

Price 10 Cents

The Living Church

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

VOL. LXXXIII

MILWAUKEE, WISCONSIN, OCTOBER 18, 1930

No. 25

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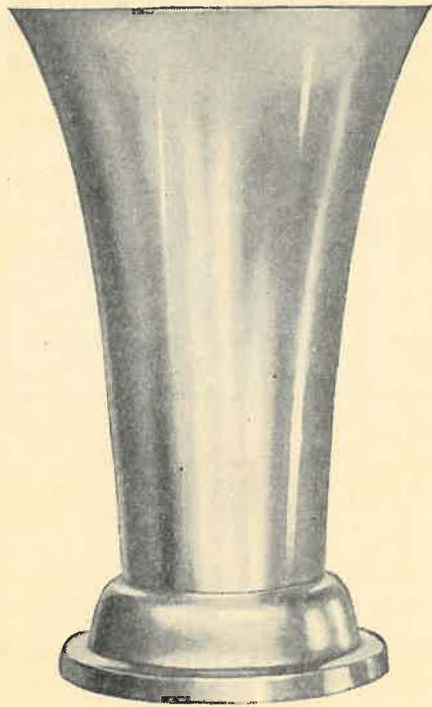
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The Living Church

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VOL. LXXXIII

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No. 25

EDITORIALS & COMMENTS

THE article published in these columns last week by Dr. John W. Wood entitled Religious Liberty in Chinese Schools, and following upon a briefer article on much the same subject by Bishop Graves, published several weeks previous, aroused a very serious issue as to the administration of our work in China.

Education
in China

It is well known that our work has, from its inception, been largely carried on through educational institutions. The Nanking government has now peremptorily forbidden a private school founded by a religious body to give instruction upon religion as a required subject, while also religious "propaganda" is forbidden in class instructions and students may not be "compelled or induced" to attend any religious instructions. All religious exercises are forbidden in primary schools.

These restrictions are not new, but their enforcement has become increasingly severe. During these years of unrest in China, when the outcome of any political movement has been uncertain and when nothing approaching to finality could be recognized, there has everywhere been a desire to get along as best one could without assuming that difficulties of one day were necessarily to be perpetuated. Governments have risen and fallen, rebellions have arisen, sometimes succeeded, sometimes have been quelled, but at all times there has been the hope that the difficulties of the moment would be resolved when a permanent government should appear.

Unhappily, the restrictions have so multiplied and have been so continuous during these years that it has begun to appear that this is a settled policy of the China of our own day and perhaps at least for some little time to come. The question then arises, To what extent we are to continue our work in China and what may be the possibilities as to its success?

Our missionary work in China is, frankly, that of introducing the Christian religion and, as a sequence to it, the Christian life. We do not intend to bring a purely secular education to China, nor is it the intention of those who contribute to the foreign work of the Church to uphold the establishment of private schools that may indeed be tolerated in so far as they simply introduce Western learning but are to be rigidly forbidden when they introduce the Christian religion.

We agree with Dr. Wood that such a condition can-

not be tolerated in our schools. As soon as our bishops and other workers may reach the conclusion that the condition is reasonably permanent, it becomes necessary for us to consider what is to be the next step. Can we continue a policy of evangelization of individuals while withdrawing wholly from the training of their children in schools and from bringing non-Christians into touch with the Christian religion through education?

We suggest the question without, at the moment, being prepared to suggest an answer. If it be suggested that religion and education have been largely separated in Western lands, it is to be replied that at least in Western lands the government makes provision for the educational institutions and pays the bill, while at the same time entirely recognizing the right of religious bodies to train the children in their own schools in their own religion. Certainly there is no Western precedent for expecting religious bodies to maintain schools in which they may not teach their own religion. China may undoubtedly set the standard for government schools established and maintained by the government, in which they are at liberty, if they deem it wise, to distinguish between religious instruction and other education. They certainly cannot require foreign bodies to carry on like schools at their own expense.

The future of China is undoubtedly very uncertain at this present time. It may become necessary for Western nations to withdraw entirely from their attempt to assist the Chinese people through the Christian religion, but in that event we fear it will be necessary for them to withdraw altogether from the attempt to help China. China, that is to say, cannot lay down the conditions under which foreigners will seek to assist them. If the Christian religion be unadapted to the Chinese people in the view of the Chinese government, it seems to follow that Christian bodies from other lands are estopped from any attempt to train the children of the Chinese people.

We are all working for and longing for the day when the Christian people of China may be able to support their own undertakings and to maintain the Christian religion without the assistance of foreigners. Those who are best able to judge are a unit in saying that that time has not come yet. We cannot, according to such judgment, at this time withdraw foreign workers from China without doing much more harm than good.

Chinese Christians almost as a unit recognize this condition. They want the help of our bishops and missionaries.

It does not follow that we are bound to continue this help indefinitely if their own government places such obstacles in the way of our missionary endeavors as to frustrate the purpose of Christian missions and the Christian Church.

We believe that the fact of the prohibition of teaching Christianity in mission schools must probably be accepted as permanent, as the government's officials intimate. It then raises the serious question as to what we are to do next. If we are not wanted as Christian workers in the educational field in China, we must probably withdraw from that field, but we cannot and will not maintain at our expense non-Christian schools in China or anywhere else.

Our schools are so large a factor in all our missionary work in the foreign field that it is very desirable that the condition should be generally known and the policy should be thought through.

Dr. Wood's paper in THE LIVING CHURCH admirably states the issue.

SOME confusion has resulted from Bishop Carson's statement that the emergency needs for assistance in Santo Domingo having been largely cared for, and the need for new buildings being provided in the advance work program, the further appeal for assistance might now be discontinued.

Santo Domingo

Of course, after any major disaster, the first and most immediate need is to allay individual distress. The hungry must be fed, the wounded must be cared for, the homeless must be provided with shelter, the dead must be buried. We can always depend upon the Red Cross to assume the leadership in this work of relief.

But next comes the secondary work of rehabilitation. That is more prosaic and, generally, less immediate, but even more necessary. The people must be enabled to help themselves. When it concerns the Church, there will be properties to be rebuilt and various personal needs to be supplied.

Thus it transpires that at the very time we, on the motion of Bishop Carson, were stating that the needs had been met and the emergency fund could be discontinued, the National Council, at the request of the same Bishop, was authorizing an appeal for \$25,000 for emergency needs in Santo Domingo that are not covered by the advance work program. The Bishop reports the physical losses at about \$35,000, of which about \$13,000 is covered by hurricane insurance. In addition, the Council wishes to defray personal losses of Archdeacon Wyllie amounting to about \$2,000 and to replace his ruined automobile at a cost of \$800. Two churches have been wholly or partially destroyed. A residence and a school must be rebuilt. These amply justify the National Council's appeal for \$25,000.

In all such cases, as here, our original statement of needs is not intended as a complete enumeration such as is always furnished later. We always depreciate such a detailed specification for the administration of a fund as must embarrass the administrator. Our bishops and executive officials are always trustworthy men and we desire always to leave emergency funds to their discretion without tying their hands unnecessarily as to details. Our original appeal, which was based upon Bishop Carson's cabled report, was of this nature. He had started on a personal tour of inspection and hurriedly apprised us of what he was discovering. Bishop Carson, in his conscientiousness,

seems to have thought that the more than \$2,000 quickly supplied by our readers in response to his and our appeal could only be used for immediate relief of suffering. Of course that was not its intent and we take the liberty now of assuring the Bishop that such needs as we have specified and as are the chief objects of the appeal of the National Council are legitimate charges against THE LIVING CHURCH FUND, which, as reported in this issue, now amounts to \$2,277.78. Indeed it is not necessary for him to distinguish between contributions received through THE LIVING CHURCH and those that may be received from the appeal of the National Council. They are for the same needs and the same purpose. It is never our policy to duplicate funds in such wise as to embarrass any administrator by attaching special conditions.

In this we are confident that we do but reflect the intention of those who may respond to this or to any appeal that we may publish. There will therefore be no distinction between responses to the appeal of THE LIVING CHURCH and that of the National Council. We esteem their purpose to be the same, and we are confident that Bishop Carson's statement to us that our appeal could be discontinued, and his request to the National Council for a new appeal, can be satisfactorily harmonized. The need for raising the amount suggested by the National Council, \$25,000, is imperative, and we trust that the full amount may be raised. No part of it, we are informed, duplicates the advance work program.

ANSWERS TO CORRESPONDENTS

H. R. L.—The common method of "receiving" a candidate from the Roman communion is by the Bishop at the time of a Confirmation, but it is perfectly proper (though perhaps less desirable) for a priest to do this at any time.

ACKNOWLEDGMENTS

[Checks 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 purpose for which they are intended.]

HURRICANE RELIEF IN SANTO DOMINGO THROUGH BISHOP CARSON

Layman, St. Luke's Church, Germantown, Pa.	\$ 50.00
Good wishes and sympathy from "M. E. C."	25.00
M. L. W.	5.00
Trinity Branch, Woman's Auxiliary, Trinity Church, Hoquiam, Wash.	5.00
Ethel Middleton, Lansing, Mich. (for Archdeacon Wyllie's work)	5.00
Dr. E. L. Wyman, Manchester Center, Vt.	5.00
St. Paul's Church School, Jackson, Mich.	12.00
In memory of E. H. B.	5.00
A member of Trinity parish, New York City	5.00
M. L. C. Dix	5.00
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Previously acknowledged	2,155.78
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RELIGIOUS EDUCATION is the process of learning how to live the richest and happiest kind of human life.

The Curriculum of Religious Education is a program of educational activities directed toward the creating of Christ-guided personalities. These educational activities are mainly concerned with three emphasis:

(1) *Knowledge* of mankind's experience with God, both in the past and present, through the Bible, the Church, nature, and human nature.

(2) *Worship*, or actual practice in personal companionship with God, through prayer and praise and Sacraments.

(3) *Service*, or actual practice in the natural good and will activities of a Christ-guided personality.

—Floyd Van Keuren.

DAILY BIBLE STUDIES

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

THE VOWS OF BAPTISM

Sunday, October 19: Eighteenth Sunday after Trinity

READ Ephesians 4:1-6.

OUR Collect for today suggests the vows of Baptism when we renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and when we also declared our belief in all the Articles of the Christian faith as contained in the Apostles' Creed, and promised to keep God's holy will and commandments. Dear old blessed vows of Baptism! It is good for us to renew them from time to time, for alas! our renunciation and our faith and our obedience are far from perfect, although we have the gift of the Holy Spirit to help us. It is a life-long struggle. Yet we need not be discouraged, for the fact of our renunciation and our declaration of faith placed us in the right position as hating that which God hates and as loving that which He would have us love. And we may be sure that when we keep our faces toward God we are safe because our backs are turned against the world, the flesh, and the devil.

Hymn 126

Monday, October 20

READ Psalm 97.

YE that love the Lord, hate evil." We need in these modern days something of this spirit. If we really love God we must hate evil. That is the message of the "imprecatory psalms," which, while they may not be edifying for public worship, call us to hate evil which the psalmist personified as if it were a hostile nation or an enemy of God. Indifference to sin, whether public or private, cannot fail to weaken our love of righteousness, and if we lose that Christian culture which positively draws the line between good and evil we lose or fail to accept the grace to resist temptation. When in our weakness we yield to sin in thought, word, or deed, there should be a healthy reaction making us hate the evil and loathe it, even as we turn to Christ for pardon. Growth in grace means also an honest and healthy wrath against wrong. A true Christian hates all evil because evil is the enemy of God, even as he loves righteousness because God is righteous.

Hymn 305

Tuesday, October 21

READ Romans 12:6-21.

WE CAN best overcome all evil by following that which is good. Christ provides for our spiritual growth so that we may resist the temptation to do wrong. Our Christian privileges are not only precious gifts (and such they surely are), but they are means of grace. He who prays constantly is not likely to doubt God's love. He who comes regularly to the Lord's Table and receives the spiritual Food of the Body and Blood of Christ cannot but hate sin. He who searches the Scriptures will not question the divine truth of the Incarnation. So we are sure to grow in grace and with pure hearts and minds to follow God; and the world, the flesh, and the devil are defeated. It is good for us to examine ourselves and note whether we have used these blessed gifts and so gained power to resist.

Hymn 379

Wednesday, October 22

READ St. John 3:1-8.

IN BAPTISM we are made members of Christ's Body, children of God by adoption, and heirs of the Kingdom of Heaven. It is a new birth, a birth from above. Christ gave a great revelation concerning His Church, "which is the blessed company of all faithful people," when He said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." We are God's children by creation, but alas! the creature is subject to vanity (Romans 8:20).

We need a new birth. The day of our baptism should be counted as our real "birthday." And often when temptations press and trials are heavy, the expression of this blessed truth—"I am God's child"—will cause the sun to shine and the burden to fall away. We cannot exalt this blessedness too highly. We cannot be too grateful for this goodness and mercy of Jesus Christ in taking us up in His arms, putting His hands upon us, and blessing us. So He claims us as His own.

Hymn 346

Thursday, October 23

READ St. John 10:39-42.

IN THE midst of His ministry and His struggle with unbelievers, Christ went back to the place where St. John the Baptist baptized Him and where the Holy Spirit like a dove descended upon Him and the Father's voice came from Heaven: "This is My beloved Son in whom I am well pleased" (St. Matthew 3:13-17). I recall standing by the font in Milan, Italy, where tradition has it that St. Ambrose baptized St. Augustine. And the message came: "How blessed to go back, in memory at least, to the time and sacred place where we were taken in the everlasting arms and blest!" Rightly is there accounted a holiness in an association so dear and so full of everlasting issues. But even more sincerely may we renew those sacred vows, binding them about us as golden chains which cannot lessen our freedom but which rather bind us to Him who has called us to Himself and redeemed us, and who loves us with an everlasting love.

Hymn 378

Friday, October 24

READ Revelation 1:4-8.

WHAT a contrast between the world, the flesh, and the devil, and the vision of St. John! And what a message by divine inspiration he gave when he wrote: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever." Yet these temptations came to Him even as they came to Adam, and by His victory we are redeemed. The desire of the flesh, the desire of the eyes, and the pride of life—in the desert the Christ met them and conquered. There comes almost a reverence as we likewise battle today in the same old conflict, for so we hide our weakness in His strength, our childishness in His eternal years, our failures in His everlasting victory, ourselves in the power of His Cross.

Hymn 515

Saturday, October 25

READ St. Luke 12:32-40.

PURE hearts and minds"—those are gifts which we are to bring to Him in whose strength and love we are more than conquerors. Sincerity in our love and consecration in thought are not lightly or easily gained. The devil makes us think of God as a mystery and of Jesus Christ as a long-ago Hero. Only by declaring our love until it is the strength of all our worship, and only by hiding our ignorance in His wisdom even while we rejoice to study His words and works, can we prove our loyalty. Yet it is not so difficult. For where else can we find perfect love, love which never fails? And where else can we find such wisdom in nature and grace alike? Christ becomes to us, as we worship and serve Him, the One Perfect Being, the only God. Before Him all else fades away. In Him only can we hide in safety. He is the Crystal Christ!

Hymn 526

Dear Lord, I renew my baptismal vows. And I add to them my adoration and my love. Help me to persevere. Give me grace to endure. And at last let me find a place where through-out eternity I can see Thee and adore. Amen.

WHAT THE G. F. S. IS DOING

BY MISS MARGARET M. LUKENS
PRESIDENT, THE GIRLS' FRIENDLY SOCIETY OF THE U. S. A.

AT THIS time when so much is being said about training boys for Christian leadership, it is important to know what is being done in the Church to develop leadership among girls. The Girls' Friendly Society, recognizing the great need for training girls to serve the Church as well as the community, carries out in its branches a balanced program of worship, recreation, study, and service in which every girl participates through the committee system; "Every girl a part in the program" is the slogan. It also holds its own summer conferences at which opportunities are given to girls of high school age to grow in leadership through self-government and in prayer and worship through out-door services of worship and ceremonials, often prepared and led by the girls themselves.

Just how a week of conference-camp life with its swimming, hikes, and games, and classes, its discussions, and services of worship helps girls to take their place in the Church and in the community as Christian leaders is demonstrated by the National Younger Members Conference, Delaware, New Jersey, and the five other conferences for younger members held this past summer in Colorado, Kentucky, New York, Rhode Island, and Connecticut. The story of the national conference for 'teen age girls is that of a project initiated and carried through by the girls themselves which helped them to learn the art of leadership. When this conference was first suggested over a year ago, a committee of seventeen girls from eleven dioceses met with four advisers to plan the program. The advisers helped to start the girls off and made occasional practical suggestions; yet the conference as planned by the girls was rather different from any the advisers might have arranged. Personal religion (the girls, of course, did not call it this)—how to find God and how to pray to Him; personal charm and attractiveness—the art of "getting on with people"; and interesting ideas for branch programs were what this group of girls asked for.

The plans made at this setting-up conference were carried out in June when seventy-five girls and twelve advisers gathered together for a week of "adventurous living" at the Newark Girls' Friendly Holiday House, Delaware, New Jersey. The girls immediately divided into committees covering every phase of the conference program from worship to recreation. These committees corresponded to the committees existing in the branches so that the girls learned by actual experience new methods which they could put in practice upon their return home.

The following October a group of girls and advisers met together and discussed the weak and strong points of the conference. Some of the girls felt that they had made such strides at the conference in learning self-government that they sometimes found themselves ahead of their branches and advisers, especially where the adviser or "associate" had not attended any of the various conferences held especially for leaders. Did this mean that the conference had prepared the girls to do without advisers? Scarcely that, as they fully realized that they still needed the understanding help of older people; at the same time the advisers appreciated the enthusiasm and "creative" gifts of the girls. The latter showed itself especially in the interest groups on handicraft, dramatics, poetry, and nature lore and in the closing ceremonial written by the girls. What it did mean was that, through the experience of the conference, the girls had matured and were prepared to develop still further. Many of the girls said that the sunset services on the hill and the "goodnight groups" in which they informally talked over the day's events helped them most to "grow up."

AS a result of that committee meeting, it was decided to include a limited number of advisers or "associates" from the branches at this year's conference. Therefore, last June leaders and girls learned together, attending the same classes and enjoying the same recreation without dominance or suppression on either side. As last year, the girls carried out the program through committees.

Here is a typical conference day:

8:00 A.M.Breakfast	2:45-3:30 Committee Meetings and Interest Groups
9:00-9:20Worship	3:30-5:00Recreation
9:30-11:15Classes	6:00Supper
	7:00Sunset Service
CRACKERS AND MILK	7:30-9:00 Evening Program of Speakers, or Recreation
11:40-12:40Classes	9:30Goodnight Groups
1:00 P.M.Luncheon	10:00Taps
1:45-2:45Quiet Hour	

This development of leadership training through summer conferences for younger members is part of the forward-looking program outlined by the national council of the Girls' Friendly Society at its meeting in Boston, 1927. The national council is now meeting at the Hotel La Salle, Chicago, closing October 19th. This national council is most important, because issues concerning the future of the organization are being acted upon.

Three years ago the Girls' Friendly Society, which for the past thirteen years has been receiving an appropriation from the Church, was asked by the National Council of the Church to take steps toward providing for its own support as was the Brotherhood of St. Andrew several years ago. In considering how this is to be done, the society, at Chicago, is evaluating its present budget and the program for which it stands, deciding whether it will try to raise a sum adequate to provide for such conferences as these, to send trained secretaries into the field, especially in rural and isolated districts, and to provide program suggestions based on a careful study of the needs and desires of girls in all sections of the country.

The theme of the Girls' Friendly Society National Council now in session is, "The Girls' Friendly Society in a Challenging World." Because forty per cent of its 45,266 members are under eighteen years of age, its greatest need today is not only to find its budget, but to find leaders. From many parts of the country comes the cry: "We have plenty of girls but no one to lead them."

If the Girls' Friendly Society can find more leaders—women of consecration and ability—its greatest problem will be solved and it can go forward into the next triennium, assured of greater success and usefulness.

TO THE SOVIET RULERS

YOU plan vast futures, worlds where man shall be
Always supreme, himself divinity.
But high above your schemes of peace and war
There swings a Star.

No deeps nor heights your fact bound creed holds true,
Whereunto love may rise or sink with you.
Yet on His mighty errand, past your plan,
There moves a Man.

You build a highway, promising to show
Your troubled people the true way to go.
Yet facing all your vaunted gain, your loss,
There stands a Cross.

KATHERINE BURTON.

AS MANY AS RECEIVETH HIM

AFTER Holman Hunt had finished his great picture of the "Light of the World," he asked a fellow artist to come and give his opinion on it. As is well known the picture depicts the Saviour standing with a lantern in one hand, and knocking with the other at an ivy-mantled door. The artist looked at it for some minutes and then exclaimed, "Why, Hunt, you have made a great mistake. There is no handle on the door. How can the Saviour enter without a handle?" "I have made no mistake," replied Hunt, "the handle is inside." The Saviour can never enter until the door is opened by the sinner's own hand."

"As many as received Him." Yes, there is the condition—"received Him." We must receive Him if we are to be blessed by Him.

—Selected.

The Social Side of Lambeth

By Sarah S. Ivins

BURNS MANTLE, in a recent newspaper article on his summer in Europe, remarked that if he never saw another cathedral in his life he would still be four up. A similar feeling must certainly be in the mind of every woman who shared the social life of the Lambeth Conference. If we never have another interesting experience as long as we live we still have had more than our share.

One of the first entertainments was the reception given for the Archbishop of Canterbury by the S. P. C. K. in Merchant Taylors' Hall. There was a short program, the chief feature of which was a talk by the Archbishop on the history and achievements of the Society. Following this were refreshments and the unusual and welcome opportunity of seeing the hall. The Merchant Taylors are one of the strongest of the livery companies of London, descendants of the old craft guilds and boasts among its members one of the Edwards. The present hall, the largest of the livery halls of the city, dates from the fourteenth century and fortunately escaped the Great Fire. As nothing of the kind exists in America it was interesting to view the valuable collection of old plates, armorial bearings, stained glass windows, and paintings and to hear of the Merchant Taylors' School still maintained by the organization out of its annual income of £50,000. Occasions such as this helped to give us a better understanding of England and her justifiable pride in her long history.

Of similar interest was a tea for the Lord Mayor and Lady Mayoress, given at Sion College, an institution for the clergy of London and surrounding counties. It has a glorious library containing some of the choicest volumes in England, such as the York Breviary, the second folio of Shakespeare, and, most interesting of all from one point of view, a record extending over three hundred years of books given to the library.

