were wrapped up in its eventful past. On the

shoulders of the present rector, the Rev. G. F. B. Doherty, has come the responsibility of the new and adventurous undertaking of transplanting a parish. Soon after the change was decided upon a lot was bought on Westwood avenue and services were immediately started in Kitchener public school. This was in March of this year, and in less than seven months the church was completed.

The dedicatory services, in the absence of the Bishop of Toronto through illness, were taken by Archdeacon Warren. At the evening service the rector was inducted by Archdeacon Warren, having been instituted by the Bishop in March. Canon F. J. Sawers, the Rev. P. J. Dykes, the Rev. F. E. Powell, and Canon A. J. Fidler took an active part in this service.

The church, of which only a portion has been built at the present time, will be cruciform in plan when completed, with transepts on both the east and west sides. The chancel is situated at the north end of the building and separated from the ambulatory by three arches on either side carried out in Caen stone.

The organ loft is placed directly over the sacristy on the east side of the chancel. The nave of the church is planned to seat 550 but only a portion of this has been built. The Dr. Langtry memorial window taken from the old church has been placed in the south end of the new church. Under the nave there is an assembly hall capable of seating 300.

A CALL FOR SERVICE IN INDIA

With the hearty approval of Canon Gould, general secretary of the Missionary Society, the Rev. C. R. H. Wilkinson and the Rev. C. N. Palmer, recent graduates respectively of Wycliffe and Trinity College, now serving in the Church's missionary district of Kangra, northern India, have issued an appeal to graduates of this or recent years at our theological colleges calling attention to the great need of more workers in Kangra. The mission, on its men's side, is much under-staffed. To attempt to carry on the great work to be done here, there should be at least two more priests immediately. There is a vast rural area containing some 900,000 people, nearly one-tenth the population of Canada, in which there is no other Christian mission working except our own M. S. C. C.

For 2,000 priests serving the Church in Canada there are only two Canadian priests and two Indian priests serving the Church's mission in India.

A country-side dotted with innumerable villages and towns scarcely touched yet by Christianity offers a wide scope and splendid opportunity for enthusiastic itinerant evangelists.

A high school, a middle school, and an industrial school, containing in all some 200 boys, with ages ranging from 10 to 20 years (with prospects for increasing numbers next year) presents a great challenge to young men interested in boys' work.

The Criminal Tribes Settlement and a Leper Asylum, as well as pastoral work among Indian congregations and small European congregations, afford further fields of service.

MISCELLANEOUS NOTES

An outstanding development in the eastern townships of Quebec during the past

six years has been the growth of Churchmen's Clubs in nearly every parish. The result has been the formation of the "Eastern Townships Association of Churchmen's Clubs" which has just held a convention at Coaticook, attended by 173 delegates, and at which an appeal to enable the Bishop to meet the needs of the north met with an enthusiastic reception.

At St. Anne's Church, Toronto, a very handsome brass lectern was presented by the wardens in the name of the congregation and dedicated in memory of Mrs. Skey, who as the rector's wife, for twenty-six years labored among them with sincerity and love.

Archdeacon C. N. Jeffrey, treasurer of Rupert's Land, has celebrated his 70th birthday. Many friends called at the synod office during the day to offer their congratulations to the veteran Churchman.

"We, the undersigned, all being hard up, yet desirous of fulfilling our obligation to our Church, agree to give the cash or kind opposite our name." This is how the Rich Valley wardens in the prairie diocese of Saskatchewan set out to raise some money for their church recently. In half a day the following items were given: Cash, \$7.00; oats, 50 bushels; wheat, 70 bushels; beef, 75 lbs.; flour, half a ton, ground locally. Not a single person refused.

DEDICATE NEW CHURCH PLANT AT KERRVILLE, TEX.

KERRVILLE, TEX.—The Sunday after Christmas, December 28th, was an interesting day in the history of St. Peter's Church, when the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, dedicated the beautiful new stone church and parish hall. The Bishop was assisted in the service by the Rev. Frederic M. Brasier, rector of St. Peter's, the Rev. George Belsey, rector of the neighboring parish of St. Helena's in Kendall county, and the Rev. Henry R. Remsen, retired, of Comfort. The Bishop was the celebrant at the dedicatory Eucharist, and at the night service he confirmed a class of ten persons presented by the rector. The music at both services was under the direction of A. E. Murdock, a business man of San Antonio, a personal friend of the rector and an accomplished Church musician, who came at the rector's invitation to play the organ on the first day of its use.

The church contains a number of memorials and gifts. The chancel was built as a memorial to a former rector, the Rev. Richard Galbraith, and his wife, Emma Jane Galbraith, and is the gift of their children, one of whom, Dr. E. Galbraith, is senior warden of the parish.

The east window is also a memorial to the Rev. and Mrs. Galbraith, and is the gift of the parish branch of the Woman's Auxiliary, the ladies' guild, and other parishioners. The altar, pulpit, and rector's prayer desk are memorials to the late Bishop James Steptoe Johnston, D.D., who, after his resignation in 1916, served as rector of St. Peter's for several years. The west doors were given by the parish guild in memory of the late Joseph Jackson and his daughter, Martha. A handsome brass receiving bason was given by Mrs. Ramond Barnes as a thank offering for the baptism of her two daughters. The missal stand is the gift of the parish guild in memory of Miss L. H. Huntington. The two-manual pipe organ is the gift of the junior guild.

Dean Gates of New York Cathedral Scores Freedom in Reading for Children

Interesting Pageant at Church of Heavenly Rest—Coming Events Scheduled at St. Mary's

The Living Church News Bureau
New York, January 3, 1931j

APPROPRIATE IT WAS THAT THE VERY Rev. Dr. Milo H. Gates should speak on Holy Innocents' Day from the Cathedral pulpit in behalf of better books for children and young people. That it was a timely and needed utterance is known to all who are familiar with the choice of youth in its reading today. But the matter of choice is less serious than the fact pointed out by Dean Gates that the present literary market is flooded with harmful books, and that almost any boy or girl, regardless of age, can go to a circulating library and for a few cents a day draw out "an evil book which can do irreparable injury to his morals." He declared that "there has never been a time in history when the lesson of Holy Innocents' Day was so badly needed as now." The dean advocated the reading by young people of books of science and of adventure, as being more interesting, wholesome, and edifying. His plea is an excellent one and should have wide publicity, yet it may be questioned how much urging children will heed so long as parents continue to read so greedily the sort of books the dean condemns.

COMING EVENTS SCHEDULED AT ST. MARY'S

Three events of wide interest to Churchmen are announced for the near future at the Church of St. Mary the Virgin in West 46th street.

On Septuagesima Sunday, February 1st, the preacher at High Mass at 10:45 o'clock will be the Rt. Rev. Dr. Rockborough Smith, Bishop of Algoma, Canada.

On the day following, the Feast of the Purification, there will be sung at 10:45 a solemn High Mass in the interest of the Religious Life in the American Church. The preacher will be the Rev. Shirley C. Hughson, Father Superior of the Holy Cross. To this service a special invitation is extended to all our Religious communities having houses in this vicinity and also to all associates of the same. Preceding the Mass there will be the traditional Candlemas ceremonies with a procession.

And on Lincoln's Birthday, Thursday, February 12th, there will be a revival of a former custom in St. Mary's parish, namely, the annual acolytes' festival. This, also, will be at 10:45 o'clock, and will consist of a solemn High Mass followed by a procession of the Blessed Sacrament. The preacher will be the Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York.

