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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXII MILWAUKEE, WISCONSIN, JANUARY 25, 1930

NO. 13

In Memory of Bishop Brent

EDITORIAL

Life In And With Jesus Christ

THE BISHOP OF CENTRAL NEW YORK

Hell—And the Way Out

REV. THOMAS F. OPIE, D.D.

One God and Father of All

The Reply to Father Vernon

By ERIC MILNER-WHITE
and WILFRED L. KNOX

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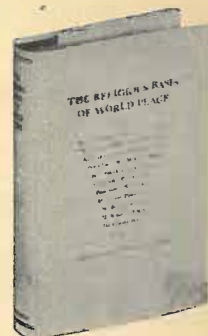
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MILWAUKEE, WIS.



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VOL. LXXXII

MILWAUKEE, WISCONSIN, JANUARY 25, 1930

NO. 13

EDITORIALS & COMMENTS

In Memory of Bishop Brent

IT WAS inevitable that the hosts of friends of Bishop Brent, within and without the Church, would desire some permanent memorial on his behalf. When his death occurred in March of last year, a number of projects, all good in themselves, were suggested as appropriate for such memorial, and there was the danger that a multitude of objects would be suggested, with the inevitable result that a number of petty funds, proposed by local interests, would make impossible the hope for a carefully considered project, broad enough to cover at least a number of the enterprises which had shared Bishop Brent's interest during his lifetime.

For Bishop Brent was not a man of a single interest. He threw himself, heart and soul, into a number of objects, any one of which was large enough to monopolize the interest of anyone. Latterly, he had practically devoted his attention to the cause of Christian Unity, and his efforts on behalf of the Lausanne Conference, as a step toward that desired end, were his signal contribution to that cause. Bishop Brent had no illusions on the subject. To him, the necessary steps were but two: Penitence for all that has caused disunity, prayer for the fulfilment of our Lord's will. On these two essential steps he hammered continuously, before, during, and after the conference. But the world of Christians, gathered in conference, on the whole was not penitent, and prayer was too slow and feeble a step for many, who felt that Christian unity could be and should be created then and there, by the short and simple method of ignoring differences and fusing everybody into a brand new Church that should stand for nothing in particular, but which everybody could "join." There are voices raised even now of regret that the "failure" of Lausanne should have prevented the accomplishment of this purpose; but it was no conception of Bishop Brent that failed in this manner, and the conference undoubtedly secured as much as Bishop Brent contemplated.

But this interest in Bishop Brent's life did not eclipse his other interests. He had ceased to be Bishop of the Philippines, but he had not ceased to feel a sense of responsibility for various enterprises that he had started in those islands while they were under his jurisdiction. The cathedral, the hospital, the school now bearing his name, were among those enterprises.

Especially was there the work among the Moros in the island of Jolo, which was a personal enterprise of the Bishop, aided by individuals but not under the direct control of the Church, and, therefore, in the Bishop's judgment, even more a personal responsibility. A school for boys had been erected and is still maintained; and a gift of \$30,000 had been made for the construction of a similar school for Moro girls, which, however, cannot be erected unless funds for its maintenance can be secured in advance. The budget for the maintenance of the two schools would be about \$34,000 annually.

THESE and other needs to make provision for the special interests and responsibilities of his lifetime all presented fitting objects for a memorial to the Bishop, and the danger of a number of competing memorials was a very real one. Now, however, through the statesmanship of men and women who were interested in all the varied enterprises of Bishop Brent's life, a way has been found to combine them all in a single memorial. There has been incorporated in the District of Columbia "The Bishop Brent Fund." Its president is Major General William C. Rivers, U. S. A., who, having recently been placed on the retired list of the army at the retiring age of 64, is devoting his whole time to the furtherance of the fund. Twenty-five men and women of distinction, personal friends of the Bishop, are trustees; and the approval of the late Presiding Bishop, of the Bishops of Western New York and the Philippines, and of the diocesan convention of Western New York, have been given to it.

The objects of the Fund are stated as follows:

1. To further Christian unity by gifts to the budget of the permanent Secretariat of the World Conference on Faith and Order, a cause for which the Bishop labored so effectively.
2. To aid in carrying on Bishop Brent's unfinished work in the Philippine Islands: *a.* The Moro school work at Jolo. *b.* The assistance of other institutions established by Bishop Brent in the Islands, such as St. Luke's Hospital, the Cathedral, and Brent School.
3. To cooperate with the Bishop's successors in his last diocese of Western New York, in assisting in time of need, when funds permit, any unfinished special project of Bishop Brent.

The headquarters of the Bishop Brent Fund are at

6 East 41st street, New York City. The secretary is Curtis J. Mar, and the assistant treasurer is John S. Leech, care of J. P. Morgan & Co., 23 Wall street, New York City, N. Y.

EXTRACTS from the statement of the Bishop Brent Fund organization, signed by its president, General Rivers, follows:

"During the last years of his life and after Bishop Brent had been informed of his serious physical condition, he said a number of times both orally and in writing to several of his friends that he hoped in the event of his death no effort would be made to construct in his memory a formal type of monument or any memorial of brick, stone, and mortar; but that he much hoped, if his friends deemed him worthy of any memorial, it would take the form of aid and assistance to some of the movements to which he devoted his life.

"The circumstances of Bishop Brent's death at Lausanne in Switzerland on the 27th day of March, 1929, were widely set forth in the public press. The Bishop had expressed a wish to be buried where he died, coupled with a desire that in case he died away from home no effort be made to send his body back to his Cathedral church, or to have any elaborate funeral ceremonies concerning his interment. His body rests in the Protestant cemetery of Bois de Vaux at Lausanne, and by means of a subscription in the diocese of Western New York, there is being erected over his grave a small monument, the design of which has been made by one of America's distinguished architects (Ralph Adams Cram), a godson of Bishop Brent. On more than one occasion not a great while before his passing, Bishop Brent mentioned the names of eight or ten of his friends who, he hoped, if they felt it important, might initiate some movement to aid the projects in which he was interested. These persons met several times, and with the approval of Bishop Brent's family, and aid and advice of others, have initiated this Bishop Brent Fund, which has been incorporated under the laws of the District of Columbia.

"Bishop Brent attended, from the Philippines, the Edinburgh Missionary Conference in 1910, and took an important part in the Universal Christian Conference on Life and Work at Stockholm in 1925. He was also the main proposer and leader in the World Conference on Faith and Order at Lausanne in 1927, over which conference the Bishop, in spite of ill health, presided. It is well known that the Bishop was interested in a number of other important groups and movements in the interest of goodwill among nations, and the plan to continue the movement looking toward eventual unity among the Churches.

"Among these is the Cathedral, which is the natural center for the religious life of the American and English people in Manila; St. Luke's Hospital, widely known as one of the earliest American efforts to supply a need for a modern hospital in the Philippines, which has always done work almost beyond its capacity, and which has had a useful and far-reaching influence in stimulating others to establish hospitals in Manila and elsewhere in the Islands; and the school at Baguio, now called Brent School, which is the only place children of American residents may be sent for education, in a relatively cool climate and under conditions and environment similar to those at home. Some of the needs of these institutions are: The Cathedral, built thirty years ago, is in need of considerable repair; St. Luke's Hospital, constructed about the same time, is in need of repair and renovation; the Brent School needs a new boys' dormitory at \$15,000, an addition to the girls' dormitory at \$5,000, and possible annual help toward the great expense for travel and otherwise of securing American teachers.

"Among the projects Bishop Brent later undertook in the Philippines was the establishment of an agricultural and industrial school for Moro boys in the turbulent Island of Jolo. This last undertaking, established about fifteen years ago at a time when many of the best judges among the Philippine official personnel thought conditions in the Island still too turbulent, was dear to Bishop Brent's heart, and he felt and expressed great anxiety as to its future support. The Moro situation made a strong appeal to him, from the fact that Islam and Christianity meet under the American flag only in

the south Philippines, and because both the Spaniards and Americans had greater difficulty in the Island of Jolo than elsewhere in establishing order and initiating measures for the benefit of the people.

"The simplicity and beauty of Bishop Brent's character and his widespread acquaintance in many parts of the world make it unnecessary to attempt here to describe his achievements, his talents, and power; or to set forth at length the merits and value of the several undertakings to which he devoted his life.

"The trustees plan to secure a Fund which they hope will reach the sum of one million dollars. From this Fund the trustees may contribute to the work of the Continuation Committee on Faith and Order, the annual budget of which from subscriptions among Christian people the world over amounts to about \$30,000; and they would be able to aid from time to time institutions established by Bishop Brent in the Philippines, such as St. Luke's Hospital, the Cathedral, the Brent School in the mountains of Baguio, as well as to carry on the Moro school; and also to aid work in which the Bishop was specially interested in the diocese of Western New York, where he was bishop from January, 1918, until his death.

"I believe the usual course in such undertakings as this is for donations to be made to the general fund, leaving the allotments to particular objects to the discretion of the trustees, who will consult and keep in touch with the persons immediately responsible for and intimately acquainted with the needs of the various activities. Allotments of money to any of the above projects have to be made by majority vote of the trustees.

"The trustees will welcome small contributions as well as large ones, and of course any donor is at liberty to designate a gift as one which it is desired should be for a particular object among the undertakings in which the Bishop was interested.

"A small expense fund has been donated by several of the Bishop's friends to defray the cost of this appeal, so that subscriptions may go intact to the Bishop Brent Fund. Further and detailed information concerning any of the above activities will be furnished by the secretary to anyone desiring it.

"All subscriptions should be made payable to the Bishop Brent Fund and sent to John S. Leech, Assistant Treasurer, c/o J. P. Morgan & Co., 23 Wall street, New York City."

Very gladly does THE LIVING CHURCH enroll itself among the supporters of this Fund, both on the merits of the various enterprises with which Bishop Brent's name is associated, and also as a fitting memorial to that great founder and thinker. In presenting editorially the information here given, we are glad also to state that THE LIVING CHURCH RELIEF FUND would be delighted to cooperate in the event that any of our FAMILY should care to use it as the channel through which contributions may be sent; and it is clear that only the complete success of this fund can save some of these enterprises, the special interests in Bishop Brent's life, from extinction.

THE *American Church Monthly* for January comes with the name of the Rev. Dr. Charles Carroll Edmunds as editor in place of the familiar name of the Rev. S. P. Delany, D.D. Dr. Delany's increased duties as rector of the Church of St. Mary the Virgin sufficiently account for the change.

A New
Church Editor

He has made the magazine one of real value in the Church and we sincerely regret the necessity for change. As sincerely do we welcome Dr. Edmunds to the fellowship of Church editors. It is customary to sigh at the isolation and consequent loneliness of bishops. But the episcopate is a crowded profession in comparison with that of Church editors! If St. Paul had only been thoughtful enough to enter his epistles as second class mail matter, we could claim for the Church journalist also an apostolic succession. Perhaps we may at least assume

that he would have done so if the Roman empire had classified its mail according to modern ideas; whereupon St. Paul would also have learned something of the apathy of Church people toward even the best of epistles, controversial (as were most of his) or non-controversial as the case may have been. Be that as it may, St. Paul, Dr. Edmunds, and this editor have in common a special phase of religious editorship, and though the former could write his long letters with his own hand, while we, his associates in Catholic editorship, must have recourse to the linotype, we three have much in common. St. Paul could learn from his modern associates that if he left his parchments behind him when he went on his visitations, his next issue would lack an editorial, which would shock his esteemed readers and require comment.

Gladly do we welcome Dr. Edmunds to the modern editorial fellowship and wish for him abundant success.

ANSWERS TO CORRESPONDENTS

H. G. P.—Whether the current teaching that the coming of our Lord to each individual soul is His "final return," so that we may no longer look for a visible coming, is the entire meaning of "He shall come again," we shall all know sometime. Perhaps we may still look for His coming, and His own insistence was on the importance that we "watch."

ACKNOWLEDGMENTS

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

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COUNSEL TO GIRLS

THE GIRL who is afraid to ask questions gains wisdom slowly.

Do nothing you would not be willing to have your younger sister imitate.

Why should a girl choose that which is "not very bad," when she may choose the best?

The girl who thinks she has no time for life's courtesies wastes many minutes in every day.

No harm is done if a pretty girl knows she is pretty, but it is a serious matter to give herself airs on that account.

When you know a girl's definition of a good time, you can tell pretty well what sort of woman she is going to make.

Florists cut away a hundred blossoms that one may be perfect. The girl who attempts too many things will do nothing excellently.—*Catholic Citizen.*

BISHOP TUCKER OF SOUTHERN VIRGINIA DIES

NORFOLK, VA.—The Rt. Rev. Beverley Dandridge Tucker, D.D., second Bishop of Southern Virginia, died at the Sarah Leigh Hospital Friday night, January 17th, at 11:05 o'clock, in the 84th year of his age.

Bishop Tucker had been confined to the hospital for several weeks as the result of complications developing largely from a fall down the front steps of his home last November. He suffered several broken ribs and other injuries, but after a stay in the hospital he appeared on the way to recovery and was taken to his home. It was then that complications developed and he was sent back to the hospital. Several operations were resorted to and the Bishop for a time after each rallied only to again decline. The last operation was performed Wednesday, but the patient failed to rally as had been hoped, and his condition Thursday was described as desperate. He grew worse on Friday morning and was unconscious most of the day until death came Friday night, with members of his family gathered about him.



BISHOP TUCKER DIES
Rt. Rev. Beverley D. Tucker, D.D., late Bishop of Southern Virginia.

Funeral services were held from St. Paul's Church, Norfolk, on Monday afternoon. Interment was at Charles Town, W. Va., beside the body of his wife, who died several years ago.

Bishop Tucker was born in Richmond, November 19, 1846. Most of his boyhood was spent in Richmond, but he received his early education in Geneva, Switzerland, at which time his father was United States consul at Liverpool. During the war between the States he served in the Confederate army. Bishop Tucker graduated from the Virginia Theological Seminary in 1873, being ordained deacon in that year and priest in 1875 by Bishop Johns.

Bishop Tucker's first parish was Farnham and Lunenburg, in Richmond county, where he remained for nine years. In 1882 he became rector of Old St. Paul's Church in Norfolk, and held that parish for twenty-four years. In 1906 he was named Bishop Coadjutor of Southern Virginia. He was consecrated on October 3, 1906, by Bishops Randolph, Peterkin, Gibson, Satterlee, and Cheshire, and, upon the death of Bishop Randolph in 1918 became bishop.

In addition to his service as a leader of the Church, he was gifted as a poet, publishing several volumes of poetry. Among the volumes from his pen are *Poems on St. Paul*, *Memorial Poems*, *My Three Loves*, and prose and essays on *Washington as a Churchman*, and on the *Confederate Army*.

Bishop Tucker is survived by nine sons and four daughters: The Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia; the Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond; the Rev. Herbert N. Tucker, rector of St. Paul's Church, Suffolk; the Rev. Francis B. Tucker, rector of St. John's Church, Georgetown, D. C.; Dr. Augustine W. Tucker, head of St. Luke's Hospital, Shanghai, China; Ellis Tucker, a teacher at St. John's University, Shanghai; J. Randolph Tucker, a lawyer of Welch, W. Va.; Richard B. Tucker and Lawrence F. Tucker, in business in Pittsburgh; Mrs. George Winthrop Lee, Concord, Mass.; Mrs. Luke White of Montclair, N. J.; Mrs. Malcolm Griffin of Bedford; and Miss Lila Tucker of Norfolk.

WHEN you find a person a little better than his word, a little more liberal than his promise, a little more borne out in his statements by facts, a little larger in deed than in speech, you recognize a kind of eloquence in that person's utterance not laid down in Blair or Campbell. —Holmes.

DAILY BIBLE STUDIES

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

VISIONS AND TASKS

Sunday, January 26: Third Sunday after the Epiphany

READ St. Matthew 8: 1-13.

VISIONS and Tasks is the title of a wonderful sermon by Phillips Brooks. We have in our Gospel for today an illustration of the contrast between that which is exalting, and that which has to do with the ordinary. Our Lord came down from the mountain to meet the leper and to heal the Centurion's servant. It is the common experience of life. We have our moments of exaltation, when we almost seem to be out of the body and away from the common cares; and then we come down to the duties and responsibilities of daily life. The message is clear. We are to gain strength for the daily life through the vision which has been given to us. We could not do our task without the vision, and we could not learn the value of the vision without its application to the daily struggle.

Hymn 8

Monday, January 27

READ St. Mark 9: 1-27.

AT THE Transfiguration Peter was so impressed by the glory of the Master that he wished to remain on the mountain-top forever. But God in His message from Heaven revealed the true meaning of the Master's glory, and it was realized when they came down and found the poor epileptic boy. How we long sometimes to stay where the glory surrounds us, and we are lifted away from the common things of life! But God tells us that the exaltation is given to us in order that we may have the strength and the spirit to serve. We need to learn the worthwhileness of the daily life and daily responsibilities. The Christian is not fulfilling his worship until he brings the divine light which has shone around him down to the work and associations of the day. We need a higher judgment concerning common things. We must remember the words spoken to St. Peter: "What God hath cleansed, that call not thou common" (Acts 10: 15).

Hymn 1

Tuesday, January 28

READ Colossians 3: 15-17.

EATING, drinking, sleeping, and waking, and all the regular calls of active life are a part of our trust and faith. It is not enough to pray. We must bring the prayer to bear upon our daily experiences. If we can once realize that our joys and sorrows, our work and play, are not only a part of our education, but gifts from God in order that we may be useful and happy, our prayers will be far more real and our lives stronger and nobler. To live hour by hour, and day by day with the consciousness of the Master's presence is to find duty changed to privilege, and work transfigured into opportunity. It is a splendid truth that God is in the home and the workshop, in the bank and on the street, as well as in church. He becomes very near and dear to us when we feel that He is working with us, making the task blessed.

Hymn 7

Wednesday, January 29

READ Acts 10: 9-20.

ST. PETER had a wonderful vision which opened the door for his ministrations to the Gentiles. He did not realize, however, the meaning of the vision until he started on his journey at the call of Cornelius the Centurion. It is wonderful to realize that for every message from God there is a corresponding call to service. I was once told that in a Chinese Mission after the Service the members of the congregation would find in the vestibule a list containing all their names and assigning to each some special service for the rest of the day. We may not thus make mechanical our responsibility, but

we should remember that each blessing of God is intended for us to use in blessing others.

Hymn 115

Thursday, January 30

READ II Corinthians 12: 1-9.

ST. PAUL was "caught up into Paradise," but he realized that the thorn in the flesh was not merely to try him; it was to lead him to find glory in service as well as in his exaltation. Here we have a wonderful truth which is a real part of our Christianity, namely, a glory in the experiences of life, no matter what they are, in order that we may love and serve and find strength in weakness. We could not live without God's help. He gives us that help through these blessed and comforting proofs of His love, and then He assures us that His strength will follow us as we fight the battles and bear the burdens and follow the Master, taking His yoke upon us. God's strength is given when we feel our weakness, and He gives it through a vision which thus becomes part of our loving endurance.

Hymn 394

Friday, January 31

READ St. John 12: 27-32.

THE Cross of Christ was the throne of a conquering King. A despised form of suffering, it has become the glory of the Christian world. A strange contradiction it seems at first, when our Lord cries: "I, if I be lifted up, will draw all men unto Me," but the words rest as the foundation of our faith and our missionary endeavor. We look at the Cross, and at Him who suffered thereon, and so the transfiguration comes and the glorious light shines down through the centuries, drawing men from sin to salvation and answering the heart-hunger of millions. The cross becomes the Lord's glory and it reveals God's love. The vision is translated into glorious service, and the missionary, telling the story of Jesus Christ, finds even in hard places a joy which never fails. How wonderful that for nineteen centuries the light from Calvary has flashed upon the human way and drawn weary souls to the loving Christ!

Hymn 152

Saturday, February 1

READ Revelation 21: 1-5.

ST. JOHN the Divine had a wonderful vision. The realization has not yet come, but it will come in God's time. Nevertheless, the message of the vision comes to us on our way and cheers us, not only in the anticipation, but in the present strength which seems to make the promise a daily comfort. We are quite right in picturing to ourselves, as the Bible tells us, the story of the joy which at last shall come when God's plan is perfectly fulfilled, but we must not let the vision hold us from the task. It is blessed to think of new Heavens and new earth, but we must try to make the earth while we live on it more like Heaven. It is a blessed thing to know that God will wipe away all tears, but we must go out in His name and seek to bring peace to those who are weeping. It is right for us to sing the splendid hymn of St. Bernard of Cluny, "Jerusalem the Golden," but we must let the singing bring harmony into the conflicting and battling forces of the daily life. Thank God for visions, but O let us bring their brightness to the daily task!

Hymn 511

Dear Lord, I thank Thee for all that Thou hast said and done to make me realize Thy love and Thy care. But I pray Thee, help me to bring Thy words and Thy gracious salvation into my daily life that so I may express my gratitude and find the power which can only come from Thy presence and help. May my prayers help my life, and may my life be a realization of my prayers! Amen.

Life In And With Jesus Christ*

Personal Experience the Supreme Qualification for the Episcopate

By the Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D.

Bishop of Central New York

Acts 1: 21-22: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

WE HAVE, in these words, a succinct statement of what the apostolic company regarded as the essential qualification in one to be chosen for the episcopate.

It was the Church's waiting time. The Eleven were remaining in Jerusalem, by the Lord's command, looking for the promised gift of the Holy Spirit, by whose coming they were to be empowered for their work. Meanwhile, it seemed fitting that they should choose one in the place of the apostate Judas, to fill out the number of the Twelve.

During their companionship with their Lord in the days of His early ministry, the disciples had looked to Him in every doubt and difficulty. Now, with the command to go forth and bring in the kingdom, it seemed, at first, as though He had left them to themselves. There never had been such humble means for so tremendous a task. To go to a world, with gods many and lords many, with men of different races and different ways of thinking, and to establish a universal Church and bring to men the radiant vision of an all-embracing religion, worshipping the one God as revealed in Jesus Christ; to make of one blood all nations of men for to dwell on the face of the whole earth; to take this idea of the common Fatherhood of God and the common brotherhood of men and base human society upon it—no wonder, as they waited for grace and power to begin such a work, that it seemed fitting and necessary to fill out the number of the Lord's appointed leaders and begin their work for Him exactly as He began with them.

The qualification for the successor to Judas is briefly stated. The apostles were custodians of their Lord's teaching. They were witnesses to the wonder of His life. The vital qualification for one who was to be numbered with them was this: that he, also, should be a competent witness. He must be one of those who had companied with them all through their life with Jesus. He must be one who knew what they knew and could testify, as each of them could, out of his own experience. He must be one who had lived in and with Jesus Christ and could pass on to others the warmth and vitality of his faith.

I do not believe that we can really understand how the first preaching of Christianity proved so wonderfully effective, unless we realize fully that it came out of the thrill of such a personal experience. These men had lived in friendly intercourse with their Master, and now they looked back to that friendship with reverence, amazement, devotion, and awe. There was with them a sense of the mystery, the beauty, and the glory of a life which they were trying to pass on to others. They were as men who suddenly found that they had been in vivid contact with the Divine. Looking back to the days when the Lord Jesus companied with them, they said: Now, now, at last, we understand what it all meant. When we listened to His words we were hearing one who spoke, and had a right to speak, as the Voice of God; when we looked at Him, we were seeing God; our eyes gazed upon and our hands handled the very Word of Life. As St. Paul afterward put it, they saw "the mystery of godliness"; how God was "manifest in the flesh"; they saw "the light of the knowledge of the glory of God in the face of Jesus Christ."

Never had there been such an experience as theirs. They had shared in a great and wonderful life, which led them on and on, always extending just beyond their understanding, their thoughts about their Master never quite keeping level with their experience of Him. They had seen one who was human as them-

selves, bound by the strictest human limitations, subject to human infirmities; yet one the mystery of whose person they could not escape. Nay, did not wish to escape; for in their growing understanding they now saw what that life meant, in its setting up of a new standard of living, in its gifts of grace, in its redemptive power, in its promise of victory, in its assurance of immortality.

The apostles were to be chief witnesses to all this, and one chosen to share their office must be one who had shared their experience.