An evening at King's College, incorporated in the University of London, was unique and enjoyable. Several departments of the College gave demonstrations or experiments in their particular branches of science, which we were privileged to witness. For those who preferred a concert was given and refreshments served.

The presence of the Greek delegation was the occasion of some of the most delightful affairs the summer offered. London was intensely interested in their mission and some lovely old homes were opened to them. Sir Herbert Ewart entertained a group at tea and we were presented to the Greeks by Canon Douglas. The rooms were crowded with people hoping thus to give expression to their fervent desire for unity. Earl Beauchamp (pronounced Beeshum) also received the Orientals and another group of guests. The pronunciation of his name brought out the interesting fact that in the case of this and similar names such as Marjoribanks, called Marchbanks, the mispronunciation is evidence of the long history of the family going back to the times when most people were not sufficiently learned to read or know the correct pronunciation, and to pronounce the name in the modern manner is a *faux pas* and shows ignorance of the real social status of the families.

The reception at Earl Beauchamp's was one of the most delightful events of the summer. The house itself is a joy forever in these days of shrinking walls, cluttered furniture, and glaring lights. The spacious drawing room with its lovely dignified furnishings, and most attractive of all, the light shed by hundreds of candles in huge, crystal chandeliers made a charming setting. Some of the Greeks spoke English fluently, some not so well, while others spoke German or French and interpreters were always about. On meeting Americans they inquired eagerly about their fellow countrymen in America, and when they were told that Bishop Philaretos was present at Bishop Ivins' consecration, that Greeks had been students at Nashotah when he was dean there, and that he is regularly invited to the Greek church in Milwaukee at their Easter festival, their appreciation and friendliness were spontaneous.

Thanks to the thoughtful courtesy of the editor of THE LIVING CHURCH, Canon Wigram sought us out, introduced him-

self, and from then on showed us many friendly attentions. Being imprisoned and condemned to death is no novelty to him, and his experiences have been so thrilling that one wishes he might make them publicly known. To one who loves the hymn, "Ye Watchers and Ye Holy Ones," meeting Mr. Athelstan Riley was a real thrill, and now every time the hymn is heard the happy and charming personality of this stalwart leader of the Catholic movement returns to memory. It was on this evening also that we met Mrs. Inge, quite one of the most charming women in England, and received an invitation to tea at the Deanery.

THE most formal function connected with the Greek delegation was the Nikaeen dinner at Holborn restaurant. Lord Hugh Cecil presided but he was "whipped" for Parliament at 9 o'clock so his place was taken by the Archbishop of York. There were toasts in due order, announced in stentorian tones by a dignified functionary in scarlet. "Your Grace, Your Beatitude, my lords, ladies, and gentlemen, pray silence for the chairman of the evening." The chairman then offered the toast, which was announced by the functionary with the same opening phrase. Meletius, Pope and Patriarch of Alexandria, as head of the delegation, was the official speaker. Although he speaks some English, he gave his address in his native tongue, using an interpreter. Of tall commanding presence, sonorous voice, and dramatic manner, he made an earnest plea for closer acquaintance and greater friendliness, and dwelt on the possibility and desirability of reunion. The Archbishop of York responded graciously, and although anything official was of course carefully avoided by both groups we came away with the feeling that great things are in the air and that it might be an epoch-making conference, for if reunion comes between two branches of Catholic Christendom a tremendous step forward will have been taken.

A luncheon given by the Society of St. Willibrord for the Archbishop of Utrecht had a similar object, the promotion of unity with the Old Catholics. The Bishop of London presided but he was obliged to leave and asked our Presiding Bishop to take his place. The Archbishop of Utrecht, through an interpreter, gave an interesting account of the history and present status of the Old Catholic Church under his jurisdiction.

The Marchioness of Salisbury and Mrs. Carnegie gave delightful receptions for the bishops attending the conference and their wives. Mrs. Carnegie is the wife of the Canon of Westminster and vicar of St. Margaret's, Westminster, and is an American. By this time we had learned the location of some formidable-sounding English colonial dioceses such as Waiapu, Wangaratta, and others, and some of the English knew that Milwaukee is not a state in the Union, so conversation could leave geography for other subjects. The favorite one, of course, was the garb of American bishops, many suggestions being received that the greatest need of the American Church is a society for the proper clothing of bishops.

An invitation by the Dean of Windsor gave a small group of us a most delightful and interesting late afternoon and evening. Leaving Lambeth Palace at the close of the afternoon session we motored to Windsor, passing through picturesque Datchet and catching glimpses of Eton. St. George's Chapel is undergoing extensive repairs and alterations but much that is interesting is open to view and our host gave so freely of his vast store of information that the hours flew by. St. George is the patron saint of the Order of the Garter and the chapel is adorned with the banners, coats of arms, and hatchments of members of the Order. One place was vacant, that formerly belonging to the Kaiser. At the entrance to the choir are the stalls of the royal family and near by are those of foreign sovereigns who are members of the Order. Many illustrious dead are buried here: Henry VIII and Queen Jane Seymour, Charles I, George III, George IV, and Edward VII. We were also privileged to visit the Albert Memorial Chapel, which is not usually open to the public. Rebuilt by Queen Victoria, it is

lavishly decorated but suffers greatly by contrast with the exquisite beauty of St. George's Chapel. A visit to the Bell Tower followed where some climbed to the belfry and others visited the thirteenth century dungeons.

THE Archbishop of Canterbury entertained the bishops and their wives at a garden party in historic Lambeth Palace. With pictures of the bishops in conference before us it was great fun to see their seats in the library or picture them smoking or visiting in Lollard's Tower or in the crypt, and to have tea in the huge dining room, formally the Guard Room. To Americans, at least, entertainment in a house that has been lived in continuously for seven hundred years is unique. The garden is lovely, and it was good to learn that it was made possible by an American, who, hearing the Archbishop say he was grieved at leaving his beautiful gardens at York, gave him this garden and made its upkeep possible. Incidents such as this and Mr. Morgan's generous act in making it possible for the Bedford Book of Hours to remain in England helps to establish a kindly feeling and also recognition of the fact that America is not entirely lacking in culture or love of the beautiful.

Still more enjoyable was our overnight visit at Lambeth Palace, a courtesy and hospitality extended by the Archbishop in turn to all other than English bishops. The wives were invited to join their husbands after tea and of course we had to leave before the conference began in the morning. Entering through the great South Gateway built by Cardinal Morton, we were joined by our husbands and proceeded to the Palace. One of the Archbishop's chaplains received us and showed us the drawing room and smaller ladies' drawing room on the ground floor. On a table in the hall was a list of the house guests, which was very useful as there were no introductions. On the second floor are the men's smoking rooms and suites of bedrooms. Each suite is named for some former archbishop, and a card on the door bears the name of the guest occupying the room. Our bags had already been unpacked for us and we were free to wander about the garden where we found other guests until time to dress for dinner, which was served at 8. A few minutes before that hour we gathered in the large drawing room and were joined by the Archbishop.

Dinner was served at two large tables, at which guests were seated by precedence, established by the order of the bishops' consecration. The Archbishop's chaplain said grace and conversation turned to the paintings hanging on the walls, portraits of former archbishops by Holbein, Van Dyck, Hogarth, Romney, and other great masters. Just before dessert, as fruit is called, was served, the chaplain returned thanks, and after dessert and coffee the ladies withdrew and left the gentlemen to their port and cigarettes. One of the chaplains accompanied us and showed us some of the rare volumes in the library, the crypt, and the chapel, after which the men joined us in the drawing room, and the Archbishop devoted his attention to the women who had not sat next to him at dinner.

At 9:45 we went to chapel, the ladies wearing long chiffon veils given us by the housekeeper. It was a beautiful service, the domestics in their caps and uniforms seated in chairs beneath the stalls, and singing the service heartily. The chaplain took the service and the Archbishop read the lessons. We then returned to the drawing room until 10:30, when His Grace remarked that it is a tradition at Lambeth that at 10:30 it is time for the ladies to retire, whereupon he accompanied us to the foot of the stairs and served lemonade. The men adjourned to the smoking room and the ladies visited each other. The next morning tea was served us on awakening, and there was a celebration of the Holy Communion in the chapel. The Archbishop was celebrant and every bishop who was a guest, together with his diocese, was especially remembered at the altar. Breakfast was served in the English fashion, the food on a side table, and the guests serving themselves. Again our host's thoughtfulness was shown in his asking those bishops who had been farthest from him at dinner to be his honored guests. After breakfast Mrs. Temple, wife of the Archbishop of York, showed us what we had not seen the night before, and we made our adieus to our host.

His Grace is a marvelous host and one is amazed at his ability to accomplish such a tremendous amount of work. In conference from 10:30 to 5, his private correspondence, special committee meetings, etc., had to be attended to in the short

intervals during the day and after he had said good-night to his guests. Between breakfast and luncheon a caterer cleared the dining room and prepared for luncheon and tea for three hundred bishops. After tea the room was again cleared, the housekeeper took possession, and dinner for fifteen or twenty was served at 8. In addition to all this on the day we were there, tea had been served to a committee of fifty in the drawing room. It was a huge undertaking, but through it all the Archbishop kept his perfect poise, urbanity, and thoughtfulness for every detail. Confronting each task of the day as it came, dismissing all other cares for the moment in spite of his advanced years and poor health, he was the personification of directed energy.

SOCIALLY, the Royal Garden Party was the outstanding event of the season. The bishops were received in private audience by their Majesties in the Throne Room at Buckingham Palace, but their wives were not included in this official reception so we had only the one invitation to the Palace. Invitations issued by the Lord Chamberlain at the command of their Majesties read, "Weather permitting." They might have read, "St. Swithin permitting," for there is a tradition in England that if it rains on St. Swithin's Day it will rain every day for forty days. This summer the tradition held true and the day of the Garden Party was no exception. Showers were frequent, with the sun bravely but vainly struggling to break through the clouds. On this occasion, as on others, we found it impossible to go wrong for we were told beforehand just what to do. A letter followed the invitation explaining the formalities to be observed. Morning dress was requested, meaning, of course, frock coats and silk hats for the men, for the women as elaborate gowns as they chose to wear, short of evening dress. On meeting Royalty ladies curtsy, men bow very low, both to their Majesties and to the royal princes and princesses. One never addresses Royalty but waits to be spoken to when the proper reply ends with "Your Majesty," after that, "Sir," or "Madam." With princes and princesses a similar formality is observed, the replies being, "Your Royal Highness," then "Sir," or "Madam." Several days after the party one is expected to call at the side door of the Palace and sign the guest book.

The streets were thronged with motors, and crowds of on-lookers pressed against the railing in front of the Palace. Passing through the large entrance hall we entered the garden, where we seemed miles away from the heart of London. The spacious grounds surrounded by high walls give the effect of open country. A huge number of guests swarmed about, now venturing out into the garden, then scurrying back to the tea marquees or to the Palace to escape a shower. A special marquee shielded the royal family and another was provided for the diplomatic corps, while in several others tea was served to the guests. There were no formal presentations. The royal family moved about separately among their guests, stopping here and there to address words of greeting. The matter of the curtsy had been a puzzling one. Just what kind of curtsy could be made in a gown without a train? But we found it was merely a dip curtsy such as we did as small girls. The Queen, followed by her ladies-in-waiting, was very gracious. She is always a queen and possesses the unusual quality which can only be defined as radiance. The weather kept the King inside the royal marquee much of the time, though when it was possible he chatted freely with his guests.

One of the most striking figures was the King of Spain. It was a curious group, marked by great contrasts, East Indians, ecclesiastics, Americans, the aristocracy of old England, and members of Parliament. Some of the members of the Labor government did not heed the royal command in regard to dress, the men appearing in sack suits and bowler hats. This was especially noticeable when we were gathered in the hall waiting for our motors to be announced through the loud speaker. Earl So and So's car would be called, followed by Mr. So and So of the House of Commons, when the Earl in frock coat and top hat with his wife wearing family heirlooms would be followed by the member of the House of Commons in his sack suit and derby. It was thoroughly typical of England today, changing as she is so rapidly to more democratic conditions.

Last but not least were our own American entertainments. Early in the summer the Presiding Bishop and Mrs. Perry

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Catholicism and Industry

A Report on the Anglo-Catholic Social Service Conference at Oxford

By Florence R. Menter

BUT you are not interested in social service, are you?" said my friend when I made plans to go to Oxford. "Well, I adore Oxford and it's a good excuse to spend a few days there," said I.

That was not preparing for a serious conference from the highest motives, I admit. But I discovered during this conference that I was intensely interested in social work—that the King's service is the only thing that should be of paramount interest to the King's servant. I stand completely converted. The joyful earnestness and hilarious dedication of these Catholic workers are most contagious. These particular English "stewards" have certainly studied the industrial situation in their own country with the greatest care, and are vitally aware of the present needs and dangers.

One of the valuable features of this conference was the association with so many interesting people. English character has such a charming individuality about it—they are by no means all of one pattern—and here were many delightful English men and women. Fr. Tribe, S.S.M., presided most graciously at all the general meetings and led the devotions in Keble Chapel. His radiant personality contributed much to the happiness of the community. Fr. Rosenthal, whose latest book, *Festival and Fast*, is of great spiritual value, was in charge of the general running of the conference. The syllabus and arrangement of classes was in the capable hands of Fr. Demant, whom one had met the day before, wreathed in incense, in the company of bishops and patriarchs. Fr. Demant is one of the foremost workers for Christian social service in England; his books are well known and his speech at the conference was the clearest exposition on Christian consecration. Fr. Paul Stacy of Coventry, general secretary of The League of the Kingdom of God, was a very able class leader, and contributed largely to the spiritual atmosphere of the conference.

Of course, most of the members were clergy, and the variety of clerical attire from caped cassock and biretta to blue "blazer" and kilts (!) was worthy of notice. They came from all over England, and a small delegation from America under the wing of Dr. Gavin. We were immensely proud of him and his remarkable paper on The Catholic Doctrine of Work and Play, given to us for our reading and discussion. Some of the laymen were interested in improving the condition of their own work in the mines, in large industrial centers, and in the farming country. The variety of interests represented speaks well for the spread of the social gospel of the Anglo-Catholic Congress. One man gave us an amusing comment on the impression made on a modern printer by the treasures in the Bodleian Library. There were a few of the dear old souls who flock to every conference and retreat, sleep peacefully through all the addresses and discussions, and then insist on a detailed account of everything at breakfast next morning. Some people came because of their interest in Anglo-Catholicism and some from their keen desire to advance the cause of social service. There were representatives of the Labor Party (some perfectly charming gentlewomen!), a member of the nobility, and a Lord Chief Justice. There was a Quaker from London—whose speeches were by no means limited to "Yea" and "Nay"—who said Quakers were really very good Catholics because they put in practice the Catholic kindness which is the essence of the humanity of God.

St. Christopher's Society, whose business seems to be rescuing stranded youth from the Thames Embankment, was ably represented and attracted much interest; there were, too, Crusaders, who preach to the workers in factories and mines, or wherever people can be gathered together.

An amusing incident happened when one was hurrying into Keble Quad and burst into a group of visitors inspecting the college. They had asked the guardian of the gate who were all these intense men and women with the large blue badges.

One heard the answer passed around in hushed voices: "Anglo-Catholics!"

It was delightful having the meetings in Keble College. It knows it is young and does not try to imitate the universal gray of the Middle Ages; but the rosy brick is charming, and the Byzantine mosaics of the chapel are most impressive. Each day began with Mass (some of us went to Cowley!), and if the chapel was too far from the lodging there were at least four other churches with daily celebrations and perpetual reservation.

Study circles were held in the morning for two hours. Papers had been submitted for study before the conference, and these subjects were discussed from various aspects. Reports of all the classes were made later in the day and general discussions followed. The first day dealt with Dr. Gavin's paper on The Catholic Doctrine of Work and Play; the second day Fr. Widdrington's paper on The Church and Industrialism, and the third day Mr. Penty's on Industry in the Revived Christendom. Fr. Tribe presided graciously at all these evening sessions, while the benign face of Dr. Pusey looked down on a scene that often became wild and vehement because of sharp differences of opinion, very earnest speeches accompanied by vigorous: "Hear! Hear!" and spiritual appeals that brought the Kingdom visibly to our hearts.

THE conference began with a magnificent address by Fr. Thornton, C.R., on The Meaning of Christian Sociology. He said that Christian sociology should reconcile the world and the spirit—overcome the opposition between the material life and religion. Justice should be done to both aspects of life—the earthly and the other-earthly. The Kingdom of God is not a development of this world but depends on a sovereign act of the living God. The transformation of man presupposes the grace of God, for He who created can redeem. Christian sociology is really a development of the Incarnation—the entry of God into human life. A worshipful oblation of a transformed human life is an acceptable gift to God and the only way in which man's problems can be solved. This transformation must reach the roots of all life; nothing can be hidden from the activity of the spirit which should be allowed to develop in all the legitimate spheres of interest.

Many different phases of social and industrial life came up for discussion in the classes. Very intense feeling was expressed by some against the modern banking system and finance in general. Money seemed to them the root of all evil, and they felt that it should be recognized as the handmaid of industry rather than its master. Machinery, of course, was blamed for the present state of great unrest. One member went so far as to ask the question: "How do we know that the present system of mechanized labor is in accordance with the will of God? May it not be directly of the Devil?" The general idea seemed to be that machinery should be used to lighten labor in order to release the mind for happiness and contemplation, and therefore we should be thankful for it but not enslaved by it. It could give one leisure with opportunity for self-expression and the glorification of God. There were several clerical Brother Lawrences who boasted of their skill and delight in washing dishes and preparing tea. One said that no one *could* cut bread and butter quite as well as he could! The general agreement was that the increase in the sense of vocation—doing one's work for the glory of God and the good of one's fellows—would of course have a great influence on one's own happiness, even if the work were unattractively routine. "We must all be Saint Sebastians!"

The transformation of human lives by conversion to the will of God is the only thing that will save society. And because the Catholic is the man who understands how to go about conversion his responsibility to society is exceedingly great. "If Catholics are really bearers of the sacramental life

—afame with God—they will be able to redeem society by the penitential sanctification of the individual." If we are not good citizens we are not good Christians. We ought to try to see what life might look like if the Holy Spirit had a chance to work in the world through us so that even machines might be used in the service of God. To help our neighbor, we must love men individually, not humanity in general. After all, it is each person by himself in the secret of his own soul who hears the call of the Master to enter the Kingdom, and who will, by reason of his own personal response, dwell forever in the house of God and behold the beauty of the King. Consecration of all activity and of all leisure will result in a better world.

From the speeches and reports it seemed that the Church of England is doing a great deal through the parish councils to educate the people and to create an interest in community betterment through guilds, lectures, and participation in various parish activities, stressing the sense of Christian fellowship.

The feverish intellectual activity of the conference was balanced by a very strong sense of spiritual power; and while vehement differences of view were received with cheers, there was always the feeling that it was "all in the family," and that we were held together by a deep and abiding unity of devotion. The meditations in the morning before the study circles, the devotional address at the end of the session, the beautiful service of Compline, made us feel that beneath all the turmoil of activity was the deep peace of Heaven. We realized that while we were bound to labor to the best of our ability, after all, we must have perfect trust in the working out of God's purpose in His own way, for we remembered our Lord's words: "Fear not, your Father will give you the Kingdom."

The glorious beauty of Oxford contributed much joy to the two hours between lunch and tea. We revelled in the ancient peace of the gardens of Worcester and St. John's, the adorable old wall in New College, the sophisticated beauty of Christ Church, with its magnificent "Chapel" and darling old Saxon doorway, where we wandered around the cloisters with "Alice" and admired with her the picture in Christ Church library of the fair-haired angels, all of them perfect English gentlemen. One dark rainy evening it was quite evident that the ghosts in Merton were about to have a medieval disputation in the ancient library and we could hardly tear ourselves away. It would take a lifetime of summers to do justice to this place—to some the most interesting spot in England.

Among the numerous Church organizations represented at the conference were several members of the League for the Reunion of Christendom, which is especially interested in the Orthodox Church. With a member of this League, I had the great pleasure of visiting in London the very beautiful Greek church for Vespers and the Armenian church for a wonderful sung Mass on Sunday. (Bishop Gore was not preaching that day!)

It is planned to have a very special conference three years from now in connection with the celebration of the Oxford Movement. It was suggested by one member on a visit to St. Mary's Church that one fine way of celebrating would be the restoration of the reredos of that ancient and honorable but much despoiled edifice in the same beautiful manner that several of the Colleges (All Souls' and New College, for instance) have employed in their glorious chapels. One of the overseas delegation proclaimed that so many Americans would be interested in the conference by that time that it would be necessary to charter a whole ship. May both these ambitions come true in 1933!

WHEN Edward the Confessor built his Church at Westminster, he sought to express his union with Christ crucified in an outward form, and set it to be a stone of witness on the soil of England. When Gian Galeazzo Visconti built the Certosa at Pavia, he was probably animated by a hope that it might count on the right side of a highly unsatisfactory balance-sheet which must some day come before the Divine Auditor, and if so, it is no more in origin a Christian building than is the Colosseum, which was completed by a far better man, the Emperor Titus. We are all clear that God will not accept a Church in lieu of a true discipleship of the Crucified.

—Assistants at the Passion.

GOVERNOR ROOSEVELT ACCEPTS CHAIRMANSHIP FOR PORTO RICAN RELIEF

New York City.

GOVERNOR Franklin D. Roosevelt has consented to act as honorary chairman for the New York State committee being formed by the Porto Rico Child Feeding Committee. He has done this in response to a personal request from Governor Theodore Roosevelt of Porto Rico, who calls attention to the pitiable condition of the school children of that island, thousands of whom have but one meal a day and that a very meager one.

"I am very happy to do this," said Governor Roosevelt, in speaking of the plans being made in this state, "and I shall be glad to assist in any way possible in the fine program for helping the great number of our fellow Americans."

President Hoover had a survey made by Dr. J. S. Crumrine of the American Health Association, which showed that 201,000 children in this island under the American flag were suffering from malnutrition. While the devastating hurricane of 1928, which caused great distress among the people and did property damage of a hundred million dollars, focussed attention in the United States upon the sad condition of the children and funds were raised to meet the emergency, it soon became apparent that malnutrition was of long standing and that there must be insistence upon adequate feeding of the school children if a constructive health program were to be carried out on the island and the menacing amount of disease reduced.