PAGEANT AT CHURCH OF HEAVENLY REST

While many of our parishes have pageants or mystery plays at this time of the year, the pageant presented at the Church of the Heavenly Rest on Christmas Eve (and which is pictured on this page) has a special interest. Its author is Dr. Darlington, the rector of the church. It is the third in a cycle of six pageants written for the seasons of the Church Year; each one will be repeated every three years. The chancel of this new edifice was designed in great width that it

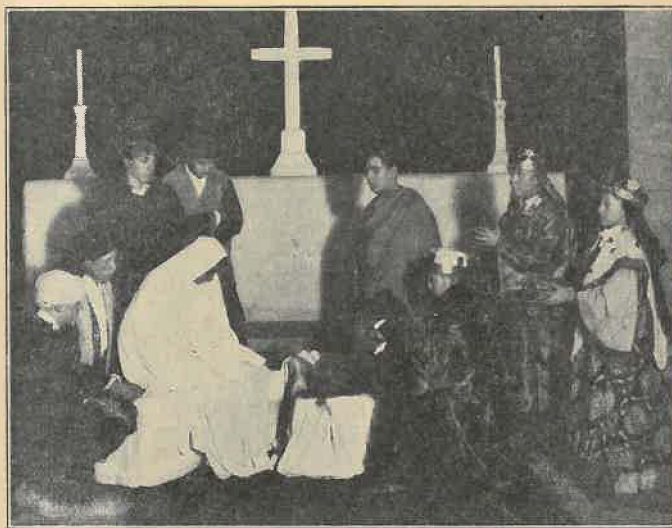
might be suitable for religious dramatic purposes. Not only do the Wise Men bring gifts but also two children from the parish Church school, one of them this year being Peter Darlington, son of the rector.

WATCH-NIGHT SERVICE AT ST. MARTIN'S

And of the many watch-night services on New Year's Eve one of the most popular was that at St. Martin's Chapel for colored people, Lenox avenue and 122d street. The service there began as early as 10:45 P.M., and the response taxed the capacity of the building. This congregation, under the Rev. John Howard Johnson as vicar, uses the former parish house of Holy Trinity Church. Few, if any, of our local parishes have had so phenomenal a growth. The Confirmation class of 1930 at St. Martin's consisted of two groups comprising 220 people. The congregation is

PRESENT PAGEANT

Rehearsal picture for the pageant, "The Nativity" presented by the young people of the Church of the Heavenly Rest, New York, on Christmas Eve.



awaiting the restoration of the church building, damaged by fire some years ago, that it may have proper provision for so large a group. The work has the oversight of the diocesan City Mission Society.

ITEMS

The Rev. John Franklin Carter, D.D., for many years rector of St. John's Church at Williamstown, Mass., has joined the staff of Calvary Church, New York.

The fifth annual acolytes' service at the Church of the Transfiguration will be held at 8 o'clock on Thursday evening, January 22d.

Dr. Howard C. Robbins and Chief Magistrate Corrigan will be the speakers on January 16th at the annual dinner of the men of St. George's Church.

The December meeting of the New York branch of the Clerical Union was held on the 30th at St. Andrew's Church, Newark, the Rev. Frank Damrosch, rector. The Rev. William H. Dunphy, professor of dogmatics at Nashotah House, spoke on the Eastern Orthodox Conception of the Church.

The mid-winter reunion and dinner of the alumni of the General Seminary will be held on January 20th. The speakers at the dinner, to be held at the Governor Clinton Hotel, will be Bishop Burleson, Dean Fosbroke, and Dr. Cram.

In the *Pastoral*, the parish paper of Holyrood Church, the series of illustrated sketches of some of our Westchester parishes has been concluded, and the rector-editor, Fr. Hyde, begins in the current

issue a new series having to do with foremost Manhattan churches. The first installment gives an excellent description of the Cathedral with cuts of Bishop Manning and of the high altar.

Dr. Fleming announces in a letter to his people at Intercession Chapel that, beginning with January 7th, every Wednesday evening until May will be for them "the vicar's evening," and will be set aside for an informal gathering of the vicar and members of the congregation. The more serious part of each of these gatherings will be an hour's talk on the Prayer Books.

A questionnaire has been sent out to the clergy of the country in an effort to discover their opinions concerning various aspects of war and peace, including the giving or withholding of personal aid in a possible future conflict. The move is sponsored by a group of ten New Yorkers, including the Rev. Dr. Bowie of Grace Church, Dr. Cadman, and Dr. Fosdick.

The diocesan branch of the Church Mission of Help has sent out a letter to the clergy, written by its president and chaplain, Dr. Sutton, in which timely

attention is called to the plight of young people in this period of unemployment. The letter is an appeal to help all such who are in need. Thus far employment relief has been concerned almost entirely with the heads of families. There are many who can give help also to young people, who, out of work and discouraged, are the more susceptible to the lure of evil ways.

HARRISON ROCKWELL.

CHRISTMAS AT ST. KATHARINE'S, DAVENPORT

DAVENPORT, IA.—Christmas at St. Katharine's School was marked by a number of unusual and lovely features. Among them, and deserving of special note, was the carol service sung in St. Mary's Chapel on Sunday evening, December 14th. The order of service had been adapted by the Sister Superior from an arrangement made by the Archbishop of Canterbury for use in the English Cathedral at Truro. It included nine traditional Christmas carols beautifully sung by the school choir under the direction of Miss Carrie Hoyt, nine short lessons read by the Bishop's vicar, the Rev. Jessie D. Griffith, and nine blessings given from the chancel by the school chaplain, the Rev. Edmund Stevens.

On Thursday evening, December 18th, Houseman's famous Christmas play, *Bethlehem*, was presented in the school gymnasium before a large and appreciative gathering of students, alumnae, and friends.

Many Churches in Boston Hold Midnight Services to Welcome New Year

American Society of Church History Holds Meeting—Work of Hospital Chaplains

The Living Church News Bureau
Boston, January 3, 1931

BOSTON IN COMMON WITH CITIES ALL over the country had its two types of preparation and welcome to the New Year—that of the throngs in centers of amusement and on the streets and that of the many in the midnight services in the great churches. In the Cathedral Church of St. Paul, the preacher was the Rev. Dr. Howard Chandler Robbins, who had preached earlier on the last day of 1930 at the noon-time service in King's Chapel. The Rev. Arthur Lee Kinsolving preached in Trinity Church at the midnight service on New Year's Eve; in All Saints' Church, Brookline, the Watchnight service was preceded by the playing of trumpeters for fifteen minutes as they stood on the steps of the church. The music of the trumpeters heralding the close of one year and the dawn of another is a custom being perpetuated by All Saints'. From December 29th until today, inclusive, the fathers and brothers of the Society of St. John the Evangelist are in retreat. This retreat is being conducted by the Rev. Fr. Rose of the Canadian province, and he will preach tomorrow at High Mass in the Church of St. John the Evangelist on Bowdoin street.

AMERICAN SOCIETY OF CHURCH HISTORY MEETS

The American Society of Church History held sessions in Boston and Cambridge last Tuesday. This was the first time that the society has met here since its founding in 1888. Tuesday's meetings were in sequence to the annual business meeting held in New York on Monday. Dean Washburn of the Episcopal Theological School, Cambridge, was the chairman arranging the local meetings.