SUCH an experience is still the chief qualification we should seek in the episcopate. We are apt to think of the apostolic episcopate as carrying on a ministry of assured succession, as that order in the ministry to which is reserved, primarily, at any rate, the power to confer all holy orders, as the agency through which the full life of the Spirit is given in Confirmation, as exercising in a special way a certain government in the Church. Any close study of early Church life, however, shows that the bishops were ever regarded, primarily, as keepers of the faith. They were to carry on a succession of witness to the truth of Christianity. This is the essence of their order. Not that all men were not so to witness, by life and doctrine; but just as the Church is still judged by its leaders, so the episcopate, as holding the office of leadership, was also, in a special way, the faithful guardian of the Christian mysteries and the witness to Christian truth.

There are many things we consider—and rightly consider—when we meet to choose a bishop in the Church. We want a man of administrative talent, able to rule well and wisely in the Household of God. We want a man with gifts of personality, whose magnetic influence may win for him a leadership which no office can of itself confer. We want a man of prophetic power, whose clear vision makes plain to others the truth of God and whose social zeal endeavors to apply the teaching of our Lord to the complex problems of modern life.

All this we want—and it is right that we should consider all this. But all this avails nothing without true witness to the faith. Moral standards must rest on sure foundations. Social righteousness comes with compelling power, only as it comes on unquestioned authority. Men can be won to worship and service only by a voice which speaks as God's voice. The new Humanism, for example—like other forms of Stoic morality—is satisfying, or, at least, a little less unsatisfying, only to a select few. It may appeal to an aristocracy of intellect, or to an aristocracy of inherited morality; but the common people know they need God. And the mass of folk need a compelling motive, with divine sanction, if they are to follow after righteousness.

Therefore, in its leaders, they want men who have sure faith. They want men whose own lives are a witness to that faith. They look for men whose experience of a life in and with Jesus Christ can be passed on to others.

We are living in days when doubts and difficulties of faith and practice are widespread. These are, as Walter Lippmann points out, the rationalizations of our modern discontent. Men are busy with many things, only to discover some day that they are no longer sure these things are worth doing. They have been much occupied, but they are no longer sure that they know why. They even discover that it is a great deal of trouble to live, and they wonder whether it is worth while to go on.

Mr. Lippmann pictures some of these people for us: "brave and brilliant atheists who have defied the Methodist God, and have become very nervous"; emancipated women, who "with the intermittent but expensive help of a psychoanalyst, are enduring liberty as interior decorators"; "young men and women who are world weary at twenty-two"; among them, some who are indifferent, some who are proudly defiant, but a few, also, per-

* A sermon preached at Buffalo, N. Y., January 23, 1930, at the consecration of the Rev. Cameron J. Davis, D.D., to be Bishop Coadjutor of Western New York.

haps an increasing number, "who feel that there is a vacancy in their lives."

The hope of religion in such a world is to make it challenging. Of course we must know modern difficulties and face them honestly; but we must not always be on the defensive; ever apologetic; too ready, in explaining, to explain away. Yet we cannot be challenging unless we ourselves are sure. And we cannot find certainty save in the full faith which is in Christ Jesus. We cannot have that faith without experience in and with Jesus. And the real apostolic succession is that which passes the torch of truth from falling hands to others who will bear it high. Above everything else, we must be witnesses, speaking that we do know, and testifying to that we have seen.

THAT sureness of experience in Christ comes in many ways. I remember how it came to myself, out of the suffering and sorrow of a dear friend. There was thrust upon me, at the beginning of my manhood, the supreme problem with which eventually all of us must come to grips—the problem of evil, of sickness, of death. Most of us do not face it early. Perhaps that may explain the seeming indifference of youth and the unwillingness to think hard about religion. Possibly some of us never will think hard about God until we are facing a situation where we desperately need God.

I started upon my own search. I had naturally a skeptical mind, and many things had always puzzled and confused me. They still puzzled and confused. But I found my way to certain elementary facts. What were these facts?

First, that the early disciples of Jesus went out into the world proclaiming faith in God through Jesus Christ—and that faith was faith in a loving Father.

I found that this faith sprang out of the worst personal tragedy in all human history—the cruel execution, through the enmity of the leaders of His own people, of the One Man in whom we find all that is finest, truest, most loving and loyal, most strong and beautiful; the One Man who had given Himself without measure to the service of His fellows, and had sought with deeply affectionate insistence to make them believe in a God of love, and to place themselves in His keeping.

So these men had faced tragedy, and yet held a faith unshaken.

Next, I found that this faith in a loving God as Friend and Father was the heart of Christ's teaching. I found that He declared it, in spite of His own knowledge of all that is sad, bitter, and tragic in life. He saw sparrows fall to the ground, even as He declared that it was not without the Father's knowledge. He saw lambs led to the slaughter. He saw disease and death on every side. Part of His service lay in His work among the sick. The picture of Him which most of us remember best is that which shows Him as the Good Physician, walking through the fields and hills of Galilee, restoring into harmony with the beautiful nature that lay round about Him the sin-sick souls and the diseased bodies of those who came to Him for help.

I found that Jesus gave no explanation of the problem of evil—He did more; He showed men how to bear it. I found that it was His brave endurance which won the first converts to Him at the cross. I found that His was a mind which looked at these things from above. I found that His mind dwelt in heavenly places—always—whatever the strain of life. I found that this was what prayer meant for Him. I found even more—that He seemed to have "the mind of God" and to be conscious of this oneness with His Father.

I found that His disciples proclaimed their faith, after the tragedy that seemed to give the lie to His idealism, because they believed that by conquering death and rising again in victory He had triumphantly proved that faith.

I found these followers of His shouting their convictions to a hostile world. I found them declaring that others might judge what action seemed "expedient"; they could but speak the things they had seen and heard, and do that which seemed right in the sight of God.

I found them so convinced of the life beyond that they were ready to die for their faith—and this from men who could act thus, because they had been lifted out of weakness and cowardice into flaming courage, unyielding strength, and all-conquering boldness.

I found that what had so lifted them was the conviction that

their Master lived and that His rising was a pledge and token of their own future life with Him.

I found them going out with this message in radiant, glowing confidence, their hearts athrill with a sense of sin forgiven, this life renewed, immortal life promised, God known through the light they had seen in the face of Jesus Christ.

This was their faith and it was based on their experience in and with Jesus Christ. What could anyone do, who accepted it, but try to bring it to others? How could one hold such a treasure without seeking to share it?

THAT is one man's experience in Christ.

The experience comes in many ways. For some it comes in a sense of reconciliation which we find nowhere else and in no other personal relationship. We look back over life and see its weaknesses and sin. Some of you, as you look back, will realize your utter forgetfulness of spiritual things and your practical indifference to God. Some of you have seen a great deal of the seamy side of life and you know that without God there is not merely "a great vacancy," but a vacancy soon filled with moral refuse. You find in Jesus Christ a Saviour. You cannot explain how. You only know that at Calvary there was "something accomplished, something done." You realize, with Sir Oliver Lodge, that "at the foot of the Cross men have a perennial experience of relief and renovation." You see in Calvary's cross a great light streaming backward and forward, and showing in "the Lamb that was slain from the foundation of the world" the cost at which human redemption is purchased.

Then the ministry of reconciliation leads to the ministry of grace—and we experience the life in and with Jesus Christ through prayer and sacrament. Priests and sacraments are not obstacles set up between God and the soul; they are helps to a realization of the Divine. Prayer and the practice of the Presence of God are difficult. If some of us have never been able to realize God save as we have known Him in Jesus Christ, is it surprising to discover that some have never really known Jesus Christ save as they have come to feel His closer presence in and through sign and symbol? Why not? If the Incarnation of the Son of God has made God known, why should not the Incarnate Son be made known through some such extension of His Incarnation?

Some of us find our experience of Christ in service. We best find that service in Christian fellowship. We best fulfil it in the Christian Church. And in such service we find Christ, who said, "He that willeth to do the will of God, shall know of the teaching."

If it is one's privilege, as it has been the privilege of many here, to serve in the priesthood of the Church, then one may find his experience of Christ in the ministry of consolation and grace. If the Spirit of the Lord is upon him, he will be anointed, as was his Master, "to preach good tidings to the poor," he will be sent "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the year of the Lord's Acceptance." And in serving with Him in this ministry of consolation, he finds Christ. Finding Him, his whole ministry is an effort to make Him real to others.

When Phillips Brooks died there were many accounts of his work and many tributes to his character; the finest of all was a newspaper editorial which told the whole story in a headline: "The Man Who Made God Real."

HOWEVER we come to this experience in Jesus Christ, the sure possession of it is the supreme need of the times. If the Church is weak, faulty, and failing in its work, it is always because its members are doubtful and halting in their faith. Men outside are indifferent to Christianity, because they feel that with so many professed Christians it is not a real experience. They say that we talk much about Jesus Christ, but are really not very sure as to what we believe about Him and not really much in earnest in following Him. They are outside the Christian fellowship, making no professions, they say, because they will tell no lies. They declare that Christianity seems to them to have degenerated into little more than belief in the standard virtues of all prosperous civilizations, tempered by a fair amount of conventional scientific charity. They tell us that they find the popular religion of America hardly more than a belief in the glory of our country as the home of business suc-

cess and physical well-being. They will have nothing to do with a religion that is little better than a protective tariff wall to defend and preserve Western culture and Western civilization by keeping out all ideas that may prove dangerous to our national peace and prosperity. They describe modern Christianity as a combination of the virtues of a pleasant paganism with a certain proportion of meaningless, thoughtless, kindly sentimentality.

Perhaps we may never win them to acceptance of the Christianity of the apostolic age. It may be the labor of many weary years so to apply the principles of Christ to modern life that men may see in them a moral force pressing and molding our present system into something better and finer.

But we can try—and we surely will try, and in some measure succeed, if we go out, as the early Christians went out on their mission, fresh from their Master's presence, with His teaching again made new and thrilling, His purpose sure and abiding.

Is that what we are trying to do? Are we eagerly, earnestly, zealously seeking to know Jesus Christ as the Companion of all our days? Are we thinking, and thinking hard, about Him? Are we sure of Him? Do we consistently bear witness? We of this Church are a "little folk," but we can be a mighty folk if our experience is deep and our faith true. You have the right to look to your bishops for the witness to such a faith; and you are right, also, if you seek for evidence that they have the one supreme qualification for apostleship which men looked for in the first successor to the apostles, a knowledge of the Lord Jesus gained out of companionship with Him through all their days.

My Reverend Brother:

YOU and I have worked together often. We belong to what would be called different schools of thought. That has not in the least affected our common work or in any way lessened our affection. I think we both dislike the term. "school of thought," if it means mere party organization in the Church. We would both agree that such "schools" may stand for something real and vital: the effort to approach truth from different angles, and to express it in ways that may appeal to different types of mind. Certainly I have found in you a sympathetic understanding of opposing conceptions, a transparent honesty in your own expression of truth, a concentration upon that which is really essential. You will forgive me, if I say, in this public tribute of friendship, that it has always seemed to me that you set above everything else the effort to seek Christian truth through Christian experience, and the determination to count as of little value in faith or practice that which does not issue in honest sincerity of life and abounding eagerness for service.

We who have worked with you have found that you possess unusual administrative gifts, a character strong yet modest and self-effacing, a gift for leadership. We have felt, also, that in all you said, or did, you were expressing what to you is very real. We think that the qualities we found in you come from determined effort to live in and with Jesus Christ.

Yours will now be the responsibility for helping others to measure creed and character by like sincere standards. It is a great thing to follow in the steps of such a Bishop as he who belonged not to this diocese only, but to the whole Church. It is a solemn thing to live where he lived, and take up work on which he once labored, and guide and lead men who found in him a helpful friend and exemplar. If ever a man showed that he had companied with Jesus Christ, such a man was Charles Henry Brent. He knew and loved you. You knew and loved him. May his prayers be with you, as ours are, that you may know and love, as he knew and loved, Him who is the great Bishop and Shepherd of our souls—Him of whom you are ever to bear sure witness, Jesus Christ, our Lord. Amen.

O THAT we might be lifted into that Stream of the Love of God which is unceasingly drawing men to their Saviour and Redeemer. The Father is drawing, the Son is drawing, the Holy Ghost is drawing. We must needs be lifted into fellowship with God in this ministry, and look out upon the world through the Mind and Eyes of Christ, with His faith, His hope, His love. He sees in the most degraded a potential shrine for the Most High.

—*The Healing Church.*



WYOMING'S NEW BISHOP

Rt. Rev. Elmer N. Schmuck, D.D., recently consecrated Bishop of Wyoming to succeed the Rt. Rev. Norman S. Thomas, D.D., retired.
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TOO BUSY

I RECENTLY read the following on a Church Bulletin Board: "When a man is too busy to worship God he is too busy." It strikes me as containing food for thought, especially in these days of hectic living.

Many excuses are set forth for not worshipping God. Many of them do not stand much analysis. We are frequently met in Church work with the answer, "I am too busy, I have so much to do I really cannot find time." Such people may profitably reread this bulletin board statement. Nay, further, they might more profitably sit down and make a careful analysis of their time with the view of making changes that would enable them to find time to worship, and to give something of themselves to His service.

It seems to me that we should change the first part of the statement to read, "When a Christian man is too busy," etc. This gives it an entirely different setting. Can a man be truly Christian and have no time to worship God? I think not. A true Christian will make time, and sufficient time to worship his God, and to serve Him. It unquestionably reflects on his Christianity, when a Christian man is too busy to worship God. It raises questions as to his ability to properly budget his time, and to discriminate between things that must be done and things that can be left undone. It is practically impossible for any of us to do everything that comes to our attention, or that we might like to do. We must use common sense, let me say Christianized common sense, in selecting the things that must consume our time and our efforts. When a Christian man or woman calmly surveys this situation, the worship and service of Almighty God is not going to be crowded out by a lot of trivial, inconsequential, worldly matters. The important things of life are going to be done first, and such time as is left will then be given to secondary matters. God, and His claims upon us, will be given first consideration, because they are of first importance. Instead of being "too busy to worship God" a truly Christian man should be too busy worshipping God and serving Him to fill his time with matters that do not count.

If you, dear reader, feel that you are too busy to worship your God and serve Him, my advice is, first of all, to look to your Christianity, and then to analyze your powers of discrimination and your selection of the things to which you are giving your time.

The author of the statement is right, "When a man is too busy to worship God he is too busy," and something should be done about it.

—*Rev. Granville Taylor.*

The Man in the Pew

By Eugene M. Camp

PRESIDENT GARFIELD defined a college as a Mark Hopkins sitting on one end of a log, and a boy on the other. Strangely, the Mark Hopkinses in Church, in Education, and in the State, do not know the boy who sits on the other end of their logs. In a recent issue *THE LIVING CHURCH* editorially asks, What about candidates for the ministry? It asks, What are clergy doing? It wonders why Dr. Drury's proposal of a conference of young men at his school meets with small success. And in the same issue there is a letter sent by some minister to an educational secretary of the Church, wherein clergy are again criticized for alleged inaction.

There could hardly be better illustrations of Mark Hopkinses who do not know boys on their logs. Or of profound ignorance of laws of human engineering. With the sole purpose of being helpful, let us consider the laws and their operation, or some of the laws, for there are many. Christianity is a promotional proposition. To all such propositions there are two parts: (1) The goal, (2) Management of material things for their essential service to the attainment of the goal. Or as Christ put it, the Light, when lighted, must be set upon a candlestick. When men are set apart in holy orders their task is the Light, not the stick. Talents and their use for success with Light and stick are quite different. And there are but twenty-four hours in the day.

It is the task of the unordained men of Christianity to recruit candidates for the ministry from their own ranks. And the methods by which to recruit them is to set them at work. Work for Christ and men is God's all-wise formula for love of Christ and men. Work is done with bodies of people—wholly material. And management of material things is not the task of men set apart to minister in spiritual things. Clergy of the Church are not to be blamed. Let them stick to that for which they were ordained. Indeed, ninety-nine per cent of the clergy do too much management of material things. God blesses people who serve, as He does not bless such as just stand 'round. So unordained people should do the work so God can bless them. It is a matter of economy—adaptation of material means to spiritual ends.

Furthermore, solely on the ground of adaptation of means to ends, the plan of bringing young men to a school for conference on the ministry is inadequate. About the time Dr. Drury held his first conference, leaders in another Christian body advertised for young men and women who were willing to give a summer to hard work, the reward being just enough money to pay their expenses—nothing left over. About fifty responded. They were sent into the most difficult fields in the Carolina mountains, the coal fields of Illinois and West Virginia, the plains of the Dakotas. Nothing was given them except hard work and their transportation and keep.

The outcome was that so many of the fifty decided to go into the ministry, or to make a life of Christian work, that appeal had to be made for funds to train them. The next year more than one hundred volunteered. And ever since there has been steady recruiting. Pastors have not had a hand in it.

A quarter century ago Bishop Greer of New York appealed to Church laymen for volunteers to establish Sunday schools in the borough of the Bronx. Within ten years eighty-three men responded, were trained, and served. Part of the outcome is St. Margaret's, St. Simeon's, Advocate, Holy Nativity, Emmanuel, and other churches in the Bronx, and more in other environs of New York. The *Living Church Annual* of 1930 gives the total communicants in all of the nineteen new schools established by these volunteers as 4,452, a greater number than will be found in twenty-three of the Church dioceses and districts in continental United States.

But this result was, as has been said, a part only. Of the eighty-three men, eighteen entered the ministry of the Church, the eighteenth being the Rev. Morgan Cilley, now rector at Romney, W. Va., and ordained barely two years ago.

WITHIN the boy on the log are to be found three ways provided by God for his development. But the Mark Hopkinses who face the boy have not yet seen two of them. The one Hopkinses have recognized, down to the year 1930, is the brain, into which things may be put. Knowledge is vital, but in brains of boys it forms the poorest of the three ways by which mankind is developed. Precept gets nowhere when compared to its cost. Save during July and August, 21,500 lectures and sermons are delivered in New York and environs each week of the year. And of late the radio has added to the number. Yet the number of volunteer workers in the same area who can be depended upon is fewer than one in each one hundred of the population!

A second way by which boys fronting Hopkinses on logs may be developed is the use of the body—of that candlestick upon which God set an immortal soul. Material bodies have tremendous influence over minds and souls. Men learn things by doing things. And to do things men must use their bodies. Occupants of church pews, who do not use their bodies, know little of gospel truth, and often care less. That is why alumni of Cornell University, in common with alumni of all other universities, living in New York, and profiting immensely by the rich American heritage, serve not one whit more generally than do graduates of grammar and high schools.

The third way by which boys may be developed is by putting what may be called the tools of their personalities to use. The image of God wherein all men are created is like the film of a photographic camera. Upon that film are four fundamental virtues, all of them undeveloped at birth. They are fundamental in that there is nothing behind or below them. They are: initiative, love, integrity, and sacrifice. Putting knowledge into brains does not serve adequately to develop these qualities. Knowledge is essential, but only part, and that the poorer part, of the economy. That which alone develops films of boys is service.

"Service," observed President Coolidge in one of his state papers, "is the only means of development and the only path to progress." Men of New York, those who occupy church pews and those who do not, need more Bible study and more sermons very little indeed. What they need is to use the tools of their personalities—initiative, love, integrity, and sacrifice—and put to use the Bible knowledge they have, and the sermons they have heard. And the way to set them at work is not to talk of work or duty, but of the joy of service. Set a boy or a man going, and you set him growing. It is not a matter of theology, but of economy. And the Church has not yet acquired this economy. The writer has just spent one year in Europe, conferring on this subject of human engineering with foremost men in all principal universities, beginning at Oxford, and with leaders in religious bodies in England, France, Germany, Switzerland, Czechoslovakia, Denmark, Sweden, Austria, and Italy. Conditions in Europe are no more favorable in exercise of economy than in America.

These advances in education can be made. They have not yet been made in any religious body. They have been made to some extent by personnel directors who develop executives of great industrial corporations, great merged financial institutions, and great transportation companies. America is leading in this engineering, but to date it is running chiefly to airplanes, electric light, and 100-story skyscrapers. Somebody must bring forward education, and especially religious education, from its present place in the oxcart, tallow candle, and the spinning wheel stage. America has learned to make money and to make machines. It can learn to make men.

CHRISTIANITY wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a Garment of Praise it will be better for them than blankets.

—Drummond.

Hell—And the Way Out

By the Rev. Thomas F. Opie, D.D.

Rector, Church of the Holy Comforter, Burlington, N. C.

PRINTER'S ink, energy, time, books—libraries of them—have gone into useless contention as to a hell after death—a hell for those who have not believed as we have, or who may have offended the deity. Sheol, Gehenna, Hades, Tartarus—words indiscriminately used for this awful little monosyllabic “hell”—do not necessarily convey the idea of everlasting punishment. Indeed, they mean the place of the dead—and even the word hell itself in Old English signified a “hole,” the “grave,” or the place of the departed. The man who is a “goner” in this sphere is likely to be a “goner” in the next.

But why dwell on a subject that relates to a hell removed, at best—or, at worst, if you prefer—into the remote future, when there are hells without number in this life? I do not know that there is no actual hell hereafter, because I have never been where hell is supposed to be located; nor have I ever talked with anyone who has been there, or who actually knows more than I think I know about the matter! Nor do I know that there is a hell hereafter—for the same reasons. But I do know that there are hells a-plenty in this life. And I do know that the Church is addressing itself, in some fashion at least, to the task of removing some of these hells on earth—and that if Churchmen were to take the Church's program seriously, supporting the authorities and enlisting in the cause in hearty fashion—these hells on earth could be in all cases mitigated, and in many cases entirely banished.

A young lady told me the other day that her pastor was going to preach on heaven and asked me to come around. I said that I certainly would like to come, if I thought he really knew anything about heaven—I mean, really and truly knew! One thing that has disgusted thousands of thinking men and women is this thing of Christian ministers preaching about abstract things, about which no one really knows anything at all—just as glibly as if the Lord had made them a private little visit and told them all about it. That sort of thing cannot be done in an enlightened age. People used to be primitive—but not now.

Well, there is the hell of physical suffering. I know. I have been there. Here it is: tortured nerves, a wrecked body, a suffering frame. Is it the Church's business? Millions say, Yes, it is the Church's business. Hence Christian Science and New Thought and Unity and the Society of the Nazarene, etc.—all trying to banish this hell we call suffering, illness, nerves, toxic madness. All honor to every Church, society, or organization that is trying to remove illness from the face of the earth. All honor to every Christian physician and surgeon—all honor to every dietician, to every psychologist, psychiatrist, and every sane religionist who is doing anything really to get us rid forever of this hell on earth. All honor to every social service department, commission, and committee which has a real program of service in this field. Clean living, God's sunshine, a happy spirit, a strong faith, and a serene and confident soul will contribute much to this end.

A writer in one of the Church papers says, “Why did God allow my boy to die?” cries a grief-torn mother. The minister might say to the mother, ‘God couldn't help your son's dying. He tried his best—and failed. God had nothing to do with the pneumonia that killed your son. For years He has been in the hearts and minds of medical men who are developing a serum for that disease. He was with the doctor who labored over your boy, and with the nurse who tended him. The lad's death is but a sign that we live in a world which God only partly controls. Therefore you must help God to master the rest—by giving to hospitals and carrying your share of His work. His work is to bring happiness and to end suffering. Henceforth you must do the same.’” The Church has hospitals in many parts of the world—and one of the greatest of these is now struggling for sufficient funds to carry on adequately in the Orient.

Then there is the hell of conscience. Yes, I know that hell,

also. I know; I have been there—and I have seen others who were there. A thousand phobias and fears and inhibitions are the results of this hell. Could a hell of fire be worse? I think not. “Conscience does make cowards of us all,” says Shakespeare; and so it does. It brings misery, torture, unrest, spiritual suffering, anguish of soul and mind—it brings with it its very own hell! What the Church needs to do to the man whose conscience is hurting him is not to consign him to a hotter climate—not at all! There is no love and no kindness and actually no sense in that! It would simply overpopulate hell, and that would serve no good end; unless to increase the happiness and the prosperity of the devil be a good end! What the Church must do, what you and I must do, is to set about showing these conscience-laden people a bit of love and power and a sound mind; patient help and sane understanding and light and leading; enlightenment about sex, education in soul-worth, culture in idealism, refinement of feeling, adjustment to wholesome ideals and to good habits. Honor to Dean Lathrop and the Social Service Department in their determination to persuade the Church to organize study groups for the consideration of the whole subject of the married relation, in respect to social evils, sex hygiene, and other matters which, having been neglected, have produced their own corners of hell on earth.

