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Late Bishop of Southern Ohio

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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, OCTOBER 24, 1931

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EDITORIALS & COMMENTS

On Flippancy

IN THE early days of Christianity the believers were accused by the pagans of being indecently flippant. The tone and temper of this indictment appear in all sorts of queer places—in the Acts of Martyrs, the prescriptions of Church Orders, and the like. For when the latter have to urge sobriety and decorum upon the members of the Fellowship, there must have been grave need for a greater gravity than often was characteristic of Christians' behavior. The note of joyousness, of ebullient good spirits, is a normal phenomenon among the records of the martyrs. One famous confessor, threatened by the heathen examiner (whom he apparently had badgered to the point of fury), replied, when told that his liver would be torn out if he weren't more courteous and less obdurate, that he'd always suffered from liver trouble anyway and would be greatly obliged to have the seat of the trouble removed.

The curious paradox of Christian behavior consists in the fact that when the great fundamental realities—God, His Will, Sin, Redemption, Heaven, and Hell—are faced, then the whole of life becomes merry. The great saints—and often the ferocious ascetics—have been conspicuous for a sense of humor, and a kind of gigantic instinct of horse-play which mystifies those of us of the lesser breed. St. Thomas devotes some pages to the discussion of the virtue of play, which can best be understood as meaning the art of making a fool of oneself. When St. Ignatius Loyola, to dispel the gloom of an ultra-pious and super-serious novice, picked up his cassock and did a lively Basque dance for his edification, we wonder where his dignity went during the lapse. The evaporation of that subtle and cherished ornament to life would distress us—if we were founders and superiors of Religious communities renowned for austerity.

It has often been suggested (though not in treatises on Dogmatic Theology) that there are really eight sacraments, of which the eighth is as essential to salvation as some of the others: The saving sense of humor. To a Catholic meditating with loving gratitude on the Incarnation, there is so huge a discrepancy, so great a lack of proportion between Saviour and saved, that even in the heart of all mystery there is a symbol of that out of which humor derives: intrinsic disproportion.

Now seriousness and flippancy can well go together; provided that one is serious about the important things, he can be—even must be—flippant about the unimpor-

tant ones. Nay more—the more serious one is about the things that really matter intensely, the more completely is one light in touch and mood about those that are not deeply significant. Looking back to the Church's infancy one finds plenty of illustrations for the statement. The pagan was frightfully worried about himself, his future, the hereafter, besides being often preoccupied with the uncertainties of a highly dubious here. Economic, political, and social instability made him sombre, for the alleged light-heartedness of paganism, when its really effective operation is examined, is a myth. Sheer desperation led pagans to orgies of excess, from which even the after sense of remorse was absent. It was no wonder he thought the Christian flippant. The believer had ceased to worry much about the hereafter, or about his own personal immortality, or about the general ghastliness of present things. He was at home in his environment—paradoxically enough because his true home was heaven. Life had point and meaning, purpose and significance—but these could not be extracted from the immediate muddle of things about him. The Incarnation gave both meaning and a program to life. Just for this reason did Christian asceticism arise. The world was so frightfully good in all the respects in which God made it, that its surrender was a generous response of man to the infinite graciousness of God. Not because the natural life was bad—nor because marriage and property and one's own will were evil—but because it was good, should it be given up to the Source of all Good.

THE New Testament is full of exhortations against worry and anxiety. It is St. John who brackets together love and its opposite—which is not hate, but *fear*. "Perfect love casteth out fear, for fear hath torment." He was a good psychologist. Hatred usually springs from fear. It is an effect of a preceding cause, if also the cause of a succeeding effect. Back of hatred stands the stark horror, fear. Christianity came into a fear-ridden world, and by making what is fruitful in fear realized and effective, laid the ghost once and for all for those who lived by faith in Jesus. A serenity in bitter times, a calm in the midst of storm, and a sublime carelessness as to those things which worldly men deemed so important—these were the publicity methods of early Christianity.

The one effective reaction to ghosts and evil spirits of all sorts is to laugh at them. Refusing to be afraid is

chiefly shown by a quite impolite but effective symbol of disdain whereby the awfulness of the horrible is laughed out of existence. The bogy of death, of torture, of social ostracism, of the accusation of unpatriotic behavior and disloyalty was met by this technique. The Christian ungeared himself from all save his primary loyalty to God. He insulated himself from all fears save the fear of Him. This fear was fundamentally the fear of grieving infinite love. The early Christian lost himself in devotion to God in the Beloved Fellowship. There was no room left for absorption in his own problems or for preoccupation with his own personal interests. He was pulled completely out of himself and forced to live, move, and have his being in a much larger world. This method of solving his fear problems was, if strenuous and severe, amply justified in the event. It made the Christian serene where others were preoccupied; it freed him from worry because it deflated his own sense of self-importance, where others were eaten up and demoralized by anxieties; it gave him a sense of assurance where non-believers were ill at ease and supremely uncomfortable and not at home with their immediate or their larger environment.

When we would seek to express the difference in a phrase, the matter is ultimately one of adjustment to environment, harmonization with one's surroundings. *The* element of prime importance in the believer's environment is God and His Will. To the unbeliever the exigencies of the ephemeral and fugitive were all-important; to the Christian their importance shrivelled to rather insignificant proportions before the stunning and blinding preëminence of God. What wonder, then, that Christians seemed careless, free from anxiety, and full of a certain irresponsible joyousness which mystified the pagan! The worlds of values were vastly different. The "things which mattered" were entirely different. The Christian took lightly and easily that against which the unbeliever had to struggle with all the effort and strains of his concentrated energies. The tension which made heathen lives feverish was dissolved. The Christian's serenity might be irritating but it could not be denied. His attitude was full of flippancy—as the heathen saw it, often with envy. He had found the secret of a life here by concentrating his energies on that of the other world. Therefore—paradoxically enough—he became the more competent to cope with this life!

THE most striking thing about the lives of most of us today is our unlikeness to the early Christians. We live in a world of ideas, standards, methods, and order which is not Christian, and we pretend that it is. By not separating the two, sharply and definitely, we all too often succumb to the atmosphere of our environment. We have little warrant for our delusion that our modern world is in any deeper sense Christian. But we hug our delusion nevertheless. In greater rather than less degree we are impregnated and saturated with the spirit of our times, we take our tone from that which is about us, and we fail to make the effort to be different. Consequently the phobias which afflict our times afflict us as well. The standards and ideas which prevail about us, prevail in us as well. We've not thought it all out, nor have we reconciled our emotional reactions to the larger world in which, as Christians, we should be living. We are content to live in a constricted area—cribbed, cabined, and confined—whereas the soul should be able to say to God, "Thou hast set my feet in a large room."

Our perspective is warped whenever eternity and God are not within the field of immediate vision. It is man's preoccupation with the facts of the moment, and

with his immediate circumstances that renders him sombre, sober, and sad. The mood of seriousness when considering eternal facts and immutable truths has as its corollary a certain lightness and easiness of temper when dealing with the ephemeral and fugitive. We often fail to capture the right outlook. We do not attain to the lightness of touch, to that deftness and security which is based ultimately upon our citizenships not here, but in that city whose Builder and Maker is God.

The curious fact about flippancy and casualness in dealing with non-essential and secondary matters is, that frequently this method of approach is the most fruitful. It is perfectly possible to see a thing too near at hand, to concentrate or gaze upon it to the exclusion of all else beside. Our view thus becomes entirely distorted. We become concerned about the wrong things, just as many of us have the wrong inhibitions. We select out of the mass just those things on which to concentrate our gaze which are least relevant and most insignificant. We fail to see the larger issues, the more important factors—and then we worry, and fret, and are riddled with anxieties. We can so easily lose our balance if we look at the wrong things. We can recover balance only by concentration on the fixed, unchanging, and constant facts of God; Eternity and the security which we find in Him.

There is a time for a withdrawal of energies and interests from the things of the here and the now, to draw strength from the Infinite One. Christianity as Society was most effective when it was most different. To obtain a proper leverage and fulcrum to lift a heavy mass, there must be a purchase from without. Worrying about the world won't save it. Fretting never improves a difficult situation. Security rooted in the unchanging is the secret of remolding the changing. A peace of soul and a calmness of temper with regard to the stupendous mysteries of eternal life has as its fruits that enviable ease, comfort, security with regard to this life evinced by a certain lightness and flippancy which express and propagate the joyous serenity of fearlessness. The fun of living is spoiled when life is lived not dangerously but without anchorage. Living dangerously means living in time on the edge of eternity—with reverence for what deserves reverence, and a due flippancy for all else beside.

THESE are troublous times indeed in the arena of world politics, and the next few weeks are destined to see momentous decisions in many quarters, such as may have far-reaching effects upon the peace and happiness of the world. Focal points of particular importance are England, Germany, Spain, Manchuria, and Geneva, in all of which events are transpiring that may be of more importance to each one of us than many a happening nearer home.

This Restless
World

Britain is on the eve of perhaps the most amazing general election ever held in that country. In the traditionally conservative land that originated the two-party system, no less than eight parties are contending for control, with more than 1,200 candidates in the field. In this country men "run" for public office; in England normally they "stand," but this year they appear to be scrambling in a free-for-all contest in which such important issues as communism versus capitalism, free trade versus protection, the dole versus the MacDonald economies, the pound versus the dollar, national unity versus political and personal enmities, are so inextricably tangled that it must be next to impossible for the average public-spirited Briton to know how to make his vote most effective. Amid all the

welter of conflicting issues and personalities, the figure of Ramsay MacDonald stands out as the man of the hour—one who, whether he be right or wrong, has the supreme courage to place loyalty to his country above party politics, even though it brings him the enmity of his former friends and colleagues, splits wide asunder the party he has labored so long to build up, and means, perhaps, his own political ruin.

Across the North Sea in Germany, affairs are rapidly moving toward a crisis. With the Reichstag about to assemble, Herr Hitler has organized the opposition so effectively that the newly-formed dictatorship of Chancellor Bruening finds itself in a most precarious position. And Hitler, whose followers still use the old Imperial flag, is the apostle of a militant nationalism that aims at the restoration of Germany to something approaching its pre-war position of dominance, and that openly forecasts the fall of the republic.

In Spain the new republic is finding its progress difficult indeed. The former domain of His Most Catholic Majesty is torn with religious and civil strife, and the end of the struggle is not yet in sight. The new legislation permitting divorce by mutual consent places this formerly ultra-conservative realm about on a par with Russia and Mexico so far as family relations are concerned.

But perhaps most disturbing of all to the peace of the world is the crisis in far-off Manchuria, not alone because of the millions of Orientals concerned in the Sino-Japanese dispute, but because of the extraordinary tension which it places upon the League of Nations and the Kellogg Pact. It is gratifying to see an American representative officially coöperating in the League's efforts to avert further hostilities, but it is difficult to understand Japan's opposition to American representation at Geneva, except on the disquieting hypothesis that she knows her conduct will not bear too close investigation and feels that she could handle the League and America separately but fears them if they join forces. If this is the case it is a strong argument for American membership in the League as a powerful deterrent to just such occurrences as those now transpiring in the Far East.

Meanwhile a considerable proportion of Christendom is preparing to celebrate this Sunday the Feast of Christ the King, the great new festival proclaimed for the Latin communion a few years ago, in which the Pope took the unprecedented step of asking all Christians to join, but which has not had the response it deserves from the non-Roman world. And our own Church is looking forward to the observance next month of the day of prayer for the right solution of national and world problems which General Convention called upon our parishes to hold.

It is a time to try men's souls indeed—a time when Christians cannot afford to ignore any call to prayer on behalf of the disturbed and suffering masses of mankind. Truly, as the head of the Latin Church wrote in the opening words of his recent encyclical, "new things are upon us"—new things and old things, in more acute form than this generation has known. Perhaps it will be demonstrated anew that where statesmen in frock coats fail to discover a way out of the muddle, Christians on their knees will find, as they have found all through the ages, The Way.

THE CLERGY would rid themselves of a number of pastoral nightmares if they remembered that it is not their duty to give their people an entire moral code, nor to settle all their moral problems, but to bring their consciences into the light and into contact with our Lord Himself.—The Rev. LIONEL THORNTON, C.R., reported in the (London) *Church Times*.

THE Church in Ohio has been doubly bereaved the past fortnight in the deaths of Dr. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, and of Samuel Mather of Cleveland.

Bishop Reese was one of the most lovable of men.

Two Ohio
Churchmen

His passing is a great loss to the Church Militant, and he will be deeply and sincerely missed by Churchmen of every school of thought. Although much younger than the venerable Bishop Vincent, whom he succeeded as Diocesan two years ago this month, he has not been in good health during this time. Nevertheless he carried on without an assistant bishop until May of last year, when Bishop Hobson, who now succeeds him, was consecrated as Bishop Coadjutor.

Mr. Mather was at once one of the most generous and one of the most modest of Churchmen. He felt a real sense of stewardship in the administration of his immense fortune, totalling at his death, it is estimated, more than one hundred millions of dollars. His philanthropies, the full extent of which will never be known to the public, included both Church and secular institutions, perhaps the main ones being St. Luke's Hospital, Tokyo, the Lakeside Hospital, Cleveland, and Western Reserve University. But many another gift was so quietly arranged that it never received general publicity. In General Convention Mr. Mather was one of the most revered deputies, and his judgment was highly valued by his associates.

May our blessed Lord grant these two faithful servants an entrance into the land of light and joy, in the fellowship of His saints, and may they rest in peace eternal.

THE world joins with America in mourning the death of her greatest inventor, Thomas Alva Edison. For the whole world is the beneficiary of his contributions to present-day civilization—the electric light, the phonograph, the dictaphone, the typewriter, and hundreds of other important devices of every-day use.

Edison

With all his genius, Edison was a kindly man, loving his fellow-men and beloved by them. He was not a religious man, judged by the yardstick of creed and dogma, but his life exemplified many of the highest Christian virtues in a far higher degree than that shown by many a devout Churchgoer. His was the humanism of Abou ben Adhem, who pleaded with the angel to write his name as one who loves his fellow-man, with the result that

"Lo, Ben Adhem's name led all the rest."

Edison's was an inquiring, experimenting mind, and it was not in his nature to believe that which he could not prove. Yet his statements showed time and again that his heart was seeking a higher goal than his mind was able to reveal to him. And as he entered upon that last great experiment which each of us must perform for himself, who will say what new wonders of the spiritual world were revealed to his vision? "It is very beautiful over there," his physician quotes him as saying, in a momentary rally, as the end drew near.

The end? No, not the end, but an entering upon a higher sphere of service to God and union with those who have gone before.

May he rest in peace, and may God crown with success this final experiment of one who gave his whole life to the service of his brethren.

BISHOP REESE OF SOUTHERN OHIO DIES FOLLOWING STROKE

Cleveland, October 13th.

THE RT. REV. THEODORE IRVING REESE, D.D., Bishop of Southern Ohio, died on Tuesday, October 13th, at 1 o'clock, following an illness of several months' duration. The end came after two years and a half of failing strength caused by a slight stroke of paralysis which occurred during a confirmation service at the Church of Our Saviour, Cincinnati, in April, 1929. He was 58 years old.

A requiem celebration of the Holy Communion was held in this same church on Wednesday morning at 8 o'clock and the burial office was read in Trinity Church, Columbus, on Friday afternoon at 2:30. Interment was made at Columbus.

Over sixty of the diocesan clergy were in procession at the service, with two former archdeacons, the Ven. J. H. Dodshon and the Ven. B. H. Reinheimer; and eight bishops: the Rt. Rev. Drs. Jones, Scarlett, Ablewhite, Rogers, Francis, Hobson, and Vincent.

The casket was covered with a black pall and there were no flowers but those on the retable over the altar and reredos. Dr. F. H. Nelson read the sentences, Dr. Reinheimer the psalms, Dr. E. F. Chauncey the lesson, and Bishop Hobson, who succeeds to the jurisdiction, the closing prayers and blessing. The casket was carried to the hearse through a double line of clergy which extended from the curb well back into the church. The vestry of Trinity Church acted as pall bearers, being preceded by the patriarch of the Anglican episcopate, the Rt. Rev. Boyd Vincent, D.D., leaning on the arm of the new Diocesan.

Bishop Reese was born in New York City, March 10, 1873, the son of the Rev. G. B. Reese and Elizabeth Kip Irving Reese. Obtaining his college education at Columbia and at Harvard he entered the Theological Seminary at Cambridge, Mass., graduating from there in 1897. He was the founder and first rector of St. Michael's Church at Milton, Mass., which post he retained for ten years.

The next six years he held the rectorship of Trinity Church, Columbus, Ohio. On December 4, 1912, he was elected Coadjutor of his chosen diocese and was consecrated the following March.

Though the late Bishop was in ill health at the time of his induction into office as Diocesan, no one was named as Coadjutor until in 1930, when the Rt. Rev. Henry Wise Hobson of Worcester, Mass., who now automatically succeeds him, was elected and consecrated.

A TRIBUTE TO GEORGE ZABRISKIE

PENDING formal action of the next meeting of the Commission on Ecclesiastical Relations, may the secretaries of the commission bear testimony to the grave loss to the cause of Christian Unity sustained by the death of George Zabriskie. No member of the commission was as closely identified with its constructive program as Mr. Zabriskie. His profound knowledge and astute judgment were generously shared with the officers of the commission whenever critical problems were laid before him. His knowledge of the details of the confused state of the American branches of the Eastern Churches resulting from the Russian Revolution and the break up of the Turkish Empire was unrivaled. The timely and sound advice of Mr. Zabriskie has voided many potential sources of demoralizing discord. His suggestions of a constructive policy have served in many cases to create unity and harmony where confusion seemed inevitable. In the larger realm of approach to our fellow Christians in America, Mr. Zabriskie's zeal was even more profound.