A joint meeting with the American Historical Association on Tuesday A.M. in the Copley Plaza Hotel, was the first item in a program of which Dr. William W. Rockwell of the Union Theological School was chairman. Prof. Hastings Eells of Ohio Wesleyan University read a paper on Martin Bucer, reformer of Strasbourg, called to England by Edward VI to aid in the English Reformation. Protestant Revolt of Reformation was discussed by Prof. Albert Hyma of the University of Michigan who is known for his monographs on the fifteenth and sixteenth centuries in Holland. Inasmuch as the late Prof. Adolf von Harnack of the University of Berlin helped in training more professors of Church History than any other scholar of Europe, a paper entitled Harnack as a Church Historian was read by President George Warren Richards of the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa.

After luncheon as guests of Harvard University, a brief business session was held chiefly to discuss the project of an American Journal of Church History. Among papers read at the afternoon session were A Review of the Question as to the Eigenkirche by Prof. Joseph Ayer, Jr., of the Divinity School of the Protestant Episcopal Church, Philadelphia, and

a paper on Origen and Ecclesiasticism by Prof. Shirley Owen Case of the Divinity School of the University of Chicago.

WORK OF HOSPITAL CHAPLAINS

The work of the hospital chaplains is one of the very appealing activities of the Episcopal City Mission. The Rev. Albert C. Larned, rector of St. Margaret's, Brighton, and one of the chaplains, celebrated the Holy Communion for the first time on December 31st at the city alms houses on Long Island, located at the mouth of Boston Harbor and reached by a five-mile sail. Another hospital chaplain, in the group numbering five, is the Rev. George D. Harris who observed the fifty-first anniversary of his ordination in Halifax, Nova Scotia, last Sunday by preaching in the Church of the Redeemer, Chestnut Hill, at the invitation of the rector, the Rev. John S. Moses. The rest of this special staff caring for 25,000 or more hospital inmates yearly is composed of the Rev. Dr. G. DeWitt Dowling, the Rev. Frank M. Rathbone, the Rev. Frederick A. Reeve, and the Rev. Howard S. Wilkinson. Each of these clergymen has in addition a parish demanding his care. The field worker, following the hospital cases to their homes when necessary, is Miss Elise Dexter.

CAMP REUNIONS

Camp "banquets"—as the boys like to call them—and reunions have their special place at this time of the year. The William Lawrence Camp led off by holding its fifth annual reunion on December 29th. Bishop Lawrence, for whom this diocesan camp for boys is named, was the guest of honor and the chief speaker.

The twenty-fifth anniversary of Camp O-At-Ka was observed by a banquet on December 30th. The past, present, and future of O-At-Ka were presented in turn by the Rev. Arthur O. Phinney of Concord, N. H.; Edward J. Day, and the Rev. Ernest J. Dennen, founder and director.

CHRISTMAS FEATURES AT SAILORS' HAVEN

The Christmas "home afternoon" given by Trinity Church of Newton Center to the men of the Sailors' Haven, Charlestown, is always an annual feature. Men from fifteen countries and, in addition, representing twenty-two states in the Union were represented by the 150 guests who sat down to a bountiful chicken dinner, and later enjoyed the carols sung by the choir of the Newton Center parish. The Christmas tree, by the way, was brought all the way for the occasion from Yarmouth, Nova Scotia, by two seamen of the S. S. *Yarmouth*.

The big annual Christmas dinner at the Haven will be held tonight, when 600 men sit down to plates of turkey. Bishop Sherrill and Archdeacon Dennen will speak a few words to the group and a well arranged entertainment will follow the repast.

MISCELLANEOUS

The Handbook for Leaders of Standard Courts, the third volume in a new series for the Order of Sir Galahad, has made its appearance. With its three main sections, Getting Under Way, Program Building, and Games and Stunts, it is a companion volume to that issued last spring for the boys of standard courts. There

will be seven volumes in the new series and the publication of what is officially Volume III leaves but two volumes for the completion of the set. The Rev. Charles Hastings Brown of Norwood is the editor-in-chief of this new edition which began to appear about a year ago.

The Rev. Robert LeBlanch Lynch, formerly rector of St. James' Church, Amesbury, is arranging and cataloging the diocesan library in its spacious headquarters on the sixth floor.

The Very Rev. John Moore McGann, honorary dean of Christ Church Cathedral, Springfield, now living in Boston, will help with the calling of Trinity parish. Dean McGann devotes the major part of his time to the conducting of missions and special preaching.

ETHEL M. ROBERTS.

BISHOP PERRY OBSERVES TWENTIETH ANNIVERSARY

PROVIDENCE, R. I.—On Tuesday evening, January 6th, at the Cathedral of St. John, the twentieth anniversary of the consecration of the Most Rev. James DeWolf Perry, now Primate of the American Church, as Bishop of Rhode Island, was celebrated at a diocesan service. The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, now here to fill Bishop Perry's appointments for the month of January during the Presiding Bishop's absence on business connected with the National Council, was the chief guest speaker of the evening. An elaborate program was presented by a combined chorus of three choirs.

From all over the state clergy and laity were present. In memory of the occasion the Bishop was given a book containing the photographs of the present clergy and their families, letters of felicitation from the senior wardens, and other testimony of loyalty and affection.

Bishop Perry's consecration took place in old St. John's, this city, on January 6, 1911. The Rt. Rev. Daniel Sylvester Tuttle, D.D., of Missouri, at that time Presiding Bishop, was assisted at the consecration by Bishops Lines of Newark and Vinton of Western Massachusetts. Bishops Brewster and Greer were the presenters, and Bishop Lawrence delivered the ordination sermon.

At the beginning of Bishop Perry's episcopate communicants in the diocese numbered 14,345; they now number 23,177. In 1911 the diocese gave \$17,456 to missions; in 1930, \$102,957.

One of Bishop Perry's most important achievements has been the transition of St. John's from a parish church to the Cathedral of the diocese. On March 1, 1927, it became a Pro-Cathedral and the Bishop was elected its rector. In May, 1929, it was made the see church of the diocese.

INTERESTING EXPERIMENT AT CHURCH IN WATERTOWN, N. Y.

WATERTOWN, N. Y.—Adjournment to the parish rooms for an informal lecture immediately after the evening service, in place of a sermon, is the experiment being tried out in St. Paul's Church. The method allows, for informal discussion, the use of a blackboard, and a more relaxed atmosphere. The rector asks his congregation for topics, then puts the topics on the bulletin board with the request that those who are interested in any will check them. Those which are in this way indicated to be of general interest will be used at the lectures.

Confidence in Progress of Church Expressed By Clerical and Lay Leaders of Chicago

Plans for Ninety-Fourth Convention Under Way—Dr. Charles E. McAllister Visits Chicago

The Living Church News Bureau
Chicago, January 3, 1931

CONFIDENCE IN THE PROGRESS OF THE Church in 1931 and belief that business conditions will materially improve are expressed by clerical and lay leaders in New Year statements published this week in *The Diocese*. That the business recession of 1930 has turned many more firmly toward the Church, and that it will result in a spiritual strengthening of the nation, is expressed by a number.

In his New Year's message, Bishop Stewart called upon Church people to face the year with confidence and undaunted determination.

The Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary, expressed the wish that 1931 may see the development of scientific means for the prevention and cure of cancer and the continuous and further spread of the Kingdom. "Religion is the very heart of life," he said, "and so poverty and disease are not unrelated to the Kingdom."

The Rev. Dr. Edwin J. Randall, diocesan secretary, said: "The year 1930 will go down in history as a year of trial and disappointment, of darkness and gloominess. Yet God has become more real and things unseen and spiritual have been allowed to take their proper place. The year 1931 brings hope and expectation and confidence."