THERE is also the hell of poverty. Well, I know that hell also! I know this hell by experience and by observation. If to be cold and hungry and destitute does not constitute hell—anguish, misery, torment, and torture—then I do not know the meaning of words. Praise be to God for every Church and for every Church department and for every generous soul who gives self and means that poverty, hunger, want, misery, squalor, and the hell of deadening need may be lessened. Why turn charity and human welfare over to the state? Why does the Church surrender the fine, practical things that Jesus was hot after to the Red Cross, to county and state boards, to fraternal orders and charity groups outside of organized Christianity? Is it better to deal in abstractions and to wrangle about a future hell than it is to get down to brass tacks and remove some of these shafts of hell's lightning that are sticking into the starving, tortured bodies of these children of God, whom man and the Church have all but forgotten? It is not better—but it is so much easier!

Another hell in this life is war. I have to confess that I do not know this hell by actual experience, but I have talked to people who have faced it and I have read the bloody pages of history—and so I can say that I know this hell does actually exist. If it is not hell and Gehenna and torment and torture for men to kill and stab and shoot and maim their fellow-men—then the devil has no hell! Have you read *All Quiet On the Western Front*? Read it. If it does not tell you what hell is, no man can describe hell. This German writer tells of seeing men in combat lunge forward with heads shot off and the blood spurting from their necks as from a fountain. He tells of men with their intestines torn out and dangling about their staggering bodies—and of other things too horrible and damnable to mention! Could the devil himself contrive a worse hell hereafter? What is the Church going to do about it? What is America going to do about it? While a peace-loving President is contending for lessening of armaments and the reduction of war probabilities, certain big businesses whose profits would be heightened by shipbuilding and more armaments are being investigated for sending out paid agents to stimulate competition in armaments, and therefore for the increase of war probabilities! The Church has got to help God to rid the world of this hell. God cannot do it single-handed, not while Christian people are getting mad with each other over heated debate and while hell is on top of us, crushing out human life by the tens of millions. All honor to that great English patriot and to

our own President in their determination to reduce the hell of war to a minimum—but they must have the help of Christ-men and Christ-women all over the world.

And what shall we say of the hells of injustice and of industrial oppression and strife and of commercial slavery and moral decadence? In the light of these hells on earth, what are we to do? Every thought of love and of heaven that you have helps to break down hate and hell. Every aspiration to holiness and towards God that you have and that you cultivate brings closer to earth the reign of mercy and peace and tranquillity and justice. This is good psychology and sound religion. Every effort expended, every dollar given, every emotion of good will helps to break down the barriers of hell of want and poverty and evil conscience and war in the wide world. Every sweet word of compassion and every act of mercy, every prayer for peace and for the kingdom of God, sets up a motion in the eternal ether of space that shall be like a cleansing fire.

BUT, if you do not believe in this new psychology, and if to you this is mere abstract idealism, then the Church has a program! It is a program which if really adhered to by the million and more fashionable and respectable Episcopalians—not to say by the millions of others who declare by creed and protestation that they are Christ-men, but who do not work at the Christ-program very ardently—if we really worked at this program, we would wipe out some of these hells on earth and bring in bliss and peace. The Church's program is no small work. It calls for an annual budget of \$4,224,670. It operates under eleven flags and five major languages, not to say under scores of dialects, with three thousand missionaries in the field. There is a program of evangelism and of missions; a program not for clergy alone, but for every Christ man and woman! Hell can never be routed on the basis of clergy-power alone—not in a billion years! This work calls for men and for women and for \$3,226,103 for 1930! There is a program of social welfare calling for those who will feed the hungry, visit the prisoner, clothe the naked, and minister to all who are suffering the hells which have already been mentioned—and for a budget of \$40,475. There is also the program of religious education, with its call for \$104,100. Religious education does not mean education in superstition, but education in the sanity of Jesus, in His program of idealism, in His methods of dealing with human nature and with human problems; in Jesus culture and not in the so-called Jesus cult.

Further, there is the program of Publicity—"telling the story of the Church's work, chiefly through the *Spirit of Missions*, the *Church at Work*, and the Church's news bureau"—which calls for a budget of \$105,943. The program of the Field Department has to do with "aiding the parishes and missions and dioceses in the promotion of the Every Member Canvass, through field secretaries and inspirational and educational literature," with a budget of \$108,144. The program of Finance calls for \$78,143, for "managing the business affairs of the National Church and maintaining the Church's headquarters at 281 Fourth Avenue, New York."

The primary aim of this pragmatic program, expressing itself in terms of finance, in connection with the annual Every Member Canvass in every parish and mission of the Church, is not to convert men and women to a mere formula, but to convert them to the ideals and to the life of Jesus—in a word, to convert men to the task of banishing hell from the affairs of humanity and introducing the realm of God into all human relations.

Isn't it strange that princes and kings
And clowns that caper in sawdust rings—
And common folk like you and me,
Are builders for eternity?—
To each is given a bag of tools,
A shapeless mass and a book of rules—
And each must fashion, ere life is flown,
A stumbling-block or a stepping-stone.

IN SHORT, friends, let us realize that in very truth we are knit together in ties of brotherhood, and that while it is proper and necessary that we should insist upon our rights, we should yet be patient and considerate in bearing with one another and in trying, so far as in us lies, each to look at the problems that face us from his brother's standpoint as well as from his own.

—Theodore Roosevelt.

THE REAL CAUSE WHY MEN ABSENT THEMSELVES FROM CHURCH

BY THE VEN. DEB SAUNDERSON

IN AN issue of the *Churchman* a few months ago, Mr. Reynold E. Blight, writing under the heading, Sermons Men Like, seems to lay the cause of the dearth of men in religious services to the sermon. I beg to differ with the writer of this article, and place the cause on unbelief. I speak for the Catholic Church when I say that if sermons are the main thing that bring men to church, then their religion is vain.

What does Jesus Christ say? In the sixth chapter of St. John He says, talking to the Jews, "I am the Living Bread which came down from heaven; if any man eat of this Bread he shall live for ever." Now many men who will not believe that Jesus is really present in the bread and wine when they hear the words, "I am the Living Bread," say, "Oh, but our Lord was only speaking as He did when He said: 'I am the Good Shepherd,' 'I am the Door,' 'I am the Vine'—a sort of parable and nothing more." Well, if Jesus Christ had said only this they would be right, just as He said, "I am the Door," so He said, "I am the Living Bread," but the point is Jesus said a great deal more. He went on to say, "And the Bread which I will give is My Flesh which I will give for the life of the world." Our Lord deliberately draws our attention to a particular part of His personality—His Body. Here was a very different thing.

No merely symbolical explanation is possible. The Jews saw this at once. The Jews therefore strove among themselves saying, "How can this Man give us His Flesh to eat?" Exactly the question men ask today. Unbelief then rejected Christ, and unbelief rejects Him today. Now if Jesus had only meant an outward symbol, here was the point when He could have made it absolutely clear, *e. g.*, "Of course I do not mean really My Body. I only mean that the Bread which I shall give is a remembrance of My Body." Instead He says, "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you." He adds difficulty to difficulty, so to speak. Many of His disciples, when they heard this, said, "This is a hard saying, who can hear it?" Again Jesus replied, "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing." In other words, you cannot understand this on any human plane. "My Body and My Blood are to be your food; My Body and My Blood will be truly there, and yet it will not be an earthly carnal, material presence, but it will be a spiritual Body, that Body in which you will see Me ascend to My Father. A Body governed by laws of which you know nothing." From that day many of His disciples went back and walked no more with Him. Then said Jesus to the Twelve: "Will ye also go away?" He was prepared to sacrifice even the Twelve. How can we explain this except that there was some great mystery which He could not water down to compromise.

Then just a year later in the upper room: Jesus took bread and blessed and brake it and gave it to the disciples and said, "Take, eat, this is My Body." And He took the cup and gave thanks and gave it to them saying, "Drink ye all of it, for this is My Blood." It must have recalled the discourse at Capernaum (John 6).

Again He uses the same words, words which by His own experience He found had been misunderstood and taken in a natural sense, yet He gives no explanation: either He meant them to be taken literally, or else we must believe He was deliberately misleading His disciples.

St. Paul, writing to the Corinthians, says: "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the Body and Blood of our Lord" (I Cor. 9:27). How could anyone be guilty of something which was not there? It is the teaching of our Lord and of His apostles, and of the earliest writers of the Church—St. Ignatius, St. Irenaeus, St. Justin Martyr; it is the teaching of the New Testament, the Prayer Book, and the Catechism. All the sermons in the world, delivered by mortal men, will never bring men to Christ, though they may to church; they have their place and in some cases are aids towards this end; but above all, the divine Word throws in the shade the word of the creature and it is this, "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you."

Foreign Affairs

By Clinton Rogers Woodruff

IN HIS address before the American Bar Association at Memphis, Newton D. Baker said:

"Since the conclusion of the World War, what was once the warm and generous forecast of a philosopher has become the tide of events, and practical statesmen, coerced thereto by a universal popular demand, have been working out the mechanics of the institutions necessary to make effective the popular will. The spirit of peoples has been regenerated by the cruel experiences of the war, and from the eyes of all mankind there have fallen, as though it were scales, the old superstition that war, at least under modern conditions, can be profitable in a material sense even to the victors."

He pointed out how a new language has been invented in the last ten years for those who speak of international relations. When international controversy is suggested, the thoughts of men go not to the size of armies, but to the strength in material conciliation. This process is as yet only in its beginning, but already an immense advance has been made.

"The Peace Pact of Paris" bids fair to go down in history as an outstanding event, designed, as Secretary of State Kellogg said during the negotiations, "to promote peace—not war." Two important volumes dealing with this treaty have first been published: One entitled *The Peace Pact of Paris*, by David Hunter Miller (Putnam's, \$3.00), and the other *Origin and Conclusion of the Paris Pact*, by Denys P. Myers (World Peace Foundation, Boston, \$2.00).

Mr. Miller, who describes his contribution as "A Study of the Briand-Kellogg Treaty," traces the development of the Pact from its birth in the message of Monsieur Briand to the American people in April, 1927. He describes the amazing growth of what seemed at the time an indefinite and purely idealistic conception, until the definitive, practical Treaty was signed in Paris in August, 1929, by fifteen nations. Mr. Miller not only describes the various steps, but interprets the meaning of the Treaty in the light of the diplomatic correspondence exchanged before and after the drafting. In his opinion the political significance of the Briand proposal and the counter-proposal of Secretary Kellogg is enormous. "It has again put the United States in the position of making a definite proposal looking toward world peace; it tends to satisfy critics of the attitude of the United States towards the League of Nations; and it seems that it would be sufficiently satisfactory to those who had been advocates of various crude proposals for 'out-lawry of war.'"

Mr. Myers discusses the Pact as a "renunciation of war, as an instrument of national policy." In one place he characterizes it as "a proposal to the conscience and idealism of civilized nations"; and again as "a platform from which there is instant appeal to the public opinion of the world as to specific acts and deeds." He points out what few of us appreciated, that the Pact is unique in that it binds, by their own consent at the date of its application, more nations than any treaty or convention of which we have any historical record.

Now, to quote from Mr. Baker again:

"The whole diplomatic mind of the world is engaged in analyzing covenants of leagues of all nations, pacts which renounce war as an instrument of political policy, and the statutes of world courts to make sure that their strength will be adequate to the preservation of the peace of the world. As an American, I rejoice that this changed attitude in the world of international relations may be said to flow logically from our experiences as a free people. After all, this new fundamental thing has been in the world less than a dozen years, and the adjustment of our traditions, even to the consummation of our beliefs, has to be worked out through constitutional processes which are devised to assure us against heady and hasty action."

FOR a long while we overlooked the fact that we have a long coastline on the Pacific Ocean and large interests by reason of our acquisition of Hawaii and the Philippines. Pacific problems, however, are coming to have a larger part in our thought and consideration about international questions. We seem to be fairly making up for lost time and are giving to the questions involved more careful and consecutive attention. The

Institute of Pacific Relations has held three conferences. The proceedings of the second conference, which met in Honolulu in 1927, have recently been published under the title *Problems of the Pacific* (University of Chicago Press, \$3.00). Edited by Prof. J. B. Conliffe of Canterbury College, Christ Church, New Zealand, it is appropriately described as "The story of a democratic procedure applied to international relations." The third conference, held in 1929, met in Kyoto and was attended by representatives from Australia, Canada, China, Great Britain, Hawaii, Japan, Korea, New Zealand, Philippines, United States, the League of Nations, and the international Labor Office.

The Inquiry (129 E. 52d street, New York) devoted one of its recent occasional papers to *Problems of the Pacific*, and summarized the work of the Institute of Pacific Relations and its sundry connections and implications, with its customary carefulness.

Two other volumes, dealing with Pacific problems, call for brief attention. One is by Col. W. Jefferson Davis, U.S.A., and is entitled *Japan, the Air Menace of the Pacific* (The Christopher Publishing House, Boston, \$2.00). This, I think, may fairly be called an alarmist volume, as it dwells on the disconcerting features rather than on the constructive and reassuring ones. There are always features in international, as in personal, relations which, if unduly emphasized, may create an unfortunate impression. This, it seems to me, is what Colonel Davis has done in his book.

Dr. Mingchien Joshua Bau, professor of political science at the National University of Peking is a voluminous writer on Chinese questions. He has just given us a new book, which he calls *China and World Peace* (F. H. Revell Co., \$2.00), appropriately entitled "Studies in Chinese International Relations." It is like his other books, informing and provocative.

IT IS generally believed by those closest to the situation that the Pan-American Conference, held in Havana in the early part of 1928, represented a very decided advance in the improvement of the relations of the American republics. The Hon. Charles Evans Hughes gives voice to this conviction in the lecture he delivered before the Yale Law School, and which have been published under the title *Pan-American Peace Plans* (Yale University Press, \$1.00). It is an authoritative and complete statement by the head of the American delegation regarding the results achieved. The most important action was the general treaty of inter-American arbitration, drawn up and signed by the representatives of twenty American republics later in the same year. According to its terms, arbitration is obligatory for all justifiable causes; that is, where the parties are in conflict on a question of right, resolvable by some generally accepted rules of law. The only exceptions are matters of domestic jurisdiction and those that affect the interest or refer to the action of the state not a party to the treaty. Special and permanent commissions on conciliations were also authorized by the conference.

The treaty of arbitration and the commission on conciliation have been signed and are now in the process of ratification by the signatory states. Well may Mr. Hughes say that it was "the most complete and effective coöperation that has been witnessed in any meeting of the American republic."

In the realm of Pan-American affairs, Dr. J. Fred Rippy, professor of history in Duke University, has a well-earned reputation as an authority on Latin America, which he amply sustains in his new book, *Latin America in World Politics* (Alfred A. Knopf). His purpose is to furnish the historical setting for an understanding of the present complex situation in Hispanic America. In doing this, he traces the general outlines of the story of its relations with other leading nations of the western world. President Hoover's visit before his inauguration to South American countries served to emphasize the importance of our relations with these countries, and this

volume will help those whose interest has been aroused, as it will give American citizens a background against which to estimate the worth of our country's present activities among her southern neighbors.

A short time ago (November 1, 1929) the *Library Journal* published a selected list of books on Latin America, prepared by the World Peace Foundation (Boston). It is a carefully evaluated list of books, that will serve as an excellent guide to systematic reading in this field.

Herbert Adams Gibbons, world traveler and student of world affairs, has added to his study of the continents a volume he calls *The New Map of South America* (The Century Co., \$3.00), the aim of which is to show the place occupied by the South American countries in contemporary history. To this end Dr. Gibbons tells something about the natural resources and the history of the continent in general and then discusses the individual countries and their relation to the continent. Those who have found his similar volumes on Africa, Asia, and Europe of value will find this equally helpful. It supplements work like that of Professor Rippey and enables the reader to inform himself quickly and authoritatively about our neighbors to the south.

SO MANY interesting and striking things are occurring every month in our international relations that it is a matter of great difficulty for one to keep himself informed concerning them. In this connection Raymond Leslie Buell, with the aid of the staff of the Foreign Policy Association, has done a remarkably helpful piece of work in his volume, *Europe: a History of Ten Years* (The Macmillan Co., \$2.50). In it we have information about the principal events of the decade, including an account of the recent accord between the Italian government and the holy see, and the main features of the new plan for the settlement of the reparation problem and the organization of an international bank. Mr. Buell writes with ease and at times with an undisguised favoritism, which is perhaps out of place in a chronicle, but which really adds to its interest. He seems to like England and Germany much better than France and Poland, and has a very strong love for Czecho-Slovakia. If only someone would do for China what Mr. Buell has done for the major part of Europe (and I say major part of Europe, because, curiously enough, he omits Spain in his discussions), it would be most helpful.

Another highly informing book in the same field is Frank A. Magruder's *National Governments and International Relations* (Allen & Bacon, New York), a text book designed to promote that understanding and justice that will make all nations friends. It is full of information and enlightening comments and views, which make it a handy book of reference, as well as a good text book.

What Happened in Palestine (The Stratford Co., Boston, \$2.00) was written on the ground by Maurice Samuel. It is, so far as I know, the first connected description by an eyewitness of the recent events in the Holy Land, which startled the whole civilized world. Mr. Samuel is a well known writer on Palestinian questions and has been making that country his home. He therefore writes as one who has first-hand knowledge and a direct stake in the country.

As a practiced writer, he gives force and effect to the facts which he sets forth and he endeavors to answer questions which the world has been asking: "What is the Meaning of the Rising?" "Was it an engineered or a spontaneous movement?" "Is there any evidence of planning?" "How much did the British administration know?" "What has been its attitude?" "Who was to blame?" "What is the view of the Jews and the Arabs?" It is needless to say that those who are concerned over the situation will find the book most helpful.

A very interesting brochure has come to me from Prague, entitled *Ten Years of Czecho-Slovakian Politics*, by J. Borovicka (published by the Orbis Publishing Co., Prague) that gives a lot of helpful data of value to the American reader.

CATHEDRAL IN SPAIN

DARKNESS and mystery—candles ablaze:
Veiled, haunting faces—vestments aglow:
Silence and sacring bell; poverty—wealth of days,
Children of faith with heaven here below.

MARGARET E. HENRY.

THE DEVIL AND THE LAUSANNE CONFERENCE

A Reply to Dr. William E. Barton

BY SIR HENRY LUNN

EDITOR, "REVIEW OF THE CHURCHES"

AN ARTICLE appeared in the *Christian Century* in December from the pen of that distinguished Congregational minister, Dr. William E. Barton, attacking with great vigor the work of the World Conference on Faith and Order held at Lausanne in 1927, and carried on since then by the powerful Continuation Committee of this conference. In view of the tone of the article it is not surprising to learn according to Dr. Barton's own statement that he "and the Devil went in company to Lausanne," but it is to be deeply regretted in the interests of the Christian Church that so distinguished and powerful an ecclesiastical leader as he is should still be keeping the same company and writing articles under the same influence. It would be difficult to imagine a description of Lausanne more gratifying to the forces that hope much from the disunion of Protestantism—whether those forces are centered at the Vatican or in the obscurantist and fundamentalist Bethels in the English provinces or the Southern states, or in the Councils of Evil described by Milton. where, according to Dr. Barton, "the Devil tickles himself with his own tail" while he watches the efforts of Christian men to get nearer to one another.

Dr. Barton, although he has almost reached the class of septuagenarians, which I have entered, must be strangely ignorant of all the ecclesiastical movements of the last half century if Lausanne does not represent to him a great achievement. Those of us who have been watching the movement toward Christian unity for nearly two generations know how immense has been this achievement. One of the greatest American figures at the conference, Dr. S. Parkes Cadman, said of it truly, "The miracle is that it met at all, and did so much."

If Dr. Barton had been with us at the Grindelwald Conferences, 1892-95, which were the first full and free discussions between Protestant Churches since the Savoy Conference of 1662 between the Bishops and Richard Baxter and the Puritans, he would have realized how immense is the distance which we have traveled toward Christian unity in the generations which have passed since those notable Grindelwald discussions.

If he had been present at those eventful and epoch-making discussions at Lambeth, 1920-1926, between the Continuation Committee of the Lambeth Conference and the corresponding body elected by the Federal Council of the Evangelical Churches in Britain, he would not have written so slightly of the present movement toward Christian unity.

Could Dr. Barton only have joined in the great Missionary Conference at Jerusalem in 1928 presided over by Dr. William Temple, Archbishop of York, and the successor to Dr. Brent by election at the Continuation Committee last year when Dr. Temple accepted the position of president of the World Conference on Faith and Order, he would have been moved to speak with profound gratitude to Almighty God for the way in which God is leading the Churches in their endeavor to overcome the heritage of divisions which has come down to us through the ages.

Finally, if Dr. Barton had attended the Continuation Committee of the Faith and Order Conference held in Maloja last August and had listened to the discussions on reunion in India, he would have realized how important was the contribution to the solution of this great question in the East that has come from the work done by the spirit engendered at the Lausanne Conference.

The reputation of that great Christian, Bishop Brent, will survive the ill-informed and superficial criticism of Dr. Barton. That golden tongue which thrilled the Assembly in the Cathedral at Lausanne on the opening day of the Conference is silenced for all time, and cannot now reply to this attack, but it will sound through eternity gratitude to God for what His Spirit accomplished in the Conference of 1927. Dr. Barton must surely have been the only member of the Lausanne Conference listening to that memorable sermon in the great Cathedral who wondered "just how clear a vision Bishop Brent

really had of the kind of union that might prove the perfect and acceptable will of God." Most of us realize that Bishop Brent was not seeking to dictate any special scheme, but approached the problem seeking to know what was the will of God, and urging the Church to wait upon Him in prayer, for guidance as to the right kind of union. "We come here," he said, "not for controversy, but for conference."

Dr. Barton has his own views as to the right kind of union. They may possibly differ from those to which the Church will be led by the Divine Spirit. Modesty in approach to so great a question would be an addition to Dr. Barton's obvious gifts and graces.

His sneer at Archbishop Germanos when he describes him as having "sat down and wept" is not a kind or helpful remark in such an article. The statement that "hell broke loose" when Dr. William Adams Brown sent in his report suggesting that some form of inter-Communion should be adopted is a use of language that is utterly unjustifiable in a discussion of grave issues which concern the future of the Church of Christ.

The most sane sentence in the whole of this long article of Dr. Barton's is contained in the words: "Our best efforts to promote future unity now may not only be subversive of all present unity but may actually retard the ultimate unity of the whole Church. We cannot even guess what that unity will be like, or even what is desirable." These are wise words, but they only emphasize the unworthiness of his criticisms of Bishop Brent's sermon in Lausanne Cathedral and show how unnecessary is his own expression of doubt as to the kind of union that Bishop Brent had in view in that sermon. It was union according to the will of our Lord, and none of us can get beyond that as a possible ideal.

Dr. Barton's statement with regard to Bishop Brent that "He was an extreme High Churchman, who, so far as I could discover, never thought the problem through, and never reconciled his deep passion for Church union with his unalterable loyalty to the Episcopal Church," contains about as much contradiction of facts as it would be possible to pack into a sentence. Bishop Brent was only a High Churchman in the sense that the prisoner of the Inquisition in Rome was a High Churchman whose epitaph, scratched by his own hand on the prison wall, was found in 1870 when Rome was taken: "Blessed Jesus, they cannot cast me out of Thy true Church." To say that Bishop Brent never reconciled his passion for Church union with his unalterable loyalty to the Episcopal Church is to make a statement contradicted by the Bishop's whole life record. His fellow Churchmen, who took a narrower view of ecclesiastical matters than he did, found much to criticize in the way in which he subordinated his loyalties to the Episcopal Church to his great mission to promote the union of Christendom.

It is to be regretted that Dr. Barton's immense influence should be used to belittle the work done at Lausanne. In any case it is deplorable that such a prominent leader of the American Churches should write of such a gathering in the history of the Church in this spirit of cheap jibing and sneering at one of the best men whom God has given to the Church of this generation. "Mockery is the fume of little hearts," and it ill becomes those who are seeking to advance the Kingdom of God and who were privileged to take part in such a memorable gathering as that of the World Conference on Faith and Order at Lausanne in 1927.