"Consult Mr. Zabriskie first" was the unalterable rule of this office when the intricacies of a particular problem seemed engulfing.

If the secretaries in charge of the daily solution of the intricate problems of maintaining ecclesiastical relations have not been guilty of devastating blunders, the credit is largely due to the patience and helpfulness of Mr. Zabriskie.

W. C. EMHARDT,

ROBERT F. LAU,

Ecclesiastical Relations Secretaries.

THE HURRICANE IN BELIZE

An Appeal from the Bishop of British Honduras

To the Editor of *The Living Church*:

I TRUST you will permit me through your columns to appeal for substantial assistance to save my missionary workers and my people in Belize from immediate suffering through the recent appalling disaster which has befallen the see city of my diocese in Central America.

Private advices give me the information that of St. John's Cathedral only four walls are standing, that St. Mary's School, our girls' diocesan high school, our Church day schools, except a small infant school, and our two rectories of St. John's and St. Mary's, are in ruins. My own house has lost its roof and veranda, and my private chapel is destroyed; the building being left in a very shaky condition, but used as a shelter by my workers. The lives of our clergy and of our lady missionaries have been mercifully spared, and our deep sympathy ought to be expressed with both the Wesleyans and Roman Catholics, some of whose missionaries have perished. The loss of our Church schools and the inevitable stoppage of education is a great blow to the lives of many hundreds of children of our Church, and ought to be repaired without delay.

Our losses are, however, more than that of our buildings, conservatively estimated at \$150,000, but include, at the moment, the salaries of workers in Belize, depending as they do upon the support of people whose resources are now destroyed. Moreover, Belize is the nerve center of my diocese, which comprises the British colony, and the several republics of Central America, stretching from Mexico to the Panama Canal; and the clergy and teachers in these countries are partially dependent upon financial support from Belize, which is largely wiped out by the present destruction. It is worth remembering that the prosperity of the diocese is of value from the point of view that the life of these countries has an indirect effect upon the United States.

It is heartbreaking to see foundations slowly built up during my episcopate of fourteen years so undermined, and I appeal earnestly to all Christian-hearted people to come to our rescue with such gifts as they can afford. Some help is needed immediately, and other contributions might be spread over a period of time. Any gifts, large or small, will be most gratefully received and may be sent to Edward Bonsall, Land Title Trust Buildings, Philadelphia, Pa., who has so kindly been our treasurer in the United States for many years.

My commissaries in the United States are Dr. Ernest Smith, St. Thomas' Church, Washington, D. C.; Dr. Floyd Appleton of St. Paul's, Woodbury, Conn.; and Dr. Albert E. Clattenburg of St. John's, Cynwyd, Pa., and at the present time Dr. B. Talbot Rogers, 72 Wall street, New York, has undertaken at my request to make some appeal on our behalf.

I desire to assure those who are kind enough to send us help in our time of need that their money shall be administered with the most scrupulous care.

Bishopthorpe, Belize, B. H. ✠ ARTHUR HONDURAS.
(Bishop of British Honduras)

[THE LIVING CHURCH will very gladly open its relief fund to contributions for the emergency needs of Bishop Dunn and his stricken diocese. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For the diocese of British Honduras," and sent to 1801-1817 W. Fond du Lac avenue, Milwaukee, Wis.—EDITOR, L. C.]

BUTTERFLY

I HAVE heard treble pipes speak from high places,
and in jade noon twilights
met a little wild perfume,
brushed a palm on the cool silk of mosses,
touched a finger to clustered oxalis,
and waited for a bright bead to fall
from a swaying fern.

I have been watching your wisp of a body quiver,
with wing-points reaching upward,
to clasp, and clasp, and rest—and it was
as if a sigh
had crossed the still air into my dream—
and I had learned the secret
of all your tranquil world,
looking at you,
butterfly!

CHARLES BALLARD.

The Devastation of Belize

By Gvadue Hulse

SEPTEMBER 10TH is a public holiday in British Honduras in commemoration of the Battle of St. George's Caye, 1798, by which the little strip of land on the east coast of Central America came under the Union Jack. The inhabitants have always realized it was a spot "much blessed."

Though lying at sea level, and inland below sea level, and built in reclaimed land, Belize, the capital of the colony, has always been considered a safe place. Outside the hurricane zone and earthquake area, protected by reef from high tides and in the track of the north-east trade winds, in the tropical but with a sub-tropical climate, it had many attractions.

House raising, house building, house improvements have gone on apace of late, and the streets have been put in good order, and the citizens of Belize were feeling justly proud of their city.

But alas! we have now been told (and experience leads us to believe) by those versed in geological and geographical matters, that owing to some vagaries of the gulf stream, British Honduras is now within the hurricane zone.

PROGRESS OF THE STORM

September 10, 1931, saw houses decorated, and in spite of heavy rain at dawn, the members of the various friendly societies assembling for a march around the town. At 7:50 A.M., a message was received that a hurricane was coming up from the southeast and would touch Belize about 2 P.M. This was not told to the public and already more than once similar warnings had been received, followed by the news that the cyclone had changed its course and gone up the Yucatan Channel. At noon the children should have marched up to the barracks, an open piece of ground, to the north of the city (completely covered by the tidal wave during the hurricane) but, on account of rain starting again, they went to their respective schools to receive a bag of eatables and a bottle of aerated drink. As rain and wind increased, many were taken home in cars. Those who remained in St. John's Anglican School made a dash about 2:30 for the Cathedral opposite, in spite of zinc roofing falling all around. Much of the Cathedral roof had gone, so rain was pouring in, and as the wind was from north by

northwest, the windows on the north side were crashing in.

Soon after 3 P.M., rain and wind suddenly ceased and, on coming out, all went to see what had happened to their homes and those of their friends. A few houses were down and many were roofless. Soon after 3:30 P.M., the sea which had been blown out by the north by northwest wind was seen to be coming over the low sea wall, and in half an hour had covered the town to depths varying from 3 to 15 feet. This was immediately followed by a 150 mile south by southeast gale, which ripped up houses which had withstood the first onslaught and, aided by the sea, razed them to the ground, carried them into the next lots, or turned them round. Great barges—schooners, and all kinds of boats—were carried and deposited "high and dry" around houses, many of which owe their destruction to them. The hurricane ceased about 6 P.M., but wind, rain, thunder, and lightning continued till dawn.

All Anglican property is badly damaged and some utterly destroyed. On the south side the Wesleyan School rented for the Diocesan College for Boys is gone. No one was in it. The Cathedral Elementary Schools foundations remain and the

Boys' School is standing but the Girls' School lies a wreck. In the same lot the flat of the headmistress is completely squashed by that of the High School teacher's flat, which is normally reached by about twenty-five steps. The Diocesan Girls' High School fell in the same way and the second floor and attic are all that remain. All, of course, are roofless.

On the foreshore, Bishopthorpe stands though some brick piles have gone and all the enclosed veranda and blinds, and much of the roof and the ceiling of one bedroom. St. Clement's Chapel is considerably damaged, but a small figure of the Christ Child on a little bracket on a mahogany post is unmovable.

The Cathedral is a shell—the south wall is cracked. The mahogany altar and other furnishings are all mixed up at the east end, the east window is completely gone and lying in the middle of the building alongside a colossal mahogany log washed in by the sea. Four good-sized boats lie to the land side (west) and one large one lies in front of the Girls' High School.

The diocesan boat, the *Mary Christine*, is lying in what



EFFECTS OF THE HURRICANE

St. Mary's Church and School are completely wrecked, all furniture being shattered like tinder.



ON THE FORESHORE

FROM LEFT TO RIGHT: Government house, colored secretary's quarters, and St. John's Rectory.



AMIDST THE DRIFTWOOD

St. John's Cathedral is indicated. Teachers' quarters at extreme left.

was once a street leading to the sea-front about 200 yards north of her moorings and 100 feet from the shore. The engineer is in the hospital so he has not been able to examine her—but she will have to go on dock for repairs.

On the north, St. Mary's Church is a wreck, though the foundations are standing. The mixed school for boys and girls is demolished. The Infants' School, however, is repairable.

Our losses are enormous (\$250,000 to \$300,000), and much that the hurricane left is damaged by the sea and the awful mud it left behind. It is also difficult to protect what is left from the heavy rains.

The death toll is officially stated to be at least 2,500 and the loss of houses 95 per cent.

Much of the devastation and loss of life is due to unpreparedness and having "no place to flee unto," though how to overcome these in the event of another visitation is difficult to forecast.

The calm cheerfulness of the people is wonderful. Let us hope when the time comes to be "up and doing" they will put their backs into it and strive in every way to build up a strong and noble city, retaining the best and discarding the worst in that which has passed so suddenly away.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."
—From *A Psalm of Life*.

THE SAILOR'S PSALM

(107: 21-31, and 43)

(Dedicated to the Seamen's Institute of Newport, R. I.)
8.7.8.7 D. St. Chad,
N.H. 233. O.H. 443.

SAVE, O save, Lord, ships on oceans,
All men sailing on the seas;
Those who, by their occupations
In great waters, leave the quays!

Refrain:

O that men would praise the Lord, for
His great goodness, once again,
And declare His wonders done, for
Us His children, sons of men!

2 These men see God's works and wonders,
That He shows them in the deep;
At His word come storms and thunders,
Winds arise, waves lash and leap!

Refrain

3 When they are distressed, in trouble,
Stagger, reeling to and fro,
At wit's end, their cries redouble,
Calling God to save from woe!

Refrain

4 Storms then cease; they reach the haven
Where they'd be, now glad, at rest;
Lord, bring us at last to Heaven,
There we'd be, with all the blest!

Refrain

5 Whoso's wise, will daily ponder
All these things, with full accord;
Understand God's greatest wonder,
Loving-kindness of the Lord!

Refrain:

Yes, indeed! O Lord, we'll praise Thee,
For Thy goodness evermore!
And declare Thy wonders done for
Us—who thank Thee and adore!

Amen.

H. M. SAVILLE.

"God so loved the world"—that's you and me.

—*Baldwin Brown*.

FAITH AND YOUTH

BY LEON C. PALMER

GENERAL SECRETARY, BROTHERHOOD OF ST. ANDREW

THE destiny of any nation at any given moment in its history depends upon what its young men under 25 are thinking."

So wrote Goethe, the German poet and philosopher, many years ago; and his words are no less true today. It is a well known fact in history that the wars of the world have been fought by armies composed in large measure of young men under 25; likewise, the great religious movements of history, such as the Reformation, the Wesleyan Movement, the Oxford Movement, the Student Volunteer Movement for Foreign Missions, and others, have been initiated by men but little beyond this age. The Brotherhood of St. Andrew was started by a young business man 28 years old, and the first chapter was composed of youths from 18 to 22 years of age. Humanly speaking, the future of the Church depends in large measure upon its success in winning, holding, and inspiring for service the youth of today.

And so far we have not been conspicuously successful in this term. Too many of our choicest young people of senior high school and college age are comparatively indifferent to the call of the Church and the challenge of its task. Some of them are frankly uncertain about the Christian message; others escape uncertainty by lapsing into indifference and inattention; many are genuinely perplexed by the problems of moral as well as intellectual readjustment characteristic of the present age. What has the Church to offer them?

I am quite sure there is no ready-made solution for the "youth problem." But I want to call attention to a program which was used experimentally by hundreds of parishes in seventy-four dioceses and missionary districts of the Church last year, and is now offered to us in revised and enlarged form for use this fall or later if desired. I refer to the FAITH AND YOUTH Program, issued and promoted last fall by the National Brotherhood of St. Andrew, which met with marked success in parishes using it under widely differing circumstances. It was prepared first as a program for boys only, within the ages of 15 and 20. But so general was its success that a few months ago the National Commission on Evangelism invited the Brotherhood to revise it and enlarge its scope so as to include girls as well as boys, and then let it be adopted by the commission as its national program for youth, corresponding with the ADVENTURING WITH CHRIST Program for children. This was done, and the new literature and supplies have been issued under the authority of the National Commission on Evangelism by the Morehouse Publishing Company. The general scheme of topics which proved successful last year has been kept, but the material (except the booklet of *Worship Services*) is new.

The leaders' material for the addresses (new) is furnished in full and a booklet of adapted *Worship Services* for youth, related to the respective themes, is supplied. Posters announcing the program, invitation cards, attendance pledges, emblematic buttons, decision cards, and manual of instructions for the leader (containing also practical suggestions for the follow-up work) are furnished.

The program for the week closes with a corporate Communion on Sunday morning, preceded by a forward-step meeting and preparation service on Saturday evening.

The plan as prepared this year is extremely flexible. Its use is not limited to any one special time; it may be used in Advent or Epiphany or Lent. It may be conducted as a parochial or inter-parochial mission. It may be for boys and girls separately or together—the former plan being recommended where conditions make it practicable. The material is so prepared that any rector can readily make such adaptations as he may wish for his own parish.

I commend this program to the consideration of rectors interested in linking the youth of today with the faith of the Church—for this is the purpose of the FAITH AND YOUTH Program.

All necessary supplies may be obtained from the Morehouse Publishing Company, 1801-1817 W. Fond du Lac avenue, Milwaukee, or through the national headquarters of the Brotherhood.

The Church and the College Student

By the Very Rev. George Rodgers Wood

Dean of St. Matthew's Cathedral, Dallas, Texas

THERE are a number of problems facing the Church at this time: problems of missionary expansion, both at home and abroad; problems of the relationship of capital and labor; of international relationships; of finance—all of which are crying for the Church's earnest thought, prayer, and work. But among these there is none more important, perhaps *as* important, as the problem of college youth. The situation today in our colleges and universities is such as to make the lover of God and the lover of man tremble. Every June we are graduating from our institutions of higher learning, thousands of young men and women who will be the leaders in the professional, business, and social worlds, who are absolutely divorced from the Church—some of them even from our rectories—but even despite their Church background they are graduating as young pagans, whose philosophy of life is one of self-expression, of doing the best they can in this world, getting the most out of life for themselves, but with no theocentric orientation whatsoever. Life, for them, is a game to be played according to the best rules at their disposal, and the end is "the death of a dog and the burial of an ass." The writer has seen this condition of affairs from Harvard to Leland Stanford, from the University of Wisconsin to the University of Texas. This generation of college students, it is true, is dancing and playing to the mad clang of jazz both figuratively and literally, but underneath the surface it is both hungry and sad. It is not true that they are a degenerate generation. It is, in my opinion, utterly false to say that they are impervious to the things of the spirit, but the things of the spirit must be for them primarily truth. The Church is the nursing mother of all her children, from the conventional church-going, middle-aged, and elderly folk to the sad, disillusioned off-scouring of society; but she is also the nursing mother of youth, yearning for life and for truth.

We are busy today with endless programs, schemes of various sorts, discussions of budgets, and all the other complex machinery of ecclesiastical life. Here is a problem that dare not be pushed aside but demands the most ardent prayer, the clearest thinking, and the best self-sacrificing service that our holy mother, the Church, has to give. The Church today is being supported financially and in every other way by the elderly and the middle-aged; the men and women who are supporting the Church both financially and with service, will, in a few short years, be gone to their rewards. Who is to take their place, if the intelligent youth of today leave our colleges and universities as heartsick young pagans? This situation is not one to be solved by the philosophy of Pollyanna; the policy of muddling through will not do. In the past, there have been periods similar to our own, when new scientific truth has caused a certain portion of society to sit lightly to historic Christianity, but never before in the history of the world has this been to such an extent as now. Formerly, only a few of the favored sons and daughters of mankind went to college, only a small portion of youth knew anything of the advance corpus of knowledge and were familiar with the methodologies of intellectual effort; but today the son and daughter of the taxi driver, the farmer, the rural hardware merchant go to college. Formerly, "Maggie" was in the kitchen of the so-called upper classes cooking our chops—today she is very apt to be "Dr. Margaret" in some university, scanning Greek hexameters or doing research work in experimental psychology. The intellectual bankruptcy, so far as religion is concerned, is today so stupendous and widespread as to constitute an entirely new problem for the Church of God. All this makes not for a despairing pessimism but for a joyful optimism, if the Church will face the problem and face it seriously, with all that she has at her command. To repeat, among all the problems before us at this coming General Convention there is none more vital and none demands more immediate attention than our college students.

THERE are four questions which, in the writer's experience, ninety-nine out of every one hundred college students ask:

I. In the light of modern science, philosophy, and psychology "what can we believe about God"? The question of Theism is paramount in the student's mind. In an article about college work which I read some time ago, the author said "the college student does not want either near God or near beer." Vulgar and hence deplorable as this diction is, it is a statement of fact. The undergraduate wants to know if it is intellectually possible for him to believe in a personal God who is the Creator and Governor of the cosmos and with whom he is in personal union and to whom he is personally responsible. This demands in the college chaplain a knowledge of the classic philosophies of the past as well as of the modern ones. He must know something about the content and the methodology of modern science; he must be, in other words, a theologian. The college student has intelligence enough to know that the question of Theism is the fundamental one in all religion. I have found him or her to be most zealous and even enthusiastic regarding the fundamentals of theistic theology, but it must not be a mere statement of dogma as such. Authority, biblical or ecclesiastical, means very little to him in the beginning, the great place which they play in theistic argument notwithstanding. This is the bed-rock fundamental in any college student work.