The Rev. Dr. Stephen E. Keeler, St. Chrysostom's Church, said: "The reassurance that religion is the most vital need on the part of all of us for 1931 is the message to be stressed this New Year."

The Rev. Dr. Herbert W. Prince, Lake Forest, said: "A new day dawns. The indications are that 1931 will make a stride more than a step—a stride forward in local, diocesan, and national accomplishment."

John D. Allen, president of the Church Club, declared: "The year 1931 will be one of momentous tasks and responsibilities, both in the Church and in business. The year will see both Church and business readjusting themselves to the new conditions which have been evolved from the trends of the past year. This readjustment should and will no doubt be careful, prudent, and of far-sighted effect. We can feel confident of progress."

William F. Pelham, national councilman of the Brotherhood of St. Andrew: "The year 1931 will undoubtedly find the Church and the business man in closer contact than in many years past. What the economic world has been through has demonstrated that the material things are not the most worth while, that a firmer grasp of God and a more intimate relationship with Him are much more satisfying."

Other messages of hope and confidence were voiced by many other prominent Church men and women.

CONVENTION PLANS UNDER WAY

Plans are being perfected for the ninety-fourth annual convention of the diocese of Chicago, to be held at St. James' Cathedral, February 3d and 4th. The usual pre-convention dinner will be held the night

of February 2d, under auspices of the Church Club with Bishop Stewart as the principal speaker. The annual meeting of the diocesan Woman's Auxiliary will be on February 5th.

Bishop Stewart will deliver his charge to the convention at the opening service, February 3d, in place of the usual sermon. He will preach at the evening mass meeting the night of February 3d. Parish and mission treasurers have been called into a session to consider common problems during the convention.

Sectional conferences of the various diocesan organizations will be held during the convention, with leaders of national note as speakers. Miss Mabel Lee Cooper of the Department of Religious Education, National Council, is expected to speak before that departmental meeting. Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, also is expected to be present.

DR. MC ALLISTER VISITS CHICAGO

The Rev. Dr. Charles E. McAllister, rector-elect of St. Luke's Church, Evanston, arrived in Chicago from Baltimore this (Saturday) morning and is spending the week-end conferring with the vestry of St. Luke's relative to the call extended him.

Upon his arrival, Dr. McAllister announced he would make no decision relative to the call until after his return to Baltimore Monday. He said under ordinary circumstances he would not consider a call, since he has been at St. Michael and All Angels' Church, Baltimore, only two years, but that the call to St. Luke's he considers a challenge and he is seriously considering it.

Dr. McAllister was accompanied to Chicago by Mrs. McAllister. He was met at the station by a committee of St. Luke's vestry, headed by Thomas T. Lyman, junior warden.

ST. SIMON'S CHURCH CLOSES

By action of St. Simon's parish vestry, approved by the parish in meeting and also by the Bishop and diocesan council, the church was closed on January 1st, and the parish ceased to function actively.

It is hoped that a more suitable location for the parish may be found in the near future or the property sold. Until such time as definite action is taken, the diocesan council has authorized the use of the parish church by All Angels' Mission for the Deaf Sunday mornings, and

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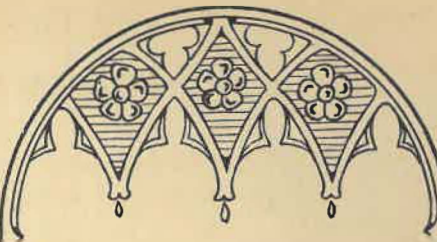
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The Rev. William Turton Travis, rector of St. Simon's, will supply temporarily at Grace Church, connected with St. Luke's Hospital, on Sundays. The Rev. Robert Holmes retired from the rectorship of Grace Church on January 1st.

NEWS NOTES

Bishop Stewart has added the name of William Jones Smith to the diocesan

architectural commission which he appointed recently. The commission held its first meeting this week and started plans for its work.

The diocesan Church Mission of Help will hold its annual meeting at St. James' Community House, January 15th.

Ralph E. Fox is speaking on the Economic Advantages of Prohibition before the Clergy's Round Table on Monday.

Pennsylvania Makes Diocesan-wide Appeal for Church's Advance Work

New Organ Dedicated at St. John's, Germantown—Free and Open Church Association Meets

The Living Church News Bureau
Philadelphia, January 3, 1931

BEGINNING WITH THE FIRST SUNDAY after Epiphany, and continuing through the succeeding Sundays up to and including Quinquagesima Sunday, February 15th, a diocesan-wide appeal will be made to all congregations in the diocese of Pennsylvania to rally to the support of those missionary projects for which the diocese has assumed responsibility, culminating on the final Sunday with the presentation of their offerings at every altar in the diocese.

Plans have been completed for presenting to all people in every parish and mission, full and complete information concerning each of the projects. This will be done through the medium of printed information that is now being distributed throughout the parishes, and through the additional mediums of special sermons by the rectors, and special missionary addresses by a large group of clergy and laymen who have volunteered to bring the missionary messages direct to the people.

Arrangements are now being effected to provide these special missionary speakers for one or more of the first five Sundays to supplement or aid in the efforts being put forth by the rectors or missionaries in charge of the congregations.

Preparation of the plans has been under the direction of Bishop Garland and Bishop Taitt, assisted by a joint special committee on the advance work. This committee consists of the field department of the diocese, the deans of the six convocations, the lay chairmen of the convocations, and the central laymen's missionary committee.

In response to many requests for information about the missionary projects, a special booklet has been prepared which describes each piece of work in detail, covering the seven missionary fields allocated to the diocese. The booklet contains a foreword signed by Bishop Garland and Bishop Taitt. It is the desire and expectation of the bishops and the committee that all communicants will read these booklets and become informed concerning the work they are to support, so that when the missionary addresses are made by their rectors and the visiting clergy and lay speakers, they may be better enabled to evaluate the contributions they make to the extension of the Church's work.

As Pennsylvania was the first diocese in the Church to respond to the appeal of the General Convention in behalf of

the advance work program, and as its leadership gave an impetus to the whole movement, it is confidently believed that the response of our people with contributions for the work will also lead the way in giving a similar impetus to the responses in other dioceses. During the diocesan convention last May a resolution, presented by the Rev. Dr. Floyd W. Tomkins, was adopted, to the effect that the diocese pledge itself to raise the \$113,000, which represents its share of the advance work program.

NEW ORGAN DEDICATED AT ST. JOHN'S, GERMANTOWN

A new \$15,000 organ was dedicated in the Church of St. John the Baptist, Germantown, by Bishop Taitt, on December 6th. The organ was the gift of Mrs. Richard Cadwalader, the cost of installation being paid by the parish. Announcement was also made at the ceremony that a new \$4,000 heating plant had been paid for, largely through the efforts of the junior league of the parish and Mrs. V. W. Wills. It was a great gratification to the Rev. Dr. Francis M. Wetherill, whose rectorship terminated January 1st, that both the installation of the organ and the heating plant were paid for before he left.

MEETING OF FREE AND OPEN CHURCH ASSOCIATION

The annual meeting of the Free and Open Church Association was held on the afternoon of December 30th at the Church House. The general secretary, the Rev. Dr. John A. Goodfellow, read the annual report of the association, which stated that there are now only 413 churches in our communion which rent pews. In forty dioceses, no pews are rented, and there are only three renting in the missionary jurisdictions.

Nominations were then made for the election of officers to serve the ensuing year, which resulted as follows: A. D. Parker, president; the Rev. W. George W. Anthony, vice-president; the Rev. Dr. J. A. Goodfellow, general secretary; and William I. Rutter, Jr., treasurer.