If we study, *sub specie eternitatis*, the work done and the advance toward Christian unity achieved at Lausanne being maintained and increased by the Continuation Committee of the World Conference on Faith and Order, we shall justly condemn such superficial sneers at this great work of God. We shall get on with our task assured that God is with us and that therefore it matters not who is against us. We shall say to our critics, whether of the Vatican or of its extreme opponents, what Nehemiah, when he was rebuilding the Temple, said in reply to the mockery of Sanballat, Tobiah, and Geshem, "We are doing a great work; why should the work cease while we leave it and come down to you?"

Love in the end is unconquerable. You may crucify it, but it will rise again. God can do only what love can do; but love can go on loving all the time, even when it is hurt most.

—BISHOP FISKE in *Calvary To-Day*.

A BELOVED AMBASSADOR OF GOD

An Editorial Tribute in the Davenport (Ia.) "Times"

RETURNING homeward in the dusk, Bishop Theodore N. Morrison, Episcopal Bishop of Iowa, was overtaken by death. The tragic manner of his passing intensified the shock which the community sustained as word of the fatality spread.

An ambassador of the Kingdom of God, the instrument of tragedy was the vehicle to convey him to the Celestial Court. A bloom of spiritual grace, he takes his place in the eternal gardens. The fragrance of his saintly life will cling like incense to those surroundings sweetened by his kindly presence.

The Episcopal Church loses a wise counselor; the diocese of Iowa a beloved and able administrator; the cathedral a true spiritual father. His more than fifty years in the ministry were fruitful, his record a distinguished one.

To those outside his spiritual domain, he represented the highest type of Churchman. Deeply religious and of gracious personality he radiated those loftiest virtues, which win homage from all appreciative of their beauty and worth.

The sweet simplicity, the gentle manner, the serenity of mind of the Bishop made him at once a man apart and yet there was withal a sympathy and a breadth of understanding, which is kindness bespoke, that brought him very close to those outside his fold. For they discerned in his personality the essence of true democracy, a capacity to recognize the variants of human nature. His judgments were ever tempered with charity and sympathy. To the man that sought justice and righteousness there was added a heart full of pity.

In him goodness and intelligence were combined. From this union of the mental and the moral came a life of admirable simplicity.

His personality was invested with the rare quality which Phillips Brooks, another Bishop of the Episcopal Church, in his imperishable funeral oration in Independence Hall where the body of Lincoln lay in state described as a "glorified childlikeness, that highest reverent simplicity which shames and baffles the most accomplished astuteness."

The keynote of his life was unselfishness. His friendships were as wide as the race of man.

He was beloved by those of other faiths because he always treated with the greatest respect the religious beliefs of others. No Churchman we have ever known had so great a following among those outside his spiritual realm. It was his by virtue of his tolerance, which sprang from a spirit singularly humane, sympathetic, intelligent, and broad and expansive enough to embrace all.

His life was a labor of love. In his solicitude for his work and the spiritual welfare of his children he was indeed a true disciple of Christ. Even in his later years he was eager and untiring in his priestly ministrations. The influence of his teachings and his high-minded idealism will remain as virile as his memory is fragrant.

Enriched is the community over which the mellow glow of so beautiful a character casts itself. For thirty years Davenport has been inspired by his life and works. Though intensely devoted to his diocesan responsibilities, his influence was felt locally in many of the movements which promoted the civic welfare. His instincts were the finest, his loyalties unflinching. He was disregardful only of the material things of life. . . .

"E'en as he trod that day to God
So walked he from his birth
In simpleness and gentleness
And honor and kindly mirth."

Such a soul reflects the friendliness of God who gave it. His memory will be revered as long as men give primacy to those enduring qualities of true greatness.

The embodiment of all that is best in human nature, personifying during an active life all that we associate with the highest attributes of his priestly calling, his spirit hovers as a quiet benediction.

LEARN to radiate joy, fling out your gladness without reserve; shed it in the home, on the street car, in the store, everywhere, as the rose sheds its beauty and gives out its fragrance.

—Orison S. Marden.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

A PROVINCIAL ADVISORY COMMITTEE

To the Editor of *The Living Church*:

I VENTURE to suggest that provincial synods might give needed assistance to bishops and parish priests by appointing a committee of advice on doubtful questions of discipline, especially those which arise from the lack of moral certainty in civil and canon law.

During the years of my active episcopate, many cases have been submitted to me by the clergy in which the laws of my state (New York) have lent themselves to a miscarriage of justice, and the canons of the Church have indicated no definite course of action.

To be explicit, the law of this state permits the courts to issue a decree of divorce in which one of the parties is pronounced guilty and the other is declared to be innocent. Such decree, when submitted to the Bishop, is supposed to furnish *prima facie* evidence that a minister of this Church may legally and canonically officiate at the marriage of the "innocent party," with the proviso "that it shall be within the discretion of any minister to decline to solemnize any marriage."

As a matter of fact, the party who has been declared "innocent" may have been actually guilty, or the one who has been pronounced guilty may have done no wrong beyond furnishing technical evidence of an offense which has not been committed. This process of collusion has been employed out of a chivalrous desire to shield the guilt of another, or to bring about a separation which was sought on grounds which are not recognized in this state. It thus happens that a decree which is issued on true evidence may be a blind guide to those who are responsible for the exercise of spiritual discipline on a foundation of real morality.

The matter enters upon another stage of complexity when the clergy are called upon to deal with the status of communicants who have contracted marriages contrary to "the Word of God and the discipline of this Church." Such cases must be referred to the Bishop "for his godly judgment," and when so referred, the Bishop will bear in mind that persons may be repelled from the Holy Communion "under the rubrics." Turning next to the rubrics, the Bishop will note that the person to whom the sacraments have been refused is believed to have lived or acted "so that the congregation be thereby offended." This seems to require that the "godly judgment" of the Bishop should be given with due regard to the fundamental morality of the matter and in such a way that the congregation may be satisfied that true standards of morality have not been lowered.

If all those to whom the Church must minister had been trained from their youth to know and accept uniform codes of morality, or if they had even a rudimentary idea of discipline, the way would be easier for those who have to deal with the facts of present-day life, but bishops and clergy who are sincerely desirous of acting in accordance with the teaching and spirit of their Master must have frequent occasion to ask, "What would He have me to do in this case?"

After twenty-five years of varied experience in such matters, and having had the sympathetic aid of many wise and devoted priests, I am of the opinion that no law can establish perfect justice in these perplexing matters and that no single Bishop is a sufficient guide to a "godly judgment" in these things.

For this reason I believe that our provincial synods will do well to consider the possibility of appointing an advisory committee to which questions of morality and discipline might be referred with the approval and consent of the Bishop of the diocese. . . .

Albany, N. Y. (Rt. Rev.) RICHARD H. NELSON.

THE ANGLO-CATHOLIC CONGRESS

To the Editor of *The Living Church*:

I AM TRYING to secure a list of the American clergy who purpose attending the Anglo-Catholic Congress in London next summer. It will be a convenience to the committee in London. Will the brethren who purpose attending kindly send me their names on a postal card?

West Park, N. Y. (Rev.) S. C. HUGHSON, O.H.C.

THE GOSPEL OF JESUS CHRIST

To the Editor of *The Living Church*:

I VERY MUCH hope that *The Gospel of Jesus Christ* (Robinson) will be made into a pamphlet, as suggested in your issue of January 11th. It would, I think, be very helpful. I would be able to use at least one hundred of them. Please make them small enough to go into an ordinary envelope.
Prescott, Ont. (Rev.) C. PATERSON SMYTH.

To the Editor of *The Living Church*:

I SEE that someone has beaten me to it in requesting a reprint in pamphlet form of Miss L. L. Robinson's *The Gospel of Jesus Christ*, printed in your issue of December 21st. This is such a concise, yet complete, statement of the Gospel story, that I feel certain it will fill a wide demand for just such a story.
Nashville, Tenn. LOUIS D. WALLACE.

To the Editor of *The Living Church*:

BY ALL MEANS give us Miss Robinson's *Gospel* in booklet form—as attractive as possible. It is admirable.
Great Kills, L. I., N. Y. (Rev.) LEFFERD M. A. HAUGHWOUT.

[Typical of many similar comments are the above. What choice can the Editor have but to yield? *The Gospel of Jesus Christ*, compiled from scriptural sources by Miss L. L. Robinson, printed in two colors, illustrated, bound in attractive colored paper cover, will be published about February 1st by Morehouse Publishing Co. Price, five cents per copy; in quantities of one hundred or more, \$4.00 per hundred.—EDITOR, L. C.]

"CANON 23"

To the Editor of *The Living Church*:

I CAN TELL you exactly what would happen if we were to lend one of our churches to one of the denominations, and allow them to bring in their Communion table and conduct a Communion service according to their custom [L. C., January 11th]. Very many of our people would be so delighted at such an example of friendliness that they would attend the service and would receive Communion from the hands of the minister of the denomination.

We shall have to consider whether this is what we want to happen, but I am convinced it would most certainly happen, for I have discussed this matter with very many of our people in small places, and they have been quite surprised when I have explained to them the Church's attitude on the matter.

And this is the real danger that awaits us when we invite all and sundry to receive Communion in our service. This action of ours may be justified by certain arguments, possibly; and certainly the communicants will receive a real and genuine gift whether they know it or not. (I will stand to this.) But our people's minds are confused, so much so that they will very often receive Communion in any denomination where they are welcome.

I am glad this question has been raised, for the matter should be threshed out.

McComb, Miss. (Rev.) EDWARD G. MAXTED.

"SILENT RECITALS"

To the Editor of *The Living Church*:

THE QUESTION of the tones of voice required to be used in the recitation of Mass is a thorny question, which seems to be a hardy perennial. Fr. Burnett [L. C., January 4th] takes issue with Fr. Burnie's contention that unrepaled canon law requires the use of the three tones of voice in celebrating Mass. The chief error in Fr. Burnie's argument, according to Fr. Burnett, is the rubric inserted in the book of 1549 immediately before the Canon requiring the distinct recitation of the Canon in a singing or speaking voice. Fr. Burnett goes on to say that the new law set up by this rubric has never been repaled. I do not find it continued in the second book of Edward VI, nor in the 1662 book. If the law as stated by Fr.

Burnie was repealed by the insertion of the rubric in 1549, does not the omission of that rubric constitute a repeal of the 1549 change? Or at least leave the tone of voice open to the discretion of the celebrating priest?

And if Fr. Burnett is to use the rubrics of the Book of 1549 as a standard so far as the tone of voice is concerned must he not also use it as a standard for the other ceremonial actions of the celebrant at Mass? If he does not so interpret other rubrics is he not guilty of illogical pleading and eclecticism? But Fr. Burnett in other matters departs from the standard established in 1549 and returns to the traditional use. In his *Low Mass Ceremonial: In accordance with the English Rite as set forth in the Book of Common Prayer* (William Green: New York, 1921, page 21), in giving directions to the celebrant after repeating Christ's words, he says, "After he has said the words of consecration . . . he genuflects . . . rises . . . and elevates the host in a perpendicular line above the paten to a point a little above his head, holds it there for an instant, and at once lowers it. . . ." Similar directions are given for the elevation of the chalice. Returning to the rubrics of the 1549 book we find that at a point immediately after the recitation of Christ's words this rubric is inserted: "These words before rehearsed are to be said, turning still to the altar, without any elevation or showing the Sacrament to the people." Not only does Fr. Burnett teach others to elevate, but at least on the one occasion that I heard Mass in his church in New York, he himself elevated both the host and the chalice.

The question naturally arises: When is a rubric to be interpreted as repealing a law and when is it not to be so interpreted? Fr. Burnett cannot have it both ways.

Buffalo, N. Y. (Rev.) JOHN E. WILKINSON.

[As the question at issue is indeed a "hardy perennial," which can be argued pro and con *ad infinitum*, and as the Correspondence department is very crowded, no further communications on this subject will be printed in the near future.—EDITOR, L. C.]

THE LORD'S PRAYER

To the Editor of *The Living Church*:

IF THE Rev. Walter Lowrie [L. C., January 11th, p. 369] means, or alludes to, Bishop Garland as the "bishop . . . protesting against the Preface to the Lord's Prayer," I consider that unfair, as what Bishop Garland expressed objection to [L. C., November 2d, p. 25] was the unconstitutionality of the thing, *i.e.*, the Prayer Book's editing committee ignoring the rights of the General Convention by causing to be printed upon page 82 of our 1928 Communion office Book of Common Prayer "we are bold to say" when the General Convention had adopted "let us say." WILLIAM STANTON MACOMB.

Germantown, Philadelphia.

[Here is another subject that is now entitled to a well-earned rest.—EDITOR, L. C.]

ARCHDEACON WEBBER'S MEMORIAL

To the Editor of *The Living Church*:

I HAVE noticed in a recent issue the article by Dr. C. Thomas Eapen of Travancore, South India, on Dr. Eapen's school and Archdeacon Webber. I wish heartily to commend the work that Dr. Eapen is doing. I know him very well and am in constant communication with him. He was my roommate at General Theological Seminary and I have every confidence in him.

Personally I help Dr. Eapen with money as often as I can, and I supply him with the *National Geographic*, the *Churchman*, *THE LIVING CHURCH*, and the *Atlantic Monthly*. He can use other good magazines in his library. They should be addressed to him at Adur, Travancore, South India.

I sincerely trust that enough contributions of money will be sent in to provide a suitable memorial to Archdeacon Webber at Sasthamkotta. (Rev.) NEIL E. ANNABLE.

North Braddock, Pa.

To the Editor of *The Living Church*:

YOU ARE doing a worthy thing in attempting to raise a fund for the establishment of a central hall in the Sasthamkotta Residential School in memory of the late Archdeacon Webber. I hope that the amount desired will not be long in accumulating.

I am one of the few who came in contact with, and who spoke with the unselfish archdeacon just before his passing. He was conducting a mission in St. John's Church, Huntingdon, Pa., and I remember with delight his last sermon which was about the glory of the next life. As a college junior then, and a candidate for holy orders, I was greatly inspired by his eloquent words. Since I expect to enter the seminary next

fall the recollection of fellowship with Archdeacon Webber inspires me on to higher attainments.

It is only right and proper that a memorial should be dedicated to him, and I hope to be able to send to you, before long, a liberal donation from St. John's parish, where he performed his last work. FREDERIC WITMER.

Juniata College, Huntingdon, Pa.

TOO MUCH CONTROVERSY

To the Editor of *The Living Church*:

I HAVE never before written a word for the Correspondence column of your paper, but I would like to register in a very few words my emphatic disapproval of the controversial tendency of the letters printed in your Correspondence column and in many of the articles which you print in your paper. I am a small town parson and take *THE LIVING CHURCH* solely for the purpose of keeping myself in touch with the activities of the Church throughout the world and to read the constructive articles written by the great leaders of the day.

To a Churchman who is neither High, Low, nor Broad, but just a Churchman, it is rather annoying to see printed, week after week, letters which can have no better possible purpose than the expression of the various views of extremists, stirring up controversy, and troubling the hearts of many good Churchmen throughout the country. It seems to me that much would be gained if you would omit from your pages those articles and letters which arouse strife and contention and serve as an incubator for dissension.

I love *THE LIVING CHURCH*, but please cut out the squabbling and devote more space to correspondence and articles that will make a real contribution to the advancement of the kingdom of our Lord and Saviour, Jesus Christ.

Marion, S. C. (Rev.) HARRELL J. LEWIS.

To the Editor of *The Living Church*:

IT HAS BEEN my pleasure to read various Church papers during the past thirty-five years out of which, up to the past few years, I have found much spiritual refreshment, but it seems that at the present time most of them have lowered their standards to controversial mediums. This is especially true with the periodicals of the Protestant Episcopal Church.

The questions which are most widely discussed seem to be Apostolic Succession, Anglo-Catholicism, Reserved Sacrament, Is the Episcopal Church Protestant or Catholic?, and last but not least the unfortunate episode at St. George's, New York. The matter of apostolic succession is an historical fact and requires no discussion, but the other various points of view are merely "theological fancies" and do not concern the laity the least.

May I ask you why it is necessary to submit your columns to such unedifying controversies, when we should live in the spirit of the Master and have unity and concord? Are we drifting back to Pharisaism and fourteenth century Romanism, removing the Christ from Christianity and substituting Constantinian fancies, or what is it all about?

Many of our rectors wonder why their congregations do not manifest more interest in Church papers, but the answer is very simple. They are not at all concerned with the questions at issue. What the laity need most is light and more of it—the "Light of the World," and leave out the theoretic complexes.

O ye men of the cloth, this generation must build up or tear down for the next generation and you should remember the words of our blessed Lord when he said: "As My Father hath sent Me, so send I you," and ask yourselves whether you are building up the Kingdom or more sects.

"By their fruits shall ye know them."

Glen Ellyn, Ill.

C. A. STULTS.

THE CONFRATERNITY OF UNITY

To the Editor of *The Living Church*:

INASMUCH as inquiries have been addressed to me on the supposition that, because the Confraternity of Unity has its postal address in Boston, the Society of St. John the Evangelist is responsible for the Confraternity of Unity and its activities, please let me state through your paper that the Society of St. John the Evangelist has no connection with the Confraternity of Unity, and that no members of the society are members of this confraternity.

Cambridge, Mass.

(Rev.) SPENCE BURTON,
Superior of the American Congregation of
the Society of St. John the Evangelist.

BOOKS OF THE DAY

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

IT is interesting to compare two recent guides to the devotional life: *Methods of Private Religious Living*, by Professor H. N. Wieman (Macmillan, \$1.75), and *Prayer in Modern Life*, by the Rev. Francis Underhill (Mowbray, Morehouse \$2.00). The two authors have one common aim, to help their fellow men to pray; but they are poles apart in outlook, starting point, and method.

Professor Wieman apparently lives in deadly fear of not being intellectually up-to-date. The devotional life must be shown to be independent of the garnered wisdom of the Christian Church, a valuable human activity no matter how much or how little one knows of God, "God is that which progressively and in greatest measure increases the value of existence. The progressive integrating process of the universe is what does this. Hence it is God" (p. 59). "God is the integrating process at work in the universe. Worship is the way we press the button, that is, establish the mental attitude and consequent behavior, and so make those connections through which the work of God can fulfill itself to the end of maximum good" (p. 28). "Jesus expressed the first act of worship by the words: 'Our Father who art in heaven, Hallowed be Thy Name.' It is not a state in which one is thinking about anything in particular. One is simply relaxed, waiting and endeavoring to be filled with the consciousness of that encompassing and sustaining and integrating reality which, if he is psychologically capable of using the word God, he calls God" (p. 23). "Jesus expressed this second act of worship by the words: 'Thy kingdom come. Thy will be done, On earth as it is in heaven.' The "kingdom" was Jesus' word for the total maximum of possibility for good which can be accomplished in us and through us, and round about us, in so far as we make right adaptation to God" (p. 25). One would have more patience with the professor's exposition of how to build up the devotional life on these lines if the books contained more thought and less homiletic. Unfortunately there are pages and pages of platitudes clothed in passages of pulpit grandiloquence, a frequent use of "evocative" language where "indicative" would be preferable—to use the terminology of his earlier and better days before he had given up thinking for preaching.

Father Underhill, on the other hand, is not ashamed to think of prayer as Man's communion with the God revealed in Jesus Christ and personally known to His worshippers. We do not have to start absolutely afresh, speculating about a "that which." "Our religion rests in the final resort on our belief that throughout history God has been revealing and still reveals to our race certain truths about Himself which we could not have discovered for ourselves" (p. 43). We do not best prepare ourselves to receive what God has to reveal in the future by cutting ourselves off from what He has revealed in the past. We do not best assimilate the discoveries of modern science and philosophy by depersonalizing our devotions, but by enriching our personal intercourse with God by weaving into our thought of Him all that we are learning of His handiwork. Father Underhill embodies real thought in clean, workmanlike English; he speaks as one who knows by experience the Christian way of life, with its difficulties and opportunities in the present day. He has written a book which will be a real help to thousands. And in these days of behaviorist psychology, "stream of consciousness" fiction, and "debunking" biography, our hearts warm to the man who can say "to be able deliberately to choose one's thoughts; to decide which are to be entertained as healthy and invigorating; which are to be excluded as weakening or actually evil; and to hold to one's choice—this is liberty indeed! And this is the road to effective prayer, to adoration, to the ability to hear what God says to us. But it implies long discipline of the interior life" (p. 40). What shall we not owe to a teacher who can set our feet on a path which leads to such a goal as that?

ANOTHER interesting pair of books is concerned with the devotional life not of men and women in general, but of the clergy: *Twice-Born Ministers* by the Rev. S. M. Shoemaker, Jr. (Revell, \$1.50) and *Renewal of Life in the Clergy*, by Fr. David Jenks, S.S.M. (Longmans, \$1.40). Mr. Shoemaker, as is well known, is rector of Calvary Church, New York City, and is closely associated with that movement which it is so convenient to refer to as Buchmanism, but which courtesy requires us to describe by the more cumbersome title of the First Century Christian Fellowship. His book is a series of sketches showing how that movement has touched the lives of some thirteen ministers, bringing with it a deepening and quickening of spiritual life. In foreword and concluding chapter the author expounds further the way of life illustrated in the body of the volume, and describes the first steps by which a man may be led to share in it. It is clear that the F.C.C.F. is developing after the manner of a Religious order. No one can read this book open-mindedly without acknowledging that to many men and women in this twentieth century God is giving the vocation to follow Him in the way therein described. Sometimes there are traces of a tendency to think of it not as a special vocation, but as the one and only way of living the Christian life to the full. But what Religious order has even entirely escaped the infection of this error? This book should move us not to criticism but to thanksgiving—thanksgiving that amid the paganism of our age the Spirit of God has given us the encouragement of this evidence of His power to kindle the lives of men.

It is indeed a good thing to be twice-born. But there is not much point in being born once, twice, or a dozen times unless one is going to grow up, and it is in growing up as members of God's family that we discover the truth of the saying that surrender to God is not an act but a process—a life-long process. Often in that process we discover unexpected difficulties and disappointment, we discover how much of the old Adam in us takes an unconscionable time a-dying. As Bishop Paget used to say, it is the distance, not the pace, that tries us. And then we thank God for such a book as that of Father Jenks. He has an almost uncanny insight into our weaknesses and our needs, and from his ripe experience gives us help and encouragement. It is a book which bishops would be wise to order by the dozen and give to their clergy with instructions to study it in Lent. Father Jenks is old enough and wise enough to know that God does not call us all to walk along precisely the same path of Christian endeavor; He welcomes different expressions of the Christian life, that the Body of Christ may be enriched by variety of vocation. Whatever our Churchmanship, Father Jenks "speaks to our condition."

One cannot read either Father Underhill or Father Jenks without receiving the impression that these men know what they are talking about. There is no more excuse for being content with thinking about God as "that process which integrates" than there is for thinking of an atom as a motionless bit of grit. As a lifetime spent in the study of atoms enables a Professor Eddington to speak with authority on their nature, so a lifetime spent in walking with God enables such men as these to speak to us of Him. Does not the same entirely rational humility which leads us to sit at the feet of an Eddington when we wish to learn about atoms require us also to listen to an Underhill or a Jenks if we wish to learn about God?

L. H.

THE LATE Camden M. Cobern's justly popular *The New Archaeological Discoveries in Their Relation to the New Testament* (Funk and Wagnalls) has reached its ninth edition. A thirty page supplement written by Dr. G. W. Gilmore carries the record to the middle of the year 1929.

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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 Circulation Manager, **HAROLD C. BARLOW.**
 Advertising Manager, **CHARLES A. GOODWIN.**
 Published by the **MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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Church Calendar



JANUARY

- 25. Saturday. Conversion of St. Paul.
- 26. Third Sunday after Epiphany.
- 31. Friday.

FEBRUARY

- 1. Saturday.
- 2. Fourth Sunday after Epiphany. Purification B. V. M.
- 9. Fifth Sunday after Epiphany.
- 16. Septuagesima.
- 23. Sexagesima.
- 24. Monday. St. Matthias.
- 28. Friday.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 27. Christ Church, Hackensack, N. J.
- 28. St. Mark's, West Orange, N. J.
- 29. Grace Church, Union City, N. J.
- 30. Trinity Church, Trenton, N. J.

FEBRUARY

- 1. Sisters of St. Anne, Kingston, N. Y.