II. The college student asks, "Who is Jesus Christ? What is His status in being? Was He merely the Supreme Teacher of religion and morals, who lived in a remote corner of the Roman Empire two thousand years ago, and is now merely a dead Jew, even though one of the world's greatest men, or is He the present reigning Lord?" This requires a knowledge of Christology, and by Christology I do not mean merely the history of Christological doctrine, but a thorough-going acquaintance with the findings of modern New Testament scholarship. Anyone who is going to do effective work must be familiar with the work of the great New Testament scholars of the past seventy-five years, that long line of painstaking scholars who have made it possible for us to know the historic person of Jesus Christ better than any generation has known Him since the original twelve.

III. The student wants to know what the Christian Church has to say about social relationships—what of capital and labor, of the distribution of wealth, of the place and function of the state, of international relationships, of wars. Again it will not do to hand out cut and dried statements that have been formed in the milieu of the past with their, to a large extent, outworn sociologies. The student demands to know what is the basic principle and the practical application of the social gospel of the historic Jesus of Nazareth.

IV. "What is the ethic of Jesus Christ regarding sexual relationships—what in the light of modern biology, sociology, eugenics, and psychology has the Christian religion to say about marriage, courtship, social life between the sexes, and of the gratification or inhibition of sexual satisfaction outside of and within wedlock?" Again, here no mere statement of dogmatic ethics will satisfy. It is useless to say to him that "all sexual satisfaction outside of marriage is a mortal sin." It is true; but the college student demands to know why it is true. The medieval concepts of virginity as virginity and the demarcation of ethics into "counsels and precepts" is futile. He demands a synthesis between the Christian ideal of purity in union with the Incarnate Lord Christ and modern science.

These four questions are, in the experience of the writer, of paramount importance to a preponderating majority of college students and it is both patent and obvious to state that they demand, first of all, scholarship; and second, a good will to mediate Jesus Christ to the soul of the individual.

No mere goodwill armed with a recognized theological text book will do. The goodwill, of course, is imperative, but equally so is the well informed intelligence. Thus we see that the college chaplain, in addition to that which is of course primary in all pastoral work, a consecrated, holy life, living in union with our Lord, under the guidance of His spirit, must be a scholar. The Church must send men into our colleges who can demand intellectual respect both from the faculty and the students. The college chaplain must be able to say, "Tomorrow at 9 o'clock you will attend a lecture given by Prof. A., who is an expert in geology; at 10, you will attend a lecture given by Prof. B., who is a recognized authority in sociology; now I ask you to listen to me; I am equally as well equipped to discuss and analyze and to instruct you in the phenomenon of religion as Prof. A. is in geology and Prof. B. in sociology."

All this appears, I admit, to constitute a staggering demand on the Church, but it is a demand which must be met, if the Church is to mediate our Lord to the present generation of college students. Any program of college work that includes the sending out of sentimental young students of either sex who will presume to insult college youth with programs of treasure hunts, singing "Follow the Gleam" and "We are Episcopalians and We are Proud of It" to the tune of "Barney Google" and accompany it with pink ice cream and "inspirational" talks on "leadership," "service," and "fellowship," is doomed to humiliating failure. Only the weaklings, the social "also rans," and the neurotics in the college world will pay any attention to this sort of thing. The college student does not want and does not need the Church to give it endless social activities. The college world today is glutted with that sort of thing. What it wants and what it alone will take is religion given to it with sincerity and scholarship and with a passion for souls. Again the problem of the student must be met when his life becomes confused and his mind and soul "jangled and out of tune." He must be able to go to a wise and well trained priest and "open his grief." This means, frankly, personal conferences and the Sacrament of Penance—not in any regimented and dragooned form, but as our Prayer Book states "if there be any who cannot quiet his conscience" alone, but needs the sanctifying grace of the Church's Sacrament. This is quite a different thing from "surrendering" to some theologically antiquated fetish and "sharing one's sins" with a group. Any attempt to do college work without the Sacrament of Penance is as inane and futile a procedure as to try to run a motor car without a steering wheel.

The writer lays no claim to any special revelation and utterly disclaims any infallibility, but with all his own experience in college work he has come to believe in the immediate necessity of the Church's facing this problem and giving her very best to the college youth of our land. Can we not face the issue and formulate some program that will be based on Catholic evangelism; and, secondly, on intellectual, brave scholarship? Can we not send scholarly priests into our colleges and universities during the next three years to break the ground for erecting centers of sanctity and learning and thus feed our college students with the Bread of Life?

A LESSON FROM NATURE

THE QUESTION is often asked, "How shall we get our working classes to attend worship?" The answer may be supplied by an incident of my boyhood. On the mantelshelf of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my wondering inquiry was, "How could it have been got into its place?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a join in the glass throughout the length of the phial. I was satisfied by careful observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. But as it was said of that other wonder, the source of the Nile—

"Nature well known no mystery remains"

—so was it here. Walking in the garden, I saw a phial on a tree bearing within it a tiny apple, which was growing within the crystal; now I saw it all; the apple was put into the bottle while it was little, and it grew there. Just so must we catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the Church.

—Spurgeon.

AT CELEBRATION OF NASHOTAH CANON'S FIFTY YEARS IN PRIESTHOOD

[See THE LIVING CHURCH of September 19th]

Photos by the Gregory Studio, Oconomowoc, Wis.



IN HONOR OF CANON ST. GEORGE

Bishops, left to right: Littell of Honolulu; Ivins, Coadjutor of Milwaukee; McKim of North Tokyo, Japan; Weller of Fond du Lac; Webb of Milwaukee; Sturtevant, Coadjutor of Fond du Lac. The Rev. Canon Howard B. St. George stands in the foreground.



PARTICIPANTS IN THE SERVICE

Left to right: Bishop Webb; Fr. Butler of St. Paul, deacon; Canon St. George, celebrant; Fr. Vinter of Eau Claire, sub-deacon; Dean Nutter, preacher.



NASHOTAH FACULTY

ANSWERS TO CORRESPONDENTS

H. J. M.—We regret that we have no information as to the consecrators of the heads of the Philippine and Mexican independent Churches. Perhaps you can obtain this information from the Department of Ecclesiastical Relations, 281 Fourth avenue, New York City.

R. T. P.—We understand that the First Prayer Book of Edward VI is formally authorized for use in the province of the West Indies.

INQUIRER—The hymn "The Voice That Breathed O'er Eden" was written by John Keble. It is number 383 in the New Hymnal.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

ASSYRIAN CHRISTIANS	
St. John's, Sodus, N. Y.	\$ 3.00
CHINA FLOOD RELIEF	
Mr. and Mrs. C. A. S., Chicago, Ill.	\$ 10.00

DAILY BIBLE STUDIES

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

"STRONG IN THE LORD"

Sunday, October 25: Twenty-first Sunday after Trinity

READ Ephesians 6:10-20.

ST. PAUL was a prisoner in Rome. Naturally he would think of strength as shown by the great Roman Empire which had seized him and was about to bring him to martyrdom. But here was another strength before which the power of Rome would shrink into nothingness—the power of God, and that a power which could enter into the human life. "Be strong in the Lord," he cried. And as he wrote the words there must have come to him a vision of Christ as He lived and died, Master, King, Redeemer. Such strength can be ours if we ask for it and use it when it is given. The word in Greek may be translated "dynamic," and we see how this strength is active and speaks not of endurance alone but of objective power. We are to be brave in suffering, but we are also to exercise spiritual might.

Hymn 113

Monday, October 26

READ Daniel 10:15-19.

THERE is a strength of the body, and it is well for us to cultivate it, if God so will, for the body is the temple of the Holy Spirit (I Corinthians 6:19). There is strength of the intellect when great truths are sought, and Christ bids us love God with our minds. But the strength of the spirit is supreme, the most important strength of all. It is God-given. It results from love and faith, and it is breathed into us by the Holy Spirit. It gives courage in the hour of darkness. It lifts up the heart and gives songs in the night (Isaiah 30:29). It makes loneliness blessed as the presence of Christ is revealed. It comes to the invalid and pain is forgotten. Before it, fear and worry and doubt are driven away because our eyes are opened and we see the hosts of God about us (II Kings 6:17). Such strength goes far beyond physical and mental power, for all can have it and it never fails.

Hymn 116

Tuesday, October 27

READ II Corinthians 12:7-10.

"My strength is as the strength of ten,
Because my heart is pure."

AND the purity of heart is found in sincerity. There may be a consciousness of weakness, the hands may hang down, and the knees be feeble (Hebrews 12:12), but the cry we utter is heard from above and God's "strength is made perfect in weakness." Indeed, it is the very sincerity of our confession of need that brings the help of Christ, and in fine courage we cry: "I can do all things through Christ who strengtheneth me!" (Philippians 4:13.) Such loving trust makes us bold to speak as we go forth to help others. Archbishop Trench finely sings:

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love
As broad as the blue sky above."

Hymn 390

Wednesday, October 28: SS. Simon and Jude, Apostles

READ Ephesians 2:19-22.

THE MESSAGE is twofold: Christ is the cornerstone and so the divine truth can never be shaken. And again, we are called to love one another because we are all parts of the great and holy temple of the Lord. Strength comes through fellowship with Christ and fellowship one with another (I John 1:3). Hence the joy which the Church brings as we realize

the one Head and our brotherhood in Him. It is a great multitude which no man can number, and in this precious unity we find strength. Never let us fall into the lonely despair which cries, "No man cares for my soul!" A great cloud of witnesses bids us lay aside every weight (Hebrews 12:1). Jesus Christ Himself loves and cares, and thousands are about us, an invisible host, bidding us go forward in the strength of the Lord God (Psalm 71:16). It is a triumphant host. We are marching to victory.

Hymn 533

Thursday, October 29

READ Joshua 1:6-9.

IT WAS God who gave Joshua strength to go forward and perform the difficult task of settling the Israelites in Canaan. "Be thou strong and very courageous"—what an inspiring assurance! And the dear Lord speaks in like manner to us when we face a great responsibility. It is His strength which enters into us and makes us brave because we know He is with us. We can never call in vain. And the example of Christ is made very real when we try to follow Him in doing right and being right. Let it not be thought that such strength is simply an emotion. Spiritual power is more real than power of the body and mind, for it endures when body and mind reach an earthly limit, and we may well believe it brings to us something of the life that "knows no ending," that blessed life of endless power and strength. To be strong in the Lord is to find something of Heaven here on earth.

Hymn 346

Friday, October 30

READ Revelation 12:10, 11.

SALVATION, strength, and God's Kingdom—thus the glory of the New Jerusalem was revealed to St. John. And it was by the blood of the Lamb that this threefold blessedness was given. The strength of Jesus Christ as Man and God must ever be the wonder of our faith. The hostile Romans, educated in physical strength, recognized it. "Truly, this Man was the Son of God"—so cried the centurion as he stood near the Cross. And that divine strength is still in the world, guiding, upholding, and causing the Truth to prevail, and leading His children to go forward, greeting the unseen but the sure "with a cheer." We can be brave because He was brave. We can conquer because His victory was for all time and for eternity. The Cross marks not defeat, but triumph, and all who take up the cross and follow Christ find strength.

Hymn 148

Saturday, October 30

READ Revelation 3:7-12.

AN OPEN DOOR of opportunity makes our courage dynamic. It is active. To be strong in the Lord is to exercise that strength, first in preserving the blessings given and then in going out to follow in the train of Him who goes forth conquering and to conquer. If we accept the strength which God gives, we will be eager to carry the Gospel everywhere. We will learn and believe that the only power to conquer the world and bring peace is the power of Him who cried, "I have overcome the world." It takes strength to hold fast that which we have. It takes strength to go out and claim the Kingdom for our King. Weakness implies doubt and fear. Strength implies faith and trust. When we look to our Christ strength comes to hold fast and to go forward.

Hymn 538

Dear Lord, make me strong. I am sometimes afraid and the struggle frightens me. Speak Thou to me and stretch out Thy hand and I will find strength and courage in Thee. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THOSE CHRISTIANS—and their number is legion—who cannot bring themselves to condemn all use of force as illegitimate and in particular to deny the justice of a truly defensive war, and yet feel uneasy at leaving even this loophole to the militarist, will hail with delight Fr. Strathmann's masterly work: *The Church and War* (P. J. Kenedy, xiii, 219). After two fine chapters on War and the Mystical Body of Christ he sets forth the conditions which, from the traditional Catholic point of view, alone justify resort to arms. According to the principles laid down by St. Augustine, the Thomists, Francis de Victoria, and all Catholic theologians up to the sixteenth century, "only the absolutely certain moral guilt of one of the contending parties gave to the other the right to fight." It is not enough that one party be guilty of injustice; he must know and realize his guilt. Furthermore, it must be morally certain that the good accomplished by resort to war shall exceed the evil consequences. This includes a moral certainty of victory. Furthermore, a right intention is required—"to further good and to avoid evil"—not lust for power or revenge, etc. Suarez and Bellarmine add a further condition—the *debitus modus*, "the conduct of the war must be confined within the limits of justice and love."

In the light of these principles, the author shows that neither the Crusades nor Germany's entrance into the World War could be justified—in fact, if strictly applied, war would be practically unthinkable. There is a generous appreciation of the noble work done by the Society of Friends toward world peace, and an earnest plea for Catholic Christians to bestir themselves energetically to prevent a fresh orgy of blood in the future. The writer is confident that this can be done, but only through the grace of Christ. "Nothing shall be impossible—not even perfect peace—if, in our minds, Christ is the Alpha and Omega of the Peace-ideal. *Ipsa enim est pars noster.*"

W. H. D.

THE *New Preaching* (Joseph Fort Newton, 187pp. Nashville: Cokesbury Press. \$1.00) magnifies the preacher's office and emphasizes the sacramental character of the ministry of the Word. The sermon is to be born in the heart of the preacher and conceived by the union in him of a seer-like vision of God's will and a careful love for God's children. Preaching and sermons are sharply distinguished from teaching, however necessary and inspiring the latter may be. The sermon is always to be the Gospel, the good news, and the preacher is always to be the persuader, the converter. The preacher is one who announces the news of salvation to unbelievers and those who have not heard. The author exposes the new world of ideas in which we live and by which the preacher must approach men and women who have been influenced and formed by this background of ideas in certain definite directions. The new world has created new problems for them which are very real. The appeal of the author for the use of terms which shall be real to his hearers is one of the best which has been made. While there are new intellectual problems, still the real issues which trouble men and women such as sin, sorrow, death, and the whys of life are constant and traditional. Christianity is still the best answer, though the preacher must not seek to gain a hearing for his message by an appeal to any external authority but rather must use the inductive method, passing from the known and self-evident truth to the revelation of God. The truth of the message is to be its final authority.

The strength of the book is that it does not try to teach how to preach. It insists upon the conversion and devotion of the preacher as the most fundamental preparation for preaching. His religion is to make him so alive, so joyous, that he will never be apologetic or argumentative but will go to men singing of God.

DANIEL CORRIGAN.

SOME CHILDREN'S BOOKS

FOUR charming picture books from Mowbrays, with the beautiful color work for which English presses are famous, are entitled: *Hark! The Herald Angels Sing*; *Good King Wenceslas Looked Out*; *While Shepherds Watched*, and *Good Christian Men Rejoice*. They contain selections from the Bible, old well loved carols, and appropriate verses for Christmas. Their numerous illustrations from famous paintings and their reasonable price, 40 cts. each, will commend them to pastors and others for gifts at Christmas. Intended for the young, many an adult would prize them.

The bedtime story, parents know, is a potent influence for good. Into the eager mind of the child comes an ennobling thought that sinks into the subconscious to bear fruit later on. Parents and teachers will be delighted with *Fifty Stories for the Bedtime Hour* by Margaret Eggleston (New York: Richard R. Smith, Inc. \$1.50). They are written with the needs of ten-year-olds particularly in mind and have been carefully tested.

Present-day boys and girls are greatly interested in the stories of real people. They like to know how they overcame hardships and how they met temptations, though they are frankly bored with the old fashioned "story with a moral." Hulda Niebuhr in *Greatness Passing By* (New York: Scribners' \$1.50) has drawn largely from the lives of famous people of our own age for her material. The stories will aid the rector who wants a worthwhile story to read aloud or as a sermon theme. They are short and very well written.

P. H. CAMPBELL.

A CHILDREN'S SERVICE BOOK. Compiled by the Rev. Elwood Haines. New York: The Century Co. \$1.25.

THE AUTHOR, who is executive secretary of the diocese of North Carolina, and who has been a missionary in Africa, has compiled a service book that will commend itself to rectors and to superintendents of Church schools because of its simplicity and the high quality of its material, based on the Book of Common Prayer. It provides services for every Sunday in the Church year, as well as for special occasions, such as Confirmation, Baptism, a Children's Eucharist, a Church School Commencement. Each service, consisting of a prayer, psalm, scripture reading, four hymns, and a closing prayer, is built around a theme closely related to the child's daily life. Too many services are thrown together haphazard without any attempt at continuity. The Appendix contains sources for children's sermons. We commend the book unreservedly.

P. H. C.

HISTORIC CHILD RHYMES. By Dwight Edwards Marvin. Norwell, Mass: The Ross Bookmakers. \$2.00.

IT IS interesting to learn from this monograph on the origin and growth of the rhymes and ditties used and loved by children that many of them have their roots far back in the past. Lullabies, the author says, are as old as babies. He quotes some charming ones, among them the lovely "Sleep, Baby, Sleep" set to music by Wagner in "Siegfried" and a religious lullaby written in England by George Wither, 300 years ago. While not exactly a child's book, where is the child who will not be interested to learn that the rhyme about "Pussy-Cat, where have you been?" refers to Queen Elizabeth.