Governor Theodore Roosevelt is honorary chairman of the Porto Rico Child Feeding Committee. On the national committee from New York State there are among others: Dr. Thomas E. Benner, former chancellor of the University of Porto Rico; Susan Huntington Vernon; Owen D. Young; Dr. Paul G. Miller; Mrs. Ella A. Boole; Dr. Samuel McCrea Cavert; Frederick H. Ecker; Dr. John R. Mott; Hon. Charles Evans Hughes, Jr.; Dr. John H. Finley, and the Hon. George R. Lunn.

The committee calls attention to the fact that every dollar going to Porto Rico from the United States will be spent on supplying lunches to school children of Porto Rico. The administration of the entire feeding program will be met by funds of the insular government, under the direction of Dr. Padin, commissioner of education.

THE SOCIAL SIDE OF LAMBETH

(Continued from page 836)

entertained the American bishops and their wives at a reception at Dorchester House, the London center of the English-speaking Union. This was a family party and it was good to hear our own language as it is not spoken in England. Shortly before the close of the Conference the Presiding Bishop and American bishops entertained the whole Conference and their wives at Dorchester House in honor of the Archbishop of Canterbury. Everyone agreed it was quite the best time we had all summer. We were all better acquainted, and the Presiding Bishop and Mrs. Perry were gracious, charming hosts. The Americans were more than proud of our Presiding Bishop and his wife, and although we do not call him "Your Grace," the Archbishop of Canterbury himself can have no more loyalty or allegiance than Bishop Perry has from all those who watched him and gloried in him at the Lambeth Conference this summer.

SONNET

THE things men strive for in the heat of youth
 Are wont to lose their savor later on
 When sober age reviews what it has won
 Through years of weary battling. Then the truth,
 At first unrecognized, with mien uncouth,
 By prejudice so long in bondage held,
 Bursts forth as from some genie's power unspelled
 And bias flees before her opened mouth.

Then fame and fortune, wealth and petty power
 And all the things we coveted and craved
 Are swept in one full, cataclysmic hour
 Into the dust; and where their banners waved
 Are planted firm the shields of Love and Faith—
 For age has learned all else is but a wraith.

N. R. A. BECKER.

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.

THE LAMBETH REPORT

To the Editor of *The Living Church*:

WHAT SHALL be done with it? My suggestion is that every bishop send a copy to each of his fellow clergy. Then from time to time during the year, as he gets a little undesignated money, send a copy to the principal men in each of the other Religious bodies working in his diocese. And if he can raise the means, send a copy to every priest and other minister in his territory.

This is all on the assumption that the Report is worth while. And I take it that three hundred men would not have traveled from the four quarters of the earth to do something not worth while.

In the interests of the Church unity movement, I cannot conceive of anything more likely to promote the cause of Faith and Order than a wide reading of the Lambeth Resolutions and the reports out of which they grew.

But where can the Report be obtained? So far I have not seen any mention of it in the new catalogues that have reached my desk.

(Rt. Rev.) THOMAS JENKINS.

Reno, Nevada.

[The Lambeth Report, published by the S. P. C. K., is imported by Macmillan, who report that copies will be available this week. The publishers of THE LIVING CHURCH will have the book in stock as soon as available—price \$1.50 in cloth; \$1.00 in paper.—EDITOR, L. C.]

JUBILEE COLLEGE

To the Editor of *The Living Church*:

A PIECE OF RESEARCH is being done at the University of Minnesota that, I feel, should be of interest to the readers of THE LIVING CHURCH and Episcopalians in general, namely, a history of "Jubilee College." Bishop Chase, founder of Kenyon, came to Illinois in 1835. Feeling the need of ministers "trained on the ground," he set about founding another college on the frontier, namely, "Jubilee" near Peoria, Illinois, in 1839. The work of the Bishop was well known in England, as well as on the coast, and aid came from most unexpected places. Since no work has been done on the history of the college, all the research has been on virgin ground. The material used has been chiefly pamphlets, letters, and reports of the convention in Illinois. I wonder if the readers of your magazine might have any letters or registers of the college which they would lend for research?

ROMA SHIVELY.

University of Minnesota,
Minneapolis, Minn.

"WHY ROME?"

To the Editor of *The Living Church*:

THE PUBLICATION of Dr. Delany's book, *Why Rome*, is of value to Anglicans in that it challenges us to be ready with a satisfactory answer.

His chief contention is that the Anglican Church lost the apostolic succession in the first century after the break with the see of Rome because of lack of intention in the new Ordinal. This charge is based on the wording of the consecration of a bishop, where it was not explicitly stated at that precise place in the service that one was being set apart "for the Office and Work of a Bishop," as the Ordinal of 1661 and all later ones have it. Dr. Delany has written that he believes the first Edwardine Ordinal lost us the apostolic ministry and that, therefore, he has never been a priest.

Dr. Francis J. Hall in his volume on *The Sacraments*, p. 256, has this to say:

"In the Edwardine Ordinal, which continued in use for a century, the intended grade of Order was not explicitly designated in this formula; but it was sufficiently indicated in the rite at large, and such an omission was in accord with ancient Catholic precedence. In the revision of 1661, however, the designation referred to was inserted, and has since been retained.

The motive for this insertion was not to remedy any intrinsic defect in the Edwardine formula, but to signalize in an explicit manner a rejection of Presbyterian proposals to modify the Ordinal in a Protestant direction. . . . Moreover, the preservation of an unbroken succession in the Anglican episcopate from the Apostles through recognized Catholic channels was provided for with painstaking care by the provision carried out in the consecration of Archbishop Parker; and this line of succession has been reinforced by subsequent events."

Dr. Hall's statement that the intended grade of Order was sufficiently indicated in the rite at large of the first Edwardine Ordinal leads one to a fresh study of that book. Certainly it is difficult to read the entire service and to see how it can be claimed that lack of intention prevails therein. Instead of weakening the Anglican claim, Dr. Delany's book will strengthen our position insofar as we look into the chief contention of his volume. It is a good time to re-read the Edwardine Ordinals. In the Everyman's Library the First and Second Prayer Books of Edward the Sixth are published in one volume (90 cents).

New York.

(REV.) HARRISON ROCKWELL.

To the Editor of *The Living Church*:

DR. DELANY, in one of the chapters of his apologia, *Why Rome*, quotes the words of the late Bishop of Delaware, Dr. Kinsman: "It is certainly a great relief to exchange the task of trying to reform the Church—the necessary effort for all who hold my former point of view—for the simpler one of letting the Church reform me! That strikes the note of true Christian humility."

Does not this explain much? No wonder a man who thinks it is his special mission to reform the Church becomes discouraged. If Dr. Kinsman and Dr. Delany had adopted the position of letting the Church reform them when Anglicans, they would have become so one with her life that they would have had no desire to become Romans. The Anglican Church has her own distinctive life as distinguished from the Roman, as much so as the Anglo-Saxon differs from the Latin. In genus the former tends to constitutionalism, the latter to absolutism.

Dr. Mahaffy of Trinity College, Dublin, once remarked that the Anglican conception of God was becoming that of a constitutional God. This idea was much ridiculed and berated by the Roman Catholics, as was natural, for to them it was unthinkable.

Of Dr. Kinsman and Dr. Delany, in all charity, it may be said: "They went out from us, because they were not of us." We can wish them well, and hope they may find rest for their souls in their new affiliations.

Washougal, Wash.

(REV.) UPTON H. GIBBS.

CORRECTION

To the Editor of *The Living Church*:

IN YOUR ISSUE of September 27th, Miss Marion Ryan, speaking of the revised edition of *The Prayer Book Reason Why*, refers to me as professor of Liturgics at Nashotah House. As that chair is, and, I hope, will long continue to be, ably filled by the Rev. Howard Baldwin St. George, the foremost liturgical scholar in the American Church, I hasten to disclaim the honor thrust upon me. My own position at Nashotah is that of professor of Old Testament Languages and Literature, and lecturer in Pastoral Theology, and it was in the latter capacity, and not as a liturgiologist, that I was asked to edit the booklet in question.

Nashotah, Wis.

(REV.) MARSHALL M. DAY.

[We stand corrected, and tender our apologies to Professors Day and St. George—each an eminent authority in his own line. Incidentally, Miss Ryan's articles are being reprinted in pamphlet form, and a limited number of copies will be sent without charge to readers requesting them.—EDITOR, L. C.]

SORROW with his pick mines the heart; but he is a cunning workman. He deepens the channels whereby happiness may enter, and hollows out new chambers for joy to abide in, when he is gone.

—*Fiery Grains*.

BOOKS OF THE DAY

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

PRAYER. By Mario Puglisi, translated into English by Bernard M. Allen, New York. The Macmillan Co., New York: Price, \$2.50.

WHEN one speaks of books about prayer, one usually thinks of the brief manuals or handbooks on prayer intended for those who in religion are still children. As E. Hermann points out, we take prayer pretty much for granted, after the manner of William Law's *Mundanus*, and class books of or about prayer with spelling books and first readers. One even suspects that most clergy, faced though they constantly are with questions about prayer, tend to leave their minds behind when they touch the subject and either regard it frankly as a mystery, or are content with most superficial explanations. As for examining prayer with the same thorough-going critical spirit which is applied to the Bible or evolution or even, of late years, to the theory and practice of worship, frankly this reviewer at least never heard of it. And now comes a book which packs into two hundred and fifty pages enough material to supply an entire course of lectures in any college or seminary, and then adds nearly fifty pages of bibliography including books in a dozen languages and translations from twice that number, and one begins to realize that prayer is a larger subject than is ordinarily supposed. (Incidentally the bibliography alone is well worth the price of the book.)

To estimate such a book in the face of such preconceptions is difficult. The ordinary reader finds himself swept along through metaphysics, religious philosophy, psychology, history, comparative religion, and liturgics with an ease and naturalness which is as breath-taking as a first airplane ride. Systems of theology and philosophy are treated in a couple of paragraphs, and yet there is never any sense of superficiality or shallowness. Rather, to change metaphors, one has the impression of accompanying a superb swimmer into deep and distant waters, in which he is utterly at home while you are put to it to keep up. On the other hand, apart from references to religions, theories, and scholars which none but a scholar would know, Puglisi has written so simply and clearly that anyone who will be likely to read the book can grasp the meaning and follow the thought.

Of the various parts of the book, perhaps the least valuable are the chapters on the various types of prayer which the author defines as eudaemonistic, aesthetic, noetic, and ethical. Possibly that reason for this is that any attempt to divide prayer into types is apt to seem as artificial as analyzing the personality of which it is the expression. Such analysis is of course necessary but it lacks the elusive reality that belongs to the whole. But whatever minor defects Professor Puglisi's book may contain, it is certainly a most notable contribution to the study of the philosophy of religion.

WILLIAM F. LEWIS.

THE ESSENTIALS OF EASTERN PHILOSOPHY. By Prabhu Dutt Shastri. New York: The Macmillan Co. Price, \$1.60.

THIS small volume is made up of two addresses delivered in the University of Toronto at the Philosophical Conference of 1922 by the senior professor of Philosophy in Presidency College, Calcutta. The first lecture on The Spirit of Eastern Philosophy shows familiarity with European thought and contains much with which the idealist will heartily agree. We should do well in America to heed some of his kindly criticisms of our superficial and individualistic ways of thought and life. The second lecture gives in brief compass as clear a presentation as is perhaps possible of the several intricate Eastern systems of philosophy, including the unorthodox Jainism and Buddhism and the three chief groups or schools of today. Of these latter the Vedanta system is most important. "Most people in India are followers of the Vedanta, and

among those by far the largest majority are associated with the school of Sankara." It would be well if a translation were given of all the Sanskrit citations. The Indian conception of a philosopher is of interest:

"To us a philosopher is not a dialectician, or a profound scholar, or a popular teacher, but one who hungers after spiritual insight, who is ever trying to reflect his knowledge and beliefs in his life and deeds." FRANCIS L. PALMER.

KNOWLEDGE OF and sympathy with Bergsonian philosophy is, on the whole, all too rare in America; whether this is because of the American interest in materialism and practical science, or because the spirit of the day is too hasty to wrestle with his metaphysical abstractions, or because intellectually the roots of American thought lie in Germany and England rather than in France, it would be difficult to say. But for those who desire an account of Henri Bergson and his philosophy, and are willing to give time to some difficult reading in metaphysics, *Henri Bergson*, by Jacques Chevalier, translated by Lillian A. Clare (Macmillan, \$2.50), will prove thorough and "sympathetic" in the fullest Bergsonian sense. That the author regards Bergson as "Master and Friend" is assurance of the "inwardness" of understanding which he calls the key of all philosophy and especially the philosophy of Bergson; but it does suggest to the reader the possibility that the account is somewhat too glowing, that it is more of an appreciation than a criticism.

W. F. L.

THE REV. RICHARD ROBERTS remarks in a recent essay that "we can never have enough theologies." In the sense that every thinking Christian must restate his faith in his own terms, there is great truth in that startling phrase. Every teacher of religion has probably had the experience of trying to explain some doctrine only to be met by a blank stare and then, after changing phraseology and illustration, of seeing the light of comprehension dawn on his hearer's face. Thence comes the justification for more and more "theologies," and for book after book of Christian apologetic being written today. Certainly such experience is ample justification (if any be needed) for the book from which the quotation comes: *Whither Christianity*, a symposium edited by the Rev. Lynn H. Hough (Harpers, \$3.00); and for another of rather similar title: *The Christianity of Tomorrow*, by the Rt. Rev. J. H. B. Masterman, Bishop of Plymouth (Harpers, \$2.50). The first is a group restatement of Christianity by various prominent liberal Protestant ministers in the United States and Canada; the second a similar apologetic from an English bishop.

There is a further point well worthy of notice in any joint review of these books: the striking and inspiring parallels in thought. Nor is that parallel based on the occasional passages in which Bishop Masterman gives expression to "liberal" views. It is far more deep seated. Remove from Dr. Atkins' essay on the "Sacrament View of Life" a few references to the development of the Sacrament in Christian history and a few hints of subjectivism and it becomes as glorious an exposition of the sacramental principle as the most zealous Catholic could ask. Compare the chapters on the Bible and the similarity of thought approaches identity. In the discussions of Belief in God and of our Lord, the approach and method of the books vary, but the underlying philosophy retains the same sympathy of thought. Again, then, "we cannot have too many theologies" like these. Read with any sort of understanding they supply a still necessary antidote to interchurch bitterness and religious intolerance; and, without in any way minimizing the important differences and difficulties which remain, they seem to hold the promise of increasing unity of thought and purpose in the "Christianity of Tomorrow."

W. F. L.

The Living Church

Established 1878

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Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, D.D. Social Service, CLINTON ROGERS WOODRUFF. Advertising and Circulation Manager, D. A. IVINS.

Published by 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.

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Church Calendar



OCTOBER

18. Saturday. St. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

NOVEMBER

1. Saturday. All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

CALENDAR OF COMING EVENTS

OCTOBER

21. Synod of Third (Washington) Province at Philadelphia, Pa. Synod of Seventh (Southwest) Province of Christ Church, Little Rock, Ark.
28. Fifth Catholic Congress, at Buffalo, N. Y. Consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York, at Cathedral, New York City. Consecration of the Rev. Robert Nelson Spencer as Bishop Coadjutor of West Missouri, at Grace and Holy Trinity Church, Kansas City, Mo.

NOVEMBER

11. Synod of Second (New York and New Jersey) Province at Atlantic City, N. J. Synod of Fourth (Sewanee) Province at Jackson, Miss.
18. Special Convention of Harrisburg at St. Stephen's Church, Harrisburg, to elect Bishop.
30. Nation-wide Corporate Communion of Men and Boys of the Church.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

20. Grace Church, Louisville, Ky.
21. St. Peter's, Westfield, N. Y.
22. Good Shepherd, Buffalo, N. Y.
23. Christ Church, Cuba, N. Y.
25. Christ Church, Corning, N. Y.

APPOINTMENTS ACCEPTED

ALBINSON, Rev. J. WARREN, formerly rector of Christ Church, Pompton Lakes, N. J. (N'k); to be rector of St. James' Church, Port Deposit, and St. Mark's, Aiken, Md. (E.) November 1st.

ABRAHAM, Rev. R. EMMET, formerly rector of Church of the Holy Communion, Rock Springs, Wyo.; has become priest-in-charge of St. John's Church, Green River, Wyo. Address, P. O. Box 355, Green River, Wyo.

BERNARDIN, Rev. JOSEPH B., Th.D., formerly assistant at St. Mark's Church, Southborough, Mass.; to be assistant at All Angels' Church, New York City. Address, 251 West 80th St., New York City.

COMO, Rev. JOHN F., formerly rector of Christ Church, Kalispell, Mont.; to be rector of St. Mark's Church, Anaconda, Mont. Address, 609 Main St., Anaconda. November 1st.

COPELAND, Rev. DON H., formerly curate and organist-choirmaster of Christ Church, Dayton, Ohio (S.O.); to be rector of Christ Church, Lima, Ohio. Address, 315 W. North St., Lima.

CORNELL, Rev. ROBERT, formerly curate of Church of St. Mary the Virgin, New York City; to be curate at St. Mark's Church, Philadelphia.

DRAKE, Rev. E. ADDIS, formerly priest-in-charge of St. Ambrose's Church, Chicago Heights; has become rector of Trinity Church, Jacksonville, Ill. (Sp.) Address, 120 S. Church St., Jacksonville.

ECKEL, Rev. E. H. D.D., formerly rector of St. Andrew's Church, Fort Worth, Tex. (Dal.); has become rector of Christ Church, Warrensburg, and of the missions at Clinton and Harrisonville, Mo. (W.Mo.) Address, 116 Ming St., Warrensburg.

HARPER, Rev. HOWARD V., deacon; has become student chaplain at the University of Nevada. Address, Reno.

HARRIS, Rev. CHARLES, Jr., formerly of Plainview, Tex.; has become rector of Christ Church, Central City, with charge of St. Andrew's, Genoa, and St. Alban's, Fullerton, Neb. Address, Central City, Neb.

KUHNS, Rev. JOHN ELLIOTT, formerly of Hartland, Wis. (Mil.); has become rector of St. Mark's Church, Geneva, Ill. (C.) Address, 115 Campbell St., Geneva.

LEDGER, Rev. JOHN THOMAS, deacon; to be assistant at St. John's Free Church, Kensington, Philadelphia.

NICHOLS, Rev. FESSENDEN A., formerly serving on staff of All Angels' Church, New York City; has become priest-in-charge of St. Paul's Mission, Altus, Okla.

PARIS, Rev. PERCY A., formerly rector of Church of the Cross, Ticonderoga, N. Y. (A.); to be rector of Emmanuel Church, Little Falls, N. Y. Address, 534 East Munroe St., Little Falls.

PARTRICK, Rev. THEODORE, Jr., formerly rector of Trinity Church, Scotland Neck, N. C.; to be rector of Church of the Good Shepherd, Raleigh, N. C. November 1st.

PEARL, Rev. SAMUEL U. J., deacon; to be in charge of St. Luke's Mission, Ada, St. Peter's, Coalgate, and St. Andrew's, Lehigh, Okla.

PEARMAN, Rev. WILLIAM A., formerly of Bedford, Va. (Sw.V.); has become vicar of St. Paul's Church, San Antonio, Tex. (W.T.) Address, 710 Grayson St., San Antonio.

PECK, Rev. HERBERT M., formerly rector of Church of Our Saviour, North Platte, Neb. (W. Neb.); to be vicar of St. Bartholomew's Church, Ely, Nev. November 1st.

POWELL, Rev. WILLIAM, formerly priest-in-charge of St. Joseph's Mission, Gladwyn, and Trinity, Gulph Mills, Pa.; has become assistant at St. Paul's Chapel, West Whiteland, Pa.

REED, Rev. PEMBROKE W., formerly rector of Christ Church, Richmond, Va.; to be rector of St. James', Northham parish, Goochland County, Va.

ROBERTS, Rev. WILLIAM, formerly rector of Holy Innocents' Church, Philadelphia; to be rector of St. James' Church, 68th and Woodland Ave., Philadelphia. Address, 6838 Woodland Ave., Philadelphia.

RULE, Rev. LOUIS B., rector of St. Andrew's Church, Astoria, N. Y. (L.I.); to be assistant at St. Agnes' Chapel, Trinity parish, New York City. Address, 121 West 91st St., New York City. November 1st.

SMITH, Rev. ALFRED M., formerly instructor at Valley Forge Military Academy, Wayne, Pa.; to be assistant at St. Elisabeth's Church, Philadelphia.

SMITH, Rev. NEWTON C., formerly priest-in-charge of St. Mark's Mission, Mangum, Okla.; has become priest-in-charge of St. Matthew's Mission, Pampa, Tex. (N.T.)

SMYTH, Rev. JOSEPH H., formerly of St. Louis; to be in charge of Church of the Holy Spirit, Gallup, N. Mex.

SPEHR, Rev. PETER E., formerly student at Seabury Divinity School, Faribault, Minn.; has become priest-in-charge of St. John's Church, Arcata, and St. Mary's, Ferndale, Calif. (Sac.)

WHITE, Rev. WILLIAM CURTIS, formerly rector of Emmanuel Church, Hastings, Mich. (W.M.); to be curate at St. Michael and All Angels' Church, Baltimore. Address, Hopkins Apt., Baltimore.

WHITEHEAD, Rev. ROBERT S., rector of St. Philip's Church, Laurel, Del.; to be assistant at St. Agnes' Chapel, Trinity parish, New York City. Address, 121 West 91st St. October 22d.

TEMPORARY APPOINTMENT

GATLEY, Rev. HENRY S., formerly of Appleton, Wis.; to be in charge of Trinity Church, Buffalo (W.N.Y.) until the latter part of December.

RESIGNATIONS

DARLINGTON, Rev. E. C. B., as curate at Calvary Church, Germantown, Philadelphia.

TODD, Rev. LEONARD E., as rector of St. Paul's Church, Woodbury, and priest-in-charge of Church of the Epiphany, Southbury, Conn., on account of ill health. New address, 49 Cherry St., Milford, Conn.

NEW ADDRESS

BRITTAIN, Rev. ALFRED, formerly rector of St. James' Church, Batavia, N. Y. (W.N.Y.); 320 Halliwell Drive, Stamford, Conn.

DOGGETT, Rev. WALTON H., rector of St. John's Church, Framingham Centre, Mass.; 54 Pleasant St., Framingham Centre.