CALENDAR OF COMING EVENTS

JANUARY

- 28. Conventions of Duluth, Missouri (to elect Bishop Coadjutor), Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Liberia.
- 29. Conventions of Dallas, Los Angeles, and Oregon.
- Convocations of Porto Rico and Utah.

FEBRUARY

- 3. Conventions of Kansas and Olympia. Convocation of Haiti.
- 4. Conventions of California, Chicago (to elect Bishop Coadjutor), and Lexington.
- 5. Convention of Michigan.
- 9. Convention of Iowa. Convocation of Salina.
- 10. Convocation of the Philippines.
- 12. Meeting of National Council. Conventions of Colorado and Sacramento. Convocation of Arizona.

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

APPOINTMENTS ACCEPTED

OVERS, Rt. Rev. **WALTER H., S.T.D.**, retired Bishop of Liberia; to be rector of Grace Church, Hastings on Hudson, N. Y.

BIHLER, Rev. **W. C.**, formerly rector of Christ Church, River Forest, Ill. (C); rector of Christ Church, Woodlawn, Chicago.

BRADDOCK, Rev. **GUILBERT C.**, formerly assistant at St. Ann's Chapel for Deaf Mutes, parish of St. Matthew and St. Timothy, New York City; to be vicar of the same.

CHARLES, Rev. **REGINALD E.**, rector of Christ Church, Adrian, Mich.; to be rector of Church of the Epiphany, Detroit, Mich. Address, 2114 Cadillac Blvd., Detroit. March 1st.

DEAN, Rev. **STANLEY I. W.**, formerly non-parochial priest of the diocese of Pittsburgh; to be rector of Church of the Holy Communion, Liberty, N. Y.

EASTMAN, Rev. **R. W.**, formerly in charge of St. Mary's Church, Gatesville, N. C. (E.C.); to be rector of Galilee Church, Virginia Beach, Va. (S.V.) Address, Galilee Rectory, 19th St., Virginia Beach.

FLEMING, Rev. **FREDERIC S. D.D.**, rector of St. Stephen's Church, Providence; to be vicar of Intercession Chapel, Trinity parish, New York City. About April 1st.

GRAY, Rev. **ARTHUR P.**, formerly rector of Good Shepherd Church, Forest Hill, Va. (S.V.); to be rector of St. John's, St. David's, and St. Stephen's parishes, Virginia. Address, West Point, Va. February 1st.

GURY, Rev. **DON MUNGER**, of Waterloo, Ia.; to be rector of St. Paul's Church, Watertown, Wis. (Mil.) Address, 409 Second St., Watertown, Wis.

JORDAN, Rev. **C. H.**, formerly of Weldon, N. C.; has become priest-in-charge of All Saints' Church, Tarpon Springs, and St. Stephen's, New Port Richey, Fla. (S.F.)

LANE, Rev. **HENRY G.**, formerly rector of Good Shepherd Church, Raleigh, N. C.; to be rector of St. Mark's Church, Richmond, Va. February 1st.

OHSE, Rev. **ALBERT**, formerly priest-in-charge of All Saints' Church, Mariners Harbor, New York City; to be assistant at Christ Church, Broadway and 71st St., New York City. Address, 211 W. 71st St., New York City.

PATTON, Rev. **J. LINDSAY**, formerly rector of St. Mark's Church, Mesa, and vicar of Ascension, Chandler, Ariz.; to be rector of St. Andrew's Church, Nogales, Ariz. Address, 559 Crawford St., Nogales.

PICKELLS, Rev. **JOHN R.**, formerly rector of Grace Church, Freeport, Ill. (C); to be rector of Trinity Church, Chicago.

PUTMAN, Rev. **LANSING G.**, formerly priest-in-charge of St. Andrew's Church, Arlington, N. Y.; to be assistant at All Saints' Church, Atlantic City, N. J. Address, 3200 Atlantic Ave., Atlantic City, N. J.

RINBLE, Rev. **ARTHUR LEE**, formerly non-parochial priest of diocese of Alabama; to be rector of Greenway Court parish, Clarke Co., and St. Thomas' and St. Stephen's Churches, in Frederick county, diocese of Virginia. Address, White Post, Va.

RUSSELL, Rev. **JAMES ALVIN**, formerly vice-principal of St. Paul Normal and Industrial School, Lawrenceville, Va.; to be principal of the same.

SKOTTOWE, Rev. **J. COULSON**, formerly priest-in-charge of St. Katharine's Mission, Pensacola, Fla.; to be priest-in-charge of St. Luke's Church, and adjacent missions, Hawkinsville, Ga. Address, St. Luke's Rectory, Hawkinsville, Ga. February 1st.

THOMPSON, Rev. **HAROLD H. R.**, formerly non-parochial priest of diocese of Albany; to be priest-in-charge of St. Andrew's Church, Arlington, N. Y.

WEAVER, Rev. **VERNON A.**, formerly in charge of Trinity Church, Milton, Vt.; has become curate at Trinity Church, Waterbury, Conn.

WEBSTER, Rev. **FRANCIS E.**, formerly rector of Christ Church, Waltham, Mass.; to be rector of Christ Church (Old North), Boston. February 1st.

RESIGNATIONS

DOWNMAN, Rev. **JOHN V., D.D.**, as rector of All Saints' Church, Richmond, Va.; to retire when a new rector is secured.

THOMPSON, Rev. **WALLACE F.**, as rector of St. John's Church, Mount Morris, N. Y. (W.N.Y.)

WINTER ACTIVITIES

ROSE, Rev. **L. A. S. R.**, rector of Church of the Transfiguration, Brooklyn, has been granted a leave of absence on account of ill health, and will sail January 29th on a Mediterranean cruise. He expects to return home before Easter.

NEW ADDRESS

GAIRDNER, Rev. **JAMES C.**, recently retired, has taken up his residence at Hamilton, Ont., Canada.

TEMPORARY ADDRESS

Pending the building of the new mission house at Oneida, the Rev. Laurence H. Grant, missionary at Church of the Holy Apostles, Oneida, Wis., has been placed in charge of Church of the Blessed Sacrament, Green Bay, Wis., and may be addressed at 825 N. Webster St., Green Bay, Wis.

CORRESPONDENTS FOR THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

MICHIGAN—Omit, Rev. A. N. McEvoy, St. Paul's Cathedral, Woodward at Hancock, Detroit, Mich. *Deceased.*

BORN

VAN ZANDT—A daughter, **NANCY**, to the Rev. and Mrs. Malcolm J. Van Zandt, Detroit, Mich., Saturday, January 11, 1930.

DIED

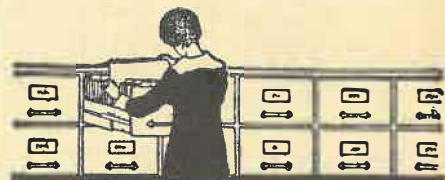
BEDFORD-JONES—**HENRIETTA LOUISE BEDFORD-JONES**, wife of the Rev. William Bedford-Jones, rector of St. James-by-the-Sea, La Jolla, Calif., entered into the life eternal on Sunday, January 5th, after a short illness.

The funeral was held in La Jolla Memorial Chapel (as the new church is in process of erection) on January 7th, Bishop Stevens officiating, assisted by Dean Charles L. Barnes and several of the clergy.

BEHLENDORFF—Entered into life eternal, Miss **EMMA E. BEHLENDORFF**, suddenly, at the home of her niece, Mrs. Robert E. Rew, Spring Valley, N. Y., January 5th.

WILLIAMS—Entered into life eternal on December 11th, **THOMAS JOHN CHEW WILLIAMS**, son of the Rev. Henry and Priscilla E. Chew Williams of Calvert Co., Md., and judge of the juvenile court of Baltimore, and a vestryman of St. Michael and All Angels' Church.

INFORMATION BUREAU



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

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

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

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

MEMORIAL

Soule, Dr. A. W.

ANDREW W. SOULE, D.D.S., passed to life eternal January 8th, after a brief illness with pneumonia.

A faithful communicant of St. Paul's, Burlington, Vt., his great joy was the early Mass. There the Divine Lover gave him strength to lead a life of renunciation and complete consecration. As St. Andrew of old, he made it his vocation to bring others to our Lord in the Anglo-Catholic faith.

"As of old, St. Andrew heard it

By the Galilean Lake,

Turned from home, and toil, and kindred,
Leaving all for His dear sake."

"The souls of the faithful to the mercy of God. Rest in peace."

RESOLUTION

Rt. Rev. Theodore Nevin Morrison

A minute unanimously adopted by the Bishop, Clergy, and Lay Officials of the Diocese of Iowa, at a meeting in the cathedral parish house, following the burial of the Rt. Rev. THEODORE NEVIN MORRISON, D.D., LL.D., third Bishop of Iowa, Tuesday, December 31, 1929.

"He went in and out among us for 10, these many years: Thirty! He was become part of our life's landscape; a venerable figure, walking our streets; visiting our homes and our churches; preaching the Word with insight and with power; ministering at our altars. A good neighbor, a friend, a citizen-statesman, a man, priest, preacher, a Bishop in the Church of God. None crossed his path but to remember him and honor him.

"This practical mystic, this spiritualized intelligence, because he believed in God, believed also in men and honored them with his service. He lived as a successor of the poor fishermen of Galilee and walked in the steps of their divine Master and his.

"Nurtured in the bosom of the Church, he knew and loved her ways and was jealous of her good name. And though he came to a place of power, his episcopate was a manifestation of growth in the wisdom of love, and his ministry among us was a symbol visible of direct loyalty to the redemptive Personality of the Incarnate God, whom he apprehended with his mind, adored in his soul, and served with intelligence and humility all the days of his earthly ministry.

"Courtly in deportment, in speech gentle; tender of heart and full of forgiving grace, his sympathy was redemptive, his attitude of soul and mind winsome and persuasive. The sweep of his mind was alien to no human interest. The insistence of his kindness subdued men to his will, and his transparent humility won men's affection and lasting devotion.

"Some will think of him as a Bishop in the Church of God; others will see in him the leader of a diocese full of exacting duties and fatiguing errands. Some will think of him as an able, practical administrator of diocesan institutions. He was all of these, and more. For us he will remain what at the core of his soul he was, a sensitive, firm, gentle man, full of daring kindness, who turned not his face from those who needed him.

"Those who were enriched by his fellowship, and were privileged to share the precious gift of his friendship, began to build their little worlds firmly on those foundations. His sudden passing has rudely shaken those worlds and left us a bit desolate. We who knew him in this life know all the better for that experience the significance of Christian character and the implications of faith in God. Full of years, in his tragic death he leaves us poorer on earth, but makes the life to come more attractive, and the great adventure a more wistful and exhilarating anticipation.

"As he approaches the nearer presence of God

'All the way attended

By the vision splendid'

we know he will hear the music of his favorite text:

'Eye hath not seen, ear hath not heard,
nor hath it entered the heart of man to conceive what good things the Lord hath prepared for them that love Him.'

"We know that for him faith has become sight, and that his portion is assuredly in heavenly places in Christ Jesus.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

NEW YORK—In Hsiakwan, diocese of Shanghai, part of the Church's equipment is a kindergarten, with about thirty children, which is paid for by a Mohammedan who has his own children in the school.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

PARISH IN SOUTHERN OHIO NEEDS ORGANIST choirmaster at once. Choir twenty adults, twenty boys. Large two manual organ and piano available teaching purposes. Only experienced man able to show results with adults and train boys intelligently need apply. Box 505, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, 43, MARRIED, DESIRES TO correspond with vestry of church in south or southwest. References furnished. Reply, H-509, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, 33, MARRIED, SEMINARY graduate, B.A. degree, some business experience, wishes to communicate with vestry seeking rector. Would be willing to serve a reasonable time on trial. B-504, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED ORGANIST-CHOIRMASTER of unusual ability desires position with stable parish. Successful boy-choir man and brilliant organist. Excellent record and references. Address, S-508, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AVAILABLE — EMERGENCIES or permanent engagement. Philadelphia or suburbs. Competent all types of services, advanced or simple. Mrs. M. W. DECKER. Telephone, Germantown 1908. Reference: Rector, St. Paul's parish, Owego, N. Y.

ORGANIST AND CHOIRMASTER DESIRES position. Especially capable with boy choir. Broad successful experience. Highest recommendations. Address, V-506, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER SEEKS POSITION where the best is desired and appreciated. English trained, competent, experienced, with thorough knowledge of Church services. Trainer and director of outstanding ability. Recitalist. Churchman. ORGANIST, 5541 Malcolm St., Philadelphia, Pa.

UNLEAVENED BREAD

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

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

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7) 'Phone Kensington 8499. Specialist in Textile Decorations, Furnishings, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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

CHURCH LINEN

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

PALMS FOR PALM SUNDAY

30 LBS. OF PALMETTO PALM FRONDS, delivered postpaid to any address within United States or Canada for \$5.00. Check with order, or C. O. D. Communicate J. SWINTON WHALEY, Little Edisto, S. C.

LENDING LIBRARY

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

MONEY-EARNING PLANS

SOCIETIES, ORGANIZATIONS, GROUPS, individuals, interested in money-earning plans write for special offer three exceptional fund-raisers. Satisfaction assured. Particulars free. Send name of organization or church, with rector's name and address. ADA PRODUCTS, 228 Washington St., Buffalo, N. Y.

RELIGIOUS

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

HEALTH RESORT

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

BOARDING

Los Angeles

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

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

New York City

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

Washington, D. C.

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

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

A SUNDAY RETREAT FOR WOMEN WILL be held in St. Christopher's Chapel, Trinity Mission House, 211 Fulton St., New York, on Sunday, February 2d, from 3 to 9 P.M. Conductor, the Rev. Joseph P. McComas, D.D. If you expect to make the retreat, please communicate in writing with the **SISTER IN CHARGE**, 211 Fulton St. [No charge. Offering for expenses of retreat.]

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

RADIO BROADCASTS

KFJZ, FORT WORTH, TEXAS, 1370 KILO-cycles (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. 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.

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

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:00 A.M., C. S. Time.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE REV. DR. LOUIS TUCKER, known to many of us by his books, has a son who has hitherto been serving in the navy and has become a postulant for holy orders.

Church Services

District of Columbia

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

Illinois

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

Massachusetts

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

New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

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

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

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.

Pennsylvania

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

CHURCH LITERATURE
FOUNDATION, INC.

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

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

BOOKS RECEIVED

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

Christopher Publishing House, 1140 Columbus Ave., Boston, Mass.

The Princess of the Fallen Castle. By Leon Shant. Translated by Hagop Bayatian. A Drama in Four Acts. It Happened in the Beginning of the Twelfth Century. \$1.50 net.

The Bow in the Clouds. By Eudora Belle Stout. \$1.25 net.

The Story of the Man of the Ages. Compiled and written by U. M. Grant Jefferys. \$2.50 net.

The Kind of a Man a Girl Should Marry: or The Marks of a Perfect Man. By Ruth M. Brown. \$1.25 net.

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

Be of Good Cheer. By the Rev. W. P. G. McCormick, vicar of St. Martin-in-the-Fields, London. With an Introduction by the Bishop of London. \$1.00. Publication date February 13, 1930.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Immortality: An Old Man's Conclusions. By S. D. McConnell, D.D., LL.D., D.C.L. \$1.50.

The Christian Content of the Bible: or The Bible Reduced to the Standard in Jesus. By George Holley Gilbert. \$2.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.
Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

The Church in France, 1789-1848: A Study in Revival. By C. S. Phillips, M.A., D.D., formerly fellow and lecturer of Selwyn College, and Foundation Scholar of King's College, Cambridge. \$6.00.

One God and Father of All. A Reply to Father Vernon. By Eric Milner-White, M.A., Superior of the Oratory of the Good Shepherd; Dean of King's College, Cambridge; and Wilfred L. Knox, M.A., warden of the Oratory House, Cambridge. Paper boards, \$1.00.

National Publishing Co. 239-245 S. American St., Philadelphia, Pa.

Meeting Ministers and Churches. By John R. Scotford, minister, economist, author, and lecturer. \$1.50.

PAPER COVERED BOOKS

American Association for Adult Education. 41 East 42nd St., New York City.

Alumni and Adult Education. An Introductory Survey undertaken by the American Association for Adult Education in Cooperation with the American Alumni Council. By Wilfred B. Shaw, field representative of the American Association for Adult Education; director of Alumni Relations in the University of Michigan.

American Child Health Association. 370 Seventh Ave., New York City.

Celebrating May Day in 1929.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

At the Holy Mysteries. Eucharistic Prayers from the Liturgies of the Eastern Churches. Arranged by the Rev. E. Hermitage Day, D.D., F.S.A. 60 cts.

The Perplexities of a Plain Man. Addresses delivered at All Saints', Margaret Street. By Frank Biggart, of the Community of the Resurrection. 60 cts.

PAMPHLETS

Church Historical Society. 525 So. 41st St., Philadelphia, Pa.

The Church in Mexico. By the Rt. Rev. Frank Whittington Creighton, D.D., Bishop of Mexico. Publication No. V.

Municipal Administration Service. 261 Broadway, New York City.

The Public Works Department in American Cities. By Clarence E. Ridley, National Institute of Public Administration. Publication Number 13. 35 cts.

BOOKLET

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

Worship. By Evelyn Underhill. 15 cts.

BULLETIN

Episcopal Theological School. Cambridge, Mass.

Catalogue, 1929-30.

FEAST OF LIGHTS IN ALBANY CATHEDRAL

ALBANY, N. Y.—The Feast of Lights, a service that annually attracts a large congregation from the community and vicinity of Albany, was held in the Cathedral of All Saints, Albany, on Sunday afternoon, January 12th. There was choral Evensong, with an address by the Very Rev. George L. Richardson, D.D., dean. At the end of the sermon the church was darkened, the star over the altar lighted, and three members of the choir walking in the center aisle sang "We Three Kings." Then followed the procession of the Church school children, the pupils of St. Agnes' School, and the cathedral choir, all bearing lighted tapers. The altar was ablaze with candles, from which twelve members of the Church school, symbolic of the apostles, lighted their tapers and in turn transmitted the light to those in the procession. The Bishop of the diocese gave the blessing, and the choir still bearing their tapers passed from the chancel. The beautiful Christmas crèche in the south transept was visited by scores of the congregation after the service.

BROTHERHOOD IN MARYLAND CELEBRATES ANNIVERSARY

DUNDALK, MD.—The year 1930 ends the seventy-eighth of the Protestant Episcopal Brotherhood in the diocese of Maryland and was celebrated on Sunday and Monday, January 12th and 13th.

On Sunday evening, January 12th, the anniversary service was held in St. George's Church, Dundalk, of which the Rev. James McNeal Wheatley is rector and also chaplain of the Brotherhood. At this service the Rev. Charles E. McAllister, rector of St. Michael and All Angels' Church, Baltimore, preached the sermon.

On Monday evening, January 13th, a banquet was held in the parish house of St. George's Church, and the speakers at this time were the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, and the Hon. Albert C. Ritchie, Governor of Maryland. Herbert Grimes was toastmaster.

Some Notes on Halki, an Orthodox Theological College at Constantinople

"Istanbul" New Name of Constantinople — Letters Bearing Old Name May Be Returned.

The Living Church European News Bureau
Green Acres, Wells, Eng., Dec. 24, 1929

MANY VISITORS FROM THE STATES pay brief visits to the city that, by decree of the Turkish government, we may no longer call Constantinople. [Letters addressed to the place that has been famous under that name for a matter of sixteen centuries are now liable to be returned, marked "Town not known." It is only when duly marked "Istanbul" that they have a chance of reaching their addressee.] Of these visitors, few add a look at the workings of the Orthodox Church to that rush round St. Sophia and the walls that (plus a peep at the "Old Serai") is all that cruise managers can allow to Constantinople. Thus, hardly any go to the "Phanar," that Lambeth of the Orthodox with which we hope to deal in a later article, and one may say none to the great theological college of the Orthodox that one can see on the isle of Halki as the steamer draws up to the mouth of the Bosphorus.

Yet the group of "Princes' Islands" is a part of the history of the place. In Byzantine days, they got their name from the fact that they were so very convenient as a place of exile and interment for dangerous members of the royal house, and they also carried several of the monasteries that once were numbered by the score in this district. The two things were combined at times. Theodore of Studium, when Patriarch of the capital, actually built a monastery here to be exiled to! He saw that trouble with the court was bound to come, and prepared for it, while the emperor who was ready to turn that fearless zealot out of office and capital, yet dare not send him to those distant seats of exile in Anatolia—whither Chrysostom was sent to be got rid of—and the Turks sent inconvenient civil prisoners during the war! In later days, during the Greek war of independence, many of the leading Hellenic suspects of the capital were confined here, and it must be owned that the cheerful courage they showed when waiting for doom was worthy of the French noblesse in the Conciergerie at Paris. They used to beguile the time by playing chess, and when the executioner paid his daily visit to collect those whose names were on his list for death (a Turk under these circumstances often spares you the worry of a trial), he used to draw a silk handkerchief over the necks of those whom he was bidden to take that day, as they sat at the board. The man thus marked for death always finished his game unmoved—perhaps it was etiquette to let him win it—and when it was done he rose, saluted his companions, and marched off to his fate.

The monastery that now serves as the theological college of the Orthodox was actually founded or re-founded by Photius the Patriarch, after that attack of the Russians on Constantinople which is their first appearance in history, about the year 1050, and which had as one of its incidents a pretty complete sacking of the

islands. In the year 1830 a combination of earthquake and fire ruined the ancient buildings, and the Patriarch of the day, Germanus IV, decided to adapt them as the home of that theological school that he felt the times called for in the Church.

A gift of £40,000 from a generous layman (Greeks can be generous to their Church in princely style) gave him the means, and the college was founded in spite of the protests of the conservative Fundamentalists of the day who were firmly persuaded that "learning rots all true worship and religion." Certain human types seem to be pretty constant, even in varying continents and centuries.

Here, a short time ago, there was a college that contained over 400 students, and at one time reached 700. Now the flock of the Ecumenical Patriarch has been most woefully diminished by the expulsion of the whole Greek population from Anatolia and the various autocephalous Churches of the Orthodox communion that have been recognized in the Balkans and elsewhere have naturally established their own theological colleges for men who speak their own languages.

Still, the college goes on, and in spite of Turkish discountenance has as many as eighty students at present. Turks, though they allow liberty of religion to their subjects, profess to be unable to understand the need of it. "We have chucked all that old foolishness, and are not worrying about religion or mollahs now. Why should you do it either?"

Life in the college is not luxurious, even for the staff. An Englishman who went there for a while has been known to find his digestion rise in mutiny at an unvarying diet of beans during a Lent of fifty days long. Yet, the staff hope that other Anglicans will come to them, and that they may be able to send selected students to study at English Theological colleges. An Oriental, however, is used to plainer living than we of the West, and they find no difficulty either in the regimen or in a course of seven years long. Beginning at the age of 15 or 16, and at a point when they have attained a certain grade in the "gymnasium" or ordinary school, they are given a course of three years' general education in "the humanities," followed by four more of theology and patristics. Greeks have one great advantage in this study, that they can of course study the bulk of the Fathers in their own tongue, and do not have to labor at an acquired language and script. It is also noteworthy that, to a Greek student, Church history is one continuous whole. We are only too apt to bring our general studies to an end at the Council of Chalcedon, and thereafter to confine our outlook to the story of the Church in England only. Greek text books, at least those put into the hands of the student at Halki, take a broader view, and make the one stream continuous from the days of the apostles to our own.

It may fairly be said then that Halki, while functioning under its own peculiar difficulties, does turn out educated and learned priests, to serve both in Hellas—whence many of the students come—and in what is left of the Orthodox Church in Turkey. Naturally a college that looks back to Photius as its founder is imbued with his spirit, claiming for the Orthodox

body its full right of spiritual equality with Rome. The relics that they treasure too, show their sympathy with Hellenic nationalism, for they consist of vestments given by Hypsilantes, the Greek prince of Rumania who was the first to stir in the Greek war of independence, and also (grim memorial) a fragment of that rope with which Gregory V, the martyred

Patriarch, was hanged over his own gate in Constantinople in 1825, on suspicion of sympathy with the Greek insurgents.

It is at least well that those who have interest, in America, in the modern fortunes of the Orthodox Church of the East, should know of the existence of this, her most important machine for the education of her future clergy. W. A. WIGRAM.