P. H. C.

IN A TOWN in Massachusetts there is a young man of fine talents for active life who for years has been a cripple, a paralytic, and so helpless that he would starve if left alone. As a friend was pitying his condition, he slowly raised his withered hand, "God makes no mistakes." How noble the sentiment! Shall not the Judge of all the earth do right?

—Talmage.

The Living Church

Established 1878

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

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

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

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

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

Church Kalendar



OCTOBER

- 25. Twenty-first Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

NOVEMBER

- 1. All Saints'. Twenty-second Sunday after Trinity.
- 8. Twenty-third Sunday after Trinity.
- 15. Twenty-fourth Sunday after Trinity.
- 22. Sunday next before Advent.
- 26. Thursday. Thanksgiving Day.
- 29. First Sunday in Advent.
- 30. Monday. St. Andrew.

KALENDAR OF COMING EVENTS

OCTOBER

- 24. Long Island Laymen's Conference at Garden City.
- 27. Teacher Training Course conducted by Miss Mabel Lee Cooper at St. Paul's Church, Jersey City, N. J.
- 28. Teacher Training Course at Trinity Parish House, Newark, N. J., conducted by Miss Cooper.
- Harrisburg Regional Conference at St. Paul's, Bloomsburg.
- 29. Teacher Training Course at Christ Church, Ridgewood, N. J.
- 30. Eastern Oregon Y. P. F. Regional Conference at Bend.
- Florida Clergy Conference, West division, at St. Luke's, Marianna.
- Harrisburg Regional Conference at St. Stephen's Cathedral.

NOVEMBER

- 1. Teaching Mission on the Great Commission at St. Mary's Church, Birmingham, Ala.
- 3. Harrisburg Regional Conference at St. Luke's, Altoona.
- 5. Harrisburg Regional Conference at St. Paul's, Wellesboro.
- 6. Eastern Oregon Y. P. F. Regional Conference at Pendleton.
- 11. Catholic Congress Regional Conferences at Grace Church, Newark, N. J., and at All Saints', Ashmont, Boston, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 2. St. Saviour's, Old Greenwich, Conn.
- 3. St. Barnabas' Free Home, Gibsonia, Pa.
- 4. St. Mary's, Northfield, Vt.
- 5. Sisters of the Tabernacle, Bridgeport, Conn.
- 6. St. Mary's, Point Pleasant, N. J.
- 7. Sisters of the Holy Nativity, Oneida, Wis.

APPOINTMENTS ACCEPTED

BRENT, Rev. LAURANCE, formerly rector of Trinity Church, Fredericksburg, Va.; has become rector of Trinity Church, Upperville, Va.

COWLEY-CARROLL, Rev. H., formerly rector of Holy Comforter Church, Cleburne, Tex. (Dal.); to be rector of Trinity Church, Houghton, Mich. (Mar.)

CRUSOE, Rev. CHARLES E., D.D., formerly rector of St. Paul's parish, Prince George Co., Md. (W.); to be rector of St. Alban's Church, Highland Park, Detroit. Address, 70 Buena Vista Ave., Detroit.

DANIEL, Rev. THOMAS W., formerly of Bala, Ont., Canada; has become rector of St. Mary's Church, Pittsburgh. Address, 3515 Forbes St., Pittsburgh.

FOX, Rev. C. G., formerly rector of Christ Church, Springfield, Mo. (W.Mo.); to be rector of Holy Comforter Church, Cleburne, Tex. (Dal.)

GRANGER, Rev. GEORGE L., recently ordained deacon; to be in charge of St. Andrew's Church, Canton, N. C. (W.N.C.) Address, Imperial Hotel, Canton.

HORSTICK, Rev. WILLIAM W., assistant at Church of the Redeemer, Chicago; to be rector of Trinity Church, Aurora, Ill. (C.) November 1st.

MCKENZIE, Rev. JOHN V., formerly rector of Emmanuel Church, Springdale, Stamford, Conn.; has become rector of St. Paul's Church, Huntington, Shelton, and Trinity Church, Nichols, Conn. Address, Route 1, Shelton, Conn.

PRATT, Rev. FREDERIC W., formerly canon of Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.); to be priest-in-charge of St. James' Church, Clovis, N. Mex.

SHUART, Rev. PAUL C., formerly priest-in-charge of St. Andrew's Mission, and associated missions, Carbondale, Ill. (Sp.); to be assistant at St. Paul's Cathedral, Buffalo (W.N.Y.) Address, 128 Pearl St., Buffalo, November 1st.

RESIGNATIONS

BATTY, Rev. EDWARD J., as vicar of St. Paul's Mission, Visalia, Calif. (San J.), and will retire on pension. Address, 36 W. Peoria St., Pasadena, Calif., November 1st.

HATHEWAY, Rev. CHARLES H., as rector of St. Paul's Church, Salem, N. Y. (A.); to retire. Address, 54 Green St., Hudson, N. Y., November 1st.

JONES, Rev. J. COURTNEY, D.D., as rector of Emmanuel Church, Webster Groves, Mo., and will retire.

RICE, Rev. WILLIAM, as rector of Christ Church, Eastport, Me., and will retire on account of ill health, on pension. Address, Portland, Me.

MEMORIALS

Adelbert Hayes Harrington

In ever loving memory of ADELBERT HAYES HARRINGTON, priest, October 23, 1921.
Requiescat in pace.

Bertha Elisabeth Harrington

In grateful memory of BERTHA ELISABETH HARRINGTON, October 18, 1920.
Alleluia!

NEWS IN BRIEF

TEXAS.—Three hundred and twenty young people of the diocese of Texas attended the annual council of the Young People's Service League at St. David's Church, Austin, October 9th, 10th, and 11th. William Long of Houston, president of the diocesan league, was in charge. In addition to the various discussion groups and round-table conferences, the delegates were addressed by E. E. Piper, religious director of the diocese of Michigan, and the Rev. Michael Kippenbrock, Cordova, Alaska.

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

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

POSITIONS WANTED

CLERICAL

PRIEST WITH GOOD RECORD DESIRES correspondence in regard to change of field in a parish or group of missions. References on request. Address, W-701, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, SINGLE, SEMINARY graduate, B.A., desires parish or curacy. Address, H-450, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ACCOUNTANT—STENOGRAPHER—TUTOR. Young man needs permanent place with Catholic or Evangelical; no Liberals nor High Churchmen desired. Box B. K-702, THE LIVING CHURCH, Milwaukee, Wis.

COMPANION, SECRETARY, PERSONAL ASSISTANT, housekeeper. Experienced. American Protestant, 45, unencumbered, healthy, refined, cheerful, dependable. Good reader, amanuensis, shopper, sewer. Will travel. Mrs. FULLER, 323 Back Bay, P. O., Boston, Mass.

ORGANIST, FINANCIALLY WRECKED, desperately needs immediate work. Highly competent, experienced man. Choirmaster of outstanding ability. Recitalist. Churchman. Excellent credentials. Will go anywhere. Who will help by offering position? Write, CHOIRMASTER, Box 5841 Roxborough, Philadelphia, Pa.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS PARISH worker, house-mother in school or institution or housekeeper in private family. Experience and highest references. Reply, Box G-705, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S'J. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT Co., 812 Berkeley Ave., Trenton, N. J.

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. Mitre \$25. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, Distributor, 665 Fifth Ave., New York City.

LENDING LIBRARY

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

FOR SALE

DESIRABLE HOME IN HISTORIC ATHENS, Georgia. Admirable for anyone wishing to winter in south and send children to university. Address, MARY DE V. BUTLER, 357 Pulaski St., Athens, Ga.

HEALTH RESORT

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

BOARDING

Los Angeles

GUESTS. THE EPISCOPAL DEACONESS HOUSE has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

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.

APPEAL

WANTED: GIFT OF CLOTHING FOR elderly priest in chronic department of a city hospital. Height 5 ft. 9. Neck 14. Address, SUPERINTENDENT, Box 219, Sayville, N. Y.

NOTICE

BRENT HOUSE, 5540 WOODLAWN AVE., Chicago, Ill., Conference and Institute center for Church Leaders. For information, apply to MRS. GEORGE BILLER.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

RETREATS

RETREAT FOR FIFTEEN PRIESTS AT Holy Cross, West Park, New York, Monday evening, November 2d, to Friday morning, November 5th. Strict silence. No charge. Address, GUESTMASTER.

THERE WILL BE A RETREAT FOR College students (women) at Seabury House, Mendon, Mass., October 31st-November 1st, beginning Saturday afternoon at 4 o'clock. Captain Conder, C. A., Conductor. For information address THE SECRETARY, Milford, R. F. D., Mass.

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.

Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALLE, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

Illinois

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

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 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.; 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.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.; Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 111th Street
Sundays: 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 St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Aves. (Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Preacher: Rev. John Rathbone Oliver, D.D.
HAYDN'S IMPERIAL MASS
Vespers and Benediction (Rector), 8.
Full choir and orchestra every Sunday at High Mass and Vespers.
Week day Masses, 7, 8 and 9:30.
ALL SOUL'S DAY, NOVEMBER 2D
High Mass and Sermon (Rector), 11.
MOZART'S REQUIEM MASS

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday), 12:20.

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

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: 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 Communions, 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.

St. Mary's Church, Pittsburgh
362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Monday and Thursday 9:30 A.M.
Confessions 4:00 P.M., to 6:00 P.M., and 7:00 P.M. to 8:00 P.M. Saturday.

Wisconsin

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

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, 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.

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

KFPY, SPOKANE, WASHINGTON, 1340 KILOCYCLES (223.9). 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 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (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 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLW, 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.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (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.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (270.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

WTAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4), Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

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

Brewer & Warren, Inc. 6 E. 53rd St., New York City.

Six Women Along the Way. From Bethlehem to Calvary. By Margaret E. Sangster. \$1.50.

Cokesbury Press, 810 Broadway, Nashville, Tenn. *The Present-Day Summons to the World Mission of Christianity.* By John R. Mott. (The 1931 Cole Lectures.) \$2.50.

Harvard University Press, Randall Hall, Cambridge, Mass.

William Prynn. A Study in Puritanism. By Ethyn Williams Kirby. \$2.50.

W. Heffer & Sons, Ltd., 3 and 4 Petty Cur, Cambridge, England.

The Evangelical Doctrine of Holy Communion. Edited by A. J. MacDonald, D.D. \$3.00.

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

Jesus and the Gospel of Love. Being the Alexander Robertson Lectures Delivered in 1931 in the University of Glasgow. By Charles E. Raven, D.D., Hon. D.D. \$3.00.

J. B. Lippincott Co., East Washington Square, Philadelphia, Pa.

Cranmer. Archbishop of Canterbury 1533-1556. By Hilaire Belloc. With Sixteen Illustrations. \$5.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill. *The Indispensable Soul.* By William H. Crawshaw. \$2.50.

The Story of the Devil. By Arturo Graf. Translated from the Italian by Edward Noble Stone. With Notes by the Translator. \$3.00.

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

Bodyguard Unseen. A True Autobiography. By Vincenzo D'Aquila. \$2.50.

The Christian Healing Foundation, Mountain Lakes, N. J.

The Redemption of the Body. By John Gayner Banks, M.A., D.S.T., Director, city of the Nazarene. Cloth, \$1.00; Paper, 50 cts.

Thy Saving Health. Daily Readings for a Year. Collected and Arranged by John Gayner Banks, M.A., D.S.T., Director, Society of the Nazarene. Cloth, \$1.00; Paper, 50 cts.

The Stratford Co., 289 Congress St., Boston, Mass. *Sermons to My Friends.* By E. J. Morris, D.D. \$2.00.

Yale University Press, 143 Elm St., New Haven, Conn.

Sun Yat Sen. Literator of China. By Henry Bond Restarick. With a Preface by Kenneth Scott Latourette. \$2.50.

PAPER-COVERED BOOK

Cathedral of St. John the Divine, New York City.

The Chapel of the Intercession, Trinity Parish, in the City of New York. 83 Pages. \$1.00.

BOOKLET

The Catholic Literature Association, 8 Great Smith St., London, S. W. 1, England.

What Is the Oxford Movement? 5 cts.

MAGAZINE

Concordat Publishing Concern, 2823 E. 6th St., Los Angeles, Calif.

Unsearchable Riches, With Which is Incorporated *The Promise.* Issued January, March, May, July, September, and November. \$1.00 per year; 20 cts. per single copies.

PAMPHLET

Grace and St. Peter's Church, Park Ave. and Monument St., Baltimore, Md.

The Church's Opportunity in a World in Need. Program for October 18, 1931 to December 6, 1931.

CHURCH INSTITUTIONS BENEFIT BY MAUCH CHUNK, PA., WILL

BETHLEHEM, PA.—Mrs. Josephine Rimmel, a life long member of St. Mark's Church, Mauch Chunk, at her death left a large estate and willed most of it to friends and to institutions as she was the last member of her family. Some of the bequests follow:

Mauch Chunk Cemetery Association, \$3,000; St. Mark's Church, \$3,000; the Lilly Memorial Alms Chest, \$10,000; St. Mark's Church Altar Decorations, \$1,500; Home of the Merciful Saviour for Crippled Children, Philadelphia, \$5,000; the Church Home for Children in the diocese, \$20,000; St. Vincent de Paul Society of the Immaculate Conception Church, Philadelphia, \$5,000; Palmerton Hospital, \$15,000; Trinity Church, Melrose, Florida, \$5,000; Woman's Auxiliary of the diocese, Auxiliary of St. Mark's and Y. M. C. A., \$1,000 each; Carbon County Society for Crippled Children, \$10,000; Mauch Chunk Playground Association, Phoenix, Marion, and Diligent Hose Companies, \$5,000 each; Disasters and Floods, \$20,000; Diligent Hose Company for Ambulance, \$5,000; Illuminated Brass Cross for St. Mark's Church to Departed Saints, \$4,000; Gabriel Sanatorium, Gabriels, N. Y., \$1,000; St. Peter's Church, Fourth Lake, N. Y., \$4,000.

Mrs. Rimmel made seventy-seven bequests to individual friends from \$200 up to \$5,000.

LEADERSHIP TRAINING SCHOOL HELD IN MEMPHIS

MEMPHIS, TENN.—The city of Memphis, known to Churchmen throughout the South as a mecca of teacher training in religious education, has just conducted one of the most successful leadership training schools in its history.

Classes were held throughout the week at Calvary Church, the Rev. Charles F. Blaisdell, rector. The various clergy in the city in turn conducted the devotional hour each evening. Those participating were: the Rev. Charles T. Wright, D.D., the Very Rev. Israel H. Noe, the Rev. Charles S. Hale, the Rev. Alfred Loaring-Clark, the Rev. M. L. Tate, and the Ven. C. K. Weller.

Three classes were held: The Life of Christ proved highly inspiring under the capable leadership of the Rev. Gardiner L. Tucker, executive secretary of religious education in the province of Sewanee; Story-telling under the leadership of Miss Annie Morton Stout, field worker of the department of religious education in the province of Sewanee, and widely known for her work in leadership training among both adults and young people; modern methods of teaching were interestingly discussed in a class on Pedagogy led by Miss Anne Ruth Estes, director of religious education in the diocese of Tennessee.

A feature of the school was the pilgrimage made to one of the leading secular schools in the city; a school marked for its progressive and experimental method of education.

Much of the success of this school was due to the preparation given it by John W. Harris, Jr., superintendent of Calvary Church School, and Mrs. Harris, together with members of their committee, composed of one representative from each of the churches in the city.

One hundred and fifty persons attended the classes.

The eyes of the Church have turned many times to the city of Memphis when she has sought leaders in various phases of her work. The diocese of Tennessee leads the entire Church in the training of her local teachers. She has forty-one registered diploma teachers. The city of Memphis leads the diocese, Calvary Church alone having twelve diploma teachers.

EASTERN OREGON HOLDS FIRST OF Y. P. F. CONFERENCE SERIES

BAKER, ORE.—The first of a series of three conferences to be held in Eastern Oregon by the Young People's Fellowship was held at Baker, October 2d to the 4th. Fifty-six young people, six coming from Canyon City, four from LaGrande, seventeen from Ontario, five from Nyssa, two from Haines, besides those from Baker registered for the week-end.

The conference was held under the leadership of Miss C. A. Peterson, the Rev. Stanley Moore, and the Rev. George Foster Pratt. Miss Peterson in her address pointed out objectives for which to work. Mr. Moore led a discussion on the marriage question and other issues which confronted General Convention. Mr. Pratt spoke on Russia and her schools under the Soviet régime.

Daily services were held, the Y. P. F. choir furnishing the singing.

The remaining sessions of the series will be held at Bend, October 30th, and at Pendleton on November 6th.

Dispute Over Ownership of Bishop's Court At Capetown Causes Rift in South Africa

Status of Bishop Phelps, Because
Not Consecrated in England,
Also Debated

L. C. European Correspondence
Wells, Somerset, England, October 4, 1931

THE HISTORY OF THE CHURCH IN South Africa has been a stormy one, and now that there is some appearance that a fresh gale is about to blow up, it may be well that readers of THE LIVING CHURCH should have some account of the facts, even at the risk of its being considered outside the purview of a correspondent whose field of reference is already sufficiently wide.

At the Cape, the Church of the Anglican communion started on its course, without conceiving of itself as being anything further than a part, a diocese of the Church of England as by law established in a part of England that happened to be overseas. The Archbishop of Capetown, 1847, and Metropolitan in 1853, the Most Rev. R. Gray, had larger ideas in his mind from the beginning, but anything but an established status was outside the minds of the generality of people. The Bishop was appointed by letters patent issued by the Crown, and when endowments were given, they could only be given to the "Church of England in South Africa." This limited outlook was not peculiar to the Cape. It was held to be quite natural that Australia and New Zealand should be under the episcopal care of the Bishop of Calcutta!