ORDINATIONS

PRIESTS

CONNECTICUT—The Rev. PERCY F. REX of Tariffville, was advanced to the priesthood on September 29th by the Rt. Rev. Edgward C. Acheson, D.D., Bishop of the diocese. The Rev. Raymond Cunningham of Hartford presented the candidate. The sermon was preached by the Rev. Arthur McKinney.

MONTANA—On Sunday, October 5th, the Rt. Rev. William Frederic Faber, D.D., Bishop of Montana, advanced the Rev. RICHARD RUPERT PRICE to the priesthood in Trinity Church, Whitefish.

The Rev. Mr. Price is to be priest of the Whitefish mission field with address at Whitefish.

TOHOKU—The Rev. Mr. YAMAZOI was advanced to the priesthood by the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, on Sunday, September 21st, at Christ Church, Sendai. Mr. Yamazoi is temporarily in charge of the Sendai Church during the absence of the Rev. L. S. Maekawa who is studying at the General Theological Seminary, New York City.

DIED

MACDANIELS—At the home of her daughter, Mrs. Leslie D. Llewellyn, in Arlington, Mass., October 7th, Mrs. SUSAN ELIZABETH MACDANIELS, in her 85th year. Funeral services at Grace Church, Everett, Mass., October 10th, conducted by the rector, the Rev. William H. Pettus. Interment in Glenwood Cemetery, Everett.

PARDEE—At Chicago, September 22d, in the 83d year of his age, the Rev. Luther Pardee, priest, eldest son of the late Theron and Elizabeth Lupton Pardee, born in Chicago, and spending most of his clerical life in or near that city since 1874. Burial service and requiem at St. Peter's Church, Chicago, September 24th.

"Jesu Mercy."

MEMORIALS

Adelbert Hayes Harrington

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

Bertha Elisabeth Harrington

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

Mary Pauline Stevens

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Thy will be done."

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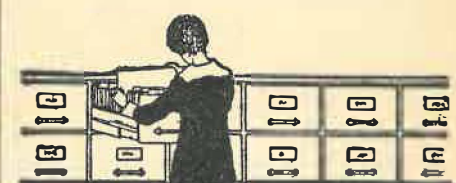
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school, 9:30 A.M.; Matins, 10 A.M.; High Mass
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and Sermon, 7:30 P.M.
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A.M.; Evensong, 5 P.M. Thursdays and Holy
Days, additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-
5 P.M.

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

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

Nebraska

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

New York

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

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

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

CHURCH SERVICES—Continued

New York

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

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon, at 11:00.
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.

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

Rhode Island

St. Stephen's Church, Providence
114 George Street
THE REV. CHARLES TOWNSEND, Rector
SUNDAYS
Mass for Communion, 7:30 and 8:30.
Children's Mass, 9:30.
Sung Mass and Sermon, 11:00.
Solemn Evensong and Adoration, 5:30.
DAILY
Mass at 7:00, Wednesdays and Holy Days
also, 9:30.
Confessions: Saturdays, 4:30 to 6:00; 7:30
to 8:30 P.M.
Priest's telephone: Gaspee 5627.

RADIO BROADCASTS

K FOX, 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.

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

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

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

W HAS, 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 re-
cital 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.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

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

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

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

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

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

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

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

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

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

BOOKS RECEIVED

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

D. Appleton & Co. 35 West 32nd St., New York
City.

Beyond. An Anthology of Immortality. Edited
by Sherman Ripley. \$2.50.

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

After Christianity—What? By Theodore W.
Darnell. \$3.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.
New Handbook of All Denominations. Re-
written and Completely Revised. Compiled
by M. Phelan. Sixth Edition. \$1.75.

The Preacher and his Missionary Message.
By Stephen J. Corey, vice-president of the
United Christian Missionary Society of the
Disciples of Christ; author of *Among Cen-
tral African Tribes*; *Among Asia's Needy
Millions*; *Among South American Friends*.
\$1.50.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
Christianity in a World of Science. By
Chester Forrester Dunham. \$2.00.

Mahatma Gandhi: His Own Story. Edited by
C. F. Andrews. With an Introduction by
John Haynes Holmes. \$2.50.

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

Citizenship. By Charles Harshorn Maxon.

Oxford University Press. Humphrey Milford. Lon-
don, E. C. 4, England.

Problems of Peace. Fourth Series. Published
for the Committee of the Geneva Institute
of International Relations.

PAPER-COVERED BOOKS

The Century Co. 353 Fourth Ave., New York City.

The Tinker. A Play in Three Acts. By Fred
Eastman. 75 cts.

The Light. A Christmas Pageant in Three
Episodes and Nine Scenes. By Walter
Charles Roberts. 50 cts.

The Canticles of Mary. A Christmas Mystery
Play. By Miriam Denness Cooper. 35 cts.

The Quest of the Flame. A Play in the Man-
ner of a Medieval Miracle. By Miriam Den-
ness Cooper. 35 cts.

The Alabaster Box. By Anna J. Harnwell
and Isabelle J. Meaker. 50 cts.

Religion and Drama: Friends or Enemies.
Being a Brief Account of their Historical
Connection and their Present Relation. By
Fred Eastman, professor of Religious
Literature and Drama, the Chicago Theo-
logical Seminary. 25 cts.

BULLETIN

The Church Home and Infirmary. North Broadway,
Baltimore, Md.

*Seventy-second Report of the Church Home
and Infirmary of the City of Baltimore.*
1930.

National Council Considers Conditions in China Regarding Registration of Schools

Request Church Undertake Work in India—Laymen's Foreign Missions Inquiry

The Living Church News Bureau
New York, October 11, 1930

HURRICANE AND DROUGHT, CIVIL WAR, insurrection, rebellion and murder, all had their immediate effect upon the action of the National Council in its meeting at Church Missions House, New York, on October 8th and 9th. In spite of all disasters, the Church's work goes forward.

Many hours of time were given, both in the Department of Missions and in the sessions of the National Council, to the consideration of conditions in China, particularly with reference to the regulations of the Nanking government requiring the registration of all mission schools. Opinions had been gathered from the bishops of the Church of England working in China. Our own Bishop Graves of Shanghai and Bishop Roots of Hankow gave valuable information.

It was increasingly evident that while there was substantial agreement as to conditions, and also upon the principles which should be maintained, there was no agreement as to the policies which should be followed in applying these principles to the varying situations which are constantly presenting themselves in the different sections of that disordered country. The problem is to save our schools for service to the people of China without subverting their purpose or destroying their Christian character. It was clear that no uniform policy could be promulgated so far from the scene of action which was certain to be strategically wise in all cases. It was finally decided, therefore, to reissue a clear statement of basic principles, but to commit to the several bishops in the field, in consultation with their councils of advice the responsibility for applying these principles to the varying situations as they may arise. All agreed that this was the only reasonable course open to the council in the present situation, and the final vote was unanimous.

In its resolution the National Council considers that the following are essential conditions for the registration of schools supported in whole or in part by the aid of the Church in the United States, and that nothing in the regulations or other requirements under which registration is to be effected shall:

- (a) Forbid an open declaration of the Christian character and purpose of the school.
- (b) Involve the surrender of the title to or of the control of property.
- (c) Impair the authority of the National Council as trustees, through its representatives in China to appoint and remove directors of the school, to determine its conduct, and to select its principal and faculty.
- (d) Impair the right of the Church to teach the Christian religion and to provide Christian services for the pupils of the schools.

Since the previous meeting of the council one of our Chinese clergy, the Rev. Fung Mei-ts'en of the district of Hankow, was cruelly murdered while bravely carrying out his duties. The council not only sent to Mrs. Fung an expression of its sympathy but also voted to appeal for a special fund to care for her and her smaller children, the income, when no

longer needed for this purpose, to be available to the council for other similar uses.

It is not generally realized how greatly the cost of living has increased in China. The Department of Missions has had under advisement for some time the need of increasing the salaries of some of the Chinese workers who at present are receiving in many instances barely enough for the lowest necessities of life. As a temporary emergency measure, until the end of 1931, the council authorized the bishops in China to pay an allowance for children of Chinese clergy, catechists, Bible women, and teachers, at the rate of three dollars Mexican per month, for each child under 18 years of age.

SANTO DOMINGO HURRICANE FUND

Hurricane insurance, which is costly, was carried on a part of the property de-



AFTER THE DISASTER

Wide World Photo.

The new Church of the Epiphany, Santo Domingo, D. R., wrecked by hurricane a week and a half before its scheduled dedication.

stroyed in the Dominican Republic in the hurricane of last September. Total loss less insurance amount to \$22,000, exclusive of all personal losses suffered by Archdeacon and Mrs. Wyllie. The council authorized an appeal to be made under the name of the Santo Domingo Hurricane Fund, for \$25,000, "to restore destroyed and damaged Church properties and the personal and household effects of Archdeacon and Mrs. Wyllie."

Word was received from Bishop Colmore that work had begun on the new building for St. Luke's Hospital, Ponce, P. R., replacing the old one damaged beyond repair in the hurricane of 1928.

While conditions in Brazil were being described in the newspaper headlines, word was received from Bishop Thomas that work had begun on the long awaited new class room building for the Southern Cross School for boys in Porto Alegre.

WORK IN INDIA

A letter received from the Most Rev. Foss Westcott, D.D., Archbishop of Calcutta, renewed a formal request that the

Church should undertake work in India. The Archbishop said in part:

"I would again urge upon the Protestant Episcopal Church of the United States our great need of their help. I have stated before that about one-half of the missionaries at work in India come from the United States of America, but none of them from the Protestant Episcopal Church. When America is taking such a large share in the evangelization of India, surely one may fairly claim that the Episcopal Church should take its share in this evangelistic enterprise."

The Archbishop's letter, together with other related correspondence, was referred to the committee on work in India.

LAYMEN'S FOREIGN MISSIONS INQUIRY

A movement has recently been launched by laymen, chiefly of New York City, under the title of the Laymen's Foreign Missions Inquiry. Its general purpose is to make "a comprehensive, objective, and penetrating appraisal of foreign missions, primarily as represented by the participating denominational groups," in order, first,

"to aid Christian leaders in expanding, readjusting, or recasting the missionary enterprise, so that it will minister more adequately"; and second, "to aid laymen in the United States in wisely determining their attitude toward foreign missions."

Data will be gathered in regard to conditions of life and thought in Japan, China, and India, including Burma; and in regard to the history, achievements, aims, policies, personnel, and activities of the missionary bodies concerned, and of the related agencies in these fields. Attention will be given both to current conditions, and to trends during recent decades.

The inquiry is to be conducted under the general direction of a group of laymen, members of the communions whose foreign mission boards have expressed approval of or interest in the plan.

The inquiry will be divided into three stages: fact-finding, appraisal, and final report or findings. During October, the "fact-finders" are starting in groups of approximately ten each for India, China, and Japan. They expect to spend about eight months in fact-finding and will then

prepare their data for the information of the appraisal commission.

Among many financial items reported to or acted upon by the National Council were the following:

Receipts to October 1st, as previously reported to the Church papers, totalled \$1,532,006.98.

Seven designated legacies were reported, eight undesignated legacies, and eight special bequests. Among the last was the sum of \$4,500 bequeathed to Bishop Paddock which he has given to the National Council. The council expressed its deep appreciation of this action.

By resolution of the council, "all institutions receiving appropriations from the National Council shall hereafter submit annually an audited statement of their financial conditions."

In considering the salaries of its officers at headquarters the council voted to extend to the other departments the plan which has for three years been effective in the Field Department; namely, the provision of a basic salary to which is added an educational allowance for minor children. This policy prevails in the foreign mission field, where it has proved useful in equalizing the financial burdens of men with families. An amount up to \$1,400 of the basic salary is regarded as a house rent allowance.

The council, accepting recommendations of the committee on coordination, rescinded former action and restored the office of assistant secretary in the Department of Christian Social Service, and also, rescinding action which attempted to combine the work of adult religious education and missionary education in one office, resolved that there should be a secretary for adult education and also one for missionary education.

CHANGES IN PERSONNEL

Among various changes in the personnel of the council, departments, committees, etc., were the following:

Bishop Stewart, elected to the council as a presbyter, by General Convention, on becoming Bishop automatically retires. To fill his unexpired term the council elected the Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver. Dean Dagwell also fills Bishop Stewart's place in the Publicity Department, and the Rev. Dr. A. E. Knickerbocker the corresponding place in the Finance Department.

The Rev. Henry K. Sherrill, Bishop-elect of Massachusetts, resigned from the Field Department.

New members were added to the committee on Ecclesiastical Relations: Bishop Gray, Professor Gavin, and Charles Marshall of New York.

At the request of the Girls' Friendly Society the council appointed a committee of advice, especially to consider with them the findings of the society's national council meeting held in Chicago in October.

The council adopted with rising votes suitable expressions of regret on the death of Bishop Leonard, Bishop Partridge, and the Hon. William J. Tully. Also, in connection with the resignation of the Rev. C. E. Snowden as executive of the Field Department, previously reported, the council made formal and sincere recognition of his services.

BISHOP SANFORD ILL

Bishop Sanford, arriving in New York for the council meeting, was taken ill and has been in St. Luke's Hospital, New York, for rest and examination.

There were eighteen council members

present. This was the first meeting since the reorganization whereby Bishop Burleson has oversight of foreign and domestic missions, social service, and religious education, and Dr. Franklin has oversight of finance, field, and publicity. The Presiding Bishop, closing the meeting, congratulated the council, both on the progress already

made under the reorganization and on the work accomplished by the council, which, with the inclusion of much detail and many necessary but somewhat routine actions, is always more extensive than the report shows. Bishop Perry urged upon the council members the importance of attending the council meetings.

Position of Children of Orthodox Church In Russia Draws Wide Interest

Legal Right of Church Recognized By Authority — Administrative Oppression Goes On

L. C. European Correspondence
Wells, Somerset, England, September 15, 1930

LET ME BEGIN THIS LETTER WITH A WORD of thanks to a correspondent, the rector of the Church of the Redeemer, Brooklyn. In one of these articles, written on July 20th, and printed on August 9th, I made the statement that in the event of intercommunion between ourselves and the Orthodox, the position of the Bishop of Gibraltar would require some consideration. "There would be no difficulty about the allowing of Anglican services, of course, but somehow one cannot see an Orthodox bishop conducting an Anglican Confirmation." My correspondent points out to me that there is a most gratifying precedent for that very thing. Once, when Bishop Burgess was taken ill, and no bishop was available from the Church of America, the Syrian Orthodox Metropolitan, Germanus, of Celefkia (Seleucia), did in fact minister the rite in three churches, using the English service, but wearing his own national Church vestments.

It is certainly a most interesting precedent, and one that is of good omen for the future, though it may be that this "Syrian Orthodox" prelate was technically a member of the Monophysite rather than of the "Orthodox" or Greek Orthodox Church. The traps and pitfalls of the nomenclature of the Eastern Church at large are so many that no man who has not lived among them has a reasonable chance of avoiding them.

RELIGIOUS EDUCATION IN RUSSIA

The position of the children of the Orthodox Church in Russia, properly enough, still draws the interest and sympathy of all their brethren, and a note or two on the condition in which those children have to live now may be of use:

The legal right of the Church to exist and to worship is now recognized by authority, though grudgingly. A man may worship his God, if he is such a fool as to want to do so, is the theory, but to give any religious education to any person under age, even in a private educational establishment, is an offense punishable with penal servitude for a year. It is not, I believe, penal for a mother to teach her son his prayers. On the other hand, the "anti-God propaganda" of which we have had recent information, goes on freely and openly with full government encouragement. Anyone who has any official connection with religion forfeits all his elective rights—the act presumably is evidence that he is not fit to be trusted with a vote. If the Orthodox clergy head the list of those thus disqualified, at least they have as fellows all Roman priests, with Shamanists, mol-

lahs, rabbis, *et hoc genus omne*, whether salaried or not.

In addition, every sort of administrative oppression goes on, and does not seem to be frowned on by those in authority, as evidenced by a memorandum sent in to the government in the spring of this year by the Metropolitan of Moscow, Sergius, and now printed in the official journal of the Orthodox Patriarch of Alexandria. Here are a few instances from those in the document in question:

Thus, it is the law that the Church fabrics are state property, but the religious communities are allowed by law to have the use of them if needed. The trustees of the "community" have to register for the purpose, and all sorts of legal obstacles may be, and are, put in their way. Also, there are certain dues that have to be paid to local authority for the privilege, and the authority, that of course is "Bolshevik" in tone, has the right to fix those dues at any figure it likes and then refuse to hear any complaint in the matter. If the church trustees in the village do not pay, they are liable to a fine, or in the event of non-payment, then it is clear that the church is not wanted for religion, and may be used for a cinema or a club.

Then, supposing that the church is used for religion and services performed in it. There is a heavy entertainment tax payable on any public performance, as with us, and it is within the discretion of the local authority to call any religious service a "public entertainment," because the singing of the psalms and hymns makes it a musical performance, and then to tax that public entertainment accordingly. In other words, they can, if they like, charge any rate they wish for the use of the church, and then inflict a fine for each individual service.

Then again, if a community does wish to make use of the church and is registered accordingly, and performs all the needed formalities and pays all the dues, the local authority has yet a stone or two in its sling. There must be responsible trustees of the community to take charge of the church and be responsible for it. If you are foolish enough to undertake such a thankless charge in Bolshevik Russia, surely it is obvious that you have more money than you know what to do with, and you can be taxed extra on the higher scale reserved for "kulaks"—peasants who, in spite of the law, still contrive to save some money and be capitalists. At the same time avowed infidels who do not wish to worship at any time in the church are allowed to register themselves as members of the community who do wish to do so, for then they will have the opportunity to make themselves a nuisance and to demand the closing of the church.

PERSECUTION OF PRIESTS

When you can thus subject the whole community to petty persecution, is it

likely that the person of the priest will be neglected? The priest, who has already been told that he has forfeited all elective rights by virtue of his objectionable profession, is always taxed on the higher, or kulak, scale, as being obviously a man of means. How else could he find time for his useless priestly exercises? If he professes that he is poor as the poorest of his flock and cannot pay, well, he has clothes, furniture, and perhaps a few books that you can distrain upon, and naturally the children of such a center of infection cannot be allowed to attend the communal school. Then there are heavy "corvée" services that can be laid upon him. That all able-bodied men should be jointly responsible for the general needs of a village is reasonable enough, but there is room for discretion in the apportionment of tasks. There was a recent case of an aged priest who was given as his share of the common burden the task of cutting, chopping, drawing, and stacking 200 cubic meters of wood for fuel, beginning with the trees standing in the forest.

The object of this petty official persecution is obviously to squeeze the Church and its religion out of existence, while every means is taken to stop the provision of any future clergy.

Naturally, administrative persecution of this sort is not a uniform thing. It varies in every center, according to the force of public opinion among things. You may get a village or township where public opinion is on the side of religion, and where there are decent officials; there, life may be quite tolerable. Or, you may get places where a strong anti-religious clique, coupled with officials of the right kind, may make religion almost an impossibility, outside the limits of a private family—if there is not supervision even there. There are also infinite gradations between the two. There is, of course, no doubt on which side are the sympathies of a strong and inquisitive central government, and kindly officials have to remember that their livelihood depends on satisfying their masters.

Thus, the modernist "synodite" Church is allowed to maintain a theological college at its own cost, and also to run a periodical paper of Church news. These are indulgences forbidden to the Orthodox, who nevertheless have now quite frankly accepted the present system of government as a fact, and only demand their legal rights under it, and the cessation of administrative oppression. Will they get this? There is no government that can be so tyrannical as the most modern type of democracy, when it is out to improve its subjects, and to force them into what it considers the best for them, and incidentally for itself. Obviously they are still some way, in Russia, from what a bourgeois calls freedom!

W. A. WIGRAM.

LAY CORNERSTONE OF CHURCH AT CARNEGIE, PA.

CARNEGIE, PA.—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, officiated at the ceremonies marking the laying of the cornerstone of the new Church of the Atonement. Addresses were made by Bishop Mann, the Rev. T. Frederick Cooper, rector, and Brother Superior Gouverneur Hance of the St. Barnabas' Home for Incurables, Gibsonia. Bishop Mann also laid a stone from the foundation of the old St. Luke's Chartiers Church, the first west of the Alleghenies, founded in 1765.

Many Treasures and Exhibits of Unusual Interest Displayed at Church Congress

English Church Union Discusses Freedom of Church—Dr. Talbot Declines Bishopric of Newcastle

The Living Church News Bureau
London, October 3, 1930

TOMORROW AFTERNOON (SATURDAY), the Bishop of Monmouth will open the Church Congress exhibition at the Market, Newport, in the presence of the Mayor and other civic and ecclesiastical persons. The loans, as well as the trade exhibits, are of unusual interest. The old Welsh Church possesses many treasures in the way of altar vessels and other pieces of plate. There is also the most representative array of early printed books on the Church in Wales which have ever been brought together. Examples of Church needlework will be on view, among them the famous cope from the church at Skenfrith, date about 1500, and another from St. Martin's Church at Laugharne.

On Sunday there will be special preachers in the churches of Newport, and a public meeting in the Empire Theater in the evening. On Monday, the Mayor (Councillor W. H. Brinsmead Williams) will hold a reception of the members of the congress in the great central hall, from 8 to 10 P.M. And on Tuesday, after the opening services in the morning, the president will deliver his address at 3 P.M.

THE E. C. U. MEETING

In accordance with their usual custom, the English Church Union will hold a meeting on the eve of the Church Congress, and this will be held at Newport on Monday afternoon, October 6th. The subject for discussion is: The Freedom of the Church—a subject which is obviously appropriate to an occasion on which the Union holds its first public meeting in Wales since the disestablishment of the Welsh Church has secured for that Church freedom from state control. There will be no resolution presented to the meeting. The appointed speakers are D. Leighton Davies (organizing secretary for the diocese of Llandaff), who will speak on the subject from the Welsh point of view; and C. A. Buckmaster (member of the Church Assembly and of the Council of the Union), who will address himself to the same subject, but from the English point of view.

The E. C. U. has hitherto arranged for a High Mass with sermon on the opening day of the congress, but as the Bishop of the diocese is arranging for a High Mass at St. Luke's Church on Tuesday morning, at which the Bishop of Winchester has consented to preach, it has been decided to forego the special Mass for the Union on this occasion, and to ask all visiting members of the E. C. U. to be present at St. Luke's.