The members of the board of council, who served as such during the year, were reelected.

The committee which had been appointed at the previous meeting of the board of council to prepare a paper for the next General Council of the Church in reference to the successful work of the association for fifty-five years, reported progress.

FUNERAL OF LATE CHAPLAIN

Burial services were conducted on December 31st in the Chapel of the Episcopal Hospital for the Rev. William F. Ayer, who died on the 28th in the hos-

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pital where he had served as chaplain for more than twenty years.

Bishop Garland conducted the services. Assisting him in the chancel were the Rev. Louis C. Washburn, rector of Christ Church; the Rev. Nathaniel B. Groton, rector of St. Thomas', Whitmarsh; the Rev. George H. Toop, rector of the Church of the Holy Apostles; and the Rev. Joseph Manuel, who has succeeded the Rev. Mr. Ayer at the Episcopal Hospital. Hymns were sung by the choir of the Holy Communion Memorial Chapel and the hospital nurses' choir, under the direction of the Rev. Frank W. Bonyngue, vicar of the Holy Communion Chapel.

ELEANOR ROBERTS HOWES.

WASHINGTON NOTES

The Living Church News Bureau
Washington, January 3, 1931

ON NEW YEAR'S DAY FOR THE THIRD time in five weeks a service was broadcast from Washington Cathedral over the entire nation, by the coast to coast network of the Columbia Broadcasting System. As on the previous occasions, Thanksgiving and Christmas, Bishop Freeman was the preacher. By request of the Columbia Broadcasting System the Bishop's New Year's Day sermon dealt in particular with the causes of the present unemployment situation in America. The large number of grateful letters received from persons in widely separated parts of the country witnesses to the great value of their services broadcast from the Cathedral in the nation's capital.

NEW RECTOR FOR ST. COLUMBA'S PARISH

The vacancy in St. Columba's parish, Washington, caused by the resignation of the Rev. W. W. Shearer, has been filled by the election of the Rev. Emmanuel A. Lemoine to succeed him as rector of St. Columba's. The Rev. Mr. Lemoine comes from the diocese of Delaware, where he has made a splendid record for his ability and industry. St. Columba's parish is in the district known as Tenleytown, north of the Cathedral. During the Rev. Mr. Shearer's régime a handsome new church building was erected.

BUILDINGS OF CHILDREN'S HOME COMPLETED

The new buildings of the Episcopal Home for Children in Chevy Chase have been completed and occupied. A service of dedication is planned to take place in February.

RAYMOND L. WOLVEN.

A BAPTISMAL SERVICE IN NORTHERN JAPAN

AOMORI CITY, JAPAN—Thirty-one children and young people were baptized on St. Andrew's Day, at St. Andrew's Holy Catholic Church in Aomori City, northern Japan. Of this number twenty-two were from the kindergarten, eight from the "neighborhood" Sunday school, and one young girl from the sewing school—evidence of the work of the Rev. R. Takuma, rector, Miss Gladys Spencer, the only foreign worker in Aomori, the Japanese teaching staff, and the congregation.

Miss Spencer writes: "The last two names to come in were those of two little sisters—one, a graduate of the kindergarten, and the other a pupil. Two years ago a stern Buddhist grandmother had refused the older child's being baptized. This time the grandmother herself asked that her granddaughter be included in this year's class. Four other children come from a fairly new section of Aomori where there is no Christian work and where we

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hope to open up a branch kindergarten. The children baptized come from all kinds of homes; stall keepers in the open market, merchants, a physician, teachers, a tailor, post office employees, prefectural officials, a carpenter, and a railroad employee."

ANNIVERSARIES IN OHIO PARISHES

CLEVELAND—The month of December was one of unusual events in four Ohio parishes. One commemorated a one-hundredth anniversary, another a seventy-fifth, while a third dedicated a new church building, and the fourth a parish house.

St. John's parish, Cuyahoga Falls, joined the centenary class of parishes and a week was devoted to various festive occasions. The Rev. Francis Mellwain, the rector, presented to the Bishop for confirmation the largest class in the history of the parish. Many former members were visitors and a letter was received from the oldest living member, born in the parish ninety-five years ago. The parish is closely linked with civic interests, the mayor, the president of the city council, the president of the board of education, the postmaster and other city officials, not forgetting the chief of police, all being members of St. John's.

Old Trinity, Tiffin, the Rev. Russell E. Francis rector, celebrated seventy-five years of parochial activity with a three-day program which brought back former rectors and many parishioners, and culminated in an anniversary service of thanksgiving, together with a litany of remembrance for the founders and benefactors who have made contributions of life and service.

The attractive new church of Christ parish, Hudson, the Rev. J. Keeney McDowell, rector, was dedicated by the Bishop, assisted by the archdeacon and many clergy. This building has occasioned widespread comment and artists and architects, noting its particular beauty of Georgian design, have come from afar to sketch and paint the little edifice facing the village green. The building combines in an unusual manner facilities for worship, for Church school, and for parochial activities. Its furnishings include the old-fashioned walnut pews, the old altar, and many memorials placed in the old church many years ago. The lectern and pipe organ are new, the former being of Old English design and the latter a very rich-toned instrument presented by one of the members of the parish. The old bell, cast in 1846, will continue to ring out the hours of service.

In Trinity parish, Findlay, the Rev. H. H. Griffin rector, a very commodious and completely equipped parish house has been added to the parochial fabric.

INDIANS ADOPT BISHOP DAVIS

NEW TOWN, N. Y.—The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, is now in a position to carry out more militant methods in the extension of the faith. Seventy Indian children at New Town on the Cattaraugus Reservation have given him a bow and arrow. The bow is a powerful one, six feet long. It was hung on the Christmas tree of the Church of the Redeemer by the children. It was made by Chief Son-Non-Gies (Long Horn), more commonly known as Jim Crow, 94 years of age.

Bishop Davis, who has a warm place in his heart for the Indians, has been adopted by the Seneca tribe. His Indian name is Shenduogwade, meaning "Beyond the Crowd."

ELECT TRUSTEES FOR GENERAL THEOLOGICAL SEMINARY

NEW YORK—The election of trustees by the alumni for the General Theological Seminary for three years (January 1, 1930, to January 1, 1934) resulted as follows:

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware; the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York; and the Hon. Robert L. Gerry of Rhode Island.

The mid-winter reunion of the associate alumni, General Theological Seminary will be held at the seminary on Tuesday, January 20th. The program is as follows:

- 1: 15 P.M.—Luncheon as the seminary guests.
- 2: 30 P.M.—Lecture. The Rev. Prof. C. N. Shepard, D.D.
- 3: 30 P.M.—Lecture. The Rev. Prof. Frank S. Gavin, Th.D.
- 4: 30 P.M.—Tea at the deanery.
- 6: 00 P.M.—Evensong in the chapel.

The annual dinner will be served at the Hotel Governor Clinton at 7 o'clock.

After-dinner speakers will be the Very Rev. Hughell E. W. Fosbroke, D.D., the Rt. Rev. Hugh L. Burleson, D.D., and Dr. Ralph Adams Cram.

OLYMPIA RECEIVES ESTATE AS GIFT

SEATTLE, WASH.—A very fine opportunity has been given to the diocese of Olympia to do really worthwhile social service work by the gift of the Ackerson estate of eighty-three acres of waterfront property on Mercer Island for a home for children without homes to be trained religiously, socially, and industrially in two large buildings on the property. Bishop Huston has, with the consent of the diocesan council, established the children's educational foundation, which will open the home to children as soon as sufficient sustaining members have been secured to warrant support and other persons to contribute an endowment fund of \$3,000.