It was in South Africa, however, that this limited concept was first made impossible by hard facts, and admittedly outgrown. The colony became self-governing, and the legal advisers of the Crown had to own that the letters patent of their own granting—on the issue of which they had laid special stress—had now been voided by the Crown's own act. "The Church of England is in no better, but also in no worse, a position than any of the other religious denominations of the land" said the courts now.

That is to say, the "Church of England in South Africa" became the self-governing province of the Anglican communion in South Africa, first we believe of that band of self-governing Churches (excepting the Episcopal Church of the United States) which now forms the world-wide Anglican communion.

THREE DISSENTING CHURCHES

Unfortunately, when the province was thus formed by the voluntary union of all Church of England folk in South Africa, there were three parishes that obstinately stood out of it, the principal one being that parish of Mowbray, the incumbent of which had a long lawsuit with Bishop Gray. Another that of Holy Trinity, Capetown. These parishes would never take part in the synodical life of the Church, declaring that they belonged to the Church of England and wished to continue in that position. Nothing would make them abandon that attitude. They stood firm to their position that a daughter must never grow up.

All the same, for all the episcopal acts and ministrations that they required, such as confirmations, consecrations of graveyards, and occasional ordinations of

clergy, they were content to accept the ministrations of the Bishop or Archbishop of Capetown, contenting their consciences by the assurance that, as the Bishop of Capetown had usually been consecrated in England, he was really, whatever he might say or think, a bishop of the Church of England and therefore could be accepted by them as such.

Thus the uneasy feeling continued, coupled with some sense that the clergy and services in South Africa were a good deal more High Church than at home, or at any rate were high without the compensating balance that the existence of an Evangelical tradition and party gave there.

STATUS OF BISHOP PHELPS DISPUTED

In the present year, the archbishopric of Capetown fell vacant, and at once those who called themselves the Church of England in South Africa petitioned King George to be pleased to appoint a bishop for the Church of England in the colony, and to issue his mandate to the Archbishop of Canterbury to consecrate him. Putting all Church law apart, any action that the King takes in a self-governing and independent colony like that of the union of South Africa, can only be on the advice of his ministers there. The House of Bishops met, acting in conjunction with the diocesan synod of Capetown, and in due course the Most Rev. Francis R. Phelps of Grahamstown was unanimously elected to the post.

This has raised a difficulty. The malcontent party refused to accept him as Bishop. Not having been consecrated in England, he is not a Bishop of the Church of England to their thinking. The argument that the place or latitude of consecration affects the status of a man as a bishop of the Church of England seems a most remarkable line to take, and one that is not borne out by the facts. No man could deny that Bishop Furse of St. Albans is a Bishop of the Church of England as by law established, yet he was consecrated as Bishop in South Africa, and served twelve years there as Bishop of Pretoria. "Then an illegality has been committed" say the petitioners. However, the claim is made, and further, as claiming to be the sole "Church of England in South Africa," this minority now claims that it is entitled to all the endowments that have been given to that body since its foundation, and particularly—it has been chosen as a test case—to the house and grounds known as "Bishop's Court," which was given long ago by the Countess Burdett-Coutts as the residence of Bishop Gray.

Suit has been filed and adjourned for the purpose of collecting of relevant affidavits from England, and presumably will come up during the autumn.

The case will have to be tried by the law of the colony, which is Dutch or Roman law, and not the common law of England.

Bishop's Court was given as the residence of a bishop of the Church of England, and it must be used for that and for that only. It would be a breach of trust, one presumes, to sell the property and use the proceeds for the purpose of building and endowing churches elsewhere. Further, the bishop for whose residence it is intended and must be used, must be

a bishop of the Church of England, consecrated in England, according to the law of the Church of England, and apparently by the Archbishop of Canterbury or some properly appointed representative.

But how if the Archbishop of Canterbury should say, "the only bishops I recognize in South Africa are Bishop Phelps, Metropolitan of Capetown, and those in communion with him. I entirely decline to consecrate a rival to him, and should regard it as a breach of all Church laws if anyone did so"?

Meantime the first round of the battle, in a minor test case, has gone to the appellants. One of the "appealing congregations" is that of Holy Trinity, Capetown, of which property "the Bishop of Capetown"—a corporation sole created 1847—is trustee.

That congregation refused to accept Archbishop Phelps in that capacity, declaring that the Church of the province is a different association, in law, from the Church of England, and therefore the "bishopric of Capetown" is vacant. The court held that this was so, and that therefore there was no trustee of the property. The case will probably go to appeal.

W. A. WIGRAM.

BISHOP LLOYD CHALLENGES EASTCHESTER PARISH VESTRY

MOUNT VERNON, N. Y.—At a joint meeting of the vestry and the auxiliary committee of descendants of the old Colonial families who founded St. Paul's, Eastchester, the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York and archdeacon of Westchester, attended in person to present to them the challenge of the Church for their present and future work. The meeting took place on October 13th, not at the church but in the Cornell Club, New York, in order that the busy and important men who constitute these bodies might more easily find the time to attend. In its history and its plans St. Paul's holds almost a unique place, with its record of 266 years of continuous service of God and fellow men, 150 of them under its present roof; the recent meeting marks the most important step yet taken for advance work under the inspiration of the present rector, the Rev. W. Harold Weigle.

A remarkable feature of the make-up of the vestry and its auxiliary is that serving today are Pells, Morgans, Pinckneys, Wards, Crawfords, Guions and other men the names of whose forbears appear on the original records of the parish. Curtis B. Dall, Governor Roosevelt's son-in-law, is on the auxiliary as a representative for the descendants of James N. Roosevelt. A women's committee of descendants is now being formed, and plans are going rapidly forward for the maintenance and restoration of the old church and graveyard. The most important step taken at the meeting was the organization of a finance committee representing vestry and descendants, to raise suitable funds for an advance program.

Standing at a strategic point in the triangle between the Bronx, Mt. Vernon and Pelham, with all three growing rapidly in its direction, St. Paul's finds itself with a great opportunity for Christian service, even as it was in its first two hundred years of life. Yet because of the decline in its activities during past decades until the coming of Mr. Weigle two years ago, it must face and accept this challenge with only the nucleus of a strong constituency.

Canon H. J. Cody Accepts Appointment As President of Toronto University

Was Rector of Largest Anglican Church in Canada—Archdeacon Burgett Is Elected Bishop

The Living Church News Bureau
Toronto, October 15, 1931

THE BOARD OF GOVERNORS OF THE UNIVERSITY of Toronto has announced the appointment of the Rev. Canon H. J. Cody, M.A., D.D., LL.D., rector of St Paul's Church, Toronto, as president of the university to succeed Sir Robert Falconer upon his retirement in July. Dr. Cody has accepted. He has been chairman of the board of governors.

Dr. Cody was born at Embro, Oxford County, Ontario, and educated at Galt College and the University of Toronto. He entered University College with the Prince of Wales Scholarship, graduating in Arts in 1889 with first-class honors in Classics and Philosophy, winning the McCaul gold medal and the Frederick Wyld prize. He received his theological training at Wycliffe and later became lecturer on Church History and Systematic Theology at that institution.

He was ordained deacon in 1893 and priest in 1894; his whole ministerial life has been closely connected with St. Paul's Church, of which he was appointed rector in 1899. He was appointed canon of St. Alban's Cathedral in 1904, and was archdeacon of York from 1909 to 1918. He was one of the founders of Ridley College for boys and Havergal College for girls.

During his rectorship at St. Paul's, the new edifice was built to provide accommodation for the ever increasing congregation, as well as the Maurice Cody parish hall.

His fame as a preacher and gifted organizer became world-wide, and in 1904 he was offered and declined the bishopric of Nova Scotia. In 1921 he was elected Archbishop of Melbourne, Australia, which honor he also declined as he preferred to remain in Canada.

Despite the onerous duties associated with the management of a large parish, he found time to take part in education and secular affairs. He served on the Royal Commission of 1905-6, appointed to reorganize the University of Toronto.

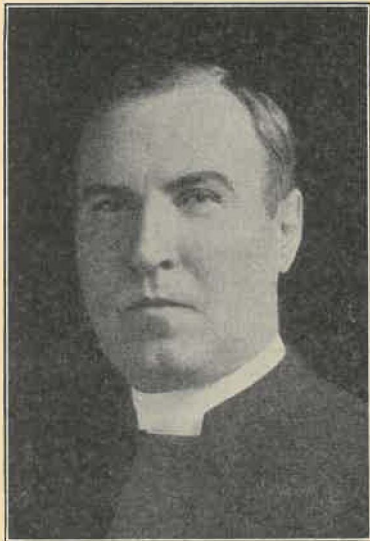
He was a member of the commission on unemployment in 1914-15, chairman of the royal commission on university finances, Ontario, 1920-21. In 1918 he was offered and accepted the position of Minister of Education in the administration of Sir William Hearst, retiring after the general election in 1919.

Canon Cody was invited to preach before King George V and Queen Mary in the Royal Chapel, Buckingham Palace, in 1928. He occupied the pulpit of Geneva Cathedral at the seventh assembly of the League of Nations.

Dr. Cody's appointment as president of the university will leave vacant the rectorship of the largest Anglican church in Canada.

FUNERAL OF THE ARCHBISHOP OF HURON

St. Paul's Cathedral, London, Ontario, was packed at the funeral on Saturday of Archbishop Williams of Huron, while thousands lined the streets. The Very Rev. Dean Tucker had charge of the service,



REV. HENRY J. CODY, D.D.

the bishops taking part being the Bishops of Niagara, Ottawa, and Toronto, the lesson being read by Canon Cody. A striking sermon was delivered by the Archbishop's lifelong friend, the Bishop of Montreal. At the grave the committal was taken by the Bishop of Toronto, who was asked by the Primate to act as his representative. Students of Huron College, lay delegates to synod, the vested clergy of the diocese, the secretaries of synod, the chancellor, the dean, and many bishops with their chaplains led the procession. The archdeacons of the diocese were honorary pall bearers, the active bearers being leading laymen of the diocese. Following the mourners came the Hon. W. D. Ross, lieutenant governor of the province, Sir George Perley, representing the government of Canada, members of the dominion and provincial parliaments, of the city council, and official representatives of many of the organizations of the Anglican Church and its General Synod.

DEATH OF ARCHDEACON J. C. DAVIDSON

The Ven. John Cheyne Davidson, archdeacon of Peterboro, honorary canon of St. Alban's Cathedral and chaplain to Toronto jail and the men's and women's jail farms, died last Friday.

Born in Newboro, Ontario, in 1861 of United Empire Loyalist stock, Archdeacon Davidson was educated at Uxbridge High School, Trinity College School, Port Hope, and Trinity College, Toronto.

After graduating in divinity he was curate for two years at Teddington, England. On his return to Canada he served two years as rector at Colborne, Ontario, and from there went as assistant rector to St. John's Church, Peterboro, in 1888, becoming rector two years later, and serving there for thirty years. He was made honorary canon of St. Alban's Cathedral, Toronto, in 1905. In 1920 he became commissioner of the Anglican Forward Movement for the diocese of Toronto.

Archdeacon Davidson was chaplain of the 57th Battalion (Peterboro Rangers) for twenty-five years and went overseas with the rank of major as chaplain to the 93d (Peterboro) Battalion.

After settling in Toronto in 1920, he took up diocesan social service work, becoming chaplain for the Toronto jail and the two municipal farms.

ELECT ARCHDEACON BURGETT AS BISHOP OF EDMONTON DIOCESE

The synod of the diocese of Edmonton yesterday on the first ballot elected the Ven. Arthur Edmund Burgett as bishop.

Archdeacon Burgett, following his graduation from Cambridge in 1898 took holy orders at Cuddesdon and was ordained by the Bishop of London. In 1907 he came to Canada and served in the diocese of Quebec, where he was honorary chaplain to the Bishop and secretary to the diocesan synod as well as holding parochial appointments. He went to the diocese of Qu'Appelle in 1913 where he served as general missionary and in 1918 was made archdeacon of Assiniboia. In 1924 he removed to the diocese of Edmonton, where as archdeacon he was Bishop Gray's assistant, at the same time maintaining at his own expense the Edmonton Mission. He is worthy his election.

BISHOP BLESSES NEW COLORS OF THE TORONTO REGIMENT

Last Sunday afternoon the Toronto Regiment paraded full strength to receive the new King's and regimental colors presented to it by Lieut.-Col. J. B. Rogers, war-time commander of the unit.

Addresses were made by Lieut.-Gen. Sir A. C. Macdonnell, brigadier of the First Division when the regiment was a unit of the division as the Third Canadian Infantry Battalion, and the Ven. Archdeacon F. G. Scott of Quebec, former chaplain of the First Division and one of the most famous of Canada's wartime chaplains.

The colors after presentation were blessed by the Bishop of Toronto, who was assisted by Canon Cody, senior chaplain of Toronto garrison, and the Rev. W. R. Armitage, regimental chaplain.

ALL PULPITS FILLED IN SYRACUSE, N. Y., CHURCHES

SYRACUSE, N. Y.—With the institution of the Rev. Arthur Breese Merriman as rector of the Church of the Saviour, Syracuse, on October 4th, all pulpits of the Church in the city are filled. The church was the fifth to be supplied.

The Bishop of the diocese, the Rt. Rev. Charles Fiske, D.D., said in his charge to the congregation: "Give your rector your confidence. If you are sick in the soul you need individual help, not a spiritual clinic."

Rectors of other local congregations present were: the Rev. Messrs. Claude H. Leyfield, Trinity; A. B. C. Douthwaite, All Saints'; C. Bertram Runnals, Calvary; Stuart G. Cole, curate of St. Paul's; Joseph A. Clair, St. Mark's; Charles Paterson-Smyth, Grace.

The Rev. Dr. Herbert Clarke, retired, was also in the chancel.

TEACHER TRAINING COURSES TO BE GIVEN IN NEW JERSEY

ORANGE, N. J.—Miss Mabel Lee Cooper, of the Department of Religious Education, National Council, will give courses in teacher training at three places in the diocese of Newark this fall. In each case the course will take up five evenings. The dates and places are: Tuesdays, beginning October 27th, St. Paul's Church, Jersey City; Wednesdays, beginning October 28th, at Trinity House, Newark; Thursdays, beginning October 22d, at Christ Church, Ridgewood. The hour is 8 o'clock, and the title of the course is Creative Teaching.

Much Discussed New Marriage Canon Is Commended by Drs. Stetson and Robbins

Clergymen Must Urge Reconciliation in Pending Divorce Actions —Church Army Meeting

The Living Church News Bureau
New York, October 17, 1931

MANY OF THE CHURCH-FOLK WHO DID not go to the Denver Convention, and some of those who did, are desirous of having a clear-cut explanation of the new Marriage Canon so that its real significance and value may be determined. Last Sunday two recognized leaders among the clergy of New York made the new canon the basis of their sermons: the Rev. Dr. Caleb R. Stetson, rector of Trinity parish, preaching in Trinity Church; and the Rev. Dr. Howard C. Robbins, professor at the General Seminary, speaking at Columbia University Chapel.

The rector of Trinity described the new piece of legislation as a compromise, but as a compromise evidencing wisdom rather than weakness. He stated that it must, first of all, be made clear that the Church is not going to marry divorced people any more than it has in the past. The one exception of "the innocent party" remains, but Dr. Stetson expressed his belief that even that will soon be removed, pointing out that at Denver the resolution to permit no marriages by our clergy after a divorce for any cause was approved by a majority of the clergy in the House of Deputies and defeated by a small number of laymen.

Concerning the section dealing with the "impediments" which existed before and at the time of the marriage, and which our new law declares to be sufficient grounds for declaring the marriage impossible and therefore null, Dr. Stetson declared this to be a restricting measure in that, for the first time, this Church, in line with those which claim Catholic heritage and practice, now has definite and limiting guidance in this matter. The provision for three days' notice to be given a clergyman of the intention to marry is a welcome barrier to "run away" marriages and to those planned as a lark after a party. And of like wisdom is the inclusion that instruction on the subject of matrimony is to be given those who apply to our clergy to be married. Discussing Section VII, the portion most likely to confuse the average Churchman, Dr. Stetson stated that this is a recognition by the Church of the many instances where people have been divorced and remarried in considerable ignorance of the Christian religion and its standards. In their later consciousness of their need of the Church's ministrations, are they to be turned away as living in sin and not to be pardoned? This section attempts to answer that question in a spirit of mercy and justice, as its framers believe Christ would have His Church to do.

Summing it all up, the opinion of this rector, as expressed in his sermon, is that the new canon is an improvement in its restricting and defining measures and in its endeavor to make clear what Christian marriage is. It can be strengthened and improved, and Dr. Stetson, as a member of the continued commission, looks for such action at the 1934 Convention.

While I have had no opportunity to study Dr. Robbins' sermon, the received information is highly approving of the

canon. Like his fellow member on the commission who is quoted above, Dr. Robbins emphasizes the value of the provision for instruction, and also of the urging of the clergyman to attempt a reconciliation where a divorce or separation is imminent. Particularly, Professor Robbins hails the more liberal attitude on the part of the Church, now expressed in Section VII, as the end of hard and undiscriminating legalism with justice superseding.

"What we need most is eagerness, not to discipline the offenders, but to save them from becoming offenders while there is still time; vehemence, not in denouncing divorce but in preventing it."

That just this is the underlying purpose of our new Canon 43, Dr. Robbins believes, and because of that commends it as legislation of humanizing and constructive nature.