DECLINES BISHOPRIC OF NEWCASTLE

A cable from Newcastle, New South Wales, last week announced that the Rt. Rev. Neville Stuart Talbot, Bishop of Pretoria, had been appointed Bishop of Newcastle, in the place of the Rt. Rev. George Merrick Long. Replying, however, to a wireless message received by him in the *Kenilworth Castle*, inquiring whether he had accepted the invitation, Dr. Talbot stated: "I have telegraphed to Newcastle saying I am grateful for the honor of election, but that I cannot accept."

MILLENNARY OF DORSET CHURCH

During last week was celebrated the millenary of the foundation of Cranborne Church, Dorset. In the year 930, Haylward de Meaux, Earl of Mercia, founded a Benedictine Monastery at Cranborne, though before that date there was a small church in existence. The abbey of Tewkesbury was so poor at this time that it was placed in subjection to Cranborne, and so continued till 1104, when Giraldus, Abbot of Cranborne and Tewkesbury, with fifty-seven monks, left, and began to build the present abbey church of Tewkesbury. When this great church was consecrated in 1123, Cranborne was placed in subjection and became a priory, and so continued till the dissolution. The Bishop of Waikato was one of the preachers during the week of thanksgiving.

ARCHBISHOP'S DOCTRINAL COMMISSION MEETS

The Archbishops' Doctrinal Commission met in full session at Pembroke College, Cambridge, from September 22d to 27th.

The subjects discussed were Providence, Original Sin, Christology, and the Resurrection. The commission continues to find that the unity underlying the various traditions of thought and expression is far closer than can be discerned without such intimate conference as its meetings facilitate, and it confidently hopes that it may be able to exhibit that unity over a wide field when it has had time to cover the ground.

CLOSE SCHOOL AT BISHOP'S STORTFORD, ESSEX

The ancient grammar school at Bishop's Stortford, in Essex, some twenty miles from London, has had to close its doors after 350 years' existence, and the whole of the premises and grounds, including the beautiful chapel and dining hall, have been sold by order of the trustees.

The school was founded in 1579 by Margaret Dane, the wife of a citizen of London, who left £2,000 to the Ironmongers' Society for the purpose. A good library, founded by one of its headmasters, Thomas Leigh, was one of its great features. The school was enlarged under Dr. Tooke, an old Pauline and a great scholar. The school flourished and supplied a great number of scholars to the universities who achieved eminence in divinity, law, and science. About 1721, after Dr. Tooke's death, the school encountered difficulties, and in 1775 even the building vanished. During the eighty years when the school was practically dead, the library was preserved, finally being housed in the tower of the parish church. The library had to be sold at last to the Bodleian at Oxford in order that the school might be re-established in 1850. This was due to the efforts of the Rev. F. W. Rhodes, vicar of Bishop's Stortford, whose distinguished son, Cecil Rhodes, will ever be associated with the school.

When F. W. Rhodes started to revive the school, there was not more than £9 left of the school's former funds. With this small sum and three pupils he restarted the school. As money came in, so the buildings were enlarged, and in a very short time, under the headmastership of Dr. Goodman, the school became prosperous and soon numbered 280 pupils. A chapel, dining hall, laboratories, gymnasium, workshops, and sports grounds were added, and to the dining hall Cecil Rhodes

sent his portrait in 1898. After flourishing for some years, however, the school declined, and, in spite of every effort of the trustees, it has had to pass out of their hands.

An effort is being made by a number of

personal friends of the late Cecil Rhodes to raise an endowment fund to enable the school to be re-opened. It is felt that to re-establish his old school would be a fitting memorial to the famous founder of Rhodesia.

GEORGE PARSONS.

PRINCIPAL MC ELHERAN INSTALLED AT
WYCLIFFE COLLEGE

On Monday evening a special convocation was held at Wycliffe College, Toronto, when the Rev. Dr. R. B. McElheran, lately archdeacon of Winnipeg and rector of St. Matthew's Church in that city, was installed as principal of the college in succession to the late Dr. O'Meara.

The opening prayers were taken by the Rev. R. A. Armstrong. Honorary D.D.'s were conferred on the two successive general secretaries of the Missionary Society of the Canadian Church, the Very Rev. L. Norman Tucker, dean of Huron and rector of St. Paul's Cathedral, London, Ont., the first of them, and the Rev. Canon Gould, the present general secretary. The new principal was installed by Canon Cody, the blessing being taken by the Bishop of Toronto.

Greetings were brought from the University of Toronto by the chancellor, Sir William Mulock, and from Trinity College by Provost Cosgrave. The closing prayer and Benediction were taken by Bishop Hamilton of Mid-Japan.

Complete Plans for Erection of First Hospital in Canada's Far North Territory

Install New Principal at Wycliffe College — The New Shingwauk Home

The Living Church News Bureau
Toronto, October 10, 1930

ARCHDEACON FLEMING HAS ANNOUNCED that plans have been completed for the erection of the first hospital in the eastern part of Canada's far north territory. The Church already has a hospital at Aklavik at the mouth of the Mackenzie River, which is the most northerly hospital located anywhere within the British Empire.

The new hospital will be located at Pangnirtung on Cumberland Gulf in Baffin Land, and while being not quite as far north as the hospital at Aklavik, will be considerably more isolated from civilization. It will serve the large number of Eskimo hunters living in that part of Canada, who now are being ministered to by a Church of England missionary, the Rev. Arthur Turner, who was ordained in Toronto, and a government doctor.

The new hospital will have accommodation for six adult patients, as well as a nursery, and will require the services of two nurses, who will be assisted by native maids. A residence for the nurses is also included in plans for the new building.

THE NEW SHINGWAUK HOME

For more than half a century the Shingwauk Home has been an important factor in the missionary work of the diocese of Algoma, and in the picturesque old stone building, fronting on St. Mary's River, Indian children during all that time have been trained in the faith of the Church, and prepared in other ways to take their places in the world. The Shingwauk Home was built originally in 1874 for Indian boys, and a few years afterwards the Wawanosh Home, a school for Indian girls, was built a short distance north of the Sault. As it was found very difficult to carry on the latter as a separate institution, the building was sold and a new western wing added to the Shingwauk; and since that time both boys and girls have been cared for in the enlarged Shingwauk Home. Since 1922 the work has been under the supervision of the Indian and Eskimo Commission of the M. S. C. C.

But the old building has had its day, and for a long time past it has been proving inadequate for the work it has had to do and quite unsuitable for modern needs. The Dominion government, through its department of Indian affairs, has realized its responsibility for its Indian wards, and has undertaken to erect and equip a fully modern home and school at a cost of at least \$160,000. The Church, however, retains the management and the right in perpetuity to train its pupils in the faith of Christ according to the teachings of the Church of England.

The new Shingwauk Home will be built on the rising ground in the rear of the

present building, and after the work is completed the latter will be torn down. The Bishop Fauquier Memorial Chapel will, of course, be retained.

THE ANGLICAN NATIONAL COMMISSION

The three commissioners of the Anglican National Commission, the Bishop of Niagara, Canon Gould, and Chancellor Gisborne, are spending the current fortnight in a survey of the diocese of Nova Scotia. Then they proceed successively to the dioceses of Fredericton, Quebec, and Montreal.

Centennial of Death of John Henry Hobart, Third Bishop of New York, to be Consecrated

St. Bartholomew's Church Now Completed — Cathedral Items — Six Parochial Anniversaries

The Living Church News Bureau
New York, October 11, 1930

THE ONE HUNDRETH ANNIVERSARY OF the death of one of the outstanding pioneer clergymen of the American Church, John Henry Hobart, seventh rector of Trinity parish, New York, and third Bishop of New York, will be commemorated in a service at Trinity Church to be held at 11:30 A.M., Wednesday, October 22d. The speakers will be Bishop Manning and the Rev. Dr. E. C. Chorley of Garrison, historiographer, both of this diocese and of the general Church.

SIX PAROCHIAL ANNIVERSARIES

St. Philip's Church at Garrison is observing its 160th anniversary at this time. Bishop Manning is the preacher there tomorrow morning.

St. Mark's Church in-the-Bouwerie will observe tomorrow the 135th anniversary of the founding of its parish.

All Saints', Henry street, marked the 103d anniversary of the laying of the cornerstone of its present church at its services last Sunday.

The Church of the Transfiguration, "the Little Church Around the Corner," celebrated the eighty-second birthday of the parish last Sunday. In the afternoon there was unveiled in the guild hall a portrait of O. Henry, the writer of many short stories about New Yorkers. Dr. John H. Finley of the *New York Times* and Don C. Seitz were the speakers on this occasion.

Trinity Chapel in West 25th street will observe its seventy-fifth anniversary in November. There will be a corporate Communion of present and of former members who can come on Sunday, November 2d. Bishop Manning will deliver an historical address there on Sunday, the 9th, at 11 o'clock.

The Church of San Salvatore in Broome street was another interested last Sunday in matters historical. The day marked the

end of fifty-eight years of service to the Italian people of the neighborhood and of thirty-six years of the direction of the work by the diocesan City Mission Society. Under the leadership of the priest-in-charge, the Rev. John Castelli, San Salvatore's is doing excellent work of steadily increasing influence.

CATHEDRAL ITEMS

Bishop Manning's sermon of October 5th, printed in the last issue of this paper, has been published in pamphlet form for free distribution. The *Sun* of last Tuesday printed an extended editorial commendation of the Bishop's appeal for the completion of the cathedral, emphasizing the economic importance of giving employment to the workmen at this time and expressing the hope that the need would appeal especially to people of wealth.

Dean Gates and Dr. Osgood of Minneapolis are the cathedral preachers tomorrow. On Sunday, the 19th, Dr. Bell of St. Stephen's College preaches at 11, and Dean Llwyd of Halifax Cathedral at 4 o'clock.

The hour set for the consecration service of Bishop-elect Gilbert on Tuesday morning, October 28th, is 10:30 o'clock.

ST. BARTHOLOMEW'S CHURCH COMPLETED

St. Bartholomew's Church, Park avenue and 50th street, is now a completed edifice. The first services were held there in October, 1918. The church and community house occupy the block frontage between 50th and 51st streets on what is now the city's most pretentious thoroughfare. What seemed a strange choice of location fifteen years ago has proved to have been one of great wisdom. The vicinity has undergone a vast transformation in that period, especially by the construction of several great hotels. The new Waldorf-Astoria occupies the block adjacent to the church on the south. During the past summer at an expense of \$750,000 the great octagonal dome of the original plans was constructed. Altogether some \$3,000,000 has been expended in the new St. Bartholomew's plant. The rector, the Rev. Dr. Norwood, who observed his fifth anniversary last Sunday, has added to the Sunday schedule

an evening service at which he expects usually to be the preacher.

MYSTICISM CONGRESS

Under the auspices of the Confraternity of the Mystical Life a Mysticism Congress will be held on October 20th, 21st, and 22d in the Friends' Meeting House on Stuyvesant square. Lack of space prevents giving the entire schedule but that can be obtained by writing to the Confraternity at Box 144, Wall street Station, New York. Among those scheduled to read papers are Bishop Booth, Bishop Oldham, Canon Prichard, Dr. Herbert Parrish, Monell Sayre, Rufus M. Jones, and Gerald Stanley Lee.

ITEMS

The first official appearance of Dr. Gilbert as Suffragan Bishop of the diocese will be on October 30th at the Hotel Gramatan, Bronxville, when will be held the annual luncheon-meeting of the Westchester County branch of the Church Mission of Help.

Union Theological Seminary is offering in its Monday evening courses one of special interest to clergymen. It has to do with the Christian ethic and the life of society, and is conducted by Prof. Harry F. Ward, Dr. Coffin, and Professor Niebuhr.

The Rev. Dr. Elwood Worcester, for many years rector of Emmanuel Church, Boston, and well known as the founder of the Emmanuel Movement, is to devote several days each week during the autumn and winter to serving on the staff at Grace Church, New York. Further information will be given later about his work there which will have to do with the general subject of religion and health.

Beginning January 1, 1931, one of the members of the headquarters staff of the Church Army will become a member of the staff of St. George's Church, Stuyvesant square.

As previously announced, the annual British Harvest Festival service will be held at St. Paul's Chapel, Broadway and Fulton street, on Sunday afternoon, the 19th, at 4 o'clock.

The October meeting of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles will be held on the 21st at the Church of St. Edward the Martyr, New York. The speakers will be the Rev. Dr. Charles N. Lathrop and the Rev. W. C. Klein, S.S.J.E.

On Sunday, September 28th, Bishop Manning dedicated a new organ in St. Mary's Church (Manhattanville), the Rev. Dr. Charles B. Ackley, rector.

On Monday, October 27th, at 2:30 o'clock, at the Broadhurst theater, a benefit will be given by the alumnae association of St. Mary's School of Peekskill. The purpose of the benefit is to raise sufficient funds to complete the school that it may fully accommodate its 160 students. Bishop Manning has written an expression of commendation of the school and of this effort to secure the needed funds. The benefit is under the auspices of several famous members of the dramatic profession, including David Belasco, Walter Hampden, Winthrop Ames, Daniel Frohman, Grace George, and Mrs. Leslie Carter.

Instead of holding a fair to raise the money needed for the budget of St. Mary's Church, Mott Haven, the Rev. Frank R. Jones, rector, the parishioners are being asked to give \$5 each. A commendable plan, for more reasons than one.

HARRISON ROCKWELL.

Special Services Held in Boston Churches During Convention of American Legion

New Font Dedicated at All Saints', Attleboro—New Bedford Church Celebrates Anniversary

The Living Church News Bureau
Boston, October 11, 1930

THE CONVENTION OF THE AMERICAN Legion caused thousands upon thousands of persons to gather in Boston during the past week and the whole city wore a decidedly lighthearted and holiday air. There were special services in many of the churches last Sunday evening; and among them was that of St. Paul's Cathedral where the preacher, the Rev. Sherard Billings, had been an overseas chaplain. Another prominent chaplain who preached in St. Peter's Church, Cambridge, last Sunday morning, and in Christ Church, Cambridge, in the evening, was the Rev. Arthur B. Kinsolving, chaplain of West Point. The subject of the Rev. Mr. Kinsolving's morning sermon was The Rugged Peace of Jesus.

NEW FONT AT ALL SAINTS', ATTLEBORO

A new font, beautiful in design and workmanship and probably unique in this country, will be dedicated in All Saints' Church, Attleboro, tomorrow morning. In memory of her parents, William Brisbane Rand and Annie Victoria Crowell Rand, it is the gift of Mrs. Alwin E. Worman, wife of the rector. The Rev. George Lyman Paine, executive secretary of the Greater Boston Federation of Churches, will assist in the service of dedication. The Rev. and Mrs. Alwin E. Worman made arrangements for the execution of the font when in Santiago, Spain.

THE LIGHTED CROSS OF HUDSON

A cross set upon a hill is the proud possession of the town of Hudson. It is an electrically lighted cross, forty feet high and with a beam of twenty feet. It is used often—at Christmas during Passion Week, on the Fourth of July, on Labor Day. This cross is maintained jointly by all of the churches, Roman Catholic and Protestant; at a cost of \$15 for each denomination yearly for a period of five years the first cost and maintenance has been assured.

ANNIVERSARY AT NEW BEDFORD

St. Andrew's Church, New Bedford, celebrated its twenty-fifth anniversary last week; on Sunday afternoon at a special service, Bishop Babcock preached and both the Rev. Frank Taylor Weil, who recently resigned as rector in order to accept a call to Christ Church, Hyde Park, and the Rev. George C. S. Mackay, who will begin duties as the new rector on November 1st, were present. The anniversary program which culminated on Sunday included addresses by prominent clergymen on every evening except Saturday, a series of socials, and a parish supper.

WOMEN OF GRACE CHURCH, NEW BEDFORD, SPONSOR CLASSES

Mrs. Ethel E. Patterson of Los Angeles has been giving a series of lessons on The Practice of the Presence of God in the chapel of Grace Church, New Bedford. Each of the various organizations for women in the parish sponsored one of the classes and was directly responsible for providing an audience. Both men and wo-

men attended. The evening hours were chosen for the meetings in order that the greatest number might be free to attend. The one exception to this provision was on Friday when an afternoon class was held in addition to the evening one.

CONFERENCE TO STUDY ORGANIZED LABOR

Since the American Federation of Labor is holding its convention in Boston and speakers representing it will be heard in several of our churches tomorrow, the Greater Boston Federation of Churches arranged a meeting of clergy and laity last Monday in order to enable those attending to understand more clearly the aims of organized labor and to acquire an interest in the labor problem. Two representatives of the American Federation of Labor, Matthew Woll and John P. Frey, spoke.

MISCELLANEOUS

Readers of the *Hibbert Journal* will be interested to know that the Rev. Dr. L. P. Jacks, editor of the journal, and principal of Manchester College, Oxford University, preached in King's Chapel last Sunday. Dr. Jacks, well known for his scholarship, founded and has maintained for more than a quarter of a century the important journal. He is soon to retire as principal of the college where he has taught for so many years. Dr. Jacks is in the country for a very brief visit.

The Rev. Dr. Elwood Worcester, former rector of Emmanuel Church, Boston, has become associated for special work with the staff of Grace Church, New York. The success of a series of addresses given in Grace Church last winter led to the plan of his regularly visiting the parish for two days each week when he will conduct conferences with clergymen and others who are interested in the subject of religion and health.

The Rev. William E. Patrick, of St. Paul's Church, Bakersfield, Calif., will preach in Grace Church, Bedford, tomorrow morning. The Rev. Patrick was formerly curate of this parish; later he became rector of St. Paul's Church, North Andover. He was a chaplain in the war and during 1925-1926 he was national chaplain of the American Legion.

The large assembly room for the use of the primary department of Trinity Church school, Newton Center, will be dedicated tomorrow immediately after the morning service. A generous donor has made possible the attractive and much needed room.

At this time next week, the consecration of our new Bishop will be an accomplished fact. A slight change in the official program is that the Rev. Dr. Pardee is prevented from attending to act as deputy registrar and the Ven. Ernest J. Dennen, archdeacon of Boston, will act in that capacity.

ETHEL M. ROBERTS.

OPENING OF DONALDSON SCHOOL

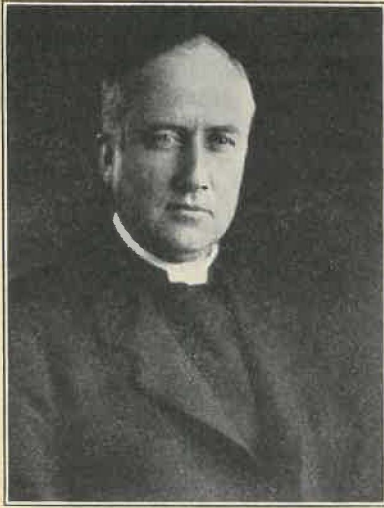
ILCHESTER, MD.—The Donaldson School opened its twenty-fourth year with a capacity enrolment. Two new members have joined the faculty since last summer, and a course in horseback riding has been added.

Presiding Bishop to Address Clergy Of Chicago at Special Conference

Memorials Installed at Christ Church, Ottawa—Bishop Stewart Addresses Brotherhood

The Living Church News Bureau
Chicago, October 11, 1930

A CONFERENCE OF ALL CLERGY IN THE diocese to be held at St. James' community house from 2:30 to 4:30, the afternoon of October 23d, the day when the Presiding Bishop comes to Chicago, is announced by the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church, who has just been appointed by Bishop Stewart as chairman of the diocesan department of ways and means. Dr. Stewart himself has been chair-



RECTOR OF ST. CHRYSOSTOM'S,
CHICAGO

The Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's, Chicago, who has been appointed chairman of the diocesan department of ways and means.

man of this important department and with his assumption of the duties of Bishop Coadjutor, he has selected Dr. Keeler as his successor.

The conference will be on the program of the Church and Chicago's share in the budget of the National Council. The Presiding Bishop will address the dinner meeting sponsored by the Church Club at the Hotel Sherman the night of October 23d. Bishop Stewart also will address the conference and Dr. Keeler will preside. John V. Norcross will speak on the necessity of a system for regular remittances from parishes to the diocesan treasurer, as a means of avoiding deficits in the diocesan fund during certain periods of the year.

A conference for laymen on the program will be held at the Sherman Hotel the same afternoon from 5 to 6.

Following a meeting of the ways and means department this week, Bishop Stewart accepted a plan for nine meetings in various zones of the diocese on the program. These meetings will be held beginning November 3d and closing the latter part of the month. The exact dates and places of the meetings have not been determined but will be announced later. The Rev. Dr. Edwin J. Randall, diocesan secretary, and Dr. Keeler will speak on the same programs with Bishop Stewart.

This plan is considered an important development looking toward a wider in-

terest in and work for the program. It is to be part of a systematic plan for the adoption of tried methods in meeting parochial and diocesan budgets.

OTTAWA RECEIVES MEMORIALS

Several beautiful memorials have recently been installed at Christ Church, Ottawa, the Rev. Hugh M. MacWhorter, rector. They will be dedicated next month. They include an altar and reredos given by Miss Helen and Miss Susanne Swift in memory of their grandparents and parents, Milton Homer Swift, Susan Miles Swift, Edward C. Swift, and Helen Vincent Swift.

Extending beyond the altar along the walls of the apse is a panelled oak wainscot and at either end, built into this paneling, is a handsome oak stall. These were given by Dr. and Mrs. Weese, one in memory of Mary S. Drew, Mrs. Weese's grandmother, the other in memory of their son, Glenn Walter Weese, A. E. F.

DR. LUDLOW COMING TO CHICAGO

The Very Rev. Theodore R. Ludlow, head of the division of adult education of the National Council, is coming to Chicago, October 27th and 28th, for a series of conferences. He will address the clergy of the diocese, Monday morning, October 27th, on *Of What Use Are Vestrymen?*

Monday evening he will address the west side Church school institute at the Church of the Holy Communion, Maywood, on *The Continuity of Religious Education*. He will speak before the south side Church school institute on the same subject Tuesday evening, October 28th, at the Church of the Redeemer, Hyde Park. Tuesday afternoon he will speak to a group of adult leaders at diocesan headquarters on *How Shall I Approach Adults?*

BISHOP STEWART ADDRESSES BROTHERHOOD

Bishop Stewart addressed nearly 200 junior members of the Brotherhood of St. Andrew meeting last night at All Saints' Church, Ravenswood, pleading for their support in the tasks which lie ahead in the diocese and reminding them that "we are out to win the world to Christ." The occasion was a joint meeting of the junior and senior assemblies of the Brotherhood.