Another most valuable institution in the diocese of Olympia is the Martha and Mary Hall, which has recently become possessed of a splendidly built seventeen-room house finely equipped in the Capitol Hill district of Seattle. Commenced in a modest way by Deaconess E. M. C. Nosler and Nurse Margaret Bateman, the home is now capable of housing twenty-five girls, daughters of business and professional women, and without home conveniences, who are trained in Church teaching and ways. The rector of St. Mark's Church, Seattle, the Rev. Dr. John D. McLaughlan, made the financial security of the house possible, and only sufficient inhabitants are now necessary to make the home a great success. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, blessed the house on the morning of Christmas Day.

CELEBRATE TEN YEARS OF RELIGIOUS BROADCASTING

PITTSBURGH—Clergymen and laymen of all denominations attended a public mass meeting held in Syria Mosque on the afternoon of Sunday, January 4th, to celebrate ten years of religious broadcasting. The principal speaker was the Rev. Dr. S. Parkes Cadman. The Rev. Dr. E. J. van Etten, rector of Calvary Church, Pittsburgh, the first clergyman to address an enlarged audience via radio, introduced the speaker.

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SISTERS OF ST. ANNE OPERATE CAMP

DENVER, COLO.—The Sisters of St. Anne in Denver are offering the facilities of their summer camp, the well known Ascension Camp, for the benefit of all delicate and under-privileged children in the sixth province.

The order of St. Anne is a Sisterhood of the Church and the care of children is the primary work of the order which has established houses in Boston, Arlington, Chicago, Kingston, and Memphis, as well as in England and China.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, and president of the sixth province, is the Bishop visitor of the Sisters, who opened a convalescent home for children two years ago in Denver, having the active interest of the foremost physicians in child welfare in that city. This is the only convalescent home for children in the whole state of Colorado.

Ascension Camp, started by the Rev. Henry S. Foster and formerly carried on by devoted helpers of the Church of the Ascension, Denver, has, by this generous gift to the Sisters, been assured of continuance as a definite Church work for the diocese. For the past two summers the Sisters have transferred their own work to a place in the hills for the summer months, but this year, with increased accommodations, they can take other children and young people who need their care.

The camp is situated in an ideal location in Indian Hills and accommodates forty children exclusive of the staff. The age limit is wide, from two weeks to twenty years! A child can be cared for at the rate of \$1.00 a day. The camp operates from June to September.

BURTON SCOTT EASTON TO HEAD BIBLE SOCIETY

NEW YORK—The Rev. Prof. Burton Scott Easton of the General Theological Seminary was elected president of the Society of Biblical Literature and Exegesis at the closing session on Tuesday, December 30th, its annual meeting at the Union Theological Seminary. Prof. J. M. Powys Smith of the University of Chicago was chosen vice-president; Prof. Harold H. Tryon of the Union Theological Seminary, treasurer, and Prof. Henry J. Cadbury of Bryn Mawr, recording secretary.

INTERESTING CRÈCHE AT ST. PAUL'S CHURCH, SYRACUSE

SYRACUSE, N. Y.—A crèche made by the Lang family of Oberammergau, Germany, is being shown in the vestibule of St. Paul's Church, from the Sunday before Christmas to the Epiphany. The stable is three feet high with thatched roof and the figures are on a similar scale.

All school children have been invited to view the crèche and an unemployed man has been engaged to watch this valuable gift to the parish which cost over \$1,000.

PRACTISE RELIGION

WE LOSE our faith when we cease to practise our religion. Men grow careless about prayer, communion, worship, and then wonder at finding themselves doubtful in belief. I know of no other realm or life where people expect knowledge to trickle into their heads without honest effort on their part.—*Bishop Fiske.*

SCIENTIFIC KNOWLEDGE

THE FIRST Chinese medical student trained and aided by the Fenchow Hospital, in the province of Shansi, China, is now a professor in a medical school. He has done some research which has been published in English and German, and a little of it has been incorporated into American and German textbooks. So a Chinese farmer's son contributes to scientific knowledge.



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BISHOP CREIGHTON RETURNS TO NEW YORK

BISHOP AND Mrs. Creighton returned to New York late in November. The first two weeks of that month were crowded with events in Mexico. Besides attending various dinners, luncheons, receptions, and other affairs, official and social, the Bishop preached at Christ Church Cathedral, presented diplomas to nine graduates from the commercial department of the House of the Holy Name, preached at Pachuca and confirmed four candidates from this "foreign" congregation, conducted an Armistice Day service at the British cemetery, visited the reconstructed church at Cuernavaca, confirmed three at the Cathedral, and was present at a service in the Church of San Jose de Gracia, Mexico City, when seven were received from the Roman Church.

The new building erected through the Birthday Thank Offering and the Montgomery Memorial Infirmary, both at Hooker School, are, the Bishop says, beautiful in every detail and well adapted to their use. "The great auditorium of the new class room building will enable the parents of the children to gather with them for their fiestas, and the large light and airy class rooms and laboratories ought to make study a joy. The infirmary is built around a beautiful little patio, and has a large screened sun porch."

The rest house at Cuernavaca was visited also, to see recent improvements. "The house is in excellent order with just the atmosphere of restfulness it is intended to have. . . . This much needed addition to our property in Mexico has been in almost constant use since it was purchased, especially by the American faculty of Hooker School."

The Bishop urges that Mexico and the Church's work there be kept constantly in the thoughts and prayers of Church people.

GIVES LIFE TO SAVE BOY

CHARLES HEDGMAN TURNER, of the Society of St. John the Evangelist, an English priest whose chief work has been with boys who were in special need of help, met his death not long ago in a way that summarized and symbolized his whole life. At the seashore, he went to the rescue of a boy who had been "caught by a strong current and swept out of his depth." Fr. Turner reached him, carried him on his back through the rough sea, and set him up on a rock from which he could swim to the shore, and gave him a little push off in that direction. The strain was too much on the rescuer's heart and his own life flashed out.

STUDENT CENTER IN NORTH TEXAS

THERE IS a Church student center, with Mrs. Elizabeth F. Page in charge, for the West Texas State Teachers College at Canyon, in the diocese of North Texas, which is confusing. In recent months several friends of the student house have died, and Mrs. Page arranged a memorial service for them at the season of All Saints. Thirty people were present, which is a large congregation for that little mission. Everyone was asked to bring one flower, but they brought quantities and filled the church. The priest-in-charge, the Rev. E. E. Madeira, rector of Plainviews, lives sixty-eight miles away, but what are sixty-eight miles in Texas? Mrs. Page has received over 1,200 people, mostly students, at her little house in the last ten months.

† Necrology †

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

WILLIAM COOKE, PRIEST

UTICA, N. Y.—The Rev. William Cooke, a retired priest of the diocese of Central New York, died at the age of 77 on November 29th.

The Rev. Mr. Cooke was the first archdeacon of Central New York, being appointed at the establishment of that office by Bishop Olmsted in 1906. He was ordained deacon in 1880 and priest in 1883 by Bishop Huntington, and served at Oriskany Falls, Adams, Candor, Utica, and Whitesboro, all in Central New York. He served as secretary to Bishop Olmsted from 1902 to 1924.

LIVINGSTON ROWE SCHUYLER, PRIEST

NEW YORK—The Rev. Dr. Livingston Rowe Schuyler, an associate professor of history at the College of the City of New York for the last fourteen years and assistant at the Church of the Mediator at Kingsbridge since 1912, died Thursday night, January 1st, in St. Luke's Hospital at the age of 62.