LAKE MAHOPAC CLERGY CONFERENCE

The annual conference of the bishops and clergy of this diocese took place, as scheduled, on Wednesday and Thursday of this week at the Hotel Mahopac, Lake Mahopac, N. Y. The attendance exceeded that of any previous year; 215 being registered. Only one absence occurred in the list of those scheduled to speak; that necessitated the omission of the address by the Bishop of Tennessee who was kept away by the death of Mrs. Gailor. Of the several addresses given, the most enthusiastic and appreciative reception was given that delivered by Professor Urban of Yale University. The members of the conference voted that it be printed; hence, it is possible that those not privileged to be present will have the opportunity of reading a rather remarkable paper. As for the conference itself it can no longer be praised as a successful experiment. It has come to stay. While totally different in nature from our diocesan convention this conference has a resembling status in that it has come to have an equally definite place in the annual schedule of the diocese.

INSTITUTION OF RECTOR

The Rev. Chester A. Porteus was instituted as second rector of the Church of the Good Shepherd in the Bronx by the Rt. Rev. Dr. Charles K. Gilbert, junior Suffragan Bishop, on Sunday morning, October 11th. Mr. Porteus succeeds in this work the Rev. Francis A. Sanborn, now the vicar of Grace Chapel.

CANON PRICHARD'S ILLNESS

The host of friends of the Rev. Dr. H. A. Prichard of Mt. Kisco will greatly regret to learn that his illness of last summer continues, and that, following a recent consultation by his physicians, he will on their orders be confined to his bed for at least the next six weeks. That means, of course, that Canon Prichard, who is in considerable demand beyond his parish as a speaker and preacher, will be unable, for some months to come, to consider any engagements of that nature.

CHURCH ARMY ASSOCIATES MEETING

The Bishop of Honolulu, the Rt. Rev. S. Harrington Littell, S.T.D., Captain Bramwell who is to join other Church Army workers in Honolulu, Captain Hall from recent experiences in West Virginia, Sister Horner from the South Dakota Indian field, and the Rev. Harrison Rock-

well are scheduled to speak at the Church Army Associates meeting to be held on Tuesday evening, October 27th, in the parish house of Trinity Chapel, West 26th street, near Broadway.

NATIONAL CHURCH CLUB FOR WOMEN

The National Church Club for Women, of which Mrs. Samuel Seabury is president, announces that it is resuming its activities for the winter with a members' meeting on October 28th at 3:30 o'clock in the club rooms at 130 East 57th street.

The relief work, started last year, and which was of great assistance to the City Mission Society and also to many women out of employment, will be carried on again this season.

PAROCHIAL APPRECIATION OF A RECTOR

The Church papers tell of many evidences of parochial appreciation of a rector after he has died or gone to another field; too few are the ones expressed while he is continuing his work among his people. Following is the inscription on the bronze tablet attached to the new organ in Grace Church, City Island:

"This organ is dedicated to the worship of Almighty God. Erected as a mark of affection and esteem to our beloved rector, the Rev. Richard A. D. Beaty, in acknowledgment of his efforts and devotion. October 18, 1931."

Bishop Lloyd is to officiate tomorrow morning at the dedication of this organ.

75TH ANNIVERSARY AT TRINITY, MOUNT VERNON

The 75th anniversary of Trinity Church, Mount Vernon, the Rev. A. T. Phillips, rector, will be observed with a special service on Wednesday evening, October 21st. The Bishop of New York and the Rev. William H. Owen of Holy Trinity Church, New York, a former rector of the Mount Vernon parish, will be the visiting speakers on this occasion.

ITEMS

The Rev. Dr. Frederic S. Fleming announces the resumption of what are known at Intercession Chapel as vicar's evenings, the first such occasion this autumn being featured with a description of Dr. Fleming's recent trip through twelve countries of Europe, including Russia.

New arrangements in religious educational programs are announced in at least two city parishes. At All Angels' Church, West End avenue, the Church school is to assemble at 11 o'clock, the hour of the late morning service, and to continue in sessions the same length as the Church service. And something which may be without precedent has been planned in the work at St. James' Church, Madison avenue, where the Rev. Dr. George Farrand Taylor has arranged a course in Bible instruction for boys preparing to go to boarding schools.

The Rev. William T. Walsh, rector of St. Luke's, Convent avenue, formerly a Paulist Father in the Roman communion, has given much of his ministry to a study of spiritual healing, having written a book on the subject, and provided healing services as a regular part of his parish schedule. He has now arranged a special liturgical form for this type of service which is held each Sunday afternoon at St. Luke's Church. HARRISON ROCKWELL.

THE NEW GOVERNMENT administration of Indian affairs has been able to place two trained nurses on the reservations in North Dakota to visit the Indians in their homes and help with much needed improvement in health conditions.

The Rector of the Parish

Should be guaranteed the opportunity to exercise his spiritual office unhampered, and administer his religious work constructively. He should be able to rely upon his lay workers, for every responsibility that may properly be placed upon them.

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St. Andrew's, Hanover, Mass., Observes Bi-centennial With Stone Cross Service

Memorial On Church Hill Marks
Location of Old Building—Church
Home Society News

The Living Church News Bureau
Boston, October 17, 1931

THE RT. REV. WILLIAM LAWRENCE, D.D., preached the sermon and held a confirmation service last Sunday afternoon in St. Andrew's Church, Hanover, when this historic old parish observed its 200th anniversary. The place of the usual morning service was taken by an open-air service conducted by the Rev. Walter M. Whitehill, rector, at the stone cross on top of Church Hill where



ST. ANDREW'S CHURCH,
HANOVER, MASS.

the first St. Andrew's Church was erected in 1731 and where it stood for eighty years. The present church still has the old pewter Communion service as well as an ancient Bible and curiously carved box in which both Bible and Prayer Book came from England. The Prayer Book was undoubtedly destroyed by over-ardent patriots at the time of the Revolution on account of the prayers contained in it for the King and royal family. It is a reminder of those troublous times to read in a letter dated 1776 that the Church of England's missionary to this district died partly from bodily disorder and partly from "some uncivil treatment received from the rebels in this neighborhood."

The present St. Andrew's Church was built in 1810 and consecrated by the Rt. Rev. Alexander V. Griswold, his first consecration as Bishop of Massachusetts, and who was Presiding Bishop from 1836 to 1843. St. Andrew's has had some notable rectors, among them being Addington Davenport, M.A., 1733-36, afterward first rector of Trinity Church, Boston, in 1740; Samuel Parker, D.D., 1780-83, afterward Bishop of Massachusetts in 1804; and Benjamin Bosworth Smith who became Bishop of Kentucky and was Presiding Bishop of the Church from 1868-1884.

CHURCH HOME SOCIETY FACES PROBLEMS, TOO

The beginning of the third winter in the current period of depression finds our Church Home Society in a quandary as to ways and means. The number of children largely dependent upon it for support has increased 39 per cent. The explanation lists the three stages following in the wake of unemployment for the family breadwinner: exhaustion of savings; exhaustion of resources for borrowing; undermining of family morale. The *C. H. S. Courier* adds:

"The Family Welfare Agencies were and are the first line of defense. They very largely carried the load through the first and second winters. Now in the beginning of this third winter family disintegration has set in and broken homes burden the children's agencies with neglected, discouraged, maladjusted, and undernourished children."

The Church Home Society is the only source of help for dependent children of the Church and it is carrying its full share of the community burden. In its determination to practise "plain living and high thinking," it has been touched by three foster mothers voluntarily agreeing to accept less board for the children in their care and by a fourth foster mother offering to care for one child without reimbursement for a part of the winter at least.

INTERNATIONAL STUDENTS IN CAMBRIDGE

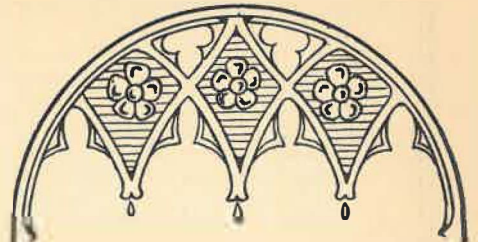
Christ Church parish house, Cambridge, was the setting for the first autumn activity of the International Student Friendship Committee on the evening of October 9th. A great deal of preliminary work had naturally been done by the secretary, Mrs. Paul Wakefield, in getting the lists of students from foreign countries studying in and around Boston. "Adoptions" were made then and there as one person after another found a congenial student to befriend throughout the winter. Two teas were given on Sunday afternoon; one in Christ Church parish house, Cambridge, and the other in the parish house of the Church of the Advent, Boston.

NEWS NOTES

Reigning queens of the Fleur de Lis Chapters in and around Boston were the guests of honor at a supper in the diocesan house on October 14th with the Central Council of the Fleur de Lis as hostesses. Each queen was accompanied by one member of her chapter, fourteen chapters in all being represented. Miss Ruth L. Littlefield, sovereign queen, presided. As a result of discussion, a six weeks' course in practical training as Fleur de Lis leaders will be held. The third edition of the Fleur de Lis Handbook will soon appear.

Bishop McKim of North Tokyo and Bishop Moulton of Utah will begin short visits to Massachusetts tomorrow. Following these two Bishops will be Bishop Nichols of Kyoto, Bishop Barnwell of Idaho, Bishop Littell of Honolulu, Bishop Thomas of Southern Brazil, and Bishop Huntington of Anking. The series of engagements extend through December 11th and are being made by the diocesan Speakers' Bureau, 1 Joy street.

The Southeastern district meeting of



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the woman's division of the Church Service League was held in the Church of the Messiah, Woods Hole, on Wednesday with Mrs. Albert L. Sylvester presiding. On Friday, in Trinity Church, Haverhill, Mrs. Edward V. French presided at the meeting of the Northeastern district. Miss Eva D. Corey was one of the speakers.

Mrs. Frederick Nichols died on Friday. She had been a member of St. Paul's Cathedral ever since the time when it was a parish church and she had many Church, philanthropic, and educational interests. The Communion set of the chapel of the diocesan house was the gift of Mrs. F. Nichols, in memory of her mother.

The Rev. William C. Kilpatrick, rector of the Church of Our Saviour, Middleboro, is holding "cottage services" in five centers at a considerable distance from his parish church.

The good old custom of reading the banns for three Sundays before a marriage is followed by the Rev. James Malcolm-Smith in St. James' Church, Roxbury.

Members of the vestry of Trinity Church, Stoughton, took turns during the past summer in mowing the lawn, preparing the church for service, and keeping it neat and trim at all times.

ETHEL M. ROBERTS.

NATIONAL SOCIAL SERVICE SECRETARY VISITS ALBANY

ALBANY—The Rev. C. Rankin Barnes, secretary of the Department of Social Service of the National Council, conducted a luncheon conference with the diocesan department of social service, Albany, on October 13th. Fr. Barnes made an address the same evening at the convocation of the rural deanery of the Mohawk, at St. Ann's Church, Amsterdam. On the evening of the 15th, he was the speaker at the annual banquet of the Churchmen's Club of Northern New York, Potsdam, following the autumn convocation of the rural deanery of Ogdensburg held in Trinity Church. Other speakers at the Ogdensburg deanery meeting were the Ven. Guy H. Purdy, archdeacon of Albany; the Rev. Messrs. A. R. McKinstry, of Albany; and William J. Hamilton, of Potsdam; C. C. Chadbourn, executive secretary of the diocese, and J. S. Conover of Schenectady, treasurer of the diocesan council.

OLD VIRGINIA PARISH CHURCH RESTORED TO ORIGINAL LINES

CHRISTCHURCH, VA.—Old Christ Church, this city, the mother church of Christchurch parish, the Rev. W. D. Smith, D.D., rector, which has been closed for the past four months for repairs and alterations, was reopened for services on Sunday, October 11th.

The present church building erected in 1714 upon the site of an earlier church has suffered various vicissitudes of abandonment and abuse but is today the seat of a strong and growing congregation whose increase has made necessary an enlarged seating capacity. The false walls erected within the church a number of years ago to form a recess chancel have been removed, thereby restoring the original interior lines of the church and increasing the seating capacity by one half. The original plan of a central aisle paved with flagstones has been restored, the flagstones being secured from another colonial church building which has passed out of the possession of the parish. As the col-

onial churches made no provision for vestry rooms a small building has been erected outside the walls of the church and connected therewith by an arcade for choir rooms and vestry and for the furnace. The parish vestry book, still in existence, contains the plans and specifications

adopted when the church was first erected in 1714 and these plans have been followed as closely as possible.

While the church was undergoing repairs the congregation worshipped in the Scott Memorial Chapel of Christchurch School nearby.

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Social Service Agencies of Chicago Make United Appeal for Emergency Relief

Meeting Held to Raise Additional Benefit Fund — Post-Convention Dinner Held

The Living Church News Bureau
Chicago, October 17, 1931

A CALL TO CHURCH MEN AND WOMEN of Chicago to unite in a concerted movement on behalf of the social service stations of the diocese during the coming winter was sounded by the Rt. Rev. George Craig Stewart, D.D., Bishop of the diocese, Tuesday night, speaking before representatives of the various institutions and organizations in the social service group.

Out of the meeting came a new policy which will coördinate the whole work of the diocese in this direction. The policy is stated in resolutions adopted by the meeting and includes these features: that social service agencies clear plans and policies through a diocesan medium which shall seek to coördinate the plans according to a diocesan policy; that a cardinal principle in the diocesan policy be coöperation with the Council of Social Agencies and the investigating committee of the Association of Commerce and the maintenance of recognized social work standards; that each communicant be asked to consider the budgeting of his contributions over and above his normal giving into three divisions: 1. The parochial relief fund usually disbursed through the rector's discretionary fund; 2. The aid of the diocesan social agencies; 3. The joint emergency relief fund.

The appeal of the institutions, including the Cathedral Shelter, Chase House, St. Mary's Home, House of Happiness, Church Mission of Help, Church Home for Aged Persons, and City Missions, will be presented to Church people of the diocese in a letter from the Bishop tomorrow.

It was explained at Tuesday night's meeting that each communion is expected to take care of its own people in the present emergency. This will require additional funds other than is regularly provided through the budgets of the institutions and organizations. It is to raise this needed amount, aggregating \$54,000, that the combined effort is to be made. The plan is entirely in accord with the recommendations of the Emergency Relief Commission which is seeking to raise \$8,800,000 in Chicago.

This is the first time, Bishop Stewart pointed out, that an effort has been made to coördinate the efforts of the various social service agencies of the Church in Chicago. Out of the plan, he believes will come a permanent policy and program which will rebound to the benefit of all of the agencies.

POST-CONVENTION DINNER HELD

The Church must maintain her prophetic tone of voice during the trying period through which the world is passing, said the Rev. Percy Houghton, midwest field secretary of the National Council, speaking Monday night at the Post-General Convention dinner given at the Sherman Hotel by the Church Club.

Bishop Stewart, deputies to Convention, and Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary, were other speakers. In his remarks, the Bishop said that as Christians, Churchmen must not falter for a moment, but go forward

during these pressing times. He pointed to the fact that there is not a clergyman in the diocese out of work at present but warned that failure to support the work of the diocesan council and National Council through the every member canvass would only aggravate the situation which the Governor's commission is seeking to solve.

To know and accept the consequences of discipleship is the challenge which the General Convention brings to every Church man and woman, Mrs. Williamson said in her talk. She called upon Churchwomen to have convictions and to "dare to be different from the un-Christian world about us."

Henry E. Mason, one of the lay deputies, emphasized the point that the election of Bishop Stewart to the National Council imposes an obligation upon the whole diocese to back up the work of the National Church more fully.

BROTHERHOOD ASSEMBLIES MEET

Young men of the Church were called upon to exemplify more definitely in their lives their Christian beliefs, by the Rev. F. E. Bernard, rector of All Saints', Ravenswood, speaking last Friday night before the Joint Assemblies of the Brotherhood of St. Andrew of the diocese. Announcement was made at the meeting of Fr. Bernard's election as chaplain of the Advanced Junior Assembly. More than 125 men and boys were present at the session, which was held at St. Chrysostom's Church.

Impressions of Camp Houghteling were expounded by the Rev. George Ridgway, priest-in-charge of Christ Church, River Forest, and H. E. Ratcliffe, president of the Senior Assembly, told of work which a senior chapter can perform. Reminiscences of the recent national convention of the Brotherhood at Sewanee were given by John Stewart, Charles Swan, John Rayner, Wm. Achilles, John Tredwell, W. Akins, and Charles M. Roefer. William F. Pelham, national councilman, presided.

Courtenay Barber, newly elected national president of the Brotherhood, was unable to be present. He sent a message of greeting to the group and called attention especially to the campaign for subscriptions to national Church weeklies which will be undertaken by the Brotherhood next month.

MISS PELHAM TO MINNEAPOLIS

Miss Harriet Pelham, formerly on the staff of St. Chrysostom's Church, Chicago, has accepted appointment as parish visitor at Gethsemane Church, Minneapolis, under the Rev. Austin Pardue, formerly of Chicago. Miss Pelham will assume her new duties about November 1st.

In addition to her work as parish visitor at St. Chrysostom's under the Rt. Rev. Stephen E. Keeler, D.D., Miss Pelham also was for a time on the staff of the diocesan department of religious education, under Miss Vera L. Noyes. She is the daughter of Mr. and Mrs. W. F. Pelham of Glen Ellyn.

NEWS NOTES

A quartette of Sioux Indians provided musical portions for the service at Christ Church, Woodlawn, last Sunday evening.

Boys' choirs from various parts of the city joined Thursday night in a festival service at St. Mark's Church, Evanston. Bishop Stewart preached.