Plans for the conference on Evangelism at St. Alban's School, Sycamore, October 17th to 19th, were outlined by Courtenay Barber, and the Rev. F. E. Bernard spoke of the Faith and Youth Movement planned this fall.

SEMINARY TRUSTEES MEET

Additional scholarships in order to take care of capable students is the great need of the Western Theological Seminary at the present time, the Very Rev. Frederick C. Grant, D.D., dean and president, told the board of trustees in session at the seminary Thursday night. He also urged steps to complete the building fund and the endowment fund.

Dean Grant estimated that the loss to the seminary caused by litigation over the Evanston site at \$350,000 and said this has caused a shortage in scholarships and endowment.

NEWS NOTES

Bishop Griswold is not so well and has had to cancel his appointments for the time being.

HOLDING OUR OWN

NEW YORK—On October 1st our collections applicable to the quotas were \$2,379.50 ahead of 1929, but \$135,363.91 below the figure for 1928.

Eleven dioceses and districts are in the 100 per cent class, as follows:

Porto Rico	Alaska
Delaware	Honolulu
Erie	Nevada
Southwestern Virginia	Philippines
Lexington	Cuba
	Liberia

This list has three less names on it than on September 1st.

It is vitally important that unpaid pledges be collected prior to the Every Member Canvass. Only three more months in this year.

Faithfully yours,

LEWIS B. FRANKLIN,
Treasurer.

St. James' Cathedral was reopened last Sunday with the interior redecorating and remodeling virtually completed. A formal opening will take place early in November, it is expected.

The Rev. and Mrs. Hugh M. MacWhorter of Ottawa announce the birth of a daughter, October 3d.

One of the most successful conferences for laymen on the program ever held in the diocese was that at Doddridge Farm, Libertyville, last week-end. As high as ninety delegates were registered at one time. Bishop Stewart was the leader.

Fifty laymen and clergy met at St. Chrysostom's Monday night in a reunion of the Camp Houghteling Forum. William P. Pelham, president of the forum, presided. Benefits derived from the forum, which is held each summer at Camp Houghteling, were discussed by laity and clergy alike, indicating clearly the value of the conference.

The Rev. T. N. Harrowell, rector of Holy Cross Immanuel Church, is reported to be ill.

MISSION CHURCH CONSECRATED AT PORTLAND, ORE.

PORTLAND, ORE.—A happy event in the missionary progress of Oregon was the consecration on the Sixteenth Sunday after Trinity, of St. Philip's Mission Church for colored people, by the Rt. Rev. Walter T. Sumner, D.D., Bishop of the diocese. This mission was started several years ago by the Very Rev. H. M. Ramsey, dean of the cathedral, services first being held in the cathedral church. After two or three years a store building was rented and fitted as a chapel. This becoming uninhabitable, the congregation was moved into the building of the defunct All Saints' Church on the west side.

Five years ago it became evident that the congregation must find suitable quarters. At this time a Disciples congregation was building a new edifice, and put their old property on the market. Money was raised and the property bought by the incurring of a debt covered by a mortgage. And now the wiping out of the debt, the entire rehabilitation of the building, inside and out, and the setting it apart for the worship of God, is a happy culmination of this enterprise. The consecration service was in the morning, and a jubilation service was held in the evening at which most of the clergy and the Bishop were present. The chief credit for the mission's growth is due to Blaine B. Coles, chancellor of the diocese, who for eleven years has acted as lay reader.

Philadelphia Prepares for Provincial Synod of Washington to Meet October 21st

The Rev. Carl I. Shoemaker Withdraws Resignation—New Rector's Warden at St. Clement's

The Living Church News Bureau
Philadelphia, October 11, 1930

THE PROVINCIAL SYNOD OF WASHINGTON, comprising thirteen dioceses of the Church in the states of Pennsylvania, Delaware, Maryland, and West Virginia, and in the District of Columbia, will hold its meeting in Philadelphia on Tuesday, Wednesday, and Thursday, October 21st to 23d, inclusive.

It will be the first time since 1917 that the synod will have met in this diocese, and, under the direction of the several committees appointed for the purpose, arrangements are being completed to provide a most hospitable and gracious welcome. Indications point to a large attendance. The meetings are open to all members of the Church.

The local committees have been going forward with their plans for the reception and entertainment of the synod and the representatives of the women's organizations. Reservations have been made at the new Hotel Warwick for the bishops, official delegates, and ex-officio members of the synod, where they will be entertained over Tuesday and Wednesday nights. As the various activities of the synod will largely center at the Church House of the diocese, Holy Trinity Church, and St. James' Church, the visitors will find their headquarters within a few minutes' easy walking distance of these places.

The Woman's Auxiliary of the diocese will act as hostess to the Auxiliary women from other dioceses. Many people living in the vicinity of the synod meeting places will entertain delegates in their homes.

Holy Trinity Church, Rittenhouse square, of which the Rev. Dr. Floyd W. Tomkins is rector, has been selected for the regular meetings of the synod, and also for the joint meetings. St. James' Church, the Rev. Dr. John Mockridge, rector, with its guild house, and the Churchwomen's club rooms, will be the meeting places for the women's organizations. The Church House will be the official headquarters, and will house a number of interesting and informative special exhibits. One of these will be an exhibition of altar guild work, under the direction of the diocesan altar guild. The provincial commission on religious education, under the direction of the Rev. Frederick E. Seymour, is also arranging an exhibit. Charts will show what each diocese in the province is doing in religious education. Publications by each diocesan department will be shown, and literature and supplies for Church schools and other educational groups also will be on display.

An important feature of the synod will be a dinner and missionary mass meeting. These will be held in the ball room of the Penn Athletic Club on Tuesday evening, October 21st. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, will address the meeting, and the Hon. George Wharton Pepper has also been selected for one of the speakers.

The synod will assemble at 4 o'clock on Tuesday afternoon for the opening service in Holy Trinity Church. The Very Rev. D. Wilmot Gateson, dean of the pro-Cathedral of the Nativity of Bethlehem,

will conduct the service, which will be followed by a short organization meeting.

The Rev. W. Brooke Stabler, secretary of student work of the National Council, Dr. Adelaide T. Case, of Columbia University, and Deaconess Gertrude Stewart, of Philadelphia, will speak during the synod on the subject of religious education.

ANOTHER CITY CHURCH TO MOVE

At a meeting of the vestry and congregation of the Church of the Annunciation, Philadelphia, held on October 1st, a decision to sell the present property, move and build elsewhere, was made. This vote was confirmed by the vestry at a special meeting held on October 6th.

Two months ago, the rector, the Rev. Carl I. Shoemaker, C.S.S.S., handed the vestry his resignation, his reason for that action being that he believed there was no future for the parish in its present location. After the recent decision of the parish, Fr. Shoemaker was asked to reconsider his resignation, which he has done, withdrawing his resignation. As rector, he is now rushing the plans to carry out the vote of the parish.

No definite plans as to the new location of the parish are yet made. The ground held by the parish is quite large, and its sale is expected to bring a sum sufficiently large to build in a suitable manner. Using the appointments of the present church, it is hoped to build a new church similar in architecture to the present one, in

which the defects will be rectified, but in which the ideals for which the Annunciation has always stood will be as fearlessly pressed.

The closing of the parish in this location will not mean that any Church people will be left unchurched, as there are three of our churches within a radius of less than a mile. The removal will only mean that the church distribution will be reduced to a condition nearer normal, and that some area in the suburbs will be given the advantage of having one of our churches.

FR. MABRY SPEAKS AT CATHOLIC CLUB

The Mechanical Age and the Church's Point of Attack was the subject of a paper read by the Rev. Gregory Mabry, of Holy Cross, Kingston, N. Y., at the October meeting of the Catholic Club, which was held at St. John's Church, Norristown, on Tuesday the 7th.

The meeting began with Mass, which was sung by the rector, the Rev. James M. Niblo. The meditation was given by the Rev. Carl I. Shoemaker. After luncheon, which was served by the women of the parish, the members of the club were taken on a tour through the church, with special attention to the newly built baptistry and mortuary chapel.

NEW RECTOR'S WARDEN AT ST. CLEMENT'S

The rector of St. Clement's Church, Philadelphia, the Rev. Franklin Joiner, has honored Clinton Rogers Woodruff, Esq., by asking him to be rector's warden of the parish, in the place of the late Edward Augustus Casey, who died on August 8th, after having been warden for many years. Mr. Woodruff has been pleased to accept the office.

ELEANOR ROBERTS HOWES.

Second Annual Conference of Laymen In Long Island Held at Garden City

Diocese to Broadcast on Wednesday Evenings—Memorial Service for Bishop Darlington

The Living Church News Bureau
Brooklyn, October 9, 1930

THE SECOND ANNUAL CONFERENCE OF laymen in this diocese was held in Garden City beginning with dinner at 6:30 on Friday night last, October 3d, and closing after the 11 o'clock service Sunday morning at the cathedral. The meeting place was the Garden City Hotel, and the services were held each morning in the cathedral.

One hundred and sixteen sat down to the opening dinner, and more than a hundred and fifty were registered as present at one or all of the sessions. At the first dinner Bishop Stires, Bishop Larned, and Judge Wahle were the speakers. At the Saturday morning session Bishop Stires spoke on the Lambeth Conference, the director of the Church Charity Foundation on the work and the needs of that institution, and the Rev. Allen Evans, Jr., on the fall program of work in the parishes. After luncheon there were group conferences and discussions of three important subjects, and then an interval for golf or other recreation. A large group of men, however, accepted the invitation of the Rev. Mr. Evans to discuss further details of the season's every-member canvass, foregoing the recreation. After dinner on Saturday evening there were informal ad-

resses and discussion, and at 9:30 "family prayers" were offered by Bishop Stires. Many attended the 7:30 Eucharist at the cathedral Sunday morning, and at the 11 o'clock Eucharist the conference concluded with a special sermon by Bishop Stires addressed to the conference and other laymen.

Definite action was taken by the conference on the following matters. The scheme, originated last year, of having regional dinners for laymen in the three archdeaconries, under the leadership of the Church Club of the diocese, was warmly endorsed and will be followed this year. The "key-man" system of diocesan organization was adopted, and a key-man will be sought out for each group of five or six contiguous parishes, and a key-man in each parish, to facilitate prompt and certain contact with headquarters in any emergency. The treasurer of the diocese was by resolution requested to send to each parochial officer a succinct statement of the financial system of the diocese, as reorganized by the new canons adopted at the last convention. A definite request was made for the full announcement of all diocesan policies, and of the Bishop's wishes and ambitions, with a promise of every possible effort to secure the cooperation of the laity throughout the diocese. The radio program announced for October 29th and the four following Wednesdays was enthusiastically endorsed. Finally, a unanimous conviction was registered that another conference

must be held next year, and that at least five times as many men must be gathered together for that purpose.

DIOCESE TO BROADCAST

The diocese of Long Island will be "on the air" on Wednesday, October 29th, and four Wednesdays following, from 7:30 to 7:45 P.M., through station WOR. This broadcast is timed to relate to the every-member canvass, and the general theme, appropriate to that season, is "the value of the Church to modern life," with special reference to the home, youth, and the community. Speakers on the five evenings will be the following, and in the order named: the Rt. Rev. Bishop Stires; the Hon. Mortimer W. Byers, judge of the federal court in this district, churchwarden of the Church of the Messiah, Brooklyn; the Rt. Rev. John I. B. Larned, D.D., Suffragan Bishop of this diocese; Dr. Lewis B. Franklin, treasurer of the National Council, vestryman of St. George's Church, Flushing; and the Hon. Charles H. Tuttle, Republican nominee for Governor of New York State, vestryman and Church school superintendent of St. Luke's Church, Manhattan.

Many methods are being used to procure the widest possible publicity in advance, so as to make the broadcast of the greatest value.

MEMORIAL TO BISHOP DARLINGTON

The service at the Church of the Redeemer, Brooklyn, on Sunday morning, October 5th, took the form of a memorial to the late Bishop Darlington of Harrisburg, who was ordained deacon in that church in 1882, and had a wide circle of friends in the congregation. The order of service embodied the Bishop's favorite hymns, and the Rev. Dr. Thomas J. Lacey, rector, gave a brief appreciation of Dr. Darlington's ministry in Brooklyn.

DR. NORWOOD VISITS BROOKLYN

The Rev. Dr. Robert Norwood, well known rector of St. Bartholomew's, Manhattan, was the speaker at the season's first meeting of the Brooklyn Clerical League, Monday, October 6th. New officers were elected at this meeting.

RELIGIOUS EDUCATION EVENTS

Two important annual events under the auspices of our board of religious education are to be chronicled. One occurred last Tuesday evening, the 7th, at St. Ann's, Brooklyn. This was the annual fall assembly of officers and teachers of the Church schools. From 5:30 to 6:30 there were group conferences on the work of various grades and on administration, on dramatics, and on project planning. At 7:00 o'clock 300 sat down to dinner in the undercroft. After dinner there was a presentation of diplomas and certificates for courses completed, and an address by Bishop Larned on Youth and the Church.

The other event begins next Monday evening, at the same place—two courses of ten lectures, running concurrently for ten Monday nights, but on successive hours so that one may attend both. One course is on the Teachings of Christ by the Rev. Prof. Easton, and the other on the "Reformation" by the Rev. Prof. Gavin, both of the General Seminary. These constitute the annual teacher training courses for this season. While intended especially for teachers, it is to be expected that others will take advantage of such an opportunity.

BROOKLYN CHURCH TO BE CONSECRATED

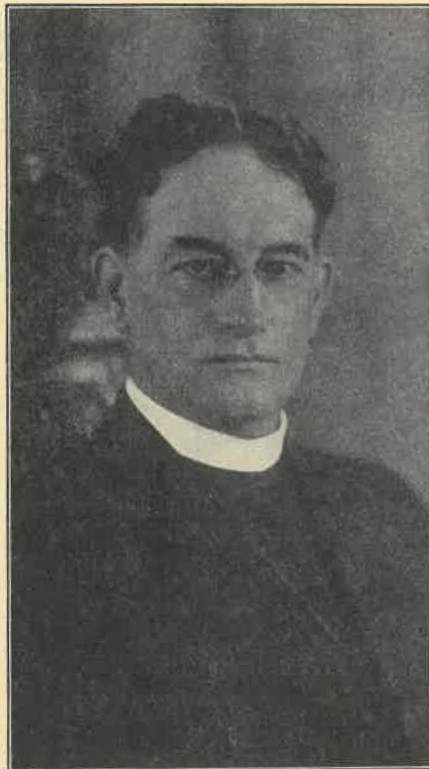
The Church of the Good Shepherd, Brooklyn, is to be consecrated on Sunday morning, October 19th, having been finally

freed from debt by a special offering last Easter Day. The Rev. Dr. Robert Rogers, rector, is receiving well-earned congratulations from many friends upon this culmination of thirty years' rectorship in this parish.

CHAS. HENRY WEBB.

BISHOP CREIGHTON ASSUMES NEW DUTIES

NEW YORK—The Presiding Bishop is asking the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, to take over in addition to his oversight of that missionary district the new office of Domestic Secretary at the Church Missions House, and give his organizing and administrative ability to that task. This is an assignment to special duty, for which the Presiding



ACCEPTS NEW OFFICE OF CHURCH

The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, who will take over in addition to his oversight of that missionary district, the new office of Domestic Secretary at the Church Missions House.

Bishop is empowered by canon to grant leave. It is parallel with what was previously done in the case of the assistant to the Presiding Bishop, the Bishop of South Dakota, who continues to administer his field, but is also charged with duties at headquarters. Bishop Creighton has accepted the assignment. He will go back to Mexico within a few days but will return to New York in December and will take active charge of the new work on January 1, 1931.

NATION-WIDE COMMUNION OF MEN AND BOYS

PHILADELPHIA—The thirteenth annual nation-wide corporate Communion of the men and boys of the Church will be observed on the First Sunday in Advent, November 30th, and because of the Faith and Youth Program during the preceding week, leading up to this, it is expected that an even larger number than usual will take part this year.

While this observance is promoted by the Brotherhood of St. Andrew, it is for all men and confirmed boys of the Church.

CHANGE DATE OF HARRISBURG ELECTION

HARRISBURG, PA.—The special convention of the diocese of Harrisburg, called by the standing committee to meet on November 12th, has been changed to meet on Tuesday, November 18th, for the election of a bishop.

The change of date was made in order that the Presiding Bishop might give the address at the memorial service for the late Bishop Darlington, which is to be held at 4 P.M. in St. Stephen's Church on the day of the convention. The convention proper will open at 7:30 P.M. when nominations will be made, and the election is to take place the following day.

PLAN FOR CONSECRATION OF THE REV. R. N. SPENCER

KANSAS CITY, MO.—The Rev. Robert Nelson Spencer is to be consecrated Bishop Coadjutor of West Missouri, on Tuesday, October 28th, in Grace and Holy Trinity Church. The consecrator will be the Rt. Rev. William T. Capers, D.D., Bishop of West Texas. Others taking part in the service are:

Co-Consecrators

The Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico.

The Rt. Rev. James Wise, D.D., Bishop of Kansas.

Preacher

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

Presenters

The Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas.

The Rt. Rev. John C. White, D.D., Bishop of Springfield.

Attending Presbyters

The Rev. Edward J. Haughton, Springfield, Ill.

The Ven. Albert Watkins, archdeacon of West Missouri.

Masters of Ceremonies

The Rev. Edwin W. Merrill, the Rev. James P. DeWolfe, and the Rev. Richard M. Trelease, all of Kansas City.

SPECIAL SERVICES AT CATHOLIC CONGRESS

BUFFALO, N. Y.—The fifth Catholic Congress, October 28th to 30th, is laying particular stress upon the devotional aspects of the congress. There are to be a number of additional services besides the regular sessions and the great congress service.

On Monday evening in St. Luke's Church, a young people's service will be addressed by the Rev. Charles C. Carver of Christ Church, Rochester. On Tuesday, in St. Paul's Cathedral at 11 A.M. a choral Eucharist will close a Novena and Cycle of Prayer in local churches. On Thursday, in St. Andrew's Church, there will be held at 10:30 a Solemn High Mass with intention for Religious orders. The celebrant will be the Rev. Spence Burton, S.S.J.E. The Rev. Shirley Hughson, O.H.C., will preach.

Also on Thursday at 8:30 A.M. in the cathedral there will be a requiem for the members of the congress who have died during the year.

BECOMES ASSISTANT SUPERIOR OF S. S. J. E.

CAMBRIDGE, MASS.—The Rev. Charles P. Otis, S.S.J.E., formerly rector of the Church of the Advent, San Francisco, was recently appointed assistant superior for the American Congregation of the Society of St. John the Evangelist, and is now in residence at St. Francis House, Cambridge.

**CALIFORNIA
CHURCH DEDICATED**

LA JOLLA, CALIF.—Rounding out the completion of a new church plant, the beautiful new church of the parish of St. James-by-the-Sea was dedicated by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, on Sunday, October 5th. He was assisted by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, and the Rev. William J. W. Bedford-Jones, rector.

The new edifice, designed by Louis J. Gill of San Diego, is in the Spanish mission style of architecture. It cost about \$100,000, is built of reinforced concrete, and is complete in every detail. The church, seating over three hundred worshippers, is so arranged that every seat in the nave commands a view of the altar.

A tall campanile adjoining the west end of the church carries a set of sixteen

vices during the Lenten seasons, which for years drew hundreds of business men and women within its doors, were an example of its far-reaching influence. The Rev. R. R. Lytle, Jr., is the present rector of St. Andrew's.

**THE WASHINGTON DIOCESAN
PREACHING MISSION**

WASHINGTON, D. C.—Thirty-five missionaries, including leading bishops of the Church, will conduct the Washington diocesan preaching mission from November 16th to 23d. The preaching mission, a movement designed to broaden the influence of the Christian Church and to deepen Christian faith and life, is the outgrowth of the Bishops' Crusade.

Mission centers will be established in thirty-five parish churches in Washington and in Maryland. One half of these mis-



NEW CHURCH
St. James-by-the-Sea, La Jolla, Calif., with its parish house and rectory.

tubular chimes. This tower, housing also the baptistry and a parish library, was erected early in 1929. It was a gift of Miss Ellen Browning Scripps as a memorial to her sister, Miss Eliza Virginia Scripps, one of the founders of the parish.

Situated in a small but favored community, St. James-by-the-Sea has made an outstanding record of service to its town and to the diocese. The Rev. Mr. Bedford-Jones has been its rector since 1917.

**CENTENNIAL OF CHURCH AT
WILMINGTON, DEL.**

WILMINGTON, DEL.—The centennial celebration of the consecration of the first church building of St. Andrew's Church was held on Tuesday and Wednesday, September 30th and October 1st.

A banquet on Tuesday evening opened the celebration at which the special speaker was the Rev. Dr. Richard W. Trapnell, a former rector and now rector of the Church of the Good Shepherd, Norfolk, Va. Other speakers included the Rev. Charles L. Candee, D.D., executive secretary of the Wilmington Council of Churches, Judge Richard S. Rodney of the supreme court of Delaware, and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

The celebration continued on October 1st with a service of Holy Communion in the church. At the special evening service greetings of neighboring churches were extended by the Rev. Aquilla Webb, pastor of First and Central Presbyterian Church, and by the Rev. B. M. Johns, pastor of Grace M. E. Church. The centennial sermon was preached by the Rt. Rev. Samuel Babcock, D.D., Bishop of Vermont.

Because of its location in the very heart of the business section of the city, St. Andrew's is probably better known to more of the citizens of Wilmington of all creeds than any other church. The noonday ser-

sion centers will be in the city of Washington and the other half in the country parishes of the diocese.

The general schedule prepared for the mission centers are an early celebration of the Holy Communion, meetings for special groups in the middle of the morning and in the late afternoon, and public services with addresses, prayers, and congregational singing every evening during the period of the preaching mission.

A quiet day for all the missionaries will be held on Saturday, November 15th, at the College of Preachers and will be con-

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THE LIVING CHURCH ANNUAL

for 1931 will be published the early part of December. If you contemplate changing your address before that date, and wish to have your new address appear in the clergy list, we would suggest that you notify the editor of the ANNUAL, without delay, using the blank below.

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Diocese of Canonical Connection

ducted by the Rt. Rev. John T. Dallas, D.D. Bishop of New Hampshire.

The Washington preaching mission will be opened at a great service in Constitution Hall on Sunday, November 16th, when the Rt. Rev. James E. Freeman, D.D., will preside.