Dr. Frederic S. Fleming to Succeed Dr. Gates at Intercessory Chapel, New York

Alumni of G. T. S. Welcome Return of Dean Fosbroke—Establish Spanish Mission

The Living Church News Bureau
New York, January 18, 1930

THE NEXT VICAR OF INTERCESSION Chapel, Trinity parish, New York, is to be the Rev. Dr. Frederic S. Fleming, now rector of St. Stephen's Church in Providence, R. I. In making this announcement last Wednesday, the



ACCEPTS MANHATTAN CALL

Rev. Frederic S. Fleming, D.D., who will succeed Dean Gates as vicar of the Chapel of the Intercession, Trinity parish, New York.

Rev. Dr. C. R. Stetson, rector of Trinity parish, stated that Dr. Fleming would enter upon his new duties about the first of April.

This is an item of more than ordinary interest, for it concerns a work that is great both in size and influence, and also a priest whose friends are legion throughout the country. Intercession Chapel has the second largest congregation in New York, and probably in all the United States. The ministry of Dean Gates is responsible for this achievement. And he is to be succeeded by one whose pastoral and executive abilities are well known to the whole Church. Dr. Fleming rendered distinguished service as rector for twelve years at the Church of the Atonement, Edgewater, Chicago, a work which he made into one of the leading parishes of that diocese, and for the past two and a half years he has served as rector of one of the prominent parishes of New England. As a preacher, Dr. Fleming is one of the ablest that we have. That is not a personal opinion, merely, but is attested by his frequent appearance in pulpits in leading American cities and by his appointment on the faculties of such as the Gambier, Wellesley, and Racine summer con-

ferences, Church Army, and the Washington Cathedral College of Preachers. It is a most commendable appointment.

GENERAL SEMINARY ITEMS

The outstanding event of the annual dinner of the alumni of the General Theological Seminary, held last Tuesday evening, was the enthusiastic welcome accorded Dean Fosbroke. It was expressed by the largest group of the institution's graduates ever to assemble on one of these mid-winter occasions. The dean has returned to Chelsea square, splendidly restored in health and strength, following a year's leave of absence. Of special interest in his address at the meeting was the just praise he gave to the Rev. Dr. Loring W. Batten of the faculty. Professor Batten, who is soon to retire from the teaching staff, has, during the dean's absence, served admirably as the acting-dean. He has done vastly more. Lest Dr. Fosbroke should return to face the strain of a financial campaign for the seminary endowment fund, Dr. Batten undertook that, also. His success is known to the Church, already; an achievement which suggests that the goal of the fund will be reached by the continued efforts of alumni and of all Churchmen. Dean Gates and the Rev. Dr. J. R. Oliver were the other speakers at the dinner.

The seminary announces that the Pad-dock Lectures for 1929-1930 will be given by the Rev. William Cosby Bell, D.D., professor at the Theological Seminary in Virginia. His theme will be the Making and Saving of Life, and the lectures, which are to be given at 6 o'clock in the seminary chapel on January 27th, 29th, and 31st, and February 3d, 5th, and 7th, have as their respective subjects: Life, Human Life, the Conversion of Life, the Failure of Life, the Sacrifice of Life, and Eternal Life. The public is welcome at these lectures.

The recent election by the alumni of trustees of the seminary to serve from January 1, 1930, to January 1, 1933, resulted in the choice of Bishop Matthews, the Rev. Dr. Murray Bartlett, and Dr. Ralph Adams Cram.

Rear Admiral Reginald R. Belknap, U. S. N., retired, who has succeeded Mr. Zabriskie as bursar of the seminary, has been elected by the trustees to be treasurer of the institution, succeeding the Rev. Dr. L. T. Cole.

ESTABLISHMENT OF A SPANISH MISSION

Our diocesan bulletin gives the following description of our newly-organized work among Spanish people:

A mission of this Church among Spanish people has been established at the corner of Lenox avenue at 121st street, New York. There are within the limits of Harlem between thirty and forty thousand Spanish people, many of whom have

come to this locality during the past few years. Although many of these are nominally Roman Catholic a goodly number are members of our own Church from Porto Rico and elsewhere, and many have lapsed from any active religious association. This new mission is the first effort of the Church to minister to this great throng, most of whom are located in a great quadrangle, bounded by Lexington and Morningside avenue, and 108th street and 130th street.

The Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, and the Rev. Thomas Burgess, D.D., secretary of the Division of Foreign-born Americans of the National Council, gave much study to the need of the ministry to these people and had several conferences with the Rev. Albert E. Ribourg, D.D., rector of St. Andrew's Church, Harlem, relative to the establishment of a mission for them.

Acting with the hearty support of the Bishop of the diocese and with the generous financial assistance of Trinity parish, a large house has been leased for a period of two years. The Foreign-born Department of the Church has given valuable help in starting this new missionary venture and the Bishop, with the generous aid of Trinity parish, is guaranteeing its support during the first experimental period.

The house is now completely furnished and was ready for occupancy on December 12th.

The Rev. E. Cintron, once a prominent Roman Catholic priest of Porto Rico, recently received into our communion by Bishop Colmore, has been in charge of the mission, under the direction of the Rev. Dr. Ribourg.

CALVARY CHURCH RECTOR TO WED

The host of friends of the rector of Calvary Church, New York, will be interested in the announcement by Mr. and Mrs. H. Alexander Smith of Princeton of the engagement of their daughter, Miss Helen Dominick Smith, to the Rev. Samuel M. Shoemaker, Jr.

CATHEDRAL ITEMS

A set of three silver chalices and patens, given by Thomas and Catharine McLean Nash in memory of their parents, Stephen Payn Nash and Catharine McLean Nash, were blessed by Bishop Manning and used for the first time on Christmas Day. A ciborium to match the set is now being made.

By the will of Mrs. Emma Matilda Cross, widow of Cornelius Vanderbilt Cross, a great-grandson of Commodore Vanderbilt, the cathedral will receive the bulk of the estate, valued at about \$200,000.

ANNOUNCEMENTS OF MEETINGS

The National Church Club for Women will have as its guest of honor on the afternoon of Tuesday, February 12th, the Most Rev. Dr. Charles P. Anderson, Primate of the American Church. On the Wednesday afternoons in Lent the Rev. Professor Gavin will give a series of six lectures on Jewish Antecedents of the Christian Sacraments. The charge for the course is \$5.00. The address of the club is 130 East 57th street.

The diocesan board of religious education will have a dinner conference for rectors, Church school directors, and teachers at All Angels' Church House, 251 West 80th street, on Wednesday, January 29th.

Church Army announces a conference on evangelism to be held Monday evening,

February 3d, at Grace Church, White Plains; also, a preaching mission at St. James' Church, Madison avenue, March 9th through the 16th.

ITEMS

Among visiting preachers tomorrow are: Bishop Creighton at the Incarnation and the cathedral; Fr. Hoffman, S.S.J.E., at

the cathedral; and Dr. Howard-C. Robbins at the Transfiguration.

Bishop Bursleson was the preacher last Sunday evening at St. Andrew's Church, Yonkers, the Rev. Dr. William C. Hicks, rector, when the parish court of the Order of Sir Galahad had as its guests over 130 members of the courts in the metropolitan district. HARRISON ROCKWELL.

Bishop Anderson's thirtieth anniversary in the episcopate.

EMMANUEL CHURCH, LA GRANGE, PAYS DEBT

At the annual parish meeting of Emmanuel Church, LaGrange, last Tuesday night, announcement was made of the final payment on the \$80,000 mortgage, contracted five years ago in the erection of the new \$275,000 church edifice. The financing of the building project of Emmanuel Church and the elimination of the debt is recognized as an outstanding feat among parishes of the city and diocese.

Not content with the unusual accomplishment which they had just completed, members of the parish launched plans for a new \$100,000 parish house which will complete the church plant.

The Rev. Irvine Goddard, rector of Emmanuel Church, is given much credit for the building of the new church and rapid payment of the indebtedness incurred. John N. Tilton, vestryman of the parish, designed the church and has drawn plans for the proposed parish house.

ST. JAMES' ANNOUNCES GIFTS

Gifts and bequests aggregating nearly \$100,000 were announced by the Very Rev. Duncan H. Browne, dean of St. James' Cathedral, at the annual parish meeting this week.

Dean Browne announced a gift of \$30,000 from Mrs. Edward L. Ryerson, Sr., to be used for the redecoration of the nave of the cathedral. The work will be done in the summer.

A bequest which is expected to net \$50,000 from Mrs. Robert Hunt was announced. Mrs. Hunt left her home, at 77 E. Division street, to St. James', to be sold within five years and the proceeds placed in trust. The house is expected to bring \$50,000.

A fund of \$5,000 has been left by the late Watson F. Blair for St. James' also.

Kenneth M. Spence, prominent New York attorney, has set up a trust fund of \$10,000, the income to be used for the upkeep of the altar and sacristy of St. James'. The gift is in memory of his mother, Mrs. Annie Tuthill Spence, and came as a result of a long friendship with Deane Browne.

Another gift of \$3,000 from Miss Annie T. Rogers for the endowment of a pew at the cathedral also was announced.

BISHOP HULSE OBSERVES FIFTEENTH ANNIVERSARY

HAVANA, CUBA—The fifteenth anniversary of the consecration of the Rt. Rev. Hiram R. Hulse, D.D., second Missionary Bishop of Cuba, was observed in Havana by a special service at Holy Trinity Cathedral, Havana. The Bishop delivered the anniversary sermon in which he told of the important stages in the development of the Church in Cuba.

Bishop Hulse was the first bishop to be consecrated in the Cathedral of St. John the Divine. Coming to Cuba immediately after his consecration fifteen years ago, he succeeded the Rt. Rev. Albion W. Knight, now Bishop Coadjutor of New Jersey. Bishop Hulse has given much of his time in building up the country work among the native population, and year by year a gradual growth is seen.

The cathedral parish gave a reception to Bishop and Mrs. Hulse in the episcopal residence in honor of the Bishop's anniversary. Members of the cathedral and many other friends came to extend congratulations and best wishes to the Bishop and Mrs. Hulse.

Three Clerical Changes of Importance In Diocese of Chicago Announced

Western Theological Seminary Elects Trustees—Cathedral Announces Gifts

The Living Church News Bureau
Chicago, January 18, 1930

THREE CLERICAL CHANGES OF IMPORTANCE in the diocese of Chicago were announced this week.

The Rev. Francis R. Godolphin Thursday night submitted his resignation as rector of Grace Church, Oak Park, to the vestry. The same night, the Rev. Walter C. Bihler of Christ Church, River Forest, announced his acceptance of the call to Christ Church, Woodlawn. The third announcement, made today, is the election of the Rev. John R. Pickells, rector of Grace Church, Freeport, to the rectorship of Trinity Church, Chicago.

Fr. Godolphin leaves Grace Church to accept the rectorship of St. Andrew's Church, Richmond, Staten Island, New York, on March 1st. In leaving Grace Church, he gives up a work which he has carried on for sixteen years. During this period numerous improvements have been made in the parish. Fr. Godolphin came to Grace Church from Grace Church, Grand Rapids, Mich. He has been prominent in diocesan activities, having been a deputy to five General Conventions, a member of the cathedral chapter and the diocesan council, and trustee of Waterman Hall and the Church Home.

The vestry of Trinity Church, second oldest parish in the city, announced the election of the Rev. Mr. Pickells to succeed the Rev. H. M. Babin, resigned. The Rev. Mr. Pickells has been rector of Grace Church, Freeport, since January, 1922. He is dean of the northern convocation of the diocese of Chicago.

Trinity Church, it will be recalled, is now in its eighty-seventh year. It was an offspring of St. James' Church, and for a number of years was located in the loop district. Since the Chicago fire in 1871 it has been located at 26th and Michigan avenue.

The Rev. Walter C. Bihler announced his acceptance of the call to Christ Church, Woodlawn. He will take up his residence there in March.

CLERGY HONOR FATHER CUMMINGS

Fifty clergy of the diocese gathered at St. Mary's Church, Park Ridge, on Monday of this week to pay tribute to the Rev. Charles Arthur Cummings, upon completion of fifty years in the priesthood. Father Cummings was the celebrant at Holy Communion in the church at 11 o'clock.

After the service, the clergy gathered in the parish house for luncheon which the Woman's Guild of St. Mary's had prepared as a tribute to Fr. Cummings. The Rev. R. Everett Carr, rector of St. Mary's, presided at the luncheon, in the

absence of the Rev. H. R. Brinker, president of the clergy's round table.

Bishop Griswold spoke highly of the service which Father Cummings had rendered the Church through his half century of service, paying tribute particularly to his efforts on behalf of the poor and needy of Chicago and elsewhere.

The Rev. J. H. Edwards also spoke of Fr. Cummings' work, mentioning particularly his efforts in the establishment of St. Luke's Hospital, Duluth, Minn., and on the cathedral and Cathedral Shelter staffs in Chicago. He presented to Fr. Cummings as a token of esteem from the clergy a leather handbag, and a gold piece. To Mrs. Cummings, who was unable to be present, the clergy sent fifty roses. The women of St. Mary's presented Fr. Cummings, who was for five years rector of the parish, with a handsome smoking jacket.

Last Sunday Fr. Cummings preached his anniversary sermon at the Cathedral Shelter, when the Rev. David E. Gibson was the celebrant at the Holy Eucharist.

W. T. S. ELECTS TRUSTEES

An unusual feature of the annual meeting of the board of trustees of the Western Theological Seminary on Thursday was the election of Mrs. Robert B. Gregory as a founder and trustee of the institution. Mrs. Gregory, donor of the new library at the seminary, is believed to be the first woman trustee of any seminary in the country.

Six other new members of the board were elected, as follows: the Rev. A. E. Knickerbocker, D.D., Minneapolis, Minn.; Alexander Horlick of Racine, Wis.; Edward L. Ryerson, Jr., C. Ward Seabury, John D. Allen, Charles D. Dallas, and Courtenay Barber, all prominent Chicago business men and Churchmen.

Mrs. Gregory's election to the board of trustees was accorded as a tribute to the life-long benefactions to the institution of Mrs. Gregory and her parents, Mr. and Mrs. William Gold Hibbard. Mr. and Mrs. Hibbard were for many years liberal givers to and interested in the seminary.

Announcement was made at the board meeting of the completion of buildings costing \$503,000 in the seminary's new \$750,000 building program. The Very Rev. Frederick C. Grant, dean of the seminary, declared in his report that the erection of a second dormitory was imperative in order to take care of students. Every available space is being utilized now, he said, and it is expected that more students will desire entrance at the beginning of the fall term. A special meeting of the board of trustees has been called for February 24th to consider plans for starting the second dormitory, which will cost \$150,000.

A special committee was appointed to arrange the program for dedication of the new buildings on February 24th,

Annual Meeting of Church Service League Draws Large Group to Boston

Bishop Babcock on Danger List in Hospital—Bishop Perry Addresses Catholic Club

The Living Church News Bureau
Boston, January 18, 1930

THE ANNUAL MEETING OF THE CHURCH Service League of the diocese is one of the marked days of the year, for it draws a large group from all corners of the diocese for the threefold aim of transacting necessary business, receiving actual information, and receiving also inspiration for the new year ahead of worship and service. After a celebration of the Holy Communion in St. Paul's Cathedral, Bishop Slattery held a conference with his clergy and laymen, choosing for discussion the recent recommendation made by the commission on the ministry for the placement of clergy and also the topic of the new Prayer Book.

At the same hour, the annual meeting of the Woman's Auxiliary was held in the cathedral crypt, with reports, an address by Miss Corey, the president, and one by Miss Margaret Read of England. Among the reports was that on the Church Service League Supply Bureau by Miss Laura Revere Little, and, since Massachusetts has been a pioneer in having such a bureau, it is worth noting that approximately six tons of finished work was shipped from this bureau in 1929 to all quarters of the globe while the value of the shipments was conservatively estimated at \$21,095. This is an admirable record when one realizes the enormous quantity of work represented by those figures and recalls that the bureau has but two paid workers for the cutting and allotting of supplies to parishes. The rest is volunteer work at the bureau, and, of course, in all of the parishes too. Miss Corey's address commended the accomplishments of 1929, during which, as shown by records not yet complete, the women's division of the Church Service League made gifts to the amount of over \$50,000.

Miss Margaret Read is the student secretary for Great Britain of the Student Christian Movement, secretary of the Christian World Education Committee of the Council of Christian Associations in England, and member of the committee for coöperation between the English and American student movements. Besides a morning talk, she gave an afternoon address which, coming at the end of a long program, held the attention of a large congregation filling the entire body of St. Paul's Cathedral.

This afternoon session, closed by Miss Read's address, had been opened by Bishop Slattery who spoke on the Diocese of Massachusetts: Its Work and Its Vision. This address brought a picture of the diocese, and after dealing with the government of the diocese, the duties of the bishops, the activities of the archdeacons and diocesan departments, the Bishop paid tribute to the Church organizations functioning within our borders, thus leaving with his hearers a most complete picture of his jurisdiction, and its resources for help and inspiration.

There were four addresses of ten minutes each between the Bishop's address and Miss Read's presentation of her sub-

ject; all of the speakers represented work of the diocese.

BISHOP BABCOCK STILL ON DANGER LIST

Bishop Babcock, suffering from injuries incurred last Monday evening when he was struck by an automobile, is in the hospital with the extent of his injuries not yet fully ascertained. He is conscious and, while his name is on the danger list, hopes are entertained for his recovery. He was on his way to a meeting of a clerical association when he was struck by an automobile which he had not seen and whose driver had not observed the Bishop.

BISHOP PERRY ADDRESSES CATHOLIC CLUB

At the annual meeting of the Massachusetts Catholic Club held last Monday at the Church of the Advent, Boston, Bishop Perry spoke most interestingly of the South India plan of Church Union and also of the Lambeth Conference to forty-five members and guests present.

The Rev. Dr. Frederick W. Norwood, minister of the famous City Temple, London, England, preached in St. Paul's Cathedral last Tuesday evening. Dr. Norwood is on a brief tour of the United States under the auspices of the World Alliance for International Friendship and his visit to Boston was arranged by the Greater Boston Federation of Churches. He chose as his subject How an Englishman Looks at War. In the course of his address he said, "Unless we conquer war, we cannot believe in the triumph of the Christian religion," and he also stated that the futility of war, aside from its physical and economic costs, was its worst feature. Dr. Norwood speaks with authority; he is an Australian and he has a brilliant record of achievement in the great war.

ETHEL M. ROBERTS.

BISHOP RESTARICK OBSERVES SEVENTY-FIFTH BIRTHDAY

HONOLULU—Hundreds of old friends, and new ones, called at the home of Mr. and Mrs. Reynold B. McGrew in Honolulu on Thursday afternoon, December 26th, to extend congratulations on his 75th birthday to the Rt. Rev. Henry E. Restarick, former Bishop of Honolulu, and to Mrs. Restarick. Receiving in the line also were their daughters, Mrs. Paul Withington and Mrs. Reynold McGrew.

MADISON STUDENTS ESTABLISH SUNDAY SCHOOL

MADISON, WIS.—Extending their activities outside of the student circle, the members of St. Francis' House, the Episcopal student headquarters at the University of Wisconsin, Madison, have established a Sunday school at Bradley Memorial Hospital for crippled children, located in the Wisconsin General Hospital.

Each Sunday morning the students go out for an hour's work with the children in the various wards. The interest taken by both the children and the teachers is making it one of the most successful of the student activities in connection with the Church. For a number of years a rural Sunday school has been maintained but this is the first year it has extended to hospital work. Most of the children are confined to their beds or to wheel chairs and the Sunday school is an important event in their lives.

BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent gave himself a Christmas present of the new ENCYCLOPEDIA BRITANNICA, and has spent many enjoyable evenings browsing through its pages. Many of its articles are fascinating, and the color plates alone are a joy to possess. It has been rewritten throughout, and the contributors are men and women who are actually doing big things in the fields about which they write. Einstein, for instance, writes on Space-Time, and Bishop Manning on the Episcopal Church. If you would like to own a set of the world's newest and greatest encyclopedia, Your Correspondent will be glad to explain how the Morehouse Publishing Co. will help you to purchase it on a liberal deferred payment plan.

Last week we looked at some new books of other publishers. Two of them in lighter vein are DREAMS AND FABLES (\$1.50), a book of stories by the Rev. C. S. Woodward, Canon of Westminster, and PLAIN TALES FROM FLANDERS (\$1.40), by the Rev. P. B. Clayton, of Toc H. The former is an imaginative volume which attempts to present lessons appropriate to the various seasons of the year in a form attractive to children of all ages; while the latter relates some of the author's memories of Talbot House during the war and the founding of the movement which takes its name from that battered and historic spot.

MUST WE HAVE WAR? (\$2.50), by Fred B. Smith, Moderator of the Congregational Church and secretary of the World Alliance for International Friendship Through the Churches, is an interesting discussion and evaluation of political, economic, social, and religious principles involved in the attempt to create a warless world.

GOD AND REALITY (\$2.00), Professor M. B. Stewart's Paddock Lectures for 1925-1926, is not a new book, but it is one that can be read with profit by any who wish to clarify their conception of the meaning of the word "God." The book is a scholarly presentation of the typical ideas of God, and their relation to Christian doctrine.

Prof. Theodore Gerald Soares' RELIGIOUS EDUCATION (\$2.50) has come to be the standard text on this subject, and the general reader and the student alike will turn to the pages of this book for the most complete presentation of the theory and philosophy of religious education yet written. Here is a book that should be owned and frequently consulted by every parish priest and Church school teacher.

And while we are on the subject of religious education, Your Correspondent wishes to call attention to the new edition of Mabel Lee Cooper's SEVEN PSYCHOLOGICAL PORTRAITS, which is now obtainable in cloth at \$1.50 and in paper at \$1.00. This book, written by an officer of our own Department of Religious Education, has been widely acclaimed as a text for teacher training or for general reading by leaders in the field of religious education of all communions. The parent as well as the teacher will learn much of value concerning the psychology of the child from its pages.

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MILWAUKEE, WIS.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, January 17, 1930}

THE JANUARY ISSUE OF THE *Church Militant*, our diocesan paper, gives a table of the contributions received from all our parishes and missions on the quota for 1929, the year's accounts being closed. Ninety-five congregations have paid the quota in full—the best result ever attained. Long Island has sent \$110,000 to the National Council, which is \$10,000 more than was promised a year ago. Furthermore, the National Council office has complimented Long Island on the fact that our diocese was the first diocese to remit final payment on the whole sum which we promised after our last year's convass. While thankful for this advance in our status, Long Island is not unconscious of the fact that the amount we promised and paid is considerably short of the amount which the National Council asked of us.

BISHOP OF MEXICO VISITS BROOKLYN

The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, preached last Sunday morning in St. Ann's Church, Brooklyn, where he was formerly rector. The sermon was a justification of missionary work as an essential part of the Church's program, and an exposition in particular of the function of our mission in Mexico. Friends of Mrs. Creighton in Brooklyn were much concerned at the news of her injury in a fall from a horse, and relieved to know that she is making progress toward recovery.

PLAN IMPROVEMENTS AT ST. ANN'S

St. Ann's Church, Brooklyn, is planning to make some changes for the improvement of the undercroft. The work will be done during the coming summer, and the cost will be met out of a legacy of \$25,000 lately received under the will of Edward Salt, a member of the parish, who died about a year ago.

MISCELLANEOUS

The Rev. C. Ronald Garney, rector of St. Gabriel's, Hollis, is to be instituted by Bishop Larned at a special service next Sunday afternoon, January 19th.

The annual meeting of the diocesan branch of the Church Mission of Help will be held on the evening of Monday, January 27th, in the Diocesan House.

The Rev. Alban Richey, Jr., rector of Holderness School, Plymouth, N. H., will preach next Sunday on Religious Education for the Boy at Christ Church, Bay Ridge, at 11 A.M.; at St. Ann's at 4 P.M.; and at St. Bartholomew's at 7:45 P.M.

CHAS. HENRY WEBB.

CHURCH AT ROCHESTER TO DEDICATE NEW BUILDING

ROCHESTER, N. Y.—St. Thomas' Church, Rochester, which has been reorganized under the leadership of the Rev. David L. Leach in the past year, will formally dedicate the new church building on the Feast of the Purification, February 2d. The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, will officiate at the service, and the new Bishop Coadjutor, the Rt. Rev. Cameron J. Davis, D.D., will preach the sermon.