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Bishop Taitt Calls Clergy and Laymen to Confer on Important Affairs of the Church

Missionary Work Is Up for Debate —Two English Clergy Visitors in Diocese

The Living Church News Bureau
Philadelphia, October 17, 1931

THE RT. REV. FRANCIS M. TAITT, S.T.D., Bishop of Pennsylvania, has issued a call to all his clergy and the leaders among his laymen to confer with him upon current matters concerning the diocese as well as the Church at large. These conferences will be held at the Church Farm School, Glen Loch, Pa., beginning Thursday evening, October 29th, and ending Saturday, the 31st.

Recent legislation by the General Convention, especially that having to do with



CANON T. GUY ROGERS

Rector of Birmingham, England, and chaplain to the King, who is to preach in three Philadelphia churches on October 25th.

the missionary work of the Church, will be presented by the Bishop. The Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, and the Rev. Charles F. Collett, secretary of the Field Department of the National Council, will be guest speakers at the conference. Other leaders will be the Rev. Dr. John Mockridge, rector of St. James' Church; the Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill; the Rev. Dr. Charles W. Schreiner, headmaster of the Church Farm School; the Rev. W. Fred Allen, of the City Mission; and the Rev. Albert W. Eastburn, rector of St. Barnabas' Church, Kensington. Speakers among the laymen will be Dr. William H. Jefferys, of the City Mission, George W. Wilkins, of the Galilee Mission, Edward H. Bonsall, and Reynolds D. Brown.

These conferences have been tried for several years now, and have proved to be of real value in solving problems and carrying on the tasks which confront the diocese.

TWO ENGLISH CLERGY PREACHERS HERE

Last Sunday, October 11th, the Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, was welcomed as guest preacher in St. Paul's Church, Chestnut Hill. Bishop Furse, who preached at the opening of the General Convention, made many friends in this country during his brief visit.

Another distinguished English personage

and scholar is the Rev. Canon T. Guy Rogers, rector of Birmingham and chaplain to the King, who will preach in Philadelphia on Sunday, October 25th. Canon Rogers is in this country on a formal invitation from the Committee on Interchange of Preachers and Speakers. He will preach on Sunday morning in St. Stephen's Church, the Rev. Carl E. Grammer, rector; Sunday afternoon in the Church of the Redeemer, Bryn Mawr, the Rev. Ernest C. Earp, rector; and on Sunday evening in the Chapel of the Mediator, West Philadelphia, the Rev. Granville Taylor, vicar.

Canon Rogers will speak again on Monday, October 26th, before the weekly meeting of the clerical brotherhood in the Church House, so that all the clergy will have an opportunity to hear him.

EIGHT NEW WINDOWS DEDICATED

Bishop Taitt dedicated eight double stained glass windows in St. John's Church, Bala-Cynwyd, on Sunday, October 11th. The windows have been given in memory of Maj. Gen. Wendell Phillips Bowman, former commander of the Pennsylvania National Guard, and his wife, Elizabeth Wight Malcolm Bowman.

The Rev. Dr. Albert E. Clattenburg, rector of the church, conducted the service, which was preceded by an organ prelude by Dr. Herbert J. Tily. Colonel Fred Taylor Pusey, of the National Guard, spoke during the service.

The four major and twelve minor prophets are depicted in the new windows, which have been set high up in the gothic tower of the church. They will be known as the Bowman memorial windows.

PLANS OF CHRISTIAN SOCIAL SERVICE DEPARTMENT

The first formal meeting of the social service department for the year was held

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at the City Mission on September 28th. The superintendent of the mission, Dr. William H. Jefferys, addressed the meeting, telling of what that institution is doing, and gave an account of what the Church is doing along similar lines in other cities.

The Hon. Clinton Rogers Woodruff, chairman, announced that the department will try a new experiment this year. Instead of a long list of committees, a series of observers will be appointed whose duty it will be to observe and report on specific subjects. For instance, Reynolds D. Brown will observe the development and tendencies in the field of social justice; Mrs. Thomas Potter, Jr., motion pictures; William A. Lippincott, the Galilee Mission; George B. Hawkes, Negro work; the Rev. Charles E. Eder, the aged; the Rev. Joseph Manuel, the Episcopal Hospital; Miss Dorothy Rasey, settlement houses; the Rev. Dr. Carl E. Grammer, obscene literature; and so on through an extended list.

The Rev. C. Rankin Barnes and Spencer Miller, Jr., of the National Department of Social Service, will address the October meeting of the diocesan department.

RECENT BEQUESTS TO CHURCHES

St. Mary's Church, Locust street near Thirty-ninth, in what was formerly known as Hamilton Village, is bequeathed \$10,000 for its endowment fund by the will of John Abbott Maguire, who died on October 5th.

St. Paul's Church, Chestnut Hill, is to receive \$100 under the will of Miss Mary F. Mercer, and the Church of the Advent, Kennett square, is bequeathed \$25 under the will of Mrs. Emma G. Findley.

ELEANOR ROBERTS HOWES.

TO DEDICATE ALTAR PIECE IN TINIEST CHAPEL IN THE WORLD

BROOKLYN, N. Y.—On All Saints' Day, November 1st, an In Memoriam marble altar piece is to be dedicated in St. Thomas' Chapel, said to be the tiniest chapel in the world, at the Church of the Redeemer, Brooklyn, the Rev. Dr. T. J. Lacey, rector.

The marble used in the altar piece is from the Pyrenees and the two mosaic insets—of the lamb and the pelican—but 7 x 7 inches, were made in Italy. Between these two mosaics is to be placed the In Memoriam brass plate containing thirty names.

The chapel is in an unused porch of the church, and the Bishop Leonard Memorial arch, an account of which was given in THE LIVING CHURCH of May 23d, is at the chapel entrance.

DISTRICT PARISH MASS MEETINGS

DELHI, N. Y.—Two mass meetings of parishes in the rural deanery of the Susquehanna were held during the week of the visitation of the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., on Tuesday and Thursday, October 13th and 15th, at Zion Church, Morris, and St. John's Church, Delhi. Capt. Arthur W. Abraham, Church Army worker in the diocese, conducted congregational singing and the Bishop made an address at each meeting. Representatives of twenty or more parishes motored from surrounding towns and joined in the meeting at Morris, and groups from a dozen towns and villages came to Delhi. The meetings were attended by several hundred persons.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, October 15, 1931

THE PROGRAM OF THE CLERGY CONFERENCE to be held Monday next at Garden City will be opened with prayers and an address by the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese. After an opportunity for questions and answers, the Rev. Dr. Wallace J. Gardner, rector of St. Paul's Church, Flatbush, will speak on Our Challenge Today. Then will follow three speeches on three forms of diocesan activity, each by the head of that department of the diocesan organization: Publicity, the Rev. Rush R. Sloane, rector of St. Luke's, Brooklyn; Religious Education, the Rev. S. M. Dorrance, rector of St. Ann's Church, Brooklyn; Social Service, the Rev. J. Howard Melish, D.D., rector of the Church of the Holy Trinity, Brooklyn. At luncheon some of the deputies to the recent General Convention will reveal the highlights of that gathering. After luncheon, R. F. Barnes, diocesan treasurer will speak on the Present Status of the Diocese; and the Rt. Rev. J. I. Blair Larned, Suffragan Bishop, will present Diocesan Progress and Program. The Every Member Canvass will be dealt with by the Rev. Allen Evans, Jr.

THREE TIMES AROUND THE WORLD

The Rev. Walter E. Bentley, rector emeritus of St. Stephen's Church, Port Washington, whose return from his third around the world trip was reported in THE LIVING CHURCH last week, soon opens his seventh season of mission preaching with a mission in Bethesda Church, Saratoga Springs, N. Y., and another for his brother, the Rev. Albert E. Bentley of Grace Church in the Bronx, and several in Pennsylvania, South Carolina, and Mississippi.

"THE CHURCH MILITANT"

The October issue of our diocesan paper, *The Church Militant*, has just appeared. The subscription price has been raised to a dollar a year. This issue prints the Bishops' Pastoral in full; a symposium on

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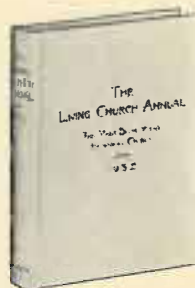
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● NOTE: The paper edition has been discontinued, owing to the increased size of the book.

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the Christian attitude to war, by three clergymen; announcements regarding the various diocesan organizations; short biographical sketches of clergymen newly come to the diocese; reports on various summer activities; six pages of parochial items of interest; and a table of contributions from the parishes for the diocesan and general quota.

PAROCHIAL ITEMS

The Rev. J. S. Baldwin, O.H.C., will conduct a two-weeks' mission at St. John's Church, Fort Hamilton, during Advent.

A memorial pulpit is being made for the Church of St. Mark, Brooklyn, and will probably be installed this month.

Three stained glass windows and a new lectern were recently dedicated in the Church of St. Alban the Martyr, St. Albans, L. I.

The Rev. Lyman C. Bleecker, formerly assistant at Trinity Church, Hartford, Conn., was instituted as rector of St. John's Church, Cold Spring Harbor, last Sunday morning by the Rt. Rev. J. I. Blair Larned, Suffragan Bishop.

St. Simon's Church, Brooklyn, will dedicate a new organ on Sunday, the 25th, and will hold a father-and-son dinner on the evening of the patronal festival October 28th.

The Church of the Holy Trinity, Brooklyn, spent over \$3,000 during the summer for the maintenance of a children's playground under the arches of the Brooklyn bridge, and a holiday house at Brookhaven, L. I.

A portable church that has proved to be really portable is now in use on its third location in this diocese. Originally set up in Forest Hills and known as St. Luke's, it was moved when that parish built a stone church, and was reerected at St. Albans, L. I., where it was known as the Church of St. Alban the Martyr. That congregation having lately built a substantial brick edifice, the portable was again taken down, and is now set up again in Ozone Park, where the Rev. J. Frederick Sabin calls it St. Andrew's.
CHAS. HENRY WEBB.

NEW SCHEDULE TO BE TRIED BY MORRISTOWN, N. J., CHURCH

MORRISTOWN, N. J.—A new departure in the conducting of evening services is soon to begin at St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector. Two services, one immediately following the other, will be held. The first will be Evensong without sermon, to begin at 7:30 and end at 8 o'clock. The choir having left the chancel, its adult members will sit in the nave in order to lead in the singing of the hymns, which the congregation will be permitted to select. A special speaker will give an address, conversational in style, and the congregation may interrupt at any time with questions and later comment on what has been said. Instead of this type of service, there may occasionally be an organ recital or some other sort of special service.

Those who will make the addresses are: the Rt. Rev. W. R. Stearly, D.D., What the General Convention Accomplished; the Rev. Luke M. White, D.D., What is Meant by Modernism in the Church?; the Rev. Henry B. Bryan, What is Meant by Anglo-Catholicism?; C. Alfred Voegeli and the Rev. Harold G. Willis, The Ministry: Its Opportunities and Problems; the Rev. Charles T. Walkley, D.D., The Church and Marriage.

NEW CHURCH CONSECRATED AT WISCONSIN RAPIDS

WISCONSIN RAPIDS, WIS.—The consecration of a stone church costing \$70,000 within a little over two years after the laying of the cornerstone is the unusual event which took place St. Luke's Day, Sunday, October 18th, in the self-supporting mission of St. John's Church, Wisconsin Rapids. The Bishop of Fond du Lac was the consecrator.

The mission had struggled along for many years poorly located, with its small frame buildings inadequate and antiquated, and a long unfulfilled wish for something better when the Rev. James M. Johnson became vicar in October of 1925. A great step ahead in the movement for a new plant was taken when on May 16, 1926, Mr. and Mrs. Isaac P. Witter handed the Rt. Rev. R. H. Weller, D.D., Bishop of the diocese, a deed transferring to the trustees of the diocese a large and centrally located piece of ground on which stood a large house which has since then been remodeled into a parish hall. After the conclusion of a campaign for funds Bishop Weller laid the cornerstone for the new church July 30, 1929, and the completed building was dedicated to the worship of God on the Second Sunday after the Epiphany, January 19, 1930, by the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac.

Plans for a parish homecoming and program resulted in the return of many former parishioners from all parts of the country. All the clergy of the diocese came for a helpful clergy conference October 15th and 16th, under the leadership of the Rev. A. Gordon Fowkes, chairman of the diocesan field department. Speakers were Bishop Wilson of Eau Claire, Bishop Stewart of Chicago, Bishop Weller, Bishop Sturtevant, and diocesan clergy. A reception was held Thursday night at the new vicarage, which has just been completed.

Designed by John N. Tilton of Armstrong, Furst and Tilton Company, Chicago, the new Church of St. John the Evangelist, Wisconsin Rapids, presents the proportions of a Cathedral, and yet has a seating capacity of but two hundred. Its architecture is a modern adaptation of thirteenth century gothic, with height fifty per cent greater than the breadth. A feature of the interior design is the dominant place given to the altar. The effect of great distance has been obtained, and yet it is in direct and commanding view of every worshipper. The sanctuary, choir, side chapel, sacristy, as well as the nave, are complete in every appointment.

The new organ is the work of the Kimball Company and was given by Mrs. I. P. Witter, who is also organist of the mission. The rood beam and Calvary group were given by R. M. Rogers, and the stations of the cross by Mr. and Mrs. Witter. Mr. Witter has also presented the church with a harp attachment for the organ. The stations and the Calvary are carved in oak by Giovanni Massini of Florence, Italy, and were stained to match the prevailing color. Other gifts included a Meneeley bell donated by Al. Bloomer, not a member of the congregation, altar vases and other equipment by Mr. Witter, pyx and oil stock by Edward Gleason.

In six years, the communicant list has grown from 82 to 190. Mr. Witter promised \$25,000 if the parish would raise \$15,000, three years ago. In the resulting campaign the parish raised \$28,000 which was secured by fifty-two men, twenty-three of whom were non-communicants. Of 300 pledges, 200 were from non-communicants



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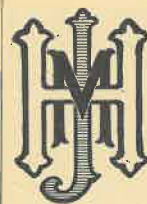
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in the community, although every family in the parish made a generous pledge. The church was consecrated just three years after the initial campaign for funds. The lots, parish house, church, and vicarage all were accumulated the past five years.

SURRENDER OF CORNWALLIS RE-ENACTED AT YORKTOWN

YORKTOWN, VA.—Thousands of spectators viewed the re-enacting of the surrender of Cornwallis in 1781 during the 150th anniversary celebration here of the victory of Yorktown, on October 18th.

President Hoover, who arrived on the battleship *Arkansas*, flagship of the training squadron, was saluted by firing of guns from American and French men-of-war.

The Rt. Rev. Dr. Arthur C. Thomson, Bishop of Southern Virginia, was celebrant at Holy Communion in old Grace Church at the opening services. Later in the day a union service was held with many denominations participating.

In his sermon, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, in assailing the prohibition measure, said:

"Any departure from the ideals that rendered our ancestors invincible must issue in peril to our most cherished institutions."

A tablet was dedicated to the memory of the French soldiers and sailors who died fighting for the Colonists. This was the gift of John Stewart Bryan of Virginia. Memorials were also dedicated to the beloved signers of the Declaration of Independence.

Luncheons were given in honor of Marshal Petain of France and our own General Pershing.

The celebration is now over but it is an achievement long to be remembered.

TWO MISSOURI RECTORS INJURED IN ACCIDENTS

ST. LOUIS—Two automobile accidents incapacitated for a time two clergymen of the diocese recently. While driving to his home in Webster Groves, the machine of the Rev. J. H. George, superintendent of the City Mission, St. Louis, was struck by a speeding automobile. Mr. George was not seriously hurt, and after a few days in St. Luke's Hospital he was able to go home.

The Rev. A. E. Woodward, rector of St. Paul's, Palmyra, and Mrs. Woodward, while on their way to the General Convention, were injured by their machine skidding and overturning when they were about seventeen miles from Denver. They were taken to St. Luke's Hospital in Denver. Mr. Woodward has completely recovered, but Mrs. Woodward has been removed to St. Luke's Hospital in St. Louis where she is rapidly improving.

TEN-DAY PREACHING MISSION AT MILWAUKEE CATHEDRAL

MILWAUKEE—A ten-day preaching mission was opened on Thursday, October 22d, at All Saints' Cathedral, Milwaukee, by the Rev. Spence Burton, superior S.S.J.E., and the Rev. Ernest Banner, S.S.J.E., of the Church of St. Mary the Virgin, New York City. At the opening service of solemn Evensong, the Bishop of Milwaukee pontificated and blessed the missionaries. The mission, the subject of which is Christ the King of All Saints, will be concluded on All Saints' Day, Sunday, November 1st, with a solemn High Mass and procession.

NO SUCCESSOR TO BISHOP OF ARKANSAS CHOSEN AS YET

LITTLE ROCK, ARK.—The special convention for the election of a successor to the Rt. Rev. James R. Winchester, retired Diocesan of Arkansas, was held at Trinity Cathedral, Little Rock, Wednesday, October 14th. Holy Communion was celebrated by the Rt. Rev. E. W. Saphoré, Suffragan Bishop, at 10 o'clock, followed by the organization of the convention. Henry M. Rector, layman of Eldorado, was elected president *pro tem*. On the seventh ballot, it was shown that both orders were hopelessly deadlocked, with the votes divided among Bishop Saphoré, Dr. W. P. Witsell, rector of Christ Church, Little Rock, and the Very Rev. John Williamson, dean of the Cathedral. After an attempt to reach an agreement, it was moved to adjourn *sine die*. No further plans were made at this time for another convention.