On November 24th, at the close of the preaching mission, a meeting is to be held in each parish of the leading laymen and laywomen with the rectors to plan for an effective "follow-up."

**BISHOP FISKE'S
FIFTEENTH ANNIVERSARY**

SKANEATELES, N. Y.—The clergy of Central New York were guests of the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, at St. James' Church, on the occasion of the fifteenth anniversary of his

Bethesda Church. Saturday was young people's day, with entertainments by various organizations of the young of the parish. The centennial celebration concluded on Sunday, October 12th, with the dedication of certain memorials at the morning service. The Rev. Irving G. Rouillard, secretary of the standing committee of the diocese, is rector of Bethesda Church.

**ADOPT MINUTE TO
BISHOP LEONARD**

CLEVELAND, OHIO—The bishops assembled to attend the funeral service of the Rt. Rev. William A. Leonard D.D., held in Trinity Cathedral, adopted the following minute:

"The death of the Rt. Rev. William Andrew Leonard, D.D., takes from the



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**HONOR SUNDAY
SCHOOL FOUNDER**

A general view of the huge crowd which attended the unveiling of the statue of Robert Raikes, founder of the Sunday School Movement, by Sunday school scholars. The ceremony took place at Gloucester, England.

Wide World Photo.

consecration to the episcopate. About 100 gathered for the anniversary Eucharist, celebrated by the Bishop, assisted by the Rt. Rev. E. H. Coley and the Rev. W. A. Braithwaite. Following the service two addresses were given by the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York. Bishop Fiske also spoke. At noon, luncheon was served at Krebs, at which the feature was the presentation to Bishop Fiske of a gold watch by the Rev. Francis Easton, rector of Trinity Church, Watertown, on behalf of the clergy and friends.

**CHURCH AT SARATOGA SPRINGS,
N. Y., OBSERVES CENTENNIAL**

SARATOGA SPRINGS, N. Y.—Bethesda Church celebrated the one hundredth anniversary of its founding with various services and activities during the octave of October 4th to 12th. A thanksgiving service in the form of a festival *Te Deum* was held in the church on Saturday evening, October 4th, the Bishop of the diocese being present. Following this, the rector and vestry were hosts at an informal reception in the parish house, with the Bishop and Mrs. Oldham as guests of honor. On Sunday morning, October 5th, Bishop Oldham preached and confirmed a class of twenty-two.

Throughout the week there were daily offices of Holy Communion and Evening Prayer. On Tuesday and Wednesday the parish entertained the archdeaconry of Troy. At a parish supper on Thursday evening, bills of indebtedness against the church, paid last Easter, were burned. Previous to the celebration the parish had completed a \$100,000 endowment fund for

American episcopate one of its most outstanding and commanding figures. The senior Bishop of the Church in active service, whose fortieth anniversary was signalized last year, twice by right of seniority the Presiding Bishop, he occupied a place altogether unique. For ten years Bishop Leonard was in charge of the American churches in Europe. As the administrator of a great diocese, the builder of a cathedral, the directing personality in the development and expansion of Kenyon College and Bexley Hall, he made a lasting contribution to the Church at large. As a Bishop, he bore his office with great dignity and possessed to an unusual degree a capacity for making and holding friends. Frank in expressing his convictions, he was so generous and comprehensive in recognizing all elements in the Church that he was universally revered and esteemed by his brethren. During his memorable and almost unprecedented episcopate the diocese of Ohio has steadily grown until it occupies today one of the most conspicuous places in the American Church. Above all else, Bishop Leonard was a chivalrous and high-minded defender of the faith and traditions of the Church. His unflinching courtesy, urbanity,

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NEW PARISH HOUSE PLANNED AT WILKINSBURG, PA.

WILKINSBURG, PA.—Besides a new rectory, St. Stephen's Church is planning a new parish house. These projects follow a very successful wiping away of the indebtedness upon the church.

The cornerstone of the new parish house was laid on Sunday, September 28th, by the Rt. Rev. Alexander Mann, D.D.,



CORNERSTONE LAYING

Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, laying the cornerstone of the new parish house of St. Stephen's Church, Wilkensburg, Pa.

Bishop of the diocese, just returned from the Lambeth Conference, who officiated, and gave an interesting account of the conference. In addition to the rector, the Rev. William Porkess, assisting the Diocesan, Gouverneur P. Hance, S.B.B., the Rev. George William Lewis, and the Rev. William F. Bayler took part.

During the singing of the recessional hymns the congregation followed the choir and clergy into the open air, to the corner of the parish house, where the stone was laid.

SELF-SUPPORT IN LIBERIA

MONROVIA, LIBERIA.—Bishop Campbell writes:

"It is most unfortunate that just as we were getting well started our scheme for the coast parishes and missions to shoulder a great part of their own operating expenses, we should have come upon hard times without warning. It is very difficult to explain to the people that in America there are hard times as well. The people all up and down the country seemed so very enthusiastic in the matter of trying to finance themselves, and to have the only sources of money available dry up under the very eyes of all has spread dismay. African produce is now so low in price that people can scarcely afford to carry it to market. Coffee, for example, is bringing but five cents a pound—not enough to pay for growing it. So it is with everything else.

"It is a most serious situation, and, as may be imagined, there is great distress among the clergy, especially in those stations where a greater or less amount of self-support has been started. We do hope that our friends in the States will remember us in their prayers, that our Lord may use our efforts to His glory, and sanctify unto us our distress."

CORNERSTONE LAYING AT VENTNOR CITY, N. J.

VENTNOR CITY, N. J.—On Sunday, October 5th, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, laid the cornerstone in the new Church of the Epiphany.

The church, a beautiful structure to cost in the neighborhood of \$150,000, is rising steadily and probably will be completed in the spring when it is expected it will be consecrated.

The Church of the Epiphany is but three and a half years old. The first meeting for its organization was held on December 30, 1926. The Rev. Frederick W. Lightfoot became the rector of the parish on June 1, 1928. On October 13, 1929, he announced the gift to the parish of \$100,000 to erect a new church building in memory of Harriet Cornelia Prevost and her husband, Sutherland Mallet Prevost.

The building is to be of early English gothic design. The nave of the church will seat about 250. The parish hall will be an open auditorium with a stage at one end. The kitchen will be at one side of the stage and the choir vesting room at the other.

LOS ANGELES CLERGY CONFERENCE

PASADENA, CALIF.—Meeting in the picturesque Mount Lowe Tavern on the side of the Sierra Madre Mountains overlooking this city, the second annual clergy conference of the diocese of Los Angeles was held October 2d and 3d.

The clergy reached Mount Lowe Tavern from this city in time for luncheon on the 2d. The afternoon program, directed by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of the diocese, was devoted to the Church's Program and How We Can Make It Succeed.

The evening afforded an interesting example of six speakers discussing the same

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subject without either repetition or monotony. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese, Bishop Gooden, the Rev. Charles L. Barnes, the Rev. Richard H. Gushèe, the Rev. Dr. George Davidson, and the Rev. Dr. John W. Suter spoke on Practical Helps for an Effective Ministry.

The second day opened with the Holy Eucharist, the celebrant being Dean Barnes of the San Diego convocation. The morning session was devoted to an analysis of the Lambeth Conference and its report. Bishop Stevens discussed The Mind of the Church as Expressed in the Lambeth Conference, while his chaplain, the Rev. C. Rankin Barnes, gave Sidelights on Lambeth and the English Church.

Bishop Stevens conducted the inspirational service with which the conference closed that afternoon.

THE CHOATE CONFERENCE FOR CLERGY OF CONNECTICUT

WALLINGFORD, CONN.—The Choate conference of the clergy of Connecticut, held annually in Choate School for boys in Wallingford, is both anticipated and enjoyed more than any other meeting throughout the year.

The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York, was the first speaker after dinner on the opening day of the conference, Tuesday, September 23d. His subject was Pastoral Skill, in which he emphasized the devotional life of the pastor.

On Wednesday morning the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Baltimore, read a splendid paper on Some Present Day Phases of Humanism. In the evening Bishop Acheson addressed the conference on Lambeth Impressions. The Rev. Dr. William N. Guthrie, of St. Mark's-in-the-Bouwerie, New York, addressed the conference on Thursday morning on Adventure and Experiment in the Christian Religion. The last address was a paper on Preaching, by the Rev. Charles R. Brown, dean emeritus of Yale Divinity School.

SYNOD OF SIXTH PROVINCE MEETS

MILES CITY, MONT.—The synod of the sixth province (Northwest) held its annual meeting in Miles City, September 30th and October 1st.

The main theme of all the reports was the fact that the synod had found its special mission. Heretofore, there had been a feeling in the province that there was no special place for its program in the general scheme of things. Now, it has discovered a huge field of service, a period too small for the National Council and too large for the diocese; hence, a distinctly provincial field. This is the Negro problem, the Japanese problem, and the isolated. In regard to the latter, a unique piece of work has been done in South Dakota by Mrs. Dora C. Vannix.

Under the department of religious education a demonstration of the children's crusade was conducted by the Rev. C. C. Jatho, of Royal Oak, Mich. The national secretary for college work was represented by the Rev. Carter H. Harrison, who made a brief address on the subject of religious work in colleges and universities in this province.

At a mass meeting on Tuesday evening, the advance work and the program of the Church were set before the synod by the Rt. Rev. Elmer Schmuck, D.D., Bishop of Wyoming. The Rev. Dr. Fred W. Clayton, of Omaha, Neb., presented the subject of Evangelism.

The Rev. Charles B. Scovil of Minneapolis presented the young people's work. The Brotherhood of St. Andrew, the Girls' Friendly, and the Young People's Fellowship were presented as a means of securing greater Christian enthusiasm on the part of young people. The Rev. H. E. Rahming of Denver presented a survey of the Negro population. The Rev. Hiram Kano, of North Platte, Neb., told of his work among the Japanese in Nebraska. Mrs. D. D. Tabor, field worker of the National Council, led a discussion on the work among isolated and those in rural sections.

The synod closed with a banquet on Wednesday evening at which the Rt. Rev. W. F. Faber, D.D., Bishop of Montana, presided.

FOUNDER'S DAY AT UNIVERSITY OF SOUTH

SEWANEE, TENN.—The annual founder's day exercises were held at the University of the South on Friday, October 10th, in commemoration of the laying of the first cornerstone in 1860; and as a special feature of the day a vista from the university grounds out to the Memorial Cross at University View was opened.

Services were held in All Saints' Chapel. After morning prayer Bishop Gailor, chancellor of the university, introduced Judge Arthur Crownover of the Court of Appeals of Tennessee who made the address.

Immediately at the close of the service the congregation proceeded to a stone marking the head of the vista. This vista is the gift of David Woodward of Atlanta, a trustee of the institution. In his absence Dr. Finney presented the vista, and the chaplain received it in behalf of the university.

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**CLERGY CONFERENCE
IN OKLAHOMA**

OKLAHOMA CITY, OKLA.—A very successful conference of the clergy of Oklahoma was held in St. Paul's Cathedral, September 30th to October 2d.

Each day's program began with the celebration of the Holy Communion by the Rt. Rev. Thomas Casady, D.D., Bishop of the district. The first day's conference was under the direction of Bishop Casady and dealt mainly with the problems of the clergy relating to the conduct of services and the preparation of sermons. Dr. W. S. Keller, of Cincinnati, led the conference on the second day and dealt chiefly with the opportunities that face the clergy in the realm of social service. On the last day of the conference the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, Mo., dealt with the possibilities in parishes and missions of securing better results through an effective Every Member Canvass and special offerings.

**HOLD SERVICE IN MEMORY OF
THE REV. A. S. PRIDDIS**

BUFFALO, N. Y.—A memorial service was held at the Church of the Good Shepherd on the Cattaraugus Reservation Saturday, October 4th, for the Rev. Alfred Scott Priddis, who was drowned this past summer in saving the life of the wife of a friend. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, made an address concerning the life and work of the Rev. Mr. Priddis. An Indian quartet sang the music for the service, and a short address was made by the Rev. David Owl, who has charge of the Baptist work on the Reservation. It is proposed that the recreation hall be dedicated as a memorial to the Rev. Mr. Priddis.

**ASSISTS AT INAUGURATION OF
BOULDER DAM PROJECT**

LAS VEGAS, NEV.—The Ven. Herbert L. Lawrence, archdeacon of Nevada, spoke the first words in the official inauguration of the Boulder Dam project, invoking the divine blessing on the great undertaking. Then Governor Balzar of Nevada presented the silver spike to President Gray of the Union Pacific Railway, who in turn handed it to Secretary Wilbur, who drove it into the tie, marking the beginning of the railroad to the dam site.

Through a peculiar coincidence the invocation by the archdeacon was the only part of the official opening program in the afternoon that was broadcast, the other speakers having inadvertently stepped away from the microphone on the speakers' platform to be near the railroad tie where the spike was to be driven by Secretary Wilbur.

**OPENING OF SCHOOL AT
RALEIGH, N. C.**

RALEIGH, N. C.—St. Mary's School and Junior College opened for its eighty-ninth annual session on September 18th. The Rev. Warren W. Way, rector, conducted the service of Morning Prayer in St. Mary's Chapel, which constituted the formal opening of the fall term.

The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, gave a short address.

The student body at St. Mary's this year is large.

**ALL SAINTS' ALMANACK
AND ENGAGEMENT CALENDAR**

(For 1931)

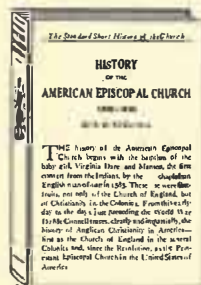
THIS is a unique little calendar and engagement book, published for the first time this fall for the year 1931. Each month has an appropriate line drawing of one of the saints commemorated therein, together with the Church calendar (including the American red letter and English black letter days), space for noting engagements, and timely quotations from modern writers, such as the Rev. H. F. B. Mackay and others. Printed throughout in red and black, with an attractive cover.

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**MISFORTUNES BEFALL
PRIEST'S FAMILY**

FARRELL, PA.—Unusual misfortunes have befallen the Rev. and Mrs. Sisto J. Noce. While returning to his home in Sharon from Youngstown, Ohio, in his father's car, William Noce, 18 years, gave two hitch hikers a ride. They drew revolvers and forced him to drive to a lonely road where they bound him, robbed him of a small sum of money, a \$50 watch, and took the car valued at \$1,100. Mr. Noce finally freed himself and caught a ride home. The automobile has not been recovered by the police.

Two nights later the home was broken into, clothing and bedding being taken from Mr. Noce's trunk, which he had packed ready for his return to Kenyon College.

October 7th, going down an open stairway, a step gave way under Fr. Noce; in his effort to save himself from falling, he incurred a double hernia necessitating his entering the hospital for an operation on the evening of Sunday, October 12th.

Fr. Noce has done a very successful work among the foreign-born of several nations and leads two active congregations, one of Italians and another of Slovaks.

**EXECUTIVE BOARD OF
W. A. MEETS**

NEW YORK—The October meeting of the executive board of the Woman's Auxilliary is usually held out of town and over a slightly longer period than the other meetings, in order to give more opportunity for quiet conference on plans for the new Church year. This year the meeting was held in Summit, N. J., October 2d to 5th, and on October 6th at the Church Missions House.

While a great number of subjects were considered, those receiving most emphasis were plans for furthering the Advance Work of the Church, in cooperation with the Field Department and the National Council, the immediate situation regarding the Church's mission schools in China, and the plans of the laymen's foreign missions inquiry. The Woman's Auxilliary budget for the coming year was discussed and referred to the National Council.

Nearly \$63,000 was reported as received and disbursed for the Corporate Gift of 1929-30.

Schedules of the four U. T. O. missionaries doing field work were presented. The eighth province sent a request asking that one of these be permanently allocated to the far-western field, but as there are only four such workers for the entire country, it did not seem feasible to do this at the present time.

Windham House, New York, has opened for the new school year with eight students or Church workers in residence, all taking further training for Church work.

Tuttle School, Raleigh, N. C., and its graduates received high commendation from social workers speaking at a summer conference for Negroes, held in St. Paul's School, Lawrenceville, Va.

Several joint conferences with other groups occur in the near future, of special interest to Church people. The Auxilliary is officially represented in these groups. The Home Missions Congress meets in Washington, D. C., December 1st to 5th. It is hoped that this may be as important for home missions as the Jerusalem meeting was for foreign missions. Following this are meetings of the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of

North America, and the next Conference on the Cause and Cure of War.

The executive board heard with pleasure Bishop Littell's letter acknowledging the gift of \$10,000 to provide a new building for St. Mary's Japanese Mission, in Honolulu, and his detailed account of the further developments made possible by this gift.

Mrs. William Adams Brown has become the head of a women's committee which is to secure a special offering for the cathedral in Washington.

Subjects referred for further special study include the salaries of missionaries, work among students, both American and foreign, and, of course, plans for the triennial convention, meeting with General Convention in Denver next September.

**GAIN IN DISTRIBUTION
OF SCRIPTURES**

NEW YORK—An average gain of nearly fifty per cent in the distribution of the Scriptures for the first six months of this year was reported at a recent conference of the home agency secretaries of the American Bible Society. That people feel the need of the Scriptures and are eager to secure copies is evidenced by the fact that the increase is largely in the inexpensive paper-bound portions of the Bible, which the society publishes in large quantities.

THE CATHEDRAL IN BUFFALO

BUFFALO, N. Y.—St. Paul's Cathedral, which had been designated as the cathedral of the diocese by three different bishops, was formally made such as a matter of diocesan record this past year. In 1868 the Rt. Rev. Arthur Cleveland Cox, D.D., designated St. Paul's as the cathedral church of Western New York, and in 1919 the Rt. Rev. Charles Henry Brent, D.D., did the same. In 1929 the Rt. Rev. David L. Ferris, D.D., also designated St. Paul's as the cathedral church of the diocese. This year the diocese went on record as

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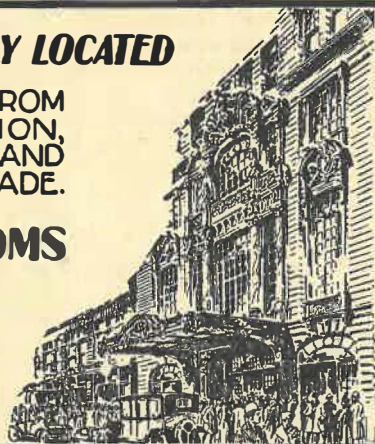
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approving such action and a committee was appointed by the Bishop to consist of five clergymen and five laymen not connected with St. Paul's to serve as a cathedral committee.

TRINITY COLLEGE, HARTFORD, CONN., OPENS 108TH YEAR

HARTFORD, CONN.—With a total registration of 344 undergraduates and a total enrolment of 350, with William G. Mather's magnificent chapel taking shape day by day, with preliminary work on the new Cook dormitory complete, and showing many other steps of physical and academic progress, Trinity College has entered its 108th year stronger and larger than at any previous time in its history.

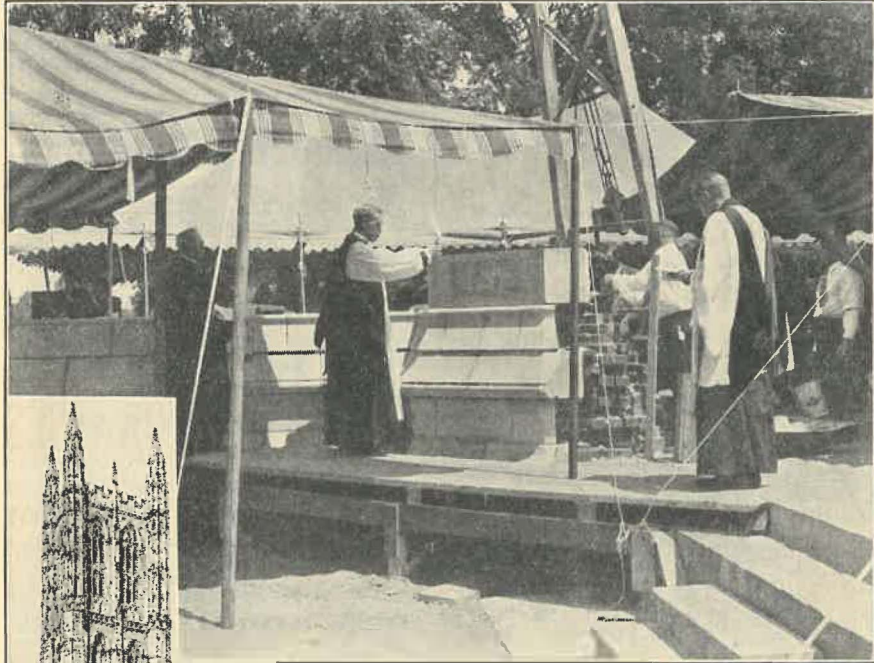
The college is crowded to the capacity of both living and laboratory accommodations. The crowding of the dormitories

WORKER LEAVES MISSION FIELD

CAPE MOUNT, LIBERIA—September 11th was a sad day for the native people at Cape Mount, as they watched the *Wadai* steaming away with their dear Miss Seaman on board, never again to return.

Miss Seaman came first to Liberia in 1907. During the early years of her stay she was associated with Miss Ridgely at the then tiny House of Bethany, Cape Mount. In 1920, however, she heard the call of the people further up in the interior to come and help them. So it was, that after some looking about, Miss Seaman settled on Baloma as a promising place for a girls' school.

Living at first in native mud and thatch houses, with just a small group of native tribe girls with her, she faced bravely the difficulties and the trials, with the result that now she is leaving the Fannie



TRINITY CHAPEL

Laying the cornerstone of the magnificent new chapel being built for Trinity College, Hartford, Conn., by William G. Mather of Cleveland. *Left to right:* Mr. Mather; the Rt. Rev. William Blair Roberts, Suffragan Bishop of South Dakota; President Remsen B. Ogilby. *Insert:* The tower as it will appear when completed.

will be relieved next September by part of the new Cook dormitory, and the faculty already is considering methods of solving the classroom problem.

The feature of last June's commencement was the laying of the new chapel cornerstone, which was done Sunday, June 15th, in the presence of the donor and with impressive ceremony.

At the first chapel service in October, President Remsen B. Ogilby announced the gift of a carillon of thirty bells to be hung in the 160-foot tower of the new structure as a memorial to John Landon Plumb, 1926, who died October 16, 1924. The donors are Mr. Plumb's parents, the Rev. and Mrs. John F. Plumb of Hartford. The Rev. Dr. Plumb is secretary of Connecticut and was graduated from Trinity in 1891.