Having received a B.A. and an M.A. from City College, in 1889 and 1893 respectively. Dr. Schuyler prepared for the ministry at the General Theological Seminary, graduating in 1895. He was ordained deacon and priest in 1894 by

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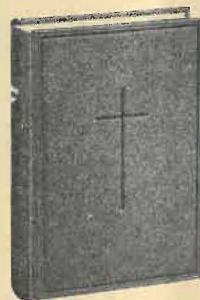
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Bishop Potter, and then spent four years in study abroad, dividing his time equally between the Universities of Oxford and Paris. During his stay in Paris he was assistant minister of the Church of the Holy Trinity.

On his return to the United States in the fall of 1898, Dr. Schuyler began his long association, thirty-two years, with City College, as a tutor in history. Yet he continued an active member of the priesthood, for he was rector of St. James the Less at Scarsdale from 1901 to 1908, and minister-in-charge of St. Andrew's-by-the-Sea, at Allenhurst, N. J., for the following seven years.

ASAPH SWIFT WICKS, PRIEST

PAWTUCKET, R. I.—The Rev. Asaph Swift Wicks, who as the old year closed became rector emeritus of the Church of the Good Shepherd at the termination of his thirty-two year pastorate there, died on Friday, January 2d, at his new home here, where he and his family moved from the rectory. He was 65 years old.

The Rev. Mr. Wicks was born at West Falmouth, Mass., December 10, 1865. He entered Andover Preparatory School in 1884 and two years later matriculated at Harvard University, where he was graduated with a Bachelor of Arts degree. In 1893 he completed his bachelor of divinity course in the Cambridge Theological School, being ordained deacon that year by Bishop Randolph and priest the following year by Bishop Clark. He served at the Church of the Advent, Pawtucket, from 1893 to 1898, and rector of the Church of the Good Shepherd since 1899. He was prelate of the Holy Sepulchre Commandery, No. 8, Knights Templar, at Pawtucket; and a member of the Rhode Island Consistory, Scottish Rite Masons, thirty-second degree, of Providence.

LUCIA POLK CHAPMAN

PHILADELPHIA—Mrs. Lucia Polk Chapman, headmistress of the Springside School, Chestnut Hill, and member of a prominent family, died on December 27th at the school, after an illness of two months.

Mrs. Chapman was the youngest daughter of Leonidas Polk, first Missionary Bishop of Louisiana and a general in the Confederate forces during the Civil War. She was a distant cousin of President Polk, and an aunt of Frank L. Polk, of New York, assistant secretary of state in President Wilson's administration. She came to this city from New Orleans thirty years ago.

Funeral services were conducted on December 30th in St. Paul's Church, Chestnut Hill, the Rev. Malcolm E. Peabody officiating. Interment took place in St. Thomas' Churchyard, Whitmarsh.

CLINTON LONG

PHILADELPHIA—Clinton Long, veteran Delaware River pilot, died on January 2d when he suffered an attack of heart disease at the home of his son in West Philadelphia. He was 77 years old.

Mr. Long, who was a pilot on the Delaware for more than fifty years, was forced to give up his duties about seven years ago due to ill health. He settled down in Lewes, Delaware, where the river pilots make their headquarters. On the death of his wife last summer, he came to live with his son. He is also survived by three grandchildren.

Funeral services were held at St. Peter's Church, Lewes, Delaware, on January 5th.

CHARLES TOWNSEND

ELIZABETH, N. J.—Charles Townsend, senior warden and treasurer of Christ Church, Elizabeth, for almost a generation, died at his home in New York City on December 16th. He served on the standing committee of the diocese and twice was a deputy to the General Convention. He was also interested in civic and welfare organizations. Of late years he has made his home in New York City and was a member of St. Agnes' Chapel, Trinity parish. Funeral services were held in St. Agnes' Chapel and interment was at Elizabeth. He is survived by one son, the Rev. Charles Townsend, Jr., rector of St. Stephen's Church, Providence, three daughters, and two grandchildren.

NEWS IN BRIEF

ATLANTA—The annual normal training school for leaders was held in Atlanta at All Saints' Church during the first week in December. The Rev. Dr. Gardiner L. Tucker of Houma, La., gave a course on the Life of St. Paul, and Miss Annie Morton Stout a course on Story Telling. Practically every parish in Atlanta was represented by teachers, and superintendents of many of the Church schools were present.

CENTRAL NEW YORK—The annual meeting of the diocesan and district officers of the Woman's Auxiliary will be held in the parish house of St. Paul's Church, Syracuse, on January 23d.—Through the provisions in the will of Mrs. Martha R. Thompson, a faithful member of Grace Church, Copenhagen, the church and the Woman's Auxiliary of that parish will receive a substantial sum.—Calvary Church, Utica, has announced its intention of erecting a parish house in the near future. The needs of the parish will be examined and as soon as plans can be prepared to meet the needs, and financing is arranged, the project will be gotten under way.—The Binghamton clericus met as the guest of the Rev. H. C. Whedon at St. Paul's Church, Oxford, on December 9th.—Two charters have been issued by the Brotherhood of St. Andrew. Trinity Church, Seneca Falls, has an advanced junior chapter, and St. Peter's Church, Auburn, a senior chapter.—In connection with the year of loyalty, St. Paul's Church, Syracuse, provided during Advent an opportunity for the members of the parish to learn about the activities of the diocesan and the national Church. These meetings were held on Friday nights, one-third of the parish being asked to come for one of the nights. Besides the instruction on activities there was informal hymn singing and an instruction on the service of Holy Communion.—Members of Emmanuel Church, Memphis, raised a sufficient sum to provide for a new heating plant, re-decoration of the parish house, the laying of a gravel driveway and parking place. This is a very small country mission and the constant improvements reflect the pride taken in their church.—The Auxiliary of the fourth district has planned a three-day institute on India to be held in St. Paul's Church, Syracuse, January 27th, 28th, and 29th. Miss Margaret I. Marsden of the national Auxiliary office will be the leader.

CONNECTICUT—During the year 1930, 213 persons were baptized at St. James' Church, Danbury. During the previous year, 1929, 108 received the sacrament of Holy Baptism in this parish. Miss Jean F. Perrin is director of religious education and the Rev. Hamilton H. Kellogg is rector at St. James'.

COLORADO—Emmanuel Church, Denver, was recently sold to the school board, and with the proceeds a new mission, with the dedication of "St. Mary's," is being established at 33d avenue and Clayton street, Denver, a more desirable location. It will be in charge of the same priest, the Rev. G. A. C. Lehman.

DALLAS—The Rev. Goodrich Robert Fenner, rector of Christ Church, Oak Cliff, Dallas, and Miss Julia Hogan of Dallas were married at a nuptial Mass at Christ Church on December 29th. Bishop Moore officiated and was assisted by the Very Rev. George Rogers Wood, dean of St. Matthew's Cathedral, Dallas, as deacon, and the Rev. Bertram L. Smith, rector of St. John's Church, Fort Worth, as sub-deacon.

DELAWARE—The Church Club of the diocese marked the beginning of the new year by attending, on January 1st, a corporate Communion arranged for the club by the Bishop of the diocese. The service was held in Old Swedes' Church, Wilmington. Bishop Cook was



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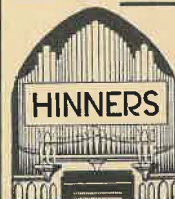
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assisted by the Rev. Robert Bell, vicar of Old Swedes', and the Rev. Charles F. Penniman, rector of Trinity parish, which includes Trinity Church and Holy Trinity, the latter being known as Old Swedes'.