This handsome new church in the Belair section has had substantial support given by practically all the parishes of the city and represents a great opportunity for service in the section of the city where it has been placed.

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Bishop Taitt Addresses Church Students at University of Pennsylvania

Commemorate Birth of Benjamin Franklin—New Altar at Highland Park

The Living Church News Bureau
Philadelphia, January 18, 1930

IN A SPIRITED AND LIVELY ADDRESS, THE Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania, told students at the University of Pennsylvania many interesting and amusing anecdotes about the various experiences he has had during his life in the ministry, on Monday evening, January 13th.

His address was made at the twenty-first annual dinner given for Episcopal students at the university by the Bishops of the diocese and the Rev. Dr. John R. Hart, Jr., chaplain of the university. The affair was held in the new Christian Association Building, and was attended by over 250 students.

There were also present the Rt. Rev. Frank DuMoulin, rector of the Church of the Saviour, in the university neighborhood; the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity; the Rev. Dr. Joseph Fort Newton, of St. Paul's, Overbrook; the Rev. Malcolm E. Peabody, of St. Paul's, Chestnut Hill; the Rev. Dr. George C. Foley, and the Rev. George A. Barton, of the Divinity School; and the Rev. John K. Shryock, of the University of Pennsylvania.

Several speakers, who preceded the Bishop, told about the various phases of the work which is being done at the university, both for the students and by the students.

The Rev. John R. Hart, Jr., who has been on the campus of the university for twenty-two years, first as a student himself and later as Church chaplain, spoke of the tendency of the present day to get away from organization work and to devote more time to the personal element in religious work.

A brief sketch of the work, which includes Sunday services for the students at the Church of the Saviour, a weekly celebration of the Holy Communion followed by breakfast at the Chapel of the Transfiguration, and a weekly discussion group, led by Dr. Holmes of the faculty, was given by William A. Lippincott, chairman of the committee in charge of the work. The social service work, which is being done by the students, was described by Mrs. Charles Hall, director of the campus community center; and Edward C. Bendere, a vestryman of the Church of the Saviour, representing that church, welcomed the students to all services there.

Llewellyn Harper, undergraduate chairman of the student vestry, introduced the speakers.

NEW RECTOR TO SUCCEED BISHOP TAITT AT CHESTER

Great interest is felt throughout the diocese in the acceptance of the Rev. Stanley V. Wilcox of the rectorship of St. Paul's Church, Chester, where Bishop Taitt was the rector for thirty-six years before his ordination.

Mr. Wilcox, who is one of the younger clergymen in the diocese, was rector for nine years at St. Paul's Church, South Philadelphia, which is a descendant of

Old St. Paul's, founded in 1751, and now the headquarters of the Philadelphia City Mission. After graduating from the Philadelphia Divinity School, Mr. Wilcox served as a missionary at St. John's, Globe, Ariz., and also at the Transfiguration, Miami, Ariz. In 1922, he was called to be rector of St. Paul's, Philadelphia, and under his leadership the parish has been greatly strengthened.

During the World War, Mr. Wilcox enlisted as a private in the 103d Engineers, and is now a chaplain in the American Legion. He is also a chaplain of the Seaman's Church Institute.

St. Paul's, Chester, where Mr. Wilcox will begin his duties on February 3d, is the largest parish in the diocese outside of the city of Philadelphia. It was founded 227 years ago by English Colonists who had settled along the Delaware River below Philadelphia.

SPECIAL MEETING OF FOREIGN COMMITTEE OF WOMAN'S AUXILIARY

At the Churchwoman's Club a special meeting was held this week, under the auspices of the foreign committee branch of the Woman's Auxiliary. Mrs. W. J. Haines presided; and after a report of the various foreign missions had been read, Robin Chen, of China, gave a very interesting talk, in which he described the work of the Church's missions in China, particularly with regard to the women of that country.

BIRTHDAY OF BENJAMIN FRANKLIN OBSERVED

In Old Christ Church on January 17th, the Rev. Dr. Louis C. Washburn, rector, conducted services in commemoration of the 224th anniversary of the birth of Benjamin Franklin. Hundreds of persons, including city officials, scientists, and diplomats, were present to honor his memory.

After the ceremony in the church, wreaths were placed on the grave in the old burial ground at Fifth and Arch streets. Representatives of the Poor Richard Club, Pennsylvania Historical Society, American Philosophical Society, University of Pennsylvania, Franklin Institute, and Franklin Printing Company attended the services.

NEW ALTAR CONSECRATED IN HIGHLAND PARK

In the Church of the Holy Sacrament, Highland Park, a new altar and sanctuary furniture were consecrated on Sunday, January 12th. The Rev. George W. Barnes, rector, conducted the service, and the Rev. N. H. Caley, rector of St. Paul's Church, Oaks, preached the sermon.

MISCELLANEOUS

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, will open the discussion at a conference on preaching to be held on January 23d in Philadelphia.

All Philadelphia churches have been asked to join with the Christian world in prayer tomorrow for the success of the London Peace Conference. The Rev. Dr. Joseph Fort Newton, rector of St. Paul's Church, Overbrook, has prepared a special prayer for peace and for the conference.

The annual educational day conference of the Woman's Auxiliary of the diocese will be held on Wednesday at Holy Trinity Church. ELEANOR ROBERTS HOWES.

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WASHINGTON NOTES

The Living Church News Bureau
Washington D. C., January 11, 1930

THE ANNUAL MEETING OF ST. MONICA'S League was held on January 10th at the home of Mrs. John Hervey Young. This league was organized to promote and care for work among the colored people of the diocese. The Rev. Canon Anson P. Stokes presided at the meeting, and the principal address was made by the Rev. Mordecai Johnson, D.D., president of Howard University.

Dr. D. C. Boulding spoke of the day nursery for colored children which is being organized in the southeast section of the city.

The officers of St. Anna's House reported that for the future this home will be financed by the Community Chest, thereby releasing funds of St. Monica's League for other purposes.

Music was furnished at the meeting by the choir of the National Training School for Girls, under the direction of Miss Nan-nie Burrows.

NATIONAL CATHEDRAL ASSOCIATION MEETS

The winter meeting of the Washington committee of the National Cathedral Association was held on January 11th at the home of Dr. William C. Rives. Philip H. Frohman, architect of the cathedral, gave an illustrated lecture on the cathedral building. The Dean of Washington reported progress in the building of the cathedral, and plans for the prosecution of the work on the transepts.

CATHEDRAL UNDERTAKES CARE OF VETERANS' HOSPITAL

The cathedral has taken under its pastoral care the Veterans' Hospital, known as Mt. Alto, which is located near Mt. St. Alban. Members of the staff will hold regular services, and systematic visitation of the patients will be conducted by the Rev. Albert H. Lucas, headmaster of St. Alban's School, and Canon Wolven. Mr. Lucas was formerly a member of the United States marine corps, and Canon Wolven served with the French army in the Foyer du Soldat. Mt. Alto is a diagnostic center, and the patients do not remain for a long period, but it is felt that contacts can be made which will bear fruit when the men return to their homes.

BECOMES EXAMINING CHAPLAIN

The Rev. Dr. ZeBarney Phillips has been appointed to the board of examining chaplains of the diocese. Dr. Phillips succeeds the Rev. E. Pinkney Wroth, who has left the diocese to accept a call to Warren, Pa.

LEADERS AT COLLEGE OF PREACHERS

An arrangement has been made between the College of Preachers and St. Alban's parish by which the leaders of conferences at the college between now and the beginning of Lent will preach at a mid-week service in St. Alban's Church. The church is located within the cathedral close, and will therefore be convenient, both for the students and for the people of the neighborhood. The first service was held on January 15th. The preacher was the Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, Mass. The preachers on succeeding Wednesdays will be the Rev. G. M. Williams, S.S.J.E., the Rev. John R. Oliver, M.D., the Bishop of New Hampshire, the warden of the College of Preachers, the Bishop of Vermont, and the Rev. Dr. F. S. Fleming.

WOMEN'S COMMITTEE ORGANIZED FOR CATHEDRAL

Mrs. William Corcoran Eustis invited a number of Washington Churchwomen to her home for luncheon on January 16th, for the purpose of organizing a women's committee to help in the effort to build the cathedral. The Bishop of Washington greeted the women, and addresses were made by Gen. John J. Pershing and the Hon. George Wharton Pepper, executive secretary of the national committee.

RAYMOND L. WOLVEN.

REDUCTIONS THREATEN MISSIONARY WORK

NEW YORK—Missionary work of the Church at home and abroad in 1930 is threatened with reductions amounting to \$250,000 because estimated revenues, based on promises from the dioceses, failed to meet actual maintenance needs by that amount. This is the situation which will confront the National Council when it convenes on February 12th unless aggressive measures, now being directed by the Presiding Bishop, succeed in their purpose, secure additional pledges, and thus prevent the sacrifice of vital work.

A formal statement, issued by the Presiding Bishop, in the name of the National Council, appears as a full page advertisement in the current issue of the Church weeklies. The statement suggests that this real crisis can be avoided only by generous gifts from individuals over and above their usual contributions to the parish quota and asks that these gifts be sent to the bishops of the dioceses, and be reported by them to the council before February 12th. The council itself is helpless in the matter because of the action of the General Convention of 1925, ordering the National Council not to spend more money than its expected income in any one year. To prevent reductions amounting as indicated in the statement to a quarter of a million dollars, the dioceses must give definite assurance within the period named of payments in excess of their present estimates of missionary giving by them for work to be done in 1930.

In an official statement Bishop Anderson says:

"The general missionary work of the Church is splendidly successful. The prayers and offerings of our people and the devoted labors of the missionary bishops and all their workers have resulted in more candidates for the ministry in the mission fields, more children coming to our schools for Christian education, and more encouragement in every direction. But unless we can secure for 1930 about \$250,000 more than is at present in sight, we must reduce appropriations made necessary by the success of the work.

"I have just had a talk with Bishop Creighton of Mexico, who is almost panic-stricken at the very thought of cutting and chilling the work. What it would mean to him, it would mean to thirty-four other missionary bishops. I cannot believe that if the devoted, intelligent laymen of the Church knew the situation they would approve of the fatal policy of dealing such a blow to the work."

Dr. Lewis B. Franklin, treasurer of the National Council, in a statement stresses the significant fact that the people of the Church are not giving less now than heretofore to the missionary cause, and finds an explanation of current difficulties in the penalty of increased expenditures imposed by our success.

Dr. Franklin says: "The income of our National Council for the last four years

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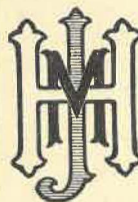


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when compared with expected income for 1930 shows little variation. Some loss in payments on general Church quotas from the high record reached in 1926 is made up by increases in other income. The difficulty is that our work has succeeded and therefore has grown. The 1930 budget as approved by General Convention is actually less than that approved for 1923, and yet during this interval there has been constant growth in almost every mission field. As an example the number of native clergy in China has increased from 84 to 114, and the native workers in Brazil, clergy and lay, from twenty-one to thirty-four. During this period a Bishop has been consecrated for Haiti, and he now has the assistance of five American missionaries in addition to some twenty native workers. Seven years ago there was only one American missionary in Haiti, an increase which necessarily affects the missionary budget.

"In school work, including the training of candidates for the ministry, the record shows the same steady growth here, that is to say, success in this field of missionary activity has brought about an increase in the annual appropriation from \$19,360 to \$31,945. The work of the American Church Institute for Negroes in its nine schools has shown steady enlargement necessitating an increase in its appropriation from \$130,000 allowed by the National Council in 1923, to \$195,000 in 1930.

"These increased needs have been cared for by a reduction in appropriations for work outside the mission field, but there is today no room for further reduction without sacrifice of vital work."

BISHOP OLDHAM ACTIVE IN LEAGUE CELEBRATION

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, notably an advocate of world peace, has participated in the observance of the tenth anniversary of the founding of the League of Nations. Bishop Oldham presided at the meeting for the reorganization of the Albany committee on the World Court and was elected chairman of the committee. The Bishop addressed the luncheon of the Albany Rotarians at the Hotel Ten Eyck on the subject of world peace during the celebration week, and also spoke to the students of the Albany high school on the subject of the League of Nations.

BURIAL OF DR. E. D. TIBBITS

HOOSICK, N. Y.—The burial service of the Rev. Dr. Edward Dudley Tibbits, L.H.D., rector of Hoosac School and of All Saints' Church, Hoosick, who died at Atlantic City, N. J., January 9th, was from All Saints' Church, Hoosick, on January 13th. A Requiem Mass was sung at 7:30, and the burial service was at 11:30. The church was filled to overflowing and scores of persons could not be admitted. Some thirty of the diocesan clergy were vested, among them the Very Rev. George L. Richardson, D.D., dean of the cathedral, the Ven. Guy H. Purdy, Archdeacon of the diocese, and the Rev. Dr. H. R. Freeman, president of the standing committee. The sentences were read by the Rev. Godfrey M. Brinley, of St. Paul's School, Concord. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, read the prayers and burial office. The lesson was read by the Rev. Charles W. Coit, of Blackwood, N. J.; and the epistle and gospel, respectively, by the Rev. George A. Holbrook, of St. Barnabas' Church, Troy, and the Rev. Herman J. Smith, curate of All Saints', Hoosick. The Rev. Harold S. Olafson, vice-rector of Hoosac School, celebrated, and Bishop Oldham gave the absolution and blessing.

Seventy-five of the Hoosac School alumni from all parts of the country attended, also undergraduates and alumni of Williams College, and representatives of Delta Psi Fraternity. The entire Hoosac School student body and faculty were present. Clerical and lay friends of Dr. Tibbits came from New York, Boston, Western Massachusetts, Vermont, and the countryside, and towns near Hoosick.

The body was placed in a receiving vault in the Hoosick rural cemetery and will later be buried in a crypt to be built beneath the altar of All Saints' Church, Hoosick.

BISHOP OVERS TO BE RECTOR AT HASTINGS, N. Y.

NEW YORK—The Rt. Rev. Henry Overs, S.T.D., retired Bishop of Liberia, has been elected rector of Grace Church, Hastings on Hudson, N. Y., and has accepted and expects to start work there on February 1st. For the past year or two he has been assisting Bishop Ferris in Western New York.

Bishop Overs is of English birth. He did missionary work in Nigeria before coming to this country. He was ordained deacon and priest in 1910 by Bishop Darlington, and after serving in New York and Pennsylvania for nine years, during which time he was deputy to the General Conventions of 1913, 1916, and 1919, he was consecrated Bishop of Liberia in 1919. Resigning in 1925 on account of ill health, he worked for three years under appointment of the National Council's Field Department. He is a Fellow of the Royal and the American Geographical Societies.

FIRE DAMAGES ST. ANDREW'S SCHOOL IN TENNESSEE

ST. ANDREWS, TENN.—The main building of St. Andrew's School for Mountain Boys at St. Andrews was destroyed by fire on Monday morning, January 20th. The loss was estimated at about \$30,000. About thirty students who occupied the building at the time lost all their clothing. An appeal is being made for used clothing, and also for bed and table linen which were destroyed in the fire.

St. Andrew's School for Mountain Boys is one of the oldest and best known of the Church's schools for mountaineers. It is under the direction of the Order of the Holy Cross, and the Rev. R. B. T. Anderson, O.H.C., is headmaster. Used clothing and linen to relieve the present distress should be addressed to the headmaster at St. Andrews P. O., Tenn.

CHURCHMAN'S CLUB OF MARYLAND MEETS

BALTIMORE—"Reciprocity between Christian religion and civilizations with whom it comes in contact" was the subject of Bishop Anderson's address to the Churchman's Club of the diocese of Maryland. The meeting was held at the Emerson Hotel, Baltimore, on Wednesday, January 15th, at 6:45 P.M. About 400 men were present.

Besides Bishop Anderson's address, the club also enjoyed Canon C. E. Riley's talk on the Problems of the Canadian Church.

Everyone missed the presence of Bishop Murray, but Bishop Helfenstein, accompanied by the president, Edward Guest Gibson, carried out the usual custom of going from table to table and shaking hands personally with each man present.

This occasion marked Bishop Anderson's first official visit to the diocese of Maryland since his election as Presiding Bishop.



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WESTERN MICHIGAN HOLDS DIOCESAN CONVENTION

GRAND RAPIDS, MICH.—The sending of a message to the Michigan senators, expressing the convention's hope that the United States would enter the World Court of International Justice, was one of the highlights of the fifty-sixth annual convention of Western Michigan, which opened Tuesday afternoon, January 14th, in St. Mark's Pro-Cathedral, Grand Rapids.

The Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, presided at the sessions, at which there were present twenty-six clergy and thirty-seven lay delegates. At the evening service, after the Bishop's address, the Rev. E. L. Souder of the Philippines preached a most forceful sermon on missionary work in the Philippine Islands. At the business session on Wednesday morning, while not feeling able to accept the whole of the quota, it was agreed to increase the pledge to the General Church to \$15,200, as a minimum, and the hope was freely expressed that it might be possible to meet the whole amount asked.

Delegates to the Provincial Synod are: *Clerical*, the Rev. W. S. Dunlop, of St. Joseph; the Rev. J. H. Bishop, of Kalamazoo; the Rev. E. G. White, of Ionia, and the Rev. W. A. Simms of Battle Creek. *Lay*, Messrs. Dr. C. E. Hooker, N. A. Lilley, C. L. Dibble, and F. Twombly. *Alternates*: The Rev. Messrs. S. Bean, C. K. Thomson, D. D. Douglas, C. M. Farney; Messrs. S. G. Dean, C. F. Field, Dr. T. E. Montgomery, W. R. Stevenson.

The next meeting of the convention will be at St. Paul's Church, Muskegon.

SOUTH CAROLINA INCREASES PLEDGE TO NATIONAL CHURCH

CHARLESTON, S. C.—Members of the executive council of South Carolina were greatly heartened at the January meeting by the treasurer's report that not only had the diocese paid \$1,600 in excess of the amount pledged for 1929 for the Church's program, but that he felt safe in recommending that the council increase its pledge for 1930 from \$8,000 to \$10,000. After full consideration, the council unanimously voted to accept this amount as its promised payment for 1930. It also voted to reduce somewhat the amount asked for from the National Church for missionary work within the diocese.

CHANGE DATE OF IOWA CONVENTION

DAVENPORT, IOWA—It has been found necessary to change the time and place of meeting of the seventy-eighth annual convention of Iowa. The Bishop, therefore, with the advice and consent of the standing committee, has changed the time and place to Trinity Cathedral, Davenport, February 9th, 10th, and 11th. It was to have been held at Christ Church, Waterloo, in May.

SET DATE FOR CONSECRATION OF BISHOP OF HONOLULU

NEW YORK—The Rev. Samuel Harrington Littell, S.T.D., will be consecrated Bishop of the Missionary District of Honolulu, on Thursday, February 27th, in St. Andrew's Cathedral, Honolulu, by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, and Assessor to the Presiding Bishop. The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, and the Rt. Rev. Henry B. Restarick, D.D., the first American Missionary Bishop of Honolulu, will act as co-consecrators.

MEMORIAL TO BISHOP MURRAY IN CHURCH WHERE HE DIED

ATLANTIC CITY, N. J.—Lanterns in memory of Bishop Murray have been hung in the nave of St. James' Church, Atlantic City, where the Bishop's sudden death occurred on October 3, 1929. A silver cross has been placed on the concrete floor of the chancel, with an inscription reading:

"Here the soul of John Gardner Murray, D.D., Bishop of Maryland, Presiding Bishop of the Church, was quickly called into the nearer presence of God on Thursday, October 3, 1929, and on this spot his body lay before the altar of God and in the midst of his brethren."

Both inscriptions were written by Bishop Matthews.

HOSPITAL FOR NEGROES OPENED AT WACCAMAW, S. C.

GEORGETOWN, S. C.—A service of dedication of the hospital for the colored people of Waccamaw founded by Dr. Henry Norris, M.D., was recently conducted by the Rev. H. D. Bull, rector of Prince George parish, Georgetown, and All Saints', Waccamaw; the hospital being within the bounds of the latter parish. It was attended by many of the winter colony and citizens of the community. Following the religious exercises an informal reception was held and refreshments served by the committee. At this time the hospital, which had just been completed, was thrown open for inspection.

An old store building near Waverley Mills has been remodeled to suit the needs of the small hospital, and with the installation of steam heat and running water, comfortable quarters for the resident nurse and the patients have been secured. The building contains two wards, nurses' room, a store room, operating room, and kitchen. The resident nurse will be the colored trained nurse recently appointed under the United Thank Offering for work in the two colored missions in the community, Faith Memorial and Holy Cross, Brook Green.

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northern friends of the work, and with the aid of the local Negroes who gave their labor as carpenters and painters. The superintendent, Dr. Henry Norris, and the officers of the organization are all members of All Saints', Waccamaw, the local parish of white people.

BISHOP OF ABERDEEN VISITS WEST MISSOURI

KANSAS CITY, Mo.—The Rt. Rev. Fred-eric L. Deane, D.D., Bishop of Aberdeen and Orkney, made a widespread impression on the Church people of Kansas City and St. Joseph during a six-day visit in the diocese of West Missouri.

He celebrated the Holy Communion and preached at the annual meeting of the diocesan branch of the Woman's Aux-iliary on January 16th at St. George's Church, Kansas City, and made a felic-itous speech at the luncheon which fol-lowed. The same evening he preached in Christ Church, St. Joseph, and was guest of honor at a large reception afterward in the undercroft of the church.

The Bishop addressed the Scots of Kan-sas City at a luncheon given in his honor at the Kansas City Club by the St. An-drew Society on the 17th.

He put in a full day in Kansas City on Sunday the 19th, with sermon at St. Paul's Church in the morning, an address to the Young People's Service League of the diocese at six o'clock, and a sermon to the united congregations of the city at Solemn Evensong in St. Mary's Church at 8 o'clock. Bishop Partridge and all the city clergy were present in the sanc-tuary at the union service.

On Monday evening, the 20th, the Bishop was guest at dinner of the Men's Club of St. Andrew's parish, Kansas City, and spoke on the Work of a Scottish Bishop.

OPENING OF NEW CHURCH AT GROVETON, VA.

GROVETON, VA.—The new building erected for Groveton Church was formally opened by the Bishop of the diocese, the Rt. Rev. H. St. George Tucker, D.D., on Sunday, January 12th. Other clergy tak-ing part in the services were the Rev. Dr. Berryman Green, the Rev. C. A. Langston, the Rev. Henry J. Miller, the Rev. A. C. Zabriskie, and the Rev. Martin J. Bram.

Groveton Church is one of the missions of the Virginia Theological Seminary, the services being conducted by students of that institution. The former church was burned about six months ago, and the present church has recently been erected at a cost of about \$5,000.

FIRST INDIAN ORDAINED DEACON IN CANADA

SAULT STE. MARIE, ONT.—On Sunday, December 22d, Louis A. Sampson, the first of the Indian race to be ordained to the ministry of the Church of England in Al-goma since the formation of the diocese over fifty years ago, was ordained deacon in St. Luke's Pro-Cathedral, Sault Ste. Marie, by the Bishop of Algoma, the Rt. Rev. Rocksborough R. Smith. Mr. Samp-son, who is a native of Manitoulin Island, is a student at Trinity College, Toronto, and expects to graduate in June.

The Rev. John Armour of White River and the Rev. Lee I. Greene of Port Arthur were advanced to the priesthood at the same service.

† Necrology †

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

EDMUND COOKE BENNETT, PRIEST

CENTREDALE, R. I.—The Rev. Edmund Cooke Bennett, priest-in-charge of St. Al-ban's Church, Centredale, died on Sunday, January 12th, in the Homeopathic Hospi-tal, Providence. The funeral was held from the Cathedral of St. John, Provi-dence, the Bishop and thirty clergy at-tending. Interment was at Rhinebeck on the Hudson, N. Y.

The Rev. Mr. Bennett was born in Rhinebeck in 1864, graduating with dis-tinction from St. Stephen's College in 1884, and from the Virginia Theological Seminary in 1887. He was ordained dea-con in 1887 and priest in 1888 by Bishop Potter, and began his missionary work at Millbrook, N. Y. He served at Christ Church, Bethany, Conn., from 1890 to 1893, and from 1884 to 1885 served as a general missionary and dean at Buffalo, N. Y. He was rector of St. Mark's, High-land, Md., in 1895, and rector of St. John's Church, Sodus, N. Y., from 1895 to 1902. He served as assistant at St. Paul's, Bur-lington, Vt., from 1902 to 1906, at which time he became rector of St. Alban's Church, Centredale.