The bells are now being cast in the foundry of John Taylor & Co., Loughborough, England. The largest bell in the Trinity carillon will weigh 5,600 pounds, and the thirty will exceed fourteen tons.

The chapel will be consecrated on All Saints' Day, 1931.

Schuyler School, not merely with two excellent concrete buildings, but with a work established which in time is bound to progress.

CENTENNIAL AT HANOVER CO., PA.

HANOVER COUNTY, VA.—The centennial celebration of the laying of the cornerstone of Trinity Church near Beaver Dam in St. Martin's parish, the Rev. J. P. H. Mason, Jr., rector, was held on Wednesday, October 8th. The service started with Morning Prayer at 11 o'clock and address by Captain J. Churchill Cooke, who was baptized at Trinity Church, ninety-one years ago. Captain Cooke's father, the Rev. John Cooke, was the rector of St. Martin's parish when Trinity Church was built and his body is interred under the chancel of the church. The address of Captain Cooke was followed by one from Rev. John F. Burks, rector of Westover parish and a former rector of St. Martin's parish.

After a dinner a second service was held at which Rosewell Page, senior warden, and the Rev. J. F. Burks made addresses.

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PLAN WELCOMING OF BISHOP MORRIS TO LOUISIANA

NEW ORLEANS, LA.—The canonical business relative to the translation of the Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, has been completed and his status as Bishop of Louisiana fixed as of September 24, 1930. Bishop Morris is expected to arrive in New Orleans about October 18th, and a service of induction will be held at Christ Church Cathedral at 11 A.M., October 28th, being the Feast of SS. Simon and Jude. This will be followed by a luncheon for the Bishop and his clergy. On the evening of the same day a diocesan reception will be given in the Bishop's honor at the Hotel Roosevelt, under the auspices of the Church Club of Louisiana.

CHURCH AT ALAMOSA, COLO., CONSECRATED

ALAMOSA, COLO.—The new St. Thomas' Church, Alamosa, was consecrated October 5th, with the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor, officiating.

The building is of Spanish design, harmonizing with the attractive parish house situated on the property adjacent. The consecration of the new church occurred on the first anniversary of the incumbency of the rector, the Rev. Harry S. Kennedy.

Alamosa is the metropolis of the San Luis Valley, having an area as large as the state of Connecticut. The rector of St. Thomas' has the entire valley for his mission field. The new church is admitted to be the most beautiful structure in the San Luis Valley and will mean much to the Church work in that extensive territory.

MAINE CLERGY ATTEND CONFERENCE

CAMDEN, ME.—Ample evidence of the vigor and vitality of the Church in Maine appeared in the fall conference for clergy, held at the Girls' Friendly Holiday House, October 2d, 3d, and 4th.

The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, addressed the conference on Lambeth and Oberammergau. The Rev. John Irwin, of the Department of Publicity of the National Council, conducted four conferences. Other leaders included the Rev. Ralph Hayden, rector of St. Thomas' Church, Camden; the Rev. Nelson Bryant, rector of Christ Church, Gardiner; and the Very Rev. J. Arthur Glasier, dean of the Cathedral Church of St. Luke, Portland. Each day the Holy Eucharist was celebrated in St. Thomas' Church, and before the opening and at the closing of the day's work the Rev. Ezra M. Ferris, rector of St. Stephen's Church, Portland, gave a meditation.

REGULAR AND frequent Communion should be the aim of every member of the Church. Else where comes the power to do the work of the Church. Spiritual work must be done on spiritual strength; spiritual strength is gained from spiritual food. It is useless to talk of personal evangelism or missionary zeal to a people who are spiritually under-nourished. It were fatuous to try to point to a vision of a world won for Christ when the spiritual sight is astigmatized through lack of spiritual food and drink. Lest this be taken as an extremely individualistic fiat, recall that this is the ideal of the Church as set forth in the Prayer Book, to which reference has frequently been made.

—The Angelus.

† Necrology †

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

CHARLES H. B. TURNER, PRIEST

WAYCROSS, GA.—The Rev. Dr. Charles H. B. Turner, non-parochial priest of the diocese of Delaware, died on Thursday morning, October 9th, at 10:15 o'clock. A Requiem Mass was celebrated on Saturday morning, October 11th, and the funeral was held from Grace Church that afternoon with interment in Waycross.

Dr. Turner received his training at the University of the South and at Hobart College, being ordained deacon in 1883 and priest in 1884 by Bishop Young. He was formerly in charge of churches at Ft. George, Fla.; The Ascension Church at Salida, Colo.; Christ Church, Tyler, Tex.; St. Michael and All Angels' Church, Anniston, Ala.; St. Mary's Church, Memphis, Tenn.; rector of St. Peter's Church, Lewes, Del.; and priest-in-charge of Grace Church, Waycross. He was author of *Some Records of Sussex Co., Del.*, and *Rodney's Diary and Other Delaware Records*.

FRANKLIN M. WEDDELL, PRIEST

ST. LOUIS—The Rev. Franklin M. Weddell, a retired clergyman of Missouri, died October 6th at St. Luke's Hospital, of heart disease after an illness of one month, at the age of 69 years.

The Rev. Mr. Weddell was born January 4, 1861, at Hancock, Md., where he received his early training. He graduated from Seabury Divinity School, and was ordained priest in 1888 by Bishop Whipple. His first work was as a missionary among the Indians both at Rosebud Agency in Minnesota and at Niobrara deanery, South Dakota.

In 1896 he came to Missouri having charge of Christ Church in Rolla for four years. He then served at Carthage for two years, going from there to Poplar Bluff.

In 1912 the Rev. Mr. Weddell came to St. Louis, and for the past fifteen years he was the special missionary for the

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diocese, having in charge many of the missions. He retired in 1929.

The Rev. Mr. Weddell is survived by his widow, Mrs. Flora A. Weddell; three sons, Maurice M., Robert W., and Donald G.; and two daughters, Mrs. E. Fitzwilliam and Mrs. F. R. Biggs.

The funeral service was held in Christ Church Cathedral, the Rt. Rev. Frederick F. Johnson, D.D., Bishop of the diocese, officiating, assisted by the Rev. J. Courtney Jones, D.D.

MABEL GERRY DRURY

NEW YORK—The death of Mrs. Mabel Gerry Drury occurred at her home in this city on Monday, October 13th. The burial service was held on Thursday at the Church of the Transfiguration, followed by interment at Hyde Park. Mrs. Drury was a daughter of the late Elbridge T. Gerry and the wife of Saxham Drury, whom she married only a few years ago. Daughter of one of the most distinguished Churchmen of his day, Mrs. Drury's whole life was spent in doing good and her benefactions were widespread.

JULIA NEILSON WEST

NEW YORK—Mrs. Julia Neilson West, widow of George B. West, died on Saturday, October 4th, in St. Luke's Hospital. Funeral services were held in Trinity Church, Broadway at Wall street, on Monday morning.

Mrs. West was president of the New York altar guild. For the past twenty years she had been a member of the board of visitors to the Manhattan State Hospital on Ward's Island, and since 1928 had been secretary of the board.

DEAN O'MALLEY IN THE PHILIPPINES

MANILA—The Very Rev. H. R. A. O'Malley, dean of St. John's Cathedral, Albuquerque, N. M., landed in Manila not long ago for a week's stay and stimulated all of us by his enthusiastic interest in the Church's program in these islands. There are tourists and tourists, and Dean O'Malley belongs to the former grouping. Struggling with the ignorance of American Express guides, the dean late one evening finally located the cathedral, which is never deemed of sufficient interest to be placed on the regular itinerary. By a happy chance the rector was working late and hearing footsteps found the dean and his incoherent companion trying to locate a switch.

The next day saw them doing the rounds with a vengeance, winding up at the rectory just in time for tiffin. They got under cover a few minutes before a regular cloudburst descended, thrilling the dean, who comes from an eight inches per autumn country. The congregation of St. John's, Albuquerque, will be well informed if its jovial dean is able to remember one-half of what he saw and one-quarter of what he was told about the mission of the Church in the Philippines.

NEW YORK—The Rev. Crispino Salustiano, Filipino deacon in charge of St. Luke's Filipino Mission, Manila, has asked the clergy of all our missions to inform him of young Church people coming to school or work in Manila. This contact with a clergyman of one's own kind, which means much to any young stranger in a city, means all the more to these young country people from rather primitive communities, who are wholly unaccustomed to city life.

NEWS IN BRIEF

ARIZONA—A new departure in conferences has been begun in Arizona, this being the second year and fully justifying the effort. A series of three conferences is held in the district, one for the northern, one for the middle, and one for the southern sections. The first of these was held this year, September 16th and 17th, at Prescott. Representatives from the six northern parishes and missions were present, the clergy and laymen meeting under the chairmanship of Bishop Mitchell, while the women's section was led by the president of the district branch of the Woman's Auxiliary.

CENTRAL NEW YORK—One hundred and forty members of the first district attended the United Thank Offering service of the Woman's Auxiliary in St. Paul's Church, Watertown.—The seventy-fifth anniversary of the founding of Trinity parish, Syracuse, was celebrated over the week-end of September 28th.—The parish has been in the present beautiful church but fifteen years.—Mrs. John T. Ogburn, wife of the priest-in-charge of St. Philip's Church, Syracuse, was elected vice-president of the Women's Church Workers League at the conference of Church workers among colored people of the first and second provinces held in Syracuse.—Distribution of up-to-date magazines to the hospitals and Old Ladies' Home is one of the service activities of Junior Chapter No. 1461 of the Junior Brotherhood of St. Andrew at St. John's Church, Oneida.—On the first Sunday in September a pair of oak vestibule doors were dedicated by the Rev. H. W. Bell at St. Paul's Church, Brownville, the doors being given by an organization of young married people to commemorate the three years' service of the Rev. Mr. Bell.—The improvements and renovations made in Grace Church, Whitney Point, during August were dedicated by Bishop Fiske at the formal reopening on September 10th. All bills in connection with the improvements were paid by the twenty communicants of the mission as an expression of gratitude and thanksgiving for the work of Walter C. Scott of Johnson City, lawyer.—In Grace Church, Copenhagen, a cellar has been excavated, a cement floor laid, and an entirely new heating plant installed.

CENTRAL NEW YORK—The Young People's Fellowship has become a vital force in Zion Church, Rome. This autumn eight of the young people have taken classes in the Church school. Six of the boys usher at the Morning Service and at the Evensong. The Servers' Guild, which furnishes a server at every celebration of the Holy Communion, both on Sundays and other holy days, is a product of the fellowship. The cross bearer and the flag bearer are also from this number.

COLORADO—Work in Western Colorado has been given an impetus by the assignment of Mrs. D. D. Taber, field worker of the Woman's Auxiliary, who is devoting the months of October and November to visiting all our congregations in that section of the state.—The fall meeting of the northern deanery of the diocese was held at Sterling, the Rev. E. A. C. Smith, vicar, on Thursday, October 9th. A program was mapped out for the coming year. The Rev. Z. T. Vincent of Fort Collins, dean, had charge.

CONNECTICUT—All Saints', Ivoryton, is making preparations for the twenty-fifth anniversary of its founding on November 9th.—The Rev. George B. Gilbert, widely known rural parson, reports another successful "Old Home Day" at his church in Killingworth on the third Sunday in August.—New branches of the G. F. S. have been formed in Trinity Church, Southport, and St. Andrew's, Stamford.

GEORGIA—Christ Church school, St. Simons Island, is now operating as a graded school, using the Christian Nurture Series.

LOS ANGELES—The Rev. M. L. Kain, rector of All Saints' Church, San Diego, recently blessed a handsome new altar cross and six office lights executed in hand-wrought native bronze. They were given by Miss Dorothy Mills in memory of Mrs. Elizabeth Blandon.—In a quiet way, without campaigning, St. Matthias' Church, Los Angeles, is gradually accumulating funds for a new church property. Already \$12,000 has been gathered.—Something of Church progress in small towns may be judged from the fact that when the Rev. Harry B. Lee began his work at St. Stephen's Church, Beaumont, he was greeted by thirteen people, and on St. Matthew's Day last month, just a year later, he faced a congregation of 103.—On October 5th St. Paul's Cathedral, Los Angeles, marked the fourth anniversary of its dean, the Very Rev. Harry Beal, D.D.—St. Mark's Church, Pasadena, is spending \$2,500 in a much-needed enlargement of its parish house. The work was particularly necessary

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because of the growth of the Church school. —Trinity Church, Los Angeles, marked the seventh anniversary of the rectorship of the Rev. Herbert V. Harris on October 5th. Its new three-manual Moller organ was recently given its final voicing and adds much to the beauty of services in the attractive new church. —The Rev. Robert B. H. Bell of Denver, director of the Life Abundant Movement, conducted a healing mission at St. Barnabas' Church, Eagle Rock, during the week of October 5th to 12th.

MILWAUKEE—St. John's Church and Mission, Milwaukee, will hold its second annual mission from November 8th to 23d inclusive. The mission will be under Captain Conder and a cadet of the Church Army.

NEBRASKA—A much needed parish hall has just been completed for Trinity parish, Norfolk. The building was dedicated by Bishop Shaylor, assisted by Archdeacon Gramly, and the rector on Tuesday, October 7th.—A very successful children's mission was conducted in All Saints' Church, Omaha, from October 5th to 12th, by the Very Rev. Raimundo de Oviés, dean of St. Philip's Cathedral, Atlanta, Ga.—The Omaha Clericus met on the Feast of St. Michael and All Angels' at St. Barnabas' Church. The Rev. D. J. Gallagher, rector of St. Andrew's, was celebrant of the Holy Communion, and the Rev. Robert D. Crawford ably led the discussion on Sermonizing.

NEVADA—A two-day conference was held at the cathedral in Reno on September 30th and October 1st, at which all the clergy were present, two of them having traveled 500 miles to be there. On the first day the Lambeth report was studied, each subject being presented by one of the clergy and then discussed by the others. On the second day the fall program was studied and a time schedule adopted. The budget for the district was also considered and accepted.

NEWARK—Part of the cost of a new automobile for the western counties mission, of which the Rev. Edwin S. Ford is in charge, has been defrayed by the people of St. Peter's Church, Morristown. They gave \$400 toward this project. This summer the Sea Scouts of St. Mark's Church, Paterson, won the honor of becoming the "flagship" of their section by virtue of a victory at a regatta held at Lake Hopatcong. A banquet on Friday evening, September 26th, celebrated this event.—The Church Club of Newark is cooperating in arranging a series of mass meetings in the five archdeaconries of the diocese to be held during the month of October, to bring before the diocese the program of the National Council, the diocesan work, and the plans of the Church in general. Bishop Stearly has just returned from the Lambeth Conference, and at the Bishop's suggestion the subject for discussion will be The Way of Renewal.

NORTHERN INDIANA—The story of the great forward step taken toward Christian unity at the Lambeth Conference was told by Bishop Gray, Tuesday evening, September 30th, at a banquet given in his honor in St. James' parish house, South Bend, Ind. The Rev. Lawrence C. Ferguson, rector of the church, and Arthur L. May, senior warden of the church, also spoke briefly.

PENNSYLVANIA—The reunion of the members and friends, far and near, of St. John's Church, Pequea, was held on Saturday, September 27th. After Morning Prayer, said by the rector, the Rev. George McKinley, the dean of the convocation of Chester made an inspiring address, full of encouragement and hope for the future. Assembling again after lunch, a business session was held with historical addresses and words of greeting from Bishop Taitt and neighboring clergy. Last year this parish celebrated the 200th anniversary of its founding.

PITTSBURGH—Bishop A. Mann and H. Lee Mason, Jr., senior warden of Trinity Cathedral, Pittsburgh, were the principal speakers at a banquet of the Girls' Friendly Society of Pittsburgh.—A regional Church school institute was held in Trinity Church, Monessen, October 3d. Representatives were present from practically all the churches in the Monongahela Valley. The principal address was given by the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was the principal speaker at the Fayette County Sunday school rally, held in the Christian Church, South Brownsville, on October 17th.—Bishop Mann made the invocation at the unveiling of memorial shaft of George Westinghouse in Schenley Park, Pittsburgh, on October 6th. Many persons of national and international fame were present to pay tribute to the memory of the great inventor and industrialist, George Westinghouse.

RHODE ISLAND—Grace Church, Providence, this year has two new features. A nursery school began Sunday, October 12th, at 11:00 o'clock. Children of the ages of two, three, and four attended. The regular school has been limited to a certain number of classes. All pupils who are absent three consecutive Sundays without excuse are dropped and put into classes that are coached to make up lost lessons. Then when vacancies occur in their former classes, these pupils are taken back. The idea is that the pupil who is negligent in attendance should not retard the progress of the faithful pupil.

SACRAMENTO—A fine chalice and paten, a lectern Bible, and a litany book have been presented to St. Luke's Church, Woodland, in memory of Estella Jeffords Crane.—St. John's Church, Chico, has just received a bequest of \$1,000 for their endowment fund from the estate of Mrs. Eliza Hegan.—Bishop Mitchell of Arizona was the leader in a three-day conference for clergy and laymen of the diocese held at Lokoya Lodge in the mountains above Napa last month.—St. Mary's parish, Napa, is getting a building fund campaign under way for a new church. The plans call for an expenditure of \$25,000.—After a lapse of six years, St. John's Mission, Arcata, again has a resident priest, the Rev. Peter E. Spehr, a recent graduate of Seabury Divinity School, being now in charge. The Arcata Teachers' College makes this a strategic point for the Church.

SOUTH CAROLINA—A scale of budgets and quotas, and plans for a series of parochial, convocational, and diocesan conferences in preparation for the fall campaign were announced at the first fall meeting of the executive council which was held at the diocesan headquarters in Charleston on October 7th.—

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Two all-day training conferences for picked leaders will be conducted by the Bishop and the Rev. David R. Covell of Atlanta, October 14th and 15th, the first in Charleston and the second in Florence. During the week beginning November 2d, a series of district supper meetings will be held at four strategical points in the diocese under the leadership of the Bishop and the Rev. George Floyd Rogers of Asheville, N. C.—The Rev. and Mrs. W. P. Peyton of Rock Hill have placed in St. Matthew's Church, Darlington, a rose window in memory of their three infant children and a large window in the left wing of the transept in memory of Mrs. Peyton's parents, Mr. W. B. and Mrs. Martha Boatwright Brunson. A silver alms basin has also been given by Mrs. Nathan Toms in memory of her sister, Mrs. Anna Rogers Wells, the first organist of this church.—The old Hastings organ in St. Helena's Church, Beaufort, has been entirely rebuilt with many added improvements to the original instrument. This costly work on the organ is only a part of what has been made possible by the generous gift of an anonymous friend of the parish. The interior of the church has been entirely renewed and a new heating system will shortly be installed.—The parish house of St. Paul's Church, Charleston, has recently been renovated; the interior has been replastered and the exterior reprinted.

TOHOKU—A quiet day for the congregation of St. Saviour's Church, Akita, was held on Wednesday, September 24th, by the Rev. T. Kataoka of Yamagata City. The Rev. Mr. Kataoka celebrated, assisted by the Rev. N. S. Howell, priest-in-charge. The addresses were excellent, one dealing with the personal religious life while the second was directed toward the support of the Church work.

WESTERN MICHIGAN—Because of the desire of an anonymous layman to encourage graduate study among the clergy as well as his interest in the Western Theological Seminary, and his own diocese of Chicago, the Rev. Edwin G. White has been given a year's leave of absence from his parish and will enter the seminary immediately, giving a certain part of his time to mission work in the diocese.

WESTERN NEW YORK—A splendid marble tablet has been erected in memory of the Rev. Dr. Sills, who for many years was rector of Trinity Church, Geneva. The tablet was unveiled and dedicated by Bishop Ferris recently.—The Rev. Dr. H. A. Prichard, rector of St. Mark's Church, Mt. Kisco, is to conduct a mission in St. Mark's and St. John's Church, Rochester, during the anniversary week of the parish, October 26th to 30th.

RESULTS OF A CHAPLAIN'S WORK

NEW YORK—It is naturally difficult to keep in touch with the thousands of patients who pass through any city hospital, still more so to measure the effect or result of the chaplain's work among them. The Rev. C. F. MacRae, chaplain of St. Luke's Hospital, Shanghai, has been cheered by finding, in the course of an afternoon's visiting, a former patient who has a room in his house fitted as a chapel, where he has daily prayers with his family and the workmen employed in his business. Another man, brought in by this former patient's agency, gives a room in his house for a weekly neighborhood Bible class. Another former patient, living in a village some miles from Shanghai, has interested a group of his neighbors, and in his house every Sunday afternoon they attend service held by the Chinese chaplain or catechist from the hospital. A wounded soldier who spent several months in the hospital had never before come under the influence of Christianity; at his earnest request he was baptized in the hospital chapel before he returned to the army. St. Luke's has a Chinese chaplain also, the Rev. S. E. Shen. Two of his sons are doctors in a hospital elsewhere in China, and the Rev. Mr. Shen was invited to become chaplain in their hospital, but declined. Chaplain MacRae went to China in 1899.

The hospital's normal bed capacity is 156, and it is full most of the time. The total days of treatment given last year

were 56,937. There were very nearly 100,000 treatments in the out-patient department. The hospital does a large amount of free work, and even for its paying patients the fees are small. It serves a large and crowded mill district. It has industrial contracts with a dozen or more Shanghai firms and offices, which, of course, contribute to the cost of their patients. The Church Periodical Club and various branches of the Woman's Auxiliary have helped materially. Other Chinese and foreign offices contribute to its support.

The nurses' training school has about fifty enrolled, all young men; under the supervision of five foreign and seven Chinese graduate nurses, they do all the nursing of the hospital.

Besides its major need of new quarters, which is an item of the advance work program, St. Luke's needs various pieces of equipment. A free bed may be supported for a year for \$100 gold.

The superintendent is Dr. A. W. Tucker, brother of the Bishop of Virginia. He went to St. Luke's in 1906.

BISHOP TSEN, Chinese assistant in the diocese of Honan, has been given jurisdiction over the Chinese Church's own missionary district of Shensi. It is said that his wisdom, tact, and sympathy have already won the esteem of the whole Church, and when peace comes it is confidently hoped that under Chinese leadership extended progress may be made, reaching many millions in the untouched parts of the province. Bishop Tsen's support is to come from an endowment fund given by the Canadian Bishop of Honan, Dr. White, as a memorial to his son, Robert Stewart White.

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