GEORGIA—A long period of preparation for the observance of the Nativity ended on Christmas Eve when a splendid pageant entitled The Nativity was presented at St. Augustine's Church (colored), Archdeacon J. Henry Brown, vicar. Following the pageant, the midnight celebration took place with the archdeacon as celebrant.

LEXINGTON—The Very Rev. Christopher P. Sparling, newly appointed dean of Christ Church Cathedral, Lexington, and his family arrived in Lexington on December 31st. Dean Sparling held his first service on New Year's Day. He will be inducted and installed by Bishop Abbott on Sunday, January 11th. The preacher will be the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, a former dean of the Cathedral.—Mrs. Mary Breckenridge, head of the Frontier Nursing Association, well known throughout the country, was confirmed by Bishop Abbott in Christ Church Cathedral, Lexington, on Saturday, January 3d. She was prepared for Confirmation by the Rev. Robert T. Murphy, rector of St. John's Church, Versailles.—Bishop Abbott took part in the funeral service for Senator A. E. Stricklett, and delivered an in memoriam address at Trinity Church, Covington, on Saturday, December 27th.

MARQUETTE — The Maltas Memorial Church, which was built during the last summer as a memorial to the Rev. William Maltas, a missionary of the diocese of Marquette, by a number of parishioners and friends, was opened for public worship on the afternoon of the Twenty-second Sunday after Trinity, November 16th.

MINNESOTA—On Sunday evening, December 28th, forty young men, representing some twenty parishes of the diocese, together with seventeen of the clergy met at a dinner arranged by the department of religious education and at which the Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary, was the chief speaker.—The Rev. Paul R. Palmer, who assumed charge of St. Mark's Church, Lake City, on December 1st, was formally instituted as rector of that parish by Bishop McElwain at an impressive service held in St. Mark's Church Tuesday evening, December 30th.

MILWAUKEE—On the Sunday before Christmas the Rev. John Boden, rector of Trinity Church, Baraboo, blessed two seven-branched candlesticks given in memory of Jacob Van Orden, for many years senior warden of the parish, whose death occurred three years ago. The candlesticks, given by Mr. Van Orden's widow, match the Mass lights, which were given some years ago by Mr. and Mrs. H. K. Dillenbeck in memory of their infant son. Other recent memorials to Trinity Church are: A stained glass window given in memory of Mrs. Louisa M. Gowan; and a sanctuary lamp, in memory of John P. Gunnison, given by his widow.—A successful children's mission was conducted in Advent at Holy Innocents' Church, Racine, by the Rev. C. W. Brown of Whitewater. The mission was of one week's duration with services each afternoon, and ending with Sunday morning's special service of dedication. The material used was the program of Adventuring With Christ. The children's response was enthusiastic and gratifying in every way. About eighty children were made Knights of the Way at the closing service. Prayer corners are being prepared in nearly every home represented.—Holy Innocents' Day, Sunday, December 28th, was observed as the patronal festival of the parish with special children's Mass in the morning and a visit from Bishop Ivins at Evensong. The evening service was combined with an acolytes festival of St. Joseph's guild, a newly-formed neighborhood association of priests and acolytes of the cities of the southern part of the diocese. Solemn Evensong and Benediction of the Blessed Sacrament, following a solemn procession of the clergy and acolytes, formed the observance at the evening service. Bishop Ivins preached and officiated at Benediction. The officiant at Evensong was the Rev. Harley G. Smith of St. John's Church, Burlington. The lessons were read by the Rev. Kenneth D. Martin of St. Matthew's, Kenosha, and the Rev. George F. Schiffmayer, assistant priest at St. Luke's, Racine, was master of ceremonies.

MONTANA—The Rt. Rev. Herbert H. H. Fox, Bishop Coadjutor of Montana, with Mrs. Fox sailed the latter part of December for a month's trip through Havana, Balboa, and home by way of the Panama Canal.

NEWARK—A quaint and interesting service was conducted at St. Mark's Church, Paterson, Christmas night by the Rev. John M. Horton, rector. A crib had been installed in the church, the first one in this city, which aroused a vast amount of interest among the children. The feature of the evening service was the appearance of the three wise men, with incense bearer, gift bearers, attendants, shepherds, and spectators. Robed in Oriental costume they marched in procession through the church as suitable hymns were sung. Finally, all knelt before the crib, the Three Magi depositing their golden crowns beside the crib and the attendants their gifts. They then took seats until the close of the service when they marched out with the recessional.

PITTSBURGH—The annual meeting of the diocesan branch of the Woman's Auxiliary was held January 8th, at Calvary Church, Pittsburgh. The speaker for the afternoon meeting was the Rev. Dr. Robert W. Patton, director of the American Church Institute for Negroes.

TENNESSEE—The Bishop of the diocese has changed the date for the ninety-ninth Convention of the diocese from January 21st to January 28th, 1931. The convention will accordingly meet on the latter date in Christ Church, Nashville.

UTAH—The annual New Year reception given by the Bishop and Mrs. Moulton for the congregations of the Salt Lake City churches and friends was attended by a large gathering of people from all walks in life, including representatives of the Church, state, and civic bodies who brought messages of goodwill, love, and fellowship and pledges of loyalty and devotion to the Bishop and to the cause of the Church in Utah.

WESTERN NEW YORK—The department of religious education has arranged for a special meeting in the interests of rural work in the diocese which will be held at the diocesan house at Buffalo on Monday, January 12th. It is planned to have an exhibition of what other denominations and agencies have found to be problems, objectives, and methods, with samples of programs and material. There will also be reports from rural sections showing actual conditions and acute needs.—Miss Anne Mills, for twenty years the housekeeper for the late Bishop Hall at Rocky Point, Burlington, Vt., has become a member of the family of the Church Home at Rochester.—The sympathy of the diocese goes to the Rev. Dr. Herbert L. Gaylord whose wife is confined in the hospital at Canandaigua and the Rev. W. H. G. Lewis of Clyde, whose wife is seriously ill at the Strong Memorial Hospital at Rochester.—Grace Church, Lockport, has had installed a new organ by Skinner Co., Boston. The organ was used for the first time when the church was reopened after many repairs, including the redecoration of the chancel, and a new lighting system. At this service a beautiful pair of Eucharistic brass candlesticks were placed on the altar, a gift to the parish from the rector, the Rev. Dr. Henry Zwicker, who has recently been appointed dean of all the parishes of Lockport.—The council of Church women of the Church Mission of Help in the diocese held its annual tea at the diocesan house in Buffalo recently. This tea is a part of the program of the council to raise money for the educational work for girls throughout the diocese.

WESTERN NEW YORK—The Rev. G. Sherman Burrows, D.D., of Buffalo has been appointed registrar of the diocese, and any mail intended for the registrar should be mailed to him at 252 Summer street, Buffalo.

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CHURCH PEOPLE in Western Massachusetts seem to have taken the bit between their teeth and determined that worldly affairs, however bad, should not direct the amount of their Church giving. The diocese is having its best year on record, with relation to missionary giving, appreciably better than last year which was the best up to then. "Of course we all should like to stand 100 per cent," writes Archdeacon Mott, "and this must be our unceasing aim; but to go on advancing in the face of a serious business depression which is affecting every parish in the diocese speaks well for the loyalty and devotion of our people."



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