LONG ISLAND AND NEW YORK CLERGY TO HOLD LUNCHEON

BROOKLYN, L. I., N. Y.—The tradition established by the Brooklyn Clerical League last year at the suggestion of its president, the Rev. Horace E. Clute, of a joint dinner with the Churchmen's Association of New York will be continued by invitation of the latter to a luncheon at the Fraternities' Club, New York, November 2d, at 1 P.M.

These two organizations are the clergy clubs, respectively, of the dioceses of Long Island and New York. Guests of honor will include Bishops Stires and Larned of Long Island and Bishops Manning, Lloyd, and Gilbert of New York. Addresses will be made by representatives of the delegations of both dioceses to the convention at Denver.

MISSIONARY CONFERENCE OF WESTERN MICHIGAN HELD

GRAND RAPIDS, MICH.—The annual October missionary conference of the clergy of the diocese of Western Michigan was held October 15th and 16th in St. Mark's Pro-Cathedral, Grand Rapids. The program was in charge of the field department of the executive council of the diocese, Dean Charles E. Jackson, chairman, and the National Council was represented by the Rev. Henry N. Hyde, one of the assistant field secretaries.

Thorough consideration and discussions were given, under Mr. Hyde's leadership, to the Every Member Canvass and the budgets of the General Church and of the diocese. Meals were served by the women of St. Mark's parish and the clergy were entertained at the Morton Hotel.

PREBENDARY OF ST. PAUL'S, LONDON, DEAD

LONDON—Prebendary A. W. Gough, vicar of Brompton, died October 8th at the age of 69. He had had the vicarage for thirty-two years and been prebendary of St. Paul's since 1916. He was also the organizer of the Christian protest movement against religious persecution in Russia.

ON A VISIT to the city of Osaka, Japan, three years ago, I met a woman of about fifty who had become a Christian a few months before. As a thank offering for having found her way from Buddha to Christ she gave \$12,500 to an orphanage for Japanese children established and maintained by the Episcopal congregations of Osaka.—*John W. Wood.*



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FRED J. DAVIS, PRIEST

CARTHAGE, N. Y.—The Rev. Fred J. Davis, 66 years of age, who retired from the active ministry on account of ill health two years ago, died September 3d after an illness of three months, presumably caused by a shock suffered on June 7th. Interment was made in Mount Hope Cemetery, Rochester.

Mr. Davis was a former rector of the Church of the Redeemer, Watertown. Following his retirement he with his family moved to West Carthage, where he served as supply in many of the local churches. He leaves, besides his widow, three sons: John C., of Watertown; James L., of Newark; Alton P., of Boston, Mass.

Born in 1865 at Cedarville, Mr. Davis spent his entire life in the state of New York. Learning the trade of clothing cutter in his early years, during which he received a lay reader's license, he applied for holy orders in 1910 and was appointed to take charge of the missions at Antwerp and Evans Mills. In 1912 he was ordained deacon by Bishop Olmstead and was advanced to the priesthood by him in 1914.

In 1918 Mr. Davis acquired the rectorship of three charges: Zion Church, Windsor; St. Luke's, Harpursville; a mission at Deposit. These he retained for thirteen years, until his health failed.

THOMAS A. JOHNSTONE, PRIEST

BRISTOL, R. I.—The Rev. Thomas Alexander Johnstone, canonically connected with the diocese of Washington and retired since 1913, died in Bristol, August 11th. Services held in St. Michael's Church were participated in by the Rev. Anthony B. Parshley, rector of the parish, and the Rev. Roland Cotton Smith, D.D.

Mr. Johnstone came to this country from Ireland, where he had received his education at the Royal University, graduating in 1882. In 1888 he was ordained a deacon by Bishop Williams of Connecticut and was advanced to the priesthood the following year by Bishop Paret of Maryland. He served successively as assistant at St. John's Church, Stamford, Conn.; as assistant at the Church of the Epiphany, Washington, D. C.; as rector of St. Philip's Church, Laurel, Md., where he remained for twenty-three years when he retired. He contributed frequently to Church papers and following his retirement often supplied for the local clergy.

At their first October meeting, an appreciation of the work done by Mr. Johnstone was read by his friends of the Round Table, of which he was a charter member.

FLOYD J. MYNARD, PRIEST

PROSSER, WASH.—The Rev. Floyd J. Mynard, retired priest of the missionary district of Spokane, died at his home at Prosser, Friday, October 9th. He was 70 years old.

Funeral services were held at St. Michael's Church, Yakima, with the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, officiating.

Mr. Mynard was born April 8, 1852 at Newfield, N. Y., and following his gradua-

tion from high school attended Lee Seminary. At the age of 30 he was ordained to the diaconate by Bishop Perry and was advanced to the priesthood the next year. He held charges in Iowa, one at Cedar Rapids, the other at Decorah, but in 1886 accepted a call to Santa Ana Valley Mission, Calif., where he remained for five years. Then followed successively rectorships at San Francisco, Oakland, and Hanford, Calif., until in 1904 he went to Great Falls, Mont., as rector of the Church of the Incarnation. This he retained until 1923 when he removed to Spokane as rector of St. Michael's Church.

In 1925 he retired, having suffered a breakdown after the death of his wife. His daughter and her husband since then had made their home with him.

SISTER GEORGENA NOEL

COLD SPRING HARBOR, L. I.—On Sunday, October 11th, occurred the death of Georgena Mary Noel Heathcoate, better known as Sister Noel of St. John's parish, this city, following an operation at St. John's Hospital in Brooklyn. She would have been 62 years old December 19th.

Sister Noel came to this country from a Clough of England community twenty years ago. Surviving her are a sister in British Columbia and a brother in California.

EMILY WHITE ALMY

WILLIAMSPORT, PA.—Mrs. Emily White Almy, one of the oldest members of Christ Church, Williamsport, died after an illness of several weeks on September 10th. She was baptized, confirmed, and married in Christ Church, and her husband, the late Edward P. Almy, was for many years

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a vestryman of the parish. Mrs. Almy had been for many years director of the parish altar guild, and, at the time of her death, she was a member of the greater vestry. When the diocese of Harrisburg was organized some twenty-five years ago, she immediately became one of the active members of the diocesan branch of the Woman's Auxiliary, which activity she continued until her death.

Mrs. Almy is survived by two daughters, Mrs. William Gibson of Williamsport, and Mrs. T. Marshall Duer of Baltimore, Md.

MRS. EMIL DIEBITSCH

NUTLEY, N. J.—Mrs. Emil Diebitsch, a founder of the Church Mission of Help in the diocese of Newark, and recording secretary of the diocesan board of social service, died on September 7th. Since the establishment of the Church Mission of Help in the diocese she had been a member of its board of managers, having served as secretary of that board from 1919 to 1926. A communicant of Grace Church, Nutley, Mrs. Diebitsch had been on the public library board and established the social service bureau of Nutley.

EDWARD N. FENNO

BOSTON—Edward N. Fenno, for forty years a vestryman of Trinity Church, this city, died at his summer home in Falmouth, Cape Cod, on October 12th, in his 86th year. He was born in Boston, the son of Mr. and Mrs. John Brooks Fenno, and received his preparation for Harvard at the Boston Latin School. He graduated from Harvard College in 1866 and became a prominent wool merchant of this city. In 1872, he married Ellen Marion Bradley of Medford who died a year and a half ago.

Mr. Fenno was active on the vestry of Trinity Church until within two years of his death. He is survived by two sons, Edward N. Fenno, Jr., and H. Bradley Fenno, and by one daughter, Mrs. Arthur W. Bell, all of Boston. Funeral services were conducted in Trinity Church, on October 15th by the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of the diocese, assisted by the Rev. Robert L. Bull, Jr., the Rev. Otis R. Rice, and the Rev. John S. Moses. Burial was in Forest Hills Cemetery.

HARRY KNIGHT GREGORY

NEW CASTLE, PA.—Harry Knight Gregory, chancellor of the diocese of Erie, member of the diocesan board of trustees and trustee of the Ida Wood Boyd Fund, died of heart trouble Sunday morning, October 4th. In the formation of the diocese, in the complicated and long legal procedure involved in the settlement of the estate of Bishop Israel, and in the administration of the Boyd fund he had rendered unusually large service to the Church in northwestern Pennsylvania. He was a vestryman of his parish church here for several years and a regular attendant, up to the last week of his life, at the early celebration of the Holy Communion.

Born December 4, 1865, in Selingsgrove, Pa., the son of Mr. and Mrs. Benjamin Franklin Gregory, he attended the public schools and graduated from Susquehanna University there. After teaching school for a short time in Rouses Point, N. Y., he read law, was admitted to the bar in the commonwealth of Pennsylvania, and settled in New Castle.

His mother, 89 years old, who survives him, is one of the few remaining real Daughters of the American Revolution.

He is survived also by his widow, formerly Miss Clara Smith of New Castle; two sons, Franklin K., of Painesville, Ohio, and Harry K., of Pittsburgh; a daughter, Mrs. Louis Creveling of Painesville, Ohio; four grandchildren; one brother, Forrest Gregory of Williamsport, Pa.

The burial service was conducted by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, assisted by the Very Rev. Martin Aigner, D.D., president of the standing committee and dean of the convocation of Meadville; the Ven. Harrison W. Foreman, archdeacon of Erie; the rector of the parish, the Rev. Philip C. Pearson. The Rev. Lester A. Worthey, rector of St. Mark's Church, Erie, the brother superior of St. Barnabas' Brotherhood, and Brother Charles were present also. Interment was in Graceland Cemetery, New Castle, the Bishop, Dr. Aigner, and the rector of Trinity Church officiating.

SAMUEL MATHER

CLEVELAND—Samuel Mather, a leader in Great Lakes shipping, mining, and steel manufacture and one of the most prominent lay Churchmen in the Middle West, died suddenly at his home here early Sunday evening, October 18th.

He suffered an attack of heart disease just after midnight. He had been ill for two weeks, but had been reported recovering. Saturday he had a restless day and his death came so suddenly that members of his family could not be called in time to be at his bedside. Two physicians and a trained nurse were the only ones there.

The near relatives who survive him are his two sons, S. Livingston and Philip R. Mather; a daughter, Mrs. R. H. Bishop, Jr.; a sister, Miss Katherine Mather, a brother, William G. Mather.

Mr. Mather, who was head of the firm of Pickands, Mather & Co., of Cleveland, and a director of the United States Steel Corporation and the Bankers' Trust Company of New York, was one of the leading steel manufacturers in this country and in 1930 took an important part in the plans for merging the Youngstown Sheet and Tube Company with the Bethlehem Steel Company.

Born in Cleveland on July 13, 1851, the son of Samuel Livingston Mather, who established the Cleveland Iron Mining Company, Mr. Mather was the descendant of early American settlers and the family of Cotton Mather.

He was educated at St. Mark's School, Southboro, Mass., and then entered the iron mines of his father's company, where he met with an accident which kept him from immediately entering business. In 1882 he formed with James Pickands and J. C. Morse the firm in which he was associated for the rest of his life.

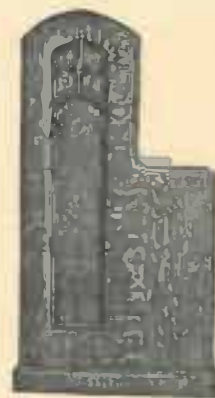
He was a director in many corporations and was well known for his philanthropies and patronage of the arts. The work of the Church was one of Mr. Mather's greatest interests. He was a warden of Trinity Cathedral and many times a deputy to General Convention. He was always a generous benefactor of Church institutions.

In May, 1924, he gave \$100,000 to the fund for the reconstruction of St. Luke's International Hospital and the churches, schools, and other property of the Church destroyed in the Japanese earthquake of September, 1923. To the Lakeside Hospital in Cleveland he gave \$1,000,000. The sum of his gifts to education, medicine, and music in Cleveland was more than \$7,000,000.

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HERBERT W. TAYLOR

NEWARK, N. J.—As the result of a cerebral hemorrhage, Herbert W. Taylor, a member of St. Mark's Church, Newark, died on October 15th. He had formerly been a representative in Congress, and was in his sixty-third year.

The funeral was held at St. Mark's Church, Newark, on October 17th, the rector, the Rev. John N. Borton, taking the service. The wardens and vestrymen of the parish acted as honorary pall bearers. Interment took place at Delawanna.

NEWS IN BRIEF

BETHLEHEM—The two convocations of the diocese met in St. Mark's Church, Mauch Chunk, on October 12th and 13th. Only five of the clergy of the diocese were absent. The program was arranged by the archdeacon, the Ven. H. P. Walter.

COLORADO—The rectory of All Saints', Sterling, is now clear of debt. Fort Morgan and Windsor are on the last lap in cancelling the mortgages on their parish houses.

EASTERN OREGON—Two conferences for the clergy and laymen of the district were held recently at Klamath Falls and Pendleton. The two archdeacons, the Ven. J. Henry Thomas and the Ven. Sidney W. Creasey, respectively, the Bishop, the Rt. Rev. William Proctor Remington, D.D., and the Rev. F. B. Bartlett, Bishop-elect of North Dakota, were present at each, and gave their impressions of the General Convention. Each speaker portrayed the immensity of problems which the Church faces and in the expression of their "findings" at each conference the laymen recognized that the Church was fully alive to the universal problems of the day, and was worthy of greater support.

MISSOURI—A bequest of \$500 from the estate of the late Tripp H. Wiseman has been received by the recently organized Church of the Holy Apostles, St. Louis, of which the Rev. Lee W. Heaton is rector. This will be added to the endowment fund.

Steps were taken at a recent meeting of the vestry to liquidate a floating indebtedness assumed by the new parish at the time of the merger of the three churches which formed it. Plans for the erection of business buildings on property owned by the church have been submitted to the vestry.—A farewell supper and reception was tendered the Rev. H. Nelson Tragitt and Mrs. Tragitt at the parish house of Christ Church, Rolla, on Mr. Tragitt's retirement after twenty years in charge of the church at Rolla. A purse of gold was presented as a testimonial of appreciation by the parishioners. Mr. Tragitt came to the diocese in 1912 from the missionary district of South Dakota.

NEWARK—The Christian Sanitarium, near Paterson, was the scene of a service held on September 27th under the auspices of the Girls' Friendly Society choir of St. Paul's Church, Paterson. The Rev. William L. Griffin, curate of the church, officiated.—His trip up the Amazon River this summer formed the topic of an address made by the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange, to the Young People's Fellowship of St. Andrew's Church, Newark, the Rev. Frank Damrosch, Jr., rector, on October 4th.—The young people of St. Peter's Church, Rochelle Park, are in charge of the publication of the new church bulletin, recently initiated. The Rev. Wesley H. Des Jardins is the vicar of St. Peter's. The editor of the bulletin is Robert Ehrhardt.—Speaking on the Every Member Canvass, the Rev. George W. Dawson, executive secretary of the social service and field departments of the diocese of Newark, and the Ven. William O. Leslie, Jr., addressed the Men's Club of St. Clement's Church, Hawthorne, at the initial meeting of that organization for the fall season, on October 6th.—Weekly discussions for the staff of the Y. W. C. A. of Paterson are being held on Tuesdays, with the Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, as leader. The topic, Applying Jesus' Principles of Life to Daily Living, has been selected for these meetings.—The Cathedral and the Bishop's Garden were described by the Rev. Canon John W. Gummere of the Washington Cathedral, at a gathering of the Passaic Valley Garden Club, held at the Presbyterian Church of the Messiah, on October 5th.—On October 23d there was held at Grace Church, Orange, the Bishop's Quiet Day for the clergy of the diocese of Newark. Addresses were made by the Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, and the diocesan

deputies to the General Convention.—The Woman's Auxiliary of the diocese presented at Denver this year, as their contribution to the United Thank Offering, \$45,443, which exceeds the offering made in 1928 by \$1,100. Newark diocese now holds fourth place among American dioceses with respect to this offering.—Miss Georgina Kinnie has recently taken the position of district secretary of the Church Mission of Help for Hudson County, and Mrs. Maude R. Boynton is now the secretary of the Paterson district. They have taken the places of Mrs. G. C. Bovie and Mrs. O. T. McGregor.—The repairing and painting of St. Alban's Church, parish house, and rectory, Newark, by the men of the parish, and the serving of luncheon on Tuesdays by a women's organization there to school teachers and other people in the neighborhood, are two of this year's achievements by this church. The Rev. Harold N. Cutler is the vicar.

RHODE ISLAND—The Rev. Roy W. Magoun, superintendent of the Newport Seamen's Church Institute, Providence, was the guest speaker at the first fall meeting of the clerical club, held on Monday, October 5th, in the parish house of the Cathedral of St. John. Mr. Magoun claimed for the work of the National Institute that it was about as satisfactory and efficient as any done in the religious world today.

READING WITH A PURPOSE

IN THE STUDY of how living creatures came to be as they are, there is nothing to detract from the religious interpretation that all is the expression of a divine thought or purpose or will, according to Sir J. Arthur Thomson, in his reading course, *Evolution*, just published by the American Library Association. Dr. Thomson, who for thirty years held the chair of Natural History at the University of Aberdeen, tells the story of life's development in a

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A study course is included in Dr. Thomson's booklet which is one of the Reading with a Purpose series. Both the pamphlet and the books recommended for further reading may be obtained at public libraries.

WORK WAS STARTED during the summer on the new quarters for St. Mary's Mission, Los Angeles. The former building, a remodeled frame dwelling, had become totally inadequate for the crowded work of the mission. The Rev. John M. Yamazaki is priest in charge, highly commended by all who speak of him. The National Council made an appropriation toward the cost of the new building, from legacies received in 1930.

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