CHARLES HALL COOK, PRIEST

DENVER, COLO.—The Rev. Charles Hall Cook, Ph.D., non-parochial priest of Colo-rado, died in Denver, January 14th, and was buried from St. Barnabas' Church, Friday, January 17th, at 2 P.M., the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor, officiating, assisted by the Rev. C. H. Brady, rector of St. Barnabas'.

Dr. Cook, who was in his 80th year at the time of his death, was born in New Richmond, Ohio. He took his academic work at the University of Michigan, from which he received the degrees of B.A. and M.A. The University of Denver gave him his doctorate of philosophy. He was or-dained deacon in 1893 by Bishop Spauld-ing, and priest in 1895 by Bishop Talbot. He served at the Church of the Holy Communion at Rock Springs, Wyo., from 1895 to 1896; at St. Stephen's Church, Longmont, Colo., from 1896 to 1899; at the Church of the Epiphany, South Den-ver, from 1899 to 1901; and for a time was assistant priest at St. John's Cathedral, Denver. The last number of years of his life he had been in secular work, serving the Church on Sundays.

OTIS E. GRAY, PRIEST

WICHITA, KANS.—The Rev. Otis E. Gray, rector of St. James' Church, Wichita, since 1920, died on Wednesday morning, January 15th, after a week's serious illness.

The Rev. Mr. Gray was born in New York City. He attended Dwight School, St. Stephen's College, and the General Theological Seminary, being ordained dea-con in 1907 and priest the following year by Bishop Greer. He served as assistant at St. Mark's Church, New York City, from 1907 to 1909, when he became rector of St. Luke's Church, Vancouver, Wash., resigning in 1912 to accept the rectorship of Trinity Church, Atchison, Kans. After relinquishing his duties there in 1918, he

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became the diocesan missionary at Topeka. He was a delegate to the General Conventions of 1913, 1919, 1922, 1925, and 1928, and was a member of the standing committee of the diocese of Kansas. He also served as army and navy chaplain, and was chairman of the board of examining chaplains of the diocese.

MASTER M. HANKINS, PRIEST

LITTLE ROCK, ARK.—The Rev. Master M. Hankins of Atlantic City, N. J. (in summer), and of Little Rock (in winter) died of heart failure in Little Rock on Thursday, January 16th. He was assisting in Christ Church, as he has done for several years, while in Little Rock.

The Rev. Mr. Hankins was at one time rector of St. Thomas' Church, Searcy, Ark.

**THOMAS ROBERT O'MEARA,
PRIEST**

TORONTO, ONT.—The Rev. Dr. Thomas Robert O'Meara, principal of Wycliffe College, Toronto, died suddenly shortly before 4 o'clock Saturday afternoon, January 11th, at his college residence.

While Principal O'Meara had not been in good health for about six months, the end came rather unexpectedly following an attack of heart trouble. He was 66 years of age.

About ten days ago he returned from Florida after seven weeks' stay. In September last he arrived in Toronto after a tour of the world, visiting the mission stations where Wycliffe graduates are stationed.

Dr. O'Meara was born in Georgetown, Ont., on October 16, 1864. His boyhood days were spent in Port Hope,

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where the family moved from Georgetown. In spite of a serious handicap of spinal weakness in his early days he was successful in obtaining various prizes throughout his theological course at Wycliffe. Ordination was obtained in 1887. His first appointment was as curate to the present Bishop of Toronto at St. Philip's Church, Toronto. The friendship there begun grew steadily to the obvious advantage of the college. Here he remained only one year, being appointed dean of residence of Wycliffe College. A year later he was called to be assistant to Canon Sanson at Trinity Church, King street east. The major part of Dr. O'Meara's parochial ministry was spent at Trinity Church, nominally a curate, but actually in charge of the multifarious activities of a large and needy downtown congregation.

Dr. O'Meara was married in 1889 to Miss Boyd. From that time he was called upon to fill simultaneously three positions of major importance. The first was at Trinity Church, the second as financial agent of Wycliffe, and the third was honorary executive secretary of the Wycliffe Missions and the Canadian Church Missionary Association. Many Church and other allied Christian organizations also claimed Dr. O'Meara's time and energy, and owe much to his sound judgment and wide practical experience. His connection with the Church of England Deaconess and Missionary Training House dates from the time of its foundation. Dr. O'Meara's connection with Haverghal College also dates back to its earliest days. A member too of the governing body of Ridley College, St. Catharines, he had assisted in building up this institution. No work has been more outstanding than in his relationship to the Upper Canada Bible Society.

One of the most interesting facts in relation to Dr. O'Meara's connection with Wycliffe itself, to which he was appointed principal in 1906, is the fact that from May, 1887, the week after graduation from the college and three months before ordination, up to the time of his death he had been in continuous service with the college in financial, teaching, or administrative work, in all, about forty-three years of the fifty-two or three years of the college's history.

He was also made canon of St. Alban's Cathedral, Toronto.

The late Dr. O'Meara is survived by Mrs. O'Meara and three daughters.

The funeral was held from St. Paul's, Toronto, the service being taken by the Bishop of Toronto, Canon Cody, and the Rev. R. A. Armstrong, rector of the Church of the Redeemer. Students, faculty, members of the governing body of Wycliffe, representatives of the University of Toronto, and of other theological colleges, clergy, and laity all united to do honor to a faithful and devoted servant of the Church.

JAMES BRUCE McCLELLAND

CLARENDON, TEX.—Very early in the morning of December 19th, in the 72d year of his life, James Bruce McClelland of Clarendon died.

For many years he had served St. John's Mission as warden and then as treasurer. For several of the last years of his life he was the faithful and enthusiastic district treasurer for the Church's program fund. He was a regular attendant at convocation, was deputy to the General Convention of 1922, and alternate in 1925. He was a pioneer surveyor in the Pan-

handle of Texas, and subsequently a leading banker in Clarendon.

He is survived by his widow, Mrs. Kate E. McClelland, his son, Bruce, of Oklahoma City, and his daughter, Mrs. Harry (Lila) Dodge of Scarsdale, N. Y., all devoted Church workers.

Burial was from the church after a Communion service in the home. The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, conducted the funeral, assisted by the Rev. L. L. Swan of Clarendon and the Rev. F. A. Foster of Amarillo.

JOHN F. SHEPLEY

ST. LOUIS—John F. Shepley, former chairman of the board of the St. Louis Union Trust Company, and for a generation a leading figure in banking and legal circles in St. Louis, died at his home on January 11th. He had been in failing health for the past year.

Mr. Shepley was 71 years old and a descendant of an illustrious family. His grandfather was Ethan Shepley, the first chief justice of the supreme court of Maine and the first representative of that state in the United States Senate. His father, the late John R. Shepley, settled in St. Louis in the early thirties. Mr. Shepley was born in St. Louis in 1859, attended the elementary schools in St. Louis, and was graduated from Yale in 1880. Two years later he received a degree from the Washington University school of law. After practising law for a few years he became an officer and afterwards president of the St. Louis Union Trust Company, and several years ago accepted the chairmanship of the board of directors.

In 1893 Mr. Shepley married Miss Sarah Hitchcock, daughter of the late Ethan Allen Hitchcock, Ambassador to Russia and later Secretary of the Interior on the cabinets of Presidents McKinley and Roosevelt.

All his life Mr. Shepley was vitally interested in Christ Church Cathedral and for many years served on the chapter of the cathedral. He was also a member of the diocesan council and of the finance department of the council. His father was among the first who was interested in and encouraged the building of the present cathedral.

Besides his widow, Mr. Shepley is survived by two sons, John R. Shepley, vice-president of the St. Louis Union Trust Company, Ethan A. H. Shepley of the law firm of Nagel and Kirby, and a daughter, Miss Margaret Shepley.

The funeral services were held in Christ Church Cathedral, Bishop Johnson and Dean Scarlett officiating.

GIRLS' SCHOOL AT CAPE PALMAS TO OBSERVE ANNIVERSARY

NEW YORK—The year 1930 brings the seventy-fifth anniversary of Brierly School for Girls, in Cape Palmas, Liberia, opened in 1855 by the Rev. and Mrs. H. R. Scott as a "female orphan asylum" and day school. Mrs. M. R. Brierly, after seventeen years with the English Church Missionary Society in Sierra Leone, joined the Liberian staff in 1882, and in 1895, after her death, the Woman's Auxiliary voted \$4,000 for a new building for the girls' school at Cape Palmas, which was then named the Brierly Memorial.

Several years ago Mrs. Kathleen Hore made up a list of missionary schools and hospitals established between 1855 and 1915. The second oldest on the list is St.

Augustine's, Raleigh, 1867, and the third and fourth are St. Luke's Hospital, Shanghai, and Boone University, Hankow, both 1868. There are eight others on the list which are at least fifty years old, and twenty-five more recent.

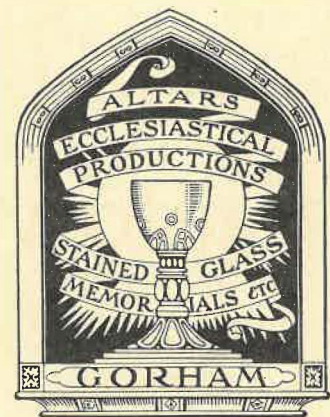
Iolani and St. Andrew's Priory in Honolulu go back to 1861 or '62, but were under English jurisdiction until 1902.

The list does not include churches, which it would be interesting to know about. A little country church in the diocese of Shanghai celebrated its fiftieth anniversary last November.

"HAUNTED BUILDING" BECOMES PREACHING HALL

NEW YORK—A building haunted by the spirit of a suicide and standing empty for over two years has been secured at a very cheap rent for a new preaching hall in Zangzok, diocese of Shanghai. It was opened last October, with special services for three nights. Every night the hall was filled to the doors with people from the street, most of whom stayed to the end. A large number stood for the whole service each night. There were many women, unusual for this type of preaching service in this city.

The hall is on the main street in a very good location for preaching. Two services a week will be maintained there. Comfortable quarters are provided for the catechist and his family in rooms over the hall.



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NEWS IN BRIEF

ALBANY—The 159th convocation of the archdeaconry of Troy met at the Church of the Ascension, Troy, January 14th and 15th. The evening preacher was the Rev. F. H. Chambers, rector of St. Paul's, Greenwich. The Archdeacon of the diocese, the Ven. G. H. Purdy, conducted a conference on diocesan missions, and the Rev. N. Lascelles Ward, rector of Christ Church, Troy, read a paper on the South India Problem at the afternoon session. The Ven. J. Hugh Hooper, of Hudson Falls, was re-elected archdeacon.—The first meetings in the year 1930 of the board of missions and diocesan council were held at the Diocesan House, Albany, on January 14th. The resignation of Hobart W. Thompson as treasurer of the board of missions was received and William A. Glenn elected to succeed him. In the diocesan council new heads of the departments of religious education and field were appointed, respectively, the Rev. C. H. L. Ford and the Rev. C. V. Kling.

CENTRAL NEW YORK—The Sisters of St. Margaret have purchased a site and are planning the erection of a new convent in Utica, N. Y.—Mrs. William B. Crouse of Utica was elected president of the Woman's Auxiliary, second district, at the annual meeting last week in Trinity Church, Utica. Miss Bessie Blacknall of Nenana, Alaska, spoke of her work in that place.—Dr. Frederick C. Ferry, president of Hamilton College, Clinton, was speaker at the annual meeting of the men's club of Trinity Church last week. The St. David men's choir, winner of first prize in the Eisteddfod competition on New Year's Day, furnished the music.—Several churches of Rome, N. Y., including Zion Church, will sponsor a visitation evangelism campaign in that city March 30th to April 14th. Each church will supply a corps of workers under the direction of the Rev. Earl Kernahan, D.D., Washington, international director of such campaigns.—Two prominent Uticans will address the National Council of the Church Mission of Help at a meeting on February 10th in Grace Church parish house, Utica. The Rt. Rev. Charles Fiske, Bishop of the diocese, will speak, as will Dr. Richard H. Hutchings, superintendent of the Utica State Hospital. Other speakers include Dean Lathrop of the National Department of Social Service, Dean Richardson of the Albany Cathedral, and Miss Josephine Brown of the American society for organizing family social work.—A book in English and Italian, written by the Rev. N. Accomando, missionary to the Italian people of Utica and Rome, has been issued. The work is called the American-Italian Year Book and deals with the Church's task, and asserts that the Italians have a representation of more than 30,000 in Utica.—Prof. H. B. Jefferson of the department of philosophy at Colgate University, Hamilton, addressed the Utica Clerical Union on Modern Thinking at a meeting in Grace Church parish house, Utica, on January 13th. The ensuing discussion was led by Bishop Fiske.

CHICAGO—The Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, for twenty years, was presented with a purse of gold by members of his parish at a New Year's reception.—The Presiding Bishop returned to the city Thursday evening, January 16th, following two weeks spent in the east on national affairs of the Church.

ERIE—Christ Church parish, Oil City, has given to others, both within and without the diocese, during 1929, the sum of \$9,576.98. This is a notable record, achieved through hearty support of the laymen's league in its effort to raise money for the erection of a parish house at Farrell, wipe out a diocesan deficit, and provide for an archdeacon; and the appeal for St. Luke's International Hospital. In addition, \$1,500 has been paid on the parish debt, as well as all current and diocesan obligations.—Miss Marie Turley, for the past three years diocesan director of young people's work, assumes similar duties in St. John's parish, Youngstown, Ohio, February 1st.

FLORIDA—On Sunday, January 12th, St. John's Church, Jacksonville, the Rev. Newton Middleton, rector, was most fortunate in having as its preacher at the 11 o'clock service, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. Bishop Weller is a son of St. John's, his father, the Rev. Reginald H. Weller, having been rector of the parish from the years 1869 to 1888. It was from this parish that Bishop Weller entered the ministry and St. John's is very proud to claim him and very grateful when he visits Jacksonville and brings one of his powerful messages to her pulpit.—Due to the indefatigable efforts and enthusiasm of the women of St. Luke's Church, Live Oak, the Rev. Carroll L. Bates, rector, and to the generosity of many interested members of the congregation, the church and rectory have recently been repainted and a splendid recreation

hall added to the Church plant. A complete bowling alley has been donated and placed in the hall, and this is providing a great source of pleasure to the young people of the congregation.

LONG ISLAND—A magnificent altar book was given to St. Andrew's Church, Brooklyn, by the Girls' Friendly Society of the church.

MAINE—The rector of St. James' Church, Old Town, the Ven. John de B. Saunderson, has received from the Hellenbrand family two beautiful solid silver vases for the altar; one given by the late Mrs. Jennette Hellenbrand, in memory of her son, Dr. Ralph Wellington Hellenbrand, some few months ago; and the other given by W. E. Hellenbrand, in memory of his wife, the above Mrs. Jennette Hellenbrand, who died last month.

MASSACHUSETTS—All Saints', Chelmsford, has had a prosperous year, and the reports of parish officers at the annual parish meeting showed good progress all along the line. The rector, the Rev. Dr. Wilson Waters, acknowledged with words of appreciation the numerous gifts and expressions of loyalty and encouragement he had received from his parishioners. A beautiful new altar book has been presented by the men's club, and nicely bound Prayer Books for the clergy are the gifts of the Order of Sir Galahad and other parishioners. New Prayer Books for the pews are from the guild and the G. F. S.

MILWAUKEE—The Rev. W. K. Morley, Jr., city missionary, addressed the young people's societies of St. Paul's, St. Stephen's, Trinity, St. John's, and St. Luke's Churches, all of Milwaukee, at their joint meeting at St. Paul's Church on January 12th.

NEWARK—Approximately forty of the clergy attended the meeting of the Paterson clericus on January 13th, which was held at St. Peter's Church, Clifton. Features of interest at this gathering were an address by the Rev. John E. Bailey, priest-in-charge of all Saints' Church, Glen Rock, on The Priest in the Other Fellow's Parish, and a debate between the Rev. Edwin S. Carson of Ridgewood, and the Rev. E. P. Hooper, of Hoboken, on the subject, Cooperation with Other Religious Bodies.—The Woman's Auxiliary of the diocese, at its annual meeting on January 8th, at Trinity parish house, Newark, listened to addresses by Mrs. Robert P. Frazier, of the Rosebud Mission, S. D., whose topic was Indian Work, and Miss Margaret Read, of the Church of England, who spoke on International Student Work.—In accordance with arrangements made by Bishop Stearly, services for the deaf will be held in the diocese by the Rev. Guilbert C. Braddock, vicar of St. Ann's Church for the Deaf, New York City.—The board of missions of the diocese has purchased a plot of ground as a site for the Mission of the Holy Spirit, Verona.—A fund of \$5,000 will be raised to make possible an addition to the parish house of Christ Church, Newton. Subscriptions for this purpose have already been made.—The men's club of St. Paul's Church, Paterson, held its annual dinner on the evening of January 14th, with about 250 men present.—A bishop's chair, given by Mrs. Robert Bennett in memory of her husband, has been dedicated at St. George's Church. The chair is from the Gorham Studios, New York City.

NORTHERN INDIANA—The Incarnate Son of God the Central Life of the Church was the topic for discussion, led by Bishop Gray, at the Church School Institute held at St. James', Goshen, Sunday, January 12th. During the evening session, Northwestern University Standard test, Series A, No. 1, "The Life of Jesus" was given. The next meeting will be held at St. James', South Bend, Sunday, February 9th.—Chimes are being built for Trinity Church, Michigan City, by the J. C. Deagan Co. of Chicago, and will consist of twelve tones, or an octave and a half. The chimes are so arranged that they will play either by hand from a manual at the organ console or automatically from a motor driven cabinet placed in the entry room of the church. In order to make this installation it is necessary to place steel beams in the tower to support their weight. The weight is approximately four tons. The gift of chimes comes from Mrs. Harriet L. Van Pelt, a member of Trinity parish. The Rev. Dr. Earl Ray Hart is rector of the parish.

OKLAHOMA—On January 1st Mrs. Edgar H. Williamson, formerly of West Chester, Pa., assumed charge of the religious education department of the archdeaconry of Western Oklahoma. She will live at Altus, the center of a growing correspondence Sunday school.—The Church of the Good Shepherd, Sapulpa, the Rev. Paul Reese in charge, with 143 communicants, has presented twenty-one candidates for confirmation during 1929, an increase of almost fifteen per cent.—Trinity Church, Tulsa, the Rev. E.

H. Eckel, Jr., rector, in a campaign to pay off the bonded indebtedness against the building has secured pledges and cash amounting to over \$35,000 per year for three years with 200 givers yet to be seen.—St. Philip's Church, Muskogee, a colored congregation, under the leadership of the Rev. H. C. Banks, is to begin a new building early in the spring.

QUINCY—Jesse Heylin, a communicant of St. Peter's Church, Canton, has been appointed to be the new chancellor of the diocese, to fill the office left vacant by the resignation of Leaton McC. Boggess. Mr. Heylin is well known to the legal profession in his home state, not only as an able lawyer, but as one who maintains the very highest ideals of his profession.—The whole city of Galesburg was grieved by the tragic death of Henry M. Chase, a loyal Churchman and a good citizen. He died on January 6th as a result of an automobile accident the Saturday before.—A Guild of St. Barnabas, consisting of every nurse and graduate nurse connected with the Galesburg Cottage Hospital, has been organized in Grace parish, Galesburg. The nurses, in a body, took their vows at a recent service.

QUINCY—Christ Church, Moline, has received a silver ciborium; the gift is a memorial, presented by her son, to Mrs. Mary G. Ogden, a faithful charter member of the parish.

RHODE ISLAND—Mrs. Harper Sibley of Rochester, N. Y., and the Rev. Edmund L. Souder of Baguio, Philippine Islands, spoke on

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January 16th before the annual meeting of the diocesan Woman's Auxiliary held in All Saints' Memorial Church, Providence. — Dr. Alfred Worcester, in charge of the health of Harvard students, spoke recently at the annual dinner on the Problem of Sex Among the Youth.

SPOKANE—Owing to the illness of the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, the annual convocation has been postponed from February 2d, 3d, and 4th, until February 23d, 24th, and 25th.—The annual meeting of the Cathedral of St. John the Evangelist, Spokane, was held on Wednesday, January 8th, in the crypt of the new building. There was a good attendance from all of the three former groups united to form St. John's.

TENNESSEE—The Rev. James R. Helms, who is to leave Chattanooga shortly to do mission work under Bishop Mitchell in Arizona, and who is a former chaplain both of the local post and of the state organization of the American Legion, was guest of honor at a recent meeting of the local post. The members voted to attend the service in Thankful Memorial Church in a body the next Sunday evening as a tribute to their former chaplain.—Plans have been drawn for a new religious education building to be erected by St. Paul's parish, Chattanooga, adjoining the church, and it is expected that contracts will be let within a few days. The building is to be of fireproof construction and has been specially planned to meet all requirements of the Church school. The estimated cost is \$15,000.

TENNESSEE—*Adeste Fideles*, a Christmas mystery play by the late Marie E. J. Hobart, was presented by a group of little children at Sewanee, first on Christmas Eve, and later a second performance was given for the benefit of the theological students at St. Luke's Chapel on January 13th. The children were very young, ranging in ages from four years old to twelve, and averaging six or seven years. This is the second in the series of mystery plays that is being inaugurated to illustrate the course in the psychology of worship given by the Rev. Prof. George B. Myers as part of his senior course in the philosophy of religion.

WESTERN NEW YORK—The National Commission on Young People's Work, which is a part of the National Department of Religious Education, and is composed of provincial representatives and four persons from the field at large, held a meeting recently at St. Paul's Church, Rochester. Every province of the Church was represented.

WESTERN NEW YORK—St. Jude's Church, Buffalo, the Rev. G. F. J. Sherwood, rector, has conducted a very successful campaign during the past month for the purpose of raising funds to erect the church building on the basement which has been used for services for some time. The congregation of St. Jude's has increased and the future of the work is assured so that the building will be begun in the near future.—The parishes at Canaseraga and Hunts have been attached to the Allegany County Associate Missions. Services will be maintained there by lay readers, the sacraments being administered by the rectors at Dansville and Geneseo.—At Grace Church, Buffalo, Bishop Ferris preached and formally welcomed the new rector, the Rev. G. Napier Smith, to the diocese and parish.—E. Harriman Perkins, a student at DuBose Training School at Monteagle, Tenn., and a candidate for holy orders from Trinity Church, Warsaw, will serve as lay reader at Attica, pending the appointment of a clergyman, to the staff of Wyoming, Genesee County Associate Missions, of which the Rev. Charles Allison is the head.—The National Council has again designated Wyoming County for one of the three rural scholarships. Herbert L. Bayla has been appointed and will receive three months' special training under the Rev. C. R. Allison. Mr. Bayla is a student at the DuBose School. From a group of Church people at Castile, which is in the Wyoming, Genesee County Associate Missions, a father, mother, and daughter, all college graduates, have offered themselves to the National Council for service in the foreign field and have been accepted.—St. James' Church, Batavia, is planning to erect a new rectory, and until it is built the address of the Rev. Norman B. Godfrey, rector of the parish, will be 14 Tracey Ave.

HIGHLY OBJECTIONABLE posters and billboards displayed by some motion picture theaters and companies led the last synod of the eighth province to record its disapproval and to urge diocesan and local social service commissions to see whether the advertising matter might not have at least as good standards as most of the pictures themselves.

AUTOMOBILE PRESENTED TO DEACONESS

SAN FRANCISCO—Among the unsung heroines of our own times, Deaconess Lillian Todd is listed by the California Committee on Indian Relief. She came to San Francisco from her headquarters at Orleans, in the wildest part of the Klamath River country, to claim an automobile which has been purchased for her by the committee to extend her work among the Klamath Indians. Until now she has walked over the trails, three to ten miles a day, with her Prayer Book and her first-aid kit.

In that country, where bootlegging is at its worst, she is the only aid to the sick and wounded after drunken brawls have embroiled whole villages. Many a night she has walked over the trail alone at midnight to answer such a call. Last year she conducted ten funerals, six of which followed deaths by violence. Her work has been characterized by Indian relief workers as the most outstanding accomplished among California Indians. The automobile is its reward.

—*San Francisco Examiner.*

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